

THE APAI CHRONYCLE

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EDITOR'S DESK



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Over the past three months, we have had a tight schedule working on the APAI website, and I would like to extend my sincere gratitude to all the members who spent their time reviewing the site and offering feedback. We are very close to completion at this point, and I also extend my thanks to the Council members for their support, encouragement, and valuable suggestions throughout the process.

Liz Hargreaves, who served on the Chronycle's Editorial Board, decided to step down following the Spring 2026 issue. Liz's contributions have been instrumental over the past two years, and the journal would not be where it is today without her dedication and hard work. We are delighted to welcome Martyn Shrewsbury to the team. Martyn is a prolific and thoughtful writer, and we look forward to working with him in this new role. As always, Lynn Holt's unwavering support for this publication remains as strong as a rock. She has been a constant presence behind the scenes since we began this wonderful endeavour, and her contribution continues to be invaluable.

This issue of the Chronycle reflects a profession actively engaging with questions of transition, uncertainty, identity, and meaning. While our contributors approach these themes from very different perspectives, many of them explore what happens when familiar structures, assumptions, or narratives begin to shift, and how astrology can help us understand the changes that follow.

Robert Wilkinson opens the issue with his seasonal forecast, examining the astrological climate of the coming quarter and the broader collective currents shaping the months ahead. Daniel Fiverson follows with a compelling exploration of the Eris-Pluto square in the United States chart, considering how collective tensions, historical patterns, and national identity may unfold during a period of profound transformation.

Questions about astrology's place within society continue in Martyn Shrewsbury's thought-provoking essay on Neptune's ingress into Aries. Drawing on history, philosophy, politics, and social anthropology, Martyn asks whether astrology itself may face renewed challenges in the decades ahead, reminding us that no astrological tradition exists in isolation from the culture that surrounds it.

Several contributors turn their attention to the foundations of astrological practice itself. Karrin Schoen introduces an innovative solar-centred approach to chart interpretation through the chart of Marilyn Monroe, inviting us to reconsider the role of the Sun as the organising principle of the horoscope. Tania Daniels presents her comparative study of Western and Indian astrology, demonstrating how different traditions often address similar symbolic realities through distinct technical languages and conceptual frameworks.

Other articles broaden the philosophical horizons of astrology. Maxine Wan builds a fascinating bridge between astrology and Buddhist thought through the symbolism of the four elements, while Muthu Vijayan Elango concludes his series on karma by exploring Vedanta, liberation, and the deeper purpose that lies behind both astrology and human existence.

The issue also contains powerful examples of astrology applied in practice. Sharon Knight presents her analysis of the Cancer Ingress for the United Kingdom and the political challenges facing the country during the coming quarter. Antares Yuan presents a deeply personal and intellectually rigorous case study in classical medical astrology, illustrating both

the possibilities and responsibilities involved when applying traditional astrological principles to questions of health and healing.

Balancing these technical and philosophical contributions, Heather Schepman's poem *Liminal Space* offers a moving reflection on grief, change, healing, and the often-unspoken transitions that shape our lives.

The articles in this issue remind us that astrology is a language through which we study the relationship between individual experience and collective history, between fate and freedom, and between the visible events of life and the deeper patterns that give them meaning.

As always, I extend my heartfelt thanks to all our contributors for their generosity in sharing their knowledge, experience, and insights. I hope you find these pages informative, thought-provoking, and inspiring, and that they encourage you to continue exploring the many dimensions of our art.

On behalf of the council and the editorial board, I extend the summer greetings to all our wonderful members.



Aswin Subramanyan
Editor's Team
The APAI Chronycle





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He is the author of seven 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*.

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Astrology of the Future at the 2026 Summer Solstice - *What's Coming in July, August, and September*

by Robert Wilkinson

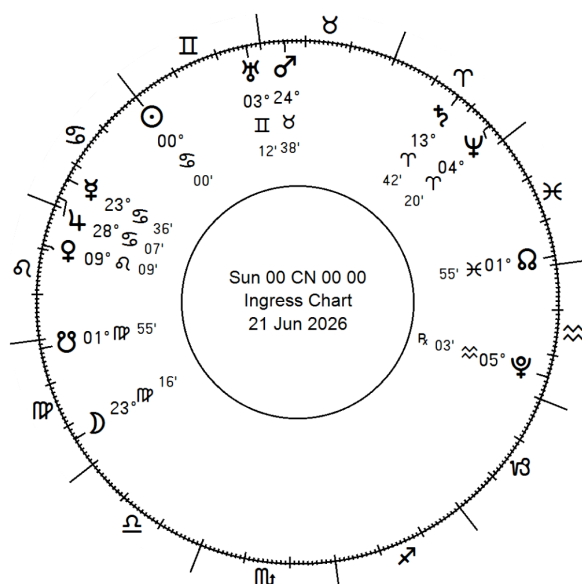
The Northern Hemisphere Summer Solstice and Southern Hemisphere Winter Solstice occurs at 1:24 am PDT, 9:24 am BST on June 21. It is said that a chart done for this point in time offers a snapshot of the cosmic and literal weather for the next 3 months. Whether North or South, each entry into a new season is a transformational point in time.

This is the time to note what has ended, what is emerging, and turning the corner, whether personally, professionally, or both. Whatever was “planted” in the Spring will begin to grow rapidly throughout the next season. This is the time to work with an expansive view to a significant harvest in the Autumn.

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. 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

(When discussing degree values and Sabian symbols, we always round up, as we are using ordinal values where 0+=1, 10+=11, 19+ = 20, 29+=30, etc. That's why there is no “zeroth” degree and there is a 30th degree for each sign.)



We now power up a new season as the Sun enters Cancer, which in the Northern Hemisphere brings a time of gathering what we need to sustain our momentum. This change of season reorients our allegiances and shows us the work we need to do to receive an Autumn harvest.

The 2026 Summer Solstice begins a season of transfiguration and realignment as new ideas open within the new pioneering collective atmosphere shown by the double-sextile trine of Uranus in Gemini, Neptune in Aries, and Pluto in Aquarius. New discoveries, new ways of imagining a higher destiny, and increased pressure to purify are now part of our spiritual field.

We also have a second double-sextile trine with Moon at 24 Virgo trine Mars at 25 Taurus cut into two sextiles by Mercury at 24 Cancer. This is exceptionally powerful, as the Moon and Mercury are in Mutual Reception, a self-reinforcing “closed loop” of energies. This

Mutual Reception rules all the other planets with primary themes of seeing our interdependence while getting over social or emotional preconceptions.

This will be a favorable season for planets we have in the last decan of the Earth and Water signs as well as the early degrees of the Fire and Air signs. Productivity, stabilization, and understanding all mark the coming season.

Jupiter gives opportunities to weigh and judge possibilities at 29 Cancer, making this a threshold for radical new developments which begin when Mars enters Gemini in late June. The next day, Jupiter’s entry into Leo creates a “four note chord” of new social and cultural developments which impacts the coming year.

The Moon Phase and Jones Pattern

At this Solstice, the Moon is at 24 Virgo in a Crescent Moon phase. The Crescent is about instinctive growth and effective social behavior. This phase is about assertive growth which challenges old forms left over from prior cycles. Think of it as an “Adolescent Moon,” so be restrained and practical as you work on making what is potential actual.

With Sun in Cancer and Moon in Virgo, the focus is on social and/or emotional education. The Moon is on a degree of “freshness of view uninhibited by social intellectual preoccupations” and “Spirit born imagination.” When Venus, the Sun, and Mercury all transit 24 Virgo, we’ll see the value, the light, and the understanding of what this June Solstice holds for us.

All the planets are between Pluto in Aquarius and the Moon in Virgo, so this is the focus. Because the Moon is so close to Venus at 10 Leo, with an empty span of 131+ degrees, this chart is an imperfect "Bowl" Jones pattern led by Pluto and closed by the Moon. Dr. Jones says the Bowl is "an extreme self-containment," which gives an acute sense of what is possessed and what isn't.

The occupied segment of the Bowl shows the focus and the unoccupied segment becomes a "challenge to existence, or the need and emptiness we're directed toward." This pattern often involves advocacy of a cause or mission. The leading edge of the Bowl shows our initial entry into experience, and the closing edge is what we finish with.

Pluto leads the occupied span for many months to come, so eliminate and purify while sprouting the seeds of the new. These are invisible potentials of social or emotional power to contribute to a great vision. Be precise in using power, staying on your spiritual center while accepting "a transpersonal responsibility." Pluto in Aquarius encourages us to share ideas in a spirit of fellowship while strengthening magnetic bonds with our spiritual Sisters and Brothers.

Pluto is at 6 Aquarius, with themes of feeling an increase in pressure through "participating in a mystery play." This continues the sprouting of long term global Aquarian seeds. As Pluto will retrograde through 5 and 4 Aquarius, rely on your ancestral wisdom through July and early August, and then allow healing and integration through the end of the season.

With the Moon at 24 Virgo closing the Bowl, we'll finish experience with a fresh view and break from social and intellectual considerations, getting beyond preconceptions. This leads with social-cultural contribution, and closes with techniques of social and/or emotional education.

Because the leading edge is Aquarian Air, approach experience with a sense of vision, cooperation, and a view of a bigger picture. Because the closing edge is Virgo Earth, when we're done with an experience, we'll have new ways of working and being of service.

Important Aspects

In this chart we have several special evolutionary configurations going on, with one long term spiritual influence I'll discuss in the next section.

Septiles and biseptiles show "forks in the road of destiny" where we have them operating in our charts. Jupiter has been biseptile Saturn for many weeks, and Mercury conjunct Jupiter activates this anew through "Translation of Light." Hot zones of this biseptile are 9-16 Aries, 30 Taurus-7 Gemini, 22-29 Cancer, 13-20 Virgo, 5-12 Scorpio, 26 Sagittarius-3 Capricorn, and 17-24 Aquarius.

If you have something in these zones your destiny takes a turn this season. Since Mercury will biseptile Saturn and septile Uranus three times over the next few weeks, to quote the baseball sage Yogi Berra, "when you get to a fork in the road, take it!"

Pay attention to early July when Mars transits the Gemini zone and the last half of

September when it's in the Cancer zone. Other time triggers are when Mercury transits the Cancer zone three times, and when it gets to the Virgo zone. The Sun transits the Cancer zone the third week of July and the Virgo zone the second week of September.

Mercury conjunct Jupiter sextiled by the Moon and sextile Mars is about understanding how to stabilize supply, actions, and focus. Communications should open alternative possibilities "at the threshold of a new cycle;" default to practical, simple, stable efforts already in motion.

Besides the aspects mentioned above, other important forming aspects in the Solstice chart include Moon semisquare Venus and sextile Jupiter, Mercury tredecile Neptune, Venus novile Sun and trine Saturn, Sun square Neptune and biquintile Pluto, and Mars sextile Jupiter, novile Saturn, septile Neptune, and tredecile Pluto.

Mercury tredecile Neptune and Mars tredecile Pluto promise serendipitous events for those affected. Each of these creates 10 zones of uniquely interactive gifts and blessings. If you have a planet in these zones, expect very good luck!

Mercury/Neptune zones are 3-7 Aries/Libra, 9-13 Taurus/Scorpio, 15-19 Gemini/Sagittarius, 21-25 Cancer/Capricorn, and 27-30 Leo/Aquarius.

Mars/Pluto zones include 1-2 Capricorn/Cancer, 4-8 Aquarius/Leo, 10-14 Pisces/Virgo, 16-20 Aries/Libra, 22-26 Taurus/Scorpio, and 28-30 Gemini/Sagittarius.

There is only 1 square from the Sun to Neptune, encouraging us to be clear about what role(s) we're playing. I see this as a turn in the collective atmosphere, giving us all a vision of a new identity to play in our world. Accept the power, become the archetype, and demonstrate your spiritual awareness to the world.

Spiritual Factors

Saturn, Uranus, Neptune, and Pluto define the spiritual field for all of us. Because of their harmonious aspects in the Solstice chart as well as where they transit in this coming season, we'll have understanding and productive initiatives as the new continues to develop.

Last Summer brought months of Uranus in Gemini, Saturn and Neptune in Aries, and Pluto in Aquarius. This showed us the future portending new leaders globally which accelerated at the Saturn/Neptune conjunction in February at 1 Aries, beginning a new 35 year cycle.

The Saturn/Neptune conjunction marked an important shift in the spiritual field, as it will restructure collective consciousness until their next conjunction at 21 Gemini in June 2061. We're now done with 1991 Capricorn conjunction cycle, and have begun a new one at 1 Aries, featuring emergence of individuality and the need for immediate action.

This begins a "flame on" in collective consciousness which will release dynamic reorganizations in society and change what's "in fashion" in the collective field. Aries will bring self-initiated pioneering actions for many years to come.

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

On the Solstice, the ruler of the Sun in Cancer is the Moon at 24 Virgo on a degree of fresh views and “Spirit born imagination.” As noted earlier, the Moon closes the Bowl, showing that after a given experience is over, we can educate and be educated in some way that helps us get beyond preconceptions.

From that section, we also find that the Moon and Mercury in Mutual Reception rules all the other planets with primary themes of seeing our interdependence while getting over social or emotional preconceptions. So we stand on the threshold of a Virgo/Cancer season which will show effects as the inner planets transit Cancer, Leo, and Virgo.

Into the Future

As Mercury is slowing, preparing to go retrograde, that will dominate the first half of Summer. Mercury will hit 27 Cancer and then go retrograde, showing our review will involve mobilization and rising to some challenge which will leave us more integrated by when it goes direct in mid-July.

Expect to discover a lot of past mischief and wrongdoing exposed during Mercury retrograde. As noted in my book *A New Look at Mercury RX*, my research found that many criminals were busted during these periods, and previous crimes are exposed. We can get at the truth of what has been concealed before now during Mercury retrograde periods.

The coming 3 months finds Mars transiting Taurus, Gemini, and Cancer, so those areas

will be the focus of the next period of time. As Mars brings the need to act or “attack the problems of life,” expect a lot of activity in your houses and planets in those signs in your chart.

Mars in Taurus brings pressure of “right action” on planets we have in the last 5 degrees of Aquarius, Taurus, Leo, and Scorpio between the Solstice and June 28. In Gemini, it will bring pressure on planets and points in the first 10 degrees of Gemini, Virgo, Sagittarius, and Pisces from June 28 through July 12, the second 10 degrees between July 12 and 26, and the last 10 degrees of those signs from July 26 through August 11.



In Cancer, it will activate and agitate the first 10 degrees of Capricorn, Aries, Cancer, and Libra from August 11 through 26, the second 10 degrees of these signs from August 26 through September 11, and the last 10 degrees of these signs from September 11

through 27. When Mars makes hard angles to a planet or a point, slow down, be thoughtful in how you want to respond, and back off a little from letting small things bug you.

Final Thoughts

This is the season to see what began in the past 90 days and what we need to care for to ensure a harvest in the Autumn. This is a season of decision and direct action, so see what has to be done, and then execute the action which will take you toward your vision. Interact, open to new ideas and perspective while maintaining security, and then take the time to feel what you've done and seen.

In this season of direct action, once you've decided to set things in motion, then find the information you need, communicate with others, while taking time to feel about what you're doing and remember this is a time for relief after making it through the sense of a) being lost, or b) being crowded. Try not to blow through experience without feeling what YOU feel.

Those who embrace their feelings will find a sense of relief and transfiguration, where past sorrows can be felt as joyous releases allowing new emotional spontaneity. So do what you have to do, find the information which maintains your momentum into the future, and then take time to feel what's happened. If you're in a situation where you don't know what to do, instead of searching for ideas, go to your feelings, which will tell you far more than your mind.

While you're feeling all you need to feel to know what you need to do, remember time is

a one-way street, and we can only move forward. Still, Mercury retrograde will give us a "back to the future" feeling in July, so mobilize and prepare to find a new "spiritually integrated knowledge" by mid-July. Still, this is a season for us to move forward with a new understanding of our role(s) to play, and new ways to enjoy the here and now.

Reorient, adapt, work, and be as productive as you can be. The two double-sextile trines blend synergistically to establish our harmonization with the larger spiritual field as well as the more personal interactions in areas ruled by the Moon, Mercury, and Mars in our charts via the houses where these planets are transiting.

This will be a season of taking one last look back to get it in gear before enthusiastically embracing the coming Jupiter in Leo era coming a week after the Solstice. Allow your creative imagination to come forth, play a little, love a lot, and don't let hesitancy or insecurity derail a perfectly fun time! Because of the favorable Uranus/Neptune/Pluto configuration, keep your forward momentum cranked up while steering the process to metaphorical safe landings.

The coming 13 weeks helps us be our Higher Self through embracing "social warmth," externalized "emotional sympathy," efficiency, and discovering the knowledge we need to ensure future well-being. Once Jupiter enters Leo, a whole new world will open up. Just make sure that opportunities are as advertised, don't get into risky business or other people's hidden agendas, and keep everything open and above board. Secret agreements will blow up spectacularly.

This helps us turn a collective corner in that larger emergent era, so even if some things are unsure, take a chance and enjoy the ride. Let go of insecurity, do what you have to do, and see how you're already transfigured in a way which will lead to new adventures in July and August which will all make sense by October.

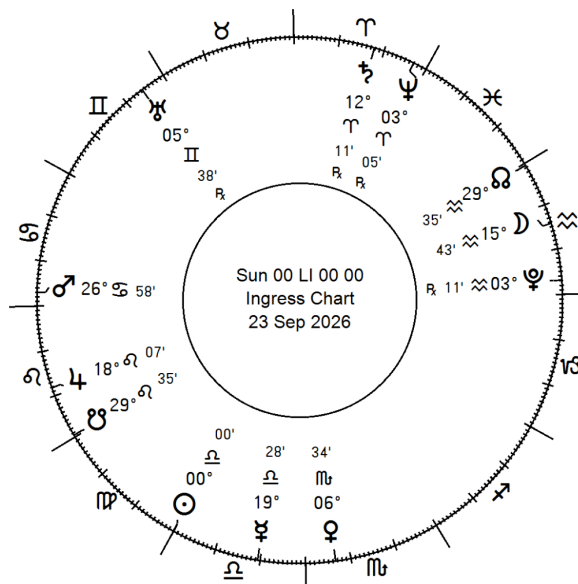
The next 90 days can bring new allegiances, new opportunities, and an explosion of energy where we have the first half of Leo in our charts. Feel all you need to feel and then leap into the adventure. Many will have "liberating ordeals" in lifting themselves to safer foundations and finding forms of "selfless service."

This season will show us the eternal dance between the inner and outer male/female energies of our lives, so when stuck, get out of your own way and allow a higher Love or Understanding to express through you. Mobilize, use spiritual force with precision and good humor, be objective, and see it all as part of the journey into a new world. We're all in this together, and things are definitely on the move!

These energies will be in play through the Northern Hemisphere Autumnal Equinox at 5:05 pm PDT September 22, 3:05 am BST September 23. That will begin a very significant season, as that chart has Mars on the same degree as the coming Mercury retrograde station, showing that the insights we get in July will have to be plugged in throughout the Autumn!

In that chart, we also have a very favorable Moon at 16 Aquarius opposed Jupiter at 19 Leo cut into a sextile and trine by Mercury at 20 Libra. Many will experience relief and step outside of social inhibitions this Autumn, putting

their focus on going deeper into timeless Wisdom rather than passing distractions.



For now, open to finding a more mature or effective way of seeing the dance of your inner and outer "Yin and Yang" responses, allow a greater Loving Wise Understanding to express itself through you, and relax into the steady productive flow. Embrace the universal dance of Spirit and matter, and if old memories come up during Mercury retrograde, use them for perspective of what needs to be addressed here and now.

This season compels us to align with what nourishes us, embracing the new and moving forward into the future. Mobilize, use spiritual force with precision, and follow the flow toward different alternatives. Our feeling-connection with self, others, and Source can end the roots of loneliness, and the new Leo adventure coming will propel us into a new way of living in our world.

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



Daniel Fiverson is a certified Evolutionary Astrologer, teacher, and author whose work integrates astrology, the I Ching, and Tarot to explore the psychological, karmic, and spiritual dimensions of human experience. His astrological lineage includes Jeffrey Wolf Green, Dane Rudhyar, Liz Greene, and others. Daniel is the author of *Eris: Sacred Feminine Force of Evolutionary Astrology* (Wessex, 2025) and writes extensively on Evolutionary Astrology, Pluto, Eris, and collective transformation. He lives in Santa Fe, New Mexico.

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Nine Gates: Eris Square US Pluto 2026-2030 *America Faces the Mirror of the Soul*

by Daniel Fiverson

On June 1, 2026, the first of nine exact first-quarter squares between Eris and the natal Pluto of the United States perfects for the first time. This opening contact begins a prolonged evolutionary sequence extending through 2030 and beyond as Eris in Aries repeatedly forms a square to the July 6, 1775 United States chart.

Dane Rudhyar described this type of transit as a “crisis in action.” Such periods occur when accumulated tensions can no longer remain dormant and must express themselves through visible events, confrontation, decisive movement, and irreversible change. A crisis in action is not merely emotional pressure. It marks the stage where contradictions become too unstable for the old pattern to continue functioning. What has been hidden begins surfacing into lived reality.

The first Eris–Pluto square marks the beginning of a national initiation rather than a temporary political crisis. The astrology suggests a prolonged dismantling of denial structures operating within the American psyche, government, economy, mythology, and collective identity itself. The pressure is political, psychological, ancestral, ecological, and spiritual simultaneously. What has been buried, projected outward, or rationalized within institutional systems increasingly demands direct confrontation.

The image of a gate matters because a gate implies passage into a different condition of reality. Once crossed, something fundamental changes. The first gate opens on June 1, 2026, and once it opens, the atmosphere changes with it.

The chart used for this work is the July 6, 1775 chart for the Declaration of the Causes and Necessity of Taking Up Arms. In evolutionary terms, this chart reflects the moment the colonies psychologically crossed from grievance into irrevocable identity.

The nation's natal Pluto sits at 25° Capricorn retrograde in the 4th house. Pluto correlates with concentrated power, buried history, collective fear, trauma, compulsion, and karmic patterns shaping civilizations across time. Pluto in Capricorn correlates with hierarchy, empire, institutional authority, and inherited systems of control. Positioned in the 4th house, it points toward unresolved ancestral material embedded within the nation's foundations themselves: slavery, conquest, displacement, entrenched class structures, hidden oligarchies, and the mythology surrounding national innocence and exceptionalism.

For decades many of these tensions remained partially contained through economic expansion, technological distraction, ideological polarization, and carefully managed narratives. Eris does not permit this concealment.

Mythologically, Eris was the goddess excluded from the banquet of the gods. Astrologically, Eris correlates with what societies exile, suppress, or refuse to acknowledge.

Pluto compresses. Eris exposes.

As Eris moves through Aries, it operates through confrontation, rebellion, rupture, individuation, and direct challenge to authority. Suppressed realities increasingly become impossible to contain. Institutional credibility erodes. Public trust fractures as populations



rely upon separate media ecosystems shaped by algorithms, corporations, influencers, and ideological communities. Shared agreement surrounding truth, authority, and reality itself begins fragmenting.

The first gate does not emerge in isolation. It breaks containment around conditions already developing beneath the surface for years. Political institutions show growing instability. Global alliances appear increasingly fragile. Economic and environmental systems become more volatile. The collective psychological atmosphere itself shows signs of exhaustion and fragmentation.

At the same time, Pluto's movement through Aquarius accelerates technological disruption and social fragmentation. Conflicts intensify over who controls information and how populations are monitored. Governments, corpo-

rations, artificial intelligence systems, and social media platforms gain increasing power to track communication, behavior, movement, and opinion.

As these systems expand, tensions deepen between privacy and surveillance, freedom and control, and individual rights versus institutional power. Public anxiety surrounding censorship, facial recognition technology, online monitoring, and algorithmic manipulation intensifies. Distrust toward large institutions grows alongside feelings of psychological vulnerability and social instability.

Uranus approaching its conjunction with Sedna in Gemini adds another destabilizing layer. Uranus disrupts existing structures while Sedna carries themes of betrayal, abandonment, ecological consequence, and frozen trauma emerging from the depths of collective consciousness. The transit correlates with radical shifts in communication systems, ecological awareness, and collective nervous-system overload.

At nearly the same time, Saturn and Neptune conjoin near 0° Aries on the world axis. Saturn–Neptune cycles often coincide with the dissolution and restructuring of collective realities. Old myths weaken beneath mounting contradiction. Ideological systems lose coherence. Populations oscillate between disillusionment and visionary longing.

Within this larger atmosphere, the Eris–Pluto square functions as the ignition point. Because Eris repeatedly moves direct and retrograde across the same degree range nine times, each exact square functions like a recurring wave of pressure. Initial passes externalize

conflict through visible events and institutional crises. Retrograde passes deepen psychological destabilization and collective reflection. Later passes often bring escalation, consequence, or irreversible transformation.

Several additional configurations deepen the meaning of the first gate.

One of the most important involves transiting Eris in Aries trining the United States Venus in Leo conjunct the North Node in the 11th house. This placement reflects part of the nation’s evolutionary potential toward creativity, shared vision, and collective participation organized around inspiration rather than fear.

*“Pluto compresses.
Eris exposes.”*

In its highest expression, this placement points toward courage, generosity, creativity, and meaningful collective contribution. In its distorted expression, it may manifest through performative nationalism, celebrity culture, ego inflation, and dependence upon external validation.

Under this trine, excluded populations and suppressed voices increasingly challenge inherited systems of belonging and hierarchy. New coalitions may form rapidly. Grassroots movements may expand. Decentralized communities, mutual aid networks, and alternative economies may emerge outside traditional institutional authority.

Because the North Node is involved, the pressure is evolutionary. The old Consensus-era model of identity organized around centralized authority and inherited mythology becomes increasingly unstable. More decentralized forms of participation begin emerging in its place.

At nearly the same time, transiting Eris opposes the United States Moon in Libra in the 1st house, dramatically intensifying emotional polarization within the collective atmosphere. The Moon correlates with public mood, emotional security, and collective instinct. Libra historically seeks equilibrium through diplomacy, legality, and social agreement, yet it can suppress deeper tensions beneath the appearance of balance. Eris opposing the Moon disrupts this equilibrium.

Public sentiment becomes increasingly volatile and reactive. Populations may feel psychologically exhausted, emotionally overstimulated, and unable to regain stability. Questions involving fairness, justice, race, identity, and belonging intensify. Distrust toward institutions associated with mediation and balance — courts, journalism, universities, diplomacy, and legal systems — may increase dramatically as these structures are increasingly perceived as extensions of deeper power struggles.

Another important background configuration involves the transiting South Node in Virgo forming a grand trine with natal Eris in Capricorn and transiting Eris in Aries. Grand trines create self-reinforcing energetic flow that can accelerate conditions already unfolding.

The South Node in Virgo correlates with

collective karmic patterns involving bureaucracy, technocratic thinking, over-analysis, productivity obsession, and attempts to maintain stability through procedure, categorization, and control. Because the South Node is involved, many of these emerging conditions are not entirely new. They represent unresolved collective patterns resurfacing from beneath the surface.

The trine linking Virgo, Capricorn, and Aries allows destabilizing pressures to circulate rapidly through institutional systems. Existing structures may become trapped within cycles of reaction, crisis management, narrative control, bureaucratic overreach, and escalating fragmentation.

Yet grand trines are not inherently destructive. Because energy flows easily through them, they can also accelerate adaptation when consciousness is present. The same configuration may stimulate decentralized communication systems, independent media, technological innovation, local cooperation, mutual aid, alternative governance structures, and grassroots participation operating outside traditional institutional frameworks.

The involvement of Eris on both ends of the configuration is especially important. Denied realities and unresolved collective tensions increasingly spread into public awareness, making it more difficult for institutional narratives to maintain coherence across the population.

US natal Eris in Capricorn in the 4th house remains especially significant because it suggests unresolved ancestral tensions embedded within the nation's foundations are becoming impossible to contain. Historical

material long buried beneath national mythology rises toward visibility. Questions surrounding land, ancestry, race, class, and hidden concentrations of power intensify.

Adding further instability, transiting Neptune in Aries squares natal Eris in Capricorn, creating confusion surrounding truth, ideology, perception, and collective meaning itself. Neptune dissolves boundaries and weakens certainty. Distinctions separating revelation from projection and inspiration from illusion become increasingly unstable.

Under this square, populations become increasingly vulnerable to manipulation, misinformation, projection, conspiracy thinking, and ideological extremism. Psychological exhaustion deepens across the collective atmosphere.

“The deeper crisis involves not only disagreement over policy, but disagreement over reality itself.”

Yet Neptune also dissolves structures that have become spiritually exhausted. Old identities weaken because they can no longer contain emerging realities. The square may therefore correlate with profound spiritual searching, disillusionment with materialist assumptions, renewed interest in symbolic understanding, and the breakdown of purely mechanistic models of reality.

A final supporting aspect involves transiting Eris sextile the United States North Node, suggesting that despite the intensity of the crisis, evolutionary openings remain available throughout the process. Sextiles create opportunities requiring conscious participation rather than automatic outcomes.

At its deepest level, the first gate does not simply describe collapse. It describes activation. Long-suppressed tensions, contradictions, and unresolved realities begin breaking containment.

Inherited mythology refers to the collective stories and symbolic identities nations pass down in order to create meaning, cohesion, and continuity. In the United States, this includes beliefs involving freedom, progress, innocence, exceptionalism, and the assumption that the nation naturally moves toward justice and renewal. These narratives help stabilize identity, yet they also simplify or selectively remember history. During periods of profound crisis, the distance between inherited mythology and lived reality becomes increasingly difficult to maintain.

Systems that once maintained stability begin losing their ability to contain growing psychological, political, and social pressure as multiple crises begin interacting simultaneously rather than separately. Economic strain heightens anxiety while rapid technological change reshapes communication, employment, and the public experience of reality itself. Shared narratives fragment as populations increasingly inhabit separate informational and ideological realities.



cooperation outside exhausted institutional structures. Many individuals who once felt isolated or powerless may discover deeper forms of purpose and participation through the very conditions that initially appeared destabilizing.

The first gate opens not merely to dismantle what has become unsustainable, but to force into consciousness realities, possibilities, and evolutionary potentials that the old order could no longer suppress or contain. Even within periods of disruption, the astrology also correlates with the emergence of resilience, imagination, courage, and the human capacity to create new

The deeper crisis involves not only disagreement over policy, but disagreement over reality itself.

At the same time, new forms of participation, creativity, alliance, and collective awakening begin emerging from within the breakdown itself. Communities reorganize around mutual support, shared necessity, and decentralized

forms of meaning within changing historical conditions.

The gates that follow continue this process, not simply as a descent into crisis, but as an unfolding sequence of confrontation, adaptation, awakening, and reorientation through which new collective possibilities gradually struggle to emerge.

Excerpted from the forthcoming book *Nine Gates* by Daniel Fiverson.
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Neptune in Aries: The Coming Pushback Against Astrology?

by Martyn Shrewsbury

Many of you will know of my long interest in Social Anthropology and Philosophy. You might also know about me being a local Political Councillor as well as a Jungian Psychotherapist. My role in the mundane world and my knowledge of Astrology spreads far from the individual perspective that I often encounter amongst fellow Practitioners. The ideas for this article came from a discussion at the APAI AGM concerning the role of whether we wanted or not to prove the scientific, i.e. statistical basis for our craft. And then suddenly I realised that whilst many astrologers see their role in merely individualistic perspective, very few consider how a more collective analysis is necessary to understand how cultural and historical events and outlooks affect our views.

We have just seen Neptune leave Pisces and move into Aries. The Neptunian transit has seen in its progress a massive cultural expanse and appreciation of Astrology, particularly amongst the young and the middle-aged. Many will be able to tell you not only their Sun sign but in addition their Moon and rising sign; others will know of the house system debate, the replacement as the dominant house system by whole signs, and Mercury retrograde and its dates are all over social media. The number of Astrologers has grown rapidly and the critics of Astrology have grown more

feeble. It's possible now to openly discuss academically the value of the subject without being laughed at or mocked. I regularly in my weekly Philosophy course illustrate points using both Hellenistic and Jungian terms from Astrology with great success. Because of my degrees in Classics and Social Science as well as qualifications in Philosophy and Psychotherapy, I get little push back.

But I ask the simple question: what can we expect as Neptune begins its path through Aries? And here I begin to worry and have concerns. From a Western European and North American lens we can examine what happened last time Neptune was in Aries, and I wonder if both the rise of Christian Nationalism in the USA in the age of Trump and certain attempts by populist parties of the right here in the UK and Europe to revive Christian values might give us a clue? I also want to examine in this article the repression of Astrologers in Nazi Germany, the America of the Civil War, the experience of William Lilly in the period of the English Civil War, and the later Roman Empire following the rise of both Christianity and Gnosticism. I also want to argue that the push back did not arise from scientific rationalism and the Enlightenment.

I tried to suggest that in the coming Neptune

in Aries period, Astrology might well need to defend itself on two fronts: on the first the defence against scientific and humanistic rationalism, and on the second against religious fundamentalism in all its various forms. Though I could also add that a possible third front might come from New Age fundamentalism.

All societies do not move unilaterally from magic through religion to scientific rationality. All societies from the ancient world to the curious Post-modern age we find ourselves in create a weave of all three elements in varying forms, fabrics and fashions. Astrology has, for example, its scientific advocates searching for statistical significance, its devotees of astrological magic and the use of astrological hours and transits. Its religious or spiritual supporters are clearly apparent too, and the psychological Astrologers will criticise prediction and the devotees of the Horary approach. The Astrological paradigm is in a state of flux, and anyone will know how throwing the incendiary bomb of house system into a debate can create mayhem at a seminar or conference. All the viciousness and sectarianism that I am so aware of upon the political Left lives within the professional associations and organisations of the Astrological world. We live in a world like everyone else and we meet the monsters, the narcissists and bigots as well as the saints and revolutionaries we meet in the mundane and everyday world. I have met racists, misogynists and fundamen-

talists in both worlds because I live, work and have my being in the multiverse in which we all exist. None of us can separate out our individual role from the collective and cultural world we live in... nor should we. The world imposes upon us all the outer planets; the Kuiper belt and the arrival of comets clearly show this.



We are all part scientist, believer and magician, and our Astrology is influenced, adapted and transformed by all three areas. We are not all individuals here and we should identify these aspects of ourselves. The old maxim of the Eleusinian mysteries to 'know yourself' is as important now as it was in Classical Greece, as is Socrates' view that 'the unexamined life is not worth living'. And

Liz Greene made the point years ago, to much contention, that the Astrologer like the Psychotherapist needs to have therapy regularly. .. I assure you it makes you more perceptive, effective and self-aware.

In my own case I am a scientist or mathematician looking for evidence of the value of astrological prediction on both the mundane or archetypally predictive level. I am the user of religion, spirituality or ideology in my everyday life as an elected Councillor for my community; I interpret the world and its power structure through an ideology that is Hegelian, Marxist or ecologically oriented. Finally I use magic to read the possibilities at meetings, the transits and the astrological hours to find the

best results and opportunities for both my family, my community and myself. My friend the late Dolores Ashcroft-Nowicki of the Mysteries tradition taught me plenty about magic. My Astrology is a weave of all three elements that all Astrologers use, interpret and apply to our role both individually and intrapersonally.

So we do not live in splendid isolation. It's impossible unless we refuse to see when, where and who we are.

We enter into a new period of Uranus in Gemini as well as the aforementioned Neptune in Aries and its conjunction with Saturn. The pile up of eight planets in Aries and this year's Aries ingress suggest powerful changes, and of course we must remember the effects of the Pluto return on the Sibly chart of the USA.

Born in the USA?

It was Luke Broughton, an American Astrologer at the time of the American Civil War, who noticed the pattern in the American Sibly chart. Broughton looked back to the American War of Independence some eighty-four years before and identified clearly a pattern of warfare that led to the perceptions of an enemy, both internal and external threats, leading to the fear of the enemy within and without. In volume two of his astrological journal he observed the rise of anti-fortune telling and astrology legislation during his period. When he looked back to the early 1690s he noticed a similar pattern of both King William's War and similar legislation against astrology and fortune telling. This seemed to coincide with the legacy of the Salem witch trials.

If you take the Uranus in Gemini period back another eighty-four years, I discovered both in France and England legislation against witchcraft and fortune telling there. It also coincided with the start of the 17th century witch crazes.

In England, witchcraft persecution reached its peak when sorcery was made a capital offence. Notable instances were the conviction of two women in Derby who were blamed for natural disasters, sickness and livestock failure. The 1604 Witchcraft Act came from this period. Similar events occurred in France. Another eighty-four years prior to this sees the publication of Agrippa's book on occult and astrological philosophy. It was also the year of the comet observed by Nicolas Bruckner.

We can clearly see the link between the occult, astrology and the Uranus in Gemini period. The legislation enacted in the 19th century during Broughton's period is still on the statute book, and last year an occult shop had a visit from police after a complaint was made about fortune telling using this law.

Is it too fanciful to imagine, in recent circumstances of the USA, the application of such a law? The Trump administration has been applying other laws from this period of the War of American Independence.

It's also worth pointing out that the last prosecution under the Witchcraft Act in the UK occurred in 1944 of the medium Helen Duncan. She was imprisoned for nine months to 'prevent' her revealing the code names of the D Day landing zones. There was a public outcry and the 1735 Witchcraft Act was repealed in 1951

to be replaced by the Fraudulent Mediums Act of 1951. This occurred after Uranus had left Gemini in 1949.

The link between Uranus in Gemini and the return of Neptune into Aries for the first time in 1861 is worrying at least, and particularly disturbing at present. Modern America is at present involved in a war with Iran, and culture wars suggest both elements of a civil war in 1861 and that of 1941. Across both the UK and the USA it's possible to see correlations between the past and the present.

The Nazis and the astrologers....

There are certain similarities between the here and now and the period in Germany during the 1920s and the 1930s. This was the preceding time that Uranus entered Gemini, and a 'new age' type period brought Astrology to prominence in the Weimar Republic. The experience of the Hamburg school gives us all a warning from history. The Hamburg school, led by Alfred Witte (1878 to 1941), known for its heavy midpoint system, was suppressed by the Nazis, who banned its literature and interned its followers. Despite some high-ranking Nazis (like Himmler), the regime viewed independent astrology as a threat, ultimately banning it in 1941. Witte's book *Rulebook for Planetary Pictures* was banned on October 2nd 1936 and later burned.

The Gestapo placed Witte under observation. Many of his students were interned in concentration camps in June 1941, which saw a broader ban of occult groups following Rudolf Hess's flight to Scotland after his consulting an electional chart suggesting to his interpre-

tation a chance for a negotiated peace between the UK and Germany.

Concerned about his fate and about losing his state pension, Witte committed suicide on August 4th 1941.

Although some Nazis were interested in the occult and Astrology in particular, the regime sought to eliminate independent, non-state-sanctioned astrology which could predict outcomes contrary to Nazi propaganda. After 1945 the school was resurrected by surviving members such as Ludwig Rudolph, and its techniques, particularly midpoint, became influential in modern astrology. This was of course after Uranus left Gemini.

Recent events in certain parts of the USA over the banning of certain books give uncomfortable parallels, and the Saturn/Neptune conjunction in Aries further amplifies this concern, particularly after the observations of Lewis Broughton in the early 1860s.

William Lilly, astrology and the state. Troubles ahead.

William Lilly (1602-1680), the influential English Astrologer of the 17th century, tells us much about the intersection of Astrology and state politics during the English Civil War. He was often known as the 'English Merlin'; his work, particularly in horary astrology in answering specific questions based on the time they are asked, was used to guide military and political decisions by both the Parliamentary and Royalist factions, though he personally favoured the former.

Astrology as political propaganda

A 'favourable prediction' worth Regiments. During the Civil War, Lilly's predictions regarding the Parliamentary victory at the Battle of Naseby established his reputation. His support was so critical to morale that it was said a favourable prediction was worth 'half a dozen regiments'.

Lilly used his annual Almanacs, such as *Merlinus Anglicus Junior*, to influence public opinion, taking part in a 'paper war' of conflicting forecasts with other astrologers who supported the Royalist cause.

Lilly often used prophetic authority and framed his political predictions as divine insights, interpreting events like the 'three suns' (parhelion) in 1644 as signs of imminent political upheaval and monarchical fall.

Of course the danger of navigating politics does have serious implications. The personal is political, and all of us share bias, ideology and interpretive views that can land us in conflict with authority. Lilly understood the risks of directly forecasting the death of rulers, stating in *Christian Astrology* in 1647 that one should 'not give judgement on the death of the Prince'. Despite this he did exactly that.

In his work of 1651 *Monarchy or No Monarchy*, he predicted that England would no longer be governed by a King, featuring engravings that appeared to accurately predict the Plague and the Great Fire of London fifteen years before they occurred.

Lilly was imprisoned in 1651 by the Rump

Parliament after he described its members as corrupt and greedy in his almanac.

Following the return of Charles II, Lilly had to justify his past opposition to the Monarchy by emphasising his role as a public servant rather than a supporter. This was achieved because of support from powerful, often covert people within government.

Lilly was often consulted for advice on issues such as 'if Presbytery shall stand?' or 'when it was best to engage in battle'.

His work in *Monarchy or No Monarchy* (1651) and *Catastrophe Mundi* (1683) included hieroglyphics showing a city in flames, leading to his being brought before a Parliamentary investigation into the 1666 fire, which he had predicted.

Lilly's life demonstrates the risks in a high-stakes world of 17th century astrology, where a mistake in a horoscope could lead to prison or worse, and where astrology was forced to follow a political and social agenda.

In a recent blog post on my *Soldiers of Fate* blog, I analysed the recent Gorton and Denton by-election that occurred between the eclipses in Virgo and Pisces. I noticed that Nigel Farage's Pluto in Virgo in his first house was within one degree of orb at 12°. I predicted privately that Reform would lose the by-election, as they subsequently did.

As you know, I am a Green Party Councillor. Many of my political friends standing for election have asked me for readings concerning their fate in the Senedd elections of May 2026 and local elections of 2027, alongside the General

Election of 2029. I must be careful to avoid the problems of William Lilly, particularly as I am defending my own seat in May of next year. I will give one test though: it looks to me so far that Uranus will adversely affect both Keir Starmer and Nigel Farage over the next couple of years, whilst it looks to favour Zack Polanski. But of course my own views and confirmation bias could well affect my predictions. Perhaps Prime Minister Farage will drag me before a Parliamentary committee.

No Astrologer can claim they are independent of politics; even the claim to be so is political. The risk for all mundane Astrologers, and even those working individually, cannot make predictions, either psychological or not, in a vacuum. The world's still getting worse and we all live in it... even if we say we do not. It would be naive to say we did.

So why then is Astrology, and are Astrologers, open to resistance, and in certain times suppression and persecution? Economics, weather forecasting and historical and cultural trends are based on prediction. Each discipline looks for correlation and cause in events, signs and similarities. Both humanism/scientific rationalism and many of the Abrahamic faiths argue effectively that cause cannot be perceived by the individual without grand theory or statistical understanding. I have a suspicion that Astrology works because reality, from the plastic cup to humanity, each are to varying degrees both conscious and connected.

For grand theory in science to the sky fathers, all theory and practice relies upon the necessary assumption that for interdependent individuals the perception is too great and unintelligible.

Astrology works because it is a symbolic astronomy that links all that is and all that can and could be.

To understand how this happens we must go back to the late Roman period and consider in particular how both Christianity and Gnosticism laid down the possibilities and permutations by which, given a particular historical or cultural set of circumstances, could lead to resistance to and suppression of, as well as a suspicion of, Astrology and astrologers.

The late Roman Empire was a period of history where there was an overwhelming sense of a savage spiritual thirst. Late Roman Paganism was in crisis; there was a need for a new cultural, philosophical and spiritual glue allied to the need of the state to hold itself together.

Christianity, the Cult of Isis and the religion of Mithras all emerged as a possible solution to this crisis. Christianity won largely because of historical twists and turns. Had Julian the Apostate lived longer, modern Europe would have had a much wider diversity of faiths, philosophies and religions.

A brooding sense of overwhelming fate was the means by which resistance to predeterminism doomed itself, and with it Astrology. Even Gnosticism, with its potential for liberation, cast an attack upon astrology. If the world according to the Gnostics is the creation of an imperfect God, then the planets or the archons used by astrologers are part of the process holding individuals bound in a mechanical or materialistic fate or outlook. However, there is a dual approach that opens up other interpretations. I note that the discovery of the Nag Hammadi find of Gnostic texts

occurred in December 1945, at the period in the middle of a Uranus in Gemini period. Whilst both Gnostic and Christian criticism of Astrology can be identified, it can also be presented as revealing the reality of the true God or creator and showing the designs of that being.

The interpretation and the patterns so revealed can either therefore help the initiated in signs and omens as a means of understanding this design.

Of course I note that all persecutions and suppression of astrology and astrologers occur at periods of history at what we might call a shift of paradigm between authority and power. It's when rival authorities have an alternative weave of magic, religion and science.

The Roman example occurs as the spiritual and religious truths compete amongst rival mystery religions. They occur at William Lilly's period when rivals compete for the control of the State, or at earlier periods between the claims of folk religion and high culture. They occur in Nazi Germany between competing occult and state powers. Astrologers provide in all cases a means by which the designs of the cosmos are revealed: to whom, by whom, why and for what purpose.

In the present time, with the changing of the global order for the first time since the last Uranus in Gemini period ended in 1949, we see the collapse of a unipolar world, the dominance of the USA, and the rise of modern populist discourse of both left and right. We see a Neptune in Aries period that is both threatening and intolerant of diverse ideology and interpretation. This strikes me as an unhealthy period for Astrology. Look for the

growing lack of multiple views, for the rise of echo chambers, and consider how tensions within Astrology both reflect a certain New Age fundamentalism mirrored by the growth of Christian fundamentalism and Nationalism.

I write this article as a method of looking thematically and structurally back over the last thousand years. Neptune in Pisces saw a massive step forward for Astrology; it is far from certain that it will continue through Aries. And as I write, the massive pile in of planets in Aries, together with the intolerance and war in the Middle East, the growing intolerance of alternative views and ideological disputes, do not fill me with optimism. Those who know no history are doomed to repeat it, whilst those who witness it in such a time are doomed to watch it happen. Astrologers should always know the history of their art or craft. They should know its philosophy and its sociology; without this we risk a new age not of light or wonder but one of intolerance and persecution. The Gnostic gospels discovered in December 1945 open both a hope and a risk. Let's learn from history, listen to our critics, and embrace the future without our New Age fantasy or vicious rivalry. The fabric of the world view is changing and we must learn its weave and warp to prosper and survive. We will need our defenders and our resisters to the push back from organised fundamentalism of both the religious and scientific humanism. Listen to the words of both Voltaire and Dawkins: 'Superstition is to religion what astrology is to astronomy. The mad daughter of a wise mother.' (Voltaire)

'We should take astrology seriously... fighting it seriously instead of humouring it as a piece of harmless fun.' (Richard Dawkins)

And even more threatening, from Deuteronomy 18 v 10-12: 'There shall not be found among you anyone ... who practices divination, or sorcery, interprets omens, engages in witchcraft ... Anyone who does these things is detestable to the Lord.'

'Let now the Astrologers, the stargazers, and the monthly prognosticators stand up and save

you from the things that will happen to you. Behold they shall be as stubble, the fire shall burn them.' (Isaiah 47 v13-14)

The threats are there, be warned. No New Age naivety in the time of Neptune in Aries can be denied. It's the return of threat now present.



Martyn is a Jungian psychotherapist with over 30 years of experience. His fascination with astrology began at the age of ten, when he first read Linda Goodman's book *Sun Signs*. He has a Diploma in Psychological Astrology from the Mercury Internet School of Psychological Astrology and a Certificate in Psychological Astrology from the Centre for Psychological Astrology. He was trained by Chris Brennan in Hellenistic astrology, horary, electional astrology, and rectification. He has degrees in Classics and Social

Anthropology. In addition, he has completed numerous courses in philosophy and literature at Swansea University. He teaches philosophy and social anthropology at his centre, the Asclepius Centre in Swansea.

He holds diplomas in Jungian Studies, Clinical and Pastoral Counselling, and Hypnotherapy.

He is a grandfather, a partner, and the steward of dogs. He represents his local community as a Green Party councillor and has stood as a parliamentary and European candidate many times.

His website - www.wilfredhazelwood.com - is named after his beloved grandfather. He also runs an astrological blog called *Soldiers of Fate*. He loves the music of Leonard Cohen and Bob Dylan. He is partially sighted and, at times, produces some wonderful typos.

His Sun is in Aries, his Ascendant is in Virgo, and his Moon is in Sagittarius. Mercury rules his chart, and he has a fascinating Venus–Pluto opposition. Depending on the house system used, Pluto is either in Leo in the twelfth house, opposing Venus in Aquarius in the sixth, or in Virgo in the first house, opposing Venus in Pisces in the seventh.

Liminal Space

by
Heather Schepman

The day you took the out,
changing form forever.
We both died in that moment
Only I was the one that kept breathing.

Moving in slow motion and frozen at a
traffic light,
a horn and middle finger jolting me to
remember...
In this life, green means go.
I smiled, thinking humans could be
kinder.

There are not as many stars in the
North American sky
as I've seen in South America.
The truth is sticky
Afterall, we all learned why the caged
bird sings

Every Doctor appointment I'm
reminded,
age is not just a number.
There isn't a new address
that could erase that lie.

The dove's melancholy voice an
invitation,

a reminder that we can love.
When morning fog refuses to rise
honored to show us what it is like to
walk in the sky.

The Andes may teach us that our
softness
is not a weakness.
Goosebumps we are feeling,
The thousands of souls that came
before us

Maybe the end of a union,
knows no villain or victim.
Loving oneself,
just looks like saying goodbye.

The sprained ankle a pulsing reminder
that rest is sacred.
Even the butterfly knows to take
shelter,
before the rain begins.

Just last week I touched a rainbow with
a new friend

This week, cut off during rush hour
Yelling out, "what are we doing?!"
Smiling, humans could be kinder.



Heather Schepman is a Registered Radiologic Technologist, energy worker, teacher, and astrology student. She has been practising medical imaging since 2001, a field that cultivated in her a deep respect for the complexity of the human body and, over time, a sincere curiosity

about what supports healing beyond the physical.

In 2013, she began studying and practising energy work within a structured and ethically grounded community. This foundation continues to shape her approach. She is a Usui Reiki Master and Teacher, and she teaches her own Foundations energy course. Her commitment is simple and direct: healing oneself creates the conditions for others to do the same, for the benefit of all.

She is currently a student of Jyotisa through Aswin Subramanyan's Indian Diploma Program, and studies astrology through an evolutionary lens with Tara Aal. Astrology has offered her a meaningful framework for understanding the relationship between the soul and the body, helping her recognise where she stands and how she may evolve. This path has proven to be deeply healing, purposeful, and clarifying.

Astrology-specific services will be offered soon.

In the meantime, she can be found at:

www.heatherschepman.com





Karrin Schoen is an Australian traditional astrologer. Her practice draws on the established techniques of traditional astrology, including natal chart interpretation, forecasting, and horary. Alongside this traditional framework, she has a special interest in developing Solar-Centred Astrology as a method for clarifying life purpose.

Karrin's path with astrology began with modern astrology in the 1980s and later became grounded in the western traditional lineage. Her work is founded on decades of private study and practice and has been shaped by many teachers, with Dr Benjamin Dykes, Sharon Knight, and the School of Traditional Astrology especially defining the traditional foundations of her astrological offerings. Karrin is a member of the Association of Professional Astrologers International (APAI).

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[Explore Solar-Centred Astrology](#)

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The Central Fire: A Solar-Centred Approach to the Natal Chart *Illustrated through the Chart of Marilyn Monroe*

by Karrin Schoen

The Sun has always held a primary place in astrological doctrine. It is the source of light and life, the organising centre of the solar system, and the principle from which everything else in a birth chart derives its meaning and orientation. The ecliptic, the path along which the zodiac is measured, is the apparent path of the Sun. In the tropical zodiac, the seasons are defined by its ingresses. The length of day and night, the rhythm of the year, the very framework within which planetary motion is tracked: all of this is solar. Without the Sun's apparent path there is no zodiac, no houses, no chart. It is not one factor among many. It is the condition of the chart's existence, the light by which every other placement is seen at all.



And yet, in conventional astrological practice, the Sun is routinely treated as one placement among many: noted, interpreted, and then set beside the Moon, the Ascendant, and a constellation of planetary positions as though they all carry equal weight. Something essential is lost in that flattening. Solar-Centred Astrology is a proposal to restore the Sun to its

rightful radiance: a reorientation of the natal chart around the Sun as its governing principle.

The ancient instruction know thyself was inscribed on the Temple of Apollo at Delphi. Its earliest interpreted meaning was not the later Platonic idea of knowing the soul, but something more immediate: know your limits. Know what you are working with, and what you are working against.¹ Placed on the temple of the sun god, the instruction becomes strikingly astrological: a call to recognise the form, bounds, and governing principle of a life.

A birth chart is precisely a map of limits: the conditions of an incarnation, the parameters within which a life unfolds. But limits require a centre from which to be read. The Delphic imperative was not an invitation to catalogue preferences and tendencies. It was a demand to locate the central fire from which life takes its light and direction. In astrological terms, that principle is the Sun.

I should confess that I came to the Solar-Centred Chart sideways. Preparing for fast-paced festival readings, I determined to use sunrise charts as a practical workaround for unknown birth times. To streamline my thought process and save my sanity, I chose to offer Sun-in-the-first-house readings for everyone. But for confirmed or roughly known birth times, I did something different. I turned the natal chart itself, placing the Sun in the first house while preserving the natal Ascendant, which now appeared in an entirely new light: the light of the Sun, and of the derived solar house it occupied.

What I did not expect was what I found there as I tested this approach against charts of public figures, family and friends. Placing the Sun in the first house and reading the entire chart in relation to it turned out to be not a poor cousin to the natal chart. It was something sharper and more revealing than I had any reason to anticipate. A direct arrow, I kept thinking, straight into the heart of a person's central life agenda. The in-person delineations were concise, pointed, and received with deep recognition and relief.

*“the light by which
every other placement
is seen at all.”*

To be clear: the Solar-Centred Chart is not a sunrise chart, nor a heliocentric chart, nor Sun Sign astrology, nor a replacement for the natal chart. The birth data remains unchanged. What changes is the orientation. Using whole sign houses, the Sun's sign becomes the first house, and every other planetary position is read as a solar house placement, expressing its meaning in direct relation to the Sun. Planets co-present with the Sun, the sign of its dispositor, the house occupied by that dispositor, and the placement of the natal Ascendant all become layers of a coherent solar story, rather than isolated data points competing for interpretive relevance.

The distinction matters because this is not another workaround for unknown birth times. A sunrise chart has practical value when the Ascendant is unavailable because it gives a

¹ Eliza G. Wilkins, “Know Thyself in Greek and Latin Literature” (1917), Internet Archive PDF.

coherent Sun-based house structure. A midday chart can help estimate planetary positions, but it offers no comparable symbolic reorientation. The Solar-Centred Chart is different again. It can be used with or without a known birth time: placing the Sun in the first house while preserving the natal Ascendant, if known, and reading it from the Sun. Where the full nativity is available, this allows the astrologer to see the solar architecture alongside the ordinary chart: the purpose around which a life is organised, and the embodied conditions through which that purpose is lived.

This act of reorientation is not foreign to traditional astrology. Traditional practice was not confined to a single, fixed Ascendant as the only possible centre of reference. In Hellenistic astrology, Vettius Valens used places counted from the Lot of Fortune, with Fortune functioning in some contexts as an alternative Ascendant.² In horary, the later doctrine of turned or derived houses similarly reassigns the first house to the person or topic being examined, then counts the remaining houses from that point.³

To my knowledge, the use of the Sun itself as the reference point for a full derived chart has not been documented as a formal technique, either in the historical sources or in the recent traditional revival. I am proposing it here as a deliberate extension of an older astrological habit: the practice of counting houses from a meaningful point in order to reveal a different

layer of judgement. If Fortune can be treated as an alternative Ascendant, and if horary can turn the chart from the house of the person or matter being examined, then the Sun, as the visible source of light, heat, vitality, and temporal order, has an obvious claim to the seat of honour.

Solar-Centred Astrology asks a simple but essential question: what is this life organised to bring forth?

It asks who this person is at their centre, how the rest of the chart serves, supports, tests, burdens, or gives form to that central fire, and what becomes visible when the natal chart is gathered around the Sun rather than the Ascendant.

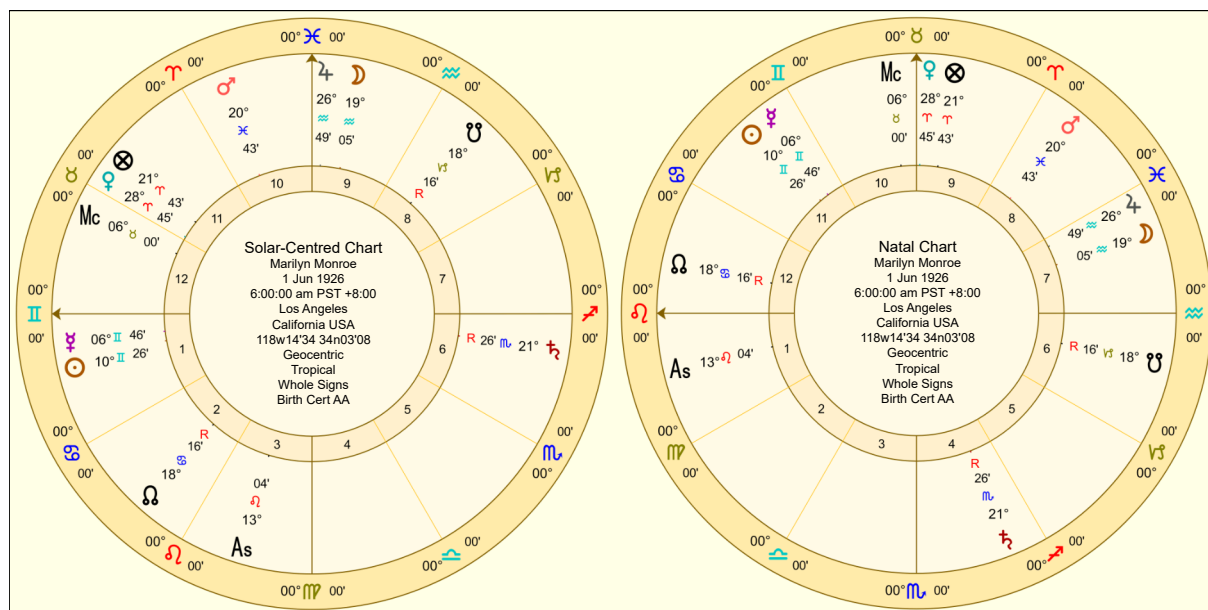
That is the question Marilyn Monroe's chart will now be asked to answer.

Marilyn Monroe: The Message Beneath the Image

When reading the chart from the Sun, we first determine the essential qualities of the solar sign. Gemini is mutable air ruled by Mercury, so the solar purpose is organised around movement between things: between people, ideas, languages, contexts, roles, facts, stories, and states of understanding. Gemini does not seek one final, fixed statement. It keeps meaning alive by moving it, testing it, adapting it, and making it communicable.

² Vettius Valens, *The Anthology*, trans. Mark T. Riley, especially the material on the Lot of Fortune and places counted from Fortune. See also Dorian Gieseler Greenbaum, "Calculating the Lots of Fortune and Daemon in Hellenistic Astrology," *Culture and Cosmos* 11, no. 2 (2007): esp. 171, where Greenbaum notes that in Manilius and Valens "the Lot of Fortune and places from it have much interpretive significance."

³ William Lilly, *Christian Astrology* (1647), especially his use of derived houses in horary judgement.



In many astrological accounts of Marilyn Monroe, the dominant symbolism is Venusian and Neptunian: beauty, glamour, desirability, fantasy, and projection. These qualities are real and visible in her chart, but they can easily come to seem like the central principles of her life. The Solar-Centred Chart asks a different question: not only what she became known for, but what her life was organised to bring forth. When the chart is turned to place the Sun in the first house, another emphasis emerges.

Her solar purpose is communication in its broadest sense. For Marilyn, this took shape through voice, image, gesture, persona, timing, and exchange. The famous image that came to be read so strongly through Venus was not mute beauty. It was Mercury-lit: animated, timed, voiced, performed, and made communicable.

Chart data: Marilyn Monroe, Astro-Databank, Rodden Rating AA, birth certificate

In the Solar-Centred framework, the lord of the Sun shows how the solar intention is carried into operation. In Marilyn's chart, Mercury stands with the Sun in Gemini. The arrangement is congruent: Mercury is not elsewhere in the chart, modifying the solar purpose from another house or sign. The conductor of the solar intention is present at the centre, carrying the solar mission from within.

Mercury is, however, combust, standing within four degrees of the Sun. Debate continues over the effect of combustion on a planet in its own sign, but in Marilyn's case the symbolism is highly descriptive. Mercury is not annihilated by the Sun, but absorbed into its light. It operates from within the solar purpose, central and indispensable, yet elusive as a separate function.

This helps explain the tension between Marilyn's public image and her private intellect. Her intelligence, verbal agility, timing, mimicry, appetite for learning, and capacity for self-

cultivation were real, but they were not the qualities through which the public image was most readily understood. The world received the message, but did not always recognise the mind shaping it. Mercury was not absent; it was combust. The intellect was absorbed into the signal.

Mercury in Gemini is not confined to words, lectures, or formal teaching, and intelligence is not always displayed as seriousness. It also works through signs, symbols, gestures, roles, and repeatable forms of communication. As the rest of the Solar-Centred Chart unfolds, we see how Marilyn became one of the most circulated images of the twentieth century: a living symbol carried through the air of culture.

The Ascendant shows the manner through which a person meets the world. In the Solar-Centred Chart, the natal Ascendant can fall in any one of the solar houses. Its placement shows where attention is directed, and which area of life becomes especially important as the solar purpose takes shape in lived experience.

The Message and the Medium

Marilyn's Ascendant is in Leo, falling in the third house from the Sun. This gives her solar intention a radiant and recognisable form in the sphere of communication, media, exchange, and everyday circulation. The third house is also the place of neighbourhood, local familiarity, and, in Hellenistic astrology, the house of the Goddess.⁴ In Marilyn's case, that symbolism becomes unusually vivid. She became a Goddess figure in popular culture, carried through image, story, publicity, and

affection until she occupied a familiar place in the public imagination.

Because Leo is ruled by the Sun itself, Marilyn's manner of meeting the world is closely aligned with the organising principle of her life. This is where the Solar-Centred Chart begins to show its elegance. A conventional natal reading can describe Leo rising as glamour, charisma, visibility, and star quality. It can describe the Gemini Sun as wit, mimicry, verbal agility, and intelligence. The Solar-Centred Chart reveals the structural relationship between them. In the solar third house of communication, media, and circulation, her appearance, voice, gesture, and manner of presentation become the visible medium through which her solar principle moves into the world. While the world gazes upon her beauty, the structure of the chart shows that it receives a message.

The Public Search for Meaning

Her Moon in Aquarius in the solar ninth house, conjunct Jupiter, deepens the picture. The Moon absorbs, reflects, and responds. It describes instinctive nature, while also carrying the symbolism of the public itself: the people, the crowd, the fluctuating field of collective feeling. In Marilyn's natal chart, the Moon is in the seventh house, linking it with "the other," and this natal signification remains active when the chart is reoriented around the Sun.

In the ninth house from the Sun, the Moon is given a wider field of expression, showing how the public response becomes part of the unfolding solar path. It connects the public perception of Marilyn with questions of meaning, morality, cultural interpretation, belief, and the

⁴ On the Hellenistic association of the third house with the Goddess, see Deborah Houlding, *The Houses: Temples of the Sky* (The Wessex Astrologer, 2006).

search for a broader frame. With Jupiter present, that response is drawn even further into judgement, interpretation, and mythic cultural significance.

Aquarius, a fixed air sign ruled by Saturn, gives the Moon-Jupiter conjunction an instinctive attunement to the collective atmosphere, together with an understanding of the social structures and cultural patterns shaping those feelings. What the conjunction describes is not the size of the public response alone, but its character: the Moon gathers the feeling of the crowd, and with Jupiter in the ninth, that feeling is drawn into the search for meaning.

The crowd that gathered around Marilyn Monroe was not content simply to feel. It reached, persistently, for a verdict. Was she innocent or calculating, victim or agent, artificial construction or authentic presence?

The fixity of Aquarius holds that pattern in place. The public argument about Marilyn did not dissolve when circumstances changed; it settled into recurring positions. Saturn's rulership gives structure to the collective response, while his square adds weight, giving form to feeling until it becomes a set of cultural judgements that continue to be contested.

The solar ninth does not close. It is the house of the question that continues to be asked. That the meaning of Marilyn Monroe remains actively contested, that she is still being interpreted and argued over, is not incidental to who she was. It is written into the structure of her Solar-Centred Chart.⁵

⁵ For an accessible overview of the continuing debate around Marilyn Monroe's constructed persona, authenticity, and cultural meaning, see "Who Was the Real Marilyn Monroe?", Smithsonian Magazine, 26 September 2022.

Beauty, Reception and Hidden Cost

If the Sun describes the organising purpose and the Moon-Jupiter conjunction shows how Marilyn entered the field of cultural meaning, Venus shows how she gathered support, affection, and audience. In Aries in the solar eleventh house, Venus enters the part of the solar story concerned with allies, patrons, audiences, supporters, and collective reception: the field through which the solar purpose receives support. From this position, Venus does not organise Marilyn's life, but she plays a decisive role in how support and audience gather around her.

In Aries, Venus is in detriment. This does not diminish her capacity to attract, but it describes the conditions under which that attraction operates. A planet in detriment continues to perform its essential function, though in terrain that does not naturally support it. Aries is sharp, exposed, and competitive. Venus here is striking, provocative, and trend-setting, while also vulnerable to being claimed, contested, and consumed through the very field of attraction. What draws attention can also expose, unsettle, and demand more than it gives back.

Venus rules the solar fifth and twelfth houses, bringing together creative radiance and hidden cost. The fifth house gives performance, pleasure, artistic expression, and the joy of being seen. The twelfth brings isolation, enclosure, and circumstances that unfold beyond full control. This is reinforced by the natal Midheaven itself falling in the solar twelfth.

Marilyn's public recognition was therefore doubly tied to hidden machinery: Venus gathered the audience from the eleventh while ruling the twelfth, and the Midheaven brought her public life under the same hidden conditions. The qualities that gave her creative appeal and public magnetism also carried an undercurrent of solitude, vulnerability, and loss of control.

This helps explain why Venus became so dominant in Marilyn's public mythology. Beauty, desirability, and aesthetic presence were not incidental features of her life; they were the visible form through which she was publicly recognised. Venus still rules the Midheaven, and that rulership continues to describe what her life became known for. In the Solar-Centred Chart, however, Venus and the Midheaven form part of the larger story: the collective reception of her image, the performance through which it shone, and the hidden cost attached to it.

The Labour Behind the Image

After Venus has shown how Marilyn was received, Mars brings us to the effort required by the public role. In the Solar-Centred Chart, Mars in Pisces in the solar tenth places drive, conflict, ambition, and visible action in the house of public vocation. Marilyn was not simply an object of fascination or a figure carried by public desire. She fought for professional control, founded her own production company, challenged studio authority, and worked seriously at her craft.

Pisces gives this Mars a mutable water terrain: responsive, emotionally charged, receptive to

atmosphere, and shaped by Jupiter's rulership and Venus's exaltation. In Marilyn's case, public action was entangled with glamour, appetite, fantasy, indulgence, desire, and excess. Yet it remains Mars in the tenth: not passivity, but effort, ambition, and conflict pressed into public life.

Mars is trine Saturn in Scorpio in the solar sixth, linking public vocation with labour, discipline, repetition, illness, obligation, and the demanding conditions of daily work. Saturn in the sixth shows the grind beneath the glamour. The Solar-Centred Chart is especially clear here, revealing what the surface mythology misses. The glamour was not self-sustaining. Marilyn was not only received, desired, and interpreted. She laboured, resisted, endured, and bore the pressure of a role that demanded more than it gave back.

Further testimony appears when the planetary rulership chain is followed. Venus in Aries is ruled by Mars; Mars in Pisces is ruled by Jupiter; Jupiter in Aquarius is ruled by Saturn; and Saturn in Scorpio returns to Mars. The planet that describes Marilyn's beauty, desirability, and public reception is therefore drawn into a loop involving Mars, Jupiter, and Saturn: public effort, cultural meaning, labour, pressure, and endurance. Venus gathers the audience, but the chain does not leave her in the realm of pleasure alone. It draws her into the machinery of vocation and obligation. The image was consumed by the public, but it was also swallowed into the work required to sustain it.

None of this cancels the natal chart, which already tells us much about Marilyn Monroe:

the radiance of her Leo Ascendant, the Venusian image through which she became publicly known, the Moon in the seventh linking her with the other and the audience, and the difficult testimonies of strain and vulnerability behind the image. The Solar-Centred Chart does not contradict these readings. It gives them order around a centre.

When Marilyn's chart is read from the Sun, the reorientation clarifies the hierarchy of the figure: her Gemini Sun organising her life around voice, movement, message, image, and transmission; Mercury conducting that solar intention from within, its intelligence absorbed into the signal and elusive as a

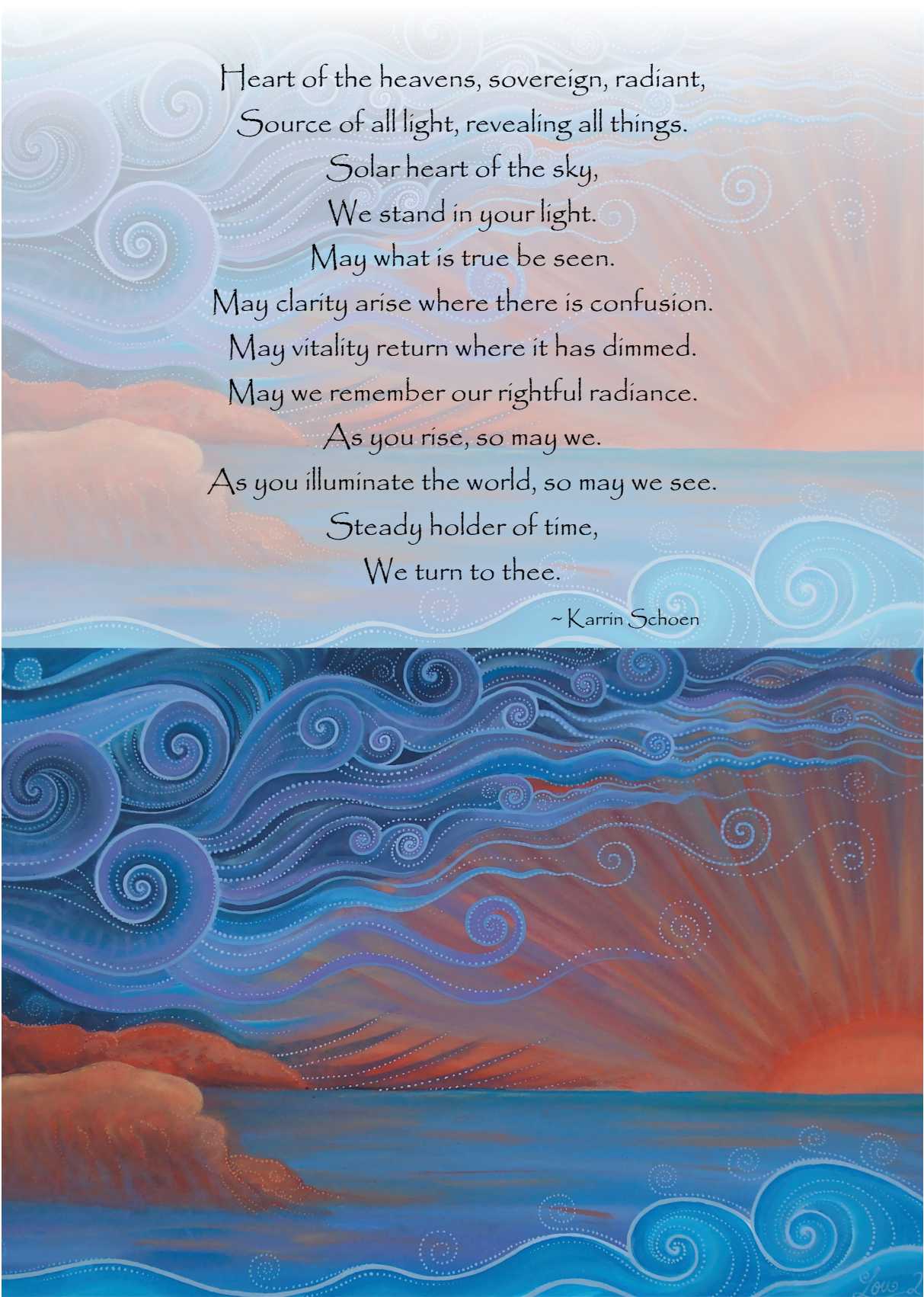
separate presence; the Leo Ascendant in the solar third further binding the message with the messenger; the Moon-Jupiter conjunction in the solar ninth drawing the soul outward into cultural myth and meaning, with Aquarius lending the whole a quality of distance and abstraction that dissolves her into something larger than herself; Venus linking public support and engagement with creativity and performance, and also with concealment and hidden cost; and Mars and Saturn revealing the driven labour and endurance that produced the image, and the strain it served to hide.

Restoring the Central Fire

The natal chart describes the conditions of a life. The Solar-Centred Chart asks what that life is organised to bring forth. In Marilyn's case, the glamour is not denied; it is placed in context. Her life is organised around a Gemini solar purpose, conducted by Mercury from within, transmitted through a Leo medium, received through Venus, drawn by the Moon and Jupiter into myth, sustained by labour, and enclosed in concealment. The figure the world received was dazzling, but it was not the whole of what was there. It never is. The Solar-Centred Chart shows us, with unusual clarity, that beneath the image is a message: one Marilyn carries into culture by becoming its unforgettable messenger.

Marilyn Monroe's chart is one vivid example within a larger inquiry. Further examples of public figures whose Solar-Centred Charts illuminate the method in practice will be available on my website, where I will continue developing Solar-Centred Astrology as a meaningful addition to astrological practice.





Heart of the heavens, sovereign, radiant,
Source of all light, revealing all things.
Solar heart of the sky,
We stand in your light.
May what is true be seen.
May clarity arise where there is confusion.
May vitality return where it has dimmed.
May we remember our rightful radiance.
As you rise, so may we.
As you illuminate the world, so may we see.
Steady holder of time,
We turn to thee.

~Karrin Schoen

Original artwork by Louise Benton, *Dripstone Dreaming*, [anahatacreations](https://anahatacreations.com)



Buddhism and Astrology – Achieving oneness via the 4 elements

by
Maxine Wan

Maxine is a qualified astrologer with a degree in Psychology and a background in teaching. She embarked on her astrological path having completed a Diploma with the Faculty of Astrological Studies, London (FAS). Her subsequent interest in traditional astrology led her to her mentor Sharon Knight. Maxine studied horary astrology with the STA, QHP and John Frawley. Maxine is a Fellow of the Association of Professional Astrologers International (APAI) and had been a council member of the APAI. She has previously published articles in The Mountain Astrologer and wrote monthly horoscopes for Harper's Bazaar (HK) magazine. Maxine is also a qualified hypnotherapist, Advanced EFT practitioner and a Reiki Master. Maxine runs a private practice and holds online classes. She has an international clientele covering all disciplines and is available for consultations in both English and Cantonese.

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Dane Rudhyar, the founding father of humanistic astrology, once said, "Astrology is a language. If you understand this language, the sky speaks to you." I would like to take this concept one step further; 'Astrology is a language, one could use it as a stepping stone to understand other schools of wisdom'.

I had always thought the four elements belong to the western world of predictive tools and philosophies. I was even challenged once by a friend who claimed that Chinese astrology uses five elements, and have arranged them in cycles of generation and destruction so that it reinforces the notion of cyclical nature of the world. (1) This is not demonstrated in western astrology, which is a possible flaw in itself. I had nothing to reply in defense, as she was right, fire and air work well together, as are earth and water, but to put them in a cycle of generation and destruction, my ability stops right there. From that point on, I mistakenly associated 4 elements with the west and 5 with the east.

One could imagine my amazement to learn that Buddhism, an eastern religion originated in India and then propagated in China, speaks about the human body in terms of the 4 elements (not 5!). (2) Earth is the physical body, water is the body fluids flowing within various systems, fire is the homeostatic system which regulates body temperature and air is the respiratory system. When these four elements are in balance, the individual is healthy. Out of balance, the person becomes ill. A total collapse ensues in death.

Any individual who is well-versed in the language of astrology would immediately sense their synoptic connections being triggered: earth is solidity, water is fluidity, fire is passion and air is mental freedom. Suddenly, a bridge began to form in my mind between 'me' and 'Buddhism', the bridge is called 'astrology'.

Like Buddhism, astrology also promotes the balance of the 4 elements. Too much or too little of each will result in a series of problems. The key is to reach a healthy balance. I have always been aware of this, that our natal charts are maps of our potentials, and we are 'told' to 'balance' this that or other, but 'how' do we actually do it?

With this in mind, I decided to use my astrological knowledge to gain a deeper understanding of this eastern philosophy/religion, as a way to use it as a tool to balance my elements, and perhaps to achieve some peace along the way.

The first stop is 'mindfulness'.

Mindfulness

'Mindfulness is the psychological process of purposely bringing one's attention to experiences occurring in the present moment without judgment, which one develops through the practice of meditation and through other training..... Clinical psychology and psychiatry since the 1970s have developed a number of therapeutic applications based on mindfulness for helping people experiencing a variety of psychological conditions.' (3)

Basically, through meditation, we practice being aware of our inner thoughts and feelings,

our physical sensations, and our surroundings. There are 4 foundations of mindfulness, acting as reference points to guide us to reach the desired state.

1. Mindfulness of the body – this is essentially the starting point, of becoming aware of the physical body (bone and flesh), and focusing on the breath, per se. Eventually reaching a point where the body is not 'my' body but is 'a' body, the breath is not 'my' breath, but just 'breath'. This form of mindful training corresponds to the **earth** element, as understood by us fellow astrologers.
2. Mindfulness of feelings – at this second foundation, meditation focuses on the transient motion of bodily sensations and emotions, drifting into and out of your mind, without judgement and identification. Just acknowledge their presence, they are just 'emotions' and 'sensations', these feelings do not define who you are, when they have no power over you, you will see them evaporate. This describes the **water** element.
3. Mindfulness of the mind – this third foundation focuses on one's awareness, or consciousness, by merely observing one's mental states (general mood), for example, sleepiness, restlessness, hatred or lust. This stage is similar to the second foundation in that one just passively observe these mental states without judgement, nor opinion. This corresponds to the **air** element.
4. Mindfulness of dharma - this fourth foundation requires you to focus on the dharma,

Sanskrit for 'the law of nature' or 'the truth'. Unfortunately, this sacred meaning is lost in modern translation. From the third foundation of mental states, we go one step further to see whether these mental states may lead to suffering or liberation, whether they are harmful or helpful. All the while, being aware of the inter-existence of life, where existentialism is the theory that humans are free and responsible for their own actions in a world without meaning (4). We come to understand the temporary nature of life, which leads us to another important concept in Buddhism – impermanence. Astrologically, Sagittarius (**fire**) corresponds to the seeking of 'the truth'.

Using the language of astrology, we can attempt to assess how easily and successfully we are able to achieve these 4 foundations just by analysing the individual's natal components.

The 4 foundations of mindfulness require the individual to sit still; the earth signs (Taurus, Virgo and Capricorn) may have the patience for this, whereas Gemini (mutable air), may get restless after a (short) while! Each foundation also asks the person to focus on a given aspect without analysing it. This could be challenging for Virgo (mutable earth), as they would constantly need to remind themselves to switch off their analytical button. The air signs (Gemini, Libra and Aquarius) are likely to find the second foundation easy to achieve, as their well-developed mental faculties dislike processing emotions anyway. Therefore, by the same token, the water signs (Cancer, Scorpio and Pisces) are likely to find it tough to work on this second foundation as they may attach to the feelings which crop up. The fire

signs (Aries, Leo and Sagittarius) are probably good at the second and third foundations, as they seek to experience life. So they would merely forge ahead with allowing feelings and mental states pass their cerebral terrain without grabbing onto any parts for further analysis. Only Sagittarius (mutable fire) may not be good at the fourth foundation, as he may end up focusing on seeking the truth, instead of just observing it.

The fourth foundation has one added component of impermanence, to understand that nothing is static in life.

Impermanence through the elements

The idea of impermanence can be understood via the exploration of the 4 elements.

- **Earth** *Ashes to ashes, dust to dust.* When a person dies, the physical body (earth) decomposes and returns to Mother Earth. Therefore, as solid as earth may seem, it will eventually go back to where it came from, as nothing remains in the same form. Just like our bodies change from birth to childhood to adolescence to adulthood. Nothing stays static. Even at a micro-level on a daily basis, we shed hair, skin and we excrete. Every minute, we are merging back to the collective, every second, we are building and rebuilding.
- **Water** The water within the body at the molecular level is no different from the water we find outside of us. H₂O is found in our body fluids, be it the saliva

in our mouths to the urine in our bladder, which is the same as the water in the river or in the condensed form as fluffy clouds floating in the sky.

- **Fire** The fire within the body is our metabolism, the engine which drives the furnace within. It produces and regulates the body temperature. We use the stored energy to break down food to further nourish the body. We continue to supply our body with energy and at the same time, we lose energy too. Again, it is a cyclic relationship. Nothing is permanent at any given moment. Just like the sun is undergoing nuclear fission to produce heat to sustain life on earth
- **Air** The air within our body is constantly moving, either from one system to another, or from one cell to another, just like the air outside of us is always shifting and in different places. There is no boundary at all between the air within us and the air external of us.

Using astrological terms, **earth** dominant individuals are likely to find it the hardest to reach impermanence as the earth properties are inflexible and rigid, they are creatures of habit and will not want to lose the security of having what gives them material security. However, if they can transcend beyond that and see that the earth without is the same as the earth within, or even, contemplate the concept of flow, I give out, I create a space for the new to enter, hence forming a cycle. I earn money, I spend money, I earn money again and the cycle repeats itself. I have known one spiritual teacher whose chart has a Taurus stellium in the 9th, she has certainly

moved beyond the grasping of the material world and has achieved great wealth by creating this cycle of material growth. Furthermore, she taught me the idea that if we have permanence, then we won't be able to strive for something better. It is by undergoing impermanence, that we are able to improve our current situation. This immediately resonated with me as I fixatedly assume that change is bad, but in actual fact, it can be positive.

The remaining three elements, each has their own reasons for reaching the state of impermanence at a relatively faster pace than earth.

Fire dominant people are full of passion for life and are able to generate results at the click of a finger. Movement is fast. They are always on the go. Fire is energy. The heart is beating now but can speed up, slow down or even stop without any warning. As fire dominants, they act on the moment, so they have no regrets.

This is the similar with **air** dominant individuals. Air never has a solid form. It is shape shifting. Highly changeable. One moment it is here and the next, it is over there. Never permanently placed.

Water dominants are too familiar with the changing tides of their emotions. Once triggered, they are off! The idea of impermanence is second-nature to them.

Once you have sussed out the idea of impermanence, that everything is forever changing, we can move onto the next level – oneness.

Oneness through the elements

The concept of unity, being at one with the greater being, be it the Universe, or God, is a phenomenon being strived for in spirituality. To be boundaryless, or in Christianity, love thy *neighbour* as yourself because ultimately, we are all the same.

The Pali canon, which is a set of Buddhist scripture, talks about the idea of no 'me' as a fixed entity. Through contemplating through the 4 elements, we come to realise that we are able to let go of the ego/I and become one with all.

In Buddhism, it explains that the **earth** within the body, forming the physical body, is no less

different from the earth outside of our body, be it other people's body, or other physical entities, living or non-living. The **water** within us, down to the water molecules existing within each cell, is no different from the water outside of us, be it in a puddle, pool, lake or ocean. The **fire** within us, i.e. the heat, is no less different from the heat outside of us, which is ultimately generated by the Sun out there. Finally, the **air** within our bodies is the same as the air outside of us. Ultimately, there is no difference between the element within you and the elements outside. Therefore, there is no boundary and no 'I'. There is no permanent fixed entity called 'I'. Through detachment of the ego, of boundary, we become free. We are at one with the universe.

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Theory Of Karma - Part 4

by Muthu Vijayan Elango

Introduction: Beyond Karma The Search for Freedom

In the previous articles of this series, we explored karma as the foundational principle underlying Vedic astrology. We examined how actions generate consequences, how karma unfolds through different forms such as *Sanchita*, *Prarabdha*, and *Agami*, and how astrology serves as a symbolic map of these karmic patterns. We then turned to one of humanity's oldest philosophical debates, the relationship between fate and free will, and saw how Vedic thought reconciles these seemingly opposing forces.

Yet a deeper question remains. If karma governs our experiences, and if life unfolds through an intricate interplay of destiny and choice, what is the ultimate purpose of this process? Is human existence merely an endless cycle of action and reaction, pleasure and pain, success and failure? Or is there a higher goal toward which this entire journey is directing us?

These questions lie at the heart of Vedanta, the philosophical culmination of the Vedic tradition. While karma explains the mechanics of human experience, Vedanta seeks to answer something far more fundamental: *Who are we, and why are we here?*

According to Vedanta, the human quest is not merely for wealth, status, relationships, or even happiness. Beneath all our pursuits lies a deeper longing – a yearning for lasting freedom, permanent fulfilment, and an end to the limitations that define ordinary existence. This ultimate freedom is known as *Moksha* or liberation, and it is regarded as the highest goal of life.

Unlike many philosophical systems that focus primarily on understanding the world, Vedanta directs its inquiry toward understanding the self. It proposes a radical possibility: that the source of suffering is not the world itself, but a fundamental misunderstanding of our true nature. If this misunderstanding can be removed, then liberation is not something to be attained in the future; it is something to be realised in the present.

In this concluding article of the series, we will move beyond the mechanics of karma and explore the deeper meaning of human existence through the lens of Vedanta. We will examine why Indian philosophy places such profound emphasis on freedom, what liberation truly means, and the path by which the sages taught it can be realised.

The journey that began with karma now leads us to its ultimate destination: the discovery of the self beyond karma.

The Search for the True Self

At the heart of Vedanta lies a deceptively simple question: *Who am I?*

Most of us instinctively identify ourselves with our body, mind, personality, profession, nationality, beliefs, or life experiences. We say, “I am a man,” “I am a woman,” “I am an astrologer,” “I am happy,” or “I am suffering.” Yet all of these identities change over time. The body ages, thoughts come and go, emotions rise and fall, and even our beliefs evolve. If everything we identify with is constantly changing, Vedanta asks a profound question: *Is there something within us that never changes?*

According to Advaita Vedanta, there is. It is called the *Atman*, the true Self. The Atman is not the body, the mind, or the personality. It is the silent awareness behind all experience, the unchanging witness that observes every thought, feeling, and event throughout life. It is neither male nor female, neither young nor old. It is beyond all labels and limitations.

Vedanta goes a step further and makes a remarkable claim: the same Atman that shines within one individual shines within all beings. The differences we perceive arise from what Vedanta calls *name and form*, the countless appearances through which life expresses itself. Just as one sun may be reflected in thousands of ponds, lakes, and mirrors, the one Self appears as many individuals. The reflections may differ according to the quality of the reflecting surface, but the sun itself remains unchanged.

Swami Vivekananda often illustrated this idea through the metaphor of reflection. In a clear mirror, the reflection appears bright and undistorted; in a dirty mirror, it appears dim and distorted. Yet the imperfection belongs to the mirror, not to the sun. In the same way, the saint and the sinner differ in the clarity of the mind through which the Self is reflected, but the Atman itself remains ever pure, untouched by virtue or vice. The limitation belongs to the instrument, not to the Self.

This understanding has profound implications for the doctrine of karma. Karma operates in the realm of body, mind, personality, and individual identity. It governs the experiences of the person who believes, “I am this body” and “I am the doer of my actions.” Vedanta

does not deny karma; rather, it places it in a larger context. The true Self—the Atman—is never born, never dies, and is never bound by karma. Bondage arises because we mistakenly identify with the limited individual rather than with our true nature.

According to Vedanta, this mistaken identity is called *ignorance (avidya)*. The purpose of spiritual life is not to create freedom, but to discover that freedom has always been our true nature. When this ignorance is removed through knowledge and direct realization, the chains of karma lose their hold, and one awakens to the timeless reality that the sages declared thousands of years ago: there is only one Self, appearing as many.

From this perspective, liberation is not becoming something new. It is recognizing what we have always been.

Many Paths, One Destination

Once Vedanta identifies ignorance of our true nature as the root cause of bondage, a natural question arises: *How does one overcome this ignorance and attain liberation?*

The Vedic tradition recognizes that individuals possess different temperaments. Some are naturally active, some reflective, some devotional, and others contemplative. Rather than prescribing a single path for everyone, the sages developed multiple approaches to spiritual growth, each suited to a particular disposition. Though their methods differ, their destination remains the same: the realization of the true Self and freedom from the binding effects of karma.

Karma Yoga, the path of selfless action, is designed for those who are actively engaged in the world. It teaches that one should perform one's duties wholeheartedly while relinquishing attachment to the results. According to the Bhagavad Gita, it is not action itself that binds us, but attachment to the fruits of action. By serving others without selfish expectation, the mind becomes purified, the ego gradually loosens its grip, and new karmic chains cease to form.

Jnana Yoga, the path of knowledge and inquiry, appeals to the philosophical mind. It begins with fundamental questions: *Who am I? What is the nature of reality? What remains unchanged amidst the constant flow of life?* Through study, contemplation, and discrimination between the eternal and the temporary, the seeker gradually discovers that the true Self is neither body nor mind, but the eternal Atman. Jnana Yoga is often considered the direct path to liberation, but it requires a mind that has already been refined through ethical living and selfless action.

Raja Yoga, often called the royal path of meditation, transforms philosophical understanding into direct experience. Systematized by Sage Patanjali in the Yoga Sutras, it emphasizes disciplined practice (*abhyasa*) and detachment (*vairagya*). Through meditation, concentration, and self-observation, the practitioner learns to quiet the restless movements of the mind and recognize the distinction between the observer and the observed. Gradually, one begins to experience a deeper awareness that exists beyond thoughts, emotions, and sensory perceptions. Raja Yoga provides a practical methodology for realizing the truths that Vedanta teaches.

Bhakti Yoga, the path of devotion, speaks to the heart. Through prayer, worship, surrender, and love of the Divine, the practitioner transcends the limitations of the ego. What begins as devotion to a personal form of God ultimately matures into the recognition of the Divine presence in all beings. In many ways, devotion is the thread that runs through all the yogas. Selfless action becomes sacred when offered to the Divine; inquiry becomes transformative when guided by reverence for truth; meditation deepens when fueled by love. Bhakti reminds us that the spiritual journey is not merely an intellectual pursuit but a relationship with the sacred.

Although these paths appear different, they are often compared to roads leading to the same summit of a mountain. One traveller may ascend through service, another through knowledge, a third through meditation, and a fourth through devotion. Their routes may differ, but the destination remains the same: the realization of the true Self, the transcendence of karma, and the attainment of lasting freedom.

The Ultimate Goal: Freedom While Living

Swami Vivekananda offers a powerful analogy to explain the relationship between the soul, karma, and liberation. He compares human existence to *two wheels connected by a single axle*. One wheel represents the eternal Self—the Atman—while the other represents the body and mind. The axle connecting them is karma.

As long as the axle remains intact, both wheels appear to move together. We identify with the

body, the mind, our successes and failures, our pleasures and pains. We believe ourselves to be born, to grow, to suffer, and eventually to die. Yet Vedanta teaches that these experiences belong to the body and mind, not to the Self.

Vivekananda explains that *knowledge is the axe that severs this connection*. When true knowledge dawns, the soul realizes its real nature: unborn, undying, complete, and free. At that moment, the illusion of limitation falls away. The Self no longer imagines itself to be moving through cycles of birth and death, nor does it see itself as bound by desires, fears, or karmic obligations.

Yet something remarkable happens. Even after realization, the body and mind continue to function for a time. Just as a wheel continues to spin due to its previous momentum even after being disconnected, the body and mind continue to operate through the momentum of past karma. In Vedanta, this remaining momentum is known as *Prarabdha Karma*. When that momentum is eventually exhausted, the cycle comes to its natural conclusion. The liberated one neither goes anywhere nor comes from anywhere, for the Self was never truly bound in the first place.

This state is known as *Jivanmukti*, freedom while living. It is considered one of the highest ideals of Indian philosophy: to live in the world while knowing oneself to be beyond it; to participate in life without being imprisoned by it; to act without attachment and to love without fear.

For most of us, however, this realization is not instantaneous. The habits of identification with

body and mind have been reinforced through countless experiences and karmic impressions. The journey from ignorance to knowledge may unfold gradually, perhaps over many years—or, according to the Vedic tradition, over many lifetimes.

And this is where astrology finds its highest purpose.

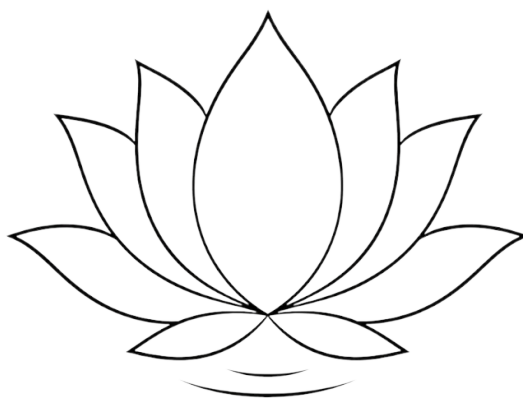
Throughout this series, we have explored karma, destiny, free will, and liberation. While Vedanta points toward the ultimate freedom beyond karma, astrology serves those who are still navigating within it. It helps us understand the patterns of our lives, recognize opportunities for growth, and make wiser choices in the face of uncertainty.

In that sense, astrology is not merely a predictive tool; it is a guide to conscious living. It cannot remove the journey, but it can illuminate the path.

Or, as I often like to say:

"Until one realizes the ultimate truth of the Self, astrology remains humanity's finest telescope through time—helping us navigate the landscape of karma with greater awareness, wisdom, and purpose."

The journey that began with karma ultimately ends in freedom. And perhaps that is the deepest message of both Vedanta and astrology: not that we are bound by the stars, but that through understanding, we may one day discover the light that shines beyond them.





Tania Daniels holds a degree in Business Administration and discovered her passion for astrology in 1998 after encountering an astrological interpretation of Leonardo da Vinci's Last Supper. She completed her training in psychological astrology in 2002 at the Berlin school of the German Astrology Association (DAV) and holds both the STA Master's Diploma in Horary Astrology and a Diploma in Hellenistic Astrology. Tania is a member of the Association of Professional Astrologers International (APAI), columnist for its journal, and honorary member of the Romanian Astrological Association.

Specializing in traditional horary and natal predictive techniques, her research explores astrology's foundations through astronomy, cross-cultural cosmologies, and religious traditions. She tutors for the Qualified Horary Practitioner (QHP) and speaks regularly at conferences.

Tania has published widely across major journals and is completing her book *Latitude, Declination, Nodes, and Apogee: The Lost Secrets of Our Ancestors*. Based in Italy, she offers consultations in four languages.

taniadaniels.com

Compared aspect doctrine Western versus Jyotish: much to learn!

by Tania Daniels

Western astrologers and their Vedic colleagues usually see a ditch full of crocodiles between their two traditions. A few crocodiles have names, like *sidereal* or *tropical zodiac*, *zero point*, *Ayamsa* and a few others. Most astrologers never even look at the other tradition, a few jump and a handful try to build a bridge. The latter, admittedly, is not an easy task. Some of the difficulty is based on language. Terminology, if we want.

Any western traditional astrology student knows how much vocabulary is to be learned by memory. It can be overwhelming. There are no shortcuts. This is why it was customary in the past to start studying astrology by learning horary. A great chunk of astrological terminology comes from here. But if you thought the western tradition has a lot of specific terminology, you can double that for Jyotish.

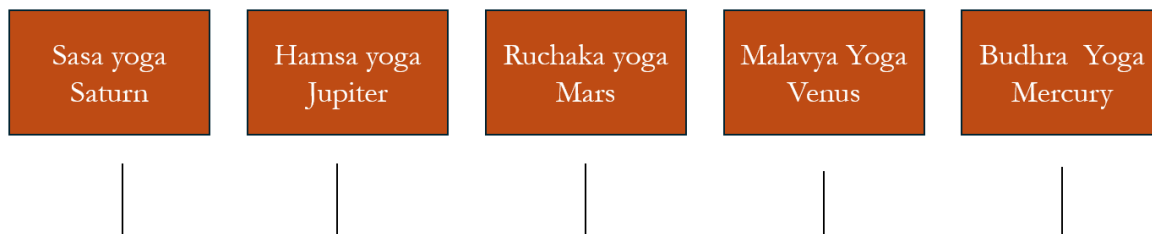
We all know what a planet in its sign or exaltation in an angle means. It's a powerful position. But we don't have a proper name for this combination UNLESS this planet is also under the beams of the Sun. In this case we say the planet is *in its chariot*¹, which means its essential² and accidental³ dignity protects it from the burning sun rays. The proximity to the Sun therefore expresses some kind of guidance.

¹ This concept is also referred to as *Dorphy*.

² Essential dignity refers to triplicity, house-or term rulership or exaltation.

³ Angularity is an accidental dignity

Pancha Mahapurusha Yoga



In Kendra (angle) AND domicile/exaltation

Jyotish has a name for each planet that is in its own domicile AND in an angle. But it does *not* require the proximity of the Sun. Every planet has its own term when it fits these specific conditions, but this nomenclature only refers to the Pancha (five) Maha (great) Purusha (great beings, here: planets); Sun and Moon are excluded.

This means that any mention of *Hamsa*, for example, always implies two conditions: the angularity AND domicile or exaltation rulership of Jupiter. No interpretation so far, just denomination.

This precision is a blessing when it comes to translations, I would think, but of course, at first, it is a nightmare for new students, especially if the poor student has no clue about the Sanskrit meaning of the terminology, which of course would help a lot.

When western tradition generically refers to an *angular planet*, it does not automatically imply a dignified planet. But a planet that is accidentally strong - meaning it is by chance

in a particular angle (1, 4, 7, 10) of the chart while the Earth slowly rotates- has the chance to take on a challenge and can act upon it. However, if it has no essential dignity, it is not necessarily a good action that is being taken. A thief, in order to be one, needs an opportunity to steal something and this opportunity is given by angularity. In other words, a *Ruchaka* Mars always describes someone who is strong and passionate, but who also is trained in self-control. The idea of a planet *in its chariot* comes very close to this concept, although it is not identical.

Anapha, Sunapha and Spearbearing

Another similar concept is *spear-bearing*. This is when the Moon or the Sun have their personal bodyguards. The western concept requires that in a nocturnal chart the Moon is followed by the planets of the nocturnal sect, which are Venus and Mars.⁴

This means that Venus and Mars *rise after* the Moon and also *set after* the Moon, basically

⁴ Mercury can be both, depending on which planet he applies next.

guarding her back when she sets. They are therefore in later zodiacal degree, i.e. they have greater longitude. Since nobody would like to have a fat old guy with a broken leg and bad eyesight as a bodyguard, the spear-bearing planets need to be in their own dignity in order to protect the Moon. Let us not forget that the Moon is always at least the co-significator of the physical body. When we have somebody nice close to us, we feel protected. If there is nobody, solitude might afflict us.

In Jyotish, this concept is taken a step further. Here, the Moon wants to have a trusted ally to her left and to her right. Not too close, which usually feels uncomfortable - like someone invading one's proper space- while an arm-length distance or, for the Moon, 15° is save. In more astronomical terms, the other planets become *invisible* in the bright moonlight if they come too close.⁵ Invisibility is always associated with a lack of strength.⁶ However, the bodyguard should not be more than one (whole sign) house away.

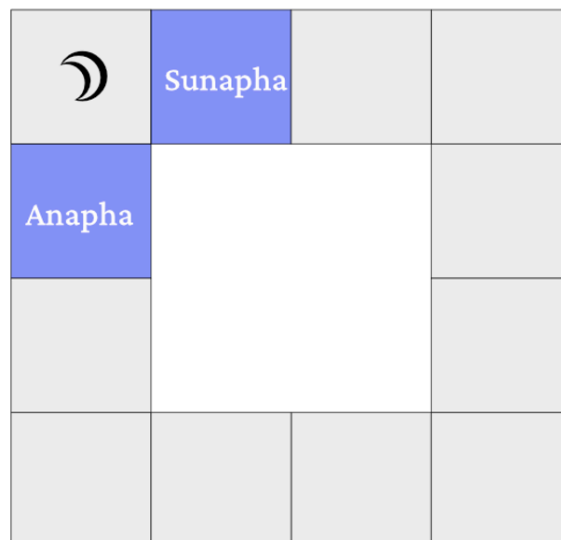
Now western astrologers will get some stomachache. Well, I got it when I first learned about this concept. Because this *Moon and the gang*⁷ combination would be the exact definition of the western concept of *aversion*, which basically is a *non-aspect*. The planets cannot see each other.

In Jyotish, however, things are different. A planet that is in the 2nd house from the Moon

⁵ This is a conceptual idea and independent of the actual lunar phase in the chart.

⁶ The only exception is the cazimi position, when a planet is in the heart of the Sun and therefore within 17' of latitude.

⁷ Moon followed by Mars and Venus



is called *Sunapha* and a planet in the 12th house from the Moon is called *Anapha*. The Anapha and the Sunapha planet both focus on a particular kind of wealth.

The **Sunapha** planet focuses on how to attain wealth. If Venus is Sunapha, the native will try to live a luxurious life or work in professions that are linked to it, like the fashion industry, arts, jewellery making and the like. Of course, even if a planet is in the second house from the Moon, it is not necessarily in the second house from the AC. So, let's say Venus is in the natal 11th house, which refers to friends. The native may have many friends and feel enriched by them, or be sponsored or promoted through them, so the acquired wealth comes through the topic of friends. The Sunapha describes where our focus is, what makes us feel "rich"; in this example, our friends.

On the other hand, when a planet is in the 12th house from the Moon, it guards her back. This planet is earlier in zodiacal degrees and therefore precedes the Moon in longitude. Since the Moon describes the mind, we have to acknowledge that the mind fluctuates and the body is not always strong. There are times of uncertainty, worry, loss and grief. Times we need to take a step back, meditate, recharge our batteries and reconnect with our inner core.

The **Anapha** planet supports us, balances us and holds our metaphorical hand. In a way, the Anapha describes what lies behind us and hence what has sustained us on our path, but also something that we can trust in order to take the next step. It's like a well we draw from and is therefore associated with balance and stability, in the sense that the things described by the Anapha keep our body and mind in equilibrium. Jupiter as the Anapha can describe a wealthy family we descend from; Saturn on the other hand would point more to a load of responsibilities; and Mercury gives the ability to talk oneself out of trouble. But since the Anapha, being the 12th from the Moon, also describes withdrawal, like a project that, once finished, is not so pressing anymore - something that has already been acquired -indeed once we acquire a meditation routine, for example, it is increasingly easy to tap into that strength offered by inner stillness.

However, both the Sunapha and the Anapha must be read in the context of the natal houses

they occupy and not only in relation to the Moon.

When Venus is Anapha in the 5th house, it means the Moon is in the 6th house. This combination shows that the native's creativity or children are their fall-back or refuge from the Moon's difficulties (6th house anxieties, enemies, poor health). The native may channel this stress into artistic pursuits.

But when Venus is Sunapha in the 5th, it means that the Moon is in the 4th house. In this case the native's focus is to support their family, maybe through investments and speculation or through their children, and they draw their strength through their family.

In other words, the planet behind the Moon (by longitude) is her security net in difficult moments. The planet ahead of her offers a focus for the mind, something to look forward to. Since the Moon illuminates the night, the planet that sets before her (Anapha) had led the way before she has risen. The Sunapha, on the other hand, is the planet that sets after the Moon, which means this planet will be visible when the Moon is no longer. Metaphorically, it testifies to the Moon's actions and holds up her brilliance.

No wonder that a native who has the Moon surrounded by friends, and therefore an Anapha AND a Sunapha planet, is considered to be balanced and to have a stable mind. This condition is called *Durudhara yoga*.

However, when we only have focus (Sunapha) but we lack backup or fall-back safety (Anapha), depending on the overall chart condition, there is a risk of overload and anxiety. On the other hand, when there is an Anapha planet but no Sunapha, we might at times hesitate to move forward, if the other chart conditions agree.

Chart example Sunapha

Julian Assange has his Moon in the 12th house of secrets. His Sunapha is retrograde Jupiter in Scorpio. He is an editor, a whistleblower and was a skilled hacker by the age of 16. His mind focuses on uncovering cover-ups, corruption or abuse of power. Since the Moon is in the 12th house, it indicates confined places such as prisons or the Ecuadorian embassy in London that he was not able to leave without getting arrested (consider Venus's placement in the 9th from the Moon). The 12th house from the Moon is unoccupied - he has no Anapha planet. The lack of a support system, both emotional and financial, must have been frightening at times.

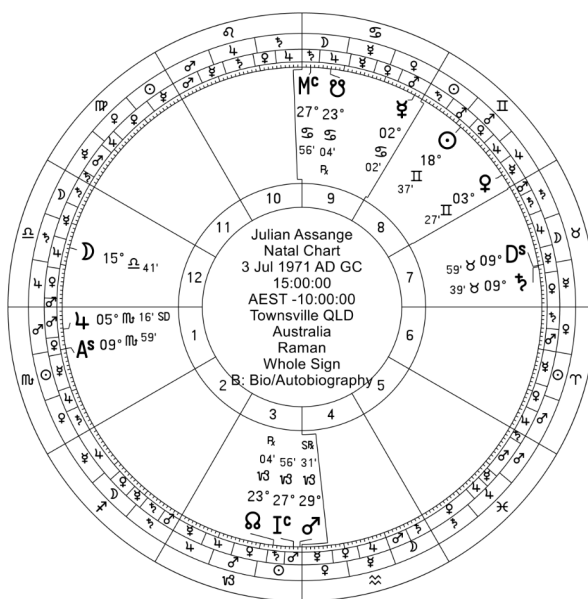
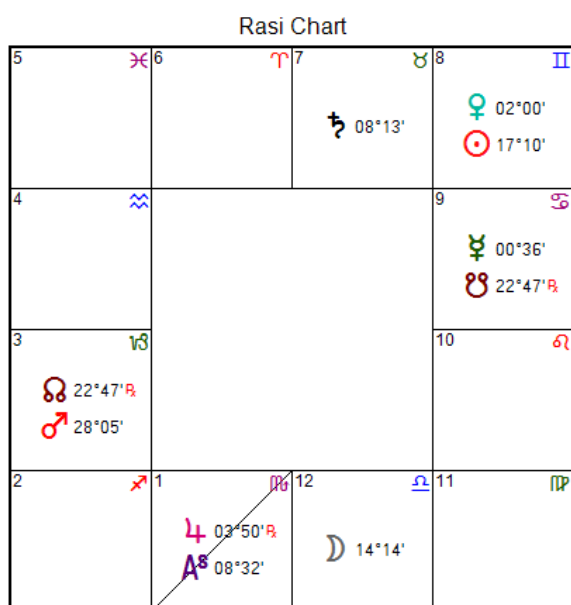
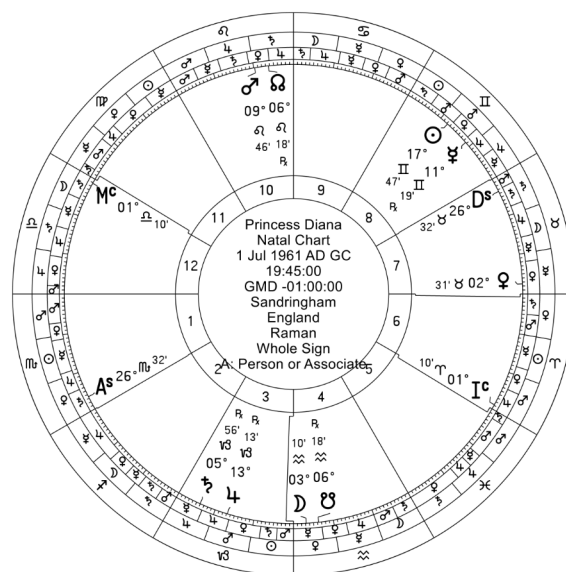
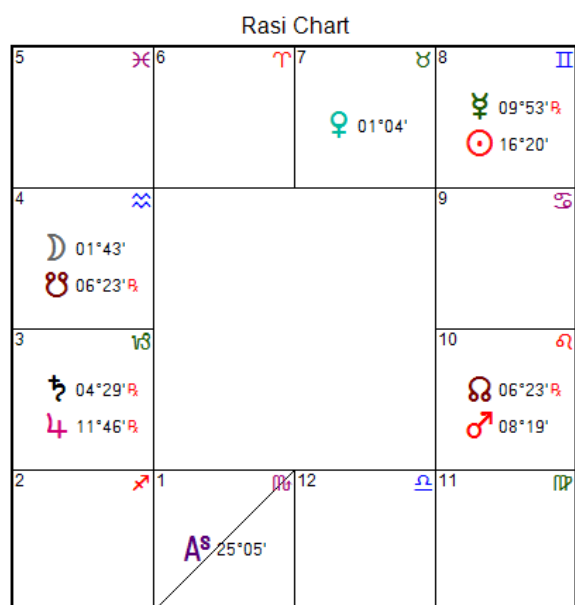


Chart example Anapha

Diana Spencer had her Moon close to Ketu in the 4th house, linked to family and heritage. Jupiter, in its fall, was her Anapha. While she was known as the queen of hearts for easily engaging with people, Jupiter's lack of dignities plus retrograde Saturn in the 3rd make all kinds of expression controlled and kept in check. While Jupiter points to aristocracy and a wealthy family, although not of the highest level (lack of dignity), communicating with her family (Moon in the 4th) and peace of mind from that corner was difficult for her -or almost impossible. She most likely felt criticized and manipulated rather than supported.



There is yet another point to consider: Jupiter rules the 2nd natal house, which describes one's diet; together with retrograde Saturn, the food was rejected (bulimia). In Diana's case, the Anapha did not give much support.

The absence of a Sunapha planet, on the other hand, might have contributed to making her feel disorientated - lacking goals to focus her mind on, something that made "sense" to her - when her safety net (Anapha) did not feel very stable.

Kemadhura Yoga viz. VOC and feral Moon

In the western tradition, the most unfortunate lunar positions are two.

When she is *void of course*, she does not apply to any planet in her current sign. Maybe she has separating aspects, but symbolically speaking, she is unable to post the messages of those planets to a recipient.

In a horary chart, this means that nothing new will happen. This is usually a negative indication in a horary chart if we are looking forward to something that is supposed to happen. But if, on the contrary, we ask about something that we are afraid might happen, then a void of course Moon will actually be good news!

The other negative Moon condition is a *feral* Moon. Feral means *untamed* or *wild*. This happens when the Moon (or any other planet) has not made any aspect in her current sign AND won't make any while being there. In this case, she is "wild"; nobody can approach her. It describes a kind of isolation.

Kemadruma Yoga

The same idea of a feral planet applies to the Jyotish condition of *Kemadruma Yoga*. There is, however, a difference between these two concepts. Kemadruma Yoga describes the absence of both - a Sunapha planet and an

Anapha planet - but also requires the absence of any planet in an angular position relative to the Moon, which are, of course, the lunar squares. While squares are usually considered difficult aspects, think about it. Their angular position in relation to a particular planet (not the natal angles) makes these planets as important to the planet under examination as the actual natal angles of the chart are important in relation to the AC. Angular planets represent some kind of stronghold. Their absence makes their fortress a camping tent, easily blown away by the wind. The lack of any supporting planet therefore describes a certain kind of mental fragility, isolation, marginalisation, poverty or, as some suggest, autism.

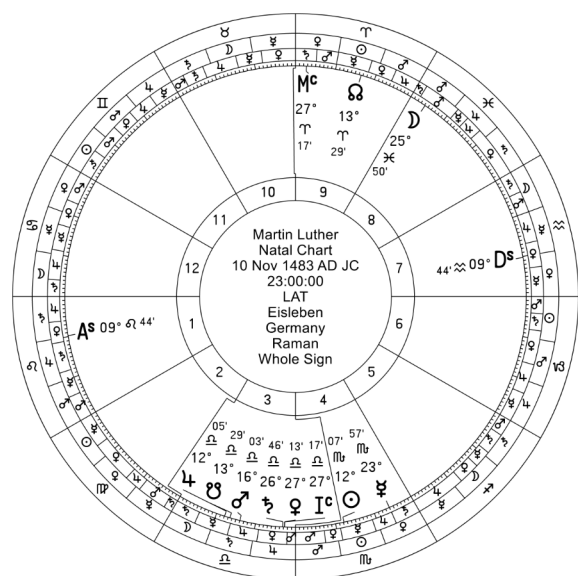
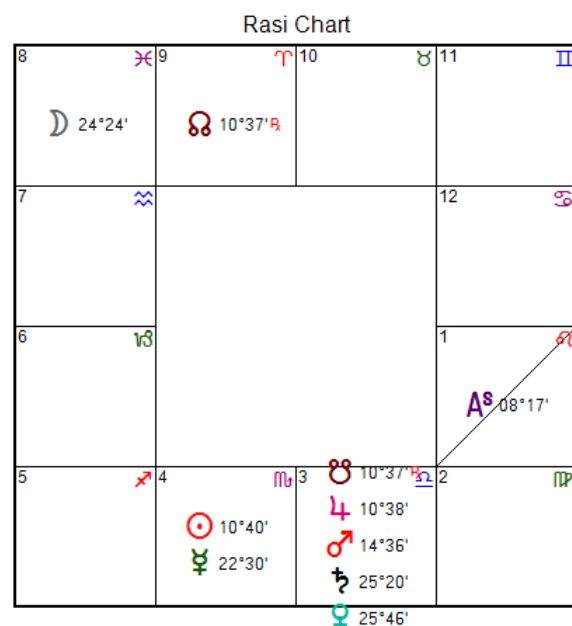
A good example of Kemadruma Yoga AND a void of course Moon is the chart of Martin Luther.

He was a German theologian and former Augustinian friar who sparked the Protestant Reformation in the 16th century. He is best known for his 95 Theses, which criticized the Catholic Church's sale of indulgences and led to the formation of Lutheranism. He is considered one of the most influential figures in Western and Christian history.

Being a monk and living a life in poverty certainly fits this yoga and might actually be less of an impediment for him than it would be for someone who neither lives a chaste life nor is a beggar monk by choice. He was against the Catholic practice of paid indulgences, which are "a way to reduce the amount of

punishment one has to undergo for (forgiven) sins", and published his famous 95 Theses in Wittenberg.

This was followed by his excommunication. The Edict of Worms declared him an imperial outlaw - meaning anyone could kill him without legal consequence. This edict alone would be descriptive of the Kemadruma Yoga; but, while



he married later in life an ex-nun (Saturn/Venus) and had six children, since the Moon also describes the body and in particular the five senses, it is interesting to learn that he suffered from Ménière's disease. This is a chronic disorder of the inner ear that can profoundly isolate those who suffer from it -not just physically, but emotionally and socially- because of the consequences of vertigo, tinnitus, fluctuating hearing loss, etc. In western astrology, the ears (especially the right ear in a man and the left in a woman) are associated with Saturn. Saturn is afflicted by Mars in his

detriment. Note the absence of planets in the angular positions from the Moon, evidenced by the dots.

Mars is a very important planet in this chart, because it is the *bhadaka*. This is a genuinely Jyotish concept and translates to *obstructor*. The obstructor depends on the quadruplicity of the AC, or whether there is a cardinal, fixed or mutable sign on the AC. This will be the topic of part 2 of this article, to be published in the September edition of the *Chronycle*.

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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 has 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.

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Cancer Ingress 2026 - UK: A Summer of Discontent?

by Sharon Knight

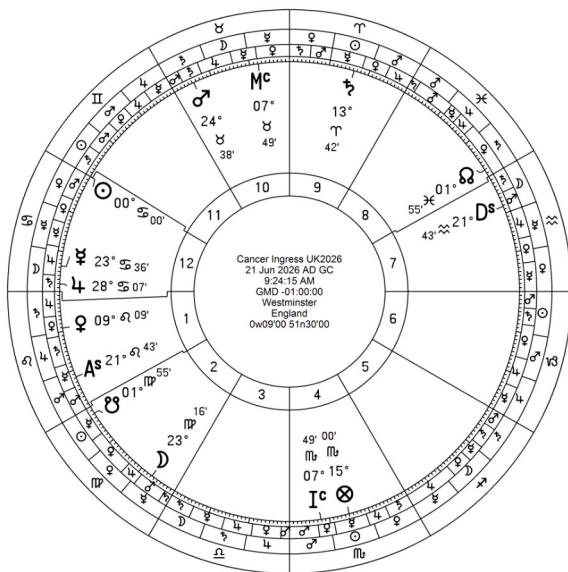
As I write this Cancer Ingress for the United Kingdom, we have a Prime Minister who it appears, is one of the most disliked Prime Minister's in modern history¹. He refuses to go despite many calls over the past months for his resignation due to his seeming ineptitude at managing the country, the immigration crisis, the rising cost of living leading to job losses and many businesses closing as they are no longer able to afford to employ staff. All material costs are rising, although this is global, there is no encouragement for the private sector to keep going². We are now in a situation where the income from taxes is starting to fall behind the pension and employment costs in the government sector. The taxation burden is challenging for everyone and the country has stagnated with currently no light on the horizon.

The issue of digital ID will not go away and indeed Starmer seems determined to push this through at the behest of Tony Blair. There is a feeling of unrest, and certainly discontent with the way this Labour government is handling the affairs of the people. Indeed this government appears to ride roughshod over the wishes and desires of the people of the country. There is still no completion to the Post Office Horizon scandal and the Grooming Gangs

¹ According to YouGov's political favourability tracking, Keir Starmer's net favourability sits at -46 (with 69% of the British public viewing him unfavourably against just 23% favourably). While political commentators debate whether he is uniquely disliked compared to the lowest points of his immediate predecessors, a net rating approaching -50 places him firmly among the most unpopular sitting Prime Ministers in modern polling history. The narrative of "ineptitude" and widespread public dissatisfaction is statistically supported by these trackers.

² The cost of state pensions (the "Triple Lock" is forecast to cost £146 billion this year) alongside ballooning public sector wage settlements has effectively consumed the increased tax revenue. This leaves little to no fiscal room for public investment, giving rise to the "stagnation" and lack of private sector encouragement.

situation still has not actually got underway, despite the Government announcing they are making a £100 million investment in tackling this matter. Parliament will recess on the 23rd July until the 1st September, so it would appear we may have a summer of discontent.



When we look at the Cancer ingress the first thing that strikes the eye is the presence of the two malefics, both of whom are damaged and bracket the MC degree. However, on closer examination we can see the Moon, Venus and Mercury put their rays in front of Mars, with the rays of Moon and Mercury falling into the same bound as Mars. Also, Jupiter and Mercury block the rays of Saturn, so these four planets successfully break the besiegement. The walls close around the executive power, but an escape hatch is kicked open.

Mars is the most advancing and angular planet in this Ingress with a predominating square to the Ascendant. He is in detriment, but has dignity by being a triplicity participator in Earth.

We can perhaps take this Mars to indicate the current PM. He is fixed and going nowhere in a hurry! Of course, Mars does rule the opposition to the current government, but it shows they are weakened in some way being far from home.

With Saturn in fall in Aries, it can indicate problems with our foreign allies, troubles relating to ecclesiastical matters and even problems around issues pertaining to the Law. As Saturn rules the 6th place of unions, health and the armed forces, as well as the 7th of partners and war, we can see the country is still floundering around all these issues and it doesn't appear there will be a swift resolution to any of these problems. For the time being, it seems not much will change as we move into the summer recess.

If we use a quadrant house system, we have Venus, Jupiter and Mercury in the 12th of secrets, and institutions. With these three, it suggests deals being done behind closed doors, out of sight of the public that may involve the leader, their allies and matters around finances to do with communication matters such as those related to farming out data of the public, or the process of digital ID being put into Law. Even though the Sun (Lord of the Year) falls in the quadrant 11th he is still in aversion to the Ascendant, he cannot see to manage the affairs of the quarter. There is a disconnect between the Sun (the Leader) and the people.

Looking for some light, we notice Venus, ruler of the 10th, is not afflicted by either malefic, she aspects within a degree, the MC point by square, suggesting difficulties, but this we

know already. She will quickly move to aspect Saturn by trine from the 12th place. She is in the face or decan of Saturn, and when she moves to perfect the trine, she will then be in his terms, so she is cosy up to him from the 12th place. She then conjoins the Rising degree indicating the people, before moving to square debilitated Mars. As Mars rules the IC, this indicates both the land and the opposition party to the Leader, could she be trying to do a deal? We could conjecture that Venus represents a fiery female who really does want to shine and hold power, especially as she rules the MC point.

Time will certainly tell!

The Moon is increasing in light, in the bounds of Mars whom she sees by trine aspect. She also applies directly to Mercury and there is a mutual exchange of signs between the two. They support one another as best they can. Mercury is in the 12th place, and earlier I pointed out that Mercury's ray helps break the siege of the MC, but we should note Mars puts his ray between Mercury and the exalted Jupiter, so preventing Mercury influencing Jupiter. Matters are not easy.

Mercury stations retrograde on the 29th June at 26° Cancer before stationing direct on the 22nd July at 16° Cancer. This station is just as Parliament goes into recess. There may be some news released about the economy at this time, perhaps in the hope that by the time Parliament is recalled, any "bad news" will be forgotten.

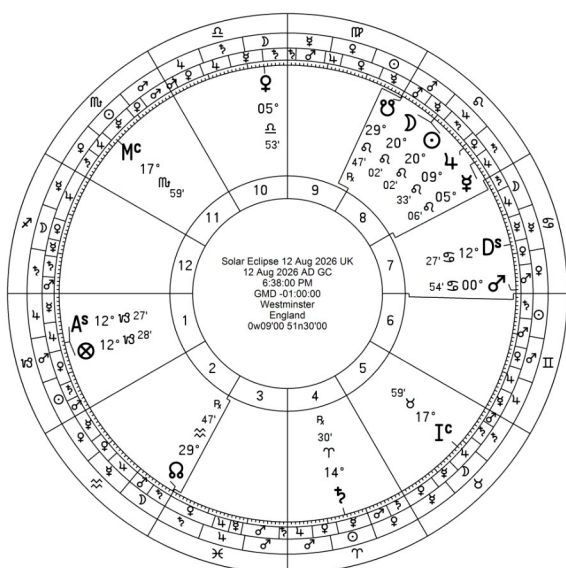
During this quarter there is a major planetary change with Jupiter moving from his exaltation

sign of Cancer into Leo on 30 June. In this chart Jupiter rules the 5th sign of pleasure, entertainment, matters connected with children and ambassadors. He also rules the 8th sign of Pisces. The 8th relates to the assets of our partners, inheritance and death rates. At the time of this ingress he can see the 8th place to manage it, but cannot see the fifth. However once he changes signs he can see to manage the fifth, but not the eighth. Although Jupiter is moving from his sign of exaltation, he is moving into a place where he also has some authority being the nocturnal triplicity ruler of the fire signs. Furthermore he will be in his own bounds for the first 6° of Leo giving him added strength.

The last time Jupiter entered Leo was in July 2014. The UK experienced an intense heat-wave as Jupiter changed signs, this was followed by severe flash floods across the South East. 2014 also marked the centenary of World War 1 with the dramatic installation of 888,246 ceramic poppies at the Tower of London to commemorate this event.

The Sun ingresses into Leo on the 22nd July, the day before Parliament goes into recess. There are few trigger points with Venus opposing Mars in the Aries Ingress from the 2nd to the 8th place. This suggests financial matters are under more strain that may be considered within the full Monetary Policy report that will be released on the 30th July, but it is unlikely anything will be done until the Autumn. The raise in the cap on energy costs would have come into effect from the 1st July and this will see households incur rising costs and therefore adding to the rise in inflation.

Saturn will station retrograde on the 26th July at 14° Aries and move back to 7° Aries before stationing direct on the 10th December. In the Aries Ingress Saturn falls in the 9th sign and has authority over the 6th and 7th places with a share in the 3rd. This could point to more restrictions over matters related to movement, communications and unions. Any further proposed laws may be under review, but with Saturn in fall, discord and strife may accompany any such proposals.



In August on the glorious 12th, we will have the Solar Eclipse at 20° Leo which will be visible in the UK. It is within a degree of the Ascendant of the Cancer Ingress.

As we know, eclipses were often seen as a portent of danger to the Leaders and falling in the Royal sign, it could indicate the removal of a leader during the latter part of the year due to the eclipse falling in the Western side of the chart. The eclipse trines the Moon in the Aries Ingress by degree. In addition, Jupiter in the Solar eclipse chart falls on the

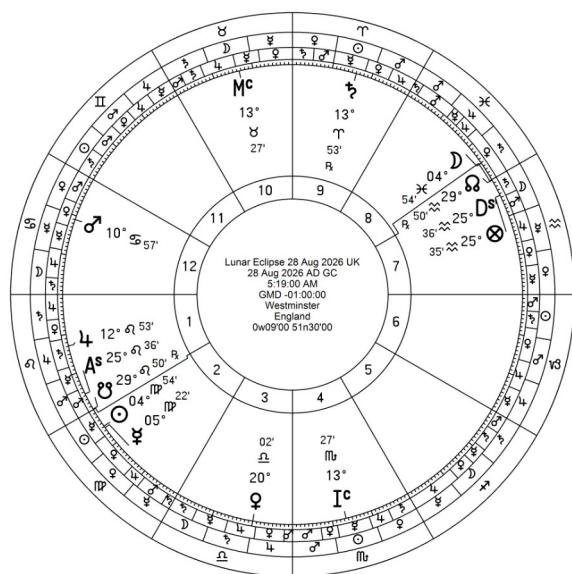
place of Venus in the Cancer Ingress. Mars in the eclipse chart has just entered Cancer and is on the degree of the Sun in the Cancer Ingress. This does suggest the rise of a female figure, or, at the very least, a prominent female figure may be in the news for one reason or another. Queen Camilla has her Saturn at 9° Leo.

The Lunar eclipse follows on the 28th August at 4° Virgo/Pisces very close to King Charles III Saturn. Saturn is retrograde coming to trine Jupiter ruler of the 5th and 8th and dispositor of the Moon. There is also a mutually applying square between Mars and Saturn that perfects in real time a few days later. This again could potentially signal unrest or strife in matters related to the Law and the people just as Parliament resumes business.

In September (8th) Venus moves into Scorpio and will dart back into Libra at the end of October, but this falls under the Libra Ingress.



The final lunation of this quarter falls on the 11th September with a new Moon at 18° Virgo with Mercury at 0° Libra and Venus at 0° Scorpio, so September may be the month



where we will see shifts in Government and affairs related to the assets of the people.

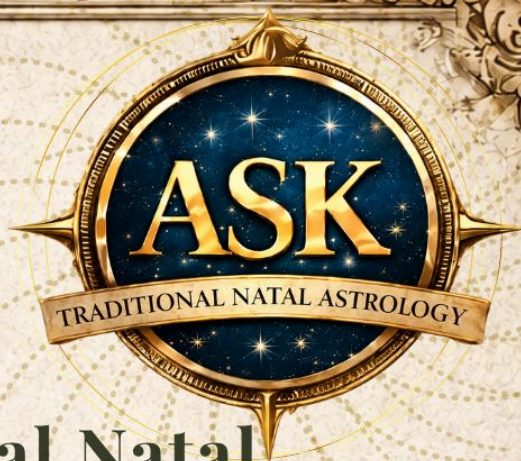
If we look at the weather indications for the quarter, the IC falls in Scorpio ruled by Mars. Mars is in Taurus, a cold, dry sign, so the quarter is likely to be fairly dry, but with the Sun ruling the Ascendant and in Cancer, there will be some moisture. We then consider the Moon is in Virgo, so again, we have a cold dry sign emphasised.

For the UK overall, the Summer quarter may be cooler than expected but dry.

Whatever the weather, may your summer be enjoyable and peaceful.



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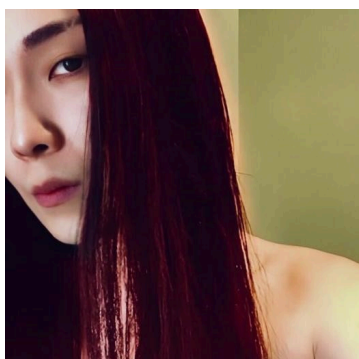
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*“When the
manifested symptom
itself is a mask,
how can we speak
of the correctness of
the treatment?”*

Insights and Responsibility in Classical Medical Astrology: *Piercing the Pathological Disguise through a Personal Crisis*

by
Antares Yuan

As an astrologer, I once deeply reflected on the tragedy of misaligned diagnosis and treatment in an article discussing the passing of pets (The APAI Chronycle - Volume 2: Issue 2: June 2025 - Insights and Responsibility in Classical Medical Astrology: Reflections from Two Tragic Pet Losses in Validating Therapeutic Strategies). In those two heartbreaking experiences, although I accurately identified the Phlegmatic excess of the kitten and the Sanguine excess of the turtle, when the treatment methods ran contrary to the humoral quality of the illness, their vitality was still rapidly eroded. I once thought that a major responsibility of Classical Medical Astrology lay in verifying the harmony of the treatment plan. However, a sudden health crisis that recently occurred to me personally—shingles accompanied by severe throbbing nerve pain in my head—served as a sharp blow, pushing my cognition into a much more perilous "diagnostic blind spot". This illness revealed to me a chilling clinical truth: in the face of complex diseases, if the disease itself perfectly disguises its nature, and even some of the stars are "conspiring" to create an illusion, how should we anchor the true target? When the manifested symptom itself is a mask, how can we speak of the correctness of the treatment?

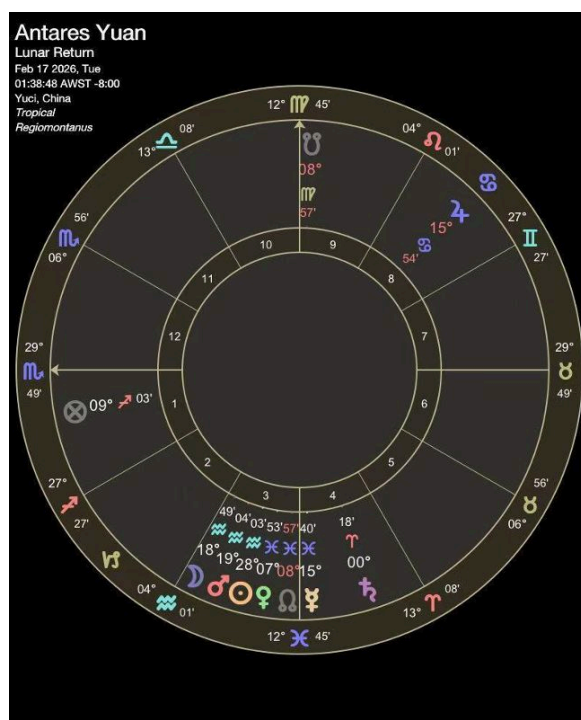
The Trap of Mars: Peripheral Prodrome and the First Layer of Pathological Disguise

The manifestation of a disease is often a "meticulously designed" deception. In the very early stages of this onset (before the diagnosis was confirmed), my initial symptom was a sudden paralysis in my arm, followed by the appearance of erythema and rash on the epidermis. The astrological clues at the time seemed exceptionally "clear": it was exactly when the transit Mercury began moving in retrograde motion and formed a conjunction with my natal Saturn, and both the lord of my monthly profection and the lord of my Lunar return were Mars; the natal chart and the chart at the time of onset also corresponded, both showing Mars and Saturn in mutual reception. Based on Mercury's natural astrological anatomical attribution to the arms, combined

with such an arrogant uprising of Mars, I presumptuously thought this was merely a simple "arm skin inflammation" triggered by the heat toxin of Mars—if I had treated it following this logic, I would inevitably have fallen into the trap, exhausting all my energy on extinguishing the Mars on the skin's surface (such as simple anti-inflammation and cooling).

Fortunately, a foreshadowing was already buried in the Lunar return chart: the Ascendant fell at 29 degrees of Scorpio, and its lord Mars not only formed an exact conjunction with the Moon, but was also besieged by the Sun and the Moon. This perfectly declared the impending severe throbbing nerve pain in my head (the Moon governs the brain's perception center) that was about to be provoked—when transit Mars arrived at 29 degrees of Aquarius, making an exact square to the Ascendant of the Lunar return chart at 29 degrees of Scorpio, I experienced the most tragic agony—this unbearable pain instantly shattered my assumption of "simple dermatitis". Subsequently, during an emergency visit to the hospital, this mask was finally completely stripped away—the doctor gave a clear clinical diagnosis: shingles. This cold medical conclusion also forced me to re-examine the key to unlocking the pathology—the retrograde Mercury!

In Classical Medical Astrology, Mercury does not merely govern the local arm; it governs the entire vast nervous system. Its "retrograde motion" perfectly indicates, in micro-pathology, the hidden process where the long-latent shingles virus is reactivated, then "turns around, resurfaces, and madly counterattacks" along



the peripheral nerve conduction network. At first, the paralysis, erythema, and rash on my arm were not a simple local skin inflammation at all, but widespread prodromal symptoms triggered in the peripheral system before the eruption of a deep nerve storm! This viral power, detonated deep within the central nerve root, finally radiated madly along the nerve fibers, completing the most tragic total outbreak of pain in the head, which serves as the sensory terminal. Furthermore, the Mars in the Lunar return chart was actually "under sunbeams", which hinted at the true, unrevealed source of the disease hiding behind the Mars heat-toxin: the Sun!

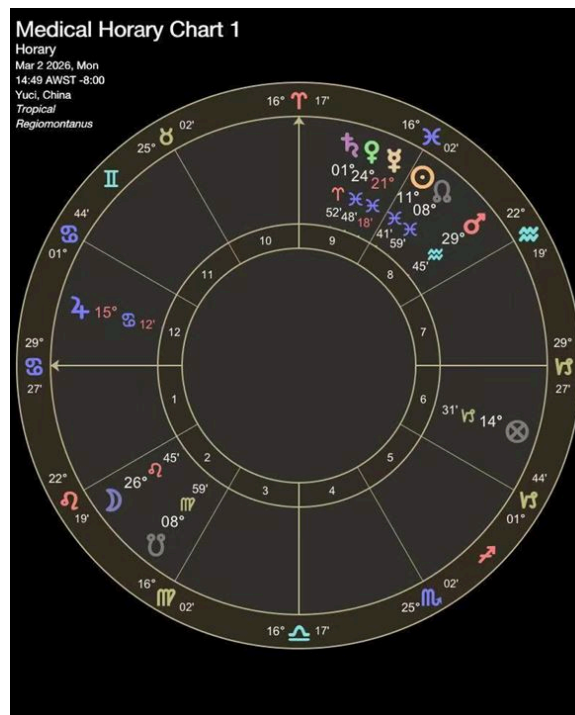
The Submersion of the Sun: Extinguishing of Vital Heat and Total Collapse of the Central Defense

The core diagnostic tool of Classical Medical Astrology—the Medical Horary Chart—helped me cut open this layer of superficial skin disguise at the critical moment. At the exact moment the doctor gave the "shingles" diagnosis, I simultaneously drew up this chart to explore the root of the disease. At this moment, the true pathological logic surfaced. In this chart, the Ascendant fell in Cancer, the 1st house lord indicating me, the Moon, fell in Leo, and its dispositor, the Sun, fell in Pisces. This chain of dispositors issued a chilling medical warning: the root of the disease was not in the peripheral skin at all, but in the most core central nervous system!

As the lord of the 1st house, the Moon directly indicated the terminal manifestation of the

¹ "Under the Moon is the Bulk of the brain, the stomach, the bowels, the bladder..." (Nicholas Culpeper, *Semeiotica Uranica*, London: 1651, p. 23.)

² "Under Leo is the heart, the back, and the Vertebrae of the breast, which are in number twelve... and all diseases the heart or back is subject to." (Nicholas Culpeper, *Astrological Judgement of Diseases*, London: 1655, p. 25.)



disease. In Classical Medical Astrology, although the Moon physically indicates the brain parenchyma in anatomy¹, its core physiological rationale lies in the fact that—she governs the "sensory reception hub" where the human body receives pain signals, as well as the conduction of mental nerve pneuma. Therefore, this Moon did not signify an organic lesion of the brain parenchyma itself, but precisely indicated: this neural perception network centered on the brain was in an extremely hyperactive and provoked state, which perfectly corresponded to the severe throbbing nerve pain in my head. However, the Moon fell in Leo. In conventional astrological anatomy, the local cervical vertebrae are governed by Taurus, but the Classical Medical Astrology giant Culpeper clearly pointed out: Leo and its ruler Sun govern the heart, back, and core "spinal joints"². In the context of Classical Medical Astrology, this constitutes

the "vital axis" wrapping the entire central nervous system. Therefore, the Moon governing the "sensory reception hub" falling in Leo extremely precisely indicated: the true physical source of this severe throbbing nerve pain ravaging my head came from the breach of the bottom line of the "dorsal root ganglion" tightly protected by this central spine. The severe pain received by the brain's sensory hub (the Moon) was actually a macroscopic alarm of the virus lurking in the central nerve root (Leo) breaking through the blockade. Modern anatomy excellently corroborates this astrological insight: the greater occipital nerve, which governs pain sensation in the posterior occiput and the top of the head, originates exactly from the very top of the central spine³.

To explore why the defense line fell, we must trace back to the Moon's dispositor—the Sun. In Classical Medical Astrology, as the highest commander of the lesion location (Leo), the Sun governs the "vital heat" (which corresponds to the core immune barrier in modern medicine) that maintains the body's disease-resistant defense line⁴. When the hot and dry Sun fell into the cold and moist Pisces, it meant that the innate vital heat guarding the life center was submerged and suppressed by

the cold and moist humor (Phlegmatic). This is a brilliant classical translation of modern microscopic neuroimmunology: when this core immune barrier (the Sun) experienced a cliff-like collapse, the shingles virus lurking in the dorsal root ganglion of the central spine (Leo) for a lifetime took advantage of the vulnerability and was reactivated. When the virus broke through the defense line and triggered acute radiculitis, a large amount of inflammatory tissue fluid exuded, forming endoneurial edema that tightly compressed the narrow nerve channels⁵. This catastrophic edema was exactly the physical remnant left by the fierce crossfire between the body and the virus after the Sun's core immune barrier completely fell in the cold and moist environment of Pisces; and the Moon (brain sensory hub) residing in the Sun's domain, Leo, was forced to receive all the pain abnormalities transmitted from the riot of the central nerve root, ultimately manifesting as the severe throbbing nerve pain in my head!

It was not until I established this hidden cause that I suddenly realized: the "arm skin inflammation" at the early stage of onset was not the origin of the disease at all, but a superficial fire that erupted on the outermost layer of the

³ "The greater occipital nerve... is derived from the medial branch of the dorsal ramus of the second cervical spinal nerve (C2)... It supplies sensory innervation to the skin of the posterior scalp as far anteriorly as the vertex." (Susan Standring Ed., *Gray's Anatomy: The Anatomical Basis of Clinical Practice*, 41st Edition, Elsevier, 2016, Chapter 28, p. 483.)

⁴ "The heart is, as it were, the hearthstone and source of the innate heat by which the animal is governed. [...] For life itself depends on the innate heat..." (Galen, *On the Usefulness of the Parts of the Body*, translated by Margaret Tallmadge May, Cornell University Press, 1968, Vol. 1, p. 293.) In the Galenic tradition, this innate heat (*calidum innatum*) functions to actively resist morbid humors, conceptually corresponding to the core immune barrier in modern micro-pathology.

⁵ "Inflammation within the dorsal root ganglion causes an increase in vascular permeability, leading to endoneurial edema." (Stephen B. McMahon et al., *Wall and Melzack's Textbook of Pain*, 6th Edition, Elsevier Churchill Livingstone, 2013, Chapter 62, p. 915.)

human body after this core immune barrier (vital heat) completely fell⁶.

The Blockade of Saturn: Regaining Control of Intervention and Reshaping the Antiviral Boundary

This tearing between deep pathology and superficial intervention was also demonstrated in the treatment plan given to me by the doctor: in the aforementioned Medical Horary Chart, the lord of the 10th house was Mars falling in Aquarius—this treatment plan not only failed to touch the fundamental source of the disease, but instead dislikes/harms the disease source Sun which had already fallen in Pisces (Aquarius is the detriment for the Sun)! However, Mars formed a mutual reception with Saturn falling in Aries, and Saturn falling in Aries likes/supports the Sun (Aries is the exaltation for the Sun). This composite configuration revealed a clinical fact: although the doctor's treatment plan had obvious errors, it also partially matched the correct path to block the disease!

In fact, the doctor prescribed Honeysuckle oral liquid and Acyclovir intravenous drip for me:

First was Honeysuckle. In traditional Chinese medicine, it mainly clears heat and detoxifies, which seemed quite symptomatic for the

superficial "Mars heat-toxin"⁷. However, my fundamental disease source was "the Phlegmatic excess indicated by the Sun in Pisces"—The extremely cold property of Honeysuckle driving straight in would only extinguish the already weak vital heat. Unsurprisingly, after taking the medicine, my nasal mucus and phlegm increased significantly, my spirit was low, and my whole body was weak, as if suffering from a severe cold, and the throbbing nerve pain in my head was even more erratic—this was the ironclad proof that the Phlegmatic excess was exacerbated. I believe this might belong to one of the negative treatment plans indicated by that "Mars in Aquarius that dislikes/harms the Sun".

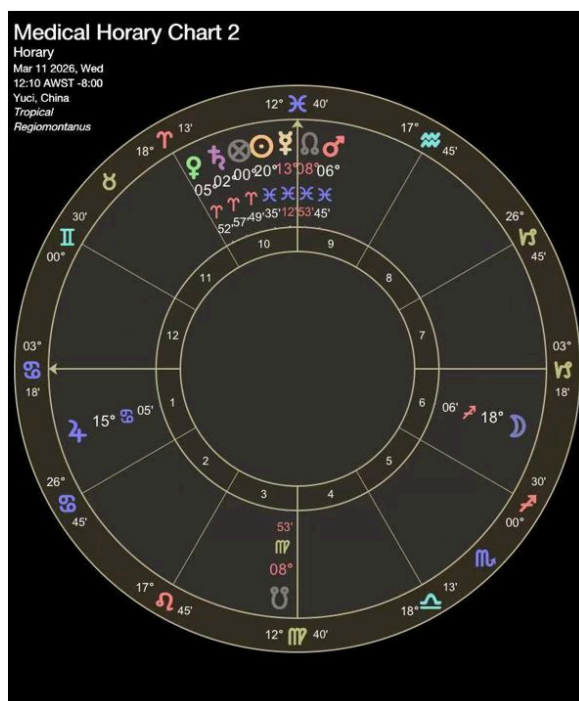
Second was Acyclovir. The micro-mechanism of Acyclovir is to disguise itself as DNA replication material, triggering "chain termination" of the virus⁸. This perfectly corresponds to Saturn's law of restriction, blocking, and boundary. However, Saturn, indicating this blocking force, fell into Aries, being in the state of essential debility of fall. This astrological indication not only warned that the antiviral dam was extremely prone to burst—any wavering in treatment or incompleteness of the course could lead to a fierce counterattack of the illness; it also precisely indicated in reality the scarcity of clinical resources and the insufficiency of the dose: the standard course of Acyclovir intravenous drip should

⁶ In classical medical astrology, Saturn universally governs the skin and physical boundaries. Regarding Mars: "He causeth... Pestilent Feavers... Blisters... the Shingles, and such other Diseases as proceed of abundance of too much Choller, Anger or Passion." (William Lilly, *Christian Astrology*, Book I, 1647, p. 67.)

⁷ "Honeysuckle (*Flos Lonicerae Japonicae*) is cold in nature and sweet in taste, known for clearing heat and relieving toxicity in Traditional Chinese Medicine." (Bensky, D. et al., *Chinese Herbal Medicine: Materia Medica*, 3rd Edition, Eastland Press, 2004, p. 167.)

⁸ "Acyclovir is converted to its triphosphate form, which competitively inhibits viral DNA polymerase and incorporates into and terminates the growing viral DNA chain." (Katzung, B. G., *Basic & Clinical Pharmacology*, 14th Edition, McGraw-Hill, 2018, p. 865.)

be 7 to 10 days, but because the hospital pharmacy was short of medicine, they only intermittently prescribed a total dose of 6 days for me, and the doctor also conveniently suggested that I stop the medicine there. But facts proved that once the defense line of this "essentially debilitated Saturn" was removed, the severe throbbing nerve pain in my head immediately made a comeback!



The vulnerability of this defense line made me profoundly realize that I must hold the antiviral "blocking boundary" at all costs. At the critical juncture when the treatment stalled and the headache fiercely counterattacked, in order to confirm the next direction of intervention, I drew a Medical Horary Chart specifically for the "intervention plan". This chart still presented a Cancer Ascendant, and the 10th house lord Jupiter in Cancer, indicating the intervention plan, formed a mutual reception with the 1st house lord Moon in Sagittarius,

indicating my brain's sensory hub. Exquisitely, Jupiter, which naturally symbolizes increase, expansion, and assistance, happened to turn from retrograde to direct motion on this very day! My intuition told me: the intervention plan of increasing Acyclovir (the Jupiter turning direct) would definitely provide the most exact shelter and support to my brain's sensory hub (the Moon) that was suffering from the severe throbbing nerve pain.

Based on this astrological revelation, I decisively took over the leadership of my own treatment. Facing the potential risk of illness counterattack due to the insufficient course of treatment, I explicitly refused the doctor's plan to discontinue Acyclovir and instead try acupuncture for pain relief (attempting to utilize the Mars). At the same time, I stopped the Honeysuckle oral liquid, which would exacerbate the Phlegmatic excess, on my own, and added 3 extra days of Acyclovir for myself in oral form, forcibly making up for the defense line of that "essentially debilitated Saturn". Ultimately, after stripping away the redundant interventions that violated the humoral quality of the disease source, and insisting on increasing the Saturnian blockade, the torturous severe throbbing nerve pain in my head finally completely subsided—which signified a complete success in blocking the shingles virus!

Medical Horary Chart: Diagnostic Revelations Piercing the Disguise

Based on this differential diagnosis that transcends the superficial, the core direction of subsequent recovery suddenly became clear—I absolutely could not over-clear heat

and reduce inflammation solely based on the superficial "arm skin inflammation"—that would only further submerge the Sun, which was already in Phlegmatic excess; instead, I had to reshape the Sun's "vital heat". But this also required extreme rigor. As I emphasized before, "treatment measures must be absolutely consistent with the celestial indications". Therefore, the most universal and safe intervention plan for shingles should focus on the Sun's manifestations with "balanced and immortal characteristics". For example: wearing high-purity gold in the central spine area to provide a constant vital resonance frequency with its immortal alchemical properties; using the Sun resin—Frankincense, which is hot and dry in the second degree, as an olfactory incense or external application, utilizing its properties to astringe nerve edema while avoiding the humoral disturbance caused by internal consumption⁹; most importantly, restoring the synchronization of the circadian rhythm, using the morning sunlight to let the human body's microscopic biological clock re-anchor to the macroscopic cosmic Solar rhythm, thus awakening and reshaping the "vital heat" in the body that was suppressed by the cold and moist Phlegmatic humor. In short, these intervention plans accelerated my body's recovery—even though I forcibly extended the days of medication, my daily intake of Acyclovir was always below the international standard from beginning to end.

Looking back on this course of disease where I snatched back the leadership of intervention from the edge of misjudgment and drug withdrawal, I was shocked to realize that I had been so close to incorrect treatment! If the Medical Horary Chart had not cut open this layer of disguise like a scalpel, I would most likely have blindly believed the superficial appearance and personally extinguished the already weak vital heat in my body. This personal experience made me completely realize the irreplaceability of Classical Medical Astrology—the Medical Horary Chart is like a mirror of truth, piercing the disguise of the superficial. In the long years before the invention of the microscope, it was precisely by relying on it that the ancient sages and philosophers saw through the deepest truths of pathology.

This also irrefutably proves: the Medical Horary Chart is not only a scale to verify treatment strategies, but also a priceless coordinate that guides us to tear off the disguise and strike directly at the true core of life amidst intricate and complex pathological changes!

⁹ "Odors... are especially effective, because they do not burden the stomach like food, but through the breath they immediately penetrate to the spirit... thereby drawing the Solar spirit." (Marsilio Ficino, *Three Books on Life*, Book III, Chapter 11, 1489.)

Solemn Declaration

This article is based on the author's true personal medical case, aiming to explore the cross-corroboration between Classical Medical Astrology and modern micro-pathology. It is strictly for academic exchange and astrological theory discussion, and in no way constitutes any form of clinical medical advice.

It must be emphasized that the decisions to supplement the dosage and discontinue prescription drugs (such as Acyclovir) mentioned herein were extreme personal acts taken by the author under strict astrological deduction and self-monitoring of vital signs. Given that the metabolism of such antiviral prescription drugs imposes strict demands on liver and kidney function, arbitrarily altering the dosage and medication cycle without the permission of a licensed physician carries a high risk of severe complications, such as acute renal failure.

Therefore, when facing any physical illness—especially shingles—readers must strictly follow the diagnosis and prescription guidance of professional physicians. While Classical Medical Astrology can serve as a philosophical coordinate to gain insight into the deep operations of pathology and macroscopic humoral balance, it must never be used as an excuse to replace the systematic treatment of modern clinical medicine. Please do not blindly imitate the independent medication and intervention behaviors detailed in this article!



Antares Yuan

End of article



Lynn Holt, BSc (hons), DM Astrology (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.

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Declination Corner

by Lynn Holt

So, 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 $23^{\circ}27'$ (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.

Declination Corner

Here is a list of declinations for the transiting planets over the next four months (all dates UT):

|| indicates parallel ‡ indicates contra-parallel

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

June 2026	
Declinations	
01–07 June	Venus OOB North
01–14 June	Mercury OOB North
01–30 June	Neptune 0° North
Lunar Activity	
21 June	Moon 0° South
26–30 June	Moon OOB South
Planetary Parellels & Contra Parallels	
22 June	Mercury Jupiter
23 June	Mercury Uranus
	Venus Mars
26 June	Mercury Mars
	Jupiter Uranus

July 2026	
Declinations	
Continuous	Neptune 0° North
Lunar Activity	
01 July	Moon OOB South
06 July	Moon 0° North
10–15 July	Moon OOB North
18 July	Moon 0° South
23–29 July	Moon OOB South
Planetary Parellels & Contra Parallels	
02 July	Mars Jupiter
05 July	Mars Uranus
28 July	Mercury Jupiter
29 July	Venus Saturn

August 2026	
Declinations	
03–28 August	Mars OOB North
Continuous	Neptune 0° North
Lunar Activity	
02 August	Moon 0° North
07–11 August	Moon OOB North
15 August	Moon 0° South
20–25 August	Moon 0° North
29 August	Moon 0° North
Planetary Parellels & Contra Parallels	
01 August	Mars ‡ Pluto
04 August	Venus Neptune
06 August	Venus ‡ Neptune
12 August	Venus ‡ Saturn
16 August	Mercury Jupiter
26 August	Venus ‡ Pluto
28 August	Mercury ‡ Venus

September 2026	
Declinations	
Continuous	Neptune 0° North
21 September	Neptune 0° South
21 Sep–11 Dec	Pluto OOB South
Lunar Activity	
03–07 September	Moon OOB North
11 September	Moon 0° South
16–21 September	Moon OOB South
26 September	Moon 0° North
30 September	Moon OOB North
Planetary Parellels & Contra Parallels	
07 September	Mercury Saturn
11 September	Mercury Neptune
	Mercury ‡ Neptune
12 September	Venus ‡ Jupiter
14 September	Mercury ‡ Saturn
28 September	Mars Uranus
30 September	Venus ‡ Mars

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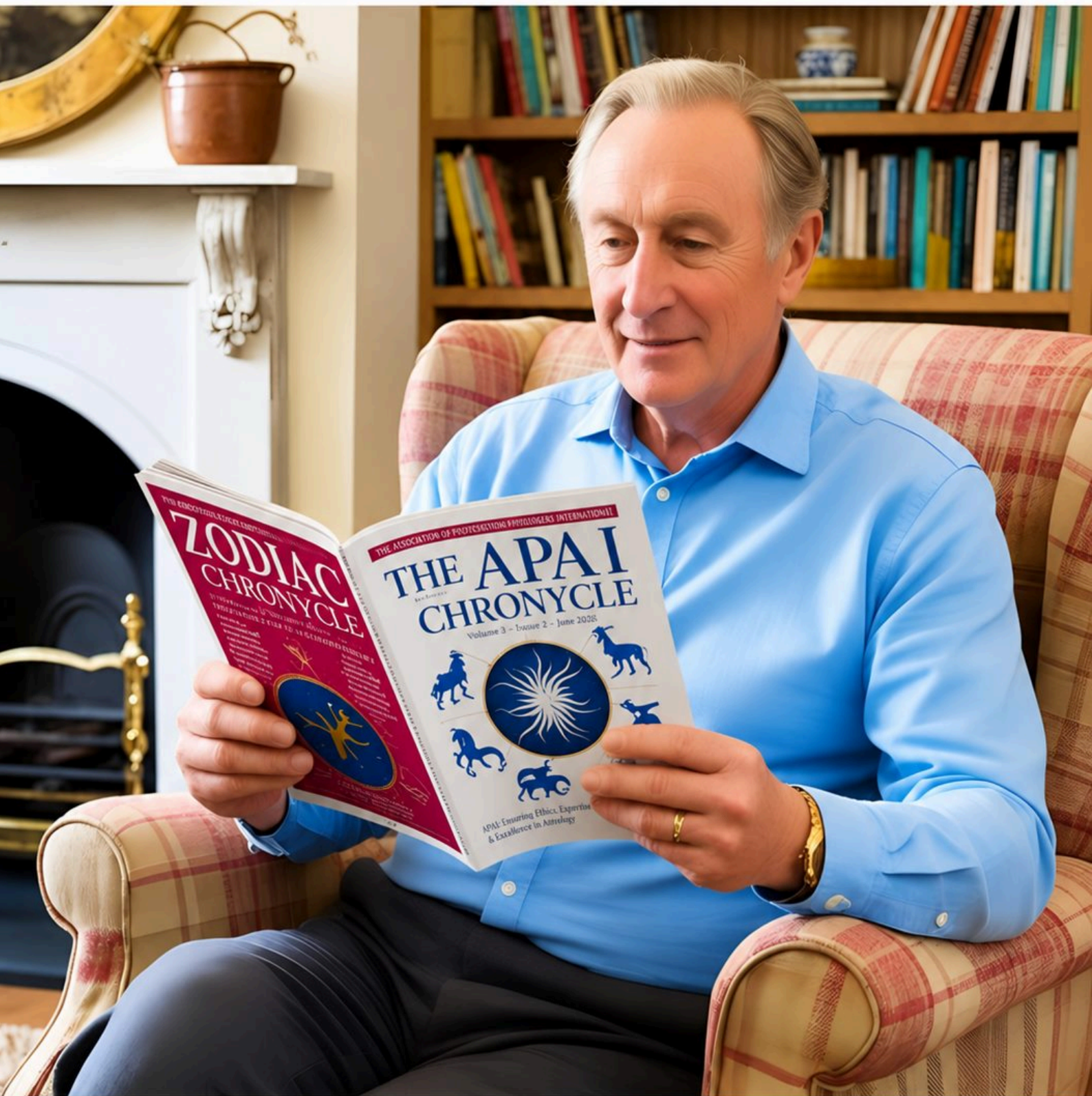
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