

The immortality of the Chart

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Abu Mashar gives a so big importance to the Solar Revolution that he states that it has the power of triggering or block the accidents delineated and predicted in the natal chart by the use of firdars and profections.

Besides that, the author in his book "On Solar Revolutions"¹ brought a point that really caught my attention. Quoting the author:²

"However the outcome of children may be known from the revolution of a dead man, for after the death of the father it comes to be as though as a second report to the son, just as the accidents of the father are understood from the nativity of the child, even if he is dead"

Stimulated by his words I did some researches and this article is the result of them.

I'll give an example of how to delineate a Solar Revolution of a deceased father and her daughter, showing the usefulness of working with both charts.

Philosophical Considerations

The hypothesis that the astrological chart remains alive was not something totally new to me.

One time or another I peered into a deceased person's chart asking myself about the reason why some deceased person had become famous after death.

For sure, I always thought, the astrological chart never ends. But I never did a thorough investigation on the subject.

If this idea was carried forward we would have to admit that natives whom had lost close relatives, like parents, children and even siblings could have quite a few of their questions of life answered by delineations and directions of the deceased charts'. That seemed to me kind of a spooky way to get answers, something like to meddle on subjects considered taboo: I have always heard to not disturb the dead.

¹ Abu Mashar, "On Solar Revolutions" translated and edited by Robert Schmidt, Project Hindisight, Medieval Astrology Track, Volume II, 1999, and now in 2010 edited by Cazimi Press, translated by Benjamin Dykes.

² Abu Mashar, "On Solar Revolutions", translated and edited by Benjamin Dykes, page 68.

Besides that, I thought that it was not so important to research the chart of someone who is dead, if we are able to compare the development of the native taking as reference his wife's or husband's chart, or their children's or relatives' charts, without generating such a polemic issue.

However, I can see now that there are some facts in the native's life that are not linked with any person but the deceased's. Another thing important to mention is the possibility that the client was not able to get the accurate birth date of any other person linked with the accident he is interested in.

For example, to know if a native will be able to get a foreign citizenship because his deceased father was born in Spain: the only chart we have to use is the native chart's or the chart of his father.

I was doing some time ago some research but I only got enough nerve to publish them after reading Abu Mashar's book.

It is important to clarify that the present study does not presuppose that the deceased is alive in another realm or something like that. Astrology and "spiritualism" are different things, and the first does not deny nor confirms the second.

In his book Abu Mashar stated in a very sensible way that planetary influence acts accordingly to the natives whose quality allows the reception. Hence, he advises astrologers to know prior the client's age, his degree of eminence and how the situation of his life is, before making any prediction, since some individuals are unable to fully absorb a certain direction indicated by the stars.

The relativism in Abu Mashar's statement is far from any idea of astrology by itself being able to favor any kind of omnipotence to foretell an accident independent of the client's reality.

The ancient author teaches caution and a careful preliminary investigation, before any verdict.

In fact, if we take the chart of a boy and see marriage's indications in the present year, his body and maturity will be unable to perform the act of marriage just now. Likewise we cannot say that a woman nearing 70 years old is able to become pregnant or give birth, even though it was indicated by directions of her chart. Their bodies are not able to react to the planetary inflow except in accordance with the moment of life they actually are living. The result is that what was expected happens in a more subtle and symbolic way: the boy can have a platonic love and the old lady can adopt a child or help a young boy.

All the above considerations aimed to clarify the scope of the present study and the philosophical options that the article opens.

Other Considerations

When looking into a deceased person chart's we can find explicit statements indicating an event or another, but we cannot say that the person is experiencing the events in other realm or that the person "feels" them in some way.

It is possible that astrologers (like Bonatti, for example) asserted that the stars were able to act only onto the physical body because they were afraid of the Catholic Church's trial and as a matter of fact the Church was aware to cut out any attempt to compare the soul to matter, destroying the dogma of the free will.

However we know that the thing we call spirit or soul, sometimes identified, in my point of view erroneously, with the Lot of Spirit, only has a meaning while materialized, that is, when the person is alive and living in a body. We cannot imagine the planetary influence acting directly on something that is not material.

However, this is not proof that the stars can only act on the body, since the so-called soul is inserted into a body, probably giving it life and suffering and letting it to be driven by necessity. So, even the life which animates the matter is subject to the planetary rays, since it is materialized.

We have no evidence that the soul can live separately from the body. This is a question of point of view or religion, however. What we do know is that matter is influenced by the stars and the state of mind is also influenced by them.

The Lot of Spirit or Part of the Future, according to the name given by Abu Mashar, seems to accept a smaller determinism, but maybe also the smaller determinism is an apparent thing, since it is difficult to divide humans in two parts, the material, or "dead stuff" and the spiritual, that comes to the matter and suddenly allows to it movement, feelings, actions and life in general.

Some people and religions admit that after death, the vital principle remains alive or returns back to some kind of energy source.

For me it sets the big human mystery: the mystery of life and death.

In any case, the deceased is unable to react to anything by itself, although the non-living material decomposes, obeying to the physics and astrological laws.

The influence of the planets affects both the alive and the dead matter but does not seem to be able to influence anything not linked with the material.

The mineral and vegetable realms have similar qualities to planets carrying with them the spirit of the planet. Magic and alchemy work frequently using this kind of spiritual similarities between planets and things.

We don't know if the planets give to the things their soul or if they both have a superior source that gives to all the proper quality and soul (their *esse*).

Aiming to make it simple we will work with the hypothesis that planetary influence affects the soul or spirit of things, and this is possible to do only while they are materialized, always according to a pre established script.

In the case of the human being the plan operates, among other things, through the "ages of men" or stages of life. The so-called Ages of Men as seen in Ptolemy's *Tetrabiblos* are an important reference point. An example of the ages of men's work is that we cannot expect that a young man ruled by the Sun behaves himself like an old person, ruled by Saturn.

Moreover, there are countless ways to talk about spirits: one of them is when we talk about the "immortal spirit", which depends on belief and religion; other one is the underlying astrological idea that supposes that a planet has a spiritual essence through which he is able to influence the material world. In fact, astrology is based on the fact that planets are endowed with spiritual qualities. When we say that Saturn is slow, constricted, sad, melancholic, cold and dry, we're not talking about the planetary mass that exists in the space, but about the spirit inhabiting the body of Saturn, that is: his Soul.

Each person or animal is formed by the influence of all the planets, some more than others, a fact that produces an infinite range of individuals. Each one predominantly behaves itself accordingly to some planet, and the influence of them is showed in a way that is very personal and can be described by the birth chart.

If we believe that earth is influenced by the stars and that their rays come to us not from their physical bodies but through their *being*, we are talking about a planetary soul (or spirit). Astrology is spiritual in this sense.

The planetary agents keep the birth chart alive, even if the person to whom the chart belonged is dead. The same forces that created life can destroy it according to some kind of Law.

We can ask if the birth chart belongs to a person, thing or city. Perhaps just the opposite occurs: the person (or thing) takes over ownership of a determined moment and astrological configuration that belonged not to him, but to the universal law.

Trying the answer to the question why the chart of a deceased man still works I would say that the rays pass through the planetary chart of the deceased, reaching the materialized beings represented by the radical and derivated houses of the first chart, i.e. reputation, children, partners, money or what was done with it, the situation of their employees, etc. All this is always activated in a dead person's chart in the same way that the ocean waves have a constant flow even if we are not at the beach anymore.

The chart of a deceased person acts as a mathematical construction, an "as if" chart that shows the directions of some astrological initial moment. All we have to do is to pay attention to know what is up today.

According to Mircea Eliade³ the thing that characterizes traditional societies is the opposition that they imply between the known territory and the unknown : the first is the "world", more precisely, "our world", the Cosmos, (ancient Greek κόσμος, translated into kosmos, "order", "organization", "beauty", "harmony") and the rest that is no longer the Cosmos, but a kind of "another world", an alien space, chaotic, full of ghosts and strangers, demons and the souls of the dead.

Hence there is a taboo in incorporating the kingdom of the dead to our "cosmos" that is known and friendly.

Astrology however is able to give meaning not only to the world around us but to the one beyond it: all is part of the law whose rules are always obeyed, ordered, harmonic, organized and beautiful.

The Study

Now, I'll present a systematic study that brought a fairly clear picture on a subject barely visible when I was using only the client's natal chart.

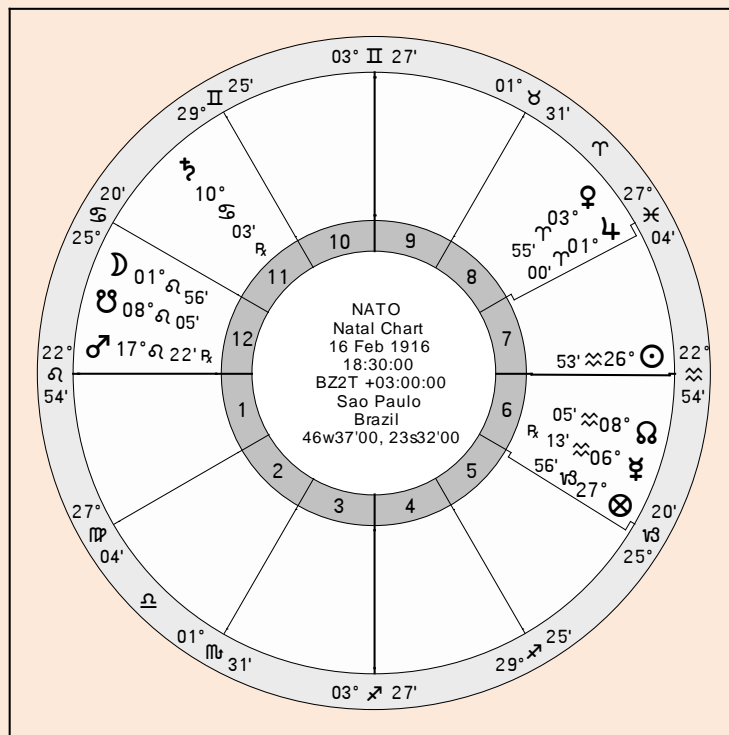
The study case is related to an inventory of a deceased man. The inventory and sharing was totally paralyzed for about fifteen years due to a clause in the deceased will's. The clause will lose its validity in September 2010, fact that gave me a certain point of departure to calculate the end of the situation and the sharing of the estate between the heirs. Knowing the result beforehand, I will show that the chart of the deceased man and the one of his daughter, one of the heiresses, tell much about the matter.

The chart of the deceased was compared with his daughter chart's during the current year, 2010, and there were no signs indicating a final end to the situation

I intend to demonstrate that the sharing will take place only after March 2011 when the Solar Revolution and profecion of both will reach the necessary point. At the same time I hope it will be clear that without the analysis of the father chart's the indications was uncertain.

Bellow you have the chart of the deceased sir:

³ Mircea Eliade, "The Sacred and the Profane", translated by Willard R. Trask



Looking mostly to the responsible planets to delineate the present situation we will look to the children's signifiers, as well as to the signifiers of movable and immovable possessions in order to see their situation after death.

To build a comfortable financial life the native made use of Mercury, the mind, since Mercury is the ruler of the 2nd house. Mercury is disposed by Saturn in detriment and Mercury is in a bad house, the house of illnesses, slaves and skills(according to Robert Zoller). The native indeed worked in bad conditions for a good amount of time, getting sick in the exercise of his duties. He always worked a lot, fact that we see when Saturn is the lord of many planets. Saturn is a very important planet in the present chart and it is in Cancer, fact that corrupts his essential meaning. A detrimental Saturn exaggerates in the question of restrictions and the native indeed was frugal, disciplined and extremely economic even after getting rich.

He constructed a solid real estate patrimony, being able to increase the amount of the inherited immovable possessions he received.

The 4th house is ruled by Jupiter, in his triplicity and sect, conjunct Venus, a benefic planet, even in her detriment and out of sect.

The movable possessions came from the intellectual work as independent consultant. We can see that Jupiter, the universal signifier of money is in the 8th house: the money came from many clients which whom he didn't had an employee relationship. The POF is in the 6th house, the house of his skills. He made a living and a good reputation with his career and he was seen as a clever man and a brilliant mind.

Partnership was a difficult issue in his life because the Sun in the 7th was in his fall, ruled by a detrimental Saturn. As Valens pointed out, when the wife is ruled by Saturn and he is in a bad state we can expect a damaged wife. In fact the wife was sick, unable to bear children and she died 20 years before the native. The native married again for twice: one of the wives was mentally ill and the other one was only taking advantage of his money.

The native will's left all the movable and immovable estate to his children, deliberately excluding the last wife, a fact that provoked enough legal problems during the inventory.

The children and heirs are represented by the 5th house that also represents the results of the real state. The Lot of Children (ASC+Saturn-Jupiter), is at 1°57' of Sagittarius and the Moon and Jupiter aspect it by trine. The Moon is in the 12th, peregrine, and her dispositor is the Sun in fall. This says about activities happening behind the doors. As the Moon trines Venus and Jupiter, which are in an inconjunct house, and Jupiter is the ruler of the Lot of Children and of the 5th house we expect illegitimate children as a result of love affairs behind the doors.

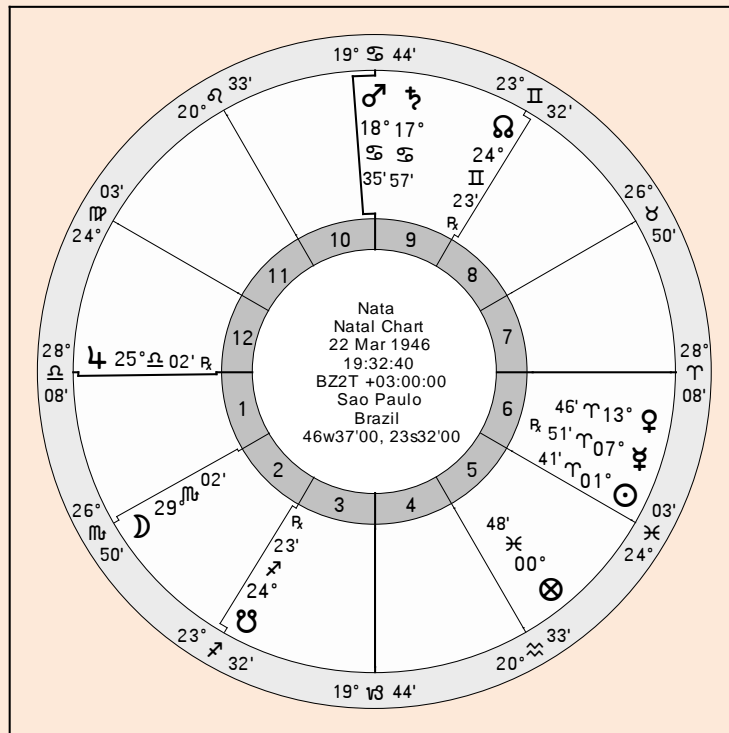
In fact the children only became aware of the real father in the last part of the native's life.

Saturn is in opposition to the 5th house, ruling partnership and wives. He rules Mercury, the movable possessions. The last wife appealed to the court against the will, and she won, obtaining the right to live in the deceased house's (the more expensive between all the inventory estates) for all life.

In fact, Jupiter is the ruler of 4th house, the real estate, and his dispositor is Mars in opposition to the Sun, the planet in the 7th house.

Jupiter also rules the Lot of Children and the real state's financial results. Mars, his dispositor, is in the ASC. This says about a really incisive and dominant native. So we can understand that he tried to control the very conditions of the transmission of his estate to the heirs, which led to endless postponements and sanctions imposed by the court due the delay in sharing.

In the figure 2, we will see the natal chart of his daughter, one of the heirs:



Here we can see that the 8th house, the money received by inheritance, is ruled by Venus in detriment, squaring Saturn (the same square his father has and in the same signs). Venus also squares Mars, ruler of the 2nd. Hence, the present chart confirms delays and obstacles to receive money from third parties. We also can see that Saturn rules the 4th house, the father.

Now let's examine the situation of the first chart, the one of the deceased father, and compare to the situation of his daughter's chart.

We will study the year of 2011.

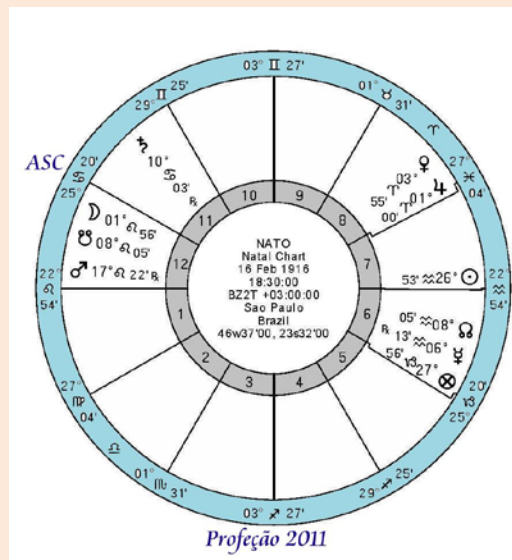
The deceased will be in a firdar of Mercury, sub ruler Moon. Mercury is the ruler of the 2nd house and the Moon rules the 11th house and is Saturn's dispositor. Saturn is the ruler of the 2nd sign of the 5th house, the children.

His daughter is in a Mercury firdar's, sub ruler Mars. Mars is Mercury's dispositor in the natal chart, and Mars is the 2nd house's ruler. He rules Venus, as well, which in turn rules the 8th house: the inheritances. So, the firdar of father and daughter are pointing in the same direction.

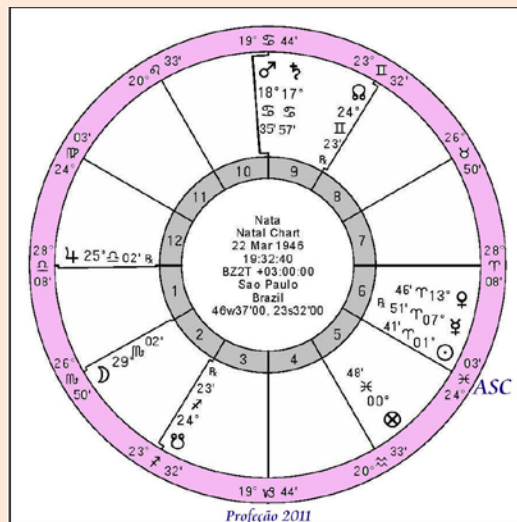
In his chart money and children issues are activated and in her daughter chart's money and inheritance are focused.

Regarding to profections the father would be in a 12th house profection, ruled by the Moon. This means that Cancer will be the new profected ASC for the year and the Moon will be the Lord of the Year. We still know that the natal Moon trines the Part of Children.

The 5th projected house falls in the 4th radical house, Sagittarius, in which the Part of Children is.



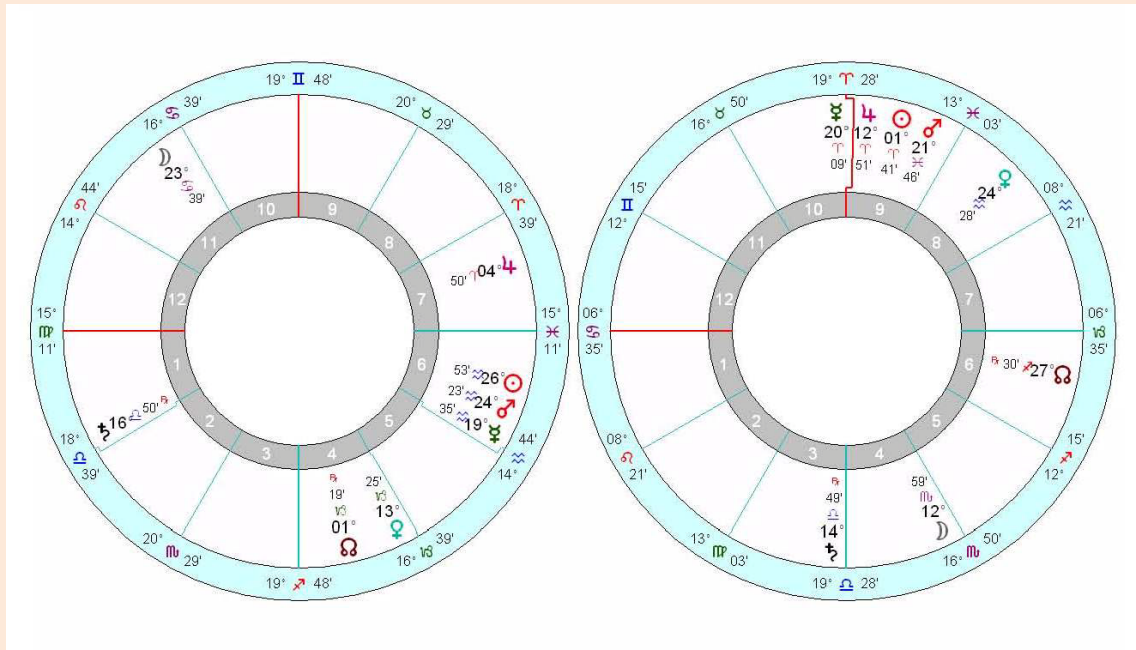
The native, his daughter, (her projected chart is bellow) in the next year will be in a projection of the 6th house, ruled by Jupiter.



Jupiter is the universal signifier of money and he is in Libra in the natal chart. If the projected ASC will be Pisces, Libra will be the 8th projected house. This is a powerful indication of inheritances, since the 8th is the house of them.

The 4th projected house will be Gemini, and Mercury, the house's ruler is in the 1st/2nd projected house. The essential and accidental bad situation of Mercury is a red flag pointing to problems, though.

Now we will look at the Solar Revolution of father and daughter for the year of 2011.



SR Father: 16/02/2011

19:39:45

São Paulo SP

SR Daughter: 22/03/2011

13:19:05

São Paulo SP

The Lord of the Year for the father is the Moon, which falls in the 11th house in the Solar Revolution, the same place where the native has the natal Saturn.

It is a nocturnal chart and the Moon is above the horizon, in her domicile and in sect. The Moon is also the firdar's sub ruler. Mercury, the firdar's general ruler is configured to the 2nd house matters and in the Solar Revolution it rules the ASC. In the profection he falls in the 7th/8th house.

Saturn is found in the 2nd house of the Solar Revolution, in sect and dignified by exaltation, but accidentally weak due the retrogradation. Venus squares Saturn from the 5th house, stressing the restrictive natal indications, but this time we found a mutual reception, a fact that, according to Masha'allah and Bonatti, totally lessens the malice.

Jupiter, the 4th house's ruler, represents real state and he is found in the 8th house, in the natal chart and in the SR chart. This links real state to thirty parties' resources or taxes. It seems that we are having here an indication to the transmission taxes whose must to be paid accordingly to the amount of real state.

The lots to take into account in the Solar Revolution are:

The Part of Fortune: it falls exactly in the same degree of the 8th house's cusp, flagging again in the direction of taxes issues. Maybe the fact of the POF being in conjunction with the 8th house's cusp can give some hope of luck regarding this kind of matter: perhaps the taxes will not be as heavy as it is expected, or even maybe another kind of resource will appear and help to cope with the taxes.

The Part of Children in the Solar Revolution (ASC+ Jupiter-Saturn) is at 3° 11' Pisces. Jupiter is the ruler, near to the Part of Fortune in the 8th: the children will receive the inheritance and will pay for the taxes.

It is a good chart for ending the inventory, since Jupiter is conjunct the radical Jupiter and the radical Venus, in the 8th house.

The Part of Substance (ASC+ Cusp of 2nd – Ruler of 2nd) is at 20° 25' Gemini. It falls in the 10th house, the career. As a dead man, the native cannot work anymore, but it is possible that his partners in one of his jobs will decide to pay for his part in the society since the inventory will reach its end. Mercury, Gemini's ruler, is the dispositor of the 2nd natal house and is configured to money.

We can predict, looking at the deceased chart, a good outcome next year for the inventory and sharing.

The daughter's chart is not so clear.

Let's look at it: The Lord of the Year is Jupiter which in the Solar Revolution is in the 9/10 house, in his triplicity, ruling the 9th. Abu Mashar says that when the Lord of the Year is in the 9th the native will ask for the intervention of God to do some work.

Jupiter is in sect, since it is a diurnal chart and Jupiter is a diurnal planet. His dispositor is Mars, out of sect, but in his triplicity in the 9th house, in Pisces. There is a mutual reception between Mars and Jupiter. Even without aspect, each planet sends to the other his generosity.

So far we have talked almost all the time about philosophy, studies and religion.

But the Sun is in his joy in the 9th house, and he rules the 2nd house of the SR: this is the first time we see some relation with material things.

The Moon rules the 1st house of the SR and she is in fall in Scorpio, in the 5th house in conjunction to the Part of the Substance calculated to the SR. Both the nativity as the Solar Revolution has the Moon in the same sign, and this is a really important thing to take into account. In the natal chart the Moon is configured to movable resources and the 5th house is related to children. It opens the possibility of financial restrictions because of her children. But the Moon is also the exalted lord of the 8th house in the natal chart, so she can signify something related to inheritances, but the bad "*esse*" of the Moon is always a problem.

The present Solar Revolution is much more difficult to understand comparing to the delineation of the deceased father's revolution.

However, we have here the Part of Fortune at 17° 53' of Aquarius, in conjunction with Venus in the 8th house. Venus is the natal ruler of inheritances and this is a hint to expect something happening in this field, a fact so clearly seen in the father's chart.

Venus is ruled by Saturn, in the 4th, representing the house of the family that you come from. It can mean that ancestries and inheritances are linked, since that the POF and Saturn are in trine. Saturn and Venus are also in trine using whole signs, and they are in mutual reception.

It is possible that the present configuration is enough to believe in a possible income through inheritances. But also another loss in family can happen: Saturn is in an angular house, in the IC. Saturn is a malefic planet in a really bad shape in the natal chart and he is also configured to the 4th house.

Plus, the native is in a Mercury-Mars firdar, and Mars is the exaltation ruler of the 4th natal house.

Anyway the fact that her father revolution's has the Moon in Cancer in the 11th house points out to a good year that can bring something good to his heirs.

Looking at both Solar Revolutions (father's and daughter's) we see that the father's revolution shows up the Moon in Cancer and the daughter's has Cancer ascending. The Moon in Cancer is donor, letting flow the food that nourish, especially in sect and increasing in light. However I will not follow any synastry's concept because it is not part of tradition. I can only say that it is an interesting coincidence.

My conclusion is that the use of both charts was a useful technique and it helped me to clarify some obscure points.

Facts that appeared in the deceased chart for example suggested much more clearly the transmission of legacy than the facts that appeared in the chart of one of the heiress, his daughter.

So, liberate our minds from taboos can be a good thing that allow us to use charts even if pertaining to deceased persons, a fact clarified by Abu Mashar.

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