



Looking Through the Eyes of a Child: An Experiment in the History of the 11th Century

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How can you expect me to be perfect...
when I am full of contradictions.
Abraham ibn Ezra (1089 / 1092 – 1164/1167)

Abstract

During the 1970s and 1980s a neologism "herstory" was introduced in attempt to encourage historians to make historical studies more female-inclusive. Nowadays, more and more questions are raised about the role of family and parents in shaping the future generations. Therefore, it is within a tiny family unit that the roots of enmity and cruelty should be sought. In our earthly existence there is no closer relationship than the ties within the "Mother-Father-Child" triad. Comparing the 11th century with our days, we will discover why the lessons of that period are important to us today. In historical texts, complicated times are often simplified and reduced by chroniclers to a single factor that, in their eyes, overshadows all the others. It pays special attention to the 800-year parallels between the corresponding epochs and the similarities between metaphors and images characteristic of these eras.

Keywords: 11th century, history, childhood, biography, oblation, unwanted child, Middle Ages

Introduction

In historical texts, complicated times are often simplified and reduced by chroniclers to a single factor that, in their eyes, overshadows all the others. It seemed that the XI century, woven from several fragments of different nature, could be characterized by a single poetical line written by the outstanding medieval poet Omar Khayyam (1048-1131):

There are no more men whom we might respect.

In general, Omar Khayyam described his contemporaries quite gloomily. As "a speck of dust," each person was for him nothing but "a piece on this chess board of life." At the same time, he

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suggested that the root of human troubles is not in strangers or enemies, but in the people closest to us:

*In this trustless world, do not be a moron:
Do not try to rely on those nearby.
Keep a firm eye on your closest companion -
He may turn out to be your worst foe.*

And who could be the closest person to us? In our earthly existence there is no closer relationship than the ties within the "Mother-Father-Child" triad. Therefore, it is within a tiny family unit that the roots of enmity and cruelty should be sought [1].

Nowadays, more and more questions are raised about the role of family and parents in shaping the future generations. Some researchers note the predominance of the "male" point of view on history and even call it "his-story". An example of this approach can be seen in Niccolò Machiavelli's *The History of Florence*, which has overlooked women's contributions to the development of the Florentine Republic. During the 1970s and 1980s a neologism "herstory" was introduced in attempt to encourage historians to make historical studies more female-inclusive.

In the present historical review, it is important to expand both approaches by introducing an additional look at the "heir-story" (literally, the history of the heir – the story from the perspective of a child). After all, it is the child, the "offspring," who follows in the footsteps of the parents, bestows the continuation of their life, and affects the further course of evolution. It is the child who becomes a conductor of the flow of temporary changes (temporological factor), depriving history of its static character and making it alive, diverse, and exciting. By comparing the life stories presented separately by each of the participants in the Mother-Father-Child triad, it is often possible to find significant differences between them. Strictly speaking, a multifaceted picture of family relations can be obtained only by combining the points of view of all the members of the family unit, thus getting a "their-story." As a result, such basic family relations constitute the core on which the system of relationships in a society is built. It is difficult to overestimate the role of the family unit in the forming of general history, since what the child takes from the past, seeded in family traditions, habits, and customs, will become the present of the future generations.

In a series of my previous studies, I have already raised this topic indirectly, pointing out a possibility of combining the approaches of temporology (the science of time) with prenatal psychology [2, 3]. Gradually, these studies began to acquire a broader historical perspective. An important observation has been made that sometimes the entire centuries are associated with their special Zeitgeist (spirit of the age) dominated by a single specific Element [4].

The following article will survey three biographies of the historical key figures (a pope, an emperor and a philosopher) by unfolding them as "heir-story" – a story as it could be perceived through the eyes of a child. In the light of these stories illustrating the typical neglect of childhood and disrespectful treatment of children in the XI century, we will discover a new, in-depth understanding of "their-story" – the history of cruelty and ruthlessness that reigned in a coarse society of those years. Comparing the 11th century with our days, we will discover why the lessons of that period are important to us today.

Before moving on to specific examples, I will make a general comment on the structure of the following four-part text. The first part briefly outlines the dramatic events in the lives of our heroes. This part does not include any special terms and does not require any additional temporological explanations; its conclusions are of independent value. In the second part, the

same events are treated in the light of temporology and in accordance with the calendar of the dominant elements, determined by the Saturn-Jupiter cycles [4, 5]. It pays special attention to the 800-year parallels between the corresponding epochs and the similarities between metaphors and images characteristic of these eras. The third part treats selected key points mentioned earlier in the light of the Phoenix clock method. [6-8]. The fourth and final part examines the new opportunities that are opening due to our awareness of new approaches to the family, to raising children and to "their-story".

Part 1 - the drama of children deprived of childhood

At first glance, such key representatives of the 11th century as the French philosopher Pierre Abelard, Pope Gregory VII and the Holy Roman Emperor Henry IV were very different people. Nevertheless, considering their life stories, we will try to find out the roots of the inconsistency and exorbitant cruelty of the people of the 11th century. To do this, first we will consider the stories of these heroes in chronological order, and then compare them with two key historical figures, born 800 years after them, in the 19th century.

Let's start with Gregory VII (c. 1015/1020/1025 - 1085), who was born as Hildebrand, and who remained on the papal throne for 12 years, from 1073 to 1085. This pope was instrumental in strengthening Catholicism through his tireless efforts to complete the reforms initiated by his predecessors, the Church reformers of the early 10th century. Gregory VII is also remembered for his campaign against priestly marriages as he became the first pope in several centuries to rigorously enforce the policy of compulsive celibacy among the Church's clergy. But after all, Gregory VII is best known for the crucial part he played in the so-called Investiture Controversy, his dispute with Henry IV that affirmed the primacy of papal authority.

Historically, in the Middle Ages, the empire served as the patron and protector of the church, but because of the uncompromising confrontation between the pope and the emperor, the delicate balance between the papacy and the empire was upset. As a result, Gregory VII became the central figure of the most protracted conflict of the 11th century, which threatened the very existence of the Catholic Church.

In general, the biographies of the Medieval people are extremely scarce, fragmentary, and hazy. The same is true regarding the biographies of the 11th century popes: their years of birth are undetermined; their childhood and teenage years are hidden under a veil of darkness, and it is often impossible to confirm information about their life before the election to the throne. And yet the famous Russian historian-medievalist A.S. Vyazigin (1867-1919) tried to lift the veil of fog and restore (albeit in general terms) the circumstances of Hildebrand's formative years. In his 1898 essay "A Dark Time in the Life of Hildebrand," he was one of the first historians to discuss the meaning of the earliest stages in our life:

"The impressions of the first years of conscious life left indelible marks in the receptive soul of the youth, and the contradictions in Hildebrand's personality find an explanation in the early environment in which his character was formed, and his aspirations were developed" [6, p. 294].

It's important to stress that the concept of a nuclear Mother-Father-Child triad as we imagine it today – a warm domestic circle based upon mutual care and affection – did not exist in the 11th century. Moreover, according to Philippe Ariès (1914-1984) – a prominent French medievalist and historian of the family and childhood – "in medieval society, the idea of childhood did not exist" [7, p. 125].

More specifically, in the 11th century, there was a widespread custom in Europe when parents donated their newborns and even unborn children to monasteries. The children vowed and given by their parents or by monks to the monastic life, were commonly known as *puer oblatus* ("offering" – a child whom the parents permanently gave away to the Church). According to Vyazigin, in those times, the parents of such a child saw in this act a kind of sacrificial ritual. The child was destined to enter the monastery as an atoning sacrifice to pray and repent for his sinful parents. From the moment a vow was made for them, the children had to follow the rules of their Order, and their fate was sealed without their consent. In many senses, oblation became a form of abandonment, because a young child was donated to a monastery to be brought up by monks without any further involvement of parents [8].

There were attempts to forbid such practices and to grant the children free permission to leave the monastery, if they wished, when they reached the age of puberty. Nevertheless, some researchers claimed that in fact, oblation was irreversible: once entering the monastery, *puer oblatus* was constrained to remain a monk for the rest of his life. To prove this, Vyazigin cited a decree of one of the medieval councils, which forbade *puer oblatus* to put off their monastic robes and demanded their excommunication as a punishment for any attempt to "shake off the yoke of the monastic Rules" [6, p. 282].

One way or another, Gregory VII has never mentioned either his parents, or his place of birth. It is believed that he was born to a poor family, and there was a suggestion that his father was a blacksmith. Based on the numerous comments of Gregory VII about his early years spent at Cluny, Vyazigin agreed with the assumptions of the early church chroniclers that he was one of the children offered by their parents to the monastery from a very young age. Emphasizing that he entered the monastery not of his own free will (*non libenter ad sacrum ordinem accessi*), Gregory VII recalled that "the monastery vows were taken for him, and his fate was determined by the act of his parents" [6, p. 283]. In his letters he recalled growing up in the Roman church under the special protection of St. Peter, "Prince of the Apostles." Far from the family, the image of his biological father was erased in the boy's memory, and his place was taken by Saint Peter, whom the future pope imagined to be "the emperor and ruler of the whole Earth." Considering the Apostle Peter as his educator and breadwinner, and himself as his pupil, at critical moments in his life Gregory VII turned to him with a prayer "to hear his servant, who was nourished by him from an early age."

To get an idea of typical teaching methods in the 11th century, I would like to tell a short story about Archbishop Anselm of Canterbury (1033-1109) – a philosopher and theologian of the Catholic Church, who was canonized as a saint. Once a certain abbot complained to him that he didn't know what to expect from his pupils: "They are wicked and ill-natured, we beat them every day and every night, but they still get worse <...> To improve them, we tirelessly oppress them, but they do not improve at all."

Anselm wondered and asked once more: "Do you constantly beat and oppress them? What happens when they grow up?"

"They grow up stupid and bestial," was the abbot's annoyed reply [9, p. 326].

Horrified by this answer, Anselm tried to tell the abbot that from such a rude treatment, numerous vicious traits are instilled, and harmful models of evil behavior are enrooted.

Let us add here that in 1093 Anselm himself was forced to undergo a violent and traumatic experience. When he felt himself already ill and old, he was forced to fill the vacancy at Canterbury against his will. The following bizarre scenes were collected from Anselm's correspondence by the

English archivist and historian Sir Francis Palgrave (1788-1961). According to Anselm, he was captured by clerics and carried by force to the king William Rufus. When Anselm continued in his refusal,

“he defeated their attempts by throwing himself flat on the ground. 'Bring a crozier! bring a crozier!' cried out some one; and surrounding Anselm, they pushed and drove, and pulled and handled the struggling and shrieking abbot to the king's bedside. Those who had thus caught Anselm seized his right arm, and held and fixed it towards Rufus, who offered him the crozier. Anselm clenched his tight fist and would not open it anyway. The bishops tried to hammer his fingers and drive the crozier into his grip by main force. They hurt him so much that he cried out; and either his strength giving way to their violence, or yielding to pain, the crozier was thrust into his hand, and the bishops squeezing it in theirs, so that he could not let the crozier drop from his grasp, he, in spite of his loud cries of '*Nolo, nolo, non-consentio*', and his still continued bodily resistance, was hailed by the multitude with the loudest cries of "long life to the archbishop of Canterbury!" [10, p. 500].

Anselm's protests against the illegality of this ceremony did not help, and he was not allowed to get rid of the unwanted position. He touched the crozier – a symbol of the governing office – and in his times, such symbolical act was of the greatest importance [10].

In many respects, Gregory VII was markedly different from Anselm of Canterbury. He was not inclined towards philosophy, was not distinguished by curiosity, did not seek to deepen his knowledge of theory, and was considered a rather weak scientist and theologian. As a child, he was attracted to the knightly life, and if he had a choice, he would prefer to become a warrior. Submitting to fate, Gregory VII felt obliged to implement the ideals of his mentors and zealously defend the privileges of the Church that became his home. As a pope, he saw himself as more than the undisputed leader: he claimed to be the living successor and representative of St. Peter.

Gregory VII's favorite method of oppression for major and minor sins was anathema, and where excommunication did not work, he imposed his doctrines, resorting to the sword. According to a noted author on ecclesiastical subjects, Arnold Harris Matthew (1852-1919), Gregory VII demanded military obedience. God appeared to him as "the unconquerable King," and the ban of excommunication was "frequently likened by him to a weapon, a sword, a spear, or a dart" [11, p. 283]. The City of God, which seemed to him quite real, was more important to the pope than the Earthly City. Family and children stayed just empty words that didn't matter to him. As Bertrand Russell pointed out in his book *Marriage and Morals*, according to the Christian teaching of those years, Christianity "introduced an entirely novel view of marriage, that it existed not primarily for the procreation of children, but to prevent the sin of fornication" [12]. As a result, "The art of love was forgotten, and marriage was brutalized" [12]. Gregory VII considered marriage so sinful that, under the threat of anathema, he demanded celibacy for priests and their separation from their wives.

A rude and repulsive attitude towards marriage has led to the birth and rearing of children whose emotional nature has remained undeveloped and whose capacity of empathy has been never formed. Although Gregory VII was not accused of sadism, it was impossible to call him a kind person. Cardinal Peter Damian (c. 1007-1072) characterized him as a paradoxical blend of a "friendly enemy and bland tyrant" [11, p. 280]. In his highly controversial personality, one could observe a repulsive mixture of sentimentality, sternness, asceticism, and cruelty. On the one hand, Gregory VII was "a monk by disposition, one who wished to convert the world into a monastery, where the same self-command and rigor were to be practiced, which he enforced upon himself." On the other hand, "he possessed the warrior's, one may say the Napoleonic, disposition loving

conquest and command" [11, p. 283]. On the one hand, his daily Mass was celebrated with tears in his eyes. On the other hand, he was merciless towards those whom he considered the enemies of the Roman Church and St. Peter. One of the bishops who opposed Gregory VII and abandoned him in 1084, Beno of Santi Martino e Silvestro, leveled against the pope awful charges such as executions without trials, necromancy, tortures, commissioning an attempted assassination, and unjust excommunications. The British writer Joseph McCabe (1867-1955) described Gregory VII as a "rough and violent peasant, enlisting his brute strength in the service of the monastic ideal which he embraced" [13].

To understand what degree of cruelty, barbarity and insensitivity Gregory VII reached, I will mention that he took an abbot under his protection, who ordered to gouge out the eyes of three priors of his monastery and cut off the tongue of another for their complaints against his rule [11, p. 282]. Later, Gregory VII himself illegally arrested the ambassadors of Henry IV and treated them so cruelly and shamefully that, according to his contemporaries, "a detailed account of this inhuman act would stain both pen and paper." [14, p.78].

It should be emphasized that Gregory VII was in no way inclined to sadism. Everything he did was a consequence of his attempts to improve this world, to make it "fair", as, in his opinion, it should become. However, in his eyes, justice was reduced to the fact that disobedience to the Pope was equated with disobedience to God and required an appropriate punishment. On the way to such an ambitious goal, he was overwhelmed with so many tasks that his position brought him, causing much suffering. Sometimes he wanted to give up everything and become a hermit in a secluded cell, but he continued to endure and steadfastly carried the heavy burden of the power "imposed" on him over the souls and bodies of the entire Christian world. No one was supposed to interfere with his mission.

Consequently, in his famous document *Dictatus papae* (1075), Gregory VII tried to push back the emperor Henry IV and place himself at the head of the world order. Accustomed from childhood to obey the dictates of his mentors, Gregory VII was inclined to dictate to others, believing that he was simply obeying the signs that he perceived as divine orders: "For many years, Hildebrand usually waited for instructions from above, obeying the course of events, abandoning his own will, yielding to "violence" and "coercion" from above, to which he assigned such an outstanding role in his life " [6, p. 286].

According to historians, the idea of the absolute superiority of spiritual power over secular power appeared in the writings of many Christian leaders long before Gregory VII, "but none of them fought to make it the cornerstone of the entire world order with such tenacity as Gregory VII who devoted his whole difficult life to this goal " [14, p.7].

And how successful was he? Not that much. As Anselm of Canterbury suggested, the child who was fed with violence, continued to multiply the violence, which later turned into a boomerang against him. In 1084, Gregory VII witnessed how the Normans, whom he had called to help in his fight against Henry IV, turned against him, invaded Rome and subjected the city to severe devastation and plunder. Gregory VII had to flee to Salerno. He spent the rest of his days in seclusion and died in exile.

By the end of the pontificate of Gregory VII, part of the districts of Rome, destroyed by looting and fires, remained uninhabited. This was not the only sad outcome of his career. He used to "break the bow by overstraining it," and in the long run, most of the strict measures he introduced led to results that were opposite to his intentions. A strict enforcement of the celibacy led to secret fornication. His life-struggle against simony (a corrupt act of selling and buying church offices and roles) could not prevent corruption. A conflict between the secular and religious authorities

resulted in diminishing of the secular power, when the place of former, often highly educated pastors was frequently taken by ignorant monks. Summing up the life of Gregory VII, Vyazigin concluded: "The supreme servant of the Christian God, he likens himself to the emperor of Pagan Rome, who was both the secular ruler and the great priest." Rather than enhancing the spirituality of the church and enriching secular life, this pope "equated the Church of Rome with the Roman Republic" [14, p. 102]. The verdict of history was unambiguous: "The fundamental properties of human nature and the power of things won the victory over this genius" [14, p.104].

But could we blame in all his faults an abstract human nature? Is it possible that the formation of the character and fate of Gregory VII was associated with specific behavior patterns, amenable to awareness and change in the future? It is quite likely that the answer is positive. There are impressive parallels in his personal qualities and the traits of two celestial twins (that is, people born on the same day of the same year) – Alfred Rosenberg (1893-1946) and Hermann Goering (1893-1946) [15]. From the first weeks of their life, both were brought up without a mother, feeling like orphans and abandoned children. Although the causes were different, the results were similar for the newborns: both looked about themselves at an empty, barren world. The lack of stability and parental love during childhood resulted in their lives being influenced by random external stimuli and their erratic emotional responses to them. Their character showed similar paradoxical mixture of childish meekness and military aspirations combined with pronounced lack of empathy, as in Gregory VII. As a defensive reaction, they, like Gregory VII, from their youthful days imagined themselves to be little gods. During their 12-year leading role in the highest ranks of power in the Third Reich, both complained about the intolerable burden of responsibility for the whole world placed on their shoulders. At the end of their lives, they witnessed terrible pictures of destruction and desolation in their country.

A study of orphaned children, *Parental Loss and Achievement*, suggests that the reaction of rage because of loss of parents at a young age may be later transformed into either outstanding accomplishment or outstanding antisocial behavior. In particular, the study reveals also that such abandoned, rejected, or neglected children may develop a favorable attitude toward a political career more than others. So high is the percentage of orphaned children in politics that the authors wonder: "Can we ask with all seriousness – do orphans rule the world?" [16, p. vii].

While refraining from such far-reaching conclusions, we, nevertheless, must agree that the early orphaned Henry IV became the main enemy and rival of Gregory VII.

In general, the only reliable historical sources regarding attitude to family and childcare in the XI century describe the relationships in royal families. A contemporary author and historian Eleanor Herman in her book *Sex with Kings: 500 Years of Adultery, Power, Rivalry & Revenge* showed that despite all their visible grandeur, many medieval royal courts resembled a scorpion's nest of vicious ambition and conspiracies [17]. Political and economic interests in monarchies dictated royal intermarriage – the practice of marrying into other reigning families. Children in royal families, both boys and girls, were not considered independent individuals, but were treated as inanimate tools for fulfilling parental plans. Despite their wealth and status, they remained the property of their parents – a kind of slaves, doomed to fulfill the role assigned to them. Moreover, the hardest test for many children was that they were forced to marry before puberty. Forced to marry against their will, young people sooner or later made attempts to break the marriage bond imposed on them. In the end: adultery; family feuds and bitter conflicts. Rivalry and revenge between wives, husbands, mistresses and their offspring often led to full-blooded civil wars, infanticide, or patricide. In many cases the "trivial" misunderstandings in families led to full-scaled battles between nations when whole armies were annihilated.

The tragic life story of the future Holy Roman Emperor Henry IV (1050-1106) becomes a vivid example of such a parental dictatorship and neglect of the innate needs of the child. Although Henry IV, like Gregory VII, is recognized by historians as a pragmatic politician, his whole life was filled with constant struggle, reflecting the internal contradictions of his character. While Gregory VII arrogated to himself the right to overthrow the emperors, Henry IV proclaimed his imperial privilege to depose the popes. One of the most dangerous crises in the history of the Church began as a power struggle between both ambitious figures. Trying to establish his undivided power over the entire empire, Henry IV was the first of the emperors to oppose the papacy for the so-called "investiture" (literally – "dress in robe" or the rights to choose and install bishops, abbots and even the pope). In this struggle, Henry IV could not win and was remembered in history for his shameful humiliation in the Tuscan castle of Canossa, which Gregory VII inflicted on him in 1077. This struggle for investiture, sometimes fading and sometimes escalating, lasted more than 50 years and was inherited by the son of the emperor – Henry V.

What brought Henry IV to the decisive point of his fate in 1077? His parents were Holy Roman Emperor Henry III and his second wife, Agnes of Poitou. Before Henry's birth, the emperor had four daughters and desperately needed an heir to the crown to continue the dynasty. The boy's life goal was predetermined by the parents even before his birth. As soon as the baby was born the ailing Henry III designated him as his successor. On Christmas Day 1050, the German princes took an oath of loyalty and obedience to the future king, when the newborn was not yet two months old and was not even baptized. Perhaps, this event became fateful, since from the first days of his life the child was taught that he should, first, be a king, and only then it would be possible to think about his Christian upbringing.

In 1051, the emperor held an assembly at Tribur to secure his one-year-old son's succession. Two years later, Henry IV was already crowned, and the following year he became engaged to Bertha of Savoy, the four-year-old daughter of the Margrave of Turin. Their wedding celebrations took place 11 years later, in the summer of 1066. The Saxon chronicler Bruno of Merseburg, recorded that Henry IV "married his noble and beautiful wife unwillingly, at the urging of the princes" [18].

It is not surprising that at the age of 19, Henry IV begged the imperial princes and Pope Alexander II to allow him to divorce his unloved wife. He complained that she was too young; he stated that the marriage was not consummated, and Bertha remained a virgin. Nothing helped; law was law. He was the king, but he could not break the bonds of the hated marriage forced upon him.

Back to the childhood of Henry IV, it seemed that death was on his heels. In 1053, his sister Gisela (1047-1053) died. In 1055, his only brother, Conrad (1052-1055), died. In 1060, his 12-year-old sister Matilda died, when she had already been married to the Duke of Swabia. Earlier, in 1056, his father died before he was forty, and the six-year-old boy became the sole monarch of the empire. Already dying, Henry III in his will commended his son to the protection of Pope Victor II and appointed him as counsellor to the empress. But the boy was again unlucky, because a year later, Victor II (c. 1018-1057) unexpectedly died of malaria, before he was 40 years old. Then, over the next seven years, three more popes and two antipopes died one after another.

The orphan child's life continued, passing from one crisis to the next. At first, empress Agnes was appointed her son's guardian. She was also responsible for her son's education along with a royal *ministerialis* who was a trained knight. In 1061, relation between Agnes and the Church became tense and she was forced to enter the monastery. Increasing discontent reached a climax the next year in a conspiracy led by Anno II, archbishop of Cologne. The 11-year-old boy king was tricked into visiting a magnificent ship and kidnapped. Realizing what was happening, the boy was afraid that the rebels wanted to deprive him of the crown and take his life. He threw himself headlong into the river but was eventually rescued by one of the conspirators. Henry's attempt to

escape by jumping into the Rhine failed. The rebels blackmailed his mother, forcing her to step down as a regent and hand over the Imperial Regalia to the government, which was taken over by Anno. The power of the state fell into the hands of the rebels who immediately began to use royal treasury for their own purposes. Archbishop Anno II of Cologne took over the education of Henry IV, seeking to save the boy from the influence of his mother. Watching what was happening, Henry IV vowed to take revenge on the clergy as soon as he gained power when he came of age.

What did Henry IV mean by power? First and foremost, the power of the sword. Raised from childhood in a knightly spirit, Henry IV at the age of 13 received his first military experience, participating in the military campaign against Hungary. In 1065, 14.5 -years-old youth was girded with a sword and declared of age. This ceremony marked the beginning of the king's sovereign rule, for which he was ill-prepared. He did not forget the traumatic experience of his abduction, and only the plea of his mother kept him from revenge and from turning his sword against Archbishop Anno.

Henry IV was brought up with the conviction that his imperial position gave him the right to act as the head of all Christians. Like his father, he emphasized the priestly nature of kingship, attributing it to the anointing of kings with holy oil. Accordingly, he considered himself the "Vicar of Christ," empowered to govern both the state and the church, including his birthright to control the papal elections in Rome. Obviously, the claims to the autocracy of Henry IV could not coexist simultaneously with the ambitions of Gregory VII, just as their carriers, the emperor and the pope, could not come to a compromise between themselves.

Henry IV's tensions with the church also escalated for personal reasons. As already mentioned, in early childhood he became an instrument of the political interests of his father, who at the age of five betrothed him to Bertha of Savoy. Already at the age of 19, Henry tried to repudiate and divorce his unloved wife. In June 1069, Henry held an assembly at Worms at which he explained to the princes his reasons to dissolve his marriage to Bertha:

"He did not live in harmony with his wife. He had long concealed this from the eyes of men, but he was unwilling to conceal it any longer. He could not allege any offense on her part that justly merited a divorce [*repudium*] but – he was uncertain through what misfortune or what divine judgement – he was unable to have marital relations with her. For that reason, he begged them in God's name to free him from the chains of this ill-omened marriage and patiently to allow a separation to take place so that she might open the way for him, and he for her, to a happier marriage [*felicium matrimonium*] if God so willed it. Lest anyone should object that once [Bertha's] chastity had been violated, there was an obstacle to her marrying again, [Henry] confirmed on oath that he had kept her as he had received her, undefiled and in a state of unimpaired virginity" [18].

Henry IV felt that this union was born under the vicious stars and begged to release him from the shackles of this marriage. Yet, all his efforts were in vain because of the fierce opposition of Pope Alexander II to his request. Medieval morality pursued the ascetic goal of attracting men to a life of virginity. Consequently, marriage was regarded as an inferior state, as a more or less legitimate outlet for sex and lust. Moreover, women should live in continual penance and be ashamed of the very fact that they were born as women. With such an attitude towards marriage and towards women in general, it was difficult to expect the possibility of a happy union of equal partners. According to the church, everyone who decided to get married had to endure, suffer, and silently carry their burden.

Maybe for a person born under other stars, the imperative to live without love would be tolerable. But according to the chronicles, Henry IV was born under the sign of Scorpio and the element of Water. For such people, it is the sphere of feelings that is the most important realm in life [19].

In this regard, Henry IV was born in an unfavorable century for him, when people most of all appreciated the earthly aspects of life. In his eyes, his parents insulted him and taught him a lesson in lack of love, in "non-love." Using the popular metaphor of Dostoevsky, also born in Scorpio, he felt "*humiliated and insulted*."

Since then, the life of Henry IV continued to be accompanied by a series of painful humiliations. This traumatic experience culminated in his legendary walk to Canossa in 1077 – a climax of the Investiture Controversy.

As already mentioned, the struggle between the Empire and the Papacy intensified during the time of Gregory VII, who was elected in 1073. He declared that the name of Pope was incomparable with any other, that to him alone belonged the right to use the insignia of Empire. Furthermore, he proclaimed that he could depose the emperors and free their subjects from their loyalty to wicked rulers [11, p. vii]. Such tremendous claims for the Papacy inevitably came, into conflict with the emperor's concept of the sacred nature of kingship. Henry IV continued to insist on his royal prerogative to appoint bishops and abbots. In 1076, he persuaded most of the German bishops to declare the Pope's election invalid. Gregory VII, in his turn, excommunicated Henry IV and released his subjects from their allegiance.

The deposition of a monarch by a pope was unprecedented, and such action could be equaled dethronement. Trying to keep his crown, Henry IV traveled to Italy to ask Gregory VII to forgive him and cancel his excommunication. At the time, the Pope was the guest of Matilda of Tuscany at her castle of Canossa. Three days and three nights in January 1077, when the king was forced to kneel in front of the castle's entrance gates, are remembered as one of the most dramatic events of the Middle Ages. This scene was vividly described by Mathew:

"Then, in the penitent's garb of wool, and barefoot, the King appeared before the walls of the fortress. He had laid aside every mark of royalty, and, fasting, he awaited the pleasure of the Pope for three days. The severity of the penance was enhanced by the coldness of the season. Bonitho speaks of it as a 'very bitter' winter and says that the King waited in the courtyard amid snow and ice. Even in the presence of Gregory, there were loud murmurs against his pride and inhumanity [11, p.128].

Reconciliation with the church was a painful lesson for the emperor. He could not forget and forgive this contempt. Such exaggeration of power echoed for the Pope like a boomerang at the end of his life when everything he had built so hard was crumbling before his eyes.

800 years later, Henry's penitential "Walk to Canossa" developed into a powerful metaphor. It happened during the so-called "Kulturkampf" – the struggle between the Catholic Church and the Bismarckian German Empire, when Otto von Bismarck quarreled with Pius IX regarding papal authority over German subjects. In 1872, in his famous "Canossa speech" to the Reichstag, Bismarck solemnly promised: "Be assured, we shall not go to Canossa, either bodily or spiritually."

Back to Henry IV, it is obvious that such humiliation left another deep mark on his already wounded soul. This affected, first of all, his personal life. His disaffection to Bertha evolved into growing hatred. Bruno of Merseburg wrote: "His beautiful and noble wife Bertha (...) was in such a manner hated by him that he never saw her after the wedding any more than necessary, since he had not celebrated the wedding out of free will" [18].

Despair, anger, and hatred were so prevalent in the soul of Henry IV that thoughts of a "happy marriage" gave way to insatiable lust. Bruno of Merseburg reported on Henry's continual unfaithfulness: "He had two or three concubines at the same time, in addition [to his wife], yet he was not content. If he heard that someone had a young and pretty daughter or wife, he instructed that she be supplied to him by force" [18].

Bertha died in 1087, when Henry IV was 37. Already the next year he became betrothed to a beautiful widow, who was 18 years younger than him. She was born in Kievan Rus' as Eupraxia, the daughter of Vsevolod I, Grand Prince of Kyiv. Her first marriage was very short-lived, as her husband, Count of Stade died at the age of 22. Greatly impressed by her beauty, Henry IV felt passionately in love with Eupraxia. The couple married in 1089, and immediately after the wedding, Eupraxia was crowned, taking the name Adelheid.

The scandalous story of this marriage was described in horrifying details by Nikolay Karamzin (1766-1826) – a Russian Imperial historian and well-known writer. Based on original historical annals, his descriptions revealed the darkest sides of the emperor: his enormous jealousy, ill-temper, and shocking brutality. Today, it is hard to imagine that all the described by Karamzin stories of group rape, executions and debauchery could indeed take place even in the coarse Medieval age, and certain modern scholars regard them as fabricated by the emperor's opponents.

All the same, the irrefutable fact was that Henry IV suspected his wife of infidelity and that he kept her imprisoned at the monastery in Italy. The real fact is also that in 1094, Matilda of Tuscany rescued her, helping to escape to Canossa. Later, at a church council in Constanta (1094) and at a synod in Piacenza (1095), Eupraxia-Adelheid testified against Henry IV, accusing him of holding her against her will and forcing her to participate in orgies and obscene satanic rituals. Moreover, he even offered her to his son Conrad, forcing the youth to have sexual intercourse with her. Conrad refused, and according to *Staden annals*, that was the true reason why he subsequently rebelled against Henry IV and began to support the papal side during the Investiture Controversy.

Eupraxia's complaints were recognized as just, and her marriage to the emperor was dissolved. Urban II once again anathematized the emperor, this time for his brutal acts committed against his own lawful wife. In 1099, Eupraxia-Adelheid returned to Kyiv and later she became a nun. As for the emperor, ironically, the Church, which refused to dissolve his first marriage, subjected Henry IV to another Canossa-related humiliation, satisfying the demand of his second wife for a divorce.

It is noteworthy that Henry IV, forced to marry against his will, abused the feelings of his wife and son. At the end, Henry IV not only did not experience happiness in marriages, but his sons did not console him either. The only child of Henry IV and Eupraxia died at birth. Bertha's eldest son, Henry, died at the age of one month. Bertha's second son Conrad II (1074-1101) took up arms against his father. He died childless at the age of 27. Bertha's third son, Henry V, rebelled against his father, defeated him, forced him to flee Germany, to abdicate and end his life in exile. There were rumors that Henry IV tried to commit suicide after his son's rebellion. Subsequently, Henry V remained childless and became the last representative of the Salic dynasty.

The emperor spent his last years fighting the uprising of his sons, and his authority was rapidly waning. Having no other choice, in 1105, he abdicated in his son's favor. Later, he explained that he did it because of his fears of imminent murder or execution. After the abdication, Henry IV fled to Liège where he died in 1106. Before his death, as a symbol of forgiveness, he sent his son Henry V a sword and a ring – the regalia of the imperial power, which he kept until his last days.

Henry IV 's preeminent role in the Investiture Controversy, his "Walk to Canossa" and his family feuds established his controversial reputation. While his opponents regarded him as the stereotype of a tyrant, his friends described him as the embodiment of the ideal king: a pious, gentle, and intelligent ruler, a patron of the arts and sciences. Like Gregory VII, his controversiality was accompanied by his failure to achieve the original goal of strengthening the traditional rights of the crown. In the end, his ongoing battles over investiture ultimately weakened royal influence over the papacy.

Twenty years separated the births of Gregory VII and Henry IV – the emperor and the pope, who at the bottom of their hearts remained offended children, whose needs were not recognized and respected either by their parents or by the environment. Thirty years later, one of the most enlightened figures of the 11th century, the French philosopher and theologian Pierre Abelard, was born. Historians considered him and his wife Héloïse as the voices of conscience and intellect of their dark age. But can we agree with them today? And what can we learn from their sad story that prompted them to end their lives in loneliness and exile?

More than a millennium has passed since the days of Peter Abelard and Héloïse, but their tragic romance and unique correspondence remain one of the most popular legends in Medieval History. Many poems as well as literary and philosophical texts were dedicated to the relationships between these two illustrious lovers. The legend of their love has survived until today, but only relatively recently have researchers begun studying their complex relationships within their expanded family unit, which included their son, Astrolabe (1118-1157?) [1].

As is typical of the 11th century, the details of the biographies of Héloïse and Abelard remain hidden from historians, and information about them is extremely scarce. It is still unclear when and where Héloïse was born. We know close to nothing about her parents and childhood. Historians suggest that she was orphaned early, raised in a monastery, and was ten or twenty years younger than Abelard. Later, her maternal uncle Fulbert, a canon of Notre Dame, took over Héloïse's custody and upbringing.

In his memoirs, Peter Abelard wrote that as a child, he learned quickly and excelled in the art of dialectics. Instead of knighthood typical of those days, he chose intellectual pursuits, and, unlike his father, he refused to pursue a military career. In his late thirties, he was already a well-known philosopher and a popular teacher who had sown the seeds of new thinking in many students. Héloïse, endowed with a bright intellect, became one of his students and admirers.

A complex system of relationships between the teacher and his student has gradually evolved into a forbidden affair. In the autobiographic story of his misfortunes Abelard insisted that he had never truly loved her, and that he had only lusted after her body. Apparently, Héloïse saw their relationship differently, and her consent to succumb to his persuasion followed, first of all, from the fact that she adored the teacher. Today we cannot judge medieval people and former times without considering the value systems of their historical period. Nevertheless, some modern scholars, such as Mary Ellen Waithe, go so far as to accuse Abelard of abusive conduct and even rape. From the correspondence of the lovers, it is clear that Héloïse did not think so. On the contrary, her uncle considered Abelard's behavior extremely indecent.

Once Héloïse's uncle found out about this affair, he tried to separate the lovers, but they continued to meet in secret. When she became pregnant Abelard sent her away from Paris to his family in Brittany. There she gave birth to their only son whom she named after the sophisticated scientific instrument – Astrolabe. (Was it symbolic that the boy was named after an inanimate object, which, moreover, indicated the fatal nature of stars and people?)

To appease her uncle, Héloïse and Abelard got secretly married in Fulbert's presence. The fact of marriage was kept secret from others, as Abelard feared that his marriage would interfere with his further studies and career. In her turn, Héloïse in her touching letter warned Abelard of the hardships of married life and parenthood, wondering "what possible concord could there be between scholars and domestics, between authors and cradles." Later in the same letter, she begged Abelard to consider the advice of philosophers such as Theophrastus to avoid the intolerable annoyances and the endless disturbances of married life. Talking more specifically about parenthood, she sounded even more categorically: "What man, intent on his religious or philosophical meditations, can possibly endure the whining of children, the lullabies of the nurse seeking to quiet them, or the noisy confusion of family life? Who can endure the continual untidiness of children?" [20]

Abelard readily accepted Héloïse's arguments that those whose minds are preoccupied with religious or philosophical wisdom should avoid all other pursuits and never interrupt their studies.

In this matter, Abelard was completely in tune with the spirit of his time and with Gregory VII, who in those years advocated the final adoption of celibacy by the Catholic Church.

Subsequently, Héloïse struggled to convince herself that marriage did not interest her. She even dared to compare marriage in general to contractual prostitution (800 years later, a similar comparison is made in Bertrand Russell's *Marriage and Morals*). Later, already as a nun, Héloïse wrote in her first letter to Abelard: "I preferred love to wedlock, freedom to a bond."

Soon after Astrolabe's birth, this story took a sinister and typically medieval turn. Trying to protect Héloïse, Abelard sent her to the convent where she had been brought up. In her turn, trying to help Abelard to get a promotion and to stay free from his parental responsibilities, Héloïse told her uncle that she had annulled her marriage. The uncle was furious. He accused Abelard of seducing his niece, getting her pregnant and then sending her away into a convent. The uncle's revenge was awful and barbaric. One night he hired a band of men to break into Abelard's room and castrate him.

Following that tragic event Abelard forced Héloïse (despite her mild protests) to take her vows as a nun. Abelard, in his turn, decided to become a monk and shut himself in a monastery cell. Had it not been for a baby involved, we would have said that there was nothing extraordinary about such choice of two adults to seclude themselves in a cloister. The problem was that their personal freedom also implied an exemption from their parental duties or feelings toward their son. Their infant Astrolabe was an unwanted nuisance in the lives of his parents who preferred to lead monastic lifestyles. He became a rejected child whose both parents stayed aloof from him. The boy's name had never been mentioned in Héloïse's erudite letters to Abelard. The son's fate was not discussed in his father's philosophical writings. Did this silence indicate their ambivalence, embarrassment, or deliberate neglect? We cannot know. For centuries, historians did not care about the future destiny of the only child of the most learned European couple of the 11th century. Next to nothing is known about the life of Astrolabe, except for the record of his death as October 29 or 30 of an undetermined year.

The child's part in this romantic tale was dismissed and his historical role in the birth of his parents' myth was nullified. Taking for granted that Abelard and Héloïse were perhaps the most "positive" and "loving" characters of their century, writers and poets called their feelings "love." Yet in terms of four elements theories, real love involves at least four levels: Fire (aspirations, spirit), Earth (embodiment, body), Air (awareness, mind) and Water (feelings, heart) [19]. Let us examine all four levels to answer, can the attitude of the parents to Astrolabe be called "love" from such a point of view?

As far as can be inferred from Héloïse's letters, Astrolabe was an unwanted child and his parents deprived him of love at least at the level of three elements: there was no *Fire* (he was not a desired baby); there was no *Earth* (he was deprived of physical contact with his parents); there was missing *Water* (no emotional involvement). Can we call such relations at least "partial Love"?

According to modern scholars, there are destructive consequences to the negative attitude of the expecting parents towards the child's existence before his/her birth [21, p. 340]. Even in the maternal womb, such a child already experiences feelings of rejection, shame, or hatred. This tiny creature fears for his/her life and might subsequently experience an unconscious need for revenge. In their infancy, children need to be cared for and nourished. This earthy component of Love is so important that Bertrand Russell stressed: "children brought up away from parents may be expected to differ considerably, whether for better or for worse, from normal children" [12].

From the first moments of pregnancy each child introduces rapid changes in the lives of the future parents. Each pregnancy: stirs our previous plans; demands updates; introduces and dictates new timetables. All parents-to-be must adapt to their rapidly changing physiological and physical responses. In addition, all these changes are accompanied by the emergence of new emotions. This is a challenging experience for all parents. Reflecting on this, Russell wrote that family is important because it teaches parents new feelings and the art of acting selflessly.

The Water element helps parents to act unselfishly and to devote themselves to raising a new human being. Abelard and Héloïse did not dare to accomplish their leap into parenthood. Could their son understand or feel his parent's motives, attitudes, feelings, intentions? Should he accuse his parents of their rejection or neglect of their baby? We cannot know for sure. Nevertheless, we can start asking questions. Already in 1998, in Luise Rinser's historical novel *Abelard's Love* there was one of the first attempts to treat the myth of Héloïse and Abelard as an archetypal story, which encourages us to discuss wide-range spectrum of relationship issues: problems between spouses; the meaning of "love-hate" relationships; a child's yearning for the parents' love, care and recognition [22].

The modern German medievalist Albrecht Classen went even further: in his opinion, the consequences of this love drama were terrible for both father and son: "whereas Abelard was castrated physically, Astrolabe considered himself castrated in his soul" [23].

From the child's view, it was essential to feel that he was conceived in love. For this purpose, his parents should have accepted that Human Love has at least four levels, one of which is a physical, bodily aspect of sexual intimacy. But could his medieval parents fully enjoy their bodies? It is doubtful. The church and its head Gregory VII thought that there was something impure, dirty and sinful in marriage. It led Abelard to condemn in his *Historia calamitatum* the "filth" in which both lovers, him and Héloïse, had "wallowed".

For Héloïse, the situation was even more traumatic. In addition of being herself an orphan, raised in the monastery, she suffered as a woman. The medieval concept of love did not allow women to express either Earth (sensuality), or Fire (initiative) Elements. Passionate desire, volition or sexual pleasure were forbidden for women, and it was "proper" for them to "obey" or "yield" to their seducers and their "dirty" demands. As a result, this story describes intellectual relations between two people, and seemingly there was no room in these relationships for a child. Both Astrolabe's parents were lost in the space of abstract knowledge, and both disregarded their most valuable creation; the real wonder of life – their living son.

However, can we accuse the parents? In the historical context, scholars tend to view Abelard and Héloïse as victims of the dictates of their dark century. The wife could be the victim of her

husband's irresponsible behavior. The husband could be considered a victim of unreasonable restrictions imposed by the church. Both were victims of the emotional illiteracy of their historical days. Could it be a vicious circle in which each side sees itself as entitled to blame all previous generations? Yes, it might be. Even so, can we break through this pattern of mutual blaming?

According to the founder of general semantics Alfred Korzybski (1879-1950), one of the most important capacities of civilization is what he called the "time-binding" – our ability to learn from the mistakes of the past generations, without having to go through them again and again. Korzybski, however, did not tell how and in what historical times we should seek potentially life-saving clues. We will try to ponder this question in the following parts.

Part 2 - Painting the history in the colors of the dominant elements

The temporological methods, used in the following text, can be found in a number of previous publications. [2, 4, 24]. Without going into the details, I will only briefly note that the proposed historical calendar combines the dating of a conventional calendar based on a 19-year Metonic cycle of solar-lunar eclipses with longer-term calendars based on conjunctions (eclipses) of slowly moving Saturns-Jupiter and Neptune-Pluto.

Already 1000 years ago, the outstanding medieval scholars Abraham Bar Hiyya and Abraham Ibn Ezra showed that the analysis of such calendars, based on the quasi-cyclic periodicity of conjunctions between various slowly moving celestial bodies, makes it possible to reflect the main stages of historical developments [4, 5]. Specifically, they dealt with the collective history of mankind by means of analyzing periodic Saturn- Jupiter conjunctions as divided into three main groups: "great" (about 800 years); "middle" (about 200 years) and "lesser" conjunctions (20 years). It was discovered that over the years, a series of consecutive Saturn-Jupiter conjunctions occurs in the signs of the zodiac, attributed to the same element. Oversimplifying, once about 200 years (with occasional short intermissions), this series ends, and a new series of consecutive conjunctions takes place in a different element. It takes about 800 years for the conjunctions to return to the original element again.

Each series indicates the mainstream perception of the world (Zeitgeist or "spirit of the age") – the general historical background, the main system of values and concepts that have developed in the corresponding decades. Traditionally, Fire is the prime element of volition and desire; Earth is the prime pragmatic element, associated with matter and embodiment; Air is the prime mental element, associated with Logos and thoughts; Water is the most sensitive element, associated with human feelings. In short, during the period of dominance of the sphere of Fire, spiritual aspirations come to the fore; Earth is associated with the realization of plans, for Air, words and speculative conclusions come to the fore, and for Water, the most valuable is the voice of the heart, lifted above the mind.

Imagine, that each element colors the period following the Saturn-Jupiter conjunction in it with its unique color. It was shown that each resulting chronological period correlated with traditional historical periods as well as with certain sets of images, metaphors and words that correspond both, to the spirit of the age and to the dominating element. For the development of mankind, all these stages are important, and all of them, step by step, very slowly but surely lead us along the path of evolution.

Along with this, all people have their own dominant elements and their own innate potentials, which may differ from the spirit of the age. Some people manage to get into the mainstream and feel the Zeitgeist, while others find it difficult to adapt and are unhappy with being "out of their

element." The latter either fade or try to pass on their values and imagery to future generations, who post factum state that such individuals were able to "get ahead of their time."

From the point of view of this approach of the Saturn-Jupiter clock, the XI century became a turning point and was divided into four periods. The first seven years, from 1000 to 1007, were colored by the Fire element, which also colored the entire previous 10th century. The following years between 1007 and 1027, for the first time since the collapse of the Roman Empire, were colored with the Earth element. In the XI century, the transition from the domination of Fire to Earth took place in two stages, and in 1027-1047 there was a short-term final return of Fire. Then, from 1047 to the end of the century, all Jupiter-Saturn conjunctions took place in the Earth element.

In terms of temporology, Gregory VII, born around 1022, entered this world during the first appearance of the Earth's element after its long absence. By then, history was beginning to change dramatically when, according to the German historian Carlrichard Bruhl, during the reign of Saint Henry II (1002-1027), "the icy breath of politics of national interest was first felt" [25].

It is symbolic that the birth of Gregory VII around 1022 correlated with the transition from the element of Fire to the element of the Earth. In an allegorical sense, one of the important features of the representatives of Fire is their unbridled, unrestrained disposition. Fire knows no boundaries and with its wild power it can burn everything in its path. The Earth, with all its thickness, is trying to block the Fire's path and restrain its fiery impulses and self-will. Many church historians associate the 10th century (a long period, colored by the element of Fire) with unimaginable licentiousness, which needed to be abruptly curbed. From early childhood, Gregory VII experienced the harsh severity of such "restrictive and educational" measures of the Earth, limiting the free will of the child. Like many other young children of his time, he was offered or donated to the church by his parents. Whether he wished to or not, young Hildebrand became subject of absolute obedience demanded in the monastery. The sacrifice of the personal freedoms encompassed almost all levels of the child's life: he unwittingly lost his voice in education, food, dress, daily activities, and he was unable to ever have a legal relationship with the opposite sex. For the child, oblation resulted in a lack of self-determination; for the monasteries it served a practical Earthly purpose by offering an efficient and obedient workforce.

Anselm of Canterbury (1033-1109) was about ten years younger than Gregory VII. He was born during the brief return of Fire (1027-1047). It was natural for him to fight for the free will of all people, including children. The very idea of "oppression" of the free expression of a child's will seemed unacceptable to him. Until the end of his days, he tried to defend free volition, but, as we saw earlier, in 1093 (a period colored by the Earth element) he failed. His elevation to the rank of archbishop was accompanied by a brutal act of violence.

Henry IV (1050–1106) was a quarter of a century younger than Gregory VII. His birth, life and reign took place in the second half of the 11th - early 12th centuries, colored by the Earth element.

It is noteworthy that he is thankfully remembered for his active involvement in the construction of new cathedrals, castles, and cities. Henry IV is unanimously recognized by historians as a pragmatic politician (Earth) who tried to unify the fragmented lands under his central rule. In fact, the conflict between the pope and the emperor had nothing to do with spiritual, mystical or philosophical issues. The struggle for investiture between Henry IV and Gregory VII was fought exclusively in the sphere of secular and economic interests using traditional secular weapons. A good church leader at that time was, above all, a skilled administrator and a brave warrior.

It is symbolic that the dictionary of associations, which refers to Henry IV and Gregory VII, is associated with a set of practical, material, earthly objects. The struggle between secular and ecclesiastical authorities for investiture was reduced to the question in whose hands would be the right to present a ring, a crozier, a crown, or a tiara. All the other symbols of power were also earthly material objects or lands.

Gregory VII is also remembered for the fact that he was the first pope to wear traditional white and red papal ordinary dress – white cassock and fascia, as well as red mozzetta and papal shoes. In this sense, it is symbolic that "investiture," for which the pope and the emperor fought so forcefully, originally meant precisely "dress in robe."

During the period colored by the Earth element, might was associated with rituals, rites, and ceremonies, such as coronation with an iron crown, ordination, enthronement, etc. Analyzing the reasons that brought Rome to the tragedy of destruction in 1085 and the church to the brink of the abyss, Arnold Toynbee noted in his *Study of History* that the papacy in those days turned into its opposite. He explained Gregory VII's failure by his "substitution of the material for the spiritual sword". As the result of using physical or material Earthly weapons rather than spiritual, "the Papacy became possessed by the demon of physical violence" [26, p. 538].

The struggle between Henry IV and Gregory VII was not fought at the level of fundamental differences in faith or philosophical ideas. This struggle did not pursue any spiritual goals. It was fought for the supremacy of the papal throne over the imperial crown.

Abelard was born during the papacy of Gregory VII. He grew up with a doctrine of celibacy that considered physical intimacy to be "dirty". In this respect, he and Héloïse were people, acting predominantly on the bodily level (Earth). Both did not try to expand the sphere of their relations into the realm of feelings of the Water element.

Speaking of Abelard as a philosopher who tried to "infect young people with the disease of thinking," it is not enough to limit ourselves only to the clock of Saturn - Jupiter. For better understanding why the Catholic Church tried to condemn him for his "heretical" views, it would be helpful to consider the history of the 11th century from the point of view of the Phoenix clock model.

Part 3. The Phoenix clock method

The Phoenix clock method is the compilation of a calendar based on a quasi-cyclical astronomical phenomenon, in which two celestial bodies – 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, when the angular distance between them does not exceed 10°, is called the Phoenix hour [24].

Starting from 1071 BC and until 1398, all Phoenix hours took place in the Earth element. In this regard, the 11th century was not a turning point. Moreover, the fact that Saturn-Jupiter conjunctions also took place in the Earth element, further intensified the dominance of this very element in those days. In this regard, it is illustrative that the 11th century is a century of accelerated urban growth, the construction of monastic complexes and medieval castles. At that time, the process of creating the Romanesque style began, which continued on an even larger scale in the next century.

In addition to identifying the dominance of elements, the proposed method allows each Phoenix year to be divided into eight irregular phases, repeating in the same order in each separate cycle.

These phases are reminiscent of Moon phases or the eight stages of human development – birth, childhood, adolescence, adulthood, midlife crisis, maturity, aging crisis and decline in life. In history, these phases are usually viewed as a series of different discrete historical periods. This is not the case with the Phoenix clock method, which allows us to view these periods as a sequential development of the same idea that emerged during the Phoenix hour and gradually develops over the following Phoenix year.

In the Phoenix clock model, the 11th century was the turning point of the transition from the first phase of childhood and rapid growth to the second phase of the adolescent crisis. This transition to the second phase occurred in the middle of the century, and the second phase lasted until the end of the century. As a rule, people born in the second phases had paradoxical and inconsistent character and left a contradictory legacy. Accompanying the specific relative position of Pluto and Neptune in the second half of the 11th century (the aspect of the square between Pluto in Pisces, Water and Neptune in Gemini, Air), people tended to resolve the apparent conflicts between feelings and logic, between faith and reason, between philosophy and church, between heart and mind. In this context, both Henry IV and Abelard were subjected to similar internal conflicts, common to their contemporaries.

As a result, the XI century was simultaneously divided into two separate halves by two independent significant factors – the transition from the Fire to the Earth element (according to the Saturn-Jupiter clock) and from the first phase to the second (according to the Phoenix clock). This overlapping and mutual reinforcement of these transitional periods is reflected in the extraordinary intensity of the conflict between Henry IV and Gregory VII.

Of course, on a personal level, different people expressed their conflicts in different ways. What matters to us is that the spirit of the decades was based on a state of conflict, and this was the common denominator for most people in their generations. That is why the policy imposed by the pope and the emperor flourished on fertile soil and was perceived by contemporaries as the "normal" behavior.

To complete the history of the Investiture Controversy that began between Henry IV and Gregory VII, I will add that it lasted for about half a century, until the Worms Concordat of 1122, signed with the papacy by Henry IV's son, Henry V. The terms of this agreement, reached in the fourth (midlife crisis) phase of the Phoenix year, in practice contributed to the separation of church and state. From the point of view of the Phoenix clock, it meant that this historical process was a kind of a chain reaction in which one event in the chain was producing additional events in the next phases of the corresponding calendar times. The possibility of tracing such chains, folding separate events into links of one chain, was predicted by Herodotus, who called such episodes "concatenations." The introduction of chronology based on the positions of the slowly planets allows the identification of multiple chains of such historical couplings or concatenations.

The effectiveness of such a historical analysis was shown already in the works of the 11th century thinkers, Abraham Bar Hiyya and Abraham Ibn Ezra. Unfortunately, family and childhood issues went far beyond their interests. We must pay tribute to Bar Hiyya that he clearly understood the incompleteness of the data available to him. In his days, Pluto and Neptune were not yet discovered, and everything related to their cycles, remained out of sight of past generations. Nowadays the boundaries of our knowledge and our capabilities have expanded, allowing us to express cautious optimism about the future of humanity.

Part 4. What depends on us in the future?

This article began with an accusatory verdict of the 11th century poet Omar Khayyam (1048-1131), dubbed "the Astronomer-Poet of Persia". Like Henry IV, Khayyam entered the world where violence and death were an integral part of his reality from early childhood. Being also a philosopher and astrologer, Khayyam wrote that our world is rigidly ruled by the four elements and the seven planets. In his opinion, their rulership does not leave us any choice. Born during a period colored by the Earth Element, he saw a human being as "a speck of dust." In his opinion, the only choice for a man is either to come to terms with his fate and submit, or to turn off his thinking and consciousness in order to escape from internal contradictions with the help of alcoholism, which destroys the personality.

YESTERDAY This Day's Madness did prepare;
TO-MORROW'S Silence, Triumph, or Despair:
Drink! for you know not whence you came, nor why:
Drink! for you know not why you go, nor where.

Tr. Edward FitzGerald (1809-1883)

(An informative notice: *Rubáiyát of Omar Khayyám* was lost and forgotten for 800 years, and was given a new life by Edward FitzGerald in the 1860s)

In the second part, I have already mentioned Toynbee's words, according to which the papacy in those days turned into its opposite because of the "substitution of the material for the spiritual sword." I would like to argue with that. The problem, most likely, was not the substitution of the spiritual nature of the sword with the material one: after all, the shift in emphasis from the spiritual plane to the material was caused by a cyclical alternation of the elements. From a positive point of view, this change indicated the readiness of humanity to move from nurturing plans (Fire) to their materialization, embodiment (Earth). Indeed, it was a period of rapid construction and creation of a monumental architectural style. The problem lay in the very fact of taking out the sword. And the sword arose from the nature of its bearers – those children who were deprived of the right to choose and grew up as adults with an atrophied ability for kindness and an unformed ability to respect others

The configurations of the heavenly bodies are unique for each day and each era. Celestial bodies are steadily moving, our world is constantly changing, and we are changing with them. According to the Phoenix clock model, people born during the Phoenix hour of 1885-1900 belonged to a very rare kind of generations whose historical mission was to become precursors of new paradigms [4, 9]. This was also the generation of the first psychologists and scholars who became aware of the crucial importance of the early developmental periods. Among the precursors and founders of the Prenatal psychology we find the names of Jean Piaget (1896-1980), Anna Freud (1895-1982), Nandor Fodor (1895-1964) and Gustav Hans Graber (1893-1982). The ideas of the Phoenix hour were further developed by the following generations of the first phase of the Phoenix year. Alice Miller (1923-2010) studied the emotional nature of young children. Following her publications, it became common knowledge that the traumatic experience of deprivation of parental care and warmth in infancy can lead to self-destructive or aggressive behavior in adulthood [27].

Later studies of orphans confirmed that the reaction of rage because of rejection, abandonment, or loss of parents at infancy can be subsequently transformed into either outstanding accomplishment or formidable antisocial behavior in adulthood [16]. Perhaps, that was the reason that the Biblical Prophets taught people about the need to take a special loving care of orphans.

Life constantly confronts us with a periodic alternation of the dominant elements. The history of the 11th century depicts threatening conflicts formed at the intersection of periods, colored by different elements. The imbalance of elements and disproportionate responses led to mutual attacks, persecution, accusations, and excommunication. Nevertheless, the very fact of the alternation of the elements does not dictate the emergence of insoluble contradictions and bloodshed. Temporology implies that each person is different and has unique strengths and weaknesses. Each person is more accessible to the perception of the qualities of some elements and less susceptible to the perception of others. We can regard this as our limitations or as a guarantee of the diversity and splendor of the world.

At each turning point in the chain of alternation of dominant elements, there is a choice – whether to tread the path of expanding the sphere of our perception in search of harmonious integration of all accumulated experience, or to ridicule and eradicate incomprehensible views related to others. To learn to stay in harmony with the world, we don't have to employ all the elements with the same intensity. Anyway, it is impossible. It is enough to recognize the need for the coexistence of different approaches and develop an ability to respect them. When people realize the importance of each element, they will also appreciate the principles of their alternation in different historical periods. This understanding will lead to the recognition that the world is inhabited by people endowed with different types of perception, but able to coexist with others through a respectful and kind attitude towards different opinions and views.

The medieval Earth dominance lasted until the 13th century. The next historical period colored by the Earth element was observed (with short-term intermissions) between 1802 and 2220. In *Celestial Twins* there was a story about Hermann Goering (12 January 1893-15 October 1946) and Alfred Rosenberg (12 January 1893-16 October 1946) – two adults deprived of infancy, who directed their bitterness and revenge against humanity. These Nazi leaders became so imbalanced and disproportionate that they began to pursue a policy of physical extermination of all who stood in the way of their world supremacy. Concluding their stories, I expressed my thoughts that "the new attitudes toward love, compassion, warmth and feminine qualities together with the new attitude of respect toward children are needed to prevent a new Fuehrer" [15].

Starting in 2021, according to the Saturn-Jupiter clock, we have entered a long period, colored by the element of Air. From a temporological point of view, this means that the emphasis has shifted to discovering the laws that govern our consciousness. Two Phoenix years have passed since the days of Abelard and Héloïse. In 2060-2070, the second phase of the Phoenix year will return with the same positions of Pluto and Neptune as it was during the birthdays of these famous Astrolabe's parents. The essential temporological difference is that at this historical point, starting from 1398, the Phoenix Hours also occur in the Air element. This gives hope that new knowledge will lead people to the realization of the need to respect everyone, including infants and young children.

With what spiritual baggage and attitude to the family will the generations of our children and grandchildren enter the second half of the 21st century? Giving birth and raising children is a challenging experience for all parents. There are no straightforward recipes or precise mathematical formulas for parental love. While agreeing with Russell that family is important because it teaches parents new feelings and the art of selflessness, I would like to expand on his approach. The family is important not only because it allows parents to experience selfless love, but also because it teaches the child the art of respect and kindness to everyone. We cannot teach or force anyone to love, but we can set an example of respect for infants and children as independent and unique human beings. When children learn from childhood a lesson in respectful and kind attitude towards themselves, the world will become a place where, instead of a conflict between his-, her- & heir -story, it will transform into a safe space for creating a more harmonious "their-story."

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