

MULTIPLANETARIAN NOBEL LAUREATES IN LITERATURE*

Elizabetha Levin

Institute for Integrative Studies, Haifa, Israel

E-Mail: elizabethalevin@gmail.com

Abstract. This paper introduces a definition of exceptional individuals called multiplanetarians and compares the outlooks of five multiplanetarian Nobel laureates in literature chosen to represent the four elements. New experimental ways of mapping the essential qualities of each element are proposed. It turns out that multiplanetarian Nobel laureates unconsciously tend to manifest their creativity in accordance with their birth dates and the corresponding predominant elements. These results are consistent both with the philosophy of antiquity concerning the four primordial elements as well as with the results of previous studies, described in detail in the author's book *Cartography of Emotions* (2019).

Keywords: multi-planetary personalities, Nobel Prize winners in literature, four elements (fire, water, air, earth), birthdates, creativity.

МУЛЬТИПЛАНЕТАРНЫЕ НОБЕЛЕВСКИЕ ЛАУРЕАТЫ ПО ЛИТЕРАТУРЕ

Э. Левин

Институт интегративных исследований, Хайфа, Израиль

E-Mail: elizabethalevin@gmail.com

Аннотация. Введено определение исключительных личностей, называемых мультипланетарными, проведено сравнение мировоззрения пяти мультипланетарных нобелевских лауреатов по литературе, выбранных для представления четырёх элементов. Предложены новые экспериментальные способы отображения основных качеств каждого элемента. Оказывается, что мультипланетарные нобелевские лауреаты бессознательно склонны проявлять свои творческие способности в соответствии с датами рождения и соответствующими преобладающими элементами. Эти результаты согласуются как с античной философией о четырёх первоэлементах, так и с результатами предыдущих исследований, подробно описанных в книге автора *«Картография эмоций»* (2019).

Ключевые слова: мультипланетарные личности, лауреаты Нобелевской премии по литературе, четыре элемента (огонь, вода, воздух, земля), даты рождения, творческие способности.

Introduction

This study presents further exploration of the temporological approaches and four-elements models tested previously for the Nobel laureates in literature [1]. It is written in three parts. The first part describes basic temporological definitions and assumptions. The second part pinpoints the essential characteristics of the elements gleaned from a biographical catalogue of 12,450 multiplanetarians born between 1300-1900 and a list of 30 multiplanetarian Nobel laureates [2]. The third part shows that there are important lessons that can be gleaned from comparative outlooks of multiplanetarian Nobel laureates in literature.

Part I. Basic Temporological Definitions and Assumptions

Temporology is an interdisciplinary study of time [3, 4]. It studies definitions and measurements of time, timing, durations and cyclicities, including time-related issues in the life-sciences, history, culture, biographies, and nobelistics. In a number of publications, it was reported about promising methods of combining temporological approaches with prenatal psychology [5, 6]. It was suggested that the factor of birth-time (or "Theta-factor") is an important temporal factor, which in addition to heredity and environment reflects our inborn potential and indicates modes of its manifestation [1, 7].

Elements. In temporology the word "elementary" regains its original philosophical interpretation of the four primary abstract elements – Fire, Earth, Air, Water [8]. The ongoing alternations and blending of these elements in different proportions is responsible for a variety of historical epochs with their kaleidoscope of various passions, deeds, thoughts, and beliefs.

From the ancient days, Fire is associated with desires, driving force, spirit; Earth – with substance, materialization, body; Air – with intelligence, thinking, mind; Water – with emotions, faith, soul. These views

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are consistent with the observations of the French philosopher Gaston Bachelard who regarded the four elements as the "hormones of the imagination" [9].

Traditionally, elements are related to the Zodiacal Signs as follows: Fire is associated with Aries, Leo and Sagittarius; Earth – with Taurus, Virgo and Capricorn; Air – with Gemini, Libra and Aquarius; Water – with Cancer, Scorpio and Pisces. Previous studies of typical metaphors or approaches, characteristic for the well-known poets, writers, scientists, philosophers, and musicians, revealed that for each creative person there is one major element, with which he/she most strongly resonates. It turns out that such a subconscious preference is not a random choice, but a reflection of the elemental belonging of the Sun Sign associated with one's Theta-factor [10-13].

Planets. For the sake of brevity, ten celestial bodies – the Sun, the Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto – will be called here as "planets." From the point of view of temporology, the cyclic movements of planets provide us with natural reference clocks. As a result, each day can be marked by a different set of its corresponding planetary positions (so-called time-codons) [7, 11].

Cultural Calendars. Contemporary solar-lunar calendars reflect seasonal changes, but they do not reflect the observed dynamics of the high and low tides of cultural developments [14]. Abraham Bar Hiyya (ca. 1065–1145) – a distinguished medieval astronomer and polymath suggested that to construct cultural calendars, in addition to solar-lunar cycles, the role of the slowly moving planets should also be considered. In his book *Megillat ha-Megalleh*, he described a striking correspondence between the subsequent Saturn-Jupiter conjunctions and events in general universal history. Later similar Saturn-Jupiter calendars have been constructed by such distinguished scholars as Abraham Ibn Ezra (1092-1167) and Johannes Kepler (1571-1630) [15]. There is a meaningful interconnection between Saturn-Jupiter calendars and the four-elements theories. It was discovered that over the decades, a series of consecutive Saturn-Jupiter conjunctions occurs in the signs of the Zodiac, attributed to the same element [15, 16]. After 200 years approximately this series ends, and a new series of consecutive conjunctions takes place in another element. It takes about 800 years for the conjunctions to return to the original element again. Each series indicates the mainstream "spirit of the age" (*Zeitgeist*) – the prevailing set of values and concepts that have developed in the corresponding centuries. Oversimplifying, during the period of Fire dominance, spiritual aspirations and passions come to the fore; Earth is associated with the materialization of plans, for Air, words and logical conclusions come to the fore, and for Water, the most valuable is the realm of the feeling heart. Ibn Ezra concluded that Saturn-Jupiter conjunctions coupled with annual revolutions of the Earth "hierarchically mark the rhythm of human history at almost all its levels" [17, p.21]. He has also found that certain Saturn-Jupiter conjunctions were accompanied by the birth of influential historical figures [16, p.69].

Nowadays it was shown that the Saturn-Jupiter conjunction is not the single cycle suitable for constructing meaningful long-term calendars [1, 7, 15]. The so-called Phoenix clock model is based on a quasi-cyclical phenomenon, in which the slowly moving Neptune and Pluto are observed in conjunction with a periodicity of about 493 years. This period is called the Phoenix year, and the duration of the Neptune-Pluto conjunction, in which the angular distance between them does not exceed 10° , is called the Phoenix hour. It was found that people born during each Phoenix hour belonged to rare kinds of generations whose historical mission was to become precursors of new paradigms [1, 18, 19].

Starting from 1398, the Phoenix hours are taking place in Gemini, and it takes about 2,500 years for the Phoenix hours to change a Sign.

Linking together all these approaches it was shown that: "In case of long-termed cycles of the outer planets different Element-type people might experience their historical epochs either as a supporting background for their activities and blossom, or as a hostile and inimical environment". [19, p. 77].

Multiplanetarians are those who were born on multiplanetarian days when in addition to the Sun four or more planets were observed in the same Zodiac Sign [2]. For example, a person born on a day when the Sun and 5 additional planets were in Taurus, is called a 6-planetarian in Taurus.

A thorough analysis of 12,450 well-known multiplanetarians born between 1300 and 1900 reveals that being born on rare days (less than 3% of all the days) most multiplanetarians were regarded as extraordinary, disbalanced or odd people. Such similarities in eccentricity were accompanied by cardinal differences in outlooks between those who were born with the predominance of different elements. An even more striking fact is that those differences matched the traditional contrasts between the corresponding elements [2].

Well-known or prominent figures in the present study are defined as those whose biographic entries appear in Wikipedia. To lessen the unavoidable subjective preferences of a researcher, in this study it is suggested that there is a correspondence between one's prominence and the number of languages presenting his/her biographic entry in Wikipedia. A rough estimation shows that while the average number of languages for well-known multiplanetarians born between 1300-1900 ranges between 3-4, it is about 20 times higher for multiplanetarian Nobel laureates, ranging about 70 to 80. Having introduced these definitions let us withdraw in just a few lines the archetypal portraits of each elemental type and to name a few of its most prominent multiplanetarian representatives.

Part II. Essential characteristics of the elements gleaned from a biographical data of the most prominent multiplanetarians

Fire. Fire-predominated multiplanetarians are placing a greater emphasis on the role of non-rational intuitive motivation, energy, or drive. The most prominent Fire-multiplanetarian born between 1300-1900 was **Rene Descartes** (158 languages, 1596-1650, 5 in Aries). He is often regarded as the first Western philosopher who studied passions or desires. Descartes believed that all passions were caused by certain small "spirits" which were "moving very fast, like flames shooting out from a bonfire" [20].

Descartes is also known for his exceptional dreams. In his diaries he described how in 1619 he was visited in his dreams by the Angel of Truth who revealed to him the most important mathematical ideas. Descartes wrote: "Even if I were to suppose that I was dreaming and whatever I saw or imagined was false, yet I could not deny that ideas were truly in my mind".

By his prominence, Rene Descartes is followed by **William Roentgen** (134 languages, 1845-1923, 5 in Aries) who became the first laureate of the Nobel Prize in physics.

Earth-predominated multiplanetarians are focused on material resources, physical bodies and work in the material realm. For them even emotions are identified with the physical objects, events, or stimuli.

The most influential Earth-multiplanetarian born between 1300-1900, was **Louis Pasteur** (156 languages, 1832-1895, 6 in Capricorn) renowned for his discoveries of pasteurization. One of his popular quotations revealed his adherence to experimental work: "Let me tell you the secret that has led me to my goal. My strength lies solely in my tenacity". He also wrote that "A bottle of wine contains more philosophy than all the books in the world".

By his prominence, Pasteur is followed by **Max Planck** (142 languages, 1858-1947, 6 in Taurus) who is also the most prominent among all the multiplanetarian Nobel laureates in physics. Like Pasteur, Planck was a true believer of work. One of his most famous quotations said: "We cannot rest and sit down lest we rust and decay. Health is maintained only through work. And as it is with all life so it is with science". For Planck sciences were solely associated with experiments: "Experiment is the only means of knowledge at our disposal. Everything else is poetry, imagination."

Air. In contrast to Earth, the Air-predominated type tends to diminish the value of the physical plane and to overestimate the role of the mental level.

The most prominent Air- multiplanetarian born between 1300-1900 was **Dmitri Mendeleev** (149 languages, 1834-1907, 5 in Aquarius). Being the most recognized Russian scientist, he has been also called one of the most original thinkers and one of the last encyclopedic scientists in the world. Unlike Planck, Mendeleev thought that "experiment itself cannot give truth". In sharp contrast to Planck's demands of purely scientific methods, Mendeleev has achieved his main discovery in a dream: "I saw in a dream a table where all the elements fell into place as required." Among Mendeleev's famous quotations are his words about the freedom of thinking and of speech: "No one nor anything can silence me". In addition, Mendeleev admitted that he loved chemistry because it could give freedom to his vivid imagination: "In chemistry, there are no limits to what we can achieve, no boundaries to our imagination".

Imagination was also cherished by the most prominent multiplanetarian Airy Nobel laureate – **Subrahmanyan Chandrasekhar** (84 languages, 1910-1995, 5 in Libra). He was awarded the Nobel Prize in physics for his contributions to understanding of stellar evolution, black holes, and the structure of stars. For him, "Beauty is that to what the human mind responds at its deepest and most profound". And what is beautiful for an Airy multiplanetarian? Chandrasekhar's answer is: "What is intelligible is also beautiful".

Water. In contrast to Air-multiplanetarians who strive to broaden their minds, Water-types are concerned with opening their hearts. They are focused on feelings, which assure whether certain wishes, deeds and plans are in accordance with the personal and collective course of evolution.

The most prominent Water-multiplanetarian born between 1300-1900 was **Georg Ohm** (94 languages, 1789-1854, 5 in Pisces) – the physicist who discovered the law, named after him. In his days, Ohm's discoveries were received so coldly that he had to resign his post at the university. It took him many years to wait for recognition. Some of his theories of music and colors are still waiting to be fully understood.

The most prominent Water-multiplanetarian Nobel laureate is the Chilean poet **Pablo Neruda** (157 languages, 1904-1973, 6 in Cancer). He was awarded the prize "for a poetry that with the action of an elemental force brings alive a continent's destiny and dreams." Neruda's poetry is so "**elementally forceful**" that García Márquez has proclaimed him "the greatest poet of the 20th century – in any language." Neruda's outlook will be discussed in greater detail in the next section.

Part III. Comparative outlooks of multiplanetarian Nobel laureates in literature

Previously it was shown why it is difficult to overestimate the importance of the biographical studies of the Nobel laureates in literature [1]. Assuming that multiplanetarian Nobel laureates constitute the most informative group for understanding our elemental nature they might be regarded as representative or model figures of their times. To this day there were 30 multiplanetarian Nobel laureates [2]. Luckily, five of them were laureates in literature representing all four elements. When their biographies and oeuvre are studied conjointly, a more detailed picture of the four elements and corresponding time laws becomes possible.

Fire. Symbolically, the earliest ever born Nobel laureate was **Theodor Mommsen** (103 languages, 1817-1903, 5 in Sagittarius). He was awarded the prize as "the greatest living master of the art of historical writing". The success of his monumental *History of Rome* was phenomenal, and in less than a decade it had been translated into most of the European languages.

As a 5-planetarian, Mommsen had an extraordinary personality. The *Atlantic magazine* wrote: "It is safe to say that none of us will ever again see the like of Theodor Mommsen." His biographers were fascinated by Mommsen's extremely passionate temperament. In 1990 H. Bruhns dedicated a biographical entry to Mommsen in *UNESCO Courier* titled "*Theodor Mommsen, a Fiery Patriot*". Mommsen himself, as if echoing Descartes, has proclaimed: "Without passion, there is no genius."

Like most 5-planetarians, Mommsen experienced difficulties in daily life due to lack of certain elements and disbalance between the others. *Atlantic magazine* continued: "... he was a curious combination of the ascetic savant and the man of the world; rising at five to drink a cup of cold coffee to begin his work, so absent-minded that he failed to recognize his own children on the street, so helpless that he put his crying baby in a scrap-basket and covered it with papers to deaden the noise, so absorbed that he set his hair on fire while looking for a book, – and yet alongside of this, the social favorite...".

Mommsen was also notorious for his vehemence of expression and for his harsh, even wounding, judgments. His colleagues were aware that he was like a razor-sharp knife and needed handling with great care. Like a typical Fire-type, Mommsen was in search of inspiring ideas while staying less interested in solid facts or even in physical existence. For him men need ideals for which they can sacrifice themselves. Mommsen has published more than 1,500 works. Most of them are written "with fire" in purpose to inspire his readers and to teach them a new approach to historical life-cycles. Unfortunately, there is no Nobel speech written in his own words. Instead, let us present a few of his pivotal ideas as they are summed up in *Rutgers Database*: "Mommsen viewed Roman history as the last act in the great historical drama staged for us in the evolution of ancient civilization. For him it represents a self-contained cultural cycle that is paradigmatic for all of history. <...> Modern history appears to him as just such another cycle, connected of course to the preceding cycle but presumably destined to end in a similar manner, through the 'drying up of the creative energies in gluttony satisfaction at the attainment of the goal' <...> But history will not end there; every goal is transitory and points to a new and a higher goal. <...> Mommsen considered the 'ethical and political tendencies' of his historiography to be more important than its scholarship since he was concerned above all with 'political pedagogy'".

Earth. Moving from Fire to Earth is accompanied by a drastic shift of agenda from invisible realms of passionate ideas to heaviness of material evidence.

Bertrand Russell (124 languages, 1872-1970, 5 in Taurus) was a prominent philosopher and logician, who, like Mommsen has demonstrated his interest in history across his prolific written collection. Nevertheless, Russell's cold rationality stands in sharp contrast to Mommsen's passionate involvement. Russell was deeply upset that opinions in politics and religion are almost always held passionately. In his *Sceptical Essays* he wrote that such opinions, "that are held with passion are always those for which no good ground exists; indeed the passion is the measure of the holder's lack of rational conviction." According to Russell, "Those who forget good and evil and seek only to know the facts are more likely to achieve good than those who view the world through the distorting medium of their own desires".

Like Descartes, Russell was a mathematician and a philosopher. Yet, unlike Fiery Descartes, for Earthy Russell "Whatever knowledge is attainable, must be attained by scientific methods; and what science cannot discover, mankind cannot know." In his view, the scientific attitude of mind involves suppression of the whole subjective emotional life, until we "become subdued to the material, able to see it frankly, without preconceptions." The question arises whether intuitive knowledge or talking to the Angel of Truth has diminished the role of Descartes's scientific contribution?

As a 5-planetarian, Russell had many oddities. For example, Norbert Wiener wrote that it is impossible to describe Russell "except by saying that he looks like the Mad Hatter." Russell himself was aware of his narrow-mindedness and he admitted: "I've got a one-dimensional mind." Nevertheless, for him to be eccentric was a normal state, and therefore he tried to persuade his readers: "Do not fear to be eccentric in opinion, for every opinion now accepted was once eccentric".

For Earth-dominated people "solid facts" are usually more important than ideas, imagination, or feelings. Russell wrote: "I resolved from the beginning of my quest that I would not be misled by sentiment and desire into beliefs for which there was no good evidence".

As a 5-planarian in Taurus, whose key words are "I have", Russel used to talk in terms of possessions, acquisitiveness, necessities, shortages, or material resources. In his Nobel speech he suggested that acquisitiveness – "the wish to possess as much as possible of goods, or the title to goods" is such a powerful motive that one will always wish to acquire more. He was sure that "When these things become very scarce, there is no limit to the efforts that men will make, or to the violence that they will display, in the hope of securing them." Russell urged scientists and politicians to penetrate "more deeply into the springs of human action." For him such springs of actions were dictated by the purely corporeal part of human nature, i.e., by "necessi-

ties of life: food and shelter and clothing." Presenting those necessities Russell presumed that they should not include any moral or emotional components. It seems as if his words, feelings, or morals were of lesser value to him than physical objects.

Talking about human corporal needs, in his famous book *Marriage and Morals* Russell has added sex as an additional necessity, because for him "Sex is a natural need, like food and drink." On the one hand, in times when the physical aspect of intimacy was still mainly concerned by church as something dirty and sinful, he dared to advocate human's Earthy rights to respect our corporal bodies. On the other hand, he has belittled emotional needs and dared to compare marriage to contractual prostitution [21].

Labor – one of the main aspects of the Earth – was also one of the most important components of Russell's outlook. "Our mental make-up is suited to a life of very severe physical labor" – wrote Russell. Such worldview brought him to suggest an original approach to be taught at schools in order to save the human race from reciprocal suicide: "You might regard the soil as your enemy because it yields reluctantly a niggardly subsistence. You might regard Mother Nature in general as your enemy and envisage human life as a struggle to get the better of Mother Nature. If men viewed life in this way, cooperation of the whole human race would become easy". In the course of his long life Russell has changed mind many times. Nevertheless, in certain areas he has been amazingly persistent. Using the words of E. A. Burtt, to Russell, man was always "but the chance and temporary product of a blind and purposeless nature." Russell was also consistently talking against religions: "I am as firmly convinced that religions do harm as I am that they are untrue". In his denial of religions and accusing them in fanaticism he himself has approached the edge of fanaticism, or in his own words: "Fanaticism is the danger of the world, and always has been, and has done untold harm. I might almost say that I was fanatical against fanaticism". Talking about human's thinking abilities, Russell has formulated an aphorism: "most people would die sooner than think – in fact they do so".

In the very next section, we shall see the great contrast between this sentence and the worldview of the Air-dominated people.

Air. Airy imagination, knowledge and freedom of speech are requested both in science and in literature. In 2018, **Olga Tokarczuk** (81 languages, 1962, 5 in Aquarius) was awarded the Nobel prize for "a narrative imagination that with encyclopedic passion represents the crossing of boundaries as a form of life."

Tokarczuk is known as a public intellectual and cherished for her exceptional narrative imagination. For her "Fiction is always a kind of truth." In her Nobel lecture she defined the whole world as "a fabric we weave daily on the great looms of information, discussions, films, books, gossip, little anecdotes." As if confronting Russell, Tokarczuk remembered that the source of her strength was hidden in an early experience which "elevated my existence beyond the ordinary materiality of the world, beyond chance, beyond cause and effect and the laws of probability". The keyword of Aquarius is "I know", and for Tokarczuk knowledge is one of the most important things in life. For her even to draw something one first should know how to see it, and "in order to see, you have to know how to look, and you have to know what you're looking at".

The Air realm is usually nurtured by information, and Tokarczuk often speaks in terms of mind, speech, communication, knowledge, language, interpretations, meanings. In her opinion: "Only literature is capable of letting us go deep into the life of another being, understand their reasons, share their emotions and experience their fate." While for Earth-dominated Russell solid facts and evidence are of the greatest importance, for Air-dominated Tokarczuk: "Life is created by events, but it is only when we are able to interpret them, try to understand them and lend them meaning that they are transformed into experience."

As a child Tokarczuk was fascinated with radio broadcasts. She "believed that through this radio different solar systems and galaxies were speaking to me, crackling and warbling and sending me important information, and yet I was unable to decipher it." As a young woman she believed that the Internet with its ability to provide free "access to knowledge would not only bring people happiness, well-being, health and wealth, but would also create an equal and just society". Focused on the single Air element, these dreams remained unrealistic. Tokarczuk becomes frustrated when she discovers the limits of her element: "A dream fulfilled is often disappointing. It has turned out that we are not capable of bearing this enormity of information, which instead of uniting, generalizing and freeing, has differentiated, divided, enclosed in individual little bubbles, creating a multitude of stories that are incompatible with one another or even openly hostile toward each other, mutually antagonizing." It turns out that information is now available, but it does not guarantee wisdom. This understanding brings Tokarczuk to admit that "Nowadays the story would have to be far more multidimensional and complicated; after all, we really do know much more, we're aware of the incredible connections between things that seem to be far apart." Although Tokarczuk talks about multidimensional needs, her current proposition to harmonize our life remains connected with the Air-realm: "Today our problem lies – it seems – in the fact that we do not yet have ready narratives not only for the future, but even for a concrete now, for the ultra-rapid transformations of today's world. We lack the language, we lack the points of view, the metaphors, the myths and new fables."

Unlike Fiery Mommsen or Earthy Russell, desires or possessions are not of Tokarczuk's primary goals. Even in her prayers she does not intend to ask for anything: "Perhaps that's the whole point of prayer – to

think to yourself in peace, to want nothing, to ask for nothing, but simply to sort out your own mind. That should be enough".

Unfortunately, it is not enough for the Water element.

Water. Water-dominated multiplanetarians do not seek just "knowing." Deeply involved with the sea of joys and sorrows, they speak from the depth of their hearts, coloring each experience with intense feelings. As if answering Airy-types, **Pablo Neruda** opens his heart: "I love you without knowing how, or when, or from where. <...> I love you in this way because I do not know any other way of loving but this".

Water-born 6-planetarian, Neruda grew up as a prodigy child who became known as a promising poet when he was just 12 years old. In 1921, he completed one of his most original works, the cycle of love poems titled *Twenty Love Poems and a Song of Despair*. During his long career, Neruda published more than forty volumes of poetry and verse drama. Many of them were not translated. This paper, written in English and using English translations, can only partly convey the flavor of his brilliant metaphors, and it is unavoidably doing injustice to the musicality and the soul of Neruda's original texts. It is very difficult to find exact words for feelings, that's why Neruda's poetry is very hard to translate. In his "Ode to Ironing" Neruda wrote that poetry "comes from water swathed in drops." Let us taste just one drop of his poem "Poet", translated by Ben Belitt: *I endured in the bog-dweller's element; the lily*

*that breaks on the water in a sudden
disturbance of bubbles and blossoms, devoured me.*

Unlike Earthy Russell, Neruda did not value material possessions. For him, "Love is not about property, diamonds and gifts. It is about sharing your very self with the world around you." In contrast to Airy Tokarczuk, he did not care about accumulating information: "I don't know how others love or how people loved in the past. I live, watching you, loving you. Being in love is my nature". Neruda believed that "Happiness is internal, not external; it does not depend on what we have, but on what we are".

As a 6-planetarians, Neruda, felt and even cherished his extravagance: "There is a certain pleasure in madness, which only the madman knows." In his poem "Poet" he described himself feeling "like fish in an alien limit of ocean". While Russell was talking about our bodily necessities, such as food or clothing, Neruda needed to be nourished by feelings. He was eager for laughter, because in his opinion, "Laughter is the language of the soul." He asked fervently: "Take bread away from me, if you wish, take air away, but do not take from me your laughter".

The keyword of Cancer is "I feel." As a 6-planetarian in Cancer, Neruda used to write in terms of the ephemeral realms of emotions, moods, joy, sorrow, pain, solitude, despair, grief, belief, and empathy. In his touching Nobel lecture Neruda explained that his poetry did not come "in order to be petrified in my words but in order to explain me to myself." For Neruda "poetry is an action, ephemeral or solemn, in which there enter as equal partners solitude and solidarity, emotion and action, the nearness to oneself, the nearness to mankind and to the secret manifestations of nature". Many critics found in Neruda a lack of rationalism. The poet argued that "It was through metaphor, not rational analysis and argument, that the mysteries of the world could be revealed." Neruda tried to speak from the depth of his soul: "And the verse falls to the soul like dew to the pasture." But what can we learn from him when he claims: "My soul is an empty carousel at sunset?". Unlike Russell, Neruda's political involvement was passionately emotional. Unlike Mommsen, Neruda got his historical insights directly from his own soul. He believed that "In every human being are combined the most distant epochs, passivity, mistakes, sufferings, the pressing urgencies of our own time, the pace of history".

"All paths lead to the same goal: to convey to others what we are". This Neruda's belief could be readily shared by **Alice Munro** (104 languages, 1931-2024, 5 in Cancer).

Speaking about Airy Tokarczuk may lead to the idea that all fiction writers are writing long informative novels because they are so good with words and narratives. It is not so with the Watery Munro. As a master of short stories, she admitted: "I want the reader to feel something is astonishing. Not the 'what happens,' but the way everything happens." The keyword of Cancer is "I feel", and Munro's world was mostly associated with her feeling heart. Her logic was emotional, while plot, facts, happenings, or events remained secondary. She believed that "The story fails but your faith in the importance of doing the story doesn't fail." In the *New York Times* obituary titled "*I Don't Write Like Alice Munro, but I Want to Live Like Her*", Sheila Heti wrote about emotional sincerity of Munro's short stories: "As a writer, she modeled, in her life and art, that one must work with emotional sincerity and precision and concentration and depth – not on every kind of writing but on only one kind, the kind closest to one's heart." Similarly, Munro's daughter Sheila Munro summed up: "The millions of people around the world who read Alice Munro's work are enthralled by her insight into the human heart".

Critics were especially impressed by Munro's ability to elevate subtle, revelatory details. Her primary goal of writing was far from trying to be informative. In her Nobel interview, she talked about the joy of reading and writing. "Writing is hard, but the more you write, and enjoy what you write, the better it gets." Munro wanted to be rewarded for her writing by feeling that "everything the story tells moves the reader in such a way that you feel you are a different person when you finish".

An impressive contrast between Air and Water can be glimpsed by comparing Airy Tokarczuk and Watery Munro. Both authors were deeply influenced by their childhood experiences with their mothers. In her Nobel lecture "*The tender narrator*" Tokarczuk remembered her mother's paradoxical explanation that "Missing a person means they're there." These words had a great impact on the girl's imagination: "In my child's mind, I understood then that there was more to me than I had ever imagined before." While Tokarczuk's brief exchange of words with her mother has deeply affected her mind, Munro has been deeply affected by her mother's words at the level of the soul: "Hatred is always a sin, my mother told me. Remember that. One drop of hatred in your soul will spread and discolor everything like a drop of black ink in white milk. I was struck by that and meant to try it but knew I shouldn't waste the milk".

Munro's short stories emphatically explore human complexities in rather unsophisticated way. It is a hard task, because feelings remain the most mysterious and hidden realm of the human nature. Munro recognized this difficulty: "Now I no longer believe that people's secrets are defined and communicable, or their feelings full-blown and easy to recognize".

Conclusions

This study illustrates that multiplanetarian Nobel laureates were manifesting their creativity in accordance with their predominant elements. It appears that most of them were doing this unconsciously, following their inner subconscious voices or obeying current outer stimuli. It is time to ask ourselves, are we ready to welcome all four levels of our elemental nature consciously? Can we deliberately accept the necessity to respect such different modes of our existences as they were voiced by multiplanetarian Nobel laureates: the burning passion (Fire, Mommsen), the material pragmatism (Earth, Russell), the curious mind (Air, Tokarczuk), and the feeling heart (Water, Neruda and Munro)?

Nowadays, the series of Phoenix hours are taking place in Air. According to the Saturn-Jupiter calendar, in 2021, the series of Saturn-Jupiter conjunctions has also moved from Earth to Air. From a temporological point of view, this means that the emphasis is now shifting from exploring substances to discovering the laws that govern our consciousness [21].

These days it is extremely important to introduce the hygiene of thoughts and words. In this sense Tokarczuk is a messenger of the coming era, because in her opinion "How we think about the world and – perhaps even more importantly – how we narrate it have a massive significance".

To explore this temporological field is a complicated task, but it is a challenge that must be faced by humanity to gain a better understanding of human nature. It is also a crucial step towards preventing multiple conflicts, connected with misunderstanding of the elements. I hope that further exploration of temporological models will help us to discover a more balanced insight into our personality by consciously embracing the four elemental approaches.

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*Рецензенты: профессор А.В.Костина,
профессор Н.И.Гендина*