

Solar Flares

Psychological Effects



Opening a Discussion

SOLAR FLARES: PSYCHOLOGICAL EFFECTS

By Michael Erlewine

Of course, we think of change as volitional, as in “I will change this” and so on. And yes, we by definition participate in any change in our condition and life because we are there, involved. And we do these things all the time.

What I wonder about are the turning points, the tipping points of change, which send us careening down one side of the slope of life or the other.

What exactly puts us over the top? And by what power do I suddenly change the course of my life in major ways?

And I can't help but think that solar activity is involved, and perhaps to a great degree at that. There probably is some arbiter of change in our life, perhaps a few, yet the longer I study the activity of the sun, the more I believe the sun is an enormous factor, sending one person up a hill and another down the other side.

I can't speak to what modern scientists are doing about this because although I read that they are more and more interested in the effects of solar variation on our psyche, I have not seen much work to that effect that I recognize compared to what I am finding.

I have however worked closely with one of the great cosmobiologists and climatologists of our times, who was a supreme court justice of Germany, Dr. Theodor Landscheidt. Landscheidt was also an astrologer and influenced my own work more than any other individual.

Landscheidt has been to our center where he has lectured on solar intensity. And Landschidt and I were friends. In fact, in 1978 I sent Theodor Landscheidt his first home computer, a Commodore Pet 2001, the same model of computer I pioneered astrology programming on in 1977, and in only 8K of RAM.

And it was on this humble computer that Landscheidt did much of his pioneering work on the Sun. And we both did original work on the planetary nodal system of our solar system, Landscheidt on geocentric planetary nodes, and I on heliocentric planetary nodes, my work which was published in 1976 as "Interface: Planetary Nodes."

In the 1990s, my dear friend, physicist, mathematician and translator, Robert Schmidt (along with his wife Ellen Black) came and worked at our center here in Big Rapids, Michigan for some years. Robert and his wife lived right next door at our center, and we spent a lot of time together, shared meals, and all of that. Schmidt and I had many deep and meaningful conversations over the years they stayed with us. When Robert Schmidt left our center and moved to Cumberland, MD, or so he told me, he became an astrologer, and went on to make major contributions to the astrology of the ancient Greeks.

While at our center, I asked Bob Schmidt (and sponsored him) to translate this book by Theodor Landscheidt "We are Children of Light: Cosmic Awareness as a Source of Life Affirmation," which he did.

Unfortunately, Robert Schmidt passed on before he was able to complete the footnotes and final proofing for "We are Children of the Light" and that remains for someone to complete. Still, the main text is translated and is one of the later works authored by Landscheidt and a perfect match for his early book "Cosmic Cybernetics."

I thought that a meaningful way to start off a more in-depth discussion of solar intensity would be to share here one of the chapters of Landscheidt's book "Children of the Light" for comment and discussion. Here it is.

LIGHT-ERUPTIONS OF THE SUN AND HUMAN VISIONS AND INTUITIONS

By Theodor Landscheidt

The "mysterious flames" that the sun emits according to the Taoist experience of meditation quoted above, exist in fact in astrophysical actuality. They are called solar eruptions or flares. These enormous light-flashes of the sun release energies that are equivalent to the potential of several hundred million hydrogen bombs, which would supply the whole population of the earth with electrical energy for a hundred million years. The physical effects of such solar eruptions on the earth are manifold. Among solar-terrestrial phenomena belong the northern lights and magnetic storms, disturbances of radio communication, and interruptions of both telephone communication and the electrical supply.

These have already been known for a long time. According to more recent knowledge, weather changes, heightening of thunderstorm activity, earthquakes and volcanic eruptions, interruptions of the electronic control of satellites, and uncontrollable changes in the data storage in large computers are connected with energetic eruptions.

Such events do not have an immediate bearing upon the human psyche. The increase in the frequency of traffic accidents, psychoses, and suicides after solar eruptions observed at the same time already points to psychic reactions. But this could possibly be explained as follows: The electromagnetic radiation of the sun, whose intensity increases dramatically in special frequency ranges after eruptions,

unbalances the autonomous nervous system or hormone system of human beings who are pre-disposed toward instability. But this explanation fails to explain the astonishing phenomenon that particularly energetic light-eruptions of the sun are concurrent with light-experiences or phases of prominent creativity.

Here are some examples: When Gopi Krishna had his light-experience at Christmas in 1937, severe magnetic storms formed on the earth, preceded by energetic flares on the sun. The same holds for the mystical experience of Arthur Koestler on the third of February, 1937. A further example is that of Thomas Merton, the Trappist monk, made famous by his book, "The Seven- Storey Mountain," which he wrote as a monk. Men listened to him when he addressed himself to the problems of the renewal of the church and to the fundamental questions of human existence in the fifties and sixties.

On December 3, 1968, after a visit to Buddhist statues in Polonnaruwa, he wrote in his diary: "Now I know and have seen what I sought for in the dark. I don't know what still remains, but now I have seen, I have pierced through the surface and have reached beyond the shadow and the veil." [174] Very energetic solar eruptions occurred at this time. The proton activity of the sun was the strongest of the year 1968. A so-called Forbush effect was observed, accompanied by a decrease of cosmic radiation of about 5%.

Moreover, when the German Nobel laureate Klaus von Klitzing discovered the quantized Hall-effect at 2 A.M. on February 5, 1980, a strong magnetic storm occurred, preceded by energetic solar eruptions. At this time sunspot activity in its 11-year cycle reached the second- highest maximum since the beginning of the regular counting of sunspots in the eighteenth century. The discovery was not merely a matter of technical observation, but a cognitive act presupposing spiritual presence, deep vision, and the faculty of integration in addition

to comprehensive knowledge. When Wilhelm Conrad Rontgen discovered the radiation named after him, a very severe geomagnetic storm was observed at the same time, such as can be released only through solar eruptions.

Up to this point, there has proved to be a consistent temporal correlation in all cases investigated for which the date of the spiritual experience or discovery was known and fell in a period of time for which there existed observations of energetic solar eruptions or strong geomagnetic storms explicable only through such eruptions. In this connection, one must consider the fact that energetic solar eruptions and correspondingly strong geomagnetic storms are relatively rare, and many months often elapse before such a cosmic event occurs. Since the acts of prominent human creativity of interest here are rarer still, and moreover are frequently unknown, the data considered up to this point still does not suffice for a mathematical- statistical judgment. On top of this, the technical prerequisites for the observation of solar eruptions were not satisfied until the beginning of the 1930's. Also, energetic solar eruptions are often observed without their leading to a magnetic storm on the earth.

Eruptions presuppose a suitable energy potential, which is to be found in the strong magnetic fields of sunspots. Hence, maxima of sun-spot activity can at least be regarded as an indicator of the fact that the sun has also developed powerful eruptive activity at the same time. It is remarkable that in 1905, at the time of a maximum of sun spots, Albert Einstein submitted four path-breaking works, including one containing the theory of special relativity. Also, when Werner Heisenberg conceived the matrix mechanics of quantum theory on June 8, 1925, the sun-spot activity stood out far above the contiguous observations at that time. The number of sun spots was at its highest in the first half of 1925. Heisenberg reports on this experience in his autobiography, "The Part and the Whole": "I was deeply shocked. I had the feeling of looking through the

surface of atomic phenomena at a source of remarkable inner beauty lying deep beneath it ... I was so excited that I could not think of sleep. I left the house in the dawn that was already breaking ... and climbed a rocky tower that jutted into the sea. I waited for sunrise on its top."

After a publication in 1984[175J, which referred to these relationships, it became apparent that the psychologist Suitbert Ertel, holder of a chair at George-August- University at Göttingen, has been working for more than ten years on a work that proceeds from the idea that there is a connection between sunspot activity and human activity. With subtly conceived statistical procedures that are fortified against all conceivable objections and executed within a complex relational structure, Suitbert Ertel has contrived a proof that cycles of solar activity are stamped onto cycles of human activity in such different areas as art, science, religion, and the development of new social structures. Here the investigation extends not only to the 11-year sunspot cycle but also to a very long-waved cycle, which is characterized by phenomena like the drawn-out, deep Maunder- minimum of the sunspot activity of the seventeenth century, which has played an important role in climate research for some time now. The particular results of this still unpublished work cannot be anticipated. For the connection we are pursuing here, it is especially interesting that the direct correlation of creative phases to the maxima in the 11-year sun-spot cycle emerges particularly clearly in poetry and painting. In both cases the level of significance lies at $P=0.002$. [176] According to international practice, a result is called statistically significant if the value $P=0.01$ is not exceeded. This is plainly the case here.

Both painting and poetry deal with the immediate transformation of impressions and moods. If it is correct that light eruptions of the sun have any kind of influence on human creativity at all, then this can take effect immediately in both

these art forms. According to the cases cited, this seems to hold even for scientific intuition, for the "flash of inspiration" in the original sense of the word. For the most part, several years elapse until the work arising from this flash gets published. Thus, Suitbert Ertel has found that the publication of appropriate works increases several years after the flare maximum, when the cycle is already tending toward the minimum. However, for the matter under consideration here, it is not the publication of the fully ripened work that is decisive, but the creative impulse, the seed of the work. Such a line of thought might appear senseless to materialists, who would never in their wildest dreams think of looking at the sun as anything other than a machine for the production of energy. However, the creative researcher Hermann Haken, the founder of synergetics, has drawn an analogy between the processes in the sun and life.

In view of the indissoluble interwovenness of mass, energy and information, and in view of the overall result of the previous investigation, it is a reasonable assumption that the flow of solar information, which seems to maintain a special quality throughout light eruptions, influences human creativity. That is, structural impulses from the ultimate source of the creative give an impetus for development wherever the state of ripeness favors the reception of a seed of development. It is striking that the same developmental tendencies emerge again and again at the same time in such different areas as mathematics, physics, painting, music, and literature, and that they lead to the formation of similar forms.

That these outbreaks of light in the cosmic light-core, the sun, also have a correlation to mystical experiences in the core of the Self testifies that the roots of this connection reach down to the mystic ground. Johann Wolfgang von Goethe gave expression to this. In his final conversation with Eckermann, immediately before his death, he said, "If anyone asks me whether it is in my nature to worship the sun, then I say again:

absolutely! For it is a revelation of that which is most high, and surely the most powerful revelation that is vouchsafed to us children of man to perceive. In it I adore the light and the creative power of God, through which alone we and with us all plants and animals live, move and are."

Wise Hassidim have said, "As the hand held before the eye conceals the largest mountain, so the little earthly life conceals from sight the tremendous lights and mysteries of which the world is full. And he who can take it away from in front of his eye, as we can take away our hand, beholds the great illumination of the innermost world."

May this transcendent light become living actuality for the reader, so that he may return the smile of the universe.

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