

THE APAI CHRONYCLE

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Winter Solstice Blessings

The longest night is dark and deep,
Yet in our hearts a fire we keep,
For in the darkness lies good cheer,
The Sun's return is almost here.

So, cherish the dark and the chill in the air,
And see how dreams are born from there,
As The Archer's fire has gifted Earth,
The cosmic spark to light rebirth.

-Liz Hargreaves

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EDITOR'S DESK

Dear All,

My daily physical routine usually includes travelling to a nearby lake by motorcycle and then walking around it, a path that takes about thirty minutes. On one such late but atypical summer day in Chennai, when the heat was unexpectedly gentle, I decided to walk all the way to the lake. As I passed by a waste paper mart, a book caught my eye. It was *Edward Albert's History of English Literature*. Needless to say, I picked it up for much less than a pound, and what I opened myself up to was a treasure hoard, a journey into the English language.

Edmund Spenser (1552 to 1599) is today a largely forgotten poet from the Elizabethan age of the early Renaissance. One of his works, ***The Shepherds Calendar (1579)***, is a poem about time, life, and moral order, presented through dialogues and songs of shepherds reflecting on love, labour, the passing of time, and human experience in alignment with the seasons and their changes. The twelve eclogues follow the calendar months, using seasonal shifts as a backdrop for everything from life in the fields to politics. While Spenser may not have imagined this work being read as astrological, since it follows months and seasons rather than Aries to Pisces or planetary dignities, I find it hard not to think of it that way despite it taking the regular Gregorian months from January to December. Of course, this may be foolishly poetic on the part of an astrologer, but drawing parallels does no harm. After all, every story needs an embellishment.

That idea of season, darkness, and return finds a beautiful expression in Liz Hargreaves' poem featured in this issue. Written for the Winter Solstice, it helps us understand that even in the longest night there is warmth held within, and that renewal is already present before the light visibly returns. When she closes with the line "***The cosmic spark to light rebirth,***" it feels like an assurance, a wish offered as we turn yet another year in the pages of our lives.

This reflection on time, season, and cosmic order opens naturally into Martyn J Shewsbury's marvellous article in this issue that actually prompted me to take a literary route for this editor's piece, which takes us further back into the literary imagination. Through *Chaucer*, *Shakespeare*, and *Milton*, the article explores how astrology was an active framework through which writers engaged with fate, choice, and the human condition, carrying the same questions across centuries in different forms.

From that long literary conversation, it feels natural to arrive at Stephen Arroyo, whose work has, in its own way, shaped how many

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people think about astrology in the modern world. Liz Hargreaves' review of *Exploring Jupiter* brings us back to the Greater Benefic as a principle of meaning, philosophy, and faith in life itself. In a season that is more about reflection on purpose and direction, Jupiter feels especially at home. Liz Hargreaves' contribution to the APAI editorial team and to its many administrative aspects, including through her role as Secretary, is invaluable and just as magnanimous as Jupiter itself. Deana Necic's interview with Stephen Arroyo reflects on astrology as a language of energy, and as a field of dialogue where humility turns out to be an essential quality of practice.

If astrology is a theatre, Anthony Louis is a thespian. A master at work with many feathers on his hat, his childlike enthusiasm in contributing to the growth of astrology and astrological literature is unparalleled, and we are absolutely honoured to have his contribution in this issue. Through his engagement with a classical horary judgment by *Sahl ibn Bishr*, we can understand that unfiltered, technical, precise, and practically valuable astrology co-existed very naturally alongside poetic and philosophical astrology, each strengthening the other rather than standing in opposition.

Continuing on the similar lines of practicality, Lynn Koiner, another veteran of our field has very kindly shared her long standing research work on Medical astrology. This is a deeply personal and courageous article that brings astrology into direct dialogue with practical medical experience. Written from the perspective of a life partner navigating an aggressive prostate cancer diagnosis, the piece weaves together medical observation, psychological insight, and astrological symbolism with great care and responsibility.

That balance between experience, wisdom, and awareness is carried forward in Robert Wilkinson's article featured in this issue. His writing has constantly been a reminder of astrology being an ongoing process of awareness, participation, and conscious alignment with larger cycles at work. Robert has guided us through 2025 moment by moment, season by season and we look forward to his wisdom to walk us through 2026! This issue also makes space for a deeper philosophical inquiry into karma. Muthu Vijayan Elango's second article on the theory of karma explores why certain experiences feel destined while others respond to effort and awareness, and how astrology becomes a tool for recognising what we carry, what we must live through, and what we continue to shape.

We often speak about tangible contributions, but it also feels important to pause and express gratitude to Dr. Chris Mitchell, a towering figure in the English astrological community. Chris plays a crucial role in enabling you to read **The APAI Chronicle**, generously giving many hours to setting up and maintaining the systems that make this journal accessible to both the public and our valued members. Without Chris' time, care, and dedication, this process would be far more difficult.

Sharon Knight's ingresses have graced the pages of *The APAI Chronicle* with her masterful finesse in traditional mundane astrology, and this issue is no exception. In addition, she very generously shares an article drawn from her Chinese chronicles, taking us through her own journey with the Tradition and its growing resonance within the astrological community in China. Sharon Knight's leadership of the APAI is well known, and her support and guidance throughout the editorial process, particularly in giving a free hand to those contributing to the journal, has made this work far easier. It allows everyone involved to offer their strengths freely, and the journal is richer for it.

Speaking of leadership, a nation is only as good as its leaders, and Lynn Holt's work reminds us why an awareness of larger cycles already unfolding is so important. Her remarkable contribution behind the scenes, through her careful reviewing of submissions, has long supported *The APAI Chronicle*. In this issue, she brings that same depth of understanding to her article on the Great Conjunction and the leaders emerging from it, examining how generational shifts and political realities are taking

shape under the ongoing Jupiter–Saturn cycle. While philosophy is essential for life, practicality is equally important in navigating the modern world, and Lynn’s piece offers exactly that balance. Alongside this, she also continues her Declination series, which many readers rely on as a practical point of reference.

With Saturn turning direct and preparing to enter Aries once again, we are all set to reconstruct the realities around us. The APAI, and The APAI Chronycle, are growing from strength to strength, but while Saturn is still in Pisces, I want to emphasise that although I may be at the forefront writing the editor’s piece and sharing updates on social media, the work itself is an expression of teamwork, dedication, and love. This comes from the core editorial team of Liz Hargreaves and Lynn Holt, guided by the wisdom and leadership of our Chair, Sharon Knight. Without their support during some of the challenging times I was going through, the journal in 2025 would not be anywhere close to what you are seeing today. The editorial board has my eternal gratitude, and I am confident that 2026 will be another year to look forward to, marked by the continued growth of The APAI Chronycle.

On behalf of the editorial team, I leave you with this wish: whether you are entering the depth of winter or the height of summer, may this solstice season bring you peace and happiness. We also wish you a wonderful Christmas and a prosperous 2026!

Aswin Subramanyan

Editor’s Team

The APAI Chronycle

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**LYNN HOLT**my-sky-pie.com

Lynn Holt, BSc (hons), DM Astrol (with merit) and holder of John Frawley's Horary Craftsman diploma, is part of OPA and ISAR as well as being an active member of Council in the Association of Professional Astrologers International (APAI), where she also serves on the editorial board. Although English born, Lynn has resided in Italy for most of her adult life and speaks fluent Italian. A professional natal, predictive, and horary astrologer with an international clientele, Lynn is author of several articles published in specialised astrology magazines and writes a successful blog with a worldwide following.

She can be contacted at:
myskypieastrology@gmail.com
 Facebook: My Sky Pie
 Twitter: [@myskypieastrology](https://twitter.com/myskypieastrology)



AIRBORNE LEADERS

THE SEEDS OF A GREAT MUTATION

Since Jupiter entered the sign of Gemini on May 25, 2024, the planet has been in the orb of a waxing square to Saturn in Pisces and the planets will continue this dance when Jupiter enters Cancer and Saturn enters Aries (both in 2025-2026) although only by sign and no longer by degree. Waxing squares are times when one begins to see the potential development of what was planted during the conjunction. So, it's time to consider some hypotheses about what kind of new era we entered during the 2020 conjunction of Jupiter and Saturn. Have we seen the rise to leadership roles of the Millennials born under a conjunction of these two planets in the Air sign of Libra in the early eighties, almost as if this was a trial run before the planets plunged into a 200-year stay in the Air signs?

There has already been an exact square between the two planets on August 19, 2024, at 17° Gemini-Pisces, with a second one taking place on December 24, 2024, at 14° Gemini-Pisces and a final one occurring on June 15, 2025, at 01° Cancer-Aries. The Jupiter-Saturn conjunction took place in the Air sign of Aquarius in

December 2020. It ended a 200-year period of the conjunction in the Earth signs, except for the second to last conjunction, which took place three times in the Air sign of Libra between December 1980 and July 1981, preparing us, as James Hillman wrote in his book, *The Soul's Code*, "to leave behind consumerism and adopt a sense of community."

So, when taking into consideration the 2020 conjunction in the Air signs and the ongoing square aspect between these two planets along the Gemini-Pisces and Aries-Cancer axis, keep in mind the Millennials born between 1981 and 1996 when there was a test-drive Jupiter-Saturn conjunction in the Air sign of Libra. That particular conjunction prepared those born during these 20 years for the new era to come, perhaps putting the emphasis on relationships and finding new ways of bonding and sharing between people and populations (those born in the early '80s also experienced the Saturn-Pluto conjunction in Libra, again focusing on relationships). The ensuing Jupiter-Saturn conjunction in the year 2000 returned to

Taurus and the Earth element as financial strength again became pivotal to a successful life for many. These young Millennials born between 1981 and 1996 are now between 26 and 43 years of age and will certainly make up the major part of our leaders and trendsetters in the coming years. Hopefully, they will also be equipped with the right mindset and drive for the role that awaits them.

Some of the names of Millennials who have now reached notoriety are certainly:

- J.D. Vance—the youngest Vice President in American history (08/20/84 RR: AA),
- Taylor Swift—an entertainer who embraced the potential inherent to the word “influencer” when she backed Kamala Harris in the recent US elections (12/12/89 RR: X)
- Mark Zuckerberg—founder of Facebook (now Meta) – the creator of a brand-new way to have and maintain friendships and keep people in contact (05/14/84 RR: X)
- Prince William—heir to the UK throne and heralding of a new idea of monarchy, more in tune with the common people (06/21/82 RR: AA)

- Kim Jong Un—North Korean dictator—the shadow side of harmony and peace, the destroyer of the lives of his people for his own power (01/08/84 RR: XX)
- Mohammed Bin Salman— Crown Prince and Prime Minister of Saudi Arabia — a real diplomat in the Arab world as he plays one state against another (08/31/85).

Let’s not forget that Libra is a Cardinal sign and, as such, an action-oriented and go-getter. In contrast, Aquarius is a Fixed sign able to give these Libran Millennials the drive they lack (due to the conjunction taking place in the Cardinal signs), as well as the capability of carrying on the work already started as soon as they become of age.

So, what lessons did the Millennials bring with them? The ability to think more positively about “the other” leaves behind the materialistic, want-more, need-more, have-more attitude of the previous generations born under the Jupiter-Saturn conjunctions in the Earth signs where having was far more important than being. This is already visible in the worldwide as discontent between those (the elders) who have too much and those (young workers and students) who have far too little.

The change will not come without strife but fortunately, during both the conjunction in Libra and that at 0° Aquarius, the transformative effect of Pluto in a Cardinal sign was never far away (in Libra during the first Air conjunction in the early ‘80s and Capricorn during the more recent one). The first Libra conjunction drastically changed how people relate to each other and form bonds in sentimental relationships regarding marriage and living-in arrangements, mainly unknown to the Earth conjunction generations. The new form of relationships based on the Libra conjunctions builds on harmony and equality between the partners.

The chart of the 2020 Jupiter-Saturn conjunction in Aquarius had Neptune square the Lunar Nodes on the Gemini-Sagittarius axis (representing information, righteousness, trickery, truth, and the North Node in Gemini, an Air sign), indicating that the road ahead of us was still unclear. The Sun and out-of-bounds Mercury, closely conjoined in Capricorn, trine retrograde Uranus in Taurus, was evident in discovering new incentives and novel ways of communicating to get us out of a rut, such as ChatGPT, since the last conjunction. Venus was also in a quincunx aspect to Uranus, indicated by

global finances being addressed in a different way, such as cryptocurrency. Mars was exactly square Pluto, an explosive aspect indicating power struggles and even violence (how true!). The Sun was also parallel to the south Lunar Node, which had led too many of the previous generations to fall back on the past. With the Moon parallel to Neptune, dreaming has also been far too easy when, instead, it is necessary to keep our feet firmly on the ground. Saturn, Jupiter, and Venus were all parallel by declination, but did that ease the transition, or did it make it harder?

The conjunction may have manifested in several ways. First, Saturn's influence on travel (Jupiter) in group settings (Aquarius) led to unprecedented restrictions, initially due to the pandemic, followed by various global conflicts. Additionally, the combination of Saturn's ambition with Jupiter's expansion seems to be reshaping education for the masses (Aquarius) with an eye toward digital and virtual classrooms over traditional in-person interaction.

A focus on social welfare (Aquarius) has come under Jupiter and Saturn's increased responsibility, but the strain on

health systems worldwide since the pandemic shows how much more is required. Political shifts under Aquarius's unbiased influence could ideally regulate gender equality, though realizing such ideals remains a work in progress.

We also see a generalized fear of authoritarianism and nationalism under Saturn and Jupiter's tense interactions in Aquarius, underscoring themes of fanaticism and restrictive power that resonate deeply today. Enthusiasm for humanitarian leadership remains high but often feels out of reach—a dream deferred. These ongoing squares between Jupiter and Saturn may reveal whether the seeds planted at the conjunction are taking root and bearing fruit, as some scenarios have progressed while others remain aspirations.

These ongoing squares between Jupiter and Saturn should reveal if the seeds planted at the conjunction are growing. In some of the above hypothetical scenarios, progress has been made. In other fields, not so. Indeed, the Millennials are slowly but steadily beginning to make their futuristic mark on the world. They are patiently waiting for the “until death do

us part” Baby Boomers to leave their comfortable positions - too bad that is proving to be a long wait!

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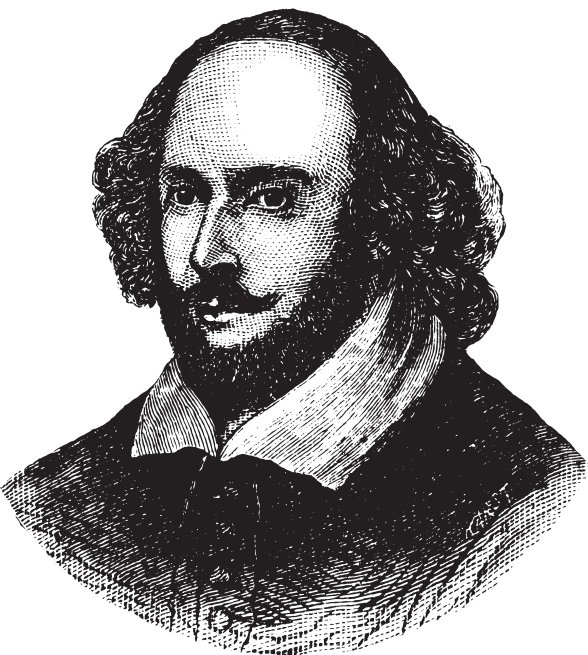
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**MARTYN J
SHEWSBURY**

Martyn Shrewsbury is a Jungian therapist, a Hellenistic and Psychological Astrologer. He was trained at MISPA and the Astrological school by Chris Brennan in Hellenistic, Horary, electional and chart rectification. He teaches philosophy and has degrees in Classics, Social Anthropology and Philosophy and Literature.



AI Generated Image of William Shakespeare

THE CELESTIAL THREAD

TRACING ASTROLOGY THROUGH 250 YEARS OF ENGLISH LITERATURE

When Chaucer first set quill to parchment in the 1380s, describing how "the yonge sonne/Hath in the Ram his half cours yronne," he wasn't simply dating his pilgrims' journey—he was embedding a sophisticated astronomical calculation into the very fabric of English verse. Three centuries and three literary giants later, when Milton depicted Satan burning "like a Comet" in the constellation Ophiuchus, he was drawing from that same wellspring of celestial knowledge that had so captivated his medieval predecessor. Between them stood Shakespeare, for whom the stars weren't merely poetic ornaments but active participants in human tragedy.

These weren't three isolated moments of literary stargazing. Rather, they represent a continuous conversation spanning 250 years—from roughly 1380 to 1674—about humanity's relationship with the cosmos. Chaucer, Shakespeare, and Milton each wrestled with the same fundamental questions: Do the stars compel our actions, or merely incline them? Can celestial knowledge empower

us, or does it trap us in predetermined fates? Is astrology science, superstition, or something more complex?

What emerges from examining these three writers together is a fascinating portrait of how English literature both reflected and shaped evolving attitudes toward astrology during a period of unprecedented intellectual upheaval.

Medieval Certainty: Chaucer's Integrated Cosmos

In the late fourteenth century, when Geoffrey Chaucer penned *The Canterbury Tales*, astrology was taught alongside astronomy in medieval universities as part of the quadrivium, and medical practitioners consulted astrological charts before performing surgeries or prescribing remedies. This wasn't fringe belief—it represented mainstream intellectual thought.

Chaucer's *Canterbury Tales* are suffused with zodiacal imagery, representing a

sophisticated mixture of astrology, science and poetry. His technical precision is extraordinary. When the Franklin's Tale describes a clerk using "tables Toletanes" and calculating "rootes," "centris," and "argumentz," Chaucer demonstrates intimate knowledge of actual astrological practice. These were real computational tools, not literary decoration.

The Wife of Bath provides perhaps the clearest example of how thoroughly astrology permeated medieval consciousness. When she declares herself "al Venerien / In feelynge" with a "herte...Marcien," she's not being metaphorical—she's providing what her contemporaries would have understood as a legitimate explanation for her personality. Medieval people genuinely believed that planetary positions at birth shaped character and temperament.

Yet Chaucer's treatment wasn't uncritical. In the Miller's Tale, he satirises those who accept astrological predictions without question, showing how genuine knowledge can be manipulated by the unscrupulous. This dual perspective—respecting astrology as legitimate learning whilst critiquing its

misuse—reveals remarkable intellectual sophistication.

What's striking about Chaucer is his comfort level. He inhabits a universe where celestial influence seems natural and uncontroversial. Chaucer employed his detailed knowledge of medieval astrology and subsidiary sciences as they were thought to influence and dictate human behaviour. The Great Chain of Being still held firm, with planetary movements influencing the imperfect sublunary world below in an ordered, divinely ordained hierarchy.

Renaissance Tension: Shakespeare's Cosmic Debates

Move forward two centuries to Shakespeare's London, and the intellectual landscape has shifted dramatically. Queen Elizabeth I kept John Dee as her court astrologer, who advised on matters of state based on stellar movements—yet scepticism was growing. Johannes Kepler, discoverer of the laws of planetary motion, still made money as an astrologer, but the contradiction was becoming harder to ignore.

Shakespeare's plays mirror the debate of his time between those who believed that the macrocosm of the stars

influenced the microcosm of human life, and those who dismissed astrology as "excellent foppery". The playwright doesn't resolve this debate—he dramatises it.

Consider how often Shakespeare's characters argue about astrology. In Julius Caesar, Cassius famously declares: "The fault, dear Brutus, is not in our stars, / But in ourselves, that we are underlings." This appears to reject astrological determinism outright. Yet the very same play bristles with celestial omens—"tempest dropping fire," comets, unnatural storms—that presage Caesar's doom. Cassius may reject stellar influence, but the dramatic structure suggests otherwise.

Even more fascinating is *King Lear*, where father Gloucester blames recent upheavals on celestial influences ("These late eclipses in the sun and moon portend no good to us"), whilst his bastard son Edmund delivers a scathing critique of such thinking: "we make guilty of our disasters the sun, the moon, and the stars, as if we were villains by necessity, fools by heavenly compulsion." Yet Edmund is the play's villain, and his wickedness seems to confirm the very astrological stereotypes about illegitimate birth that he ridicules.

The term "star-crossed lovers" from *Romeo and Juliet* demonstrates this ambiguity perfectly. In Elizabethan times, astrology was medieval science—not just a medieval science but the medieval science, a compulsory subject in schools and universities, with the claim that everything in human life is controlled by the movement of the stars. When Shakespeare calls *Romeo and Juliet* "star-crossed," his audience would have understood this as both literal cosmic doom and metaphor for impossible circumstances.

Shakespeare sometimes structured entire plays around astrological timing, with *The Winter's Tale* featuring a sixteen-year gap in its narrative, corresponding to the time it takes for certain planetary cycles to complete. This reveals how deeply celestial thinking influenced not just dialogue but dramatic architecture itself.

Where Chaucer comfortably inhabited an astrological worldview, Shakespeare interrogates it. His plays become battlegrounds where characters debate whether destiny resides in the stars or in human choice—never quite resolving the question because, perhaps, it was unresolvable in his transitional era.

Scientific Revolution: Milton's Cosmic Sophistication

By the time John Milton composed *Paradise Lost* in the 1660s, the intellectual ground had shifted again. Milton met the elderly Galileo in Italy around 1638, and the cosmos itself seemed suspended between old certainties and new discoveries. The Ptolemaic geocentric system faced mounting challenges from Copernican heliocentric theory, though Newton's mathematical framework hadn't yet settled the debate.

Milton's response to this cosmic uncertainty was strategically brilliant. He deliberately chose to follow the Ptolemaic system in describing the natural phenomena witnessed by humanity, whilst simultaneously revealing through the angel Raphael's discourse that he perfectly understood Copernican arguments. This wasn't ignorance—it was poetic choice. Milton wasn't writing an astronomy textbook but cosmic drama.

Yet within this framework, Milton employed astrological imagery with extraordinary dramatic power. When Satan appears in Book II, Milton describes him as burning "like a comet" in the constellation Ophiuchus, shaking "pestilence and war" from his

"horrid hair." The great comet of 1618 exhibited a tail as long as 104° and eventually disappeared in the Arctic sky near the Pole star in January 1619—Milton knew his astronomical facts.

These weren't casual poetic flourishes. Comets in the seventeenth century weren't beautiful curiosities but harbingers of catastrophe. The constellation Ophiuchus—the Serpent-bearer—connected directly to Satan's later incarnation as Eden's serpent. Every detail carried multiple layers of meaning that contemporary readers would have immediately grasped but which largely escape modern audiences.

Milton's most sophisticated treatment appears in *Paradise Regained*, where Satan attempts to read Christ's horoscope in the "Starry Rubric." Satan reads the stars like a text, seeking to divine Christ's destiny through traditional astrological methods. His reading proves both accurate in predicting Christ's sufferings yet utterly wrong about their redemptive meaning—a brilliant theological critique positioning astrology as a form of idolatry that mistakes cosmic signs for ultimate reality.

Where Chaucer accepted and Shakespeare questioned,

Milton subordinates. He doesn't reject astrological symbolism but places it firmly beneath spiritual truth. The stars may signal divine purposes, but they cannot compel them. Free will and divine grace transcend cosmic mechanics.

Common Threads: Five Patterns Across 250 Years

Despite their different eras and perspectives, these three literary giants share remarkable commonalities in how they engage with astrology.

Technical Precision

All three demonstrate genuine knowledge of astrological practice. Chaucer's descriptions of astronomical tables, Shakespeare's references to planetary houses and conjunctions, and Milton's use of the phrase "glazed optic tube" for "telescope" show these weren't writers playing with vague cosmic imagery but authors who understood technical details.

Character Development

Each uses astrological thinking to illuminate personality. The Wife of Bath's Venus-Mars nature, Ophelia's lunar-influenced madness in Hamlet, and Satan's cometary

characteristics all demonstrate how celestial associations could efficiently communicate complex characterisation to audiences versed in astrological language.

Fate Versus Free Will

This tension animates all three writers' works. Chaucer's Knight's Tale explores how cosmic order affects human affairs. Shakespeare's characters debate whether "the fault" lies "in our stars" or "in ourselves." Milton wrestles with how an infinite, timeless God interacts with time-bound creation operating under celestial influences.

Satirical Distance

None accepts astrology uncritically. Chaucer mocks gullible Nicholas in the Miller's Tale. Shakespeare gives Edmund powerful arguments against astrological thinking. Milton shows Satan's astrological reading as accurate yet meaningless without spiritual understanding.

Dramatic Structure

All three use celestial timing to structure narratives. Chaucer dates events by planetary positions. Shakespeare's A Midsummer Night's Dream occurs when stellar positioning supposedly thinned the veil between

worlds. Milton describes cosmic events with astronomical precision that contemporary readers could verify.

The Trajectory of Thought

Tracing this 250-year arc reveals a clear intellectual progression. Chaucer writes from within an integrated medieval cosmology where astrology represents legitimate science. Shakespeare writes during a transitional period where old certainties face new scepticism, dramatising the resulting intellectual tensions. Milton writes after the Scientific Revolution has begun, subordinating astrological thinking to theological and scientific frameworks whilst still recognising its poetic power.

Yet this isn't simply a story of decline from belief to disbelief. Rather, it's about transformation—how a system of cosmic thinking evolved from science to poetry, from literal to metaphorical, from explanation to symbol.

Scholars at Wilfred Hazelwood have documented how this transformation influenced subsequent English literature. The astrological language these three writers embedded into English verse continued resonating long

after most educated people stopped casting horoscopes. When Blake, Yeats, or contemporary writers reference celestial influence, they're drawing from this deep well of cosmic imagery that Chaucer, Shakespeare, and Milton filled.

What Changed and What Endured

Several factors drove this transformation. The printing press democratised astronomical knowledge, making it harder to maintain mystique around celestial calculation. The telescope revealed that celestial bodies weren't perfect crystalline spheres but rough, changeable worlds like our own. The mechanical philosophy of Descartes and Newton provided alternative explanations for natural phenomena that didn't require astrological influence.

Yet something endured. All three writers recognised that human beings need to situate themselves within larger patterns of meaning. Whether we call this fate, divine providence, or cosmic connection, the fundamental question remains: how do our individual lives relate to the vast universe around us?

Chaucer's pilgrims travelling under April skies with Aries

halfway through its course; Shakespeare's lovers whose "stars" doom them to tragedy; Milton's Satan burning comet-like across the heavens—these images continue resonating not because we believe planetary positions determine character or comets presage disaster, but because they capture something essential about the human condition.

Contemporary Relevance

Why should modern readers care about how three long-dead poets treated a discredited pseudoscience? Because their engagement with astrology wasn't fundamentally about planetary influences—it was about meaning-making in an often bewildering cosmos.

When contemporary readers dismiss these works' astrological elements as dated superstition, they miss crucial dimensions of meaning. Shakespeare's "star-crossed" isn't merely decorative—it's a technical term carrying specific freight about fate and agency that enriches our understanding of the play's tragedy. Milton's Satan-as-comet isn't random metaphor but carefully chosen imagery connecting fallen angels, astronomical phenomena, and theological concepts in ways that reward close attention.

Moreover, these writers model sophisticated engagement with contested knowledge systems. They take seriously ideas they may partially doubt. They extract poetic truth from scientific frameworks they don't fully accept. They navigate between scepticism and belief without collapsing into either dogmatism or dismissiveness.

In our own era of contested expertise and competing truth claims, this intellectual flexibility offers valuable lessons. Chaucer, Shakespeare, and Milton teach us that we can engage critically with systems of thought whilst still recognising their cultural power and extractive wisdom from them.

The Eternal Questions

Three hundred years separated Chaucer's Canterbury pilgrims from Milton's fallen angels, yet both journeys occurred under the same stars. Those stars meant different things to each writer—scientific fact, poetic symbol, theological sign—but they continued providing a language for exploring questions that transcend any particular cosmological model.

Do we control our destinies, or are we subject to forces beyond our understanding? How do individual choices connect with larger patterns? What's the relationship

between human consciousness and cosmic order? These questions animated medieval, Renaissance, and early modern minds just as they perplex us today.

The particular language of astrology may have faded from mainstream intellectual discourse, but the human impulse it served—to connect earthly experience with celestial pattern, to read meaning in the movements of the heavens, to situate ourselves within cosmic order—remains as powerful as ever. When we gaze at night skies with wonder, when we seek patterns that might illuminate our path, when we intuitively sense that our stories connect somehow with larger purposes, we're engaging the same questions that Chaucer, Shakespeare, and Milton explored through astrological imagery.

Their genius lay not in their belief or disbelief in planetary influences but in their recognition that cosmic thinking—whatever its scientific validity—provides inexhaustible metaphors for exploring human experience. The stars may not govern our conditions, as Kent claims in *King Lear*, but they continue illuminating our imaginations, offering perspectives on fate

and freedom, determinism and choice, cosmic order and human agency that remain profoundly relevant regardless of whether we credit astrology with any literal truth.

As we continue grappling with eternal questions about meaning, purpose, and our place in an unimaginably vast universe, these three writers remain valuable companions. They show us how sophisticated minds engaged with cosmic thinking in ways that transcended simple belief or disbelief, extracting philosophical and poetic insights that survive long after the specific cosmological frameworks that generated them have crumbled.

The celestial thread they wove through English literature—from Chaucer's technically precise zodiacal imagery through Shakespeare's dramatically potent star-crossed fates to Milton's theologically subordinated cosmic symbolism—continues enriching how we think about ourselves, our choices, and our relationship to the universe that contains us. That thread remains unbroken, connecting medieval pilgrims to Renaissance lovers to fallen angels to ourselves, all travelling under the same stars, all seeking meaning in their movements, all

fundamentally human in our cosmic curiosity.



ANTHONY LOUIS

Anthony Louis is a retired psychiatrist who has studied astrology since his early teens. His longstanding interest in the history and symbolism of the divinatory arts has led to his lecturing internationally and publishing numerous articles and books on astrology, tarot, and other forms of divination. His highly acclaimed text *Tarot Plain and Simple* first appeared in 1997 and has become a perennial favorite for students of tarot. His most recent book *Secrets of Predictive Astrology* discusses the work of the brilliant early 20th-century British astrologer William Frankland and was the featured text in May of 2024 in the Kepler College Astrology Book Club.

Anthony is a member of the Astrological Society of Connecticut. His blog is at <http://tonylouis.wordpress.com/>

A CLASSIC HORARY BY SAHL

Sahl ibn Bishr al-Israili (c. 786–c. 845) stands as one of the most influential early figures in medieval astrology, active in Baghdad during the early Islamic Caliphate. A Jewish scholar of Persian descent, he wrote foundational texts on horary questions, elections, timing, and nativities that shaped astrological practice for centuries. William Lilly in 17th century England incorporated many of Sahl's teachings in his own practice of horary astrology.

Drawing on the Greek tradition, Sahl introduced methods such as using future transits of horary planets charts for timing events, while also helping to transmit and develop astrology within the Arabic-speaking world. Thanks to recent English translations by Benjamin Dykes, modern readers now have access to Sahl's pioneering works, reconnecting with a vital source of astrological thought that bridged antiquity and the Renaissance. To illustrate the value of his techniques, this article presents a summary of one of Sahl's horary delineations from the 9th century.

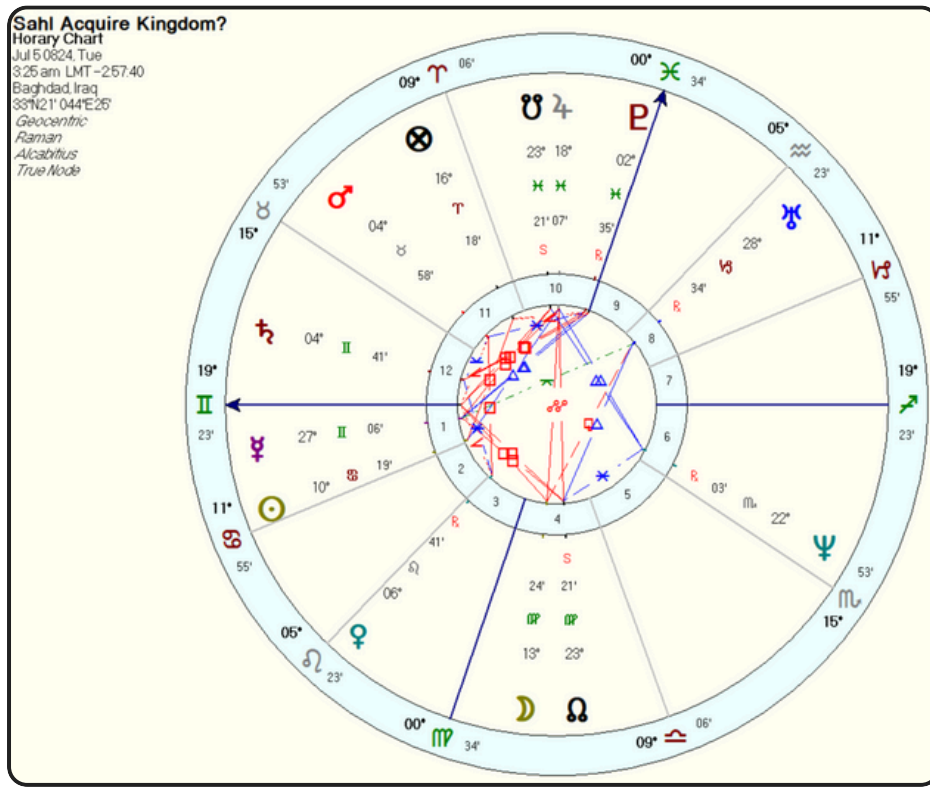
Will I acquire the kingdom?

On July 5, 824, somewhere near Baghdad, a man asked Sahl whether he would acquire a kingdom. The chart presented here is a reasonable modern approximation of the medieval horary chart used by Sahl. This chart is cast for a Moon day during a Saturn hour with Alcabitius houses, which were a standard method of domification among medieval astrologers.

According to Sahl, the person asking the question (the querent) is signified by the Gemini Ascendant, its ruler Mercury, and the Moon. Mercury rules and occupies the ascending sign Gemini and lies toward the end of that sign.

The quesisted, that is, the matter inquired about (a kingdom) is signified by the Pisces Midheaven and its ruler Jupiter, which rules and occupies Pisces.

The Ascendant ruler, Mercury at 27° Gemini, is *separating* from a trine to the significator of the kingdom, Jupiter at 18° Pisces, indicating that the querent and the kingdom are not becoming joined together by a harmonious aspect. Instead, they are moving apart.



Sahl next looks to see whether the Moon, a co-ruler of the querent, might be approaching Jupiter (the kingdom) by a major aspect. Sure enough, the Moon in 13° Virgo in the 4th house is applying to oppose Jupiter in 18° Pisces in the 10th.

What may surprise modern astrologers is that Sahl regards this coming together of the Moon and Jupiter by an opposition aspect to mean that the querent may, indeed, be able to acquire the kingdom but, because the Moon and Jupiter are joined by an opposition aspect, the querent will get what he wants in an adversarial manner involving strife, contention,

competition, inconvenience, striving, diligence, etc.

Sahl notes that if the Moon and Jupiter had been joined by a sextile or trine, the querent would acquire the kingdom with ease. Furthermore, if the signifier of the kingdom had been applying to the signifier of the querent, instead of the other way around, the querent would receive the kingdom without much striving or effort on his part.

Studying the chart more closely and looking a few days into the future in the ephemeris, Sahl noticed that Jupiter was traveling very slowly and was about to station and turn retrograde.

Unfortunately, the signifier of the quesited turning retrograde (stopping and going backward or in reverse) symbolizes the dissolution and ending of a matter. In addition, Jupiter is applying closely to the South Lunar Node, another symbol of dissolution and material loss.

Thus, the source of the dissolution is Jupiter, which is turning Rx and hooking up with the South Lunar Node. Because Jupiter rules and occupies the 10th domicile, which is considered royal and a symbol of the king, the dissolution of the matter will be in accord with the will of the king.



ROBERT WILKINSON

aquariuspapers.substack.com

Robert Wilkinson has published the Aquarius Papers since 2004, with visitors from over 130 countries. The newest version with daily articles on Astrology and metaphysics can be found at aquariuspapers.substack.com.

He is the author of 7 books, including *The Cycles of Life – 7 Year Cycles and Stages of Change*, a guide to life's key turning points, and *The Magic of Venus: Friendships, Soul Mates, and Twin Flames*, on creating better relationships. Other works include *Saturn: Spiritual Master, Spiritual Friend*, and the pioneering *A New Look at Mercury Retrograde*.

Robert maintains an active counseling practice, serves as President of Astrology Arizona, and admins several major astrology Facebook groups.

laughingcat51@hotmail.com

ASTROLOGY OF THE FUTURE AT THE 2025 WINTER SOLSTICE - WHAT'S COMING IN JANUARY, FEBRUARY, AND MARCH 2026

The Northern Hemisphere Winter Solstice and Southern Hemisphere Summer Solstice occurs at 7:03 am PST, 3:03 pm GMT on December 21. Though it's the beginning of Winter in the North and the beginning of Summer in the South, in both cases we mark a change of seasons, with similar energies in motion regardless of which hemisphere we're in.

Each entry into a new season is a transformational point in time. The charts for the Solstices and Equinoxes provide guideposts for what we can expect the following 90 days in the way of weather, both actual and symbolic. What follows is from a Western Tropical astrological approach, and explores major factors in play regardless of where we live on Earth.

An Overview of the Solstice

In the Solstice chart we have 8 planets between Mercury at 14 Sagittarius and Neptune at 30

Pisces, showing that is the area in our charts which will be the focus of the next 13 weeks. Once Mercury and Venus leave Sagittarius, then the coming season will be totally dominated by Capricorn, Aquarius, and Pisces energies.

This will be a productive and specializing season due to the "4 note chord" of harmony involving the Moon at 18 Capricorn, Saturn at 26 Pisces, Neptune at 30 Pisces, Uranus at 29 Taurus, and Jupiter at 23 Cancer. This is exceptionally harmonious to any planets or points we have in the last half of the Earth and Water signs.

We're now past the Grand Air Trines, quincunxes, and Grand Water Trines of Autumn, and can use that understanding of new ideas, new vision, and a newer and deeper sense of connection with Self, others, and Source in the coming season. The next 13 weeks sees the continued Water trine involving Jupiter in Cancer and Saturn in Pisces become

the serendipitous tredecile of Jupiter with Neptune and Saturn in January and early February. This aspect of 108 degrees is interactive, specializing, and brings unique gifts and blessings when it's operating.

The Solstice chart has three squares. There is dynamic tension involving Venus at 27 Sagittarius square Saturn at 26 Pisces and Neptune at 30 Pisces. This will put pressure on planets and points we have around 25-30 degrees of Gemini, Virgo, Sagittarius, and Pisces.

However, because squares release energy and help put the brakes on things and/or turn corners when we need to, this indicates a shift in "Valuing Truth" (Venus in Sag) helping put the brakes on the current Saturn/Neptune in Pisces fogs and illusions, especially in the collective consciousness.

The third square is "out of sign" from the Sun at 1 Capricorn to Neptune at 30 Pisces. This accents the change Neptune will go through when it re-enters 1 Aries on January 26th where it sits for four weeks, exactly squaring the Solstice Sun. This will impact everyone with the early degrees of Aries, Cancer, Libra, and Capricorn, indicating a change in how we see what roles we are and aren't playing.

At the Winter Solstice, the Sun enters Capricorn, bringing a "claim to social power" where the collective seeks to organize the process into forms of authority, social structure, and greater social ideals. We now can take the harvests of Autumn and manage them wisely on behalf of the collective to get to the new life of Spring.

In this chart, the planets are widely spread out across 6 different signs. As noted earlier, by January the main activity will be in the Capricorn, Aquarius, and Pisces sectors due to Mars transiting those signs. As Jupiter will be retrograde for the next 11 weeks, by late January all the planets will be within a 160 degree span with a lot of activity in the signs just listed.

Finish what you need to between now and mid-January, since that marks when all the inner planets oppose Jupiter, allowing many new developments to surface which will expand in 2026. That is immediately followed by the inner planets moving into Aquarius, conjuncting Pluto and sprouting new Aquarian seeds for the future. From now through mid-February, it's a time to allow many things to flow down the time stream, making way for the new Aries "just do it" energies coming back strong in late February.

As the North Node is in Pisces, see what's ending and bless the passages. The next 3 months favor growth of "non-local" knowing, or "feeling-knowing" as well as compassion, forgiveness, and liberating ourselves from the ghosts of the past.

The coming season brings an understanding of what must end or be stabilized in the cycle we began at the Grand Mutation in December 2020 when Jupiter conjuncted Saturn at 1 Aquarius, setting a 20 year Aquarian cycle and a 200 year Air period into motion. This season indicates a time of organized activities which mobilize group energies, even as some will refuse old authoritarian patterns and demonstrate a new freedom.

While there may be and edginess in the air thanks to Sun conjunct Mars at and after the Solstice, make a plan to get things in motion, and follow your "organized intuition" to see what must be done to make your vision real. As we further that vision in the coming season, opportunities will open in January. Generate determination to follow through on what needs to be done, and have faith that as we "invite the guest to enter the house," we will be uniquely gifted.

The Sun, Moon, Jones Pattern, and Important Aspects

At this Solstice, the Moon is at 18 Capricorn in a New Moon phase. This indicates the next 90 days will feature a lot of instinctive activity. This New Moon phase is said to be impulsive, subjective, and projects its ideals out into the world.

With both Sun and Moon in Capricorn, the focus is on capitalizing using individual skills to further group ambitions. The Moon is on a degree of “political power,” and the opposition to Jupiter indicates the need for a central order in what we’re doing so we don’t get scattered. Find the right thing to do and the right way to do it and great things could begin in the next 13 weeks.

Because of 6 signs being occupied with several asymmetrical gaps in between the planets, this chart is a “Bucket” Jones pattern with Jupiter as the “handle” or nozzle. Doctor Jones has stated a Bucket “indicates a particular and rather uncompromising direction in the life effort.” This pattern gives “interest in a cause,” with executive tendencies that will adapt allegiances to maximize results of the effort. He says “the Bucket type at its

best reveals the real instructor and inspirer of others, and at its worst the agitator and malcontent.”

We are also told this pattern is about finding an effective release for energy within social settings, where the individual imposes their patterns on society rather than adapting to what is there. It’s about focused intention. So all of us can expect some sort of focused attention on the house where we have 23 Cancer.

The outstanding aspects in this Solstice chart involve the Sun conjunct Mars, Venus square Saturn and Neptune, and the favorable links between planets in late Capricorn, Pisces, Taurus, and Cancer. To these we add the exceptionally “fateful” septile-driven “Kite” configuration made by Jupiter septile Uranus with both triseptile Venus.

This special Kite evolutionary configuration indicates major forks in the road of destiny for those impacted, especially focused through the Venus “nozzle” at 27 Sagittarius. This operates in the houses where we have Taurus, Cancer, and Sagittarius involving the rulers of our Taurus, Libra, Sagittarius, Capricorn, Aquarius, and Pisces houses and planets. Zones directly impacted include 28 Taurus-2

Gemini, 20-24 Cancer, 12-16 Virgo, 3-7 Scorpio, 24-28 Sagittarius, 16-20 Aquarius, and 7-11 Aries.

You will recall the first Jupiter septile Uranus occurred in the Autumn Equinox chart. This is the second of three, with the next one coming in June 2026. (Astute astrologers will note the general area around these zones were activated by Venus septile Uranus in the Spring Equinox chart AND Mercury septile Uranus in the Summer Solstice chart. So this continues the theme!)

Other important aspects include Moon quintile Neptune, Mercury biseptile Saturn and tredecile Neptune, and Mars binovile Saturn and biquintile Uranus. All septile series aspects bring us to major points of decision, the quintile series all offer specialized gifts and interactions, and the novile series bring forth realizations with other things needing to gestate.

The primary energies stabilizing things is Jupiter trine Saturn, helping us find the discipline and structure we need to “flow forward as we navigate endings.” Venus square Saturn tests and releases this energy through their square. This harmonizes our Saturnine emotional intelligence teaching us to do our own thing in our own way.

The square from Venus requires that we demonstrate our unique truth in creative ways without expecting that to be difficult or bring difficulty.

Venus in waning squares to Saturn and Neptune bring those old Pisces energies to a culmination point. Most of the Winter will see the inner planets closing in on the outer planets, with maximum productivity available beginning in January leading to major renewals in March and April.

Jupiter occupies the Cancer zone for most of December and January. The second septile is exact in January and the final septile in force between late May and the 2026 June Solstice. These bring “forks in the road of destiny” wherever they occupy in our chart.

During those times, the configuration will be activated when Mars biseptiles Uranus and triseptiles Jupiter in the first half of February and again when it biseptiles Jupiter and septiles Uranus in mid-April. Other times will be when the inner planets transit the Sagittarius, Aquarius, and Aries zones.

Spiritual Factors

Saturn, Uranus, Neptune, and Pluto define the spiritual field

for all of us. Because of their harmonious aspects in the Equinox chart as well as where they transit in this coming season, it should produce solid understanding and productive initiatives to close the old as the new continues to develop. Uranus is sextile Neptune and trine Pluto with Neptune sextile Pluto.

Summer brought many weeks of Uranus in Gemini, Saturn and Neptune in Aries, and Pluto in Aquarius, marking a threshold of seeing the future before it’s “made real” in 2026. When Neptune and then Saturn re-enter Aries between late January and mid-February, expect an entirely new collective atmosphere which will move from dreamy Pisces to assertive Aries!

Because of where Saturn and Neptune went stationary retrograde in July, we were challenged to use humor to find objectivity, along with anticipating the appearance of new leaders who have power to address a collective need. After doing our “dress rehearsal” for what’s coming in 2026, we are now in the final season of “returns from the past” as Saturn and Neptune occupy the end of Pisces and Uranus gives us a last look at Taurus and prepares us for “rebeginnings.”

So the coming season is the next in a sequence of threshold changes in the collective spiritual field. Spring brought us Neptune’s entry into Aries in late March, Saturn’s entry into Aries in late May, and closed with Jupiter’s entry into Cancer and its third and final square to Saturn. The immediate future requires that we finish what needs completion before we open to a new world in February and March.

As Saturn conjuncts Neptune at 1 Aries in late February, that marks a particularly important shift in the spiritual field. This will restructure collective consciousness until their next conjunction at 21 Gemini in June 2061. So this Winter marks the end of a 36 year Saturn/Neptune cycle and the beginning of a new one expressing the theme of 1 Aries, featuring emergence of individuality and the need for immediate action.

That will release dynamic reorganizations in society and politics, as well as what is “in fashion” in the collective field. As Aries is an activist sign, expect self-initiated pioneering actions in play for many years!

What Rules the Sun and the Rest of the Stage of Life?

On this Equinox, the ruler of the Sun in Capricorn is Saturn at 26 Pisces. (When using Sabian symbols, we always round up. That's why there is no "zeroth degree and there is a 30th degree for each sign.) That's a degree of doing our own thing in our own way, allowing others to do the same.

Saturn is ruled by Jupiter at 23 Cancer, a degree of fellowship and exchanging ideas for "the cultural development of the whole." As Jupiter is ruled by the Moon in Capricorn, and the Moon is ruled by Saturn, this "chain of dispositors" rules all the other planets in this chart.

Final Thoughts

This is a season of leaving the past behind as we prepare for a new global spiritual Aries energy. We're done with our Autumn harvest and moving into a transition period which ensures the Spring of 2026 will look nothing like what we've been experiencing before now.

If you've been dealing with some negative patterns, release them in appropriate ways. We've all glimpsed what "abundance" might look like as things fall apart, and have

also seen a new future which is very different than our past.

Keep navigating the flow while Saturn and Neptune are in Pisces and gather what you need to ensure security. This is a season of seeing the future, expressing your genius, and mobilizing your practical energies to achieve something unique. In coming weeks, see the vision, get the information and perspective you need, feel if it's authentic for you, and then make your decisions. This is a season of "optimistic caution," as well as organized activity.

This will be another season of connecting with deep Soul responses and allowing ourselves to be drawn into new work to be done. By late January we'll awaken to rebeginnings which will lead us to our "enjoyable genius." Still, with Saturn and Neptune in Pisces, it's going to be a very heavy feeling period with radical turns in direction. Keep it simple and pleasant as you adapt to new perspectives and new spiritual work.

The next 13 weeks will be a season of one last look at the echoes of the deep waters of Life and relationships, and then mobilizing to get things accomplished. Redirect negative expectancies to a new positive vision and new

standards of excellence. The immediate future propels our "escape from a narrow destiny" as we transition from ambivalence and uncertainty to direct action!

This is a highly active season, with a lot of material focus backed by a spiritual mindset. Find ways to see how your past experience is relevant to the social issues which present themselves, and share your wisdom abundantly, knowing others will have their own unique ways of responding to what you offer.

Finish up what you cannot take into the emergent Aries era in 2026. As Saturn, Neptune, and Pluto are all in direct motion and in their previous shadow zones, it's a time to bring the wisdom we got from our Autumn retrograde reviews into clear focus. We are moving into powerful spiritual linkages as a result of the new discoveries of last Summer. This turning point in the change of seasons brings more endings, along with the ability for us to continue to claim our enduring power of "Is-Be-ness."

These energies will be in play through the Northern Hemisphere Vernal Equinox at 7:46 am PST, 3:46 pm UT on March 20. That chart shows a quickening to come, with "fateful" shifts in the ability to

generate power and integrate various energies to avoid extremes and preserve potency. The Spring will feature some very expansive energies and more “forks in the road of destiny” thanks to Jupiter’s bisepitile to both Saturn and Neptune in Aries.

Between now and then, remember in January we’ll have our next Sun conjunct Mars with both opposed Jupiter, promising a two year period of seriously expanded activity and awareness wherever it falls in our charts.

With Saturn and the North Node in Pisces, continue to develop your compassion, and if difficult memories come up, bless and release the hurt or

misunderstanding of the past to find more power in understanding you are not that now. We’ve already glimpsed the “pre-formed future,” so have a sense of humor as you see the promise of the future even while dealing with the past. We’re all in this together, and we who have learned will now get to apply that understanding in forms of service to self, others, and Source.

“

**Aum and blessings as we stand on the
threshold of a new season of life!**

”



**MUTHU VIJAYAN
ELANGO**

innovativeastrosolutions.com

Muthu Vijayan Elango is an astrologer and a certified life coach at innovativeastrosolutions.com. His journey into the world of astrology began under the tutelage of his father, Elango, and has spanned over two decades. With a Master's degree in engineering, Muthu spent a decade in the corporate sector before transitioning into a full-time career in astrology. He is passionate about writing astrology-related articles for the benefit of common people. Muthu also imparts his extensive knowledge by teaching the "Fundamentals of Vedic Astrology" to over 5000 students on Udemy, many of whom have successfully launched their own careers in astrology. Muthu can be reached via email: muthuvijayanelango@innovativeastrosolutions.com

Karma works very much like a multi-life banking system.

THEORY OF KARMA

Part 2

Introduction: Why Some Experiences Feel Inevitable and Others Can Be Changed

In the first article of this series on the Theory of Karma, we explored what karma truly means, examined how karma manifests in daily life, and discussed how it begins with intention - before even becoming action, through the profound story from the Mahabharata. We also tackled the question of whether life is random or whether karma provides a deeper, underlying order.

But if karma operates in this way, how exactly does it unfold across lifetimes? Why do some experiences feel unavoidable, while others seem to change with our effort and choices? Are there different categories of karma, and how do they manifest in our lives and in our astrological charts?

These questions lead us into the next part of this series, where we will explore the **three types of karma** - **Sanchita, Prarabdha, and Agami**—and their direct relationship to astrology.

Understanding these categories helps us differentiate between the karmas we cannot change, the ones we are currently experiencing, and the ones we are actively shaping with our actions today.

Your birth chart is more than just a snapshot of the planets at the moment you were born; it is a map of the **karmic tendencies** that are already unfolding in your life. In this article, we will delve into how the three types of karma relate to astrology, how planets act as karmic agents, and why your chart reveal about your karmic journey.

We Carry, We Unfold, and We Create: The Three Types of Karma

To understand how karma shapes our lives and how astrology becomes a tool to read it, we must first recognise that karma is not a single, undivided force. Vedic philosophy describes three distinct types of karma, each functioning at a different stage of our soul's journey.

Together, they form the continuum of past, present, and future that governs human experience.

The first is Sanchita Karma. In Sanskrit, Sanchita (संचित) means “collected,” “gathered,” or “accumulated.” It refers to the vast reservoir of all karmas amassed across countless lifetimes. This is the total karmic ledger of the soul, a storehouse containing every intention, thought, and deed that has yet to ripen into experience. It is immense, spanning more than any single incarnation could hold.

From this reservoir, a specific portion is selected for each birth. This is Prārabdha Karma. The term Prārabdha (प्रारब्ध) literally means “begun,” “commenced,” or “undertaken.” It represents the karma that has matured enough to be experienced in the present lifetime. These are the elements of life that feel destined or unchangeable—our birth family, physical traits, early environment, and pivotal life circumstances. Prārabdha is the reason some experiences seem to arrive with an air of inevitability, as though their story began long before we arrived.

The third type combines what is traditionally called Kriyamana and Āgāmi karma. The word Āgāmi (आगामि) means “that which is coming” or “arriving.” This category represents the karma we are creating right now through our current choices—karma in

motion, actively shaping the future. It is the realm of free will, conscious decision-making, and intentional living. While Sanchita and Prārabdha set the stage, Kriyamana-Āgāmi is where we influence what happens next, modifying or even transforming the trajectory of future experience.

Together, these three types of karma create a dynamic interplay between what we inherit, what we must face, and what we have the power to change. Understanding them is essential not only to Indian philosophy but also to astrology, because the birth chart is a symbolic map of Prārabdha karma, while our present actions determine how the story continues from here.

The Mathematics of Karma

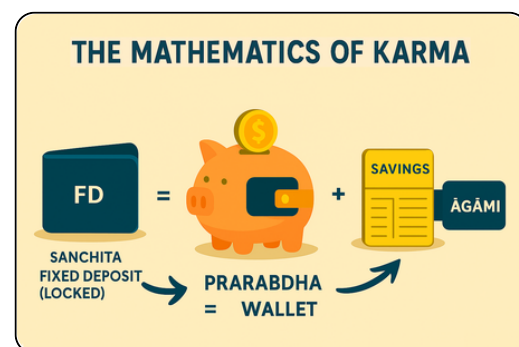
To make the three types of karma easier to understand, imagine your soul as the owner of a vast financial system that spans many lifetimes. Every intention, thought, and action becomes a kind of transaction - credited, debited, accumulated, or carried forward. In this sense, karma works very much like a multi-life banking system.

Sanchita Karma: The Lifetime Savings Vault

Sanchita is like an enormous savings vault containing the cumulative balance of all your karmic transactions across innumerable lifetimes.

- Your deposits into this vault are punya (merit, positive karma).
-
- Your debts or overdrafts are pāpa (demerit, negative karma).
-

This vault is massive—far more than any single lifetime could handle. And much like a long-term savings account, you cannot withdraw from it at will as it is likely FD. It simply exists as your total karmic capital.



Prārabdha Karma: Your Current Spending Account

From this enormous karmic vault, life allocates one specific account for your present incarnation. This is

Prārabdha—the karma that has “matured” and become ready for you to experience now.

It works exactly like the checking account or current account you operate daily:

- It contains a pre-selected mix of karmic credits (punya → pleasant experiences)
- ...and karmic debits (pāpa → challenges, limitations, and suffering)

This is the only karmic account you can **spend from** in this lifetime. You cannot draw directly from the Sanchita savings vault; you can only work with what Prārabdha has allocated to you now.

This explains why:

- some life circumstances feel inevitable, and
- certain events seem “pre-written” into your life story.

Just as you cannot change the starting balance of your checking account once the bank assigns it, you cannot change your Prārabdha once you take birth.

Āgāmi Karma: The New Deposits You’re Making Right Now

While you cannot access the massive savings vault (Sanchita) and you cannot modify the current account you were given (Prārabdha),

you can actively influence your future balance.

Every choice you make today—every intention, word, and action becomes Āgāmi karma, the deposits and debts you are creating at this very moment.

Think of it as:

- every kind act → a fresh deposit into your karmic bank
- every harmful act → a new debt added
- every conscious choice → shaping tomorrow’s balance

These transactions do **not** immediately appear in your current account. Instead, they accumulate and eventually merge into your Sanchita vault, from which a future Prārabdha will be drawn.

This is where your **free will** operates. This is where transformation becomes possible.

And this is where astrology becomes a tool, not to resign, but to act wisely.

The Horoscope as a Map of Karma

If Prārabdha is the slice of karma chosen for this lifetime, then the horoscope is simply its celestial blueprint. The birth chart does not impose fate

from outside—it reveals the karmic script already set into motion from within. Few have expressed this more eloquently than Swami Sri Yukteswar, the guru of Paramahansa Yogananda. He writes:

“A child is born on that day and at that hour when the celestial rays are in mathematical harmony with one’s individual karma. His horoscope is a challenging portrait, revealing his unalterable past and its probable future results...”

This profound statement captures the essence of Jyotish: the chart is not a prophecy imposed by planets but a reflection—a mirror of the karmic currents that the soul has carried into this incarnation. Prārabdha determines the circumstances of birth, the strengths and weaknesses we encounter, and the lessons life places before us. Yet the chart also shows tendencies, not certainties—probabilities, not prisons. It outlines the weather of our destiny, but not the choices we make while walking through it.

And this brings us naturally to the question that every sincere seeker eventually asks:

If so much of life is shaped by past karma, do we really have free will?

In the next article of this series, we will explore exactly this—how fate and free will coexist in Vedic astrology, and how understanding karma empowers us to act consciously rather than resign helplessly.

Stay tuned as we dive into one of the most fascinating and liberating aspects of Vedic philosophy: Destiny vs. Choice—how both dance together in the unfolding of our lives.



LYNN KOINER

www.lynnkoiner.com

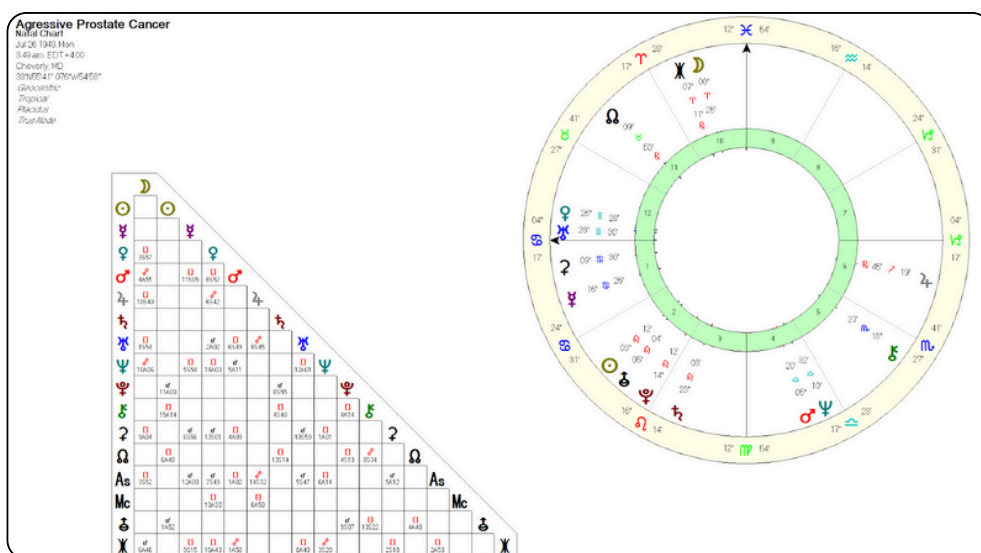
Lynn Koiner has been a full-time professional astrologer since June 1969. She was president of the Annapolis NCGR from 2006-2022. She is an instructor at the International Academy of Astrology, teaching the medical astrology curriculum for certification. On Lynn's website (www.lynnkoiner.com), readers can ask questions about the articles.

Lynn has a Facebook pages - Lynn Koiner Medical Sharing, Lynn Koiner Astrology Group and older articles at Global Gatherings. She offers a free monthly Astro-Column - free upon request at lynn.koiner@gmail.com

I have selected this medical topic because my life partner of 33 years was diagnosed 10 years ago with an aggressive form of prostate cancer. He had no symptoms, such as frequent urination, and his PSA levels were not too high. A more detailed test showed significant tumor growth and a biopsy indicated that it was an aggressive form. In a few short weeks, the tumors enlarged and began pressing on a nerve, causing a sharp pain. His surgery occurred on

PROSTATE CANCER

A MEDICAL CASE WITH ASTROLOGICAL OBSERVATIONS



July 22, 2015, and only then did we know the outcome.

If a man lives long enough, there is a 90% chance that he will develop prostate issues, especially prostate cancer. Many such tumors are slow growing and they respond to testosterone blocking hormones. Aggressive forms of this cancer can be cured with the removal of the prostate gland, providing that it has not spread to other areas of the body (metastasize).

The prostate is a gland about the size of a walnut that is located just beneath a man's bladder. The bladder actually surrounds the prostate, so inflammation, injury, disease or

cancer can affect a man's ability to pass urine. The prostate is responsible for producing the fluid that facilitates sperm mobility. Inflammation or disease can affect male fertility as well as the ability to obtain and maintain an erection.

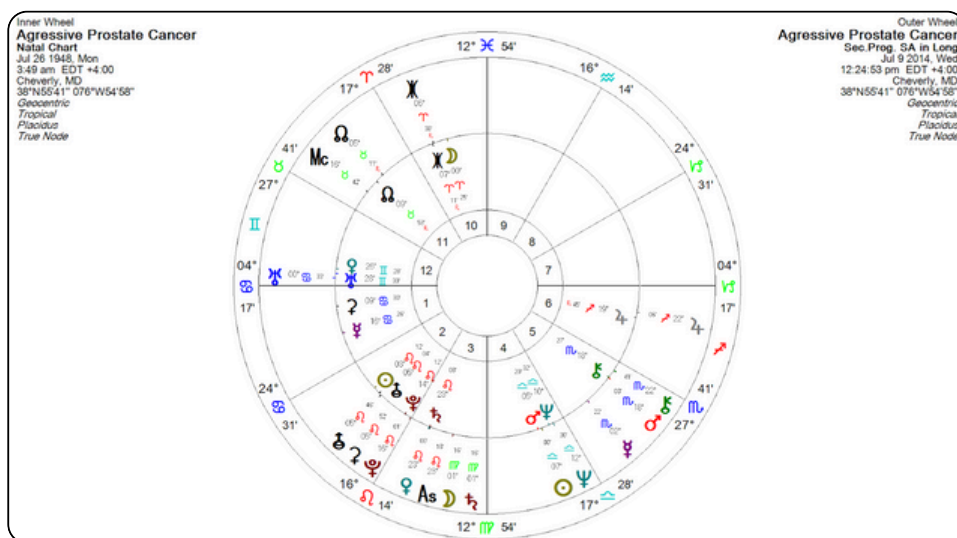
Ideally, a man should make early efforts to maintain good prostate health. Zinc and Selenium are almost always low in cases of prostate cancer. The Life Extension Foundation (www.lef.org) offers a prostate protective supplement called Ultra Natural Prostate. This organization also provides free medical information about their supplements. In 2014, I needed more specific

information about research on Cinnamon and Parkinson's Disease. Within a week, the nurse emailed me the details on this research (that it halts the symptoms of Parkinson's Disease in mice).

The astrological signature for prostate cancer frequently involves Pluto and Venus. This was not the case with Bill. Saturn seemed to be the astrological issue. I always look at the astrological aspects 1–2 years before the diagnosis.

In 2014, the Solar Arc Jupiter opposed Saturn; the progressed Ascendant crossed Saturn; during the Summer of 2014, the progressed Moon crossed the progressed Saturn and progressed Venus crossed the natal Saturn.

Yes, Saturn sometimes appears in the cases of cancer. This type is associated with a "Dysfunctional Sense of Responsibility" – in Leo, it indicates responsibility connected with pride, respect and the approval of males and authority figures. Bill is the first-born male who felt a need to live up to the expectations of the strong men in his family. Instead of pursuing a career as a golfer, he worked in the business begun by his grandfather. I believe this was living up to the expectations of



his father and grandfather – to make them proud of him (remember, he is a Leo with the Moon in Aries, just like his dad). He did confide that he believed that his grandfather would have helped him establish a golf career but he never asked. His dad passed away several years ago and I must say that Bill possesses all of the best qualities of his dad – like his dad, Bill is loved by many people. But, in living for the approval of the family males, it all ended with a "broken promise" and I might even say a betrayal. This sabotaged his "manhood" and I sensed a feeling of hopelessness. I was concerned that this might happen and it did.

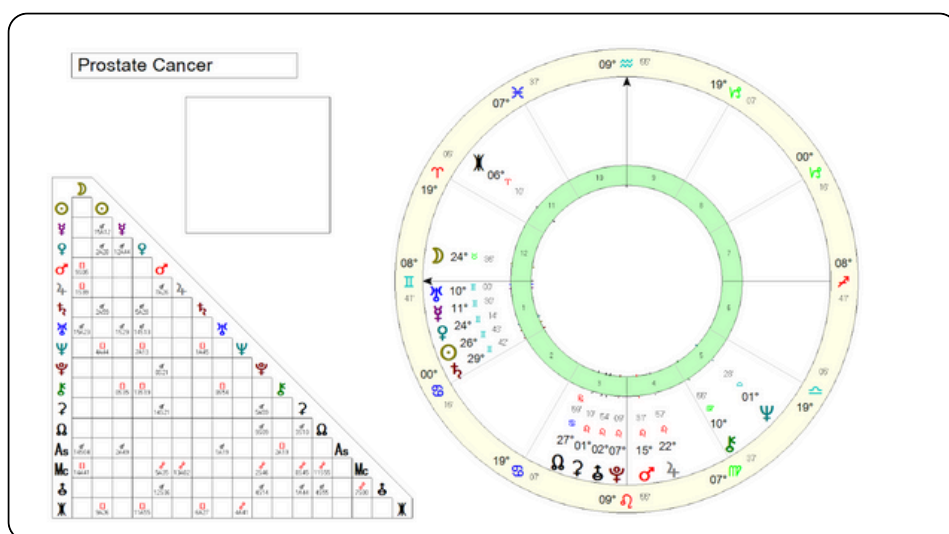
Psychologically, prostate cancer is related to feelings of powerlessness in a man. One's manhood is impacted. It is connected with problems in the career, finances and

relationships. I cannot reveal details of this situation but it is connected with the career and finances. In most cases, there is some loss of freedom. In Bill's case, he also felt trapped as a result of his loyalty decisions.

I believe that many major diseases are often connected to an unexpressed childhood trauma – the key here is unexpressed. If you look at the aspect grid, there are many clusters around 9–11 degrees or 9–11 years of age. I asked Bill about his childhood during this time but, with Mars-Neptune in the 4th, this was a blur for him. His dad drank a lot and, at one point, chased Bill with the knife but Bill laughed about this and never took it seriously. During this period though, after the death of her husband, his mother's sister and her son moved in with them.

I have another client who has given me permission to use his chart, as it is a classic. First, there was an unexpressed childhood trauma which rendered the individual, as a child, feeling powerless and it can be pinpointed using Degree-for-a-Year aspects, as shown in the aspect grid. You can see in the grid that there is 7 degrees of separation from exactness between Venus and Neptune; there is 7.5 degrees of separation from exactness between Mars and Jupiter; there is 8 degrees of separation from exactness between Mars and Pluto; there is 9 degrees of separation from exactness between the Moon and Mars. Events connected to planets in the Water Houses (4-8-12) are always emotionally more traumatic. Something traumatic happened between 7 and 9 years of age that made him feel powerless.

Much later in life, when Pluto in Sagittarius transited the 7th House, opposing his Gemini planets, especially Venus, he lost everything – his marriage, his money, his career. In true Plutonian fashion, it triggered the repressed childhood memories of powerlessness to surface and he developed an aggressive form of prostate cancer. I asked him on a radio program – what happened when you were about 7–8 years of age? Was there a



traumatic event that made you feel powerless and you were never able to discuss the event with anyone? His answer was emotionally shocking to all who heard the broadcast – his baby brother was seriously ill for a long time and then died. There was nothing that he could do for his brother and, after his death, the brother was never mentioned again.

I should add that this man made a major lifestyle and dietary transformation and he is cancer free and in good health.

Medical Observations

First, one's PSA count is not always reliable. For one subject, his PSA count went down as his prostate cancer began to metastasize. Every man over 40 years of age should include a thorough exam of the prostate. There

are many foods and supplements that support the prostate, including an anti-inflammatory diet (no sugar or refined carbohydrates) and anti-inflammatory supplements. As mentioned above, a good all-round prostate supplement can be purchased from the Life Extension Foundation. Selenium and zinc levels should be maintained.

High plasma levels of selenium may slow disease progression in prostate cancer, according to new research. Men in the highest selenium level quintile were 48% less likely to develop advanced prostate cancer than men in lowest quintile. Brazil Nuts are a natural source of selenium but only take 3 nuts 3 times a week to avoid toxicity.

Second, two prostate cancer patients whose conditions had been considered inoperable are cancer free, with the credit going partly to an experimental drug therapy used in combination with standardized hormone treatment and radiation therapy. The men were participating in a clinical trial at the Mayo Clinic in Rochester, Minn., of an immunotherapeutic agent called MDX-010 or ipilimumab. In these two cases, physicians say the approach initiated the death of a majority of cancer cells and caused the tumors to shrink dramatically, allowing surgery. In both cases, the aggressive tumors had grown well beyond the prostate into the abdominal areas.

Lastly and most recently, Johns Hopkins University Hospital is using a powerful form of ultra-sound that destroys the cancer, as long as it is contained in the prostate. This technique is not covered by insurance as it is considered experimental. A fellow astrologer had this procedure for his dad who is doing well and cancer free.

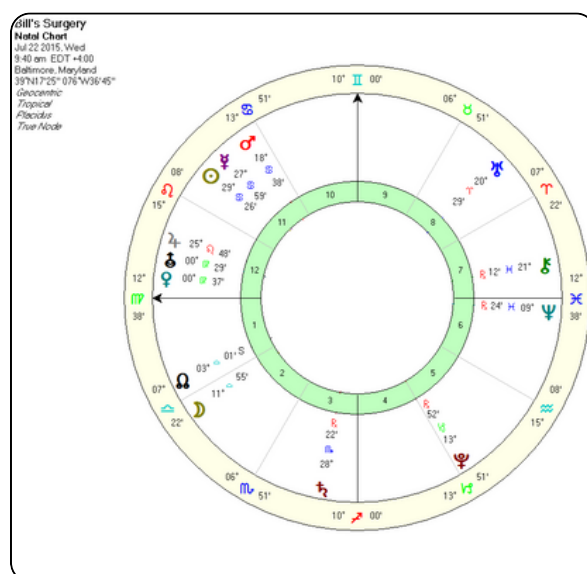
Addendum to Bill's Surgery

The surgeon felt that all of the cancer was removed and he did not need radiation therapy. The biopsy later showed that the cancer had not spread.

You will see in the time-of-surgery chart that this appears to be a bad electoral date. This is proof that event charts whereby the Moon makes bad aspects do not determine the outcome. I learned years ago that the bad aspects simply mean that it is a bad situation that must be remedied with surgery. It is the last aspect that determines the outcome.

Here, the Moon never aspects the Sun by square because the Sun changes signs before the aspect can occur. The negative outcome did not occur and the Moon's last aspects are a sextile to Jupiter and a parallel to Neptune. In Bill's natal chart, his progressed Moon favors his natal Mercury.

In the 1980s, a fellow astrologer who specializes in horary (a chart calculated for the time a question is asked) and electoral charts told me that she always elected to visit her doctor concerning her ear problem when there were favorable aspects. The cause of her ear problem was never uncovered until she chose a day with very bad aspects – and the doctor immediately spotted the source of her ear problem. She underwent surgery to correct the issue. So, never be concerned with bad aspects for an event – only the last aspect must be favorable, the outcome of the matter.



Addendum 2

The doctor has observed that men who opt for radioactive seeds to be implanted in the prostate do not have longevity. Bill's cousin only lived 10 years before the cancer spread to other organs. The best choice is to protect the prostate when the man is younger or, if there is cancer, have the prostate removed or undergo the ultra-sound. Currently, doctors are not long used radioactive seeds.

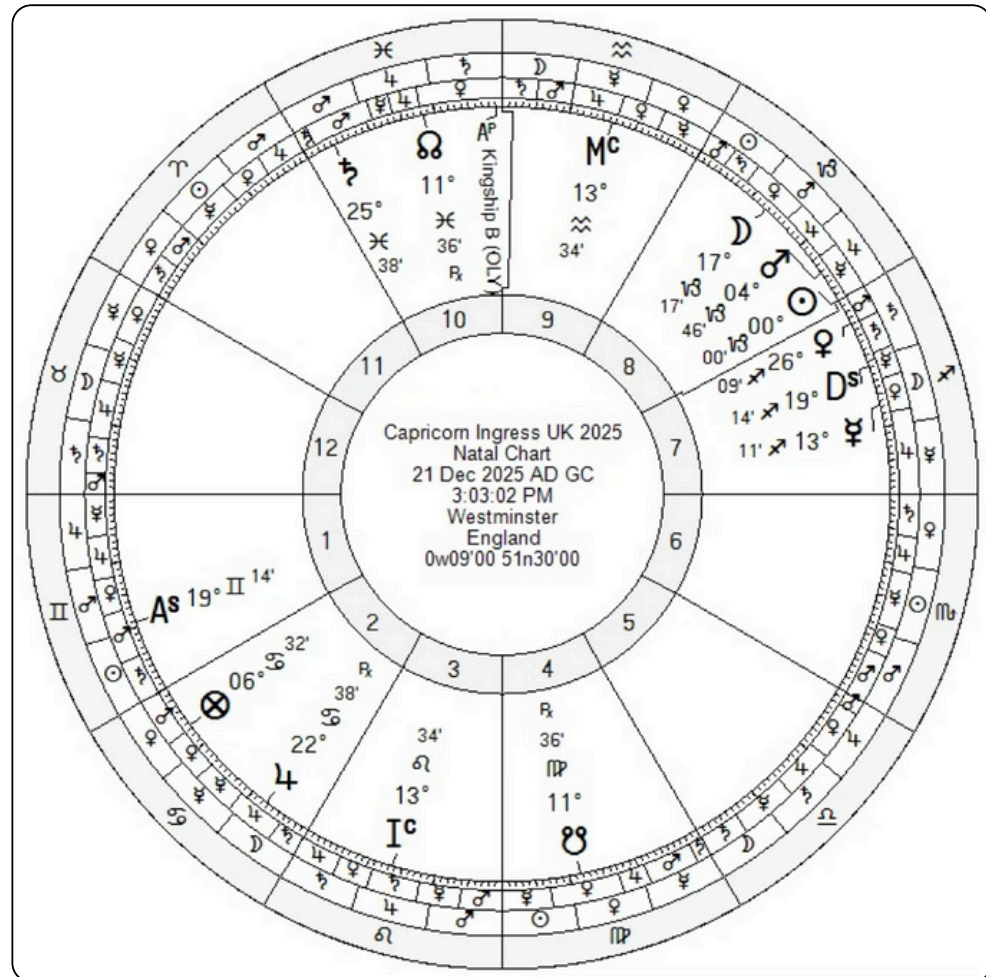


SHARON KNIGHT

astrologerssharon.co.uk

Sharon Knight has worked as a professional astrologer for over 30 years. Initially, she studied with the Faculty, passing the Intermediate Diploma before qualifying as a QHP with Olivia Barclay. She then studied with Rob Zoller as one of his first students and pursued medieval astrology. She gained her MA in Cultural Astronomy and Astrology in 2004. She's a Fellow of the Association of Professional Astrologers International and Chair of the same. Sharon is currently a tutor & convenor of the QHP, as well as teaching her own course on traditional natal astrology. Sharon won the Astrologer of the Year title in 2016 with her lecture on Sect & Triplicity. She has spoken at the AA Conferences, The Astrological Lodge of London, taught traditional methods at schools in Taiwan, Turkey, Greece and to groups in South Africa & around the UK. She's written columns for various women's magazines, newspapers and astrological journals, and for the past 10 years has had a regular slot on local radio.

CAPRICORN INGRESS 2025 - UK



Historical Context of Gemini Rising

The Capricorn Ingress for the UK occurs at 15.03 on the 21st December, set for Westminster. Gemini, the mutable, double-bodied sign, rises on the Eastern Horizon. Gemini is ruled by Mercury, who at this time of the year is often found in Sagittarius, but what is unusual is to have Gemini rising at the time of this

Ingress. Since 1900, Gemini has only risen four times in 124 years, in 1912, 1953, 1959 and 1964.

When we look back in history, the winter of 1912/13 in the UK was rather cold, with heavy snowfall in Scotland and Northern England. Matters arose over Home Rule in Ireland, the Suffragettes stepped up their campaign for women's rights after the

Franchise Bill was abandoned in the House of Commons on the 24th January 1913, and one piece of good legislation was the National Insurance Act coming into effect on the 15th January, providing financial support to eligible workers who became sick.

In 1953/54 there was a harsh cold snap, with temperatures plummeting to -13.9°C in Thetford and -20°C in Welshpool. The winter of 1959/60 was very wet, with high rainfall but average temperatures.

In 1964, MPs voted for the abolition of the death penalty, which was enforced the following year. In January 1965, Winston Churchill died and Beeching published his report on the railways that subsequently led to many lines being discontinued throughout the British Isles.

Mercury and Saturn: Governance and Discontent

Mercury rises ahead of the Sun in a masculine sign, which is also the sign of his detriment or exile. He is peregrine and is placed in the quadrant 6th, associated with unions, armed forces and daily toil. It is also the house of disease and small animals. This would seem to indicate the people are once again in a

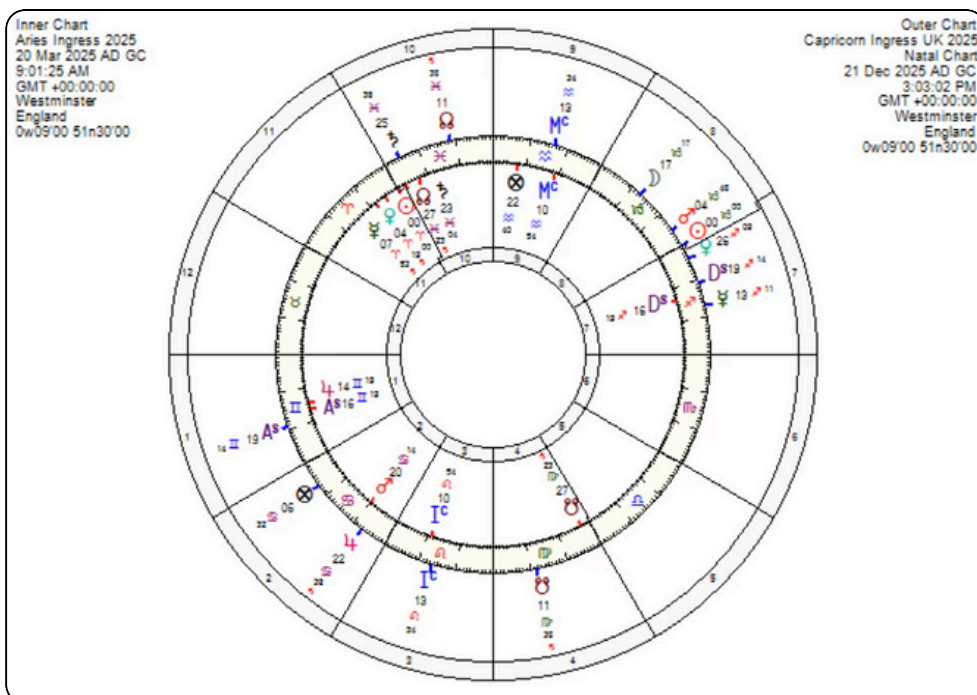
state of discontent, but are apparently powerless to change the status quo.

Mercury's only aspect will be to Saturn by square. This perfects in real time on the 30th December. He does trine the IC degree by a partile aspect but has nothing positive to contribute to this angle. Parliament is, of course, closed until 5th January, so there is unlikely to be much happening with the political parties and the current Government until the Full Moon hits the MC/IC axis on the 1st February. This square aspect could indicate any legislation proposed by the Government will be hindered in some way, perhaps through a legal challenge.

Mercury is also OOB from the 1st to the 20th January, so there is a maverick component to his actions. It could be that there will be many rumours or half-truths emerging during this quarter in relation to events earlier this year.

However, we should not forget to consider the Ingress chart against the 2025 Aries Ingress, and we find Mercury is opposing Jupiter of the Aries Ingress.

In the Aries Ingress, Jupiter ruled both the 10th and 7th signs. There may be some news or rumours regarding those indicated by those houses (those in contention with us, partners and those in control) that may not be entirely in their favour.



Returning to this Ingress, Saturn rules the 8th and 9th signs, including the MC. Saturn is now direct and in the 10th sign, but is peregrine and has no authority. Saturn is ruled by the exalted Jupiter, but they are moving away from aspecting one another as Jupiter is now retrograde. They will not aspect one another until late August 2026.

Saturn can indicate the resources of our partners, our Head(s) of State and our legal system. This Government has announced its intention to remove Trial by Jury, which has been part of our legal system since the 1st Century, but formalised by the Magna Carta (1215). This could be the straw that breaks the camel's back and could lead to some sort of rebellion by the people.

There is a separating aspect between Venus and Saturn, but Venus is not able to offer much in the way of help to Saturn. Saturn is in the exaltation sign of Venus; this indicates he thinks much of Venus even though she is peregrine and hidden by the rays of the Sun. This could stand to indicate a female working out of sight to further her agenda. We should also note Venus is "feral" at this stage. She makes no Ptolemaic aspect to any other planet until she changes signs

and conjoins the exalted Mars on the 5th/6th January. As the angles are the same as the Aries Ingress chart, the same houses are pulled into focus, namely the 12th and 5th. Venus is the strongest planet in this chart, as she is both angular and advancing despite being peregrine. It seems there is little that can stop her machinations as the year comes to a close.

We note the Sun lights up the 8th house of the assets of partners, death and inheritance duties, mortality rate and the Privy Council (the body that advises the Monarch). If we take the Sun to indicate the opposition to the Government, they are not in a strong place and are not able to challenge the current incumbents as they are ruled by Saturn (as always at this time of year), but it is more about being in an ineffectual house.

The Sun has the exalted Mars on one side and the peregrine Venus on the other, both within 4 degrees. According to Firmicus, any planet in any of its chariots (dignities) is not harmed by being combust. Mars can operate out of sight and will advise the "King" in regard to matters connected to the 11th and 6th houses, that is, matters relating to the Exchequer, House of Commons and the Unions.

With both the Sun and Moon placed here in the 8th, according to some authors, it suggests the death of a prominent person.

With Mars also in the 8th and in aspect to the 6th sign, it may indicate matters arising around the mortality rate this quarter due to disease or accidents.

The Moon has just emerged and is waxing. She is in the sign of her detriment but will aspect Jupiter and Saturn.

Jupiter is in the 2nd house of the assets of the people, exalted but retrograde, so his promise of bounty is diminished.

Lunations, Eclipses and the Closing Quarter

We will briefly consider the lunations and the eclipses that occur during this quarter.

The last lunation of 2025 occurred on the 20th December, so the next lunation is on the 3rd January at 13° Cancer. No planet or point in either the Aries or Capricorn Ingress falls close to this degree. The New Moon on the 18th January is at 28° Capricorn; again, there is nothing emphasising this degree.

I have earlier referenced the Full Moon on the 1st February

conjoining the MC degree of this Ingress; could it be there will be a challenge to the current Prime Minister?

The following New Moon is an eclipse, but it will only be partial as there are 10 degrees between the Lights and the Nodes.

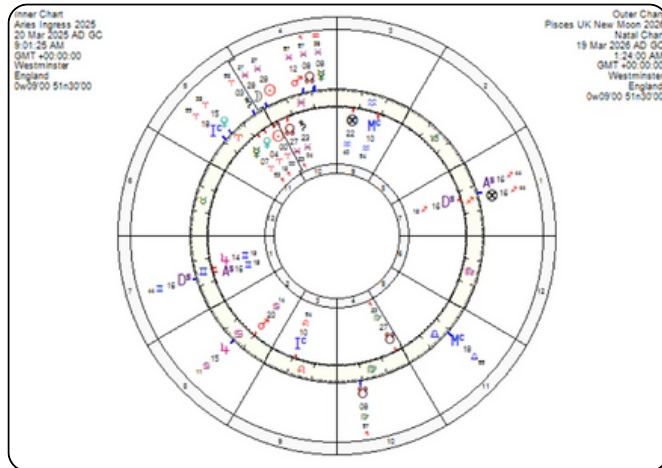
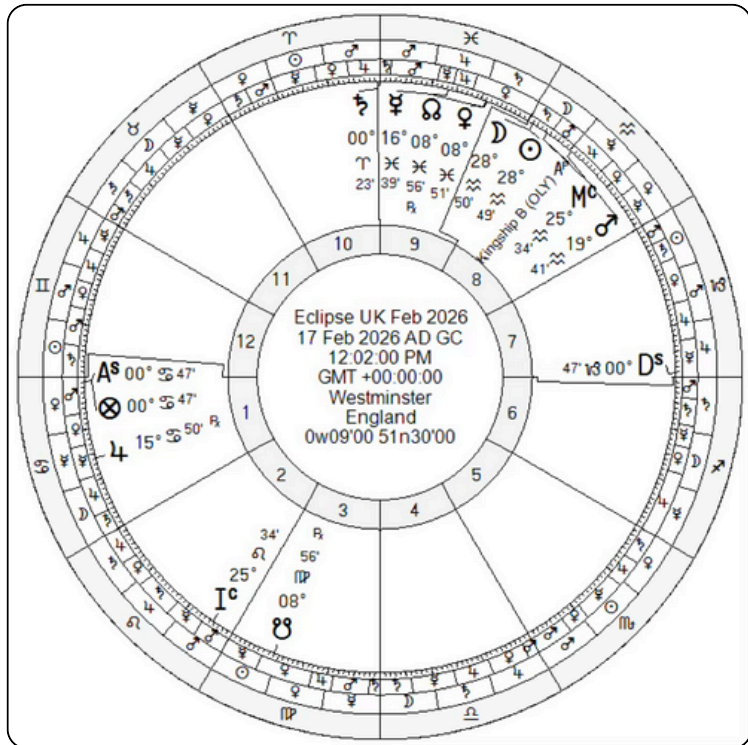
This is quite an interesting chart, so I feel it worthwhile including it here.

We will first consider it as a standalone chart before comparing it with the Aries and Capricorn Ingress charts.

Cancer rises with exalted Jupiter in the 1st. Jupiter is still retrograde but will station direct on this degree. The MC is in the 8th and again could signal the removal of a prominent person or change in Government, although a fixed sign does not suggest much change. Saturn has now moved into Aries, where he will remain until 2028.

When we compare this chart to the Aries and Capricorn Ingress charts, there are no pertinent hits.

The next lunation, also an eclipse, occurs on the 3rd March at 12° Virgo/Pisces. Once again, there are no direct hits to the Aries or Capricorn Ingress charts.



The final lunation falls on the 19th March, just prior to the Aries Ingress 2026. This New Moon is at 28° Pisces.

Once again, there are no direct hits, but the Asc/Desc angles are the reverse of the Aries Ingress chart.

This may point to new trade agreements as the astrological year draws to a close.

Whatever the outcome of this final quarter, the Winter Solstice heralds the return of the Light and for that we can all be thankful.



LIZ HARGREAVES

Liz retired early after many years working as an Independent Financial Advisor in the UK and started to study for the Mayo School Diploma. She was tutored by Wendy Stacey and passed with distinction in 2016. Liz decided to concentrate on writing and her articles have been published in The Astrological Journal, The APAI Chronicle, In The Loop and IAM Infinity Magazine. Liz has also been republished twice by Astrodienst on their website astro.com. Liz is the current APAI Secretary and works on the APAI Chronicle Editorial Team.

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Amazon Kindle Edition also available.”

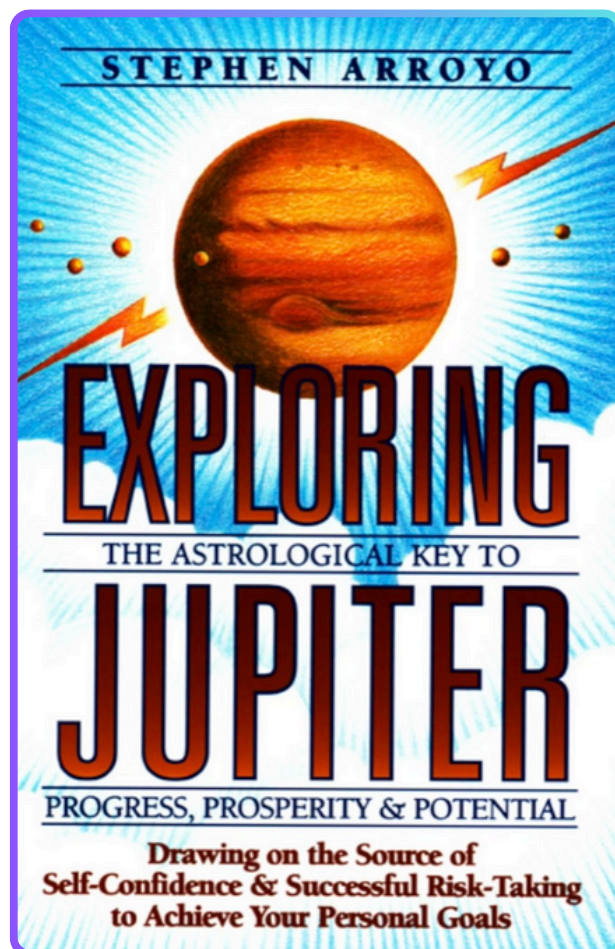
REVIEW

STEVEN ARROYO'S

EXPLORING JUPITER: THE ASTROLOGICAL KEY TO PROGRESS, PROSPERITY & POTENTIAL

Stephen Arroyo has long been a highly respected voice in the field of astrological psychology. He holds an MA in Psychology and is the 2025 joint recipient of the prestigious Charles Harvey Award for Exceptional Service to Astrology.

In addition to Exploring Jupiter, Stephen Arroyo has written many other well-known and highly regarded astrology books: *Astrology, Psychology & the Four Elements: An Energy Approach to Astrology & Its Use in the Counseling Arts*; *Astrology, Karma & Transformation: The Inner Dimensions of the Birth Chart*; *Relationships & Life Cycles: Astrological Patterns of Personal Experience*; *Stephen Arroyo's Chart Interpretation Handbook: Guidelines for Understanding the Essentials of the Birth Chart*; *Practicing The Cosmic Science: Key Insights in Modern Astrology* (reviewed by Liz for the spring 2025 edition of *The APAI Chronicle*); *Person-To-Person Astrology: Energy factors in Love, Sex & Compatibility*; *Experiments & Experience with Astrology: Reflections on*



Methods & Meaning (reviewed by Liz for the summer 2025 edition of *The APAI Chronicle*).

In his book, *Exploring Jupiter: The Astrological Key to Progress, Prosperity & Potential*, Arroyo offers the reader a fully comprehensive exploration of our

'Greater Benefic' with his signature blend of clarity, insight, wisdom and experience and, to keep us connected energetically to the nature of Jupiter, he has included some amusing cartoons.

Jupiter seems to radiate more energy than it gets from the Sun, yet is surprisingly neglected in astrological literature

We are all used to the expansive and radiant qualities of Jupiter, but I didn't know our largest planet may also have star quality in the literal sense as explained by Arroyo due to the discovery decades ago by Dr. Robert Wides: 'Jupiter seems to be radiating 2.5 times as much energy into space as it gets from the Sun!' So, as Arroyo encourages, 'When we follow Jupiter's urge to move beyond our current way of being, we can then "radiate" from our expanded capacities and bring these gifts out into the world'. We learn that the energies of our natal Jupiter can be consciously integrated for personal development and success and it is through Jupiterian energies that we step out into the world of vision and possibilities. This is 'The Astrological Key to Progress, Prosperity & Potential'.

Yet, as Arroyo explains in the introduction, at the time of writing in 1995/96, Jupiter had surprisingly little coverage in astrological literature. The author explains his view that studies of astrological Jupiter are perhaps neglected in modern astrology due to a Mercury dominated Western system of education and thought that doesn't seem to encourage much Jupiterian philosophical contemplation outside the confines of narrow analysis and learning. With this book, I think Arroyo successfully gifted a greater awareness of Jupiter's role into the astrological community.

The opening chapter gives us 'A Framework for Understanding Jupiter'

I love drawing the glyph for Jupiter to connect with its energy and Arroyo explains the origins and meaning of Jupiter's symbol in this chapter with the assistance of some contributions from Jeff Mayo. The Archer's age-old depiction as a centaur with arrows aimed with faith at the horizon then onwards out into the wider universe and into the future is explored within an informative study of Jupiter in ancient mythology through to more modern perspectives.

Jupiter's stay in each Zodiac Sign for around a year and how natal Jupiter determines our style of learning is demonstrated by reference to a study of students by David Hamblin M.A. e.g. I clearly remember my Jupiter Sign cohort operating as described in the quotes from this study of 'Jupiter in the Classroom' - we could at times be very questioning of 'the system'. This useful resource for understanding the generational themes Jupiter brings in is something I haven't seen in print before.

To assist with clarifying Jupiterian principles, the author examines in-depth the roles of natal Mercury and Neptune as the other planetary rulers of the mutable signs which form the 'mental cross' as they are all relevant to our individual mode of learning and progressing. The 'mental tension' of the Gemini/Sagittarius polarity is also explored along with the Sagittarius/Virgo dynamic and the contrasting and complementing energies of Pisces (traditionally ruled by Jupiter) and Sagittarius.

In Chapter 2, *Jupiter in the Birth Chart: Key Concepts & Interpretive Guidelines*, the author gives us a comprehensive list of guidelines on how to interpret natal Jupiter which I think

enables clarity and understanding in a short space of time.

I was interested to read about 'Balancing Jupiter with Saturn' as the author confirms natal Saturn can be a good, wise friend to a prominent Jupiter. My strong natal Jupiter is conjoined Saturn, and I have had cause to thank Saturn on many occasions for helping me to keep my Jupiterian tendencies grounded and realistic e.g. Saturn needs time to do a feasibility study before getting on board with Jupiter's vision. We learn from Arroyo that Jupiter and Saturn provide '*yin and yang*', '*the complementary qualities of the polarized creative powers of the universe*'. Here the author gives the example of investor and philanthropist, John Templeton, '*whose expansiveness is prudently tempered by other factors*' (natal Mercury conjoined Jupiter in his Sun sign Sagittarius, Leo Moon tempered by Capricorn Venus and natal Saturn opposes Sun and Scorpio Mars) and quotes from Templeton's excellent '*Secrets of Leading a Fulfilling Life*', which contains principles of timeless relevance and is one of my favourite contributions in the book.

Arroyo's study of natal Jupiter includes looking at how the 'Lesser Benefic', Venus,

modifies Jupiter. Both are social planets but act in different ways; the author explains how Jupiter is the more tolerant and trusting in relationships and how the more demanding Venus is ennobled in Jupiter-ruled Sagittarius and Pisces (Venus is exalted in Pisces). The author also discusses 'Jupiter & Emotions' – sensitivity to human feelings is necessary for success in life and Jupiterians can often benefit from adopting the approach of Jupiter in Cancer (Jupiter is exalted in Zodiac Sign, Cancer).

A significant part of the book is devoted to a thorough exploration of the nature of natal Jupiter in the elements, signs, houses and in aspect including Jupiter/Ascendant and Jupiter/Midheaven. This is meticulously researched with chart examples, and I could easily resonate with the interpretations for my natal Jupiter placings and for those close to me. As well as drawing on his own experience of real-life client consultations, the author takes inspiration here from the writings of other prominent astrologers such as Charles Carter and Howard Sasportas.

Many interesting chart studies clearly demonstrate the Jupiterian nature

Exploring Jupiter contains over thirty interesting and insightful studies of well-known historical figures who were either ruled by Jupiter (those with a Sagittarius or Pisces Ascendant) or who had a Sagittarius or Pisces Sun/strong natal Jupiter energy by aspect and/or a strong natal 9th house. These include Sir Winston Churchill (Sagittarius Sun and prominent Jupiter aspects), George Washington (Pisces Sun and strong Jupiterian influences), Eleanor Roosevelt (Sagittarius Ascendant, Leo Jupiter on cusp of 9th), Beatle Ringo Starr (Pisces Ascendant, Jupiter conjoined Saturn), science fiction author Jules Verne (natal Jupiter conjoined Moon, Mars in Sagittarius) and philosopher Ralph Waldo Emerson (first house Jupiter, natal Sun in the 9th).

In the final chapter, Arroyo guides us expertly through interpreting Jupiter transits to natal planets and the equally important transits to natal Jupiter e.g. transiting planets stationing retrograde or direct close to natal Jupiter can often be 'experienced as a profound time of personal change' and a Jupiter transit 'opens doors for new plans and tunes one into future possibilities.' The author sensibly encourages us to view our Jupiterian transits in the perspective of considering them in relation to the other

transits and progressions we are experiencing simultaneously.

Exploring Jupiter is a unique and enduring contribution to the field of astrology and provides all seekers on the path of personal growth with a very comprehensive guide (my copy has almost 300 pages) to engaging with Jupiter's gifts

and abundance. Arroyo successfully holds the reader's interest and skilfully merges theory with practice. If you wish to understand the Jupiterian and Jupiterian energies and principles, this book contains a treasure trove of discourse, chart interpretations and experience. I find this book extremely useful and continue to refer to it often.



SHARON KNIGHT

astrologerssharon.co.uk

Sharon Knight has worked as a professional astrologer for over 30 years. Initially, she studied with the Faculty, passing the Intermediate Diploma before qualifying as a QHP with Olivia Barclay. She then studied with Rob Zoller as one of his first students and pursued medieval astrology. She gained her MA in Cultural Astronomy and Astrology in 2004. She's a Fellow of the Association of Professional Astrologers International and Chair of the same. Sharon is currently a tutor & convenor of the QHP, as well as teaching her own course on traditional natal astrology. Sharon won the Astrologer of the Year title in 2016 with her lecture on Sect & Triplicity. She has spoken at the AA Conferences, The Astrological Lodge of London, taught traditional methods at schools in Taiwan, Turkey, Greece and to groups in South Africa & around the UK. She's written columns for various women's magazines, newspapers and astrological journals, and for the past 10 years has had a regular slot on local radio.

TEACHING TRADITIONAL ASTROLOGY IN CHINA



I think everyone in the astrological community is aware of the global surge of interest in what is now referred to as traditional astrology. Here I refer to Western astrology, as both India and China have centuries of unbroken tradition in their respective cultures. The revival of Western traditional methods began in the main with the world-renowned three R's; Rob Hand, Schmidt and Zoller, through their joint enterprise of Project Hindsight where they retranslated many of the ancient texts including Valens, Ptolemy, Hephaistio and Bonatti, to name just a few. I was exceedingly

fortunate to be blackmailed by Olivia Barclay into supporting this project from the outset. If you think blackmail is a strong word to use, trust me! I was a tutor for Olivia on the QHP program and she said if I wanted to remain as a tutor, I had to contribute towards this new venture. At the time money was more than exceedingly tight, but I did as I was told and am eternally grateful to Olivia for pushing me down the path of the Tradition.

I began my traditional studies with Olivia Barclay in the early '90s and became one of Rob Zoller's first students in the

mid-90s. For years I worked my way through the little blue books hoping I understood the methods and tried to apply them to my client work. It was only in the early 2000s that I focused on just using the seven naked-eye planets in all my client work. In the UK, I believe I am one of only a handful of astrologers who practise traditional astrology (the others being Dr. Barbara Dunn, Sue Ward and Peter Stockinger). In America the picture is different, thanks to the amazing work and translations by Dr. Benjamin Dykes and the teachings of both he and Chris Brennan to a huge global audience.

The reason for mentioning the foregoing is that earlier this year I was approached by the NewMoon School of Astrology in China to teach a series of workshops on traditional methods. This culminated in being invited to Beijing to do some presentations in person.

Naturally, I didn't hesitate!

I arrived on a beautiful clear day to be met by Stellar, Principal of NewMoon School of Astrology, and Ray, the Head of the Chinese chapter of NCGR. I was whisked off to a banquet to sample real Peking Duck, which was simply divine! The next few days were

spent meeting with many wonderful astrologers and giving the final lesson in person of what had been a seven-week Zoom course. The students were well versed in Western astrology and the standards were gratifyingly high. Even though I was introducing some new or different concepts, everyone seemed to be able to take on board the value of these traditional techniques and methods and how to integrate them into modern astrology.

It was the most wonderful fortnight with so many standout moments. I will just mention one highlight, and that



was being taken to the Astronomical Museum and Observatory, which was constructed in 1421 at the same time as the Forbidden City when the capital of China was moved to Beijing. It is one of the oldest observatories in the world and was in operation for nearly 500 years.

The observatory houses many astronomical artefacts from the 1600s. Amongst the wonderful instruments was an ecliptic armilla from 1673 that was used to measure the ecliptic longitude differences and latitude of celestial bodies, along with a quadrant to measure altitudes or zenith

distances of celestial bodies. I hadn't been aware that the Chinese have records of sunspots going back over 3000 years. In the West, sunspots were not observed or recorded until the 1600s with the invention of Galileo's telescope. There is certainly a lot more history to Chinese astronomy and astrology than we have in the West.

The next day we flew down to the Guangzhou province in southern China for a two-day conference where I delivered a workshop on election astrology on the second day. We left behind a cold but beautiful Beijing and arrived to

temperatures between 26–28°F, with masses of bougainvillea blooming everywhere. Everywhere you looked there was colour. It was stunning and, again, everyone was so warm and friendly. The standard of the conference was very high, with some excellent papers founded on in-depth astrological research covering a variety of subjects.

We returned to Beijing on the Monday and I was taken around the Temple of Heaven at night with Dr. Juan. It was pitch black and we were extremely fortunate to meet a gentleman who lived locally



and took us around and explained everything there was to know about the temple. In case you're wondering, he did not speak English, I did not speak or understand Chinese, but we had a magical app on our phones that translated everything, so I did not miss a thing. I loved the fact we visited the temple on the Moon's day, with just the thin crescent Moon showing in the night sky. That is a memory for life!

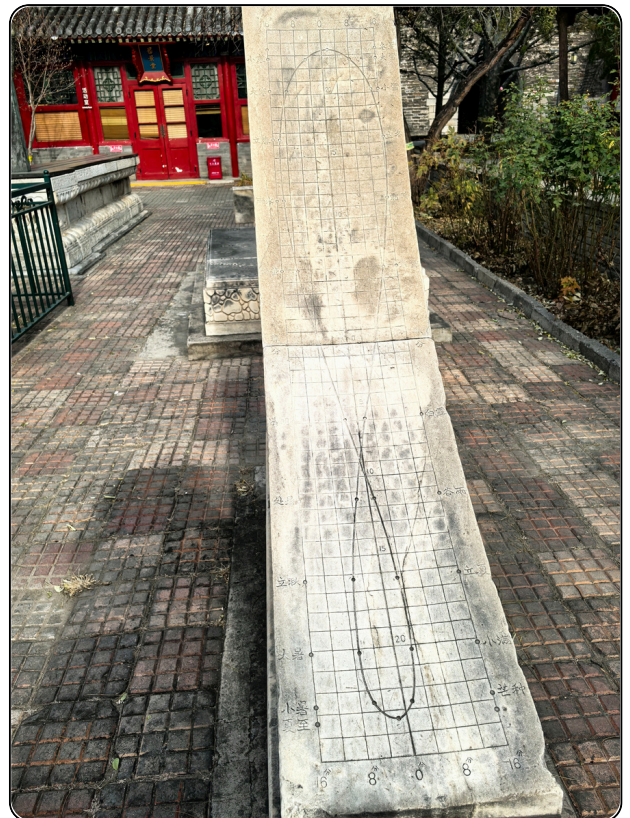
I was also taken to visit Tiananmen Square and the Great Wall. I should say I first visited China 29 years ago (Saturn return), when my

mother and myself spent three weeks travelling around China. Twenty-nine years ago Tiananmen Square was full of children and adults flying the most beautiful, amazing kites. The square had been full of colour and laughter; it really was beautiful. Fast forward 29 years and it was a very different picture. There were few people and certainly no kite flying or children's laughter, but nonetheless my head was full of magical memories.

On my last trip, I had also visited the Great Wall, but in a different area of China. This part was just a couple of

hours' drive from Beijing. It was a beautiful day with clear blue skies and you literally could see for miles and miles. The vista was breathtaking; every mountain range you could see had the wall snaking along the top.

Then it was back to work and to meet more students, some of whom had flown in from all parts of China to attend the three-day in-person intensive workshop on "answering the questions of life with astrology". The students ranged from beginners to advanced, and what I found particularly edifying were the students who had knowledge





of horary helping and explaining terms to those who had not yet been exposed to this branch of astrology. It was a lively workshop in all respects.

It is good to know that Western astrology in China is in safe hands with the NewMoon School of Astrology. If you ever get the opportunity to go to China and meet fellow astrologers, don't hesitate. I am sure you will be wowed by their knowledge.

I thank Stella, for having the faith in me to deliver my passion for traditional astrology



AN INTERVIEW WITH STEPHEN ARROYO

Deana Necic

Stephen Arroyo is the joint recipient of the 2025 Charles Harvey Award for Exceptional Services to Astrology. This interview with Stephen taken from his book, *Experiments & Experience with Astrology: Reflections on Methods & Meaning* (which was reviewed by Liz Hargreaves for our summer 2025 edition) is republished with the kind permission of Stephen and CRCS Publications.

[This interview, done in London, was originally published in both Belgrade, Serbia's major astrology magazine and in The Mountain Astrologer magazine in the USA.]

Stephen Arroyo emerged onto the astrological scene over 30 years ago as a pioneer of a new and innovative approach to astrology, directed towards inner experiences and self-understanding. His diverse background — mathematics, an Honors degree in Literature and a Master's degree in Psychology, followed by many years of counseling, bodywork, and energy-centered therapies — helped him to develop a unique view of astrology as the “language of energy.” For his work, he was awarded the Astrological Association of Great Britain's Astrology Prize, the Canadian International Sun Award, and the prestigious USA's Regulus Award for Theory and Understanding.

His books, which are published in more than twenty languages, have been dedicated to modernizing astrology and making the subject accessible to a wider audience. His ability to express complex ideas in clear, simple language has made him one of the best-selling astrology authors worldwide. Titles such as *Astrology, Psychology and the Four Elements* and *Astrology, Karma & Transformation* are now widely regarded as classic texts. His last book, *Person-to-Person Astrology: Energy Factors in Love, Sex & Compatibility*, was published by North Atlantic Publishers' Frog Press Imprint and is distributed by Random House.

Deana Necic (DN)

How did you get involved with astrology?

Stephen Arroyo (SA)

I was studying C. G. Jung's works and was surprised to find that he thought there is a lot of valuable psychological knowledge in astrology. He was also an expert in alchemy and symbolism, and he read Latin and Greek and studied a

number of medieval manuscripts, so he was more open-minded than many psychologists at the time. I was very impressed with his work and his theories. He did a statistical study of astrology, in fact, quite a detailed one, about relationships and the Sun, Moon, Venus, and Mars aspects of long-married couples. At the time, I had no opinion of astrology; I had no bias for or against it. In my

upbringing, no one ever talked about it; I had never heard of it, so I was quite open to it.

I was very fortunate that the first astrological books I came across were some of the better ones, like the nicely written, excellently illustrated *Astrology* by Louis MacNeice, who was a great poet and literary figure in the 1920s, '30s, and '40s.

Because of his intellectual sophistication — he quotes literary and historical figures and refers to all kinds of historical events — I was very impressed. And what I was most impressed by were his descriptions of the signs. When I thought, “Who do I know who is an Aries or Taurus?” my mind was stunned by the accuracy of those archetypal descriptions of personality. So, that opened the door. Then I tried to read everything that I could on the subject, and since most books on astrology were old-fashioned, stupid, or superficial in those days, in the '60s and early '70s, it was easy to get discouraged. But I think it was destined that I was supposed to go into astrology because every time I rejected it, something happened in my life which was absolutely incomprehensible except through astrology. It just kept showing me so much more about life and human nature, motivation, psychological types, and personality differences than any other form of psychology. And that was my main interest at the time: Why are human beings so different? Why are they motivated so differently? Why are their personalities so strangely different? And astrology accurately answered all those questions. An astrological chart is a precise map of all these

unique energy and personality combinations that no other form of psychology can remotely compare with.

DN

It's interesting that you came into astrology via an academic route, if I can call it that. Was that when you were doing your Master's degree in Psychology?

SA

Well, no. I had already taken some psychology courses at college and I had read a lot of Jung, so I was drawn to the field of psychology, and I thought I wanted to be a counselor or therapist; I studied many types of bodywork, too. But astrology was so much better than the rubbish they were teaching in psychology courses. Later, I did the Master's degree in Psychology, and by that time I was already committed to astrology. I wrote my Master's thesis on astrology and psychology, a choice of subject matter which made it very difficult to get the academic authorities to pass my work. They almost rejected it without giving me a degree because it was so controversial. So, I had to use every persuasive component of my being to talk one of the professors into voting in favor of it so that it was unanimous with the faculty committee of three.

DN

Who made the biggest impression and had the most influence on you?

SA

I'd say Dane Rudhyar. I liked his philosophy of humanistic astrology — using it for the practical benefit of human beings and challenging astrologers to think hard about what impact this knowledge and their interpretations have on people. So, if you are doing charts as a professional, or even for friends, you should be careful what you say. Rudhyar was really good at warning people of the dangers of old-fashioned fortune-telling. He was very sophisticated — intellectually, philosophically, and psychologically. I think he was the first one to be so careful, and he admonished very strongly the astrologers who were not. I admired his intellectual integrity and his idealism.

DN

Did you ever meet Rudhyar? I remember your telling me once that he was your mentor.

SA

I met him a few times, but we were mainly in touch through correspondence. Those were the days when people actually wrote letters, and I hardly have to tell you what it means to a young writer to receive encouraging letters from an

admired and accomplished older mentor. I saw him shortly before he died, but we met mostly when he was younger and more vital. He invited me to his house once, and he was very paternal and supportive.

When I started writing articles, he told me: “You can really write, and I hope you keep on doing this.” That encouragement was so important because he was a big name, and you don’t get encouragement for writing astrology from any academic source. He was very generous with his time, and he sometimes wrote me two- or three-page letters, answered all my questions, and provided lots of support, which was incredibly kind. For example, he would guide me as to which factors seemed worth studying with special emphasis, such as the progressed Moon, which he found very useful. So, he helped me to prioritize my studies as well as to gain confidence in my ability. Our Moons are exactly conjunct, his Aries Sun harmonized with my Ascendant, and we got along really well.

DN

What inspired you to write the classic book, ***Astrology, Karma & Transformation?***

SA

I was studying a lot of spiritual

things then, different spiritual paths, doing meditation of various kinds, and so on. So, I was pretty convinced of the reality of certain spiritual things, like reincarnation and karma and all that. And there was no good book in astrology on that subject; the closest to it was Isabel Hickey’s book, *Astrology: A Cosmic Science*, which was okay but very judgmental. Sometimes she was great, and at other times she was extremely harsh, classifying things as either good or bad. Although that was a breakthrough book, I thought that something better and more sophisticated and intellectually discriminating could be done on the subject. So, in *Astrology, Karma & Transformation*, I tried not to be dogmatic about one religious point of view or one spiritual path, and I wouldn’t urge people to believe this or that or to do this or that. I just gave basic principles of that higher perspective on life: If you look at the chart, what could this mean? What do I have to do in this life, or what do I have to learn by this challenging thing in my chart, or why was I born with these gifts? I just put things in a broader perspective. Actually, what helped the most were the transits that I had at the time. I had extremely powerful “concentration aspects” — Saturn hitting Pluto and Pluto hitting Saturn and the Sun. I

can’t even remember them all right now, but there were a lot of Saturn and Pluto aspects, which in old-fashioned astrology are supposed to be so difficult and bad. But all they did was make me much more concentrated, focused, and thorough. If this book came out today, I don’t think it would sell that well, because people are very impatient now. It is a very demanding, deep, and thorough book.

DN

Your main approach to astrology is through the concept of energy. Can you tell me how that came about?

SA

That is still my favorite approach because anyone can use it. You don’t have to believe in karma and reincarnation or even know much psychology. I have written books from all viewpoints to show the universal applications of astrology in a practical way.

The energy approach came about when I ran into Dr. Randolph Stone, who is the founder of Polarity Therapy. He developed Polarity Therapy through a lifelong study of Ayurvedic medicine, osteopathy, cranio-sacral therapy, and many other methods — he studied all those things. He went to India to study Ayurveda, which at

that time was unknown in the West. Ayurveda is based on elements, so he combined the four elements of the Western tradition (fire, earth, air, and water) with what he knew of bodywork and came up with Polarity Therapy. As soon as I read about it, I signed up for one of his courses. At the time, I already knew astrology, so I could see that these two sciences would merge really well and fit perfectly together. So, when you look at the chart, you could really understand how to work with the energies represented.

DN

Have you ever used this approach in assessing what kind of therapy one may benefit from?

SA

Yes. For example, if someone has no fire in their chart, one thing they may want to do, even if they hate it and they're not inclined to do it naturally, is regular physical exercise. That would help them generate fiery energy so they would be less depressed. Now it is widely known that, if you do a physical workout, it creates an antidepressant chemical in your brain. I didn't know that then, what they know now scientifically, and I came to my conclusions by experience. You can do so much with the elements that you don't need all the small

details like a quincunx to your Chiron, and so on.

DN

While we are on the subject of energy, in your new book you give examples of how people experience other people's energies: sometimes feeling very comfortable and uplifted with one person or, for no obvious reason, feeling distressed or depleted in the presence of someone else. Could you elaborate on the concept of how we all experience the energy fields of others in an individual way and how this is reflected through astrology?

SA

For me, astrology has never been an abstract symbolic subject, analogous to reading tea leaves. It only struck me as amazingly meaningful because of the energy dimension of astrology that I perceived in the very early stages of my apprenticeship. I guess the main thing I can say about your question is that the energies represented in astrology (especially the four elements) are real! And they can be experienced in daily life, especially in the immediacy that close relationships reveal. I only wish that more astrology practitioners would acknowledge the reality of these energies. Astrology is not merely a symbolic science or art. As I explained at great

length, giving many historical references, in my first book, *Astrology, Psychology and the Four Elements*, the "elements" are the most ancient concepts of fundamental life energies that operate behind the material world's appearances. The great homeopathic doctor and astrologer, Dr. William Davidson, stated in his *Lectures on Medical Astrology* that behind chemistry and physiology is force; that was his way of saying that, behind the obvious factors of material experience and even motivating personality, some elementary energies are operating. Physically and mentally, all of us are mixtures of the four elements and their various modalities (cardinal, fixed, and mutable) in any given lifetime, and the chart shows how we are attuned to these cosmic, universal energies. So, any analysis of compatibility between people — whether for business partnerships, romance, or parent-child communication — should, in my view, be based on developing an understanding of those energies and the energy interchanges, harmonies, and conflicts.

DN

Life often throws us into situations where we have to find ways to live with people with whom we are not necessarily compatible. What would be your advice?

How can we find solace when faced with difficult synastry combinations?

SA

This question is so vast that, except for a few specific astrological comments, I can really only recommend that people read my new book [Person-to-Person Astrology], in which many such questions are raised and discussed at length. But to find “solace,” apart from giving spiritual advice about the importance of people sharing transcendent ideals, I can only suggest a few practical chart comparison hints that are especially important: (a) If there are many difficult inter-chart aspects, look to see if there is a dominant, close Jupiter aspect, probably a conjunction, that may enable the people to tolerate and overlook many small irritations; (b) assess whether the inter-chart aspects with each person’s Ascendant are compatible, harmonious, and encouraging; and (c) most importantly, try to be sure that you really understand the fundamentals of chart comparison and how they differ from analyzing individual charts. For example, many opposition aspects in comparisons can be stimulatingly positive, and even some squares with Mercury can be inspiring and mutually interesting if the

people are objective enough in their intellectual and communication attitudes.

DN

Do you think that certain levels of relationship analysis are beyond astrology and that some relationships are simply fated or karmic?

SA

To what extent a certain relationship should be viewed as karmic or fated is really an individual choice, based on one’s ultimate belief system. I personally cannot see how people (and many astrology books) subscribe to the idea that most of life is not “karmic” but a certain relationship is! If there is a law of karma guiding this creation, then it pervades all actions and interactions. But even if all relationships are completely arranged by a universal karmic law, we still have to deal with them in the best way we can, rather than simply trying to avoid responsibility by saying it is merely karmic. What astrology can offer in such situations is quite different from what religious or spiritual dimensions of life can provide. Astrology can give perspective and deeper understanding, which can lead to more tolerance and flexibility. And, one hopes, that can develop into practical adjustment to the other person and ultimately maybe

even some degree of acceptance.

DN

In your books, you often put the emphasis on dialogue with clients, creating a situation where the client is a participant, rather than passively listening to a “chart reading.” Could you tell me more about this approach?

SA

This is one of my pet peeves. After all these years, astrologers shouldn’t talk like that anymore, saying, “I am doing a reading.” It implies to me a one-sided, psychic, fortune-telling analysis. Why bother to do a one-sided reading when you can get feedback from the person who asked you for help? Isn’t it stupid not to use the client’s input? Shouldn’t you ask some questions? (You can see I’m getting a little irritated; it really offends me, this old-fashioned approach, because it demeans astrology and its reputation.) To me, it shows some arrogance and egotism on the part of the astrologer, that the astrologer is not particularly wise and may not have the client’s best interests at heart. Such astrologers are too wrapped up in showing off and attempting to demonstrate that they know it all. The thing that I ask is: What are they trying to prove and to whom? Admittedly, many clients will

come and ask you to guess things about their lives and the future, but is that wise? What a waste of time! You may speculate and fall into the trap of a guessing game with clients, and then they are not learning anything because they're too busy saying (either overtly or within their own minds): "This is wrong, this is right." That method is not therapeutic, nor it is illuminating in the optimum way that astrology can provide.

The whole world of astrology is held back by that atmosphere of "we do readings." Frankly, I've met surprisingly few astrologers who were that accurate in one-sided readings — whether predicting events or trying to tell you about yourself psychologically and what coming periods will bring about. If they don't know you at all, if they haven't heard anything about you — *your life ambitions, your ideals, whether you believe in anything spiritual, whether you do any kind of therapy, whether you do exercise, what your profession is* — how the hell can they make a practical application of the information revealed by the planetary patterns? It is crazy to reject basic facts about your client that are readily available, and astrologers, unlike psychotherapists, usually

don't have people coming back a second, third, and fourth time. So, you've got only that short time to really help your clients and make an impression about how helpful you and astrology can be. And if you were really good, then they probably would come back to analyze their relationship next, or their children's charts, and it can build your practice, too. I have to say that my own practice grew quite a lot in the early days from people wanting a second opinion — people who were on the rebound from negative, fear-inducing, or just confusing "readings" from various astrologers.

DN

How would you sum up the impact of your work and your contribution to astrology?

SA

It is really up to others to evaluate what my works represent, but from the feedback I have had via letters, meetings at conferences and seminars, and reviews, I would say that the clear, communicative language I have tried to use to explain what astrology really can reveal has been widely appreciated, not just in English but even in translated editions of my books. A German fellow at a seminar in Switzerland came up to me and said how much he liked my writings, and

then he stated what I took as a nice compliment: "The other writers of astrology use too many words!" That evolved not only from my being a writer before I was a student of astrology, but also from my teaching experience with people of all levels of education and from hundreds of in-person dialogues with ordinary people that showed me how important it was to be able to communicate in clear, simple language, without any overlay of esoteric, technical, judgmental, or other unnecessary verbiage.

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DN

In your work, you repeatedly emphasize that one of astrology’s great benefits is that it can give a person confidence in their “real authentic self.” Would you please elaborate?

SA

When you mention the term “real authentic self,” you refer to three different terms, and each has been the subject of hundreds of philosophical and psychological works. But since I have always aimed to simplify intellectual and abstract terms as much as possible, I can explain my use of this term by reminding people that, from birth onward, we are powerfully influenced — by social, religious, educational, and politically correct media influences — to take on many overlays of conceptual debris, most of which does not reflect

our real authentic self. What I particularly mean to point toward by using this term is that astrology, when properly understood, is a rather objective template for providing a perspective on what our real authentic self truly is, including both positive and negative aspects of our personalities and tendencies. Astrology is certainly not popular with established social, religious, educational, or media authorities. Why not try an age-old method of understanding human nature and psychology that gives us a real perspective? As Jung said, astrology comprises all the psychological knowledge of antiquity. So, astrology can reveal or help us to discover our real authentic self as we exist and manifest personality and needs, urges and feelings in this world of action and reaction. Ultimately, from the viewpoint of many spiritual traditions, the real authentic self is beyond all transitory worldly experiences, personality traits, or mental tendencies. And that is a transcendent level of being that is also beyond astrology’s domain.

DN

For quite some time and especially since astrology has come back to the universities, it has become increasingly important to define what astrology actually is. In many

of your books, you have written on the subject of astrology versus science and astrology versus religion. How do you view this issue now?

SA

If astrology is ever going to establish itself as a relatively serious field of study, it has to define itself — and not merely as a historical curiosity that can be easily dismissed by academics, scientists, and others. And astrology has to discriminate between the religious, psychological, magical, symbolic, and scientific approaches. I have discussed this in some earlier books, and I comment on this to some extent in my new book, *Person-to-Person Astrology*. But, since I think it’s important to place astrology in the context of all other fields of study, I find that the energy approach is best and directly applies to most areas of life, without excluding the religious, psychological, or scientific approaches. How astrology fits into the continuum of human arts and sciences is nicely illustrated by a graph that I developed for my new book, which I adapted from one that Arthur Koestler devised.

DN

And how do you deal with the sceptics?

SA

I just try to avoid them; I think arguing with them is a waste of time. Some people may like a game of debating, but I really don't. As Dr. Stone used to say: "A man convinced against his will is of the same opinion still." Even if you think that you outwitted the skeptic, you haven't. Most people have irrational opinions about religion, politics, and astrology — things they have never studied in most cases and yet they have strong, emotional, and sometimes violent, indignant, and self-righteous beliefs about them. So, if someone is not willing to study the subject before forming an opinion, you may use Isaac Newton's legendary line: "I've studied the subject; you have not." But if someone is more educated about the subject and is sincerely interested, there are of course many references that one can recommend. That is why I included a lot of material to reply to such skepticism in my new book, and I specifically wrote a chapter called "Should I Really Take Astrology Seriously?" — since, unfortunately, most of the educated people in the Western world still do not take it seriously.

DN

Considering that you are a modern astrologer who was at

the forefront during the emergence of psychological astrology, how do you feel about the revival of traditional astrology?

SA

The revival of traditional astrology? But what is "traditional astrology"? Every culture develops its own type of astrology, as Rudhyar pointed out. And I think that, over the past century, a number of creative thinkers and innovators have been trying to develop an astrology for our time and place in human history. We could talk for hours about the contributions and innovations of pioneers, from Rudhyar — who actually called astrology an "algebra of life," blended depth psychology with astrology, introduced such terms as the "structural pattern" of life, and even referred to "energy" a few times — to Charles Carter, who wrote the first *Encyclopedia of Psychological Astrology* and had quite an Aquarian, experimental bent. Ronald Davison's work on synastry and his keyword system for interpretation were very well defined and practical and widely studied, and Reinhold Ebertin developed many interesting and original ideas in his *Cosmobiology* system, which is a rather significant step toward a

systematic and semi-scientific sort of astrology.

Real originality is actually quite rare in astrological books, and hundreds of books exist that contain not one new idea or observation. Fortunately, dozens of people have made some original contributions over the past half-century, and of course I couldn't begin to name all of those who have given readers and students an "Aha!" insight. I have quoted from quite a few in my books over the years and referred people to their works, and their building a modern astrology on the foundations of the old traditions should in no case be ignored or rejected. Jeff Mayo did some nice work on expressing astrological concepts in a clear, modern way, with some psychological sophistication. Many more recent innovators have done much to modernize astrology, such as Tracy Marks, Donna Cunningham, Marcia Moore, and Marc Robertson. The latter two would be better known except for their premature deaths and their works being virtually unavailable — at least, until recently when Internet searches make it much easier to find used copies of specialized books.

So, although I am definitely a proponent of some of the ancient (often Greek) fundamentals of Western astrology, such as the elements, exaltations, and the ancient ruling planets of the signs, I think that astrology today should have far more important goals than to uncritically wed itself to an ancient system that has not evolved to address the complex issues of modern life, our freedoms, and the psychological dimensions Westerners are exploring. I can understand feeling enthusiasm for rediscovering value in ancient traditions, but then we should assimilate the best of them and build upon them. The question is: What are astrologers trying to accomplish with this sudden reversion to a past culture's system? Are we trying to create a cult, a religion, an ego trip? Or is it just another of the endless instances, which I have witnessed many times, of recycling old theories without testing and modernizing them? Although I have respect for much astrological tradition, I do not hold it in religious reverence. In fact, based on personal observation, I have rejected traditional meanings of many old theories such as combust planets, most interpretations of retrograde planets, and so on. Any real science is always evolving in its theoretical models, and if

astrology cannot represent itself at least partly as a science, then its lack of clear definitions and fundamentals will undermine its being accepted by a broader array of people. And then it will also become a ripe field for use by fortune-telling money-makers, Internet charlatans, and others who prey on the gullible. In that case, astrology will continue to be associated in the mind of the masses with the old gypsy superstition — imagery that has for too long condemned a great field of study to ridicule. In my new book, I discuss how this association developed historically. I think those who truly respect astrology's essential and enduring value and want its potential for helping human beings to unfold should take care to critically examine their language and the image they convey to the public.

DN

Since you have so many years of experience working with astrology, what would you say is the most important thing that you learned through astrology?

SA

It is difficult to sum up such a broad exploration, but I think the most important thing is perhaps to develop a sense of awe at the pattern of order throughout life and perhaps

then a mystical sense of needing to worship or open oneself to the creative power of the universe in whatever way one is comfortable with. Then, also, this awareness should lead one to eventually develop a personal sense of humility.

Addendum

Following up on the last reply in this interview, I will quote something I just came across from the concluding chapter of an 11th century philosopher's memoirs, which may indicate that controversy about astrology's significance and its supposed conflict with the status quo's religions and mindset may be eternal:

“For some astrologers have said: ‘Why should we be charged with heresy? For we have not denied the existence of the Creator and have simply talked about created things, each of which has been described in so far as it is within the grasp of a man's knowledge to describe them. It is just the same as describing a man or trees or a mountain.’ A sage is said to have been seen with the Sacred Scriptures on his right-hand side and an astrolabe on his left-hand side. On being asked why he had seen it necessary to combine the two, the sage replied: ‘In the Sacred Scriptures I read God's words, while in the astrolabe I reflect on God's creation. Astrology is a form of worship.’”

**LYNN HOLT**my-sky-pie.com

Lynn Holt, BSc (hons), DM Astrol (with merit) and holder of John Frawley's Horary Craftsman diploma, is part of OPA and ISAR as well as being an active member of Council in the Association of Professional Astrologers International (APAI), where she also serves on the editorial board. Although English born, Lynn has resided in Italy for most of her adult life and speaks fluent Italian. A professional natal, predictive, and horary astrologer with an international clientele, Lynn is author of several articles published in specialised astrology magazines and writes a successful blog with a worldwide following.

She can be contacted at:
 mskypieastrology@gmail.com
 Facebook: My Sky Pie
 Twitter: mskypieastrology@offahill

DECLINATION CORNER

December

21/12/2025 – Mercury ♁ Jupiter
 29/12/2025 – Mercury // Venus
 30/12/2025 – Mercury // Mars

Moon OOB
 17/12/2025 to 22/12/2025

Mars OOB
 01/12/2025 to 31/12/2025

Venus OOB
 21/12/2025 to 31/12/2025

Mercury OOB
 28/12/2025 to 31/12/2025

January

06/01/2026 – Venus // Pluto
 07/01/2026 – Mars // Pluto
 12/01/2026 – Venus ♁ Jupiter
 15/01/2026 – Mars ♁ Jupiter
 17/01/2026 – Mercury // Pluto
 19/01/2026 – Venus ♁ Jupiter
 23/01/2026 – Mercury // Mars
 23/01/2026 – Venus ♁ Uranus
 27/01/2026 – Mercury ♁ Uranus

Moon OOB
 01/01/2026 to 04/01/2026
 14/01/2026 to 18/01/2026
 28/01/2026 to 31/01/2026

Mars OOB
 01/01/2026 to 04/01/2026

Venus OOB
 01/01/2026 to 03/01/2026

Mercury OOB
 01/01/2026 to 15/01/2026

February

01/02/2026 – Mercury // Venus
 01/02/2026 – Mars ♁ Uranus
 22/02/2026 – Mercury // Saturn
 24/02/2026 – Mercury // Neptune
 25/02/2026 – Jupiter ♁ Pluto

Moon OOB
 11/02/2026 to 15/02/2026
 24/02/2026 to 28/02/2026

March

04/03/2026 – Mercury // Neptune
 05/03/2026 – Mercury // Saturn
 06/03/2026 – Mercury // Venus
 06/03/2026 – Venus // Saturn
 09/03/2026 – Venus // Neptune
 10/03/2026 – Venus // Saturn
 15/03/2026 – Saturn // Neptune
 20/03/2026 – Mercury // Mars
 22/03/2026 – Venus // Mars
 24/03/2026 – Mercury // Venus

Moon OOB
 10/03/2026 to 14/03/2026
 23/03/2026 to 27/03/2026

Note: // represents parallel, and
 ♁ represents contra-parallel.

OOB is Out of Bounds. N is North
 and S is South.

Parallels and contra-parallels for the Sun and
 Moon are not given since they make multiple
 aspects each month.

What are declinations?

When we cast an astrological chart we use a precise locality (birth place) on the earth and from this observation point we take note of the position of the planets in the sky at the time of birth. These two details enable us to calculate the angles of the chart to the given locality expressed in longitude. Another point of reference however is the celestial equator (which is the terrestrial equator elongated into space). Each planet of our birth chart will occupy a certain degree either North or South of the celestial equator. When planets travel beyond 23°27' (the maximum distance travelled by the Sun) either side of the celestial equator, be it North or South, they are referred to as "out of bounds", the bounds being imposed by the maximum distance that the Sun can ever travel along the celestial equator. OOB planets found in birth charts are the object of special attention since they are considered "stronger" and capable of expressing their characteristics in a more explicit and often exaggerated manner. Declination may also connect two or more planets that do not seem connected by longitude in the birth chart so it's always worth checking. When two planets find themselves at the same degree on the equator they are usually considered as conjunct and are to be interpreted accordingly. When two planets find themselves on the same degree yet in opposite directions (ie.: one South and the other North) they are usually considered as an opposition. Planets heading North are thought of as being of a more "extrovert" nature while those heading South of a more "introvert" one. Planets at 0° of declination are considered fortified. Here is a list of declinations for the transiting planets over the next three months:

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 6. A 150-word biography
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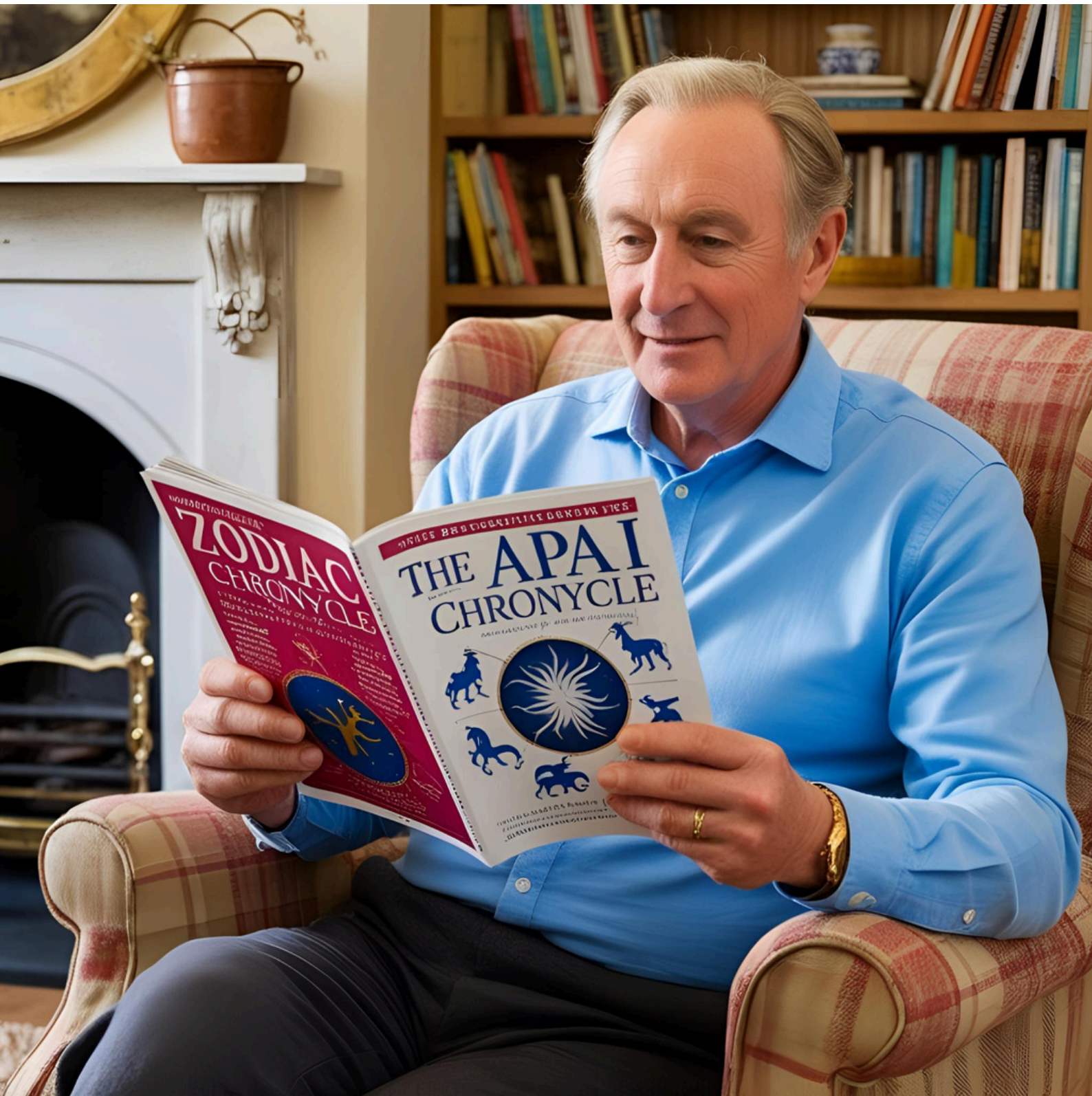
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