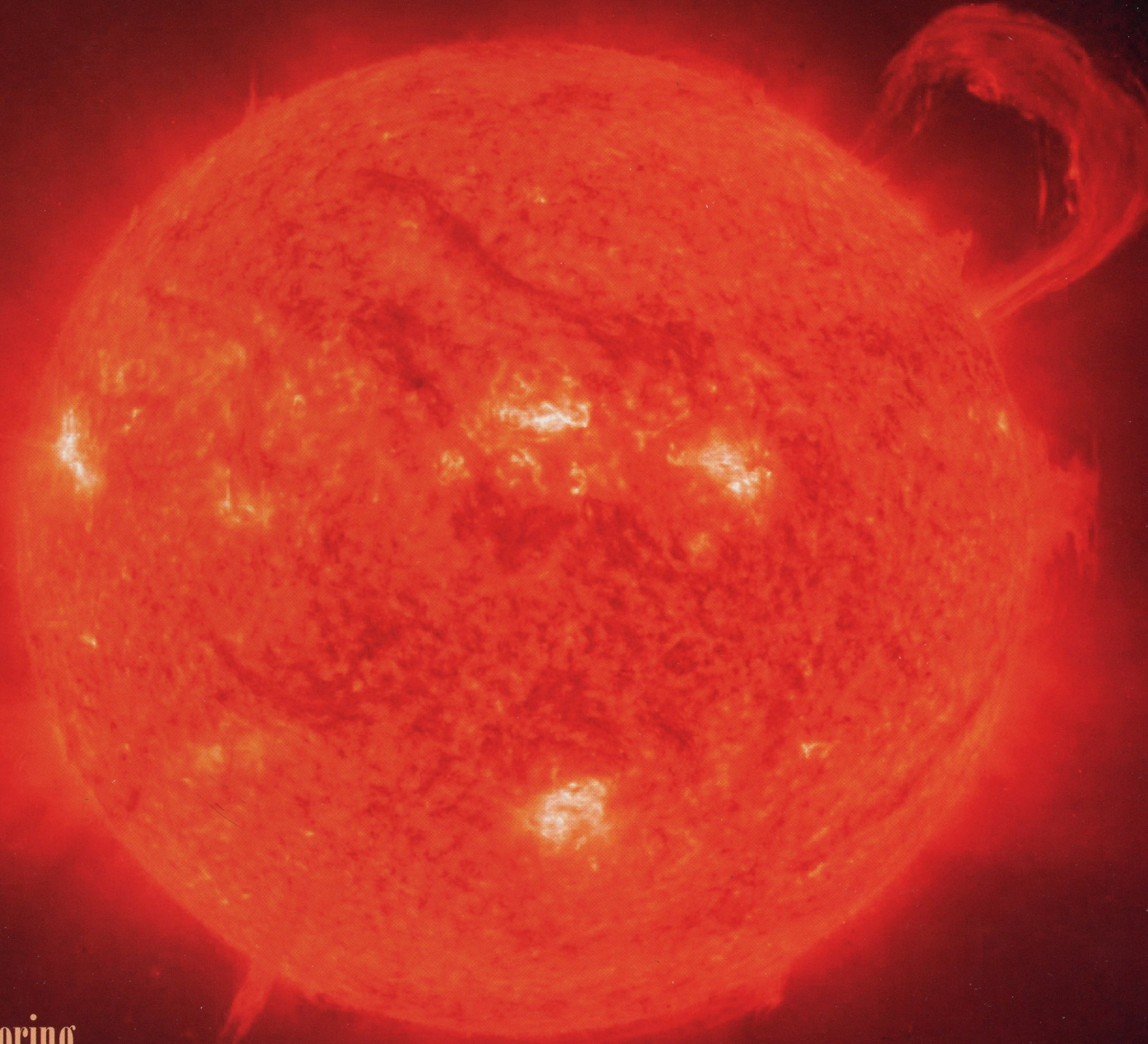


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NATIONAL COUNCIL FOR GEOCOSMIC RESEARCH

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Honoring  
Helios

**GEOCOSMIC JOURNAL**

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**Cover:** An Extreme Ultraviolet Imaging Telescope (EIT) image of a huge, handle-shaped prominence taken on Sept. 14, 1999. Every image feature traces magnetic field structure. The hottest areas appear almost white; darker red areas indicate cooler temperatures. Prominences are huge clouds of relatively cool dense plasma suspended in the Sun's hot, thin corona. At times, they can erupt, escaping the Sun's atmosphere. One of the most powerful known solar eruptions occurred in 1859; the atmosphere was ionized with such intensity, that the aurora was seen from the Equator. This image is from the SOHO solar observatory and is attributed to SOHO (ESA and NASA).

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# The Helio(s) Sphere<sup>1</sup>



Since the traditional revival began these past few decades ago, 20<sup>th</sup> (and now 21<sup>st</sup>) century astrologers have been impelled to relearn a plethora of ancient terms such as *chronocrator*, *heimarmene*, and *kollesis*, among others, all of which address either astronomical or philosophical concepts that lie at the core of the theory and practice of ancient astrology. (By the way, I could just as easily employ a litany of any other ancient culture's astrological terminology to make this same point: Sanskrit, Persian, Akkadian. *It's all good!*). One Greek word you may not be familiar with is *astrobolizomai* (αστροβολιζεσθαι) which means *to be sun-stricken* or *to be overcome by the Sun*<sup>2</sup> and probably falls within the realm of iatromathematics, or medical astrology!

I hope our readership will not feel this way, sun-struck, after perusing the 15 or so articles herein, all of which were selected with the goal to both illuminate and honor the intrinsic nature of Helios, the Sun, as an astrological archetype. Or, if you do start feeling a bit *light headed*, may it be only in the best way possible!

Due to the popularity of Sun sign astrology in Western culture, the symbolism of the Sun in a nativity is too often taken for granted by beginning astrologers or reduced to rote keyword ravings that characterize Scorpios as mysterious, Virgos as neat freaks, Gemini as chatterboxes and so forth.

They say that you should never stare directly at the Sun. Well, your editors beg to differ! How else are you going to figure out its significance in a chart? Perhaps these essays on solar myths, phases, arcs, aspects, rays, returns, solstices, sunspots and shamans will plead a case that any serious contemplation of our star sends us into *deep space* indeed.

True confession: I was one of the two wordsmiths who scrawled odes to Apollo on cocktail napkins while dining in a Greek *taverna* en route to Mount Kyllene<sup>3</sup> (as detailed by Maria Mateus in the opening section of "Meditations on Phoebus"). Our impromptu hymns were written to call forth the Sun. I cannot think of a

better way to begin this Winter Solstice issue of *Geocosmic Journal* than to invoke the rebirth of Helios.<sup>4</sup> During this stark season in the northern hemisphere, Helios seems farthest off when, in astronomical fact, his chariot rides closer to Earth than at any other time along his annual circuit. Are we so different from our ancestors, then, when we find ourselves yearning, on the most primal level, for the seasonal influx of longer and brighter days?

To paraphrase the writer Albert Camus by way of comic Jerry Seinfeld: "*midst of winter...invincible summer . . . yadda, yadda, yadda!*"<sup>5</sup> And now, "*little darling*"<sup>6</sup> have your darkest sunglasses handy before you read any further, 'cause *here comes the Sun!*✽

## Endnotes

- 1 The heliosphere is an astronomical term that designates the region in space encompassed by our solar system in which the solar wind has a significant influence. See *Concise Oxford English Dictionary*, 11th edition, Oxford University Press, 2006, p.662.
- 2 From the Greek words, αστρο-ν, star, and βολις-ειν, to smite. See *Oxford English Dictionary*, Vol 1, A-Bazouki, 2nd ed., Oxford: Clarendon Press, 1989, p.733. Also, see H.G. Liddell and R. Scott, *Greek-English Lexicon with A Revised Supplement*, Oxford: Clarendon Press, 1996, p.769 for 'ηλιοβολεομαι [to be sun-struck] and 'ηλιοβλητος or 'ηλιοβολος [sun-scorched].
- 3 Mount Kyllene was the original name of Mount Zhiria. See [www.ancientoracletours.com](http://www.ancientoracletours.com) for more about this 2007 expedition.
- 4 For those with a need to know, the Greek term for 'magical invocation of the Sun' is η ήλιόμαντεια. See Liddell and Scott, p.769.
- 5 One of Camus' most famous quotes remains "*in the midst of winter I finally learnt that within me there lay an invincible summer*". This sentence was the basis of a best selling poster in the US and also provided rock singer KD Lang with an album title. The entire passage reads "*O light! This is the cry of all the characters of ancient drama brought face to face with their fate. This last resort was ours, too, and I knew it now. In the middle of winter I at last discovered that there was in me an invincible summer*" and is from his 1952 work, *Return to Tipasa*. For information pertaining to translation variants, see Wikipedia, [http://enwikiquote.org/Albert\\_Camus/](http://enwikiquote.org/Albert_Camus/).
- 6 Just quoting musician George Harrison, as opposed to being inappropriate with the readership!

*Scott B. Silverman*

# The Mystery of the Birth of Juan Pablo Forner

by Anthony Louis

*Tony Louis writes that “one of my lifelong ambitions has been to become fluent in a foreign language”.*

*Judging from this article, he certainly knows how to speak the language of the sky. Those of you who were particularly fond of Eeyore, a character from the Winnie the Pooh books by A.H. Milne, may wish to skip the poem by Señor Forner.*



ne of my lifelong ambitions has been to become fluent in a foreign language. In my own birth chart, Mercury rules a Virgo Sun as well as my natal 9<sup>th</sup> house of foreign interests (Gemini on the 9<sup>th</sup> cusp). Both Uranus and Mars fall in Gemini in the 9<sup>th</sup> house, sextile to natal Mercury in Leo in the 11<sup>th</sup> house of hopes and dreams, so this interest in foreign languages and cultures comes quite naturally, astrologically speaking. In pursuit of this end, I have been learning Spanish over the past several years and have developed a fondness for Spanish poetry.

In the spring of 2010, I came across some poems by an author little known outside of Spain, but widely recognized within his own country as a major literary figure: Juan Pablo Forner (1756 – 1797).<sup>1</sup> He is so popular that there is even a Juan Pablo Forner Reading Club on Facebook.<sup>2</sup> I was struck by Forner’s clever use of words, his quick wit, his sarcastic style and his ironic and at times jolting view of reality. As an astrologer, I could not resist looking at his birth chart. Although there were not many sources in English, a Google search revealed the following.

The *Encyclopedia Britannica* gave his birth information as:

*Juan Pablo Forner was born in Merida, Spain on February 23, 1756.*<sup>3</sup>

*Britannica* also describes Forner as:

*...the foremost literary polemicist of the 18th century in Spain. His brilliant wit was often admirably used against fads, affectations, and muddleheadedness but also often cruelly and spitefully against personalities . . . His brilliant wit and biting sarcasm are clearly seen in his early work *Sátira contra los abusos introducidos en la poesía castellana*” (1782)<sup>4</sup>*

Wikipedia (English edition), citing the 11<sup>th</sup> edition of the *Encyclopedia Britannica*, added:

**“Juan Bautista Pablo Forner** (February 23, 1756 – March 7, 1799), Spanish satirist and scholar, was born at Mérida (Badajoz Province), studied at the university of Salamanca, and was called to the bar at Madrid in 1783.

During the next few years, Forner was engaged in a series of polemics with García de la Huerta, Iriarte and — other writers; the violence of his attacks was so extreme that he was finally forbidden to publish any controversial pamphlets, and was transferred to a legal post at Seville. In 1796 he became crown prosecutor at Madrid, where he died on the 7th of March 1799.

Forner's brutality is almost unexampled, and his satirical writings give a false impression of his powers. His *Oración apologética por la España y su mérito literario* (1786) is an excellent example of learned advocacy, far superior to similar efforts made by Carlo Denina and Antonio Cavanilles; and his posthumous *Exequias de la lengua castellana* (printed in the *Biblioteca de autores españoles*, Vol. LXIII.) testifies to his scholarship and taste.”<sup>5</sup>

Excited by this biographical information and by my fondness for Forner's poems, I was eager to study his chart. As an astrological exercise, I usually hypothesize what the chart might contain before actually casting it. A brilliant and sarcastic wit must surely involve Mercury, Mars, and Uranus. Brutal sarcasm and spitefulness would likely bring Pluto into the mix. Forner's legal career suggested a prominent Jupiter-Sagittarius, with a probable connection to the 10<sup>th</sup> house.

As I write this article in early August 2010, I am aware that traditional astrologers might object to my use of the modern planets (Uranus, Neptune and Pluto) but I have found them to be consistently useful in chart delineation. As an aside, let me point to the chart of the dropping of the atomic bomb on Hiroshima in 1945, a jolting moment that changed the course of history. Every year a bell is sounded on August 6<sup>th</sup> in Hiroshima at precisely 8:15 am to commemorate this cataclysmic event. The presence of Uranus at the pinnacle of this chart is utterly consistent with the modern astrological understanding of that planet and the metaphorical weight it carries in Forner's and, as we shall see, Kafka's chart. (See Chart 1.)

The time of Forner's birth is unknown. Using the *Britannica* data, I cast the chart for sunrise February 23, 1756 in Merida, Spain. Over the years I have found that sunrise charts act as a kind of generic astrological blueprint for someone born in a certain place on a specific day.

Forner's February 23<sup>rd</sup> chart has a Pisces sun with both Mercury and Uranus in Pisces, befitting a future poet. Jupiter, traditional ruler of Pisces, falls in Libra (the scales of justice) and is closely sextile to Pluto in Sagittarius near the Sagittarius MC—astrological factors that support a career in law as well as publishing.

Mercury in the 1<sup>st</sup> house square Pluto in the 10<sup>th</sup> is an indicator of sarcastic and biting speech. Mercury conjunct Uranus gives a clever and inventive mind. Mars rules the legal 9<sup>th</sup> house and trines his Sun, which rules the 6<sup>th</sup> house of daily work. (See Chart 2.)

The chart, however, was not as striking as I had expected for an author who was officially banned from publishing because of the virulence of his brilliant and caustic verbal attacks. I had a nagging feeling that the birth data published by *Encyclopedia Britannica* might be inaccurate. Upon further reflection, I realized that I had been expecting a more striking chart, similar to that of Franz Kafka, another author whom I admired and who has an almost exact Mercury-Uranus square at the moment of his birth.

To my mind, Forner's writings are greatly reminiscent of Kafka's works (Kafka: July 3, 1883 - June 3, 1924).<sup>6</sup> Consider the following quotes<sup>7</sup> that illustrate Kafka's penetrating, ironic, and unconventional (or as we astrologers say, Uranian) vision of reality:

- "A first sign of the beginning of understanding is the wish to die."
- "Idleness is the beginning of all vice, the crown of all virtues."
- "Coitus as the punishment for the happiness of being together..."<sup>8</sup>
- "It's often safer to be in chains than to be free."
- "Religions get lost as people do."
- "Writers speak a stench."

Kafka's chart is one of the more remarkable charts in the astrological literature. Unfortunately the time of his birth is uncertain, and therefore I have also used a sunrise chart. Kafka has a stellium of no fewer than five planets in Gemini, so it is no surprise astrologically

Chart 1

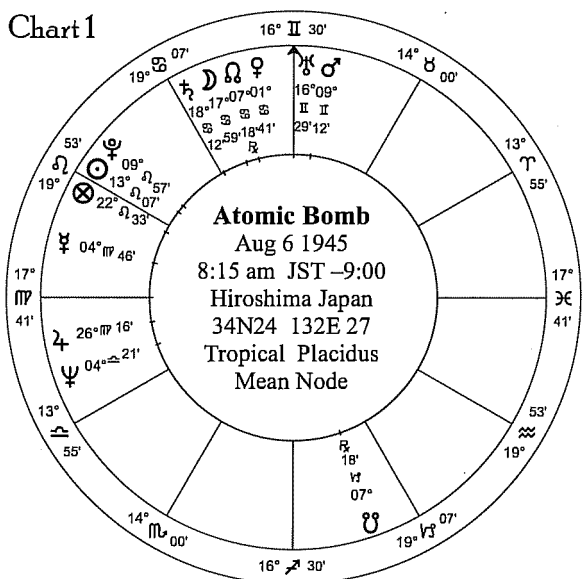
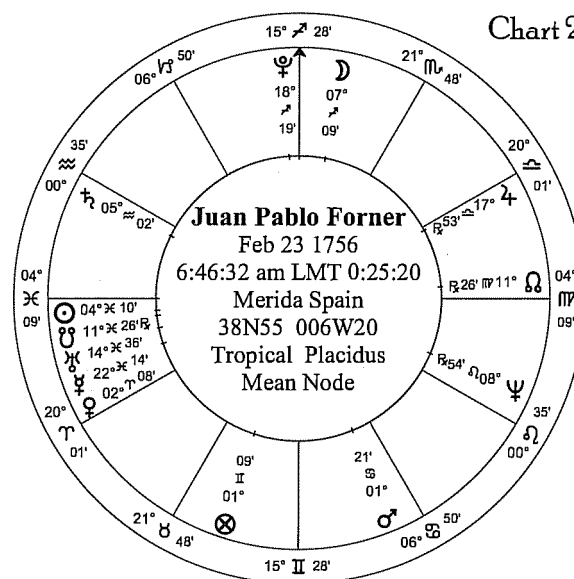


Chart 2



that he became one of the major writers of the 20<sup>th</sup> century. His tendency to isolation and depression may be shown by the fact that this stellium falls in the 12<sup>th</sup> house of his sunrise chart. Most remarkable is Kafka's exact Mercury-Venus conjunction in Gemini (also conjunct the Moon), which very closely squares Uranus in Virgo. His emotional and intellectual viewpoints undergo the topsy-turvy effects of a square from eccentric Uranus. I believe that this Mercury/Venus/Moon conjunction square Uranus is the astrological correlate of the quirky and jolting (Uranian) view of reality and human relationships found in his works. His writings dropped like an atomic bomb into 20<sup>th</sup> century literature.

One of Forner's poems that struck me as particularly *Kafkaesque* and, on many levels, Uranian is entitled "A un rayo que mató a un burro" (To a bolt of lightning that killed a donkey, see page 6).<sup>9</sup> The poem speaks loftily of Jove (Jupiter, Zeus), king of the gods, whose anger generates claps of thunder and bolts of lightning. Jove is so powerful that he makes all of Mount Olympus tremble and strikes terror into the hearts of mortals, including small children who run and hide under their beds. The poem provokes us to ask why a supreme god such as Jove has such a need to scare little children and to take his anger out on an innocent donkey. My feeble paraphrase hardly does justice to Forner's clever use of words and ironic challenge to our view of Greek myth and the role of authority in society. Kafka would certainly have enjoyed this poem.

As a result of my growing conviction that both the writings and the charts of Forner and Kafka bore striking resemblances, I began to ask myself, "What if Forner's published birth data were wrong? What if Forner, like Kafka, also had a very close Mercury-Uranus contact (which I had always thought was the

*astrological key to Kafka's style)?"* A look in the ephemeris for 1756 revealed that Forner would have to have been born on February 17, 1756 (the day that Mercury conjoined Uranus) rather than on February 23<sup>rd</sup> as reported in the English literature. A six-day difference! Was this possible? (See Chart 3.)

The February 17<sup>th</sup> chart appeared astrologically more consistent with what I knew of Forner's life and poetry. On February 17<sup>th</sup> there were only a handful of significant changes from the February 23<sup>rd</sup> chart: Sun in Aquarius rather than Pisces, Venus in Pisces rather than Aries, Moon in Virgo rather than Sagittarius, and of course, Mercury almost exactly conjunct Uranus.

My hunch about the similarities between Forner and Kafka had paid off. On February 17<sup>th</sup> Venus in Pisces is square to both Pluto and Mars; also the ruler of the sunrise 3<sup>rd</sup> house of communication (Taurus cusp), is more consistent with his vicious and spiteful writing style. Both charts have a significant interplay among the planets Mercury, Venus, the Moon and Uranus. In Kafka's chart the Mercury-Venus-Moon conjunction in Gemini squares Uranus in Virgo. In Forner's February 17<sup>th</sup> chart, a Mercury-Venus-Uranus conjunction in Pisces opposes the Moon in Virgo. It is no accident that these configurations appear in mutable signs, since mutability is often prominent in the charts of writers. In Forner's case, the three planets in Pisces are consistent with his interest in poetry, whereas Kafka's stellium in Gemini is more consistent with his interest in the novel. In both charts, the appearance of a single planet of the configuration in Virgo, an earth sign, lends grounding and discipline to the art.

Was there any historical evidence that Forner could have been born on February 17<sup>th</sup>, as I suspected astrologically, rather than on February 23<sup>rd</sup> as reported by

Chart 3

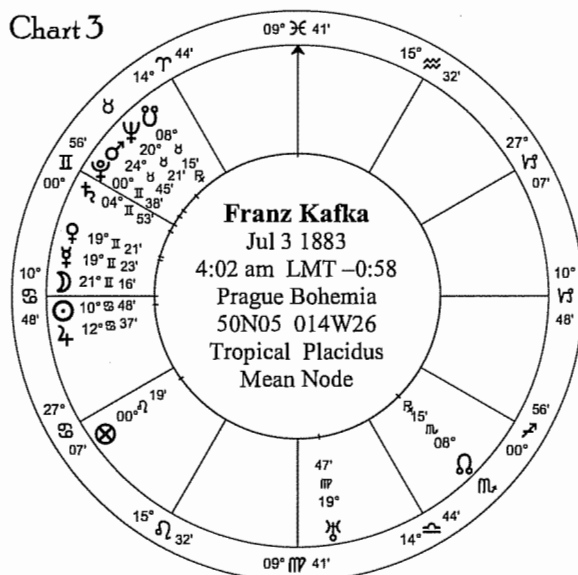
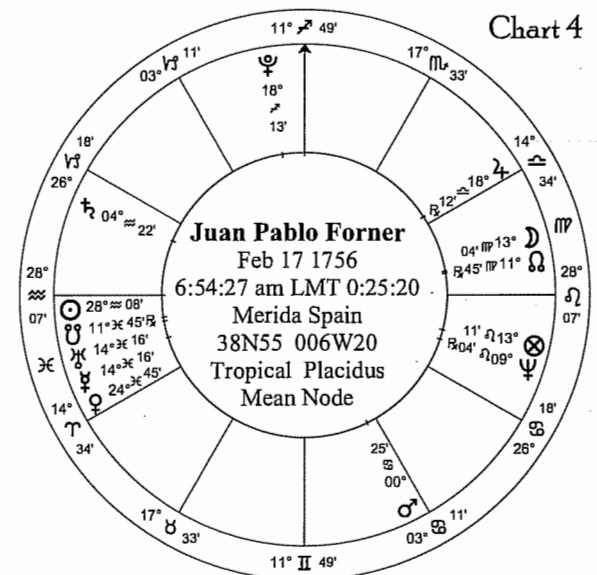


Chart 4



such an authoritative encyclopedia. It finally occurred to me to look in the Spanish-language literature, and with the help of modern technology (Google España: [www.google.es](http://www.google.es)) I found several sources that gave February 17<sup>th</sup> as Forner's birth date!<sup>10</sup> Imagine my surprise and delight to have a literary hunch and an astrological hypothesis confirmed by historical data. One of the most compelling sources was the Archivo-Biblioteca Diputación Provincial de Cáceres, whose webpage commemorates the 250<sup>th</sup> anniversary of Forner's birth, which was celebrated on February 17, 2006, and clearly states that "*Forner nació en Mérida el 17 de febrero de 1756*" (Forner was born in Merida on the 17<sup>th</sup> of February of 1756).<sup>11</sup> It seemed quite unlikely that Spain would celebrate the 250<sup>th</sup> anniversary of Forner's birth on the wrong date!

Not satisfied with my own research in Google España, I wrote to a friend in Spain, a university professor, who did me the great favor of looking up Forner in several references in the university library that are not available on Google España. According to my scholarly Spanish friend, there are dates other than February 17<sup>th</sup> published for Forner's birth but the most reliable reference for scholarly research in Spain, the CSIC (Consejo Superior de Investigaciones Científicas), gives February 17, 1756 as his date of birth.

I shared my findings by email with the editors of *Encyclopedia Britannica*, who were very gracious in their correspondence with me. Without mentioning that my astrological study of Forner's birth chart had led me to question their data, I sent my Spanish references to the encyclopedia. After a few emails back and forth, the editors sent a note thanking me for helping them to correct a bit of data in the encyclopedia. The online *Encyclopedia Britannica* now (as of August 2010) lists Forner's date of birth as Feb 17, rather than Feb. 23. I notice, however, that they give Forner's date of death as March 17, although this date is at variance with the Spanish literature, which gives March 16<sup>th</sup> as the date of death.<sup>12, 13</sup> Perhaps this is simply a typo. As time permits, I shall have to look astrologically at this piece of data to judge its veracity. ✽

#### Endnotes:

- 1 Digitalized texts of Forner: <http://www.cervantesvirtual.com/FichaAutor.html?Ref=145>
- 2 [www.facebook.com/pages/Merida-Spain/Juan-Pablo-Forner-Reading-Club/290282147966](http://www.facebook.com/pages/Merida-Spain/Juan-Pablo-Forner-Reading-Club/290282147966)
- 3 <http://www.britannica.com/EBchecked/topic/213949/Juan-Pablo-Forner>
- 4 <http://www.britannica.com/EBchecked/topic/213949/Juan-Pablo-Forner>
- 5 [http://en.wikipedia.org/wiki/Juan\\_Pablo\\_Forner](http://en.wikipedia.org/wiki/Juan_Pablo_Forner)
- 6 Kafka biography in wikipedia: [http://en.wikipedia.org/wiki/Franz\\_Kafka](http://en.wikipedia.org/wiki/Franz_Kafka)
- 7 Kafka quotes: <http://www.kafka-online.info/franz-kafka-quotes.htm>
- 8 <http://www.answers.com/topic/the-trial-novel>
- 9 "*A un rayo que mató a un burro*" by Forner: <http://www.poesia-inter.net/jpfl15.htm>

- 10 For example, the following source is from the Spanish literature: Poesia del siglo XVIII Escrito por John Herman Richard Polt - [http://books.google.es/books?id=u2XEHLvC0esC&pg=PA280&dq=juan+pablo+forner+m%C3%A9rida+febrero&hl=es&ei=DLBZTP2YI5CknQfn7\\_yOCw&sa=X&oi=book\\_result&ct=result&resnum=8&ved=0CFAQ6AEwBw#v=onepage&q=juan%20pablo%20forner%20m%C3%A9rida%20febrero&f=false](http://books.google.es/books?id=u2XEHLvC0esC&pg=PA280&dq=juan+pablo+forner+m%C3%A9rida+febrero&hl=es&ei=DLBZTP2YI5CknQfn7_yOCw&sa=X&oi=book_result&ct=result&resnum=8&ved=0CFAQ6AEwBw#v=onepage&q=juan%20pablo%20forner%20m%C3%A9rida%20febrero&f=false)
- 11 Source: <http://ab.dip-caceres.org/forner/forner000.htm>
- 12 <http://www.poesiaspoemas.com/juan-pablo-forner>
- 13 [http://es.wikipedia.org/wiki/Juan\\_Pablo\\_Forner](http://es.wikipedia.org/wiki/Juan_Pablo_Forner)

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**Anthony Louis** is a psychiatrist who has been a serious student of astrology since the 1950s. His books on horary astrology and solar returns have been well received, and his book on tarot has received critical acclaim. A member of the Astrological Society of Connecticut, he has published numerous articles in astrological journals and has lectured internationally. His interests include horary, solar returns, secondary progressions, locational astrology, and the works of Morin de Villefranche, which he has helped translate into English.

### To A Bolt of Lightning That Killed A Donkey

With a blaze that flashes in concert with  
terrifying claps of thunder,  
Jove, full of wrath, ignites the cloud  
And, in the pallid glare that ensues,  
Terrified mortals shrink in dread.

As the thunderclaps repeat horrifically,  
The sobbing child runs to hide in a  
remote bed  
And calls out to you with pious entreaties,  
Jove, the righteous pale before you.

Olympus trembles, and now your hand  
Readies the bolt that will strike terror even  
into the righteous  
And finally ignited, it crashes violently  
to earth:

And meanwhile the vile Ganon, scourge  
of the earth,  
Goes on living in opulent vice,  
Yet your fury is vented on a donkey?

By Juan Pablo Forner  
translated by Anthony Louis

# Prisms of the Sun: Moon and Ascendant Annular Charts

by Michele Adler

*The phrase, many happy returns, as it turns out, is no idle threat when it comes to the Sun's journey through the zodiac. Here are some bright and shiny new techniques for your astrologer's toolkit: annual returns of the Sun to your natal ascendant and Moon*



If it is true that we are constantly giving birth to ourselves, astrology's return chart techniques provide ample measure of the tracks that we leave in the process.

Each year, the Sun returns to its position in our natal charts. Every month, the Moon returns to its natal place as well. Throughout the year, we will have a Mercury and a Venus return and, every 2.5 years, a Mars return.

The solar return is the best known of the return charts, occurring annually on or near one's birthday. It can foreshadow the year's themes in a variety of planetary symbolisms.

The Solar return, however, is not the only way to judge the Sun's energy for the coming year. There are two types of return charts that view the natal Sun from different perspectives altogether: the Annual Moon Chart and the Annual Ascendant Chart.<sup>1</sup>

## The Annual Moon Chart

Just as the solar return focuses on the return of the Sun to its natal place, the Annual Moon Chart (AMC) focuses on the return of the Sun to the sign, degree and minute of the natal Moon.

Because it involves the Sun's annual conjunction with the natal Moon, the Annual Moon Chart is a mini New Moon, and can be associated with many of the things that a New Moon represents. The AMC can provide a way of proofreading solar returns: It can show

repeating aspects, for example, or similar emphases in houses.

I would encourage the use of the converse AMC with the regular AMC, as it can emphasize configurations and houses in the regular AMC, and offer insight not otherwise available. If you are doing the AMC for the 40<sup>th</sup> year of life, do the converse annual Moon chart for 40 years *before* birth. Then view the natal chart, the annual Moon chart, and the converse annual Moon chart in a tri-wheel.

Some potential meaning for the Annual Moon Chart by itself:

1. *That which you seed for the coming year.*  
What will you bring into being?
2. *One's relationship to the public at large.*  
This is easier to see if one is in work that involves approval of or interaction with the public. Naturally, the Moon's position in the AMC is a key to interpretation.
3. *Elaboration on family matters.*  
As the Moon is always the natural ruler of the 4<sup>th</sup> house, the AMC can show positions related to the AMC chart's 4<sup>th</sup> house, some indications of family-related matters, such as the birth of a child, a move to another location, or matters related to a parent. I have had many years spent moving from different jobs and locations. The AMC seemed to reflect the move better than other return charts.
4. *Inner dynamics.*  
There is a human habit of comparing one's *insides* to everyone else's *outsides*—and usually finding oneself suffering from the comparison. The AMC tends to reflect the *insides* feelings during the year, how you are judging yourself compared to how you judge others, or how you might think they are judging you.



When the Sun is in conjunction with the natal Moon that means all of the Moon's natal aspects are being highlighted by the Sun, giving resonance to both benefic and challenging configurations in the birth chart. Here are some examples of the annual Moon chart in action.

### Queen Elizabeth II

Queen Elizabeth II<sup>2</sup> endured her *annus horribilis* year in 1992, during which three of her four children separated from their spouses, and Diana, Princess of Wales, collaborated on a book that put the royal family in a bad light. At the end of the year, part of Windsor Castle endured a devastating fire. Her annual Moon chart<sup>3</sup> clearly showed her displeasure, with 29° Leo rising, in conjunction with the fixed star Regulus, associated with monarchs. The Sabian Symbol for 30° Leo is *An unsealed letter*, which clearly spoke of matters she would rather have kept private.

The Moon itself was in 27° Libra, the sign of marriage, and most of the Queen's concerns centered around her daughters-in-law, and especially the tell-all book that had Diana's collaboration. At 27°, the Moon falls in the third decanate of Libra, which is Gemini, in the 3<sup>rd</sup> house, reflective of a book. The AMC also had a Mars-Juno conjunction in Gemini. Juno is an asteroid said to represent the married woman, but I have

seen too often that it represents commitment, of which marriage is but one. The Mars conjunction reflects a breaking of a commitment, and being in Gemini, seems to speak of a book or, at the very least, gossip.

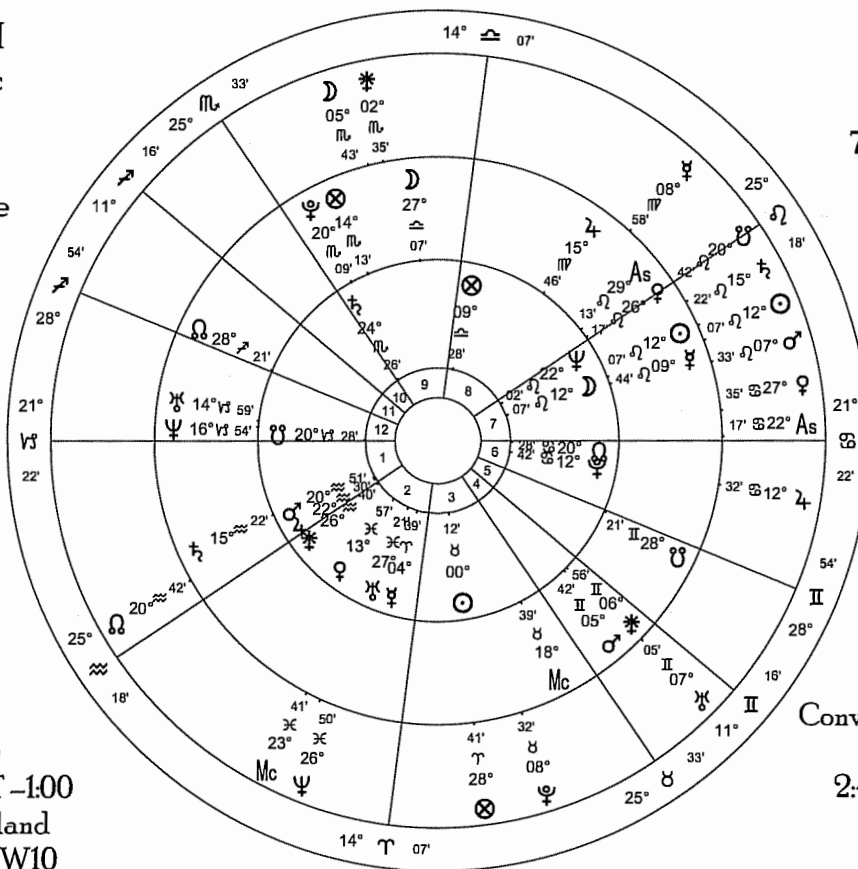
I have included the Queen's *converse* Annual Moon Chart for this time period.<sup>4</sup> You will note that this tri-wheel includes Elizabeth's natal chart, where the AMC Mars-Juno Gemini conjunction falls in the natal 4<sup>th</sup> house, and is in conjunction with the converse AMC Uranus. Furthermore, there is a *converse* AMC Moon-Juno conjunction in secretive Scorpio, and the 9<sup>th</sup> house of publishing, underscoring the Mars-Juno, Gemini symbolism. This illustrates how the converse returns are valuable in mirroring aspects, signs and degrees from the regular returns.

The converse AMC ascendant at 22 Cancer 17, is in conjunction with the Queen's natal 7<sup>th</sup> house cusp: A repetition of one's natal Asc-Dsc axis in a return chart always promises an important year. The Sabian symbol for 23° Cancer: *Meeting of a literary society*. Clearly, the book was very much on the Queen's mind.

### Charles, Prince of Wales

Prince Charles<sup>5</sup> had an Annual Moon Chart on April 20 1997<sup>6</sup>, with 29° Pisces on the midheaven, and the Nodal axis straddling the MC-IC angles at 27° Virgo. The

Elizabeth II  
Geocentric  
Tropical  
Koch  
Mean Node



Middle Chart  
Annular Moon  
Aug 4 1992  
7:13:12 am BST -1:00  
London England  
51N30 000W10

Inner Chart  
Natal  
Apr 21 1926  
2:40 am BST -1:00  
London England  
51N30 000W10

Outer Chart  
Converse Annular Moon  
Aug 5 1859  
2:44:58 am BST -1:00  
London England  
51N30 000W10

following August 31, 1997, his former wife, Diana, was killed in a car accident.

His ascendant for the AMC was 26 Cancer 06, indicating a family-related concern. The Sabian Symbol for 27° Cancer is *A storm in a canyon*, reflective of the year's events. The Moon in his AMC was at 2 Libra 44, close to the AMC 29° Virgo IC. The Sabian Symbol for 3° Libra is *The dawn of a new day; everything changed*.

Charles earned goodwill for his handling of the crisis. But his AMC may indicate more than that. At the time of Diana's death, Charles was gradually going public with his relationship with Camilla Parker-Bowles, whom he eventually married in 2004. In the AMC, Neptune was at 29° Capricorn, in conjunction with the 7<sup>th</sup> house cusp. The Sabian symbol for 30 Capricorn is *A woman reading tea leaves*. Obviously, the public acknowledgment of the relationship with Camilla was put on hold, and destined for the future. The AM chart, however, seemed to speak of the private family matters affected by the death of the Princess of Wales.

Though not shown, Charles' converse AMC<sup>7</sup> featured a Moon-Saturn conjunction in Capricorn, which fell in his 5<sup>th</sup> natal house of children.

Beyond the scope of this article, but nonetheless noteworthy, is that Prince Charles' Venus Return for 1997 was on August 31, the same day as Diana's death.

### Another AMC Use

There may be one other potential use for the AMC. It could be a tool in forecasting political races, primarily because the Moon represents the public, and takes on added significance in any chart forecasting for a politician.

If you wish to use the AMC in political contests, I would advise using the Annual Moon Chart that *follows* the actual election. This chart seems to reflect the person's acceptance by the public, which would equate with an electoral victory. The person who loses the race doesn't seem to have the same energy in their Annual Moon Charts. I think this ties back to the AMC as being a measure of how one feels about oneself. As an example: In the Annual Moon Chart following his 2008 election, US President Barack Obama<sup>8</sup> had a New Moon in his 4<sup>th</sup> house<sup>9</sup>; US President John F. Kennedy<sup>10</sup> also had a New Moon in his AMC 4<sup>th</sup> house, at 17 Virgo 11 following his 1960 election. At the very least, such activity would reflect a change of home addresses, which Obama and Kennedy certainly had.

New Moons can be significant in these charts, as can planets or Nodes near the angles. A chart featuring the Moon, midheaven, ascendant, Mercury, Mars or Venus in 00° of a cardinal sign frequently coincides with acquiring a leadership position.

## Annual Ascendant Chart

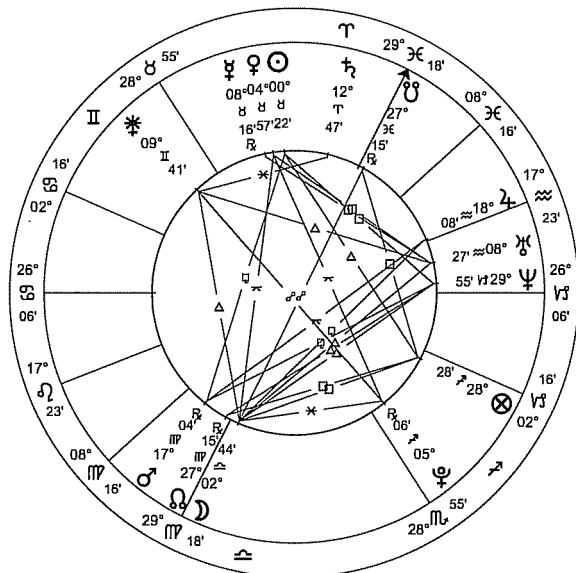
The Annual Ascendant Chart (sometimes called the sunrise chart) is cast for the day and the moment that the Sun returns each year to the sign and degree of one's natal ascendant. Understandably, this chart is even more dependent on a correct birth time than the annual Moon chart.

The Annual Ascendant Chart (AAC) should be noted for its Moon, ascendant and the AAC house position of the Sun. Interpreting the AAC should emphasize the sign and degree of the AAC ascendant, the decanate and dwad in which it falls, its ruler, and the house and sign of the ascendant ruler. The natal houses in which the AAC Asc-Dsc axis falls also gain in importance.

Some uses for the Annual Ascendant Chart:

1. *The AAC is useful for understanding the persona one will project during the year.*  
The chart seems to take into consideration the environment in which a person operates. The AAC can answer the question, "how am I being seen," at least for the coming 12 months.
2. *The AAC seems to have a more practical bent than other return charts.* It seems to reflect the steps you are taking to reach some sort of goal, and what personal challenges you may need to undertake. For example, one sees the Libra-Aries axis emphasized frequently in the AAC of someone for the year they marry or form a serious partnership.
3. *The AAC ascendant can show how a person can make a difference in the year ahead, provided one considers both the benefic and challenging aspects of the rising sign.* The mode of the ascendant—cardinal, fixed, mutable—gives a hint of one's

### Prince Charles: Annular Moon



projection, especially if there is an emphasis of the mode in the planets. Cardinal signs initiate and act; fixed signs are strong because they endure; mutable signs adapt and shape-shift.

Here are some examples of the Annual Ascendant Chart in action.

### Diana, Princess of Wales

Diana, Princess of Wales,<sup>12</sup> officially divorced Prince Charles on August 28, 1996. Her Annual Ascendant Chart<sup>13</sup> had a rising sign of 9 Virgo 32, ruled by Mercury in the 4th house at 28° Sagittarius, and out-of-bounds by declination,<sup>14</sup> which pumps up the planet's meaning. Virgo is depicted by a lone female figure, and that would reflect Diana's status and persona after the divorce. It would also reflect her desire to serve and her focus on the health care fields. The Sabian symbol for 10° Virgo is *Two heads looking out and beyond the shadows*. The latter symbol could reflect her two sons, and her concern for divorce's effects on them. The chart contains a Full Moon lunation, meaning that something had finalized. Venus and Mars are in Capricorn, and they too are both out-of-bounds by declination. Diana's AAC 5th house contains Venus, Juno, Neptune and the Part of Fortune in conjunction with Uranus, all in Capricorn, which symbolized that her role as mother of a future king was secure and would keep her forever tied with the traditions.

Though not pictured, Diana's converse AAC had a Nodal axis at 8° Cancer-Capricorn, which pulled in her natal 9° Cancer Sun and AAC Mars at 7° Capricorn.<sup>15</sup>

### Chaz Bono

Chaz Bono's<sup>16</sup> Annual Ascendant Chart reflected the year<sup>17</sup> when his gender transition was legally recognized

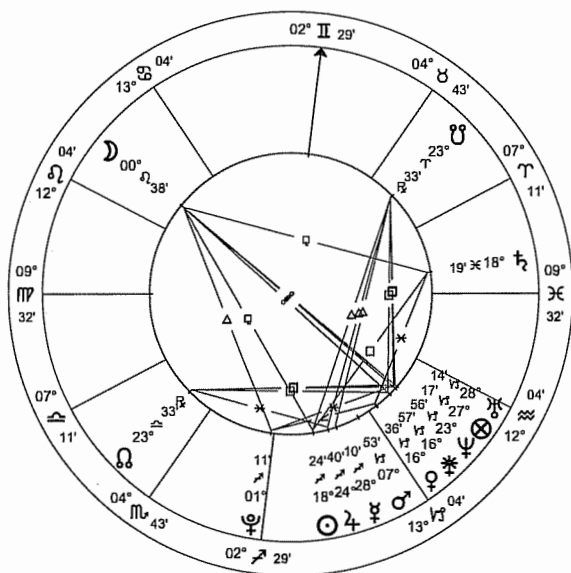
by a California court. Born the daughter of entertainers, Sonny and Cher, Chaz began the gender transition process in 2008. Then, on May 7, 2010, he had his new gender and name officially approved by a California court.

Some interesting symbolism in Chaz's AAC:

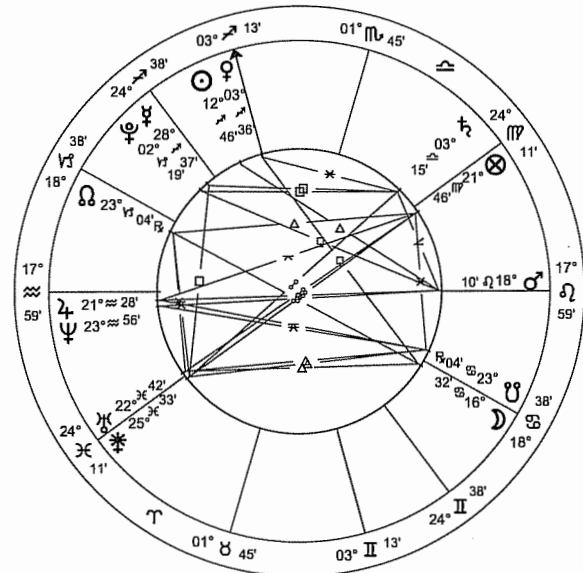
1. The AAC has transiting Venus at 3° Sagittarius, in conjunction with the AAC midheaven and also in conjunction with Chaz's natal Mars at 3° Sagittarius.
2. AAC Mars is at 18° Leo in conjunction with the 7th house cusp, and is in opposition to his natal Mercury. That both Venus and Mars were angular in the AAC is reflective of the gender change.
3. AAC Mercury is at 28° Sagittarius, out-of-bounds by declination, and in conjunction with Pluto.
4. The Part of Fortune opposes Uranus, indicating a significant change.
5. The AAC lunation is within a Full Moon phase, reflecting completion. (Chaz's annual Moon chart also had a Full Moon. His Solar return had a disseminating Moon phase, which suggests a public acknowledgment.)
6. The AAC ascendant is 17 Aquarius 59, symbolizing change, in conjunction with Chaz's natal Mercury at 18° Aquarius. The Sabian symbol for 18° Aquarius? *A man unmasked*. To carry matters even further, Chaz's diurnal chart for May 7, 2010 also has an ascendant of 18° Aquarius.<sup>18</sup>

If one examines Chaz's solar return, AMC and AAC for the time period, one finds the male energy theme expressed in Mars' angular positions in all three charts. In keeping with the court proceedings, there was also a strong 9th house in both Chaz's solar return and Annual Moon Chart, with a Venus-Uranus conjunction in the

Princess Diana: Annular Ascendant



Chaz Bono: Annular Ascendant



9<sup>th</sup> in the solar return. The AAC had an empty 9<sup>th</sup> house: But it was ruled by Pluto, which formed a conjunction with Mercury in the 11<sup>th</sup> house in the Annual Ascendant Chart.

Though not shown, Chaz's converse AAC<sup>19</sup> contained a Moon at 25° Virgo, in conjunction with his natal Pluto, and natal midheaven. Emphasizing that was the converse Pluto at 17° Cancer, in conjunction with the AAC Moon at 16 Cancer 32.

## Interpretations

Once the significance of the annual Moon and Annual Ascendant Charts are known, they can be read using the same guidelines as a solar return. I mention a few concepts here that I have found especially useful for the AMC and AAC:

1. Pay close attention to mutual reception in these charts; they seem to elaborate on the themes of the year.
2. Certain degrees can foreshadow themes by their very essence: for example, the 29<sup>th</sup>, 19<sup>th</sup> and 9<sup>th</sup> degrees of any sign are threshold degrees, signifying moves from something old to something new. The 24-25<sup>th</sup> degree of the Taurus-Scorpio axis tends to turn up during years of job or status changes, and the degree's tie to the fixed star Algol cannot be overlooked. The 18-20<sup>th</sup> degree arc of the Cancer-Capricorn axis frequently coincides with years of major family events or transitions.<sup>20</sup>
3. As in all return charts, the AMC or AAC Nodal axis is important, especially if in conjunction with an angle of the return or the natal chart.
4. Take note of the themes that seem to be repeating in both the regular and converse AMC and AAC.

If the Annual Moon and Annual Ascendant Charts prove useful, one can consider the monthly lunar returns based on the same symbolism. Instead of doing a lunar return for the moment when the Moon returns to its natal position, one can do a lunar return for the moment when the Moon returns each month to the natal Sun's position, a chart I personally favor over the regular lunar return. One can also do a lunar return for the moment each month when the Moon returns to the natal ascendant's position.

## Conclusion

A return chart, at its essence, is a grouping of themes to be galvanized for reflection and consideration over a short term period. The Annual Moon and Annual Ascendant Charts go beyond the Solar return to offer a new perspective of the Sun's symbolism throughout the year. Far from being patterns to be feared, they are energies to be used. Only then can these return charts become canvases on which to paint the year's direction, capturing the annual possibilities that ultimately become the stories of our lives.\*

## Endnotes

- 1 All charts use the Koch house system and place of birth.
- 2 Birth data for Elizabeth II: April 21, 1926, 2:40 am, London, England. RR: AA, quoted BC/BR.
- 3 Data for Elizabeth II Annual Moon chart: Aug. 4, 1992, 7:13:12 am, London, England.
- 4 Data for Elizabeth II converse Annual Moon Chart: Aug. 5, 1859, 2:44:58 am, London, England.
- 5 Birth data for Charles, Prince of Wales: Nov. 14, 1948, 9:14 pm, Buckingham Palace, England. RR: A, news reports.
- 6 Data for Charles Annual Moon Chart: April 20, 1997, 11:03:52 am, Buckingham Palace, England.
- 7 Data for Charles converse Annual Moon Chart: April 20, 1900, 10:28:31 pm, Buckingham Palace, England.
- 8 Birth data for Barack Obama: Aug. 4, 1961, 7:24 pm, Honolulu, HI. RR: AA, BC/BR in hand.
- 9 Data for Obama Annual Moon Chart: May 23, 2009, 11:26:26 pm, Honolulu, HI.
- 10 Birth data for John F. Kennedy: May 29, 1917, 3:00 pm, Brookline, MA. RR: A, Garth Allen quoted his mother in American Astrology magazine, May, 1960.
- 11 Data for JFK Annual Moon Chart: Sept. 9, 1961, 10:55:26 am, Brookline, MA.
- 12 Birth data for Diana, Princess of Wales: July 1, 1961, 7:45 pm, Sandringham, England. RR: A, Charles Harvey quotes data from Diana's mother.
- 13 Data for Diana's AAC: Dec. 10, 1995, 10:42:58 pm, Sandringham, England.
- 14 An out-of-bounds planet exceeds the normal declination of 23 degrees 27 minutes. It is usually only found in Cancer, Capricorn, Gemini or Sagittarius.
- 15 Data for Diana's converse AAC: Dec. 11, 1926, 4:55:44 am, Sandringham, England.
- 16 Birth data for Chaz Bono: March 4, 1969, 00:55 am, Los Angeles, CAL. RR: AA, BC/BR in hand.
- 17 Data for Chaz's AAC: Dec. 4, 2009, 11:02:51 am, Los Angeles, CAL.
- 18 A diurnal chart is a *day* chart cast for each day and year, using one's natal time of birth, natal birth location, and natal time zone. The only thing that varies from the birth chart is the day and year.
- 19 Data for Chaz's converse AAC: Dec. 4, 1928, 7:30:39 pm, Los Angeles, CAL.
- 20 Lenthier discussions of this degree arc and others can be found under *Articles* at [www.micheleadler.com](http://www.micheleadler.com).

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# Phasis and the Solar Phase Cycle

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by Bill Johnston

*No issue of Geocosmic intent upon honoring Helios could be considered complete without a good long look at how our Hellenistic forbearers in both astrologos and astronomos understood the cycles of the Sun. We are pleased to present what we hope will be the first of many articles by Bill Johnston.*



The use of heliacal phenomena for astrological purposes dates to the earliest stratum of observational astrology, and the frame of reference employed, the horizon, is arguably the oldest astrological frame of reference.<sup>1</sup> The heliacal risings and settings of the planets were an important part of the Mesopotamian astrological tradition<sup>2</sup>; the importance of the helical rising of Sirius to the ancient Egyptians, which signaled the flooding of the Nile and the onset of the *dog days* of summer is well documented. The use of the heliacal rising of certain fixed stars for meteorological purposes (as described in Ptolemy's *Phases of the Fixed Stars*<sup>3</sup>) appears to be the only indigenous Greek astrology prior to the introduction of the astrology created during the Hellenistic era.<sup>4</sup> In this article, I will be discussing the solar phase cycle as employed in Hellenistic astrology and the resulting planetary condition known as *phasis*. All of the material presented herein derives from the work of Robert Schmidt of Project Hindsight, to whom I am greatly indebted. I would also like to acknowledge the helpful suggestions and useful insights that he shared with me during the preparation of this article.

There are significant differences in the solar phase cycle depending on which heavenly bodies are involved. I will omit a discussion of the fixed stars, due to my intention to focus on planetary *phasis*. The reader with a particular interest in that fascinating subject can find a full description in the aforementioned work by Ptolemy.

The four significant points in the solar phase cycle involving the starry planets are the heliacal rising, the first station, the second station, and the heliacal setting. A planet at any of these four points in the cycle is said to be making a *phasis*, a Greek word which has the general meaning of either an appearance or a speaking, such as an announcement. During the course of some of his earlier philosophical work,<sup>5</sup> Schmidt combined these meanings giving the formulation *an appearance that speaks*. In this broader sense, there are many factors in a chart that could legitimately be considered to be phasic,<sup>6</sup> but as an astrological term, its usage is restricted to the solar phase cycle. A non-astrological example of a phasis is an angel appearing as a messenger of God, or the heavenly chorus appearing to the shepherds to announce the birth of Jesus as depicted in the Bible. The point here is that it is a dramatic, important event; likewise, any planet making a phasis in a chart is saying something particularly important about the life of the native.

As for the interpretation of a planet making a phasis, the surviving texts do give us some solid information and useful hints, but in many cases say nothing at all. There is a short text attributed to Balbillus that gives delineations for stationary planets in the angular houses.<sup>7</sup> These delineations involve events that can be expected to occur when the planet in question becomes the ruler of the times. While it would be nice to have more such texts, I do believe the general principles involved are evident enough for us to make some reasonable inferences for investigating those areas where the texts are mute. On a level of basic delineation, the native's life becomes saturated with the significations of the planet said to be in phasis. Even if you do nothing more than use the same principles of delineation that you would for a non-phasis planet, but let its voice be heard a little more loudly than the others, your insight into the chart will profit from paying attention to planets that are making a phasis.<sup>8</sup>

In the development of a natal astrology out of the long tradition of kingdom or mundane astrology, it is evident that a process of direct symbolic correspondence must have been employed.<sup>9</sup> Simply using the same techniques and omen texts that served the Mesopotamian astrologers in their mundane astrology, but applying them instead to individual naticities, would not have been sufficient.

The Hellenistic astrologers must have continued this process; I will be pointing out examples where I believe this is evident, starting with the solar phase cycle itself. If you ever have a chance to observe the morning heliacal rising of Venus, it is visually a very dramatic sight. Hence, a planet at its helical rising has something especially important to say.

The texts state that an event associated with a planet under the beams happens in concealment.<sup>10</sup> The planet is being concealed by the Sun, therefore the events associated with it happen out of sight. The Balbillus delineations of planets at stations involve things stopping; for example, stations in the first, the most basic meaning of which is life, indicate death, in this case of or by family members, as indicated by the particular planet involved. There were undoubtedly other processes at work in the development of natal astrology, but that topic is beyond the scope of this article.

The phase cycle of the outer visible planets—Mars, Jupiter and Saturn—can be described as a group, as can that of the two inner planets, Mercury and Venus. The Moon is unique, as it does not retrograde and therefore lacks the two stations in its cycle. However, it provides the simplest way to describe helical rising and setting, so I will begin with it. I do this for pedagogical purposes only, as the Moon is not given special emphasis at its heliacal rising and setting compared to the other phases it makes. In a sense, the Moon is always in a phasis condition as it is continually revealing itself

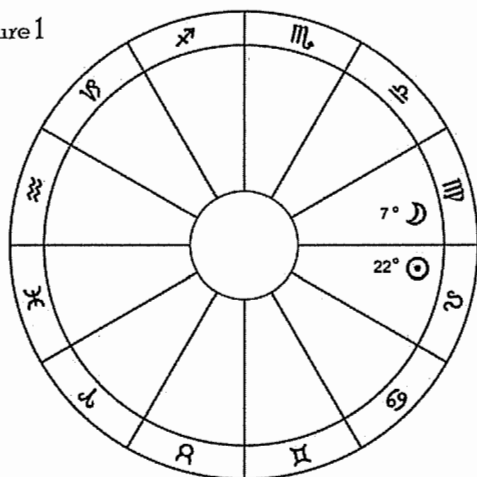
through its successive phases. There is a separate body of lore dealing with the Moon's phases; this article focuses on the phasis conditions involving the starry planets only.

When a planet is too close to the Sun, it cannot be seen due to the Sun's bright glare. Once it has achieved a certain elongation from the Sun, nominally 15°—a value I will have more to say about later—it will reappear on the horizon when the Sun is far enough below the horizon for the twilight to be sufficiently muted. An important point here is that the term, heliacal rising, refers to the planet's rising out of the Sun's beams, not whether the planet itself is rising over the horizon.

In fact, as the Moon moves faster than the Sun and never retrogrades, its helical rising always occurs on the western horizon while it, itself is setting.<sup>11</sup> Not long after its heliacal rising, the Moon itself, sets (see Figure 1). On each successive day, it is higher above the horizon when the Sun sets.<sup>12</sup> It continues through its cycle through the first quarter, Full Moon and last quarter; as it approaches the next New Moon, there comes a day when it is visible for the last time during the cycle, this time on the eastern horizon shortly before sunrise. That last appearance before disappearing into the Sun's glare is its heliacal setting (see Figure 2). On the next day, when it makes no appearance, it is said to have heliacally set. Again, note that its heliacal setting occurs when the Moon is, itself, rising over the eastern horizon—as with heliacal rising, heliacal setting refers to the planet setting into the Sun's glare, irrespective of whether the planet itself is rising or setting relative to the horizon.

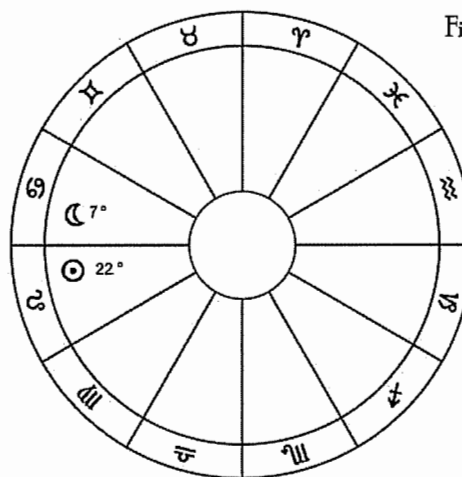
The situation with the outer visible planets is different, as in this case it is the Sun that is the faster moving body. Starting with the conjunction, as the Sun moves away from the planet in the order of the signs, when a sufficient elongation from the planet has been achieved

Figure 1



The Moon at Helical Rising

Figure 2



The Moon at Helical Setting

for it to emerge from the Sun's beams, the planet makes its first appearance in the eastern morning twilight as it rises. In this case, its heliacal rising happens while the planet itself is rising. Its time of visibility is short, cut off by the sunrise. On each successive day, it makes its appearance a little earlier, increasing its time of visibility. When the Sun has moved to around 120° ahead of the planet, the planet reaches the first station, where it stops its forward motion through the zodiac to begin the retrograde portion of its cycle. This, as I mentioned, is another phasis point. The middle of the retrograde cycle is when the planet and the Sun are in opposition.

There is another identifiable point in the cycle here that needs to be addressed. At opposition, the planet is rising while the Sun is setting, and the planet will not be visible until the Sun is sufficiently below the horizon. Likewise, the planet will fade from view before it sets due to the glow of the sunrise. The last appearance it makes while rising on the eastern horizon, which will be a little before the time of the opposition, is called its acronychal rising.

At first glance it may seem strange that this is called a rising, if it is a last appearance. It's not a setting, because it is still visible in the night sky; in fact, this is the time when its period of visibility is the longest. What's different about this part of its cycle is that the planet is not visible while crossing either horizon. As the horizon is the frame of reference being used, it's as if the planet has lost its anchor point. This corresponds to what Ptolemy calls "curtailed passage" in *The Phases of the Fixed Stars*. When the Sun has moved sufficiently past the opposition, the planet will be visible when it sets in the west.

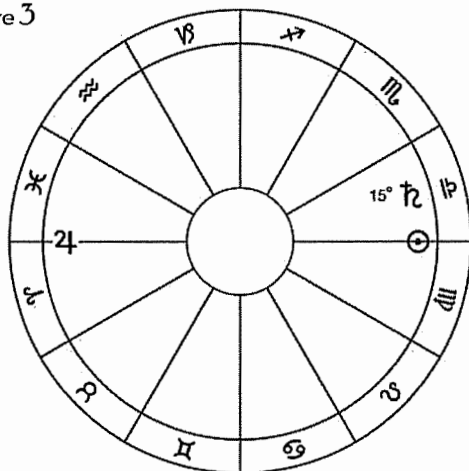
Acronychal rising is an astronomical term, found in ancient texts and still in use today. It marks the beginning of the period of Ptolemy's "curtailed passage"; there is

no corresponding term for the time the planet can first be seen while crossing the western horizon that marks the end of this period. The astrological texts, however, define the acronychal phase, or "phase at nightfall", by the opposition with the Sun. That a planet in this phase is considered to be making a phasis may be confirmed by the second of the three charts from Antigonus' collection of paradigmatic nativities preserved by Hephaestio.<sup>13</sup> I shall return to a discussion of this phase later.

Around the time the Sun has moved to 240° ahead of the planet in the order of signs, the planet reaches its second station, where it stops its retrograde motion in preparation for resuming direct motion, making another phasis. As the Sun continues towards a conjunction with the planet (which, as you recall, has been visible in its western setting since the end of its acronychal phase), the time will come when the elongation with the Sun is less than 15° and the planet will again be "under the beams" of the Sun, obscured by its glare. Its period of visibility in the west after sunset has been getting shorter and shorter. The last evening it is visible in the west for a short period after sunset is its heliacal setting. Again, in this case its heliacal setting occurs when the planet itself is setting. The next evening, when it makes no appearance at all, it is said to have heliacally set. In Figure 3, Saturn is heliacally setting while Jupiter is in the acronychal phase.

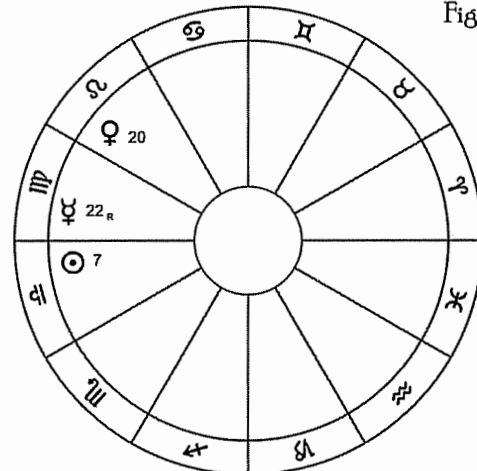
Mars has an additional feature in its cycle that is unique to it, known as the anomalous phase. Taking about two years to traverse the 12 signs of the zodiac, its average time in each sign is about two months. However, when it is near either square<sup>14</sup> to the Sun, it lingers in that sign for up to six months. A number of sources mention it: Porphyry uses this extra phase as part of his rationale for Mars' membership in the nocturnal sect<sup>15</sup>; Paulus gives an example where Mars is aspecting the Sun, with

Figure 3



Saturn Helically Rising  
Jupiter in the Acronychal Phase

Figure 4



Mercury at Eastern Helical Rising  
Venus at Second Station

modifications based on the added involvements of other planets, the delineations being predictably negative.<sup>16</sup> The situation is different with the two inner planets, Mercury and Venus. As they never achieve opposition from the Sun, their cycle does not include the acronychal phase. Rather, in addition to the two stations, they experience two heliacal risings and setting per cycle. Starting from the conjunction when the planet is in direct motion, it moves ahead of the Sun in the order of the signs until it achieves sufficient distance to emerge from the Sun's beams. As the diurnal rotation is in the opposite direction from their forward motion through the zodiac, being ahead of the Sun in zodiacal order means the inner planets set after the Sun. Therefore, the first heliacal rising of either Mercury or Venus occurs in the west, shortly after sunset, while the planet itself is setting.

Again, that first appearance is brief, but as the elongation from the Sun increases, its height in the sky at sunset each evening, as well as the time it is visible before setting, likewise increases. When either Mercury or Venus reaches its maximum elongation from the Sun, it is at its first station. As it goes retrograde, its time of visibility in the western evening sky gets shorter and shorter as it approaches a retrograde conjunction with the Sun. The last evening when it is briefly visible before setting is its heliacal setting. After going under the beams, the planet completes its retrograde conjunction with the Sun and continues moving backwards through the zodiac until it once again achieves sufficient distance from the Sun to emerge from the beams.

Now in its morning star phase, the inner planet's heliacal rising happens before sunrise in the eastern morning twilight. After its brief first appearance, this time cut short by the sunrise, its time of visibility increases every day as it appears earlier and earlier before sunrise

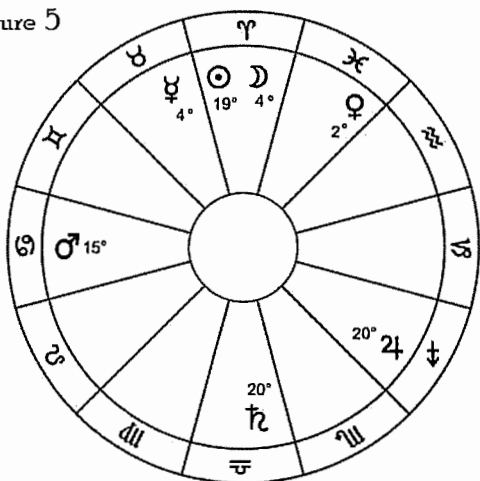
each morning. When Mercury or Venus reaches its maximum elongation from the Sun, it is at its next phasis point in the cycle, the second station. As either wanderer resumes direct motion and closes the distance with the Sun, it has its second heliacal setting, this time while rising over the eastern horizon. In Figure 4, Mercury is heliacally rising in the east, while Venus is at her second station. For practice, see if you can identify the phase of each of the planets in Figure 5 (see final endnote for answers).

I now wish to address the issue of the 15° interval that Hellenistic astrology uses to determine when a planet heliacally rises or sets. First of all, the phasis condition does not require that the birth happens on the day of a heliacal rising, setting, or station. Rather, the texts state that if the phasis point is achieved by a planet within seven days of the birth, either before or after, that planet is making a phasis. For the stations, it means the planet must reach the degree of the station, or have reached that degree within seven days of the day of the birth. For the heliacal risings and settings, a careful reading of the texts<sup>17</sup> shows that for risings, the planet must reach an elongation from the Sun greater than 15° within the seven days, while for settings, the planet must reach an elongation from the Sun less than 15° within the seven day interval. Therefore, the interval for risings is slightly greater than for settings, even though they both use the 15° value.

It has been commonly assumed that the standard value of 15° was used as a convenience, as the actual heliacal rising or setting depends on a number of factors. The signs of short ascension require a greater elongation from the Sun for heliacal rising to occur, while those of long ascension require less. The declination of the planet is also a factor, as is its brightness. Of course, the actual observable event also depends on your local view of the horizon as well as weather conditions.<sup>18</sup> The Hellenistic astrologers were fairly far removed from the days when astrology depended on a local observer; indeed, it was the Mesopotamian's development of mathematical astronomy that made astrology, as we think of it today, even possible.<sup>19</sup> The Hellenistic astrologers did, however, have tables for each of the planets in each of the signs indicating when the actual heliacal event would be expected to occur. Many of these tables were not particularly accurate, and may well have been inherited from the Mesopotamians. Ptolemy, however, developed his own tables through a combination of careful observation and competent calculation.<sup>20</sup>

Schmidt discovered a remarkable thing: if you take the mathematical average of Ptolemy's values for the heliacal risings in all signs for the three outer planets, Mars, Jupiter and Saturn, it comes to 15.005; for the settings, it comes to 14.206.<sup>21</sup> When you consider that 15° is also a very good value for the Moon's first

Figure 5



Identify the Planetary Phases



appearance, and that the physical factors determining the Moon's first visibility are different than those of the starry planets,<sup>22</sup> you have a coincidence as astonishing as the fact that the relative distances of the Sun and Moon from the Earth result in their appearing to be almost exactly the same size in the sky.

While the standard value of 15° was universally used to define when a planet entered or emerged from the Sun's beams, there obviously was interpretive value in noting whether a given planet's *actual* heliacal rising or setting occurred before or after the 15° interval. The signs of short ascension are called "*crooked*" and those of long ascension "*upright*"; whereas this is a straightforward description related to their inclination along the ecliptic, these words in Greek also have the same ethical connotations as they do in English. A planet in a "*crooked*" sign takes longer to come out of the beams; it is reluctant to come out of concealment, it has something to hide. Planets in "*upright*" signs are eager to emerge into visibility; they have nothing to hide.<sup>23</sup> It is an easy and reasonable step to extend this interpretive principle to the difference between the expected actual time of a heliacal rising or setting of any given planet with the standard 15° interval.

If you look at the values in Ptolemy's table, you will see that the planets that occupy the two extremes in terms of their deviation from the standard 15° value are Saturn and Venus. Saturn's morning risings vary from 10° 48' at the beginning of Libra to 23° 30' at the beginning of Aries; Venus' vary from 9° 50' at the beginning of Cancer to 0° 24' at the beginning of Pisces. This variation is appropriate for their respective natures – Venus loves to appear in all her glory and is eager to show herself, whereas reclusive and solitary Saturn, whose significations include a form of deceitfulness, is reluctant to emerge from concealment.

I would like to address some confusion that has been evident in various on-line forums where Hellenistic concepts and techniques are being discussed having to do with the plus or minus seven day interval defining a planet in a phasis condition. It is commonly believed that it is the actual heliacal event that must occur in that seven day interval surrounding the birth. This is clearly a mistake, as can be seen from the first Antigonus nativity.<sup>24</sup> The phasis condition requires that the 15° interval be achieved during that seven days, noting the slight difference between the rising and setting interval.<sup>25</sup>

As I said, a planet in a phasis condition has something important to say that stands out in significance as compared to the other planets. In general, the message of a heliacally rising planet and a second station planet is favorable, while those of a heliacally setting or first station planet are not. Note that the second station is what we call stationary direct, while the first station is

stationary retrograde. Retrogradation in Hellenistic astrology is generally not a favorable condition.<sup>26</sup> I mention this because in the case of the inner planets, the morning heliacal risings happen when the planet is retrograde. For this reason, the texts state that the inner planets prefer their evening heliacal risings.<sup>27</sup>

I might also point out that during the morning heliacal risings, the inner planets are physically closer to Earth and therefore brighter. As previously mentioned, Venus' morning heliacal rising is visually particularly dramatic. One can infer that the inner planets' morning heliacal risings may not signify fully favorable news; perhaps there might be possible adverse consequences to what on the surface would seem to be extraordinarily good news, such as when people who have won the lottery end up having their lives ruined as a result of their apparent good fortune. Note that the acronychal phase of the outer planets also happens when the planet is retrograde; that part of their phase cycle corresponds to the morning heliacal risings of the inner planets. This should be kept in mind as we attempt to understand the subtleties of the benefic-malefic modifications of a phasic planet's significations due to the nature of the particular phase of the cycle involved.

This brings us back to the issue of the acronychal phase. The pertinent question that we need to ask concerns the seven day interval. Do we consider the acronychal rising the phasis point, or the opposition? If the last visibility while crossing the eastern horizon is the phasis, why isn't the first visibility while crossing in the west as well? As the astrologers define it by the opposition rather than the acronychal rising, my instinct is to use the opposition point as the center of the seven day interval. Using the acronychal rising that astronomically marks the beginning of the phase without giving significance to the un-named first visibility while crossing the western horizon, bothers me. The opposition has unique features compared to the other aspect configurations that support this position,<sup>28</sup> given that this phase is where the planet's visibility, while crossing the horizon, switches from east to west.

What is the appearance that is speaking here? We need to consider the nature of the heliacal settings as well. The risings are noticeable events when they occur, the stations less so.<sup>29</sup> But the settings are only noticeable after the fact, when the planet has already heliacally set; "*you don't know what you've got until it's gone*" is suggestive as an interpretive principle here—likewise with the acronychal phase; since its heliacal rising, the planet has been visible while crossing the eastern horizon. Then one day the planet has lost its connection to the horizontal frame of reference; when it reconnects with the horizon, it has switched to the west. Why did Ptolemy choose the term *curtailed*?

These are the sort of questions we must ask in seeking to make the distinctions between the different types of phasis. These benefic-malefic modifications to the planet's significations are clearly important when delineating future events announced by a planet's phasis, as can be seen in the Balbillus delineations.<sup>30</sup> There are clear examples of the nature of the event, depending on which station is involved,<sup>31</sup> and indications that this principle is to be used throughout the text. I would like to point out that while these distinctions are critical for attempting to predict specific events associated with a planet's phasis, I see no indication that they modify the basic benefic-malefic character of the planet universally—being struck by the ray of a first station Mercury should not be interpreted differently than that of one at the second station.

While work remains in clarifying the distinctions between the different phases in order to securely determine the nature of specific events being indicated—a work to which I would encourage the reader to contribute—we can securely afford a planet making a phasis at least the same degree of emphasis that we would a planet dignified by being in one of its own places, regardless of the specific phase involved. With little practice,<sup>32</sup> planets making a phasis are readily identifiable in a chart; see if you can identify the phase of each of the planets in Figure 5.<sup>33</sup> This long-overlooked planetary condition is one that we should no longer ignore.

There is one more point that I wish to make regarding the standard 15° interval. As I mentioned, it has commonly been assumed that this was employed simply as a convenience. I cannot go into details here, as the work supporting this will not be published until early next year, but there are philosophical reasons suggesting that the 15° interval was considered an ideal value rather than just an average. The actual interval belongs to the sensible world, the imperfect world of coming to be and passing away, the realm of the contingent and the accidental. The living Cosmos which speaks to us through the astro-logos is closer to the higher reality from which all Being derives. The ideal is the original, the actual, merely the image of it. We seek to understand our lives in the sensible world, to better deal with the contingencies and accidents of life through listening to the Cosmos. Perhaps there's more to be learned from the interplay between the image and the original than we suspect.\*

## Endnotes:

- 1 For example, it was by observing the successive locations of the rising or setting of the Sun that allowed the ancients to identify the solstice points and define the seasonal year. For more on this, see Anthony Aveni's excellent book *Conversing with the Planets*, New York NY: Times Books, 1992.
- 2 For information on Mesopotamian astrology, I am entirely dependent on secondary sources, most notably the work of

Francesca Rochberg, particularly *The Heavenly Writing: Divination, Horoscopy, and Astronomy in Mesopotamian Culture*. Cambridge UK: Cambridge University Press, 2004.

- 3 Trans. Robert Schmidt, *Project Hindsight Greek Track Volume III*, Cumberland, MD: The Golden Hind Press, 1993.
- 4 For the record, I wish to state that I subscribe to Schmidt's position that Hellenistic astrology was a rational construct, created as a conscious synthesis of material from the Mesopotamian and Egyptian traditions, integrated into a framework based on Platonic metaphysics. I find the evidence that he has presented in support of this position to be compellingly convincing. A fair amount of his material supporting the rational construct conclusion has been published (for example, in his presentation on the Thema Mundi from the 2006 *PHASE Conclave*, recordings of which are available from Project Hindsight), but the evidence supporting his recent identification of Platonic metaphysics as the original framework, arrived at after more than 16 years of research into the matter is largely unpublished. This will be rectified with the upcoming release of *"The Image and the Original,"* expected in January 2011.
- 5 My exposure to this part of Schmidt's work was initially through his *PHASE Lectures* series, where the *phasis* concept is developed as a counterpart to *logos*, i.e. rational speech is *logico*, oracular utterances *phasic*. In connection with this oracular connotation, it's interesting to note that different Greek words, although both are translated as *signifies*, are used when speaking of a planet or a house signifying something, indicating different modes of signification. For houses, the word used indicates giving signs in the manner of an oracle. I believe Manilius' calling the Hellenistic places—what are now called houses—the "*temples*" of the planets reflects this understanding.
- 6 For example, a natal Sun on an Aries midheaven certainly says something about the native. Although that particular example is not very mysterious, in general, understanding what the phasic elements in the chart are saying requires an interpretive skill on the part of the astrologer akin to that required of one charged with interpreting an oracle.
- 7 This will be included in Project Hindsight's *Sourcebook of Hellenistic Natal Astrology*, currently expected to be released in December 2010.
- 8 Planets making a phasis were used by Ptolemy in his method of determining a universal significator in the same manner as the dignities. This Ptolemaic significator was the source of the later Medieval *almuten*, which replaced phasis with the decanic face as the fifth dignity.
- 9 In a sense, astrologers still do this: The Scorpion has its sting, the Crab approaches things indirectly, and so forth; the difference being that in these examples, the process is secondary to the terrestrial images having been projected onto the heavens in the first place.
- 10 At this point, I would like to clear up two very common points of confusion, as other texts clearly state that a planet too close to the Sun is "*burned up*" or has its power destroyed. The other apparent contradiction, which has the same solution, concerns the list of "*good places*", those places conducive to business, to use the literal translation of the Greek word, employed. The list attributed to Hermes are those places configured with the ascendant, which includes the cadent ninth and excludes the succedent eighth; the list attributed to Nechepso is simply the angular and succedent houses, which includes the eighth but excludes the ninth. An examination of the examples in the texts clearly shows that what is destroyed by a planet being combust is its ability to serve as a ruler; when it comes to manifesting its own significations, the delineation *happens in concealment* applies. Likewise with the good places: the places configured with the ascendant are the places where the planet can manifest its own significations; the requirement for a planet to perform a function as a ruler is that it not be cadent.
- 11 When the Mullah looks for and first spots the emerging sliver of the crescent Moon to mark the beginning of the holy lunar month of Ramadan, he is in fact observing its heliacal rising.

- 12 Of course, the Moon is also unique in that it can be seen when the Sun is above the horizon, unlike the starry planets.
- 13 Robert Schmidt, *Definitions & Foundations*, Volume II of *The Astrological Record of the Early Sages (TARES)*, Cumberland MD: The Golden Hind Press, 2009, p. 360-363. Normally, an opposition from a retrograde, angular Saturn would produce a very negative delineation; whereas in this example, all of Saturn's significations are very positive, and the Sun's indicate no harm whatsoever from Saturn, although the fact that both are in their exaltation degrees certainly helps.
- 14 Paulus says it occurs at 82°, Porphyry says 82° or 90°.
- 15 Porphyry 4, *Definitions & Foundations* pp. 86-87.
- 16 Paulus Alexandrinus, *Introductory Matters, Project Hindsight Greek Track Volume I*, Cumberland MD: The Golden Hind Press, 1993, pp. 33-34.
- 17 See Antiochus 15 and the related commentary in *Definitions & Foundations*, p.229.
- 18 These variables, being due to the accidents and contingencies of the sensible realm, would most likely have been considered to be noise rather than signal; Greek thought sought to apprehend the ideal form that was the source of that which we perceive in the realm of the senses.
- 19 It is one thing to say, "when these two planets conjoin in this region of the sky, such and such will happen"; once they had an astronomy and the ability to generate ephemerides, they could add "the last time that happened was...and the next time it will happen is...". They then had the ability to interpret celestial omens that no one had physically observed, or ones that had not yet occurred.
- 20 These can be found in his *Almagest*, trans. G.J. Toomer, London UK: Duckworth, 1984, p. 647.
- 21 Recall the greater than-less than distinction in the definition of the rising-setting interval mentioned previously.
- 22 With the Moon, the angle of incidence of the reflected sunlight is the primary determinant, which plays no role in the case of the starry planets.
- 23 A clear example of direct symbolic association.
- 24 See *Definitions & Foundations* footnote 133, p. 352 .
- 25 The Medieval distinction between *combust*, which is usually defined as when the planet is around seven or eight degrees from the Sun, and *under the beams*, which is the remaining interval up to 15°, clearly derives from this doctrine.
- 26 For example, a retrograde benefic will deliver its promised benefits, but at some point will take them back, another apparent example of direct symbolic correspondence.
- 27 In this, the inner planets show some affinity with the Moon, which heliacally always rises in the west.
- 28 See Schmidt's commentary on *parallagē* in *Definitions & Foundations*, pp. 148-9, as well as his deeper analysis of directionality in his recorded *Intensive Planetary Configuration: The Hellenistic Doctrine of Aspect and Testimony*, The Golden Hind Press, 2008.
- 29 The stations of the slower moving planets less so that those of Mercury or Venus, which station when they reach their maximum elevation over the horizon.
- 30 My knowledge of this currently un-translated text derives from a personal interview with Schmidt on the subject. I eagerly await full access to the text in English.
- 31 For example, Venus in the tenth produces an impediment in one's work if at the first station, but benefits if at the second.
- 32 Even more so with Curt Manwaring's *Delphic Oracle* computer software, which identifies them for you.
- 33 The Moon is heliacally setting; Mercury is at his western heliacal rising; Venus is at her second station; Mars is in his anomalous phase; Jupiter is at his first station; and Saturn is in the acronychal phase.

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**Bill Johnston** constructed his first horoscope in 1974 after receiving an astrology book for his 19<sup>th</sup> birthday. After 20 years of reading the charts of friends and family using the Humanistic approach pioneered by Dane Rhudyard, his nascent career as a practicing professional was radically redirected upon attending the first Project Hindsight PHASE Conclave in 1994, an event he describes as *life changing*. He has worked full time for the project since 2003. A life-long musician, he lives in Cumberland, MD with his cat Ami and subsidizes his work for the project by providing free-lance computer technical support.

*A knowledge of the true substance of the Sun would probably tend more to enlarge our acquaintance with the real Constitution of the Universe, than any other discovery, relating to matter alone, could possibly do.*

*As a hypothesis perfectly new will be advanced, and attempted to be maintained, in this work, it will be proper to collect, and to review with care, the various opinions which have heretofore, at any time, prevailed upon this subject.*

*The innate activity of the mind of man is such, that when his curiosity is attracted to the phenomena of nature, the discovery of their causes is a concomitant desire. Hence it is that some theory of the Universe has been coeval with the first dawns of science.'*

From *Considerations on the Substance of the Sun*  
by Augustus B. Woodward,  
Washington, Way and Groff, September 1801

Facsimile edition Ann Arbor, MI: Edwards Bros., 1944.

# Solar Activity and Economic Markets

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by Christine Skinner

*To think—they all laughed at astronomer Sir William Herschel when he dared to propose a link between solar activity and the investment futures of certain crop harvests! Those of you with a profound understanding of financial astrology may want to keep on laughing—all the way to the bank!*



ow often have you had clients who are clearly *out of sorts* (and might even use that expression) and where it seems there is no simple planetary explanation? How revealing it is to then learn that they were born on a day of peak solar activity and that we are going through a time of negligible activity? Just knowing that the Sun, the great giver of life, is at a quite different stage in its cycle to the one they experienced at entry, may be illuminating in the finest sense.

It is unfortunate that as yet we know so little about our special star, the Sun—a seemingly never-ending gigantic atomic explosion whose place in our universe we understand through the concept of the year but whose rhythms remain something of a mystery. What we do know is that the Sun generates enough power in one second to meet the energy needs of the US for four million years! It apparently has a pulse that pounds every 160 seconds, a cycle of sunspots and even periods when it is retrograde. We know too that the Sun is made up of seven (significant?) layers: a photosphere and chromosphere, convection and radiation zones and an interface between the two. It is likely that there are pulses within each.

Our Sun at first appears to be a chaotic structure. However, the more we probe, the more we discover it to have set rhythms. It has long been conjectured that the planets held by its gravitational pull might also have effect on its behaviour. The truth may be far more complex—and exciting. (Read Gregory Sams' fascinating book, *Sun of gOd*, for thoughts on our Sun's consciousness.)

Economic astrologers look at all manner of cosmic cycles from the seasons through to sunspots, solar flares, solar magnetic storms and solar retrograde periods through which to make their forecasts. Helioseismology, the science of the Sun, is still in its infancy but there is no doubt that greater knowledge will bring mankind greater understanding of economic life-cycles.

Through understanding of the seasons, the planting and harvesting of crops, we accept that our financial worlds are very much affected by solar activity. The Sun even affects our high-tech age. At 07:04 EST on May 13<sup>th</sup>, 1921 a solar magnetic storm was the cause of signal and switching system failure on the New York Central Railroad below 125<sup>th</sup> street. The same storm affected telephone, telegraph and cable traffic across Europe. Can you imagine the economic effect of the widespread disruption of communications?

Similarly, a Coronal Mass Ejection on March 9, 1989 brought about a severe geomagnetic storm bringing short wave radio interference (prompting some military experts to think that the Soviets were attacking). This solar eruption affected Earth a few days later, at 2:44 am on March 13, 1989, when Hydro-Quebec's power grid was adversely affected. This led to a nine hour shut down—once again with major economic consequences. In August of that same year, another storm produced a

## Counting Sunspots

Counting sunspots is not straightforward. Looking at the Sun through a pair of (properly filtered) low power binoculars, you might be able to see two or three large spots. Someone using a high-powered telescope might see 10 or 20. A powerful space-based observatory would see even more—say, 50 to 100. Which is the correct sunspot number?

There are two official sunspot numbers in common use. The first, the daily Boulder Sunspot Number, is computed by the NOAA Space Environment Center using a formula devised by Rudolph Wolf in 1848:  $R = k(10g + s)$ , where  $R$  is the sunspot number;  $g$  is the number of sunspot groups on the solar disk;  $s$  is the total number of individual spots in all the groups; and  $k$  is a variable scaling factor (usually  $<1$ ) that accounts for observing conditions and the type of telescope (binoculars, space telescopes, etc.). Scientists combine data from lots of observatories—each with its own  $k$  factor—to arrive at a daily value.

The Boulder number (reported daily on SpaceWeather.com) is usually about 25% higher than the second official index, the International Sunspot Number, published daily by the Solar Influences Data Center in Belgium. Both the Boulder and the International numbers are calculated from the same basic formula, but they incorporate data from different observatories.

As a rule of thumb, if you divide either of the official sunspot numbers by 15, you'll get the approximate number of individual sunspots visible on the solar disk if you look at the Sun by projecting its image on a paper plate with a small telescope.

A list of useful websites as a starting point:  
[www.spaceweather.com](http://www.spaceweather.com)  
[www.solarcycle24.com](http://www.solarcycle24.com)  
<http://www.cxoadvisory.com/calendar-effects/sunspot-cycle-and-stock-returns/>

halt to trading on the Toronto stock market when their microchips were similarly affected.

The source of earthy communication malfunction can be traced directly to auroras—which are themselves after-effects of intense solar activity. Though as yet we have no way of predicting these events, we must acknowledge their power to bring economic chaos.

Solar scientists are able to alert us to increase activity and to give some warning of the potential for electrical fault within the few days following a sudden outburst of activity, but they cannot, as yet, tell us *where* the effects will be most greatly felt. Their astrologer counterparts continue to make notes and to build up a picture of the links between solar activity and our financial and creative worlds.

Theodor Landscheit in his remarkable work *Sun, Earth, Man*, suggested that solar flares increased creativity. It may be that these play an important role in flashes of inspiration or even mystical activity. A client who suggests they had a bright idea and for which no planetary activity gives plausible explanation, may have been affected by a recent solar flare burst. You can check this out through [www.spaceweather.com](http://www.spaceweather.com).

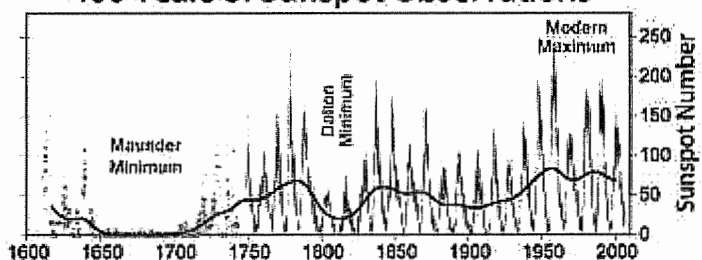
This is understanding through hindsight. Forecasting is another matter altogether. The simple fact is that we do not yet know enough. We do know a little which can be put to practical use. Heading this list of cycle understanding is an approximate 190-year cycle.

You probably know that the Sun is actually not the centre of our solar system. The Sun and its system rotate in counter-clockwise motion around a central point known as the Barycentre. On seven occasions in the last 4000 years the combined position of the great planets Jupiter, Saturn, Uranus and Neptune have created a pull that has resulted in the Sun rotating clockwise (retrograde) relative to the solar system Barycentre.

When Jupiter is at right angles to the Barycentre, as in 1632, between 1810 and 1812 and again through 1989 and 1990, we experienced a Sun retrograde period. Meteorological studies show that the period post-solar-retrograde (lasting up to 30 years) brings disturbed weather patterns. These then result in shorter growing seasons and, inevitably, higher food costs.

Now, in 2010, we are still in one of these post-solar retrograde periods and evidence of disturbed weather patterns is all around.

### 400 Years of Sunspot Observations



In the next decade it is probable that food prices will rise as a direct consequence of shortage of crops.

Understanding of this approximately 190-year cycle enabled economic astrologers to suggest that from 1990 onward there might be mass migration of peoples across planet Earth as people sought better conditions under which they could sustain themselves. It was always likely that the period 1990-2020 would be a time of extraordinary social and subsequent political and economic upheaval.

A much shorter period is termed the *sunspot cycle*. Scientists track solar cycles by counting sunspots—cool, planet-sized areas on the Sun where intense magnetic loops poke through the star's visible surface. (See graph on facing page.)

Sunspots offer a fascinating field for economic study. In the 19<sup>th</sup> century, Professor Jevons studied tables for wheat, barley, oats, beans, peas and rye from 1259-1763 to show an 11.11 year sun spot cycle. (Just as interesting are the studies of Arthur Schuster who found that good wine years in Germany corresponded with years of minimum sunspots!).

Another study (Tchijevsky, 1926) suggested that wars, revolutions and mass movements with their resulting political, social and economic consequences coincided with high levels of sunspot activity. Sunspots give off solar flares which in turn increase negative ionization on earth—which might explain increased excitability and activity during solar maxima. (Tchijevsky noted that particularly severe battles regularly followed a solar flare during the sunspot peak period of 1916-17.) By contrast, David Williams' studies in the 1950s

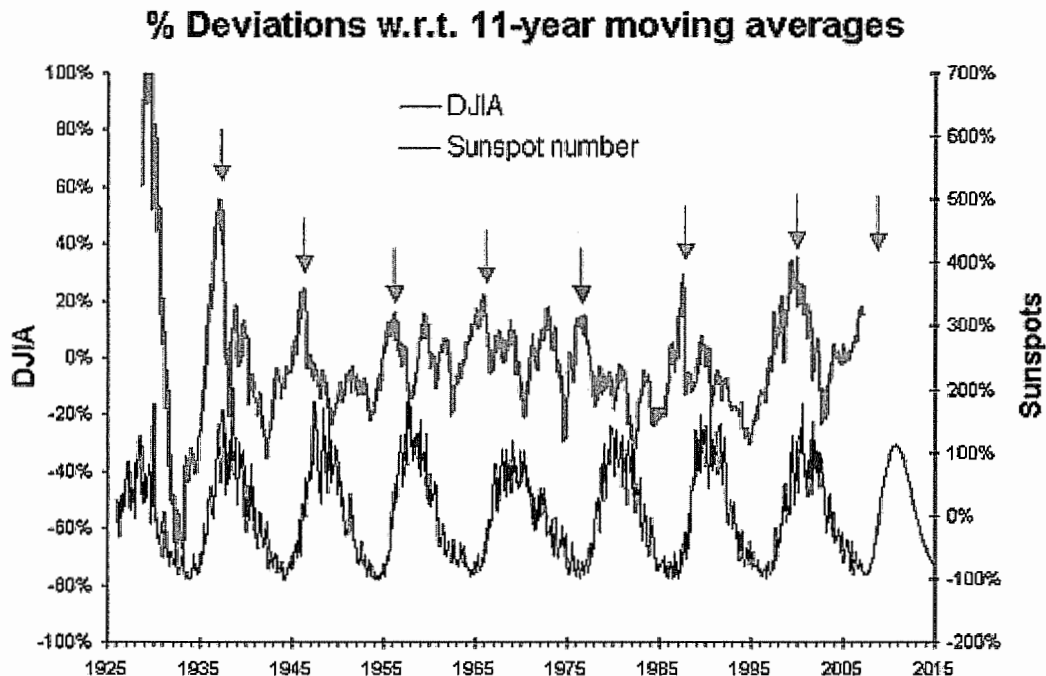
showed that the US had been engaged in either war or experienced depression during alternate periods of *low* sunspot activity. These findings appear to contradict Tchijevsky. However, it might simply be that when sunspots are at either minima or maxima there is extreme behaviour on Earth.

The double cycle—approximately 22.2 years—covers the time when spots move downwards across the northern hemisphere of the Sun, across its equator and then down toward the Sun's equivalent of the Tropic of Capricorn before starting off again in the Sun's northern hemisphere.

Had the sunspot cycle been behaving normally, then a period of low sunspots would have been experienced in late 2007. During this particular cycle however, there has been an exceptionally long solar minimum period. The typical number of spotless (minima) days is 486. The minima period held for much longer than expected however and, since 2004, (and as of the time of writing) there have been 813 spotless days; 260 of these were in 2009 when we might have expected sunspot activity to be increasing. Spots are now occurring more frequently though it is hard to know exactly when maxima might now be reached.

Economic astrologers have looked for correlation between the number of sunspots and stock market indices. The results are compelling. The graph below was prepared during the recent extended minima period and still shows an extended peak for 2014.

The graph (on the next page) was produced by Jan Alvestad who used data from the sunspot data index center in Brussels. From this we see that the Sun was



still in a minima period in May 2009 and that the number is only now increasing (65 as of October 30, 2010). The clear disturbance to the pattern makes accurate forecast of the next maxima difficult. It is unlikely to be in 2011 as might have been expected, but rather some years later. Indeed, it is possible that we are now witnessing disturbances not seen since earlier times of solar discontent which have now been named the Dalton and Maunder minima.

At the simplest of levels, this suggests that there will continue to be serious disruption to weather patterns and, most likely, that growing periods will be substantially affected—leading to poor crops and food shortages with considerable economic effect.

Put this together with the retrograde Sun forecasts and it seems very likely indeed that the coming decade will be difficult and that food prices will soar.

As explained, it is not possible to forecast all solar activity. My clients do appreciate being reminded of its rhythms and of possible consequences in trading however. At a personal level, and of practical use is awareness of where we are in the sunspot cycle and whether sunspot numbers are close to those experienced at birth or are at a different stage in the cycle.

Recently I have been working with two elderly investors both of whom were born when sunspot activity was extremely low. In tracing their investment history we discovered that they had made their best decisions when the numbers were similarly low and their worst

when the numbers were very high. Sunspot tables can be found in Neil Michelson's excellent book, *Planetary Phenomena* or on the NASA website.

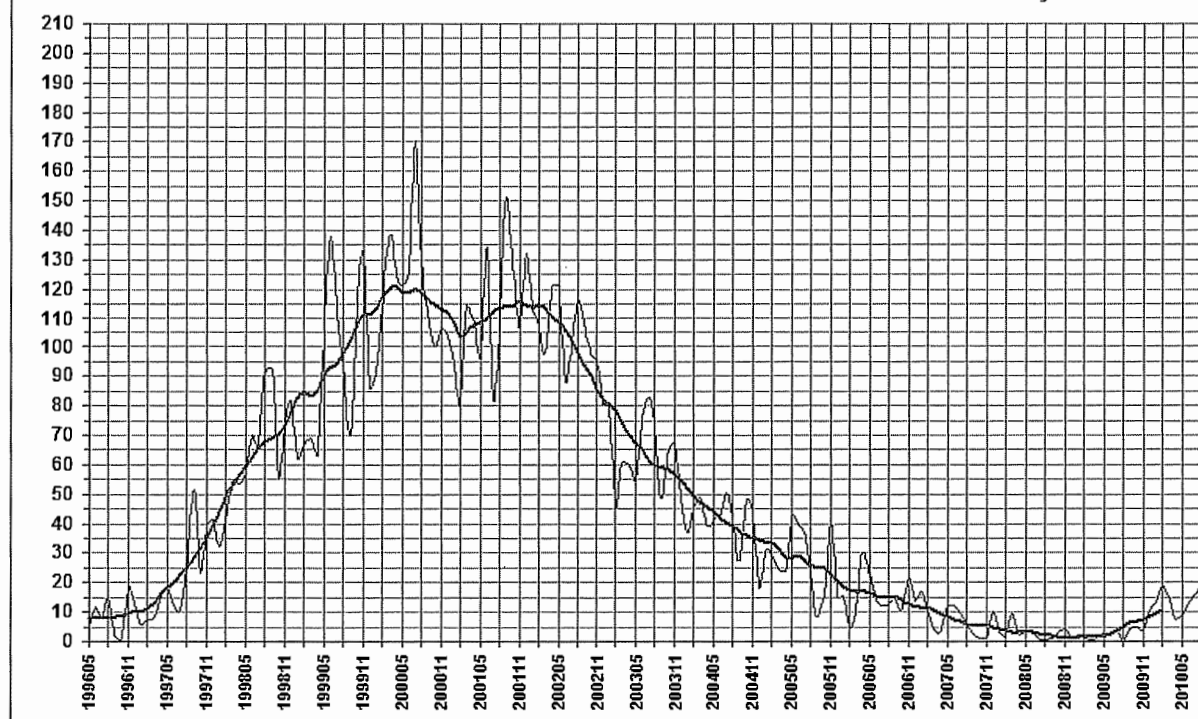
Neil Michelson's book also lists major magnetic storms. Allow a short orb for their influence. Another two investors were both born within 24 hours of major storms – which seems to hint at their propensity to suddenly seize on the moment and to take risks that others might consider foolhardy. Both are exceptionally good investors.

In preparing this article, I discovered just how little I knew about our special star; but that which I did understand, compelled me to learn more about its activities. To me, it is not enough to know where it was zodiacally in terms of its status: I have a thirst to know what kind of *mood* it was and is in and how this correlates with economic activity. I suspect that this will be a never-ending quest.✧

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**Christeen Skinner** is author of *The Financial Universe* published in 2004 and revised in 2008. Her astrological interests focus on solar activity and harmonics. Christeen focuses on business and financial astrology and has spoken at many conferences. She works closely with city traders across the world and is delighted to be a member of two future-casting teams. Her website is [www.financialuniverse.co.uk](http://www.financialuniverse.co.uk)

Solar Cycles 23-24



# Nodal Soup

by Diana K. Rosenberg

*The World Axis has been on every astrologer's mind lately due to the cardinal point crossings of Pluto, Jupiter, Uranus and Hades. In the Autumn 1990 NCGR Journal, the brilliant Diana Rosenberg took a break from fixed stars research to honor the heliocentric planetary nodes and their influence on mundane events. Her "Nodal Soup" has been simmering ever since and, strangely enough, it tastes fresher than ever!*



know, I know. It's just too much—signs, planets, houses, aspects, keywords, eclipses, lunations, progressions, harmonics, relocations, cosmic states, 20,000 asteroids and 10<sup>80</sup> fixed stars; then they want you to learn synastry, *Astro\*Carto\*Graphy*, solstice points and the 90° dial. Just when you think it's safe to come out from under the bed, someone decides it's all been too simple. Hey, the charts are too empty—let's put in more. *Let's do helio! "Ho ho,"* you say. *"I've been there. I've done it all; helio is under my belt. Can't scare me!"*

Brace yourself. Now there's *heliocentric planetary nodes*. Go ahead—ask me why (and be real spiritual—and put down that machete).

Because I work a lot with mundane astrology, I wanted to find out if there were any distinct patterns for big news events—those sudden, startling occurrences that have virtually everyone in the world glued to their radios or television sets, involved in the emotional or physical crises and human interest tidbits. Assassinations, crashes, natural or nuclear disasters, presidential elections, and, yes, the *child in the well* syndrome—do they occur on certain aspects or patterns?

Could I discover when an event would take place by finding out where, in the ephemeris, reporters would be overworked, TV news coverage expanded, newspapers run into extra editions, and every victim, onlooker, cop

and *distinguished expert* interviewed? I definitely had a *sneaky* motivation—even when I suspected that a certain event might occur after an eclipse or ingress, it was still very difficult to pinpoint it further. Might not a pattern for major news events help to locate it?

"Aries," I said to myself, *"there would be hits and/or midpoints on the solstitial-equinoctial (world) axis."* Zero of the cardinals and the hard aspects to them are called *Aries points* or the *World Axis* in Uranian astrology. These points are:

0° of the *cardinal* signs:

Aries, Cancer, Libra and Capricorn

15° of the *fixed* signs:

Taurus, Leo, Scorpio and Aquarius

22.5° of the *cardinal* signs:

Aries, Cancer Libra and Capricorn

7.5° of the *mutable* signs: Gemini,

Virgo, Sagittarius and Pisces.

Next, I guessed that Mercury would probably be involved for news, gossip, talk, communication—perhaps combined with Mars for activity and intense news coverage, and Jupiter, for the foreign press, general international involvement, and the outpouring of generosity and assistance, if the event was a disaster.

Studying the charts, I found these factors did come up on prime news events, but there was still a great gap—there was still something missing. For instance, when Reagan was shot, only Pluto and Chiron were hitting Aries: Mercury and Mars were 24°12' apart, rather too wide for a proper semi-octile (22.5°); and their midpoint *hit* on Aries was 1.5° off the mark, though applying.

When Kennedy was assassinated, Neptune was 25 days past its Aries transit, and Saturn, though only 2° from it, had actually gone over it more than nine months earlier—hardly useful for timing! The Mercury/Mars midpoint was 1°05' off the axis of Pluto, though if the allowable orb was widened, both the Reagan and JFK



events had Mercury/Mars=Pluto, 2°20' out for the Reagan event, 1°05' for JFK. But, there were consistent patterns for major news events. Certain distinct degree areas emerged, for instance 9-10° of the cardinals, 25° of the fixed, 2-3° fixed and 17° of mutable. Anyone used to using the 90° dial recognizes this as an *axis* (Figure 1). There are no hits for these degrees on the United States chart set for July 4, 1776.

It was the late Charles Jayne's fierce rhetoric, championing the use of heliocentric planetary nodes, and his demonstration that helio nodes were valid for geocentric positions, that influenced me to try them—but, the great stunner was the way they were hit at every major news event, on the 90° dial!

So powerful are these hits that I'll go out on a limb and say that you cannot be a good mundane astrologer without three *modern* developments—the 90° dial, the heliocentric planetary nodes, the helio and geo-planetary positions and the knowledge of the very un-modern fixed stars. (But *that's* another article).

*Editor's Note: All planetary nodes mentioned in this article are heliocentric.*

At JFK's assassination, these aspects were in effect:

- Jupiter was square its own nodes.
- Moon was on Neptune's descending node.
- Venus and the MC/IC hit the nodes of Neptune.
- The Asc-Dsc squared the nodes of Mars.
- Pluto squared the nodes of Uranus and Chiron.
- Uranus hit the nodes of Mercury (which was on a royal star).
- Neptune, only 55' past its Aries transit, was hitting the nodes of Saturn.

The world, stunned, listened in. Everyone was *connected* (a node word), by the extraordinary line-up of planetary aspects to the helio nodes. The other presidential assassinations and assassination attempts had similar aspects. (Figure 2.)

A model World Horoscope was published in 1934 by E.H. Bailey. According to *The Book of World Horoscopes*, Bailey used the sidereal *cusp of the ages* in

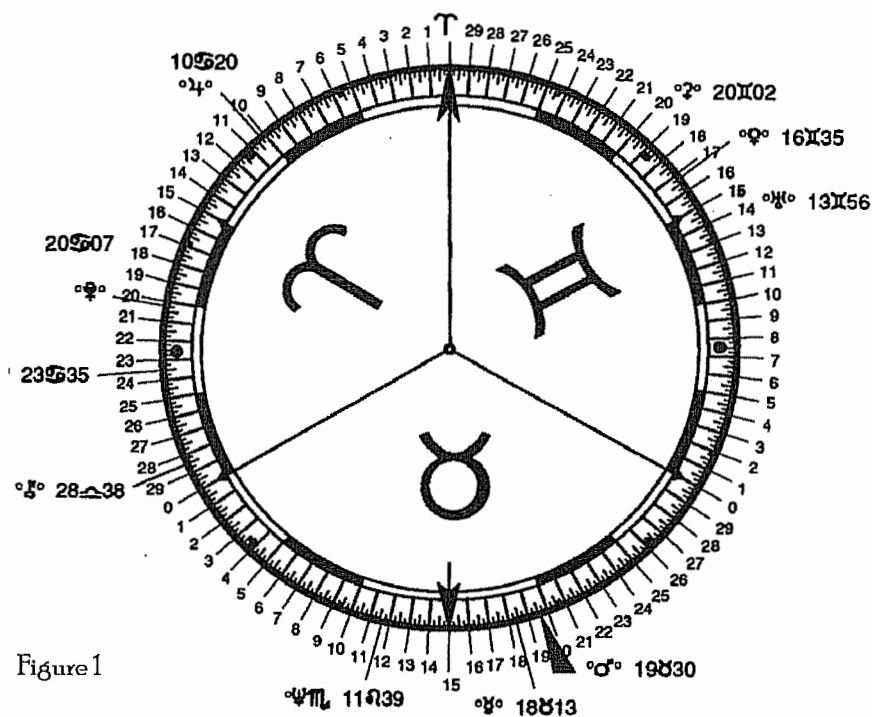


Figure 1

1990 Heliocentric Planetary Nodes

early Pisces for an ascendant and the heliocentric planetary nodes in lieu of the planets themselves. In place of the Moon, he used the ascending Lunar Node at the Aries ingress for the year in question.

Without knowing of Bailey's work, I had been promulgating a similar idea in lectures about three years ago, using natural cusps (Figure 2). The Moon in the 1990 World Horoscope is the degree of the Lunar Node at the Vernal Equinox: 15° Aquarius. This is Vice-President Dan Quayle's natal Sun and MC. It was also the degree of perihelion of Halley's Comet at its 1986 apparition, and it is the MC degree of the Gemini-rising US chart.

Jupiter was stationing on its own north node last October-November (1989), so I assumed that there would be major news events popping. It was also opposite Neptune (on Jupiter's south node) and Saturn was due to join them. Since classic earthquake degrees were being triggered, I suspected that at least some of the *big news* would be quakes. Let's look at the chart for the 1989 San Francisco quake (7.1 on the Richter scale). In addition to the already mentioned Jupiter node hits other node hits were:

- Mercury and Saturn aspected both Venus' and Jupiter's nodes,
- The Sun and Venus hit Mercury's nodes,
- Moon and Uranus hit Saturn's nodes,
- The Moon's Nodes and Saturn hit Uranus' nodes,
- The MC/IC and Mars hit Neptune's nodes, and
- Pluto is on the *Aries point*, the World Axis.

Let's not forget that the Moon and Venus were on the powerful royal stars. Aldebaran and Antares, often found in the

charts of major historical events. Several other typical earthquake patterns turned up here. The most frequently hit midpoint at the time of major quakes is Sun/Jupiter. At the time of this quake Sun/Jupiter = Mars, MC and the EQ. Another classic pattern, discovered by Scott Vail, is Mercury separating from an aspect with Saturn. At the time of the quake it was just past the square and forming a square to Neptune, sesqui-quadrate the true lunar Nodes, on the State of California's natal Sun-Earth axis.

Oh, and by the way, that gloomy, baleful, dark orange lunar eclipse of August 16-17, 1989, (I know; I watched it—it gave me the shivers) occurred as the Moon was rising over California. It was on Oakland's MC and square its Sun. Also on Santa Cruz's (the epicenter) IC, it hit the Jupiter and Venus nodes and squared the nodes of asteroid Demeter, an earth-mother goddess.

The 1990 positions of the heliocentric planetary nodes, with yearly motion (forward) in seconds are:

	Nodal Motion	
Mercury	18 TA 13	— 42.66"
Saturn	23 CA 35	— 31.43"
Venus	16 GE 35	— 31.29"
Uranus	13 GE5 6	— 18.38"
Mars	19 TA 29	— 27.75"
Neptune	11 LE 40	— 39.66"
Jupiter	10 CA 21	— 36.39"
Pluto	20 CA 11	— 48.00"

In a 1987 study of California's 11 greatest quakes, it was found that six occurred following, and a seventh the same day as, eclipses on the 16th harmonic axis (22.5°) of the node of Uranus. (The 1971 San Fernando quake occurred 6.66 hours before the eclipse.) In the Eclipse Table (page 30), Roman numerals (I,II,III etc.) are the Mercalli intensity scale, while Arabic (1,2,3 etc.) are the Richter amplitude scale.

The September 29th New Moon preceding the October 17, 1989, 7.1 San Francisco quake was 06 LI 43 on this same axis (Figure 3). Currently (1989), lunations keep hitting this axis:

11/13/89	Full Moon	20 Ta 50
12/28/89	New Moon	06 Cp 22
03/26/90	New Moon	05 Ar 53

On July 22 1990, there will be a solar eclipse at 29 CA 04; on November 13, 1993, there will be a solar eclipse at 21 SC 32; and on May 10, 1994, a solar eclipse occurs at 19 TA 48, over southern California.

All are *aspecting the Uranus node*, and the State of California's natal Uranus-Pluto conjunction at 29° of Aries. In an unusual intersection of eclipse paths, two others cross over southern California during this period (Figure 3). The solar eclipse of July 11, 1991 hits the nodes of Neptune and California's natal Saturn and points on the Hollywood chart. Another eclipse on January 4, 1992, hits Asc-Dsc; California's Mercury and progressed North Node; Hollywood's Lunar Nodes, Jupiter and its Asc-Dsc axis will also be involved. I have focused on southern California because the next Saturn station opposes San Diego's natal Sun and squares the west geodetic Asc-Dsc of Los Angeles, while Pluto squares its east geodetic Asc-Dsc; but, it seems to me that all of California is very much at risk from now through the 1990s.

Try the 90° dial *with the nodes* for any major event you can think of. It'll blow you away! World War II *officially* began on September 3, 1939, at 11:00 AM British Summer Time, when England's ultimatum to Germany expired.

- The Asc/Dsc, Moon, Jupiter and Uranus were conjunct, or aspecting, the nodes of Chiron and Uranus as they share an axis.
- Saturn and Pluto hit the nodes of Jupiter.
- Mercury hit the node of Venus.
- The Lunar Nodes were on the *death axis* at 0° of the fixed signs.

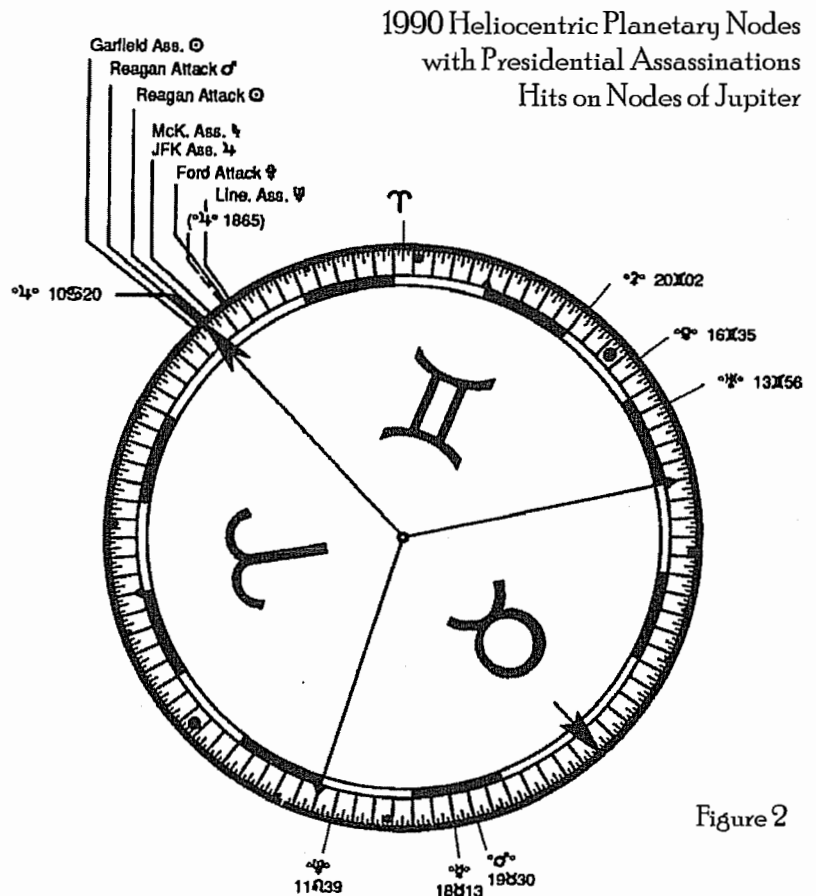


Figure 2

Less than two weeks earlier, Hitler and Stalin had entered into their infamous *Devil's Pact* of mutual non-aggression. This occurred on a Mars station direct on Saturn's south node and Mercury's direction station, square the nodes of Neptune, right after a New Moon on the 22.5 axis of the nodes of Uranus-Chiron. Germany's invasion of Poland, the event that engendered England's ultimatum, immediately followed. Saturn, Pluto and the Lunar Nodes all hit the node of Venus, ending the peace.

*... it is when many hits occur at the same time, especially by the outer planets, that crises happen...*

Eclipse Table (1989-90)					
Eclipse Type	Date of Eclipse	Eclipse Long. Deg.	Scale	Earthquake Location	Date of Earthquake
Solar	09/28/1856	06 Li 11	8.0	Fort Tejon	01/09/1857
Lunar	02/09/1908	19 Le 40	8.3	San Francisco	04/18/1906
Lunar	12/28/1917	06 Ca 07	6.8	Riverside	04/21/1918
Solar	06/29/1927	06 Ca 32	IX-X	Pt. Arguello	11/04/1927
Lunar	02/10/1933	21 Le 22	IX	Long Beach	03/10/1933
Lunar	02/11/1952	21 Le 14	7.7	Kern County	07/21/1952
Lunar	02/09/1971	20 Le 44	XI	San Fernando	02/09/1971
Lunar	02/09/1990	20 Le 47	5.5	Upland CA	02/28/1990

At the 1929 stock market crash: Mercury, Saturn, Neptune and Pluto all hit the nodes of Neptune, Mars hit Saturn's nodes, Uranus hit Venus' nodes, Mars in Scorpio passed over the World Axis.

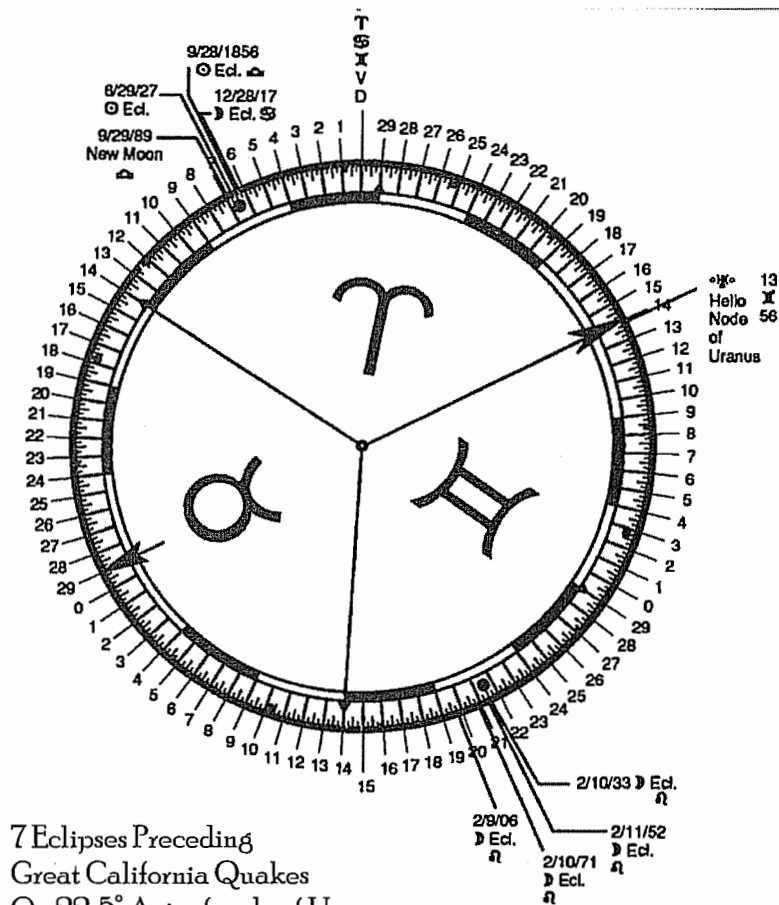
At the 1987 market crash: Sun and Jupiter hit Mercury's nodes,.

Mercury had just stationed on the axis of Pluto's nodes, Mars and Neptune hit Uranus' nodes.

I know these lists are tedious, but I can't see how I can demonstrate the power and importance of the points in any other way. Of course, the nodes are aspected very frequently, but, *it is when many hits occur at the same time, especially by the outer planets, that crises happen.*

All this would be impossible to track casually, just looking at the ephemeris, so I've set up a dial for myself with each of the 90° and half degrees, marked around it on the outside, and with the helio nodes designated as well (see Figure 3). This way I can check every degree very quickly to see where and when the nodes are ticked off. After a while, you get to know the *hit* degrees by heart.

I've been writing this article in an entirely mundane mode; but these positions are remarkably revelatory in natal horoscopes. For instance, I had not understood why a close friend with a fairly stable life was prone to intense anxiety and nervous breakdowns. When I put her chart on my helio node dial, her apparently peaceful Moon, the chart ruler, at 6.5° Libra and her apparently stable Mercury at 29° Capricorn, turned up smack on the axis of the nodes of high-strung Uranus! Also an astrology student



7 Eclipses Preceding  
Great California Quakes  
On 22.5° Axis of node of Uranus .....  
+New Moon Preceding 1989 San Francisco Quake  
(There will be a Lunar Eclipse at 29 Le 47 on 02/9/90)

with a Venus-Jupiter conjunction at 23.5° Cancer (Jupiter's exaltation), could not understand the constant obstacles and frustrations that she experienced in her life. She had been told how lucky the combination ought to be. When I pointed out that they were precisely on the south node of Saturn, it was a revelation.

Billionaire Donald Trump, born June 14, 1946 (no time available), has Saturn on its own north node conjunct Venus which hits the nodes of Mercury. Both Mars and Uranus are hitting the nodes of Jupiter, and the nodes of Neptune on the axis of the nodes of Uranus.

*Interpret aspects to the planetary nodes as you would conjunctions to the planets themselves.* For instance, Mr. Trump is at home with worldly matters (Saturn). He is active (Mars) and ingenious (Uranus), dealing with abundance (Jupiter). George Bush's Sun and his ruling planet, Mercury, hit the nodes of both asteroid America and conservative, super-patriotic Vesta. His Jupiter is on Uranus' south node, and his lunar Nodes and Mars hit Jupiter's nodes. His Pluto is on Jupiter's north node. The node dial is especially useful when no birth time is available as information can be obtained in spite of the missing houses and angles.\*

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Born April 9, 1933, 10:13 AM EST, New Rochelle, NY, **Diana Rosenberg** has been acclaimed as the world's foremost authority on fixed stars and constellations. She is a recipient of Saptarishi Astrology's Lifetime Achievement Award, a Regulus Research Award nominee and Vice President of the Uranian Society. Llewellyn's *The Astrology of the Macrocosm* includes her chapter on earthquake prediction and Groundswell's *Hindu Astrology Lessons* her chapter, "Fixed Stars and Lunar Mansions." Her 2-volume *Secrets of the Ancient Skies: Fixed Stars and Constellations in Natal and Mundane Astrology*, with new interpretations of hundreds of stars, as well as their tropical and sidereal positions, is in preparation.

*... interpret aspects to the planetary nodes as you would conjunctions to the planets themselves...*

## 2011 Heliocentric Planetary Nodes

Mercury	Ascending Node	18°Ta 28	
	Descending Node		18°Sc 28
Venus	Ascending Node	16°Ge 47	
	Descending Node		16°Sg 47
Mars	Ascending Node	19°Ta 38	
	Descending Node		19°Sc 38
Jupiter	Ascending Node	10°Cn 35	
	Descending Node		10°Cp 35
Saturn	Ascending Node	23°Cn 46	
	Descending Node		23°Cp 46
Uranus	Ascending Node	14°Ge 04	
	Descending Node		14°Sg 04
Neptune	Ascending Node	11°Le 54	
	Descending Node		11°Aq 54
Pluto	Ascending Node	20°Cn 27	
	Descending Node		20°Cp 27
Vesta	Ascending Node	14°Cn 03	
	Descending Node		14°Cp 03
Pallas	Ascending Node	23°Vi 17	
	Descending Node		23°Pi 17
Juno	Ascending Node	20°Vi 04	
	Descending Node		20°Pi 04
Ceres	Ascending Node	20°Ge 32R	
	Descending Node		20°Sg 32R
Chiron	Ascending Node	29°Li 28R	
	Descending Node		29°Ar 27

### Editor's Note:

We were quite taken with Diana's article and her fascinating descriptions of her work and findings using the heliocentric planetary nodes—to the point that we felt it only appropriate that we include the current planetary nodes in hopes that this important work will be carried further on.

### Please note:

1. *Ascending node* is another term for the north node and *descending node* is same as the south node.
2. Only minutes difference exist in the helocentric planetary nodes of 1989-90 and in those of 2011, over 20 years later.
3. To cover as many bases as possible, we included the four major asteroids, Ceres, Pallas Athena, Juno and Vesta, as well as Chiron.
4. As weather continues to be extraordinary, it might be prophetic if not quite healthy to remember that, as Diana wrote:

*... the most frequently hit midpoint at the time of major quakes is Sun/Jupiter.*

# Excerpts from Firmicus Mathesis

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translated by James H. Holden

*There's word on the street—and we do mean the sunny side of the street—that a new version of Firmicus Maternus' Mathesis, translated by James Holden, will see the light of day sometime in autumn!*<sup>1</sup> Mathesis, circa 4<sup>th</sup> century CE, remains one of the pivotal works of Roman astrology and has even been called "the last work on astrology in the ancient world."<sup>1a</sup> *With the kind permission of Mr. Holden and AFA, excerpts follow.*

## Book VI, XXV

1. *The Sun and Venus in conjunction.* If the Sun and Venus posited in conjunction in the same sign are joined together with the power of equal association, they will certainly make famous men and those who attain all their desires in very easy fashion; but [only] if Venus is matutine in a diurnal nativity and vespertine in nocturnal ones.<sup>2</sup> But if she is vespertine in a diurnal nativity and matutine in nocturnal ones,<sup>3</sup> it joins these same persons in miserable unions of marriage, or it denotes a wife [obtained] with difficulty, or it brings maidservants to the society of the marriage bed, or it disfigures the face of the decreed wives with a dishonorable foulness. For some it denotes wives who are paupers, for others wives of advanced age; or such person as have Venus and the Sun thus are allotted wives who, sunk in some miserable misfortune, are dishonored by some disgraceful association.

2. *The Sun and Mercury in Conjunction.* If the Sun and Mercury are posited together in the same sign, that conjunction . . . subordinate to the powers of others . . . they denote occupations . . .<sup>4</sup> They never shine in public<sup>5</sup> activities. They certainly make men who are wise in their advice, always concealing the secrets of their advice in a deep silence. It also makes those who are concerned about everything, and who always carry out all the duties of life with careful thought, concerned with a superstitious fear in all observances of sacred things, suspicious, and who are also always concerned in small

things with various uncertainty.

3. But if Mercury is posited in its morning rising<sup>6</sup> and retains the direct order of its course, it denotes the principal position in all business dealings, making preparation for every duty of direction, and those who bear with them the ornaments of free speech, fortunate individuals and those who attain everything they want successfully. But these learn the course of future events with a divine incitement of mind. They will certainly be religious, just, worshippers of the Gods, frequently high-priests. But fortunate offspring of children are also denoted for these.

4. *The Sun and the Moon in Conjunction.* If the Sun and the Moon, posited together in the same sign are joined in an equal power of association, and it is a diurnal nativity, this conjunction will make those raised up with the lofty authority of power and who accomplish every duty of command with the greatest firmness and with the greatest strength. But if it is a nocturnal nativity, and still within the orb of the Sun the Moon is confined devoid of light, and, having abandoned the orb of the Sun, she shines with renewed light, it will make humble, disheartened persons and those subjected to all the power of authority, weak in strength, and devoid of all the protection of valor

5. But if, having abandoned the orb of the Sun, and being freed from the preceding restriction, she carries around the free ornaments of her reborn light, and is (still) located in the same sign with the Sun, it makes effective persons and those carrying on all the duties of business transactions, and those persons easily obtain all the insignia of rank. But if, with the Sun located in a masculine sign, the reborn Moon occupies a sign of the feminine gender, it will make important persons or first citizens of cities, shining with the bright splendor of nobility, adorned with wisdom and the commendation of goodness, and persons of the sort who always display the affections of pure and faithful friendship, coupled with the chaste and decent association of friendship.

6. But if the Sun and the Moon are adverse with the rays of their own light, then the life of the parents is separated,<sup>7</sup> and the association of the marriage bed is separated by various dissensions. But if the Sun and the Moon are conjoined with a fortunate aspect, that is by trine, just as we have said previously, down to the last day of life the parental partnership is preserved in a union of faithful love. But if with the Sun and the Moon together in adverse (relationship), Mars or Saturn possesses their middle place with a menacing aspect, a constant quarrel and the discord of perpetual dissension is prepared for the parents.

## Book VI, XXXII.

1. Having set forth all those things that the mixture of temperaments shows, and having composed them in diligent fashion, the discussion, my dear Mavortius, hastens toward the end of this Book. But there is [still] that which is required for the full substance of this work, which I shall now show you with the truest explanation. For otherwise, we cannot come to the secrets of astrology, which the Seventh Book will have, and to the Barbaric Sphere, which the body of the Eighth Book shows to you, unless all those things that pertain to the fundamentals of the whole science shall first have been collected in diligent fashion.

2. We shall therefore show what you ought to look for in each house<sup>8</sup> and to what extent. For neither does the Fourth House from the ASC show the parents and the life of the parents, nor the Seventh the marriage partner, nor the Fifth the children, nor the Third the friends,<sup>9</sup> nor the Sixth illness. Therefore, because we have promised that we are going to relate everything, accept the method that is full of truth and faith, so that you can collect everything by a careful method – lest, occupied by general definitions, you should lose the integral faith of truth. Therefore, you will always find the House of the Father especially by this method.

3. *The House of the Father.*<sup>10</sup> If you want to collect the House of the Father by the method of degrees, and it is a diurnal nativity, you should compute the whole number of degrees from the degree of the Sun up to the degree of Saturn, viz. of all the signs which are from the Sun up to Saturn, and when you have made the complete sum of the number, then beginning from the degree of the ASC, you will divide that number, which was obtained, among all the signs, assigning thirty degrees to the individual signs; and in that sign in which the last degree has fallen, that same sign shows you the House of the Father. But in a nocturnal nativity, you will compute from the degree of Saturn up to [the degree] of the Sun, doing the same thing.

4. And so, when by careful computation you have found the Sign of the Father, you will figure the personal wealth of the father from the nature of that very sign. Also, look to see to what extent that same sign is

adorned with the rays of the benefic stars. For if there were benefic stars in that very sign, or if they aspected it with a fortunate aspect, the good fortune of the father is found. But if malefic stars did that same thing, they proclaim to us [that] everything about the father is contrary.

5. Also, look at that same sign [to see] whether it is [the sign] of a benefic star or a malefic one, and how the ruler of that sign is situated in the nativity, or in what sign or in what terms it is, and whether it is standing in primary or in secondary angles, [and] whether it is in those houses in which it rejoices or in disjunct and dejected ones. For from all of these things you will find what sort [of person] the father of the nativity was.

6. If, therefore, it was a sign of Jupiter in which the House of the Father was found, and Jupiter is posited in that very sign, or in those signs in which it is exalted, or in the primary angles, or in the 5<sup>th</sup> or the 11<sup>th</sup> house, and it is adding to its numbers,<sup>11</sup> and it is posited in its matutine rising, and it sees the house by trine or by sextile, it shows the father to be decorated with the fortunate insignia of dignity. But if Jupiter was found in the secondary angles, or in dejected and disjunct houses, or it was retrograde, or hidden by the rays of the Sun,<sup>12</sup> it shows the father to have been of middling status.

7. But if Venus was the ruler of this sign in which the House of the Father was found, it must be sought out in which [celestial] house the star of Venus is located. For if it was either in that very house, or in the primary angles, or in those signs in which it rejoices, or in which it is exalted, or in the 5<sup>th</sup> from the ASC or in the 11<sup>th</sup> house, and if it is in its matutine rising, but adding to its numbers and being posited in those houses or signs, it sees the House of the Father with a fortunate aspect, it denotes the greatest insignia of honesty and the greatest charm of grace for the father. But if it was in dejected houses, and in those signs in which it is humiliated, or if it was retrograde, or hidden by the rays of the Sun, it shows us a middling father.

8. But if the House of the Father was found in a sign of Mercury, seek out in which house Mercury was posited. For if it was either in that very same house, or in its own exaltation, or in its other domicile, or in its own degrees and in those very angles and houses in which it rejoices, and if it is in its matutine rising, and it is adding to its numbers,<sup>13</sup> it will make the father to be involved in all the activities of business affairs, and one on whom the greatest profits are frequently conferred, and who always cherishes his sons with tender affection.

9. But if a fortunate aspect of the benefic stars strikes Mercury, i.e. the ruler of the House of the Father, he will obtain greater increases in those things that we have mentioned. But if Mercury is in dejected houses, or in angles in which it does not rejoice, or in its own fall, or if it is retrograde, or it is hidden by the rays of the Sun,<sup>14</sup> the preceding decrees of good fortune are changed, and all those things that we have mentioned are conferred

skimpily and [only] moderately on the father.

10. But if the House of the Father was found in a sign of Saturn, look to see in which house of the nativity Saturn is posited. For if it was a diurnal nativity, and Saturn was found in that very house, or in his own degrees, or in his own signs, or in those degrees in which he is exalted, and in those houses in which he rejoices, and he is in his morning rising, and he is adding to his number,<sup>15</sup> and if Jupiter views him with a fortunate aspect, it will make the father to be serious, modest, mature, [but] terrifying with calm severity, a cultivator of fields, and one on whom from their produce the greatest supports of personal fortune are conferred, and one who is elevated by great promotions.

11. But if it is a nocturnal nativity, and Saturn is in dejected houses, or in dejected angles, or in his own fall, and if he is retrograde, or hidden by the rays of the Sun, it makes the father to be over-worked, sordid, horrible, sad, struggling always with sluggish efforts, a slave or defiled with servile habits or the squalor of servitude.

12. If the House of the Father was found in a sign of Mars, and it is a diurnal nativity, but Mars itself is either in that same house, or in the angles, or in the 5<sup>th</sup>, or in the 11<sup>th</sup> house from the ASC, or in the 9<sup>th</sup>, or in the 3<sup>rd</sup>, and he is in his morning rising, and going on by the correct stepping forward of degrees,<sup>16</sup> it will make the father to be severe and thoughtless, involved in various kinds of toil and various dangers—a short-lived person, always involved in absurd desires.

13. But if Mars posited thus aspects the House of the Father by square or by opposition, it makes him die violently. But if it is a nocturnal nativity and Jupiter and Venus make a fortunate aspect to the House of the Father or the House of the Mother, those things that we have mentioned are mitigated in some part, and it makes the father to be an upright, severe soldier, whom arms and iron always delight; and according to the measure of the nativity it makes . . . or a general.<sup>17</sup>

14. If the House of the Father is found in the Sun's sign, and it is a diurnal nativity, look to see in which sign or in which house of the nativity the Sun is posited. For if the Sun is either in that very sign, or in his own exaltation, or in the principal angles, or in the 5<sup>th</sup> or in the 11<sup>th</sup> house from the ASC, it shows the father to be wealthy with abundant riches, and decorated with the greatest insignia of dignity, and winning the fame of great good fortune.

15. But if the Sun is in dejected houses, or in the 2<sup>nd</sup> angles, or in its debilities, and an aspect of malefic stars attacks it, [while] bereft of [support from] the benefics, all those things that we have said are for the greatest part diminished, especially if a nocturnal nativity; for then it ruins the father, among other things too, by a quick death.

16. If the House of the Father is found in the sign of the Moon, look to see in which house of the nativity the

Moon is posited. For if she is either in that same house, or in those signs in which she is exalted, or in the principal angles, or in the 5<sup>th</sup> or in the 11<sup>th</sup> from the Asc, and she is full of light, and it is a nocturnal nativity, and benefic stars make a fortunate aspect to her, and she is separated from all association with the malefic stars, it will make the father to be famous, distinguished, affluent, and one on whom wealth and dignity are always bestowed.

17. But if the Moon is in dejected houses, or in the second angles, or in her own debilities, and an aspect of the malefic stars attacks her [while she is] devoid of the protection of the benefic stars, and it is a diurnal nativity, and she has little light, and Saturn aspects her, or Mars [if she is] full, everything that we have said before is diminished to the greatest extent, and the father is either made an exile or a person dying violently, [and a person] with erratic behavior, not knowing the right way of life.

18. But also in [considering] this House, as said before, you ought always to inspect the mixtures, sects, and aspects of the stars in a diligent manner, so that having mixed everything together and composed them with the combination of a sagacious blending, you may be able to explain the House of the Father with true opinions.

19. You ought also to follow this scheme of astrological influences in the following houses. For in the Houses of the Mother, and the Brothers, and the Wife, and of the Children, and Illnesses and Bodily Defects, you should blend everything together with the wisest logic, so that, having looked at the aspects of all the stars, and having collected the power of the houses and signs, and also of the degrees (i.e. the terms), you may be able to explain everything with true opinions.

20. But in the case of the other Houses, these same things also are the significations [that] we collect for the House.<sup>18</sup> Generally, moreover, in nativities the Sun is put for the House of the Father, but we have found the procedure by degrees to be better.✽

## Endnotes

- 1 Mr. Holden worked intermittently from 1954 until 2006 on this project which AFA plans to publish in Autumn 2011.
- 1a *Ancient Astrology Theory and Practice: Matheseos Libri VIII*, translated by Jan Rhys Bram. Park Ridge: Noyes Press, 1975, p. xv.
- 2 The Greek (176,13-17) has: "*And the conjunction with Venus, in her vespertine rising at night and in her morning rising by day, [denotes] famous and effective persons; but if it is vespertine by day and matutine by night, middling. And the conjunction of these [stars] is munificent, and successful in undertakings, and especially in governing the common people.*"
- 3 These words are added conjecturally by Skutsch to fill an evident lacuna in the only MS N.
- 4 Ziegler and Kroll indicate lacunae, and unfortunately the Greek text omits this conjunction.
- 5 Accepting Ziegler's emendation of *publicis*, public—for *publicatis*, made public.
- 6 Greek (176, 19-21): "*but with Mercury being in its morning rising, they have been educated, or grammarians from sagacity being rich and well off and governing others.*"

(Continued on page 36)

# Meditations on Phoebus

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by Maria J. Mateus

*Phoebus was the ancient Latin name for the Sun (from the Greek, Φοιβος, which meant shining one). Herein, Maria Mateus demonstrates that the Sun, by any other name, shines just as bright—or, at least, it did in the ancient near east!*



The late afternoon sky is overcast and damp as we lumber out of the tour bus into the restaurant for our second group dinner while in Greece. Except for the owners and some of their friends, the place is empty. It had been raining all day and we're both excited and worried about the uncertainty of tomorrow's plans. If it continues to rain, we won't get to climb to the top of Mount Zhiria to visit the cave where Hermes was born. As astrologers, to miss a chance to pay homage to the father of our craft would be particularly deflating. As youthful tourists on a pilgrimage to ancient Greek mythological sites, it would just be cool to hike into the rugged mountains of the Peloponnesus.

We sit down to order and the mood feels quiet and formal. There are six of us at this table, all stealing glances at the drizzling evening clouds. "I know! Let's invoke the Sun god ourselves," one of us suggests. "If we can call on Apollo, maybe it won't rain tomorrow." Not yet intoxicated, the others surprisingly agree that it's a good idea. Before the meals arrive, two wordsmiths at the table scribble their recitations on paper napkins. The news of the invocation makes its way to the tour guide's table. Meanwhile, the recitations are delivered with little ceremony at the table of the six, between the spanakopita and the ouzo.

As dinner progresses, we notice both the clouds outside and those in the restaurant strangely dissipate. By now, others begin to fill the space. One of the waitresses puts on some traditional Greek music and begins to dance. She selects male members from our group to join her

and they form a rhythmic circle. Within minutes the circle has swollen to include other waitresses, patrons, and the jovial cook, who's now emerged from her culinary cave. Several minutes later, the lights have dimmed and spinning strobe lights have replaced them. A waiter throws one of our tourists atop a dinner table while another waiter deliberately smashes a plate on the floor. The Dionysian heat spills the festival outside where the May night has turned crisp enough to showcase a Venusian jewel floating amidst a twinkling ocean. The six knowingly stare at each other. Apollo opened up the path to his brother. We will ascend Mt. Zhiria tomorrow.

Was this an Asklepiian dream or did we really dialogue with the sun god? And who is this deity that can dispel the clouds and make men dance? Does he also exist outside of Greece or does he come to us in 21<sup>st</sup> century America in a different guise? As astrologers, how can we even begin to engage him? Perhaps the best place

(Found written on a cocktail napkin)

## Hymn to Apollo

O brilliant circle of the sky  
whose rays stretch out like open hands,  
fingers reckoning like spokes,  
we implore the sustenance of  
your golden warmth  
to herd the fleecy clouds  
across the azure track  
your chariot wheels traverse,  
while the warm breath of  
your passage upon the realm  
trembles Hermes' dice... return!

by Scott B. Silverman 5/20/07



to begin to answer these questions would be to start at the beginning and look for signs of our traveling companion. A comparison of sun deities of the Mediterranean and Near East may give us deeper insights into antiquity's understanding of what it meant to be under the influence of the solar light.

## Anatolian Imports

It is thought that Apollo may have been imported into Dorian and Minoan tribes from a Syro-Hittite cult in western Anatolia, as his name closely resembles that of the Luwian god, Apaliunas, on whom the Etruscan god, Apulu, was also based. Apaliunas appears as one of the named deities guaranteeing a 13<sup>th</sup> century BCE treaty between Hittite and Trojan kings.<sup>1</sup> This practice of signing treaties and contracts under a solar deity is one that is seen frequently in the Near East and Mediterranean over several centuries, as other solar deities of the Hellenistic age seem also to have had something to do with contracts, oaths and treaties. Apaliunas' name also appears as one of three deities named on the walls of Troy itself, which was enough to inspire Homer to cast his Apollon on the side of the Trojans in the Iliad.

In the Hittite kingdom's religion, which had influences from Mesopotamia, but still retained many of its Indo-European characteristics, we find a solar deity named Istanu (or Tiwaz in the Luwian language). As we'll find in other Near Eastern sun gods, he's a god of judgment, normally depicted wearing a winged Sun on his head-dress and carrying a crooked staff.

The following is a Hittite Hymn to Istanu<sup>2</sup>:

O Istanu, my lord, just lord of judgment, king of heaven and earth! You alone rule the lands.  
And the boundaries you alone set; you alone give strength, to [the land] you give life.  
You alone are just, you alone have mercy, you alone fulfill prayers.  
You are a Sun-god of mercy, you always have mercy.  
The just person is dear to you alone, and you alone value him.  
Istanu, fully grown son [of] Ningal, your beard [is] of lapis lazuli.  
Behold! The child of mankind, your servant, has bowed to you, is speaking to you:  
In the circumference of heaven and earth, Istanu, you alone [are] the source of light.  
O Istanu, mighty king, son [of] Ningal, you alone establish custom and law in the lands.  
O Istanu, mighty king, among the gods you alone are established.  
Strong lordship is given to you.  
You [are] the just lord of government, you [are] father and mother of the lands!  
When Istanu rises up early through the sky, your light alone, Istanu's, enters all the upper and lower lands,

[and] decides the case of the dog and the pig.  
And the case of animals who do not speak with their mouth, that too he [Istanu] decides.  
The case of the bad and evil man you alone decide, and the man whom the gods scorn, [whom] they reject, him you reconsider and show mercy.  
And this your mortal servant, Istanu, sustain, [and when] he begins offering bread and beer to Istanu; him, your just servant, Istanu, take by the hand.

We note from this hymn several significant characteristics about Istanu. First, he is above all, a just lord of judgment, not to be confused with a law-establishing deity such as Marduk. Istanu, like the Mesopotamian solar deities, judges and decides the fate of those who are to be shown favor as well as those who have defiled the established order. He is a champion of the lowly, and considers "*the case of the man whom the gods scorn*" and "*shows him mercy*". He is the giver of life and strength. He takes the downtrodden and lifts them up, takes his servants by the hand, offers them bread and beer, and guides them on their path.

We also note that Istanu is the son of the goddess Ningal, the same deity who gives birth to Utu, the Sun god of Sumer. She was the consort of the male Moon god, Nanna, and both were worshipped in southern Mesopotamia and in Harran, a major religious center in northern Syria. Not only is Istanu's foreign lineage directly given in this hymn, but the hymn itself is remarkably similar in style and content to those dedicated to the solar deities of Mesopotamia.

## Utu and Shamash in Mesopotamia

Mesopotamia is the birthplace of an astral religion that developed into a complex form of astrology. There, the planets and gods were one and the same. Unlike Greece, here an existing pantheon did not lend its names to the planets, which were perceived to be divinely possessed by their powers. Instead, the planets were deities themselves and part of the assembly of the gods that met regularly as a court of law, and who had the authority to elect or depose public officials, including the King.<sup>3</sup> Thus, Utu was not *the star of the Sun* but was in fact, the Sun itself.

His image is a personification of the shining light of the Sun, which brings forth life on Earth. He is described as "*long-armed*," since his influence is far-reaching, and he's typically depicted wearing a horned hat and sporting a beard, although he is also frequently described as "*youthful Utu*." In the morning, he's believed to emerge from the doors of heaven located between two mountains to the east, then journey across the sky during the day, and enter the interior of heaven through a second set of doors to the west at dusk. Presumably, the arched

pruning-saw with serrated teeth that he carries is used to cut his way through these passages. He had two temples called *E-babbar* or White House. One was located in the Sumerian city of Larsa, the other to the north in Akkadian Sippar.

This placement of solar temples, both to the north and south of Sumeria, is significant and tied to the Sun's seasonal movement north and south along the eastern horizon over the course of the year. This journey of the Sun essentially divided the year into two seasons, one of growing light when Utu was traversing the northern lands and one of growing darkness, when Utu traveled in the south. The Babylonian preoccupation with balance is illustrated by the ritual practice that took place during the solstice months (IV and X) of exchanging priestesses from the temple of Esagil (House-of-the-Daytime) in the north, with those from the temple of Ezida (House-of-the-Night).<sup>4</sup> This was thought to balance the fact that at the start of the summer, the nights are shorter and require the daughters of Esagil to go to Ezida, while in the winter, the reverse was desired.

An examination of a Hymn to Shamash—Utu's Akkadian name—makes the Sun's geographical scope even more clearly connected to one of his roles in society.<sup>5</sup>

You climb the mountains surveying the earth,  
You suspend from the heavens the circle of the lands.  
You care for all the peoples of the lands,  
And everything that Ea, king of counselors, had  
created is entrusted to you.  
Whatever has breath you shepherd without exception  
You are keeper in upper and lower regions.  
Regularly and without cease you traverse the  
heavens,  
Every day you pass over the broad earth...  
Shepherd of that beneath, keeper of that above,  
You Shamash, direct, you are the light of everything.  
[...]  
Of all the lands of varied speech,  
You know their plans, you scan their way.  
The whole of mankind bows to you,  
Shamash, the whole of the universe longs for your  
light... [21-52]

The ability of Shamash's rays to cover all of the known world make him truly an international deity capable of caring "for all the peoples of the lands." It is for this reason that Shamash is often linked to travelers, as is explicitly related in the list of those who seek his protection:

Shamash, there confronts you the caravan, those  
journeying in fear.  
The traveling merchant, the agent who is carrying  
capital. [138-139]

No other story exemplifies better Shamash's role as personal guide to those on journey than the Babylonian Epic of Gilgamesh. In it, Gilgamesh, the king of Uruk,

and his friend Enkidu decide to make a trip to the Cedar Forest to seek their fame. They are accompanied throughout their long journey through distant lands by Shamash, whose main role is their protector. It is to him that they pray when they are fearful and in need of guidance. But because Shamash also spends half of his time in the underworld at night, he is also protector of those about to travel below Earth. This is exemplified in the stories involving Dumuzi, the shepherd-king and his betrothed Inanna, the goddess of love and Utu's sister. When an impudent Inanna sentences her lover to the underworld for his neglect of her danger, Dumuzi appeals to his future brother-in-law Utu, for his protection from the demons that seek to imprison him below.

The two examples point not only to the Sun god's role as protector and guide, but they also point to his particular affinity with shepherd-kings, whose responsibility in Mesopotamia, it is to protect and guide their citizens, or *earthly flock*. Scholars have described Gilgamesh as a solar hero, and there are many reasons for this classification, not the least of which is his lineage, which makes him the son of the nomad shepherd king, Lugalbanda. Like the story, which calls Gilgamesh's city, Uruk, the Sheepfold, the hymn to Shamash also describes him as a "shepherd without exception."

The metaphor extends to Shamash's cosmic role as divine shepherd. The astrological treatise, the *Enuma Anu Enlil* says:

The road (KASKAL) of the Sun at the end (šēpīt = foot) of the cattle-pen (TÜR) is the path of Ea (šūt Ea); the road of the Sun at the middle (mišil) of the cattle pen is the path of Anu; the road of the Sun at the beginning (SAG = head) of the cattle-pen is the path of Enlil.<sup>6</sup>

Reiner and Pingree interpret the *cattle-pen* as the equatorially bound region along the eastern horizon—stretching from the northeast at the summer solstice to the southeast at the winter solstice—over which the Sun is seen to rise. The metaphor of the Sun's path as a cattle-pen and the planets as wild oxen moving within this region is alluded to in tablets that refer to Utu or Šamaš as "shepherd of the land," and where, says Samuel Kramer, "the 'little ones', the stars, are scattered about him like grain while the 'big ones,' perhaps the planets, walk about him like 'wild oxen'."<sup>7</sup> Thus, as divine shepherd, it is Shamash's role to designate the boundaries inside of which the planets are themselves permitted to travel. It is for this astronomical reason that in the myth called "Enki and the World Order", we are told that Utu is placed in charge of both earthly and heavenly boundaries.<sup>8</sup> It is curious that although the Sun did not ever occupy the head of the Babylonian pantheon, his cult became increasingly important at the same time as astrological developments begin to accelerate sometime after the 8<sup>th</sup> century BCE.

Just like his Anatolian counterpart, the most salient of Shamash's functions is as judge and guardian of justice:

You give the unscrupulous judge experience of  
feters,  
Him who accepts a present and lets justice miscarry  
you make bear his punishment.  
As for him who declines the present but nevertheless  
takes the part of the weak,  
It is pleasing to Shamash, and he will prolong his  
life...  
[...]  
You hear and examine them; you determine the law-  
suit of the wronged.  
Every single person is entrusted to your hands...  
[97-128]

As judge and protector of the law, it is under his vigilance that contracts and agreements are made and upheld. This chief role of solar deities is maintained well into the late Roman Empire where we find Roman soldiers swearing oaths in the name of Mithras, the Persian Sun god.

Lastly, the Hymn to Shamash alludes to one final role for the solar king: that of seer and grantor of omens.

You manage their omens; that which is perplexing  
you make plain.  
[...]  
You grant revelations, Shamash, to the families of  
men,  
Your harsh face and fierce light you give to them...  
The heavens are not enough as the vessel in which  
you gaze,  
The sum of the lands is inadequate as a seer's bowl...  
[129-155]

It is the light afforded by him that enlightens and gives clarity. We find a similar divinatory function displayed by Apollo, the Greek Sun God.

## Apollon in Greece

There are actually two deities associated with the Sun in the Greek mythological literature: Helios, who personifies the actual Sun and Apollo, who represents the solar light, as well as having multiple other functions. Helios is the Sun who rises from a swamp in the East, rides in his chariot pulled by white winged horses and sets to the West in the ocean in the Hesperides.

Like Shamash who sees all, Helios is said by Pindar to be: "*the god who plumbs all hearts, the infallible, who neither mortals nor immortals can deceive either by action or in their most secret thoughts.*"<sup>9</sup> For Helios, there are no secrets and it is he who tells Demeter of her daughter's rape and abduction and who divulges Aphrodite's adultery to Hephaestus.

However, unlike Shamash, Helios needs to seek out the king of gods in order to attain justice. This hierarchy is

illustrated by an episode in Homer's *Odyssey*, when his sacred horses are killed and eaten by Odysseus' men and he must seek restitution from Zeus, rather than act directly. His sacred sanctuary is at Rhodes where a giant statue of him (the Colossus of Rhodes) once straddled the harbor where ships sailed under his legs.

While Helios may have represented the actual Sun, he was not nearly as important a figure in the Olympian pantheon as was Apollo, the son of Zeus and second in importance, after his father. He was given dozens of epithets sometimes being called Phoebus *the brilliant*, or Xanthus, *the fair*, or Chrysocomes *of the golden locks*,<sup>10</sup> and like Utu, he represents the epitome of youthful masculinity. As the god representing the Sun's beneficent rays, he was responsible for the growth of fruits and was protector of crops. Perhaps due to the Sun's beneficent qualities, Apollo, like his son, Asclepius, the god of medicine, was also given patronage over healing. In this capacity, Apollo was invoked in purification rites and healing oracles.

But just as the Sun's rays can be murderous, Apollo had the power to cause sudden death with his arrows and was also a god of plague. It is not uncommon to find plague and disease associated with extreme heat in deities of the western Levant and Anatolia. An old form of Apollo's name is a verb meaning *to destroy*.<sup>11</sup> Like his sister Artemis, his bow and arrows also point to his role as god of hunting and he is sometimes associated with a stag or roe or pictured with lions.

In the Homeric Hymn to Apollo, we read that at birth he said: "*Dear to me shall be the lyre and bow, and in oracles I shall reveal to men the inexorable will of Zeus.*" As god of music, it is no surprise then that song and dance are signs of his presence and that he is often depicted playing a lyre constructed and given to him by his brother Hermes.

Similar to Shamash, one of Apollo's functions is to grant the gift of prophecy and divination. He was especially invoked at Delphi by the Pythia, a priestess who entered into a trance to make her pronouncements. One of his most well-known stories involves the slaying of the Serpent Python, whose place of death consecrated the sacred site at Delphi where the Oracle was established in his name. The Homeric hymn to Apollon may be divided into two parts: one that takes place in Delos, and involves his mother Leto's delivery of the god, and the other in Delphi, which involves his journey to establish cult centers all over the Greek islands culminating with Delphi. It has been noted by Charles Penglase, who draws on many parallels between this hymn and the Mesopotamian myths involving the cult of the shepherd Dumuzi, that both sections of the Homeric hymn involve several journeys:

*These journey sequences and activities in them express many ideas about the god, but as in*

*Mesopotamian myths, where they are also central features, they are employed to establish and express the god's power.*<sup>12</sup>

Again, the same motif of the journey we saw in the Epic of Gilgamesh, are present in this and countless other stories involving solar heroes and deities.

## Sol Invictus in Rome

The Sun's favor among the Greeks did not go unnoticed by the Romans, who not only adopted Apollo as one of their own, but transformed his religious significance into a handy instrument to legitimate political power during the unsettled years of the late Empire. As deliverer of Augustus' victory at Actium, Apollo soon gave way to Sol Invictus, the Unconquered Sun, who would be adopted as protector of the state and official state religion by Emperor Aurelian. However, the cult of the Sun went through various stages of transformation from the early Republic to its disappearance after the reign of Constantine and the conversion to Christianity—but not without some syncretization of the two religions. In Rome, there was an ancient indigenous cult to the Sun, Sol Indiges on the Quirinal, which was celebrated in the ancient Republican calendar on August 9<sup>th</sup>. As early as the 3<sup>rd</sup> century BC, coins appear with the Sun god shown with rays radiating from his head. However, this indigenous Sun god bears little resemblance to the solar god that would be imported from Syria centuries later.<sup>13</sup>

Still, the practice of equating living emperors with the solar deity began soon after Augustus' homage to the Greek Apollo. It was the Emperor Caligula that compared the ascension of the emperor to power as the invincibility of the Sun rising upon the eastern horizon. Emperor Nero is said to have been received by the king of Armenia who said to him: "*I have come to you as my god, to worship you as Mithras.*"<sup>14</sup> But it was Commodus who first used Invictus as part of the official imperial title.

During the 3<sup>rd</sup> century, the Syrian solar deity called Elagabalus made a brief intrusion into Roman politics through Emperor Septimus Severus' marriage to Julia Domna, the daughter of a Syrian high priest to the god. Her 14-year old grand-nephew, himself a high priest of Elagabalus, adopted the deity's name and briefly became Emperor of Rome after Severus' death, until the incursion of his foreign religion got him assassinated.

The cult of Sol Invictus reached its maximum heights with the Emperor Constantine, who was considered the personification of the Sun on Earth and used the title Sol Invictus Imperator. In 325, Constantine proclaimed Sunday the official day of rest of the state. While, it is true that Constantine moved away from the worship of pagan deities and eventually converted to Christianity, the central position of the Sun continued unchallenged. Scholars claim that it was during this time that Christ

became associated with the Sun: "*Constantine's god was a fusion of the Unconquered Sun and Christ the Victorious, but he remained god of power, not of love.*"<sup>15</sup>

## The Astrological Sun

Astrological interpretation is a product of historical imprinting. To ignore centuries of deity associations in regions that practiced astrology all over the Near East, while fixating solely on rote delineations in astrological manuals, is to miss the understanding of astrology as historical process. Having said that, for the purposes of discerning cultural influence, I will nevertheless include the typical delineations found in Hellenistic astrological texts on the Sun:

*The all-seeing Sun, then, being truly fire-like and the light of the mind, the organ of perception of the soul, is significant at birth for kingly office, hegemony, mind, practical wisdom, outward form, motion, height of fortune, public registration, action, popular leadership, judgment, father, mastership, friendship, persons of high repute, the honors of images, statues, and crowns of office, arch-priests of the fatherland . . . of places.*<sup>16</sup>

Having made a peripheral inquiry into the mythological history of this deity, certain odd attributes from this list become clearer. Friendship, and practical wisdom, for example, are attributes found in eastern solar deities, such as Mitra and Shamash. While judgment is also a prominent attribute of eastern deities, here it appears late in the list, only after several other significations. What is conspicuously absent in the list of solar significations is the Sun's oracular capacity. Yet we do find in the astrological tradition, that the ninth place in the chart—considered the place of *the Sun's joy*—is the place of divination, astrology and oracles. In the same way that Apollo presided over the Pythia's pronouncements at Delphi, this subtle difference may indicate that the Sun was not understood to possess oracular skills himself, but to delight in and enable their occurrence in others.

The predominance of the motif of recognition, leadership and the attainment of kingly office, clearly derives from the oldest and most ubiquitous practice of considering kings to be manifestations of the Sun, whether they be shepherd-kings in Mesopotamia, the Invincible Sun in Rome, or the personifications of Ra in Egypt. One can only speculate on who *the arch-priests of the fatherland* were. But if we are to believe that the Sun is *phos noeron* (the light of the mind), than one might reasonably expect that an Aristotelian influence, which describes the Good "*as like the Sun*" or "*Father*"<sup>17</sup> was a part of the astrological tradition and the arch-priests of the fatherland as those who worshipped some form of the Sun, such as in the case of Mithras. For this reason alone, there is traditional precedence for considering the Sun emblematic of the father.

As 21<sup>st</sup> century astrologers, we can begin to look at the Sun as carrier of all these motifs, yet dressed in a modern guise. Above all, the Sun illustrates one's capacity to elevate one thing over another, that is, to choose, and to do so with practical wisdom, judgment and clarity. The Sun is never just a neutral vehicle for one's zodiacal sign. He represents the soul's perception, its ability to focus the will in the direction of its choosing, and in so doing, to forge the path that will carry us forth along our journey. To invoke him, is to dispel the dark clouds that have rendered that path indistinct. To swear an oath to him, is to make one's vision become truth.☿

## Endnotes

- 1 John Lawrence Angel, Machteld Johanna Mellink. "Troy and the Trojan War," a symposium held at Bryn Mawr College, October 1984. (PA: Bryn Mawr Commentaries, 1986). p.42.
- 2 Jonathan Slocum and Carol Justus trans. "Great Sun Hymn." KUB XXXI 128: I, 1-21 & 39-51. Indo-European Texts. Linguistics Research Center. The University of Texas at Austin. [http://www.utexas.edu/cola/centers/lrc/iedocctr/ie-texts/great\\_sun\\_hymn.html](http://www.utexas.edu/cola/centers/lrc/iedocctr/ie-texts/great_sun_hymn.html)
- 3 Thorkild Jacobsen, *The Treasures of Darkness: A History of Mesopotamian Religion* (London: Yale University Press, 1976). pp. 86-87.
- 4 Mark E. Cohen, *The Cultic Calendars of the Ancient Near East* (Bethesda, MD: CDL Press, 1993). p. 319.
- 5 W. G. Lambert, *Babylonian Wisdom Literature* (Oxford, UK: Oxford University Press, 1960). p. 127 ff.
- 6 Reiner and Pingree, *Babylonian Planetary Omens*, Part 2. p.43.
- 7 Samuel Kramer, *Sumerian Mythology. A Study of Spiritual and Literary Achievements in the Third Millennium B.C.*, revised ed. (New York: Harper & Brothers, 1961).
- 8 Jacobsen, *The Treasures of Darkness: A History of Mesopotamian Religion*. p. 85.
- 9 *New Larousse Encyclopedia of Mythology*. p. 142.
- 10 *Ibid*, p. 113.
- 11 *Ibid*, p. 119.
- 12 Charles Penglase. *Greek Myths and Mesopotamia*. (New York: Routledge, 1994) p. 99.
- 13 John Ferguson, *The Religions of the Roman Empire*. (Ithaca, NY: Cornell University Press, 1970); and Halsberghe, Gaston H. *The Cult of Sol Invictus*. (Leiden. Netherlands: E.J. Brill, 1972).
- 14 *Ibid.*, p.46. Mithraism was a secret hierarchical mystery cult inspired by astrological symbolism based on the Persian solar deity known as Mithra, a god of light who ruled over truth, contracts, oaths, and order. Mithras became quite popular throughout the late Roman Empire among soldiers and his name was often used interchangeably with the title of Sol Invictus. See Franz Cumont. *The Mysteries of Mithras*. Dover Publications, Inc. NY, 1956, among others.
- 15 *Ibid*.
- 16 Vettius Valens, *The Anthology: Book I*, trans. Robert Schmidt, 1st ed., vol. IV, Project Hindsight Greek Track (Cumberland, MD: The Golden Hind Press, 1993). p.1.
- 17 See the entry on Nous, #16, p.137 in F.E. Peters, *Greek Philosophical Terms*, (New York: New York university Press, 1967).

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Excerpts from Firmicus Mathesis .....(Continued from page 30)

- 7 Ziegler thinks something is missing here, but N has *separantur* "are separated". I have conjectured *separatur* "is separated," which may be correct if nothing is missing.
- 8 Here, Firmicus begins his discussion of a procedure similar to that used for finding various Lots, but instead of having as its goal the determination of the *degree* in which the Lot falls, its goal is to determine the *sign* in which that degree falls, and he calls that sign the House as he is about to explain. He then goes on to say that you cannot judge the father, the wife, etc., from the usual celestial houses, but you must calculate these special Houses that pertain to them. And once you have done that, you must consider the placement of the sign in the chart and the aspects to it. Thus, instead of finding the Lot of the Father, for example, you are to find the sign that constitutes the House of the Father. And you must then consider the planetary ruler of that sign, which would of course be the ruler of the House.
- 9 This should read "or the Third the brothers" or else "or the Eleventh the friends."
- 10 The Teubner editors bracket the chapter titles here and below, but I have kept them as a convenience to the Reader, even though they may not have been present in the archetype,
- 11 That is, it is direct.
- 12 That is, it was under the Sun beams.
- 13 That is, it is direct.
- 14 That is, it is combust.
- 15 That is, it is direct.
- 16 The Teubner editors say that they don't understand this phrase. I suppose that Firmicus merely means that the planet is direct and not retrograde, but this may not be correct.
- 17 Some words are missing in the Latin text. Edition a supplies the words <aut principem> aut duces <either a chieftain> or a general.
- 18 Reading *sint apotelesmata* <pro> locum collegimus. Firmicus is saying "follow the same procedure for the other Houses."

# Your First Solar Return: The Life that You Actually Live

by Dietrech Pessin

*Maybe all we ever need is one candle on our birthday cake after all. Watch out for that first solar return—it's a doozy!*



here is one special chart that may have recorded the experiences destined to etch a path deep into your psyche. It tells your story from your earliest beginning right through to the present. It is your birthday chart; your very first solar return chart for when your Sun made its most important return in your life, at age one.

We rarely think to analyze a solar return chart that is not immediately relevant to the here and now. However, consider your first solar return chart; it bubbles with rich and viable information that enhances your understanding of life and self and acts as an inseparable companion to your natal chart. Of course, one must have a correct birth chart, exactly timed, in order to create accurate solar return charts.

Since 1987, I've made a practice of casting a lifetime of solar return charts. Lynn Fallo, a dear astrologer friend, and I laboriously tested many solar return variables, such as natal vs. relocated coordinates, and those corrected for the Sun's precession vs. non-precessed versions. The precessed returns were indeed remarkable. However, the method that revealed a consistent set of patterns in a long series of solar returns was the *non-precessed solar return cast at the natal location*.

## Bounce Years and Solar Links

Although many patterns emerge within a lifetime of solar return charts, one pattern in particular develops at the midheaven which most often corresponds to the

years of a significant shift in one's life direction. I call this pattern change, *change years*. *Change years* are found by glancing over the midheaven of each return, and noting which groups of 8-12 years of solar returns occur in the same modality (cardinal, fixed or mutable) at the MC. You will notice the MC declines by degrees with each passing year: it falls backward, or descends, within each modality to a low number on the MC; then moves on into the next modality. Watch the degrees of the signs slide from a high degree to a low degree just before the new modality emerges.

It is useful to note where the MC is at in this cycle when studying a single solar return chart (SR). If the MC occupies a low degree, this position signals that the individual is set for a shift in his life. If the MC occupies a high degree, the astrologer can surmise that the client has just experienced such a shift.

Throughout one's life, there are exceptions to this predictable MC shift, occasions when it appears that the incoming modality has stalled or wobbled back and forth over the threshold between two different modalities. The result is that the individual is taken off their chosen path or derailed in some way. I call this interim period of wobbling, *bounce years*. This phenomenon occurred with Elvis Presley when his SR chart midheavens wobbled in 1957, 1958 and 1959. During these, years he was drafted (1957) into the army, lost his mother (1958) and found the love of his life (1959), Priscilla, during *bounce years*.

A few other examples of how bounce years can impact your life may help illuminate this principle. A young woman became pregnant just as she was about to start college; she decided, instead, to focus upon her child and postpone school. Another person left her career and

took a sabbatical year, with no regrets, to lay on a beach in Mexico. She returned with renewed drive to reinvent her self. Yet another person was plucked off an ambitious career track to care for her ill and elderly mother.

You may discover past bounce years in your SR study or notice bounce years looming in your future. Armed with the foreknowledge that *something* on the horizon could be brewing to alter your current situation, you can choose to answer this clarion call for change with a new found level of conscious participation.

You might intuit the nature of this wobble period by interpreting the mode and sign symbolism on the MC or perhaps examine the 19-year eclipse, Metonic cycle for clues if the SR MC is being activated by either a solar or lunar eclipse. In which case, one would look back 19 years before or after the bounce years in order to discern a pattern or connections.

The delineation of solar return charts finally began to make sense to me once I realized that a SR, when used in tandem with other SRs, roared to life with connections to both known past events and unknown future ones. Previously, a single SR, as a stand alone, often fell short of my expectations. Since SRs from the past do retain profound links to SRs of the future, no SR is ever one hundred per cent *finished*. In fact, many are triggered to revive various parts of your history by close aspects from progressions, planetary stations or a dominant-aspect<sup>1</sup> of that particular year.

To students of astrology, this study becomes a fascinating journey through time as you chronicle events related to the fine points of each SR and witness the emergence, fading and re-emergence of certain topics. It became clear to me that any single SR was a living link in a lifelong *chain* of SRs! This notion has even inspired a tentative title for my work in progress about this technique, *Solar Links—Solar Returns for a Lifetime*.

## Your First Solar Return Chart

In 1999, my attention was repeatedly brought back to the first SR chart. That year, serendipitously, three unrelated clients came to me in need of ongoing counseling. Each was a psychotherapist seeking an astrological perspective for their deeply embedded issues. I decided to rely upon my life time of SR techniques for this task. As each client shared their personal stories, gleaned from their earliest memories, I glanced over each

return for the particular year they referenced, spotting dynamic aspects and angles. Reliably, the MC change years corresponded to the years of the greatest shifts in their lives. However, a closer look at any of the pivotal events in these clients' lives brought my gaze squarely back to each one's first SR chart.

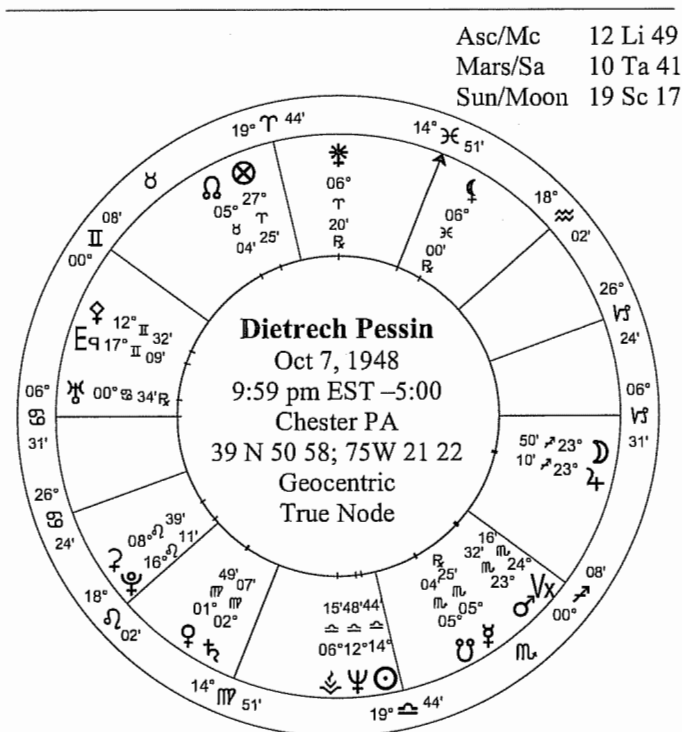
In this manner, I came to understand the first SR chart as the primary key to a dynamic lifetime signature. This chart appears as a diagram of the family and its emotional structure. This is how each person's story began, a story which was then imprinted on their psyche. The main distinction here is that *the first SR chart is the portrait of one's story, whereas the natal chart is the portrait of the person telling the story.*

As I learned to extract a narrative with some prompting from the planetary alignments, my clients began to relate to the various issues unveiled. It also became clear that most of the powerful events in their lives *did not* occur within their first year of life. I found this first SR chart to be as responsive to progressions, transits and eclipses as the natal chart and discovered that it can be activated at anytime during your life.

## Dietrech's Own Story

I was teaching a class of students who knew something about my personal history when I encountered my own first SR chart for the first time! They excitedly asked to see it after realizing how their own first SR charts revealed so much about what had happened, who they became, and with whom they chose to play out the dynamics of their stories.

In retrospect, it seems incredible that I had so much enthusiasm for this technique but had yet to see it at work in my own chart. I can only plead time crunch in my defense, and a



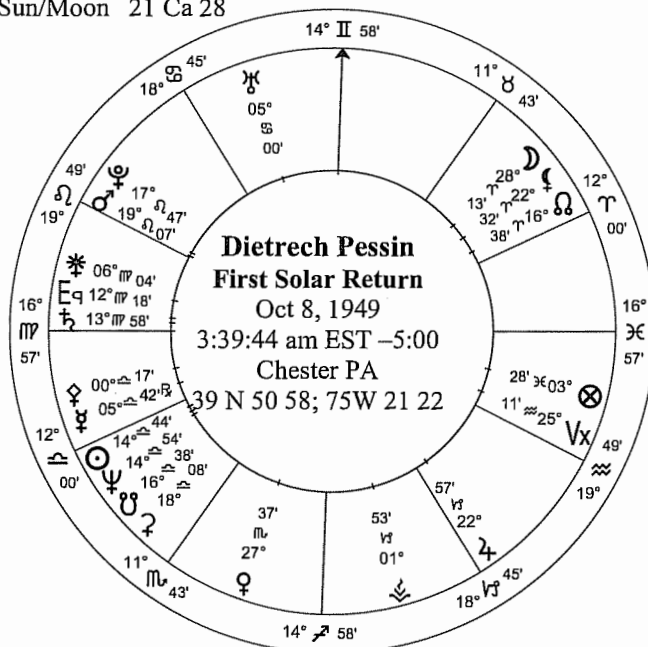
preoccupation with clients and classes. The sight of my first SR chart hit me so powerfully that tears streamed down my face. The class agreed: my first SR chart was a portrait of the life that I experienced.

My first SR held Saturn just before a Virgo Asc and the natal Moon fell in the 4<sup>th</sup> house. The Sun was exactly conjunct Neptune and a lunar eclipse 30 hours before my first birthday landed in the SR 8<sup>th</sup> house. This spoke to me about my mother's mental and physical illness, which led to the break-up of our family of five.

I have learned that the Virgo rising in the first SR chart may not always be an indicator of the mother's mental or emotional imbalance. However, a chronic illness or food issues is likely.

The first SR Moon in the 8<sup>th</sup> house speaks of the remote quality of my absent mother as well as several Scorpio type events too sensitive to mention here. It also offers commentary on a similar quality of remoteness that has characterized my personal relationships in adulthood. Every planet in my first solar referenced memories was dense with dramatic incident. My mother lost her lung and infected our baby sister with TB. My father left my two sisters and myself at an orphanage in 1951. My older sister and I were later placed in a series of nine foster homes. We saw him only once again in 1956. An example of how the secondary progression to my first SR works became vividly apparent when I located my father's second family in 2008 via a website called Ancestry.com. My father had passed away in 1992 but one of my new sisters came to visit me in Boston from the Chicago area when the first SR progressed Sun reached the nadir of my first SR and the transiting Sun was conjunct the first SR MC. A New Moon was exactly conjunct the first SR progressed Moon, at our first meeting.

Asc/Mc 00 Le 58  
 Mars/Sa 01 Vi 32  
 Sun/Moon 21 Ca 28



Transiting Saturn was just past a return to the first SR Saturn and was conjunct my first SR Asc.

## The Story of Your Life

For many, this first SR chart is rich with substantial symbolism that supports the major stories in their lives as well as the types of people they attract to play out the imprint of their formative years. The analysis of the first SR is similar to a detective story insofar as one is seeking clues to paste together a subject's background profile. The Moon, first and foremost, mirrors the native's mother and the primary emotional palate that, when blended with your intrinsic nature, develops reflexively. Here, the life patterns begin.

When the Moon is found on or near the angles, you might investigate *how* the impact of this first relationship left such a large mark. The mother, or primary caretaker (which the Moon also represents), may have been absent. Perhaps the child didn't bond with the mother. This chart holds important clues to the history of the client's mother, especially as it relates to the client's father and maternal grandparents. An examination of how the Moon relates to the Sun, Mars and Saturn becomes a window into how the subject responds to the functionality, or not, of his or her family. What is the tightest aspect to the Sun and Moon? Thereafter, it can be the clue to a client's response to mates or of his or her difficulty, as an adult, with pair bonding. It's a somber truth that even as we mature, we often find ourselves pulled into the vibration of those early family dynamics that get absorbed from one's high-chair. How many times have we heard a person say, when describing their mate, "I married my mother."

One person whose first SR Moon conjoined her SR Asc was impacted by her mother's rape. Her mother's experience deeply influenced the manner in which she raised her daughter; she encouraged her child to be suspicious of the intentions of all men. Consequently, this native was unable to bond with men.

The first SR Asc supports the external influences that shape your perspective. Some individuals may chafe against the guidelines and strictures of their early upbringing. Others may strive to please the parents. In most cases, each person has a compelling story about their upbringing, a narrative that directs them along a particular path. Some struggle to find a meaningful vocation that speaks to their soul. This may lead to an eventual rebellion against the parent's wishes as was clear in the chart of Natasha who was born in Russia.



# Natasha

Thanks to the extreme latitude of her birthplace, the western quadrant of Natasha's natal chart emerges at the Asc of the first SR. You may notice, in such a scenario, a different set of family loyalties. Natasha has a Capricorn Asc; but when the first SR is cast, 29° Gemini rises. Her natal 6<sup>th</sup> house occurs at 26° Gemini. As hard as she tried to please her scientist parents, Natasha felt that she failed in gaining what she wanted most, which was their love and approval. Her parents split up when she was small and she describes her mother as abusive, cold and severe. Her mom's attention was fixated upon her own high profile career and she demanded an orderly child in every way. Natasha herself earned degrees in nuclear science like her parents.

Most of the major events in Natasha's life were displayed in her first SR chart and less so in her natal chart. The Aquarius Sun of her adored father, with whom she had a distant relationship, was at her first SR MC at 17° Aquarius. Natasha's greatest boon has been her child, a son, born with a 14° Aquarius Sun. Her son's Mars is conjunct her first SR 7<sup>th</sup> house cusp and his Jupiter happily conjuncts Natasha's first SR Asc by 1°. On the other hand, Natasha has had several unsuccessful romantic relationships.

Natasha left an unfulfilling career in science (her natal MC is 27° Scorpio) and followed her soul's purpose in art. She began a fine arts business and also studied to become a respected astrologer. Meanwhile, her mother rigidly and tightly held on to her (her first SR Moon at 18° Capricorn = natal Asc, 15° Capricorn). Natasha broke away from her family with great effort and relocated to the US when transiting Jupiter was conjunct her first SR MC and transiting Neptune opposed her natal Jupiter. Her mother passed away shortly afterward.

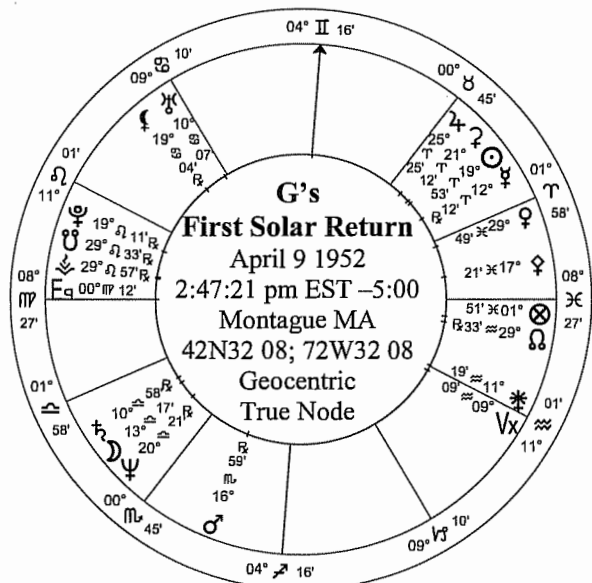
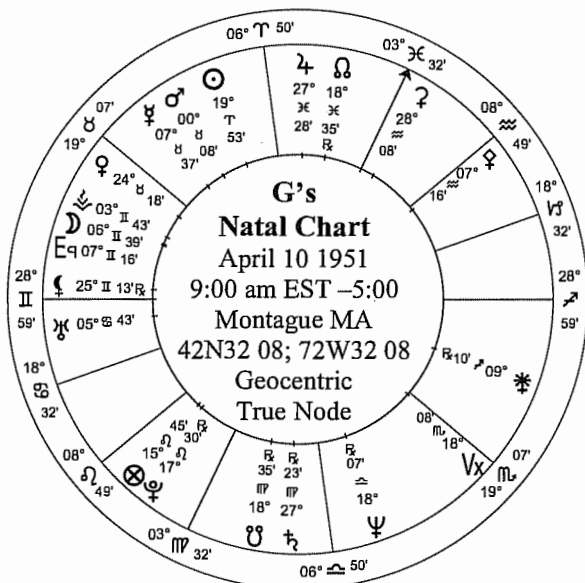
# G for Gemini rising

The next story belongs to a very special healer. We'll call her G, and note in the chart below that she has an Aries Sun, Gemini Asc and Pisces midheaven. G was an engineer who made a career change in 1997 when a 9° Virgo solar eclipse lit up her first SR Asc of 8° Virgo. She entered acupuncture school and added sound healing and plant spirit medicine to her now successful practice. Her natal chart with 28° Gemini rising told me she had some very interesting stories to tell.

The first SR showed a Full Moon wedged between Saturn and Neptune in the 2<sup>nd</sup> house. Her Mars was retrograde in Scorpio in the 3<sup>rd</sup>. The Sun, too, was wedged between Mercury and Ceres with Jupiter, all in the 8<sup>th</sup>. Venus held tightly to the cusp of the 8<sup>th</sup> at 29° Pisces. I received a couple of powerful and immediate impressions from these chart positions; first, that there must be an important story about her brother; second, that her father held intense anger from a profound hurt and might have suffered abandonment issues; all are 8<sup>th</sup> house issues. It appeared as though her father projected this hurt onto his wife and family. I asked what story stood out about her sibling (Rx Mars in the 3<sup>rd</sup>). Also, I asked, if she was aware of a story about her father and a sibling (Mercury by the Sun in the 8<sup>th</sup>). Her answer confirmed the impression of the first SR chart

When her father was a boy, he shared a bed with a younger brother. They both fell sick with scarlet fever (Aries). His brother died during the night and lay by his side until morning. His mother, unable to cope with the loss, sent him to live with the grandmother. As an adult, G's father remained emotionally shut down to his family and could express only anger!

As for her sibling; G's brother had an aneurism at age six or seven and remained paralyzed as a result. The



tragic family theme, carried down to the next generation, was also passed on to G's son who survived a horrific accident, but suffered the loss of his fiancée in the crash. This event occurred when a solar eclipse made an exact hit to G's first SR Chiron.

## Mars, Chiron and a Crash

The sign and degree on the first SR Asc and MC are forever sensitive to major transits, eclipses and planet station degrees. The chart of an emotionally wounded young man reflects this phenomenon. Eddie struggled with a devastating drug addiction, was one of eight children from a family compromised by dysfunction and divorce; and he experienced his love life as a source of constant and profound pain. Eddy succumbed to a destructive rage one day when his relationship ended while a Mars-Chiron conjunction exactly straddled the Asc of his first SR chart. He stole a vehicle and deliberately crashed it into a tree, breaking nearly every bone in his body in the process. This failed suicide attempt led to a prolonged and painful rehabilitation. Once recovered, he was sentenced to two years in jail for grand theft auto. Upon his release, Eddie violated his parole by using drugs again and rather than return to prison, he ended his life with an overdose in July 2006.

Remember, your natal chart tells only part of your story. The life which you came into is described in greater detail by that very first SR; its capacity to reveal a meaningful story line makes it an engaging therapeutic technique. However, the birth chart does come equipped with certain *natal rights*, which is to say, the tools you'll need to deal with the life circumstances described by the first SR. In other words, your natal chart achieves its potential from the interaction of the players and the environment described in the first SR chart. Your first SR chart is a combination of your complicity

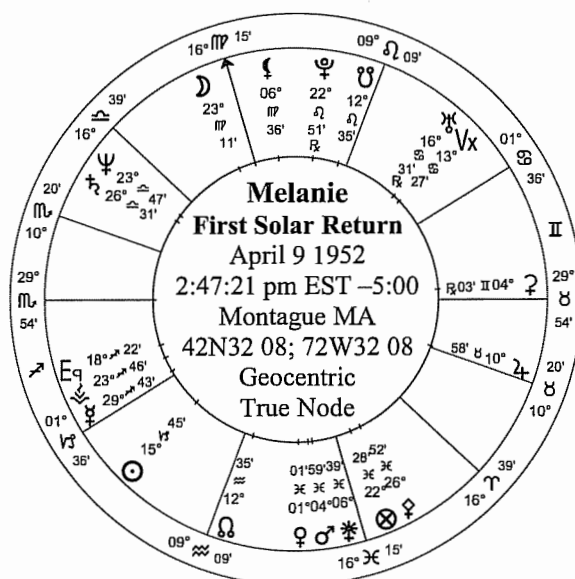
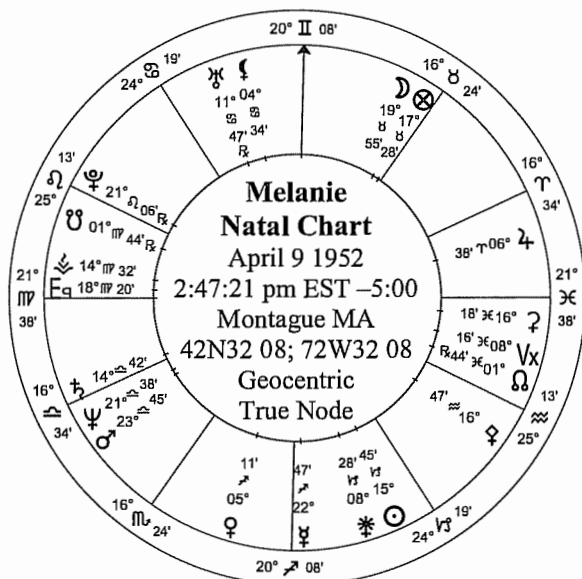
with the world you have entered and the external circumstances of that life. It also offers clues to events in the lives around you that may impact the molding of your psyche. Therefore, it delivers an excellent picture of who you are in relationship with others as the next story illustrates.

## Melanie's Case History

Melanie, a lovely Capricorn lady, was born with a Taurus Moon just past its trine to the Sun with both trine to her Virgo Asc. Aside from Saturn square to her Sun at the bottom of her 1<sup>st</sup> house, her natal chart below appeared to have some very nice features. Her highly active Mercury ruled both her Asc and her MC, resided in the 4<sup>th</sup> house right by the Sagittarius IC, and formed a tight square to the Asc. Confronted with such a Mercurial emphasis, I looked to the 3<sup>rd</sup> and 6<sup>th</sup> houses of her chart to fill in some blanks. Her 6<sup>th</sup> held the lunar North Node in Pisces while its ruler, Neptune lay in the 2<sup>nd</sup> house at 21° Libra, slowly separating from a 23° Libra Mars. Her 3<sup>rd</sup> house had mysterious Scorpio on the cusp with its ruler, Pluto, leaning on the cusp of 12<sup>th</sup> from the 11<sup>th</sup> house side. Venus resided in the 3<sup>rd</sup> and like most Sagittarians, spoke freely.

Ceres caught my eye in the 6<sup>th</sup>, near the cusp of the 7<sup>th</sup>, at a very important place: the Sun/Moon midpoint. Surely, there was a serious<sup>2</sup> story in this family. In any case, Ceres frequently represents matters about children. Here, it was the flashing red light that pointed to an aspect of Melanie's narrative which later may have become the source of her bipolar condition. I found Ceres in the same zone in her first SR chart<sup>3</sup>; this time in the 7<sup>th</sup> house and in the best story telling sign, Gemini.

The Asc of Melanie's first SR is at a very dramatic 29<sup>th</sup> degree of Scorpio. Her natal Asc could be found at the MC of this chart and conjunct the first SR Moon in the



10<sup>th</sup> house. Pluto was close enough to the lunar South Node to be the opposing object of a solar eclipse just after her first birthday, which suggested a strong sexual theme at work in her life. Melanie's account of her mother joining a nudist camp, with teenage daughter in tow, was confirmation of how the Scorpio theme was at work in her life.

Mercury, the story teller, in the 29<sup>th</sup> degree of Sagittarius, was in full trickster mode and also situated upon the very important Mars/Saturn midpoint. The stories of this dear woman toppled her into a severe psychological disorder that is, at times, debilitating. The Sun/Moon midpoint in this chart is in the 12<sup>th</sup> at 19° Scorpio; it speaks to Melanie's escape mechanism of uncontrollable fantasy that is further described by the first SR Venus at her natal lunar North Node and joined by the return's Mars and Juno. She became dangerously attracted to her physicians (caregivers), who she substituted as parental figures in the embedded matter of her mind.

Melanie tells of her parents' divorce when she was five. Her dad didn't come back into her life until she was 19; although, after an absence of several years, he located her mom in a park. During that period, Melanie was left with her maternal grandparents whom she describes as quite abusive. Her mother reclaimed Melanie eventually and they moved into a nudist colony. Her mom claimed not to have a sex life but did have a 30 year old boyfriend who was a dentist and a pilot. Seeing as how teenage Melanie would soon become sexually active, her mother decided that by choosing this gentle kind man to deflower her daughter, her first sexual experience would be very nice.

This master plan backfired when Melanie failed to share the details with her mother and the boyfriend continued to pursue Melanie. He was a Virgo. (Remember the first SR Virgo MC along with the return's Moon, all piled up on Melanie's natal Asc.) Melanie's mother lost her grip, went into a rage and threatened suicide if their affair didn't stop. This incestuous triangle thrust Melanie into a great deal of personal torment; and to this day, she has never been able to have a so called normal relationship, nor has she had children of her own.

At the end of my session with Melanie, she said, "You were able to zero in on the heart of my primary issues in just 90 minutes. It took my psychiatrist many years to gain a similar grasp of these same issues." Melanie reassured me that she had an appointment with her therapist following our session.

## Conclusion

Not everyone has such dramatic autobiographical episodes to share but each one of us does have a story worth relating, a tale that might be the key to the way you

choose your mates or your career direction. Look to the MC of the first SR for clues about your career direction. Certainly your family patterns emerge in this chart. Through the act of going back to that first SR chart and allowing yourself to regard the world from the point of view of a bright pre-verbal cherub, you may come to understand something new about what makes you tick.

Strong counseling skills in a safe setting are a necessity when working with the core material uncovered by a first SR study. Fellow astrologers are the best candidates for practice clients to develop your research, since they are often more open when prodded about their private lives. One effective method involves asking the person that you are interviewing to write out an account of the most outstanding events in their early development.

With an educated awareness, honed by a study of your first SR, you may soon begin to shift and transcend unconscious patterns and take on a new relationship with them, occupying a more objective role in your own life—no longer a victim of circumstance or story, but rather a conscious and enlightened participant.\*

## Endnotes

1. A dominant aspect of any given year would greatly influence a specific area in a first SR. For instance, the Saturn-Pluto opposition in 2001-2002; Saturn-Uranus opposition of 2008-2010; Jupiter-Uranus conjunction of 2010-2011; or any other major astrological event that dominates the astro-focus for any year and, especially, solar and lunar eclipses noted from past to present to future.
2. Ceres, in my work is tagged as *dead serious*. After all, grief stricken Ceres suffered a debilitating depression and nearly starved the planet before striking a deal with Pluto, who abducted her daughter. Aside from her gift of the harvest, (we thank Jupiter for that), she's often the source of grief in one's chart. She is present when one is under the care of a doctor or while caring for others. I also find when a couple meets and Ceres is connecting them in some way (perhaps via a Ceres station), the relationship might be a serious one.
3. Ceres when angular will repeat for several years around the same angle of subsequent solar return charts. You may find this position indicates the ticking of the biological time clock and the imperative to have a child. Conversely, one may be required to care for a parent or some other individual.

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**Dietrech Pessin** wrote *Lunar Shadows III, The Predictive Power of Moon Phases and Eclipses*, detailing her 1991 discovery of the nine-month linkage of Moon phase families (featured in Solar Fire astrology software since 2000). Her studies of solar returns over a person's lifetime led to another compelling discovery: namely, that the first solar return chart depicts how one's early environment impacts the human psyche. Dietrech is broadcast Saturdays on WZBC 90.3 FM radio and writes a detailed companion report at [www.lunar-shadows.com](http://www.lunar-shadows.com). Dietrech can be reached at 617-924-0929 for consultations, classes, books and lecture engagements.

# The Practical Use of the Heliocentric Chart

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by Paul Whitman

*Data from NASA's Solar and Heliospheric Observatory (SOHO) recently established that the Sun does not play dice with the universe either! For those of you who became astrologers because it was such a practical career choice, here's an article to demystify and shed some light upon the heliocentric approach.*



In my early days as an astrologer, I met a stock market researcher who said, “*Why are you astrologers still only using this geocentric chart? Every other astrologically-oriented stock market researcher that I talk to tells me that the heliocentric charts are more accurate with what the world is going through!*” So after listening to this harangue for a while, and since he was paying me a salary, I decided to start printing out a heliocentric chart for every client that I would see as a professional astrologer—just in case there was a slim chance that he was correct about heliocentric charts.

From every other astrologer that I knew, I heard that all that was necessary was the standard tropical geocentric chart, and after all, I was a professional astrologer who thought he knew what he was doing. As time went on, clients occasionally would completely disagree with my conclusions about their lives, and in some cases they would *adamantly* disagree!<sup>1</sup>

To put it bluntly, there were moments when I was shocked with how badly the geocentric chart was letting me down with clients, and I couldn't figure out why. This shock left me with many questions about accurate charting. Soon I was very happy to have the client's heliocentric natal chart around, as in every case the questions that I had about the client's life that weren't being answered by their geocentric chart were clearly answered by their heliocentric chart.

A profound result has been the addition of the heliocentric chart to my practice, allowed me to substantially

raise my accuracy level with my clients, bringing highly positive comments.

So what I am going to recommend for you today is to start printing out a heliocentric chart for every person you study and for whom you provide a chart. Print one for yourself, each member of your family, your clients, the neighbor's cat—it won't matter—just print the heliocentric charts! You will soon see why!

## The Heliocentric Approach

Every professional astrology software package will easily print heliocentric charts. I recommend that you place the heliocentric planets within the standard angles that you use in the geocentric chart—meaning, use the ascendant and the midheaven as the angles of a heliocentric chart, and don't start with 0° Aries as the ascendant. The heliocentric planetary positions will work in our standard houses, but they will manifest differently and I will get to that shortly. You can use heliocentric (helio) transits to the natal helio chart. You can progress the helio chart using Secondary Progressions. You can also use helio Solar Arcs with great accuracy, and yes, I have used them to rectify charts.

## The Closest Aspect

So where can you start now that you have your own helio chart in front of you? One of the major breakthroughs that I had when studying the two charts side by side—the geocentric (geo) and the helio—was to pay attention to which planet in either the geo version or the helio version, receives the closer aspect.

As an example, let us talk about Venus and relationships. If the geo Venus has the closer aspect (applying or separating), then the geo Venus will predominate. If the helio Venus receives the closer aspect (applying or separating), then the helio Venus by sign and house position will predominate. I have found that the predominate position of every single planet is 25%

stronger than the other chart's counterpart.<sup>2</sup> For this study with aspects, I recommend using only the conjunction, sextile, square, trine, quincunx and opposition. To start this aspect study, do leave the minor aspects out of the picture. I use the planets and Ceres, Juno and Pallas Athena to derive the planet with the closer aspect results.

## Earth or the Sun?

Earth is in every helio chart and it has its own meaning. The Earth has no in-depth mythology for us to draw on, but Dionysus and Ceres are considered to be the God and Goddess of Earth and so we can study them to reveal more about this planet.

I always check to see whether Earth in the helio chart or the Sun in the geo chart gets the closer aspect. If Earth predominates, then my conclusion is that the person's ego (Sun) will be less of a factor in their psyche.

However, it is not my intention to focus this article on the meaning of the helio Earth.<sup>3</sup> My intention is to pass along to you my conclusions about practical helio charting. After studying this subject for 20 years, my hope is to inspire more astrologers to become interested in the idea.

## The Heliocentric Moon

As the Moon circles Earth, it is a factor in helio charts, even if it isn't produced yet by our helio focused software. As seen from the Sun, which is on average 92.75 million miles away from us (149 million kilometers), the position of the Moon is almost identical to the position of Earth most of the time. At its farthest distance, the Moon is .00257 of a degree away from an identical position with Earth. For the moment, I use Earth's placement as the helio position of the helio Moon until our astrology software catches up by printing the precise position for the helio Moon.

So basically we now have *two positions* of the Moon to check out with this system and you will, of course, ask yourself which has the closer aspect, the geo Moon, or the helio Moon? There are emotional implications here that are quite insightful!

I check this *closer aspect* factor with every planet in both charts in order to determine which is the predominate planet. This one factor alone allowed me to more accurately describe my client's psyche to them. As a direct result, none of my clients now disagree with my conclusions about their charts.

Before we get to *the rules* that I have put together when using a heliocentric chart, I should first point out some corroborating evidence on behavior and character traits that has been recently published and confirmed my own observations.

## Research In Sociology

In his book, *The Tipping Point*, author Malcolm Gladwell summarized the latest research in sociology.<sup>4</sup> The latest research supports the idea of a switch or a change in personality depending on the different circumstances in which a person finds themselves. As Malcolm reports in his book, "*When it comes to interpreting people's behavior, human beings invariably make the mistake of overestimating the importance of fundamental character traits and underestimating the importance of the situation and context.*"<sup>5</sup>

The research that he quotes concluded that human personality, behavior and ethics change, depending on the circumstances in which people find themselves. People do not exhibit the same personality traits in all of their activities or in all of the areas of their lives.

These are the same conclusions that I have come to by listening closely to clients and watching how the helio planetary positions manifest in their lives. So what are *the rules* that I have concluded from two decades of using a helio chart with every client as they move out from their homes and into their public lives?<sup>6</sup>

## The Heliocentric Rules

1. The geocentric chart is a subjective chart. Use the geocentric chart to determine what will be a person's private at-home personality.<sup>7</sup>
2. The helio chart is an objective chart. Use the helio chart to determine what a person's public personality will be when they shift into their public lives and their professional lives out in the world.
3. Print out both geo and helio charts for every person. Check on the closest aspect that each planet has in both charts. Mark the planet that has the closer aspect (I use a large dot). The planet with the closer aspect will be the dominant planet of the two in the person's psyche.
4. Check on the helio transits to the natal helioplanetary positions. They work to report on what themes develop in the person's public life out in the world.
5. Check the helio planetary transits to the natal geo positions. These helio transits to geo positions will act as *timers* with much more accuracy than transits to geo natal positions. Geo transits to geo natal positions and chart points bring the theme into the person's awareness, but are terrible as timing indicators.
6. Use helio true Solar Arcs to natal helio and geo positions.
7. Use helio Secondary Progressions the same way that you use geo Secondary Progressions. As you use these, just be aware of the different field of

manifestation that I have already articulated in these rules.

8. Check helio planetary positions in aspect to the Galactic Center (GC). They work as well as the geo aspects to the GC.
9. Check helio planetary positions on the World Axis. Uranian planets have their own and different helio planetary positions in a helio chart; every technique that Uranian astrologers use can be applied to a client's helio chart.

Simply stated, the geo chart describes who we are in our private persona, in our homes and in our own psyche there; and though we do carry all of it everywhere, the helio chart describes the personality that other people see when we shift into our public persona and psyche.

### Examples

You could meet a woman with her helio Venus in Sagittarius in your work place (in this case, conjunct Jupiter within 1°), and she will seem talkative, intelligent, expansive, positive, internationally-oriented, and open and friendly at work and in her public life. But if she has a geo Venus in Scorpio she will be quieter at home and manifest more introverted and secretive needs as soon as she gets home. These are the two different positions of Venus that American politician, Hillary Clinton, has in her charts. Clinton's helio Venus in Sagittarius has the closer aspect and so it describes the overall Venus part of her psyche that we see more accurately.

You could meet a man with geocentric Mars in Leo, and in his own home he will be entertaining, loving to tell stories and sharing his wisdom with great energy; he will seem like a natural leader. But if he has helio Mars in Virgo, then out in public he will shift into a personality that is technically oriented, practical, scientific, very precise and exhibit a lot less energy than he does behind closed doors. This is what shifts in the psyche of Al Gore, the former Vice President of the US. In private, Gore is a natural leader—but in public, he is much more subdued. His helio Mars in Virgo has the closer aspect to Juno and this switch of personalities has puzzled many a political observer who has known him.

Barack Obama's helio Earth in Aquarius has the closer aspect over his geo Sun in Leo. He is known to be a cool, cerebral leader who doesn't enjoy it when things get dramatic at work. Only a Sun in Leo that isn't dominant over Earth would be known for such a thing!

My clients include students, engineers, teachers, doctors, lawyers, designers, writers, CEO's, actors, dancers, artists, and representatives of just about every major career field out there. On some days, I am talking to business owners of small or large businesses with deadly serious decisions to make. Practical astrology is what I do and on some days I need to be accurately

tracking cash flow, product development, the best time to be hiring new employees, advertising, marketing and even mergers and acquisitions. Clients expect a high degree of accuracy; if I were unable to supply such, I wouldn't be able to make a living as an astrologer. I am not inclined to be a therapeutic astrologer as I have no inclination or interest in being a therapist.

I was taught to use the Placidus house system, but became unhappy with it, and after testing out the Equal House system, I have stayed with it ever since. It works best as I track every aspect of a business with the kind of accuracy that Placidus never gave. I use the Equal House system for everything that I do and can highly recommend it for anyone wanting to do the kind of detailed astrological work that my clients require.

### The Helio Chart of Albert Einstein

Einstein's helio chart is clearly the dominant chart of the two, as his helio Earth, Moon, Mars, Jupiter, Neptune, and Venus in Taurus are all the dominant planets when you compare the two charts. What predominates and stands out from his geo chart is his geo Mercury conjunct geo Saturn in Aries in the equal house 9<sup>th</sup>. His serious thinking, while musing at home, was focused upon some of the biggest quandaries about space, light, stars, star light, and the energy of the entire universe (9<sup>th</sup> house).

While his geo Sun is in Pisces in his 9<sup>th</sup>, in his helio chart Einstein had a dominant Earth in the 3<sup>rd</sup> equal house in Virgo, a dominant helio Moon in Virgo in the 3<sup>rd</sup> house and heliocentric Vesta rising in the 1<sup>st</sup>. In his geo chart Vesta was hidden away in his 12<sup>th</sup> house.

I see the asteroid Vesta as potentially the nerdy and geeky scientist who is clueless about human relationships and who would much rather focus on mathematics, computers, analysis and most aspects of the sciences amongst other things.<sup>8</sup>

Rather than just being a 9<sup>th</sup> house dreamer with the Sun in Pisces, in fact, the dominant double Virgo 3<sup>rd</sup> house emphasis describes an analytical and very precise thinker. With helio Vesta rising, he shifted into an analytical professional persona as soon as he shifted into work mode.

His geo Mars is in Capricorn in the 7<sup>th</sup>. However his dominant helio Mars is in Sagittarius in the 6<sup>th</sup> and that, of course, carries with it a Virgo undertone. The helio Mars is closely sextile Jupiter in Aquarius within 6' of a precise aspect, giving him a universal, positive, large-picture way of thinking while in his professional persona.

In my experience, the 45° octile and the 135° tri-octile both carry a great deal of kinetic energy with a *real world* and *task oriented* focus and manifestation. His helio Earth-Mars square is part of a *Thor's Hammer*<sup>9</sup>

planetary configuration; both of those planets are tri-  
octile (135°) to helio Neptune within 2°.

Einstein also has a Dominant Triangle planetary pattern,<sup>10</sup> (discovered by Bruno and Louise Huber), involving all helio planets, including Earth in Virgo in the 3<sup>rd</sup>, quincunx Jupiter in Aquarius in the 8<sup>th</sup>—and Jupiter is square to Venus in Taurus in the 11<sup>th</sup>. To wrap up the pattern, Venus is trine to Earth. That planetary pattern indicated his life was partially focused upon growth, transformation and creativity. To quote Bruno and Louise Huber, *Aspect Pattern Astrology*, “There is a pronounced creative quality in the Dominant Triangle, thus, in the case of successful problem-solving, producing a personality with a stronger influence and dominance in the environment.”<sup>11</sup>

In light of the instincts that Einstein had with energy and kinetics, he was much motivated via that Dominant Triangle as well as having a need to understand the enigmas of the cosmos (Neptune in the Thor’s Hammer configuration). While he was a late bloomer with his studies, his ideas and equations are still some of the bedrock upon which Newtonian physics is based.

In his helio chart, Einstein has Mercury trine Uranus within 2° and that certainly indicates the mental potential of a genius. The combination of that aspect, the planetary patterns, and the enhanced Virgo in the 3<sup>rd</sup> house, indicates that his mental ability to understand physics was in the final analysis most profound.

## Conclusions

I see the helio chart as an essential part of an astrologer’s tool kit. I cannot imagine conducting any client session without it. Granted, the helio perspective can be as complex as the geo perspective as I’ve written—and there is much more to talk about. But the ideas and

rules that I have presented herein should be enough to get any astrologer started on a heliocentric voyage of discovery.

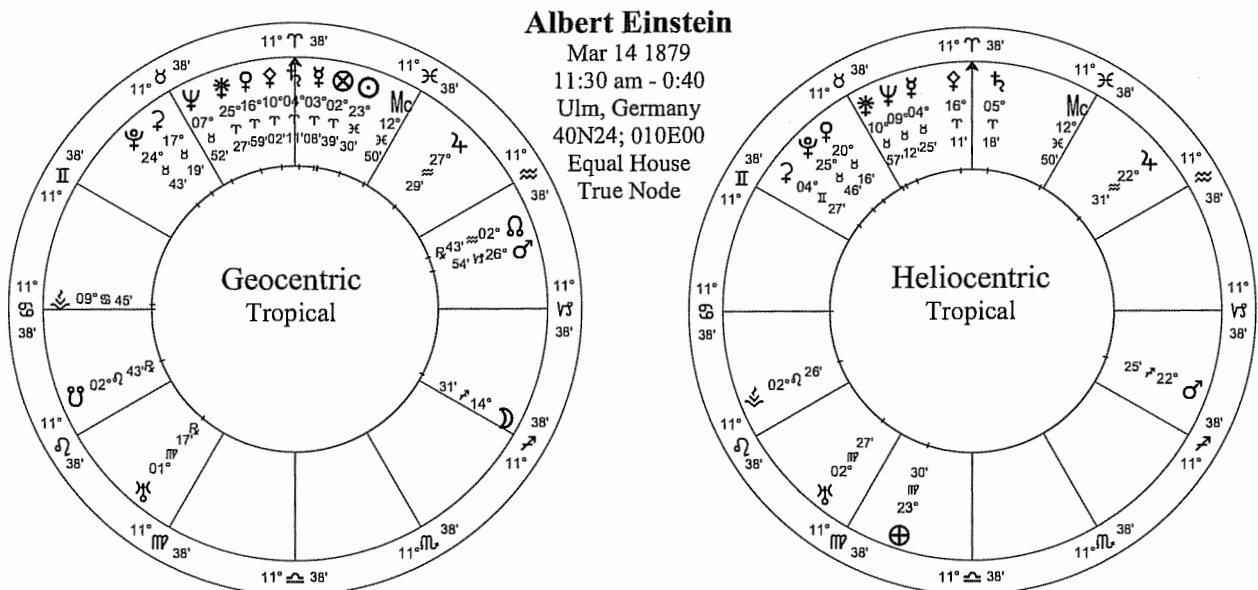
As I am approaching the age when most people decide to retire, I felt that it was time to start giving back some new knowledge to the astrological community to say thank you for everything that I have received from many of you. Enjoy your study of heliocentric charts. They will not disappoint you!✽

## Endnotes

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# Interview with Shamanistic Astrologer, Daniel Giamario

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by Linea Van Horne

*Come along on an astrological vision quest with Daniel Giamario who has been a practicing shamanic astrologer since 1970. Mr. Giamario was one of the first astrologers to investigate the alignment of the Sun's solstice point with the Galactic Center and offers to all, much-needed, positive inspirations for 2012. His teachings about naked eye astrology, the Turning of the Ages, the lunar cycle, cross-cultural star myths, and the synodic cycles of Venus and Mars have captivated generations of sky watchers.*



Linea Van Horn (VH): You've been off the radar screen of mainstream astrology for quite a few years. Where have you been? What have you been doing?

Daniel Giamario (DG): Well, I have been doing conferences when I'm invited. As far as not being on the radar screen, I've been primarily doing two things. I have an extensive clientele for readings, so you could say I specialize in one-on-one personal consulting. A lot of my attention has been on the Shamanic Astrology Mystery School. We just received our 501(c)3 nonprofit status.

VH: Congratulations!

DG: Thank you! That was a big deal and also last year, moving to a place next door to the land where our school is located, which is about twenty miles south of Tucson. I am intending to take a semi-sabbatical from my consulting practice in 2010 to write my next book.

VH: Tell us what you can about your new book.

DG: It will be more of a popular text, rather than technical, designed primarily to introduce the 24 expressions of the god and the goddess and the psychological-spiritual process of the Sacred Marriage in a way that will be more accessible to the average person—kind of

an astrological response to the simplicity found in *Men are from Mars, Women are from Venus*.

VH: Daniel, tell us how you first came to astrology, because you've been doing it for quite a long time now.

DG: I can honestly say it's been 40 years now! It was in 1969 that two things happened around the same time. One was the paperback publication of Rudhyar's *The Astrology of Personality*; then I met a woman who was an astrologer. One of the first things I said to her was "I'd like to become your apprentice. Teach me everything you know." That was within the late 1960s cultural revolution. By that point, I was an eastern philosophy major, so I was already interested in alternative psychologies and philosophies, although I was not yet into astrology. But through her and Rudhyar's global and eclectic way of bringing things together, it turned me around. So I've actually been doing individual sessions since 1970, and a full time astrologer since 1984.

VH: Out of those roots of psychological astrology, how did the whole concept of shamanic astrology develop?

DG: I did the more humanistic version of astrology all through the 1970s, whilst at the same time I was involved with a more eastern mysticism approach. Then in 1981, I went on a vision quest at Mt. Shasta, a truly profound experience that entirely changed my spiritual view toward life.

While I was there on the mountain, I thought of a different way of doing astrology. As a youth, I had been quite interested in the night sky; I had learned it—and then forgot it. I had found myself unfulfilled by the type of astrology that failed to connect land and sky and that vision quest experience led to the decision that the connection between the land and the sky would be the foundational piece for my continuing astrology.



Over the next couple of years, I did a lot of work with different practitioners of vision quest rites of passage. It was actually later, in 1982, when I met my teacher, who is really not a human teacher at all, but a great rock formation at the Wonderland of Rocks. It was there, at Joshua Tree National Park, outside Los Angeles, that I received the instruction to come out and visit the Wonderland of Rocks, one weekend a month for a year. It was *there* that I really did my apprenticeship; most of the imagery, symbols and information that later became the basis of Shamanic Astrology, came through at that place.

Then during the 1980s, I started taking small and then ever larger groups of people to wilderness areas, teaching the night sky and doing astrology readings. The interaction between those two experiences evolved into the formation. In those days I was calling it the Astrological Vision Quest and it wasn't until my meeting with Cayelin Castell in the early 1990s, along with the inspiration of my former wife, Debby Joy, when I was doing seminars and workshops that the Shamanic Astrology name came through.

VH: Tell us a little bit about the school and the certification program.

DG: The certification program to become a Shamanic Astrologer is based on eight courses, half of which involve learning the night sky, while the other half offer a particular approach to looking at the natal chart. We also offer the courses to those who do not want to become certified. Most of the classes are at our school in Sahuarita, south of Tucson. Ever so often, we'll have an event at a more exotic location such as Hawaii, and occasionally Scotland, western Ireland or Peru.

VH: You mention an event in Hawaii—I attended one of your events in August 2009. We had a Hawaiian Master Teacher, Kalani Souza, who taught about the Hawaii Moon cycle, which is quite different than the eight-fold cycle that we typically use in western astrology. This system is quite visual, unlike our western system or the Lunar Mansions. How do you incorporate that knowledge, and not just specifically this Hawaiian Moon cycle, but other cultural differences that you've experienced through your travels and education?

DG: More often than not, we are interested in applications based on what our eyes see. So, for example, speaking of the Moon cycle, there would be two possibilities. One would be the ancient system of the lunar mansions, which are based on the Moon's movement through 27 and sometimes 28 portions of the sky. The earliest version of astrology had 27 or 28 signs, based on the actual movement of the physical Moon through portions of the stars. By the way, I'm very interested in that and it would be wonderful for someone so schooled to integrate it into the shamanic astrology approach. Now we're working with the Hawaiian Moon calendar,

which uses the 29.5 day cycle, and actually looks at the different visible phases of the Moon, not their motion through the stars.

The shape of the Moon changes daily from the first visible crescent until the next first visible crescent. This is a pretty elaborate system to describe cultural understanding applications—the right time for fishing and planting, time periods for meditation or just laying out. This is quite a bit different from the eight-fold procedure, which is based on the exact point of the Sun and Moon conjunction and isn't even visible.

We are just starting the integration work on how to apply the Hawaiian Moon count in a modern context. One of the events we had in March 2010, our Advanced Chart Analysis Intensive, featured the Hawaiian Moon calendar in order to take this further. So we are in the preliminary investigatory phase.

As far as other cultural downloads that are in the same genre, one would be working with the 19-year lunar standstill cycle. My own experience with the standstill cycle began at Callanish, the great stone circle in northwest Scotland. I first went there in 1984, and now have been there a total of, I think, eight times, to investigate different parts of the standstill cycles, and to see how an ancient culture had devised a truly massive, amazing stone and earthwork built to ceremonialize—and who knows what else—that lunar cycle. This is very strongly influencing the shamanic astrology direction. We've put a lot of attention recently into interpretive expressions of when the Moon is out-of-bounds—when the Moon is at its greater extremes, including most recent southern extreme—and the fact that the actual physical movement of the Moon will touch and cover the Galactic center, which the Sun never does. So that's another one of the downloads.

Another example would be the way that the ancient cultures developed mythic story lines from the synodic cycles of Venus and Mars. We have been influenced and inspired by the way the Mayans and Babylonians understood the Venus cycle experientially. They developed cultural and ceremonial applications based on the experiential 584-day synodic cycle of Venus, with varieties of evening and morning star expressions. Also there is the Native American cultural application sourced from the 26-month Mars cycle.

Recently we've worked with solar zeniths, which is not generally looked at by the average western astrologer because we live farther north than 23.5° latitude.

VH: Outside the zone where having a solar zenith is even possible?

(Note: A solar zenith occurs twice a year in tropical zones, when the Sun passes directly overhead at midday).

DG: Right. The Mayans used the solar zenith originally to source their 260 day cycle. There were 260 days from one solar zenith to the next at Izapa, which was the location on Earth of the Mayan calendric system.

VH: Very interesting! For me, having this model of psychological astrology that has a proper philosophical foundation, as I would like to call it, in both the visual and the mythical or mythological context, is a truly radical breakthrough. Can you talk about that a little bit?

DG: Well, it is actually the synthesis of the Earth based, naked-eye experience of the sky, and interweaving the mythic stories from the beginning of time, including modern psychological applications—for example, works of C.G. Jung and James Hillman—and including spirituality—all of those things woven together.

We can state very clearly that the school's astrology approach is founded on the philosophical foundation of "*As above, so below; as within, so without.*" We're not attempting to make it a scientific or a cause-and-effect approach as it is more rooted in the ancient magical worldview that was shared by so many indigenous cultures and traditional peoples around the world, which people, like Jung, also believed was how things were actually operating.

VH: Let's take that whole idea of what's visually occurring right in front of us a step further: One of the most important principles of the Shamanic Astrology Mystery School is the Turning of the Ages. In fact, you were one of the first observer-proponents of this idea of the current turning of the ages and the importance of 2012 as the point at which the Winter Solstice would align with the Galactic Center in the Milky Way. So I would like for you to discuss this whole concept of the Turning of the Ages and give us a description of this process and why the year 2012 is so important.

DG: Well for me, this whole expression, *The Turning of the Ages*, arose as a synthesis of the mythic history of humanity and that direct experience of the night sky. Along with one other astrologer in the late 1980s, Raymond Mardyks, we were first ones to actually discern this, and it was because of a combination of these things—by knowing how the sky actually operates—the connection between the Galactic equator and the plane of the solar system, the movement of the solstices and the equinoxes—just looking and seeing that, in combination with a book that inspired me big time in my early training as an astrologer. The book was *Hamlet's Mill* by one of the great seminal thinkers of the 20<sup>th</sup> Century, a woman named Hertha von Dechend whose whole philosophy turned around the idea that the cosmology itself inspires the stories, so that virtually every mythic story that has any staying power was

sourced directly from the actual movement of the cosmos.

Anyway, that all wove together in the late 1980s. I started teaching this material, and called it *The Turning of the Ages*. At that point, the two of us (Mardyks and I) were like voices crying in the wilderness about these concepts. By the end of the 1990s, people like John Major Jenkins and others started writing about it. Now every time you turn around, the revelations of things coming from traditional peoples, writers of various esoteric traditions, are always talking about the Galactic alignment, the turning of the ages as well as the 2012 phenomenon, which is based on the end date of one of Mayan calendars—the long-count.

In all honesty, I rate myself an agnostic when it comes to projecting a super powerful significance on a December date in 2012. In looking at the greater cosmology, if you just know a few of the foundational pieces, such as the Galactic plane, the solar system plane and the solstices and equinoxes, there is no way to *not* be aware of the fact that we're in the midpoint or the end or the beginning of a great cosmic cycle—the precessional cycle.

As far as I can see, the only issue in doubt, worthy of discussion, is whether we're at the midpoint, or whether we're at the end or the beginning of the 26,000 year cycle. Many people who are followers of one version of the Egyptian transmissions would say: we are at the midpoint. My own gut feeling tells me that we are at the end and beginning of the entire precessional cycle. It's rather like determining which is more important—the New Moon or the Full Moon. They're both pretty important! Whether or not there's something truly significant about December solstice 2012 or not, I'm really not attached to that date. Just look at the sky! That's how people can directly tune in to the phenomenon of the galactic alignment, which we refer to as the Turning of the Ages.

VH: It's incredible that we live at this moment of time because it only rolls around, you know, once every 26,000 years or so. And certainly that's one reason why there's so much fear mongering.

DG: Oh, no question! In fact my colleague, John Jenkins, would say there's a whole cottage industry around 2012. There's also one around 2012 debunkers. I am certainly not placing some kind of doomsday view on this. There's a way we can look at it in order to survive and even thrive, at this time of such overwhelming change

VH: How do we do that?

DC: Well, there are two ways that I would share with a general audience. One is the realization and the acceptance—you can't get out of it—that we're at a time of

unbelievably rapid acceleration. At the same time, there's this odd phenomenon called recapitulation or summary, as if the summary or summation—of human knowledge is happening in ever shorter periods of time.

Many thinkers and writers have spoken on this subject. I highly recommend the theories of people like Carl Calleman. Back in the 1990s, Terrence McKenna proposed the summation theory, the idea that time doubles from the year 0 to the year 1000, then doubles in the next 100 years and doubles again in the next 100, and keeps doubling and doubling until we're now, approaching the zero point of that acceleration and recapitulation of the whole human experience.

That's one angle on it. There's another, which is that whatever it is that happens, we have to look at the event—whether it's a chart—whether it's a cycle—from *three* levels simultaneously. This is an idea that comes straight from Shamanism 101: the celestial view, the middle world view and the underworld view.

The celestial view is that sense that all is well and the universe is unfolding as it should. The underworld view is that we're moving so rapidly into a time period of such overwhelming chaos and conditions beyond our control that it actually ends up becoming a spiritual initiation, sometimes called annihilation. We're forced to face the fact that who we really are is not our role—our function, our resume, our regular egoic identity. Some other expression of who we really are is being called out.

The middle world view—well, that's just reading the newspapers every day, or connecting to the vast material that is available to so many people today that could leave one quite depressed—whether it is the fate of the oceans, the ever-increasing gap between rich and poor, the number of nuclear weapons available, or the possible imminent hit by an asteroid. It's just the bottom line stuff, as well as revelation about the truth of the global economic system. These are all middle world views and, of course, revealed by the aspects that everyone in the astrological community is seeing and commenting on—from the recent Saturn-Uranus opposition, to the Pluto-Saturn square, and the grand alignment of the outer planets on the cardinal points—the solstices and equinoxes. You don't even need to believe in any of the galactic alignment stuff to come up with the same conclusions!

VH: After 40 years of being a full-time, active astrologer with many clients and students, what advice would you give the serious student of astrology?

DG: The first thing would be to form a personal relationship with the sky. I can't imagine how a person could really be an astrologer in the fullest sense of the word without that personal relationship with the sky. Even if you live in a city—or any place where you can't

see the sky, an important addition to your life would be regular journeys so that you can have that relationship. Otherwise you lose the connection with the experiential aspect of it. That would be number one.

Also, I think it would be important to connect with the history of our craft. That would include resources available today like Project Hindsight, becoming at least familiar with archeo-astronomy, as well as great thinkers like Rudhyar and Tarnas, who have connected the dots between philosophy and astrology—just be interested in the larger story of which our craft has been a part.

It's also crucial to have some kind of a spiritual path. One thing I like to say when I give a talk these days—and it's particularly interesting to say this to a group of astrologers—is that astrology is the highest of the lower mysteries. Sometimes eyebrows raise—“*What do you mean, the highest of the lower mysteries?*”

The lower mysteries include the physical sciences and pretty much every esoteric system of knowledge that's ever existed. But what I mean by the higher mysteries are issues like how does grace operate? What is the mechanism through which enlightenment happens? How does self-love actually take place?—those kinds of things are the higher mysteries. Astrology can lead us in that direction—it can allow us to know what path of enlightenment that we're on, and even inform us how to do the internal process called the sacred marriage. But having a connection to a spiritual path is essential. After all, an astrologer's real contribution to a client, at least in the view of shamanic astrology, is actually based on the level of experience and knowledge of the practitioner. In our school, a shamanic astrologer doesn't just have book knowledge, but a direct connection with the essential energies of the planets, the spiritual essences that are associated with nature and connect in directly with “*as above, so below.*”

VH: And the most direct way to do that is to directly experience the sky, is it not?

DG: If you're going to be an astrologer, yes! Certainly there are many, many ways to get in touch with the higher mysteries, not to speak of being associated with the best of the lower mysteries. But if you're going to be an astrologer, well, then, the connection with the night sky seems to be completely obvious! If you don't know to make that connection, then you're really just basically doing book learning—based on stuff that's happened in the past, written by people who actually did connect with the sky. Have it be a commitment, fueled by zeal and an inspiration that comes from connecting on that level of our life's experience.

VH: I certainly agree. Your philosophy and your teachings have greatly impacted me which is why I

was very excited to interview you and deliver your message now to a whole new generation of people who are learning about astrology. I thank you, Daniel, for your 40 years of effort and your contributions to our field.

DG: I'm glad you said it that way because when I became involved in astrology in the halcyon days of the late 1960s, the majority of the people who surrounded me were people my age, early and mid-20s—and so it's really important that we're talking to the current generation of late teens and 20-something. It's time to drag yourself away from your computer screens to create another astrological renaissance!✽

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### Mercury and Venus in Conjunction with the Sun (originally published in CAO Times: Volume 6, Number 1, January, 1984)

In geocentric astrology it is important to note whether the next coming conjunctions of Mercury and Venus are going to be inferior or superior. This makes a great difference in delineating the chart. Since most astrology texts offer very little information on the delineation of inferior and superior conjunctions of Mercury and Venus with the Sun in geocentric astrology, and both modes of conjunction are lost altogether in heliocentric astrology, we offer this brief comment:

In the superior conjunction of Mercury and the Sun, Mercury is invariably direct in motion, as seen from Earth. In delineation, it is obvious that the action of Mercury is integrated into the greater energy of the Sun. The native, however intelligent, seems to act spontaneously and without obvious appearances of consideration, or any hesitation, such as decision-making often requires. The superior conjunction combust Mercury serves more as a profiling modulation of the Sun's thrust than a channel for the solar energy.

The inferior conjunction always finds Mercury retrograde in apparent motion. Its location between the Sun and Earth tends to *channel* the thrust of the Sun through the field of Mercury's influence. Thus all the action normally attributed to the Sun is compressed into the workings of the logic mill, or intellect. This gives a native much given to *thinking* about what is to be done, how, and why. This should not be confused with the effects noted in charts with very heavy third house emphasis. That gives a native guided by society into circumstances in which the most important things to do are mental chores, mind-using work, distribution, casual social contacts, such as dealing directly with strangers, and aptitudes for investigation, study, and the processing of information. In a word, clerical and languages work.

In the case of Venus in superior conjunction with the Sun, a similar melding of the action of Venus, the desire (or, greed) into the main thrust of forthright self-assertion of the Sun occurs. Seldom does it appear that the native is acting from any special motivation of greed, or even the usual profit-taking urge. Rather, what the native seems always to do is just healthy open self-expression for its own sake.

Venus in inferior conjunction with the Sun tends to force the driving thrust of the Sun into the channel of self-interest, in negative expressions, greed. To most observers, the native seems forever hungry for something or other, usually some material benefit or personal attention.

Generally speaking, both Mercury and Venus tend to manifest this way in delineations of geo charts, according to whether they are direct or retrograde, even when they are not combust, not in conjunction with the Sun.✽

# Heroism Above the Hudson: A Time Harmonic Study

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by Susan Town

*Since the NCGR is an educational organization, and therefore, dedicated to the fruitful dissemination of cutting edge astrological techniques, we are pleased to present Susan Town's first article on Time Harmonic charts, based on close to 30 years of her empirical research. Note that the listing of complex chart factor aspects within a framework of consecutive charts is necessary in order to present the fine detail work, as well as its practical and potential applications in delineation that this technique makes manifest.*



he myth of Helios, symbolizes the essence of heroism. Helios, a third generation Titan, fulfilled his destiny to daily renew Earth by carrying the flaming Sun in his chariot from a swamp formed by two rivers in the east, across the sky, to the west where, disappearing into Oceanus, he journeyed in darkness until he reached his starting point again. All of life depended on the courage and steadfastness of Helios.

Because his light revealed everything, Helios investigated and informed Zeus of misdoings on Olympus and Earth—not usurping the power of Divine Will (Zeus), but ensuring that potential dangers were avoided. Indeed, it was Helios that informed Zeus of the rape of the daughter of Demeter and Aphrodite's unfaithfulness to Hephaestus.

In the most famous story about Helios, his vain, conniving son, Phaethon, manipulated an oath of permission to drive the fiery chariot for a day in order to win the admiration of his pals by proving that Helios was his father. Helios knew that only he had the strength to drive the chariot, but honored his oath to Phaethon. Did he succumb to a con to win his son's love or was he

preserving a deeper promise? Yet when Phaethon failed to control the chariot's horses, endangering Earth, Zeus threw a thunderbolt killing Phaethon to prevent Earth's destruction.

The mythic daily ride of Helios that only he could do, is what each of us desires. His precious cargo, our Sun, allows our survival, but demands a conscious decision, an oath to light our authentic self and live our special design. Longing to live a meaningful life is primal, while failure to do so, or even try, dulls the joy of bright moments and dampens the drive to give our best. Embedded in the gift of mortal existence is the freedom to pursue our Sun, our life purpose, no matter how humble or grand maybe our unique destiny.

One man that pursued his destiny to hero status was Sully Sullenberger. On January 15, 2009, Captain Chesley B. Sullenberger III, and Co-Pilot Jeffrey Skiles<sup>1</sup> succeeded in defying almost certain disaster. As television around the world broadcast the rescue of 155 freezing, wet souls from 35° Hudson waters, millions shared

this truly joyous moment. Even in the best of times, this was a miraculous event to celebrate worldwide.

From the bird strike (3:27:11 pm<sup>2</sup>), which disabled both engines to the landing (3:30:48

pm), only 3' 37" later, Sully made rapid fire decisions, as his co-pilot, instantly in sync, called out the emergency checklist while trying to restart the engines. Sully quickly calculated that returning to LaGuardia or diverting to another airport was impossible—the plane was already at 2900 feet altitude and dropping 1000 feet a minute, “. . . too low, too slow, too far away and pointed in the wrong direction . . .”<sup>3</sup> A highway landing in the highly populated area was unthinkable—water was the only option. Skillfully gliding the plane south

*The snow falls,  
each flake in its appropriate place.*

~Zen saying

over the George Washington Bridge, Skully radioed LaGuardia (3:29:28 pm), “We’re gonna be in the Hudson”.<sup>4</sup>

Sully was born at Madonna Hospital, Denison, TX at 5:06 am, January 23, 1951. Like an omen, in the newspaper directly below Sully birth announcement was a notice: “Free Flights for CAP Cadets Here”<sup>5</sup> “By the time I was five . . . I knew exactly what I wanted to do with my life—and that was to fly.”<sup>6</sup>

<sup>6</sup> As a child, Sully built model airplanes and at age 16, took his first flying lesson; after only 16 lessons he was taking off and landing by himself.

## Overview of Sully’s Chart

Sully’s Aquarian Sun in the 2<sup>nd</sup>, ruling the 8th and disposing Vertex, Moon, Pluto, Transpluto and Zeus, suggests an inborn sense of destiny (see Chart 1). Neither light is afflicted; the Sun (02 Aquarius 38) tightly trines the elevated, exalted 9<sup>th</sup> house Saturn (02 Libra 15) in mutual reception with Venus in the 3<sup>rd</sup>, while the full Moon in Leo sextiles Saturn. Sully is a natural leader with Aquarian detachment and solar confidence, evaluating how to achieve the best outcome for all under his watch, and assuming the role with Saturnian assurance that he earned it. The 2<sup>nd</sup>-8<sup>th</sup> house Leo-Aquarius placement says that Sully’s solar destiny may involve life and death situations. Confirming that there will be nothing halfhearted in serving his community, is shown by the 9<sup>th</sup> house Cupido = Sun/Venus midpoint—“a man in love.”<sup>7</sup>

His chart contains six oppositions, four involving known planets: Sun-Moon, Mercury-Uranus, Venus-Pluto, Saturn-Eris, Neptune-Sedna. Chiron opposes transneptunian Vulcanus and Neptune opposes Admetos. Each opposition, is in close trine or sextile to another position, offering objectivity, rather than only separation and difficult choices—there is always a way out.

Similarly, a cardinal grand square of Saturn opposite Eris, square Mercury and Astraea opposite Uranus, describes living with uncertainty and constant change, i.e., a pilot’s life. This is eased by his steady Sun trine Saturn, sextile Eris and the constancy of Vesta in grounded Taurus, trine Mercury, sextile Uranus.

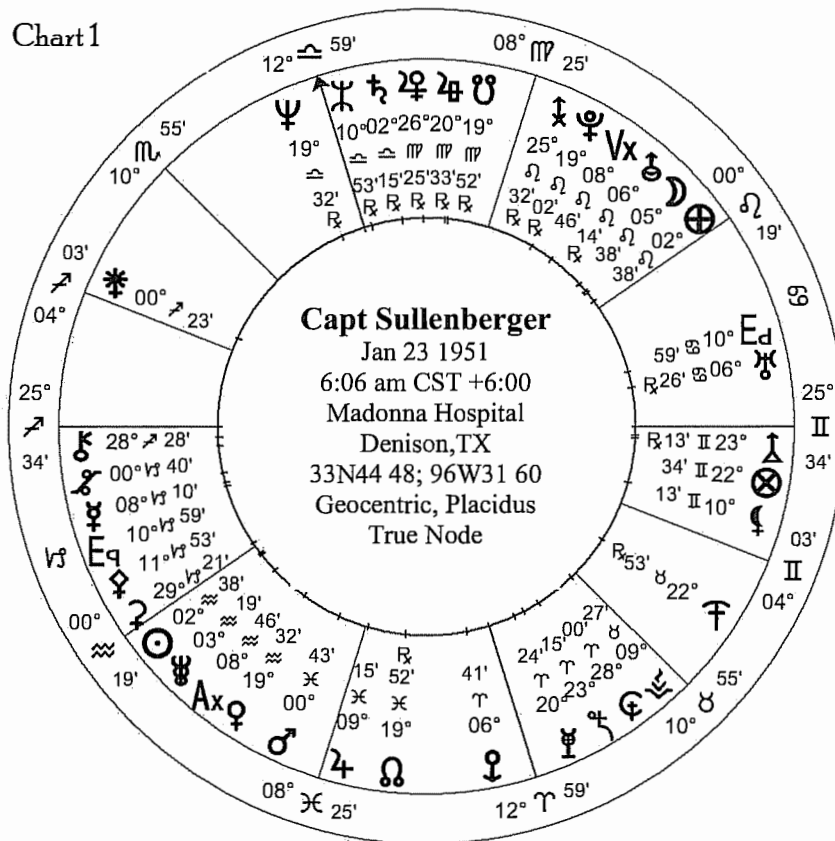
Several patterns and placements portray a private, circumspect individual with a strong will for personal excellence and a deep respect and responsibility for others. The Sun, Mercury, Venus, Mars, Jupiter and NNode in houses 1-3 indicate self-reliance developed in early childhood. The Sagittarius, Capricorn, Aquarius and Pisces overlay of houses 12 and 1-3 say that nature and nurture influenced him to observe and reflect on the larger world early on, and pursue a meaningful role.

The chart is exceptional in its pervasive outer planet influence by sign, secondary rulership, house placement, aspects and midpoint pictures. Outer planet aspects to the inner planets deepen perceptions and enhance insight. Sully’s professional history indicates that he manages these complex, boundary shattering energies well. The 10<sup>th</sup> house Neptune in Libra, partile trine Venus in Aquarius in the 3<sup>rd</sup>, ruler of the MC, express his striving toward the highest professional standards supported by a humanitarian vision.

An overriding drive to function as a partner, to enjoy teamwork, even teaming up with the moment, rather than seeing events as adversaries, is portrayed by Sully’s MC in Libra. Poseidon conjunct MC indicates that Sully will be driven at the core of his being to know and live the truth.

Perhaps the most challenging outer planet is a 7<sup>th</sup> harmonic

Chart 1



triangular pattern of Sun (02 Aquarius 38) tri-septile Uranus (06 Cancer 26), which in turn bi-septiles Neptune (19 Libra 32), linking back to the Sun. Septiles are often felt instinctively and intuitively and perform best in service of others—"Don't know why I know" or "it just seemed right to do it." In this pattern, Neptune is the exact midpoint of Sun-Uranus, while the midpoint between the cardinal Uranus in the 7<sup>th</sup>, bi-septile to angular, cardinal Neptune, is in an exact 45° arc to the MC. Through this triangular pattern, Sully is wired to perceive and attempt to resolve the complexity of the Cancer-Libra tension, while balancing Aquarian rationality with Cancerian emotional understanding. It is up to his 1<sup>st</sup> house Eq<sup>8</sup> conjunct Mercury in Capricorn (practical and professional), square Poseidon in Libra conjunct the MC to convey his vision and transmute workplace conflict into harmony. The angular Uranus in the 7<sup>th</sup> trine Jupiter in Pisces in the 3<sup>rd</sup>, opposite Mercury in Capricorn, compels him to not settle for mediocrity and to encourage others to do the same.

Sully's reflections in his memoirs suggest that his Pluto does not crave power or gives into destructive fear in the face of personal loss such as the death of colleagues or his father's suicide. Instead, his Pluto manifests in a positive way: mastery to ensure the highest safety standards in air transportation.<sup>9</sup>

Mars and Jupiter in Pisces, and the strikingly tight Neptune-Pluto sextile, that straddles the Pisces-Virgo Lunar Nodal axis, are all participants at 19°. Mars and Jupiter in Pisces work as dynamic agents toward the NNode's evolutionary path of service through personal sacrifice and maintaining a vision rather than ego driven goals.

Now that we've taken a look at the hero, let's look at the event. To illustrate the progression from Sully's home departure to the successful ditching in the Hudson, we will utilize a system called Time Harmonics.

## The Time Harmonic System

Time Harmonic charts are calculated to exact moments, representing fractional intervals between the annual whole number harmonic charts that are used by many astrologers as an age harmonic return chart or for numerological analysis. For example, using the Age + 1 harmonic return method (described below), one would look at the 31<sup>st</sup> harmonic as representing the year beginning with the 30<sup>th</sup> birthday, the 32<sup>nd</sup> harmonic the 31<sup>st</sup> birthday, and so on. The Time Harmonic chart logically extends this concept to create proportionally calculated moments within the year, so an event at age 30 years, six months would be represented by harmonic 31.5; 30 years, nine months would be harmonic 31.75, etc. Given an exact date and time in the life of the native, calculation of a corresponding harmonic number to

many decimals of precision is possible. Time Harmonic charts are subject to all the rules and methods of delineation in traditional and modern astrology. They are also sensitive to the charge of current transits, as well as synastry with natal chart elements. As in any relocation chart for the same time and date, the Time Harmonic planets, asteroids, etc., remain the same; only the Asc, MC, Vx, Eq (mundane points) and the derived Arabic parts, change location. The difference between Time Harmonic charts and progressed and directed charts is that every factor by sign, house placement and aspect forms a multi-layered description of the moment, as if one is studying a holographic image of that particular instant.

There are two ways of calculating Time Harmonic charts in Solar Fire: the Age method and the Age + 1 method. The Age Harmonic option in Solar Fire begins the count of years at 0 so the chart owner does not become the fullness of the birth chart until the first birthday—1 year old. This is the same counting

method used in any progression or direction or when using Julian days (see box on page 63).

The Age + 1 Harmonic option begins the count as if the chart is fully manifest upon exiting the

womb. Therefore, at the first birthday, the chart owner begins the 2<sup>nd</sup> year of life, hence Age + 1. Age + 1 charts are rooted in the world of form. TH charts may be cast to a decimal part of 1° for events that occur in the first year of life in the Harmonic Chart option in the *Chart Type to Generate* window.

These counting methods produce two different charts, both proven to be valid, revealing two expressions of the individual's experience. Placed side by side, the Age chart, which burst forth from the void, or pure consciousness; with every position unfolding from 0° Aries, reflects the internal growth process in the moment and is often a more symbolic reflection of the event. The Age + 1 chart reveals the unfolding of form, the externalized manifestation. In chronological time, mathematically, the Age chart precedes the Age + 1, suggesting it is the seed, which is watered for 12 months, and then bears fruit as the Age + 1 chart. Their composite chart of an event appears to delineate the greater reality of the moment - the reconciliation of the two - the promise and its ultimate form.

Of course, the degree of precision is determined by the accuracy of the birth time, location coordinates and JPL data. Mundane points in time harmonic charts are hypersensitive to location; they can change even a few degrees within the limits of the same city so it is essential to use GPS latitude and longitude.<sup>10</sup> If a major event is not reflected in very tight orbs to the mundane points and key planets, then the base chart data is

*... Sully's asteroid, Hudson  
at 8 Scorpio 47, squares his natal  
Vertex at 8 Leo 46 . . .*

not correct. As we strive for precision in any system, it is important to keep in mind to what degree such accuracy is possible. One meaning of the complex Sanskrit title of the ancient Hindu philosophical text, *Upanishads*, is *near approach*, which is to say: one never arrives at perfection.

The zodiacal positions of all the elements will be noticeably different from current, progressed or directed positions. The positions and aspects, no matter how impossible or incomprehensible they may seem (i.e. Sun opposite Mercury), are not accidents. Nothing is irrelevant; all is symbolically in sync with the current astronomical moment. In fact, any event or internal process predicted by a current traditional progression, transit or direction will occur when the same points form a very tight aspect, although it need not be the exact same aspect. For example, a progressed square could be a time harmonic semi-square within a complex pattern that tells the whole story.

The Time Harmonic system works in all the applications used in standard astrology: event interpretation, forecasting, election work, relationship analysis, ancestral influence, conflict resolution, rectification and psychological study to uncover discrete or unconscious motivations and responses.

## Time Harmonic Analysis

Solar Fire erects harmonic charts in equal houses from the harmonic ascendant. All the positions are placed in the appropriate derived houses. The complete Time Harmonic (TH) chart is a vividly detailed tableau of the moment—every element is an integral part, reflecting both consciousness and manifestation. Approach it as if you are parsing a moment in a play.

All aspects, major and minor, become strongly experienced at 1° applying, take full form at or near partite as an internal and external event, followed by a noticeable release of energy and/or tension up to 1° separating. Fallout from any event may continue to be tracked as the story moves on. Planets only loosely aspected, applying or separating are part of the back story, representing energies of the future or past that will be or have been relevant.

New or expanded functions of the personal points to be used in step-by-step delineation follow:

1. The ascendent and 1<sup>st</sup> house describe the immediate environment, what is occurring, its quality, mood, climate, and the active participants, even if they are across the country. The protagonist may live alone and be unemployed, but a Capricorn ruled 1<sup>st</sup> house, untenanted or containing several planets, will be a symbolic representation of his subjective experience and what he must accommodate at the time. Observing the ascendant's progress by degree, aspect and sign change reveals how local and temporal life experience actual is. The 1<sup>st</sup> house is a depiction of what a skillful playwright will reveal in the first moments of Act 1, Scene 1.
2. The 10<sup>th</sup> house, its ruler and tenants describe the most prominent issue that is pressing in on the protagonist—what must be dealt with now.
3. The Part of Fortune is the scene title in the play—the owner's current life story
4. The Sun, by sign, house and aspect, represents the protagonist's conscious or unconscious experience of his or her grand life story and potential destiny. This is always the overriding theme of the moment, no matter how long it remains in the sign, although it may seem only a backdrop literally and psychically until tight aspects bring it to center stage.
5. The MC, the most personal point, reveals how the chart owner sees and experiences himself within the current story of his life as administrator of the Sun's destiny. It describes his most immediate goal in the moment, the role he plays in the management of his interests and needs.
6. The equatorial ascendant (Eq) is agency for the MC; the MC's instrument of best expression, action or withdrawal in the moment to maintain balance and harmony. It engineers and takes appropriate action, whenever possible. The arc opening of the Eq to the MC describes the potential and challenge for successful administration of this interaction. The Eq will attempt to accommodate its actions to the parameters established by the ascendant and derived houses, but always to benefit the MC.
7. The descendent (Dsc) describes what the chart owner perceives as having the potential of falling apart, an obstructive or delaying element or, a beneficial energy or influence.
8. The 7<sup>th</sup> house is the future direction in the plot, feared or hoped for and its tenants may be helpers or enemies, depending on aspects with the MC, Eq and their rulers. The ruler can also be a projection of the chart owner.
9. The IC reflects elements of the chart owner or his current story that are in a growth phase, often emotionally charged with longing for expression or the hesitation to accept the challenge.
10. The equatorial descendant (Ed) shows subtle adjustments and refinements required in the process of managing opposing energies. It may indicate some degree of impotence in the Eq's position in the situation.
11. The Anti-Vertex (Ax) shows how to achieve balance and/or prevail in the specific fated moment—



another action point like the Eq, but often freighted with feelings of radical independence.

12. Earth best reflects the physical body. In TH charts, Earth has its own daily motion like the IC, Ed, Ax and Dsc, and is only opposite the Sun in odd-numbered annual harmonics. It reveals itself to be the best indicator of the protagonist's degree of physical well-being, illness or disease of any kind (anxiety, etc). Earth represents itself and issues concerning land, or home base and can be descriptive of the quality of place in the moment—but only when this is a critical part of the immediate story. TH Earth is an excellent tool for tracking the course of an illness and its position at time of death details the experience.
13. The Moon is our filter of the emotional impact of the moment. In fast moving TH charts, it provides an excellent view of the protagonist's often more unconscious, egoic designs, relevant to the story of the moment.
14. The Black Moon is the apogee of the lunar orbit (true rather than mean). It may take form as a potent, unexpected and often incomprehensible event, seeming to bring immediate aid or a roadblock that may only be understood in retrospect. The Black Moon also may describe what is out of reach and longed for; often the more spiritual element or greater truth being sought.

## Important Arc Openings

The 48<sup>th</sup> harmonic, 7½°, reveals itself to be a kind of universal pulse or significant harmonic interval. The square and trine families of aspects are divisible by 7½°; therefore, 7½° and its multiples 15°, 22½° and 0° in any sign, are critical degrees that are pushed into prominence in any chart or system. By extension, arc openings of 7½°, 15°, 75°, 105° and 165° should not be ignored no matter how minor they may be considered in standard systems. Most Uranian astrologers do use 67½°, 112½°, 157½° arc openings along with the very potent semi-octile, 22½°. You will see 7½° arc openings included in the following charts. The impact of these arc openings becomes evident in this system because TH charts reveal in hyper detail the flow of daily experience that can be missed in other systems. They are transitional moments through the 360° wheel of experience, beginning with the first step after a conjunction to the last before the opposition, showing possibility, and are especially useful in event study, election work and forecasting.

The following charts are Age +1<sup>11</sup>. They include all the known planets; six standard asteroids and others when pertinent, because of their remarkable specificity and precision; plus the eight Transneptunian points.

The latter tell much about large cultural changes, their impact upon the chart owner and expression as archetypes. Also included is Transpluto which indicates dramatic shifts in consciousness such as elation or panic. The Black Moon is present, along with two newly discovered planets beyond the Kuiper Belt, the warrior women, Eris and Sedna: timely additions that embody the challenges the human race faces in our current struggle to survive. Eris reflects the chaos caused by the folly of human arrogance and the universal chaos beyond our control. Sedna, Inuit Goddess of the Oceans, mirrors the consequences of our personal and collective decisions to honor or ignore our oneness with all of life and can show an outcome of survival or death.

All charts are calculated with GPS latitude and longitude. The latitudes and longitudes for the three charts for Flight 1549 are within 30' feet of accuracy. All aspects described are within 1° orb, applying or separating. You will undoubtedly see more in these charts than there is room to note in these pages.

## Sully Departs Home

The ascendant-descendant axis of Scorpio-Taurus (see Chart 2) suggests that exchanging or sharing resources and creative energy, finances, debt, and/or power struggles are present in the immediate environment. US Airways pilots suffered a 40% paycut after 9/11, USA Airways pensions were cut by two-thirds in 2004 and the Sullenbergers recently lost additional income from a rental property, with no new tenant in sight. In six years Sully faces mandatory retirement. A once secure future that included sending his two teenage daughters to college looks impossible to achieve. Sully says Lorrie believes in “*embracing full-on optimism*”<sup>12</sup> (elevated 7<sup>th</sup> house ruler, Venus in Leo); he is a “*realistic optimist*”<sup>13</sup> (Mars conjunct Pallas).

The 10<sup>th</sup> house and ruler define the major issue: Sun (27 Libra 22) in a separating square to the 3<sup>rd</sup> house SNode (27 Capricorn 07), 112½° Sully's natal Venus, ruler of his 10<sup>th</sup> (19 Aquarius 44). This square, cardinal though cadent, marks a likely forced turning point in his path, destiny and evolutionary course. Should he give up work he has loved for 30 years (natal Venus ruler, natal MC) in hope of a salary increase somewhere else?

The Libra stellium in the 12<sup>th</sup> is disposed by 9<sup>th</sup> house Leo Venus. Sully and Lorrie can't see a clear way forward. The pattern repeats the natal emphasis of Libra, Sully's natal MC and its ruler Venus, also ruler of his natal 5<sup>th</sup> (loves his pilot career). The Sun (chosen destiny), Mercury and Jupiter (accustomed way of understanding and connecting with life), the Moon (emotional grounding as a team member), the IC, (what he hopes to fulfill), are in limbo and the vertex hints at

more unforeseen happenings lurking in the wings. The 29<sup>th</sup> degree may mean the winding down of potential on the current course, or hidden possibilities for future growth that will emerge at the last minute or in the next phase after the sign change.

TH grand fixed cross focuses on Sully's natal Sun, (02 Aquarius 38): culminating Venus (03 Leo 18), ruler of TH 12<sup>th</sup> and 7<sup>th</sup>, in a separating conjunction from Admetos (02 Leo 41), signifying hindrances, and Astraea (02 Leo 10), doing what ever it takes to reverse decay. Venus is in an applying square to late 6<sup>th</sup> house chaotic Eris (03 Taurus 47), unmanageable expenses. Sully's destiny to manage (Sun ruled TH MC), is restated and emphasized as TH Zeus (02 Aquarius 45) in the late 3<sup>rd</sup>, opposite TH Venus conjunct his natal Sun. Zeus has hurled a universal and personal lightning bolt. Sully is caught up in escalating external chaos through the late 6<sup>th</sup> house TH Earth (02 Taurus 16) conjunct Eris, applying square to Admetos and soon to be squared by Astraea. Zeus has recently squared the fourth arm of the Cross, TH 12<sup>th</sup> house Hades, which is slowly applying to Admetos and Eris. His TH MC (04 Taurus 35) has passed the 1° orb square to Eris, so he is well aware of her message—financial hard times and the need to take action.

Venus sextile Mars are in a tight 75° (Venus) and sesqui-quadrate (Mars) to the 12<sup>th</sup> house vertex (18 Libra 20), both separating by 2' and 16" respectively. They feel the fated circumstances as a couple. Venus applies sequi-quadrate to the Ed (18 Sagittarius 42). Mars applies in a 165° arc opening 6' partile the Ed; and the vertex applies by 22' in a sextile to the Ed—repeating the couple's frustration of not knowing what to do. The link to the grand fixed cross through the Venus-Eris square, repeats the chaotic feelings.

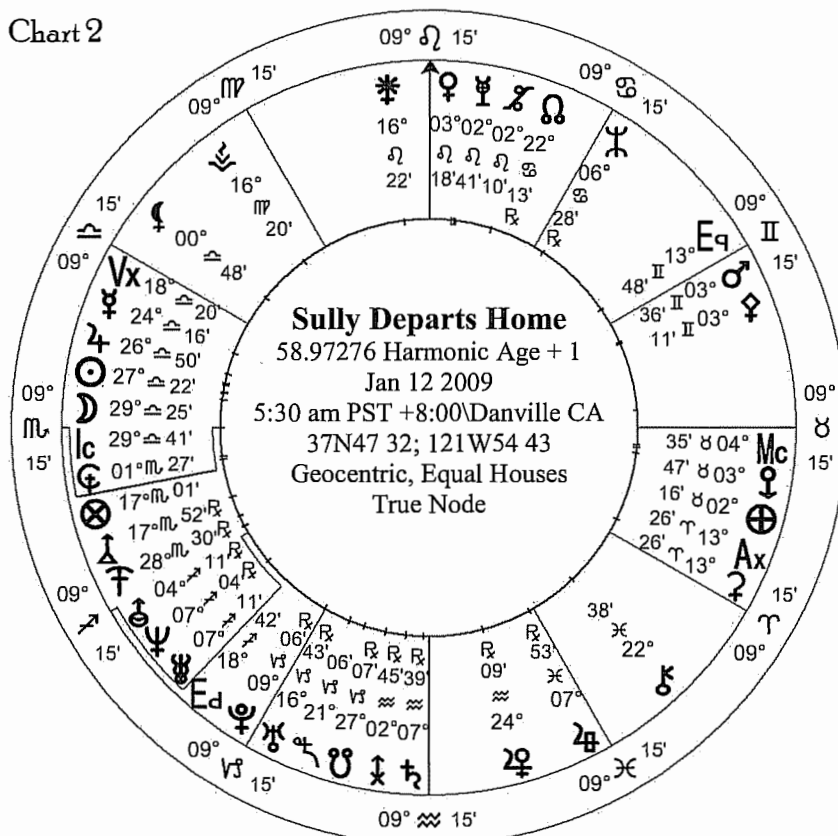
TH Eq (13 Gemini 48) is sesqui-quadrate Sun/Moon and IC; Sully's immediate action is to take his scheduled trip, continuing his current destiny (Sun-Moon) and unsure long term direction (Moon, IC, 29°). The faster moving TH Sun applies both to the Moon and IC; a new destiny may surface soon. The TH 5<sup>th</sup> cusp is partile conjunct natal Jupiter and ruled by the TH Jupiter. Fast moving TH Jupiter is applying to the TH Sun, Moon, and IC, saying that Sully may feel a long term sense of optimism, knowing that he will reach deep into his spiritually anchored core to find a new path of Jupiterian expansion and philosophical satisfaction.

TH NNnode (22 Cancer 13) in the 9<sup>th</sup> applies 17' to the World Axis within the next four hours: Will his emerging life path fulfill his natal full Moon and 7<sup>th</sup> house need to be both nurturing to others and fill his personal belly—love of excellence (natal Leo Moon)? Both in critical degrees (22½°), Moon applies trine to the 5<sup>th</sup> house Chiron (22 Pisces 38) and will become partile before he returns home. In horary fashion, this announces the emergence of his evolving NNodal path, playing out a solar 5<sup>th</sup> house role.

TH Pluto (09 Capricorn 06) on the 3<sup>rd</sup> cusp applies sequi-quadrate to the TH MC/EQ (24 Taurus 01), 5' from partile (also linked to the Cupido trine Mercury). Sully is determined that any future career must honor his deeply felt personal and professional identity. TH Pluto is also separating from a 112°30' arc opening to TH 11<sup>th</sup> house Vesta (16 Virgo 20) which trines his natal Vesta (09 Taurus 27) on his natal 5<sup>th</sup> cusp. This embodies his heartfelt dedication to service as a pilot.

TH Vesta in the 11<sup>th</sup> also trines the 3<sup>rd</sup> house TH Uranus (16 Capricorn 43). His exceptional professional skills are practiced with the highest standards. Both apply by

Chart 2



semi-square and 105°, respectively to 12<sup>th</sup> house Hades (1 Scorpio 27); Hades's higher side is service. Sully's Uranus and Vesta are already linked through Hades to the grand fixed cross and Vesta will continue to be throughout Sully's four day trip.

TH Sun (27 Libra 22) in a separating novile (40°) from Neptune (07 Sagittarius 04) conjunct Hygeia (07 Sagittarius 11) (cleansing/healing) = Part of Fortune (17 Scorpio 01), applying conjunct Vulcanus (17 Scorpio 55). Sun-Neptune = airplanes, masses of water, uncertain times. Vulcanus on the Midpoint = "to be entirely defenseless...to be in the lap of the Gods"<sup>14</sup>. Noviles express the process of spiritualization. Vulcanus conjunct the POF in the 1<sup>st</sup> house suggests the profundity of this chapter in his story. Scorpio says it may be life threatening. Neptune in applying square to Apollon (07 Pisces 53—7° 30' mutable = World Axis) suggest global impact and involves his destiny (link to the TH Sun).

Saturn (07 Aquarius 39) is in a critical degree semi-square (forcing him to act) Chiron (22 Pisces 38, another critical degree): Sully may take action, global in magnitude, resonating with his natal Aquarius and Pisces placements. Chiron, the great homeopath, often triggers the perfect circumstance for healing—*Similia similibus curentu*—or like cures like.

The 6<sup>th</sup> house Ax (13 Aries 26) is partile conjunct Ceres, and applies sesquiquadrate to 1<sup>st</sup> house Kronos (28 Scorpio 30); all are Mars and Pluto ruled, implying that Sully's highly focused, fast acting, creative skill and resourceful leadership ability is poised and ready as he begins this flight pattern. These are positions to note because they are within a degree of 7½° pulse points: NNode, Moon, IC, Neptune, Hygeia, Saturn, Apollon and Chiron.

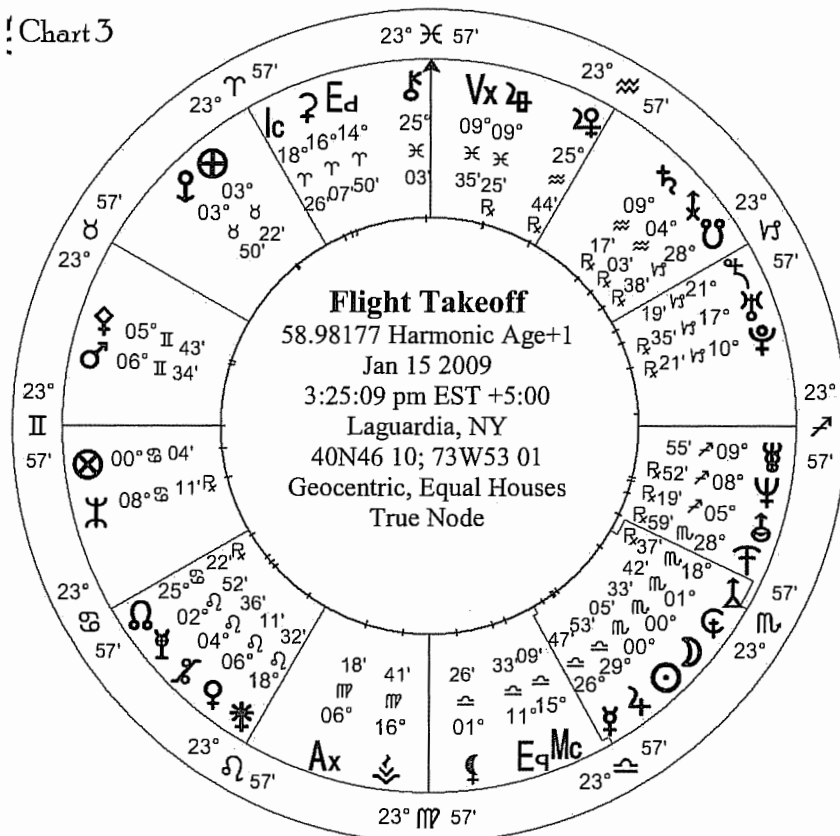
## Flight 1549 Takeoff

Sully's natal chart relocated angles to Runway 4 are: ASC, 12 Capricorn 11; MC, 06 Scorpio 56; Eq, 02 Aquarius 19 (conjunct natal Sun); Vx, 20 Leo02; and POF, 9 Cancer11. Notice that the relocated mundane points at three different locations and over 10 miles apart, barely change in comparison to the markedly different mundane points in the TH charts, illustrating how hyper sensitive this technique is to location.

Sign changes are transformative. The TH Sun applying to a conjunction to the TH Moon with TH Jupiter about to join them broadcasts that the promise of the eclipse due on January 23, 2009, 3° from Sully's natal Sun and the transiting Jupiter conjunct his natal Sun will soon manifest. In real time, the TH Sun entered Scorpio less than 2½ hours before take off, and is post partile trine 1<sup>st</sup> house TH POF (0 Cancer 04, on the World Axis by 1'57"), a new chapter title telling of events that will be noticeable, if not remarkable; 0° is critical in any system. Sully's TH Moon entered Scorpio within 40 hours of his home departure. Now he will have a TH New Moon applying to Hades within the next 36 hours. Sully's transformed destiny will require a new form of nurturing and emotional fortitude to endure what this pattern brings forth. He may feel this new chapter concerns resolving their financial crisis. We do not know.

Based on harmonic daily motion since Sully's home departure, the fixed grand cross has evolved to a T-square (slow moving Hades lagged behind

! Chart 3



and is now out of orb). The participants are: Earth conjunct Eris, Admetos conjunct Astraea, and Zeus. Juno (18 Leo 30) joins with a 105° arc opening, setting the stage for her masterful creative action, enhanced by a square to mighty Vulcanus (18 Scorpio 37).

At the beginning of the brief flight, the Sun-Moon conjunction in the 5th is bi-quintile both Mars (Gemini), and the 10<sup>th</sup> cusp (23 Pisces 57), destination of the journey. This double quintile pattern falls apart as the plane moves down the runway.

Though still in orb, the quickest TH mover, Mars, is separating from the Sun-Moon and separating from another quintile to Juno (18 Leo 32) square Vulcanus. This is a repeat of Sully's natal Mars (0° Pisces) square Juno (00 Sagittarius), 22½° to the natal POF conjunct Vulcanus. Quintiles are tricky. They are loaded with brilliant creativity. However the number, five, is midway between one and nine, a pivotal moment in man's development. He has all he needs to survive, but is not yet shaped by the higher octaves of shared experience that lead to understanding and wisdom. In my experience, the quintile is an amoral aspect, to be used for good or ill and promises harmonious or frightening outcomes, depending on the rest of the chart. Saturn and Neptune, key signifiers of earthquakes, were in a tight bi-quintile during the 8.8 earthquake in Chile on Feb 27, 2010. Optimistic Jupiter (29 Libra, ruler of the 10<sup>th</sup>, says he is looking forward to flying the last leg of this journey. With no delays, he will return home on schedule later that evening.

The Sun-Moon conjunction applying to Hades signals that a serious, potentially life threatening event is imminent. Furthermore, Sully's unfolding destiny would have extensive reach as the Sun is the final dispositor of the angle rulers, and all that is not under Saturn's influence (Pluto, Uranus, Sedna, SNode, Zeus and Cupido). The MC (15 Libra 09), opposite 10<sup>th</sup> house Ceres (16 Aries 07), separating from a 105° to the POF and linked by 15° arc openings to the Sun-Moon conjunction, describes Sully's state of mind as care and concern for his team and passengers.

The Eq (11 Libra 33) is partile 112°30' to Zeus (04 Aquarius 03) opposite Astraea, both in the fixed T-square. This 3-way pattern says his agency as Captain summons an intention of divine creativity and an oath to serve. Sully has healthy respect for the risks in air travel. The MC/Eq (13 Libra 21) applies semi-square to 6<sup>th</sup> house Kronos (28 Scorpio 59); Sully brings forth his full self as captain with powerful 6<sup>th</sup> house skill and authority through Kronos.

Note the late 7<sup>th</sup> house tenants linked to the 8<sup>th</sup> by sign that describes occurrences and conditions during a journey. This picture is formidable with Pluto, Uranus and Sedna in the 7<sup>th</sup> (potentially water related, life threaten-

ing circumstances). Admetos (02 Leo 52) in a 165° arc (relentless will to succeed) to Uranus (17 Capricorn 35), foretells "*shock, commotion, to break down, to tear up*"<sup>15</sup> This pair midpoints at 25 Cancer 16, conjunct the 2<sup>nd</sup> house NNode (25 Cancer 22). The NNode is also in a 165° arc opening to Pluto (10 Capricorn 21)—31" post partile and in a 7½° arc opening to Admetos, applying by 31". Furthermore, the Uranus/Pluto (13 Capricorn 58) is partile semi-square to 6<sup>th</sup> house Kronos, "*sudden development of leadership . . . quickened political metamorphosis*".<sup>16</sup>

The 10<sup>th</sup> represents the destination in a travel chart. Suggesting a non-routine end, even a potentially a watery climax, are the co-rulers, Jupiter (29 Libra) and Neptune (08 Sagittarius 52), widely conjunct Hygeia (09 Sagittarius 53) in a 105° arc to the 10<sup>th</sup> and square the Vx-Apollon (9<sup>th</sup> house conjunction in Pisces). This destination point is stressed by five elements: a 15° arc opening from the Vx-Apollon conjunction (09 Pisces), a semi-square from Saturn (09 Aquarius 16), and the 105° from Hygeia/Neptune and 105° from 1<sup>st</sup> house Poseidon (08 Cancer 11)—water, water, cold water (Saturn). Note that the 8° and 9° placement aspects every house cusp.

The midpoint of Sun/Neptune (airplanes) falls on 19 Scorpio 24 (the heliocentric south node of Mars) and joins the fixed T-square of Zeus opposite Astraea, conjunct Admetos, square Earth, conjunct Eris by 105° and 75°, plus Mercury (26 Libra 45) of passengers by 22½°. This pattern shows an imminent threat that will include all on board. Admetos (hindrances and possible death) and Astraea (rescue from decay), now straddle the Earth-Eris conjunction in Taurus on the 90° dial. The T-square is what remains of the fixed grand cross that existed when Sully departed his home four days earlier.

## Bird Strike 3:27:11 pm

Sully's natal relocated mundane points to this location are Asc (12 Capricorn 08), MC (06 Scorpio 56), Eq (02 Aquarius 20), Vx, (20 Leo 00) and POF (09 Cancer 08). The Gemini ascendants of the take-off, bird strike and ditching, describe travel. The traditional rulers of the angular houses, Mercury and Jupiter are stressed, thus affecting 7<sup>th</sup> house circumstances, the 10<sup>th</sup> house (destination), and the 4<sup>th</sup> (end of the matter).

Mercury is 13' off the midpoint of the Nodes in the 2<sup>nd</sup> and 8<sup>th</sup> and semi-octile the Sun/Neptune midpoint (19 Scorpio 26, the heliocentric SNode of Mars), telling that shared events with fellow travelers are not going to be routine at best. The Sun/Neptune is also drawn into the fixed T-square by 15° arc openings. Jupiter in Libra 29° says the planned destination may not be reached. However, the Sun, the

Captain, infused with Mars and Pluto (drive to achieve), disposes of all under his watch through Venus. Venus sextiles Mars, trines Transpluto and is in a tight 165° to Sedna (21 Capricorn 19) in the 8<sup>th</sup>. Such an aspect could be troublesome, but Sedna looks favorable as it is disposed by Saturn which functions well in its own sign. The 165° arc often portends success because the applying body will have it no other way.

The POF (a new chapter) in the TH 1st at 26 Gemini 52, opposite the Galactic Center, is 105° to the Eq (11 Libra 59). Their midpoint is 19 Leo 26 square the Sun/Neptune (airplanes), at 19 Scorpio 29 and linked by semi-octile to the stressed Mercury, disposer of the passengers. Mercury trine the POF does brighten the potential of an otherwise complex and messy situation.

The Asc (20 Gemini 45) is respectively 15° and 165° from Pallas (05 Gemini 43) opposite Transpluto (05 Sagittarius 19), while Pallas conjuncts Mars (06 Gemini 34). An airborne weapon, a flock of Canada geese strikes a deathblow to Flight 1549. The impact is described as a horrific and bizarre shock by Transpluto (05 Sagittarius 19), the fourth arm of a just formed grand mutable cross with the Vx (fated events) on a World Axis point (07 Pisces 48) opposite the Ax (04 Virgo 31) and midpointing at 06 Gemini 10 square the Pallas Mars conjunction— Sully sees the geese a second before they are sucked into both engines.

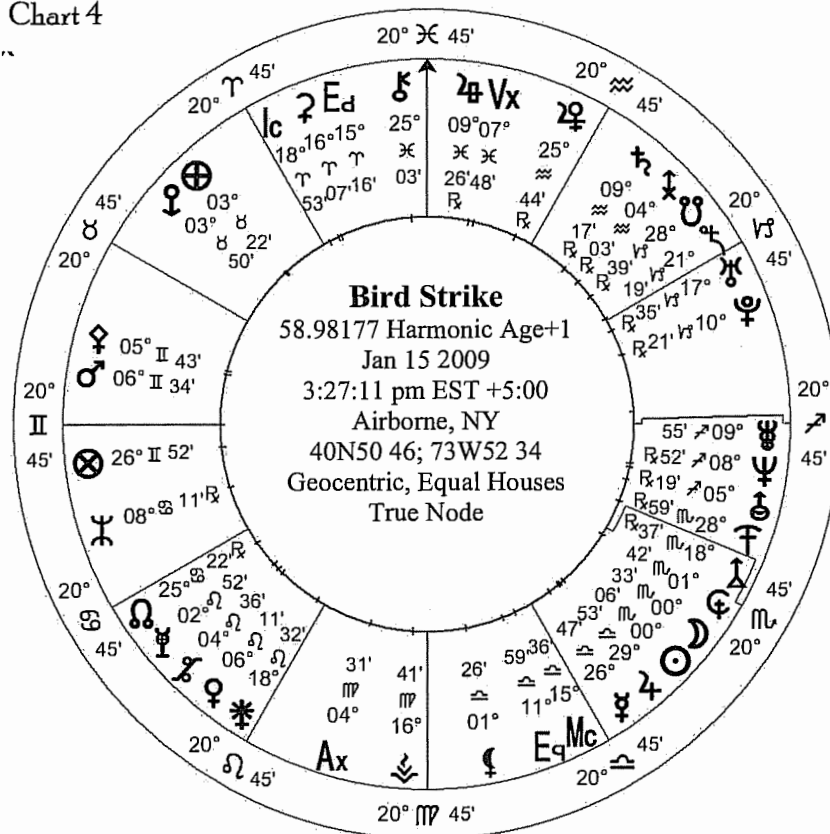
An airplane accident's planetary picture is Sun + Uranus – Neptune. In this chart, TH Neptune sits directly on the Sun-Uranus midpoint (08 Sagittarius 52), 3' from partile. Neptune, the modern ruler of the 10<sup>th</sup>, also applies by 67½° (a 7½° interval arc) to the Black Moon, 3'31" from partile. Their midpoint (05 Scorpio 09) is semi-square and sesqui-quadrate the 1<sup>st</sup> and 10<sup>th</sup> houses axes. Neptune paired with the Black Moon says this story will take on an other-worldly, mysterious and potentially transcendent turn before it ends.

Finally, the Neptune/Asc midpoint (14 Virgo 50) is in a tight semi-square to Jupiter (29 Libra 53).

Remarkably, a transiting pattern of Sun/Uranus=Neptune on Jan 15, 2009 resonates with Sully's natal Sun-Uranus-Neptune 7<sup>th</sup> harmonic pattern and the TH Sun/Uranus – Neptune (08 Sagittarius 51) in this chart. The transiting Sun/Uranus midpoint conjuncts transiting Neptune (22 Aquarius 54—a pulse degree). Furthermore the transiting Sun opposes the TH NNode (25 Cancer 22) and transiting Uranus is conjunct Sully's Natal NNode, both at 19° Pisces. A destined event has occurred for Sully, the crew, passengers, first responders and all who witnessed it.

Chiron in the 10<sup>th</sup> forms an unstoppable trine to the 2<sup>nd</sup> house NNode, suggesting that Sully is now experiencing an evolutionary step in his life path, a wounding and cleansing that only he may understand. Sully stated that within seconds he and Skiles "...felt a sudden, complete, and bilaterally symmetrical loss of thrust...unlike anything I had ever experienced".<sup>17</sup> This physical sensation is expressed in the fanning out of positions from the TH Earth (03 Taurus 22, representing Sully's body), conjunct Eris (03 Taurus 50) of chaos; Earth = Black Moon/Transpluto, partile at 03 Taurus 22—a shocking event and unearthly sensation, from out of nowhere; Poseidon/Kronos = supernatural; Admetos/Zeus = cessation of primal energy; Vesta/Asc = church-like stillness and quiet; Earth/Eris = Moon/Venus— emotional recognition of shock in the body; and Admetos/Eris = stasis, dropping into chaos. Sully spoke of experiencing that "... most sickening pit-of-your-stomach, falling-through-the-floor-feeling..."<sup>18</sup>

Chart 4



# Ditching of Flight 3:30:48 pm,

Sully's natal relocated mundane points to the ditching site are: Asc (12 Capricorn 04), MC (6 Scorpio 48), Eq (2 Aquarius 12), Vx (19 Leo57), and POF (9 Cancer 04).

Sully attributed this safe landing to his having studied and committed to memory the details of how two volunteer pilots risked their lives to learn how to successfully ditch a full-sized aircraft in a test conducted on September 20, 1944, on the James River in Virginia.<sup>19</sup>

Oddly enough, Sully's natal asteroid, Hudson (08 Scorpio 46) squares his natal Vertex at 08 Leo 46.

In this TH chart, Asteroid Hudson (04 Aquarius 42) played a pervasive, exacting role: trine Eq by 09', semi-sextile Vx by 19', quintile Ceres by 34', opposite Astraea by 06', conjunct Zeus by 39', tri-septile Poseidon by 47', tri-septile Ax by 46', square Eris by 52' and sextile Transpluto by 37'.

A signal of destiny unfolding in the moment is the 1<sup>st</sup> house POF (22 Gemini 47) conjunct Sully's natal 6<sup>th</sup> house POF (22 Gemini 34). This is a pulse degree and therefore aspecting all the other TH pulse positions: Sun, Moon, MC, Ed, Jupiter, and Poseidon. The TH POF is also on the IC/Vx and Venus/Saturn midpoint, while the Ditching MC (07 Libra 41) sits on the antiscion of the POF, forming the picture MC/POF = Aries. Venus and Saturn, a difficult pairing in any circumstance, have been in a background, out of orb opposition (1° applying or separating) since take off. They are now in the action through their midpoint on the new POF. As rulers of the 8<sup>th</sup> and 12<sup>th</sup>, they speak of fearsome, highly discordant circumstances.

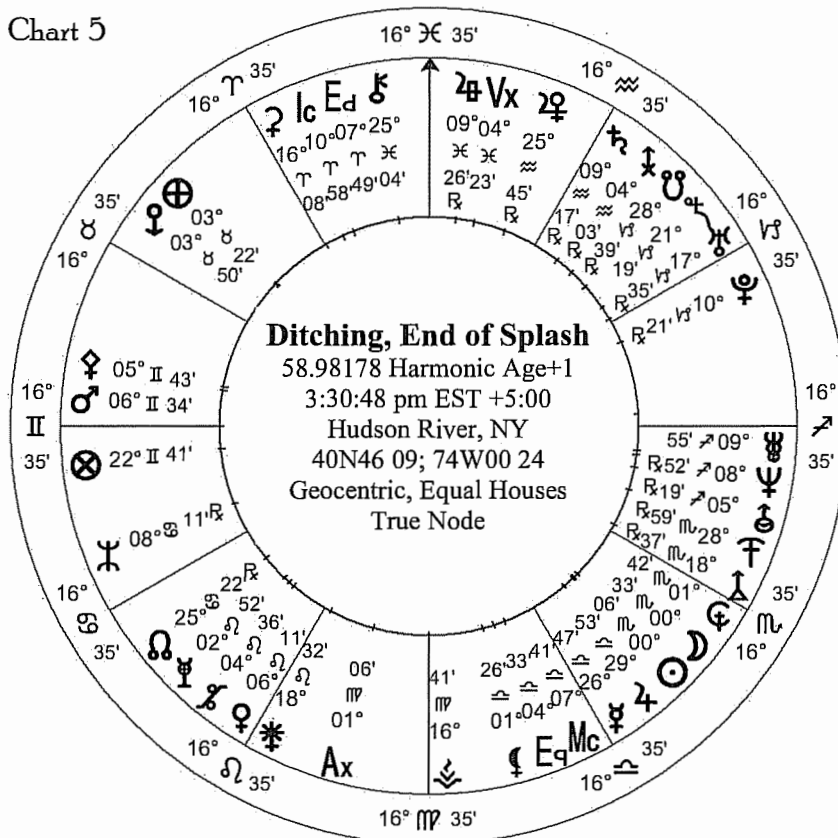
Other midpoints on the POF that describe the energies and tension of the moment are IC/Transpluto, IC/VX, Pallas/Pluto, Transpluto/Pluto, and Mercury/Juno-Vulcanus. In early myths, Juno is a warrior goddess and here with mighty Vulcanus, she is indomitable. Sully wrote: "I was confident that I could make an emergency water landing that was survivable. That confidence was stronger than any fear . . . My consciousness existed solely to control the flight path."<sup>20</sup>

The SNode (28 Capricorn 39) in the 8<sup>th</sup> is separating by 13' from the midpoint of the Saturn 22½° arc to Uranus, a pair that brings separations and ruptures, and is on the POF/Vx, Mercury/Sun, Mercury/Moon, Posedon/Vulcanus, NNode/Hades, Venus/Sedna, and Black Moon/Cupido. The SNode also bi-quintiles the POF. Mundane points have brought the nerve-shattering nature of this moment into high relief. Saturn with Neptune tells of very cold or frozen water. The midpoint (09 Capricorn 04) of their sextile is 67½° to both Hades and the 10<sup>th</sup> cusp, partile 01', describing the extreme conditions: 21° air temperature and 35° water.

Hades, in a water-laden sesquiquadrate to the TH Pisces 10<sup>th</sup> house cusp, the destination point, and Asc, environment of the event, adds to the possible grave outcome for Flight 1549.

Sully did not receive word until 7:40 pm that all the passengers had been evacuated and were alive with only four serious injuries. Salvation for all on board comes through the Sun, Moon, Jupiter semi-octile (22½°) to the new TH MC (07 Libra 41) showing the captain's ability to bring about a balanced splash so that a dipping wing does not cause the airbus to cartwheel. The Venus sextile Mars in an out-of-orb trine and sextile to the MC does

Chart 5



show a positive outcome could occur, as their midpoint (06 Cancer 22) squares the MC/Eq (06 Libra 07), both  $22\frac{1}{2}^\circ$  to the SNode on the  $90^\circ$  dial, is a solid indicator of this.

Mars bi-quintiles the Jupiter, Sun, Moon triple conjunction, with the midpoint of Mars and the three most critical planets in the story on Juno square Vulcanus. This pattern indicates the combined skill of Sully and Skiles, through the Mars rulership of the 6<sup>th</sup> and Jupiter, ruler of the 7<sup>th</sup> of partners. Added to this is the grace of the TH Venus Neptune trine midpointing at 07 Libra 31 on the TH MC at 07 Libra 41. This echoes Sully's natal near partile Venus-Neptune trine; thus, even more good fortune is added to the outcome and its worldwide fame. The TH Eq trines Zeus and sextiles Astraea, and therefore benefits from their support. The Eq is also on the midpoint of several favorable chart point pairs: Jupiter/Apollon, Sun/Apollon, Jupiter/Neptune, Sun/Neptune, Moon/Neptune, POF/Earth, and by  $22\frac{1}{2}^\circ$ , Kronos/Chiron.

The Black Moon (01 Libra 26), which aspects all the cusps by  $15^\circ$  and its multiple arc openings, reveals herself to be an aid rather than a hindrance to Sully. She is disposed by Venus and rests at the midpoint of the following pairs: Earth/Kronos, Pallas/Mercury, MC/Chiron, Kronos/Zeus, Sun/Uranus, Moon/Uranus, Jupiter/Uranus, Poseidon/Saturn and Neptune/Apollon.

The Vx of fated events is bi-septile the Asc, describing a symbolic incident that serves a collective need and fulfills a personal destiny. The Vx/Asc midpoint (25 Libra 29) squares the NNode which trines Chiron in the 10<sup>th</sup>—successful execution by Sully in the evolution of his Chironic life path.

Three more patterns are further indicators of a good outcome. A kite pattern of Transpluto opposite Pallas-Mars trine the Eq and Zeus, is a literal description of a safe landing. The Sun/Pluto midpoint (05 Sagittarius 13), the Captain's mastery of the moment, conjuncts Transpluto adding to the impact.

The Jupiter/Apollon midpoint (04 Capricorn 39) is semi-octile the NNode-SNode (27 Capricorn 09). This configuration in turn is semi-octile 19 Leo 39, the Sun-Neptune, airplane. This highly propitious pair is a sure indicator of success and says the airbus will survive the ditching well enough to protect the passengers until they can be evacuated.

The Venus bi-novile arc opening to Mercury with Vesta at the midpoint and conjunct the IC, says the passengers and crew will survive. Vesta's flames are often prominent in major transitions and symbolizes the continuity of life, sometimes quite literally, as it does here. Vesta (16 Virgo 41) applies in a  $127\frac{1}{2}^\circ$  arc to Sully's natal Vesta (09 Taurus 27), conjunct his natal 5<sup>th</sup> house cusp, which is the 7<sup>th</sup> house cusp of the

TH departure chart from home; in this novile pattern, this presence seems a fitting conclusion—the 4<sup>th</sup> house end of the matter.

Chiron has been the most elevated body in these TH charts.. Transiting Pluto (01 Capricorn 47) conjuncts the transiting Black Moon (01 Capricorn 22) and squares the TH Black Moon (01 Libra 26) in the take off, bird strike and ditching TH charts. All three bodies are on the antiscion of Sully's natal Chiron (28 Sagittarius 28). TH Pluto is in a  $75^\circ$  arc opening to TH Chiron and  $165^\circ$  arc opening to the TH NNode. TH Chiron is trine the NNode of all three charts (take off, bird strike and ditching). A transformative moment is occurring through Chiron in Sully's future Nodal evolution. Transiting Chiron conjunct his natal Venus, opposite natal Pluto, in the natal Node degree, trine natal 10<sup>th</sup> house Neptune, suggests that his career may take a new form. TH Uranus in a  $7\frac{1}{2}^\circ$  arc to the TH SNode confirms that a step in a new direction will be taken, and resonates with transiting Uranus conjunct Sully's natal NNode.

TH Jupiter conjoined Sully's TH Sun (01 Scorpio 47 51") on January 17, 2010 at 4:50 pm, both applying to TH Hades (01 Scorpio 51 17"). The airbus was hoisted out of the Hudson later that night—no exact time available. There is no information about where Sully was at those times, though some accounts say he was still in New York City.

## Conclusion

This article shows the great precision possible by examining a sequence of events about which much is known, including accurate timing and location, using Time Harmonics. Many parts of the story reflected in the body and chart point positions have been omitted for the sake of brevity.

Through the imagery provided by these charts, the myth of Helios is seen time and time again in the fate of Flight 1549 and the destiny of its captain. War heroes often tell of experiencing optimum strength, total presence and an uncanny sense of what must be done to save their comrades. Sully described the last 3.5 minutes in the cockpit with Skiles from bird strike to ditching as “. . . *awful and beautiful.*”<sup>21</sup> The right men and the job met on January 15, 2009. ✧

## Endnotes

- 1 Jeffrey Skiles' birth data has not surfaced. Time Harmonic synastry and composite studies offer abundant information in event work, especially in their ability to portray the inevitable Rashomon effect. As Sully tells the story, Skiles' skillful performance and their melding into one for three minutes and 36 seconds was critical to the successful outcome.
- 2 On January 15, 2009, US Airways Flight 1549 flew directly into a flock of Canadian geese that were not detected by radar or seen by the cockpit crew until one second before impact. The geese were sucked into both engines causing total loss of thrust

within three seconds.

- 3 See Chesley Sullenberger with Jeffrey Laslow, *Highest Duty. My Search For What Really Matters*. New York: Harper Collins, 2009, p. 223.
- 4 Ibid.
- 5 Denison Herald, January 23, 1951, p. 5.
- 6 Sullenberger and Laslow, p. 2.
- 7 Alfred Witte and Hermann Lefeldt, *Rules for Planetary Pictures. The Astrology of Tomorrow*, 6th edition. Plantation, FL: Penelope Publications, 1990, p. 57.
- 8 The equatorial ascendant is "the point where the eastern horizon intersects the prime vertical and the celestial equator". Jean-Louis Brau, Helen Weaver, and Alan Edmands, *Larousse Encyclopedia of Astrology*, New York; New American Library, 1977, p. 99.
- 9 Sullenberger and Laslow, pp. 49, 115, 290, 292.
- 10 Check [www.gpsvisualizer.com/geocoding.html](http://www.gpsvisualizer.com/geocoding.html), an excellent website for national and international GPS latitude and longitude data.
- 11 Just as the 51<sup>st</sup> year begins when one turns 50, so does the first year begin to be lived from the moment of birth.
- 12 Sullenberger and Laslow, p.170.
- 13 Ibid., p.170.
- 14 See Witte and Lefeldt, p. 66.
- 15 Sullenberger and Laslow, p.296.
- 16 Ibid., p. 285.
- 17 Ibid., p. 209.
- 18 Ibid., p. 210.
- 19 Ibid., pp. 43-44.
- 20 Ibid., p. 237.
- 21 Ibid., p. 312.

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**Susan Town** began study in 1972 with Al H. Morrison who introduced her to John Addey's harmonics. To understand three life-changing events on one day, Susan adapted this method to cast harmonic progressions. Following a eureka moment, she consistently found spot-on time and detail not often present in standard progressions and directions. She presented these findings at the 1985 NCGR Conference and since has developed many more applications. A former freelance film script supervisor, Susan currently researches manufacturing trends in heavy industry. She has been an astrological consultant, teacher, lecturer, and served on the the NY Chapter and Uranian Society Boards.

## How to Calculate a Time Harmonic Chart with a Calculator

1. Begin by relocating the birth chart to the location of the event. This adjusts the mundane points to the event location, rooting the chart in space. You may also erect the TH chart at the birth place as is often done with progressed and directed charts.
2. Convert positions into decimal degrees.
3. Calculate the elapsed time from birth to the event. For a relocated chart, factor in the time zone adjustment.
4. Add 1 year to the elapsed time if calculating an Age + 1 chart.
5. Multiply the decimal degrees by the result of Step 3
6. If a result is larger than 360° (most will be), subtract (do not divide) 360 as many times as necessary so the result is less than 360°. This is the time harmonic position.

Example:

Sully's natal Sun: 02 Aquarius 38' 15" = 302.6375.  
Multiply by the elapsed time to the ditching in the Hudson River: 58.98178 (Age + 1)  
Result = 17,850.09844°.  
Subtract the necessary 360s: = 210.09844°.  
Sully's TH Sun to ditching: 00 Scorpio 5'57.98"

## How to Calculate a Time Harmonic Chart in Solar Fire Deluxe or Gold.

1. Relocate the birth chart to the GPS location of the event. Be sure to disable *Auto Look up* when you insert exact coordinates or Solar Fire will automatically revert to the internal Atlas coordinates. Save this base chart to lock in coordinates for future use.
2. In the Chart dropdown menu select Harmonic/ Transform (F6)
3. Highlight the relocated base chart.
4. Fill in the event's date and time, place and GPS coordinates of the relocated base chart. (Solar Fire calculates all harmonic charts to the selected base chart coordinates but will print your default city, state and country coordinates on the chart itself unless you key them in again here.)
5. Select Harmonic Age or Age + 1.
6. Click OK.



# The Sun in the Traditional System

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by Sue Ward

*First, Pluto is reclassified as a dwarf planet and now Sue Ward informs us that its significations of rebirth and renewal were originally, and rightfully, solar keywords! One day soon, radio astronomers may start picking up some strange signals from Outer Space: the sound of Pluto doing Rodney Dangerfield's nightclub act (I don't get no respect!). Meanwhile, consider, if you will, Ward's suggestion that a planetary body which does not reflect the Sun's light may have no place in the traditional system of astrology!*



In this article, I will explain the function of the Sun from a more philosophical than practical perspective and with reference to the geocentric, tropical system of the northern hemisphere. Whilst I will avoid historical references, it must be said that my understanding has been educated by such study as much as by practise.

To begin with, it is necessary for us to try to separate ourselves from our modern or post-modern attitudes and attempt to understand astrology from the viewpoint of a pre-Enlightenment culture, that is, before the latter years of the 17<sup>th</sup> century. The Enlightenment insisted that everything must be questioned and tested; a theory with which we would all agree. However, it developed into an *old equals old-fashioned* arrogance which ridiculed such mystical systems as astrology. It is a mechanistic and materialistic view with which the world as a whole is now struggling to survive.

Later, as the Industrial Revolution reached its height in Europe, a counter-revolution was also taking place in the arts with the Romantic movement which champi-

oned nature and challenged the rationalism of the Enlightenment. Against this backdrop the more mystically inclined and popular New Age grew and is largely identified with Blavatsky's popular Theosophical Society. It presented a new worldview, but one which was itself firmly rooted in the Enlightenment. Whilst attributing to its form of astrology great antiquity—quoting Chaldean roots—it jettisoned many pre-existing techniques and principles. As the resulting holes made interpretation increasingly untenable, stop-gap alternatives were added in the full knowledge that they were temporary measures.

Indeed, the attention lavished upon these new planets reached such a pitch that it was even suggested that Pluto was more powerful and more important than the Sun, often mentioning the commonly rehearsed correspondences of Pluto with regeneration and rebirth. This was considered to be a new idea requiring a new planet, but I will return to this later. It appears that this notion didn't take hold widely, but it does demonstrate that along with the deconstruction of the astrological system, our understanding of it had also been lost.

Having, very briefly, explained some of the background, the essential point is that the most important astrological principle of *light* was lost. Indeed, that very principle became an obstacle to the incorporation of the newly discovered bodies and ultimately became irrelevant to astrological theory. By way of example, this is clearly illustrated by the change in the way aspects were applied. The interaction of the planets was always understood through the contact of their light, that is, the *rays* of one meeting the *rays* of another. The change in approach dictated that an aspectual relationship was strictly mathematical and thus without

reference to light. As a result, astrology was divorced from its primary function as a reflection of nature, of creation which depends—as we all do—on light.

The first principles of astrology are found in division, much like the cellular division of the body. One of these is the creation of light and subsequently the division of day and night, being wholly dependent of course upon the Sun. We are also aware that life cannot exist without the action of photosynthesis generated by sunlight. Through the Sun, light is distributed in varying degrees to the planets of our solar system. From this, the manner of attribution is ordered and follows the principle that astrology reflects Nature.

Beginning from the Sun in an anti-clockwise direction and from the Moon going clockwise, we see in Figure 1 below, that each planet has one sign of rulership depending from the Sun, and one depending from the Moon. These are known as the Solar and Lunar Sects. Each planet is in major aspect with the Sun when it is in its *diurnal* sign of rulership (as shown in the Figure), and with the Moon when it is in its sign of *nocturnal* rulership. Thus, Mercury in Virgo belongs to the Lunar sect and Mercury in Gemini belongs to the Solar sect; the former is its nocturnal sign of rulership and the latter its diurnal sign. What you might also notice is that moving away from the Sun in Leo in either a clockwise or anti-clockwise direction, the planets are in their order of astronomical distance from the Sun. In this way, the order reflects astronomical reality—nature. The point is that even at this level, the astrological system relies upon light, in this case *the Lights*.

It is worth emphasising that the planets are *not* attributed to their signs of rulership because of any similarity of quality or condition, but because of their relationship to the Sun and Moon. During the day, the Sun distributes its light in the aforementioned way, but after the Sun has set, the Moon acceding to this role and transferring the light of the Sun to the planets, becomes the *Light of the time* and acts as the Sun's regent. This is the way in which planets are attributed to signs and accords with *first principles*.

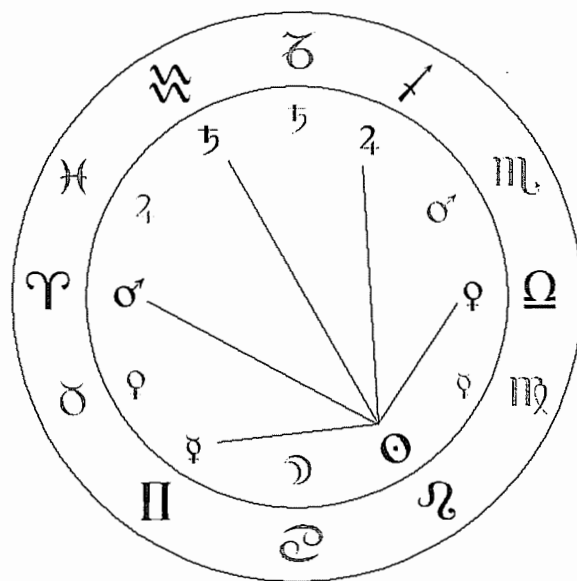
What Figure 1 demonstrates is how central is the role of the Sun. The Moon, too, plays an important part, but its light is received from the Sun, whereas the Sun's light is self-generated. The Sun rises and a new day begins and is symbolical of new life, as is its rebirth following the Winter Solstice. This is the source of all the ancient myths in regard to the Sun or the Sun God which all spoke of the daily cycle of death and rebirth. This principle of rebirth and regeneration is made clear to us on a daily basis, it seems unnecessary to resort to a far distant planetoid which can only be seen with the aid of powerful modern telescopes. We should bear in mind that the Sun's vast and independent power is just

as true now in the eyes of modern science as it was in antiquity. Astrology reflects nature.

Speaking of eyes: we deal with a geocentric system of appearances. The Sun appears to orbit around us, we know this is not true in reality, but how important is that reality to our senses? Do we wonder at a glorious sunset, or at an earth rise? These appearances are important and should not be dismissed as they carry deep significance for us as humans and as astrologers. When we argue that certain heavenly bodies should be included into the astrological system, we might consider the factor of appearances and of light. If the body does not reflect the Sun's light then perhaps it has no place in the traditional system because it is not part of the Sun's dominion. It is true that with modern telescopes we can see much further into the universe, but we should ask the question of whether or not this forms part of the *apparent* universe since we cannot see the light of these objects without artificial aids.

We might also consider whether the image we see through the telescope (and when I say *we* this is rarely true, since it is astronomers who see them, not us) reaches our senses in the same way as naked-eye observation. The science of optics can be interesting with regard to how things appear and rewards even a superficial study.

Also needing attention is the principle of transmission and here I refer back to planetary aspects. In older times, the natures of the planets were termed as their virtues, and these virtues were transmitted, translated or carried on their *rays*. Without light, virtue cannot be transmitted and without transmission there can be



no aspect, thus no *effect*. We find this in practical terms when a (traditional) planet is void-of-course; even though we can see its light, that light does not reach any other planet and so it cannot affect the matter in hand. From this line of reasoning, even if we accept the rays of far distant heavenly bodies as weak—so weak that we need telescopes to see them—then we must accept that their virtues or characters are equally weak.

Our way of measuring the movements of the planets is by way of the zodiac which is dependent upon the Sun. This is so because the zodiacal circle measures the seasonal movement of the Sun from spring to winter. Figure 2, below, shows how this occurs by referring to the four quarters of the year, and this is easy to understand because we experience it on a daily basis. The zodiac is a calendar of the Sun's motion. So the zodiac too, and everything we attribute to it, is dependent upon the Sun.

So, in our solar system the only self-generating body is the Sun, and all light shown by the other bodies belongs to the Sun. Thus the Sun was the King of the Heavens, the Moon, his consort. The whole astrological system relies upon the Sun and, from this perspective, on light. This essential point can be extended into the Hermetic maxim, "*as above so below, as below so above*". If the Sun is the power-house of the heavens, then so it is in the nativity of the individual. Here resides the vitality, life and heart of the native, the driving force of productivity, the ultimate contribution to the material world. In the same way, the planets of the nativity are similarly charged by its contacts. Those

contacts will describe areas of life which are brought into prominence, for good or ill, and where that microcosm of vast atomic power obstructs or helps the native.

For ancient peoples, the Sun was representative of the divine and so for them its light was of vital importance, in all senses. When the Sun's light was lost through its daily journey, or by way of eclipse, or when the Moon didn't rise to replace it, it meant that the divine had turned away from mortals. Light was the essence of life, and it still is. So, when we consider the Sun in astrology, we would do well to remember its essence as the provider of all light in our solar system and in our personal worlds, too. Where there is no light, there can be only darkness with all of its implications.\*

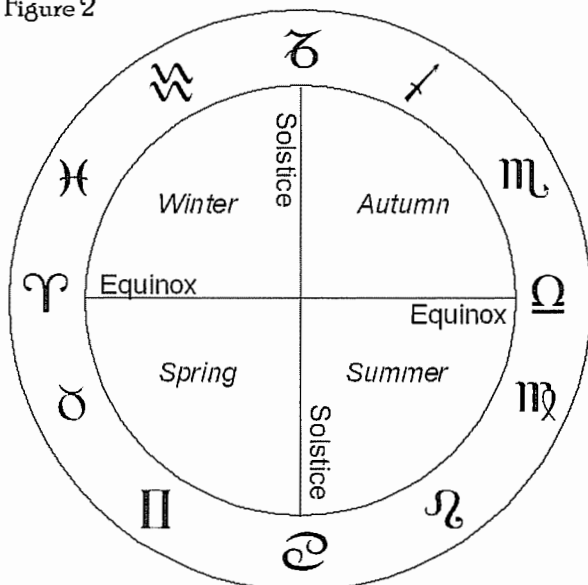
## Endnotes

- 1 The technical and philosophical detail to which I will refer is explained in my video presentation "God, the Universe and Everything" found at my web site. In that presentation, I explain how astrology works through the myth of the Creation found in Genesis I. It does not address personal ideological or philosophical preferences, but *rather* proposes and offers an explanation of the foundation from which all else derives.
- 2 A more detailed and fully referenced account can be found in my paper "Uranus, Neptune and Pluto: an Investigation into their Symbolism" also available at my web site.

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**Author's Note:** For a full and detailed explanation and delineation of the Sun, there can be no more beautiful exposition than *The Book of the Sun* by Marsilio Ficino, translated by Geoffrey Cornelius, Darby Costello, Graeme Tobyn, Angela Voss and Vernon Wells.

Figure 2



**Sue Ward** has been studying the traditional art since first discovering it in 1983. Since then she has specialised in horary astrology and has been helping others to learn the traditional system since 1993 with *The Traditional Horary Course*. Her work has been published in various journals and magazines. Amongst other things, she undertakes client work, private tuition and lecturing, but her love remains discovering the beauty of astrology through study and research. Her primary focus is the work of the great astrologer William Lilly (1602-1681) and on which she bases her own practise. Email: [www.sue-ward.co.uk](mailto:www.sue-ward.co.uk) Website: <http://sue-ward.blogspot.com/>

# Planetary Nature of the Sun

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by Benjamin N. Dykes

*While there's no rest for the wicked, our readers do deserve a bit of a breather, so please enjoy an excerpt from Benjamin Dykes' latest collection of translated traditional works.† It includes lesser known Arabic significations of the Sun—and no new techniques for at least two pages. Halleujah!*

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## §V.4: The Sun

[*Abbr.* V.15-18] However, the Sun [is] benevolent, hot and dry, choleric, life-bringing, gleaming, diurnal, a sensible person,<sup>1</sup> wise, understanding, subjugating,<sup>2</sup> ruler, a mediator, rich, worthy, eloquent, thinking things out beforehand, a philosopher, giver of law, religious, [put] over middle brothers, a socializer, [19] a hastener of good and giver of evil, supporting and pressing down.<sup>3</sup>

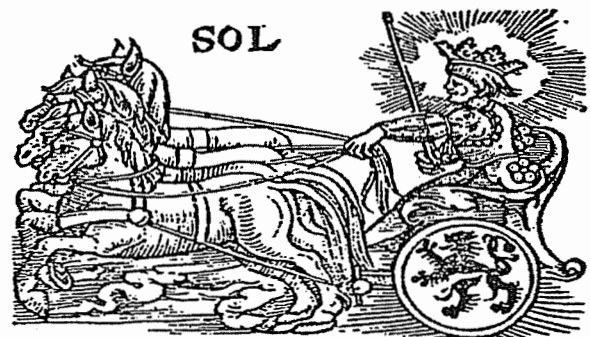
[*Gr. Intr.* VII.9.1490-1508] The nature of the Sun is hot, dry. He signifies the life-giving soul, and light and splendor, reason and intellect and knowledge and middle age. He even signifies the king and princes and generals, nobles and magnates, and the assembling of men. Strength, too, and victory<sup>4</sup> and fame, beauty<sup>5</sup> and greatness and the loftiness of the mind, and pride and good commendations, and the appetite for a kingdom and assets, and the greatness of esteem for gold. And he signifies a multitude of speaking and the valuing of cleanliness. And he impedes beyond measure one who is conjoined to him or approaches him. For he who was closer to him in place will be more full of labor than all men, and by how much more one will be elongated from him, he will be [that much] more fortunate. For he who is approaching [the Sun] will leave no memory, nor

will a trace of him appear. He puts in order and destroys, profits and impedes, makes fortunate and unfortunate, sometimes raises up, sometimes puts down. And he signifies the matter of religion and the hereafter, also judges and the wise, fathers and middle brothers, and the crowd, and yellow bile: he is joined to men and [also] criticizes them, he provides every thing that [someone] asks for, is strong for revenge, punishing rebels and evildoers.

[*al-Qabīṣī* II.18-24] The Sun: by aspect a fortune, and bad by assembly in one sign, and he is male, diurnal; he works heat and dryness. And he is the significator of fathers if the nativity were in the day. And he signifies the greatest kingdom and life-giving soul, and light and splendor, intellect and beauty<sup>6</sup> and faith. And in terms of age, the end of youth, [but] he partners with the rest of the planets in the arrangement of years.

And of masteries, supremacy and a position of first place, and he signifies the hurling of javelins and hunting and purging with every kind of purging by which bodies are purged inside and out.

And of infirmities, hot [and] dry infirmities appearing [externally] on bodies. And of assets, much gold and all kinds of assets. And of the quality of his mind, the loftiness of the mind and



† Excerpted from *Introduction to Traditional Astrology; Abu Ma'shar and al-Qabisi*, translated and edited by Benjamin N. Dykes, Ph.D., Minneapolis; The Cazimi Press, 2010, pp. 249-252.

prudence and what follows that: namely respectability and largesse and glory and broadness of mind.

And of sects, a good cult<sup>7</sup> and what is like it.

And he signifies the commanding of [the native's] voice, and the forcefulness of power.<sup>8</sup> Which if Saturn is complected to him, it signifies estate management and rulership of this kind. And if Jupiter is complected to him, it signifies a position of first place in faith or being a judge among men, judging the works of oppressors. And if Mars is complected to him, it signifies the leadership of an army and the rulership in wars.<sup>9</sup> And if Venus is complected to him, it signifies a kingdom through women and through the harem<sup>10</sup> of powerful people. And if Mercury is complected to him, it signifies the counselors of kings, and the work of books and real estate<sup>11</sup> and greater works. And if the Moon is complected to him, it signifies the work of legates and the revealing of counsels, and the rest suchlike.

And certain people said that the Sun signifies the image of a man's face, and particularly in men the right eye, and in women the left one.

And certain people said he has the heart and the marrow and thighs.

And of infirmities, the eating of the flesh<sup>12</sup> in the mouth, and the corruption of the mouth in particular, and the descending of water in the eye<sup>13</sup>; his power [is] in the head. And the Indians said if he were in the Ascendant, he will be burning, and [the native] has a sign in the face.<sup>14</sup>

And of colors he has whatever seems to be transparent<sup>15</sup> in color, and of tastes the sharp.<sup>16</sup>

The quantity of his orb [is] 15°. And of days, Sunday, and of nights Thursday night. The years of his *firdāriyyah* are 10, and his greatest years are 1,461, and the greater ones 120, but the middle ones 69 ½, but the lesser ones 19. His strength in the regions of the circle is in the east.

And Māshā'allāh said: of the figures of men he signifies him who had color between orange and black.<sup>17</sup> but covered with red, of a short stature, curly-haired, bald, with a beautiful body.

And Dorotheus said: the figure of the Sun and the Moon is the figure of the planets which were with them, and of that one which was more worthy in their place. If therefore you wanted the figure of the Sun, know that it is orange, having partly red hair on the head; his eyes a little bit orange.

And of regions he has Samarkand and Khurāsān, all Persia and the land of the Romans.<sup>18</sup>

And of the Lots, having the Lot of the Absent.<sup>19</sup> And he is a significator of natures and spirit, wisdom and elation and perfection, also of faith and the sciences and praises.

[Of plants: those whose value is known and good to look at; with varied colors and red surfaces, like peaches, apricots, and dates.]<sup>20</sup> ✽

## Endnotes:

- 1 Or, "intellect" (Arabic).
- 2 Reading with the Ar. for "dreamer" (or perhaps an interpreter of dreams).
- 3 Or, raising up and bringing down (Ar.).
- 4 The Ar. reads "struggle."
- 5 Or, "brilliance."
- 6 Ar.: "cleanliness."
- 7 Ar.: "the correct/orthodox religion." See below, where the correct religion is also Mercurial.
- 8 Reading with the Ar. for "the strength of quickness."
- 9 Reading partly with the Ar. for *investigator bellorum*.
- 10 Reading with the Ar. for "allegiance" (*obsequium*).
- 11 Ar.: "craftsmen."
- 12 I.e., cancerous or other sores.
- 13 I.e., cataracts.
- 14 The Ar. omits this statement about the face.
- 15 Reading with the Ar. for "exotic, strange" (*peregrinus*).
- 16 Or, "acid" (*acutus*).
- 17 The Ar. reads, "brown-skinned."
- 18 That is, of the Byzantine Empire.
- 19 The Lot of Spirit: see Book VI.1.2.
- 20 Adding based on the Ar.

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**Dr. Benjamin Dykes** is a leading medieval astrologer and translator who gained his PhD in philosophy from the University of Illinois. He received his medieval astrology qualification from Robert Zoller and taught philosophy courses at universities in Illinois and Minnesota. He recently published *Introductions to Traditional Astrology* and two horary works, *The Search of the Heart* and *al-Kindi's Forty Chapters*, and. In 2007–10 he published *Bonatti's Book of Astronomy*, the *Works of Sahl & Masha'allah*, and *Persian Nativities I-III*. He currently offers the Logos & Light philosophy lectures on MP3 and reads charts for clients worldwide. See: [www.bendykes.com](http://www.bendykes.com)

# Integrating the Absent Father Archetype

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by Margaret Gray

*“Wait till your father comes home” becomes quite the problematic statement when one is working to integrate the absent father archetype. Margaret Gray examines the challenges, risks and rewards inherent to this process and shows us how the integrative journey of Maria Callas gave a voice to the song of the Sun.*



The *absent father* is a universal archetype, most aptly described by mythology and popularized in our culture through literature and drama. Belonging to one of several *negative* paternal archetypes<sup>1</sup> it is a complex<sup>2</sup> driven representation of our solar energy. At its most expansive, it requires us to go on a quest to find and integrate the absent, authentic father early in life, facilitating the building of a solid ego and enabling us to manifest fully in the world. At its most restrictive, we remain the Puer-Puella Aeternus, seeking an external father rescuer to project our unformed solar self.

In this article, I explore some fundamental meanings of the father archetypes. Focusing on the mythology of the *absent father* archetype, I will discuss ways of overcoming potential blocks to integrating some of the more expansive versions of this archetype. Finally, I will look briefly, at the potential effects of the current transits on the evolution of the father archetypes.

## The Father Archetype

Duality is intrinsic to our understanding of who we are on this planet. Hence it is through the mirror of what we are not, that we most effectively define, who and what we most are. It is therefore through contrasting the Solar Father Archetype, with the Lunar Mother Archetype, that we discover what it represents in our psyche. (See Tables next page).

Following implantation of father's seed at conception, we incarnate in mother's body, totally dependent on her for our very existence, through the umbilical cord, until we take our first independent breath and are born. From that point on, we seek to fulfill and manifest our current life's journey, with each planet playing a role in the perfect orchestra of our chart and our life, as we embark on the solar journey of separation and individuation, immortalized in Campbell's description of the hero's journey.<sup>3</sup> This universal solar journey is unique, yet collectively archetypal for each of us, with our ultimate goal being the completion of the chosen learning for our soul self in this lifetime and a return to the source, where all is one.

To embark on the hero's journey, we need the father archetype within, to ignite our internal solar fire sufficiently, to leave the comfort of the lunar, Neptunian, regressive realm of the womb and mother, embarking on the solar progressive journey of unknown potential, Saturnian manifestation. In his archetypal role, father within, ideally provides a bridge between various dimensions, including between the earthy and watery instinctual natural realms and the airy and fiery mental and spiritual dimensions. He is also the bridge between our personal and collective conscious and unconscious as well as between our individual self and the larger collective.

To complete the hero's journey, we are ultimately required to encounter, befriend and integrate the father archetypes as outlined in our chart. Whether we integrate the archetypes at their most expansive or most restrictive, is dependant on: our initial role modeling of the archetypes, the overall nature of our chart, our developmental life stage and our level of awareness and consciousness.

Our initial projection of our individually configured Father archetype, as described by the position of the Sun, aspects to it and its ruler, as well as the IC and

planets in the 4<sup>th</sup>,<sup>4</sup> is initially onto our birth father. What we ideally seek is a *good enough father*,<sup>5</sup> who can allow us to explore a variety of versions of our internal father archetypes throughout our childhood. This enables us to form a strong ego, allowing us in adulthood to *destroy* our birth father,<sup>6</sup> thereby successfully integrating the father and mother archetypes within, with all their complexities. “*The work of the hero is to slay the tenacious aspect of the father and release from its ban the vital energies that will feed the universe*”.<sup>7</sup> This is often illustrated in myths such as *Oedipus Rex*, where the son kills the father to marry the mother, reminding us that both archetypes are inextricably linked.

In the absence of *good enough fathering*, we are thrown into the extremes of the positive and negative father archetypes, seriously at risk with either, of creating a powerful father complex, with our archetypal configurations searching for mediation via an unformed ego. (See Tables next page.)

A strongly idealized father protector role model, combined with a strong Sun-Venus-Uranus aspect or Venus in the 4<sup>th</sup> house, may delay us embarking on our solar journey, with little to encourage us to seek the father within, when the external father appears to be unproblematic. However, with a powerful Sun-Pluto or Sun in Scorpio configuration, role modeled through a destructive father, the *devil father* complex is easily configured in our chart, blocking us from fully embracing our own power, consumed by our fruitless and self-destructive attempts to slay the father within.

## Absent Father Archetypes

Despite being commonly viewed as a negative Father archetype, in the absence of the *good enough father*, the emotionally or physically absent or unavailable birth Father, combined with natal Sun in aspect to Jupiter, Uranus and/or Neptune or any of the latter planets in the 4<sup>th</sup> house, offers us the most potential. At its best, this archetype requires us early in life, to embark on a journey within, to discover and ignite our solar light, powerfully illustrated by the myth of Parsifal and the Holy Grail.<sup>8</sup> Leaving mother’s realm behind when he saw the Knights riding by, the fatherless Parsifal, set off on the Heroes journey, searching for the unknown Holy Grail. He ultimately discovered, with maturity, that his search was an internal solar quest for divine meaning at the service of

something greater. In asking *whom does the grail serve*, Parsifal woke the elderly king, discovering the latter was his grandfather. Handing over the throne and his daughter’s hand in marriage, the Senex king enabled his grandson to become the Father, uniting with the lunar realm of the feminine.

The mythology of Zeus, is more visibly connected to the *Puer Aeternus* absent father, who is unavailable due to insufficient fathering in his own childhood. Zeus was the son of Kronos, who like his own father Ouranos, became the devouring father, swallowing his children in the knowledge that they would eventually overthrow him. Despite having innumerable offspring

*An unconscious father is a force for tyranny,  
capitalist domination, and gender warfare.*  
~Robert Bly

<b>Mother Archetype— an aspect of the Feminine-Eros—Earth</b>
From girl to woman to mother to Crone
Linked to nurturing, being, feelings and the Instinctual realm of nature
Unconscious realm of emotions—Lunar
Introversion
Attachment—the wish to be loved
Unconditional love
Nature and matter
Images of holding and containing.
The darkness of night as opposed to—
Incarnation in human form—inhabits the instinctual realm
<b>Water and Earth</b>

<b>Father Archetype— an aspect of the Masculine-Logos—Heaven</b>
From boy to man to father to Senex
Linked to action, manifestation, achievement, protection, the mental and spiritual realms
Conscious realm of the mind—Solar
Extroversion
Exploration, autonomy, individuation, freedom
Love has to be won through achievement
Spirit
Images of piercing and penetration such as the phallus, spear, knife, and arrow.
—the light of the Sun
The bridge between the lunar realm of mother and the wider collective
<b>Air and Fire</b>

from his various affairs, Zeus fled after their conception. Powerful Sun-Jupiter aspects or Jupiter in the 4<sup>th</sup> combined with a physically absent birth father can in their most restrictive expression result in a refusal to integrate and manifest the mature father archetype, preferring instead to remain in the realm of the potential. At its most expansive, this configuration can be expressed as the integration of the expansive joyful life, enhancing inspirational spiritual father, who supports all in shining their light.

The myth of Ouranos is more commonly associated with the absent rejecting sky father who refuses to integrate the earthly instinctual realm, despite being married to Gaia, mother Earth. In his revulsion and rejection of his imperfect earthly Titan children, Ouranos imprisoned them deep within Tartarus. However, his younger Titan son Kronos, castrated his father with a sickle provided by his mother, Gaia. Throwing his father's genitals into the ocean resulted in the birth of Aphrodite. Here we are in the realm of the Promethean sky father represented by the Sun in aspect to Uranus or Uranus in the 4<sup>th</sup> house. At its most restrictive it represents the idealization of a strongly Promethean sky father, whose perceived goals can never be reached, delaying his offspring's ability to manifest in the concrete earthly realm. At its most expansive, it represents the expression of the Promethean solar light, which is deeply connected to the progressive evolution of consciousness in the individual and the collective, grounded in the energy of Saturn in the chart. Kronos' courage in castrating or limiting his father, resulted in the birth of perfect beauty from the oceanic realms.

The absent father archetype can also be associated with the Neptunian, Meluzine like father, who has never fully incarnated, feeling more at home in the unboundaried oceanic realms of the imagination and the divine. Sun-Neptune aspects or the Sun in the 12<sup>th</sup>, combined with a father who never feels fully present, can lead to a resistance to incarnating and manifesting in the world. Preferring to swim in the unboundaried waters of unsubstantiation, the Sun-Neptune individual

may find themselves in the realm of addiction in their search for the spiritual father.<sup>9</sup> At its most expansive, this configuration can be expressed in the creative expression of the solar light by the artist and mystic.

Consciously integrating the absent father within, enables us to be at less risk of spending a large portion of our life, projecting our father complex onto external people and things including money, work, a boss, our sibling, our intimate other, the priest or our friends. It also allows a balance to occur with the lunar maternal realm, enabling the integration of all four elements<sup>10</sup> leading to incarnation and manifestation. For both genders, it also allows a greater integration of the anima and animus, ultimately leading to the internal marriage-conjunction, enabling the external marriage to take place, if so chosen. However, as with the Heros journey,<sup>11</sup> integrating the absent father is often challenged by conflicts and complexes, visible in the natal chart.

<b>Negative Archetype— Limited level of expression (Complex)</b>
The Unavailable-Absent father
The Destructive father
The Envious father
The Terrible father
The Devil father who abuses his power seeking to control others in his disconnection from the lunar realm of feelings and compassion.
The Narcissistic Egocentric father

<b>Positive Archetype— Expansive level of expression</b>
The Strong, Courageous and Loyal Protector of his children
The Creator and abider of fair, rational and civilized Laws to protect his offspring
The instigator and maintainer of Order and Discipline
The maintainer of Self control, Morality and Obligation
The fearless holder of Authority and Command
The bountiful Provider through Manifestation
The holder of Boundaries
The Rational thinker and source of mental inspiration
The authority who validates norms and finds meaning in life
The Enlightened Father and Educator
The Senex or wise old man as judge, priest, doctor, sage, magician or elder - holder of insight, wisdom and morality.
God the father as instigator of life and protector of all who connects us to the divine within us.
The Provider of the Seed who explains our origins
The Kindly King who is father and grandfather



Potential challenges and tasks on the journey to integrate the absent father:

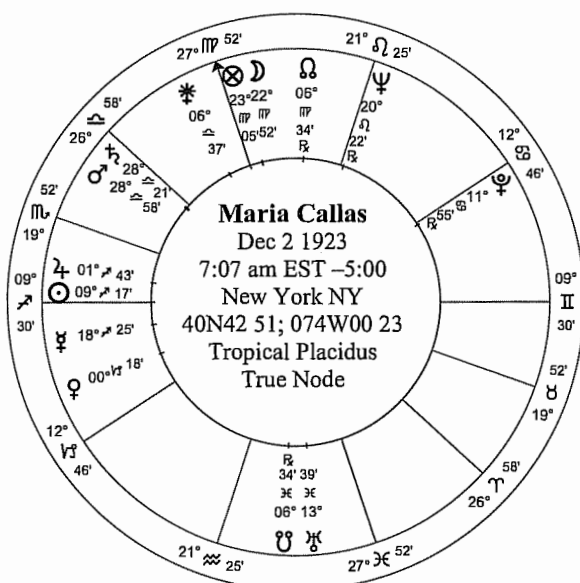
1. *The release of ancestral and family complexes related to the father archetype.* This can be visible in the chart with Sun in the 4<sup>th</sup>, 8<sup>th</sup> and/or 12<sup>th</sup> house in aspect to Jupiter and/or Uranus in particular. It can also involve an unaspected Sun. The journey becomes one of reclaiming the solar light on behalf of the individual and the ancestors, enabling healing to take place retrospectively as well as freeing oncoming generations.
2. *Unblocking a suppressed repressed or disassociated Mars.* This may be visible with a Mars that is in conflict with the rest of the chart or a Mars that has conflicting aspects, combined with an early environment that was inimical to the expression of anger. For example, a Mars in Pisces with a Sun in Aries or a Mars in aspect to both Saturn and Jupiter. Mars, together with the other planets, services the Sun, offering the solar light the libido to take action in the world as well as setting boundaries against possible intrusions to our individual life force and solar light. The hero needs to be a warrior to survive the trials and hence, he has to be prepared to engage his life force. With solar consciousness, he has greater choice in how he manifests his energy.<sup>11</sup>
- 3 *The release of a suppressed, repressed or disassociated Venus.* This may be visible as Venus in aspect to Saturn or Chiron in a chart that is very airy or fiery, combined with an environment where there was little respect and value given to Venus. If we are unable to access our self-value, we struggle to shine our solar light. Hence, the importance of reconnecting to our internal Aphrodite.

- 4 *Reconnecting to a disconnected Jupiter.* Growing up in an emotionally, intellectually, physically or spiritually restrictive environment, combined with a very Virgoan or Capricornian chart, can lead to a disconnection from natal Jupiter. Without access to Jupiter, it is difficult to find meaning and joy in life, opting for restriction rather than expansion. Through reconnecting to what brings meaning in life, we are more likely to re-discover the true purpose of our solar journey.
5. *Re-discovering and enhancing our ability to play.* Saturn or Chiron in the 5<sup>th</sup> house combined with an upbringing where play and enjoyment were sacrificed requires adult engagement with our inner child and our fiery creativity. Through the world of the imagination, we create a new enhanced reality can be created.
6. *Grounding ourselves in our body through our Moon and Saturn.* Neptune or Pisces on the Ascendant or the 1<sup>st</sup> house or missing Earth in the chart or challenging aspects to the Moon combined with a traumatic upbringing can result in difficulties in incarnating on this Earth plane. What is required is engagement with Saturn and the material world as our solar light seeks manifestation in form.
7. *Understanding past life issues to the best of our ability.* Aspects to our South Node indicate issues to do with the past life that is most relevant to this incarnation.<sup>12</sup> Understanding and integrating these issues into our North Node direction, enables us to pursue our solar journey more freely in this lifetime.

For most of us, the above is a lifetime process as major transits to the Sun and IC-MC invite us to cross necessary thresholds on our journey of integration.

The chart of Maria Callas is an interesting example of a solar journey which required the integration of several father archetypes, including the absent father, with her natal Sun in aspect to Jupiter, Uranus, Pluto and Chiron, in the 4<sup>th</sup> house of father.<sup>13</sup> We know from public records that her parents had an acrimonious marriage with her father having numerous affairs. In 1937, when the opera singer was 14, Maria's parents separated and she moved back to Greece from New York, with her mother and older sister.

In the summer of 1937, she started studying singing and her first public debut was on April 11, 1938, when transiting Saturn in her 4<sup>th</sup> house was in an exact trine to her Sagittarian Sun, square Pluto and almost conjunct Chiron. This threshold crossing transit, invited Maria to integrate her father archetypes and manifest her Sun in the world as required by natal Sun in Sagittarius conjunct Jupiter on the ascendant.<sup>14</sup> With transiting Neptune in her 9<sup>th</sup>, squaring natal Mercury in Sagittarius in the 1<sup>st</sup>, she was truly expressing the realms of the gods through her voice.



Her natal Sun-Jupiter was no longer solely the external philandering wounded Promethean father. Her journey of internalizing her own divine father within, had started and continued throughout her life, enabling her audiences also to connect with the divine through her musical expression. It could be argued that her reputedly unsettled love life, particularly with Aristotle Onassis, who married Jacqueline Kennedy whilst in a relationship with Maria Callas, was an unconscious un-integrated expression of the archetypal absent Jupiterian and Uranian father within. Equally, this may have been a conscious choice, to maintain the freedom that was such an intrinsic core part of her solar self.

## Current Transits and the Father Archetype – What are we required to do?

In a meaning permeated cosmos as defined by Richard Tarnas,<sup>15</sup> our interaction with the archetypes affects their evolution, as their interaction with us, affects ours. Pluto in Sagittarius invited us to take back our projections of the divine father from humanly created religious institutions. With Pluto in Capricorn, we are now invited as individuals and as a collective to take personal responsibility and power back from collective structures which we have projected paternal authority onto, including financial and educational institutions. Maturity and authenticity are required as we are challenged with the consequences of breaking the fundamental Saturnian laws of nature in all aspects of our structures, including our environment. This was symbolically illustrated to me by the return home to Hawaii, albeit for a brief time in August, of two wooden sculptures of the Polynesian god Kū to be reunited with the existing sculpture in the Bishop Museum in Honolulu. Watching the three 600-800 pound wood carvings of Kū standing majestically side by side, I considered the significance of their current reunification. Kū was the primary god of male endeavors including fishing, farming, canoe- building, war, gathering and healing. His Logos was balanced, by his wife, Hina's Eros. In representing masculinity Kū also represented the Father within each of us, in all his facets. Translated, Kū means *to stand, to be present*. With Uranus in Aries squaring Pluto in Capricorn, I wondered if the Promethean sky god is encouraging us to have Martian courage and take action in owning our internal father solar archetypal power in its most positive life enhancing expression.\*

## Endnotes

- 1 I am addressing the term as meaning *universally recognized characteristics of a transcendental nature* which, according to Jung, are an intrinsic part of the collective unconscious.
- 2 Using the term *complex*, I am referring to the emotionally charged bundles of energy that form around conflicting aspects in our charts.
- 3 Joseph Campbell, *The Hero with A Thousand Faces*. Princeton, NY: Princeton Univ. Press, 1973.
- 4 In psychological astrology, the 4<sup>th</sup> is considered the house of father as he is the less visible of the parents.
- 5 As in *good enough parenting* described by D.W. Winnicott (*The Child, the Family and the Outside World*, Penquin Books Ltd, 1991) Although we can and often do, project the father archetype onto father substitutes throughout our childhood and adulthood, the core essence of the archetype remains deeply entrenched in our birth father.
- 6 By this, I am referring to our need to pull back our internal archetypes from actual father, often described in mythology and literature through the actual slaying of the father as in Kronos with his father Ouranos.
- 7 Campbell, p. 352.
- 8 This is a solar myth, deeply connected to Leo, ruler of the Sun.
- 9 Marian Woodman aptly described this at a seminar at Pacifica Graduate Institute in 2007 as the “*search for the spirit*” through drinking spirits.
- 10 Fire, earth, air and water.
- 11 To avoid using s/he, I have used *he* to mean both *he* and *she* when referring to the Hero's Journey.
- 12 For further information on the connection between past lives and the Nodes, please refer to the extensive work by evolutionary astrologer, Steven Forrest.
- 13 Dependant on her correct time of birth, which according to Astrodatbank is rated A.
- 14 It is also interesting to note that the transiting North Node was conjunct natal Jupiter at the time and conjunct natal Pluto, quincunx natal Sun at the time of her visit to her father in the USA in Sept., 1945, inviting her to integrate Plutonian 8<sup>th</sup> house issues related to the father archetype.
- 15 Richard Tarnas. *Cosmos and Psyche*. New York, NY: Viking Press, 2006.

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*... the father archetype ... Determines our relation to man, the law and the state, to reason and the Spirit and the dynamism of nature ... the father ... represents authority ... He ... is the creative wind-breath ... the spirit ... the atman.*

~Carl Jung

# Surya and the Soul of the Matter

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by Kenneth D. Miller

*The learned Mr. Miller explains the whys and wherefores of Surya's symbolism and unions above and beyond the Indian sub-continent formerly known as the jewel in the crown among several generations of mad dogs, Englishmen and astrologers. If, as some pot stirrers maintain, the practice of Jyotish in the West is a vibrant vestige of colonialism, then we have just one question: who's colonizing whom? Namaste.*



When I first heard that Indian astrology used a Sidereal zodiac I thought “*that can't be right, how could someone be a Taurus and an Aries?*” Simply stated, you can't. Cardinal fire and fixed earth are two very different beasts. Only the sloppiest of astrologies could hope to make the case that this could be true. So how do we begin to reconcile the apparent contradiction? Are you doomed to a personality crisis if you look at your chart through Indian eyes?

The simple answer, and the one I give my clients, is that the Sun means very different things in the Indian horoscope than it does in the West. In Indian astrology, the Sun is not a primary indicator of personality. Rather, it is more an indicator of soul qualities.

Astrologer David Frawley explains: “*the Sun is the most important factor for determining the spiritual life. It represents the soul, the causal body or reincarnating entity whose will is behind our fate. The Sun as our soul shows our aspirations, our creativity, our seeking for light and truth. The inner purpose of the Sun in the chart is to aid in our transcendence.*”<sup>1</sup>

The purpose of this article is to introduce the Western astrologer to the Sun concept in Indian astrology, also called Jyotish.<sup>2</sup> We will explore the cultural context of the Sun in India, then review the astrological indications of the Sun in a chart; and finally we will learn how to look at certain solar yogas (combinations).

Who is the Sun? In Sanskrit, Sun is called Surya and is described as an “*a handsome square-limbed man whose sparse hair is soft and curly and has loose ends. His eyes are sweet and wide; his body gleams like molten gold. It is his nature to be inscrutable and firm, he is a fierce, steadfast hero who is hard to assail, a powerful leader whose body-hair is yellow like purified gold and whose deeds are swift and cruel. His essence is of bone.*”<sup>3</sup> Similar descriptions are found in several classic texts.<sup>4</sup>

The problem with any history of ancient India is one of source material. For while the Mesopotamians were writing on stone and pottery, the Indians preferred leaves and bark. Easy to transport, they are quick to break down and rot. That said, some compelling imagery still remains:

A. There is evidence in the form of prehistoric rock paintings that show a male figure worshipping the Sun.<sup>5</sup>

B. The earliest Vedic hymns and incantations, conservatively dated to 1500 BCE (although probably going back much further), “*personify the sun as a golden god, a great bird or eagle, a shining steed, or a spirited bull.*”<sup>5a</sup> Here, the Sun is described as riding a chariot drawn by seven horses; the number seven has a rich symbolic association, not the least of which is reference to the seven days of the week (see illustration next page).

C. The Rg Veda 3:62:10 Gayatri hymn is dedicated to Savitar, one of the many names for the Sun God.<sup>6</sup> It continues to be recited in the daily life of millions of Hindus. The English translation reads “*May we attain that excellent glory of Savitar the god: So may he stimulate our prayers.*” Another version reads: “*We meditate on the glory of that Being who has produced this universe; may He enlighten our minds.*”<sup>7</sup>

Other cultures contributed to Surya's sacred role. For example, scholars believe that a branch of Zoroastrian

Sun worship merged with Vedic practices by 400 CE, and was incorporated into mainstream Brahmanical religion.<sup>8</sup> “Surya has enjoyed greater and far longer worship than any of the other planetary deities. His origins began in the hoary antiquity during the prehistoric period of India. The Sun God evolved into a composite nature with various strata of Vedic, Hellenistic, Iranian, and Brahmanical influences . . . (his) popularity increased . . . during the fourth and fifth century.”<sup>9</sup> A popularity that continues to the present day.

## Indian Astrology and the Sun

“Glory to the Surya, whose very breathing causes creation in this world, with whose rising all the living beings wake up from their sleep of their ignorance, whose state at the zenith accentuates all activities and whose setting causes all to sleep. Such Sun God has his efficacy spread all over.”<sup>10</sup> Many classic works on Jyotish precede their instruction with such a benediction. *Brihat Jataka*, *Saravali*, and *Phaladeepika*, representing the 6<sup>th</sup>, 9<sup>th</sup>, and 16<sup>th</sup> centuries respectively, are but three example of this.<sup>11, 12</sup>

The tradition of Indian astrology uses the sidereal zodiac; so if you re going to apply any of the following principles, be sure you are looking at the chart in a sidereal zodiac. In addition, what Westerners call whole-sign houses are that which define the chart. So if your sidereal rising degree is 2° Libra or 29° Libra, Libra in its entirety becomes your first house—easy.



First we must eliminate your Western preconceptions, because the Sun in this tradition is very different from our “what’s your sign, baby?” sentiment in the West. Rather than being a personality indicator, the Sun, as Atman or Self of the cosmos, reflects our *soul*. The Vedas speak of Surya as the soul of the entire created cosmos.<sup>13</sup> In the chart, it becomes an indicator of the individual’s soul, the profound sense of self at the core of being. The Sun will indicate one’s relationship to spirituality in the life. As an indicator of dharma, the Sun points to the path that we are meant to live.<sup>14</sup>

On a physical level, the Sun indicates our vitality, and an afflicted Sun in the chart will typically be indicative of low vitality. Consequently, a strong Sun gives a strong vitality, so that as health challenges arise in the life, recovery time is swift.

But the Sun is a hot energy, so hot that the mythology tells us that his wife had to hide from him until such a time that his radiance could be reigned in. For his astrological effect, the Sun is considered a malefic—yes!—albeit a lesser malefic influence just after Saturn, Mars, and Rahu<sup>15</sup> in malfecance.<sup>16</sup> This concept appears in the West with our notion of combustion, but in Indian astrology, aspects from the Sun tend to have a malefic interpretation. Perhaps we don’t always want to see that which the Sun illuminates. House rulership will effect the level of malefic influence an astrologer attributes to the Sun. Simply put, natives born with the rising signs of Aries, Taurus, Leo, Scorpio and Sagittarius are considered to have benefic Suns due to the auspicious house ownership of the Sun.

Rulerships East or West are the same, so the Sun here continues to rule Leo, however, it is particularly happy to be in the first two-thirds of Sidereal Leo, from 0 to 20°. It is considered at the height of exaltation at 10° Aries, and in the depths of debilitation at 10° Libra.<sup>17</sup>

The Sun is considered a friend to Moon, Mars, and Jupiter; neutral to Mercury; and adversarial towards Venus and Saturn. The astrologer keeps note of these relationships as she interprets the spatial relationships between planets in the chart.

In Indian astrology, planets can signify things in and of themselves, and they can rule over the house lordship topics. For example, for Aries rising people, the Sun rules the 5<sup>th</sup> house and will have something to say about creativity and children in the life of the native. But the Sun also serves as indicator for a number of specific topics, and this will be true regardless of house ownership. We’ve already covered Sun as *soul* and indicator of vitality. Other significations include father, government authority, leadership, heat and ambition. In medical astrology, the Sun rules the heart,

stomach, bones and the right eye.

In practice, it works like this: the astrologer looks to the rising sign and the Moon sign (and several other factors) to understand matters of character. The Sun factors into this, but it is way down on the list of considerations. The Sun becomes the center of interest when topics such as matters pertaining to the father, spirituality, or any of the other significations of the Sun come under question. In addition, the topics of the house ruled by the Sun will be affected by the Sun's condition in the chart.

## Transits

The Western astrologer looking to experiment with the Eastern understanding of the Sun would profit from considering its transits. According to the rules of Indian astrology, the Sun has a benefic influence when transiting the 3<sup>rd</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup> houses as counted from the Moon (some astrologers will also count from the rising sign)<sup>18</sup>. However, if a planet other than Saturn is transiting the 9<sup>th</sup> house while the Sun is transiting the 3<sup>rd</sup>, the benefic effect is temporarily obstructed. The same is true for the 12<sup>th</sup> house to the 6<sup>th</sup>, 4<sup>th</sup> to the 10<sup>th</sup> and 5<sup>th</sup> to the 11<sup>th</sup>; that is, if the Sun is transiting a house 11 places from the natal Moon, and transiting Moon is passing through the 5<sup>th</sup> house from itself, the Sun's effects will be obstructed for the two and a half days that the Moon is in that sign. Another example: natal Moon is in Capricorn; transiting Sun is in Libra, which is 10 houses away (remember whole-sign houses) and so the Sun is helping the matters of Libra's

house. But then two weeks into the Sun's passage through Libra, Jupiter enters Aries, which is 4<sup>th</sup> from the Moon, now Jupiter serves to obstruct the Sun's influence. Of course, Libra is the Sun's weakest placement of the chart anyway, being the sign opposite its exaltation. In this way, we add factor upon factor in our analysis.

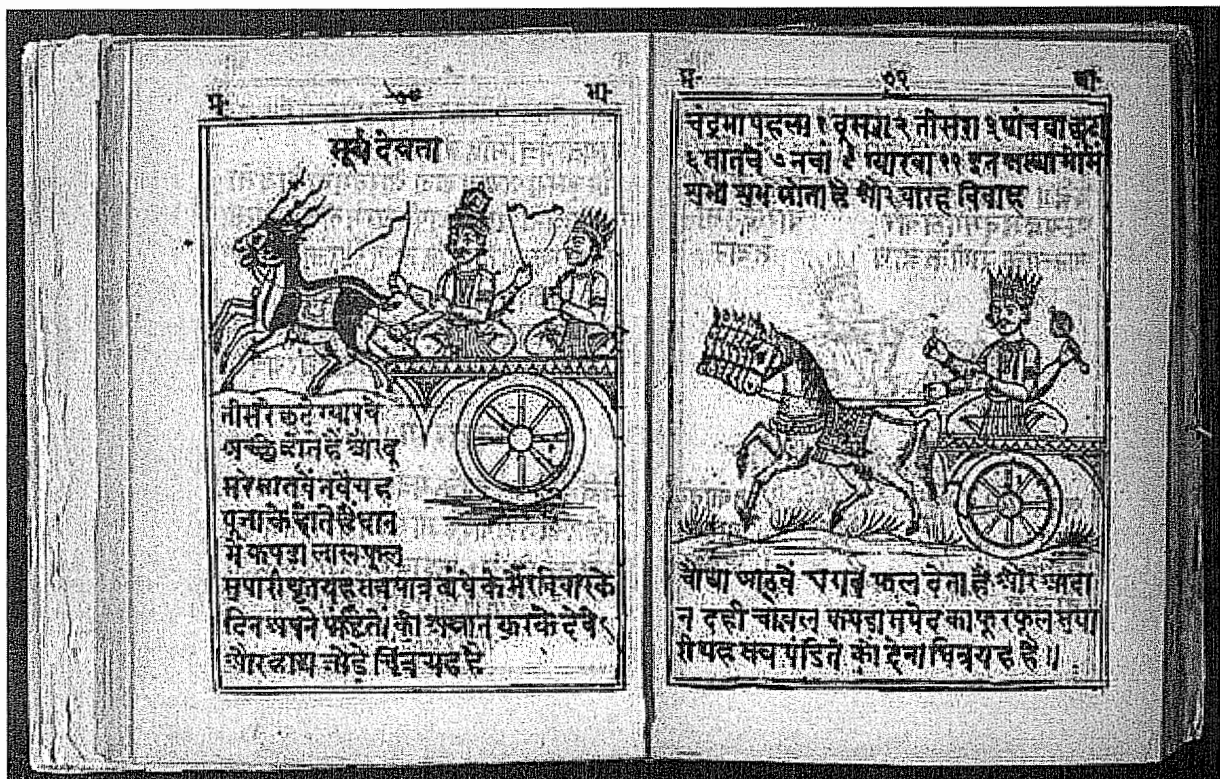
## Solar Yogas

This is a simple technique that anyone can use to bring out more information from the chart. Again, for these principles to be valid, you should be looking at a whole sign house chart and a sidereal zodiac.

Yogas in the astrological context mean combinations of certain planets and/or house rulers. In the West, we might call these aphorisms. We are going to review a basic set of yogas that is based on the principle of planets, occupying the house on either side of the Sun's house. In Western astrology, such placements would be considered semi-sextile and not particularly significant; but with the Sun, they are very important and can influence the tone of the chart.

We will explore three sets of solar yogas: Veshi, Voshi, and Ubhayachari yogas.

Veshi yoga is formed when any planet other than the Moon or the Nodes are located 2<sup>nd</sup> from the Sun. For example, if the Sun is in Pisces and Mars is in Aries, Mars forms Veshi yoga with the Sun. This is because we are counting houses from the Sun's whole-sign po-



sition; so counting from the Sun in Pisces as house one, Aries becomes the second house. The traditional delineation is that Veshi yoga produces happiness and success. In practice, most modern authors attribute good results to benefics and difficult results to malefics.<sup>19</sup> Generally speaking, well placed benefics indicate qualities that the native will make use of in an easy going fashion. Malefics that form this yoga often indicate a Type A personality. Things get done, but there is more stress associated with it.

Dr. Charak in his book, *Yogas in Astrology*, summarizes classical delineations for planets forming Veshi Yoga:

- Mars: Valorous in battle, a charioteer, renowned.
- Mercury: Sweet-tongued, handsome, capable of befooling others.
- Jupiter: Of a steady nature, truthful, wise, undaunted in battle.
- Venus: Renowned, respectable, with many virtues, intrepid.
- Saturn: Interested in business, inclined to cheat others of their wealth, with malice towards his preceptors.<sup>20</sup>

Like all classic texts, you must use common sense and see beyond the dramatic language. "*Valorous in battle*" can mean simply ambition. "*With malice towards preceptors*" could indicate someone who questions authority. Like everything in astrology, you have to combine these delineations with all the other chart factors. Astrologer Ernst Wilhelm says "*these planets are those that the native applies to that which they (already) have in their lives.*"<sup>21</sup> This derives from the relationship of the planets to the Sun, namely, any planet in the 2<sup>nd</sup> house from the Sun is one that is rising after the Sun. Dr. Charak expands on this idea saying, "*Planets in the 2<sup>nd</sup> from the Sun, in their own way, help the Sun to carry out its function. The Sun extracts the qualities of the planets from whom it is located in the 12<sup>th</sup> house.*"<sup>22</sup>

Voshi yoga on the other hand, is formed when any planet, except the Moon or Nodes, is 12<sup>th</sup> from the Sun. For example, if the Sun is in Gemini, and Venus is in Taurus, Venus would be forming Voshi yoga. Astrologer B.V.Raman gives these yogas essentially identical meanings as the Veshi.<sup>23</sup> However, the planets forming these yogas are rising before the Sun, and as Wilhelm notes "*therefore these planets are those which the native initiates experiences in their life.*"<sup>24</sup> The traits of these planets are likely to be readily noticeable in the native's behavior. Charak reports that "*one born with this yoga, exercises no restraint on his speech,*" probably deriving from the fact that the 2<sup>nd</sup> house is associated with speech and in all of these yogas, the Sun is in the 2<sup>nd</sup> house position relative to the yoga formation.<sup>25</sup>

Charak quotes the 17<sup>th</sup> century text *Manasaagari* in delineating the planets:

- Mars: Hostile to mother, doing good to others.
- Mercury: To all appearance poor, devoid of physical strength, shameless.
- Jupiter: A hoarder, illustrious like the sunlit day.
- Venus: Cowardly, lustful, without enthusiasm, servile.
- Saturn: Addicted to women and others, kind-hearted, exhausted, of mature looks.<sup>26</sup>

Of course, caution must be exercised when applying these meanings to chart analysis. As with all things, benefics will be easier than malefics. Other classic texts describe benefics forming Voshi as leading to "*all kinds of comforts, wealth and happiness;*" while malefics will tend to manifest as "*lazy, deceitful and unrighteous.*"<sup>27</sup> In practice, I advise you to be guided by your modern understanding of the planets. For example, Saturn forming Voshi may make one more serious minded, while Mercury may make one more eloquent. Are things initiated in life easily, or is the hard road often chosen? Mars is sometimes the force that works harder, not smarter (that would be Jupiter). Of course, if two or more planets form these yogas, say Venus and Jupiter both are 2<sup>nd</sup> or 12<sup>th</sup> from the Sun, all the meanings must be tallied together; in this case, it would be quite fortunate for the native.

The yoga formations we have been discussing appear in the earliest strata of Indian astrology. The *Yavana-jataka*, dated to 149 CE, devotes the entirety of chapter eleven to the exposition of these yogas. Here prominence is given to the voice; those born under Veshi doomed to a weak voice and worn-out body, those blessed with Voshi have a "*clearly distinguished voice and possess energy, strength, and good conduct.*"<sup>28</sup> This illustrates the importance of the house relationships formed by these yogas.

Our last category of yoga appears to be a later innovation, although logically arises from basic principles. The Ubhayachari yoga is formed when at least one planet, other than Moon or Nodes, occupies both the 2<sup>nd</sup> and 12<sup>th</sup> from the Sun. This is a variation of another basic astrological yoga concept, that of Kartari or *scissors* yoga. Having a planet in the house on either side of the planet, under consideration, is a boost to said planet when benefics are involved, a bane when malefics are involved and a mixed bag when you have one of each. So too, as a solar yoga, benefics forming it boost the general luck of the chart; malefics indicate more challenges.

Since Venus and Mercury never stray too far from the Sun to begin with, these yogas are going to be common. So it is unrealistic to expect extraordinary results solely from these formations. That said, the basic

principle to keep in mind is that planets are generally helped by being involved with this relationship to the Sun, even malefics. The planet carries that beneficence into other yogas and the other configurations that it forms in the chart.

Those familiar with Dashas, the planetary periods of Indian astrology, should note that results will be more prominent during the period and subperiod of the planets involved. For example, I had a client who had Mars 12<sup>th</sup> from Sun, and during her Mars-Sun period underwent transformative experiences that required her to develop and master courage and fearless living.

In closing, remember that in India, Surya has always been important to astrologers and non-astrologers alike. The Sun is also important in the astrological West where it is a key to character. Many people self-identify with their Sun signs, certainly in the astrology community this is true. But for the Indians, the sidereal Sun is a sacred power, representing the Cosmic Self; and in the microcosm of their being, Surya in the chart points to their spiritual self sufficiency and life purpose.

Om Hreem Surya Namaha<sup>28</sup> ✠

## Endnotes

- 1 Frawley, *Astrology of the Seers*, pp. 59-60.
- 2 Jyotish, or *science of light* is commonly referred to today as Vedic Astrology. I prefer to use the more traditional term, Indian Astrology, for two reasons: A. While there are references to astrological principles in the Vedas (religious scriptures of the Hindus), you can't actually learn astrology from them. It would be like calling Western astrology *biblical astrology* just because there are astrological references in the Bible. B. Indian astrology is the astrology practiced by Buddhists, Jains, Sikhs, Muslims, as well as Hindus in India. None of the other groups consider the Vedas as their supreme sacred literature.
- 3 Markel, *Origins of the Indian Planetary Deities*, pp.183-188.
- 4 Ibid.
- 5 Ibid., p. 21.
- 5a Ibid.
- 6 Ibid., p. 22.
- 7 Roy, *Prescript for offering supreme worship by means of the Gayutree, the most sacred of the Veds*.
- 8 Markel, *Origins of the Indian Planetary Deities*, p. 22.
- 9 Ibid., p. 32.
- 10 Varma, *Saravali*, 1:9.
- 11 Mantresvara, *Mantresvara's Phaladeepika*.
- 12 Varaha Mihira, *Brihat Jataka*.
- 13 Charak, *Surya The Sun God*, p. 9.
- 14 Cole, *Science of Light*, pp. 52-53.
- 15 North Node of the Moon. Rahu's meaning is very different from that of the modern western understanding of the Nodes.
- 16 Traditional Indian astrology does not use the so-called outer planets Uranus, Neptune or Pluto, etc.
- 17 Indian astrology calls the point opposite exaltation *debilitation* and is considered an extremely weak placement. There is no concept of sign opposite rulership as being necessarily an unfortunate placement like it is in the West.
- 18 In addition to reading a natal chart from the rising sign, astrologers will also consider the chart from the Moon, by taking the Moon sign as the rising sign. The literature also speaks of reading the chart from the Sun, taking the Sun's house as the first house. You wouldn't read these charts in isolation of each other, rather each chart adds a layer upon the base of the actual rising sign chart.

- 19 Charak, *Yogas in Astrology*, pp. 131-132.
- 20 Ibid., p. 132.
- 21 Wilhelm, *Core Yogas*, p. 65.
- 22 Charak, *Yogas in Astrology*, p.132.
- 23 Raman, *Three Hundred Important Combinations*, pp. 42-45.
- 24 Wilhelm, *Core Yogas*, p. 62.
- 25 Charak, *Yogas in Astrology*, p. 135.
- 26 Wilhelm, *Core Yogas*, p. 135.
- 27 Ibid , p. 63.
- 28 Sphujidhvaja, *The Yavanajataka of Sphujidhvaja*, 2:35. Note: Pingree in his commentary says there appear to be no analogue to these principles in the Hellenistic literature.
- 29 A simple mantra offered to the Surya, the Sun, in traditional Jyotish. Roughly translated, it means: "I offer respect from my universal heart to the Sun." It is common for ancient works of jyotish to begin or end with such a salutation, although usually longer, in the form of a prayer.

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## Alfred Witte on Sun and Earth

*Alfred Witte, the celebrated innovator of many Uranian, or symmetrical astrology, techniques, never lost sight of the significant fact that Earth is always in a straight line with the Sun—and so are all its inhabitants! This excerpt is reprinted from an English translation by Eva Wildes of “Das Tageshorskop” from his collected writings Der Mensch. It is reprinted from the January 1988 issue of Uranian Forum XVIII by kind permission of Penelope Bertucelli.*



The aspects made by the transiting planets to the Sun on any particular day will determine the events on Earth. The transiting Sun in his apparent motion describes the path of Earth on the ecliptic by opposition. Consequently, the transiting Sun is the focal (gravitational) point of the specific day.

If any planet is in hard aspect to the Sun, such as Sun conjunct Uranus, Sun opposite Uranus or Sun square Uranus, then Earth - Sun forms a gravitation line with this planet.

This line is straight if the planet has no latitude, otherwise it forms a square. The Sun is only the visible end of the gravitation line Sun - Earth.

The radix Sun in the chart always represents the body of the native. The arc from the radix Sun to the progressed Sun is the age of the particular person and functions as a sensitive arc.

The transit of a planet over this arc indicates the length of time this body is connected to the event, i.e., length of an illness, for instance, either in years, months or days, depending on the planet.

In her center, Earth receives (collects) the rays of all the planets. These (rays) also exist in the apparently moving Sun, the visible point opposite Earth's center.

Each diameter of Earth contains, therefore, in its center, the rays of the planets. This is how the Sun is connected with every Meridian plane. The system of Earth-houses is, of course, accepted as the axis of the two solstice points.

If we use the dial (360°) to quickly sketch in the planetary positions, two possibilities arise which establish the tie between the Earth-houses to those of the Sun. Either by turning the dial so that 0° Capricorn is placed on the Sun or by placing the Sun of the dial on 0° Capricorn on the paper. In the first case (Sun to Capricorn), we get the differences of the planets and the Sun. In the second case (Capricorn to Sun), we get the sums of the planets and the Sun.

These new planetary positions, in addition to the reflection points (antiscia) of the Meridian axis, Cancer-Capricorn, are pertinent for horoscopic analysis.\*

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