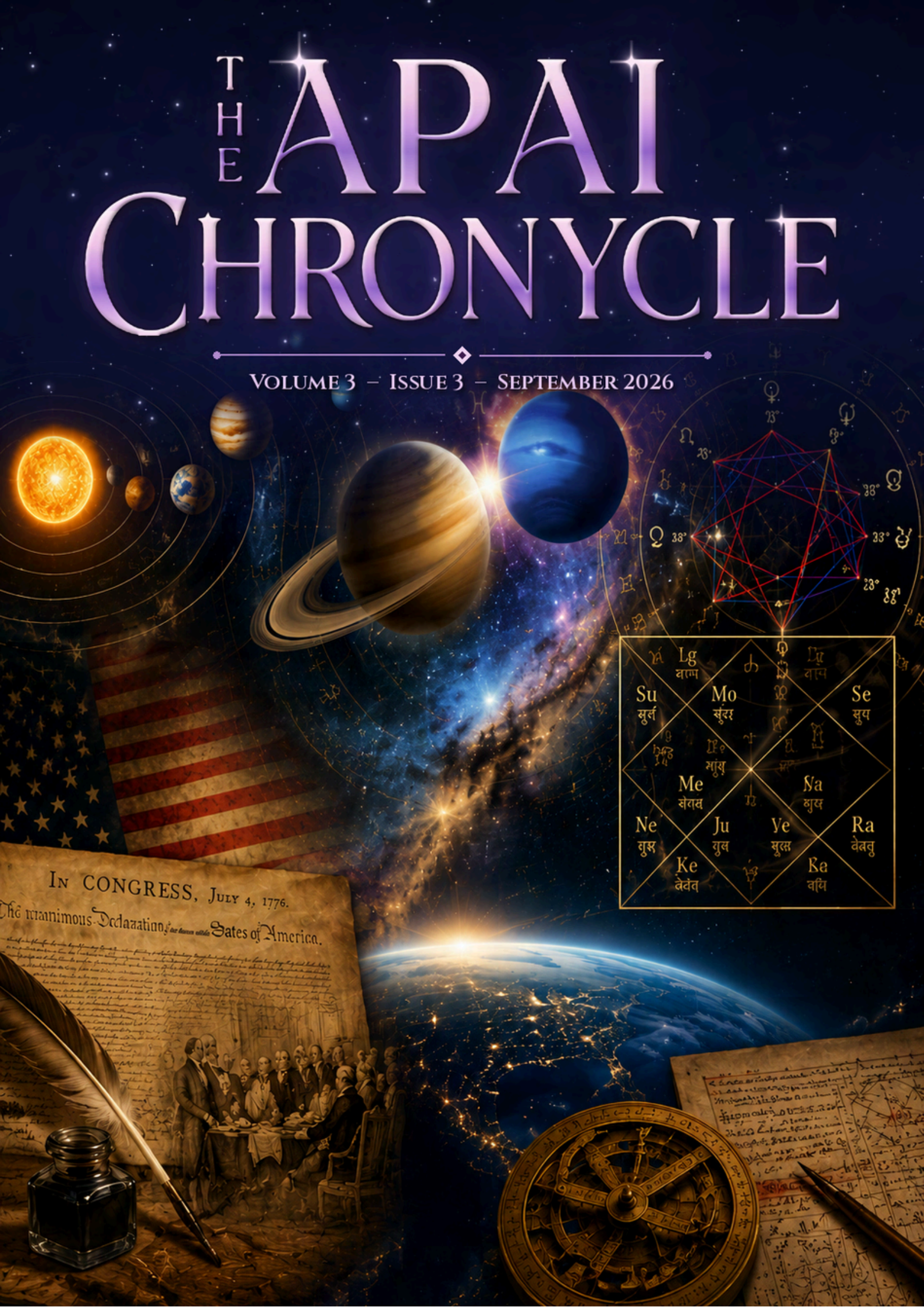
THE APAI CHRONYCLE

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EDITOR'S DESK

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Dear All,

As Rahu (North Node) has entered Aquarius and Ketu (South Node) into Leo, I have been reflecting on the deeper symbolism of this axis and the question it presents: how do we honour the uniqueness of the individual while recognising our connection with something larger than ourselves?

Both the Rigvedic and Platonic cosmological traditions contemplated this profound relationship between the individual and the cosmos. In their own ways, they recognised that everything exists within a greater unity, that all existence participates in a larger order, and yet each individual life represents a unique expression within that whole.

Perhaps this is one of the great paradoxes of human existence: we are not separate from the One, yet we are also a unique expression of that One. Recognising our connection with the greater whole does not diminish our individuality; and I think it gives deeper meaning to it. The individual is not lost within the cosmos, just as the cosmos is not complete without the unique expression of every individual.

The Leo–Aquarius axis brings to the forefront the delicate relationship between individuality and collective belonging. Leo indicates the individual spark, the unique expression of creativity, dignity, and personal identity. Aquarius shows that this individual expression exists within a wider network of humanity and shared experience.

Like every concept in astrology, wisdom lies in understanding how seemingly opposite principles can exist together. Individual expression without awareness of the collective can become excessive self-focus, while collective thinking without recognition of individuality can overlook the uniqueness of each person.

Perhaps this is one of the deeper reflections offered by Rahu in Aquarius and Ketu in Leo. The journey is not about losing ourselves within the collective, nor about becoming disconnected from the world around us. It is about recognising that every person carries a unique contribution while also being part of a much larger human story. What is our own role within this endless cosmos?

This is where I think astrology offers us a profound lesson. Astrology helps us realise that every chart is unique. Even those who share similar placements, backgrounds, or circumstances experience life in their own way because each individual is a complex expression of many factors.

A learned astrologer understands that no person can be reduced to a single placement or characteristic. To say that someone has the Sun in Aries and therefore "will be" a certain way is not astrology; it is a simplification of astrology. The Sun in Aries is only one symbol within a much larger conversation involving the entire chart, the individual's experiences, choices, environment, and the many ways those energies find expression.

In the same way, a human being cannot be understood through a single factor. Just as a chart requires the astrologer to see the whole picture, understanding another person requires us to appreciate the whole individual. We move beyond seeing people through a single dimension and begin to recognise the complexity of every human journey. After all, each of us has been given this extraordinary opportunity of a human experience, carrying both our individual purpose and our connection with something greater.

This does not mean overlooking the complexity of human experience or the circumstances that shape each individual's journey; rather, it means recognising that understanding begins when we preserve the dignity and individuality of every person.

With this thought in mind, I invite you to explore yet another issue of **The APAI Chronycle**, a publication that continues to bring together voices from different backgrounds, traditions, and approaches to astrology.

We are delighted to welcome Martyn Shrewsbury to the editorial team. His presence brings not only editorial insight, but also the perspective of a gifted and thoughtful writer whose contribution strengthens the intellectual character of the journal.

The continued growth of the Chronycle would not be possible without the tireless and selfless dedication of Lynn Holt, whose contribution to APAI and this publication remains one of its strongest foundations. Her commitment behind the scenes has helped ensure that the journal continues to remain a reliable and meaningful platform for astrological writing. I also thank our Chair, Sharon Knight, for her support and for trusting the editorial board with the freedom to develop the Chronycle further as we continue this journey together.

Finally, the APAI website is now live. For our members, this represents a new chapter in the journey of the Association, bringing together our community, resources, and shared work in one place. For those who are discovering APAI for the first time, we encourage you to explore what we are building and consider becoming part of this growing community.

I would like to express my gratitude to all our contributors who have generously shared their knowledge, research, experience, and perspectives. Every article represents a voice participating in the larger conversation of astrology in our times.

The strength of a tradition lies not only in preserving what has come before, but also in allowing new voices to participate in its continued unfolding. Like the Leo–Aquarius axis itself, a living tradition is strengthened by the contributions of individuals and the shared vision of a community.

On behalf of the editorial board and the council, I wish you a wonderful Autumn/Spring.



Aswin Subramanyan
Editorial Board, The APAI Chronycle

Note:
The Editor's Desk reflects the thoughts and reflections of the editor and does not necessarily represent an official position of APAI as an organisation.



The 2026 Saturn–Neptune Conjunction: Reconstructing Reality

by Mihrap Sarıçiçek

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Drawing on her professional background in travel management and tour guiding, she approaches mythology and symbolism as a magical language of humanity's shared cultural memory. Her research focuses particularly on the psychological and social effects of global planetary cycles. Sarıçiçek continues to specialise in astro-mythology, bringing these disciplines together through her consultations, research and original educational content.

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On 20 February 2026, Saturn and Neptune formed a conjunction at 0°45′ Aries, in the first degree of the sign that marks the beginning of the tropical zodiac (Astrodienst AG, n.d.). Occurring approximately every thirty-five to thirty-seven years, this conjunction initiated a new phase of the Saturn–Neptune cycle. The previous conjunction of the two planets in Aries took place in 1703. The 2026 conjunction is therefore significant not only because it marks the beginning of a new synodic cycle, but also because it brings Saturn and Neptune together in Aries for the first time in approximately 323 years.

Within astrological symbolism, Saturn and Neptune represent two markedly different principles of existence. Richard Tarnas associates Saturn with boundaries, finitude, material reality, time, necessity and structure, while he relates Neptune to the ideal, the spiritual, the invisible, the imaginal and experiences that dissolve boundaries (Tarnas, 2009, pp. 137–158). According to Tarnas, the tension between these two archetypes reveals a fundamental encounter between matter and spirit, concrete reality and imagination, and the finite and the infinite. While Saturn seeks to give form, define and establish limits, Neptune dissolves existing distinctions in pursuit of a more inclusive sense of unity. During a conjunction, these principles do not operate independently: ideals may take concrete form, while established structures may dissolve under the pressure of ideological, spiritual or collective expectations.

André Barbault, one of the leading researchers in mundane astrology, regarded planetary cycles as essential tools for studying the rhythms of historical development (Barbault, 1990, 2016). He associated Saturn–Neptune conjunctions particularly with ideological movements, collective demands, social uprisings and the restructuring of political systems.

Taking the Russian Revolution, which occurred during the 1917 conjunction, as a point of departure, Barbault examined the Saturn–Neptune cycle through the historical development of the Soviet Union and the international communist movement. He also discussed the transformation that began with Stalin's death during the 1953 conjunction and, years in advance, the decisive rupture that the Soviet system would experience around the 1989 conjunction. In Barbault's approach, conjunctions do not produce a single event; rather, they mark the opening stages of political, ideological and collective processes that unfold over extended periods.

An examination of previous Saturn–Neptune conjunctions reveal recurring themes: established orders losing their legitimacy, collective ideals developing into political movements, state structures being reorganized, borders being redrawn, and societies' perceptions of reality being shaped through propaganda or emerging forms of communication.Historical events, however, should not be treated as fixed outcomes that repeat unchanged whenever the same planetary symbolism returns. Each conjunction manifests differently according to the nature of the sign in which it occurs, its relationships with other planets and the particular historical conditions of the period.

Although events from previous cycles do not recur in precisely the same form, their underlying archetypal themes may persist, adapting to the social conditions and technological tools of each period. During Saturn–Neptune conjunctions, the tension between structure and dissolution, reality and ideal, and limitation and boundlessness remains present, while the instruments through which collective reality is constructed continue to evolve.

Changing Technologies, Recurring Archetypal Themes

Cycle	**Principal tools and developments of the period**	**Possible expression in the 2026 cycle**
1917	Mass mobilization through newspapers, propaganda posters, public notices and cinema	AI-generated images and videos, and digital propaganda
1952–1953	The growing influence of radio and television in political communication; state-sponsored information and behavioral research	Personalized content, algorithmic influence and digital perception management
1989	The proposal for the World Wide Web and the circulation of information through interconnected digital networks	Virtual reality, digital identity, online communities and digital property
2026	The convergence of artificial intelligence, virtual environments, biotechnology and electronic identity systems	The redefinition of the boundary between physical and digital reality

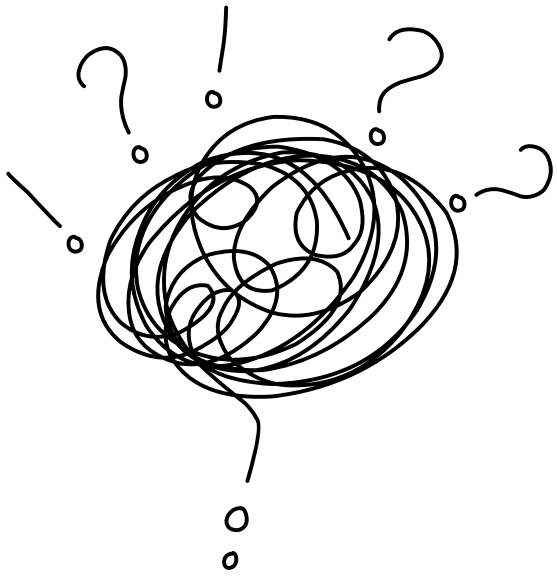
Around the 1917 conjunction, newspapers, posters, public notices and cinema became important tools for mobilizing populations towards shared objectives. Posters produced during the First World War were used not merely to provide information, but also to persuade the public, encourage military enlistment and create the image of a common enemy. Following the Russian Revolution, control over the press increased, and certain publications became instruments for communicating the ideas of the new political order to society (Library of Congress, n.d.).

During the 1952–1953 conjunction, a similar theme emerged through radio and television. As television moved to the centre of American political communication during the 1950s, the United States Information Agency, founded in 1953, was tasked with presenting American policies and culture abroad. The MKULTRA programme, initiated in the same year, involved covert research into the external manipulation of human behavior. These developments suggest that communication technologies and human perception were becoming increasingly important arenas of competition between states (U.S. Department of State, Office of the Historian, n.d.; U.S. Senate Select Committee on Intelligence, 1977).

The 1989 conjunction coincided with the beginning of an era in which collective reality would increasingly be shaped through digital networks. In March 1989, Tim Berners-Lee prepared the first proposal for the World Wide Web at CERN, envisioning a system through which information stored on different computers could be connected and shared. In the years that followed, the Web created a space in which not only information, but also social relationships, economic activities and personal identities could be formed independently of physical location (CERN, n.d.).

The construction of reality through printed propaganda, radio, television and the internet during previous cycles may enter a new phase after 2026 through AI-generated content, virtual environments, digital identities and bio-technological interfaces. Although the tools have changed, the Saturn–Neptune conjunction once again raises a familiar question:

Who shapes what we accept as reality, through which tools, and for what purpose?



Virtual Reality and Digital Property

Cycle	**Transformation in the concept of ownership**	**Possible expression in the 2026 cycle**
1917	The abolition of private landownership and the collective management of resources	Debates over who owns digital assets and who has the authority to control them
1989	The transition from state ownership to private ownership in Eastern Europe and the former Soviet territories	A shift from centralized systems towards blockchain-based and cross-border forms of ownership
2026	The clarification of the legal status of digital assets	The transfer, protection, taxation and inheritance of NFTs, digital identities and virtual spaces

Property has been one of the principal areas in which economic systems and collective ideals have been redefined during previous Saturn–Neptune cycles. The Decree on Land, adopted during the Russian Revolution of 1917, abolished the property rights of large landowners and defined land as a collective resource belonging to the people. Saturnian principles of ownership and administration thus combined with Neptune's ideal of collective sharing, producing a fundamental transformation in the understanding of private property (Lenin, 1917/1972).

After 1989, a new transformation developed in the opposite direction. As state-controlled land, businesses and housing in Eastern Europe and the former Soviet territories were transferred into private ownership, new systems of registration, title and property law became necessary. The World Bank describes this transition as a broad institutional restructuring from state ownership towards market-based private property (World Bank, 2002).

During the 2026 cycle, similar debates may extend from physical property to digital assets. In 2023, UNIDROIT adopted principles of private law concerning the holding, transfer and use of digital assets as collateral.

In England and Wales, it was also recognized that certain digital assets, including cryptoassets and NFTs, may be capable of attracting personal property rights; the relevant legislation received Royal Assent in 2025 (UNIDROIT, 2023; Law Commission, 2025).

While Saturn seeks to establish systems of registration, ownership and legal protection in the digital realm, Neptune represents assets that have no fixed physical location and can circulate beyond national borders. NFT-based environments, virtual communities and personal digital spaces may therefore be interpreted as emerging forms of "digital title". Virtual spaces in which individuals preserve their identities, work, memories and community relationships bring together Neptune's shared realm of imagination with Saturn's need to define boundaries and provide protection. The 1989 cycle accompanied the redistribution of property between the state and the individual; the 2026 cycle may accompany the redefinition of property beyond the limits of the physical object.

Between Biological Code and Machine Code

Cycle	**Developments of the period**	**Possible expression in the 2026 cycle**
1952–1953	The discovery of DNA's double-helix structure and the development of the IBM 701	An early parallel between biological information and digital computation
1989–1990	The emergence of the World Wide Web and the launch of the Human Genome Project	The processing of genetic data through computer systems
2026	Organoid intelligence, implants and biological interfaces	The increasingly fluid boundary between living cells and technological systems

The 1952–1953 Saturn–Neptune conjunction coincided with a period in which biological code and machine code were becoming visible at almost the same time. The double-helix structure of DNA was described in 1953, while the IBM 701 electronic data-processing system entered use. Two distinct fields of research therefore began to develop around the storage of hereditary information in biological structures and numerical information in machines (National Library of Medicine, n.d.; IBM, n.d.).

Following the 1989 cycle, the World Wide Web enabled the global circulation of digital information, while the Human Genome Project, formally launched in 1990, brought genetic research together with computing and data-processing technologies (CERN, n.d.; National Human Genome Research Institute, 2025).

Today, research into organoid intelligence explores whether laboratory-grown neural structures can process information and demonstrate forms of learning. The field remains at an early stage, yet it suggests that the distinction between living cells and electronic systems is becoming increasingly permeable (Cai et al., 2023).

The contrast between "Red Blood" and "Blue Blood" should be understood symbolically rather than as a literal biological change. Red Blood may represent the human being within natural biological limits, while Blue Blood may represent the technologically augmented human supported by sensors, implants, artificial organs and algorithms. The underlying conflict may concern the definition of human identity, ownership of bodily data and unequal access to technological enhancement.

Saturn represents bodily limits, responsibility and ethical regulation, while Neptune dissolves the distinction between the human being and the technological system. The 2026 cycle may therefore bring one question into sharper focus: to what extent should technology be integrated into the body, and who will control the new capacities that emerge?

Perception Wars and Frequency-Based Conflicts

Cycle	Tools used to shape perception	Possible expression in the 2026 cycle
1917	Propaganda posters, public notices and cinema	AI-generated images and mass digital propaganda
1952–1953	Radio, television and psychological-warfare programmes	Algorithmic influence and personalized political content
1989	The internet and global news networks	The rapid circulation of information and growing uncertainty about its origin
2026	Generative AI, deepfakes and electronic networks	The targeting of both human and algorithmic perceptions of reality

The use of perception as a political battleground is not new. Around 1917, posters and cinema helped shape collective reality; during 1952–1953, radio and television assumed a similar role; and after 1989, the internet became increasingly influential. Although the technologies changed, the underlying objective remained familiar: to influence what societies believed and how they interpreted events.

In the 2026 cycle, realistic images, voices and videos can be produced at relatively low cost, making the distinction between fact and fabrication increasingly difficult to establish. NIST emphasizes the need for provenance verification, digital watermarking and detection systems to assess the reliability of synthetic content (Chandra et al., 2024).

While Neptune dissolves the boundary between image and illusion, Saturn may seek to establish verification standards, legal responsibilities and systems of oversight. The struggle may therefore centre less on the disappearance of truth itself than on the institutions authorized to determine which information can be trusted.

Frequency-based conflicts may be understood through the electromagnetic spectrum, radar, satellite communications and electronic networks. NATO research examines the capacity of electronic warfare to disrupt communication systems, alter data flows and influence human or machine decision-making processes (NATO Science and Technology Organization, 2024).

During the 2026 cycle, not only human perception but also the data used by artificial-intelligence systems may become a contested field. A person misled by false information and an algorithm trained on corrupted data may represent two expressions of the same Saturn–Neptune theme: the destabilization of reality at both the human and machine levels.

Digital Nomads, Identity and Belonging

Period	**Transformation in identity and belonging**	**Possible expression in the 2026 cycle**
After 1917	Mass migration, statelessness and the need for internationally recognized travel documents	Electronic identities and legal frameworks for cross-border employment
After 1989	The end of Soviet citizenship and the establishment of new citizenship systems	The redefinition of citizenship and legal belonging
After 2020	The spread of digital-nomad visas	The adaptation of tax, residency and employment regulations to location-independent work

Saturn represents borders, citizenship and legal status, while Neptune is associated with migration, mobility and uncertain forms of belonging. Following the First World War and the Russian Revolution, large communities were left without valid identity or travel documents. First issued in 1922, the Nansen Passport enabled people without state protection—particularly Russian and Armenian refugees—to travel and work in other countries (UNHCR, 2022).

The dissolution of the Soviet Union in 1991 brought Soviet citizenship to an end, requiring the legal status of approximately 287 million people to be determined within the newly established states. Some were unable to acquire citizenship in these countries and were left in uncertain or stateless circumstances (UNHCR, 1997).

During the 2026 cycle, a related theme may emerge through digital mobility. Digital nomads may live in one country while working for an organization based in another. Specialized digital-nomad visas began to appear in OECD countries from 2020 onwards, as governments sought to develop residency, taxation and employment frameworks for location-independent workers (OECD, 2022).

While Neptune separates work from the physical office and national territory, Saturn seeks to establish systems of electronic identification, taxation, residency and social security. Digital identities may facilitate cross-border living, but they may also increase the risks of surveillance and exclusion. A central question of the new cycle may therefore concern how to balance unrestricted mobility with the need for legal order.



Smart Clothing and the Management of Visibility

Cycle	**Technological transformation**	**Possible expression in the 2026 cycle**
1952–1953	The commercial expansion of synthetic fibres such as polyester	The transition from natural fabrics to engineered and functional materials
Around 1989	Early experiments in attaching portable computers to the body	Clothing developing into an interface that carries technology
2026	Smart textiles capable of collecting data and changing shape or temperature	Health monitoring, thermal regulation and adaptive camouflage

The commercial expansion of synthetic fibres such as polyester in the early 1950s opened a new era in which clothing could be engineered beyond the limits of natural materials (Cooke, 2024). Early wearable-computing experiments developed during the 1980s began to transform technology from an external tool carried by the individual into a system connected directly to the body (Mann, 1997).

Today, smart textiles can measure movement and posture, while fibres that respond to changes in temperature allow clothing to adapt to environmental conditions. Research into materials capable of altering their visual and thermal properties is also establishing the technical foundations of adaptive camouflage (Zewe, 2022; Forman et al., 2023; Jeon et al., 2023).

Neptune may represent the desire for invisibility, transformation and perceptual ambiguity, while Saturn represents the materials and engineering systems that make such possibilities tangible. During the 2026 cycle, clothing may develop from a passive covering into a technological interface capable of monitoring health data, regulating body temperature and modifying visibility.

Utopia, Dystopia and Next-Generation Leadership

André Barbault's cyclical approach suggests that planetary conjunctions do not announce a predetermined future; rather, they mark thresholds at which collective tendencies that have not yet taken form begin to become visible. (Barbault, 1990, 2016) The significance of the 2026 Saturn–Neptune conjunction therefore lies not in predicting the certain emergence of particular technologies, but in accompanying a period during which humanity is redefining its understanding of reality, property, the body, identity and belonging.

The legal recognition of digital assets, the development of computers that incorporate biological systems, the expansion of electronic identities and the growing integration of smart technologies with the human body may initially appear to be unrelated developments. Yet all of them challenge the same boundary: where does the physical end, and where do the digital or artificial begin? Saturn seeks to define, classify and regulate these areas, while Neptune makes the distinctions between them increasingly permeable.

In a utopian expression, technological progress may support the human body, broaden access to information, facilitate cross-border living and provide secure legal foundations for new forms of property. In a dystopian expression, the same tools may be used to commercialise biological data, continuously monitor identities, influence behaviour and control realities constructed through synthetic content. The decisive distinction will not lie in the sophistication of the technology itself, but in questions of access, transparency, consent, responsibility and control.

The cycle beginning in Aries may also transform the nature of leadership. The influential figure of the future may move beyond the traditional role of commanding armies or governing territory to become someone capable of directing data, digital networks, scientific knowledge and collective narratives. Technology entrepreneurs, scientists, platform executives and leaders of online communities may shape the perceptions of millions of people with an influence comparable to that of political leaders.

While the pioneering force of Aries may accelerate innovation, its impulsiveness and appetite for conflict may also push ethical considerations into the background.

Technology itself will not determine the direction of the 2026 cycle. What matters will be the values humanity chooses to protect and the boundaries it establishes within systems that are still taking shape. When Neptune's imagination is combined with Saturn's responsibility, a more inclusive reality may be constructed. When imagination is placed at the service of control, however, a rigid system may emerge beneath the appearance of freedom.

The central question of the coming years is therefore not whether the future will become a utopia or a dystopia. The more important question is:

As we reconstruct reality, will we be able to keep the human being at the centre of the system?



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The Fourth of July

Myth, Memory, and the American Experiment

by Daniel Fiverson

This Fourth of July I've been reflecting on the difference between history and national memory. What follows is a longer essay than I usually write, but I hope you'll spend a few quiet minutes with it. It isn't about politics as much as it is about history, myth, and the ongoing evolution of the American experiment.

The Birth of a Nation: History, Memory and the Meaning of 4th July

Every nation lives by two histories.

One is the history of events—the complicated, often contradictory sequence of decisions, accidents, conflicts, compromises, and personalities that historians labor to reconstruct from surviving evidence. The other is the history a nation tells about itself. This second history is no less important, for it shapes identity rather than chronology. It gives meaning to the past, creates a shared memory among people who never experienced the founding themselves, and offers each new generation an answer to the enduring question: Who are we?

These two histories rarely coincide perfectly.

Historical memory has a way of simplifying what history itself refuses to simplify. It selects symbolic moments from long and complicated processes. It compresses years of uncertainty into a single defining event. It remembers conclusions more readily than the struggles that produced them. Every civilization has done this. Ancient Rome looked to Romulus as its founder. Britain cultivated the legends surrounding King Arthur. France elevated the storming of the Bastille into a national symbol whose psychological significance far exceeded the event itself.

The United States is no different.

Americans celebrate the Fourth of July as the birthday of the nation, yet the historical record reveals a far more intricate story. The Revolutionary War did not begin on July 4, 1776. More than a year earlier, in April of 1775, armed conflict erupted at Lexington and Concord. Blood had already been shed. Families had already divided themselves between Loyalists and Patriots. Commerce had already been disrupted. Lives had already been lost. The colonies had entered into revolution long before they declared independence.

Even independence itself was anything but inevitable.

For more than a year after the war began, many colonists still hoped reconciliation with Great Britain remained possible. Delegates to the Continental Congress argued passionately over whether complete separation represented wisdom or catastrophe. Some feared independence would invite military defeat and economic collapse. Others believed the colonies had exhausted every possibility for peaceful resolution. Still others hesitated because they understood that declaring independence was not merely a political act. It was an irrevocable commitment to a future no one could confidently foresee.

Only on July 2, 1776, did the Continental Congress finally vote in favor of independence. Two days later, on July 4, Congress approved the final wording of the Declaration of Independence for publication. The familiar image of every delegate solemnly signing the Declaration on that single July afternoon belongs more to American folklore than to documented history. Most signatures were added later, some weeks afterward. The birth of the nation was not a single dramatic moment. It unfolded gradually through debate, uncertainty, sacrifice, changing convictions, and the slow emergence of consensus.

That chronology deserves more attention than it usually receives because it illuminates something essential about the American experiment. The Declaration of Independence did not create consensus. It announced that enough consensus had finally emerged to make independence possible. More than a year of war had passed before a sufficient number of people concluded that the old political order could no longer sustain the future they hoped to build.

There is an important lesson here that reaches far beyond eighteenth-century history.

Americans often imagine the Founding Fathers as a remarkably unified generation whose shared vision gave birth to a new nation. The historical reality is considerably more human. They disagreed with one another. They questioned their own conclusions. They argued over strategy, philosophy, economics, and political risk. They struggled to balance competing interests among thirteen very different colonies. Their eventual agreement did not arise because they began with unanimity. It arose because prolonged crisis gradually revealed a common purpose that had not been visible at the outset.

Perhaps this is one of the most overlooked reasons the Fourth of July continues to matter.

Our own generation has become accustomed to describing itself as uniquely polarized. Political discourse has hardened into ideological camps that increasingly regard one another with suspicion rather than curiosity. Economic interests often appear to overshadow the common good. Confidence in public institutions has declined. The temptation is to imagine that such divisions signal the unraveling of the American experiment.

History invites a more patient interpretation.

The generation that founded the United States also lived amid uncertainty, competing loyalties, economic anxiety, profound political disagreement, and widespread fear about the future. Consensus did not precede the nation's birth. Consensus emerged because enough people gradually came to recognize that despite their disagreements they shared a future that could no longer be realized within the old order.
That realization offers neither comfort nor prediction.

It does, however, offer perspective. History reminds us that societies often discover their deepest unity only after passing through periods of profound uncertainty. The Fourth of July commemorates more than a declaration of independence. It commemorates the difficult and often painful process through which a divided people slowly became capable of imagining themselves as one nation.



The Promise and the Contradiction

The Declaration of Independence remains one of the most consequential political documents ever written. Its language did more than justify separation from Great Britain. It introduced a radically different understanding of political legitimacy. Governments, it declared, derive "their just powers from the consent of the governed." Human rights do not originate with kings, parliaments, or constitutions. They belong to people by virtue of their humanity. Few political ideas have exercised a greater influence upon the modern world.

The moral power of the Declaration lies precisely in its universality. Thomas Jefferson did not write that Englishmen possess certain inalienable rights, nor Virginians, nor landowners, nor Christians.

He wrote that all men are created equal and endowed with rights that no government may legitimately take away. Those words have echoed through nearly every democratic movement that followed. They inspired abolitionists, suffragists, advocates of civil rights, reformers across the globe, and countless ordinary citizens who believed their own governments should be measured against the same standard.

Yet the Declaration also confronts us with one of history's most profound contradictions.

When those words were written, nearly one-fifth of the population living within the thirteen colonies was enslaved. Hundreds of thousands of men, women, and children remained legal property while a new nation proclaimed liberty to be a universal human birthright. Many of the delegates understood the contradiction. Some hoped slavery would gradually disappear. Others depended upon it economically and politically. The fragile coalition necessary to secure independence could not survive a direct confrontation over slavery, and so the contradiction remained embedded within the nation's founding.

The Declaration therefore accomplished two things simultaneously. It proclaimed an extraordinary moral ideal while revealing how difficult that ideal would be to realize. Rather than invalidating the Declaration, this contradiction helps explain why it has remained so powerful for nearly two and a half centuries. Its principles exceeded the moral development of the society that first proclaimed them. The nation announced a vision of humanity larger than its own capacity to embody.

History has repeatedly returned to that unfinished promise.

The Civil War did not simply preserve the Union; it forced the nation to confront the contradiction that had existed from its beginning. The abolition of slavery represented an indispensable moral advance, yet emancipation did not erase centuries of injustice. Reconstruction gave way to segregation. . Segregation was reinforced through violence, disenfranchisement, unequal education, discriminatory housing practices, and economic systems that continued to deny equal opportunity to millions of Americans.

Each generation inherited the responsibility of bringing the nation's institutions into closer alignment with the principles it had already declared to be self-evident.

The American experience has followed a recurring pattern. The ideals came first. Their realization came later, often only after prolonged struggle and painful resistance. Freedom expanded gradually rather than all at once. Rights that seem obvious today were once fiercely contested. Progress seldom occurred because society naturally evolved toward justice. It occurred because individuals and movements repeatedly appealed to the nation's own founding principles and insisted that America become more fully what it had claimed to be from the beginning.

The same pattern appears beyond the history of slavery.

Long before Europeans arrived, North America was home to hundreds of Indigenous nations whose histories stretched back thousands of years. They developed sophisticated systems of government, diplomacy, agriculture, commerce, astronomy, architecture, and spiritual practice. They understood the lands they inhabited not as commodities to be owned but as living relationships to be honored and sustained. Their civilizations were diverse, resilient, and deeply rooted in place.

The westward expansion of the United States brought remarkable opportunity for millions of settlers, but it also brought immense suffering to the continent's original inhabitants. Treaties were negotiated and broken. Entire nations were displaced from ancestral homelands. Military campaigns, disease, starvation, and forced removal devastated Indigenous communities across the continent.

The Trail of Tears remains only one of many examples of policies that subordinated Native lives and cultures to the nation's territorial ambitions. Later, boarding schools sought not merely to educate Indigenous children but to erase their languages, traditions, and identities in the name of assimilation.

For generations, the dominant American narrative celebrated the courage of pioneers while giving comparatively little attention to the price paid by those who already called this land home. The mythology of westward expansion emphasized discovery, opportunity, and manifest destiny. Less visible within that story were the cultures displaced, the treaties broken, the sacred places lost, and the communities that endured despite extraordinary hardship.

The purpose of recalling these histories is not to replace one mythology with another. Every nation contains both achievement and injustice, both vision and blindness. Historical maturity requires the capacity to hold both realities at once. A people secure enough to celebrate its genuine accomplishments should also possess the confidence to acknowledge the suffering that accompanied them. The measure of a civilization is not whether it has committed errors—every civilization has—but whether it possesses the moral courage to learn from them.

The Fourth of July therefore asks more of us than celebration alone. It asks whether we are willing to distinguish between the ideals that gave birth to the nation and the imperfect ways those ideals have been pursued. Doing so neither diminishes the Declaration nor dishonors those who risked their lives to establish a new republic. On the contrary, it honors them by taking their principles seriously enough to measure ourselves against them.

The pattern extends well beyond the histories of slavery and Indigenous displacement. The American promise has repeatedly expanded through the efforts of those who insisted that the nation's institutions more closely reflect its founding principles. Women remained excluded from political participation for nearly a century and a half after independence. Property requirements limited voting in many states during the nation's early decades. Waves of immigrants encountered suspicion, exclusion, and discrimination despite arriving in pursuit of the very liberty America proclaimed to the world. Asian immigrants were denied citizenship and barred by exclusionary laws. During the Second World War, Japanese Americans were deprived of their liberty not because of individual guilt, but because fear overwhelmed constitutional principle.

Each chapter reveals the same recurring pattern. The nation's moral imagination consistently reached farther than its political institutions. The ideals came first. Their realization followed slowly, unevenly, and often only after prolonged struggle. Every generation inherited promises it had not made and responsibilities it could not avoid. The history of the United States has therefore been less a steady march toward perfection than an ongoing effort to narrow the distance between aspiration and reality.

Collective Shadow and the Evolution of Consciousness

That effort continues in our own time.

Americans today argue passionately over the meaning of freedom, equality, justice, democracy, patriotism, and constitutional government. These disagreements are not simply political. They reflect competing understandings of the nation's identity and purpose. Public confidence in institutions has declined. Economic inequality has widened. Vast concentrations of wealth exercise extraordinary influence over public policy.

Political campaigns require immense financial resources. Corporations, special interests, and ideological organizations increasingly shape the public conversation. Many citizens wonder whether representative government continues to represent the people as fully as its founders intended.

None of these developments emerged overnight. Democracies, like living organisms, evolve gradually. Their strengths accumulate over generations, but so do their blind spots. Institutions created to protect liberty can become instruments of privilege. Economic systems capable of producing remarkable prosperity can also produce extraordinary concentrations of power. Political movements born from legitimate grievances can themselves become resistant to self-examination. Every society carries within itself the possibility that its greatest strengths, left unchecked, may gradually become its greatest liabilities.

This observation is not unique to political philosophy. It reflects a much older understanding of human nature.

Every individual constructs an identity. We naturally emphasize experiences that support our preferred image of ourselves while minimizing or forgetting those that challenge it. This selective remembering is rarely deliberate. It is simply part of how consciousness organizes experience. Yet whatever remains outside awareness does not disappear. It continues to influence our choices from beneath the surface until it is recognized, understood, and consciously integrated.

Psychology has long described this process as the encounter with the shadow. The shadow is not evil. It is simply everything we have not yet learned to include within our understanding of ourselves.

Sometimes it consists of denied weaknesses. Sometimes it contains forgotten strengths. More often, it contains uncomfortable truths that challenge the stories we prefer to believe.

The same principle applies not only to individuals but to families, cultures, religions, and nations.

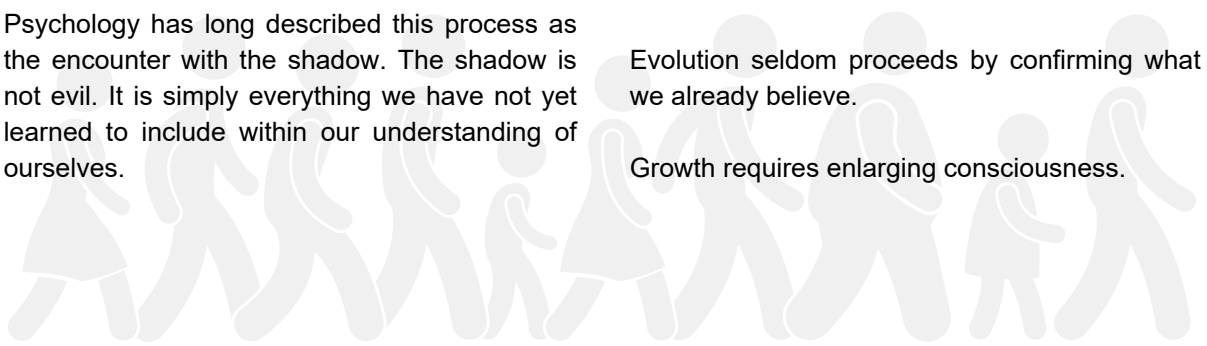
Every nation develops a public identity. It remembers victories more readily than failures. It celebrates moments of courage while quietly passing over episodes of injustice. It elevates heroes while overlooking those whose experiences complicate the national narrative. This tendency is neither uniquely American nor historically unusual. It is a characteristic of collective consciousness itself. Communities require shared stories to create cohesion, but those same stories inevitably leave portions of history standing outside the circle of memory.

The difficulty arises when those forgotten histories refuse to remain forgotten.

What has been excluded from collective awareness eventually returns. It appears in social movements, historical scholarship, political conflict, cultural debate, demands for recognition, and recurring arguments over national identity. Each generation finds itself revisiting questions that earlier generations believed had already been settled. The return of these unresolved histories often feels threatening because they challenge familiar narratives. Yet their reappearance may represent something quite different. It may signify not the disintegration of national identity, but its maturation.

Evolution seldom proceeds by confirming what we already believe.

Growth requires enlarging consciousness.





Individuals become more fully themselves not by defending an idealized image, but by integrating previously rejected aspects of their own experience. Nations mature through much the same process. They do not become weaker by acknowledging historical failures. They become wiser. A society capable of examining itself honestly develops a resilience unavailable to one whose identity depends upon denying its own complexity.

Perhaps this is the deeper invitation concealed within the Fourth of July.

The celebration asks us not merely to remember the nation's birth, but to continue the work that its birth began. The Declaration announced principles whose moral implications even its authors could not fully foresee. Every subsequent generation has inherited the responsibility of discovering what those principles require in circumstances the Founders themselves never imagined. The American experiment has therefore never been static. It has always been evolutionary, not because history naturally bends toward justice, but because each generation is called to enlarge its understanding of what justice demands.

The founders of the American republic understood that they were undertaking an extraordinary experiment. They were not merely replacing one government with another. They were attempting to establish a political order grounded upon principles that had never before been fully realized in human history. Government would derive its legitimacy not from monarchy, inherited privilege, or divine right, but from the consent of the governed. Individual liberty would become the foundation of political authority rather than its consequence. Equality would no longer be understood as a privilege granted by rulers, but as an inherent condition of human existence.

They also understood that no generation could complete such an undertaking.

The Constitution itself provided mechanisms for amendment because its authors recognized that future generations would confront circumstances they themselves could not anticipate. The American experiment was designed to evolve. Its principles were intended to endure, while the institutions created to express those principles would necessarily adapt as history unfolded. The founders did not leave behind a finished democracy. They left behind a framework through which democracy might continue to mature.

Perhaps that is why the Fourth of July remains such an important national observance.

It invites us to celebrate not the perfection of our past, but the audacity of an unfinished vision. The Declaration of Independence announced an ideal whose moral implications have unfolded across nearly two hundred and fifty years. Each generation has been compelled to ask who belongs within the promise of equality, what liberty requires, how justice ought to be pursued, and whether the nation's institutions continue to serve the common good. Those questions have never been permanently answered. They arise anew because every generation inherits both the achievements and the unfinished work of those who came before.

Our own generation is unlikely to be an exception.

We are living through a period of extraordinary uncertainty. Political institutions struggle to command public confidence. Economic inequality has reached levels that many believe threaten democratic participation itself. Technological change is transforming communication faster than society can assimilate its consequences.

Public discourse often rewards certainty rather than understanding, victory rather than wisdom, outrage rather than thoughtful disagreement. The temptation during such times is to believe that history is unraveling before our eyes.

History offers a more measured perspective.

The United States was born amid profound disagreement. It emerged through uncertainty rather than certainty, through argument rather than unanimity, through sacrifice rather than comfort. More than a year separated the outbreak of armed conflict from the declaration of independence because consensus required time to develop. People changed their minds. They revised their assumptions. They gradually discovered that the future demanded a level of cooperation they had not previously imagined possible.

That historical pattern deserves our attention.

The crises of one generation often become the foundation upon which the next generation constructs a broader understanding of itself. The nation that emerged from the Revolution differed from the colonies that entered it. The nation that emerged from the Civil War differed from the one that began it. The nation that emerged from the Civil Rights Movement differed from the one that had tolerated segregation. Each transformation required Americans to confront aspects of themselves they would rather have ignored. Each required the expansion of the national conscience.

There is no reason to imagine that process has ended.

If history teaches anything, it is that democracy is not a destination but a discipline. Freedom is not a possession permanently secured by constitutional language or military victory.

It survives only so long as successive generations possess the courage to renew it. The work of self-government demands continual self-examination, a willingness to distinguish principle from ideology, and the humility to recognize that every generation sees only part of the truth.

This is where the Fourth of July assumes its deepest significance.

It is not merely a celebration of national independence. It is an annual invitation to examine whether we remain faithful to the aspirations that first inspired the American experiment. Patriotism, understood in this sense, is neither unquestioning celebration nor reflexive condemnation. It is the willingness to love one’s country enough to tell the truth about it, confident that truth ultimately strengthens rather than weakens the bonds of a free society.

Evolutionary astrology offers a perspective that extends beyond the individual to the life of communities and nations. Every soul constructs an identity through experience, yet every identity remains incomplete until it has encountered and integrated those aspects of itself that were once denied or misunderstood. The same principle appears to operate within civilizations. Nations also possess a conscious identity and a collective shadow. Their evolution depends not upon defending a flawless self-image, but upon expanding consciousness to include the neglected, the forgotten, and the uncomfortable truths that history continually places before them.

America’s shadow does not nullify its ideals.

Its ideals illuminate its shadow.



The promise that all people are created equal has never been fully realized, but neither has it ever ceased calling the nation toward a larger understanding of itself. Every movement that has enlarged American liberty has appealed not to principles foreign to the Declaration, but to principles already contained within it. The nation's highest aspirations have repeatedly become the standard by which its own shortcomings were exposed and, however imperfectly, corrected.

That may prove to be the enduring genius of the American experiment.

Its founding principles are larger than any single generation's ability to embody them. They continue to summon each successive generation toward a broader, deeper, and more inclusive understanding of freedom, equality, justice, and human dignity. They remind us that democracy is not simply a political arrangement. It is a moral aspiration requiring continual renewal.

As we celebrate another Fourth of July, perhaps we would do well to remember that the Declaration of Independence did not mark the end of a struggle. It marked the beginning of one. The document announced a vision whose fulfillment would require centuries rather than years. It challenged every generation—including our own—to narrow the distance between the nation we are and the nation we aspire to become.

That work now belongs to us.

If we possess the wisdom to learn from our history without becoming imprisoned by it, if we possess the humility to acknowledge our failures without surrendering our ideals, and if we possess the courage to place the common good above the narrow demands of political faction and economic self-interest, then the divisions of our own time may one day be understood not as evidence of national decline, but as the difficult labor through which a more mature democracy struggled to be born.

Perhaps that is the deepest meaning of the Fourth of July.

It is not simply the anniversary of American independence. It is the annual reminder that the American experiment remains unfinished, that its highest promises still await fuller realization, and that the future of those promises depends, as it always has, upon the willingness of ordinary citizens to enlarge the nation's conscience beyond the limits of the generation that came before them.

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Libra Ingress UK 2026

by Sharon Knight

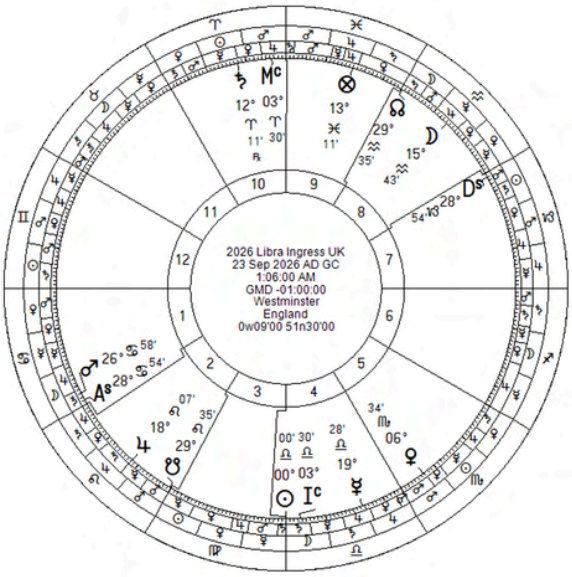
Sharon Knight

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

For the autumnal quarter in the UK the Ascendant sign has fallen back into Cancer. It generally happens the Libra ingress changes the Rising sign from the other quarterly Ascendants. Before comparing this chart back to the Aries ingress we will consider it as a stand-alone chart.

The Libra Ingress Chart

The first thing that catches my eye is both the malefics are malefic and within a few degrees of the 1st and 10th angles. Mars has just risen, but is still conjoined to the rising degree as they both fall within the bounds of Saturn. Mars is void of course; he makes no further applications to another planet until he changes signs. Plus points if it can be with Mars in Cancer, he does have some dignity by being the nocturnal Triplicity ruler of water and this is a nocturnal chart, with the Moon as the sect light. He is above the horizon so is given some strength and maybe this position smoothes down his rashness. But, we should note Mars is feral, he contacts no other planet until he changes signs. He will go his own way Mars rules the MC degree, disposing of both Saturn and Venus.With Mars in the 12th by quadrant, as with the Cancer quarter, it suggests there is much going on behind the scenes of which the public are not aware relating to the Leadership, the Opposition parties and the House of Commons.



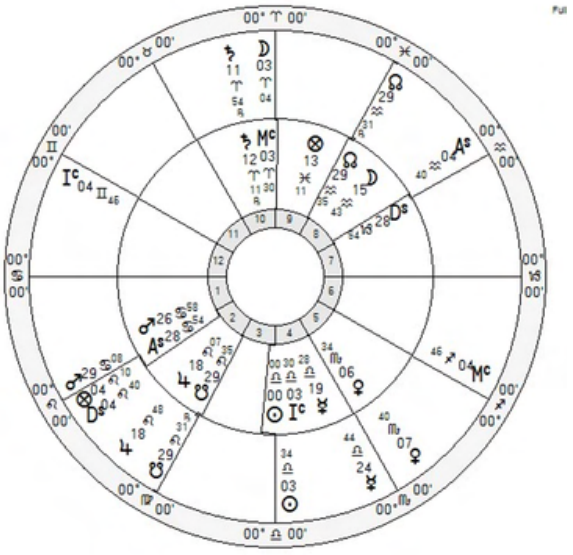
Retrogradation and the Condition of the Planets

During this quarter we have four out of the five traditional planets, all experiencing a retrograde period. This in itself does indicate a somewhat turbulent quarter. It should be remembered that when the superior planets are retrograde, they are closer to the earth and therefore their influence and visibility is “enhanced”. This can have greater effects on the weather, land upheavals (earthquakes and Volcanic eruptions) as well as influencing countries and Leaders whose charts have the signs ruled by these planets emphasised in some way.

The Full Moon on the 26th September falls within a degree of Saturn in the Aries Ingress across the 3rd/9th axis and falls on the MC degree of the Libra Ingress chart above. It brings into focus matters related to foreign affairs, law and the head of Government as well as the opposition to the Government. Could this be when Burnham may call an early election?

Returning to the Libra Ingress chart: Saturn in the 10th is retrograde and in fall, moving away from Mars, Mercury and Jupiter and moving to sextile the Moon in his diurnal sign. Saturn stations direct on the 9th December at 7° Aries, the day of the new Moon at 16 Sagittarius.

The Sun rules the second house of the assets of the people, while Saturn rules the 7th sign of partners and open enemies as well as the house of assets of others, fear, death rate and inheritance tax. The Moon is in the 8th, increasing in light having left the sextile of Saturn her dispositor. Saturn in the 10th indicates our “overlords” who, as already noted are in fall; she immediately moves to oppose Jupiter in the place of the peoples assets. This suggests yet again, the peoples assets will be taken and placed in the hands of others at the direction of the “Leader”.



Jupiter in Leo and Historical Patterns

Staying with the Moon, she next applies by trine to Mercury in the 4th place relating to the land and the opposition to the Government. Although this is a "beneficial" aspect, owing to the houses involved (Mercury rules the third and twelfth houses; communication, journeys, transport, prisons, institutions and those that work against the people in secret), there may not be much improvement in the living standards of the people.

We are of course approaching a Sun Saturn opposition. Both are in the exaltation sign of one another, so both are actually in fall. My first teacher, Mike Edwards, likened this aspect to two drunks trying to help one another home and not succeeding terribly well.

Only Jupiter is in a good condition zodiacally. He has nocturnal triplicity dignity In Leo and is roughly midway between his perihelion and aphelion zone. This gives him some stability in regard to the length of time he spends in the Royal sign. In 1990 when he entered Leo, he remained there for 389 days. Since then each time in Leo (2002, 2014), including the present ingress, he remains in Leo for 391 days as his retrograde periods are contained within the boundaries of Leo.

I will just digress here and focus on the weather over those times when Jupiter entered Leo. As we know, Europe has just experienced a fierce heat wave over the past month or so. I thought it would be interesting to look back over the past 36 years when Jupiter entered Leo. Of course, there are other factors we need to take into consideration when predicting weather, but I was surprised at the similar weather patterns.

In August 1990 the UK experienced record breaking temperatures, followed by the wettest October. In 2002 according to various reports, it was the warmest since 1997 and was dry, although there was some flooding early on.

The last third of the month was very dry as was September. October was both wet and cold and was followed by a very wet November. In 2014 Jupiter entered Leo in July and it was very hot, but August was just average. In September it was the driest since 1959. This was followed by a fairly wet November with December being fairly mild.

We will cover the weather further on.

Jupiter is located in the second of the assets of the people. Generally he brings largesse and relief, but with the opposition looming from the Moon in the 8th, it may mean yet more of the people's assets are taken for others. Jupiter also rules the 9th place relating to law, religion and overseas matters. He is in contact with all planets except Mars. This indicates all matters throughout this quarter will come down to the finances of the people. There may be more strikes in the Autumn quarter as Jupiter also rules the 6th relating to the Armed Forces, the NHS and the general blue collar worker. He crosses the Ascendant of the Aries Ingress chart at the end of October, early November. This may herald an announcement relating to the Royal family or to the "King of the North". As I write this (July) there is much speculation regarding an early election. Might Burnham call an election around this time?

Jupiter turns retrograde on the 13th December at 27^0 Leo. Also on this day, Venus has returned to the degree she held at the Libra Ingress ($6^)$ Scorpio) and the Moon will traverse the degree she holds in the Libra Ingress at the same time (15^0 Aquarius). Mars and Venus are also sextile this day suggesting the following week could be "interesting".

I have rather jumped the months as Venus turns retrograde on the 3rd October at 8^0 Scorpio, trining the Mercury in the Aries Ingress. In the Aries Ingress Mercury rules the 2nd of the assets of the people and the 11th relating to the Treasury and Government allies.

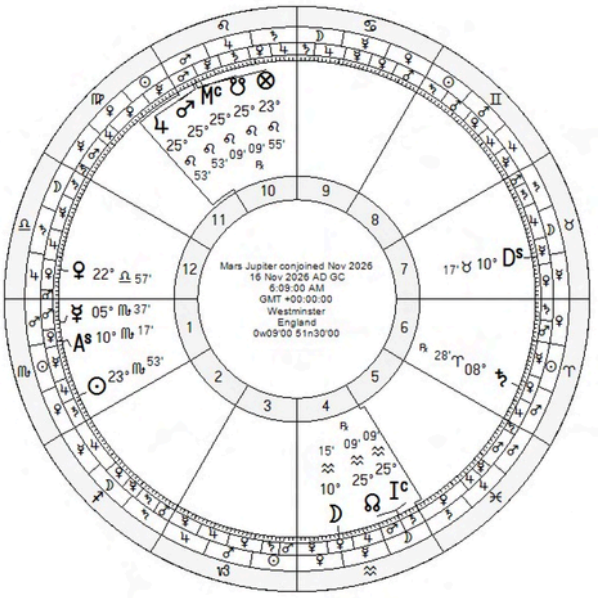
It just seems there is more drain on the resources of the people. Even though Burnham has removed VAT on electricity bills from October, owing to the increase in the price cap, the people are still paying higher costs and any benefit is wiped out.

If we go back eight years to when Venus last turned retrograde in Scorpio, it was the time of Brexit and the Autumn Budget (2018). That budget was referred to as the Jam tomorrow and the cabinet of Theresa May presented the draft Brexit Withdrawal Agreement. Neither of these events delivered on the promises. Will we see similar issues around the Autumn Budget of 2026? The date has not yet been announced, but is likely to be late October or early November (28th or 4th). If it does fall on the 28th, this is just after the Full Moon at 2 Taurus on the 26th October that falls Burnham's Saturn and opposes his natal Jupiter.

Certainly this period of late October, early November is likely to be pivotal for the people as both Mars and Jupiter occupy Leo, the rising sign of the Aries Ingress and the 2nd of the Libra Ingress. Mercury, Venus and Saturn are all retrograde although both Mercury and Venus station direct mid November followed by Saturn on the 9th December as mentioned earlier.

Mars-Jupiter Conjunction and Echoes from History

Mars and Jupiter conjoin on the 16th November at 25^0 Leo, falling on the Rising Degree of the Princess of Wales (chart not shown).

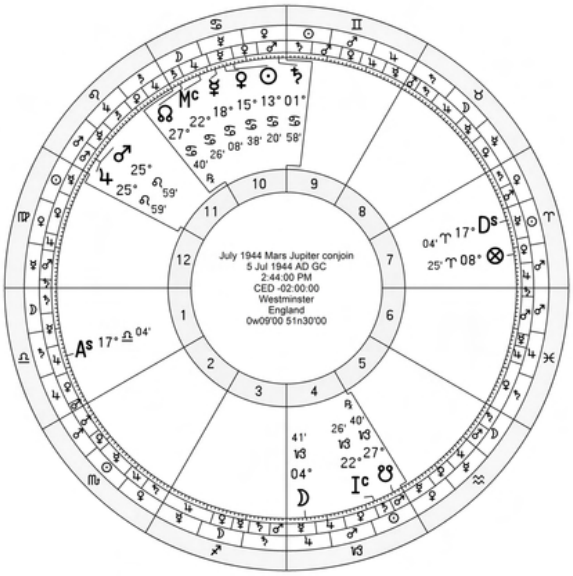


Since 1900, Mars and Jupiter have conjoined in Leo in 1908, 1919, 1944, 1955 and 1991. Owing to Mars long cycle of 79 years and then his biannual movement, he and Jupiter were very close to 25^0 only in 1908 and 1944.

In August 1908 at the time of their conjunction at 23^044 Leo, London saw the Olympic games, King Edward VII met with the German Emperor Wilhelm and Royal Assent was given for the Old Age Pensions Act to help people aged over 70. . On the 14th August, an airship exploded in White City and on the 18th July the Maypole Colliery disaster in Lancashire killed 76 miners.

When we come forward to the 1944 conjunction on the 5th July at 25^0 Leo, the UK was at war and early July saw the Doodlebug Blitz leading to massive civilian casualties in London and the Southeast, leading to the cancellation of the Olympics due to be held in London. On 6th July, King George VI and Princess Elizabeth visited the US 306th Bomb Group at RAF Thurleigh to christen a B-17 bomber named “Rose of York”. Certainly, this was a period of “intense fire” over London.

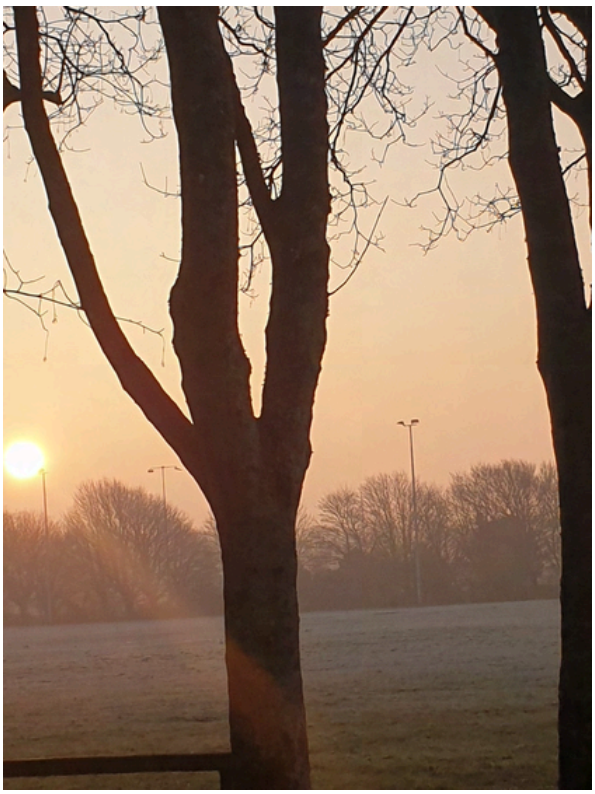
In comparison with the chart for 2026 conjunction where five of the traditional seven are in fixed signs and the other two in cardinal, the 1944 conjunction had five in cardinal and only two in fixed.



Weather Considerations

As this has turned into rather a long article, I will just finish with a general consideration of the weather. Of course, to make weather “predictions” I would need to look at all the new, full and quarter moons, as well as taking into account, declination and latitude, so here I only consider the IC, its’ ruler, the Ascendant, its ruler and any planets in these angles.

With a sanguine sign on the IC, it suggests mild air, inclining to wet and windy. Venus in a water sign, suggests some wet, the Ascendant being Cancer, indicates wet and squally, especially with Mars placed there. The Moon is also in a sanguine sign, again suggesting warm, wet and windy.In conclusion, it looks as though the Autumn quarter for the UK will be typically wet, windy and mild. After all it is Autumn!



Astrologer Sharon Knight

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Martyn Shrewsbury

Martyn is a Jungian Psychotherapist with over thirty years of practice. He holds a Certificate in Psychological Astrology with the CPA and a Diploma in Psyxchological Astrology with the MercuaryIntefnet School of Psychological Astrology. He trained in Hellenistic Astrology with Chris Brennan at the Astrology School and went on additionally from there to pass courses in Horary, Electional and Rectification Astrology.

He holds two degrees, one in Classics and the other in Social Anthropology. He is a teacher of Philosophy , a Grandfather and represents his local community in South Wales as a Green Party local Councillor. He is a Council member of the APAI.

His websites are at www.wilfredhazelwood.com and www.asclepiustherapy.co.uk

The Astrology of the Renaissance

by Martyn Shrewsbury



In the spring of 1475, in a stone town in the Tuscan hills called Caprese, a minor Florentine official named Lodovico Buonarroti did something that would strike most modern parents as eccentric and struck almost none of his contemporaries that way at all. Shortly after his second son was born, before the family packed up and returned to Florence, he had the child's horoscope cast. The astrologer studied the sky over Caprese and delivered a verdict that must have delighted the anxious father: a rare and fortunate arrangement of the planets had presided over the birth, and the boy was destined to perform wonders with his mind and with his hands.

The boy was Michelangelo. The prophecy, as it turned out, aged rather well.

We like to imagine the Renaissance as the dawn of cool, rational thinking, the moment Europe began shrugging off superstition. It is a tidy story, and it is largely wrong. The people who built that world read the sky as fluently as they read Latin, and they felt no contradiction in doing both. So to understand how the age thought about its own geniuses, it helps to look up at the same sky they did, and then to look at the birth charts of the three artists who came to define it.

When the Heavens Were Serious Business

Astrology in fifteenth-century Italy was no parlour amusement. It was taught in the universities alongside medicine and astronomy, consulted by popes and princes before battles, weddings and the laying of foundation stones, and stitched into the intellectual life of the most sophisticated courts on the continent. A physician who ignored the position of the Moon before treating a patient was considered negligent, not enlightened.

The figure who did most to shape how the age read the stars was the Florentine philosopher Marsilio Ficino. Bankrolled by the Medici, Ficino translated Plato and the Hermetic writings into Latin, and in 1489 published Three Books on Life, a strange and brilliant guide to living well under the influence of the planets. His great preoccupation was Saturn, the cold, heavy planet he blamed for his own melancholy and for the affliction he saw in scholars and creators. Out of that preoccupation grew an idea that has never quite left us: the image of the brooding, tormented, Saturnine artist, touched by a difficult gift.

This matters more than it might seem, because the young Michelangelo did not encounter these ideas at second hand. Living in Lorenzo de' Medici's household as a teenager, he sat at the same table as Ficino, the philosopher Pico della Mirandola and the poet Poliziano. The leading astrological mind of the age and the age's greatest sculptor were, quite literally, dinner companions. The blend of star-lore and inner life that emerged in that Florentine intellectual circle represents an important ancestor of later psychological approaches to astrology, which continue to explore the relationship between planetary symbolism and human experience.



Michelangelo: Two Fish and a Fortunate Sky

What the Record Actually Says

Michelangelo is one of the best documented artists of the sixteenth century, and his birth is a small part of that. His father's own memorandum survives, which is why we can be unusually confident about the details:

- Born on Monday 6 March 1475, in Caprese, near Arezzo
- Recorded in the hand of his father, Lodovico Buonarroti, then serving as the town's podestà
- Born in the small hours, "before four or five o'clock" in the morning
- Baptised two days later at the church of San Giovanni

Cast for the modern calendar, that morning places the Sun at the very end of Pisces, and, more strikingly, the Moon in Pisces too. A double helping of the most watery, inward and impressionable sign in the zodiac is not the reading you would predict for a man who spent his life hacking figures out of tons of marble.

Yet it fits the Michelangelo the biographers describe with uncomfortable precision: solitary, devout, frugal to the point of misery, prone to black moods, and so consumed by his work that he slept beside his unfinished sculptures. He was, in other words, the living embodiment of Ficino's melancholy artist, born a few streets and a few years away from the man who defined the type.

One honest caveat. The old note about the birth time is genuinely hard to translate, and scholars still argue over whether it means four or five hours before sunrise or simply before four or five o'clock. That uncertainty wobbles the rising sign, usually given as Sagittarius, but it leaves the Sun and Moon in Pisces untouched. On the fish, at least, the chart is firm.

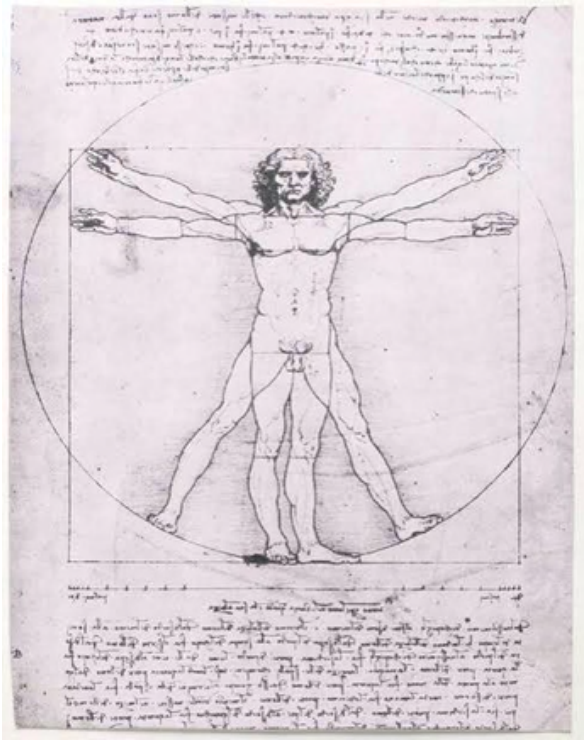
Leonardo: The Bull Mistaken for the Ram

Leonardo's birth is recorded with even more charm. His grandfather, Antonio da Vinci, jotted it down on the last page of a notarial register: a grandson born to him on Saturday 15 April 1452, "at the third hour of the night". By Florentine reckoning, with the day beginning at sunset, that lands the birth at roughly half past nine in the evening.

Here is where a great many astrology profiles go quietly wrong. Search for Leonardo's sign and you will be told, again and again, that he was an Aries. He was not. Because he was born under the old Julian calendar, converting his birthday to our modern reckoning shifts it forward by nine days, into the second half of April, and drops the Sun firmly into Taurus. It is a small correction with a satisfying payoff, because Taurus is ruled by Venus, the planet of art and beauty, and the earthy, patient, sensuous bull is a far better likeness of Leonardo than the impatient ram ever was.

This was the man who ground his own pigments, studied the fall of light for years, dissected bodies to understand how a smile worked, and left half his commissions unfinished because he could not stop refining them. Add a Pisces Moon, the dreamer's placement, and you have earth and water together: the practical maker and the endless visionary in one restless chart.





Raphael: A Fire That Burned on Good Friday



The youngest of the three was born in 1483 in Urbino, the son of Giovanni Santi, court painter to the local duke. Where Michelangelo brooded and Leonardo wandered, Raphael charmed. Contemporaries adored him for his manners, his looks and his almost frictionless brilliance, and he rose fast enough to be running major commissions in his teens after his father died.

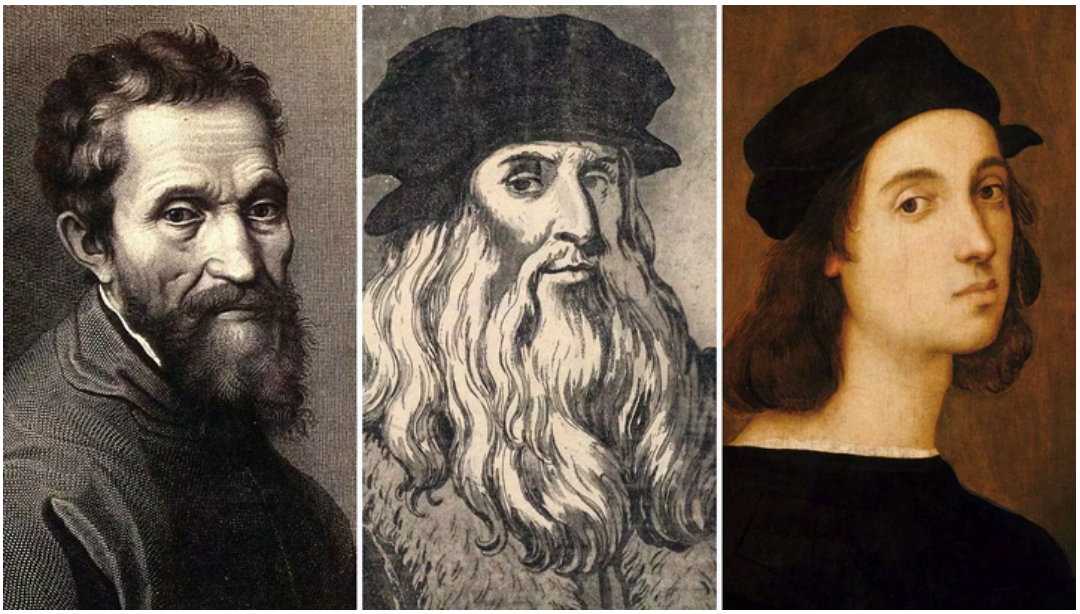
His chart carries one of the eeriest coincidences in the history of art. According to Vasari, Raphael was both born and died on Good Friday, breathing his last on 6 April 1520 on what was very possibly his thirty-seventh birthday, with his unfinished Transfiguration nearby; the great canvas was later set at the head of his bier. It is worth being precise about this, since the neat version overstates the case. His exact birth date is disputed, given as either 6 April or 28 March 1483, and because Good Friday is a movable feast, the "same day" is the holy day rather than a date on the calendar. What is not in doubt is that the Sun sat in Aries, the sign of fire, beginnings and headlong momentum. A commonly cited Leo rising would only sharpen that solar, radiant quality, though with no recorded birth time the ascendant is educated guesswork rather than fact. Either way, an Arian life that blazed brightly and ended far too soon is hard to argue with.



Three Charts, Three Temperaments

Set the three side by side and something quietly elegant appears. Leonardo is earth, the tireless maker rooted in the physical world. Michelangelo is water, all depth and difficulty and spiritual weather. Raphael is fire, the golden flame that gave off enormous heat and burned out early. The traditional trinity of the High Renaissance turns out to divide neatly across three of the four elements, as if the age had been cast for balance.

Whether the planets caused any of this is, of course, a question no one can settle, and belief is where each reader will land in their own way. What is harder to deny is that these charts read like character studies, which is precisely what a psychological astrologer is trained to see in them: not a fixed fate, but a portrait of temperament, tension and gift. That is the tradition within which many contemporary psychological astrologers continue to work, five centuries after a proud father in a Tuscan hill town paid to have his newborn's stars read. The Renaissance did not believe genius simply fell out of an empty sky. It believed the sky had something to say about it, and for these three at least, the reading fits unsettlingly well.





Robert Wilkinson

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

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

Robert maintains an active counseling practice, is available to do talks and classes, serves as President of Astrology Arizona, and admins several major astrology Facebook groups.

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Astrology of the Future at the 2026 Autumn Equinox

What's Coming in October, November, and December

by Robert Wilkinson

The Northern Hemisphere Autumn Equinox and Southern Hemisphere Spring Equinox occurs at 5:05 pm PDT September 22, 3:05 am BST on September 23. 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.

Take a new look at what is done, what is emerging, and the corners to be turned, whether personally, professionally, or both. In the Northern hemisphere, what we planted in the Spring has grown all Summer. We now can take an expansive view about the harvest coming in the next season.

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 Equinox

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

At the Autumn Equinox, the Sun enters Libra, which in the Northern Hemisphere brings a time of seeing archetypes, embracing ideals, and harvesting the fruits of our Spring and Summer labors. This change of season moves us into transfigurations, deeper relationships, and the promise of what the next year holds for us. We'll definitely know what's moving and what's bogged down by January!

The weeks ahead help us find focus in the new Aries collective energy field taking shape through Saturn and Neptune, now joined by Chiron which is back in Aries. We're reviewing our "new identity" which has become clearer since Summer 2025, so regard delays as necessary to stabilize our heart's expression. Everything which comes to surface in the next 13 weeks gives important information about our future roles to play on a larger stage.

While all seasons bring turning points, there will be dramatic forks in the road for many due to the Mars biseptile Saturn and septile Uranus, with Saturn septile Uranus. This creates three points of a "Seven Pointed Star of Destiny," affecting those with planets or points at 11-15 Aries, 3-7 Gemini, 25-29 Cancer, 16-20 Virgo, 7-11 Scorpio, 29 Sagittarius-3 Capricorn, and 20-24 Aquarius. If you have something in any of these zones, your destiny appears before you in coming weeks!

This will be a favorable season for planets we have in the first and second decans of the Fire and Air signs. Productivity, stabilization, and understanding all mark the coming season along with a freedom to step outside of our old social limitations in opportunities to make our lives happier. So it should be "light and bright" as well as deep, thanks to Venus in Scorpio and Mars in Cancer. As there are no planets in Earth signs, practicality must be found within ourselves.

Jupiter gives opportunities to find activities which activate a technique for us to release our creativity and heart power through managing the tension between mind and Spirit. Much of the promise of the Equinox chart will be activated when Mars transits 19 Leo between October 30 and November 1, followed by Mars conjunct Jupiter in early November, launching a 3 year cycle of "Spiritual linkage through emotional stress" and "the blessings which follow the end of obsolete things."

The Moon Phase and Jones Pattern

At the Equinox, the Moon is at 16 Aquarius entering a Gibbous Moon phase. The Gibbous phase is creative and expressive, questing and searching for a revelation. It seeks relationship and growth in understanding how to contribute to the world. Friction leads to creative expression.

With Sun in Libra and Moon in Aquarius, the Libra ideal has to be focused into a vision of how to contribute to society in grounded ways. The Moon is on a degree of "management," which involves organizing operations within a larger social context.

All the planets are in sequence from Pluto in Aquarius through Neptune/Saturn in Aries to Uranus in Gemini, Mars in Cancer, Jupiter in Leo, the Sun and Mercury in Libra, and Venus in Scorpio. Because these are widely spread out at irregular angles with a Grand Air Trine, this chart is a classic Splay Jones pattern.

Dr. Jones says the Splay "suggests highly individual or purposeful emphases" which "makes its own anchorage in existence." It is resistant to "pigeonholing" and being typecast by others. He says this pattern "reveals a very intensive personality who cannot be limited to any single steady point of application."

This implies that affairs will be diversely spread out, some will not mesh well with others, and there will be a "hub and spoke" quality to what happens these next 13 weeks. This implies a wide diversity of activities which promote individuality.



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. I gave you the first configuration earlier involving Mars, Saturn, and Uranus, showing our Aries, Gemini, Cancer, Scorpio, Capricorn, and Aquarius sectors are at major turning points.

Since this activates the numerous Cancer septiles to Uranus and biseptiles to Saturn in play these past months, as Mars is the trigger planet, to quote the baseball sage Yogi Berra, "when you get to a fork in the road, take it!" Rise to the occasion and you may find yourself moving into your higher destiny fairly quickly.

We also have a powerful Moon trine Mercury and opposed Jupiter, with Mercury sextile Jupiter throwing a very productive void into 16-20 Aries. This allows for expansive humanitarianism, turning to more permanent knowledge, and learning to focus our potency in material and personal ways. The coming season will expand the seminal Aquarius energy growing in power since the Grand Mutation at 1 Aquarius in 2020, and bring the need to manage energy in an active way.

With Moon opposed Jupiter and tredecile Uranus with Jupiter quintile Uranus, high specialization and interactive gifts and blessings are promised to those with planets in affected zones! The quintile represents "quintessential" events, while the tredecile represents "serendipity," bringing circumstances perfect for our gifts. Hot zones include 1-2 Scorpio/Taurus, 3-8 Sagittarius/Gemini, 9-14 Capricorn/Cancer, 15-20 Aquarius/Leo, 21-26 Pisces/Virgo, and 27-30 Aries/Libra.

We also see the Sun opposed Neptune intersecting the Moon opposed Jupiter creating a "Rhombus Diamond" composed of 2 oppositions, 2 semisquares (Sun/Jupiter and Moon/Neptune), and 2 sesquisquares (Moon/Sun and Jupiter/Neptune). This has a "cutting, grinding, and polishing" friction which requires "right action" without falling into crises. Learn to be a good metaphoric "diamond cutter" and you'll do just fine, despite the annoyance.

Keep the momentum in your own hands while demonstrating a facet of the archetypal YOU to the world. Act in clear ways while shining your heart power in a "joy of new beginnings," released from the inertia of the past. This creates friction to planets around 1-4 degrees of the Cardinal signs and 16-19 of the Fixed signs.

Besides those mentioned above, other important forming aspects in the Equinox chart include Moon quadranovile Mars; Mercury sesquisquare Uranus and biseptile Pluto; Venus decile the Sun, triseptile Saturn and quincunx Uranus; Sun opposed Saturn, trine Uranus, and trine Pluto; and Mars trine Neptune and opposed Pluto (both out of sign).





Spiritual Factors

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

Last Summer was our dress rehearsal for what's now in full forward motion. The double-sextile trine of Uranus in Gemini, Neptune in Aries, and Pluto in Aquarius promised new leaders and new discoveries globally which accelerated at the Saturn/Neptune conjunction in February at 1 Aries.

That ended the 1991 Capricorn cycle and began a new 35 year cycle focused on emergent individuality and the need for immediate action. This marked an important shift in the spiritual field to the themes of 1 Aries, which will restructure collective consciousness until their next conjunction at 21 Gemini in June 2061.

With Saturn and Neptune in Aries now joined by Jupiter in Leo, we're experiencing 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.

This Equinox shows a season of transfiguration and realignment as new ideas open within the new pioneering collective atmosphere shown by the double-sextile trine of Uranus, Neptune, and Pluto. New discoveries, new ways of imagining a higher destiny, and increased pressure to purify are now part of our spiritual field.

This is a season of changing spiritual tides. We begin with spiritual reviews as Saturn, Uranus, Neptune, and Pluto are all retrograde. Over the next 13 weeks, Pluto will go direct at 4 Aquarius in mid-October, Saturn will go direct at 8 Aries on December 10/11, Neptune will go direct at 2 Aries on December 12 about 3 hours before Jupiter goes retrograde at 28 Leo. So the Plutonic seeds of healing power are now sprouting quickly, our ability to find objectivity through seeing the humor in things is spreading globally, and we're moving into expanded heart power which will release powerful spiritual energies in each of us in 2027.

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

On the Equinox, the ruler of the Sun in Libra is Venus at 7 Scorpio on a degree of going deeper within to cultivate spiritual strength. As Venus will go retrograde at 9 Scorpio on October 3, the next 12 weeks finds Venus in Her shadow zone, so expect a lot of Venusian reviews this season! Examine why you do or don't like something or someone, do inner "repair work" on your feelings and relationships, and get rid of stagnant feelings and values.

In this chart, the Moon is ruled by Saturn in Aries; Mercury is ruled by Venus, Venus is ruled by Mars in Cancer, ruled by the Moon; Jupiter is ruled by the Sun, Saturn and Neptune are ruled by Mars, Uranus is ruled by Mercury, and Pluto is ruled by Saturn. That makes the Moon, Mars, and Saturn the "chain of dispositors" ruling all the other planets in this chart.

Into the Future

Venus is slowing, so we'll be having Venusian lessons where the last decan of Libra and first decan of Scorpio falls in our charts. This will help us repair our Venusian magnetism and leave us refreshed, secure in our Higher Self by the time Venus goes direct at 23 Libra in mid-November.

Mercury is also slowing over the next few weeks, preparing to go retrograde in late October so we can take a look back at what we've left behind in 2026 as a result of a "conflict between old and new perspectives." As it will go direct at 6 Scorpio, we will all be "tearing ourselves away from the known and familiar, gambling on a dream" after mid-November. So it'll be in its shadow zone from early October to early December.

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 late Cancer through early Virgo, preparing to go retrograde in January. So the 40 degree span Mars transits will be the focus this season. As Mars brings the need to act or "attack the problems of life," expect a lot of preparatory activity in the houses where that span is in your chart.

The season begins with Mars bringing pressure of "right action" on planets we have in the last 3 degrees of Capricorn, Aries, Cancer, and Libra. Mars occupies the first 10 degrees of Leo between September 27 and October 15, bringing pressure on planets in the first 10 degrees of Aquarius, Taurus, Leo, and Scorpio.

From October 15 to November 3, it will bring pressure on planets in the second decan of those Fixed signs, and from November 3 to November 25/26, it brings pressure on planets in the third decan of those signs.

It enters Virgo on November 25/26, and puts pressure on the first 10 degrees of Gemini, Virgo, Sagittarius, and Pisces through January 1. Once it retrogrades at 11 Virgo, it will again visit the span between 10 Virgo and 21 Leo through late March, so pay attention to what shows up in November and December, since you'll revisit that span over the first 5 months of 2027.

Final Thoughts

This is the season to begin our Autumn harvest, a time to embrace a more elegant, deeper, and broader way of living life. This is a season to transform by growth and elimination, so take a new look at what you need to let go of in your outer world of things and inner world of value. Repair what can be repaired and let go of what can't be salvaged or resurrected.

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. 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 spiritual strength, seeing losses as spurs to action. 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, with Mercury and Venus approaching their retrogrades, much will be subject to review and reconsideration in coming weeks which will free us for new actions in 2027.

This will be a season of moving from review to action in our spiritual purpose, reorienting our likes and views to eliminate stagnant feelings and ideas. Jupiter will take us to a spiritual threshold by the December Solstice which will leave us with new heart strength and a renewal of our Leo sector by April. Keep allowing your creative imagination to come forth, play a little, love a lot, and be as practical as possible.

The coming 13 weeks helps us be our Higher Self through embracing our natural field of spiritually effective expression and being creative with others in our personal corner of the galactic field. Be happy playing with your spiritual siblings as you enjoy cutting loose from some old social inhibitions. This will help all of us eliminate old "social rigidities" by joining with others to find joyous ways to make our lives "freer and happier."

The next 90 days can bring us new ideals, new roles to play, and an explosion of energy where we have the last half of Leo in our charts. Feel all you need to feel and then leap into the adventure. Let go of old inner doubts and negativity, and rise to occasions which you've known are coming since June.

This season will show us a new identity we need to embrace because of the power coming to us as a result of past work. We are in a time to see the greater archetypal forces at work, to feel deeply and cultivate our spiritual power. Eliminate all which blocks your ability to 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 Winter Solstice at 12:50 pm PST, 8:50 pm UT on December 21. Adjustments, sacrifices, and confusions mark that season due to Sun square Neptune and quincunx Uranus, but Mercury trine Jupiter is extraordinarily inspired and the Moon will NOT be void of course as it makes a fateful septile to Saturn.

For now, open to seeing your individual Light in the galactic field of Light/Life that is our entire evolutionary system. Find ways to manage your energies to bring forth a greater enthusiasm and ways to express what your heart passionately believes.

Allow a deep, balanced Loving Wise Understanding to express itself through you, and relax into the rhythmic spiritual awakening stabilized by the Grand Air Trine. Embrace the universal dance of Spirit and matter, and if old memories come up during Venus in Scorpio, cultivate your spiritual strength by eliminating all which breeds doubt, suspicion, and negativity.

Act on your vision, see a more permanent understanding, and go deep. Mobilize, express the ideal, and rise to whatever occasions call you. You have nothing to fear by eliminating all which blocks your feeling-connection with self, others, and Source, and can find new trust during our Leo adventure into a new way of living in our world.

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



Heliocentric Astrology

by Patricia Godden
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Patricia Godden has a BSc in Physiology and Biochemistry and a PhD in endocrinology, the study of hormones. She worked in scientific research in academia before moving into the pharmaceutical industry where she was involved with the registration of new drugs. She retrained as a reflexologist and had a busy practice on the Isle of Wight. Patricia has always had an interest in spirituality. In 2003 she started to study astrology with the White Eagle School of Astrology and obtained her diploma in 2007.

She now works as a consultant astrologer, teaches and gives talks. She has published three books: Housing Your Planets: Everyday Interpretations and Spiritual Perspectives; Astrology, Crystals and Spirituality and Seeking the Soul Through Meditations on Draconic Astrology.

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We depend on the physical Sun for warmth and light. We depend on the spiritual Sun for our very being, for the essence of what we are: spirit living in a physical body. The Sun is fundamental to our lives. As we live on Earth, it is logical to place the Sun along with all the planets around a geocentric horoscope. However, if we want to look in greater depth at the spiritual level of our being it might be worth considering a heliocentric horoscope with the Sun in the centre surrounded by the planets including Earth.

Aristarchus of Samos proposed that the Sun was the centre of the solar system around 280BC (see Table 1). This theory was subsequently supported by other astronomers and led to the concept of heliocentric astrology. Interpretation of a heliocentric horoscope was described by Holmes Whittier Merton in 1899 and Dane Rudhyar in 1937. In the 1970s and 1980s, development of astrological software made it easier to erect a heliocentric chart. Even now there is relatively little information available on heliocentric astrology. As the Sun represents the spirit, reading a heliocentric horoscope may require a deeper level of awareness of the role of spirit in a human body. Although this system is not used very often at present, it may increase in significance with the evolution of human consciousness and greater awareness and understanding of spirit.

Table 1

Brief History of Heliocentric Astrology	
ca 280 BC	Aristarchus of Samos said planets orbit the Sun
1543	Nicolaus Copernicus published a heliocentric model of the solar system
1899	Holmes Whittier Merton published *Heliocentric Astrology: Or, Essentials of Astronomy and Solar Mentality*
1937	Dane Rudhyar wrote *Geocentric, Heliocentric and Anthropocentric Astrology*
1970s – 1980s	Increased use of heliocentric astrology with development of astrology software
1990	Philip Sedgwick wrote *The Sun at the Centre. A primer of heliocentric astrology*

At this stage, it is helpful to understand the differences between geocentric and heliocentric astrology. Geocentric astrology uses Earth-based parameters that depend on the daily rotation of the Earth. This gives rise to the ascendant, descendant, midheaven, imum coeli and house cusps, which are all fundamental to a geocentric horoscope. None of these are present in a heliocentric horoscope. The Earth is so far away from the Sun that its rotation and the exact place of birth have very little impact on the heliocentric horoscope.

The Moon is the closest heavenly body to the Earth and the position of the Moon by sign and house, and its aspects to the Sun and planets are major features in geocentric astrology. The Earth's Moon is so close to the Earth relative to the distance from the Sun that the Moon is not considered as a separate heavenly body. It does not appear in a heliocentric horoscope.

As Mercury and Venus are closer to the Sun than the Earth, they can never be more than 76° apart in geocentric astrology. This limits the aspects Mercury and Venus can make to each other and to the Sun. In contrast, in heliocentric astrology Mercury and Venus can make any aspect to each other, including an opposition, because like all the other planets they orbit the Sun.

In geocentric astrology, all of the planets periodically appear to go backwards in the sky in the process called retrogradation. (The Moon is never retrograde as it orbits the Earth.) As all of the planets always move in the same direction around the Sun, the phenomenon of retrogradation does not exist in heliocentric astrology.

From a geocentric viewpoint, the Sun is seen against each of the signs of the zodiac as the Earth orbits the Sun over the course of a year. As the Sun is at the centre of a heliocentric horoscope it cannot be located in any sign of the zodiac.

Different types of zodiacs are used in geocentric astrology. The tropical zodiac fixes, the vernal equinox at 0° Aries and does not account for the precession of the equinoxes. The many types of moving or sidereal zodiacs do take precession of the equinoxes into account but use different baseline reference stars. While each astrologer uses the system that works for them, they are all based on signs being 30°, a human definition. Further research is necessary to decide if any of these systems are applicable to heliocentric astrology. It might be that a planet viewed against the backdrop of individual star(s) is more appropriate.

From this, it can be seen that geocentric astrology incorporates many Earth-based factors but it has been used for more than two millennia. In heliocentric astrology, the Earth is a planet that orbits the Sun just like all the other planets. The Earth is therefore studied in the same way as the other planets. The position of the Earth in a heliocentric horoscope is opposite the position of the Sun in a geocentric horoscope.

It is logical to question the relevance of heliocentric astrology when we live on the Earth and not the Sun. What can a heliocentric horoscope tell us that we cannot learn from a geocentric horoscope? These are profound questions that certainly merit deeper examination. One spiritual teacher, White Eagle said 'You fail to recognise the glory and the beauty of these two presentations—of the Sun above which is the life-giver and of the spiritual Sun which is behind, of which the physical sun is but a manifestation or demonstration.' (www.whiteagleteachings.org, T214.). Elsewhere he said 'We spoke of the rays of light and power which fall upon the earth and earth's humanity, of which the people of earth, the masses, are still hardly aware. Yet it is this spiritual sun on which they depend for not only their physical life but their spiritual and their eternal life.' (www.whiteagleteachings.org, T176)

It is natural, initially, to use the same interpretations for a heliocentric horoscope that are used with a geocentric chart. Preliminary research suggests that interpretations of the planets by sign and aspect may be different in the heliocentric horoscope than the geocentric one. Looking at life from the Sun may yield a more spiritual perspective. . A greater awareness of the interaction of spirit and soul, the mystical marriage, may be revealed through studying heliocentric astrology. This may lead to a deeper understanding of the soul's purpose and journey.

Study of the heliocentric horoscope may provide insights that complement insights gained from the geocentric horoscope. In order to gain further insight into heliocentric astrology, the author meditated on the planets. Here is a brief description of how each planet may be interpreted at this level. The planets are all lit by the spiritual Sun. It radiates through them, giving them their nature and qualities. They communicate through the oneness of the spiritual Sun that is in all of them. It is as if they are all working together for oneness, for the good of the whole.

Mercury

Mercury represents profound knowledge, much greater than human, earthly knowledge. Mercury represents knowing beyond human comprehension, an open channel to other planets including Neptune. Mercury links with the higher mind, the intuition, which is still developing in humans. Mercury can be thought of as a great being of wisdom throughout all life.

In geocentric astrology, Mercury goes retrograde so humans can go over things again and again perhaps because they strive for continuous refinement of ideas and thoughts. In heliocentric astrology, Mercury is the pure manifestation, the flow of vibrations from Source, into other parts of oneness.

Venus

From a heliocentric perspective Venus is strength, love, the strength and power of love. The Being of Venus is strong and powerful but, at the same time, light, joyous, light-hearted. The power of this love is so strong and can do so much when it is understood and used with intention in a way that is aligned to love.

The love of Venus can hardly be understood by humanity. The love is all-permeating, all strength, so powerful and all wise. It knows how to apply that love in concurrence with the spiritual Sun, knowing that love radiates and permeates all life.

Earth

Earth is the learning place, the school of life at the physical level. It is where the soul learns from physical life as well as about emotions and intuition. This leads to learning how to integrate all these experiences into awareness of the creative life force in and through all life.

Living on Earth offers souls opportunities to learn soul lessons, regularly and repeatedly. On Earth, humanity is learning about actions and reactions at many levels. It is learning that EVERY thought, word and deed creates a reaction, a follow up that is a consequence of that thought, word or deed.

The Earth is manifesting the spiritual Sun on the physical plane of humanity. This is where humanity learns to manifest the qualities of the spiritual Sun and go on to become spiritualised so it can be in full consciousness of spirit while in a physical body.

Mars

Heliocentric Mars is totally unselfish, resonating with and exemplifying qualities of the spiritual Sun. This includes strength beyond comprehension, not physical strength but inner strength, soul strength, the will to do the will of the Source of life.

Looking at Mars from the Sun is like looking at the two parts of the breath: the Sun is like the in breath, Mars is like the out breath. They breathe together, integrally linked. Looking from the Sun to Mars, it is against one part of the sky. Looking from Mars to the Sun, the Sun is against the opposite part of the sky. This leads to balance and integration.

Jupiter

Jupiter highlights the truth of the spiritual Sun, emphasising the light and truth of Source. The light and truth are radiated and can be expressed completely and unreservedly.

The life-love-light of the Sun can be fully integrated. Jupiter resonates with ever-expanding light consciousness, ever-expanding awareness of spirit. This is linked with evolution.

Heliocentric Jupiter goes beyond what can be understood by humanity. There is expansion of truths, ideals and concepts that can only be dreamt of and an openness to all that is. Heliocentric Jupiter includes spiritual law that is the basis of both religious and secular law.

Saturn

Saturn is the time keeper of the universe, its periodicity. Everything happens at the right time and in accordance with a higher order that governs all life. The purpose of Saturn is to ensure that all lessons are perfectly learned so the qualities of the spiritual Sun and the vitality and creativity of the Sun are always and in all ways manifesting.

Heliocentric Saturn represents the perfecting of the qualities of the spiritual Sun, ensuring that all that is, is in line with the spiritual Sun, that all the qualities of the spiritual Sun have been completely incorporated and integrated into a soul so they can be expressed at any time in their perfection.

Uranus

Heliocentric Uranus represents clarity, purity and truth as they are rather than how the lower mind might like them to be. Uranus is openness to action to maintain clarity, purity and truth. Purity is single-mindedness towards truth, the truth of the eternal mystery at the core of life.

Heliocentric Uranus represents truth in all dimensions and levels of life, through all realms of existence, physical and non-physical, seen and unseen, known and beyond what is currently known. Heliocentric Uranus is like pure white light. It is the light and truth of spirit that goes beyond what humanity can currently comprehend.

Neptune

Neptune is all-encompassing. It is oneness, at-one-ment and the oneness of light through all life. There is no end, no beginning only infinite light. It is the ‘all’ that goes through far more than humans know about or can even conceive at present.

Heliocentric Neptune also resonates with the spirit and light in other universes and other dimensions, worlds as yet unseen and planets that are not in the human range of detection. The oneness of spirit that is in and of everything.

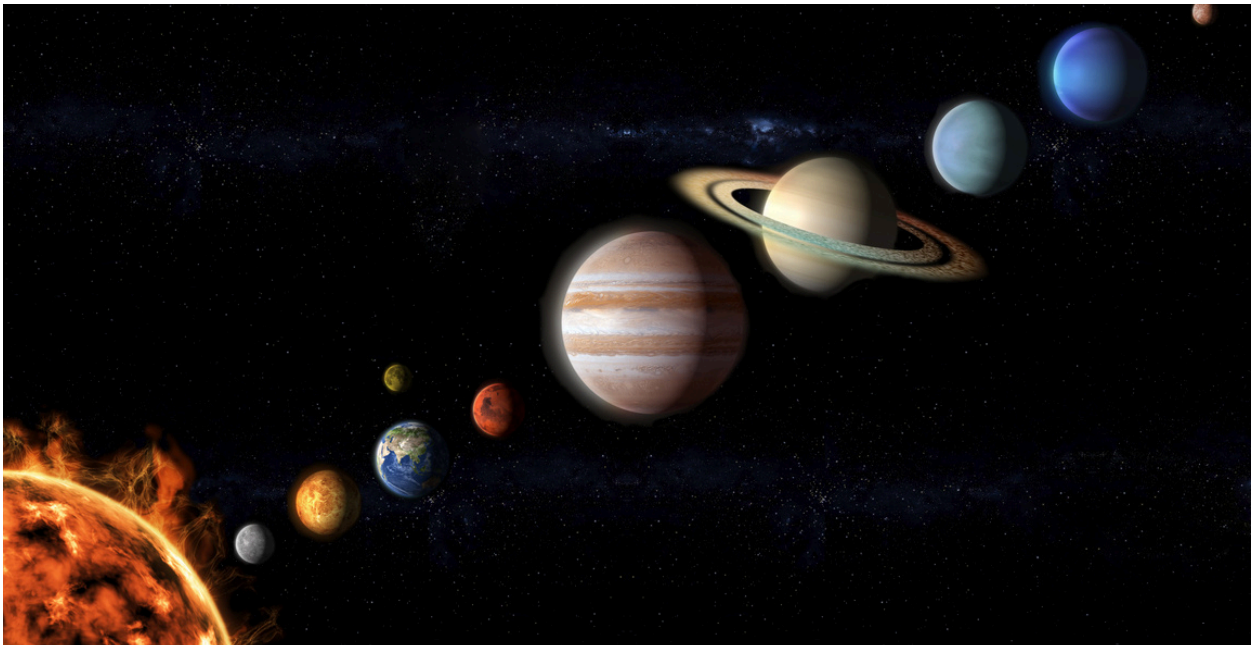
Pluto

There is so much love contained in Pluto. Just looking at the symbol, the circle and the cross are joined as they are in the symbol of Venus but in the symbol of Pluto, a cup or crescent, representing the soul, is between the circle and the cross. This may signify the work needed to unite the whole being and perfectly manifest the love of spirit. When body, soul and spirit are completely integrated, the spirit radiates perfectly through the body.

As the outermost known planet in the solar system, Pluto is the opening into what lies beyond. Heliocentric Pluto may represent the transformation from this solar system to other systems, from considering the spiritual Sun in the current manner to being open to an ever-finer and evolving awareness of spirituality.

Preliminary work has suggested that the interactions of the planets in heliocentric astrology is significant. Furthermore, the interaction of the energies of the Sun, a planet and other fixed stars may be more significant than considering the sign of a zodiac that the planets may be in.

Aspects will be considered in a further article together with the geocentric and heliocentric horoscopes of a world-wide organisation.





Solar Return

by Heather Schepman

ACT ONE: The Cake
EXT. In the Cosmos – DAY 364

IN WIDE SHOT – The sun is shining (like always) but seems preoccupied. Is excited and nervous focused on the meeting with their counterparts to discuss the cake for their solar return tomorrow. Remains steady, and beaming. CUT TO:

INT. COSMOS CAFE
Sun enters the cosmos café filling it with natural light.

SUN
(Says out loud to self)
Another year to live my purpose. I hope Saturn will see my progress. Resiliency is persistence after all. It would be nice to be seen stronger. Either way, there is cake tomorrow!
Seeing a shadow turns to the side

MOON
(smiles softly)
Sun, remind me after this I need to call my mom!
You're lucky this time I'm waxing, that cake batter should rise higher than years passed.

MARS
(throws the doors open)
You pick the cake yet? Not sure why we had to ALL had to get together for this. We could be cutting that cake and celebrating now.

MERCURY
(shakes head side to side)
Little aggressive Mars. I do hope we are getting started soon though, I have a lot of processing to do today.
Jupiter is right behind me, they needed a bigger space to park.

JUPITER
(holds door open for Saturn)
I can stay awhile! I think before we make any decisions we should really reflect on the significance of this cake. There is wisdom here if we just pause to see it. Besides, Pluto will be late, something about just getting to move forward or something.

VENUS
(scans the room as they swiftly stride across the room)
I prefer to take my time in making any final decisions about this cake. Besides, it's been a minute since we've all connected and I'm feeling warm and cozy already. Sun, do you plan on using organic sugar? I'm not in the mood for some sugar free, fad diet version. I'd like to pitch the idea of celebrating around brunch time, cake mid-morning feels lovely.

SATURN
Is it responsible to eat cake before lunch?
You know I'll only tell you what you need, not what you want to hear.

MARS
(looks annoyed)
Before we start talking about boundaries and responsibilities…
Who invited Pluto? You know some question if they even belong….

NEPTUNE
(interrupts MARS)
ONE team Mars, one team. A little compassion, geez, Pluto may be a little slow, intense, and secretive but they are persistent.
Pluto is always open to changing.

SUN
(looks confident)
Angel Food. That's the cake I want this year.

VENUS
Are you thinking fresh fruit or frosting Sun?

MERCURY
(shaking head laughing)
Remember last year when we thought we were digging into that pineapple upside down cake?

SATURN
That was your best illusion yet Neptune. You out did yourself there.

MARS
(nodding)
I'd never willingly have pie, very well played!

MERCURY
(looks impatient)
I really don't have time for all this extra banter.

JUPITER
There is a lesson here, we could take a trip and I'll show you!?

PLUTO
Some of us are actually working, send us the cliff notes Jupiter.

SATURN
Don't lose your belt Pluto, everyone has limits.Glad you finally made it.

MOON
I need to move along. Quick question though, I'd like to be home personally. With that said, have we decided who's house we're having this cake at?

SUN & MOON lower their eyes, VENUS gasps, JUPITER smiles, SATURN & MERCURY smirks, NEPTUNE is contemplative, PLUTO rolls their eyes
FADE OUT:



Heather Schepman

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



Tania Daniels

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.

Compared aspect doctrine Western versus Jyotish: Bhadaka, the Obstructor

by Tania Daniels

In the western tradition we have the concepts of the malefics. There are two groups of them. Natural malefics are Mars and Saturn. They are usually the first culprits when we look for what causes problems in a native's chart. However, any wrongdoing requires intention and opportunity. The intention can be seen in a planet that has no dignity and is therefore peregrine (a stranger in a place) and out of sect, which means, for example, Mars (a nocturnal planet) is above the horizon in a daytime chart or Saturn (a diurnal planet) is above the horizon in a nocturnal chart. In addition, there must be the opportunity of pursuing a vicious action which is given by angularity. A malefic planet out of sect in an angular position is therefore something to weary of, a possible problem. Figuratively speaking, it is a thief finding an open window.

On the other hand, a dignified planet out of sect and in an angular position usually shows that the planet's action will manifest but the result will not hold over time or turn out against the native over time, like somebody winning a medal but later people find out the native cheated and the native is stripped of his title.

What is important to know, is that any planet can be a functional malefic in a chart, even natural benefics such as Jupiter and Venus. When they are undignified, out of sect, and angular they can also act against the native's interests. They might not hide knives and shotguns as Mars or threaten with deprivation as Saturn does but instead, they can show excess or indulgence. If you think that's not so bad, consider what diabetes or too much food can do to a native's body.

In addition to the above, a planet can also bring harm, of course, due to his hard aspects to angles in a chart or to other planets.

In traditional Western astrology, considerations of benefics and malefics often depend upon factors such as sect, dignities and angularity.

Jyotish introduces an additional factor, that we might consider as a fixed condition, because it depends on the quadruplicity (also known as modalities) of the ascendant, but applies equally to all charts with the AC in the same quadruplicity.

If we divide the 12 zodiacal signs, we come up with three groups:

- Four cardinal signs (Aries, Cancer, Libra and Capricorn)
- Four fixed signs (Taurus, Leo, Scorpio and Aquarius)
- Four mutable signs (Gemini, Virgo, Sagittarius and Pisces)

In India, these quadruplicities are known as gunas.

- Rajas (cardinal)
- Tamas (fixed)
- Sattva (mutable)

Every guna, when it is on the AC, has a specific obstructor or bhadaka associated with it. The badhaka is a specific house that will confront the native with difficulties. How hard those difficulties will be, depends on the overall chart conditions.

Guna	**Bhadaka**	**Quality**
Rajas	11th house	fixed
Tamas	9th house	cardinal
Sattva	7th house	mutable

Tab. 1 Quadruplicities/Gunas

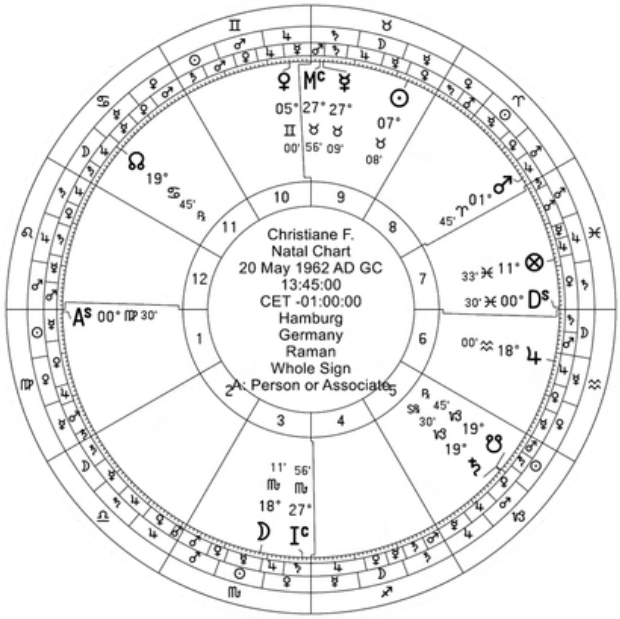
Depending on its ruler and aspects, the difficulty to master this house will change, but it is always important to keep an eye on it in the preliminary chart assessment.

So let us see briefly a general description of what the badhaka does in a chart before we'll look into a few examples.

- When the native has a his or her AC in a cardinal sign (raja lagna), the obstructor is in the 11th house of friends and hopes. This house will fall into a fixed sign, and the native might get stuck in fixed hopes and dreams or friendships that hinder or challenge him or just do not grow with the native and thus cause frustration, depending on the 11th house ruler.

- When a fixed sign is on the AC, either ruled ruled by Venus, Sun orSaturn the natives are known for a certain steadiness, lethargy or resilience. These rising signs are coupled with a 9th house badahka, which will always fall into a cardinal sign, which promises sudden change, something that might be hard to accept for a person born with his/her AC in Taurus, Leo or Aquarius. They like their routine and certainties, but they might find themselves send to a new mission more often than they would like. The obstruction can come from internal barriers (hesitation) or external situations that impede free 9th explorations, shown by the 9th house ruler.

- The native who has a Sattva lagna or an AC in a mutable sign is used to live in the ups and downs of the life's tides. He will only get seasick when he puts foot on solid ground. The badhaka in the 7th house in another mutable sign prevents them from sailing into a save harbour. Stability is a challenge which will reflect upon their relationships but also on the reflection of themselves in others, not getting a clear picture of who they are themselves. The problem here is dealing with multiple facets of oneself and the projection on others.



This is Christiane F's chart Chart in the Sideral Zodiac (Ayanamsa: BV Raman). She was a famous heroine junkie in the late 70ies in Berlin and wrote a book about her life which became a bestseller: Zoo station (or Wir Kinder vom Bahnhof Zoo).

Christiane's ASC is in Virgo, a mutable sign or sattva guna. The bhadaka is therefore the 7th house, ruled by Jupiter. Stability in her life, especially in her relations with others is a major challenge.
Jupiter is in an unfortunate position being in the 12th house from his own sign. This makes him weak and inclining to self-destruction.
The 7th house not only describes our relationships but also how we see ourselves through those relationships.

Jupiter is in a so-called Dhustana house, which describes a planet as being in the 6th, 8th or 12th house. The fact that Jupiter is also the ruler of two kendras (angular house) makes his position even more difficult, as if the anchor of a ship has been cut off and now floats in the middle of the ocean. This condition is called Kendra athapaya dosha.

The 6th house is associated will illness, obstacles and the organization of daily life. In Christiane's case, the dis-ease comes from meeting with the wrong people and toxic relationships. The obstruction lies in the identification with these people.

Jupiter makes a perfect square to the Moon in her fall. The Moon is first and foremost descriptive of the physical body. The aspect to Jupiter describes a disease coming from some kind of excess. In a Saturnian sign this excess will emaciate the body. The lack of an aspect to his dispositor Saturn describes the absence of any kind of support, which is another negative indication of Jupiter's influence.

Jupiter is the natural significator of party and good times but in the 6th house, he describes the need of being constantly high. In Jyotish, Jupiter also represents the father, the more so in this chart as he rules the 4th house. The father is described as being sick; he was an alcoholic.

Jupiter is in the Satabhisa Nakshatra, which, paradoxically, is often referred to a a hunded healers.

It represents both enclosure and protection. It offers the chance to confront with uncomfortable truth because exposing what is not right, will help to change it.

This is, of course, what Christiane did with her book. She revealed deep layers of social abyss that had been lingering in front of everybody's eyes – the Zoo station was then the heart of Berlin – but which had never been brought to public attention before.

However, as always in astrology, to display fully its gifts, the nakshatra requires a strong planet, which Jupiter is not.Jupiter is in a fixed sign which is hostile to him, so coming out of the toxic environment was extremely difficult for her.

Retrograde Saturn is conjunct Ketu, which is particularly negative because both describe a diminution of sorts, therefore a conjunction between Ketu and Saturn amplifies this lack and creates a downward spiral.

In this chart, they describe something that inhibits the native negatively in everything represented by the 5th house: children, sexual relationships, investments or parties.

Saturn is mutually applying the Moon and harms the body, the more so since the Moon is in her fall (not having the strength to resist) and Saturn is strong in his own domicile but stationary and out of sect. Heroine can certainly be associated with Saturn, letting the person make whatever it takes to get the next shot while the native looks more and more like a zombie, a walking dead. In addition, Mars is the exaltation ruler of the 5th and Saturn is the exaltation ruler of the 2nd house: Christiane paid her drugs through (child-)prostitution. She was 14 years old (others were even younger). This was the most painful -and scandalous- topic in her book: exposing (almost public) child abuse.

Later in her life Christiane had a son who was first taken from her by child protection service but later she decided not to ask him back since the drugs and periods of homelessness remained part of her life.She tried a career as a singer, but it did not work out.

The Moon, ruler of the 11th house of friends and hopes is disposed by Mars in the 8th house. She saw friends die in a public toilet. The square to Jupiter links her friends to her addiction-a vicious circle.

Considering also the Moon- Mercury opposition, which makes the heart oppose the mind, we see yet another indication of addiction. The Moon in the 3rd house describes, among other things will power, which with Mercury in the 12th from his own sign (even though received by the Moon) made her will be commanded by her addiction.

The obstruction through the bhadaka clearly reveals itself in this chart.
Unstable and toxic relationships, addiction and co-dependency, never gaining trust in herself.
The public attention has made her famous - but is also stirred the bhadaka.



Olena Nink

I am a professional astrologer for whom astrology is not merely a form of sensational literature. It is a scientific discipline with roots in ancient times, having gained widespread academic recognition up until the 17th century. Education **Odessa State University** (Ukraine), Departments of Philology and Psychology Journey into Astrology For a long time, I was captivated by esoteric disciplines and spiritual practices. However, I did not find complete satisfaction until astrology from the Renaissance period entered my life. I am a devoted follower of the techniques of Jean-Baptiste Morin, a professor of mathematics at the University of Paris. Training Graduated with honors from the Morinus School under the guidance of Alexey Borealis. Professional Activities - I am engaged in research and write essays. - I actively and successfully perform astrological forecasts. Location and Languages I reside in Limburg an der Lahn, Germany. I speak Russian, German, and English.

The Mechanism of Resource Redistribution in the Natal Chart, or The Secret of the Billion

by
Olena Nink



No future event can happen otherwise than by a cause already contained in the natal configuration of the heavens. For the natal figure is nothing other than the establishment of the causes of all subsequent effects in a person's life. Therefore, he who judges the future only by directions and does not first examine the natal cause inevitably falls into error and attributes to the motions of the heavens what they do not produce.

— J.B. Morin (1583–1656)



People come to an astrologer with various questions, but one is asked most often: what about my money?
Sometimes directly – "Will I be rich?" "When will my income grow?" Sometimes indirectly – through work, relationships, or relocation. But the essence is always the same: to understand where my money is and how to reach it.

It is important to set the right focus from the start.

In classical astrology, the analysis always begins with the natal chart. It establishes the foundation and determines which events in a person's life are possible in principle and which are excluded. This is not about tendencies or probabilities, but about the presence or absence of a cause. The analysis is built through houses and their rulers: where a signification arises and into which area of life it is transferred. This is how a coherent structure of the chart is formed and the boundaries of its realization are delineated.

Only after this can one move on to prediction. Predictive methods do not create events – they only indicate the moment of their manifestation. . Therefore, one first determines whether an event exists in the natal chart, and only then – when it will be realized. . This is the principle of the method: the natal answers the question "will it happen?" and the predictive techniques answer "when?"

And this is especially important when it comes to money.

Because money in a chart is not simply a level of income. It is a system. Some people receive it through personal activity, others through partnership, others through other people's resources or already existing flows.

If you do not see this system, there arises a feeling that money "is not coming." In reality, it is simply not coming through the path the person expects.

And here we approach a key point.

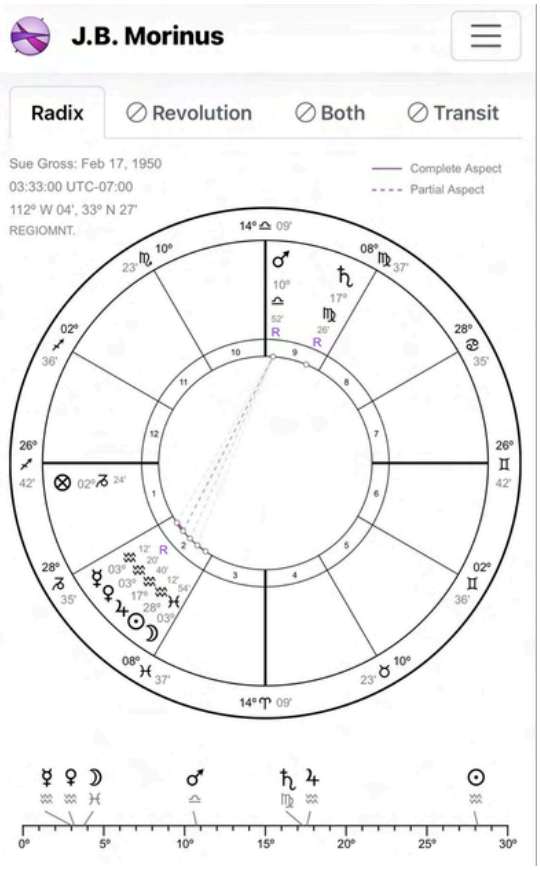
In astrological practice, great wealth is not always formed through personal accumulation. There are charts where money arises not as the result of individual effort, but through the person being integrated into an already existing system of resources. In such cases, the native does not create capital – they enter the flow and begin to manage it.

The example under consideration belongs precisely to this type. And here it is especially important: medieval techniques are not just suitable for analysis – they preserve the very logic of the chart. Without them, the structure disintegrates, and events lose their causal connection.

This is one of those charts where the classical approach works with extreme precision.

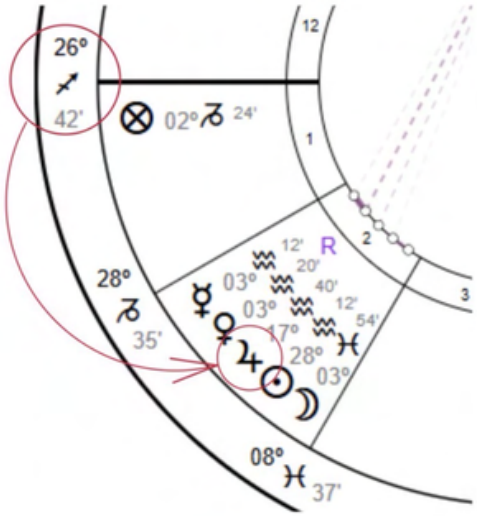
Using this chart as an example, we can trace how the configuration of the heavens forms the system within which a person's life unfolds.

We have before us a chart that demonstrates the classical model of forming substantial wealth through partnership followed by the redistribution of resources.

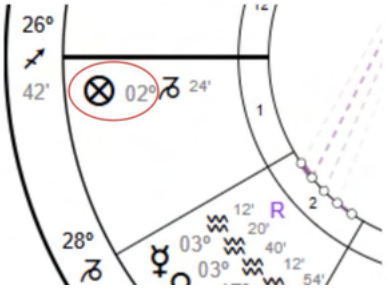


The center of this system is the Second House. It is not merely strong — it becomes the focal point for all the key functions of the chart.

The ruler of the First House, Jupiter, is located in the Second House. This immediately establishes the fundamental connection: the individual is directly engaged with the sphere of money. Here, resources are not an external factor — they become an extension of the native themselves. Material fulfillment enters the structure of their life as its very core.



At the same time, Jupiter, even though it is a peregrine, retains its natural function: it does not merely provide income — it expands the scale. This indicates not quantity, but volume and level. **Here I would dispute Jupiter is peregrine. At 17 Aquarius he is in his own bounds and furthermore, is participating ruler of Air.**

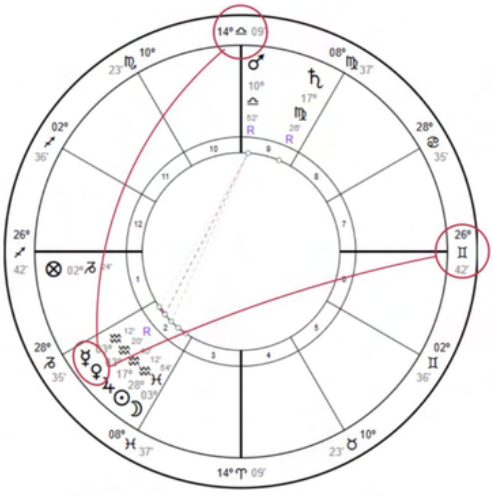


The Part of Fortune, which points to material potential, is located in the First House and stands under the dispositorship of Saturn. This reinforces the connection between the theme of wealth and the native's very person: here, resources become part of their life's fulfillment.
H**ere I take it they do not reverse for nocturnal charts - as It would be 20 Sag, in the 12th place.**



Thus, the Tenth House in this chart does not indicate a profession in the usual sense, but rather a mode of manifesting in the world through resource management.

This connection is reinforced by the inclusion of the Seventh House. Its ruler, Mercury, is conjunct Venus. This conjunction erases the boundary between partnership and money: they begin to function as a single mechanism.



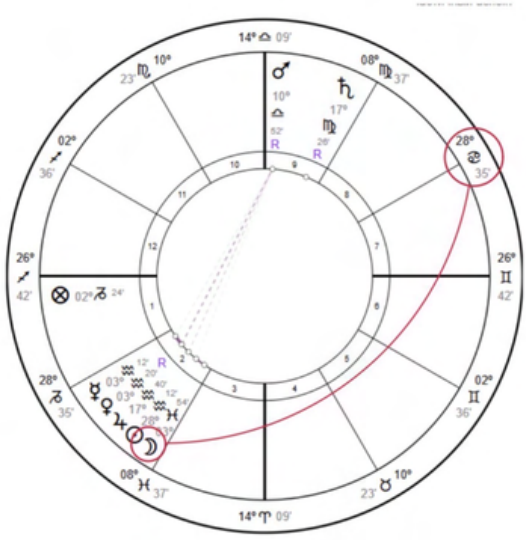
Mercury by nature is a mediator, a transmitter, a connecting link. In conjunction with Venus, it ensures the movement of resources: from the partner to the native. Venus attracts, Mercury transmits.

A clear chain is formed:
partnership → resources → fulfillment.

The partner here becomes not merely a participant in life, but a key element of the capital system.

Next, the Moon is drawn into the mechanism. Its function is fundamentally different: it does not fix, but moves. It is responsible for the very process of resource transfer.

As the ruler of the Eighth House, the Moon indicates the source — other people's money. Being located in the Second House, it directs this flow into the sphere of personal assets. This is the classical scheme: what belongs to others becomes one's own.

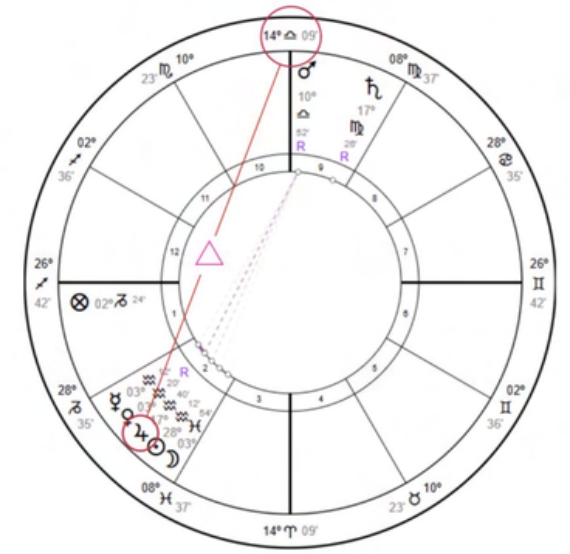


But the key here is the dispositorship. The Moon is subordinate to Jupiter, which is already located in the Second House. This means that the movement of resources is not chaotic. The Moon transfers, while Jupiter receives, holds, and increases.

As a result, a precise mechanism is formed: the Moon initiates the movement, Jupiter consolidates the result.

To put it most accurately: the Moon here does not give money — it transfers it.

Additionally, Jupiter, forming a trine to the cusp of the Tenth House, closes the system: money naturally transitions into the sphere of fulfillment.



In the end, the entire chart coalesces into a closed structure:

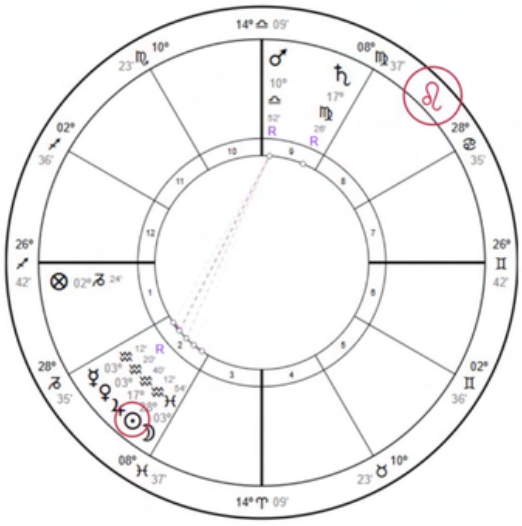
Self → Money
Partner → Money
Other people's resources → Money
Fulfillment → Through money

And the Part of Fortune occupies a special place in this system: it records the very fact of materialization of resources in the native's life, but does so through Saturnian logic — through form, structure, and consolidation.

This is not merely a strengthening of the Second House. This is a complete concentration of all the chart's functions within the sphere of resources.

From this follows a key conclusion: here, it is not activity that brings money — rather, money becomes the form of activity.

The central principle of this system is revealed by the Sun.



The Sun sets the chart's center — the principle by which life is organized. In this chart, it is also located in the Second House, reinforcing the material orientation of the entire system.

However, its position in Aquarius fundamentally changes the nature of its manifestation. The Sun is in exile, meaning it lacks autonomous power. It does not form the system — it integrates into an already existing one.

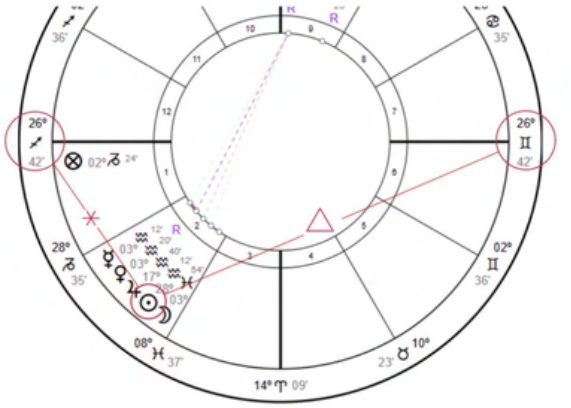
This means that the native is not the source of the capital. They become part of a larger structure.

At the same time, the Sun is connected to the Eighth House through the sign of Leo within it. By its rays, it reaches its own place of domicile, which indicates the scale of the resources. This is not about private funds, but about significant capital belonging to partners or other people.

Jupiter amplifies this effect, expanding the volume of redistributed assets.

Thus, the entire configuration points to working with large external resources that pass through the native.

The aspects of the Sun complete the picture: a sextile to the First House provides the ability to manage capital; a trine to the Seventh House indicates connections with influential and wealthy individuals.



This leads us directly to the theme of marriage.

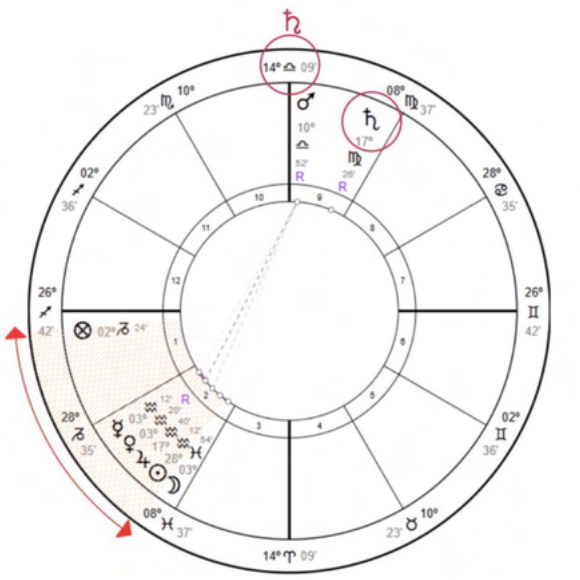
With high probability, it is the Sun that was involved in the directions related to the marital union, which granted access to status and resources.

However, the debilitated condition of the Sun also indicates instability in this union. It is not necessarily designed to last a lifetime, and its conclusion becomes part of the chart's overall logic.

Thus, partnership here does not lead to money — it is itself the form of it.

Next, Saturn enters the structure — a key figure in fulfillment.

He connects three levels: the self, money, and status. As co-ruler of the First House and ruler of the Second, he is directly linked to the foundation of the chart. Being located in the Ninth House, he defines the mode of fulfillment through law, system, and institutions.



Here, his connection to the Part of Fortune becomes especially important. Since the Part of Fortune is under his dispositorship, the very material potential of the chart is governed by Saturnian logic. This means that wealth does not simply arrive — it must be formalized, consolidated, and embedded into a system.

All financial processes converge on Saturn. He does not create money — he fixes it and makes it stable.

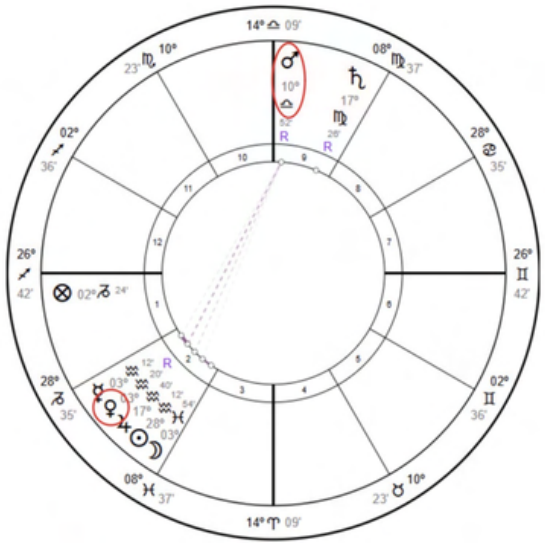
As the exaltation ruler of the Tenth House, he extends his influence over the sphere of fulfillment. This means that all activity is governed by Saturnian logic: through formalization, structure, and legal frameworks.

Through the Ninth House, this takes concrete form: contracts, funds, institutional mechanisms.

Saturn introduces limitations, delays, and stages — but it is precisely through these that the result is consolidated. What passes through him becomes durable.

It is this function that manifests in the divorce process: not destruction, but legal formalization and the fixing of capital redistribution.

Mars completes the event-driven logic of the chart.



He is weakened, being in Libra, and does not act independently. His actions are entirely determined by Venus.

And Venus — through its close connection with Mercury — is money, resources, activity, and partnership.

This means that even conflict unfolds within the same system. Mars initiates the crisis, but the outcome is governed by Venus.

In the context of divorce, this manifests with perfect clarity: the conflict leads not to loss, but to the redistribution of resources in favor of the native.

Thus, the entire chart builds a sequential model:

- Partnership provides access to capital
- Conflict triggers its redistribution
- The law consolidates the result

The outcome is not loss, but the formation of substantial wealth.

The biography fully confirms this logic.

Sue Gross enters into marriage with Bill Gross, gains access to large financial flows, and participates in managing funds.

After a long marriage, a divorce follows, as a result of which she receives a significant portion of the capital — approximately 1.3 billion dollars.

Subsequently, she continues her activity independently, managing resources within her own structures, but nevertheless through the mediation of Seventh House representatives and their resources.

And here, the image of this chart becomes finally clear.

Sue Gross is not a person who earns money in the standard way.

She is a person embedded in a system of resources.

She does not go toward capital — she finds herself inside it.

Her function is to connect, direct, and formalize flows.

- Partnership opens the entry into the system.
- The Moon initiates the movement of resources.
- Jupiter increases their volume.
- The Part of Fortune records their manifestation in life.
- Saturn consolidates the result.
- Mars initiates redistribution.

This is not a chart of creating capital.

This is a chart of managing already existing resources.

And that is precisely why it works so accurately: the chart does not merely describe a life — it literally defines its structure.

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TEARING THROUGH THE SURFACE: Resolving the Twin Challenge with the Draconic Zodiac

by María Blaquiert

María Blaquier

María Blaquier is the co-founder of the Academia de Astrología Avanzada MB and a globally recognized astrologer trained in traditional, psychological, and draconic astrology. She holds a prestigious Diploma in Horary Astrology from the School of Traditional Astrology (STA) and proudly represents the STA in the Spanish-speaking community. She is the author of the groundbreaking book Draconic Astrology: tearing through the surface, crossing the threshold, and how to read the charts of twins (2026), and has been featured on the cover of The Astrological Journal.

She can be contacted via her website at **mariablaquier.com**.

Introduction: Spirit, Matter, and Soul

When we cast a natal chart, we rely on the planetary positions according to our chosen zodiac. The tropical zodiac, commonly used in Western astrology, takes as its starting point the intersection of the ecliptic (the Sun's apparent path) and the celestial equator. Because of its solar origin, this framework represents our conscious, psychological functioning—manifesting in how we actively behave and interact with our environment. It is the celestial union of spirit (the Sun as the giver of consciousness) and matter (the Earth).

The draconic zodiac, by contrast, begins with the Moon’s North Node. Its lunar origin leads us to recognize that it speaks of a different dimension: inheritances, deep-seated memories, and unconscious motivations that lie far beneath the psychological self expressed in the tropical wheel. These subtle dynamics vibrate strongly in our lives and often explain what feels otherwise incomprehensible about our daily patterns. One zodiac does not replace or invalidate the other; rather, they complement each other, expressing the multi-layered plurality of our existence. These different zodiacs can be associated with separate, nested levels of our being.

The Slashed Canvas: A Spatialist Metaphor

To conceptualize how these two zodiacs interact, I find a powerful metaphor in the twentieth-century art movement known as Spatialism. Founded by the Italian-Argentine painter and sculptor Lucio Fontana, Spatialism sought to break free from the two-dimensional limitations of the traditional flat canvas. Fontana famously punched, slashed, and tore his monochrome canvases to introduce literal space and physical depth into his art.

As Fontana explained, these slashes were a search beyond the flat plane toward a new dimension, escaping the 'prison of the flat surface' to let a hidden depth become visible. This is a perfect visual and conceptual analog for the draconic chart. The flat surface of the canvas represents the tropical wheel—our visible, structured, and behavioral reality. The hidden space that lies behind and beneath the canvas represents the draconic wheel—the soul's backdrop of unconscious memories, spiritual inheritances, and deep longings.

The contact between these two charts occurs when a draconic planet aligns with the degree of a tropical planet or angle. It is at these precise points of intersection that the underlying dimension 'tears through' the surface of our behavioral patterns, creating a profound, felt reality. A striking example is found in Fontana’s own charts. When we overlay his draconic chart on his tropical wheel, his draconic Uranus sits at the exact degree of his tropical Sun. This alignment explains his radical, Uranian drive to break traditional artistic structures, channeled directly through his solar, creative identity.



Figure 1: Conceptual illustration of Lucio Fontana's Spatialism.

The Twin Challenge: An Astrological Riddle

For centuries, the divergent lives and personalities of twins born minutes or even seconds apart have stood as one of the primary arguments leveled against astrology. Sharing identical DNA, upbringings, and natal charts, twins often exhibit vastly different psychological traits, vocations, and life developments. Astrologers have historically attempted to resolve this riddle using various sub-divisional methods, such as Aly Ben Ragel's eleventh-century planetary applications of the Moon, the use of dwads (dividing each sign into twelve micro-sectors), or the Vedic D-60 harmonic chart system. While these techniques can highlight subtle shifts for births separated by small intervals, they fail entirely when applied to conjoined twins who share the exact same moment of birth.

The hypothesis I have developed over the last twenty-five years suggests a dual-zodiac approach: drawing the tropical chart for one sibling and the draconic chart for the other. Through more than 25 years of observation and clinical consultation, I have found that while the tropical chart remains active and valid for both siblings, the draconic chart emerges as uniquely and powerfully descriptive of the core personality traits, professional choices, and pivotal events of one of the twins. This system respects the true, multi-dimensional complexity of human individuality without resorting to fragile micro-zodiac calculations.

Case Study 1: Ashton and Michael Kutcher

A fascinating case of divergent paths is found in the lives of the actor Ashton Kutcher and his twin brother, Michael, born on February 7, 1978, in Cedar Rapids, Iowa (Ashton born at 12:30 PM; Michael born five minutes later). While they share an nearly identical tropical birth map, their life experiences could not be more distinct. Michael was diagnosed with cerebral palsy as a young child and underwent a heart transplant at age thirteen, dedicating his adult life to working as a public spokesperson for disability advocacy. Ashton, conversely, achieved global celebrity as a model, actor, and highly successful venture capitalist.

Michael’s profound physical vulnerabilities and his path as a public advocate are clearly outlined in the tropical chart. In his tropical chart, most of the planets are concentrated in Aquarius, an air sign associated with neurological pathways. The dispositors of this stellium are Saturn,



heavily afflicted in its detriment and retrograde in Leo, and Uranus, placed in the sixth house of physical illness. Michael's role as a passionate public speaker is mapped perfectly by his Gemini Ascendant, whose ruler, Mercury, sits in Aquarius in the ninth house of public lecturing and advocacy. The essential weakness of his tropical planets—with the Sun, Jupiter, and Saturn in detriment, and Mars in its fall—portrays the severe physical challenges he had to confront.

Ashton's chart, which we align with the draconic plane, tells an entirely different story of essential strength and public visibility. In his draconic wheel, the planets shift to highly potent positions, with the rulers of both his Ascendant and Midheaven occupying their own signs of domicile. His draconic tenth house of career falls in Leo, with Venus placed there, perfectly illustrating his successful career as a fashion model and actor. The draconic Sun in Leo further cements his global, solar star-power. His entrepreneurial triumphs and venture capital achievements align with an exalted draconic Mars in Capricorn and a highly fortified, angular Jupiter in its domicile, reflecting a path of material expansion and power.

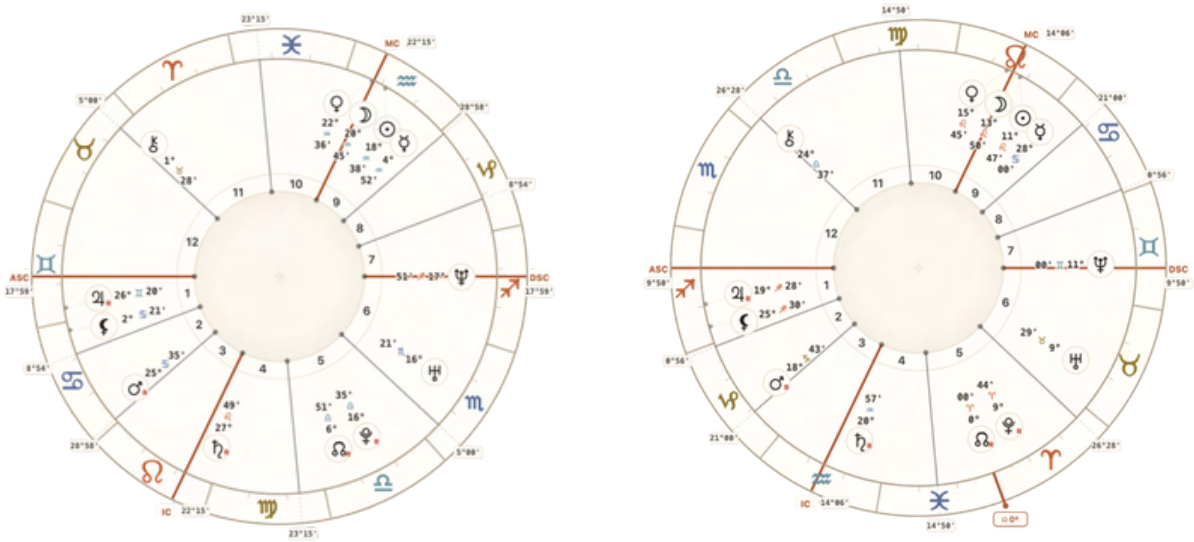


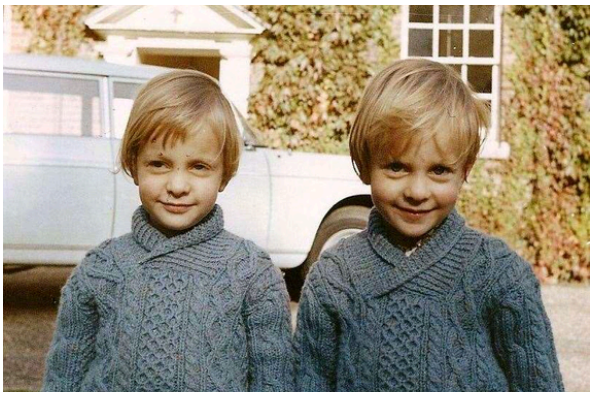
Figure 2: Michael Kutcher's Tropical Chart (left), with its Gemini Ascendant and afflicted Aquarius stellium, alongside Ashton Kutcher's Draconic Chart (right), showing a dominant Leo Tenth House and exalted Capricorn Mars.

We can verify this division through the timing of key events. On August 23, 1998, the television program that launched Ashton to international fame, That '70s Show, first aired. On this pivotal day, transiting Uranus in the sky was in exact opposition to his draconic Sun, Moon, and Midheaven cusp. Since the Sun rules his draconic Midheaven, this massive Uranian transit directly ignited his professional breakthrough. Intriguingly, the rulers of his tropical Midheaven (Saturn and Uranus) received no major transits on that day, proving the immense descriptive power of the draconic wheel in Ashton's life. Transiting Pluto was within orb of his draconic ascendant, another significant testimony of this life-changing event.



Figure 3: Tropical transits on Ashton Kutcher's Draconic Chart, August 23, 1998

Case Study 2: Nicholas and Timothy Knatchbull



An even more dramatic and tragic illustration is found in the charts of Nicholas and Timothy Knatchbull, members of the British Royal Family, born on November 18, 1964, in London (Nicholas at 3:40 PM; Timothy at 4:00 PM). Despite a twenty-minute birth difference, both brothers share the same Ascendant and Midheaven signs in their tropical charts. On August 27, 1979, while on a family holiday in Ireland, they were victims of a devastating IRA bomb blast that killed their grandfather, Lord Mountbatten. Nicholas tragically died in the explosion, while Timothy survived the attack with severe injuries, including the loss of sight in one eye. Timothy later went on to become a documentary screenwriter and wrote the acclaimed memoir From a Clear Blue Sky: Surviving the Mountbatten Bomb.

By analyzing their dual zodiacs, we find that Nicholas's path is mapped by the tropical chart, while Timothy's survival and professional recovery are beautifully described by the draconic chart. In their draconic charts, Timothy has a Pisces Ascendant (ruled by the protective, benefic Jupiter), whereas Nicholas's Ascendant shifts to Aquarius. Timothy's draconic Midheaven rulers occupy Gemini, the sign of writing, literature, and communication, perfectly aligning with his successful career as a writer and documentary screenwriter.

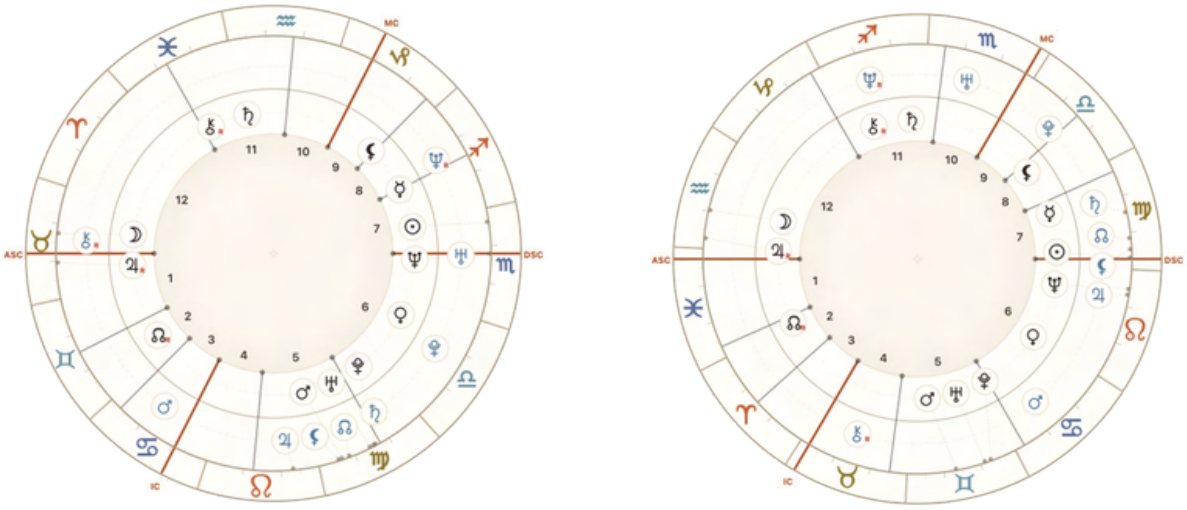


Figure 3: Nicholas Knatchbull's Tropical Chart (left), illustrating his tragic death through acute seventh and eighth house transits, next to Timothy Knatchbull's Draconic Chart (right), showing a protective Pisces Ascendant.

When we examine the transits for the fateful day of the bombing, the astrological divergence is striking. Nicholas's tropical chart shows transiting Uranus (sudden explosions) exactly crossing his Descendant (representing his grandfather, Lord Mountbatten, who was the target). This transiting Uranus was in tight conjunction with his natal Neptune, the ruler of his twelfth house of hidden enemies and loss, describing an unexpected explosion occurring while at sea. Simultaneously, transiting Saturn was conjunct his natal Uranus in the fifth house of holidays and holidays, and conjunct Pluto, the ruler of his seventh house of grandparents.

Conversely, the transits to Timothy's draconic chart on that same day show an extraordinary protective pattern. Transiting Jupiter, the natural giver of protection and ruler of his draconic Pisces Ascendant, was in an exact, partile conjunction with draconic Neptune (co-ruler of his Ascendant), literally shielding his physical vitality and preserving his life. Furthermore, Mercury, which rules the eighth house of death in his draconic chart, was entirely unaffected by difficult transits, and transiting Saturn made no hostile contact with any of his primary physical significators.

Verified Birth Data for Case Studies

Subject	Birth Date & Time	Location	Rodden Rating	Primary Source
Ashton Kutcher	Feb 7, 1978, 12:00 PM	Cedar Rapids, IA	C	Astrodatabank
Michael Kutcher	Feb 7, 1978, 12:05 PM	Cedar Rapids, IA	C	Astrodatabank
Nicholas Knatchbull	Nov 18, 1964, 3:40 PM	London, UK	AA	Astrodatabank / BC
Timothy Knatchbull	Nov 18, 1964, 4:00 PM	London, UK	AA	Astrodatabank / BC

Conclusion: Embracing the Multi-Dimensional System

Astrology, as an ongoing dialogue between human experience and the sky, is a system that must remain open, flexible, and responsive to observation. As we uncover deeper levels of human consciousness and cosmic influence, we realize that human beings possess multiple nested layers of unconscious memory, psychological functioning, and spiritual purpose. Draconic astrology serves as a profound key to these hidden dimensions. It does not replace the traditional tropical zodiac; rather, it supplements it, revealing the subliminal currents that flow beneath our conscious behavior.

Through twenty-five years of research on identical, fraternal, and conjoined twins, I have found that this dual-zodiac technique provides a clear, reliable, and technically sound tool to resolve the long-standing twin challenge. It explains how two souls born in the same moment can express different dimensions of the same cosmic potential. By crossing this threshold, we escape the flat visual prison of the single chart, and we are invited to see our ancient discipline with fresh, dimensional eyes.

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Declination Corner

by Lynn Holt

So, what are declinations?

Lynn Holt

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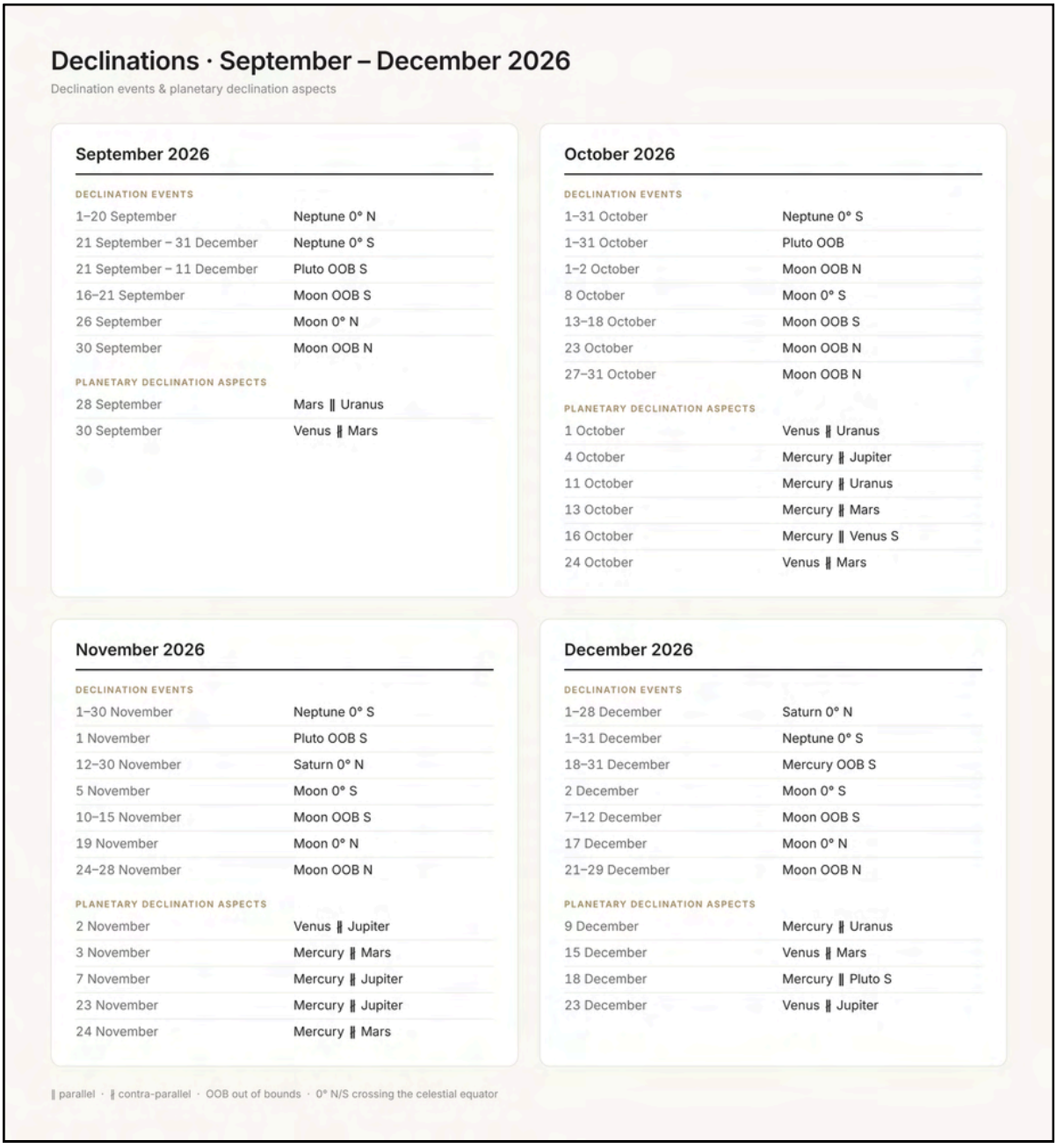
When we cast an astrological chart we use a precise locality (birth place) on the earth and from this observation point we take note of the position of the planets in the sky at the time of birth. These two details enable us to calculate the angles of the chart to the given locality expressed in longitude.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

Declination Corner

Here is a list of declinationsforthe transiting planetsover thenextfour 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.



Declinations · September – December 2026

Declination events & planetary declination aspects

September 2026

DECLINATION EVENTS	
1–20 September	Neptune 0° N
21 September – 31 December	Neptune 0° S
21 September – 11 December	Pluto OOB S
16–21 September	Moon OOB S
26 September	Moon 0° N
30 September	Moon OOB N

PLANETARY DECLINATION ASPECTS	
28 September	Mars ∥ Uranus
30 September	Venus ∦ Mars

October 2026

DECLINATION EVENTS	
1–31 October	Neptune 0° S
1–31 October	Pluto OOB
1–2 October	Moon OOB N
8 October	Moon 0° S
13–18 October	Moon OOB S
23 October	Moon OOB N
27–31 October	Moon OOB N

PLANETARY DECLINATION ASPECTS	
1 October	Venus ∥ Uranus
4 October	Mercury ∥ Jupiter
11 October	Mercury ∥ Uranus
13 October	Mercury ∥ Mars
16 October	Mercury ∥ Venus S
24 October	Venus ∦ Mars

November 2026

DECLINATION EVENTS	
1–30 November	Neptune 0° S
1 November	Pluto OOB S
12–30 November	Saturn 0° N
5 November	Moon 0° S
10–15 November	Moon OOB S
19 November	Moon 0° N
24–28 November	Moon OOB N

PLANETARY DECLINATION ASPECTS	
2 November	Venus ∦ Jupiter
3 November	Mercury ∦ Mars
7 November	Mercury ∦ Jupiter
23 November	Mercury ∦ Jupiter
24 November	Mercury ∦ Mars

December 2026

DECLINATION EVENTS	
1–28 December	Saturn 0° N
1–31 December	Neptune 0° S
18–31 December	Mercury OOB S
2 December	Moon 0° S
7–12 December	Moon OOB S
17 December	Moon 0° N
21–29 December	Moon OOB N

PLANETARY DECLINATION ASPECTS	
9 December	Mercury ∦ Uranus
15 December	Venus ∥ Mars
18 December	Mercury ∥ Pluto S
23 December	Venus ∦ Jupiter

∥ parallel · ∦ contra-parallel · OOB out of bounds · 0° N/S crossing the celestial equator

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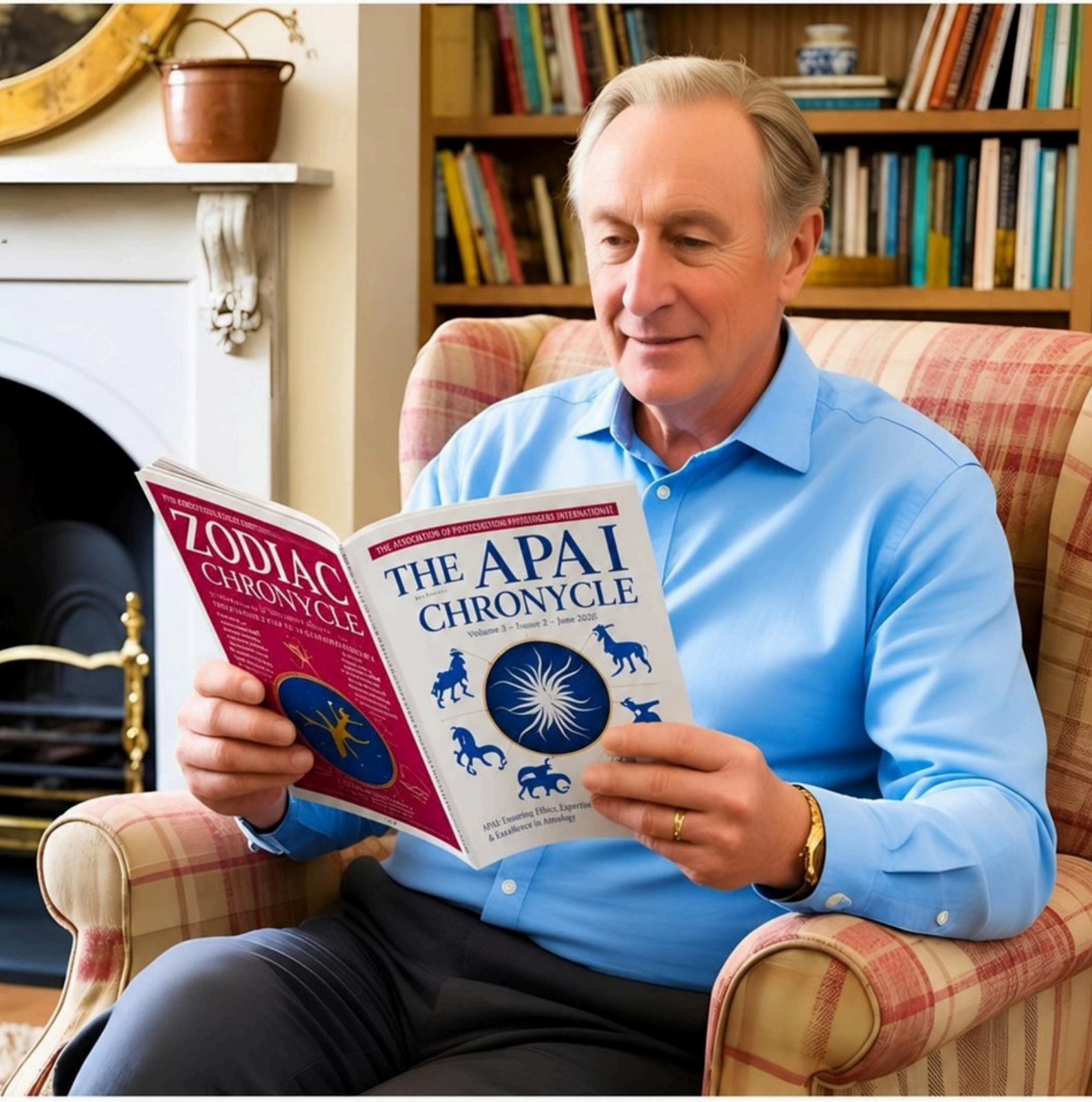
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