

This essay is a very brief astrological treatment of the coronation of King Charles III. I have, as always, focused my attention on the condition of the planets, in terms of their essential dignity. In doing so, I draught upon the best resource available on this topic, ‘Ancient Astrology in Theory and Practice’ by Demetra George<sup>1</sup>. Where I quote Abu Ma’shar, I am referencing Abu Sa’id Shadhan’s ‘Discourses with Abu Ma’shar on the Secrets of Astrology’, translated by the HOROI project<sup>2</sup>.

This has been a fun and timely piece of work, since I am engaged in a translation and analysis of a 17th century text which also was an astrological prognostication for a King.

It is worth saying up-front, that in talking of Kings and Kingship, I am not expressing my personal beliefs or

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<sup>1</sup> George, D., & Brennan, C.. (2019). *Ancient Astrology in Theory and Practice: A Manual of Traditional Techniques, Volumes I & 2: Assessing Planetary Condition* (Illustrated ed.). Rubedo Press.

<sup>2</sup> Shādhān, A. S. *Discourses with Abū Ma’shar on the Secrets of Astrology* (L. László, Trans.). HOROI Project. Accessed at <https://www.patreon.com/horoiproject/>

opinions about Monarchies. If I say ‘A King is an object of the people’s affection’ (as an example) I am not expressing my personal values, but talking phenomenologically. By that I mean, there is an ideology which justifies the House of Windsor. To what degree this is a good or bad ideology, and to what degree one is passionate or apathetic about it, is a sensitive and important talking point, but to do the astrology justice, in this instance I have to be, at least in part, sympathetic with the values of the querent.

*“The Sun dominates the other stars and it becomes similar to a king: when a king is in his own land or in his own palace, he rules over everybody” - Abū Ma’shar*

The coronation ceremony itself begins at 11 am BST 6/5/23 at Westminster Abbey. This ceremony, or Coronation (derived from the latin *corōnō*, the act of crowning, which in term comes from the feminine noun *cōrōna*), is conspicuously timed before noon, the

appropriate time of day for a new King, since the Sun conjoins the midheaven, in the 10th house.

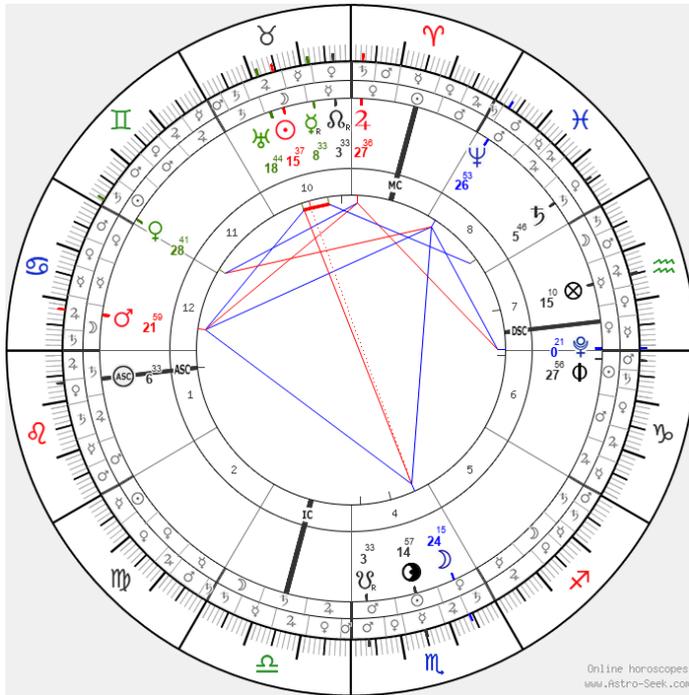
Because of British Summer time, the *true* noon is not at 12:00 local time, but at 13:00. In other words, the Sun will reach its zenith at 13:00. If this were to be planned as an astrologically magical ceremony, this time discrepancy would have to be accounted for. However, to avoid confusion, I will stick to BST from now on.

A coronation has a couple of different sides to it. First, as an initiation, or the beginning of the King's new vocation, it is right that the ceremony acknowledge the rising, or ascension of the Sun (symbolic of the King). But furthermore, the purpose of a King is to act as a symbolic nucleus to a regime, not only representative and ruler of state, but as a celebrity, the object of our love. The ceremony in this way requires some acknowledgement of the Sun at the Zenith, symbolising the King at his highest, most visible, and also most dominating place in the sky.

This is not particularly astrology, seeing as though the sun rises each day, and no one need consult an astrologer to see so. I stress the point here, since the associations between Sun and King are no secret, and I want to point out how it is no great stretch to see the planned timings for our coronation are consistent with astrological magic.

There will be more to say on this, but we need now to bring in the astrological chart, for some slightly more nuanced prognostications.

This first chart is for the planned arrival of the King at Westminster abbey at 11:00 BST. I will look at the noon chart too, naturally, the only differences will be house and lot placements.



It is important to point out that we can use the chart as a new natal chart for the King, and therefore see the chart as a new template for reading his astrology; or, we can see the chart as astrological magic, meaning the ceremony is an intentional ‘drawing down’ of the astrological influences, in order for the ceremony to

benefit from them, and the King to embody them. In some ways, astrological magic and natal astrology are really not much different, the main difference being the intentionality in a magical ceremony, where the events will be planned for a specific time in order to influence the outcome. A natal astrologer would usually just assume that the chart was simply circumstance, and therefore indicative of fate in its most passive sense.

*“Take the matters related to the King from Saturn, the Sun, the Midheaven, and the lord of the Midheaven” -*  
Abū Ma’shar

Now to the astrology. The ceremony occurs a few hours after the exact full moon, otherwise known as a sun-moon opposition. While still a full moon, it has just begun to wane. More will be said on this later.

For now, let’s keep in mind the aphorism of Abu Ma’shar.

The ascendent is in the fixed sign of Leo throughout the ceremony (from 10:24 am to 01:13 pm). This is not a bad start in terms of King-making; Leo being the abode of the Sun, the centre of attention, and the literal King of the jungle.

The ruler of the ascendent, the Sun, is in the 10th house.

Saturn is in the 8th house, known for governing death and inheritance. Saturn also is ruling the the Lots of Fortune and Spirit, in the 7th and 6th houses respectively, though the Lots are subject to change over the next couple of hours.

The ruler of the midheaven (currently Mars) is in the 12th. It is worth pointing out though, that the midheaven is (maybe symbolically) passing from Aries to Taurus, and from the 9th to the 10th house, through the ceremony, 11:57am to be exact. The Sun then meets the midheaven an hour later, at 12:57 pm, in Taurus. During this time the midheaven and Sun are ruled by

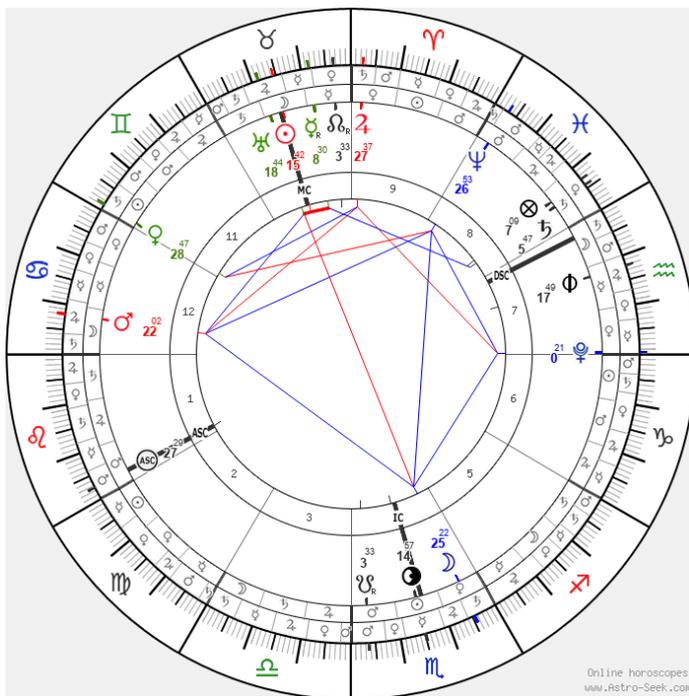
Venus, who is in the 11th - this is a vast improvement to the mars-in-12th rulership.

According to one Hellenistic source attributed to Hermes Trismegistus, the 10th house signifies livelihood, action and honour, ruling and leading. Another source, Valens of Antioch, adds that it signifies reputation, occupation, rank. Valens says of the Sun, that its meaning is 'kingly office', popular leadership, and height of fortune. Of the sign of Taurus, he says it is the wealth bringing house of the cosmos, signifying hard-working, noble, industrious people.

If we were looking for an election chart which would draw down to Earth the forces for a fortunate and noble reign, we need look no further (at least as far as the Sun is concerned).

Below is the chart at *celestial* noon, in other words, when the Sun is at the same degree as the midheaven. By this point, we are two hours into the coronation. Since I

am not sure of the specifics, I can only guess how long before the ‘coronation’, the act of crowning the Monarch itself takes place. As an avid astrologer though, I would have to put my money on it being before or during the Suns’ conjunction to the midheaven, at 12:57 pm BST. This would make absolute sense when seen from within a framework of magical, or ritual doctrine.



We see now that though the ascendent remains in Leo, the Lot of Fortune has moved into the 8th house, while the Lot of Spirit has moved into the 7th.

This move has placed the Lot of Fortune, the Lot described as signifying the health and wealth of the querent, under the beneficent rulership of Jupiter. As per Valens, Jupiter signifies alliances, knowledge, abundance, justice, sovereignty, confirmation of good things and inheritances. Since the 8th house, too, signifies inheritance, there is no mistake that the King is either due, receiving, or petitioning for an abundant wealth. Though Saturn is traditionally understood as nasty, and therefore probably not ideally placed here, there are some mitigating factors.

First, he is in his own Decan. Second, Saturn often lightens up on older people, and is sometimes said to be responsible not just for hardships, but slowness, and therefore things which take some time to acquire (and

this King is a prime example of someone who has done that). As Abu Ma'shar has said in his discourses with Abū Sa'īd Shādhān, "The Indians say... they are sometimes benefited by Saturn and harmed other times. But when Saturn is under the rays, they are harmed, and also whenever he is conjunct with Mars and whenever he arrives in his fall." There is a slight dice roll implied then, and though Saturn has a reputation for doing harm, he is unpredictable, and certainly capable of doing good.

Now we must back-track, and speak a little about this Full Moon. This lunation is, astronomically speaking, a 'penumbral lunar eclipse'. Lunations (full and new moons) occurring in conjunction with the lunar nodes are always eclipses. However, since they are rarely *exact* in this conjunction, there are various degrees to which Earth, Sun and Moon can eclipse each other. This nuanced discussion is important, since an eclipse is

considered THE bad omen when it comes to leadership, or people in distinguished positions, such as rulers. As far as electional astrology is concerned, I am sure that a unanimous 'no' would be awarded if a coronation were suggested to take place under an eclipse of any kind.

At a stretch, it could be argued that the necessary mitigating factors are in place. One, the eclipse is not total, and in fact will be hardly visible. Two, the Moon, which is the occulting body in this instance, is way down below the coronation, near the *Imum Coeli*. Depending upon your metaphysical style, this can be a mitigating factor to a greater or lesser extent. For instance, to those who understand astrology in terms of rays emanating from celestial bodies, this eclipse can only do harm to those who physically observe it, or pass under it, which will not be an issue at the location of the coronation. Three, if this were to be an electional chart, it is heavily weighted toward the Sun, and therefore an occultation of the Moon *could* be of little difference. As some

astrologers will agree, no election will ever be perfect, and in this instance maybe the risks are outweighed by the rewards. Plenty of people are born under eclipses, and other sketchy placements for that matter, and not all are resigned to a destitute life in the shadows, after all. Four, the Moon in Scorpio is receiving a trine from its ruler, Mars. Again a point of contention, trines are described as benefic to varying extents. Being of the nature of Jupiter, this aspect signifies a supportive dynamic between two planets - but whether it is supportive enough to mitigate the effects of an eclipse is anyone's guess.

Moving on, we find the Moon and Mars are in mutual reception. The edge will be taken off of both of these volatile placements, if the doctrine of mutual reception is to be trusted. With regards to this placement, if this were to become a new natal chart for the King, a 'harsh truths' astrologer might expect his *regnum* to be an unlucky one, having trouble with

enemies, problems with other powers, domestic difficulty, possibly being ineffective in war and lacking aggressive activity in general. As a more optimistic astrologer, this configuration might signify someone whose source of aggression, or power, is closely affiliated to their emotions - both deep and maternal. Words that spring to mind are protective and serious, passionately caring, someone with their aggression tempered by emotional intelligence, and their naivety tempered by natural authority (or something along those lines - I am more of a 'harsh truths' astrologer anyway).

Jupiter in 9th house Aries enjoys a certain amount of dignity. Jupiter does not mind Aries, being a triplicity lord of the fire signs, and dignified by its masculinity. Therefore this placement suggests he retains his ability to bestow health, wealth, and happiness. The downside here is that the ruler, Mars, is in an unfavourable placement in the 12th house. This again, is to a greater or lesser extent, depending on interpretations. Some

argument thrives as to whether an undignified Mars becomes a more potent malefic, or less of one. This is an ambiguity not easily remedied among astrologers, on how to interpret the dignity of malefics. Is Mars working to his destructive best when well-placed, or does being well-placed mean that his harmfulness has been stunted, or inclines to some more productive ends? If you are the King, you are hoping for the former, since Mars is in the sign of his fall.

Mars aside, a dignified Jupiter in the 9th is a signification of only good things - religion, foreign travel, and higher learning. Moreover, Valens specifically cites the 9th as a place signifying sovereignty and Kings.

There is another mutual reception between Venus and Mercury. Venus in Gemini in the 11th is ruled by a Mercury retrograding through the Venus-ruled Taurus. In order to be brief, I will just say that the relevance to the budding King is that amicable Venus ruling the Sun from the good-spirited 11th house signifies a

particularly harmonious social dynamic. If read natively, this would lead an astrologer to prognosticate that a bubbly and pleasure-fuelled reign is likely. As an electional placement for a coronation, it stands to reason that a benefic occupies the 11th, since this spectacle will certainly draw a huge amount of attention, and by drawing down the influence of 11th house Venus, the good-will and inevitable celebrations are benefitted from by her musical, erotic, and amicable nature.