

BOOKS OF WISDOM · SEVENTH NOTEBOOK

Planets, Moon and Zodiac

The seven heavenly powers



BLUSABOOKS



Planets, Moon and Zodiac

THE SEVEN HEAVENLY POWERS

Every chapter — four parts

WHAT THE TEACHING SAYS *the tradition in full, as its followers tell it*

IN PLAIN WORDS

the same in one or two sentences

TERMS

the chapter's terms and what they mean

WHAT SCIENCE SAYS

what is astronomy, what is history, what is unproven

A language of symbols and rhythm, not a forecast of fate. This book does not replace medical advice.

Books of Wisdom · MMXXVI

© 2026 SIA "Blusa Entertainment" (reg. No. 40203726725) · Books of Wisdom. All rights reserved. This book, its illustrations and printable cards are a copyrighted work. Copying, reproducing, distributing or publishing them, in whole or in part, without the author's written permission is prohibited and will be pursued under copyright law. Permissions: contact@blusa.eu. The cards may be printed for personal use only. This book does not replace medical advice.

CONTENTS

<i>Foreword</i>	4
I The seven heavenly powers	5
II Planetary correspondences	9
III Saturn, the teacher of time	13
IV The Sun and the wheel of the year	17
V The Moon	21
VI The wheel of the zodiac	25
VII The zodiac in the body	29
VIII Twelve around one	33
IX Living by the rhythm of the sky	37
<i>Closing words</i>	41
<i>Printable cards — eight pages</i>	42
<i>Glossary</i>	51



FOREWORD

There was a time when people knew the sky better than the next village. The sickle of the Moon told them when to sow, the Pleiades when winter was coming, and the place where the Sun rose over the edge of the forest how long it was until midsummer. The seven moving lights of the night sky — the Sun, the Moon and five wandering stars — gave their names to the days of the week, to metals and to temperaments, and the twelve signs along the Sun's path became the largest picture book humanity has ever read.

This book is about that picture book: classical astrology as the Hermetic writers, the Renaissance philosophers and Cornelius Agrippa set it down, and the lore of the Moon that gardeners and grandmothers still remember. Every chapter has four parts: what the teaching says, in its own voice and with nothing left out; the same in plain words; the terms that appeared in the chapter; and what science and history have to say — what is astronomy, what is old tradition, and what has never been shown to be true.

The second part of the book holds eight printable pages: seven planet cards, each with its symbol, day, metal, colour and qualities, and a calendar of the Moon's phases. You can pin them to a wall or tuck them into a journal and use them as a reminder of the weekly and monthly rhythm you live by.

One more word. The stars do not make your decisions for you, and the Moon is not to blame for your bad day. But the rhythm of the sky is real, and the language of its symbols is one of the oldest in which people have spoken about themselves. Learning to read it means learning to look — upwards, and within.

CHAPTER I

THE SEVEN HEAVENLY POWERS

WHAT THE TEACHING SAYS

The old teaching begins with a simple observation. On a clear night most of the stars keep their places and turn together like one great wheel, but seven lights wander across that wheel. They are the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn — the seven classical planets. Precisely because they move, the ancients held them to be alive and active: they are heavenly powers acting upon everything that happens beneath them.

In the eyes of the teaching a planet is more than a ball far away. It is a principle, a quality, an energy that shows itself on every level of the world at once — in the sky as light, in the earth as a metal, in a plant as a sweet or bitter virtue, in a person as a trait of character. "As above, so below": a human being is the small world, the microcosm, and all seven heavenly powers live within. The Sun in us is soul and will; the Moon is mind, feeling and memory; Mercury is speech and thought; Venus is love and beauty; Mars is courage and strength; Jupiter is breadth and wisdom; Saturn is limit, time and duty.

The order in which the planets stand is ancient too. Babylonian and Hellenistic astronomers ranked them by speed, from slowest to fastest: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon. This Chaldean order is a stairway of seven spheres. The soul, the teaching says, comes into the world down through all seven and takes a gift from each.

Seven angels and seven days

In Jewish and Christian mysticism each planet has its angel — a messenger through whom the power descends. Renaissance books name them thus: Michael for the Sun, Gabriel for the Moon, Raphael for Mercury, Anael for Venus, Camael for Mars, Sachiel for Jupiter and Cassiel for Saturn. In the Book of Revelation (1:20) the Son of Man holds seven stars in his right hand, which are the angels of the seven churches, and the teaching sees in them the same image of seven heavenly powers. In the Book of Job (38:31–33) God asks whether a man can bind the Pleiades or loose Orion, and whether he knows the ordinances of heaven — so the order of the stars is part of the wisdom of creation.

Each planet also has its day. Sunday belongs to the Sun, Monday to the Moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus and Saturday to Saturn. The week is a circle of seven heavenly powers, and by living day by day a person passes through all seven energies every week — like walking through seven rooms of one house.



FIGURE 1

The seven planets in Chaldean order; the lines of the star trace the order of the weekdays.

IN PLAIN WORDS

The ancients saw seven moving lights in the sky. The teaching treats them as seven powers that also live in every person, and gives each an angel and a day of the week.

TERMS

Planet — from the Greek *planētēs*, "wanderer"; in antiquity any light moving among the fixed stars, the Sun and Moon included.

Classical planets — the seven wanderers visible to the naked eye: the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn.

Chaldean order — the sequence of the planets by their apparent speed across the sky: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon.

Microcosm — the "small world"; the human being as a reflection of the universe.

Hermeticism — a mystical and philosophical tradition based on writings attributed to Hermes Trismegistus.

Pleiades — a bright cluster of stars in the constellation of Taurus; in Latvian folk tradition called *Sietņiņš*, "the little sieve".

● WHAT SCIENCE SAYS

The observation the teaching starts from is exact. Seven bodies really can be seen with the naked eye moving among the stars, and the Chaldean order matches their true speed across the sky. Today, however, we know how different they are: the Sun is a star, the Moon is the Earth's satellite, and the other five are planets orbiting the Sun just as the Earth does. Uranus was discovered by telescope in 1781 and Neptune in 1846, and "seven" became a number of history rather than of nature.

The seven-day week comes from two sources: the biblical week of creation and the astronomy of the ancient Near East. Planetary names for the days appear in the Roman Empire in the first century AD — they are even found in lists scratched on the walls of Pompeii. From them come the French *lundi* (the Moon) and *mardi* (Mars) and the English Saturday, Sunday and Monday; the Germanic peoples replaced Mars, Mercury, Jupiter and Venus with their own gods Tiw, Woden, Thor and Frigg, giving us Tuesday to Friday. Latvian day names follow another tradition altogether and simply count: first day, second day, third day. The lists of planetary angels differ from manuscript to manuscript, and there is no single canon.

That the planets shape human character has not been shown. But the rhythm of the seven lights has ordered human time for thousands of years, and that is a fact of history.