

*Robert Zoller.*

**Diploma Course in Medieval Astrology  
Orientation**

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Robert Zoller

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# Diploma Course in Medieval Astrology

## ORIENTATION

### Introduction

In 1993, I first released the course entitled **Robert Zoller's Medieval Astrology Correspondence Course**. In the intervening years, I have continued translation of Latin texts and research into Medieval astrology. This has resulted in the revision of many of my earlier works and to the replacement of the original course with two others. Firstly, a [Foundation Course](#) which leads to the Certification in Medieval Astrology (CMA) and secondly, this more advanced course which leads to the award of the [Diploma in Medieval Astrology](#) (DMA).

This new DMA course not only generally revises the old correspondence course but also introduces completely new areas of learning. These include chart calculation for natal charts and returns ("revolutions"), and a brief discussion of the use of Primary Directions in longevity delineation and prediction. In addition, from time to time, Academy Papers will be made available on my website ([www.robertzoller.com](http://www.robertzoller.com)). Some of these will address mathematical subjects related to astrology such as cartography, trigonometry, calendrics, and the use of the astrolabe. Others will relate to astrological subjects proper such as Mundane astrology, Reception, the Fixed Stars, and the North & South Nodes of the Moon.

It is important that the student grasp these subjects for while reliance can be made on computer programmes which are competent aids in chart erection, they are no substitute for the understanding of the mathematics that underpin astrology.

In addition, lessons on delineating and predicting marriage and children have been included. These are based on the methods of Guido Bonatti's [Liber astronomiae](#) (thirteenth century), which I have worked with for some years now. While it is correct that no technique in astrology is always 100% reliable, you should find these methods to be consistently accurate at least 80% of the time.

Advantage is also being taken of the major new influence that the Internet has had on teaching astrology. All of my revised works are available at [www.robertzoller.com](http://www.robertzoller.com) and these should be consulted where the student wishes to expand his or her knowledge. The serious student should not confine him or herself to the course materials alone but make good use of the other materials, articles and eBooks found at on the above Website.

Research and learning in this field is ever constant and we have not yet reached a plateau but I and the staff at the Academy of Predictive Astrology (based at the New Library in London) will endeavour to ensure that you are kept up to date.

While you are doing this course, you are a member of the Academy and should you experience any difficulties you should address them to the Registrar at [contact@new-library.com](mailto:contact@new-library.com)

## **Acknowledgments**

I am extremely fortunate to have the assistance of a number of friends and colleagues and the support of the very competent staff at the New Library under the excellent direction of Luke Andrews the Registrar of the Academy of Predictive Astrology.

I would also like to extend my particular thanks to Daniel Salt for his skill and assistance in the creation of the audio lectures and to James Chapman and the production team at Lovely Partners London for their high standards and expertise.

Thanks also go to Mark Gemmill who has produced the diagrams, charts, and tables included in this course. Mark's attention to detail and artistic abilities are greatly appreciated.

I should like to thank Mark Griffin for his double-checking of my calculations and to Astrology House for permission to use the Janus fonts. Also I would like to express my thanks to Hamish Saunders and Angela Thomas also of Astrology House Auckland for their kind assistance and much appreciated help over the years.

Lastly, but not least it is with ever increasing gratitude that I thank my wife Diana and Torin who have been unstinting in their love and support making this whole task the more easy and infinitely more fruitful.

## Medieval Astrology and its Historical Development

You are about to embark on a course in Medieval astrology and so let us begin with the question **What is Medieval Astrology?**

Medieval astrology is the astrology practiced from roughly 750 AD to the Renaissance, circa 1500 AD, firstly by Arab and Persian astrologers; then later (post 1100) by astrologers of Western Europe and astrologers of the Byzantine Empire (in the East).

The astrology, which had been practiced in the Roman Empire, was the creation of Greek speaking philosophers of the first to sixth centuries AD. These “Greeks” based their creation upon astral omen lore reaching back into the centuries before Christ and passed down to them from Egyptian, Babylonian, and Persian sources. By the fourth century AD, astrology was recognized as a science and influenced most religions in the Roman Empire.

After the fall of the Western Roman Empire circa 500 AD and the rise of barbarian kingdoms of Western Europe (i.e. Italy, the Iberian Peninsula regions of modern day Spain and Portugal, Gaul/France, Germany, the low land countries of modern day Holland, Belgium and Luxembourg, and the British Isles) the astrological tradition was interrupted in Western and Central Europe.

Meanwhile, in the Eastern Roman Empire (called the Byzantine), which survived the Western Empire, astrology did not fare much better. There, for the next two centuries the religious and political climate almost completely suppressed the practice of astrology. Latin remained the language spoken in the West but Greek was the language of the East in the Byzantine Empire.

In the seventh century, the Moslem Arabs conquered the Middle East and by 711 AD, they had extended their empire from the Iberian Peninsula in the West to India in the East. Arabic was the language spoken in this new regime. However, in the eighth century the Arabic rulers of the Moslem world encouraged their intelligentsia to learn Greek and to absorb the scientific lore of the Greeks, Persians, and Indians. In this way, Greek astrology, along with other Greek sciences, came to be a feature of Arabic Islamic science.

**Special Note:** when discussing **Arabic** or **Greek** or **Latin** astrology we must be clear about what we mean. These terms *Arabic*, *Greek*, and *Latin* do not refer to the ethnicity or religion of the authors of astrological texts but exclusively to the language, they used. In Moslem regions, the dominant language was Arabic and so we speak of Arabic astrology. In the Greek speaking regions of the Byzantine Empire, we have Greek astrology and Latin astrology from the West.

In this course, we will focus on techniques drawn from the *Latin* texts. Some of these are Latin translations of *Arabic* works dating back to the eighth century, these I and some other scholars have then translated into English. Others are Middle English works while still other works we will draw upon are English translations of Greek texts dating from the

earliest centuries of the Christian era. Some of these works, particularly those of Firmicus Maternus<sup>1</sup> and the *Liber hermetis*<sup>2</sup> contain material possibly dating from as early as 200 BC.

All of these works taken together give us the comprehensive insight that we need to synthesise and fully understand Predictive astrology. Together, the material presented in this course represents the astrological tradition from about 200 BC to 1700 AD. We distinguish them by the language they have been communicated to us in but in doing so we must understand that the sources upon which they draw are often inter-linked.

For about six hundred years (500 - 1100 AD) the practise of astrology was severely restricted in the Latin West. There are several reasons for this but one of the most important is that, following the decline of the Western Roman *imperium* c.500, there was a lack of mathematical education in these Western Christian lands. Then around 1100 the West was awakened to the need for science just as the Moslems had been in the eighth century. Scholars in the West found that the Moslem East had cultivated astrology and related sciences during those centuries when the West had lost its science and so they began to translate Arabic scientific texts into Latin. The Byzantines also revived their interest in astrology at this time. The result was a rebirth of interest in astrology in the Latin West. This interest remained strong for the next three centuries until the Renaissance (15<sup>th</sup> – 16<sup>th</sup> centuries) when resurgence in Greek language studies led to a reassessment of Greek astrological texts and techniques.

In the Renaissance, this increased attention devoted to the study of the Greek astrological texts of Ptolemy and others coincided with a serious political and military threat from Moslem Turkish expansionism and contributed to a repudiation of all things “oriental,” that is, Arabic, Turkish or Moslem. The Turkish expansionism threatened the very existence of Western Christian Civilization. By 1500, the Turks were in Central Europe and controlled the Balkans, Transylvania, Hungary, Wallachia, Moldavia, and Bulgaria, and what are modern Macedonia, Romanian, and Bessarabia. They ruled virtually everywhere from the upper east coast of the Adriatic (except that narrow strip of coast which Venice had retained), as well as Syria, Iraq, Egypt and North Africa as far west as Algeria and parts of Russia. Western Europe was effectively isolated both culturally and economically, from the Orient. The pro-Greek/anti-oriental tenor of the times led the Western astrologers to look to Ptolemy and Greek astrological sources for assistance in purging the *Arabic accretions* from what they believed was a superior *pristine Greek astrology*.

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<sup>1</sup> *Mathesis* in eight books. Firmicus while writing in African Latin was Sicilian (probably from Syracuse) and was fluent in Greek. But as pointed out it is primarily called a Latin work because it is written in Latin, not because of the ethnicity of the author nor the sources (Greek) that he is largely drawing upon.

<sup>2</sup> *Liber hermetis trismegisti* in *Abhandlungen der Bayerischen Akademie der Wissenschaften (Neue Folge)* 12, 1936. “*Neue astrologisches texte des Hermes Trismegistos*” von Wilhelm Gundel.

This attempt to reform astrology by returning to its Greek origins began in the fifteenth century with criticisms of contemporary astrological theory and practice (e.g. Pico della Mirandola's *Disputatio contra astrologiam divinatricem*<sup>3</sup>). It led, in the latter part of the fifteen century and in the sixteenth century, to translations from the original Greek into Latin of Ptolemy's *Tetrabiblos* (e.g. *Quadripartium iudiciorum opus Claudii Ptolemei Pheludiensis ab Joane Sieurro...Paris 1519* and Philip Melancthon's 1553 edition<sup>4</sup> of this work, also bearing the Latin title, *Quadripartium*. Before the fifteenth century, Ptolemy's *Tetrabiblos* was known only in Latin translations of Arabic translations of the original Greek.<sup>5</sup> The Arabic translations were viewed as corrupted by the interpolation of material not found in the original Greek Ptolemy. Bit by bit, those practices of Medieval astrology not traceable to Greek antecedents came to be regarded with suspicion or were just abandoned as Arabic distortions of the allegedly purer and somehow better Greek astrology.

The seventeenth century saw the Scientific Revolution in Western Europe, during which advances in mathematical physics and modern chemistry led to the perception among many Western Intellectuals that in the not-too-distant future all the mysteries of Nature would be solved through reason and experimental science. In the field of astronomy, the Heliocentric Theory of Copernicus (1473-1543), first been published in 1543 (*De revolutionibus orbium coelestium*) gained widespread acceptance and with it the Medieval Geocentric Cosmology based upon Ptolemy was viewed by many as exploded.

This lead to major doubts about Judicial astrology (the casting of horoscopes of individuals and nations for the purpose of predicting their fates), which had traditionally rested upon Ptolemaic geocentric astronomy. It now appeared that its astronomical basis had been pulled out from under it. In continental Western Europe, Judicial astrology was on the wane and all but died out between 1650 and 1700.

In England it continued but in a simplified form. The reason for this survival in England is not entirely certain, but what is clear is that during the eighteenth century Enlightenment, when the European and English philosophers declared the advent of the Age of Reason, astrologers were required by these new rationalists to express the principles of their Art in scientific terms. This was a line followed by later generations of astrologers right up to [our own day](#)<sup>6</sup>.

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<sup>3</sup> Pico della Mirandola, *Opera*, Basel 1572.

<sup>4</sup> For more on Melancthon's astrological interests, see Thorndike, *History of Magic and Experimental Science*, Columbia U. Press, NY, 1941, vol. V. pp. 378-405.

<sup>5</sup> The first Latin translation of Ptolemy's *Tetrabiblos* or *Quadripartitum* seems to have been made by Plato of Trivoli circa 1138 with further translation of the commentary of Haly a century later.

<sup>6</sup> See Zoller The Occult Sciences at <http://new-library.com/zoller/features/rz-article-occult.shtml>

This imposition was impossible for the religionists. Christianity rests upon the expression of belief and faith, rather than reason. The religionists (especially the Protestants) endeavoured to render their faith as rational as possible. They did this by accepting the natural laws discovered by the scientists as part of God's Law and by articulation of philosophical/theological constructs such as "Natural Religion" and Idealist Philosophy.

Under the same pressure from this rising belief in reason and science, the astrologers for the most part divided into two camps: the Scientific and the Hermetic. The former stripped astrology of as many as possible of the non-astronomical features (e.g. Arabic parts and signs); and distinguished Natural astrology (the prediction of weather, earthquakes, epidemics, volcanic eruptions, etc) from Judicial astrology (which they dismissed as little more than "fortune telling")<sup>7</sup>. However, no matter how severe their reconstruction in pursuit of making astrology scientific, they still failed to achieve their objective of having mainstream scientists accepting astrology as scientific. Meanwhile the Hermetic astrologers attempted to continue the practice of astrological talismans, prediction, spiritism, magic, and alchemy. This Hermetic astrology later fed into the Occult Revival of the mid to late nineteenth century and largely contributed to astrology being banished to "superstition".

Unfortunately for the Hermetic astrologers, the world was fast changing. The eighteenth century saw both the French Revolution and Industrial Revolution with their aftermaths that so altered European society. As a direct result so to was the astrologer's role in society changed.

In the preceding centuries, many astrologers were physicians, linguists, and mathematicians. They were highly educated<sup>8</sup> and learned in theology, philosophy, and observational astronomy. They worked for both the church and the aristocracy, which were the governing classes of those times. Guido Bonatti, whose work forms the core of this course, was himself a noble and predicted for priests as to whether they would become bishops, cardinals or even Pope. He also advised kings and members of the aristocracy, on military, economic, and political affairs.

In the Middle Ages, society was based on an agrarian and mercantile economy. This meant that most people were employed on the land and lived in the countryside. Bonatti refers to them as *rustici, populares, vulgus*<sup>9</sup>.

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<sup>7</sup> Natural astrology continued to flourish into the first third of the nineteenth century in New England

<sup>8</sup> In the Middle Ages, the astrologer was usually a cleric or at least church educated. This was because there were few opportunities for education outside the Church. Without education, one could not be an astrologer (this is still true today). At first education was primarily reading and writing with rudimentary mathematics. In the twelfth century, mathematical education had increased and in the following century, we find the astrologer and Franciscan monk, Roger Bacon, exhorting the Pope to emphasize mathematics as part of Christian education. We may also bring to mind John Dee's advocating that a similar program of mathematics be taught in England circa 1600.

<sup>9</sup> *Guidonis Bonatti Liber Astronomiae Basel 1550, passim but especially in Pars IIII columns 491-625*

There was also a growing middle class emerging at this time, especially in the cities, which would come to dominate their hinterlands and emerge as centres of major affluence. Members of this middle class became quite wealthy and powerful (Bonatti refers to them as *magnates*, i.e. great men) and they too called upon the services of astrologers.

The Protestant Reformation (sixteenth century) broke the power of the Roman Catholic Church in Northern Europe and England. This created a political climate in Protestant areas favourable to the pursuit of secular science. The later French Revolution (1789-1804) and the Napoleonic era which followed it, continued this severe reduction in the power of the Papacy in the Catholic countries, as it stripped the churches of assets, severely reduced the priestly Estate and all but eradicated the nobility. The astrologer's traditional clientele, the aristocracy and the Church hierarchy was destabilised and thus the role and influence of the astrologer was altered. Those that continued to practise had to adapt to the changing times driven by the growth of the modern Industrial State.

From 1804, the shift of power moved more in favour of the moneyed bourgeoisie, as they became the focus of a new economy and of a new politics. At the same time, increased literacy among the increasingly urban-based workers, led to the rise of a pop-astrology, which reflected the interests of a new social structure. Gone was the Medieval astrologer as military adviser, theologian, philosopher, and scientist. Increasingly astrologers were called upon to address middle class and working class interests.

Education in these new times was humanistic, rationalistic, and dominated by the need for engineers, workers, tradesmen, labourers, managers, and bankers. Classical studies (including the study of Latin, Greek, Hebrew and the Antiquities) and the Liberal Arts were reduced to the rich man's interest. A degree in philosophy was not an avenue to wealth in this new society. All one could hope to do was teach philosophy, go into theology and preach or possibly enter publishing. The emphasis was on industry and the money economy.

The thrust of nineteenth century education further advanced what had already begun generations before. There was a continual moving away from the kinds of studies that would have facilitated access to the primary texts of both Greek astrology and of Arabo-Latin Medieval astrology. A direct result of this was that when there was a revival in astrology in the mid to late nineteenth century, there were few astrologers with the linguistic and mathematical skills necessary to read the important texts.

Around 1825 a revival of interest in astrology and other occult arts began to flourish in France and Germany spurred on by growing doubts about "reason's ability" to solve all of man's problems and every mystery of nature. Kant's *Critique of Pure Reason* (1781) questioned whether reason by itself could apprehend the Absolute (the Idealist code-word for God). The European Intelligentsia split into two camps following the publication of this idea. We can call these two camps the Rational Materialists and the Transcendentalists (not to be confused with the American Spiritual movement of the same name). The latter is exemplified by the Swabian Poets of Germany (especially Uhland, Richter and Kerner). Engels and Marx typify the former along with some capitalist apologists.

The Rationalist Materialists accepted Kant's conclusion and held that since Man's reason could not discover the transcendent<sup>10</sup> it (the transcendent) could simply be ignored. Man's destiny was to work out his own future through his own faculties, i.e. by the application of reason and materialist science.

The Transcendentalists repudiated the idea that the transcendent was beyond human knowledge. They asserted the existence of a suprarational faculty in man (intuition), which exhibited its operations in poetry, art, dreams, psychic experiences, and magic. In short, all the things ignored by the Enlightenment philosophies which sought the good through reason alone. These Transcendentalists sought to investigate mental phenomena, dreams, mystical experience, spiritualism, mesmerism, and various manifestations of "the irrational". The inchoate interest in psychology received a boost from these thinkers. However, the limits of the human mind's creative ability and a precise definition of just what "psychology" meant were by no means ascertained. Thus, in the nineteenth century this was reflected in astrologers' growing interest in "psychology" although that interest had little to do with what is today known as clinical psychology. Rather, it was the examination of the permeable borderline between hypnosis, dreams, mysticism, and magic. Later<sup>11</sup> some transcendentalists attempted to construct astrology as a mathematical (and hence precise) [occult art](#)<sup>12</sup>.

Astrologers in nineteenth century England seem to have very often been part of what we today would call the "alternative culture." Many were practitioners of homeopathy, herbalism and advocates of various other progressive ideologies, e.g. socialism, abolitionism, spiritualism, and theosophy. The same pattern developed in the other Western states in the latter nineteenth century. In this way astrology became a vehicle for the propagation of alternative social and medical ideas and progressive politics. This trend became so entrenched that it continues unrecognized by most astrologers and astro-hobbyists of today. If they recognize any millenarian, utopian, or progressive political idealism in contemporary astrology at all, it is glibly shrugged off as "Uranian" or "Neptunian" and remains a largely unconscious factor colouring their judgments and consensus reality.

Another important development of the nineteenth century was the publication of Charles Darwin's *Origin of Species* (1859) and his *Descent of Man* (1871). These two books engendered a storm of controversy in the second half of the nineteenth century. They proposed the theory that the diversity of species in the vegetable and animal kingdoms was a result of adaptation to physical environmental conditions over *vast* periods of time and that humans were descended from primates.

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<sup>10</sup> The Transcendent was the term Kant used to denote that which surpassed his own list of categories. It was not an object capable of experience

<sup>11</sup> From about the 1840's.

<sup>12</sup> In the United States and England, this movement seems to have been connected with the Swedenborgian Church; possibly with its "unchurched" Swedenborgians (i.e. those proponents of Swedenborg's doctrines who did not attend church). Ebenezer Sibly (1752-99) and his brother Manoah were both Swedenborgians and astrologers. See <http://new-library.com/zoller/features/rz-article-1870.shtml>

The Theory of Evolution was propounded by Darwin (1809-1882) to account for physical differences in plant and animal species. Herbert Spencer (1820-1903) extended<sup>13</sup> this concept of evolution to sociology and psychology; hence, [some people](#)<sup>14</sup> now speak of the “evolution of societies” and the “evolution of consciousness”. The Theory of Evolution was attractive to the rationalist materialists, who sought an organizing principle in organisms (other than God), which could account for the movement from indefinite homogeneity to definite heterogeneity (e.g. from a single celled creature to a complex, differentiated creature such as man).

The Darwin-Spencer Theory of Evolution was so attractive and progressive to occultists and astrologers that by 1875 advocates of esoteric and occult philosophy such as Madame Blavatsky (1831, Russia – 1891, London) found it necessary to give the concept of evolution a central role in their teachings. By the 1880’s the Chicago based Order of the Magi was teaching that socialism would be inevitable in the United States by the 1940’s because of the combined forces of evolution, astrology and mathematics. A hundred years later, the United States is still a capitalist state but the idea that “evolution” is essential to astrology is unquestioned by many [American astrologers](#)<sup>15</sup>.

In the twentieth century, Western astrology had largely become at best a secular humanistic tool in the hands of Utopian theorists and at worst simply entertainment. Divorced from the fundamental business of describing *what is* and tied to disguised political predictions of *what will be*, astrology became increasingly an exercise in evangelising *what ought to be*.

The advent of Psychological astrology (in particular, “Jungian”) led many astrologers further away from the confrontation with what objectively is, to an inner, subjective psychological realm adorned with timely symbols and archetypes of social, political, and “spiritual” sub doctrines. In this labyrinth, one symbol is used to explicate another in an infinite regress that is rarely if ever firmly attached to concrete reality. [In this climate](#), Western (psychological) astrology totally lost any capability of describing objective reality or of predicting the future<sup>16</sup>.

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<sup>13</sup> *Principles of Psychology* (1855); *Principles of Sociology* in 3 vols: 1876, 1882, 1896

<sup>14</sup> It is a common practise amongst students of the Psychological School of astrology to excuse the absence of the ability of modern-day astrologers to predict due to this “evolution of consciousness”, as expressed by Liz Greene in *The Astrology of Fate*, London, 1984. This opinion is frequently voiced by followers of Marc Edmund Jones, who asserted that astrology was not about prediction, but rather about potentials. See *Astrology How and Why It Works*, p. 248-249. Cf Dane Rudhyar, *The Astrology of Personality*, originally 1936, Aurora Press 1991, Santa Fe, New Mexico, p. 401 *et seq.* See also <http://new-library.com/zoller/features/rz-article-jonesnewage.shtml>

<sup>15</sup> Cf. Marc Edmund Jones, *Occult Philosophy*, originally 1947, 1977 by Shambala Publications, Boulder Colorado, p. 264; 273ff., 282ff., 346-7. Cf also *Pluto, The Evolutionary Journey of the Soul*, by Jeff Green, Llewellyn, 1994. See also <http://new-library.com/zoller/features/rz-article-jonesnewage.shtml> and <http://new-library.com/zoller/features/rz-article-1870.shtml>

<sup>16</sup> See **Astrology and Wisdom** <http://new-library.com/zoller/features/rz-article-wisdom.shtml>

By the end of the twentieth century mainstream Western astrology had gone as far as it could go into the *cul de sac* of idiosyncrasy and psychology and, due to the political and social events of the post modern age, was no longer useful to the society at large as a vehicle for disseminating progressive social visions. The recovery of Medieval and Ancient astrology has in the last quarter of the twentieth century paved the way for a reappraisal of the metaphysical question of how objective reality comes-to-be, from whence it comes and whither it goes. This reappraisal involves a reconsideration of philosophies such as Neo-Platonism, Idealism, Materialism and the Kabbalah, as well as an investigation into the testimonies of the mystics and the theories of the Pythagoreans. It also directs those with an inquiring mind to the works of earlier pre-eminent astrologers who had themselves studied these very matters often centuries before<sup>17</sup>.

This recovery of Medieval and Ancient astrology has been in part facilitated by recent changes within the Western academic world, particularly within the disciplines of the History and Philosophy of Science<sup>18</sup>. Once again, we are finding that astrology, alchemy and magic are acceptable subjects for institutionalised academic, historical, and social research<sup>19</sup>. In tandem with this have been the activities of *extramural* scholars operating outside of major academic institutions. Some of whom (and I include myself here) are astrological practitioners seeking *bona fide* astrological techniques, which give the theory practical application. Others have been unconventional, quasi-anarchistic philosophers seeking to overthrow established philosophical biases thereby preparing the way for a “Paradigm Shift”.

The importation into astrology of extraneous social and political ideologies as well as the grafting onto astrology of psychological theories has been bad for astrology. The issue is not whether such theories have merit or not, but that they are not astrology and that by adulterating astrological study with their own prerequisites they impede the central learning of how to delineate and predict astrologically. One can be a very good socialist or capitalist and effectively practice astrology but these must take a secondary role when learning astrology. To put it another way, the lesser is always subservient to the greater. In this case, the greater is astrology, which can be used to understand the forces that encapsulate ideologies or economic systems however the reverse is not true.

Astrology is a separate study and demands a singular approach in that it must be pursued for itself. Its causes lie in the eternal and not in the temporal. It is often overlooked that contemporary issues however important and cogent in their day are not necessarily of eternal relevance. An example of this is the

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<sup>17</sup> Cardan of Milan (16th century) is a very good example of this.

<sup>18</sup> We have even reached the stage where we find students of astrology publishing books through leading institutions. *Cardano's Cosmos* by Anthony Grafton (the Henry Putnam Professor of History at Princeton University) is a good example of this.

<sup>19</sup> Sophia Trust (United Kingdom) has recently arranged scholarship with different academic institutions in the United Kingdom to facilitate research projects concerning astrology.

Medieval struggle between the Guelfs and the Ghibellines<sup>20</sup>, a bitter rivalry in its time, but now forgotten, as, in the course of time, our contemporary political issues will be. However, since astrology deals with universal and eternal causes it will remain and continue.

Psychology is but a more recent lens that has been brought to bear. As a discipline, it may help people but it remains a separate subject from astrology and to graft it onto astrology, to make it such an article of faith that both it and astrology become one and the same does a disservice to both. For it delays and obstructs the complete understanding of either. Thus, no matter from which position you start in approaching the materials in this course you are asked to learn astrology first and divest yourself as much as possible of other matters.

When we consider the interface between astrology and philosophy or spirituality, the matter is somewhat different. It is still best to learn astrology first; philosophy/spiritual doctrines second or at least separately. Nevertheless, for reasons that will become clearer as you practice Medieval astrology, some kind of spiritual system is seen to be essential for the proper practice of astrology. This is because, while astrology *per se* lacks a spiritual doctrine of its own, the practice of astrology leads us, eventually, to the recognition of the need for one. Although, historically, Medieval astrology had its philosophical and metaphysical foundations in Hermeticism, Neoplatonism, and Kabbalah, I do not think it wise to be prescriptive and endorse one spiritual or religious approach over others.

Each of us must decide for ourselves what philosophical path is right for us. For example learning about Neoplatonism's relation to astrology does not necessarily imply acceptance of Neoplatonism as your spiritual or philosophical path. What each of us needs from a spiritual/philosophical path is a guide to eternal and universal truth and methods that enable us to realise the Good and to find knowledge of our true Self. It is prudent, though that the seeker who intends to join astrology to a spiritual or philosophical path selects one that does not reject astrology out of hand otherwise confusion is created. Confusion also arises when one's training or preconceptions tell one that prediction is impossible. Doubt presents itself if you believe that, despite your natal chart, that you can be anything, you wish to be. In this latter regard, the inherent contradiction should be obvious for one cannot maintain the view that the natal chart holds the key to a personal "destiny" on the one hand while giving equal force to the opposite viewpoint, namely that no matter what your horoscope states you have the power to override it.

As we have seen above, in the brief history of astrology, there have been great changes. So great that those whom many of us revere as the leading astrologers would not recognise as astrology that which is practised as mainstream astrology today. Thus, the study of how astrology has developed is very important because it tells us where we are. It is only by knowing where we are that we can decide on where we are going and why.

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<sup>20</sup> The Guelfs and the Ghibelines were rival Medieval political factions. The Guelfs supported the Papacy and the Ghibelines, the Holy Roman Emperor.

Our future as astrologers and indeed the future of Western astrology itself lies in the direction of a return to its origins and a revival of the practice of prediction. This course is taking you in that direction.

Those of you who are zealous in your beliefs or even *avant garde* will need to abandon *ersatz* astrologies and spurious “alternative” spiritualities as these create barriers, which cloud the mind with platitudes and unproven theories. It will mean taking a new viewpoint and looking afresh at old problems. For many this will take much courage, stamina, and memory (i.e. attention) for you will be repeatedly asked to recognize *what is* and how *what is* in the here and now, is prefigured in the astrological chart. For only in this way will you come to see fate at work.

Contrary to most popular belief fate is not something that must always remain within the bounds of theory but is something that can be tested and for which proof may be found. Astrology, perhaps beyond all the other occult sciences shows you how to find that proof and this pursuit is an essential part of the teaching of this course. Only by recognizing that we are under the laws of heaven will we be able to escape from our astral prison and truly begin our approach to Wisdom.

Wisdom has three prerequisites: Fear of God, Knowledge of the Self and Love of thy neighbour.

Fear of God is recognition that we are bound in the prison of our astral constellation.

Knowledge of the Self is the immediate, lasting, awareness of that part of us which is above that astral constellation, undetermined, universal, loving, and free.

Love of the neighbour arises inevitably, effortlessly and immediately upon the attainment of Knowledge of the Self as the recognition of the Self in others.

Wisdom establishes right relationship, justice, mutual support, and knowledge of all good things, long life, and freedom.

The Hermetic teachings refer to Man as a two-fold being. His material part is ruled by fate. His divine part is free. He who would be free from fate must cultivate the latter. This is the core of the Hermetic Wisdom.

Wisdom is the key to the door of the dungeon of fate we are in. Through Wisdom, the wise can escape the horoscope and the governance of fate. They must still confront the facts of their physical existence. The body remains subject to the rule of the stars. They must still address that which the horoscope prefigures. But, having attained Wisdom, they have achieved freedom as well. They know that they are not their bodies and that what they are is undetermined and cannot be ruled by fate.

So, we return to our central concern **What is Medieval Astrology?** Medieval astrology is the astrology of Masha`allah (c740-c815), [Abu Ma'shar](#)<sup>21</sup> (787-

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<sup>21</sup> See Zoller *Abu-Mashar Prince of Astrologers* at <http://new-library.com/zoller/features/rz-article-abumashar.shtml>

886 AD) and [Guido Bonatti](#)<sup>22</sup> (c.1223-1295), Marsilio Ficino (1433-1499), Nostradamus (1503-66), John Dee (1527-1608), amongst others whom you will learn of. It is astrology as a high science before it was tinkered with and corrupted in the name of “reform.” It is an occult Art in the true sense. The occult is that which remains hidden. The causes of astrological influence (that which makes it work) lie hidden from us.

Its philosophical foundations are to be found in Hermeticism and Neoplatonism; especially in the Arabic and Jewish Neoplatonism traditions. Later we will examine some of these such as the *Corpus hermeticum*<sup>23</sup>, the works of Avicenna (980-1037)<sup>24</sup> and in the *Fons vitae* of Avicbron (1021?-?1058)<sup>25</sup>. In addition, these foundations rest upon the Kabbalah<sup>26</sup>.

Medieval astrology, being before psychology, has no psychology (in the modern sense of the word) in it. As you will see, Medieval astrology *does* give attention to the native’s character and in the course materials, you will learn a way of identifying the native’s Primary Motivation. Medieval astrology also developed before the doctrine of Evolution as outlined above therefore it does not make mention of it.

This lack of inclusion of what is seen as a central doctrine in the Modern era may strike you as wrong, so embedded in our consciousness has the equation of “progress” and evolution become. For many, the belief that things automatically improve or “evolve” is an article of faith. Yet, this is not self-evident. Thirty years of observing clients, the world and myself have shown that an individual’s character, behaviour and at least the general outlines of his/her life are accurately scripted in the natal chart.

The native lives out his or her life story, which is all there in the natal chart for anyone to read (if they can). I do not know why this is so, but in practice, I must regard it as undeniable that we have fates or destinies and that they are depicted in our natal charts. Medieval astrology gives us a way to know our fates, i.e. our personal “constellation”.

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<sup>22</sup> See <http://new-library.com/zoller/books> and <http://new-library.com/zoller/books/bonatti/146.shtml> and <http://new-library.com/zoller/books/bonatti/arabicparts.shtm> and <http://new-library.com/zoller/books/bonatti/war.shtml>

<sup>23</sup> See Zoller articles *The Hermetic Tradition* and *Hermeticism as Science* at <http://new-library.com/zoller/features/rz-article-hermetictadition.shtml> and <http://new-library.com/zoller/features/rz-article-hermetica.shtml>

<sup>24</sup> See *Avicenna, Metaphysica sive Prima Philosophia* (Venice 1495).

<sup>25</sup> See Zoller *Avicbron and the Fountain of Life* at <http://new-library.com/zoller/features/rz-article-avicebron.shtml>

<sup>26</sup> Kabbalah is the secret tradition amongst the Jews. Its antiquity is disputed. Jewish sources claim great antiquity for it. A Christian Cabala, in the Renaissance when some Christians, believing that the Jews had a profound Wisdom teaching, actively sought it and studied with Jewish teachers. Kabblistic literature is rich in mystical, theological, philosophical and “prescientific” lore veiled by allegory and obscure language

This personal “constellation” is somehow in us, working from the inside out. It is the particular invisible net, web, or concatenation of aspects of being which the disposition or arrangement of the planets, stars, luminaries (Sun and Moon), in the zodiacal signs at the time of an individual’s time of birth signifies. At the same time, it interacts with the external heaven or sky so that in each of us the inner and outer are linked. Paracelsus (1493? -1541) appears to have recognized this, for he speaks of “the heaven of the microcosm” and “the heaven of the macrocosm.”<sup>27</sup>

The practice of Medieval astrological delineation and the thoughtful application of its predictive techniques, eradicates doubt about this. It makes it clear that the Gnostics and mystics were right. Our constellation is our spiritual prison and natal astrology is merely the floor plan of that prison. Spiritually, all that one can hope for from the floor plan is the knowledge of where to find the exits, the escape routes.

Astrology *per se* will not get you out of the prison. That is the business of religion, philosophy and spiritual practices, or, if you will, of Spiritual Science. While it is true that astrology leads us to the realization of the necessary existence of an higher Intelligence than our own, it cannot, by itself, lead us through a portal into a paradise. It is important to be clear about this, because, if we expect astrology to free us from the adversities of embodied life, we will waste our lives seeking something that does not exist.

What astrology can do is to describe in advance the characteristics of our embodied lives. The accurate delineation of the natal figure depicts our objective reality. It answers such questions as: “**Will I marry?**” “**Will I have children?**” or “**What kind of profession will I have?**” “**How are my finances this year?**” “**Will I go to jail?**” or “**How is my health?**”

Natal astrology has traditionally been used in three ways: to describe in advance what will happen in our lives, to attempt to manipulate the reality in which we live and to explain the hidden spiritual causes behind the phenomena of our lives. This attempted manipulation of reality equates to magic and as such is fraught with difficulties and hidden dangers. Many astrologers have stumbled upon these snares. They are best avoided by using astrology as a philosophical path leading to knowledge of the Universal One rather than to the idiosyncratic “me”.

Because astrology can be used to describe objective reality, it has long been used in alchemy, which is as important a sister Art to astrology as magic is. These three Arts constitute a Trinity of Occult taken together they reveal the operation of the Divine. The Medieval Magician-Mystics of the *Picatrixian Tradition* held that: “Magic is the operation of spirit upon spirit. Astrology is the operation of spirit upon body. Alchemy is the operation of body upon body.”<sup>28</sup>

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<sup>27</sup> Regarding this doctrine of Paracelsus, cf *The Hermetic and Alchemical Writings of Paracelsus*, ed. A. E. Waite, University Books, NY, 1967, vol II, p. 289ff

<sup>28</sup> My adaptation from *Picatrix (c. 1200 AD)*.

## Medieval Astrological Texts

The study of Medieval astrology is based on texts. What is studied must then be practiced. When examining its tradition it is firstly to these that we must turn. The following list is not exhaustive and as further research continues is open to revision but it adequately sketches the general field and provides an Ariadne's Thread through a labyrinth full of astrological error<sup>29</sup>.

For the reasons explained above this course is denoted as being Medieval Astrology but it draws on the texts that stretch from circa 200 BC to 1700 AD.

Nechepso-Petosiris (now lost with only fragments remaining).  
Edited by Ernst Riess in *Nechepsonis et Petosiridis fragmenta in Philologus*, suppl.6. 1892, pp 325-388.

*Liber Hermetis*, translated by Robert Zoller.

Dorotheus's *Carmen astrologicum*

Ptolemy's *Tetrabiblos*

*Matheseos libri viii* by Julius Firmicus Maternus

Vettius Valens' *Anthology*

Antiochus's *Thesaurus*

Hephaestion of Thebes *Compendium Book*

Masha'allah, *On Nativities*

Alkindi, [On the Stellar Rays](#), translated by Robert Zoller<sup>30</sup>

Abu Mashar, *Flores astrologicae*, *Abbreviation of the Introduction to Astrology*

Abu Ali Al-Khayyat *The Judgment of Nativities*

Ibn Ezra *The Beginning of Wisdom*, *The Book of Reasons*, etc.

Guido Bonatti's [Liber Astronomiae](#)<sup>31</sup>

See also Bonatti's 146 Considerations in [Anima Astrologiae](#)<sup>32</sup>

Luca Gaurico, *Tractatus astrologiae iudiciariae de nativitatibus virorum et mulierum...*

Junctinus, *Speculum astrologiae...*

Schöner, *On the Judgments of Nativities*

Lilly, *Christian Astrology*

Morinus, *Astrologia Gallica*

Placidus, *Primum Mobile*

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<sup>29</sup> Note the list does not attempt to give a full list of astrological hermetica. The astrological hermetica which are known to us are fairly numerous and, while very important from the point of view of Hellenistic Astrology and for tracing the development of astrology, they are not all important for the Medieval astrological tradition as they did not all get past the Christian and Moslem editors.

<sup>30</sup> See <http://new-library.com/zoller/books/alkindi/stellarrays.shtml>

<sup>31</sup> See <http://new-library.com/zoller/books>

<sup>32</sup> See <http://new-library.com/zoller/books/bonatti/146.shtml>

## Some Basic Differences Between the Modern Variants of Astrology and Medieval Astrology.

In addressing this please set aside any preconceptions, you have about what constitutes astrology. *Summa scientiae nihil scire* (The height of Science is to know nothing). Medieval astrology, though the parent of Modern astrology differs from it in a number of fundamental aspects. This course will elaborate on these but the following significant differences should be borne in mind from the very beginning.

1. Only the seven visible planets, the North and South Nodes of the Moon and the fixed stars are used. The modern planets (Uranus, Neptune and Pluto), the hypothetical planets, black moons, asteroids, Lilith, Vulcan and a host of other things thought essential by modern astrologers are simply unheard of and unused.
2. Only eight Ptolemaic aspects are used (the conjunction and the opposition, two sextiles, two squares and two trines).
3. Arabic Parts are used.
4. Whereas Modern astrology uses only two dignities (Rulership and Exaltation), Medieval astrology uses five (Rulership, Exaltation, Triplicity, Term and Face or Decan).
5. There are specific rules guiding delineation.
6. There are predictive techniques, which are unused in Modern astrology.
7. Medieval astrology is Predictive astrology.

## Is Medieval Astrology Fatalistic?

Whether Medieval astrology is fatalistic presupposes fate. Whether people's actions are fated, that is, "spoken" (the English word "fate" comes from the Latin *fatum*, "that which has been spoken.") begs the question, "Spoken by whom?" It also implies some kind of relationship between speech and the circumstances or "accidents" of one's life. Such circumstances are non-essential characteristics of an individual, which distinguish him or her from other individuals in the same class (human beings). The term used by Medieval Astrologers for such circumstances was "accidents" (something that 'happens to' an individual by which it is known as this or that individual of such and such a class). To say that the events of our lives (the accidents of the native) are "fated" usually means they are "foreordained" or "determined." This again begs the question, "By whom?"

These questions are properly speaking theological, philosophical, and metaphysical questions. As such, they are outside the scope of our study, which is practical predictive astrology. Theological, philosophical, and metaphysical arguments are often elegant, but unproductive, inconclusive and unconvincing; especially when you lack what you need to resolve the doubts that crop up in debates of this sort. That we have this discussion at all shows how intimately astrology is related to theology, philosophy, and metaphysics.

Two things are needed in order to establish that there is determination, foreordination or fate in our lives: objective, unbiased observation of events and people's behaviour over sufficiently long periods of time and the delineation and predictive techniques of Medieval astrology. The first requires prolonged attention, which not everyone has, but which can be developed with practice. The second provides us with a structure and a language, which permits us to see and speak about fate. One reason why many modern people have trouble seeing fate is that it has been conceptually removed from modern thought. So, we return to Medieval astrology as being our instrument for seeing it.

In order to observe the working of fate, you need to see first what the person *is*. The accidents of the native are what make him/her different from other people and the natal chart is a diagram of these accidents. The natal chart, or figure, shows us the natal promise, the "What is..." The predictive techniques of Medieval astrology enable us to witness the periodic and occasional manifestation of events promised in the natal figure. The predictive techniques give us the "When is..."

Once you have seen things from this point of view; once you have seen the seemingly ceaseless repetition of patterns in the natal figure as events in the lives of people around you, you will no longer doubt whether or not there is fate. You will also learn that the fated side of human existence is not the full story.

The Hermetic Teachings contained in the first book of the *Corpus Hermeticum*<sup>33</sup>, called the *Poimandres or Pymander*<sup>34</sup>, I.15, tells us that Man is two-fold. He is subject to destiny as far as he is mortal, but he is exalted above the heavens, always aware and immortal due to "the Man of Eternal Substance." The realization of this "Man of Eternal Substance" in us is the subject of subsequent books in the *Corpus Hermeticum* and has been the central interest of esotericism for ages. Few people *know* that within them dwells a god-like being that is immortal, free, omniscient and happy. Though this being is in us, few realize it. That is, it remains (if the person is aware of it at all) merely an idea, an opinion. In order for it to be made real, certain things must be done, which are not part of one's ordinary daily routine.

Again, these matters belong to metaphysics; not to astrology. There are disciplines (such as certain forms of Yoga or spiritual practices), which lead to the realization of this being within us. These matters are of great importance but they are not astrology. What astrology, pre-eminently Medieval astrology, primarily deals with is embodied existence. It presents us with an incomplete picture of the human being and, while it can give hints and directions for attaining what the *Picatrix*<sup>35</sup> refers to as Perfected Nature; it can't take you there.

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<sup>33</sup> See <http://new-library.com/zoller/features/rz-article-hermetica.shtml> and <http://new-library.com/zoller/features/rz-article-hermetictradition.shtml> and <http://new-library.com/zoller/library/index.shtml>

<sup>34</sup> See <http://new-library.com/zoller/library/index.shtml>

<sup>35</sup> *Picatri, The Latin version of the Ghayat Al-Hakim*, edited by David Pingree, London, The Warburg Institute, 1986, Book III, chapter 6, p.108ff.

## **So, is Medieval Astrology Fatalistic?**

From a practical point of view, in so far as it deals with embodied existence the answer is “Yes”. However, for the reasons just given, this fatalism, while a necessary attitude for purposes of prediction, is not the final word on human nature.

In asserting this Medieval, astrology asserts nothing not asserted by most modern sciences, which are all deterministic in the sense that, to the degree they deal with laws, the outcome is determined.

## **Why Study Medieval Astrology?**

Simply put, Medieval astrology enables us to predict events in human affairs with a fair degree of accuracy. Knowing the outcome of things, events, people, etc is a part of Wisdom. We study it because it provides astrological knowledge that cannot be found elsewhere. It provides missing links that we need in order to restore astrology. Your study, application, and mastery of these techniques will mean that you are playing a very real and important part in this restoration.

## **On Prediction**

There are a number of prerequisites in order for astrological prediction to be possible. Even with these prerequisites having been met, it is still a tricky business.

In Natal astrology, which you will learn first, all prediction must be preceded by a thorough delineation of the natal figure. In that delineation you must examine as precisely as possible every planet, sign, house, Arabic part, and the host of those things you are about to learn. There is no short cut and diligent study from the beginning will pay a greater reward later. You must concentrate, from the very beginning on how to determine the significators of the various issues or people indicated in the chart. Once this is correctly done, and only then, can you proceed to prediction. Prediction is just a matter of *when* an event will manifest. The key to prediction is delineation.

From the above it will be apparent that anything that obstructs your judgment, that which keeps you from recognizing one thing as distinct from another (e.g. the native as distinct from the native’s partner, or the native as distinct from the native’s partner’s family, etc) will effectively impede judgment and precludes the delineation of the chart. Always remember no delineation, no prediction.

All astrological theories which start from the premise that the natal chart is a diagram of an individual inner world and that each of the houses represent the native’s *ideas* about the things (as denoted by the house e.g. the 7<sup>th</sup> house = the native’s ideas about partnership) obstruct your seeing the native’s objective reality. In this course, you must make this ascertaining of the native’s objective reality a central aim.

Equally, if you view the planets as universal archetypes without due consideration of their position (both in the signs and houses), then you will fail to distinguish the different action of the same planet in different charts. Universals, such as fame (the Sun) or love (Venus) are not confronted in embodied life in the same way by everyone. Each of us meets the planets' natures through a number of screens. These specify the *universals* corresponding to the planets' natures to particular experiences and events unique to the native's natal "constellation" (as we have discussed it above). Unless you make this distinction from the beginning of your studies then you will only achieve a superficial and inaccurate delineation of the chart. So again, no delineation, no prediction.

## **What do We Gain from Prediction?**

We gain the philosophical and spiritual recognition that life is neither chaotic nor random: that there exists an intelligent ordaining Cause. We gain the ability to plan for the future. We gain knowledge and that puts us and our clients onto a road of self-exploration which leads us to personal spiritual growth (which manifests on the physical plane as well) and in this way we attain realisation or in a word Wisdom.

## **Conclusion**

All things that can be used for the Good such as the Art you are now learning can be (and are) abused, poorly executed, and used for fraudulent purposes. All practitioners of astrology and you even now as students of this course must only use this Art for the benefit of Mankind. Should you find someone who uses it selfishly, ignorantly, or fraudulently, you should immediately distinguish the Art from the practitioner. Correct the practitioner. Preserve the integrity of the Art.

If terrorists fly planes into the World Trade Centre, does this mean that aviation *per se* is at fault and so should be abandoned? If a doctor operates on the wrong side of a patient's brain, does this mean surgery is false? The answer to these questions is clearly, "No." The same logic and fairness applies to astrology.

When faced with a decision as to whether a theory is at fault or the practitioner is, examine the theory. The catchword here is "be *practical*". Do not make decisions on theory alone, but balance theory and practical experience. Observe. Do not settle for my word on the matter but rather test everything for yourself and by doing so make yourself the practitioner.

Practice (especially in the early stages) is very important. Once you have learned a technique, commit it to memory and then practise it and practise it repeatedly. Apply the rules you learn to a minimum of 200 charts. In this way, the techniques will become second nature to you and you will begin to see for yourself, better than I can tell you, how they ought to be applied, and what the instructions mean. Often in learning, we think we know the teacher's meaning, but oftentimes do not. Only later, having practiced the Art, does it become clear.

Use technology, such as your computer and astrological software but here a word of caution. If you are to use software then make sure it is the very best you can get. In this field, there is only one worth getting and that is the [Janus astrology software](#) produced by Astrology House<sup>36</sup>. Do remember though that software is not an excuse to fore-go the work of learning the techniques nor the mathematics that underlie them.

This ends the Orientation Lesson.

I hope you have enjoyed it and have found it of use.

For your first piece of homework, please write a one page (only please!) synopsis of this Orientation Lesson and email it to me. It will be marked and returned.

Please refer to the Course Guidelines if you are unsure about how to submit your homework for marking.

Please now proceed to Lesson One. The real work is about to begin.

Good Luck.

*Robert Zoller.*

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<sup>36</sup> See [www.astrologyware.com](http://www.astrologyware.com)

*Robert Zoller.*

<http://new-library.com/zoller/>

# DIPLOMA OF MEDIEVAL ASTROLOGY

## COURSE GUIDELINES

The following are guidelines concerning the DMA materials and course.

### COURSE MATERIALS

#### *General Introduction to Medieval Astrology*

Orientation (text and audio)

#### *Astronomy*

1. Astronomy: Part 1 (text and audio)
  - . Cosmology and Spherical Astronomy
2. Astronomy: Part 2
  - . Constellations, fixed stars, planetary and luminary cycles
3. Sabaeanism
  - . Use of fixed stars and an explanation of the astronomical bases of mythologies.

There is also a *calculation module* to teach the basics of chart erection.

Plus a two separate papers on astronomy: *The Diurnal Motion of the Stars* and *The Right Conception of the Sphere and its Circles* (translated from Thabit c 870 AD)

#### *Fundamentals of Medieval Astrology*

4. The Archetype
  - . Interrelationship between the sidereal and tropical zodiacs
5. Sign, Subdivisions and Rulerships
6. The Houses
7. The Planets

## ***Delineation***

### ***Introduction and overview to successful Delineation***

#### 8. The Fundamentals of Delineation

### ***Special Techniques of Delineation***

- 9. The Length of Life - Longevity - Part I
- 10. The Length of Life - Longevity - Part II
- 11. The Rank of Fame
- 12. The Profession Significator
- 13. The Financial Significator
- 14. The Lord of the Chart - *Almutem Figuris*
- 15. The Arabic Parts

## ***Prediction***

### ***Introduction and Continuous Astrological Techniques***

- 16. The Fundamentals of Prediction
  - and Predictive method in Natal Configurations
  - and the Predictive method of Time Division by Triplicity Ruler
  - and the method of the Ages of Man

### ***Non-continuous Astrological Techniques***

- 17. Transits and Progressions
- 18. Prediction through the ruling of time - *Firdaria*
  - and Prediction through permutation - *Profecting*
- 19. Prediction by Solar & Lunar Return
- 20. Prediction by Directing

### ***Special Areas***

- 21. The Delineation and Prediction of Marriage
- 22. Delineation and Prediction relating to Children
- 23. Medical Astrology
- 24. Spiritual Astrology
- 25. Astrological Physiognomy

### ***Conclusion to Course***

- 26 Epilogue

## ARTICLES ON ASTROLOGY

In addition to the above your course materials CD will also include the following articles:

[Abu-Ma'shar: Prince of Astrologers](#) Ma'shar was a Persian astrologer (8<sup>th</sup> – 9<sup>th</sup> century) who had a profound effect on astrology in Western Europe. He was the greatest astrologer of his day and it is essential for the modern practitioner of Predictive astrology to be familiar with his work.

[Astrology and Wisdom](#) Today the pursuit of wisdom as the prime objective of astrology has been largely abandoned. In its stead psychological analysis and introspection have come to predominate in the Western democracies. For the majority this has destroyed astrology as a predictive Art and so dissolved its central aim, the attainment of wisdom. Students should be aware of these issues and now to go about resolving them.

[Avicbron and the Fountain of Life](#) Today many scientists use Copernican heliocentric astronomy (that the Earth revolves around the Sun) as a repudiation of astrology. This places astrologers in the position of having to justify their pre-Copernican application of astronomy. It is a debate that has been raging for many centuries and drives to the root of the difficulty that many scientists and academics have in understanding astrology. This article examines the work and life of one of the greatest mind to address this matter.

[Blending of Astrology and Medicine](#) Astrological calculation was regarded as essential in determining the appropriate time to commence or change treatment and planetary movements were regarded as strongly influencing the patient's prognosis. This article is one of a series of medical papers considering these issues.

[The Guardian Angel and Astrology](#) This paper discusses the nature of the Angel and examines two different viewpoints – that of the psychologist and that of the Predictive astrologer. The latter delineates the natal figure and draws upon esoteric and sacred doctrine. In doing so astrologers can demonstrate that the modern view - that we are *essentially* formed by nurture and the environment - is wrong. On the contrary, the spiritual forces inherent at our birth are of fundamental importance throughout our lives and these forces are closely tied to our Guardian Angel.

[Medical Astrology in Early Western Europe](#) This article discusses the state of medical astrology in barbarian Western Europe prior to 500AD. It examines the state of their astronomical learning; their medical lore and their understanding of a correlation between the affairs of heaven and effects on earth.

[Prediction and the 11<sup>th</sup> September 2001](#) This paper examines prediction and in particular those predictions relating to the attacks on the Pentagon and World Trade Centre, made twelve months before the events. It gives an overview of the standards necessary for astrological prediction and an indication of the methods used. It primarily relates to the predictions, which specifically stated that an attack would be by Islamic fundamentalists on US soil in September 2001. These predictions were published twelve months before in August 2000.

[Valentine Weigel on Fate and Free Will](#) Many modern astrologers are confronted with a painful inadequacy when reading a horoscope. They can diagnose problems that the native may confront but too often remain powerless to do anything about those problems. This raises issues central to Fate and Free Will. This article discusses these in relation of the works of Weigel, who put a great deal of thought into the matter.

## **DELIVERY OF COURSE MATERIALS**

Students will be supplied all of the above course materials on CD ROM and/or be sent course materials via email and/or will be directed to download materials from a Website on the Internet.

When you first install the CD you will be asked to register it. Please refer to the instructions that accompany your CD.

Each student is to ensure that s/he will not allow anyone else to use his or her CD or the materials contained on it. Any student found in breach of this condition will be immediately removed from the course and failed; they will not be refunded their course fee and may be fined and prosecuted in accordance with the terms and conditions.

Software needed for reading/listening to the text/audio files will be on your DMA CD. Materials can only be read and printed from the DMA CD. Students are only authorised to use it on a single computer unless the registrar grants special permission to do otherwise.

## COURSE TEXTS

In addition to the DMA materials listed above the following are texts for the course:

**Tools and Techniques for the Medieval Astrologer Book One** on *Prenatal Concerns and the Calculation of the Length of Life*

**Tools and Techniques for the Medieval Astrologer Book Two** on *Astrological Prediction by Direction and the Sub-division of the Signs.*

**Tools and Techniques for the Medieval Astrologer Book Three** on *Horary and Electional Astrology and An Astrological Miscellany.*

**146 Considerations of Bonatti and 245 Aphorisms of Cardanus** (Bonatti was the leading astrologer of the 13<sup>th</sup> century and Cardan was a leading astrologer of the 15<sup>th</sup> century). It is an invaluable work and if you memorise Bonatti's *considerations* early on you will find they hold you in good stead throughout your studies.

For more information on these books and for example pages of their contents

see <http://www.new-library.com/zoller/books>

There are further texts in the student library. All students can access these for free.

Also, there are a number of other books and articles, which will aid you in your studies. As you go through your course materials you will find these referred to and can at the stage decide if you need them. Please note that reference materials highlighted in blue (in your lessons) are links through to the Academy WebPages and you need to be connected to the Internet to view them.

## STUDY SESSIONS

You are asked to begin with the Orientation lecture and then the Calculation module. Once you have completed these then please work through each lesson, one at a time. Some will take you longer than others but over the first six months, you should be able to average two lessons per month and have completed the Orientation and the Calculation module. Then, in the next six months as you move to more advanced (and time consuming) techniques you should be averaging one lesson per month. Then, in your final 4 months, as everything comes together you should again find two lessons per months easily manageable.

Please do not proceed to the next lesson until you have understood (i.e. can apply or recite) the salient points made in the current lesson you are studying.

The important point is that you set your own pace. You will find as you progress through the lessons that each one is designed to build on those before it. Please ensure that you have thoroughly learnt each lesson before progressing to the next.

As you read the text, you will see that certain words are highlighted in **black bold**. These indicate key concepts that you should commit to memory.

Though progressing at your own pace you are expected to work diligently and to be disciplined in setting aside an adequate amount of time per week for your studies. Some students need more time than others but as a guide, you should be allocating a minimum of four hours per week for study alone. In addition to this, you should be considering extra time for practicing the techniques you are learning.

It cannot be impressed upon you enough, how important practice is. For it is only in this way that you will master delineation and advanced prediction. You are asked to practice each technique until it is second nature to you.

## STUDY CHARTS

During the course, you will be applying techniques and astrological method. There are many natal charts throughout the materials that you will be referred to. Students should also use other natal charts for examining and using the techniques as they learn them.

It is recommended that you use your own chart and that you select at least five other charts of either friends or family or someone of historical interest, for you to practice on. In the course materials these are referred to as “your working charts”.

If you use a chart(s) of a family member or a friend please ensure that that person is someone with whom you can freely discuss the chart. From the outset you should make it clear that this is a learning exercise and is not for the idle curious. They may learn much about themselves (and indirectly about astrology) but it is primarily to aid you.

It is not uncommon for students of skill to discover innermost secrets of their "chosen natives" when engaged in these studies. You should therefore be entirely comfortable with a living native who should hold you in respect and in trust. It is best ethics to tell the native that you will observe strict confidentiality and under no circumstances should you deviate from that.

Those of you who have come to these studies via the Foundation course or who have already absorbed Academy papers on prediction will be familiar with the request that you are prudent in matters of prediction. Generally, this prudence and any moral considerations must be observed at all times, however you are at a stage where you are learning from your experience and application thus, you will have to vocalize your predictions and through-out the course will be asked to do so. The caveat being that you should never make a prediction or any statement that may be harmful or lead to an unlawful act. When you delineate a chart you will gain an understanding of the sensitivity of the native in question, this understanding must be your guide. The welfare of the native must be given paramount importance at all times.

If you use charts of historical figures please ensure that it is someone who is well documented and that you access to enough accurate biographical material on them to be able to test your interpretation of their chart(s).

## HOMEWORK

When you have finished a lesson then you may complete the homework. It is recommended that all students do this and not just the tutored students. However, only tutored students can submit homework for marking. Students who have commenced the course with an untutored place and who then require tutoring should contact the [registrar@new-library.com](mailto:registrar@new-library.com)

Students sending in homework for marking should please observe the following:

1. At the end of each lesson, you will find questions. Please answer these questions. Give your answers a lot of thought and when you have decided on a final version then submit your answers as homework to your tutor.

Academic standards are maintained and students should ensure that homework is written in reasonable English with correct spelling and grammar. Unfortunately, shoddy work often cannot be marked and will be returned.

2. To submit homework please email it to [dmahomework@new-library.com](mailto:dmahomework@new-library.com) . In the subject line for the email write: the Lesson number and your name e.g. "Lesson 2 Astronomy Homework - Francis Walsingham".
3. Please do NOT send homework or questions as attachments. This is asked, so as to reduce the possibility of transference of computer viruses.
4. Your homework will be marked and returned to you.
5. Homework is not compulsory but tutored students are encouraged to submit it.

## TUTORING

**Tutored students** (those who have paid a tuition fee) are entitled to the following:

- having homework marked by their tutor
- having questions answered
- general guidance

The time allotted to each student is limited to 1.5 hours per lesson. If more time is needed then the tutor will contact you.

Students must study the course materials very carefully and where reference is made to additional materials, these should be consulted wherever possible *before* raising the question with your tutor.

Questions raised must be specific to the lesson under discussion and any extraneous questions may be rejected. This is at the tutor's discretion and is designed to stop students going off track when they should be concentrating on mastering the essentials of the course materials.

**Untutored students** (those who have not paid a tuition fee) who encounter serious problems that are hindering their progression through the course materials should contact [registrar@new-librray.com](mailto:registrar@new-librray.com). Every effort will be made to assist you.

## COURSE COMPLETION DATE

All students must complete the course and examination within **18 months** of their official start date that is agreed during registration.

## **COURSE EXAMINATION**

At the end of the course, you can sit an examination. Upon passing this exam, you are awarded the Diploma in Medieval Astrology by the Academy of Predictive Astrology - London and your name is entered into the official register of DMA holders.

The examination is conducted via email over the Internet. It does not matter where the student is in the world so long as s/he has access to an Internet connection.

The examination is not compulsory but only those who pass the examination will be awarded the Diploma in Medieval Astrology and be entitled to use the initials DMA after their name.

Students may attempt the examination only two times unless the registrar grants special dispensation.

Students must obtain a mark of 67% or higher to pass the examination.

Students may not disclose or discuss examination questions or examination charts with any third party.

An examination fee charged for each sitting of the examination.

## **ASTROLOGY SOFTWARE**

All the methods/calculation of techniques and charts you need are contained within the course materials. Therefore, to start with you can study without any software, if you prefer. However, doing charts by hand is laborious and so later you may want to consider software.

## **PREDICTIVE ASTROLOGER EMAIL LIST**

The Predictive Astrologer newsletter is send to students via email. It includes predictions, articles on astrology, discussion of student problems, notification of events, updates and advice about new books and materials.

Spam is never sent and you will often gain access to material that is not generally distributed to the wider public.

## **ACADEMY OF PREDICTIVE ASTROLOGY**

While you are studying the DMA, you are a student of the Academy of Predictive Astrology - London. The Academy runs the courses and grants certificates and diplomas. It is responsible for publishing the Academy papers and for new research. In addition, it oversees the workings of the Predictive Circle and from time to time students on the DMA may be asked to participate in Academy research projects or to assist in predictive analysis being conducted by the Predictive Circle.

All business of the Academy is under the governance of the registrar and if you have any complaints or problems, queries or suggestions then please contact James Chapman at [registrar@new-library.com](mailto:registrar@new-library.com) .

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Any student who breaches the Terms and Conditions and/or unreasonably or repeatedly fails to adhere to the Student Guidelines as contained in this document can be removed from the DMA course or stripped of their DMA, without refund of the course fee or recompense, at the absolute discretion of the registrar.

*Robert Zoller.*

**Diploma Course in Medieval Astrology  
Lesson One  
Astronomy Part I**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson One

### ASTRONOMY PART I

(Start Audio)

Welcome to the first lesson in the Diploma course materials.

I hope you enjoyed and found the Orientation Lecture of merit. Many of the things that we explored in that lecture need to be kept in mind as we now move to the work of understanding astrological technique and method. It may even be a good idea to refer back to the Orientation Lecture at frequent intervals, as you will find that many subjects discussed in that lecture will become clearer to you as you progress through the course.

We now are to begin the first lesson. It deals with astronomy and is called Astronomy Part 1.

Astronomy is the bedrock upon which much of your astrological technique will be based and so a thorough understanding is essential. Some of what you encounter may be new and at first sight daunting but work through it slowly and soon enough I am sure you will grasp its essentials.

As you listen to the audio and/or read the text, you will see references to other materials such as [Tools and Techniques of the Medieval Astrologer](#).<sup>1</sup> In these other works, you will find additional materials that may help you to understand some of the finer points and so wherever possible you should consult these other texts.

So, let us begin.

### Introduction

As astrologers, you need to know astronomy and in this lesson, we are to look at medieval astronomy. You may be thinking – **But this is the modern age why do I need to understand medieval astronomy?**

Medieval astrology is based upon a cosmological model, an astronomical model, which is also the model for the soul. Moreover, in so much as Medieval astrology is part of a larger whole that involves Hermetic, Neo-Platonic, and Aristotelian cosmology and the understanding of the soul itself you have to understand how these things are all related. This is going to be particularly important when you come to deal with your own practice and your own astrological theory.

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<sup>1</sup> See [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

Medieval astrology is low on psychological theory, as we presently think of it but it has a good deal of spiritual content. In particular, the concept of the *ascensio* and the *descensio animae* - the ascent and descent of the soul is well rooted within the astrology you are to learn. These are concepts of esoteric astrology that are based upon the philosophical teachings of the Greeks and certain doctrines of various Semitic peoples from the Middle East.<sup>2</sup>

I am scrupulously not calling this a psychology because psychology as a science is a nineteenth century creation. There was no real equivalent of psychology as we presently think of it either in the middle ages or in the ancient period.

They held a very different concept of the inner life. This inner life was closely tied to the structure of the cosmos. The ultimate fate of the soul was also tied up with the structure of the cosmos as it was then understood and that structure is astronomy. Therefore, we have to understand this ancient astronomy in order to understand these spiritual issues.

Medieval astrology is based upon a geocentric astronomy. This geocentric (geo = earth, centric = centred i.e. the earth is the centre as opposed to heliocentric, helios = Sun thus the Sun is at the centre) astronomy is itself perhaps best laid out in the *Almagest*<sup>3</sup>, which is “The Big Book” on astronomy written by Claudius Ptolemy in the second century AD.

## Geocentric Astronomy

We must start with brief exposé of geocentric astronomy. Please refer to **Figure 1A**. If you have not already printed the diagrams, please stop the audio and do this now, as it is better to have these in front of you as we proceed. They are all contained in the **Appendix File**.

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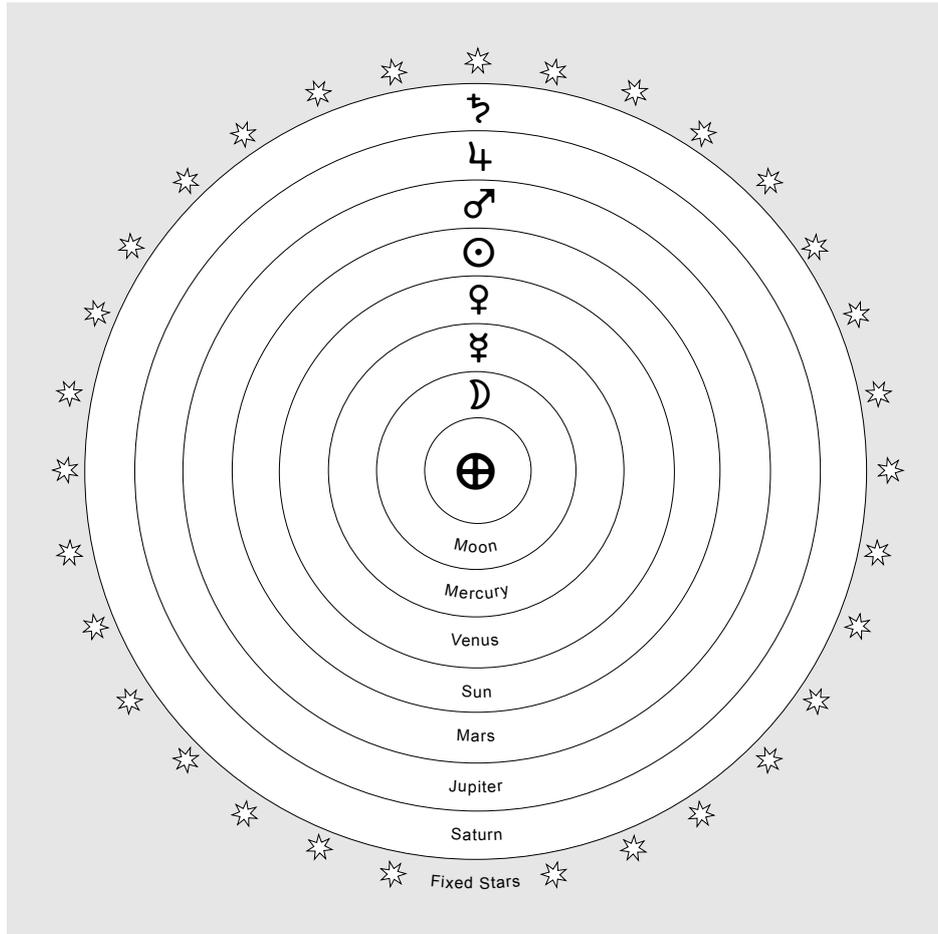
<sup>2</sup> E.g. Mandaeans, Druze, Barmacides, Harranians, etc.

<sup>3</sup> Ptolemy's *Almagest* trs R. C. Taliaferro, volume 16, Great Books, 1952 University of Chicago. There are several other books that are good for a thorough discussion on medieval astrology, i.e. geocentric astronomy. Cf. Wayne Shumaker and J.L. Heilbron's *John Dee on Astronomy*, published by University of California Press, 1978. Heilbron and Shumaker have a section on this which deals with geocentric astronomy which is very helpful for those of us who want to get a handy introduction without having to wade through all the mathematics and the *Almagest* itself.

This text, the *Almagest*, is the basis of all of the astronomy of the Arabs and later of the Christian Europeans. Cf. also Campanus of Novarra's *Medieval Planetary Theory, The Theorica Planetarum*, Benjamin and Toomer, The University of Wisconsin Press, 1971.

Also Cf. *The Elizabethan World Picture* by E.M.W. Tillyard, n.d. Random House, New York.

Also Cf. *The Sphere of Sacrobosco* by Lynn Thorndike, University of Chicago Press, 1949. It has the Sphere of Sacrobosco in English and in Latin with the commentaries by a number of important commentators in both English and in Latin as well, so you get a very straight forward representation of what the actual medieval astrologers were studying in this book.



**Figure 1A**  
planetary spheres

Referring to **Figure 1A**, you will see it consists of a series of concentric spheres or circles. At the centre is the Earth and then you see the symbols vertically going up from the Earth. These are the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, and then star symbols.

What this represents is the cosmological understanding of both the ancients and the medieval astrologers that the Earth was at the centre of the world.

There was no universe, as we understand it. There might have been a cosmos, but the word *cosmos* is a Greek word that means adorned or an ordered whole and this is the way they saw things. The world to them as an ordered whole comprised of harmonies and relationships that also comprised the ***soul of the world*** and in as much as the soul of the world was comprised of these relationships and harmonies, so was the ***soul of the human being***. This explains why ultimately we understand medieval psychology by understanding the cosmology of the ancients and of the Arabs and also of the medieval Christians.

Thus, the Earth was considered to be at the centre of the world (meaning all creation not just the planet Earth as we frequently think of the “world” today) and around it were **eight spheres**. You can see these represented in the diagram. These eight spheres were the spheres of the **seven planets**

**plus the sphere of the fixed stars.** Beyond the sphere of the fixed stars, in the Medieval Christian account in particular, was the ninth sphere, the Empyrean, where there were no stars. Beyond that, there was the sphere of the First Mover or the Unmoved Mover, which is to say, God.

This point of view is highly influenced by Aristotle's cosmological thinking and Ptolemy drew heavily on a combination of this Aristotelian influence as well as those of the Stoics and Neo-Platonists.

Now, the seven spheres of the planets, which you can see in **Figure 1A**, are concentric. Please note that the Earth is not counted in the *schema* as a planet and so strictly speaking does not have a sphere but we will come back to this later and see how that space was defined.

The Earth is stationary around which all the other planets move. The fastest moving of these being the Moon, this is closest to the Earth. Next, you will see Mercury, which is just a little bit slower than the Moon. Then Venus, which is slower than Mercury. Next is the Sun which is slower than Venus, then Mars which is slower than the Sun and Jupiter which is slower than Mars, then Saturn which is slowest of all the planets and finally the sphere of the fixed stars, which is in fact the fastest moving of the eight spheres.

These spheres are considered to nest one inside the other and they are sometimes described and discussed in medieval astrological and astronomical theory as crystal spheres because you can see through them. It is important to understand that the planets were not conceived of as being attached to these spheres. The spheres actually represent the *minima* and the *maxima*, that is the perigee<sup>4</sup> and the apogee<sup>5</sup> respectively, of the planet's position relative to the Earth. As we will see shortly, the planet could be anywhere between the two lines as you see them on the diagram. The one below it or the one above it, depending on where it stood in terms of its epicycle or in terms of its retrograde motion. Both of these terms, we will explore in detail later.

The eighth sphere, which is the sphere of the fixed stars, is that which you see when you look up at the night sky, when you see the stars on the dome of heaven. This sphere moves one full turn every twenty-four hours and constitutes what we call the diurnal motion. It moves in such a way that it makes the stars appear to rise in the east and set in the west.

So, the **diurnal motion**,<sup>6</sup> which is also called the **primary motion** is the motion of something rising in the east, then transiting the meridian<sup>7</sup> which

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<sup>4</sup> Point nearest the earth.

<sup>5</sup> Point farthest from the earth.

<sup>6</sup> "Diurnal" means daily. The word is used in two senses, meaning twenty four hours and meaning the time spent above the horizon. In the first sense the Diurnal Motion is the distance a body travels in twenty four hours. For example, the time it takes for a star to rise in the east circuit the earth and rise again, or the distance the Moon travels in twenty four hours. In the second sense the length of an arc of a celestial body above the earth from the point where it rises to the point where it sets is called it's diurnal arc.

<sup>7</sup> The meridian is a great circle which defines noon and midnight in Apparent Time. The meridian (the 10<sup>th</sup>/4<sup>th</sup> axis in the horoscope) passes through the North Celestial Pole, the zenith, the South Point of the horizon, the South Celestial Pole, the Nadir, the North Point on the horizon and returns to the North Celestial Pole.

corresponds to your terrestrial longitude. This **meridian transit** indicates noon (this may not be the zenith point) and then setting in the west. Thus, all planets and stars rise in the east and set in the west.

This concept of the diurnal motion is very important. Please now stop the audio and read **Article Two: Diurnal Motion**. It is a concept that we will come back to time and again through this course.

**(Stop Audio/Start Audio)**

Now, in the Southern hemisphere, the planets and stars traverse the northern sky. In the Northern hemisphere, they traverse the southern sky. We will talk about this in detail a little bit later but for the moment, I want to get it clear in your mind that there are *two* motions.

One is this **primary motion**, which moves from the east, to the meridian transit, then sets in the west. Then it transits the meridian below the earth and returns to the east where it rises again. This is the fastest motion that we deal with in astrology and its cycle/period is once in 24 hours.

The second motion moves contrary to this **primary motion**. It is motion of the planets as they move through the zodiac and is called the **secondary motion**. This movement goes from west to east. If you think about this for a minute, this will become quite clear to you. Because, let's say you have 0° of Aries on the meridian, then 1° of Aries would be a little bit to the left (or east, in the Northern Hemisphere) of that. That is, it would be moving towards the east. So, when a planet moves from 0° to 1° it is actually going from west to east when it traverses through the zodiac in direct motion, going from 1° to the next degree in the order of the signs.

## **Motion of the Planets**

The Sun and the Moon both move in a direct motion all the time. They never go backwards or what is called **retrograde**. The other planets occasionally go retrograde, when they go from east to west for a brief period of time, before they go **direct** again.

So, there are two motions. One is **primary motion** that is from **east to west**. It is the motion of the eighth sphere and is also called the diurnal motion. The other motion is from **west to east** and is called **secondary motion**.

All of the planets from Saturn to the Moon partake of the second motion. However, they also partake of the primary motion as well because primary motion being so fast carries all of the planets around in the sky. It makes them rise in the east and set in the west. At the same time, they are moving from west to east through the signs of the zodiac. These two motions are concurrent and forever on going.

You do not notice these two motions so easily, particularly during the daytime. Nevertheless, if, and this is the way the ancients did it, you were to chart the motions, then they are more easily discernable. Let us say we take note of the Moon's position on night number one and pinpoint its position against the background of the fixed stars. You would see that it was in a

certain constellation. You could see that it was so far from this star or that star which you would know from having studied the night sky. You would recognize the constellations and you would be able to say clearly, where the Moon was.

Then, if you looked at the Moon's position at the same time on the following night, you would notice that the Moon would have moved approximately  $13^\circ$  towards the east. That is, in the order of the signs of the zodiac. It would have gone from west to east approximately  $13^\circ$ , which is its approximate diurnal motion. The lunar movement varies between  $11^\circ - 15^\circ$  giving a mean motion of about  $13^\circ$  every 24 hours.

It is very important to get a sense of these two motions as they influence techniques that we will learn later e.g. the primary motion is the basis of primary directions and the secondary motion is the basis of the secondary progressions. It also helps in understanding the horoscope.<sup>8</sup>

Now, the movement of the Sun, the Moon, the planets, and the stars were all considered to have an influence upon what are known as **sub-lunary** things. Sublunary things are anything under the Moon (sub = under, lunar = the Moon). Under the Moon is the globe of the Earth primarily made up of water and land, which sticks up in spots above the surface of the water. Above the water and land is the sphere of the air, which circles above, and above the air is luminous fire or the sphere of radiant energy or fiery exhalations which were conceived of by many of the ancients to be things like shooting stars, comets and things of this sort. They were believed to be atmospheric or phenomena which occurred just beyond the sphere of the air. But not quite so far up as the sphere of the Moon.

The Moon's motion and those of the other planets and the stars were conceived of as stirring and disturbing the tranquillity of the elements and of the things that existed on Earth. There are two major themes or theories of planetary influence that come down through the Middle Ages. One of them is that all of the spheres are somehow linked together, so that the eighth sphere, that of the fixed stars, moves against the movement of the other seven lower spheres, like a flywheel, which causes them to move in the direction opposite to its own.

The other seven spheres are linked together like so many gears, which transmit their influence in a physical sense all the way down to the spheres of the **Elements**, which are stirred *most* distinctly by the Moon. The Moon is the transmitter of the celestial virtue of the superiors, that is, the planets and the stars, to the inferiors, that is, the elements and things made up of the elements on Earth. This is a theory for planetary influence. The other major theory as expressed in such works as Al Kindi's *On the Stellar Rays*<sup>9</sup> is that the colours of the light of the stars and its angle of incidence upon things on Earth account for the diversity of things you find on the Earth.

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<sup>8</sup> Primary Directions and Secondary Progressions are two widely used predictive instruments which will be defined and discussed in due course.

<sup>9</sup> [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

This kind of consideration, which is a very important part of medieval astrological judgement, is not accounted for in Modern astrology. Yet, you see it clearly referred to by later astrologer-magicians such as John Dee (1527-1608). In his *Propaedeumata Aphoristica*,<sup>10</sup> Dee discusses astrological magic and capturing the light of the stars. He even used a certain kind of optics machine, described in the end of his book, for focusing this light upon talismans. Just as Alkindi in *On The Stellar Rays*, Dee too considered that the angle of the light of the star to be an active ingredient in astrological influence. He concluded that the angle of incidence of this light upon the Earth, the colour and the intensity of that light accounted for the strength of the planetary influence that is transferred (i.e. conveyed) by that light.

Aristotle (384-322 BC), in his *De Caelo*<sup>11</sup> and his *De Generatione et Corruptione*<sup>12</sup> and *Physica*<sup>13</sup> and his *Metaphysica*<sup>14</sup> discusses how things on Earth change. He speaks of the heat, for instance, of the Sun, falling upon the elements causing an alteration in their primitive qualities, hot/cold/wet/dry.<sup>15</sup> As the balance of these qualities change, the elements themselves change from one element into the other.

In this way, the element of water can change into air if it becomes hot enough. Steam for instance was conceived of as an air. The term “gas” that we presently use in English only dates from Van Hellmont<sup>16</sup> in the seventeenth century. Being after the Renaissance it is quite late and is not medieval. Prior to that time, both the chemical and the alchemical texts spoke of airs and vapours as being almost synonymous so that steam was a vapour or an air and was therefore an example of the transformation of one element, namely water, into another element namely air. Likewise, if water was cooled sufficiently or if air was cooled sufficiently, air would turn into water and then ultimately it could be turned into a solid (frozen), which was its earthy state.

The four elements thus are really so many *states* of matter. When we explore this further we find that they are not really pure elements at all because they are comprised of things which are even more elementary. These finer elements are called the four **Primitive Qualities** being Hot/Cold/Wet/Dry. The elements were conceived of as comprised of these four qualities.

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<sup>10</sup> Cf. John Dee on Astronomy, cited above.

<sup>11</sup> The Works of Aristotle translated into English edited by W.D. Ross, Vol.II, Oxford, 1930.

<sup>12</sup> The Works of Aristotle translated into English edited by W.D. Ross, Vol.II, Oxford, 1930.

<sup>13</sup> The Works of Aristotle translated into English edited by W.D. Ross, Vol.II, Oxford, 1930.

<sup>14</sup> The Works of Aristotle translated into English edited by W.D. Ross, Vol.VIII, Oxford, 1930.

<sup>15</sup> Aristotle and the Stoics observed that the elements of Empedocles, fire, earth, air and water, were not simple bodies but were themselves comprised of hot, cold, wet and dry. These four were called “primitive qualities”.

<sup>16</sup> Johannes Baptista van Helmont, 1579-1644, Belgian alchemist, early chemist.

Earth is a mixture of **cold and dry**, **Water is cold and wet**. **Air is warm (hot) and moist (wet)**. **Fire is hot and dry**. All things that exist in the sub-lunary world are said to be composed of these **four elements** and therefore are comprised of these **four primitive qualities**, which are called the *elementata* in Latin.<sup>17</sup>

The superior bodies, being the bodies of the planets, were conceived of as being made out of a fifth element called the **quintessence** or ether. The hallmark of this fifth element was that it was not subject to decay or to change. The bodies of the planets were conceived of as being immutable and eternal and not subject to alteration. Thus, mutations were limited to things that exist in this world that we live in or all things sub-lunar – all things under the Moon i.e. all things on Earth or in the spheres above Earth that lie between it and the Moon's Sphere.

There was no question of the planetary bodies aging or more importantly changing into something else. They moved according to Plato, Aristotle, and the ancients, in a perfect geometrical form, namely the circle. However, this circular thesis presented problems as study of the sky for any extended period of time showed that the planets not only went retrograde (backwards) occasionally but also that they did not always appear to move in a perfect circle. This raised the question of **How could this be accounted for?**

## Planetary Epicycles

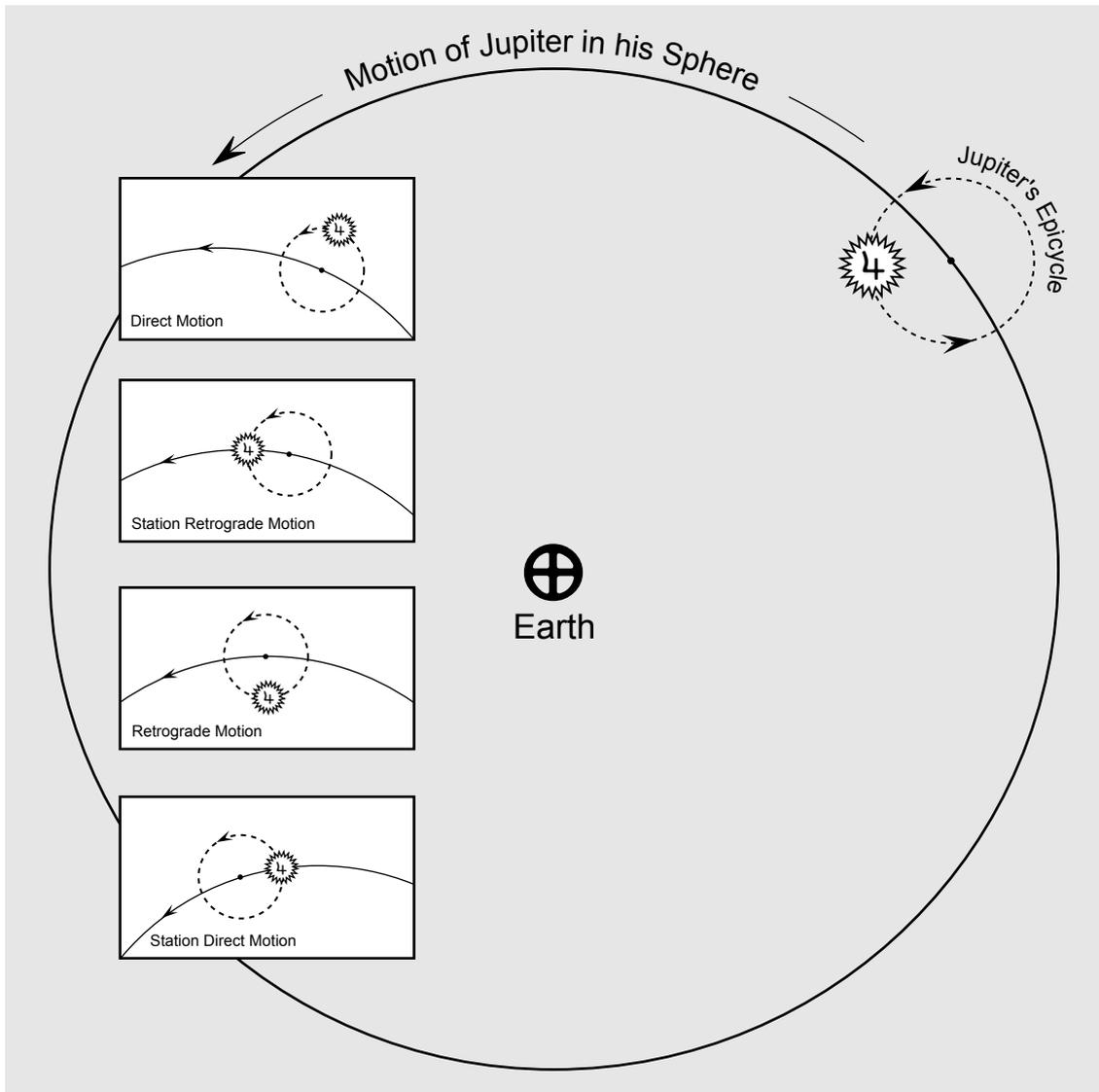
In order to account for this diversity it was necessary to introduce more circles. Explanation had to be found to account for the observations - why a planet seemed to sometimes be closer to Earth than at another time or why a planet seemed to go in a loop or retrograde etc. The answer had to lie within the understanding of the time, namely that if all this was going on within the non-corruptible and perfect celestial spheres, then because of its perfection, planetary motion had to be perfect motion, namely a circular motion. This led to an astronomical theory of planetary motion, which accounted for all the phenomena that were visible from the Earth, which conformed to a perfect circular geometrical form or the ideal motion. Thus, the concept of multiple circles was developed. According to Aristotle, about fifty of these lesser circles were involved but according to Ptolemy, somewhat fewer.

Please now look at **Figure IB**. You will see a simplified example of some of the circles. Please note Jupiter's epicycle. These epicycles or small circles bear the planetary body (in the example it is Jupiter but all the planets were thought to have these) on it. The planet as you can see in the diagram is moving in a counter-clockwise fashion on the epicycle so that it could be anywhere on that circle.

Remember above we are talking about spheres. Thus, Jupiter must remain within its own sphere, as do all the other planets. The epicycle moves along a greater circle as you can see and this greater circle is called the **deferent**.

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<sup>17</sup> The ancient elements were really states of matter: fire is radiant energy, air is gaseous state, water is liquid state and earth is solid state. Modern elements are based on atomic theory which had little to do with ancient elements.



**Figure 1B**  
planetary motion within the sphere and epicycle

When the planet is on the far side of the deferent thus moving to or from its apogee (point furthest from Earth – which is the centre around which all the spheres revolve and thus from which the deferent is measured by mean distance). When it is on the deferent, then it is stationary (i.e. appears to be still) and once it moves into the lower side of the deferent then it is moving to or from its perigee (point closest to the Earth). This means that its distance from the Earth is never constant or is always changing.

We are only taking a rather simple viewpoint here so that you understand the essence of the problem that the astrologer-astronomer was attempting to solve and the confines (i.e. the maintenance of the ideal of perfect motion) that he felt obliged to work within. In some cases, the centre of the deferent itself was considered not coincident with the centre of the Earth. In such a case, the deferent then becomes eccentric and the planet's movement away from or toward the Earth is greatly magnified under these circumstances.

If the planet is above the bigger circle, it would be moving direct and if it were inside of the bigger circle it would be moving retrograde as viewed from the Earth. The Earth being where the centre of the circle is. The bigger circle is called the deferent and the epicycle itself moves along that deferent in the counter-clockwise fashion, i.e. from west to east, as shown by the arrow.

A natural corollary of this is that the planet's position by apogee and perigee also has something to do with the influence of the planet upon the Earth. This was given considerable thought and attention by the more mathematically minded of the Medieval and Renaissance astrologers. They went considerably out of their way to determine whether a planet was at apogee or perigee by way of determining its influence on the native as well as its influence upon the world.

This viewpoint survives in what is called **Natural Astrology**, which is primarily weather and earthquake prediction. It is also incorporated into **Mundane Astrology** where it is held to account for the effect on governments, masses of people, the rise of sects, and the things of that sort. It is also very clear that astronomy and astrology merged into the study of medieval physics.

Essentially, here we are dealing with the concept of how the superior bodies bring about change in inferior bodies. Those inferior bodies being the Sublunary bodies below the Moon. The superiors were considered superior qualitatively as well as being literally above, whereas the inferiors were both inferior qualitatively as well as being literally below.

As we have observed above, they were inferior because they changed and the superiors were superior because they did not. Now this has considerable import from the point of view of the spiritual understanding that goes along with this model because the goal of the soul is to rise to heaven, and ultimately to attain the eighth sphere. There everything is unchanging and in a state of the highest possible perfection. This is the highest possible level that the soul can achieve. This is called the *Ascensus Animae*, which means the ascent of the soul.

This is described in the [Corpus Hermeticum](#) in several places.<sup>18</sup> The ascent through the various spheres below the eight were thought of in terms of the ascent of a wandering soul from its imprisonment in matter on the Earth. It rises back up through the different gates of heaven (at each sphere), which are guarded by spiritual entities that generally have to be forced to open the gates to permit the soul to pass through. The soul achieves the opening of the gates by the use of the appropriate words of power (according to Kabbalistic and Gnostic sources<sup>19</sup>) or through the purifications wrought by the philosophical effort that lead to self-perfection as described in the Hermetic writings<sup>20</sup> themselves.

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<sup>18</sup> [www.new-library/zoller/library](http://www.new-library/zoller/library) and the students should also see the articles concerning the corpus hermeticum at [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)

<sup>19</sup> *Pistis Sophia*, Book IV. 332. p.275 ed.G.R.S.Mead,University Books NY 1974. Also Cf. Pymander (libellus I) 25 -26. Also Cf.*Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, by G.Scholem,NY 1965, The Jewish Theological Seminary of America, chapter 10, especially p.77-83.

<sup>20</sup> E.g. Libellus I, IV, XIII.

In this way, we find that the cosmological structure is also a spiritual map. Once the soul has achieved the eighth sphere or the *Ogdoad*<sup>21</sup> it has achieved the truly and eternally blessed condition where it is free from Necessity, *Ananke*,<sup>22</sup> and participates forever in the *Heimarmenai* or the working out of the Divine Will. This is something that has mathematical perfection and harmony and justice associated with it.

If you wish to further explore this please read the first half of the Plato's *Timaeus*. There it is expressly said that the *Demiurge* or Creator, when he was creating Souls sowed each of the Souls in one of the stars of heaven that is in the eighth sphere. From there they descend to the "organs of time," that is the planetary bodies, and ultimately they are later embodied on Earth during a lunation or eclipse. That is, they descend from the sphere of the Moon. Naturally the ascent of the soul has to be back up through the same series of stages and thus it is a reverse of the [process](#).<sup>23</sup>

## Fundamentals of Astronomy

Now at this point we start the astronomy proper.

Please stop the audio here and read **Article One: Introduction to the Right Conception of the Sphere and It's Circles**. It is found in the Appendices. You only need to read it generally to get a feel for it, as we will be examining it in detail presently.

### (Stop Audio/Start Audio)

As you will have read, this text was used to train astrologers over a thousand years ago. In particular, it was used by Hermetic astrologers. Thabit ben Qurra was a member of the Harranian Sabæan<sup>24</sup> community in the Middle East. He was a well known astrologer-astronomer who was very famous and influential in his time. To us today the text is still of tremendous importance as we will see.

When we speak of the sphere, we are talking about the **celestial sphere**, what we have already discussed above as being the eighth sphere, i.e. the sphere that encompasses all of the other spheres. You must make a distinction between the celestial sphere and the terrestrial sphere i.e. the globe of the Earth but remember that one reflects the other e.g. the geometry of the celestial sphere is also to be found in the geometry of the terrestrial sphere. Indeed, the geometry of the celestial sphere is itself repeated in a number of ways, as we shall see.

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<sup>21</sup> *The Gnostic Religion*, by Hans Jonas, Beacon Press, Boston, 1958, p.43. Also Cf. Plato *Timeaus*, *The Dialogues of Plato* translated into English by B.Jowett, Random House, NY, 1937.

<sup>22</sup> "Necessity" or "Fate" are the words used to translate the Greek *Ananke*, by which is meant the individual's fate. The word *heimarmenai* is translated as destiny or providence, meaning the purpose or destiny of the species. The first may be changed, the latter cannot.

<sup>23</sup> The Pimander (Libellus I, as cited above). Cf. also *Iamblicus, On the Mysteries of the Chaldeans, the Assyrians and the Egyptians*, translated by Thomas Taylor, Stuart and Watkins, London, 1821, 1968.

<sup>24</sup> See **Lesson Three** of the Diploma Course

Now referring to **Article One**,

Thabit begins:

“As beginners in astrology, let us understand by a correct conception that the world is a spherical and solid body whose centre is a point, which is in the middle of the Earth and is called the centre of the Earth. We may understand that the Earth is, as it seems, the centre of the world, since it is in the middle and, for the purpose of measuring its magnitude, as if it were an indivisible body. We may also understand that the world is immobile and at rest”.

Of course, this varies with our understanding from modern astronomy, which holds that the Earth turns on its axis and that it whirls around the Sun. Here we are reading what Medieval astrologers held. The Earth is “immobile and at rest”, quite the opposite point of view to ours of today, the Earth doesn’t move at all but everything moves around it.

He continues:

“We, residing, as it seems, at the centre of the Earth and not on its surface, may understand that on the surface of the world seven points are taken...”

Now, you may immediately raise your eyebrows thinking that we do not live at the centre of the Earth but rather on the surface. However, the clue is in the words “as it seems”. That is because the magnitude of the Earth is so small with respect to the magnitude of the eighth sphere, that there is really no difference between being at the centre of the Earth and being on its surface.

Thabit is telling us that there is a negligible difference. However, reading on he draws our attention to seven points. Looking around you, at the horizon you will see these. Firstly, there is the east point, and then there is one in the west called the western point. A third is the southern point. All of these are on the horizon. The fourth is the northern point. So, we have the familiar north, south, east, and west points on the horizon.

In the Northern Hemisphere, we look toward the south between the zenith point and the southern horizon in order to see astronomical phenomena. This is because of the tilt of the ecliptic, which the Sun follows during the day. Looking south puts the visible diurnal arc traced by the Sun before us. The invisible nocturnal arc (that part of the diurnal circle of the Sun which is beneath the horizon and hence invisible) is behind and beneath us. The angle above the southern horizon of the diurnal circle the Sun traces varies depending on the season. In the Southern Hemisphere, we look toward the north between the zenith point and the horizon, for the same reason. Exactly where in the sky we look will depend on our terrestrial latitude north or south and the date.

If you conceive of yourself standing in a desert where there are absolutely no hills and it is perfectly flat all around you, then you would be able to see a kind of disc. Where that disc touches the sky would be the horizon. So, for a clearer picture let us keep that image in mind. What Thabit is saying is that on that horizon there is an **east point**, then there is a **west point**, then there is a **south point** and then there is a **north point**.

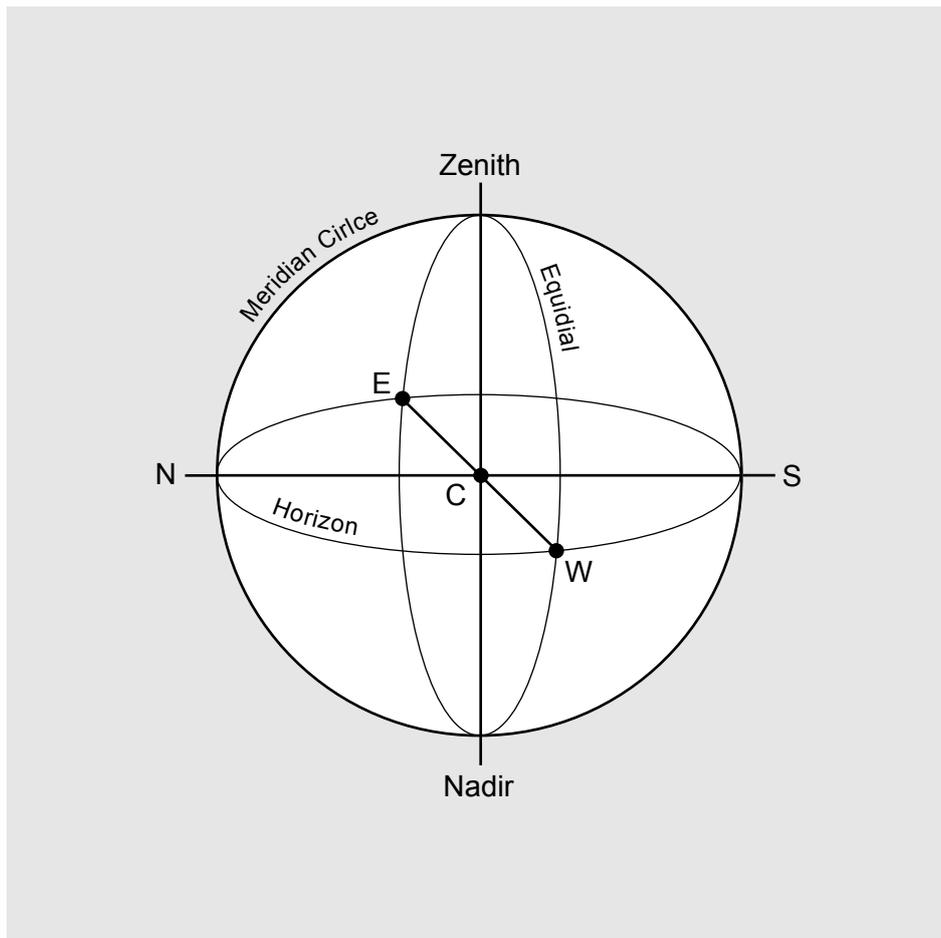
Then he goes further and says that there is a point directly overhead which is called the **zenith** point and then there is a point directly below it, which is the **nadir**. All together, this gives us six points and then finally there is the point where you are, namely the **centre**. Remember here that for him the centre of the world is functional, being simply the point on which you are standing.

Thabit continues:

“Let us picture one chord<sup>25</sup>... & etc.”

Please now look at **Figure A1**. You will see the zenith point at the top of the diagram, the nadir point at the bottom. The north point on the left and the south point on the right. Thabit now directs us to the chords or diameters that go from the zenith down to the nadir, from the north to the south and from the east to the west.

So, there are three chords, which are diameters that cut through these points and connect them. They are contacting the surface of the sphere. Thus, we now have points of reference, which we can use to measure things. The



**Figure A1**

<sup>25</sup> A straight line joining two points on a curve. In this case, a diameter.

whole point of what we are doing right at the moment is to define space around us so that we can identify and locate things with reference to that space.

Thabit then directs us to “Also, let a circle be understood as passing through the point directly overhead ... .” That is the zenith point as marked on the diagram. “... through the western point ...”, “... and then through the point below the feet, returning to the eastern point...” and so we see the circle extending through the nadir at the bottom, then back up to the eastern point and then forming a whole back at the zenith. This circle is called the Equator of the day, the equinoctial circle or the Equidial (In modern astronomy it is called the Prime Vertical). From here on, we will refer to it as the **Equidial**, as you see it marked on the diagram. Thabit’s use of the word “equinoctial” is unfortunate here as in a later context he uses it to denote the equator. I will call your attention to this below.

Next, we are directed to a second circle:

“Let there be another circle through both the southern and northern points and through the point directly overhead and its opposite...”

We have the southern point on the horizon and the northern point on the horizon. Overhead is the zenith and underneath us, its opposite, the nadir. One great circle passes through all these points. Next time you are outside (or perhaps you are now), raise your hand and point to the northern point on your horizon; then move your arm in a circle to point upwards directly above you (that is the zenith of the space you are in); then move your arm down in a straight line to the southern point on the horizon. From there move your arm to point directly below your feet (that is the nadir – though you cannot see it) and then back to the northern point on the horizon where you began. The great circle you have traced is called the **Meridian circle**.

Now trace both the Equidial and the Meridian circle in your mind and each time you go outside be aware of them, know where they are. You are learning to be an astrologer. You are defining the space that you need to understand to practice this Art. Get yourself use to thinking in these spatial terms.

Then Thabit says, “Let there be a third circle passing through both the southern and northern points and through the eastern and western points... “ The Equidial and Meridian are vertical to us while this circle is horizontal. It is the disc that we are in effect standing upon and is called the circle of the hemisphere or perhaps more familiarly we may call it the **Horizon**.

Therefore, what we have are three Great Circles, so called because they all share the same centre. That centre is the centre of the sphere we have defined by seven points and three chords and now by these three discs or circles. The circumference of these **Great Circles** (Equidial, Meridian and Horizon) is thus equal to the circumference of the sphere.

Now the three chords are joined to the three Great Circles so that the south/north chord may be called the **axis of the Equidial** and the extremes of this chord are called the **antonomastics of the pole**. In fact, as you will see looking at the **Figure A1** these poles are the north and the south points on the horizon.

The east/west chord forms the **axis of the Meridian Circle**. The extremities of this chord are called the **poles of the Meridian Circle**. Again, as you will see these are the east and west points on the horizon.

The final chord joins the zenith with its opposite, the nadir, and forms the **axis of the Horizon**. The chord goes directly from above your head to below your feet. The extremities of this chord are called the **poles of the Horizon**.

The three chords and the three Great Circles all share a common centre. That centre is the centre of the Earth, which is the centre of the world. Please remember that when we are talking about the centre of the world we are not meaning that which is commonly meant today, i.e. our world planet Earth. No, the world is this great celestial sphere that you are learning to measure.

When you read anywhere in astrology of a great circle you should immediately know that it is dividing a sphere into two equal parts called hemispheres. Any circle that divides a sphere in this way is called a great circle.

Circles, which do not divide a sphere into two equal parts, are called small circles. Thus, there are only two types of circle: Great circles and small circles.

Please stop the audio now, re-read the above, and study **Figure A1**. Assimilate the information before you proceed. If it helps mark the different circles in a different coloured pen to make them clearer.

**(Stop audio/Start audio)**

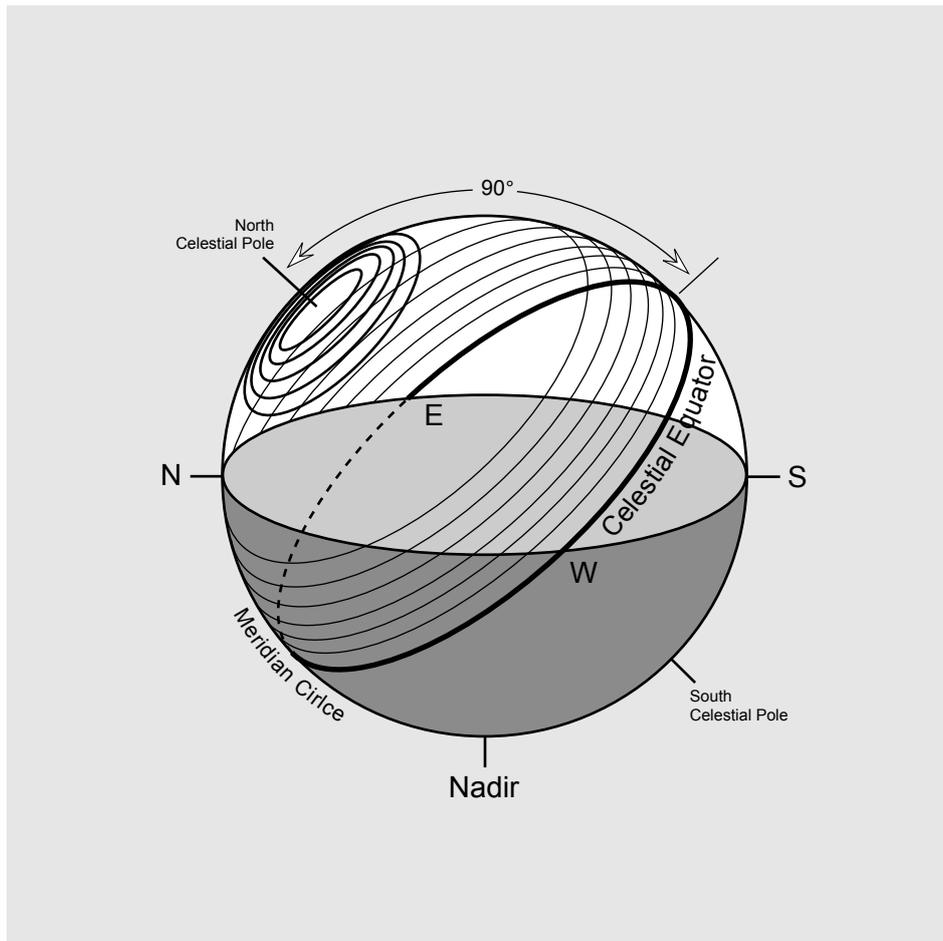
We are still considering the Great Circles. Each is divided into 360 parts; each part is called a **degree**. You will have noted that these three Great Circles are interconnected. Each circle is intersected by the two other circles and thus each is divided into four equal parts of  $90^\circ$  each.

When you were reading Article One, I hope you noted the emphasis on imagination. Thabit would have been delivering this same material as a lecture to people who would be studying astrology just as we are doing here. Except perhaps that this modern Age of ours allows me to be physically absent from you. Nonetheless, the principles remain the same, as does the need for you to fully invoke your imagination. Thabit was asking his students to imagine, to visualize just as I am asking you. It is important that this understanding is embodied in the mind of the student.

As you examine the following, please refer to **Figure A4**. Please note though that in that diagram only some of these small circles has been drawn in but that there are in fact 90 of these. Note also that the centres of these circles are on the axis of the Equator.

And so Thabit continues

“We also imagine that between the equinoctial circle (Here “equinoctial” means the Equator) and the Northern Pole there are 90 circles equally spaced from each other which are intersected through the middle by the meridian circle at one point (each) above the Earth and at its opposite below the Earth.”



**Figure A4**

“They are also intersected through the middle at one point in the east and through its opposite point in the west by the horizon. There are also understood to be  $90^\circ$  from the equinoctial circle (Equator) to the northern pole. Moreover, the first of the 90 circles intersects the first of the 90 degrees, the second circle the second degree, and so on with the others. (i.e. there are 90 degrees (one circle per degree) from the Equator to the Northern Pole). An equal number of circles are also understood from the equinoctial circle (Equator) to the southern pole. Note that the closer these circles are to the pole the smaller they are, and the closer to the equinoctial circle the larger they are.”

So here, we are beginning to see that the purpose of these small circles is for measuring distance North or South of the Equator. We now call these “declination circles.” Thabit is a bit misleading when he says that all these small circles are cut in half by the horizon. Actually, this is true only of the Equator.

“Each circle, whether great or small, understood in a sphere, consists of  $360^\circ$ , although the degrees of the larger circle are greater than the degrees of the smaller one”

Imagine now that you are standing on the disc of the Horizon. If you are in the Northern hemisphere, imagine yourself with your back to the north. If

you are in the Southern hemisphere imagine standing with your back to the south. This is so that in the plane of vision before you will be the movement of the Sun. If you were to be looking in the other direction then the Sun would be behind you and you could not see its movement.

In the Northern hemisphere: On your left will be east, on your right, will be west and you will be facing south. You will see the Sun rise in the east (more or less, depending on the time of the year and the latitude you are at) to your left. It will pass in front of you at some altitude above the southern horizon. This altitude will increase until the Sun transits (reaches and then passes across) the meridian in the Southern sky. This will be Local Apparent Noon. Because clock time is Mean Time, it varies slightly from Apparent Time. Your clock may show noon either before or after astronomical noon, which is what you are looking at here. The difference between Apparent Time and Mean or clock Time is called the Equation of Time. The Sun, having transited the meridian, will then descend to your right until it finally sets in the west.

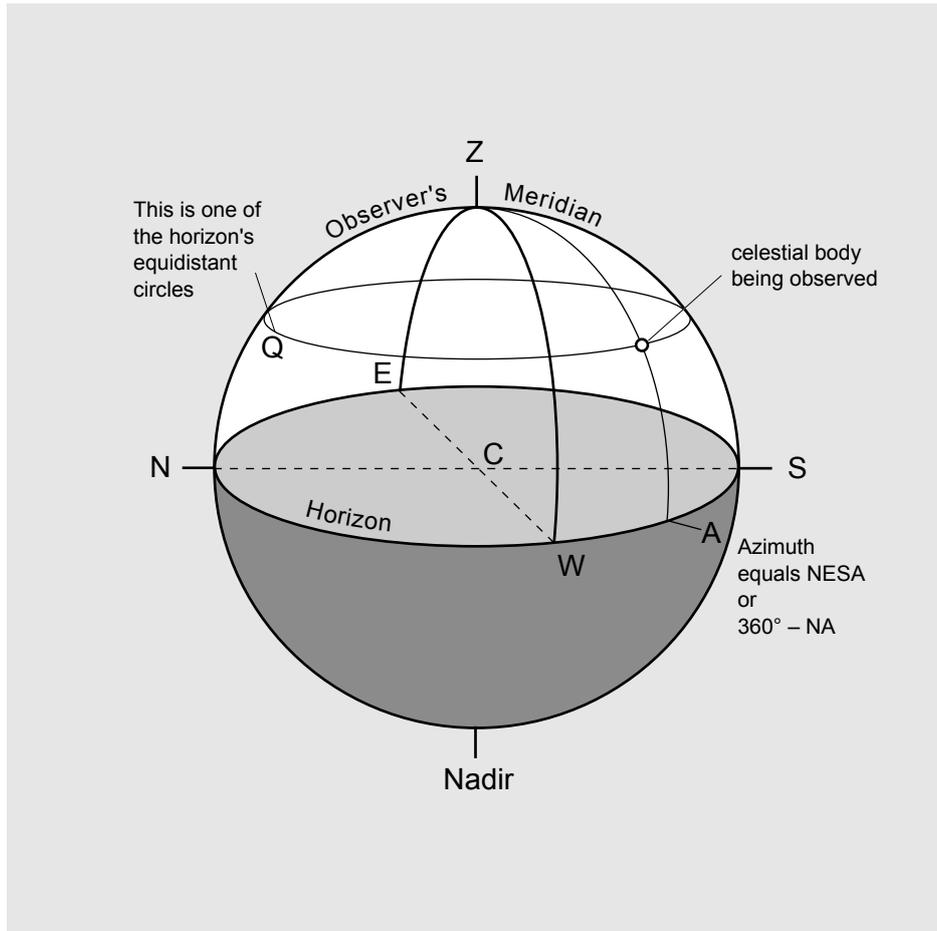
In the Southern hemisphere: On your right will be east, on your left, will be west. This is not because the Sun rises differently but because you are facing north to see the movement of the Sun. You will see the Sun rise in the east (more or less, depending on the time of the year and the latitude you are at) to your right. It will pass in front of you at some altitude above the northern horizon. This altitude will increase until the Sun transits (reaches and then passes across) the northern meridian. This will be astronomical or Local Apparent Noon. Again, the clock time this will equate to will vary depending on other factors such as the Equation of Time and daylight saving time. Having transited the meridian, the Sun will then descend to your left until it finally sets in the west.

In order for you to determine where the Sun is at noon you are going to have to be able to measure in some way how far above the southern horizon or northern horizon (depending upon your hemisphere) the Sun is at that point. That distance is measured in degrees, so many degrees from the horizon to the centre of the Sun. This is the beginning of the **Horizon System**. In astrology and astronomy, we have three systems for calculating a celestial position. These are the Horizon system, the Equatorial system, and the Ecliptic system. We will look at each system in turn beginning with the Horizon system.

When examining the small circles above we looked only at those associated with the Equator and Meridian Circle. The third Great Circle that of the Horizon also has the same pattern of smaller circles. There are 90 circles and they are all parallel to each other. The Great Circle of the Horizon or disc if you prefer is indeed the one you are standing on. As we saw above this is simply called the Horizon.

## **Horizon System**

So, there you are standing with your feet firmly on the Earth, standing on the disc of the Horizon. Above you there are 90 circles. Each getting progressively smaller as they get closer to the zenith point but all exactly the same distance from each other. Also, and you are meant to be doing all



**Figure A2**

this in your imagination, there are another 90 circles below your feet, as it were, which descend again getting progressively smaller until they reach the nadir point. The purpose of these circles is to allow you to measure how far something is above or below the Horizon.<sup>26</sup>

Please now look at **Figure A2**.

You will see a celestial body being observed. It is being measured from point “A”. Point “A” is identified as the azimuth (don’t worry about that term now we will come back to it). You will see that the celestial body is on a circle. That circle is parallel the horizon and is one of the 90 small circles that rise between the Horizon and the zenith point.

If you look at the Equidial in the diagram you will see that it is intersected by the small circle shown there. We recall that there are 90 of these small circles. Each is evenly spaced the same distance from the other. Each small circle intersects the Equidial and makes a degree on it. This means that all the degrees of the Equidial are separated from each other by the intersection of these circles with them.

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<sup>26</sup> Almucantar, pl almucantarath – circles on the celestial sphere parallel to the horizon; also called circles of altitude; an almucantar is the locus of all points having the same altitude.

Now if we look at the Meridian Circle we will see that the same is true here. The small circles are intersecting the Meridian Circle 90 times above the horizon and 90 times below. Each intersection marks a degree; each degree is spaced at the same interval apart.

Returning to Thabit we read,

“And so we imagine that there are 180 great circles, all of which pass through both poles of the equinoctial circle (Equator) in two opposite degrees. These circles are called by some *colures*.”

We recall that a great circle is one that divides a sphere in two. Each of these circles passes through the poles of the Equator. We have learnt above that the poles of the Equator are the northern and southern poles (as marked on the diagram N & S).

“And so it appears that all the degrees of the equinoctial circle (Equator) are separated from each other by the intersection of these, and indeed that the degrees of all the circles are equally spaced...”

Thus, we are looking here at 180 circles (creating 360 intersections) that each passes through these poles and each time they intersect the Equator they mark a degree. Each degree is equidistant and there are 360 of these intersections (thus 360 degrees) marked on the Equator.

“The meridian circle has great circles through its poles (like the equinoctial circle), which divide the meridian and its equidistant circles into 360 degrees.”

We apply the exact same method of division to the Meridian Circle as well. Thus, it too has 360 degrees. What purpose these circles through the poles of the Meridian have is unclear, except that it serves to show geometrical consistency.

Thabit then draws our attention again to the small circles,

“Also there are 90 equidistant horizontal circles between the horizon and its pole directly overhead. These circles occur one over the other; the higher they are, the smaller they are and the closer to the pole. These are the circles called *almucantarath* or semi-circles, so-called because they are depicted as semi-circles on the astrolabe.”

Thus, we have the small circles, which are parallel to the horizon. Each of these circles is equidistant from the other and are called *almucantarath*, which are marked, as semi-circles on the astrolabe.

An astrolabe is a circular brass instrument, which was used by both the Arabs and the Greeks. It is a moveable model consisting of a series of circular plates and straight rules held together by a central pin. Inscribed on its back plate are series of semi-circles, which are the *almucantarath*. It was used to establish a present configuration of the heavens or any special configuration such as a particular time of birth.

“The horizon has 180 great circles through its poles, as do the equinoctial and meridian circles, all of which pass through the poles of the horizon, dividing its equidistant circles into 360 degrees; these circles the Greeks called azimuth. Azimuth are the arcs of these circles from the horizon all the way to the pole directly overhead.”<sup>27</sup>

From the above we have the rudiments for locating a celestial body (i.e. one in the sky) using the Horizon system. This is done with two coordinates one of which is the azimuth and the other is altitude.

The Horizon is divided into 360 degrees of the **Azimuth**. It is traditionally measured clockwise from the north point, to the east, to the south, to the west and finally completing the circle back at the north point again.

Sometimes though it is measured in three other ways:

- a. From the east, counter clockwise to the south, to the west, to the north and back in a full circle to the east point.
- b. From the north point  $0^\circ$  to the east extending to  $180^\circ$  or from the same north point  $0^\circ$  extending  $180^\circ$  to the west (in this second measurement the degrees are expressed as negative).
- c. From the south point  $0^\circ$  to the east extending to  $180^\circ$  or from the same south point  $0^\circ$  extending  $180^\circ$  to the west (in this second measurement the degrees are expressed as negative).

It seems as though navigators at sea use one system and surveyors on earth use another reference point, but the concept is the same, the azimuth is measured along the Horizon always moving in the same direction around the Horizon. It is only used in the Horizon System. It provides a co-ordinate for you to identify the position of a celestial body.

The other co-ordinate of the Horizon system is **Altitude**. Whereas the azimuth determines the position in degrees along the Horizon, altitude measures the distance above the Horizon between the Horizon and the zenith (this is expressed in positive degrees of altitude) or the distance below the Horizon thus between the Horizon and the nadir (this is expressed in negative degrees).

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<sup>27</sup> This is misleading and may be an interpolation from another author. Azimuth is the measurement along the horizon to the vertical circle passing through the zenith and the celestial body being observed. The circles of azimuth as described above are perpendicular to the horizon: where they cross the horizon determines the azimuth distance, generally measured from the north point on the horizon (called  $0^\circ$ ) eastwards, although sometimes it is measured from the east point (where the prime vertical cuts the horizon). The elevation of the body – called altitude – is measured from the horizon up along the vertical circle passing through the celestial body and the nadir. Should the body in question be below the horizon, it would of course not be visible, yet its position could still be measured along the vertical circle passing through it and the zenith. The distance down from the horizon to the celestial body is called “depression” instead of altitude.

So, you use altitude to determine how many degrees the celestial body is above the Horizon or below it. Thus, with these two co-ordinates you can pinpoint a celestial body by so many degrees of azimuth (measured along the Horizon) and so many degrees above or below the Horizon in degrees of altitude.

The strength of the Horizon system is that it gives you a momentary circumstance and tells you what azimuth and altitude a particular body has. However, this can also be a limitation because the coordinates of the Horizon system are only valid for a particular location on the Earth and a particular time. These coordinates are constantly changing. This is due to the rotation of the earth or as we are looking from the point of view of the Celestial sphere, due to the movement of Eighth Sphere – which is always carrying that celestial body somewhere. It is never stationary. Thus, it is only telling us where it is at a particular moment.

This is very useful if you are at sea and you want to know your position. If you measure a celestial body such as the Sun at a particular time of the day or a fixed star at a particular time at night, then it tells you pretty well, where you are, because it has that relationship to you only once a day.

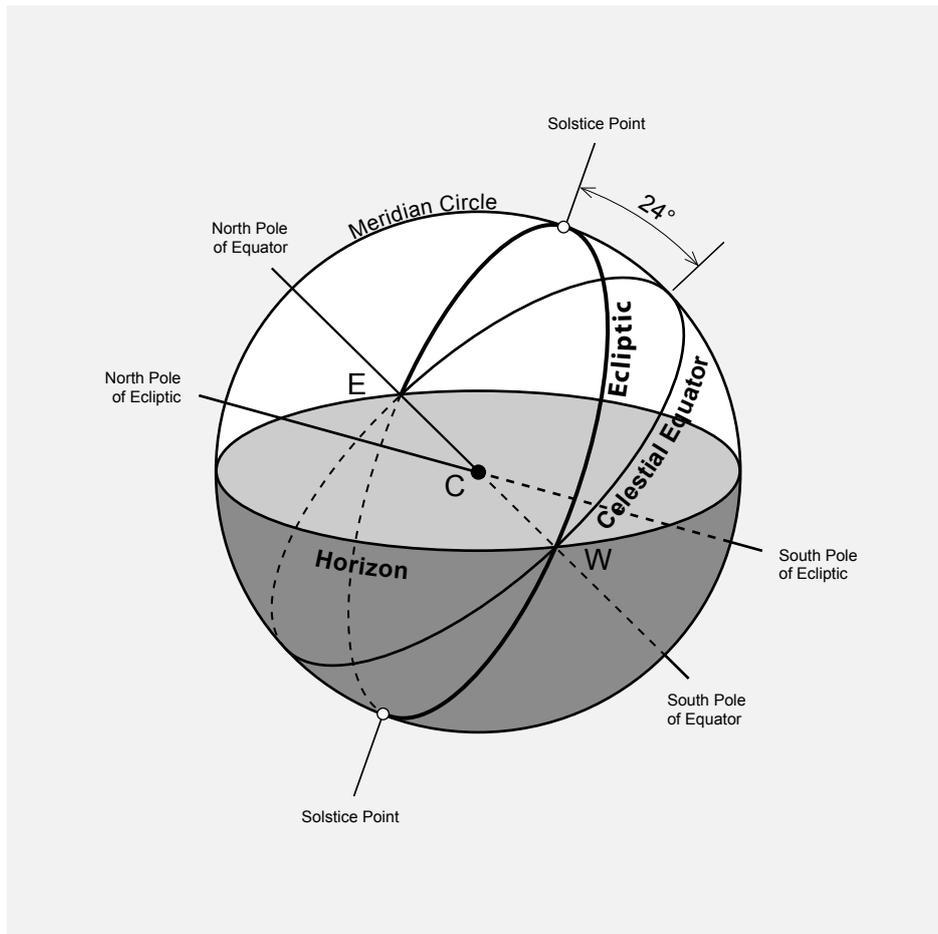
However, for that very reason, because it moves so quickly, because it is not there for very long, for longer periods or considerations it is not so helpful. Thus, if you want to know, for instance where the Moon is in the month, where the Sun is in the year, or where the planetary bodies are, you have to measure them against the background of the fixed stars. You have to deal with longer periods. Now that entails the need to use a different system and so we will look at these. These are called the Equatorial system of measurement and the Ecliptic system of measurement.

Before we move to the discussion of these two other systems let us return to Thabit to finish some outstanding points. He continues,

“And thus from what has been said, it follows that every *almucantar* intersects some azimuth arc and that each azimuth arc is intersected by all the *almucantarath*. Azimuth are extremely important for determining the place of the Sun or stars – by the *almucantarath*, the altitude of the Sun or stars is discovered; that is, how many degrees a body is elevated above the horizon, measured in the quadrant of the horizon in which the intersection of the azimuth arc occurs. There are four quarters of the horizon: one of these is from the east to the south and is called the southeast quadrant; the second is from the south to the west and is called the southwest quadrant; the third is from the west to the north and is called the northwest quadrant; the fourth is from the north to the east and is called the northeast quadrant.”

Thus from the aforesaid it is clear that each great circle of the sphere is cut into two equal parts and that each great circle divides another great circle, whether or not this intersection is at right angles. The right-angle intersection produces a perpendicular cross. The intersection that is not at right angles produces an oblique cross.

Please refer to **Figure A3**.



**Figure A3**

Furthermore, we may imagine two points on the Meridian circle, called solstices, one of which is understood as  $24^\circ$  distant from the Equator and is above the Earth in the south while the other, likewise  $24^\circ$  distant from the Equator, is in the north below the Earth. You will see these marked on the diagram.

Through these two points and through the east and west points there is a certain great circle that the Greeks called the Zodiac but the Latins call the *Signifer* or Circle of the Signs.

Thabit has introduced the reference circle of the Ecliptic system. That circle is the **Ecliptic**. It is displaced or slanted from the plane of the Equator by what is called the **Obliquity of the Ecliptic**. In Thabit's day and even more so before in Ptolemy's day the obliquity was closer to 24 degrees than it is today however, 24 degrees remains a satisfactory approximation.

The Ecliptic is taken to be the apparent annual path of the Sun as viewed from the Earth. It is at the centre of the zodiac. The **Zodiac** is a band like a belt that is divided into twelve equal divisions or signs.

Thabit tells us,

“This circle (The Ecliptic) intersects the equinoctial circle (Equator) obliquely; part of it (called the north part) is under the Earth while the

southern part is above the Earth. This circle is divided into four quarters, the first of which is from the eastern point to the northern solstice, the second from this solstice to the western point, the third from the western point to the southern solstice, and the fourth from the solstice to the eastern point.”<sup>28</sup>

“Each of these quarters is divided into three equal parts and thus the zodiac is composed of twelve parts, each of which is called a sign.”

The first is Aries, the second Taurus, the third is Gemini, the fourth is Cancer, the fifth is Leo, the sixth is Virgo, the seventh is Libra, the eighth is Scorpio, the ninth is Sagittarius, the tenth is Capricorn, the eleventh is Aquarius and the twelfth is Pisces.

“These names are imposed on or transferred to these parts on account of certain stars in or near these parts, whose position or arrangement seems to signify forms of these kinds of things. Each of these twelve parts is divided into 30 degrees and thus the zodiac contains 360 degrees.”

Thabit then continues,

“This circle (the Ecliptic) also has two poles; one is understood to be in the south on the Meridian circle and under the Earth 24 degrees distant from the South Pole and 66 degrees distant from the equinoctial (Equator) circle; the other is understood to be in the north on the Meridian circle above the Earth 24 degrees distant from the north pole and 66 degrees distant from the equinoctial circle (Equator).”

“Therefore the axis of the zodiac is a chord that is extended from one of its poles to the other passing through the centre of the world. And to the zodiac are connected 90 equally spaced circles that go all the way to its north pole, and an equal number in the southern hemisphere between it and its southern pole (these are called **circles of latitude**)”.

“The centres of these circles are contained in its axis. This circle has 180 great circles through its poles, as we said the other circles did, which divide it and its equidistant circles into 360 parts.”<sup>29</sup>

“For us – who, it seems, are residing at the centre of the world – it is seen from the above conception of the world, totally in the intellect, and now formed, so to speak, in the Creator, that there are three principle chords and three primordial circles.”

“We have also given their axes and equidistant circles and the great circles of their poles; we have a fourth, the zodiac, with its appendices not less efficacious than the others. These are imagined first as an introduction to this study.”

In the Northern hemisphere you will observe when the Sun rises on 21st March, it is due east. As the northern summer progresses, the Sun rises

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<sup>28</sup> The “northern solstice” is 0° Cancer, the “western point” 0° Libra, the “southern solstice” 0° Capricorn, and the “oriental point” 0° Aries.

<sup>29</sup> The “equidistant circles” are parallels of latitude – small circles parallel to the ecliptic.

further and further north. Each day you will see it rise a little further to the north until the Summer Solstice. At that point, the Sun will rise at its most northern position. For three days it appears to stand still, for three days it will rise basically in the same place. This is where the term **Solstice** derives: the Sun or “Sol” appears to stand or “stice” in the same place for three days. This is the **Tropic of Cancer**.

Thus, in the Northern hemisphere upon reaching the Tropic of Cancer, the Sun moves into Cancer and the days shorten, as the Sun rises each day further toward the south until it reaches the Northern Autumnal Equinox. Then it will move toward the south further until reaching the Northern Winter Solstice when it rises as far south as it reaches in the Northern Hemisphere. Again, upon reaching this position in the depths of the Northern winter it will again stand still for three days in the same place. This is called the **Tropic of Capricorn**.

In the Southern hemisphere, the reverse to that in the Northern is true i.e. it is the Southern Summer Solstice.

In the Northern Hemisphere during the winter, the Sun will rise very far to the south on the eastern horizon and it will transit the meridian low in the sky. The exact angle above the southern horizon at noon will depend upon the date and latitude you are observing from. The Sun will then set south of due west on the western horizon.

Then on the 21 June the Sun reaches the Northern hemisphere summer solstice (at the same time it has reached the winter solstice in the Southern hemisphere). It will rise as far to the north as it ever gets. It will be higher above the southern horizon at noon and it will set in the north west. The reverse of this is true in the Southern hemisphere when on 22 December it will reach that hemisphere’s summer solstice (the point of the winter solstice in the Northern hemisphere) and so will have reached its most northern extremity. For a greater explanation of this, please see [\*Tools and Techniques Part II Astrological Prediction By Direction and the Subdivision of the Signs\*](#).<sup>30</sup>

There are places, for instance around Mexico City where you have the zenith transit. In latitudes of 24°–22° in the north or 22–24° in the south you will observe a zenith transit twice a year. At other places such as in the extreme northern or southern latitudes, you will never observe a zenith transit. This is because the Sun is moving so very close to the horizon in these latitudes. Indeed, from the Equator as you move north or south the Sun will be closer to the horizon.

The central point here for us in our present study is that the Sun as it moves along the Ecliptic gets very very close to the plane of the Horizon at the north or south poles. In fact, this is why you observe six months of night and six months of day at these points.

We are examining aspects of how the Horizon system and the Ecliptic interrelate in this discussion. It is important that you grasp all the different

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<sup>30</sup> [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

factors and fully appreciate what is going on in the skies above you. You cannot divorce this understanding from your astrology. It lies at its core.

As an example of this later, you will need to apply what are called **Primary Directions**. When we have been considering the Sun rising in the east and setting in the west, we have been actually considering a diurnal or *primary* motion. There is a close relationship, as you will see, in the wording between this *primary* motion and *primary* directions or in other words directing in astrology using this *primary* motion as measured, for instance, by our observation of the Sun.

Like many techniques that you are yet to learn in this course, a thorough understanding of the astronomy upon which they are based is essential. This is why you must take time to fully understand the astronomy as later it will be the springboard into the very techniques that you as an astrologer will be called upon to employ. We will return to an in-depth examination of the Primary Directions later.

I would like you to now stop the audio and to look again at the **Figures A1, A2, A3** and **A4**. Ensure you understand all the information that you have been directed to thus far. If you are unsure of something, please then re-examine these matters again. Proceed only after you are sure you have a good grasp of the astronomy explained thus far.

**(Stop audio/Start audio)**

Let us continue with the astronomy.

In **Figure A3** you will see that the Ecliptic is skewed with regards both to the Horizon and to the Equator (which you will see is also the Celestial Equator). In the period of 24 hours, the Sun traces another circle, which is parallel to the Equator because the Equator is 90 degrees from the pole. The Equator is always moving at the same altitude towards the horizon, in any given place. Therefore, on any given day the apparent motion of the Sun, in any particular degree of the zodiac, is going to be parallel to the Equator. This is called the **Diurnal Circle**.

The Diurnal Circle of the Sun. Please note that it's merely an apparent circle – that is from our position on earth the Sun appears to be tracing the path that makes the circle – apparent because in reality it is not the Sun that is revolving around the earth but the earth that is rotating on its axis—remember we are taking a geocentric viewpoint. From this viewpoint this Diurnal Circle is produced by the motion of eighth sphere. In other words, the apparent diurnal motion of the eighth sphere causes the Sun to appear to track a circle, which is parallel to the Equator. Keep this in the back of your mind for later, as we will return to it. I want to underscore that the Sun moves through the Zodiac/Ecliptic in a year. It traces its diurnal circle in 24 hours. These are two different motions; two different circles.

We will now start to examine the Ecliptic system and the Equatorial system.

## The Ecliptic System

Just as with the Horizon system we have two coordinates, that is, the azimuth, which is measured along the Horizon and altitude, which is measured above or below the Horizon. So, we have two coordinates that locate bodies in the Ecliptic system. The Ecliptic itself is the reference point, just as the Horizon was the reference point to the Horizon system. In the Ecliptic system the position of a celestial body is measured along the Ecliptic (in degrees of longitude), and above or below the Ecliptic (in degrees of latitude).

So, as the azimuth is to the Horizon system, so is longitude to the Ecliptic system. Moreover, as altitude is to the Horizon system, so is latitude in the Ecliptic system. A body's position is measured north or south, that is, above or below the Ecliptic, in terms of latitude. It is measured along the Ecliptic from 0° Aries in the order of the signs and that is celestial longitude.

It is important that you always distinguish celestial longitude and latitude from terrestrial longitude and latitude. Later we will deal with the terrestrial sphere and thus terrestrial longitude and latitude but for now, our attention is on the celestial sphere.

## The Equatorial System

In Medieval astrology and astronomy, we do not frequently encounter the Equatorial system. It was the older Ecliptic system that was preferred.

The Equatorial system measures positions of celestial bodies with reference to the Celestial Equator, which you have also seen referred to as the equinoctial circle. Then Equatorial measurement along the Equator from 0° Aries is called **Right Ascension** and the measurement of the position of a body north or south of the Equator, towards the north or south poles of the Equator is a measurement called **Declination**.

## Overview of the Systems

The geometry of these three systems of measurement, the Equatorial system, the Ecliptic system and the Horizon system is identical in every case. One coordinate of a body's position moves along the major circle, which defines that system. You then locate the body above or below that Great circle on a smaller circle, which is closer to one of the poles. This second coordinate is measured perpendicularly to the plane of the said Great circle. So, we have Longitude and Latitude in the Ecliptic system. We have Right Ascension and Declination in the Equatorial system and we have Azimuth and Altitude in the Horizon system.

## The Horoscope

The term "horoscope" is used in two senses in astrology. Strictly speaking it is the degree of the ecliptic rising at any given moment. In common usage the Horoscope is simply a map or drawing of that which we have examined above.

When looking at the **Ascendant** in a horoscope we are using the Horizon system. But we are also looking at the point on the eastern horizon (marked as the Ascendant in the horoscope), which is where the Ecliptic and the

Horizon meet; i.e. where these two Great circles intersect. Thus, we define the Ascendant as an *ascending degree* of longitude of the Ecliptic. Whenever we speak in term of degrees of longitude (as expressed in so many degrees of a sign of the zodiac) we know we are referring to a measurement of the Ecliptic system.

So when you see 12° Pisces rising on the Ascendant of a natal horoscope that means that 12° of Pisces was on the eastern horizon at the time of birth. The reason you have the 10<sup>th</sup> house at the top of the horoscope is because *in the northern hemisphere* the Sun moves from the eastern horizon through the southern sky, that is through the section of the sky which is between the zenith and the southern point on the horizon.

If you were looking at the Sun in the Northern hemisphere you would be looking at the Sun in the South and therefore the meridian point which is marked on the horoscope by the 10<sup>th</sup> house at the top of the horoscope falls within the southern part of the sky which is why we refer to this as the southern part of the horoscope. In the Southern hemisphere this is reversed.

If you are using a circular format for the horoscope of your birth and you are in the Northern Hemisphere then relate it directly to what we have been discussing by doing the following.

Orientate yourself so you are facing south and slant the horoscope on the paper in your hand so that you are not looking at it face on - don't hold it perpendicular to the Earth, nor flat like it was laying on a table, but somewhere in between. You will then be holding the paper at the proper angle and will be able to "see" what point on the ecliptic was at the time you were born and what was culminating (i.e. transiting the meridian) and setting.

The eastern sky will be on your left, the eastern point – that of the Ascendant – will be on your left, the southern point (the 10<sup>th</sup> house) will be in front of you and the western point (the Descendant) will be on your right and at the bottom of the page will be the northern point (the 4<sup>th</sup> house) which is below the northern Horizon (or horizontal plane that you are standing on) and behind you. You will be able to see exactly where the Sun was by relating its position on your horoscope to your observations at the time you were born.

## **A Practical Demonstration of the Systems**

You can do a little trick with an orange, particularly a navel orange, which is quite handy. It shows you really how simple this whole subject can be.

It is easy to identify the axis through the centre of the orange. Take now a long piece of wood like a skewer, chop stick or knitting needle and pierce it through the centre of the orange so that it sticks out of the top and bottom. That gives you the axis of the orange.

Put a rubber band around the middle of the orange at right angles to the axis so that every point on the circumference of the rubber band is 90° or equidistant from either pole (the axis). The skewer that is sticking out of the top and bottom of the orange should extend the same distance at either end.

Now hold the orange vertically. The rubber band will now be horizontal and will represent of the horizon of the **Horizon system**. Imagine that you are looking at a sphere that extends from the orange all around it. You will, as it were, be looking at this from the outside of that sphere. So, the rubber band will represent the Horizon and the top part of the skewer sticking through the orange will represent the zenith point and the bottom part of the skewer will represent the nadir point.

Now to make this same orange represent the **Equatorial system** first hold the skewer horizontal. Point one end of the skewer to the northern point of your horizon (in the Northern hemisphere) or the southern point on your horizon (in the Southern hemisphere) then raise it from the horizontal to as much above the horizontal as the latitude of your birthplace (North or South).

For example, if you were born in New York then you would have been born approximately  $41^\circ$  north (of the terrestrial Equator) and so you would raise the tip of the skewer to  $41^\circ$  above the north point on the horizon. If you were born in Auckland then you would have been born approximately  $36^\circ$  south (of the Equator) and so you would raise the tip of the skewer to  $36^\circ$  above the southern point of the horizon.

In the Northern hemisphere: The higher end of the skewer (the end towards the north) represents the North Celestial Pole (as marked on **Figure A3**) and points at the north polestar. The lower end represents the Southern Celestial Pole at the bottom. The rubber band represents the Equator.

In the Southern hemisphere: The higher end of the skewer (the end towards the south) represents the South Celestial pole (as marked on **Figure A3**). There is no south polestar. The lower end represents the North Celestial Pole at the bottom. The rubber band represents the Equator.

Now, to make this represent the **Ecliptic system** raise the skewer up by another  $24^\circ$ . The rubber band will now represent the Ecliptic. Again, depending on the hemisphere, you are in; the pole marked by the top end of the skewer will represent the Northern (Northern hemisphere) or the Southern (Southern hemisphere) pole of the Ecliptic.

Thus, with the same model you can demonstrate all three systems because the geometry is identical in all. The main differential being the altitude that you angle the orange at. The fourth sphere that this orange can represent is the **Terrestrial Sphere**, the Earth upon which we stand. This sphere is viewed as being at the centre of the entire cosmological system in this geocentric astronomy.

To view the orange as the Terrestrial Sphere hold the orange as you did above when you were angling it for the latitude (north or south) of the place your birth. This position doubles for showing both the Celestial sphere and the Terrestrial sphere. Thus, the celestial poles correspond precisely to the poles of the earth and the rubber band equalling Earth's Equator.

Locations on the Earth are measured in latitude north and south of the Equator, in terrestrial latitude, not celestial latitude. This **Terrestrial Latitude** corresponds to declination in the Equator system.

**Terrestrial Longitude** runs east and west of a great circle agreed upon as  $0^\circ$  of longitude which runs through Greenwich in England to the north pole and then to the south pole and back to make a full circle at Greenwich. It is measured in two directions: positive (+) toward the west from Greenwich and negative (–) toward the east from Greenwich.

The  $360^\circ$  of terrestrial longitude are divided into roughly  $15^\circ$  sections called time zones of which there are 24 ( $24 \times 15^\circ = 360^\circ$ ). These are counted west and east from Greenwich. Thus, for example New York is in the fifth time zone west of Greenwich while Vancouver is three zones (being three hours) further west or the eighth time zone.

Therefore to recap: the geometry of the sphere, in fact the four spheres, are all the same - the geometry of the terrestrial globe or sphere is identical to that found in the Horizon system and identical to that found in the Ecliptic system and identical to that found in the Equatorial system. Only the coordinates and the altitude of which you are observing from differs.

The other thing you are encouraged to do is to go outside particularly at sunrise, noon, or sunset and to visualise the disk of the horizon and articulate it as we have explored above. Find out the east point, find out the west point, and find the north point. Imagine the three Great circles – the Meridian circle, the Equator, and the Horizon circle. Get them clearly established in your mind so you can quickly find them with ease no matter where you are.

Try to figure out where the path of the Sun would be. It is best to wait until noon and find out how far above the horizon (southern in the Northern hemisphere and northern in the Southern hemisphere) the Sun is placed. The diurnal circle the Sun traces in any day is parallel to the celestial equator as far removed from the latter as the declination between the Sun and the Equator.

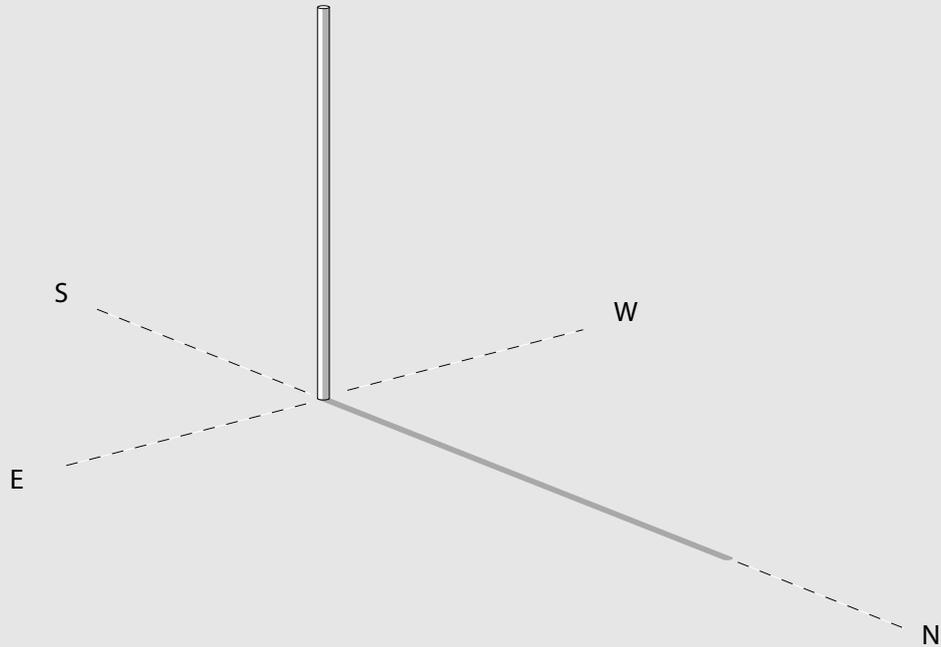
## **Practical Exercise to calculate the Path of the Sun**

Please refer to **Figure 1C** when doing the following.

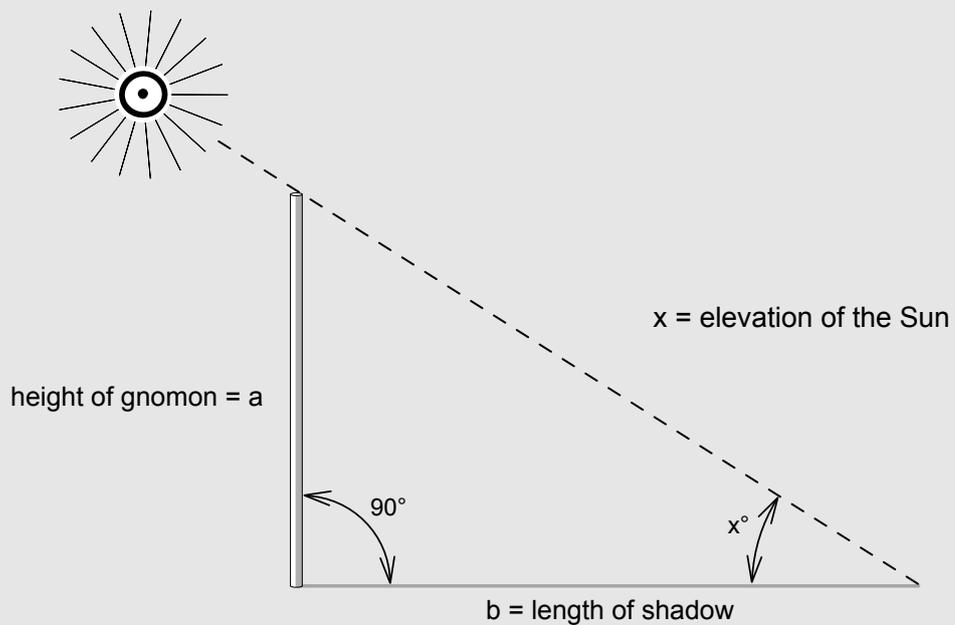
So as not to damage your eyes, as you should not look directly at the Sun, push a stick (of at least 3 three feet /90 centimetres long) vertically into the ground. Such a stick is called a **gnomon**. Then observe the shadow from that stick as the Sun transits the meridian. This will be when the shadow cast by the stick is shortest. Measure the length of that shadow from the stick. Note the date you do this. We will refer to this later.

Then measure the height of the stick. You have two sides of a right angle triangle. The stick or gnomon is one side. The length of the shadow cast by the gnomon is another side. The hypotenuse (the third side) of course, is invisible. By measuring, comparing the lengths of those two sides of the triangle you can get the angle opposite the gnomon. This is marked as  $x^\circ$  on the diagram. You now have the angle of elevation of the Sun. This angle from the hypotenuse to the Earth – to where the shadow is - is the angle of the altitude of the Sun above the horizon (North or South). When solving for  $x$  be sure to use a table of Natural Trigonometric Functions to change your decimal ratio to degrees, minutes and seconds.

Measure the shadow of the gnomon as the sun transits the prime meridian.



Calculate the elevation of the Sun as follows:



$$\tan x = a/b$$

Figure 1C

Go to your gnomon which you have previously set up some time before noon (at least an hour or so).

Ensure that your gnomon (the stick) is straight and exactly perpendicular in the ground and that the ground in which you place it is flat. There should be nothing that will obstruct the Sun, such as trees or buildings.

Measure the shadow cast by the gnomon periodically and record those measurements by placing pegs in the ground at the end of the shadow opposite the gnomon. You will note that the length of the shadow diminishes as noon approaches and (in the Northern Hemisphere) it is cast towards the west of the gnomon in the morning. As you get closer to Apparent Noon, the shadow creeps towards the North. When the Sun transits the meridian the length of the shadow will be shortest. Continue to observe and record the length of the shadows as it gets longer in the afternoon until the afternoon shadow is the same length as the first shadow you measured in the morning. The shortest shadow is the Apparent Noon shadow. It points directly north (in the Northern hemisphere) or south (in the Southern hemisphere). Here we mean true north or true south and not magnetic north or south.

Now, we are going to find the meridian line so you can mark it with a second stick or rock so that you need not do it every time you want to know when it is midday. This is actually primeval geometry and so you will be doing something that been done for thousands of years by Mankind. Whenever you next look at a sundial, the raised “arm” on the sundial, which causes the shadow for reading the time, is in fact a gnomon, just as you are making now.

Firstly, go to your gnomon (the stick). Next, take a string twice the length of the stick. Tie the string around base of the stick and trace a circle in the dirt all the way around the stick. You should end up with a circle around the gnomon. Any diameter will be sufficient but about three feet (about 90 centimetres) is a handy dimension for this exercise.

Wait for the Sun to make its first appearance so that it casts a shadow off the gnomon. Wait for some time after sunrise (say, an hour) and measure the length of the shadow cast at that time. The shadow cast should be longer than the radius of the circle you inscribed around the gnomon so that it cuts the circumference of that circle. Where the shadow cuts the circumference push a small peg into the ground. Mark that peg “West”.

Next wait until the end of the day close to Sunset and then watch the shadow cast by the gnomon until it is the same length as the shadow that was marked by the peg marked “West.” Put another peg in the ground where the second shadow crosses the circle. Mark that peg “East”.

Next, stretch a string tightly between these two pegs. What you will have thereby is an East -West line.

Then bisect this East-West line and draw a straight line in the dirt from the gnomon to the North Point on the circumference of the circle. This will be simply the extension of the line, which bisects the East West line. Put a peg at the intersection of this line and the circumference of the circle. Mark this “North”. Sitting at this North point, South will be in the direction of the gnomon.

When the Sun transits the Meridian - local apparent noon - it will, in the Northern hemisphere, be transiting the southern sky and it will cast a shadow to the north. In the Southern hemisphere, it will be transiting the northern sky and it will cast a shadow to the south. You will know when it is casting the shadow to the north or to the south because the shadow will coincide with the north south line and it will be very dramatic.

You should carry out the above exercise several times during the year so that you get good sense of the motion of the Sun as it moves, rising and setting along the horizon and through the sky.

From this exercise, you learn to orient yourself in space. You will learn the horizon system. You will observe the different places the Sun rises throughout the year. You will see the differing lengths of diurnal arcs (that part of the diurnal circle which is above the horizon) and you will conceptualize its complement, the nocturnal arc, below the horizon. You will correlate the length of the noon shadow to the day of the year, seeing that the shadow is the same length on two days of the year at the same latitude. You will thereby understand Ptolemy's identification of seven divisions of terrestrial latitude into the seven climates, which were identified by the length of the shadow on the longest day of the year. These seven climates were correlated to the seven planets and used in Mundane Astrology. Most importantly, you will get a sense of the ecliptic, which is the centre of the Zodiac.

## **Concluding Remarks**

In this lesson, we have concentrated on the basics of spherical astronomy and how you can use this to measure the position of celestial objects, such as stars and planets, in the sky. We have also looked at the motion of the Sun and demonstrated the difference that exists between the two hemispheres of the Earth – the Northern and the Southern. There have been many terms that may be new to you but please ensure that you go through the material until you fully understand them all.

In the following lesson, we are to build on this knowledge by looking at planetary motion and the recurrence of cycles. At the end of these two lessons, you should be able to calculate an approximate horoscope – the basic tool of the astrologer – including the prediction of the positions of planets with relatively little assistance from ephemerides and computers.

This astronomical material is necessary to get a working knowledge of Medieval Predictive astrology. We have in this lesson looked at material that was studied over a thousand years ago by student astrologers just like yourself. As you will have seen, the basics have remained virtually unchanged in all that time. Conscientious study now will pay greater dividends as you progress through the course lessons.

You should also bear in mind as you are learning this material that it is not just important to astrologers and astronomers but is tied to all kinds of considerations such as temple building, calendrics, chronology and navigation.

This now ends this lesson. Please now read the Homework assignment that follows.

## HOMEWORK

1. Carry out the Gnomon Exercise above. Measure the shadow cast by the Sun as it transits the Meridian and send me your results and observations.
2. Carry out the exercise with the skewer and rubber band and use it to explain to another person the differences between the Horizon, Ecliptic and Equatorial systems. Confirm to me that they have understood the different systems from your explanation.
3. In no more than fifty words describe the essentials of the Horizon, Ecliptic and Equatorial systems.
4. Describe what you would do if asked to explain the location of a fixed star in the night sky.
5. Observe the height of the motion of the Sun during the day. Actually observe it, Do not theorise about it, but look to see where on your horizon the Sun rises where it sets and how far above the horizon it is at noon. This may mean setting the alarm just before sunrise!

Please email your your answers to questions 1–4 to me.

Once you have completed the Homework proceed to Lesson 2.

*Robert Zoller.*

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**Diploma Course in Medieval Astrology  
Lesson Two  
Astronomy Part II**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Two

### ASTRONOMY PART II

(Start Audio)

Welcome to the Second Lesson in the Diploma Course materials.

### INTRODUCTION

In the last lesson, we were considering Medieval Cosmology and the spherical astronomy that underpins Medieval Predictive Astrology. Now we will complete that discussion by examining the constellations. Then I wish to introduce a subject that is rarely given proper attention, especially since the advent of computers and that is the developing of an ability to visualise the planetary cycles and the luminaries.<sup>1</sup> The aim is to teach you, as much as possible, how to construct a horoscope without making extensive use of tables or a computer.

It was not entirely possible for Medieval astrologers to work without tables unless they did their own observations. This is much the same today. It is important, however, that astrologers have a familiarity with the astronomical underpinnings of the horoscope, whether it be a natal chart, a horary chart or any other chart for that matter. It is important because you must be able to know that what you are looking at is correct, whether it is on a computer screen or from a printout or based on your own calculations. In addition, and this is one of the points that you should have picked up during the Orientation lecture – from a philosophical point of view, the reconstruction, within our own soul, of the cycles of heaven conforms *our soul* to the *universal soul* and thereby brings us closer to an understanding of the Divine Mind.

We have already discussed the fundamentals of the three systems (the Horizon System, the Equator System and the Ecliptic System) used by astrologers for identifying a celestial body's position. These we addressed in Lesson One and you should have them firmly ensconced in your mind. You have been urged to view both the night sky and the day sky, to observe the movements of the luminaries, to observe the planets and the fixed stars. You will have also, if you have completed your homework, made a spherical model and should have played around with that until you were familiar with the three systems. Thus, by now you should be able to find the equator, equidistant from the two poles and mentally superimpose one system on the other, and little by little you should have gained a sense of a spherical geometry, which underlies the natal horoscope, or **Natal Figure**, which is the more correct terminology.

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<sup>1</sup> The Sun and Moon.

## Definition of Important Terms

It is quite important that we understand what is meant by differing terms and while many of these terms will be discussed in more detail in ensuing lessons it is best we understand their precise meaning and variants at this early stage.

The **Horoscope** (Greek *horoscopos*, Latin *horoscopus*) is actually the *point* on the eastern horizon at the time of birth and denotes the *Degree of the Ecliptic* rising at birth in a natal figure. Frequently it is called the Ascendant, or the **ascending degree**. The **Ascendant** proper is the *Sign*, which is rising or ascending at the time of birth (in natal figures). The term “horoscope,” has long been used by the general public and many astrologers themselves to denote the natal figure as a whole, i.e. the ascending degree and sign *plus* the other eleven signs (or houses). This has been the case since at least the time of St. Augustine (354–430) who makes this equation in his *City of God*, 5.2 *et seq.* but it is not entirely correct.

“**Astrology**” is restricted by historians of science to astral lore that relates celestial phenomena to terrestrial events by means of a *horoscopos*. The mathematical method for calculating the *horoscopos* was discovered by Hypsicles of Alexandria in the second century BC. The idea that the positions of the planets had relevance to the life of the individual had been around long before then but it was not until Hypsicles that astrologers could actually calculate the *horoscopos*. Historians of science regard lists of planetary positions pertaining to individuals lacking *horoscopoi* as *omina*, i.e., astral omens, not as horoscopes.

While this definition may strike predictive astrologers as overly restrictive and as denying the antiquity of astrology, it reflects the fact that horoscopes, i.e. *horoscopoi* do not appear in surviving clay tablets or papyri until about the first century BC. The bulk of the papyri horoscopes we have date from the early centuries of the Christian era.

The early astrologers e.g. Posidonius (c135BC – c51BC), Dorotheus of Sidon (first century AD), Ptolemy (second century AD) and others, associated the rising sign and particularly the rising degree or “horoscope” with life, body and skill, talent or wit. The signs following the ascending sign (Ascendant), they associated with the “accidents” of the native, i.e. the circumstances of the life of the native.

## Signs and Houses

This early methodology thus equates houses (indicating areas of life,<sup>2</sup> the “accidents of the native.”) with the signs. The 1<sup>st</sup> sign, i.e. the one in which the horoscope falls, is the 1<sup>st</sup> house. That makes the following sign the 2<sup>nd</sup> house. The third sign is the third house, etc. all the way to the 12<sup>th</sup> sign/house. This is the so-called **Whole Sign House System**. Features of this system are that the “1<sup>st</sup> house” is the whole of the Ascending Sign, i.e. the sign in which the horoscope falls, wherever in the sign’s 30 degrees it falls. Thus, if the horoscope were 29° Virgo, all of the rest of Virgo that precedes it (0° – 29°) is still regarded as being in the first house, which ends at the

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<sup>2</sup> The astrological houses will be the subject of an entire lesson.

last minute of the last degree of Virgo. Also the signs placed 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> from the Ascendant become the “angles” regardless of the relationship of the meridian to the horizon.

“**House**” (*domus* in Latin) is a word that was often used for “sign”. What we today commonly call “signs” were called **Primary Houses** by the ancients and by many Medieval astrologers. **Secondary Houses** were what we refer to as houses today i.e. the fields or divisions of space around the Earth, which correspond, to areas of life or the “accidents of the native,” which we more readily comprehend as the circumstances affecting us (body, money, siblings, family, children, small animals, partners, death, God, profession, friends, large animals and so forth).

Examples of this distinction between house and sign are frequently found in expressions such as “When Venus is in the house of Mars...” or “When Saturn is in the house of the Moon...”. To the untrained student dealing in the more Modern approach to astrology confusion can occur as they may not know that here “house” means “sign”. Thus, it is expressing the idea of e.g. Saturn being in the sign of the Moon i.e. in Cancer or Taurus the exaltation of the Moon. Or Venus being in the Sign of Mars e.g. being in either Aries or Scorpio or Capricorn, Mars’ exaltation. So the word “house” is understood to mean “sign” under these circumstances.

It appears from the historical evidence that the Primary houses (i.e. signs in the modern sense) were distinguished first by the Chaldeans. Later the Secondary houses (i.e. houses in the modern sense) came to be derived from these Primary houses by the Greeks. After Hypsicles (who wrote for the Greek speaking world in the 2<sup>nd</sup> century BC), they slowly developed into separate concepts. Houses became that which we generally denote them as being today as being distinct from the signs. This development led to the invention of Quadrant House Systems (methods of domification that rely upon dividing the space around the earth into four quadrants by the intersection of the meridian and horizon and the trisection of each of these quadrants into three houses. When you do the Calculation Module you will be using one of the main Quadrant systems – either that of Placidus or that of Alchabitus.

## Signs and Constellations: the two Zodiacs

When addressing the distinction between constellations (groups of fixed stars both zodiacal and the extra zodiacal) and signs (being the twelve equal divisions of the zodiac) we must examine the distinction between the Sidereal zodiac and the Tropical zodiac.

There are actually three zodiacs: the oldest is the **Constellational Zodiac**. This is what you see when you identify the zodiac and Ecliptic in the night sky. It is comprised of 12 *constellations of fixed stars* each of unequal length. In addition to this there is what is called the **Sidereal Zodiac** and the **Tropical Zodiac**. Both the **Sidereal Zodiac** and the **Tropical Zodiac** are comprised of 12 *signs* of each of an *equal length*. The **Sidereal Zodiac** is a mathematical regularization of the **Constellational Zodiac**.

All three zodiacs are **centred on the Ecliptic**. They extend 8° either side to form the **Belt of the Zodiac**.

All the 12 divisions of these zodiacs **share the same names** except that in the Constellational zodiac the name applies to an actual constellation of stars of varying length of arc of celestial longitude while in the Sidereal and in the Tropical zodiacs the 12 names apply to 12 thirty degree divisions of the Ecliptic called signs.

The difference between the Sidereal zodiac and the Tropical zodiac is that the Sidereal zodiac is a regular 12-fold spatial division of the 360 degrees of the Ecliptic measured from the beginning of the constellation of Aries. The Tropical zodiac, however, is a 12-fold temporal division of the year as measured by the Sun's annual progress along the 360 degrees of the Ecliptic, beginning at the **Vernal Point** (i.e. the point at which the Ecliptic intersects the Celestial Equator and where the Sun's declination changes from South to North).

The fixed stars that lie within the Belt of the Zodiac fall along the Ecliptic. Their relation to the Sidereal zodiac is fixed. Due to the phenomenon of Precession of the Equinoxes, the position of the fixed stars relative to the Tropical zodiac changes at the rate of about 50.25" per year. The precession of the equinoxes is discussed below. It is an important astronomical phenomenon used by astrologers to discuss changes taking place over long periods of time. It forms the basis of a later lesson and before we address Precession, there are a few more points about the Constellational zodiac, the Sidereal zodiac and the Tropical zodiac which need to be said.

The essential difference between these two zodiacs is that the Sidereal zodiac is a measurement of space, space which is divided according to the size of the particular zodiac. While the Tropical zodiac is more a division of time. Seasonal time – with each season being divided into a beginning, middle and end.

The beginning of the Sidereal zodiac with its 12 thirty degree signs, the beginning of the Constellational zodiac with its 12 constellations of varying length and the beginning of the Tropical zodiac of the 12 signs coincided circa 0AD. In Hipparchus' day (2<sup>nd</sup> century BC) *Beta arietis* (the second important star in Aries, known to the Arabs as *al-Sharatan*) marked the Vernal Equinox.<sup>3</sup> In the 2<sup>nd</sup> century AD Spica was used by Ptolemy to identify the Autumnal Equinox.

As the centuries passed, the signs slowly drifted away from the constellations for reasons that are discussed below. Some astrologers stayed with the Tropical zodiac; others continued to use the Sidereal zodiac. The astrology you are learning in Medieval Predictive astrology is based upon the Tropical zodiac but as you will see this does not mean you ignore the Sidereal zodiac.

There are two zodiacs widely used by astrologers. The Sidereal (used in India and amongst Western siderealists) and the Tropical used by the majority of Western astrologers. Some few use the actual constellations. In order to do so they must address the very problem confronted by

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<sup>3</sup> *Star Names, their lore and meaning*, Richard Hinkley Allen, Dover, New York, 1963, p.81.

ancient astrologers, namely that the constellations are of varying length and occasionally overlap. In such cases there can be doubt as to which constellation's influence is relevant. From this point on in this lesson when I will speak about the two zodiacs, I will mean the Sidereal and the Tropical zodiacs. Ultimately, we will look in greater detail at the direct relationship between the Tropical zodiac and the Sidereal zodiac so that we understand how they work together and avoid the errors that are commonly made by those that seek to promote one over the other.

The subject of why there are two zodiacs and the manner in which they are employed in Predictive astrology involves complex historical, philosophical and practical questions. Unfortunately, it is not a simple matter of taking preference for one over the other and as Medieval Predictive astrologers you will have to understand the debate and the core issues. It is a broad subject that we will partly address in this course material and further expand on in an Academy paper.

The central understanding here is that the interrelationship between these two zodiacs illustrates the Universal Paradigm and how that unfolds in our temporal or physical world. In other words it shows *the* pattern that is universal to all sub-lunar things (including ourselves). This pattern is stamped upon us (and everything else in the embodied or physical world) and we recognise it in the form of Archetype. Thus as these two zodiacs move in relation to each other they regulate this embodied world.

As astrologers you will learn as we proceed through these lessons to view the movement of the interrelation of the two zodiacs by examination of the fixed stars and signs (of the Sidereal zodiac) and the signs (of the Tropical zodiac) as well as the planets (which move within both) and that which is outside of these zodiacs – the other 36 extra zodiacal constellations. In doing so you will learn to understand the Universal Paradigm (i.e. the Archetypical pattern) that underlies all existence and how the horizon, the midheaven<sup>4</sup> and the descendent show us the beginning, middle and end of earthly manifestations.

The horizon is where the stars, planets, signs and celestial bodies rise and then set. The midheaven is important as that is where they culminate i.e. reach their highest point. These three points define the appearance or visibility of planets, luminaries and constellations. They are also the points at which the celestial bodies exert the greatest power. The very visibility of the celestials, that is, which celestial bodies could be seen, was regarded by the ancients as their manifestation. The 4<sup>th</sup> angle, the IC,<sup>5</sup> being invisible and under the earth, represented the *mysterium*, that is, the mystery from which we come and to which we go. Hence, the astrologers call the 4<sup>th</sup> house “the angle of the earth,” and attributed to it the meaning of family (our origin) and “the end of life.”

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<sup>4</sup> Also called the *Medium Coeli* or MC: the point at which the Meridian Circle intersects the Ecliptic Circle overhead – this should not be confused with the Zenith Point. The Zenith Point is that point on the Celestial sphere, which is directly overhead and 90° from the horizon.

<sup>5</sup> IC i.e. *Imum Coeli*, bottom of heaven or lowest part of the sky. It is opposed to the MC, *Medium Coeli*, middle of the sky, 10<sup>th</sup> house cusp. Both the MC and IC are on the meridian of the birthplace.

Observation of the heavens in this way shows us that, at any time, only certain aspects of the Universal and Immutable Archetype are manifest and certain aspects hidden. By examination of the Natal figure we learn how that Archetype manifests in a native.

Now, let us return to the consideration of constellations and signs. As we have discussed the Sidereal zodiac<sup>6</sup> consists of a 12-fold division of the Ecliptic into 30 degree “signs.” These sidereal signs contain the fixed stars of the 12 constellations within the north and south limits of the Zodiacal Belt. The Ecliptic runs through the centre of this Belt. Each of the 12 divisions of the Sidereal zodiac called a **Sign** and has been for centuries. We have already seen that in the ninth century Thabit (see paragraph 18, **Article One** in the Appendices) speaks of “signs.” Also, chapter 9 of Book I of Ptolemy’s second century *Tetrabiblos*<sup>7</sup> leaves little doubt that Ptolemy was also equating the Sidereal zodiac, the constellations and the signs. In fact, he identifies the Tropical Year (the Year of the four seasons: spring, summer, autumn, winter) with the transit of the Sun through the 12 Zodiacal Signs). This has led to ambiguity in Western astrological texts. It is not always pristinely clear from astrological documents if the author is using the Sidereal zodiac or the Tropical zodiac.

By the time we get to the thirteenth century, we find that Western astrologers, such as Guido Bonatti, are using the Tropical zodiac (which by that time was more than half a sign displaced from where it was in Ptolemy’s day) but, at the same time they are observing the conjunctions of powerful fixed stars with planets, angles, cusps and Arabic parts in Natal (and other kinds of) figures. Modern Western astrological practice remains essentially unchanged in this regard.

Although Ptolemy equated the Tropical zodiac and the Sidereal zodiac, he certainly knew the difference between the two zodiacs because he knew of Hipparchus’s work on the precession of the equinoxes.

The **Precession of the Equinoxes** is an astronomical phenomenon caused by a slow wobble in the Earth’s axis about the North Celestial Pole. This wobble of the axis of the Celestial Equator describes a small circle, which takes roughly 25,920 years to complete. Thus, the wobble of the axis causes the points at which the Celestial Equator and the Ecliptic intersect (0° Aries and 0° Libra) to drift backwards through the Sidereal zodiac at the rate of approximately 50.25” per year. Ptolemy believed the rate of precession to be one degree in 100 years but it is closer to one degree in 72 years. The difference between the Tropical and Sidereal zodiacs at any one point in time in Sanskrit is called the *Ayanamsha*.

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<sup>6</sup> Also called the Fixed Zodiac

<sup>7</sup> cf, Ptolemy, *Tetrabiblos*, Book I, chapter 9, Robbins translation, Harvard University Press, 1940, pp. 47-59. Compare his usage of “sign” in chapter 10, pp 59-65.

Contemporary astrologers debate the proper computation of the *ayanamsha*. Generally, the most widely used *ayanamsha* in India is the Lahiri *ayanamsha*, which locates the fixed star Spica at 0°Libra.<sup>8</sup> Contemporary Western Siderealists though, generally rely upon the Fagan-Allen *ayanamsha* which places Spica at 29°Virgo 06' 05." For those of you using Janus you will see<sup>9</sup> that the Lahiri *ayanamsha* is listed as the Eastern sidereal computation and Fagan-Allen is listed as the Western sidereal.<sup>10</sup>

It is also a general practise amongst most Western practitioners of Indian Astrology to change the positions of the Tropical zodiac into the Sidereal zodiac by subtracting 30° and then adding 7° to the difference. Thus, if your Sun is 4°Aquarius in the Tropical zodiac, you subtract 30° (giving 4° Capricorn); then add 7°. This gives you 11°Capricorn as the position of the Sun in the Sidereal zodiac. The same procedure would be applied to the other positions in the figure.

As a result of this phenomenon of precession, the **Vernal Point**, retrogrades through the 12 zodiacal constellations once in 25,920 years. This is the so-called **Great Year**.<sup>11</sup> The same motion means that to update star catalogues from earlier times, we need to add the rate of precession multiplied by the number of years between the date of the old catalogue and the present in order to find a "fixed" star's current location. Thus the fixed stars' positions are only "fixed" in that their positions relative to the Ecliptic but they move negligibly during the course of a human life span. Over the course of millennia the move is of-course more significant. A good example of this move is found by looking at the difference between the stars' positions in the day of Ptolemy and today.

Ptolemy was active circa 170 AD. Thus, 2002 – 170 = 1832 years. Assuming a constant rate of precession at 50.25," 1832 x 50.25" per year = 25.57°. Thus, since Ptolemy's day the "fixed" stars have advanced in the ecliptic 25.57°! In the later lesson on the Archetype, you will see a helpful philosophical application of this astronomical phenomenon. Indeed, we will make use of this fact that the two zodiacs drift with respect to each other.

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<sup>8</sup> According to the Dutch historian of astronomy, Anton Pannekoek (1873-1960), Ptolemy (c 170 AD) thought that in Hipparchus's day (2<sup>nd</sup> century BC) Spica preceded the 0°Libra point/Autumnal Equinox by 6 degrees and that in Timocharus' day (1<sup>st</sup> century BC) it preceded 0°Libra by 8°. See *A History of Astronomy*, by A. Pannekoek, London, George Allen and Unwin, Ltd. 1961, p. 126.

<sup>9</sup> Open Janus3, click Edit, click current chart and then in the drop down box: change the Zodiac to Sidereal and then open the Sid Ayanamsha box and you will see the various forms listed. Thus, when you are examining the work of a Siderealist astrologer be sure that you know which ayanamsha s/he is using if you wish to examine his/her techniques.

<sup>10</sup> In Janus3 you will see that the Lahiri is set at - 22°27'38" and the Fagan-Allen at at -23°20'38" (both for 1900) . These are only reference dates and the program will accurately calculate the ayanamsha in all cases for the year and time of the chart you seek to examine without your having to precess it further.

<sup>11</sup> The (mistaken) rate of precession of 1degree in 100 years yields a Great Year of 36,000 years. This Great Year shows up frequently in the philosophical writings of the Greek and Arabic Neoplatonists and was used by Abu Ma'shar in his *Thousands* as a basic unit of time.

So, to recap the importance of this to us: In practical horoscopy (the business of delineating the chart) we will use the Tropical zodiac but in our philosophical analyses, we will have recourse to refer to the Sidereal zodiac. And please remember that we are learning applied astrology here and not theory. This means that as well as understanding the techniques of delineation and prediction you must also understand their bases and this means understanding philosophical issues. For without this you will ever be only half an astrologer and when you encounter difficult astrological problems you will not have sufficient enough grasp of the Art to solve them.

From here on you must be aware of the two zodiacs, the reason for the difference between them (as we have just discussed) and what that difference is. If you are unsure of any part of this please go back over the above matters.

In what follows, I use the word “constellation” to refer to the actual star arrangements in the sky (be they zodiacal or extra zodiacal) and “sign” to denote the 12-fold divisions of the Tropical zodiac and Sidereal zodiac.

In addition to knowing about the sphere and to understanding the geometry that is intimately connected with the sphere, it is important to learn the constellations as well. In particular, the extra zodiacal constellations and the role that they have, including the fixed stars, in **Judicial Astrology**.<sup>12</sup>

## The Constellations

In addition to the **12 Zodiacal Constellations** the ancients, and the Medieval astrologers also considered the **36 Extra Zodiacal Constellations** i.e. outside of the zodiac, to be of importance. Please see **Figures 2A** and **2B**. If you have not already printed the diagrams, please stop the audio and do this now, as it is better to have these in front of you as we proceed. They are all contained in the **Appendix File**.

### (Stop/Start Audio)

As you will have seen in the figures there are **48 constellations** in all i.e. the 12 zodiacal signs and 36 extra zodiacal constellations.

For the learned of the early Middle Ages, the material on this subject came largely from two sources: Martianus Capella (fifth century AD) and Aratus (c. 315- c. 245 BC).

Martianus Capella was a compiler, not really an astronomer. He wrote a popular book called *The Satyricon*.<sup>13</sup> It was also called *The Wedding of*

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<sup>12</sup> Judicial Astrology is what you are learning. It judges the significations of the celestials upon sublunary things and upon human destiny or fate.

<sup>13</sup> Martianus Capella and the Seven Liberal Arts, Vol.I *The Quadrivium of Martianus Capella*, by Willaim Morris Stahl with a *Study of the Allegory and the Verbal Disciplines* by Richard Johnson with E.L. Burge. Vol.II *The Marriage of Philology and Mercury* trs by William Morris Stahl and Richard Johnson with E.L. Burge, New York: Columbia University Press, 1977.

*Philology and Mercury*. This book became a primary source for much of the liberal arts education<sup>14</sup> in the West during the Middle Ages.

*The Satyricon* was written in Latin and was used as a textbook during the Middle Ages for instruction in the arts and sciences. People of the Middle Ages were fond of allegorical representations and in this book, **Mercury**, who is of course **Hermes**, looks around for a bride and marries Philology and she is anthropomorphized as are all the gods and goddesses. Each brings a personification of the arts and sciences to the wedding. Amongst them of course is Astronomy.

Each of these personifications gives a little speech or performs a dramatic enactment describing what they do. As a result, we know something of the astronomy of the Late Antique Period early Middle Ages (c 400 –1000 AD).

Unfortunately, Martianus gives only an incomplete picture of the constellations. Only the northern constellations (i.e. those visible from the Northern hemisphere of the earth) are mentioned. The southern constellations are not mentioned. But luckily we can look at other sources as well. *The Phainomena* (Phenomena)<sup>15</sup> was originally written in Greek by Aratus. It was then translated into Latin by Cicero (106–43 BC) and prior to the thirteenth century was the major source for Medieval knowledge of the constellations.

In the thirteenth century both Martianus' text and the *Phainomena* were superseded by advanced astrological lore from the Arabs. However, the point here to note is that in the early Middle Ages the *Phainomena* (which was widely copied and disseminated) was an important means by which the astronomical knowledge of the Romans was passed on to the Medieval Latin speakers of Western Europe.

The 36 extra zodiacals, both the northern and the southern constellations are very clearly discussed in the *Phainomena*, the beginning part of which deals with the structure of the heavens themselves and with the constellations – where they are, what they look like, etc. The second part of the book deals with meteorological considerations.<sup>16</sup> That is, the text indicates what sort of weather is to be expected when these constellations or individual fixed stars rise when the Sun rises with them as *Paranatellonta*.<sup>17</sup>

Let me try to make this clear for you. The principles behind the teachings in the *Phainomena* and other similar works apply to both practical horoscopy and to philosophical considerations you will be presented with in later lessons.

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<sup>14</sup> The Seven Liberal Arts were comprised in two divisions: the *Trivium* (Grammar, Logic and Rhetoric) and the *Quadrivium* (Arithmetic, Geometry, Music and Astronomy). These seven “arts” formed the basic structure of the Medieval education

<sup>15</sup> Sky-Signs: Aratus' *Phainomena*, trs Stanley Lombardo, North Atlantic Books, Berkeley, 1983.

<sup>16</sup> We referred to meteorology in the first lesson as one of the areas of interest of Natural Astrology.

<sup>17</sup> See Ptolemy's *Almagest*, VIII. 4,5.

The ancient astrologer-astronomers saw that the weather characteristic of one season differed from that of another season. Although such correlations were general, being based upon periodic and seasonal phenomena, they served a calendrical purpose as well as a meteorological purpose. Ultimately, they had astrological applications as well.

Besides helping to tell time, the calendar is a powerful tool for regulating societies. In the hands of a government official, the calendar becomes a tool of governance. Regulation of agriculture, the economy, religious festivals, meetings of a Senate body, days upon which legal cases could be heard, and matters of State all had their times in ancient calendars and those who controlled the calendar could (and did) manipulate it to favour their friends and harm their enemies.<sup>18</sup>

Amongst the pre-Christian Romans, i.e. prior to the fourth century, there was no separation of Church and State. The pagan religion of the Romans was regulated by a complex priestly bureaucracy, which was a department of the State, answering to the Emperor. The regulation of the calendar was in the hands of a priest whose title was *Pontifex Maximus*, a title that survives today and is used by the Roman Catholic Pope. Julius Caesar for example, was *Pontifex Maximus*<sup>19</sup> at one point in his career and was in charge at that time for reforming the Roman calendar from the Lunar calendar, which had become corrupted through neglect and also greatly abused in ways just alluded to.

Thus we have the change from a Lunar calendar to a **Solar Calendar** based upon the Egyptian usage.

The ancients, of course, also observed that the celestial bodies could be used to predict terrestrial events. The most famous and well known of these phenomena was the Sun's rising with the fixed star Sirius. By this regular celestial phenomenon, the Ancient Egyptians knew that they had a certain lead-time before the Nile flooded. This it did annually shortly after the Sun rose with Sirius.

As their economy relied upon the rich deposits left by the river's flooding, and as there could be danger to those who delayed too long before moving temporarily to higher ground, it was helpful to them to have a celestial warning of the imminent advent of the flood.

Likewise, the appearance of the Sun near the Pleiades heralded the advent of spring for numerous ancient peoples. The Greek physician Hippocrates

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<sup>18</sup> Censorinus *de die nat.* (20,7) gives a good indication of this when he describes how the Pontifices would corruptly intercalate (or not as the case suited them) merely to lengthen or shorten some magistrate's term in office or to increase the gains of a government contractor or to inflict loss on him.

<sup>19</sup> In 46 BC when Caesar proclaimed the great schema for reform he actually was not acting solely as *Pontifex Maximus* but also as Dictator (the office he had recently acquired), which gave him the almost unlimited power needed to do this – a power that the *Pontifex Maximus* alone, in normal circumstances, would not have had. Also note that the new Julian calendar took effect from 1<sup>st</sup> January 45 BC but the last year of the Roman year 46 BC was 445 days long!

(460?–377?BC) and the Roman physician Galen (2<sup>nd</sup> century AD) related climate and weather to illnesses. Thus, knowledge of the meteorology of a locality was related to the medicine practiced there.

Time is nothing more than astronomical cycles (years being the circuit of the Sun through the zodiac; the month being the circuit of the Moon around the earth; the day the effect of the diurnal motion of the 8<sup>th</sup> sphere). Thus, the observation of astronomical cycles easily develops into astrological predictions relating time to health, weather and the work appropriate to different seasons and days. As we will see in a later lesson, all this was intimately connected to religious myth and allegory. In this way the simultaneous rising, culminating and setting of this or that constellation with another, or with a luminary or planet is made to tell a story and to convey Wisdom.

The terrestrial latitude of the observer is as important in this matter as the season of the year and the declination of the celestial bodies in question. This is because, while the fixed stars have a fixed relationship to each other in the sky, what you see rise and set simultaneously depends upon your terrestrial latitude (horizon) and the season i.e. where you are looking from and when. The declination of a fixed star, for instance, determines its diurnal circle at a particular season. A luminary, e.g. the Sun, may approach, conjoin and pass that fixed star in the course of its movement along the ecliptic such that the star rises just before the Sun does. This will happen on a particular day of the year.

The following lists the extra zodiacal constellations. Please refer to **Figure 2A** and **2B** when memorising them. **Figures 2A** and **2B** are Albrecht Dürer's 16<sup>th</sup> century woodcuts of the Northern and Southern Constellations. Where Dürer's names vary from the list given below, I have noted Dürer's names as "also known as..." Such variations of names of constellations are frequently met with in lists of constellations of all eras.<sup>20</sup> Dürer's Northern Sky also includes a constellation name Equiculus. This constellation was originally part of Delphinus and so, has not been included in our list. Those of you in Northern terrestrial latitudes may be more familiar with the list of the Northern Constellations; those of you in Southern terrestrial latitude may be familiar with the Southern Constellations. Please note that the constellation named the Southern Cross does not show up on our list of ancient constellations. It was regarded by Ptolemy and the ancients as a part of the Centaur.<sup>21</sup>

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<sup>20</sup> Indeed, an entire book is needed to keep track of them and to collect the lore associated with the constellations, both extrazodiacal and zodiacal. See Richard Hinkley Allen's *Star Names, their lore and meaning*, New York, Dover, 1963.

<sup>21</sup> See Allen, *Star Names*, pp.184-185.



*Imagines coeli Septentrionales cum duodecim imaginibus zodiaci.*

**Figure 2A**

Northern Constellations - after Dürer circa 1515

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The **Northern Constellations** are:

**Ursa Major** (the Big Bear)  
**Ursa Minor** (the Little Bear)  
**Draco** (Dragon)  
**Cepheus** (Cepheus)  
**Cassiopeia** (Cassiopeia)  
**Andromeda** (Andromeda)  
**Perseus** (Perseus)  
**Triangulum** (Triangle) also known as Deltoton  
**Auriga** (Charioteer) also known as Ericthonius  
**Bootes** (Shepherd)  
**Corona Borealis** (Northern Crown)  
**Hercules Ingeniculus** (the Kneeler)  
**Serpentarius** (the Serpent Handler) also known as Ophiuchus  
**Serpens** (the Serpent) also known as Anguis (the Snake)  
**Lyra** (the Lyre)  
**Cygnus** (Swan) also known as the Bird (Avis)  
**Aquila** (the Eagle)  
**Sagitta** (the Arrow) also known as Telum (The Cross Bow Dart)  
**Delphinus** (the Dolphin)  
**Pegasus** (the Winged Horse)  
**The Pleiades** (the Seven Sisters).

The **Southern Constellations**:

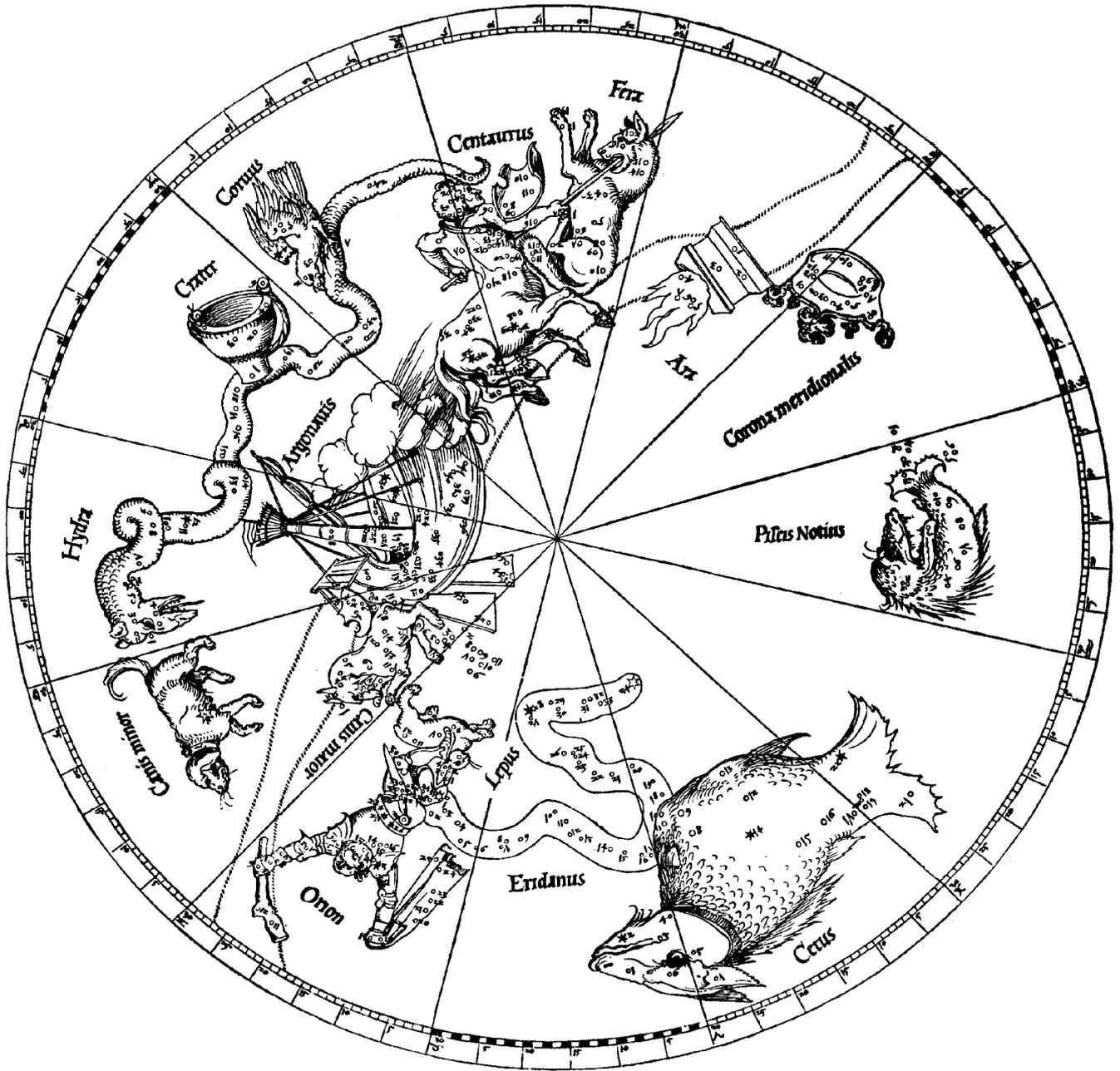
**Cetus** (the Whale)  
**Eridanus** (the River Eridanus)  
**Lepus** (the Hare)  
**Orion** (the Hunter)  
**Procyon** in the constellation **Canis Minor** (the Lesser Dog)  
**Sirius** (the Dog Star) in the constellation of **Canis Major** (the Greater Dog)<sup>22</sup>  
**Hydra** (the Water Snake)  
**Crater** (the Basin)  
**Corvus** (Crow)  
**Argo Navis** (the Ship)  
**Centaurus** (the Centaur)  
**Lupus** (the Wolf) also known as Fera  
**Sacrarium** (Altar) also known as Ara  
**Corona Australis** (or Meridionalis, ie the South Crown)  
**Piscis Australis** (Southern Fish) also known as Piscis Notius

**And common to both the Northern and the Southern:**

**Via Lactea** (Milky Way)

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<sup>22</sup> In Egypt Sirius was both Isis and Thoth. It is a bright and important Star and is occasionally taken to indicate the entire constellation of Canis Maior.



## Imagines coeli Meridionales.

**Figure 2B**  
 Southern Constellations - after Dürer circa 1515  
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You will have noted that there are 21 listed as Northern and 16 as Southern giving a total of 37. But, although it was known and hence belongs on our list, the Milky Way is not included in the total of 36 extra zodiacal constellations. Ptolemy gives an entire chapter of his *Almagest* to the Milky Way,<sup>23</sup> but he regards it as different from his list of 1022 fixed stars and the constellations they form. The Milky Way is a complex “zone” as he calls it, stretching across the Northern hemisphere and the Southern hemisphere. The Milky Way was called “the Celestial River” by many cultures and was often associated with the path of the soul after death. No doubt Ptolemy’s setting it apart had to do with its complexity and unique character, but there may have been distinct religious reasons for treating it separately as well.

These 36 extra zodiacal constellations, plus the 12 Zodiacal Constellations, comprise the 48 constellations used by Ancient and Medieval Astrologers. You should now ensure you know them and their relationship to each other.

In early Medieval astrology, these constellations were used primarily in connection with weather prognostications. This tradition<sup>24</sup> goes back to the Hellenistic period (332BC – 1 AD) and possibly earlier to the Classical Greek period (c. 450 BC)

## The Fixed Stars

In addition to the constellations (or arrangements of stars) there are the individual **Fixed Stars** themselves. These fixed stars are given a good deal of attention by ancient astrological writers<sup>25</sup> and Medieval astrological writers.<sup>26</sup> Ptolemy, whose *Almagest*<sup>27</sup> was the foundation of the Medieval and astronomical Art, mentions 1022 fixed stars. These are of various magnitudes, down to the 6<sup>th</sup> magnitude and include stellar clusters, cloudy stellar bodies, and nebulae. Ibn Ezra repeats the same number in his *Rashit ha-Hochmah*, (*Beginning of Wisdom*).<sup>28</sup> Also, Bonatti in part IV of his *Liber Astronomiae* (thirteenth century) directs us to observe 28 malefic and 24 benefic fixed stars in figures erected for predicting political events for a given year and place, as well as in nativities (natal figures).

Bonatti’s teaching that has come down to us is that the fixed stars are very powerful for kings, popes and leaders of society. Their importance in the

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<sup>23</sup> *Almagest*, by Ptolemy, translated by R.C. Taliaferro, Chicago, The Great Books, vol. 16, Book VIII, pp258-261.

<sup>24</sup> See Ptolemy, *Tetrabiblos*, Book II, chapter 10-12. Robbins translation, Harvard University Press, 1940.

<sup>25</sup> For instance Ptolemy, the author of the *Liber Hermetis*, Firmicus Maternus, Hephaistio of Thebes, and others.

<sup>26</sup> For instance, Guido Bonatti, Abraham ibn Ezra, Albiruni, and others.

<sup>27</sup> c.170AD

<sup>28</sup> Translated by Meira B. Epstein, *The Beginning of Wisdom*, Reston, Virginia, ARHAT, 1998.

Natal figures of these people in particular is stressed. This is especially so in connection with delineation and prediction of the length of life. Possibly because Bonatti's clientele was drawn from the aristocracy, the rich and the magnates (great men) he urges us in his treatise on Revolutions<sup>29</sup> to attend to the Fixed Stars in the revolutions of years (Solar Ingress Charts, used in Mundane Astrology), Natal Figures and their revolutions (i.e. Solar and Lunar Returns) and in Horary Questions.

We will address the delineation of the fixed stars in greater detail later but for the moment the subject is addressed above only in passing as we are still establishing the context in which the techniques of delineation and prediction belong.

## The "Rough and Ready" Figure

It is apparent from the astrological literature, from observation of the practice of contemporary astrologers, and from reports of historians, that astrologers often worked with rough and ready approximations. They still do today, particularly in the Middle East and Asia. It must be said that even in Western nations where a great deal of precision is often required and expected, both by the client and the astrologer when you get right down to the delineation of the horoscope, in more cases than not the technical capacity for mathematical precision outstrips the judgment of the practitioner.

I am not justifying slipshod methods or suggesting that imprecision is acceptable in astrology. We should avail ourselves of the most precise and rigorous methods and technology, especially when using astrological predictive techniques that require great precision such as Primary Directions. At the same time rough and ready techniques that are easily remembered and applied are useful especially to new students.

The actual basic delineation of the Natal Figure rests upon the sign and the planet rather than the degree of the sign in which the planet is placed. That being the case, super-precision is to be cultivated with the proper mathematical skills and instruments such as computers and astrological software. But when pressed, one should be able to come up with a working approximation of the natal horoscope, from which reliable statements can be made.

For instance, in setting up such an approximate horoscope we would want to know the Sun's position, the Moon's position and what the planets' positions were. We would also like to know what the Ascendant, or rising sign may be.

Thus, having established the basics we are now to put it all together in setting up an approximate horoscope with a minimum reference to tables. Much of this you will be able to do mentally. In time you should get into the habit of doing these mental constructions as frequently as possible. In this way you will find that much of this leaning about the Cosmos as expressed in the astrological model will become ingrained. As you learned when we discussed the work of Thabit – empower yourself by using the fabric of your imagination as an aid in this.

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<sup>29</sup> Bonatti, *Liber Astronomiae*, Basel, 1550, Pars IIII, col. 596—598.

Quick mental calculation achieves three things: firstly, we can recognize errors in our own calculations or those of others; secondly it permits us to look forward or backward in time, without the assistance of computers, calculators, books or tables. Finally, it enables us to expand our view from that of our own life to vast periods of time and to contemplate patterns not only of the life span of an individual, but of nations, races, civilizations, cultures. By putting these cycles in our minds we attune ourselves to a greater organizing intelligence and thereby learn the wisdom that the end is in the beginning; that is, that the destiny, purpose and final end of things, people, nations and perhaps even the Earth itself is present right at the beginning of its existence.

We assimilate a combination of three things: Firstly, we establish the reference point of the Sun's entry into the signs. We then acquire knowledge of the periods of the luminaries, the planets and their movements. Finally, we use certain large scale periods which we then narrow down and refine.

## Sun's Entry Into the Signs

The Tropical zodiac is our beginning point and we locate the Sun first of all along the ecliptic in a sign of the Tropical zodiac. A basic exercise, which is very valuable, and I urge you to do it, is to memorise the dates at which the Sun enters the various zodiacal signs in a given year. You can find this information in Janus or an ephemeris.

Thus, by way of example in 2003 the Sun enters into **Aquarius** on January 20, **Pisces** on 18<sup>th</sup> February, **Aries** on 20<sup>th</sup> March, **Taurus** on 20<sup>th</sup> April, into **Gemini** on 21<sup>st</sup> May, **Cancer** on 21<sup>st</sup> June, **Leo** on the 23<sup>rd</sup> of July, into **Virgo** on 23<sup>rd</sup> August, **Libra** on 23<sup>rd</sup> September, **Scorpio** on the 23<sup>rd</sup> October, into **Sagittarius** on the 22<sup>nd</sup> November and into **Capricorn** on 22<sup>nd</sup> of December.

It is very valuable to commit these ingress dates to memory, as it doesn't vary much from year to year, although over several decades there is sometimes a day or so difference. This memorized data then provides a basic reference point for arranging the signs of the figure. Please also remember though that our *technical* horoscopy will utilize *only* the Tropical zodiac.

The Sun's position can be easily and fairly well ascertained in the zodiac for a given date. In order to accomplish this establish the Sun's entry into the signs remembering that each of the signs are 30 degrees in length and that the Sun is moving approximately one degree per day. There is a period when it gets close to 2° in its diurnal motion but if the approximate position of the Sun is off by 1° you are still close enough to be able to use the chart you have constructed.

## Sun's Approximate Position

Here is a method you can use in lieu of memorizing the dates of the Sun's entry into the signs. It comes from a practise used in the East.

To find the Sun's position for someone born on 30 January: 30 January is 29 days after January 1<sup>st</sup>. Add 10 as a rule. That gives 39. Referring to the

numbers associated with the signs in the list below, subtract 29 days (for Capricorn). This leaves you 10 days, which you connect, to the next sign after Capricorn. This yields 10° Aquarius. Referring to the ephemeris, we see the Sun is at approximately 10° Aquarius on the 30<sup>th</sup> of January 2003.

The list referred to above is:

29 Capricorn, 30 Aquarius, 30 Pisces, 31 Aries, 31 Taurus, 32 Gemini, 31 Cancer, 31 Leo, 31 Virgo, 30 Libra, 30 Scorpio, 29 Sagittarius.

Another example. To find the Sun's position on July 3, 2031:

July 3 is 183 days from January 1<sup>st</sup>. 183 plus 10 = 193.

$193 - 29(\text{Capricorn}) = 169 - 30(\text{Aquarius}) = 139 - 30(\text{Pisces}) = 109 - 31(\text{Aries}) = 73 - 31(\text{Taurus}) = 42 - 32(\text{Gemini}) = 10^\circ \text{Cancer}$  as the Sun's position on July 3. Referring to the ephemeris, we find that the Sun is at approximately 11° Cancer on the July 3<sup>rd</sup> 2031.

Remember, this is a method for finding the approximate position of the Sun. It should give you the degree of the Sun's near position. The method can be used for any year. It enables you to quickly reckon the Sun's position (approximately). This can be handy if you are in a situation where you need to spontaneously give delineation. Also, it conduces to mentally assimilating the zodiac, the season or time of the year and the Sun's movement along the Ecliptic.

## **Moon's Approximate Position**

Let it be assumed that you need to find the Moon's position on January 30<sup>th</sup>, 2002. You need to know the age of the Moon (known as the **Day of the Moon**). This is found by reference to an almanac or by simply counting the number of days since the New Moon.

The New Moon in January 2002 was on January 13<sup>th</sup>. The Full Moon was on January 28<sup>th</sup> 2002. There were 15 days between the New and Full Moons. January 30<sup>th</sup> was 2 days more. Therefore the Moon was 17 days old on January 30.

Multiply the age of the Moon by 13.  $13 \times 17 = 221$ . Add 26 as a rule.  $26 + 221 = 247$ . Subtract 30 for Capricorn =  $217 - 30$  for Aquarius =  $187 - 30$  for Pisces =  $157 - 30$  for Aries =  $127 - 30$  for Taurus =  $97 - 30$  for Gemini =  $67 - 30$  for Cancer =  $37 - 30$  for Leo = 7° Virgo. Reference to the ephemeris shows that the Moon was 7 degrees of Virgo on January 30th 2002.

Note that all your subtractions for the Moon are 30.

Another example: Let the Moon's approximate position on January 30th 1954 be found. On January 30th 1954, the previous New Moon had been on January 5th, 1954. On January 30th the Moon is 25 days old ( $30 - 5 = 25$ ).  $25 \times 13 = 325 + 26 = 351 - 30$  Capricorn =  $321 - 30$  Aquarius =  $291 - 30$  Pisces =  $261 - 30$  Aries =  $231 - 30$  Taurus =  $201 - 30$  Gemini =  $171 - 30$  Cancer =  $141 - 30$  Leo =  $111 - 30$  Virgo =  $81 - 30$  Libra =  $51 - 30$  Scorpio = 21° Sagittarius. Again, reference to an ephemeris confirms the Moon's position in Sagittarius.

It is important to get the Day of the Moon correct. So be careful in your counting of days. Always count from the New Moon. Don't use shortcuts. For instance, don't count from the Full Moon. Occasionally the number of days between the New and Full Moons vary and the unwary can be caught out. In order to successfully use this method, it is necessary for you to keep a daily awareness of the Age of the Moon, i.e. its day, as part of your daily practice. When you get up in the morning, after looking at the day's transits and planetary positions, note the age of the Moon. Very quickly you will begin to assimilate the Lunar cycle.

In this way you can locate the approximate position of the Sun and the Moon with a minimum of computation, table work or reliance on hardware. These methods are easily remembered. What you also need to know in the Moon's case is the date of the lunation (either the New Moon or the Full Moon previous to the date in question). We will address this below.

## Relationship of the Sun and the Moon

The next thing you need to do is to address the relationship between the Sun and the Moon.

For our immediate purposes this entails two things:

- a) An understanding of the Moon's Phases
- b) An understanding of the 19-year cycle of the luminaries.

Please refer to **Figure 2C**

**(Stop/Start Audio)**

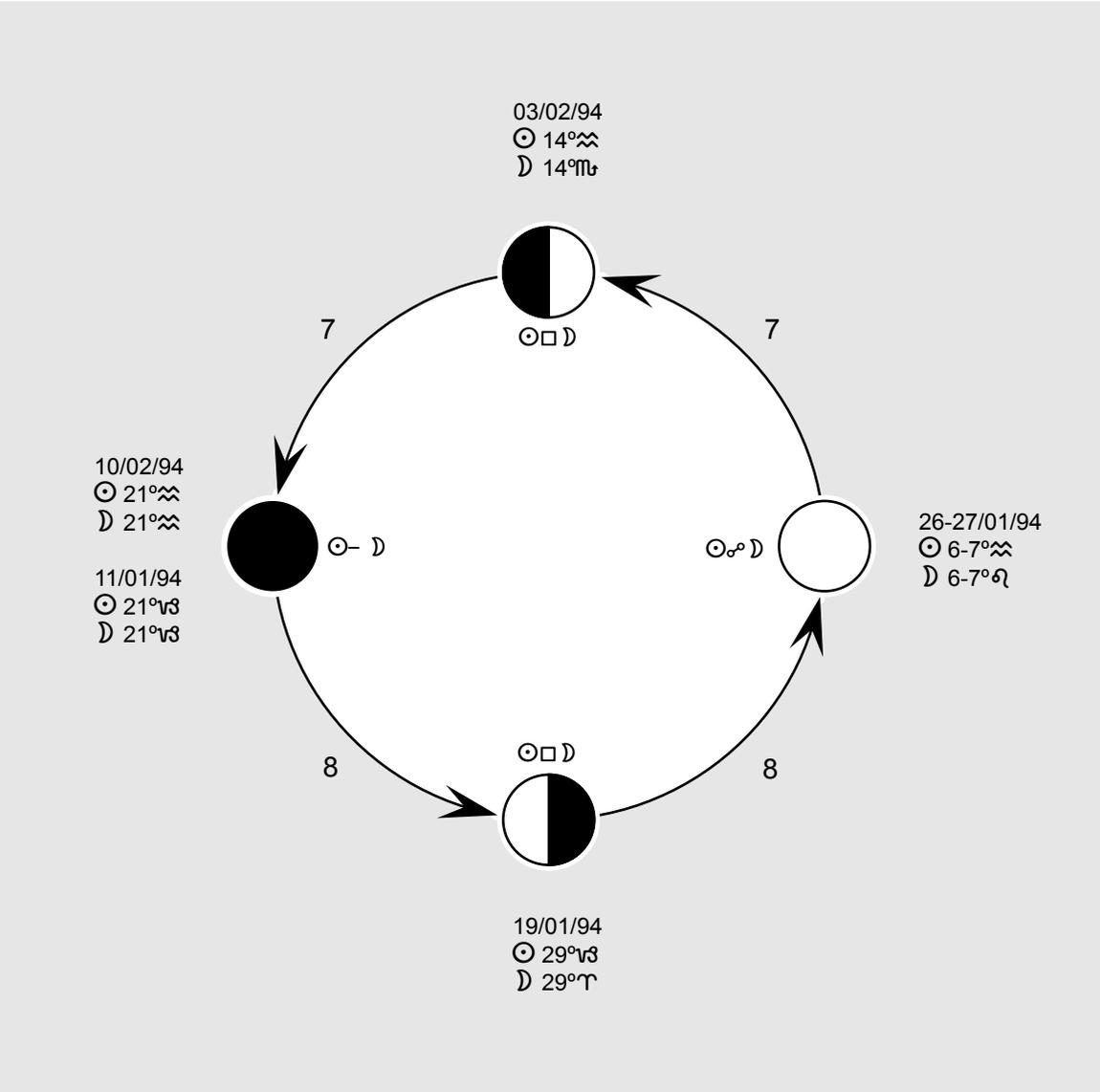
## Lunar Phases

This Figure is intended to show you the **four major phases** of the Moon. The specific month shown (January 11<sup>th</sup> 1994 – February 10<sup>th</sup> 1994) is typical.

The Moon's cycle has four phases: New, First Quarter, Full, and Last Quarter. The black disk is the **New Moon** of January 11<sup>th</sup> 1994. The dates are not important in themselves as the cycle is continuously repeating. The degrees of longitude indicated in the Figure change month to month. The dates are cited only because they allow us to see the number of days between the Moon's phases.

Following the arrow anti-clockwise to the half white/half black disk at the bottom of the circle we find the Moon's **First Quarter** (the first square aspect of the Moon to the Sun), which occurred on January 19<sup>th</sup> 1994. After the Moon separates from the square aspect to the Sun, she hastens on to the opposition to the Sun, or **Full Moon**. The Full Moon occurred on January 27<sup>th</sup> 1994. This is depicted as a white disk.

Next, she arrives at the **Last Quarter** at her second square aspect to the Sun on February 3<sup>rd</sup> 1994. Once again you see a half white/half black disk. This time the white and black are reversed from what they were at the First Quarter.



**Figure 2C**  
Moon cycle

Finally she returned to the Sun on 10<sup>th</sup> February 1994. The Moon's **Synodical Period** (New Moon to the following New Moon) is 29.53 days or, roughly, 30 days. The word Synodical denotes a "getting together," assembly, or conjunction. It is frequently used to denote the period between two successive Lunar conjunctions with the Sun.

At each of the phases the Moon's and the Sun's position are shown. Thus at the New Moon the luminaries are conjunct and are in the same degree (21° Capricorn). At the First Quarter, the Moon squares the Sun, as their positions show (Moon at 29° Aries/Sun at 29° Capricorn). At the Full Moon the Moon is opposed to the Sun (Moon at 7° Leo/Sun at 7° Aquarius). At the Last Quarter the Moon is once again square to the Sun (Moon at 14° Scorpio/Sun at 14° Aquarius). At the New Moon of February 10<sup>th</sup> 1994 the luminaries are once more conjoined in the same degree (now 21° Aquarius).

It is apparent that both the Sun and the Moon are moving. In the course of the month the Sun has advanced 30 degrees, from 21° Capricorn to 21° Aquarius, while the Moon has travelled through the entire zodiac and caught up with the Sun 30 degrees past the prior New Moon.

Note that the distance between the New Moon on 11<sup>th</sup> January and the Moon's position at the Full Moon on 27<sup>th</sup> January is 196 degrees and the distance from the same Full Moon to the New Moon of February 10<sup>th</sup> is 194 degrees. The average between these numbers is 195 degrees.

Note that the number of days between the New Moon and the First Quarter is 8 days. The number of days from First Quarter to Full Moon is 8 days. The number of days from Full Moon to Last Quarter is 7 days and from Last Quarter to the New Moon is 7 days. Thus, the waxing half of the Moon's synodical period, as it increases in light (becomes full) is 16 days, whereas its waning half (travels from Full Moon to New) is 14 days. Its **waxing phase is longer than its waning phase.**

We will have recourse to refer to this Figure from time to time in this Lesson, so please take a few minutes to study it.

## The 19-Year Cycle

Please refer to **Figure 2D**, which shows the 19-year Sun/Moon cycle.

### (Stop/Start Audio)

The 19-year cycle is very important with regards to the relationship between the Sun and the Moon. **Every 19 years, to the day, the Sun and the Moon are in the same aspect to each other, in the same degrees, on the same day of the year.** For instance on the 1st of January 1995, there was a New Moon and this New Moon was at 10° Capricorn. (The Sun is always at 10 to 11 degrees Capricorn on the 1st of January in any year.) 19 years prior, on the 1st of January 1976, the Sun was also at 10° Capricorn and the Moon was in exactly the same relationship to the Sun, namely at a New Moon. It was the same 19 years prior in 1957 and again prior to that in 1938. If we go in the other direction from 1995 the next 19 years into the future it brings us to 2014. The importance of this 19-year cycle in calendrics will be dealt with in a future Academy Paper on Time and Calendrics.

## 19 YEAR SUN/MOON CYCLE

### Dates for the First New Moon of the Year

YEAR	DATE	YEAR	DATE	
<b>1976</b>	<b>Jan 01</b>	<b>1995</b>	<b>Jan 01</b>	
1977	Jan 19	1996	Jan 20	8
1978	Jan 09	1997	Jan 09	8
1979	Jan 28	1998	Jan 28	8
1980	Jan 17	1999	Jan 17	7
1981	Jan 06	2000	Jan 06	7
1982	Jan 25	2001	Jan 24	8
1983	Jan 14	2002	Jan 13	8
1984	Jan 03	2003	Jan 02	8
1985	Jan 21	2004	Jan 21	8
1986	Jan 10	2005	Jan 10	9
1987	Jan 29	2006	Jan 29	7
1988	Jan 19	2007	Jan 19	7
1989	Jan 07	2008	Jan 08	8
1990	Jan 26	2009	Jan 26	8
1991	Jan 15	2010	Jan 15	7
1992	Jan 04	2011	Jan 04	7
1993	Jan 22	2012	Jan 23	7
1994	Jan 11	2013	Jan 11	7
		<b>2014</b>	<b>Jan 01</b>	

### 19 Year Cycle

1938 new moon on January 01 at 10° $\nu$ 3  
 1957 new moon on January 01 at 10° $\nu$ 3  
 1976 new moon on January 01 at 10° $\nu$ 3  
 1995 new moon on January 01 at 10° $\nu$ 3  
 2014 new moon on January 01 at 10° $\nu$ 3

**Figure 2D**  
19 year Sun/Moon cycle

Thus, there is/was a New Moon on 1<sup>st</sup> January of the years mentioned above. This gives a starting point for relating the Sun and to the Moon in the interim periods.

Please now please take a moment to study **Figure 2D**. This shows a list of the dates for the New and Full Moons: 1976 - 2014. By reference to an ephemeris you may extend the dates beyond those listed.

**(Stop/Start Audio)**

You will have noted that the New Moon in 1976 fell on 1<sup>st</sup> January 1976. 19 years later (1976 + 19) on January 1, 1995 is another. Later still there you will see another New Moon on dated 1<sup>st</sup> January 2014 (1995 + 19).

Viewing now the list of dates for the first New Moon of each year (i.e. those falling in January after the 1<sup>st</sup> of the month) between 1976 and 1995, you will see a distinct pattern. With slight variation, the sequence of dates duplicates every 19 years e.g. 17<sup>th</sup> January 1980 + 19 = 17<sup>th</sup> January 1999 or 19<sup>th</sup> January 1988 + 19 = 19<sup>th</sup> January 2007. Please take a moment to study this pattern

What we are looking at here is the first New Moon of the calendar year and this helps us in two ways. Firstly, it gives us a starting point for setting out the New and Full Moons in any given year. Secondly, we see that the 19-year cycle repeats itself and therefore we are dealing with a cycle that can be reliably used and provides us with a reference point throughout the 19-year cycle itself.

Please now look at period 1976 – 1994. You will see that in **even numbered years the first New Moon of the year shows a mean advance of 8 days**. Please note that this is a mean only. In some years the advance is 7 days and in others 9 days. 8 being the mean between 7 and 9. We can use 8 keeping in mind that **the first year in the 19-year series always falls on January 1<sup>st</sup> and the last year of the series always falls on January 11<sup>th</sup>**.

In other words, skipping years, by adding eight to the first date, you get the date of the New Moon two years later. In 1982 the first New Moon is 17 + 8 = January 25<sup>th</sup>. In 1984 it is 25 + 8 = 33 but there are only 31 days in January.

Thus 33 – 31 gives us January 2, 1984 (though actually it fell on January 3<sup>rd</sup> if you are off by one day it is not critical). The reason it is January 2<sup>nd</sup>– 3<sup>rd</sup> and not February 2<sup>nd</sup>– 3<sup>rd</sup> is because we are finding the **first New Moon of the year, which will always be in the month of January**.

Now go back to 1<sup>st</sup> January 1976. You will observe that the first New Moon in the following year (looking now at the odd numbered years) 1977 was on the 19<sup>th</sup> January. Again, adding 8 to the 19<sup>th</sup> gives January 27<sup>th</sup> for the first New Moon in 1979 (though it actually fell on January 28). Allowing for the variance you add 8 to January 28<sup>th</sup> to get the first New Moon in 1981 as January 6<sup>th</sup> and so on.

If you know that the series of these New Moons is always the same in every 19 year period and that it always begins on January 1<sup>st</sup> then the first New Moon of the next year is going to be on the 19<sup>th</sup> or 20<sup>th</sup> January. **By using either date as your two starting point, you can generate the entire list of the first New Moons of the year for the entire 19-year period.** This is a tremendous asset as it enables you to closely approximate the dates and locations in the zodiac of the lunations<sup>30</sup> for each year of the 19-year period.

In doing the above we have identified the first New Moon of every year in a given 19-year cycle. What we need to do now is to get the dates for each of the New Moons during a respective year.

This is not as difficult as it may seem. We are dealing with the *Lunar Calendar* and there are either 12 or 13 lunations per year. The way to know whether there will be 12 or 13 lunations in a year is already in front of you.

This is an ancient rule of thumb.<sup>31</sup>

Since the Sun is in a different degree of the zodiac every day and since the New Moon is the conjunction of the Moon with the Sun, (with the information already provided) you can easily work out the dates and locations of the phases of the Moon and specify the position of the Sun each day of the month.

For instance, in 2004 we know that the first New Moon of the year will be on 21<sup>st</sup> January. Since the **New Moon is the conjunction of the luminaries, the Sun and Moon are in the same degree of longitude.** Therefore the Sun on 21<sup>st</sup> January is at 1° Aquarius as is the Moon.

15 days later the Moon will be Full on  $21^{\text{st}} + 15 = 36$  which gives us 5<sup>th</sup> February. At that time, the Sun will be 15 degrees further along in the zodiac from where it was at the New Moon ( $1^{\circ}$  Aquarius + 15 =  $16^{\circ}$  Aquarius). Because the **Full Moon is the opposition of the luminaries, the Moon will be opposed to the Sun.** Therefore it will be at  $16^{\circ}$  Leo.

Now the First Quarter of the Moon takes place 1 week later (7 calendar days, but add 8 days because **Figure 2D** tells us that the waxing phase between First Quarter and Full is 8 days) after the New Moon ( $21 + 8 = 29^{\text{th}}$  January). **The First Quarter**, i.e. the Sun will be at  $8-9^{\circ}$  Aquarius and so the Moon will be at  $8-9^{\circ}$  Taurus.

Likewise, **the Last Quarter will fall 90 degrees from the Sun's position at that time** being square to the Sun's position 7 days after the Full Moon.

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<sup>30</sup> The term "lunation" is used to refer to the period between New Moons. Syzygy is used for both the New and Full Moons.

<sup>31</sup> As **Figure 2C** shows, there are 14 days between the Full Moon and the following New Moon. **Figure 2C** shows 16 days between the New Moon and the Full. If you don't count the day of the New Moon, this is 15.

Thus, where the Sun is at 16° Aquarius at the Full Moon then the Full Moon will fall on 5<sup>th</sup> February. 1 week later, on 12<sup>th</sup> February, the Sun will be at 23° Aquarius. This means that the Moon's Last Quarter must fall at or very close to 23° Scorpio.

**How many Full Moons will there be in 2004?** We look to see if there is a Full Moon between January 1st 2004 and January 12th 2004. The answer is that there is a Full Moon on 7th January 2004 and hence there are 13 Full Moons in 2004.

The Rule : When a Full Moon falls between 0 hours 1st January in any year to 23 hours 59m of January 12th of that year (ie 12 days), then there will be 13 Full Moons. The 1st FM of a 13FM year will fall between 1 - 12 January. Years with 13 Full Moons never follow each other.

Usually **2 years of 12FMs are followed by one year of 13FMs. Twice in 50 years** we find a single year of 12 FMs sandwiched between two 13 FM years.

Thus to reiterate this : a single year of 12FMs in between two 13FM years is recognised by the occurrence of a FM in the period January 1-12 of the next year (eg 1980 - 13FMs, 1981 - 12FMs, 1982 - 13FMs).

Another factor, which helps locate the Full Moons, is to simply add 195° to the position of each of the New Moons to find the position of the following Full Moon. For instance, *Raphael's Astronomical Ephemeris* for 2002<sup>32</sup> states there was a New Moon on 13<sup>th</sup> January 2002 at 23° Capricorn. The following Full Moon on 28<sup>th</sup> January 2002 being at 8° Leo. The distance between the two (taken in the order of the signs) is 195°.

The **Lunar Quadrants are the weeks**. In calendrics, these are normalized to 7 days each. In fact, **the astronomical week from New Moon to the First Quarter is 8 days; from First Quarter to Full Moon is 8 days; from Full Moon to Last Quarter is 7 and from Last Quarter to New Moon is 7 days**. Understanding this helps explain the variance that we encountered above and should be committed to memory.

**The Moon has a mean diurnal motion of 13° per day**. Thus, if we now apply the above divisions 7 and 7, 8 and 8 for the respective quarters then we can fairly precisely determine the sign in which the Moon will be found.

Alternatively, you can determine how many days there are between the preceding New Moon and the target date. To find the Moon's approximate position this way, multiply the number of days by 13° and add the sum to the New Moon's position.

For instance, the New Moon on January 13, 2002 falls at 23° Capricorn 11'. The New Moon on February 12, 2002 (30 days later) falls at 23° Aquarius 25'. The use of 13° to fix the Moon's place so many days after the New Moon is reliable. In case there is doubt about this, note that the Moon has travelled 390° in the month between January 13<sup>th</sup> and February 12<sup>th</sup>.  $390^\circ \div 30 = 13^\circ$ . Thus to find the Moon's approximate position on any day between the New

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<sup>32</sup> *Raphael's Astronomical Ephemeris of the planets' places for 2002*, Foulsham, Slough, England.

Moon of January 13<sup>th</sup> and February 12<sup>th</sup>, the first step is to find how many days this target date is after the New Moon of January 13<sup>th</sup>. For example, we may want to know the position of the Moon on February 1, 2002. February 1<sup>st</sup> is 19 days after January 13<sup>th</sup>.  $19 \times 13^\circ = 247^\circ$ .  $247^\circ +$  the New Moon's position on January 13<sup>th</sup> ( $23^\circ$  Capricorn) is 8 signs completed ( $240^\circ$ ) +  $7^\circ$ . Adding this to  $23^\circ$  Capricorn gives us  $0^\circ$  Libra. Reference to an ephemeris will show you that at Noon Greenwich on February 1, 2002, the Moon was at  $2^\circ$  Libra.

## Planetary Positions

To find the position of the planets we make use of recurrence cycles, planetary periods and astronomy.

### Mercury

Mercury is **never more than  $28^\circ$  from the Sun**, but to determine if it is on one side or the other of the Sun is difficult, if not impossible without tables, ephemerides or observation of the planet in the sky. The only things that we have to go on are the elongations<sup>33</sup> of Mercury, which sometimes are given, in astronomical tables or handbooks. Generally though, if you assume that Mercury is in the same sign as the Sun except towards the end of the signs, then we most often will be close to the mark.

### Venus

Please refer to **Figure 2E** Venus elongations.

#### (Stop/Start Audio)

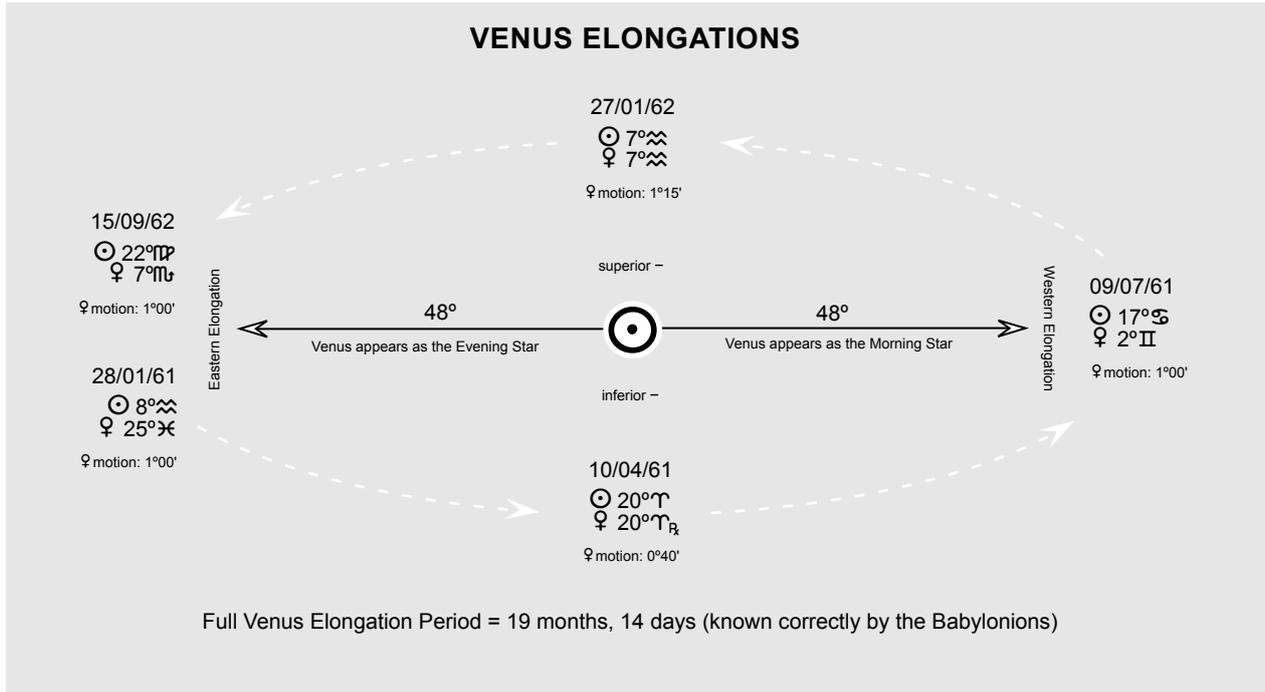
Venus has a couple of features, which enable us to know pretty well where she is at any particular time. Firstly, we know that **Venus is never more than  $48^\circ$  from the Sun, often a bit less, eg  $45^\circ$** . Secondly, **Venus forms her most extreme elongations from the Sun every eight years**. Venus's **extreme western elongation** from the Sun occurs every eight years as an evening star and her eastern elongation happens every eight years as a morning star. These extreme elongations take place every 8 years within the context of Venus' 584 day orbit around the Sun.

In this 584 day cycle, Venus remains a **morning star for 263 days on average**, achieving her **greatest elongation in that cycle (which will only be  $48^\circ$  once in 8 years. At other times it will be somewhat less, e.g.  $45^\circ$** ; then **goes direct**<sup>34</sup> and passes behind the Sun at her **superior**

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<sup>33</sup> The farthest an inferior planet (Mercury or Venus) gets east or west of the Sun.

<sup>34</sup> Direct Motion is when a planet is moving through the zodiac in the order of the signs from west to east according to secondary motion. "Going direct" means that it has been retrograde (moving against the order of the signs, from east to west, has ceased its retrogradation, stood stationary and then begins to move in the order of the signs again. This "standing stationary" is called the planet's second station. The planet's first station is when, having been moving direct in the zodiac in the order of the signs, the planet appears to stop for a time in the same degree of the Ecliptic before going backwards or retrograde. The first station is a severe debility. The second station is a powerful fortitude.



**Figure 2E**  
Venus elongations

**conjunction.**<sup>35</sup> She is invisible after passing under the **Beams of the Sun**<sup>36</sup> for nearly 50 days. Then she appears east of the Sun as **an evening star for approximately another 263 days** achieving another elongation before going **retrograde** and passing between the earth and the Sun at **inferior conjunction.**<sup>37</sup> Her period of invisibility during this time (only 8 days) is much briefer than at superior conjunction because she is moving in a direction opposite to that of the Sun. **This entire cycle takes 584 days.**

We can determine the dates of these eastern and western elongations. The period is eight years, minus two days and ten hours. The eastern elongations (approx. dates): 28<sup>th</sup> January 1961, 26<sup>th</sup> January 1969, 24<sup>th</sup> January 1977, 22<sup>nd</sup> January 1985, 20<sup>th</sup> January 1993, and 18<sup>th</sup> January 2001 and will occur again on January 16<sup>th</sup> 2009. The western elongations (approx. dates): 21<sup>st</sup> January 1963, 20<sup>th</sup> January 1971, 18<sup>th</sup> January 1979, 16<sup>th</sup> January 1987, 14<sup>th</sup> January 1995, 12<sup>th</sup> January 2003.

Conjunctions of Venus with the Sun also occur every 8 years minus two days and ten hours. Inferior conjunction (approx. dates): 10<sup>th</sup> April 1961, 8<sup>th</sup> April 1969, 6<sup>th</sup> April 1977, 4<sup>th</sup> April 1985, 3<sup>rd</sup> April 1993. Superior conjunctions (approx. dates), 22<sup>nd</sup> August 1979, 20<sup>th</sup> August 1987, 20<sup>th</sup> August 1995, 18<sup>th</sup> August 2003.

There are two conjunctions, the inferior and the superior conjunctions. These conjunctions happen **in pairs, four years apart.**

What we are dealing with is actually a cycle of **19 months and 14 days** where Venus goes from eastern elongation to its retrograde conjunction with the Sun, then to its western elongation, then to its direct conjunction with the Sun and so on.

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<sup>35</sup> Mercury and Venus make two conjunctions with the Sun: superior and inferior. The first is when they are moving direct and, being swifter than the Sun, overtake him and pass behind him so that they put the Sun between the earth and themselves. When they are exactly aligned with the Sun and the earth they are at superior conjunction. At the inferior conjunction they have gone retrograde and pass between the earth and the Sun. When they are precisely aligned with the Sun and the earth they are at inferior conjunction.

<sup>36</sup> When a planet is within 15 degrees of the Sun's exact position it is said to be "under the Sun's beams." As an inferior planet closely approaches to its conjunction with the Sun and separates from it, or when the Sun applies to the conjunction of a superior planet and then passes it, the planet in question goes through a series of changes of state. Taking as example, the movement of an inferior planet such as Venus, Venus, being swifter than the Sun, when moving direct, overtakes the Sun. As she gets to 15 degrees from the exact position of the Sun's centre, she is weakened and becomes as it were sick and can only realize a little of her promise. When she gets to 8 degrees (some say 8.5 degrees), she is combust, burnt up, and is impeded and cannot at all realize her promise. When she gets to within 17' of the centre of the Sun, she is greatly fortified. From 17' applying to the centre of the Sun to 17' separating from the centre of the Sun is called *cazimi* or *in corde solis* and a planet thus closely conjunct the Sun is very powerful. From 17' of the centre of the Sun to 8 or 8.5 degrees she is once again combust and impeded. From 8 or 8.5 degrees to 15 she is again "under the beams" and is like one who has been deathly ill, but is now recuperating. In this state she is still weak and can only realize a little of what she promises, yet when she is past 15 degrees, she is well again and can do what she promises. In the case of a superior planet, it is the Sun, which makes these changes in the planet's state because the Sun moves more quickly than the planet. The stages are the same as well as the effects on the superior planet.

<sup>37</sup> See above fn. 34.

In practice, we first locate the Sun and then figure out where Mercury and Venus are. The key to ascertaining where Venus is in the zodiac is to have a reference point for her. The date of one of her elongations will do. **Venus moves at approximately the same speed as the Sun at her elongation i.e. roughly a degree per day. At her retrograde conjunction she is moving fairly slowly at about 40' and at the other superior conjunction with the Sun at roughly 1°15' per day.**

So, looking at **Figure 2E** you will see that at noon Greenwich on 28<sup>th</sup> January 1961 Venus was close to her eastern elongation at 25° Pisces 17.4' while the Sun was 8° Aquarius 21.1'. They were almost as elongated as they could be at the time 46° 56.3' (almost 47°) and this case here is actually at 21° Aquarius, so it's 47 degrees of elongation on that date.

Next you will observe the retrograde transit of Venus of the Sun, which is the inferior conjunction on the 10<sup>th</sup> April 1961. Then on the 9<sup>th</sup> July 1961 another 45° (actually 44° 35.4') elongation – in the west. That is as far to the west as Venus got elongated from the Sun in that cycle. Next is a superior conjunction, this time, Venus and the Sun both at 7° Aquarius on 2<sup>nd</sup> January 1962.

So by keeping in mind the elongations and the cycle of 19 months, 14 days we have some sense of Venus's movement. We only need the dates of the eastern elongation, the inferior/superior conjunctions and the western elongations. In this it will be of assistance to remember the position of Venus in some Natal figures spread out over a couple of decades. This will serve as a useful series of reference points to check your mental calculations against.

## Mars

Mars has a cycle *mean period of two years minus 43 days*. Mars's actual period varies considerably. Though it is never more than a month, it is enough to make a reasonable approximation of its position difficult. Essentially you need tables.

For example, on 1<sup>st</sup> January 1950 Mars was at 2° Libra. On the 18<sup>th</sup> November 1951, (43 days short of its two year cycle) you would think that it would be at 2° Libra, but it was actually at 26° Virgo. It didn't reach 2° Libra until 27<sup>th</sup> November 1951, which is actually 34 days short of two years. Likewise, on 1<sup>st</sup> January 1952 it's position was 21° Libra; applying the rule of 43 days short of two years, you would want to see it on the 18<sup>th</sup> November 1953 at 21° Libra, but it wasn't, it was actually at 10° Libra. At least it gives you the proper sign for Mars, but it is not as reliable a period.

## Jupiter

Jupiter is fairly regular in its movement. Jupiter changes zodiacal signs once a year. On 1<sup>st</sup> January 1965 it was at 16° Taurus, on 1<sup>st</sup> January 1966 it was at 21° Gemini, roughly a sign away, 1<sup>st</sup> January 1967 finds it at 1° Leo and 1<sup>st</sup> January 1968 at 5° Virgo. On 1<sup>st</sup> January 1969 it was at 5° Libra, 1<sup>st</sup> January 1970 at 2° Scorpio, 1<sup>st</sup> January 1971 at 27° Scorpio (it has a bit of a problem getting through Scorpio) and on 1<sup>st</sup> January 1972 we find it was at 22° Sagittarius. Jupiter's orbit around the Sun takes 11 years, 10 months,

17 days.<sup>38</sup> Jupiter's synodic period (conjunction with the Sun to the next conjunction with the Sun) is 1 year 34 days. This is usually accurate within a couple of days or so. To use this information, you need to know where Jupiter was at some time in the not too distant past. Knowing Jupiter's position at 30 year intervals makes finding its position in the intervening years easy. For instance, on 20 July, 2002 the Sun will be conjunct Jupiter at 27° Cancer. The Sun will next be conjunct Jupiter on 21 August. This is 1 year 32 days. If you know Jupiter's position at any date, it is easy to reckon it for a target date. E.g. Jupiter is at 7° Cancer on 22 January, 2002. Where is it in 2030?  $2030 - 2002 = 28$  years. This is two circuits of the zodiac plus 4 signs. Thus: Leo, Virgo, Libra, Scorpio. Jupiter is in Scorpio in January 2030.

## Saturn

Saturn's cycle is 29.7 years in length close to 2.5 years per sign, which is roughly a 30-year cycle. If you use the 29.7-year cycle you are not going to be far wrong with regards Saturn position. Again, you need to know Saturn's position at some date in the past. Given that Saturn was at 5° Leo in 1947, where is it January 25, 2002?  $2002 - 1947 = 55$  years.  $29.7 \times 2 = 59.4$ .  $59.4 - 55 = 4$  years.

Saturn returns to 5° Leo in 2006.4. This is  $.4 \times 365$  days = 146 days or 4.8666 months after January 25, 2006. This brings us to June 20, 2006. 2002 is 4.4 years short of 2006.4. That is 4 years 4.8666 months (nearly 4 years 5 months) before June 20, 2006. Saturn moves through a sign in 2.5 years. It would be less than two signs before Leo in 2002, or in Gemini. More precisely, it would be 1.9 signs. This is roughly  $30 + 27 = 57^\circ$  back from 5° Leo (5° Leo is 125° longitude) = 68° or 8° Gemini.

## The Ascendant

The calculation of the *horoscopus* was a major advance in mathematical astrology. It transformed astral *omina*<sup>39</sup> into Judicial Astrology. When one attempts to do what we are doing here i.e. set down an easy way to erect a rough and ready Natal figure as much as possible visualized in the imagination and achieved with a minimum reference to tables, ephemerides and computers, one becomes intensely aware of the mathematical genius of the ancients. We come to appreciate the mathematical ingenuity of

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<sup>38</sup> According to the *Flammarion Book of Astronomy*, Simon and Shuster: New York, 1963, p. 303. According to James Wilson, *A Complete Dictionary of Astrology* (1819), facsimile Samuel Weiser, New York, 1971, p.312, it is 11 years, 314 days, 12 hours, 20 minutes, 9 seconds.

<sup>39</sup> *Omina* is the plural of *omen*, omen or sign. Current scholarship holds that, prior to the invention of the means of calculating the ascendant, all "astrology" was merely a reading of celestial signs or omens based upon records of what had previously occurred with the appearances of the same celestial signs. The clay tablet records unearthed in Mesopotamia in the 19<sup>th</sup> and early 20<sup>th</sup> centuries, which R. Campbell Thompson published in *The Reports of the Magicians and Astrologers of Babylon and Nineveh in the British Museum*, London, Luzac and Co., 1900 record such empirical correlations between celestial and terrestrial phenomena. These records, the contemporary historians of science say, are *omina*, omens, not astrology. Astrology requires an ascendant and some kind of domification.

Ptolemy's *Almagest* and the subtlety of an astronomer/astrologer such as Hypsicles<sup>40</sup> who found the way to calculate the Ascendant.

Unfortunately, I know of no way to find the Ascending *degree* apart from calculating it as is shown in the Calculation Module (students should refer to **Article Three** in the Appendices) where the basic method for the *precise* calculation of the Ascendant is shown.

Nonetheless we can come close to ascertaining an Ascending *sign* by doing the following:

- 1. Find the Sun's position on the day in question.** Use the counting method or use the Sun's entry into the signs as described above. For example, if we take the January 30, 1954 we find the Sun at approximately 10° Aquarius.
- 2. Note of the birth time.** – For example 12:50 AM
- 3.** As the Sun would be passed the 4<sup>th</sup> house cusp<sup>41</sup> and so be in the 3<sup>rd</sup> house we may surmise that with a Sun at 10° Aquarius, the 4<sup>th</sup> house cusp may fall somewhere in the remaining 20 degrees of Aquarius. This would mean that the sign opposed to Aquarius, Leo would fall on the MC.<sup>42</sup> Assuming that each of the signs fell one on a house with no intercepted signs,<sup>43</sup> Scorpio, which is 90

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<sup>40</sup> Hypsicles of Alexandria, flourished circa 180BC. Born and lived in Alexandria. Author of the 14<sup>th</sup> Book of Euclid's *Elements*, also wrote *Anaphorai* (On Rising Stars) and on Pythagorean tradition on polygonal numbers and on the harmony of the spheres. Calculated the times of the rising and setting of the zodiac signs in the Babylonian manner.

<sup>41</sup> Both the 10<sup>th</sup> house cusp and the 4<sup>th</sup> house cusp are on the meridian of the birthplace. In January, Standard Time is observed (rather than Daylight Savings Time). Thus midnight (Mean Time) will be close to the time of Sun's transit of the lower meridian. The Equation of time in January is only about +13minutes. Therefore, again, although the actual lower meridian transit (Midnight) will be close to 12:13 AM (that is the Sun will be on the 4<sup>th</sup> house cusp at 12:13 AM), our example time is 12:50 (37 minutes later). By that time the primary motion will have brought the Sun well into the 3<sup>rd</sup> house.

<sup>42</sup> MC, that is, *Medium Coeli*, literally "the middle of the sky." This is the part of the meridian of the birthplace, which is above the horizon. It coincides with the 10<sup>th</sup> house cusp in Quadrant House Systems. Its opposite, the part of the meridian, which is below the horizon and passes through the northern sky, is called the *Imum Coeli*, literally the bottom of the sky. It coincides with the 4<sup>th</sup> house cusp in Quadrant House Systems. In the Southern Hemisphere, north and south are reversed.

<sup>43</sup> The term, "Intercepted sign" refers to a phenomenon in which a given house (and the house opposite to it) have one sign on the cusp, the entire sign following that sign in the house and a third sign on the cusp of the next house. This phenomenon happens frequently in latitudes above 40 degrees. It cannot happen with Whole Sign Houses and can only occur when a Quadrant House System is used because in these house systems the quadrant between the meridian and the horizon (as also the quadrant between the meridian and descendent) is trisected. Depending upon the angular relation between the MC and the Ascendant, which varies by season and by the latitude of the birthplace, the houses in one quadrant may be "pinched together" and considerably less than 30 degrees or expanded to more than 30 degrees. Under these conditions you get Intercepted Signs in the Quadrant House Systems.

degrees from both Leo and Aquarius, would be the obvious choice for the Ascendant and hence Taurus, the sign opposite to Scorpio, would fall on the Descendent or 7<sup>th</sup> house.

Of course, matters are often not so straightforward and this is why the precise calculation of the Natal figure is important in most practical work. This is especially so when you are intending to use Primary Directions or Return Charts (e.g. Solar Return Charts or Lunar Return Charts).

That having been said, there is still benefit to be gained from approximate figures. They force us to visualize and in so doing familiarize ourselves with the system we are working with. To some, this approach will only serve to inspire them to pursue mathematical precision in astrology to the greatest degree. Such a student will deeply assimilate the underlying structure of the Medieval Cosmos and henceforth, while ostensibly pursuing unrelated subjects, will achieve astrological insights when the mind recognizes relevant matters in what seemed to be unrelated subjects.

In erecting your approximate figure in your mind, don't bother trying to find the degree of the Ascending *degree*. Knowledge of the Ascending sign will give you a Whole Sign House system<sup>44</sup> in which case the subsequent signs after the sign rising would *be* the 2<sup>nd</sup> house, the next sign would then *be* the 3<sup>rd</sup> house and so on to the 12<sup>th</sup> sign which would be the 12<sup>th</sup> house.<sup>45</sup>

I should point out that Whole Sign Houses mean that you will have a sign on the ascendant, the eastern horizon, which is your first house regardless of how many degrees are left in that sign. The sign 10 signs away from the Ascending sign, regardless of whether the meridian falls in it or not, will be the 10<sup>th</sup> house or Midheaven.

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<sup>44</sup> Whole Sign Houses are perhaps the oldest system of domification. This system probably dates from the 2<sup>nd</sup> century BC. Once The ascending degree, or *horoscopus*, has been determined, the sign it falls in is called the Ascendant, rising sign or first house, whatever the degree of the sign in which the *horoscopus* falls. All subsequent signs automatically become the subsequent houses (2-12). Thus, should the sign Scorpio rise and the *horoscopus* should fall at 24° Scorpio, the first house will be all of the sign Scorpio (the 24 degrees above the *horoscopus* and the 6 degrees below it) notwithstanding that 24 degrees of Scorpio have already risen and are in what we might ordinarily think of as the 12<sup>th</sup> house. The entire sign Sagittarius will in such circumstances, become the 2<sup>nd</sup> house; Capricorn the 3<sup>rd</sup>, Aquarius the 4<sup>th</sup>, Pisces the 5<sup>th</sup>, Aries the 6<sup>th</sup>, Taurus the 7<sup>th</sup>, and so on.

<sup>45</sup> These houses are delineated the way we generally delineate houses. Namely, the 1<sup>st</sup> house has to do with the native, the 2<sup>nd</sup> house has to do with finances, the 3<sup>rd</sup> house has to do with siblings, the 4<sup>th</sup> house has to do with family and the end of life, the 5<sup>th</sup> house has to do with offspring, good times and pleasure, the 6<sup>th</sup> house has to do with work, servants, the 7<sup>th</sup> house has to do with spouses and other people generally, the 8<sup>th</sup> house has to do with death and other people's money, the 9<sup>th</sup> house has to do with God, religion and things of the higher mind, the 10<sup>th</sup> house has to do with your actions and your destiny and the 11<sup>th</sup> house with your friends and your hopes and dreams and the 12<sup>th</sup> house with secret enemies, illness and institutionalisation or incarceration.

## Conclusion

We have covered a lot of material in this Lesson. Our primary objective has been to build on the first lesson and to increase your awareness of the constellations, the fixed stars and the movements of the planets. Ensure your understanding of these areas is sound as it prepares the way the next lesson on Sabaeism and thereafter a lesson on the Archetype.

The idea behind urging you to erect approximate natal figures with as little support as possible is to challenge you at the beginning of your study, to mentally assimilate as much as possible of the basic astronomy underlying astrology. So, please get into the habit of setting up approximate horoscopes. This will teach you the basics of astronomy and calendrics. If you do this now, you will find benefits on many levels as your studies progress.

This now ends this Lesson Two.

Please proceed to the Homework.

## Home Work

1. Memorize the dates of the Sun's entry into the 12 signs of the zodiac in 2002.
2. Using the date of the first New Moon for 2002 make a list of the New and Full Moons for 2002.
3. Using the method above what is the first year after 2002 in which there will be 13 Full Moons?
4. Where will Venus, Jupiter and Saturn be on 1<sup>st</sup> January 2005?  
Where will the Sun and Moon be on that date?

Please email your answers to questions 2-4.

Once you have completed the Homework proceed to Lesson 3.

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**Diploma Course in Medieval Astrology  
Lesson Three  
Sabaeanism**

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Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Three

### SABAEANISM

#### INTRODUCTION

In the last lesson, we examined the fixed stars. In this lesson we are to look at the way in which fixed stars were used by some of the ancients<sup>1</sup> and by some of the Medieval astrologers, though not particularly those of the Christian Western world. In the process, we will look at the Harranian Sabaeans, a people whose influence upon the development of Medieval astrology was very great. This lesson will also offer insights into a trend in occultism that began in the in seventeenth century and lasted through to the early twentieth century.

The great Roman Cicero (106 - 43BC) said

“The beauty of the world and the orderly arrangement of everything celestial makes us confess that there is an excellent and eternal nature, which ought to be worshipped and admired by all Mankind.”<sup>2</sup>

But as the writer on ancient religions, Jonathan Duncan was to show in his *Religion of Profane Antiquity*,<sup>3</sup> Cicero was echoing something from a much greater antiquity. For all the evidence points to the fact that **the fundamental principles of the mythology of the Greeks and Romans were copied from the Sabaeism of the Egyptians.**

**Sabaeism** is a word that you should become familiar with. You may already be familiar with a similar term *Sabian* or the *Sabian Symbols* that was used by the American astrologer Mark Edmund Jones.<sup>4</sup> The word *Sabæan* comes from the Semitic and indeed Hebrew word *Sabah*, which means Host. This is a reference to *the Host* – to the **Host of Heaven.**

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<sup>1</sup> The practice of looking to the stars for wisdom or of projecting wisdom upon them is as old and diverse as Mankind itself.

<sup>2</sup> *De Natura Deorum*, II.5. Actually this is a paraphrase of the Greek Stoic philosopher Cleanthes' (3<sup>rd</sup> century BC) fourth cause of the implantation into human minds of the idea of the existence of Gods.

<sup>3</sup> *The Religions of Profane Antiquity: their mythology, fables, hieroglyphics and doctrines. Founded on Astronomical Principles* by Jonathan Duncan (1799-1865) B.A., London: Joseph Rickerby, Sherbourn Lane, King William Street, 1830. I rely heavily on Duncan in what follows.

<sup>4</sup> See [www.new-library.com/zoller/features/rz-article-jonesnewage.shtml](http://www.new-library.com/zoller/features/rz-article-jonesnewage.shtml)

There was a group of people in the Middle East who survived to at least the year 1000 AD<sup>5</sup> who considered themselves to be the true inheritors of classical paganism. One of their larger settlements was at Harran (present day Iraq) thus the reference to the **Harranian Sabæans**. Also, when in Lesson One we examined the work of Thabit you may have noticed that his full name ended ben Zahrun el Harrani – that is he was descended from Zahrun of Harran. He was a Harranian Sabaeon.

Earlier, the terms *Saba* and *Sabæan* had been used for another society who inhabited an empire on the Arabian Peninsula along the Red Sea. They were reputed to have been the descendants of cultural refugees from Egypt. The Queen of Sheba is thought to have been of this group, which became very powerful. Nevertheless, by the time Islam reached the Arabian Peninsula, they had all but disappeared.

The Sabaeans we are most interested in are the Harranian Sabaeans because they absorbed the heathenism (that is the religion of those who were not Christian, Jewish or Moslem) of the Greeks, the Romans, the Babylonians and a number of other peoples of the Mesopotamian and Middle Eastern regions and also cultivated dietary and religious practices similar to the Jews and Christians. Their religion was essentially polytheistic but included Jewish and Gnostic elements. Their sacred books were primarily those of Hermes, i.e. Hermes Trismegistus<sup>6</sup> but they also had the *Torah* (Old Testament) and the works of Aristotle.

They were people of *the religion of the book*, i.e. they had a book of revealed teachings (the Hermetic writings) and claimed to be Sabians. Thus, they were considered by the law of the Moslems (Islam having become the state or major religion in the regions in which the Harranian Sabaeans lived) to be legitimate, and were granted religious toleration<sup>7</sup> in the ninth century.

A highly cultured people, they were scientifically minded and their community included numerous accomplished astronomers and mathematicians. They have a very interesting history but our concern is with their greatest legacy, that which underlies all other religions of antiquity and, in fact, has continued in a hidden manner to structure the modern religions including Judaism, Christianity, and Islam. This legacy is Sabaeism, **the reduction of religious myth to astronomy**.

Whether the Harranians (or their predecessors) actually originated the practice of explaining myths (their own or the myths of others) by reference

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<sup>5</sup> We do not know for certain when this community began. Traditions within the surviving remnants of the Mandaeans of Southern Iraq claim that the Mandaeans are the descendents of the Harranian Sabaeans. These latter, so goes the tradition, were followers of John the Baptist who fell afoul of both the Jewish and the Christian communities in Jerusalem prior to 70AD. The hostility was sufficient for the followers of John the Baptist to leave Jerusalem and travel to Harran, ancient Carrhae in Syria. If this tradition has any truth to it, the Sabaeon community dwelt in Harran for 900-1000 years.

<sup>6</sup> See [www.new-library.com/zoller/features/rz-article-hermetictradition.shtml](http://www.new-library.com/zoller/features/rz-article-hermetictradition.shtml)

<sup>7</sup> *The Qu`ran*, Surah II, verse 62 accords religious toleration to Christians, Jews and Sabians.

to astronomy, or were merely one community, which engaged in this, kind of hermeneutic is not essential to our purpose. It is certain that, notwithstanding the toleration they received as “a people of the book”, the overtly astral polytheistic character of their religion had to be modified. Thus, they represented their gods as prophets (Hermes became Enoch-Idris) and their myths were transformed into astronomical allegories – i.e. “Sabaealized.”

What is central is that the name Sabaeism became synonymous with this practice of interpreting myths in astronomical terms and the use of such interpretation to argue for a universal religious view over a local cult of the holy well, mountain, tree or rock. Such local cults were the rule prior to Alexander the Great’s fourth century BC conquests. This practice was very pervasive in the ancient world and coincided with the development of Greek astrology (c. 300 BC – c. 500 AD).

It seems that others such as Duncan have realised this. In his book<sup>8</sup> he maintains that he is writing as an aid to missionaries who wish to convert the “non-believers” to Christianity. However, a close reading of his work strongly suggests that Duncan was not entirely open about his motives. He is using the advocacy of Christianity as a guise so that he may discuss heathenism and astromythology.<sup>9</sup> In those days (early nineteenth century Britain), this seems to have been the prescribed manner in which you approached these subjects.

Duncan suggests that the constellations generated the myths but it seems that the opposite may have been true. The ancients projected myths into the sky in order to ensure that they would always be available and to serve as mnemonic and didactic aids. The excellence of this device is found in the fact that here we are looking at them tens of centuries later. **Myth it seems came first and the priests of the ancients projected these myths out to the sky and ordered the sky in accordance with stories to which the myths themselves related.** Once you perceive that in fact this was the case, it becomes apparent that all the religions of antiquity as well as of the present day have this astronomical structure to them. The Cosmos is a grand symbol of the things that the religious stories actually represent, and actually try to tell us. Therefore, we can say that the Sabaeian truths are veiled in the myriad physical symbols around us.

The question for us as astrologers is **How do the stars tell us what those hidden truths are?** We find our answer by taking an astrological approach: Firstly, we find the answer by examining **The Revolution** – the apparent or real motion – of the Sun, the Moon, and the planets. Secondly, we must examine the **Zodiacal Signs** and the relationships therein. Thirdly, we must examine the *paranatallontæ*, which are more commonly known as the **Parans**. However before we look at the answers to our enquiries we must understand one or two basic points, which set our parameters.

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<sup>8</sup> *The Religion of Profane Antiquity* cited above.

<sup>9</sup> Astromythology is another word for the reduction of mythology to the stars and constellations, the idea that the mythologies of ancient peoples have an astronomical basis and are explicable by reference to astronomical movements.

The Earth turns a full turn, on its axis, once in 24 hours and the fixed stars appear to rise in the east and set in the west. Most modern day astrologers are well aware of the significance this but still it is the norm (as in the last quarter century of the twentieth century and the beginning of the twenty-first century in the West) for them to concern themselves largely with planets and the zodiacal signs. But you will have to look much further than this to be capable students of the predictive astrological Art. Outside of the Zodiac there are other or “**extra zodiacal constellations**.” You should have already committed these to memory from the astronomy lessons you have just completed. All told, including extra zodiacal constellations and zodiacal constellations, the ancients knew of 48 constellations. These were **used to encode**, as it were, certain **philosophical and practical information** or what I have referred to just above as the hidden truths. These truths are universals and so are a valid today as they were thousands upon thousands of years ago.

The constellations that they used varied slightly from the constellations that we presently distinguish in the night sky – but only slightly. This variation is due to the invention of new constellations, in the intervening centuries, in particular since about 1600 AD. The important point for us here though is that when we discuss the constellations we are only concerned with the **48 constellations of the Ancient World** and not with modern constellations such as Horologium or Sextans. Periodically, you should go out into the night and look up at these until they become like old friends. And when you travel to places distance in another hemisphere (north or south) take time to find a place that is away from light pollution to compare the constellations of that hemisphere with those of your own.

## **Astrological Power of the Stars**

The next important question is **How do the risings and settings of the stars have astrological influence and how is this “power” real in the present context of astromythology?** The answer directs us to the second basic point namely that this “power” manifests in a number of ways.

Firstly, the individual fixed stars themselves have an **individual power** or cosmic influence, which astrologers must know about and more particularly know how to measure.

Secondly, they have **calendrical power** or influence. When we speak of a given constellation rising with the Sun, we know that a particular season has begun. A well-known example of this is the rising of Sirius. When the Egyptians first instituted their calendar they chose as the beginning of the year the day that Sirius rose heliacally. That same day coincided with the time of peak flooding of the Nile, an annual phenomenon the Egyptians exploited agriculturally. The flood brought rich deposits of silt, which renewed the arable land on either side of the river. So, the entire economy of their society was based upon the understanding of astronomy, the rising of Sirius heliacally with the Sun.

Thirdly, they have a **mnemonic power** or influence, that is the power to influence the memory by triggering previous instruction. In the ancient world this was an important means by which cultural continuity was preserved. When we take somebody out at night to show them the stars

and to talk about the stars, the first thing that we do is we ask them to look up at the sky. We ask them to imagine the connection between this star and another star. For instance, it is very common to point to the three stars comprising Orion's belt, which are all in a near straight line. Then to direct the observer down from one of those stars to one leg, and then, also moving from the belt to another leg, then you might point out the shoulders, and the club that Orion is holding. Little by little, Orion takes form and so you can speak of the myth or story associated with him. How he is the hunter and holds an animal in one hand, which he is going to club with the other hand. Then you may direct attention to the dog on the right and perhaps how this is connected with Sirius.

In doing so you are in effect hypnotizing the individual and making the observer perceptive to what you want to tell them. Invoking their imagination, you are getting them to visualize something, and then you are inseminating or indoctrinating them with particular mythological information.

This leads us to **mythological power** – these myths are themselves symbols of a deeper and more profound meaning than goes beyond a particular relationship between seemingly random stars. The stars themselves are a foil for the myth, in fact. In the ancient religions, these myths were understood as moral and scientific lore.

Modern psychological astrologers often see myths as having archetypal significance and as such, as describing the behaviour of the native and the outcome of the event represented by or associated with the myth. But the power of myth goes beyond individual psychology to sociology and culture. For instance, the Indian astrologers have many myths about various gods and goddesses. Their astrology is keyed into these gods and goddesses. An astrological configuration will refer to a specific myth. The myth will describe an event occurring to the gods. The astrologer and the client will see this myth-event as a parable and interpret it as relating to the life of the client. By this means, the cultural and spiritual foundations of Indian society are reaffirmed every time an astrologer reads a chart.

This level of exploitation of myth and astrology requires training. Some of this training occurs while one is raised in Indian society and culture. Some requires initiation. I mention the Indian approach in particular (though there are others) because it presents a living tradition that is close to what the ancients did. In this context, as part of an educational program, the initiate-priest took the student out *into* the night sky and, pointed out such things. This served a kind of state function and was a form of **magic power**.<sup>10</sup>

In all this, it is important for you to realise that it is the myth and the meaning they embody that is of the essence here and not the constellations. The **myths are important, not the constellations**.

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<sup>10</sup> Ibn Khaldun, *Muqaddimah*, trs Franz Rosenthal, NY: Pantheon Books, 1958, pp 160-170 and H.C. Agrppa, *De Occulta Philosophica* Books I and III, regard hypnosis as a basic form of magic.

And thus, from the above we find that there are, perhaps, five ways in which these stars can be said to have real power. Of course, there is a sixth *power* – that of astrological prediction – which we will turn greater attention to later, but for now you have to understand how all this fits together. Also, take especial note of the word *power* itself. Note its application and variance, whether you wish to discuss it as magnetic or electromagnetic, hypnotic, esoteric or due to the *power* of custom and culture or due to the imagination.

## Parans

The theory of the *paranatalontæ*, or parans for short, is central to our investigation. No progress can be made in the study of the religions of antiquity, whether it concerns their monuments, legends, cosmogonies or theogonies, or for that matter their disciplines, mysteries or initiations, unless we apply the theory of the parans. It helps to guide us through the labyrinth and offers insight into the structure of their temples and sanctuaries.

The word paranatalontæ is from *para*, “beside” and *natallontæ* “things born,” therefore meaning “**things born beside each other.**”

A star rising was said to be “born.” The culmination of the star was thought to be its highest, most powerful expression. This idea survives today in our expression that a given person is “at the height of his/her powers or career.” After this the star was “in decline” until it set.

In Latin the word for setting is *occidens* which is also the word for the west. Compare the English word occident. *Occidens* also means, “dying.” Likewise, *oriens*, orient, comes from *orior*, to appear, grow, rise, be born and of course when we speak of the Orient we mean the East. Thus, the **rising, culminating and setting of a star or planet correspond to the birth, life and death of things** in nature (such as people or cultures). In this we see a specific application of the theme, frequently met with in Medieval astrology, that all things in nature have a beginning, middle and end.

An extra zodiacal constellation may be “born beside” a zodiacal constellation or sign, or it may have as its paran a constellation, which sets as it rises. Or a constellation culminating (transiting the MC) may have as its paran(s) another rising or setting or both.

For the ancients, the passage of the stars from rising past culmination and then to setting was regarded as analogous to life or manifestation. For the ancient Egyptians the Sun’s daily passage under the Earth was thought of as symbolic of its journey through *Amenti*, i.e. the underworld. In fact, when the Sun, planets or stars set, they pass under the Earth (world) from the observer’s point of view. What was **unseen was regarded as unmanifest**. We are dealing here not with mathematical astronomy but with observational *omina*.

This diurnal drama was thought of as parallel to the annual drama of the Sun’s passage through the Zodiac. In the Northern hemisphere, when it passed through the signs Libra to Pisces it had southern declination, rose further to the south of east, traced a much shorter diurnal arc in the sky, set further south of west and spent longer beneath the Earth at night. The nocturnal

arc of the Sun, for instance at the Northern Winter Solstice, is the longest *night* of the Northern year. Thus, symbolically, for the Northern hemisphere dwellers, the annual passage of the Sun from Libra to the end of Pisces corresponded to the daily period from sunset to sunrise and for these reasons the Sun's progress from the Autumnal Equinox to the Vernal Equinox was termed "lower," "*infera*" or "infernal" as relates to the underworld (and read this as it is written – under the World – that is under the Earth as opposed to underground as it is sometimes wrongly perceived).

The term paran particularly denotes the co-risings, culminations, and co-settings of the extra zodiacal constellations at a given terrestrial latitude. As some of you have come from the Sidereal School to these studies it is worth noting that while many modern siderealists give parans and Placidian mundane aspects considerable attention this is not the case in Medieval astrology where the emphasis is *in zodiaco* (in the zodiac).

The constellations are made up of fixed stars. The rotation of the Earth means that constellations with their fixed stars are rising, culminating and setting 24 hours a day, not just at night when we can see with the naked eye.

When one of these fixed stars rises or sets with the **same degree of a sign of the Zodiac** as is occupied by the Sun then it is described as being coincident with that of the Sun. This coincidence is called the **Cosmic Rising** or **Cosmic Setting**. Of course, this will only ever apply to the fixed stars and constellation, which fall within the belt of the Zodiac.

This is the same for a planet or any celestial body. When it rises or sets in the same zodiacal degree as the Sun then it is a cosmic rising or setting. Due to the brilliance of the Sun we cannot see the planet, star, or constellation thus, these risings and settings are calculated, not observed.

The opposite of a cosmic rising or setting is an **Acronical Rising** or an **Acronical Setting**. This is when one planet, star or constellation rises **at the same time** as the Sun or some other planet or celestial body sets. That is, when the Sun, for instance, or some other star sets, another star rises. It's acronical – meaning that it's of the opposite time.

Also, there is the heliacal rising or setting. The **Heliacal Rising** is when a star, planet or celestial body becomes visible on the Eastern horizon in the twilight shortly *before* sunrise. The **Heliacal Setting** is when a star, planet or celestial body becomes visible on the Western horizon in the twilight shortly *after* sunset. This occurs to a fixed star the night before the Sun begins to transit it (that is the Sun's brilliance begins to blot it out). Such a star is seen for the last time (before it's period of invisibility produced by the Sun's transit past it) in the West shortly after sunset. The heliacal rising or setting is something that the ancients placed a great deal of emphasis on because it was visible – as opposed to the cosmic rising and setting.

A star can be visible in the morning sky just before the Sun rose, or visible in the evening Western sky just after the Sun sets. These heliacal risings and settings were usually viewed by the ancients to be favourable. The reason why this was so is because the heliacal rising is like a re-birth of a star after an absence (period of invisibility) caused by the Sun's brilliance. When it re-appears, it is as though the star is re-affirming its existence.

The heliacal rising and setting is analogous to Venus's movements and appearance as a morning or evening star. Please look again at the figure in **Lesson Two** showing the Venus elongations.

Also related to the heliacal rising and setting is the astrological lore regarding combustion. A star rising heliacally is *like* a planet, which has been combust with the Sun but now, though still under the beams (or rays) of the Sun, becomes visible again. Astrologically, such a planet (or star) is regarded as a man who has been sick, is now gaining strength and will soon (when the planets is 15° from the Sun) go forth in full strength once again.

The acronical rising and setting, on the other hand, was considered hostile because it was as though the star did not become apparent until the Sun or another star set. This was reflected in the mythology, as we will see.

### **Example of Acronical Setting: Phaëthon the Charioteer**

Phaëthon was the son of Helios (a Greek sun god, a Titan not an Olympian). He was granted permission to drive the horses of the Sun for a day. There are differing versions of this myth but broadly they are the same. While driving the golden chariot of the Sun he lost control of the horses. Rising higher in the heavens he dropped the reins as he was confronted by the out-stretched claws and raised poisonous tail of Scorpio, and whether by a thunder bolt cast from Zeus (as Phaëthon was in danger of setting the world on fire) or due to the violent action of the horses he fell from the chariot headlong from the sky, down into the River Eridanus (said to be the River Po in northern Italy) and died.

This is actually an astronomical story. We find it recounted in many of the ancient cultures. It derives from the Greeks but also Ovid<sup>11</sup> the Roman Poet relates the story. He speaks of the palace of Helios with its attendants of the Day, Month, Year, and the Four Seasons. How Horae (the Hours) actually yoked the team of horses to the chariot and how Aurora (Dawn) cast wide her great gate (as she does each new day) and Phaëthon galloped out. It is full of astronomical imagery.

If we look closely at the Sabaeon doctrines we find that to them Phaëthon was the constellation Auriga – as you will recall from the earlier lesson it means the charioteer. In **Figure 2A** (Northern Constellations) you will see Auriga just above the horns of Taurus. He is there called Erichthonius<sup>12</sup> and has a goat on his shoulder<sup>13</sup> and reins in his right hand.

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<sup>11</sup> Book II Metamorphoses

<sup>12</sup> The figure is based upon that by Albrecht Durer 1515, who is representing Auriga (as personified by Germanicus) as the Rein-holder. Being the son of Vulcan and Minerva and as referred to by Manilius as the youth which Jove set amongst the stars – which describes a different story to that which we are concerned with when discussing the Sabaeans.

<sup>13</sup> The Goat need not concern us for the present except to say that there have been a number of "projections" onto the constellations. In Nimrod we find a statue of Auriga with the Goat carried in the left arm; while in Graeco-Babylonian times the constellation Rukubi (the Chariot) lay nearby and seemed to coincide with our Auriga. Others saw here Myrtilus the charioteer of Oenomaus and so on.



*Imagines coeli Septentrionales cum duodecim imaginibus zodiaci.*

**Figure 2A**

Northern Constellations - after Dürer circa 1515

2002 The New Library Collection London

Now Auriga marked by its heliacal rising the period in which the Northern Vernal Equinox fell. So here, we have an expression of the **calendrical power** of influence of Auriga. We are dealing with a constellation as a whole and so are not concerned with the first power – individual power – that relates to the fixed stars that make up Auriga.

There is an obvious connection between Phaëthon and the Sun. Here the Sun is portrayed as his father, which was in the sign of Taurus prior to the astronomical movement (i.e. the precession of the equinoxes) which put the Vernal Equinox in Aries. At the time the myth was originated, the Sun in Taurus announced the commencement of Spring.

When Scorpio rises acronically in the East (i.e. in the evening when the Sun is setting) then Auriga sets in the West. Now, recall the story: the horses drawing the chariot are unsettled by the Scorpion. The Scorpion was hostile, its tail arched, its claws ready to attack. Now recall that the acronical rising (here of Scorpio) has to do with hostility. The ancients saw it as hostile. As you read this section look at the **Figure 2A** (Northern Constellations) – or better still go outside and if possible see this whole drama taking place. Always remember the variants of *power* as discussed above. The individual, calendrical, mnemonic, mythological, magical powers should all be obvious to you. If you keep in mind that the acronical rising was regarded as hostile the astronomy essentially tells the myth.

You should learn to apply this process of deduction to all investigation of the constellations and please remember that it is the myth that is important not the constellation – which is why we can still deal with the Ancient 48 alone without concern for the modern inventions. But, remember our approach to this is always that of the astrologer so a pretty story is but grist for our mill – we must always keep a weathered eye on **its practical sense** – the predictive power – starting with the general understanding and then refining this for particular application as our practise demands.

So, the horses were frightened. The charioteer falls into the Po. The River Po has been associated with the constellation Eridanus. It is below Auriga and always sets just before the Charioteer. Eridanus has always been associated with great rivers. The Po is the longest river in Italy but in other areas Eridanus was associated with the Euphrates or the Nile. I mention this distinctly here because some of you will be thinking – “Gosh, this is confusing – I thought we were concerned with the Sabaeans and those of Harran in particular – so, why would they have a myth that included the River Po.” The answer is “No, they would not have been concerned with the Po.” But we are looking at their legacy – the reduction of religious myth to astronomy. So, in our above rendition of a myth we are looking at Sabaeanism through the eyes of those resident in an Italian region – but it is Sabaeanism just the same: myth to astronomy.

## **Example of Acronical Rising: Orion**

As an example of the acronical rising we can look briefly at Orion, whom you will see depicted in **Figure 2A**. He also had a run-in with the Scorpion. The famous hunter died by the bite of a scorpion. According to legend, he boasted that he could destroy any animal that the goddess Terra (Earth) could produce. Terra was upset at this boast, and she produced a huge scorpion.

The monstrous Scorpion rises as Orion sets, Orion being near Taurus. So, again we find the hostile acronical relationship, as one rises, it is the enemy of the one that sets, and it is conceived of as forcing the other one to set – which, in a sense, it does.

## Zodiacal Examples

In the zodiacal signs just a couple of examples will make clear the way this Sabaenism is at work. Aries, is the ram (a gift of the god Hermes) on which Phrixus and Helle crossed the Hellespont. Helle was drowned in this attempt (thus giving her name to the Hellespont which is in the Aegean Sea). Phrixus reached the other side and the court of the king of Colchis. Phrixus sacrificed the ram to Jupiter *Ammon*<sup>14</sup> and hung up the fleece – which was of pure gold – in the temple of the god. Jupiter was so pleased that he placed the image of the sacrificial victim, the ram, in the heavens. And this is why Jupiter *Ammon* is always depicted with the horns of a ram.

Now, the depiction of Jupiter *Ammon* with the horns of a ram has to be understood as having been as significant to the ancients as the representation of the Virgin Mary, with a halo. Both of these images had/have terrific iconographical power, and embodied divine relationships.

Also, according to myth, the ram is the offspring of Neptune and Theophania, the daughter of Altheis. The god of the sea, being enamoured of the nymph, carried her off to the island of Crummissa, he being disguised as a ram, and his paramour being metamorphosized as an ewe. From this adventure sprang Aries *Chrysovellus*, the ram with the Golden Fleece, which was sacrificed by Phrixus. Afterward Jason took it from the temple.

Those are the essentials of the myths for our purposes. And so let us look astronomically/astrologically. The Sun is exalted in Aries. The Sun rules gold, and therefore the ram is depicted in the myth as having a golden fleece, though actually, the myth comes before the depiction. That is, the story of Neptune and Theophnia came first. It was a priestly effort to encode wisdom and science. So, we have the projection upon the heavens by priests using the principles of Sabaenism.

You may be asking **What wisdom did these ancient, Hellenistic or Late Antique Period (1AD to 500AD) Sabaistic priests want to encode?** These are good questions and ones we must seek to find answers to and as we progress through this course the answers will appear to those that work hard at these studies. But it is worth noting here that eighteenth century alchemists (especially the French alchemists) saw the story of Jason and the Argonauts as an allegorical quest for alchemical gold. Was it the secret of the alchemical manufacture of gold they sought to encode and preserve<sup>15</sup> or something grander?

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<sup>14</sup> Jupiter Ammon is the Roman equivalent of Zeus Ammon, a god created by the fusion of Greek Religion and Egyptian Religion during Hellenism. This story probably dates from after 332 BC.

<sup>15</sup> O. Neugebauer, *A History of Ancient Mathematical Astronomy*, Springer Verlag, New York, 1975, pp. 1035, n. 17, 1045, 1950f. tells us the philosophers of the Academy in Athens were engaged in gold making by the 6<sup>th</sup> century.

## The Constellation Taurus

Next we will look at the constellation of Taurus. One myth has it that this fabled bull carried Europa to the island of Crete where he delivered her to Jupiter. As a reward for this service a grateful Jupiter placed Taurus in the heavens.

At the time of her abduction, Europa was playing with her companions in the porch of the Temple of Asclepius (the god of healing). Now, Asclepius is always portrayed with a Serpent near him. In **Figure 2A** you will see him standing on Scorpio with a serpent wrapped around him. He is there called Ophiuchus (or the serpent handler) and at other times the constellation is called Serpentarius. It is one of the parans of Taurus, that he stands in opposition to Taurus. And we have already seen what this means in a practical sense when it comes to applied astrology i.e. prediction.

A version of the myth has it that Zeus (or Jupiter the two names are interchangeable here) in the form of a great white bull enticed Europa (then a mortal Greek princess who later became a goddess and gave her name to Europe) to ride on his back. He then carried her off to the shores of Crete. So, here we have Jupiter becoming a bull,<sup>16</sup> Taurus, who sits in the heavens. But still we have the opposition, the paran between Taurus and Ophiuchus and so we see in the sky an ancient enigma being played out: that **the bull begot a serpent and the serpent begot a bull**. The exact meaning of this will become apparent later.

## A More In-depth Example of Sabaeanism

The constellation Virgo is tied to the Mysteries<sup>17</sup> of the Roman goddess Ceres (Demeter in Greek) and to the Mysteries of Egyptian goddess Isis.<sup>18</sup> **From about 300 BC until about 500 AD all the religions of the Ancient World tended to blend together** due to the comopolitanization produced by Hellenism and then preserved by Roman Imperium. In this blending, the cults of Isis, those of Ceres, Persephone and Demeter became so similar as to be virtually identical. The myth of Ceres and Persephone was reduced by the Sabaists to the constellation of Virgo. The worship of the two great goddesses, Ceres-Isis and Proserpine, was founded **entirely on sacred astronomy**.

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<sup>16</sup> Known as the Bull of Cadmus – who was the brother of Europa and founded Thebes.

<sup>17</sup> The Mysteries, also called in Greek, the *orgia and teletai*, in Latin *Initia* were ancient religious ceremonies practiced in seclusion and known only to initiates. They were held at certain fixed seasons and were largely symbolical. The strengthened human hope in the future life. The mysteries consisted in purifications, sacrifices, processions, songs, dances, dramatic spectacles and other similar ceremonies. The most important of these Mysteries were those of Eleusis and the Thesmophoria, both symbolizing the rape of Persephone and the search for her by her mother Demeter.

<sup>18</sup> According to *Harper's Dictionary of Classical Literature and Antiquities*, ed. by Harry Thurston Peck, American Book Company, New York, 1896 and 1923, the Mysteries of Isis were modelled on those of Demeter.

The daughter of Ceres (Demeter in Greek), Proserpine (Persephone in Greek) was one of the fabulous correspondences of the constellation Corona Borealis (Northern Crown), often called the Crown of Ariadne.<sup>19</sup> In **Figure 2A** you will see it marked simply as Corona. The Thesmophoria,<sup>20</sup> which was instituted in Athens in honour of Ceres (Demeter), was a legislative meeting that took place when the Sun was in Virgo.

The Mysteries of Eleusis were regarded as very sacred among the Greeks and later among the Romans. We know something about the public drama of the Mysteries, but little about their exact content and nothing for certain about their inner meaning. Astromythology, i.e. Sabaeism, enables us to more astutely interpret the fragmentary reports, which have come down to us. We do know that Ceres and Proserpine-Persephone figured in the drama and that at its conclusion a woman (probably a priestess) solemnly displayed a sheaf of wheat. We also know that four priests who also led a public procession conducted these Mysteries: the Hierophant or Sacred Orator; the Torch Bearer; the Superintendent of the Altar and the Herald.

The Hierophant wore a crown on his head which is a direct reference to Corona Borealis, and from his shoulders flowed a mantel on which was embroidered the picture of the heavens. In his right hand, he carried the symbols of the Creator.<sup>21</sup>

The Torch Bearer held an image of the Sun. The Superintendent of the Altar an image of the Moon, and the last priest, the Herald carried the caduceus,<sup>22</sup> which is an image of Mercury. Initiates into the mysteries over which these four high priests presided were immersed seven times in water for purification – this has a parallel with the later Christian baptism. The seven immersions corresponded to the seven planetary spheres through which the soul passed before it arrived on the Earth and was joined in matter. The Olympic robe worn when the initiate was crowned at the conclusion of the ceremony concealed 12 other robes beneath it. This is a reference to the 12 signs of the Zodiac.

Ceres herself is mounted on a car (or chariot), which was pulled by serpents with more serpents following it in a procession. You will see that the constellation Virgo is *preceded* by the extra-zodiacal constellation Hydra (Water Snake/Serpent) and *succeeded* by the extra-zodiacal constellation

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<sup>19</sup> Richard Hinkley Allen, *Star Names, their lore and meaning*, 1899, Dover, New York, 1963, p.174, identifies the Corona Borealis with Ariadne. *Harper's Dictionary of Classical Literature and Antiquities*, ed. by Harry Thurston Peck, American Book Company, New York, 1896 and 1923, tells us that Ariadne was the daughter of King Minos and Pasiphae. Ariadne helped Theseus escape the labyrinth after he killed the Minotaur and ran off with him. Afterwards, while Theseus is absent, the god Dionysius raises her to the status of a god's wife and Zeus gives her as a bridal gift a Crown among the stars.

<sup>20</sup> The Thesmophoria was a festival to Demeter as founder of agriculture and the rite of marriage, of uncertain antiquity.

<sup>21</sup> The Demiurge, the Creator God of the ancient pantheon, as distinguished from the Absolute Being or Source of All.

<sup>22</sup> The caduceus is the winged staff entwined with two serpents which Apollo gave to Mercury.

Serpens (named Anguis in **Figure 2A**) or Ophiucus (the Serpent Handler). Also the famous Cup of Eleusis<sup>23</sup> was the symbol of the constellation Crater that you will find in the mid-drift of Hydra, amongst the Southern Constellations (**Figure 2B**).

Proserpine, the daughter of Ceres and Jupiter *Tauriformus* (“bull-form” Jupiter) was probably as famous as her mother, and there were many rites that were dedicated to her. Her story is also astromythological.

The name, Proserpine, is a corruption of *præserpens*, meaning “before the serpent” denoting the constellation which rises over the Eastern horizon immediately before the Serpent’s head. Proserpine is represented by a crown – Corona on **Figure 2A**. This crown is placed on the Serpent’s head as Serpens (Anguis) rises. Thus, in this sense we are seeing a greater pattern, for to say that Proserpine is the daughter of Ceres is to say in the construct of the constellations, that the constellation *representing* Proserpine (Corona) rises *after* the constellation *representing* Ceres (Virgo). The zodiacal sign thus becomes the mother of Corona (the image for the daughter, Proserpine).

If we take an example latitude we can better illustrate the above. At 40° North latitude (roughly that latitude of the major cities of Madrid, New York, Ankara and Beijing) the constellation Corona Borealis rises at the same time as the *last* 15 degrees of the constellation Virgo (so after half of Virgo has already risen). However, if we took the latitude of Egypt (Cairo) at 30° North latitude (so we have moved south in our point of observation) then the Corona Borealis rises with the very last degrees of Virgo and the first degrees of Libra.

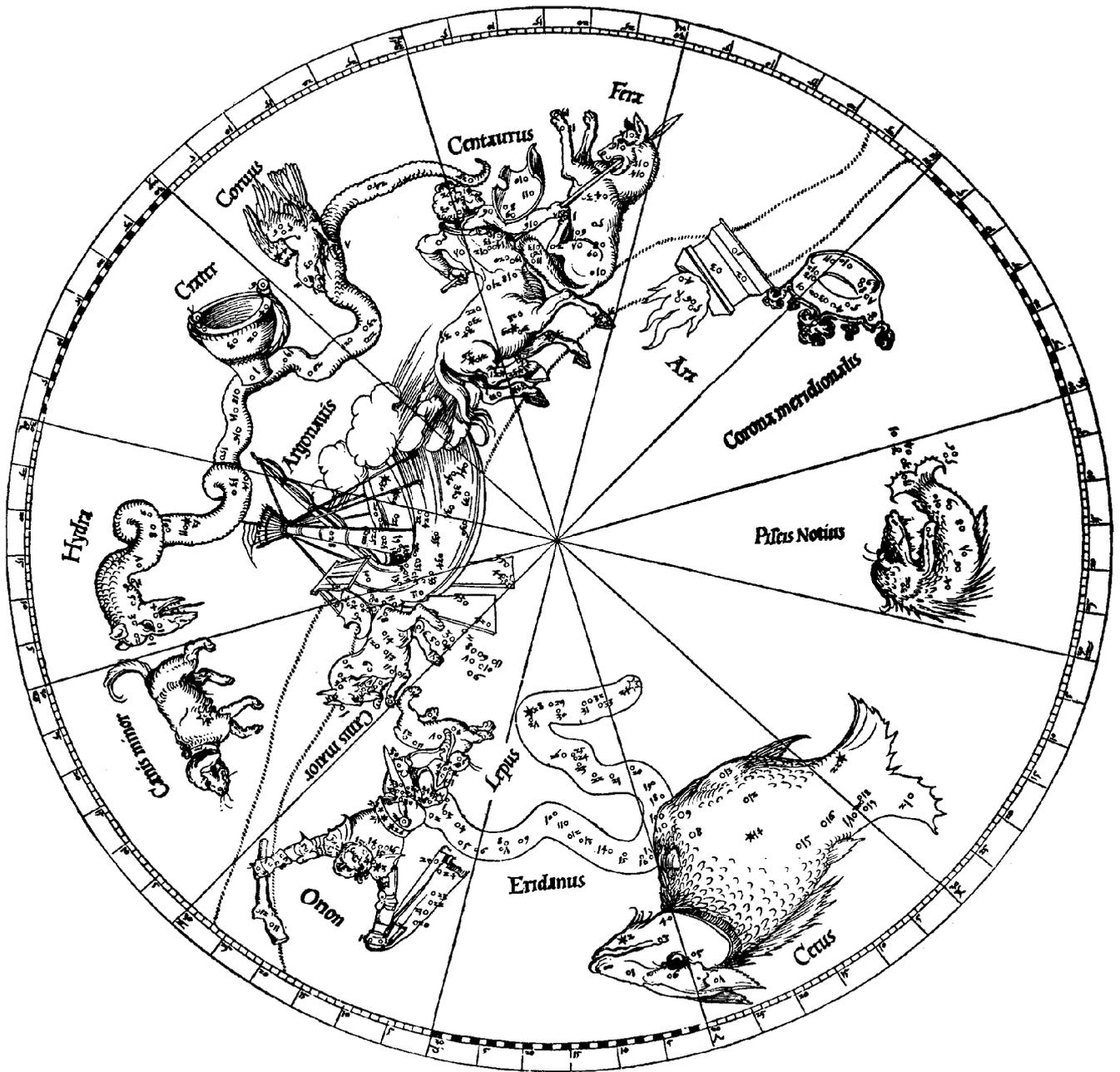
And, as a result, taking precession into account, in the early centuries AD, when the Sun transited the beginning of the constellation of Libra just after the Northern Autumnal Equinox in September each year it would have been *conjunct* Corona Borealis, and the latter would rise cosmically with the Sun.

It was at this time of the year that the Eleusian Mysteries<sup>24</sup> of the two great goddesses (Ceres and Proserpine), according to the great Roman poets Virgil (70–19 BC) and Seneca (the younger) (c. 4BC – 65AD), were celebrated. Also at this time Virgo ceased to rise heliacally because it was rising cosmically. A few days after the Sun arrived in the constellation of Scorpio, Corona Borealis together with Ophiucus and his Serpent set heliacally. To the eyes of the Phoenicians (being slightly to the North of the Egyptians) the Crown and the Serpent and its Handler Ophiuchus would have appeared to descend into the waters of Sicily – to the west of Phoenicia. We note this because if you research this myth you will note that Phoenicia was one of the countries in which it was claimed that Proserpine was abducted.

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<sup>23</sup> Duncan so calls it. It seems that the cup, the constellation Crater, was associated with Venus and she with Demeter, so it is possible that a cup or bowl figured in the symbolic rites of Eleusis. If the Mysteries encouraged hope in a future life, a reference to celestial representative of a cup, the constellation Crater, would be likely, especially given the explicit references to spiritual rebirth found in the Hermetic text entitled *Krater*.

<sup>24</sup> *Supra vide*



## Imagines coeli Meridionales.

**Figure 2B**  
 Southern Constellations - after Dürer circa 1515  
 The New Library Collection London

As this event takes place in autumn Proserpine was called *Proserpina Autumnalis Desponsata*.<sup>25</sup> Pluto, her ravisher, is represented by the Sun in autumn arrayed with the attributes of Ophiuchus and the heliacal setting of the Corona forms a groundwork to the fable which supposes him to have carried her below the Earth. As they set, they *both* go below the Earth. Hence, Proserpine was called Juno *Infera*<sup>26</sup> (you will recall discussion of this term from above) and the Sun which is then transversing the constellation/signs<sup>27</sup> Libra to Aries (which are called the inferior signs because their declination is southern)<sup>28</sup> is called the Jupiter *Inferus*. He is taking Proserpine below the Earth.<sup>29</sup>

Thus, we see that the heliacal rising of Corona Borealis determines the date of the Sun's passage to what the ancients regarded as the inferior or infernal regions. So, too, the acronical rising six months later announced to them the return of the Sun to their hemisphere. Hence Proserpine remained six months in the lower world with Pluto and then six months in the upper world with Ceres. This is also the reason why there are two festivals in honour of Ceres and Proserpine – one in the spring and one in autumn. The spring celebration was a joyful one, and the autumn one was full of lamentation. Keep in mind this autumn lamentation as it holds importance when we discuss both Adonis and the attitudes within the modern religions.

In the Mysteries of these two great goddesses, the grand secret communicated to the initiate was expressed in the following phrase: "The bull has begotten a serpent, and the serpent has begotten a bull." This was mentioned above and will now be examined here.

Initially, the phrase seems confusing but it is explained in the following way: Jupiter, amorous of Ceres, disguised himself as a bull to deceive her. She is fooled and jumps on the back of the bull who then whisks her away to Crete. Jupiter then (still in the guise of a bull) rapes Ceres. Then so as to

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<sup>25</sup> A Latin play on words. *despondeo* is to promise to give, or to pledge. The past passive participle, to have been pledged is *desponsum*; yet this same word can mean "to despair" or to "be despondent". *Desponso* is to betroth. *Desponsata* is "a betrothed woman." We can imagine that Proserpine was both betrothed and despairing.

<sup>26</sup> Pluto, Dis Pater, the Lord of the Underworld, was a manifestation of Jupiter, Sky Father as was Neptune, Lord of the Ocean. As Jupiter's wife was Juno, so the wives of Pluto and Neptune could be styled "Juno." Pluto's wife I specifically the "Lower Juno" or Juno Infera.

<sup>27</sup> Remember, around 1AD the Sidereal and the Tropical Zodiacs coincided, or nearly so. Sabaeonizing tendencies were certainly active between 300BC and 500AD. They may have been employed much earlier in Ancient Pharaonic Egypt, but it is certain that there was a widespread attempt to reduce all religions to astronomy/astrology between the dates mentioned. If the Proserpine myth we are considering here was Sabaeonized during this time there would have been little discrepancy between the two zodiacs.

<sup>28</sup> Thus they are lower in the sky – i.e. closer to the southern horizon.

<sup>29</sup> Actually, below the Equator. However, when the Sun in these declinations sets, to an observer in the Northern Hemisphere, its horary or nocturnal circle traces the lowest possible regions under the **Earth**.

soothe her indignation he throws into her lap the testicles of a ram<sup>30</sup> that he had surreptitiously cut off. So, the very thing that she would wish upon him he seemingly fulfilled. However, she became pregnant and from the union, Proserpine was born.

Jupiter soon lusted after Proserpine and changing himself this time into a serpent, he enjoyed her. Astronomically, this is portrayed by Corona Borealis setting on the Western horizon with the Serpent (Anguis in **Figure 2A**). It appears as though they were laying with each other which may be interpreted as their going down into the underworld as well as an act of carnal union.

Hence, the Sun as Jupiter,<sup>31</sup> when entering the *zodiacal constellation* of Taurus was said to be transformed into a bull. When it enters the *zodiacal constellation* of Scorpio, the Sun/Jupiter is transformed into a serpent. In this manner it may be said that the Bull when setting gives birth to the Serpent – as *Serpens* is the extra-zodiacal constellation that rises when the constellation Taurus sets, and visa versa as they (Scorpio and Serpens) set, the Bull rises.

This important epic was determined in the morning by the setting of Virgo, the celestial Ceres, and in the evening by that of the Bull which sets in the same spot with her. The settings are coincident with the risings of Corona Borealis and the Serpent who then mounted the horizon.

Now, it was this astronomical appearance, happening in the vicinity of Aries, which gave rise to the fiction that Jupiter *Tauriformus* impregnated Ceres and threw into her lap the active symbols of generation borrowed from the celestial ram. And from this sprang Proserpine whom Jupiter afterwards also lusted after. It is the periodical phenomena caused by the successive risings and settings of these opposed constellations, which form the materials of the mysterious enigma propounded to the initiates at the mysteries of Ceres and Proserpine.

In this way the mystery – the bull begetting the serpent and the serpent begetting the bull – is played out. However, we still need to account for the testicles of the ram. As Corona Borealis rises acronically at the Northern Vernal Equinox in the evening, the Sun reaches Aries the *sign* of the Ram. The procreative power of Spring (Aries) has been taken by Jupiter and sown in the earth (Virgo-Ceres) during the northern sowing time (Taurus). The harvest (Proserpine) will come during the time when the Sun is in the *sign* of Virgo.

Thus, we find all the pieces fitting together. In the morning the *constellation* Virgo (the celestial Ceres) *sets*; and in the evening Taurus, the incarnation of

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<sup>30</sup> The testicles are a symbol of generative power. The Sun in Taurus has taken over the role of generator from Aries, the previous month, who is no longer in power.

<sup>31</sup> We often think of the names of the gods and goddesses as their personal names, but this is not so. The so-called names are rally titles and could be applied to many different things. Thus, for the ancient religionists Jupiter could be the Sun, the sky as a whole, all the world, the ocean, the underworld, etc. We are not yet dealing with the astrological planet Jupiter.

Jupiter as a bull (the Jupiter *Cadmus* or Jupiter *Tauriformus*) also *sets* in the same position as Virgo has set on the Western horizon.

It is important to see this as a continuum. There is interaction here between more than one participant as we are seeing it played out each spring (in the Northern hemisphere). If you go out at night in the northern latitudes, in the spring, when it is clear, you will see it for yourselves. And I urge you to do this.

There on the Western horizon you will see the constellation Aries descending. Then when the Ram is only half gone from view you will see Taurus start to set. Thus, you see both Taurus and Aries setting – and this may correspond to the moment when Jupiter (in his bull like form) cast the testicles of the Ram at Ceres (the Ram is impotent and waning – descending from view). Jupiter is the great God (*Zeus* no less). He is represented here as the Bull, so we call him Jupiter *Tauriformus* to distinguish him from his other many forms. Remember that, due to precession, this no longer has anything to do with the position of the Sun in the tropical Zodiac (which at the Vernal Equinox is in the tropical sign of Aries before moving into Taurus) or with the planet Jupiter.

Now look in the southern sky before you (again this is a northern myth and so we are viewing the heavens in accordance with the northern latitudes). There you will see resplendent Ceres – the constellation Virgo. She is fully risen. But so too has her daughter Proserpine – she is represented by a Corona (Crown) which you will see high in the heavens.

You will have noted that Proserpine rose as Pisces was descending – Pisces being the *domus* (or zodiacal sign) of the *planet* Jupiter. While we are here mainly concerned with constellations I mention the planet Jupiter so as to remind you that there is more to all of this and we are looking only at one part, for the present.

Pisces being the opposite of Virgo – Virgo ascending as Pisces descends – a matching of opposites – which is the instigator of life i.e. the daughter of Jupiter *Tauriformus* and Virgo/Ceres.

Now as the constellation Taurus (as Jupiter in the form of the bull) sets completely, only at that moment is the full body of the serpent visible (Jupiter's new guise as the serpent) his head directed straight at the Crown (Proserpine), his new conquest. So just when we thought Jupiter had disappeared there he is entangling Ophichus and about to carry off Proserpine.

There was another symbol displayed to the initiates of the Mysteries. It was a symbol also seen by the public at large, who generally had very limited access to the Mysteries. That symbol was a sheaf of wheat. That is a bundle of harvested wheat.

The festival at which this symbol was displayed was held at the end of the agricultural year in the autumn. This was a time when bundles of wheat, recently cut, lay in the fields. The real significance of this symbol becomes clearer when we discuss it in relation to the astrotheological Sabaeism associated with the Greco-Syrian god, Adonis. We will also see some

interesting parallels with the later Christian parables as well so you may see how these things come through to us culturally in the West.

## Sabaeanism in the Modern World

### 1. The Sun God Adonis

Adonis was/is a god. The word, Adonis, is a Greek corruption of the Semitic *Adoni*, which means Lord. The common Semitic and also at times the Hebrew word, *Adonai*, are related to the Semitic word, *Adon*, Lord. The doctrine we are to discuss here is one that was accepted by the intelligentsia of the classical world as expressed by Macrobius writing in the late fourth, early fifth century AD.

Macrobius recognized the worship of the Sun under this name (Adonis), which it bore among the Assyrians. From the Assyrians this worship spread to the Phoenicians and to the Tyrians, the people of Tyre. He explains the adventures of Venus and Adonis by the march of the Sun through the Zodiac, giving to Venus the superior and to Proserpine the inferior hemispheres of heaven. And this accounts for the fable, which has Adonis remain six alternate months with his rival mistresses.

The myth relates that Adonis was born from the incestuous intercourse of Myrrha<sup>32</sup> with her father Cinyras.<sup>33</sup> The nymphs of the neighbourhood received the infant at the moment of birth, and he was reared in the caverns of Arabia. When he had arrived at manhood, Adonis went to the court of Biblos,<sup>34</sup> and there, Venus (known as Queen Astarte, Queen of the Phoenicians), fell violently in love with him. So strong was her passion that she quit her love for Mars and abandoned Paphos<sup>35</sup> and Cythera<sup>36</sup> where she lived (or was considered to dwell) and instead frequented the wild forests of Mount Libanus (in modern day Lebanon) where Adonis was wont to hunt.

Not surprisingly the jealousy of Mars was aroused and to avenge himself both on her and on Adonis, he incited a fierce wild boar to attack Adonis. And the tusk of the beast effectively tore off the genitals of Adonis. Of this wound Adonis died, and descending into the lower regions, his beauty inflamed the passions of Proserpine. Venus entreated Jupiter to restore her lover to the light but Proserpine opposed this request, and by way of compromise it was finally decided that Adonis should pass six months with each goddess. Such is a brief summary of this solar fable, which entirely rests upon an astronomical foundation – the movement of the Sun through the zodiac.

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<sup>32</sup> Myrrha, also known as Smyrna. The former name is used here to avoid confusion with the city Smyrna. Daughter of Cinyras who incestuously fathered Adonis/Adon on her.

<sup>33</sup> Father of Adonis/Adon

<sup>34</sup> A city of Phoenicia.

<sup>35</sup> A city on the west coast of Cyprus which was the chief center of the Aphrodite (Venus) cult.

<sup>36</sup> Modern Cerigo, a Greek island off the south east point of Laconia colonized by the Phoenicians who introduced the worship of Aphrodite, born of the sea foam.

However, the plot thickens. Its solution depends on the distinction between the *empire of light* and the *empire of darkness*, the division of the ecliptic into 12 signs. When this story was common the sign of Taurus and Scorpio were on the Northern Vernal and Autumnal equinoxes, respectively. Every year, the Sun ascends the “superior hemisphere” at the Vernal Equinox and descends into the “inferior hemisphere” at the Autumnal Equinox. In the Taurean Age, the Sun entered the “superior hemisphere” as it entered Taurus and left the “superior hemisphere” as it left Libra and entered Scorpio.

Now, as Scorpio is ruled by Mars, we see already the relationship of the god Mars to the story. And Scorpio has a paratallonta of the constellation of the Boar – also known as the Boar of Erymanthus, the Celestial Bear and the Dog of Typhon. In **Figure 2A** it is the constellation Ursa Major. It was under the Scorpio that Osiris<sup>37</sup> was murdered by Typhon.<sup>38</sup> Osiris and Adonis are both represented as the Sun.

The mysteries of Astarte<sup>39</sup> and Adonis worshipped in Phoenicia and in Tyre spread to Greece and Italy. These festivals were called *Adonia* and were based on the lamentations of Venus and the death and resurrection of the goddess (which coincided with the death and loss of Adonis). The entire week was consumed in these ceremonies. All the houses were covered with black crepe or linen, funeral processions traversed the streets, devotees scourged themselves uttering frantic cries. The orgies that commenced after the ceremony of the funeral was finished, eventually took a form of criminal excess, and eventually the sect and the religious rites associated with it were replaced. But, originally the Mysteries of Astarte and Adonis were a sacred and more moderate re-enactment of the myth.

A word more about the derivation of Adonis is needed. In Hebrew *Adonai* was also used as a common name – it wasn’t used just in the sacred context. So, for instance, we have in Joshua 10:1 & 3, the name *Lord of Righteousness* that is *Adonizedec*, which is a man’s name. We also have in I Kings 1:5 the word *Adonijah* which is another man’s name and *Adoni Bezek* in Judges 1:5.

At one time the word *Ba’al* was used by the Jews meaning Lord, possessor or husband.<sup>40</sup> It was also used to indicate the local deity in a given area. At

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<sup>37</sup> A chief god of the Egyptians who ruled Egypt introducing agriculture, morality and the worship of the gods. He was murdered by his brother Typhon (also known as Set) who put him in a coffin, killed him and set the coffin adrift on the Nile, which carried it to the sea. After long searching, Osiris’ wife Isis found the coffin on the coast at Byblos. Though Isis hides the coffin, Typhon finds it, cuts up the corpse into 14 pieces and scatters them. Isis finds all but the phallus and reburies them at Abydos in Egypt. Osiris’ son Horus, takes vengeance upon Typhon, defeating him in battle. Osiris lives henceforth in heaven as the source of life and acts in this lower world through his son Horus. Osiris continually re-incarnates as the black Apis Bull, symbol of generative power.

<sup>38</sup> See previous note.

<sup>39</sup> As he left the superior hemisphere Venus lamented his loss, and as he entered the other hemisphere, Proserpine did the lamenting. When Adonis returned to Venus she, as Astarte, wore a crown with a bull’s head which announced the restoration of the goddess.

<sup>40</sup> Ba’al still has the legal meaning of “husband” in Modern Hebrew spoken in Israel.

various times it was also used in personal names. Though it has generally come to be interpreted in the Judeo-Christian tradition as a bad name, the name of bad Phoenician and Semitic gods and goddesses who were not of the Jewish religion.

This *Ba'al* is Adonis. Both are *Tammuz*. *Tammuz* (or *Dumuzi*) is the Babylonian lord of the wheat. He is the lord of the kernel which when planted rots and is reborn as the wheat plant whose grain is ripened by the Sun, as it becomes a stable food for humanity.

The ancient Hebrew were constantly mingling with the gentiles and mixing and combining the religion of Jehovah, a strict monotheism with the Sabaeism of the people surrounding them. This is clear from the books of Kings and Chronicles in the Bible. Not long after the death of Solomon his kingdom split into that of Judah (and the remainder of the tribe of Benjamin) and that of Israel containing the Ten Tribes of Israel.

A struggle ensued in which the prophets of Jehovah centred in Judah, around Jerusalem, attempted to keep their own people free from religious syncretism and to dislodge the prophets of Israel who were given to cultivating a mixed religion of Jehovah, Ba'al, and various other deities including Astarte, the Sun, the Moon, and the stars. The prophets of Judah seemed to be fighting an uphill battle for even in Jerusalem the gentile gods established a firm foothold among the common people. This is attested to in Ezekiel 8:14 where the prophet sees the people and the priests worshipping the hieroglyphic deities of the gentiles and the woman in the north gate of the temple lamenting *Tammuz*.

So, we see that the Sabaeism religion, in effect, infiltrated the Jewish religion. From the Encyclopaedia Britannica<sup>41</sup> we find that the story of Jephthah's vow in Judges 1:30-40 shows to what extent this intermixture of these belief systems went on.

Jephthah was a warrior who begged God for success against the Ammonites and he promised that if he did win he would sacrifice the first animal or human that came out of the door of his own house – and, unfortunately, it was his daughter who first stepped forth. He won the fight against the Ammonites and, being a man of his word, and being afraid of what might happen if he reneged on his promise to Jehovah, he sacrificed his daughter. As a result of the sacrifice, yearly thereafter, the women of the village would go up to the mountain behind Jephthah's house to where the body of his daughter was buried. There they would lament the death. So, again, we have this parallel of a lamenting of the death of the sacrificial victim – the parallel with the *Astarte* and *Tammuz* religion.

King Solomon practiced the Sabaeism of his neighbours as we may read in I Kings 11:4 :

“For it came to pass when Solomon was old that his wives turned away his heart after other gods. His heart was not perfect with his Lord God as was the heart of David his father. For he went after Ashtoreth (Venus),

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<sup>41</sup> 1969 edition

the goddess of the Zidonians (i.e. inhabitants of Sidon, in Phoenicia), and Milcom (Saturn), the abomination of the Ammonites, and he built high places with Shemesh (the Sun), the abomination of Moab, and for Moloch (Saturn), the abomination of the Children of Ammon.”

So, we see that Solomon, who was reputed to be the wisest of men, was involved with the astrological Sabaeism that we are discussing. Solomon’s reign is generally thought to have been c. 960-925BC. Upon his death, Solomon’s kingdom broke into two parts – the Northern Kingdom (Israel) and the Southern Kingdom (Judah). Both these kingdoms cultivated a religious syncretism with their neighbours.

This syncretism was temporarily repudiated some centuries after Solomon when King Josiah ascended the throne of Judah (641 - 610BC) and commenced a fundamentalist purge. The biblical text underscores the role of astrology in the syncretism Josiah sought to undo. In II Kings 23:5 we read: “And he (Josiah) put down the idolatrous priests,” and we find out what these priests were doing. They were burning incense unto “... *Ba'al* and to the Sun and to the planets and to all the hosts of heaven.” An alternate reading has: “Or twelve signs or constellations.”

In II Kings 23 we hear the story of the heathen temples. Verse 13 reads:

“And the high places that were before Jerusalem which were on the right hand of the mount of corruption which Solomon the King had built for Ashtoreth (Astarte, Venus), the abomination of the Zidonians (the Phoenicians), and for Shemash (the Sun<sup>42</sup>) the abomination of the Moabites, and for Milcom,<sup>43</sup> the abomination of the Children of Ammon<sup>44</sup> did the king defile.”

King Josiah defiled these “high places” and broke them into pieces, destroyed the images, cut down the groves and filled the places with the bones of men. Also in II Chronicles 34 we find the ferocity with which he pursued his efforts to restore Judah to a pure Monotheism.

The Kingdom of Israel (you will recall there is the kingdom of Judah in the south and the kingdom of the Ten Tribes of Israel in the north) was thoroughly infiltrated by Sabaeism. Centuries after the northern tribes had broken away from Judah to form the northern kingdom the Assyrians conquered it. They displaced the majority of the people who formed the northern kingdom of Israel (i.e. the Ten Tribes, subsequently referred to as “Lost” excluding Judah and Benjamin) and dispersed them throughout their empire. Only a remnant remained in the old kingdom of Israel and they mixed with the people (not of Hebrew descent) whom the Assyrians had moved into the region.

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<sup>42</sup> Shemash in Hebrew is the word for the Sun, and the word here is actually Shemosh, which is probably a dialectical variation of the same word. The Babylonian god of the Sun was called Shamesh - that’s how similar these languages were. The abomination of the Moabites was this Shemesh.

<sup>43</sup> The god of the Ammonites.

<sup>44</sup> Ammon was a kingdom just east of Gad in what is modern Jordan.

## 2. The Son of God, Jesus

Galilee, north of the region of Samaria was part of the kingdom of Israel. As a result of the actions of the Assyrians, by the first century AD Galilee was considered an outpost of Jewish culture in a gentile region. But it was not considered to be a purely Jewish area because of the mixed races and a mixed religion. This is a prime reason why the Jews rejected Jesus, because he was emerging from an area that was not *entirely* Jewish and he was introducing doctrines into their area (Judea), which they felt were not Jewish. They were gentile ideas. He came from, what many Jews considered, a gentile area. Hence, in John 8:48 we read

“Then answered the Jews and said unto him: Say thee not well that thou art the Samaritan and hast a devil?”

What they’re saying is, “You know and we know that you’re bringing doctrines that are not Jewish. They are Samaritan doctrines, and a mixture of the doctrines of the gentiles. We’re not interested.”

When we further read in John 11:47, 51 and 52 of Jesus being seen as a sacrificial lamb we see religious syncretism and find Sabaeen influences. It is a dramatization of the death of Adonis. Jesus must have been consciously identifying himself with the indigenous doctrines of the Middle East which were shot through with the Sabaeism of *Astarte* and *Adonis*. He was identifying himself as the Lord of Bread, as the Sun who dies and then is resurrected yearly. The idea I am stressing is that Jesus was identifying himself with an agricultural *and an astronomical deity, and he was understood as doing so by his contemporaries* – both the people who followed him and the people who were opposed to him.

Indeed there are a great many parallels between Jesus and Adonis. Jesus comes from Bethlehem, which means “House of Bread”. At the last supper he breaks bread and says, “This is my body. Take this and eat. Do this in remembrance of me.” Ruth, who was an ancestress of David – Jesus too was supposed to have been a descendant of the line of David – gleaned wheat in the fields of Bethlehem. There was even a grove sacred to Adonis in Bethlehem.

## 3. Parallels of the Myths of Adonis and Jesus

So, we find here a conscious continuation of this astronomical myth. The parallels between Jesus Christ and Adonis, are bread, the dying god, the sacrificial victim, the resurrection motif – which is the Sun’s movement, the sower of the seed. Again and again throughout the New Testament you hear this parable of the sowing of the seed. You also hear continual reference to the Samaritans as being good people – the Good Samaritan is the most famous example. And yet, while in the Christian world this is taught as being an example of goodness, for the Jews of that time the Samaritans were not a good people. They could not be good because they were mixed, not purely Jewish, and they did not have pure Jewish teachings. Jesus was identified with the Samaritans and the Samaritans were mixed with Sabaeans, both racially and doctrinally.

The Christ (Sun) battle with Satan (Set-Typhon) recapitulates the basic theme repeated continually in Middle Eastern religion of a war between the competing forces of good and evil, light and darkness. In Christ, the themes of the agricultural dying god, the Solar Deity and the concept of transcendental Unity (Monotheism) all merge in such a way that the cyclic nature of the agricultural myths preserve their astronomical basis.<sup>45</sup>

There are many indications of an identification of Jesus with the Sun. Jesus says, “I am the light of the world (John 8:12). And John (John 1:9) says that Jesus was “The light that lighteth every man that cometh into the world” – which is the primal light, which is the Sun.

You will recall from the astronomy lessons that at the solstice the Sun appears to stand still for approximately three days. So here we find further correlation with the Biblical testament. This is the three day period that Jesus is referring to when he says,<sup>46</sup> “Destroy this temple.” (i.e. decrease the light of the Sun to the northern winter solstice), “And in three days I will raise it” (i.e. after the solstice, the light begins to increase as the Sun moves back towards Aries and eventually up towards Cancer).

#### **4. The Christian Fish and Pisces**

The identification of Christ or Christianity with a fish directs us to another important parallel between Christianity and Sabaeism. This is the identification of Jesus Christ or the religion of Christianity with the fish.

“Fish” is actually a code word. It derives from the Greek word *ichthys* which is written *ιχθυος* or *ixthus*. It is an anagram for *Jesus Christos Theos Unigenos Sator* – I X TH U S. In English it is known better as Jesus (pronounced “Yesus”) Christ, God’s Only Begotten Saviour.

From the fourth century BC Greek was the international language of learning and of commerce. Even after the conquests of Rome in the East, Greek remained the world language that united all the peoples of the East. This Greek influence had thus penetrated into the purely Jewish communities in Galilee and Judah, long before the birth of Christ. The Old Testament was translated into Greek and the New Testament was written in Greek. Greek was the common language unifying the early Christians and so we have a Greek code word being used.

The fish is related to Pisces and so naturally enough we find further correlation with that constellation. Pisces is opposite the sign/constellation of Virgo. Virgo is related to the Virgin – in this case the Virgin Mary mother of Jesus. When the Virgin sets Pisces, the fishes rise. This indicates that he was born of the Virgin.

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<sup>45</sup> Which, by the way, is reflected in the Christian calendar in spite of efforts to distort or hide it.

<sup>46</sup> John 2:19

## Conclusion

We have centred our discussion on Sabaeism and seen how central themes relating to astromythology and astrology have passed directly to us today. Both are a means for transmission of occult method and understanding and both are founded on truths that do not change. Those truths are the cyclical renewal of sublunary Nature; the subordination of Earth to Heaven; that each thing has an invisible, mysterious *principium*; **the wisdom that the End is in the Beginning; and humanity's search for union or at least harmony with the Eternal Unchanging Source of All.**

Sabaeism is the reduction of religious myth to astronomical movements. **Ancient science underlay ancient religion.** It may well be that in the future science will again provide support for a religion yet to come.

In our investigation of this subject, we have been studying priest craft, for historically it has been the priesthood who have been concerned with inculcating in the public ideals, understandings, and behaviours intended to serve the greater good.

It is as instructive for us historically to see that the science of astronomy underlay their religious doctrines, as it is to see the continuity of basic religious ideas from ancient paganism in Christianity or in the New Age spiritualities. **There is nothing new under the Sun.** It may come as a surprise to find that ancient religion was founded upon ancient science<sup>47</sup> (including astrology), but if it is hard to admit, then it may be that this is testimony to the radical mutation in consciousness effected by eighteenth and nineteenth century Rationalism that ruptured the unity of science and religion.

Recent events show that that mutation was not universal. We are at a critical point in history. The forces that have created the secular West have shrunk the globe and are bringing East and West into confrontation with each other. Secularism is face to face with Traditional Religion. The dialectical relationship produced by this confrontation should not be minimized. The *Novus Ordo Saeculorum*, which is shaped thereby, will have lasting implications.

It is appropriate for astrologers to be aware of the “priestly role” they play; especially in the secular West. The public may well attend an astrologer before they will a priest because, unlike the priest, the properly trained and adept astrologer can predict what will happen in the future, see what is happening in the present, and understand the past. The astrologer is making an assertion about reality and hence about human nature and destiny. Whether you like it or not these are philosophical and priestly acts as well as being central to your proper practise as an astrologer. Linking physics and metaphysics, you have to, if you intend to be an astrologer, combine prophesy with pedagogy.

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<sup>47</sup> See *Hermetica as Ancient Science*, available at [www.robertzoller.com](http://www.robertzoller.com)

By how you should see that Sabaeism is not merely a sect, nor is it a phase in the evolution of religion, nor indeed just a mere curiosity in the history of ideas. On one level it is a useful exegetical method for understanding the past. On another level it is a means of shaping the future.

After this lesson we will move more toward instruction in the elements of astrological delineation and prediction, the arts by which the astrologer, as this philosopher-priest, establishes rapport and prestige with the client thereby inclining him/her to be receptive of Wisdom. Let the astrologer seek Wisdom so that when the client seeks it the astrologer has something to offer, but first, let the “astrologer” become an astrologer.

**Please now proceed to the homework.**

## **HOMEWORK**

*Please carry out the instructions below. Record the dates, times and locations (latitudes and longitudes) of your observations, the specifics of what you observed and how you related those observations to mythology.*

*Email your full report. You may also like to include any personal observations that occurred to you at the time of your carrying out this assignment e.g. the impact of a better understanding of the night sky or the impact that this had on others who you acquainted with your learning (as in the last evening’s exercise).*

### **Day One**

1. Find a place from which you can view the horizon from East to South to West (in the Northern hemisphere); from East to North to West (in the Southern hemisphere). Locate due south on the horizon and erect a gnomon or rod of some sort so that you can identify when a star or planet transits the meridian. Usually two of these sighting sticks can be used. They ought to be separated by about 3 feet. Remember, the directions we are dealing with here are true north, east, south, west. Not magnetic north, etc.

2. Go there on a clear night just after sunset. Find the north or south celestial pole (depending on your hemisphere). Find the Eastern point on the horizon. Find the Western point on the horizon. Find the celestial equator.

**Note for those in the Northern hemisphere:** the north celestial pole is elevated above the North point on the horizon by the same number of degrees as your terrestrial latitude. E.g. in London you are approximately  $51^\circ$  north latitude thus the north celestial pole will be  $51^\circ$  above the North point on the horizon.

The celestial equator will be displaced towards the south on the Meridian the same number of degrees from the Zenith point as the north celestial pole is elevated above the North point on the horizon e.g. again taking London at  $51^\circ$  north latitude the celestial equator will be  $51^\circ$  from the Zenith point.

Please remember that you are measuring along the Meridian Circle thus it is  $51^\circ$  southward along the Meridian from the Zenith point to the celestial equator – the distance between the two is thus equal to your latitude – in the example of London this is  $51^\circ$ .

The Zenith is always  $90^\circ$  from the North point on the horizon and  $90^\circ$  from the South point on the horizon i.e. it lies exactly in the middle between them. Thus, if the celestial equator is  $51^\circ$  from the Zenith toward the South point then the celestial equator is  $39^\circ$  from the south point:

$$90^\circ - 51^\circ = 39^\circ$$

Like wise if the north celestial pole is  $51^\circ$  from the north point on the horizon then it is also  $39^\circ$  from the Zenith i.e.  $90^\circ - 51^\circ = 39^\circ$ .

**Note for those in the Southern hemisphere:** the south celestial pole is elevated above the South point on the horizon by the same number of degrees equal to your terrestrial latitude. E.g. in Auckland you are approx 36 degrees south latitude thus the south celestial pole will be 36 degrees above the South point.

The celestial equator will be displaced towards the North on the Meridian the same number of degrees from the Zenith point as the south celestial pole is elevated above the South point on the horizon e.g. again taking Auckland at 36 degrees south latitude the celestial equator will be 36 degrees from the Zenith point.

Please remember that you are measuring along the Meridian Circle thus it is  $36^\circ$  northward along the Meridian from the Zenith point to the celestial equator – the distance between the two is thus equal to your latitude – in the example of Auckland this is  $36^\circ$ .

The Zenith point is always  $90^\circ$  from the North point on the horizon and  $90^\circ$  from the South point on the horizon i.e. it lies exactly in the middle between them. Thus, if the celestial equator is  $36^\circ$  from the Zenith toward the North point then the celestial equator is  $54^\circ$  from the North point:

$$90^\circ - 36^\circ = 54^\circ$$

Like wise if the south celestial pole is  $36^\circ$  from the South point on the horizon then it is also  $54^\circ$  from the Zenith i.e.  $90^\circ - 36^\circ = 54^\circ$ .

**3.** Take a star finder, also known as a planisphere (available at most planetariums and good bookstores) and a two sidereal horoscopes: one erected for approximately one hour before sunset (the one hour difference is to give yourself time to get oriented) and the other erected for two hours after sunset.

Note: You can find sunset times using Janus or quite often in a local newspapers. Alternatively a search of the astronomy sites on the Internet will give the precise information.

Look at the night sky. Orientate yourself and study the Eastern horizon and the horizon stretching from the Eastern point towards the South. Also observe the Western horizon.

4. Now, more specifically once you have orientated yourself observe what, if any star is faintly visible in the twilight in the *Western* sky (above the Western horizon). Is it a planet or a fixed star? What zodiacal constellation is setting? What extra zodiacal constellation is setting? Reference to the planisphere/star finder will help you identify them. If you have never done this before you may need to take some time getting your bearings. One of the easiest way to do this is to find a constellation in the sky that you are familiar with e.g. Orion's belt or Ursa Major (also sometimes called the Big Dipper in North America) or the Southern Cross in southern latitudes. Then having identified it on your planisphere move place the stars around it until you know exactly which stars etc that you are looking at. Also, your horoscopes will tell you where the planets are.

5. Now observe the *Eastern* sky (above the Eastern horizon) and so the same as above. What zodiacal constellation is rising? What extra zodiacal constellation rises? Etc .

6. Now examining the sky before you observe what constellation (zodiacal or extra zodiacal) culminates (i.e. transits of the Meridian which can be anywhere from 0° to 90° altitude). You will recall how to do this from the astronomy lessons. If you are unsure please re-read those parts of the lesson so you know what you are doing before you attempt this homework.

7. Determine what rises as the Sun sets? Write down the names of the major fixed stars, planets and constellations that you can see noting their positions in the sky. In the West, you will remember, these are the evening planets or stars.

## Day Two

1. On a subsequent night, an hour and a half before dawn go to your observation place and study the sky as above on Night One.

Note the following:

- a. What star or planet rises in the twilight before dawn?
- b. What constellation rises heliacally with the Sun?
- c. What constellation sets as the Sun rises?
- d. What constellation culminates as the Sun rises?
- e. What extra zodiacal constellation rises before dawn and what is simultaneously setting and culminating?

Write down all your answers.

Now, examine the list of constellations you have made. Refer to a book on star lore e.g. Richard Hinkley Allen's *Star Names Their Lore and Meaning*, Ian Ridpath's *Star Tales* or a similar book from your local library. Read the "stories" relating to the constellations.

Also refer to a good book on Western mythology e.g. *Bulfinch's Mythology* or a similarly well research book from your local library. Read the myths pertaining to the gods, goddesses etc. referred to in the myths that relate to the constellations you have identified.

Observe how they may be reduced to astronomy as per the examples given in this lesson.

### **Day Three**

Before dawn *or* just before sunset, take a group of people (friends, students, children) out to the night sky and help them find the constellations. Then recite to them according to your memory, the myths associated with the constellations. You may need the star finder mentioned before. Note the effect on the audience. Note the effect on you.

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**Diploma Course in Medieval Astrology  
Lesson Four  
The Archetype**

# Diploma Course in Medieval Astrology

Robert Zoller

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*for The Academy of Predictive Astrology*

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# Diploma Course in Medieval Astrology

## Lesson Four

### THE ARCHETYPE

#### Preface

In this lesson, we discuss “the Archetype.” By the Archetype, I refer to the conceptual relationships inherent in the Zodiac (sidereal or tropical). These conceptual relationships are numbers, geometrical forms, angles, elements, and the natures of the constellations/signs (called “‘substances’ of the signs” by the great astrologers Abu Ma’shar and Guido Bonatti).

The Archetype is a Platonic Idea and is embodied in the sidereal Zodiac by which it is regularized into twelve 30-degree signs. The Archetype is also *reflected* in the twelve invisible 30-degree signs of the tropical Zodiac. Although there are twelve zodiacal constellations arranged along the Ecliptic, these constellations are not all neatly 30 degrees in length. Some of them are longer; some shorter and some overlap. We will not be concerned with these in this lesson. We are only concerned with the regular and invisible.

By 150 BC, the Chaldeans were using a sidereal Zodiac of 12 signs, each 30 degrees in length. As a result of the phenomenon of precession, the Vernal Point (defined as 0° Aries 00’ in the tropical Zodiac and the beginning of northern spring by Ptolemy in the second century), slowly retrogrades through the sidereal Zodiac over a period of 25,920 solar years. This brings the Vernal Point to each sign for 2160 years. The rate of precession is close to 1 degree in 72 years; generally, it is approximated at 50.25” per year. We have already looked at this in other lessons and you may like to refresh your memory by reading them again.

By “constellation”, I mean the actual star groupings of various names in the sky both zodiacal and extra zodiacal. Again this is something we have already looked at in earlier lessons and so you should be familiar with these already.

By “sign”, I mean the regular division of the ecliptic into twelve 30-degree units in both the sidereal and tropical Zodiacs.

As we have seen in Thabit ben Qurra’s *Right Imagination of the Sphere*,<sup>1</sup> and this is true for many, perhaps most of the Ancient and Medieval writers on astrology, the terms “sign” and “constellation” were often regarded as synonymous, much like “star” and “planet.” Nonetheless, where used in the following text the meanings are those as defined in this preface.

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<sup>1</sup> See [Lesson One](#).

## A Note about the Diagrams

The bi-wheel Zodiacs you will find in this lesson depict the end of the Age they are identified as showing. Precession requires that the beginning of the Age is at the end of the sign associated with it. Thus, for example the beginning of the Aquarian Age is when the Vernal Point enters the 60<sup>th</sup> minute of the 30<sup>th</sup> degree of Aquarius and ends with 0 degrees 0 minutes of Aquarius.

## Introductory Remarks

I have emphasized the fixed stars and the constellations in the first series of lessons because knowledge of the constellations and how they were used by the Ancients and in the Medieval period is something contemporary astrologers often ignore. In addition, many astrologers restrict their study of them to astrological literature. By doing so they remain unaware of the more abstruse philosophical texts as well as the mystical literature of Judaism, Christianity, and Islam. Nor, for that matter are the wisdom literatures of the East, the *Veda*, or the *Taoist Canon* read by enough Western astrologers. As a result, their understanding of astrology is incomplete. Although they may not realize it, the ignorance that their omissions engender cuts them off from an esoteric doctrine, which permits us to **reconcile the two Zodiacs, sidereal and tropical and to relate the individual native to all Mankind.**

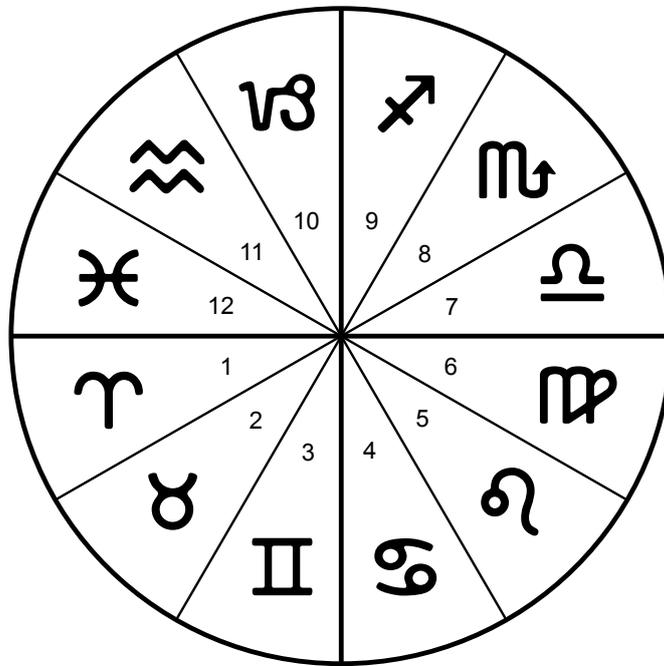
In the lesson on Sabaeism the idea was presented that the wise projected their wisdom in the form of myths and images onto the starry sky where it could be preserved with little or no alteration. Cities, countries, and civilizations have come and gone since then but still today, we can *see* the myths of the Ancients painted in lights across the heavens. In Sabaeism, we were primarily concerned with the extra zodiacal constellations. In this lesson, we will turn our attention more toward the Zodiac (both sidereal and tropical). Just as the Sabaeian priests used the constellations to instruct the candidates seeking more light, so the astrologer may, even today, find Wisdom in the Zodiac and help others to do the same.

## The 8<sup>th</sup> Sphere as the Archetype

Medieval astronomy recognized 8 spheres ranged above the Earth or World, one for each of the 7 planets plus an 8<sup>th</sup>, that of the fixed stars. You have already learnt this from the lessons on astronomy but to recap: counting the Earth, there are nine spheres and you will recall that some philosophers and theologians (Muslim, Jewish and Christian) added one more (called the Emyrean), thought to be of pure fire.<sup>2</sup> According to Christian opinion, the Emyrean was the abode of God and his angels. In a sense, according to this conceptualisation, God's throne is the heavens; especially the sphere of the fixed stars. Thus, it is said that God sits upon this throne, above the heavens.

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<sup>2</sup> While fire is associated in the public mind with hell, light is traditionally associated with divinity. Both are aspects of fire. The stars of heaven, in particular, are thought of as "celestials," a word frequently used for angels. Thus, there is a divine fire and a hellish fire. The former gives life, the latter brings destruction.



**Figure 4A**  
the archetype

This concept **that the eighth sphere of Heaven is the seat or throne of God is an esoteric doctrine** that found its way into Christianity fairly early on. It shows up in a number of Gnostic texts. It is also found in Islam. It also is sometimes asserted that the Zodiac is the Word of God; the representation of the *Logos*.

This doctrine takes the form in the twelfth century of the equation of Christ with the Zodiac. Again, you will already be familiar with this. It becomes clear, after a close study of astrology, as well as a multitude of other writings: the Hermetic writings, ibn Gabirol's *Fons vitae*, the Kabbalah, from the implications of the Arabic Neoplatonists, Plato's *Timaeus* and even in the writings of the Christian Neoplatonists (possibly including Aquinas) that an esoteric concept has been intentionally veiled by means of a ruse. A ruse that is commonly found in alchemy, namely referring to one thing under many names. That one thing is the Archetype (see **Figure 4A**).

The Archetype is not an archetype in a Jungian sense, nor yet a collection of all other archetypes. It is the original pattern from which all things come. It is no less than **the Image or Word of God**. It has been called the *Anthropos*, Adam *Kadmon*, the Great or Old Man, Adam *Qasia* (Secret Adam), the Higher Self, *Ipsissimus* and the Tree of Life (*Arbor vitae*, *Etz Hayyim*).

You will find it referred to in Genesis 1:27. The Hebrew original says: "So Elohim (God) created man in his own image, in the image of God (*Elohim*) created he him; male and female created he them." Please note the *exoteric* acknowledgment in Genesis of the androgynous character of this Adam. Please also note that the word *Adam* in Hebrew does not mean a "man." A "man," (a male human), in Hebrew is *Ish*.

*Adam* means Mankind. Thus, the Adam created in God's (*Elohim*'s) image is an androgynous Mankind (male and female together in one). But in one what? In one image, in *Elohim*'s image. Now *Elohim* is a curious word and for a clearer understanding, we need to explore deeper. *El* means the One and is used to refer to the One God. But *El* + the feminine ending *-oh* taken alone, without the *-im*, as *Eloh* means a Goddess. With the masculine plural ending *-im* we have *Elohim*, **The One in whom masculine and feminine are combined and act as a plural**. Clearly thus, the *Adam* created in Genesis 1:27 is androgynous because it reflects its androgynous creator, *Elohim*.

Now, what is the "image" in which this Mankind is created? It is light. The origin of the word for God in the Indo-European languages is derived from the word for light. *Deus* in Latin, *dyaus* in Sanskrit (*dyaus pitar* = Sky or Bright Father = Jupiter). The Image of God (*Elohim*) is Light, specifically the Light of the Stars. More specifically, the light of the stars of the 12 Sidereal Zodiac Constellations. Hebrew is a Semitic language, not an Indo-European language. The words for God (and there are many) are titles, verbal processes, short sentences. Thus, for instance, Jehova (YHVH) is a form of the verb to be. Eheieh (I AM), *Elohim*, as well as others which we have already discussed, Baal (Lord) and Adonai (Lord).

## Genesis, Alchemy, and the Big Bang

In what follows I write with one foot in the twenty-first century and the other in the thirteenth.

Genesis 1:1 reads: “In the beginning (Hebrew, *BeRaishith*), God created the heaven and the earth.” The Latin catches the sense of the Hebrew better than the English. The Latin reads: *In principio creavit deus caelum et terram...* Literally, this may mean either that “in the beginning God created heaven and earth” or that “in the principle God created heaven and earth.” The Hebrew, *BeRaishith bara Elohim at ha-Shamayim ve at ha-Aretz* has the same ambiguity. *BeRaishith* can mean “In the beginning” or “in the first thing, i.e. principle or *principium*.” The *principium*, or first thing, becomes a trinity: *principium, caelum, terra*, i.e. principle, heaven and earth.

We must understand this “heaven” and this “earth.” This is not easy. We confront the concept of “waters above the firmament” and “waters below the firmament” which have frustrated other commentators. For example in his *Commentaries on Genesis*, Luther confessed that he did not understand this passage. Astrology and alchemy come to our assistance. They would have helped Luther, had he held a different attitude toward these sciences. Modern physics helps us as well.

Expanding on this we find that Luther gets as far as recognizing that Genesis 1:2 discusses the creation of *materia prima* (First Matter) as a mire, mud or slime (earth) surrounded by a mist or fog (heaven or sky). The alchemists said the same thing. Luther’s First Matter (he calls it such) is a mud, which comes from “water.” Luther correctly sees that in Genesis 1:2 the terms “earth,” “water,” “abyss” (i.e. “deep”) are synonymous. The mud alluded to later (in Genesis 9 –13) is made capable of producing life by the Word. Also subsequently, the mist or fog which surrounded the mud of Genesis 1:2 and which is also referred to as “waters” becomes separated by something called a “firmament” or heaven. In fact, Luther tells us, this firmament is the very waters or mist itself stretched out like a tent.

Now all this sounds to us moderns like the groping of a pre-scientific mind towards things, which are beyond its ken. However, we must reflect that in Luther’s day, the word “gas” had not yet been invented. Certainly too, whenever Moses wrote Genesis, all vapours (and all flowing states of matter) could only be expressed as “waters,” “mists” or “airs”. It soon becomes clear that what the author of the passage is saying to us is that there was a proto-matter, a state of matter, which was in a chaotic, flowing gaseous state. From this “water” was produced the “mud” or slime by a process of precipitation or condensation. This mud is separated from the waters under the firmament (Genesis 1:9) and the “dry land” appears. When you reflect on this, you should not be limiting yourself to the Earth – you should not be thinking in the terms of waters on the globe and land then appearing above that water. Far more is going on here than that. Remember it is the creation no less of heaven *and* earth.

For, Luther’s understanding of the creation of heaven and earth was a dark, poorly understood version of what modern physics would hold to be true! That the creation of *the stars* and after them, *the planets* (including our own) follows a process whereby dispersed flowing (watery) gasses in the abyss of space coalesce into ever denser states, which form these celestial bodies.

Luther ought not to be criticized for not understanding what Genesis was on about. He was subject to the limitations of his Age just as we all can be. These limitations included not having the proper conceptual language for expressing the actual processes of the stars. Nevertheless, had Luther been more open minded to astrology and alchemy, he would have come closer to the mark, as the German mystic Jacob Boehme did later. For in the seventeenth century he seems to be writing on what today we would recognise as the “Big Bang” theory. Astrology and alchemy taken together provided the concepts for the ‘scientific thought’ of Boehme’s day and of Bonatti’s day (13<sup>th</sup> century). The latter’s work we will explore some in depth in later lessons.

Thus, the account of Genesis is of interest to us as astrologers in its exposition of the creation of the heaven and the earth; especially of the former, the heavens.

Heaven is the Firmament or, in Hebrew *Rakia* (Genesis 1:8: “And God, i.e. *Elohim*, called the Firmament Heaven). The Firmament separates the waters above the Firmament from those below it (i.e. below heaven). In Genesis 1:14-18 God (*Elohim*) puts lights (stars, Sun and Moon) in the heaven/firmament “for signs, and for seasons, and for days, and years.” On the sixth day, God (*Elohim*) created Adam (Mankind) saying, “Let us make Adam in our image.” Genesis 2:1 reads: “Thus the heavens and the earth were finished and all the host of them.” The phrase “**host of heaven**” refers to the stars.

## A More Modern View

The firmament is a barrier of some sort but at the same time a transformer. The barrier need not be understood as a physical wall or dam, but as a difference of state. Thus the waters above the firmament may be seen as chaotic proto-matter: subatomic particles, the raw material from which the atoms of the chemical elements are made. The nuclear processes going on in the stars spew out the solar wind, i.e. streams of gaseous state elements: iron, calcium, gold, all the elements and various gasses, into the Universe. These chemical elements mingle, rarefy, and occasionally coalesce into planets.

Meteorites fallen to earth often contain nickel, iron and other elements. Scientists have also found what seems to be evidence of viruses, proteins, and proto-life forms. Where do these chunks of matter come from? They come from the stars, from the “Big Bang”, from the asteroid debris of what is thought to have been a once great planet between Mars and Jupiter, but ultimately from the nuclear processes in the stars, the lights in the firmament which transform the watery, flowing, chaotic subatomic proto matter into atoms of this or that element.

“God geometrises” and that is exactly how subatomics become atoms. When subatomic hadrons bond and form atoms, they do so according to regular geometrical patterns, usually hexagonal. In the stars, this happens through nuclear fission and/or fusion.

In other words, the stars of heaven transform the disorganized, subatomic chaos into the building blocks of our world by organizing them rationally and geometrically into atoms of this or that element. The “waters above

the firmament” are the disorganized proto-matter. The “waters below the firmament” are the chemical elements of the periodic table. Thus, the firmament is a difference of state between a “before” (the subatomic chaos) and an “after” (the solar winds carrying ordered elements out into the Universe) effected by a nuclear transmutation and organization within the stars.

The Word of God is called the Logos. *Logos* is a Greek word one meaning of which is our English word, “word,” as in “spoken word.” Yet, the Greek word *Logos* can also mean a formula. It has a mathematical sense, which shows up in analogy (= a proportion), ratio, and comparison. The bonding of the subatomics into geometrical arrangements whereby atoms come to be has a rational, formulaic, proportional character often hexagonal, i.e. composed of two triangles. The stars are thus the locus in which a logic activity takes place, a measuring, comparing, arranging of the unformed into the formed. The stars are the Logos at work. The Solar Wind is the Spirit of God moving upon the waters, i.e. the chaotic, fluid, subatomic chaos or proto-matter. The nuclear processes produce order out of chaos.

Ancient and Medieval metaphysics, especially as expressed in the Jewish Kabbalah, placed Wisdom in the heavens, specifically in the 8<sup>th</sup> sphere of the fixed stars. Their cosmological model leads one to think of the location of Wisdom as having a fixed radius of some knowable length from Earth. What I am suggesting is that wherever a fixed star is (however far it may be from our solar system), its function is to order and spew out matter in the form of radiant energy and chemical elements. We may indeed achieve Wisdom through studying the stars. This may be done by studying astrology and it may be done by studying astronomy.

We on Earth recognize patterns in the stars. The wise of ancient times have so arranged them. We call these patterns constellations. All the stars perform the nuclear processes alluded to above, but those 12 constellations arranged along the ecliptic, the path of the Sun, the immediate source of light, life and matter for our world we regard as special. The Sun is as a “god” to our solar system and especially as regards our Earth, its heat and light foster or destroy life here on Earth and modulate, regulate and, indeed, even create our material existence. The Sun’s movement through the sidereal Zodiac vivifies the 12-fold nature of the androgynous Archetype, energizing the ideas associated with its subdivisions. The Sun’s movement through the tropical Zodiac has an even more powerful effect upon nature through the effects of the seasons.

## **Number, Geometry and the Zodiac**

Why are there 12 signs? There could just as easily been 11 or 13. Clearly, somebody wanted to convey something to us. The Pythagoreans and Platonists speculated about numbers and geometrical forms. Proclus (5<sup>th</sup> century) tells us in his *Commentary on the First Book of Euclid’s Elements* that, “The triangle is the chief agent in the production of sublunary things.” He also tells us that, “The Pythagoreans assert that the triangle is the ultimate source of generation and of the production of species among things generated.” Furthermore, he tells us that four gods oversee the four triangles (triplicities).

According to ancient and medieval philosophy, although it appears otherwise, there is but one matter in the world. This matter is capable of assuming any form. Indeed, you never find matter apart from form. Matter is said to have no being without form. Form, on the other hand, makes matter something. A thing's form is an expression of its being, what it is. The being of a thing is reflected in its form, motion, function, and operation. The Pythagoreans saw being, function, operations, form, and matter in numbers.

The signs, like the houses, are numbered 1-12. Odd numbers alternate with even numbers. According to the Pythagoreans, odd numbers were masculine and formal, whereas even numbers were feminine and material. Thus, like the Zodiac, like Adam *Kadmon*, the series 1-12 is androgynous. 12, being an even number relates to matter.

The Zodiac is full of numbers and proportions. The most basic are that signs are sextile to each other  $12/6$ ; square to each other  $12/3$ ; trine to each other  $12/4$  and opposed to each other  $12/2$ . These fractions give us  $2/1$ ,  $4/1$ ,  $3/1, 6/1$ . To this we add the conjunction:  $12/1$ . Their reciprocals automatically come to mind:  $1/2$ ,  $1/4$ ,  $1/3$ ,  $1/6$ ,  $1/12$ . In the course of this lesson, we will also mention  $9/12$  or  $3/4$ .

Thus, we find that the Zodiac is clearly associated with measuring, ratio, reason, comparison, proportion, and order.

## The Zodiac and Matter

The stars of the Zodiac are the source of the material basis of the world. Implicit in the operation of these stars is order, ratio/reason, proportion, i.e. *Logos*, or Word. We arrange the stars, which fall along the ecliptic (the path of the Sun) into 12 signs.

The Pythagoreans called 12 a “number of increasing fortune.” They did this because the factors of 12 add to more than 12 ( $2 + 3 + 4 + 6 = 15$ ). Numbers whose factors add to less than the number itself they called “numbers of decreasing fortune.” For example 10 – its factors are  $2 + 5 = 7$ . The Chaldaean Oracles exhort us not to increase our fortune. 12 is an even number, hence associated with matter. “Increasing Fortune” means prolonging the involvement with body. Fate, destiny, and fortune relate to the material. It also means, “becoming” as opposed to being. 10, a number of decreasing fortune is the key to escaping the bondage of the material. *Libellus XIII* of the *Corpus Hermeticum*<sup>3</sup> tells us that the 10 Powers of God cleanse the 12 irrational torments of matter.

Based on the foregoing, I conclude that the 12 sidereal signs are the Adam of Genesis 1:27, the androgynous Great or Old Man of light, the measure of all things.

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<sup>3</sup> See [www.new-library.com/zoller/library](http://www.new-library.com/zoller/library)

## What is Man?

The word “man” has an entirely different meaning from what one might expect. *Man* comes from the Common Teutonic *mann* and parallels the Latin *mens* (mind, conscience, faculty of discernment, purpose) and the Greek *mene* (moon), ultimately from the Sanskrit/ Indo-European root *\*ma* from which we get words in the related language families meaning mother, matter, measure, moon, mind. It is the English equivalent of the Latin *homo*, from which we get *humanus*, *-a*, *-um*, of or belonging to man.

Thus, “man” has little to do with an aggressive human of the male gender. Rather, it has to do with that aspect of our being which measures, reckons, thinks, discerns. Moreover, *man* refers to the “Man of eternal substance” referred to in [Libellus I.15](#).<sup>4</sup> Man is of both sexes. It refers to the being called Adam in Genesis 1:27: “So God created man (Adam) in his own image, in the image of God created he him, male and female created he them.” *Libellus I.15* in the *Corpus hermeticum* also speaks of the androgynous character of Man.

## Adam and Eve

In Hebrew, “Adam” means Mankind. Likewise, *Enosh* is used collectively of humanity (Psalms 8:4-6). In Christian usage, *Enosh* refers to Christ (Hebrews 2:6). Psalm 8:3-6 links Mankind (*Enosh*) with the heavens: “When I consider thy heavens, the work of thy fingers, the Moon and the stars, which thou hast ordained; What is man (*Enosh*) that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.” The reference to man being a “little lower than the angels” alludes to the idea that the angels exist in the Empyrean, whereas this “man” is in the sphere immediately below the Empyrean – i.e. the 8<sup>th</sup> sphere. Note that all things are subject to man (*Enosh*).

Universal Man, Adam, the *Anthropos*, the Archetype, is a universal spiritual principle active in the Cosmos. It is the ordering, discerning, thinking, recognizing principle called Universal Intelligence in Avicbron’s *Fons vitae*. The Universal Intelligence is where the One Divine Being becomes differentiated into many beings. However, at this stage of being, the relation of each separate definition of being retains its connection to its single source. The Universal Intelligence is focused on the One and although it is the field where differentiation takes place, it is only the idea of separate existence, which is found here, and separate existence in such a way that the origin of such separate ideas in the One is maintained.

## The Duodecad Hides the Decad

Universal Intelligence knows that it is the paradigm of all existence and comprehends all forms. One of those forms is the concept or idea of the decad (10) as the perfection of being. By comparison of each of the 10 categories or phases of manifestation of the Divine Being with each of the

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<sup>4</sup> Ibid

others all possible species are conceived. Each of the phases is itself 10-fold and each of these sub-phases is 10 fold. The Universal Intelligence is Adam. He is a reflection of *El*.

The last of these phases is the idea of embodiment. This is the idea of the Universal Soul. The Universal Soul or Eve is the reflection of *Eloh*. Universal Soul differs from Universal Intelligence in that: Universal Soul is an emanation of Universal Intelligence. Universal Soul also images or imagines the definitions in Universal Intelligence. Finally, Universal Soul seeks to embody the ideas in the Universal Intelligence, which are also in her as seeds since she is an emanation of Universal Intelligence. In Universal Soul are to be found the principles of growth, movement, and Nature.

Adam and Eve, that is, Universal Intelligence and Universal Soul, incarnate as human men and women. Astrological tradition holds that all the species of all beings are in the stars and especially in the 12 signs of the sidereal Zodiac (duodecad) which veils the decad and its sub-phases. Each zodiacal sign is the *arche* or principle of the kind of thing it represents. Thus, quadrupeds come from the quadrupedal signs (e.g. Aries, Taurus, Leo, Sagittarius, Capricorn). Aquatic animals from the Aquatic signs (Pisces, Cancer, Scorpio). Humans come from the human signs (Gemini, Virgo, the first half of Sagittarius, Aquarius). Yet, according to another tradition, the Adam *Kadmon* or sidereal Zodiac produces the twelve tribes of Israel plus the 72 gentile races. Each of these divisions of humanity embody a particular aspect of the Divine Being.

## The Two Zodiacs

Nature is to Universal Soul what Universal Soul is to Universal Intelligence. It is its corporification and it employs the 4 elements and the 8 spheres of heaven to accomplish its end. Nature is a reflection of *Elohim*.

Nature begins at the “upper surface” of the 8<sup>th</sup> sphere. The sidereal Zodiac is the representation of the Universal Intelligence. The tropical Zodiac associated with the temporal seasons is an image of the Universal Soul. The two Zodiacs are paradigms, patterns, in which the planets and luminaries (aspects of the Divine Creative Being) act. The Zodiacs, by their numerical and geometrical relationships provide the first of two determinations by which the universal creative being signified by the planets and luminaries are specified and focused. The second determination is by the houses. By the houses the still rather universal influences of the planets in the signs are made specific to the native. We will address this natal determination when we study the houses in a later lesson. Right now, we are concerned with more universal implications of the Zodiac/Archetype.

Both Zodiacs are identical. The same 12 divisions, called signs in both the sidereal and in the tropical Zodiac, are present. In both, masculine signs alternate with feminine. The sidereal Zodiac is without doubt the origin of the tropical Zodiac.

In about 1AD the two Zodiacs coincided, since that time, due to precession, the two Zodiacs have diverged 23 to 25 degrees apart. As we will see, these two Zodiacs are really one Archetype in two manifestations. One, the sidereal Zodiac, is the unchanging Adam *Qasia*, or Secret Adam, “Our Father who art in Heaven.” The other, the tropical Zodiac, is the mother Eve.

Genesis 3:20 tells us that Eve was called “the mother of all living.” Clearly, this cannot be true of any individual woman. The text does not say, “the mother of all living humans.” Nor could a human woman give birth to offspring of other species. The appellation is enigmatical until you realize that the Greek word *zoidia* from which zodiac comes, means living things and was used to translate the Hebrew *hayyot*, living creatures.<sup>5</sup> Thus, to say that Eve is “the mother of all living” is to say in Greek that she is the mother of all *zoidia*. Eve is the tropical Zodiac regulating the seasons and giving birth to all species.

In the early Middle Ages, and earlier in the late antique period the 12 signs of the Zodiac were associated with the twelve apostles who are seen as being an expression of, or missionaries sent directly from the Incarnate Word, which is Jesus Christ. Actually, this doctrine goes back to the pre-Christian period.

The early Christians, possibly even Christ Himself, seem to have equated Jesus Christ with the Universal Man, that is, with the Universal Intelligence, known to many traditions under various names. It is asserted in the Indian Tradition, in the *Katha Unpanashad* that the Pursuha which is in the heart, is the source of all there is and that this Purusha contains all the animals and all the beings that are ever to exist and can exist in the manifest and non-manifest realms.

We also find reference to an Old Man (or Great Man) of the Zodiac in the Jewish Kabbalistic teachings. This Great Man is equated with the Tree of Life and the cosmic system. For the astrologers, the Great Man is spread out across the heavens. His head is in the sign Aries and his feet are in Pisces. The Hermetic teachings also emphasize the same concept that the Eternal Man is the Man who is in the Heavens; distinct from the individual man. We can consciously participate in the Cosmic Man or Archetype through philosophical development or yoga.

**Astrology is based on the Wisdom that the end is in the beginning.** The word “end” is understood in two senses. In one sense “end” means the termination, final moment. The end of an individual’s embodied life can be calculated in the natal chart, the graphic representation of the beginning of his life.

“End” also means purpose or function. This is not to be found in purely idiosyncratic accidents but rather in the individual’s relation to the Whole of which he is a part. Individual men and women may belong to many “wholes.” They may be considered as belonging to various family units, clubs, churches, political parties, communities, nationalities, races, cultures, civilizations, or even Ages. All human individuals belong to the species *Homo sapiens*. The species we belong to is our origin and our end.

According to both Plato’s *Timaeus* and to the *Corpus hermeticum*, the Creator god sowed the androgynous souls of mankind in the heavens as stars. This, according to the esoteric doctrine, is our origin. Since it is our origin it is also our end. For the end is in the beginning. So we come from the stars and to the stars we return.

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<sup>5</sup> As for instance in Ezekiel 1:5.

One of my purposes in engaging in a discussion of the etymology of man, Adam and *Enosh* was to make it clear that the term “man” denotes the thinker, reckoner, measurer. Man may be of either gender, for “male and female created he them.” The Ideal Man, the Source and end of all thinkers is the Adam Qasia, the Archetype. This is the measure against which all individuals of the class “Man” are measured. In one’s striving for spiritual or philosophical perfection, completion, or realization, the Archetype is the goal.

Because the tropical Zodiac is formed according to the Archetype (which also formed the sidereal Zodiac) in what follows, what I will say of the sidereal signs is true also of the signs of the tropical Zodiac.

Let me interject an important point here. In what follows I shall utilize a sign = house correspondence which has become conventional in modern astrology (e.g. the first house = the first sign Aries; the second house = the second sign Taurus, etc).

Over the last decade or so, a number of astrologers researching Ancient and Medieval astrology (including myself) have called into question, even denied absolutely, that Ancient and Medieval astrologers ever made this equation when judging a chart. Recently, however, a number of considerations are leading me to modify my position on this matter.

Firstly, I cannot deny that anciently and in Medieval astrology, the terms “house” and “sign” are used interchangeably. The Whole Sign Houses are based upon this equation. Secondly, I find in Part III of Bonatti’s (13<sup>th</sup> century) *Liber Astronomiae*, chapter 109 in particular, that this author does in fact, in places, derive certain (not all) astrological delineations from exactly such an equation of signs and houses.

Bonatti appears to be following Abu Ma`shar (9<sup>th</sup> century) in this. Philosophers as well as astrologers concerned themselves with astrology. The former were not so concerned with prediction as with speculation and used astrology as a language through which to express ideas otherwise not so easily expressed. This is what I am attempting here.

The astrological practitioners, on the other hand, were non-speculative, non-theoretical, concrete thinking predictors. What I think can be fairly said is that there is no support in the Ancient and Medieval astrological literature for the radical reduction advocated by some modern practitioners of astrology whereby Aries = 1<sup>st</sup> house = Mars as a predictive or delineation tool. This sort of equation makes teaching basic astrological concepts easier initially, but leads to trouble in delineation where the planets must be thought of as both ruling the signs of the Zodiac and also as having a quasi separate existence. This having been said, the use of the equation of signs and houses for speculative and philosophical purposes when dealing with universals is a legitimate exercise.

One of the points I am trying to make in this lesson is that we need an astrological way to link the universal (especially the Great Man) with the native (microcosm). The Zodiac and planets are in each of us as well as in the World (macrocosm).

The Zodiac as Archetype enables us to do this. Meditation on the relationships between the signs in the Zodiac – their genders, triplicities and numerical relationships to each other, as well as the exploitation of the sign/house equation – is of use in such philosophical speculations.

## **The Archetype**

Let me commence with this idea – when the astrologer looks upon the natal figure and commences to judge that which the mass of symbols, numbers and lines indicate regarding the native's physique, health, motivation, personality and destiny, s/he is at once confronted with a conundrum, that is s/he is faced with the seemingly impossible task of discovering not only what the individual's motivations are and where they will lead in terms of the native's life. But also, if s/he is to get the picture into the right perspective, s/he must have a way of relating the figure before him/her, to the figure so to speak of all Men. We need somehow to relate the individual to all individuals, moreover to the entire world. In short, we must so place the individual in the Cosmos.

First of all, we recognise that the 12 signs of the Zodiac represent a twelve fold differentiation of the Divine Will. This will is the universal affirmation of being. It is the I AM. Thus, the question is not being or not being, the question is What will it be? or What is it? The differentiation of the Divine Will by The Archetype answers this question. It provides the What. The Zodiac is a diagram of form and the activity of the zodiacal signs have to do with the focussing of the Divine Being into particular forms. Hence, when we speak of the operation of each of the zodiacal signs, we speak of the activity of the building up of these forms.

## **The Archetype and Making a Living**

When we study the Immutable Archetype, we see that there are behaviours, concepts, values that are not time/age specific or culturally specific, but universal. Thus, taking initiative, aggressively pursuing one's goals (Aries) conduced to success in ancient Rome, the Stone Age, and the 21st century. This form of behaviour works in France, the USA, New Zealand or Africa.

Persistence in work, and a knowledge of materials, methods and value (Taurus), joined to the Aries correspondences above mentioned) sets one above others who combine aggressiveness with slipshod methods, poor execution and incorrect value. Advertising/communicating (Gemini) what you have to offer lets people know what you do, how much it costs and how to get your services. Providing we have something the community needs, if we emulate the wisdom of these three signs, we survive. Indeed, if we act according to these three signs, we will find that we get enough work to justify hiring help. We will need to house our business and train our employees. We will need to take care of them like a family (Cancer).

This automatically makes us the leader, boss, authority, father (Leo). We are now providing a service (Virgo) to society. This brings us into contact with others (Libra). It is now even more necessary than before to cultivate just relationships. Some of these relationships will involve financial partnerships (Scorpio) and your ethics and philosophy (Sagittarius) will be called upon.

You will attain material success (Capricorn) and learn the laws regulating society (Aquarius). Finally, you must let it all go (Pisces).

These stages in the development of one's professional life are universal in their application. People who can more or less fulfil the requirements of each stage succeed. Those who cannot do not. If you cannot get out of bed in the morning. If you persist in turning out inferior workmanship. If you are inarticulate. If you cannot work with others. If you abuse your authority. If you refuse to serve society. If your relations with others are unjust. If you cannot negotiate your financial partnerships ...etc, you fail.

## **What does The Archetype tell us of the nature of things?**

The Archetype is the key to the physical Creation and the patterns regulating ethical relationships between people. This basic pattern remains immutable until the end of time, while simultaneously permuting different aspects of itself in time as veils superimposed upon the underlying pattern. Secondly, it shows us that the super imposition of each Age over this original paradigm has its own effect and this explains the changes of customs from Age to Age.

Let us begin to examine the Immutable Archetype. Then, having outlined its general characteristics, move on to the general characteristics of the Mutable Archetype leaving the details and minutia to be worked out by the student in his or her leisure as a spiritual meditation. First, let us remind ourselves that when we consider the signs of the Zodiac, we are considering the form aspect of Nature.<sup>6</sup>

In describing The Archetype, we are describing the world as it is, not as we would like it to be. We are describing the causes of the experience that we have everyday in the secular, phenomenal, ordinary, physical experience not some rosy super imposition or rationalisation for why things are the way they are. The Archetype describes the underlying enduring reality upon which the transient reality of a given Age (itself but a permutation of the enduring underlying Archetype) is temporarily superimposed.

First, you will note that the first sign, the natural 1<sup>st</sup> house, is ruled by the malefic Mars. Our entry into this world is marked by strife and pain both for the child and for the mother. The Zodiac represents the Great Man. The first sign represents his primary motivation. As the Word is the paradigm for embodied existence, we say that if we may perfectly reflect this Word, if we are in harmony with the Word, we will achieve success in this world. This is because we have made ourselves so similar to that Word that we will be the same as it is. This is submission to the Will of God expressed in the Zodiac as the Great Man. The Great Man is this embodied Will. His primary motivation is Aries.

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<sup>6</sup> "Form aspect of Nature," and the Zodiac: The Zodiac, or Archetype is the repository of the measures, ratios, reasons from which the forms of various species are made. A species form begins with a definition/equation, "I AM That," where "that" is a particular mode of being. The conjunction of the universal I AM with a specific mode of being determines the combined being (I AM + mode) to a circle or wheel of becoming, whereby the I AM becomes the mode through identification and forgetting.

To be in harmony with the Archetype we must meet the world as though Aries were our Ascendant, that is, we must be cardinal, take initiative; go out from ourselves to act on the world. We must be fiery. Our motivation must be an energetic, conscious drive for freedom of action and for power. Aries is the exaltation of the Sun. The Great Man's primary motivation is one of will, reason, power, authority and as Mars is the ruler of Aries, he employs aggressive, audacious, forthright, straight-forward, idealistic methods. When necessary he wields the sword and cuts down all opposition. He is effective, successful, courageous, fearless, and commanding.

10 is the number of completion, fulfilment or realization. According to the Kabbalah, the cosmic system was produced in ten emanations. As each cause (sign) is realized in ten stages, the realization of any sign's being is 10 signs from it, in the order of the signs. Therefore, the realization of Aries is in Capricorn. What does this tell us?

We see once again the cardinal sign indicating a centrifugal movement, that is, moving out and acting on the world. Here, however, we find an earth sign, a feminine sign and like Aries ruled by a malefic planet; in this case, Saturn. Thus, here we find that the sign Capricorn and all it entails ought to characterize our actions if we are to be successful in the world. Hence, we must be industrious, attentive to detail, capable of sacrificing all our immediate sensual desires in favour of our intended long-range goals.

We must have awareness of the law, careful to a fault as to who we let into our confidence, prudent in our actions, reticent, speaking only to our closest associates as to our true intentions. In fact, we must measure our success in terms of tangible possessions, physical and financial security. We must not make efforts in a direction which appears to have no prospects of producing such tangible results. We must be aggressive in the pursuit of our goals, (Capricorn, you will remember is the exaltation of Mars). Thus, in Capricornian situations or entities such as 'the corporation' we find the most aggressive behaviour in nature, not mere bullying, but ruthless, heartless, precise, measured, successful use of force for a specific goal.

Note these words carefully. The Sun has no honour in Capricorn, thus what we are dealing with in the archetypal 10<sup>th</sup> house has nothing to do with my ego. The force used is not self-serving. It is a tool, a well-sharpened sword and it is used for specific goals. It is used to realize tangible, measurable, physical security. It is impersonal. Were the Sun involved, the proper poise would be impossible. Note the position and thus dignity of Mars. Thus, it is exalted in Capricorn. In Capricorn Mars serves Saturn. The lesser malefic, Mars, serves the greater one, Saturn.

The 10<sup>th</sup> house is the place where the 1<sup>st</sup> house is realized. Aries seeks power and authority. The 10<sup>th</sup> sign from Aries, Capricorn, shows that the realization of that drive and the behaviour intended to realise that drive in our action, must not be egotistical. We must be practical, attentive to detail, cold, calculating, aggressive, prudent, and careful of the law. Must ego be sacrificed because of moral considerations? Capricorn, the Goat answers 'No!' The sacrifice of egocentricity is necessary if success is to be had, because one gets in one's own way otherwise and creates obstacles for himself. Egotism is impractical. The ego is sacrificed because this approach

works. Now, continues Capricorn, we adopt a moral façade for our behaviour if to do so will make us seem more acceptable in the eyes of those who value such things. But we cannot be duped by the methods we use to realize our goals. In the end expedience is the rule; the end justifies the means.

Now, this is quite a different picture than the one that we are generally given as to how one ought to act. Our upbringing whether by our parents or by the secular, bureaucratic, educational system or by a Christian code has not encouraged this kind of behaviour. Indeed, we may find it shocking and offensive that it is so clearly set forth here. The value system implicit in the Archetype is prechristian. It seems to me to be Roman. The recognition that the Archetype has this worldly bias to it is a strong argument for not worshipping the stars and planets.

The Zodiac is not an indicator of lofty, spiritual impulses. It is far more an indicator of worldly and material influences that shape things and shape forms that come into the world. Many Gnostics regarded the Zodiac and the planets as jailors and prison guards, as did Jacob Boehme.

In Aries, as stated above, we find the exaltation of the Sun and the exaltation of the I Am, of the conscious self producing idealism and enthusiasm in the fiery, cardinal sign of the malefic planet Mars. Thus, the benefic qualities of the Sun are mingled with the malefic Mars, the producer of woe and misery. Moreover, these same qualities are exalted in Capricorn, the earthy sign ruled by the malefic Saturn.

So, here is the shocking revelation of The Archetype: the selfless source of life, light and heat, the Sun, is crucified in this world on a cross under the domination of the malefics. This life is one in which love and joy; Venus and Jupiter alternate with misery and strife, Saturn and Mars, but the latter two dominate the embodying Archetype.

If we are to succeed in this world we must adopt the characteristics of the governors of the world, forces inherently destructive, which by themselves would cause the world to come to a quick end, were it not for the continual support of the Creation, by the life preserving benefics.

Right here, we must pause again, for it is clear we have come to a piece of incredible insight. Recognition of and confrontation with the destructive forces leads us, eventually to turn toward the good.

The signs relate to form. They are the outer realities and they give rise to material species with an allotted time. Granted the span is that of the creation they are nevertheless parts of the Great Man and He is an expression of the Eternal Absolute. The Self is eternal but the forms of Creation are measured. The malefics ruling the angles destroy and in destroying, they cause change. The power of the world consists in producing living forms and in the effective destruction of those living forms. The destruction of living forms is the dissolution of their material vehicle.

The Self (Man of Eternal Substance) is above all destruction, immutable, omniscient and eternal, omnipresent because it is formless. The Self observes the continual process of destruction, which the governors of this

world endlessly perform and is in no way touched by this process. This is because the being we refer to as the Self, i.e. the Man of Eternal Substance is a simple being, uncompounded and unchanging.

The Self is a substance (to use Aristotle's jargon). It is our essential nature, our foundation, cause, or ground. It is that which underlies the phenomenon of our existence as natural creatures. It is that which receives modification but is not itself a mode. It is the *sine qua non* of universal human existence and therefore the source of our particular manifestation. Without the Self I could not be. Nevertheless, this Self is not the self others know. It is not the fellow with my name, past deeds and *accidents*, whose physical appearance appears in my passport photo. That lesser self the world knows because it is of the world, but the real Self is known only by itself. I approach it inwardly, through what Paracelsus calls "the heaven of the microcosm" which Boehme says leads to the macrocosmic heaven. The lower self changes. It gets confused, educated, fearful, and happy

What can be the purpose of this endless destruction? The answer is given to us in the Hermetic tradition and in the Platonic where we hear that Man created by God outside the realm of the Cosmos became enamoured by the downward tending nature, termed "matter devoid of reason" and clinging to her, became ensnared within her bosom. While it is hard to credit this way of thinking while embodied, cosmically the destructive processes of the malefics must be seen in the long run as serving Wisdom. By destroying the bonds of the material, they liberate the imprisoned souls and permit them to move on. Other thinkers assert that destruction is a prerequisite of change. Change in the physical world is necessary in order that the infinite potential in the Absolute Source may find expression in time.

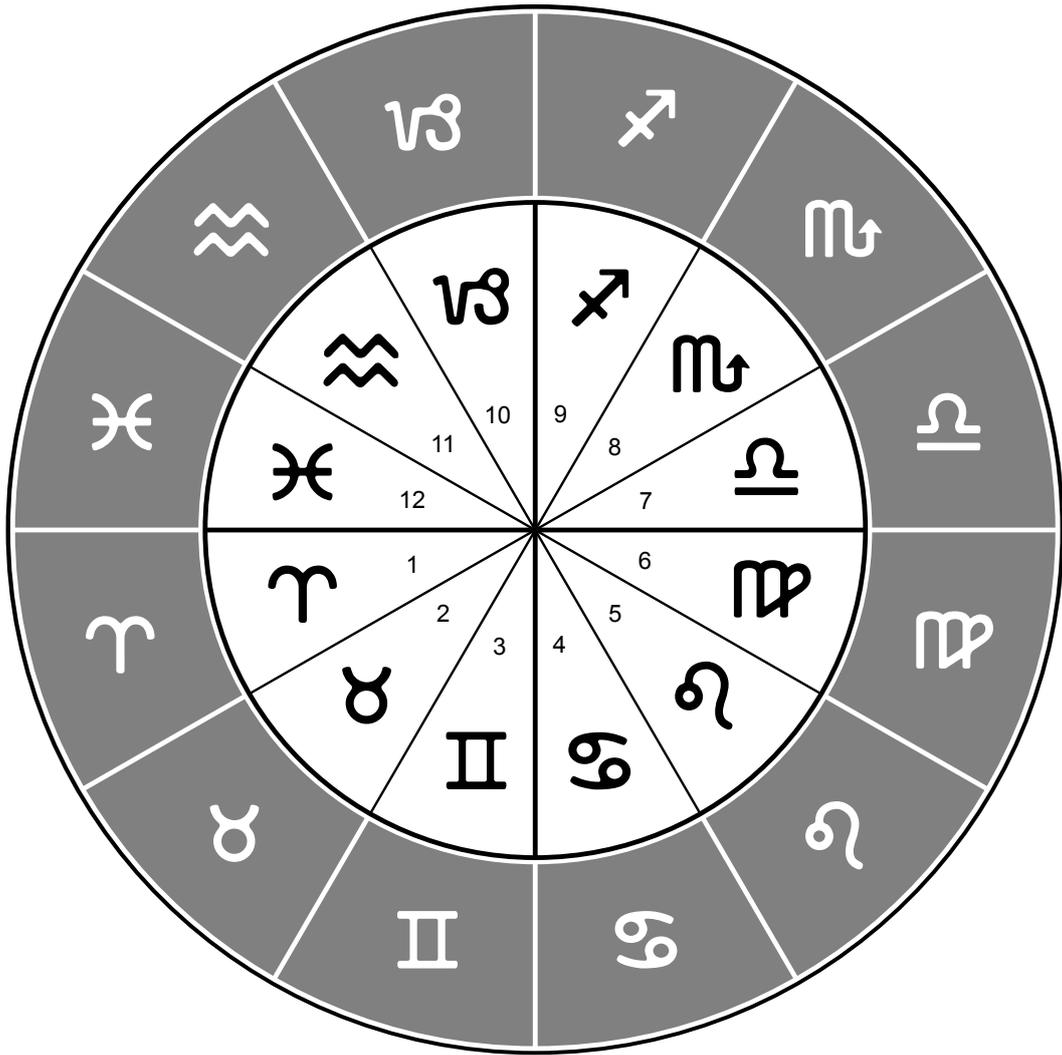
We can view the Creation as a grand alchemical process separating what is capable of refinement from what is not.

We exist embodied in a harsh, miserable world, the nature of which is destructive and if we are to achieve eternal happiness it cannot be outside in the world, but only inside, in the direction of The Self. In this direction, we escape the governors and in the other direction out towards the world, we are increasingly under their control. It is the Archetype, which permits us to analyse our existence and to perceive the order behind the apparent chaos.

Do not think that there is a contradiction here with what has been said previously of success in the world. For to achieve temporal success we must conform to the Archetype. To achieve eternal happiness we must go *beyond* the Archetype.

## **The Archetype and the Ages**

There is the Eternal Archetype, which we have been discussing. This is Immutable. However, there is also the Mutable Archetype. This is that aspect of the Word which causes the variation that we find from Age to Age in the Immutable Archetype. The Immutable Archetype and the Mutable Archetype are both invisible. They are the Idea, the normalized Pattern according to which both the Sidereal and Tropical Zodiacs have been conformed to. But, due to precession, the Vernal Point (the point of intersection of the Ecliptic and the Equator) drifts backwards in the Sidereal



**Figure 4B**  
the Aries Age

Zodiac at the rate of very nearly 1 degree in 72 years. This presents a different sign to the Equinox every 2160 years and a full cycle in 25,920 years. This zodiac brings mutation in the world and in the customs, laws and bodies of mankind, and while it never entirely counteracts the Immutable Archetype, it can hide it from those who do not look beyond the superficial appearances of the time in which they live.

In order to spin out this idea, in addition to the sign-house equation I used above I also will have recourse to a system of house meanings which have more to do with Mundane than Natal Astrology. These meanings are:

- 1<sup>st</sup> house – the people, the male
- 2<sup>nd</sup> house – wealth, possessions
- 3<sup>rd</sup> house – education
- 4<sup>th</sup> house – public buildings, family
- 5<sup>th</sup> house – children, entertainment
- 6<sup>th</sup> house – health, bureaucracy, magic, slaves, servants, service
- 7<sup>th</sup> house – the public, spouses, the female
- 8<sup>th</sup> house – death
- 9<sup>th</sup> house – religion
- 10<sup>th</sup> house – the government
- 11<sup>th</sup> house – friends
- 12<sup>th</sup> house – mysticism, dreams

The End of the Aries Age is when the tropical and sidereal Zodiacs coincided (see **Figure 4B**). Thus, there was no difference between the Immutable Archetype and the Mutable Archetype. A study of the one elucidates the other. Having addressed the Immutable Archetype, we pass onto the Piscean Age.

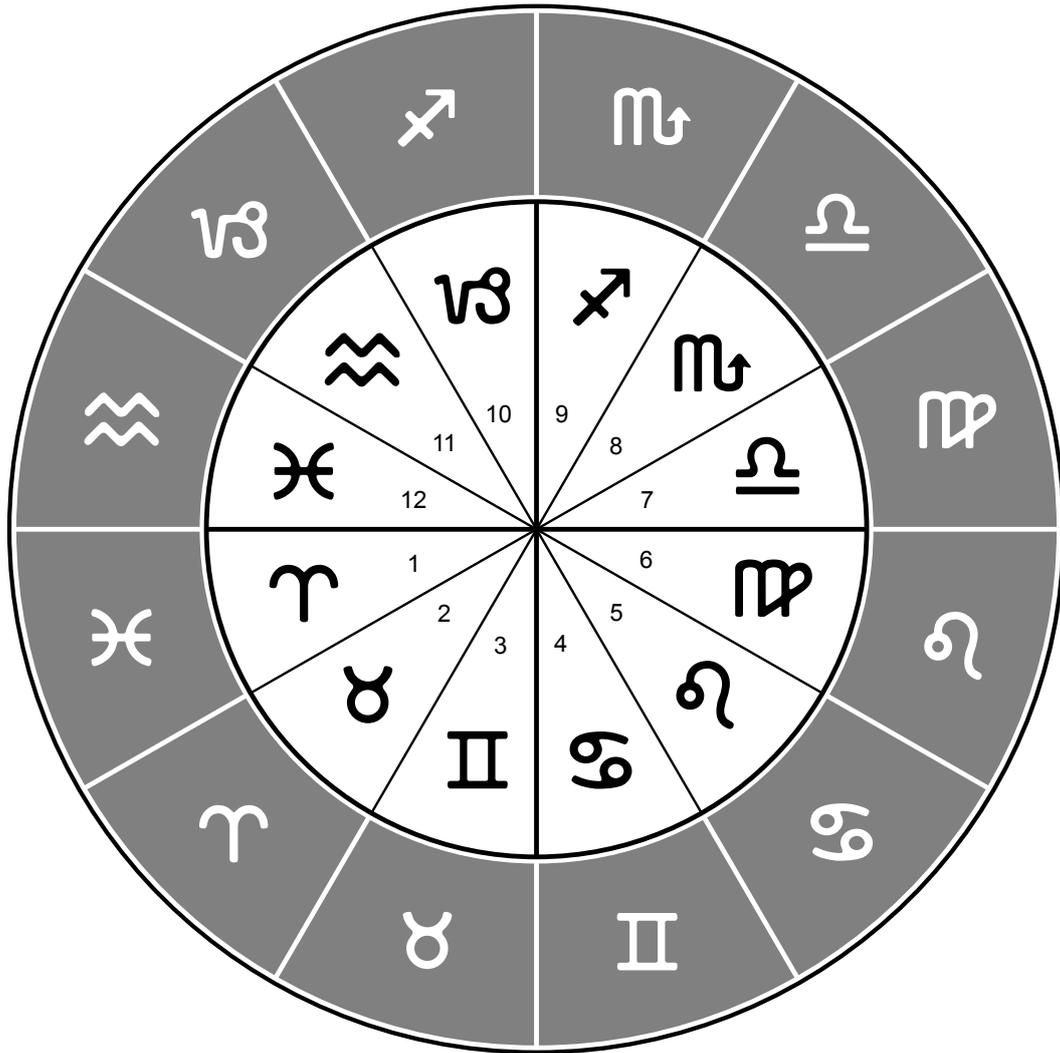
Let us begin by looking at the past Age, the Piscean Age.<sup>7</sup>

In the Age of Pisces the Vernal Point was in the sidereal sign of Pisces (see **Figure 4C**). Taking this as the first house, during the Piscean Age the people (1<sup>st</sup> house) were Piscean. They would be, therefore, emotional, mystical dreamers, highly ambitious (Jupiter), motivated by desire for emotional security. Their emotional mysticism was expressed in their natural 9<sup>th</sup> house (Scorpio), as a rigorous devotional religion requiring absolute submission and demanding forms of religious exercise, sexual abstinence, fasting, pilgrimages, vigils and even self-flagellation in the more extreme forms. These are common characteristics of Scorpio in a religious (9<sup>th</sup> house) genre.

Both Christianity and Islam as well as several Gnostic forms of religion sprang up at this time. All of them incorporate a radical dualism, which is in keeping with both Pisces and Scorpio. In Islam, we find the concept of

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<sup>7</sup> At the beginning of the Christian Era the Sidereal and Tropical Zodiacs coincided. This coincidence was the beginning of the Age of Pisces and the end of the Aries Age. In Hipparchus' day (2<sup>nd</sup> century BC) Beta arietis (the second important star in Aries, known to the Arabs as al-Sharatan) marked the Autumnal Equinox. In the 2<sup>nd</sup> century AD Spica was used by Ptolemy to identify the Autumnal Equinox.



**Figure 4C**  
the Pisces Age

religious war, a Scorpio concept endorsed in the scriptures of that religion, the Koran. In Christianity, this was given expression during the crusades. Judaism, Christianity, Gnosticism, and Islam promise an ultimate blessed state, characterized by a collection of solar characteristics, the celestial kingdom, eternal life, and enlightenment. There is talk of the Body of Light and the Divine Will. This is the exoteric description of Heaven and we find it as a result 10 signs away from Scorpio in the natural order in Leo.

Next, we look at the forms of temporal government, which existed during the Piscean Age. We note that the natural 9<sup>th</sup> house, Sagittarius, was the 10<sup>th</sup> house in the Piscean Age, hence we should expect to find hierarchical aristocratic forms of government in which a kind of combination occurs between the purely secular and the purely spiritual. This is because the natural 10<sup>th</sup> house in the Immutable Archetype underlies the superimposed Sagittarius of the Age.

Here we begin to see what was referred to earlier on, namely that we are never without the influence of the Immutable Archetype. The superimposition of the Age adds something to the basic pattern but it never washes it away.

This is one reason why social engineers today struggling so hard to totally alter society and mankind's basic nature are always frustrated and their work is never complete. They can never alter the Immutable Archetype, and though they may not be aware of it they cannot help acting in accordance with it. I am reminded of Plato's admonition in Book 8 of the Republic to the effect that: No matter how perfect the State you create, it will mutate in three generations (Republic Book VIII. 546).

In the Piscean Age, religious institutions were conflated with secular power and governments and Sagittarius overlay Capricorn, the natural 10<sup>th</sup> house, and the government in Mundane astrology. That religion suffered and became more temporal and secular rather than raising up government as many in the Catholic Church thought it would is proof of the superiority of the Archetype. For were the Mutable Archetype able to overcome Immutable Archetype the Piscean Age should have been a Golden Age with the institutions of government reflecting perfectly the Divine Will issuing perfectly through the religious institutions. Exactly the reverse took place.

The Christian Church, for instance, once recognized as the only lawful religious body in the Roman Empire by Constantine, grew quickly into the most extensive and powerful secular political organization in the West after the fall of the Empire. There can be no doubt that had this not been so learning and civilization would have been overrun by the Pagan Germans, Slavs, Huns, Vikings, Tartars and Turks. Still religion suffered as the result of its fall into the realm of politics and much of the political and social upheaval of the present day is in reality, the playing out of the shockwaves set up by that fall.

What was the result of this coincidence of Sagittarius with Capricorn? Look to **Figure 4C** that has the two zodiacs, the Immutable Archetype at the centre with Aries in the 1<sup>st</sup> house and the Mutable Archetype on the outside with Pisces in the 1<sup>st</sup> house. Look to the diagram and see that as usual the 10<sup>th</sup> is realized in the 7<sup>th</sup>. Thus, the Church brought bureaucracy, Virgo, to the public, 7<sup>th</sup> house. The cleric, who was essentially a bureaucrat, was trained in the hierarchy and was the only person in the community who could read

and write, arrange marriages, witness contracts, regulate trade, all 7<sup>th</sup> house affairs. In addition, we have to ask ourselves what resulted from the growth of the Church led bureaucracy?

10 signs away in the natural order we find Gemini on the 4<sup>th</sup>, thus learning, Gemini, 3<sup>rd</sup> house of sign entered the public buildings, 4<sup>th</sup> house of The Archetype. During the Piscean Age, we see the growth of the universities and schools and museums and libraries.

Alexander the Great founded Alexandria around 332 BC. It became the capital of the Ptolemies from 304 BC to 30 BC, and was the largest city in the West. During the 1<sup>st</sup> century BC, Alexandria became the centre of Hellenistic and Jewish culture; later of Christian culture as well, and the centre of learning. Its library was unrivalled and contained all the knowledge known to Man. Prior to the Piscean Age learning and wisdom were for the most part in small collections of teachers and wise men, in other words, in private hands. One might object that in Egypt and Babylon great libraries existed, but in Babylon, they were the King's and for his exclusive use and for the exclusive use of government, while in Egypt they were part of the temple and for the exclusive use of the priests. In Alexandria, we find more access to knowledge than ever before. But what were the ideas of the Age regarding knowledge? Knowledge we will take as the 3<sup>rd</sup> house for during the Piscean Age 9<sup>th</sup> house knowledge was religious devotion. The 3<sup>rd</sup> house in the Piscean Age was Taurus. Hence, knowledge was, first of all, practical.

The Roman Empire was the Piscean political institution in the West. Rome came into its own after the Punic wars, the first of which was 264BC to 241 BC, although the Empire did not begin until the reign of Augustus 42BC to 14AD. The Roman Empire in the West lasted until 476AD. Rome set the tone with regards to how knowledge was to be used. Contrary to the speculative genius of the Greeks, the Roman mind was earth bound.

Engineering was Rome's contribution to the world. Thus we see that for the Piscean Age knowledge was above all a practical item for the most part employed in raising great edifices, the building of aqueducts, the building of walled fortifications, temples, later cathedrals, cities, sewage systems and so forth.

In the Middle Ages, knowledge was directed toward the 9<sup>th</sup> house and the salvation of the soul. Nevertheless, whether knowledge was employed for salvation or for building, it was a possession, Taurus, and as such jealously guarded and kept secret. This is a Taurean characteristic. This is so, despite the library in Alexandria, which at any rate did not last the entire Age.

To what did this view of knowledge lead? 10 signs from Taurus takes us to Aquarius in the 12<sup>th</sup> house thus practical, secret, earthy, Taurean knowledge led to occult science, occult because the 12<sup>th</sup> house is secrets and science because of Aquarius. With what did this hidden science deal? The answer is "with Man" because Aquarius is a human sign. And to what did it lead? "To the 9<sup>th</sup> house Scorpio, spiritual regeneration." From there, we go to Leo and find that ultimately power and glory were the result. Spiritual realization and omnipotence if the work was complete, occult magical power if not. For note that Leo is here on the 6<sup>th</sup> house of the Archetype. The 6<sup>th</sup> is the tenth from the 9<sup>th</sup> and is therefore the realization of the 9<sup>th</sup>.

In the Archetype, we can see Virgo there. Thus, the realization of the Archetypal, prophetic, hierarchical religion is service, Virgo. In the Piscean Age, the realization of the transformative religion of the Age was a solar experience. If the transformation was complete, the Divine omnipotence was had; perhaps even magical powers since magic is the action based on philosophic understanding. Piscean magic was solar, it led to secular power. Now on the level of the individual what occurs? The path for advancement is within one of the Theo-political hierarchies of the day, Sagittarius.

Thus the man of the Piscean Age had to be religious and at the same time ambitious, Pisces and Jupiter. The dynamic power drive of the Archetype, Aries, had to be expressed in the 10<sup>th</sup> house, Capricorn through Sagittarius. Thus, the fire of Aries got associated with the devotional mysticism of Pisces, and we get the legend of the Holy Grail and King Arthur and the Knights of the Round Table as a result.

Success in the Church leads to a position in the sacerdotal hierarchy and encourages a virtuous and industrious life of service, Virgo. This is particularly difficult to maintain because the Archetype continually requires men to exhibit the malefic qualities, which rule the angles, Mars and Saturn. Moreover, in dealing with others as a virtuous cleric the Venusian aspect of the archetypal 7<sup>th</sup> house throws temptation after temptation in the way. The perfection of the cleric's work is indicated 10 signs away in Gemini. He preaches to them the doctrine of the Church and hopefully he makes mystics out of them, 10 signs away in Pisces. Not everyone was a cleric in the Piscean Age or even in the Middle Ages, but religious institutions were the order of the day, and set the tone for Piscean civilization and therefore this analysis holds as valuable. This was especially so during the Middle Ages when many saw the monastic experience as the model for secular life.

In analysing the Archetype, we said that the only sufficient mediator in keeping a couple or a partnership together was the 9<sup>th</sup> house. Let us see what became of the 9<sup>th</sup> house in the Piscean Age. We see Scorpio on the 9<sup>th</sup>. Thus with regards to law and religion, 9<sup>th</sup> house, we see that feud and martial law were the forms that law took in the Piscean Age. Thus, feudalism had a legal basis with all its provisions for vassals and fiefdoms as well as for rules for revenge, siege laws etc. The laws regarding marriage were Scorpionic. The man had the right of life and death over the woman and over his children.

What was the home life in the Piscean Age? We find Gemini outside the 4<sup>th</sup>. Until the establishment of universities and libraries in the 12<sup>th</sup> century, there were no educational facilities outside of the Church after the fall of Rome in the 5<sup>th</sup> century. The home was the place of education (such as it was) for nearly everyone. The university begins to develop in the 12<sup>th</sup> century but it did not really come into its own until approximately 1350.

What was the nature of their education? We have seen that for the most part knowledge in the Piscean Age was considered to be a valuable possession and to relate to practical things. At the same time, the airy triplicity puts Gemini on the 4<sup>th</sup>, Aquarius on the 12<sup>th</sup> and Libra on the 8<sup>th</sup>. This leads us to say that in certain families (4<sup>th</sup> house) the secret science of Man (Aquarius on the 12<sup>th</sup> house) was passed down as we hear it was among the Arabs, Persians, and Jews from father to son and from mother to daughter until just after the Renaissance. Thus, the home was the centre of both spiritual and temporal education in the Piscean Age.

What was the role of wealth in the Piscean Age? Briefly, we see Aries on the 2<sup>nd</sup> house. In the militaristic and imperialistic days of the Roman Empire and thereafter in the feudal Middle Ages wealth meant the ability to wage war. We have records indicating how difficult it was for the average man to buy a horse. And horses were indispensable for a knight, but horses were rare and expensive. Almost all farming was done with oxen and asses and these beasts pulled wooden ploughs. Metallurgy was either ornamental or military and if a man owned a horse his next problem was to acquire weaponry and armour for himself and for his horse, as well as for a squire whose business it was to care for the horse and for him.

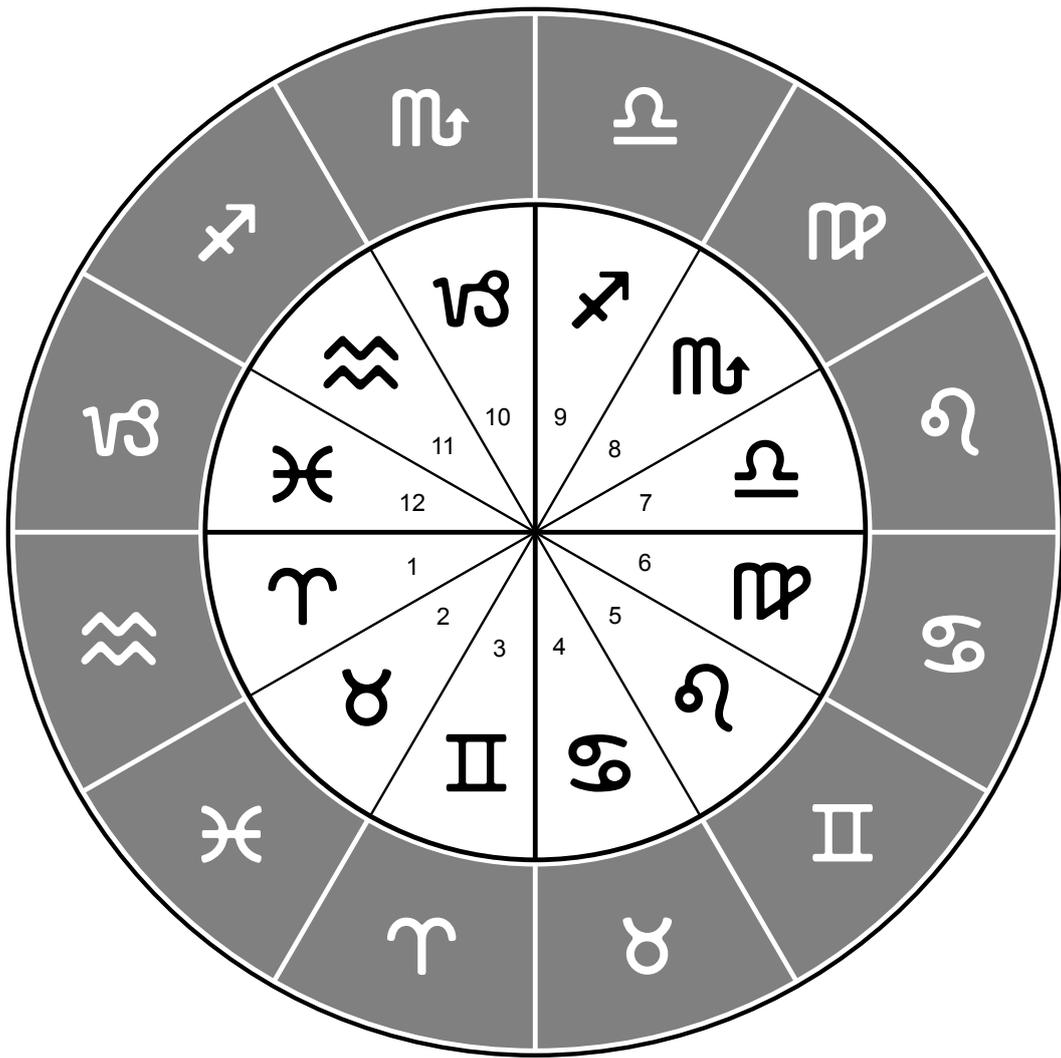
In the Middle Ages if one were not a knight, one was either in the Church and then he had no need of these things, or he was a peasant trying to free himself from the land. To do so one first of all had to have a horse, next, weaponry and then one had to join some noble's armed force. If he did well, he became commissioned, so to speak. If he did very well, he became a vassal. This would entail rising up through the ranks to colonel in today's terms and one would then be perhaps the lowest level of the aristocracy. But this meant privilege and it meant land, a fort, or a castle to hold in the lord's name. With a castle came peasants tied to the land from whom taxes, usually in produce, were demanded. At a moment's notice, the knight would have to raise a small army (how ever many he could support) to bring to his lord to wage war against another lord with his vassals. Wealth was in produce, horses, weapons and land and it all served war.

What of friendship? We find Capricorn outside the archetypal 11<sup>th</sup> house. Friendship in the Piscean Age was linked to war. Capricorn is always ten signs from Aries and hence linked to it, friends were allies. The mundane meaning of the 2<sup>nd</sup> house is allies. However, more than this, friends meant security, physical protection and support: Capricorn. They also meant financial and mercantile success. Even more than today it was whom you knew not what you knew that counted.

### **The Aquarian Age**

We turn now to an analysis with regards to the Age of Aquarius about which so much has been written, spoken, and even sung. The foregoing should leave no doubt in our minds that the Archetype holds the pattern of the unfoldment of Man and the Cosmos. To the Archetype, one may turn for the explanation of history. To the Archetype, one may turn for the explanation of the essential nature of things. Now we turn to the Archetype to see what is in store for Mankind in the coming Age. The keys to manifested existence are held in the Archetype. It is the Celestial Mandala.

During the Piscean Age, the benefic Jupiter ruled the angles. Jupiter ruled both Pisces on the 1<sup>st</sup> and Sagittarius on the 10<sup>th</sup> and thus while there was confusion of hierarchical religious institutions and political institutions and while this inevitably led to hypocrisy, the Age was nevertheless one in which truth and philosophy mattered to men. The Piscean Age will as this Aquarian Age unfolds be seen as a halcyon period of semi-respite from the essentially malefic and spiritually destructive nature of life.



**Figure 4D**  
the Aquarius Age

In the Aquarian Age the malefics once again rule the angles (see **Figure 4D**) and with them returns the natural severity of worldly life. Where once the religions of the Age sought to embody the *city of God* in earthly hierarchies, the New Order will seek to perfect the Machiavellian political philosophy that “’tis better to be feared than loved if one cannot be both.”

The *Novus Ordo Saeculorum*, the New Order of the Ages will rule through the power of life and death, Scorpio, which is on the 10<sup>th</sup>, through behaviour modification, cloning, genetic engineering, mind control and the occult. Might makes right in this New Age. If the preceding Age produced metaphysical materialists, who duped the people through the opiate of religion the New Age will produce materialist metaphysicians who will make the preceding political power elites look like inept apprentices.

In the Age of Aquarius, religion will be humanistic love of fairness and justice. While feeding the people with Libran platitudes the Scorpic rulers will tirelessly work toward the realization of their goal – absolute power over others, as Leo’s seen in position on the 7<sup>th</sup> house. The will of the people will be freedom of expression, Aquarius, and they will be encouraged to do their own thing so that they keep their minds off what their rulers do.

Scorpio rules through oligarchic power elites who manage to be seen in the light they wish to be seen in. This means catering to the utopian hopes of the people; offering them the collective doctrines such as socialism (not necessarily Marxism, but socialism in one of its many guises). Extreme brands of Fabian communism and new versions of communism have merged with technocratic, scientific socialisms to produce a new strain of socio-political reality in which it is often impossible to discern left from right. These changes have been apparent since the 1990’s and will continue. The West, as was so tragically shown on September 11<sup>th</sup> 2001, is increasing coming into conflict with the traditional values predominating in the East. We will see this conflict intensify until the dialectic brings a proper resolution.

The family will be considered property and in the great selfless movement to come great pressures will be put upon the population to dissolve *family* completely. So great will be the pressure that in some cases familial connections will have to be kept secret. Those who are able to maintain the blood bond (in all its various manifestations) will be in a position to wield extraordinary power temporally, economically, and politically.

These groups will give rise to certain secret societies, which will quietly cultivate the traditional values and institutions until the 2160-year Dark Age is passed. These secret societies, or secret families as indicated by the earthy triplicity Taurus, Virgo and Capricorn, especially Taurus and Capricorn, will be the only direct route to the traditional *Prisca Theologica*,<sup>8</sup> traditional, true

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<sup>8</sup> The Ancient Theology. This was not just a movement in France and Italy in the Renaissance and 16<sup>th</sup> century. It was not just an attempt to liberalize the Catholic Church from within. It was an aspiration of Blavatsky’s Theosophy and a facet of certain movements in 19<sup>th</sup> century Freemasonry. It held that there was a spiritual wisdom which manifested periodically in the world when the need was great. This Ancient Wisdom was expressed in a manner appropriate to the time and place it was needed but in essence was always the same.

secret esoteric tradition since 10 signs from Capricorn brings us to Libra. This indicates the area in which the activities of these groups will be felt, in the 9<sup>th</sup> house, where they will be quietly supplanting the official party line regarding religion, or properly, philosophy. The word religion will be offensive to the humanistic emphasis of the Age.

We cannot forget, however, that Saturn, ruler of Aquarius, is exalted in Libra and that in the Aquarian Age Libra will be on the 9<sup>th</sup> house. Thus, there will be strong drives among Men during the Aquarian Age for 9<sup>th</sup> house teachings. The emphasis will be for the most part be humanistic for the preference for ancient forms in Aquarius and Saturn will preserve the ancient teachings even though other forces in society will, as we have said, seek to suppress them.

Thus, the Aquarian Age while not a dualistic Age intrinsically will nevertheless be one that the battle between spirit and matter will go on as never before. The opportunities for perfection, Saturn as ruler of the 1<sup>st</sup> and exalted 9<sup>th</sup> will be greater than ever, and the obstacles due to the doubt inherent in the air signs, (Aquarius, for instance is an air sign) and in the libertinism of the Age will also be greater than ever. Social interaction will be philosophic; Sagittarius is on the cusp of the 11<sup>th</sup> house. Groups of friends discussing and studying philosophical subjects should be common enough in occurrence that occasionally one will find some that seriously approach the teaching, Sagittarius – 3 signs from Libra, and from the archetypal 9<sup>th</sup> house. Many social groups will centre on athletic activities, which are also Sagittarian.

Money will be seen as a means for satisfying one's sensual drives and fantasies, Pisces on the 2<sup>nd</sup>, as well as providing emotional security, specifically as a means from escaping from the unpleasantness of the world. The co-rulership of Jupiter of the 2<sup>nd</sup> and the 11<sup>th</sup> points to income being a more important means to social selection than at present, despite the apparent universal socialism of the Age.

Knowledge will be valued only insofar as it leads to the ability to wage war and destroy because Aries is on the 3<sup>rd</sup> house. In fact, the cultivation of knowledge as a source of military power will eventually lead to secret means of altering and controlling such things as earthquakes and the Earth itself, even the core. This knowledge will be held by secret societies and eventually leads to a new socio-political system far more earthbound in the Capricornian Age after the year 4320.

As the Aquarian dream of humanistic science and universal brotherhood is a vision of the world to come in Pisces and realized in Aquarius so too the Aquarian avant-garde will look forward to an Aquarian Golden Age on the one hand while the Aquarian technocrats will look for a world corporation to fossilize society into a rigid caste system run technologically. Elements are already working for this but while it may be realized to some degree in Aquarius, the Age being essentially rebellious will deny it and present innumerable obstacles to its completion until Capricorn.

The danger in Aquarius is the abuse of knowledge and science, not of industry and trade.

Ultimately release from the wheel of life (as the Buddhists put it) and happiness are synonymous. The causes that lead to the constant stirring of events in the physical world are the permutations that occur in the Archetype and the various celestial mechanics involved in the various lower spheres of the planets from Saturn down to the Moon. There is no lasting good, and fortunately there is no lasting evil, in this world due to the movement of the celestial machinery.

Technological changes, sociological changes, value changes collectively have altered and will continue to alter society. Although the Immutable Archetype will never be eradicated, its manifestation will be less evident in some ages than in others. When the Vernal Point falls in the Fire Signs, there will be more agreement between the Mutable and Immutable Archetypes; at other times, less.

Therefore, some very real pressures have come to bear on relationships. In the Movable Archetype Leo is now outside the cusp of the 7th house (see **Figure 4D**).

## Conclusion

We have only dealt with the essentials in this discussion and there is a lot more to it, but if you go back through the lesson you will understand the mechanism that is described. It is something you cannot put enough time into.

Meditating on the relationships inherent in the Archetype show it to be far more than a list of 12 signs. You may find things that you consider more important than anything that I have said. I encourage you to study it and to come up with your own conclusions. This capacity to study these matters and reach your own conclusions is an important part of your training. We all have something to add and I only ask that you base your conclusions upon the actual symbolism of the Zodiac and the traditional rulerships and that you use the numerical keys as we have discussed. I think then what you will find is that this is a tremendous asset that helps you in your judgment and in your application of the astrology for ultimately it is an implied Art and not theory.

Please remember that the astrologer does not turn all this off and on, you do not “think astrologically” only when faced with a horoscope or sitting with a client. So, for example, when you hear something from somebody, think to yourself, “Does this conform to the Immutable Archetype?” “Is this the archetypal pattern that we would expect?” If it is, fine, if it is not, it may conform to the Mutable Archetype, the next level up, which is the temporal experience we are living under now. And of-course as will have become apparent to you it may not conform to that either.

If it does not conform to either one of them, it is then a purely idiosyncratic characteristic of the individual. So, when recognising this, lets say while you are looking at a client’s horoscope, you know that it is going to cause them a problem someplace or another. Why? Because they are not conforming to

either the eternal paradigm or to a long lasting 2160 year paradigm which is an important collective paradigm to conform to. Purely idiosyncratic manifestations are possibly genius or merely error. History is replete with examples of geniuses who suffered because they were out of step with the time. We also run into innumerable examples of mediocre non-conformist.

Ultimately the subject of the Archetype as the Adam *Kadmon*, Great Man, the Adam *Qasia*, the *Anthropos*, (remember these are all terms for the same thing), the Universal Mankind, is a subject that has tremendous mystical relevance which we may explore another time as time allows. Right now, what I am trying to do is show that it has practical benefit with regard to long-term prediction. We are looking at it as astrologers and so gaining an understanding of the underlying archetypal pattern to *all* things and by this, as we will find in the lessons yet to come, we are providing an objective measure for judging the natal horoscope against.

## **HOMEWORK**

Draw a circular Zodiac diagram identifying each sign by name and number.

Aries should be on the left, Libra on the right, Capricorn at the top, and Cancer at the bottom. Use a card sized 18" x 24". The circle ought to be a true circle. The twelve 30 degree divisions ought to be precisely 30 degrees. You may want to use a BEAM COMPASS (available at a drafting supply store or possibly at a stationary store). Standard compasses will not give you a sufficiently large radius. Alternatively, with a little dexterity you can accomplish it by using two pencils connected by a string. Hold one central in the middle of the card and draw the circle with the other.

The diameter of the "Circle of the Signs" or Zodiac diagram ought to be rather large. 12 to 15 inches will do (radius 6-7.5"). Once you have described your circle, identify the centre (the pinhole where the compass or pencil penetrated the paper) by darkening it with a pencil so you can see it.

Next, using a 24" LONG STRAIGHT EDGE draw a horizontal diameter through the centre of the circle running from the circumference of the circle on the left to the circumference on the right.

Next, take a PROTRACTOR, and find 90 degrees from the horizontal. Mark it with a pencil. If you are geometrically astute, you can accomplish the same thing by bisecting the horizontal and extending the line as needed.

Next, draw the vertical diameter from the centre of the circle to the top circumference of the circle and extend it down from the centre of the circle to the bottom circumference of the circle. You should now have a 12"-15" diameter circle divided into quadrants by a cross each arm of which is 90 degrees from the other.

You will now want to divide each quadrant into three 30-degree divisions. Use the PROTRACTOR to mark off 30 degrees from the vertical on the left of the vertical and the right of the vertical. Again, find 30 degrees above the horizontal on the left and the horizontal on the right.

Using your straight edge, draw diameters through the centre of the circle and through the mark 30 degrees to the left of the vertical to the circumference of the circle at where 11 o'clock would be on a clock-face and, without moving the straight edge, extend the same line from the centre of the circle down to the lower circumference of the circle where 5 o'clock would be on a clock-face. Repeat the same procedure three more times with the remaining 30 degree marks so that you get a perfectly drawn circle with twelve equal 30 degree divisions falling at where the hours 1-12 would fall on a clock-face. 9 will be the left extreme of the horizontal diameter. 3 will be the right extreme of the same diameter. 12 will be the top extreme of the vertical diameter. 6 will be the bottom extreme of the vertical diameter. The upper extremes of the remaining diameters will fall at 10 o'clock, 11 o'clock, 1 o'clock, 2 o'clock. If you have drawn it properly the remaining lower extremes of the oblique diameters will fall at 4, 5, 7 and 8 o'clock respectively. Put your watch on the table next to you and refer to it when necessary. Next, write the name of each sign of the Zodiac in each of the twelve 30 degree pie-shaped divisions, putting Aries at 9 o'clock just underneath the horizontal diameter. Write it rather small so that room is left for the Astrological glyph for Aries. You will eventually learn this and will want to include it on your diagram.

Place a clearly written 1 in the point of the same pie-shaped division, near the centre, but large enough to read it clearly when it is hanging on your study wall. Taurus, 2, goes in the next pie-shaped section underneath Aries, in an anti-clockwise direction. Gemini, 3, next. Cancer goes 4th in the lowest section (corresponding to 6 o'clock); Leo, 5, Virgo, 6. Libra, 7, at the right just above the horizontal in the position corresponding to 3 o'clock on the clock-face. Scorpio, 8, at 2 o'clock. Sagittarius, 9, falls at 1 o'clock. Capricorn, 10, at 12 o'clock, Aquarius, 11, at 11 o'clock and Pisces, 12, at 10 o'clock. Remember, write these names large enough so that you can see them from where you will sit to view the diagram but small enough to leave room for the astrological glyphs which you will eventually add in the appropriate sections. When you have completed this, you may like to fix the diagram to a wall in your house, study or office etc where you can easily and frequently study it for a half an hour at a time. However, you want to fix it to the wall in such a way that it is removable and so that it may be added to from time to time. As you proceed through the lessons, you will learn more about the Zodiac. For instance, you will learn that the signs are identified in various ways.

The planets rule the signs. Some signs are the exaltations of the planets. Some are bestial. Some are human. Some are fertile. Some are sterile. You may want to distinguish groups of signs as you learn about them with various colours. It is best therefore to do your initial drawing of the Zodiac in black and white and to use highlighter pens to colour code the signs later. You should expect to re-do this diagram from time to time as you expand your knowledge of the Zodiac. Once you have the diagram completed, display it prominently where you will look at it frequently and mentally go over the ideas expressed in this lesson, connecting what has been said with the Zodiac signs. Spend at least 15 minutes per day for a week looking at your Zodiac diagram. Memorize the sequence of the signs. Learn what number each sign is and where it falls visually. For instance, Aries is at the left. Libra is on the right. Capricorn on top. Cancer on the bottom. Locate the 11<sup>th</sup>, 12<sup>th</sup>, 10<sup>th</sup>, 9<sup>th</sup>, 8<sup>th</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 5<sup>th</sup>, and 6<sup>th</sup> signs. Note that the sequence

of the signs never changes, but as is true of any circle, the beginning can be anywhere. Thus, the Vernal Point is now towards the beginning of the sign Pisces (23 to 25 degrees) depending upon whether you accept the Hindu *ayanamshas* (as you learnt in the astronomy lesson) or calculate the rate of Precession at 50.25"/year and reckon from Ptolemy's day (c. 170 AD), as we have already.

Once you have completed the above, please confirm to me and then proceed to Lesson 5.

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**Diploma Course in Medieval Astrology  
Lesson Five  
Sign Subdivisions and Rulerships**

# Diploma Course in Medieval Astrology

Robert Zoller

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*for The Academy of Predictive Astrology*

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# Diploma Course in Medieval Astrology

## Lesson Five

### SIGN SUBDIVISIONS AND RULERSHIPS

Welcome to the fifth lesson in the Diploma Course materials.

I hope you enjoyed the Archetype lesson and found that it throws new light upon the controversy regarding the sidereal and tropical zodiacs. In this lesson, we begin to make a transition from universal metaphysical concerns to matters that are more individual. In what follows please keep in mind that from here on, unless otherwise specified, we are working with the tropical Zodiac.

### Definitions

These are core meanings, which are expanded upon in the lesson.

**Accidental Dignity:** happens by the chance location of a given planet in this or that house of the natal figure by which occasion the said planet is quantitatively stronger or weaker as it is angular (100%), succedent (50%) or cadent (25%). Accidental Dignity is discussed in the lesson on houses and in the lesson on the Almutem of the chart.

**Afflicted:** Afflicted is synonymous with Impeded. They both imply debility. Afflicted planets cannot realize their nature. The planets represent a 7-fold differentiation of the creative being – the nature of which is to flow out and cause everything that exists. This creative being cannot be absolutely stopped, but it can be qualitatively distorted in its effects such that it brings misfortune in place of fortune. Affliction of the planets' effects is described by Bonatti in his *146 Considerations*<sup>1</sup> and should be referred to. The 4 most common afflictions are when a planet is **cadent, combust, and retrograde and conjunct, square or opposed a malefic planet.**

**Almutem:** the strongest planet in the chart calculated according to Essential and Accidental dignity with regard being given to the hour and day of birth.

**Almuten:** the planet ruler having the most “virtues” or points in a house cusp or other ecliptical position. Such a planet ruler is always one of the planets having one or more Essential Dignities in the position analysed.

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<sup>1</sup> [www.new-library.com/zoller/books/bonatti/146.shtml](http://www.new-library.com/zoller/books/bonatti/146.shtml)

**Being:** the *on going* act of existing. Existence. It continually flows forth from the Hidden Source<sup>2</sup> and, though it is One, it distinguishes itself into 7 modes. Predictive astrologers recognize the operation of these 7 modes of being in the 7 planets. It is important that astrologers know how the difference between this Being (existence) and Substance (above).

**Debility:** is a weakening of a planet's influence resulting from either the contrary substance of the sign the said planet is in, or from affliction (q.v.). In the first case, two species are noted: **Detriment** and **Fall**. The first of these is when a planet is in the sign 7 from one it rules by sign; the second, when it is in a sign 7 from its sign of exaltation. Debilitated planets cannot realize what they promise, but debilitated malefics can be very troublesome and destructive, usually failing to destroy what they set out to but causing much collateral damage.

**Decan:** 10° subdivisions of each the 12 zodiacal signs. Since each sign is 30° long, there are 3 decans per sign; 36 in total.

**Dignity:** a planet's honour, fortitude, or virtue. The ability of a planet to cause an effect *conforming* to its being (q.v.) or nature. The natures of the planets are discussed in detail in **Lesson Seven**.

**Dispositor:** the planet ruler of the sign another planet is in. For instance, Mars rules Aries. Let Jupiter be in Aries. Mars then becomes Jupiter's dispositor.

**Essential Dignity:** a qualitative capability that is based upon relative agreement between the essence, i.e. the being of the planet and the substance (q.v.) of the sign it is in, by which it is able to realize that which it promises. A planet always promises things consistent with its nature or being. When in signs, which are like it, e.g. the signs it rules or the one it is exalted, it easily realizes its promise. The 5 levels of Essential Dignity are: **Rulership, Exaltation, Triplicity, Term, and Decan**. In any of these, the planet realizes its nature but this is the more so in rulership and exaltation; the less so in triplicity and term; and only a little in decan.

**Impeded:** See Afflicted.

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<sup>2</sup> We cannot know or define the Source of Being. It is beyond our ken. Hence it is called Hidden. Yet we can know of it by induction through consideration of its operations.

**Local Determination:** a term coined by J. B. Morin<sup>3</sup> to denote the operation of the houses in limiting the universal being of the planets and the substances of the signs of the zodiac towards *specific* kinds of effects in *particular* areas of life at ascertainable times. Local Determination is the second determination of the *Universal Being* of the planets together with the substance of the signs. The concept of Universal being has been addressed in the introductory lessons – see Archetype – and will be further explored in later lessons.

**Peregrine:** a planet having neither Dignity nor Debility in its position in a sign. Such a planet is likened to a traveller in a foreign country where s/he may have no rights and his/her actions, well-being and work is wholly at the pleasure of the “ruler” of that country.

**Quadruplicity:** the distinction of signs as **Cardinal**, **Fixed** and **Mutable**. Quadruplicity means “a set of four.” There are four Cardinal signs (Aries, Cancer, Libra and Capricorn); four Fixed signs (Taurus, Leo, Scorpio and Aquarius); four Mutable Signs (Gemini, Virgo, Sagittarius, Pisces).

**Rulership:** the astrological concept of rulership is based upon the idea that the things of this world are the result of the union of form and matter. Matter is universal and always the passive recipient of form. Form is initially a definition or Idea in the Universal Intelligence,<sup>4</sup> an elaboration of some aspect of one of the seven kinds of creative being existing in the realm of Universal Being (the source of all including Universal Intelligence and matter). The ideas and definitions of things in Universal In-

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<sup>3</sup> Morinus teaches in his *Astrologia Gallica* that the planets represent 7 modes of universal being. Jacob Boehme (1575-1624), a very influential German Protestant mystic, teaches in his *Aurora* (Goerlitz, Germany, 1612) that there are 7 creative “properties” in each of the Persons of the Trinity. Through them God created the heaven and earth. These same properties are in Nature and the stars (planets) used by astrologers and alchemists. Many other sources can be adduced. In the Kabbalistic Book *Sepher Yetzirah* (4:6), the Hebrew Letters simultaneously encode aspects of God’s creative Will and astronomical/astrological lore. The 7 double letters B,G,D, K, Ph, R and T are expressly attributed to the 7 planets. Similar doctrines can be found in Sufism (see *Mystical Astrology of ibn Arabi*, by Titus Burckhardt, translated by Bulent Rauf, Beshara Publications, 1970 Gloucestershire, England).

<sup>4</sup> According to Neoplatonic thought, especially in the *Fons vitae* of Solomon, ben Judah, ibn Gabirol, there exists an Universal Intelligence wherein the Unity of Being becomes defined and conceptualized as species (appearances) of Unity. In this view, not only are the species of sublunary things defined in Universal Intelligence, but also the conceptualizing or defining process in Universal Intelligence itself. As a result, number and ratio are ordering principles regulating all subsequent phenomena. In *Fons vitae* the assertion of Universal Intelligence and its defining and articulation of the Unity of Being into manifolds which remain unified with their Source, the Unity, is an important concept by which the author attempts to account for how simple Unity can produce the multiplicity we observe in Sublunary Nature.

telligence are fashioned into images or forms in Universal Soul, an emanation of Universal Intelligence. Universal Soul passes the forms to Nature which is the 8<sup>th</sup> sphere *plus* the spheres of the 7 planets *plus* the 4 elements. Nature unites these forms to Elemental Matter thereby embodying the form for a time.

**Substance:** philosophically, substance is the substratum in which the properties or attributes of things are conceived as existing. It is the essential nature underlying phenomena; that which permits of modifications but which is not a mode itself. Astrologically, it is the essence of the signs of the zodiac. In the lesson on the Archetype, I presented the idea that the essence of the zodiacal signs was the “I AM,” plus ratio plus quadruplicity (q.v.) and triplicity (q.v.). To these we ought to add species (quadruped, human, aquatic, reptilian, bicorporal) and the being of the rulers of the sign.

**Term:** these are uneven subdivisions of each 30° Zodiacal sign. Each subdivision or term is allotted to one of the five visible planets. By virtue of this allotment, each of the subdivisions is said to be ruled by the planet allotted to it.

**Triplicity:** the **four elements** are divided by the quadruplicities into Cardinal, Fixed and Mutable modes yielding the four triplicities of **Fire**, **Earth**, **Air** and **Water**, each pertaining to one of the signs.

**Universal Intelligence:** Universal Soul and Nature comprise three interrelated worlds, which reflect each other’s structure and operation. Just as Universal Soul embodies, reflects, and expresses Universal Intellect, so Nature embodies, reflects, and expresses Universal Soul. Universal Intellect receives the 7-fold expression of the essentially unitary being from the One Being and distinguishes its manifold potentials. This 7-fold differentiation is reflected in Universal Soul as a basic ordering principle constellating the manifold potentials passed onto it from Universal Intellect. Nature reflects this 7-fold ordering principle as the 7 visible planets. The celestial movements reflect motions in the Universal Soul and Ideas in the Universal Intelligence. The zodiac we see is a reflection in Nature of a corresponding zodiac in Universal Soul, which is itself, a reflection of a corresponding set of Ideas, definitions and ratios in Universal Intelligence.

Looked at in this way, astrological rulership is the recognition of the derivation of sublunary things from their super celestial origin in one aspect of the 7-fold expression of the Universal Being. When we speak of the rulership of a sign by a planet we are asserting both that the sign is an expression of the being corresponding to the material planet and that the sign filters or limits the universal being corresponding to the material planet according to the substance of the sign. This substance has its existence in Universal Intelligence. It is reflected in the Zodiac but it is comprehended by our intelligence.

**Zodiacal State:** a term used by J. B. Morin<sup>5</sup> to denote the agreement or lack thereof of a planet's being (q.v.) and the substance (q.v.) of the sign it is in, plus the aspects it receives. It is a qualitative consideration and constitutes the first determination of the **universal being**<sup>6</sup> of the planets.

## Introduction

Always keep in mind that the **foundation of astrological judgement** is: **planets acting in signs manifesting effects through the houses.**

As embodied men and women, we never meet or experience the planets' beings directly, purely and simply. **Two veils** stand between us and the beings of the planets: the zodiacal signs and the houses. We do not, cannot, experience Venus, for instance, in her universality. When we experience the love she is the source of, we experience that love as the feeling of attraction for some individual whom we meet in a particular context or area of life (house), e.g. a social event, work, through the family, etc.

Moreover, the word "love" itself means different things for different people. For some it is lust, they hunger for the beloved. For others it is tenderness. Love can be connected with fear, humiliation, repulsion, beauty, friendship, sacrifice, possessiveness and other qualities. These qualities come from the zodiacal state of Venus in a particular natal figure.

The **Zodiacal State** is comprised of three factors: the aspects a planet receives; its dignity or debility (i.e. its interaction with the sign it is in or its minor dignities); and its relationship to its dispositor. This whole subject of the planet's zodiacal state is a great key currently being lost by astrologers. It results from the interaction between the planets' beings and the substance of the signs. We approach it through a familiarity with the sign subdivisions and rulerships.

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<sup>5</sup> Jean Baptiste Morin (1583-1656) also known as Morinus, b. Villefranche, France. Studied medicine at Aix; later at Avignon where he got his degree in 1613. Practiced medicine 15 years for a clientele which included many important, highly placed individuals. Reius Professor of Mathematics at College de France 1630. Thereafter devoted himself to astrology. Was mathematician (i.e. astrologer) to King Louis XIII. Attended the birth of the future "Sun King" Louis XIV. Author of the very important *Astrologia Gallica*, which was published at Paris in 1661, after his death. In this work, in Book 21, Morin sets forth a reformed method of delineation of the natal horoscope in which he publicly articulates for the first time a number of concepts and rules of delineation which were implicit in the astrological works of Bonatti, Abu 'Mashar, Masha'allah and other Arabic astrologers. Amongst these concepts and rules are Zodiacal State, Local Determination, how to recognize the most powerful planet in a house when there are several present in it, and the rule that "The good or bad signified by an house emanates from the ruler of the house." Although Morin was a reformer of the Medieval Astrological practice, he is invaluable for his criticism of the Arabic/Medieval Astrological practice as well as for his insights regarding astrological procedure.

<sup>6</sup> See above fn. 3.

This lesson commences the consideration of the practical means by which accurate delineation and prediction may be made. **Successful astrological delineation and prediction requires a full astrological vocabulary.** Most contemporary astrologers only imperfectly understand this vocabulary. The missing parts mean that there are things that cannot be expressed nor even recognized. What we are doing in this lesson is ensuring that you do not suffer this limitation.

## Zodiac Distinction

Before we begin a discussion of the sign subdivisions, it is necessary to note very carefully the **distinctions made in the zodiac as a whole.** I am referring to the basic divisions of the **one zodiac** into **two genders** (masculine and feminine signs), **three quadruplicities** (Cardinal, Fixed and Mutable signs) and **four triplicities** (Fire, Air, Water and Earth signs).

The zodiac is divided into 12 signs that alternate masculine and feminine throughout the 360° zodiac. The **odd numbered** signs (Aries, Gemini, Leo, Libra, Sagittarius, Aquarius) are **masculine and active.** The **feminine and reactive** signs are the **even numbered** signs (Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces). So you have an active and a reactive pulsing influence coming from the signs of the zodiac themselves.

They can also be analysed in terms of their Cardinal, Fixed and Mutable modes. I know of nowhere in the western esoteric tradition where this is expressly stated, but it is pretty clear that somewhere along the line probably with the Greeks in the Ancient period, the idea was expressed or it was understood that the Cardinal, Fixed and Mutable signs represent **modes of activity of matter.** Thus, we recognize a three-fold distinction among the zodiacal signs. **We denominate this distinction “Cardinal,” “Fixed,” and “Mutable.”**

In psychological astrology this distinction is made to describe character traits, behaviour and the native’s psychology. However, Medieval astrology was focussed on prediction. Neither Medieval nor Ancient astrology emphasized psychology and, although one can find precedents on which we may build a psychological astrology (as has been done), the fact remains that Ancient and Medieval astrological medicine was really part of Medieval physics and psychological phenomena such as reason, dreams, fantasy (imagination), madness, prophesy and memory.

In short, all the mental phenomena of both normal and abnormal psychology were accounted for in the theorem of the **Four Humours** (Black Bile, Yellow Bile, Blood and Phlegm) and/or by reference to *spiritus*, a substance originating in the Sun. This substance permeated the atmosphere. It was thought to be breathed in during respiration and to move around in the body via the arteries. According to this theory, when *spiritus* (the Western equivalent of *prana*) moved in the caves of the brain, it caused thought, imagination, and memory and, if the head were in the proper position, sleep and dreams.

Now, in this account you will notice that the phenomena of consciousness was accounted for by references to matters, substances, physical things; not vice versa as the advocates of “New Age” philosophy and Idealism do

today. The Four Humours were regarded as so many substances actually in the human body. *Spiritus*, though invisible and knowable only through its operations, was a real thing. As with the Indian teachings about *prana* it is probably most aptly thought of as energy, yet it was also a substance that one could collect or lose.

Just as *Satva*, *Rajas* and *Tamas*, according to Indian Philosophy, are qualities describing matter, so too with the Cardinal, Fixed and Mutable distinction. These words denote **modes of behaviour of matter in the presence of radiant energy**. Matter will either **conduct** this energy (Mutable), **refract or reflect it** (Cardinal), or **absorb** it (Fixed). These three modes are also associated with **three kinds of motion**. The Cardinal signs' motion is creative, active, centrifugal, fleeing the centre. The Fixed signs' motion is enduring, retracting or centripetal. These two, the Cardinal and Fixed motion, are mutually antithetical. They are **action** and **reaction**. The Mutable signs' motion **alternates between** both of these two extremes.

This distinction of Cardinal, Fixed, and Mutable is called Quadruplicity.<sup>7</sup> It probably goes back to the Neo-Pythagoreans and the Neo-Platonists in the Hellenistic period. The early Greek works recognize a triadic or dialectical operation repeated four times in the zodiac, one for each of the four Triplicities,<sup>8</sup> the four elements (four states of matter). The Medieval Astrologers characterize each of the signs of the zodiac according to Quadruplicity as Cardinal/Fixed/Mutable.

The **Cardinal signs** are Aries, Cancer, Libra, and Capricorn. The **Fixed signs** are Taurus, Leo, Scorpio, and Aquarius and the **Mutable signs** are Gemini, Virgo, Sagittarius, and Pisces. So, apart from the two-fold masculine/feminine, active/reactive modulation that goes on through the zodiac there is also a three-fold modal difference between the different signs, i.e. the Cardinal/Fixed/Mutable which is reflected in sublunary matter.

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<sup>7</sup> Quadruplicity, i.e. a set of four. There are four Cardinal Signs, four Fixed and four Mutable signs.

<sup>8</sup> Triplicity, i.e. a set of three. There are three Fire signs, three Earth signs, three Air signs and three water signs.

## Planetary Influence

The movement of the Sun, Moon, and planets through the 12 signs of the tropical zodiac modifies and specifies the universal influences of these seven planets. This is the first step in a two stepped process whereby the planetary influences become determined towards specific material effects.

The **first stage** of this process is effected by the signs and is qualitative. At this stage the signs, through their substances<sup>9</sup> or natures (their gender, their quadruplicity, their triplicity, rulers' natures and other classifications such as "human," "bestial," "bicorporal," etc.). The **second stage** is in the houses where by position, rulership and aspect they are connected to particular "accidents"<sup>10</sup> i.e. to particular affairs of life.

The implication here is that the forms of the zodiac and those made by the planets regulate the way matter itself responds to the planets, the radiant energy of the Sun (including the Sun's light), and the being or I AM influence that descends from the supra celestial worlds down to the physical world.

As a result of this activity existing in Heaven, it also exists on Earth and in the material things of this Earth. Therefore, the Zodiac and the astrological system are modulating matter. It is **creating bodies and then breaking them down**. It does this in large measure through the **two dual** influences of the masculine/feminine, active/reactive polarities, the influence of the Cardinal/Fixed/Mutable signs (Quadruplicity), and through their Triplicity, or element.

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<sup>9</sup> Bonatti and Abu Ma'shar take this term (substance) from Aristotle's philosophy. By it they indicate the signs' essential natures or essences. For these astrologers, the zodiacal signs signified supercelestial Ideas. These Ideas were never themselves embodied but remained in unity in the Mind of God. Nevertheless, through the Universal Intelligence, they were differentiated and defined. Through Universal Soul they were imaged and through Nature (Heaven and Earth) these images, replicas or shadows of the Ideas, were embodied. In the highest part of nature, in the 8th sphere, the constellations and signs "declared the glory of God," i.e. the Ideas as distinguished in Universal Intelligence and imaged by Universal Soul. Thus, the highest part of Nature, Heaven, was the link between Universal Soul and Earth. The zodiac and the 7 spheres of the planets were the means by which the images or forms in the Universal Soul were joined to elemental matter thereby manifesting in the physical world. The term substance in its broader sense as "that which underlies a phenomenon," or as "that which receives modifications but is not itself a mode" or simply "cause" is also relevant as the things which set the individual apart from the species, e.g. the events of one's life (accidents) are caused by unchanging substances or essences (the signs and planets) whose effects seem to vary due to the effects of the houses. But the houses begin with the ascendant, i.e. the body, which, being made out of the 4 elements, cannot perfectly or lastingly reflect its supercelestial causes.

<sup>10</sup> "Accident" denotes some non-essential characteristic of an individual peculiar to him which sets him apart from the group or species to which he belongs.

## Elementary States

As you will see below, the twelve signs of the zodiac are allotted to the four elements. The four elements, (Fire, Earth, Air and Water) are divided according to the quadruplicities, giving three signs in each element.

ARIES	Fire	Cardinal	Masculine
TAURUS	Earth	Fixed	Feminine
GEMINI	Air	Mutable	Masculine
CANCER	Water	Cardinal	Feminine
LEO	Fire	Fixed	Masculine
VIRGO	Earth	Mutable	Feminine
LIBRA	Air	Cardinal	Masculine
SCORPIO	Water	Fixed	Feminine
SAGITTARIUS	Fire	Mutable	Masculine
CAPRICORN	Earth	Cardinal	Feminine
AQUARIUS	Air	Fixed	Masculine
PISCES	Water	Mutable	Feminine

The four elements were thought of as being *relatively* basic but not absolutely basic building blocks of matter. They are actually **four states of matter**. The radiant energy corresponds to the Firey signs. What we would call “gas” corresponds to the Airy signs. The ancients did not have the word gas; Van Helmont<sup>11</sup> invented it in the seventeenth century. The Watery signs are liquid state and the Earthy signs are solid state.

Please now memorise the above lists of signs elements and modes. It is important that you always instantly associate the mode and the element with the sign. From here on you should never think singularly about these – thus, when you consider Leo you should automatically be thinking LEO FIRE FIXED MASCULINE or PISCES WATER MUTABLE FEMININE. However, as in all this things, these are keywords and they should be directing you in your interpretation. That is the purpose of learning these lists because the meanings they contain lie at the core of your astrological interpretation.

Thus, when you want to know how a sign *operates*, the mode is very important. It is either of **centripetal (Fixed) influence or of centrifugal (Cardinal) influence or it alternates between the two (Mutable)**. In addition, you will notice that you have two elements per mode that are masculine and two elements per mode that are feminine.

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<sup>11</sup> Johannes Baptista van Helmont (b. January 12, 1579; d. December 30, 1644) born in Brussels Belgium, attended Jesuite school in Louvain. Heard lectures on magic by Del Rio. Studied mystical works of John Tauler and Thomas a Kempis, philosophy of Avicenna and alchemical works of Paracelsus. Devoted life to the study of chemistry as the key to medicine. Author of numerous books. Introduced word “gas” to denote a wild spirit which cannot be kept in vessels also described gasses coming from various sources. A firm alchemist, claimed to have the alkahest (universal solvent) and to have transmuted Mercury into gold. Believed that the Book of Genesis had scientific value; that air or sky separates the waters above the firmament from the waters below the firmament. Regarded as the father of biochemistry and one of the founders of modern pathology.

The four elements were originally articulated by the Greek Empedocles (c. 500 BC) and became a fixture of Greek philosophy. As such, they found their way into medieval philosophy defining the characteristics of matter and as being very important in connection with the temperaments and with the constitution of Man and ultimately in medical considerations.

Aristotle modified Empedocles' doctrine. Aristotle held that the elements were not simple bodies, but were themselves composed of **four primitive qualities: hot, cold, wet and dry**. By the time we get to the medieval period, astrologers identified the four elements of the zodiac, (Fire, Earth, Air and Water) with the four elements of Empedocles, *and* agree with Aristotle that these elements are comprised of primitive qualities. Thus, **Fire is hot and dry, Air is moist and warm, Water is cold and wet, and Earth is cold and dry**.

Ptolemy makes a great deal of this division, and in the first chapter of his *Tetrabiblos* asserts that this is the key to understanding human temperament, human health, and to events that occur both to individuals and in the world. It is the basis of prediction for Ptolemy.

The time of the year in which you are born and the nature of the signs dominant at that time and the planetary influences dominant at that time gives the individual born a predominant disposition. **This disposition is characterized by hot, cold, wet, and dry, which inclines you towards certain kinds of illnesses and certain kinds of behaviour or “accidents.”** We will look at this more thoroughly when we discuss medical astrology and physiognomy in a later lesson.

Planets rule the signs of the zodiac and **a sign's activity is in very large measure determined by the planet, which rules it**. The planet that rules the sign is a kind of extension of the sign itself. In practice **a planet's position in a sign other than the one(s) it rules and its position in another house links the affairs of the signs and the houses it rules to the affairs of the sign and house it occupies**.

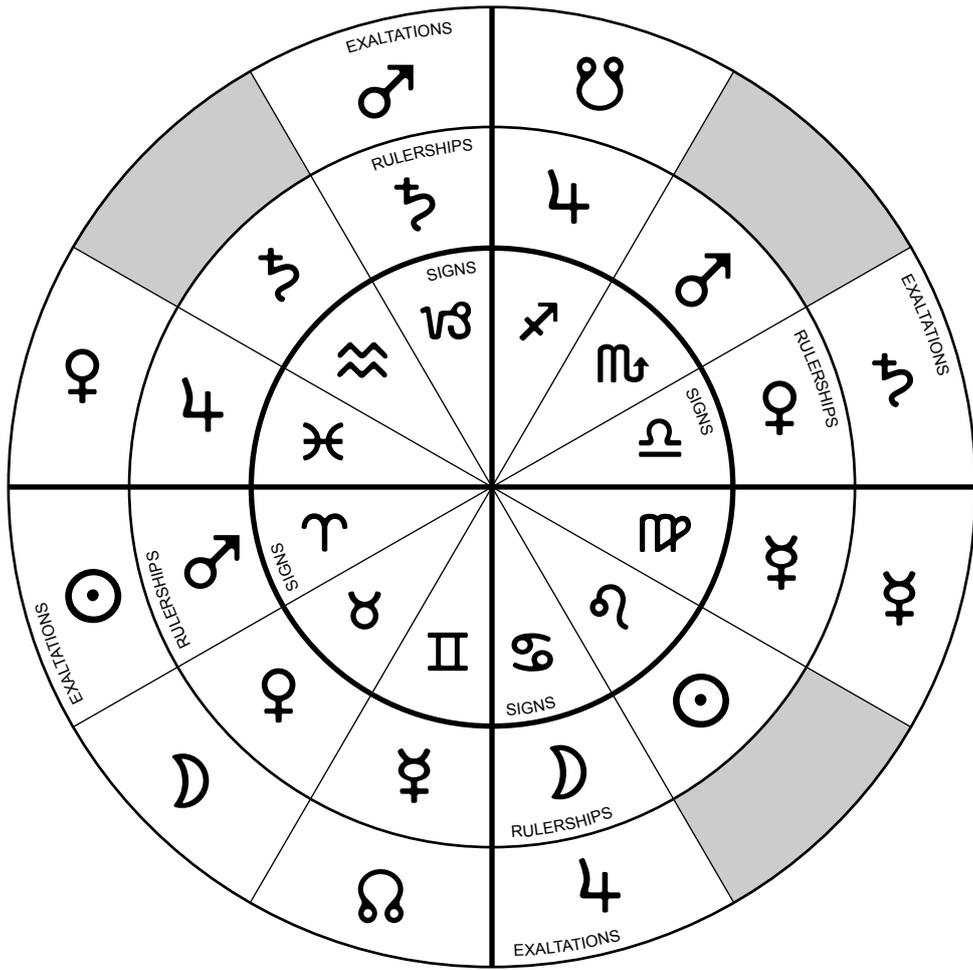
## Subdivisions and their Rulerships

The ancient and Medieval astrologers observed that the effects of the Sun, Moon, and planets appeared to vary in *different places* in the same sign. In other words, the sign was not a uniform field wherein the luminaries' and planets' influences remained the same throughout. This observation led to a number of systems whereby the ecliptic was divided and subdivided.

## Sign

We will begin with the first subdivision, that of the ecliptic itself into the 12 zodiacal signs. This starting point enables us to address the relationship between subdivision, rulership, and dignity simultaneously.

Please refer to **Figure 5A**. In the inner circle, you will see the signs of the Zodiac. This is the subdivision of the ecliptic into twelve equal signs of 30° each.



**Figure 5A**  
rulerships and exaltations

Next, by looking at the middle circle you will see a planet allotted to each sign. A planet rules each of these signs: Leo is ruled by the Sun, the Moon rules Cancer. Mercury rules Gemini and Virgo, Venus rules Taurus and Libra, Mars rules Aries and Scorpio. Jupiter rules Pisces and Sagittarius. Saturn rules Aquarius and Capricorn.

The planets' rulership of the signs is of great practical importance, as will be addressed at length throughout the course. The concept of rulership, which leads to the planets being referred to as "lord" and "lady" derives from the hierarchical and social-political realities of the Middle Ages but is still useful to us today because it rests upon the idea that the planet is the *arche* or *principium* of the sign it is said to rule. This means that **the sign comes from the planet.**

The 7 planets represent 7 creative properties or powers existing in the infinite and universal Being. As they are modifications of an infinite thing (universal Being) they must themselves be infinite.

The 7 physical planets exist in Nature as correspondences of the 7 creative powers. We cannot see the 7 creative powers themselves because they are invisible, universal, and infinite. We can only see their **operations and recognize the operations as 7 modes of One Being.** Yet, upon close analysis it becomes evident that these 7 powers express themselves in manifold modes of qualitative variation. Thus, Venus in Libra is different from Venus in Aries and Mars in Cancer differs from Mars in Capricorn.

Now, the cause of this qualitative differentiation is invisible but able to be apprehended conceptually. It is the Archetype that is the Zodiac, which, by its ratios, elements, genders and other relations discussed in the previous lesson, qualifies the 7 powers observable in Nature. Measure is first found in the Archetype.

We can see the 7 planets and observe their effects in ourselves and in Nature. We can rise to a knowledge of the Zodiac or Archetype that conceptually provides the qualitative determination and specification of the infinite being of the 7 powers to which the 7 planets correspond.

As a measured and created thing, the Zodiac's existence must be after the 7 modes of the everlasting Being. Hence, we regard those 7 powers, which the physical planets represent as anterior to the 12 signs which comprise the Zodiac. We also regard the 12 signs as being ruled by the 7 planets because the signs would have no function were they not necessary as providing the means by which the infinite being of the planets was qualitatively specified. Through this specification, the infinite becomes diversified and thereby capable of producing measured and manifold manifestations.

It is also thought that the **planet's own nature is congruent with the signs it rules. There must be agreement between the *principium* or principle from which anything comes and the thing *itself*.** Thus the combined masculine (Sun) and feminine (Moon) – i.e. Elohim – produce 6 dual modes, each ruled by a planet in the order Sun/Moon (as one), Mercury, Venus, Mars, Jupiter, Saturn. These 6 dual modes are the basis of the 12 signs of the Zodiac. You can see this by drawing a circular zodiac with the

sign rulers indicated and folding it along the diameter separating the signs Cancer-Leo and Capricorn-Aquarius. Considering that while the Sun and Moon each rule but one sign and that the five planets each rule a masculine sign and a feminine sign it must be that each of the five planets represents an androgynous power<sup>12</sup> which generates a masculine/diurnal and a feminine/nocturnal mode.

Because the signs are ruled by the planets and are regarded as extensions of them, the ruler, when not in a sign it rules, **links the sign it rules to the sign or house it occupies** and thereby establishes a foundation on which meaningful delineation can be based. It is also very important to remember that **if a given planet is afflicted, the signs it rules are also afflicted and so will be the affairs of the houses these signs correspond to**. Thus, if Mars is afflicted in the natal chart, both Aries and Scorpio are harmed and through them the affairs of the houses upon which those signs fall. This is a point Bonatti makes in his *Tractatus de revolutionibus* in Part IV of his *Liber Astronomiae*. It is of great practical value.

The significations<sup>13</sup> of the signs are to a very large degree conditioned not only by the sign's gender, quadruplicity (Mode) and triplicity (Element) but *also* the nature of the planet which rules that sign. For example, the fiery, hot and dry nature of Mars rules the sign Aries *and* the sign Scorpio but these signs exhibit two quite different faces. Scorpio is a feminine, fixed, water sign. Aries is a masculine, cardinal, fire sign. Thus, in Aries, Mars's influence is forthright, aimed outward, and extroverted. In the feminine Fixed Water sign Scorpio; Mars is defensive, introspective, protective, and very reactive.

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<sup>12</sup> The astrological tradition regards the Moon, Venus and (according to some) Mars as feminine planets and the Sun, Jupiter and Saturn as masculine planets. Mercury is alone truly androgynous becoming masculine with the masculine planets and feminine with the feminine planets. This issue of the gender of the planets is occasionally confused with the diurnal/nocturnal distinction. Mars may or may not be feminine but he is nocturnal and it seems necessary that the gender polarity alluded to in the text is related to the diurnal/nocturnal polarity with one of a planets' signs being its day house and the other its night house.

<sup>13</sup> The significations of a sign are expressions of its substance (Quadruplicity, Triplicity, gender, ruler). They conform to the qualitative differentiation of the planet ruler's nature. Thus, Aries can rule pioneers or leaders; Sagittarius, teachers, advisors, travelers; Leo, performers, creative artists. What a sign signifies is always in conformity with its substance qualitatively speaking but specified in terms of embodied existence by the Local Determination of the houses. Thus Sagittarius on the 10<sup>th</sup> can produce teachers and travelers.

From the practical point of view, it is important to know **that a planet in its own sign realizes what it promises. Its effects are enduring.** It indicates success. Zoltan Mason<sup>14</sup> said, “You cannot fight a man whose ruler is in honour.” This indicates the power of such a planet in practical terms. A planet in its own sign is naturally strong because its nature (*esse*<sup>15</sup>) and the sign’s substance are congruent. Such a planet is said to be dignified (made worthy), i.e. able to do what it promises. In the pointing system used in Medieval Astrology, a planet in a sign it rules gets a maximum 5 points. In the Almuten calculation, which we will discuss in a later lesson, it also gets 5 points if another planet, which we seek to analyze, is in its sign.

Always look to the ruler of the sign on the cusp of a house when delineating a chart in order to know the success or failure of the affairs of that house. You may also find the ruler of one house in another. Under these circumstances, the affairs of the two houses are linked. Thus, Capricorn on the 3<sup>rd</sup> house cusp, Saturn in the 10<sup>th</sup> signifies that the native’s ideas about things (3<sup>rd</sup> house) lead to obstruction, hindrances, hard work, and worse. This is because Saturn is in the 10<sup>th</sup> (profession/destiny). More about this is explained in the lesson on delineation.

## Exaltation

Again, please refer to **Figure 5A**. You will see in the outermost circle the exaltations of the planets: the Sun is exalted in Aries; the Moon in Taurus, Mercury in Virgo (which it also rules); Venus in Pisces; Mars in Capricorn; Jupiter in Cancer, Saturn in Libra. North Node of the Moon (*Caput draconis*) in Gemini and the South Node of the Moon (*Cauda draconis*) in Sagittarius.

Although the North and South Nodes of the Moon are allotted exaltations in the Zodiac, they are *not used* as rulers of the signs in any sense. This means, for example, that beyond observing that the North or South Node is in this or that sign and house we never look to the house position of the North or South Nodes as indicating the source of the things promised by the houses upon which their signs (Gemini and Sagittarius) fall. With the nodes, we are interested only in their house positions. That is the end of the matter, unlike when the planets.

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<sup>14</sup> My first teacher in astrology

<sup>15</sup> *Esse* is the infinitive form of the Latin verb “to be.” It is often translated as “being.” It is frequently used to describe the mode or condition of being of any one, for instance, Bonatti speaks in *Liber Astronomiae, Pars IIII, Tractatus de revolutionibus cap iii, columns 498-500* concerning the being of the king (*esse regis*). He wants to know how the king will be in the coming year. Will he be at war? Will he be secure on his throne? Will he be attacked? This useage of being (*esse*) is the same as our asking “How is the king? But being (*esse*) is used in two other, more technical senses in connection with the planets. In the work and tractate just cited, *cap. IX, col. 508*, Bonatti refers to the being of the Sun (*esse solis*) by which he wants to know if the Sun is fortunate and strong, about to be eclipsed and how it is aspected. This useage of *esse* is what J. B. Morin called Zodiacal State. Finally, by referring to the planets’ beings (*esse*) rather than to their natures, Bonatti and Abu Ma’shar indicate that the active agent in astrology is not something in the physical world (*Natura*), but something supercelestial, in the realm of eternal being.

Please also be sure to note that there are **3 signs that do not have any exalted rulers**. They are Leo, Scorpio, and Aquarius.

An exalted planet, e.g. Mars in Capricorn, is supernaturally strong. This is meant in the literal sense. A planet in its own sign is naturally strong, that is, the planet's nature or being, is congruent with the sign's substance. They both agree. Thus, an exalted planet is *super* naturally strong. Due to the substance of the sign, the planet operates more efficiently than it does naturally (i.e. according to its nature). It *dramatically effects* what it promises in a way that shows that it is stronger than the planet in rulership. However, the influence of an exalted planet is unsteady. **Its effects are not enduring** and so for this reason it is not regarded as being as strong or as dignified as a planet in rulership.

A planet in the sign of its exaltation gets 4 points. So too, in the Almuten calculation, the planet which is exalted in a given sign on the cusp of the house under consideration gets only 4 points.

The origins of the exaltations are a bit of a mystery. Abu Ma'shar (as we will read below) believed that the exaltations show the positions the planets had at the Creation of the World. Others<sup>16</sup> have speculated that the exaltations represent an historical moment in time in Egypt where some dramatic event took place thereby leading to the planetary configuration's being recorded and passed down to posterity. I have never found this explanation satisfactory and must confess that where the exaltations come from and how they were arrived at is a mystery to me.

Nevertheless, there is no mystery about how to use the exaltations. They are used just like the rulers of a sign. They indicate, by their house position, areas of life, which are linked to the sign *and* house, which is the exaltation of the planet in question. Thus, for example, let Capricorn be on the 3<sup>rd</sup> house cusp. Capricorn is the exaltation of Mars. Let Mars be in the 4<sup>th</sup> in Aquarius. The 4<sup>th</sup> house signifies fathers and older male relatives. Mars in the 4<sup>th</sup> in Aquarius signifies aggressive ideological arguments and hostility with the native's father/male relatives and separation from the family. Mars singularly indicates this in the 4<sup>th</sup> in Aquarius. However, because Mars in the 4<sup>th</sup> rules Capricorn on the 3<sup>rd</sup> house, the affairs of the 3<sup>rd</sup> are linked to the 4<sup>th</sup>. Thus, the said ideological arguments adversely affect the native's relation to his siblings (3<sup>rd</sup> house) as well. Also, his/her neighbours (3<sup>rd</sup> house) and his/her short journeys (3<sup>rd</sup> house).

Next, for detail we will examine what Bonatti says about exaltations in his *Liber astronomiae*.<sup>17</sup> Please note that he is not consistent with his terms when speaking of detriment (when a planet is in a sign opposite to the one it rules e.g. the Sun in Aquarius is in detriment because Aquarius is opposite, 7 signs away from, Leo, the sign the Sun rules). Bonatti (or the perhaps a later copyist/printer) sometimes confuses detriment with descension. He also uses descension where he means fall (a planet in a sign opposite the planet's exaltation e.g. Saturn is exalted in Libra; therefore it is in fall in Aries. This

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<sup>16</sup> E.g. Cyril Fagen

<sup>17</sup> Basel 1550, Second Tractate col. 39-40 (translation mine).

confusion seems to come from the use of the term “descensions” to denote both fall and detriment as the opposite of “dignity.”<sup>18</sup>

### **Bonatti, On the Exaltations of the Planets. Chapter VIII.**<sup>19</sup>

“Albumasar and Alchabitius said that the Sun is exalted in Aries, namely in the nineteenth degree thereof. The Moon is exalted in Taurus, in the third degree thereof. Saturn is exalted in Libra, namely in the twenty-first degree thereof. Jupiter is exalted in Cancer, in the fifteenth degree thereof. Mars is exalted in Capricorn, in the twenty-eighth degree. Venus is exalted in Pisces, namely in the twenty-seventh degree thereof. Mercury is exalted in Virgo, in the fifteenth degree thereof. Caput Draconis is exalted in Gemini, namely in the third degree of that sign. Cauda Draconis is exalted in Sagittarius, namely in the third degree. And Albumasar said that these were said to be the exaltations in the aforesaid degrees because they were in these degrees when they were formed.”

While specific degrees are associated with these exaltations according to the citation above, I cannot say that I have ever noticed that the planets are any more exalted in the degree of their exaltation than the sign of their exaltation. I hesitate to throw out this doctrine however, lest the experience of the authorities cited be greater than my own.

### **Why Aries is the Exaltation of the Sun and Libra is its Descension and Why the Other Signs are the Exaltations of the Other Planets. Chapter IX.**<sup>20</sup>

“Albumasar said that Ptolemy, the author of a book of judgements,<sup>21</sup> said that when the Sun enters Aries, it begins to ascend to the North, namely (moving toward) the Zenith<sup>22</sup> and then the day increases in length over the night and then the nature of that one (the Sun) begins to increase in heat and especially when it reaches the nineteenth degree of Aries.”

“And when it was in Libra it begins to descend toward the South, receding and distancing itself from the Zenith and the days shorten and night is increased in its length above the day and then the nature of that one (the Sun) begins to diminish in heat and its noble and useful operations are lessened and especially when it reaches the nineteenth degree of that sign.”

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<sup>18</sup> Cf *Liber Astronomiae Tractatus quintus col.163, Consideratio 5* of the 146 Considerations, available from [www.robertzoller.com](http://www.robertzoller.com) .

<sup>19</sup> Basel 1550, Second Tractate col. 39-40 (translation mine).

<sup>20</sup> Ibid

<sup>21</sup> The *Tetrabiblos* is referred to. Cf. Bk I, Chapter 4 and Bk I, Chapter 19. Bonatti is quoting Albumasar, though, who has read Ptolemy, but not Ptolemy in the original Greek.

<sup>22</sup> When the terrestrial latitude is greater than the obliquity of the Ecliptic (about 24 degrees in Ptolemy’s day, about 23.5 degrees now) you get no Zenith transits. Abu Ma’shar’s account of Ptolemy’s alleged report, which implies a Zenith transit, would have been true if the observer were in Mecca. Cf *Tetrabiblos* I. 19 (Robbins translation). Ptolemy makes no mention of a Zenith transit, nor of the exaltation degree.

“And Albumasar said that he discovered in a book of certain of the ancients that they posited that Taurus was the exaltation of the Moon because when the Sun was in Aries, which is its exaltation, and the Moon was in Taurus, then the light of the (New) Moon appeared. And, indeed, Taurus is the first sign of the triplicity of the Moon,<sup>23</sup> because it immediately follows the sign of the exaltation of the Sun and she (the Moon) is conjoined to the Sun in her operations.”

“And they (Albumasar’s “ancients”) posited that Scorpio was her descension because it is opposite her exaltation. They posited that Libra was the exaltation of Saturn; and Aries its descension because Saturn is opposed in nature and operation to the Sun and therefore their exaltations are opposed to each other just as they are opposed to each other<sup>24</sup> as has been said above. They said that Cancer was the exaltation of Jupiter because Jupiter by its nature signifies the North winds and when Jupiter was in Cancer, the nourishing North winds arise producing increase in vegetables and conforming to the nature of Jupiter.”

“Capricorn, they said, was the exaltation of Mars, because Capricorn is Southern and is opposed to the exaltation of Jupiter and these (Mars and Jupiter) are mutually inimical and because the nature of Mars is Southern and burning and the heat of Mars is strengthened when Mars was in Capricorn. They said that Cancer was his descension because it was opposed to his exaltation.”

“They posited that Pisces was the exaltation of Venus because the nature of Pisces is humid agreeing with the nature of Venus and then the humidity of the season begins to grow. And they posited Virgo as her descension since it is opposite her exaltation. They posited Virgo as the exaltation of Mercury because from him the dryness of the time of autumn increases and the nature of Mercury is referred to dryness, unless by accident. And when it were in Virgo its dryness was strengthened. They posited Pisces as its descension because it is opposite to its exaltation.”

“They posited Gemini as the exaltation of *Caput Draconis* because Gemini is the first bicorporal and common sign after Aries and *Caput Draconis* is likewise bicorporal because it is composed of two natures, namely Jupiter and Venus which are the two fortunes. Sagittarius they posited as the exaltation of *Cauda Draconis* because Sagittarius is opposed to Gemini as *Cauda* is to *Caput Draconis*.”

It is of value for you to think about what Abu Ma’shar is communicating (via Bonatti) to us as it shows not only a formula for the derivation of the exaltations but the incorporation of the primitive qualities (that underlie the elements) into basic astrological understanding. It drives home the point that when we think of these elements we should not be considering them in the rather singular manner in which the modern physicists may do so e.g. that water is simply the component of the parts of the liquid that we see.

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<sup>23</sup> Cf *Tetrabiblos*, Loeb edition, Bk I, Chapter 18 where Ptolemy says the Moon is the nocturnal ruler of the Earthy Triplicity. Note that Bonatti is still quoting Albumasar. Yet the text closely follows Ptolemy, *Tetrabiblos*, Loeb edition, Bk I, Chapter 19. Thus, Bonatti clearly does not recognize that the “ancients” whom Albumasar quotes is Ptolemy.

<sup>24</sup> That is, their signs are opposed to each other.

## Triplicities

Please look at **Figure 5B**. This shows the Medieval Triplicity rulers. There are other tables<sup>25</sup> **for the Triplicity Rulers but we must confine ourselves to those that were used by the practising Medieval Predictive astrologer.**

You will also notice that the triplicity rulers are divided into diurnal, nocturnal and participating rulers. Diurnal = by day, Nocturnal = by night and Participating = at all times. **You use all three triplicity rulers.**

A natal figure (horoscope) for somebody born during the day is a *diurnal* natal figure and you use the *diurnal sequence* of triplicity rulers.

A natal figure (horoscope) for somebody born during the night is a *nocturnal* natal figure and you use the *nocturnal sequence* of triplicity rulers.

Like the ruler by sign and the ruler by exaltation, **the triplicity rulers rule the sign that falls on a given house cusp.** However, please note that when dealing with the triplicity rulers you have to consider ALL three of the rulers and not a single planet, as you would be with the other dignities.

To explain this let us look at the following example: you want to know whether your finances will be good during a particular period of your life (assuming an average life span of 75 years).

Let the chart be diurnal with Aries on the 2<sup>nd</sup> house cusp.

Aries is a Fire sign. Therefore, we look at the table (**Figure 5B**) and you will see the element Fire there. It is a diurnal chart so the Sun is the first ruler of the triplicity, followed by Jupiter then Saturn.

Now we relate this to the question that we are investigating: our financial fortunes during a particular period of our life. So, as you will see the Sun is the 1<sup>st</sup> ruler of the triplicity. This equates to the first third of life. Jupiter is the 2<sup>nd</sup> ruler of the triplicity and is the ruler of the second third of life. Saturn is the third ruler of the triplicity and the ruler of the third third of life.

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<sup>25</sup> For Jean-Baptiste Morin (commonly known as Morinus 1583-1656) a triplicity ruler is a planet that has honour of triplicity in a sign of the same elemental nature as the one it rules. Thus, according to him, Jupiter has honour of triplicity in Aries because Jupiter rules Sagittarius and Sagittarius and Aries are both Fire Signs. Jupiter also has honour of triplicity in Leo for the same reason.

Morinus writing not in Middle Ages but during the Renaissance was a rationalizer, a reformer who spurned the Arabic and thus much of what passed as the Medieval Predictive astrological tradition. He knew the Medieval Triplicity rulers but he rejected them. I believe he erred grossly in this. Yet, as you will see in the table for the medieval triplicity rulers in your diagrams, the list of Medieval Triplicity rulers includes some surprises. For instance, you have Saturn listed as one of the triplicity rulers of the fire signs and Jupiter as one of the triplicity rulers for air signs. Exactly why these things were done is not entirely clear, even at the present time, although there is some indication that (at least in the case of Jupiter) the elemental or the primitive qualities are the key to the attribution in some cases. For instance, Jupiter being moist and hot agreed with the moist and warm element air.

Triplexity Rulers			
Element	Diurnal	Nocturnal	Participating
Fire	☉	♃	♁
Air	♁	♆	♃
Water	♀	♂	♄
Earth	♀	♄	♂

**Figure 5B**  
triplicity rulers

Egyptian Terms					
♄	♃6	♀6	♆8	♂5	♁5
♆	♀8	♆6	♃8	♁5	♂3
♁	♆6	♃6	♀5	♂7	♁6
♆	♂7	♀6	♆6	♃7	♁4
♁	♃6	♀5	♁7	♆6	♂6
♆	♆7	♀10	♃4	♂7	♁2
♁	♁6	♆8	♃7	♀7	♂2
♆	♂7	♀4	♆8	♃5	♁6
♁	♃12	♀5	♆4	♁5	♂4
♆	♆7	♃7	♀8	♁4	♂4
♁	♆7	♀6	♃7	♂5	♁5
♆	♀12	♃4	♆3	♂9	♁2

**Figure 5C**  
Egyptian Terms

If we were dealing with a nocturnal chart then the first ruler of the triplicity would be Jupiter followed by the Sun and then Saturn. The participating ruler is always last. Thus, for our question Jupiter (the nocturnal ruler of the Fire triplicity) is the ruler of the first third of life, the Sun (being the diurnal ruler of Fire triplicity) the second third of life and the participating ruler of the third third of life.

You can then judge the native's financial life from the general state of the Sun, Jupiter, and Saturn. If they are all weak and afflicted then this may manifest in poverty or adversity in connection with the making of a living. If all three are strong *and* unafflicted then good fortune (we are dealing in general terms<sup>26</sup> in this example) should prevail. If there is only one afflicted then in the third of life corresponding to that planet, you will have financial difficulties but during the other two thirds, you should prosper.

A planet in the sign where it has honour of triplicity gets 3 points. So too, in the Almuten calculation, each planet which has honour of triplicity in a given sign on the cusp of the house under consideration gets 3 points. For instance, with Pisces on the cusp of any house, Venus, Mars, and the Moon will all be examined and all receive 3 points.

## Terms

Terms are uneven subdivisions of the 30° Zodiacal signs allotted to the five visible planets (excludes Sun and Moon). By virtue of this allotment, each of the subdivisions is said to be ruled by the planet allotted to it.

Please refer to **Figure 5C** and do your best to memorise these.

It is important to understand that a planet may have some dignity even in signs where it does not have dignity of rulership, exaltation or triplicity or where it is not the decan ruler (we will consider this a little later). For instance, Mars at 22° Gemini does not rule Gemini, is not exalted in Gemini, is not a triplicity ruler of the airy triplicity nor does it rule the decan it is in. Yet it is within the terms it rules if it is anywhere from 17° to 23° 59' Gemini. Thus, placed at 22° Gemini, Mars has some honour in this restricted segment or subdivision of Gemini. As we will see, Mars also rules the second decan of Gemini, but at 22° Gemini, Mars is outside the second decan of the sign.

As with the triplicity rulers, there are several tables of rulerships for the terms but we are to deal only with the Egyptian terms. From here on when I speak of the terms I will mean only those that are listed in **Figure 5C** Egyptian Terms.

If you want to compare the Egyptian Terms, the Chaldaean Terms and the Ptolemaic Terms see Ptolemy's *Tetrabiblos* Book I, chapter 21 where you will find all three tables laid out. Ptolemy, of course, favours his own. Ibn Ezra, Masha' Allah and a number of the European astrologers who endorsed the Egyptian origin of astrology and the Hermetic tradition favoured the Egyptian Terms.

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<sup>26</sup> You may also discover the area of life from which financial strength comes by noting where the triplicity ruler is placed. Ideally, you want all three triplicity rulers to be angular, strong, unafflicted and favourably aspected by a benefic(s).

In **Figure 5C** you will have noted the signs listed on the far left and then the division of each of those signs listed horizontally. There are 5 divisions of each sign in the terms. As you will see, looking at Aries – the first 6 degrees of Aries goes to Jupiter, that is from  $0^{\circ}-5^{\circ}59' 59''$  and from  $6^{\circ}-12^{\circ}$ , that is to  $11^{\circ}59'59''$  is allotted to Venus and the next  $8^{\circ}$  is Mercury, the next  $5^{\circ}$  is Mars and the last  $5^{\circ}$  of Aries is ruled by Saturn. And so on with the remainder.

The term ruler of a given point on the ecliptic is often, as we will find, used in the various specific delineation and predictive techniques.<sup>27</sup> Often, it is regarded as more important than all or some of the other rulers. It is always included in the pointing system but may be given more emphasis in one specific technique than in another. I will point out such instances as we come to them in the course.

A planet in its own term gets 2 points. In the Almuten calculation, the planet, which is the term ruler of the cusp of a house or other point on the ecliptic, gets 2 points.

## Decan

A decan is also known as a face. It is a  $10^{\circ}$  subdivision of the zodiacal signs. Since each sign is  $30^{\circ}$  long, there are 3 decans per sign giving 36 in total. Each decan is ruled by a planet.

Please see **Figure 5D** decans.

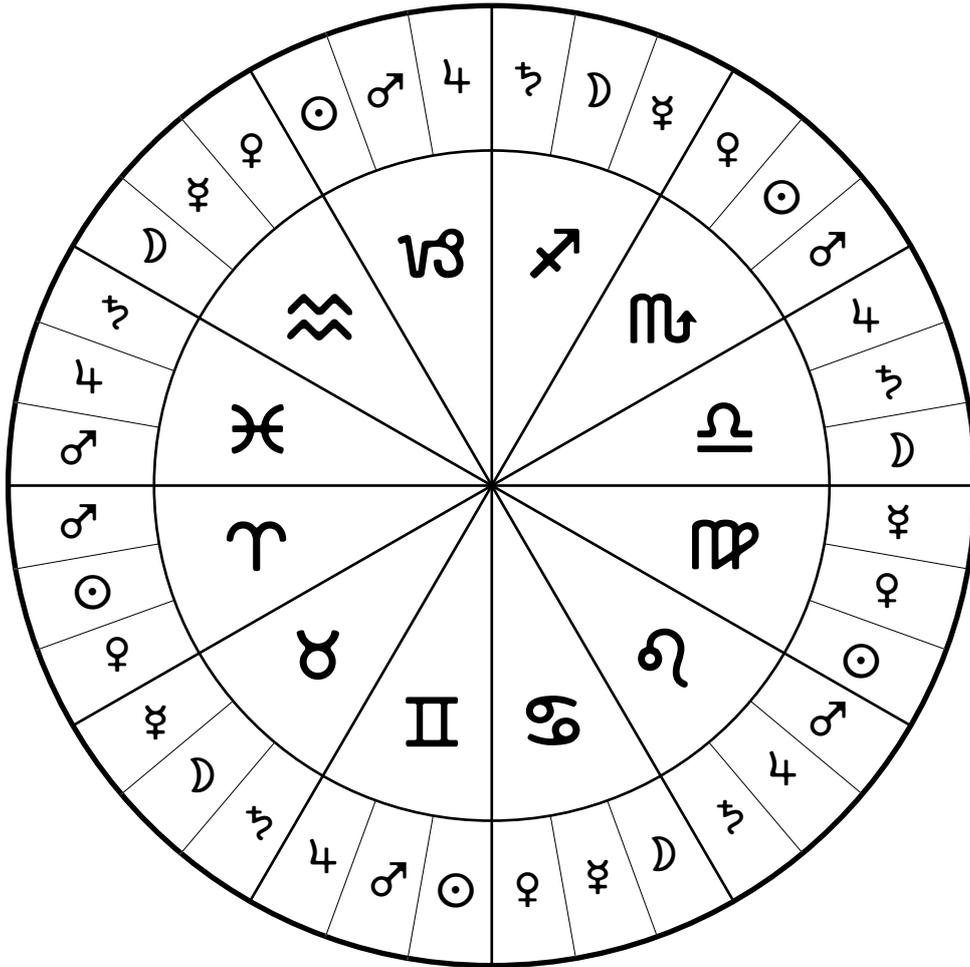
As with the other tables of rulers that we have discussed above, there is more than one for the decan rulers. The decan rulerships, which are used by most Modern astrologers in the West, are of Indian origin. It was the system used by Varahamihira.<sup>28</sup> They do not seem to have been known widely (in fact I can find no evidence at all) in the West before 1850. The decan attributions in **Figure 5D** which we are to use are the Western Decan rulers. Whenever, I speak of the decans then it is to the Western Decans in **Figure 5D** that you must refer. The exception to this will be in the lesson on physiognomy, where we use Varahamihira's decans.

A characteristic feature of the Western Decan rulerships is that Mars rules the first decan of Aries *and* the last decan of Pisces. This has caused some to look askance at the rulership allotments but is in fact a direct pointer to the antiquity of this Western system. The key to the attribution of the rulers of the Western Decans is the so-called “Star of the Magi”.

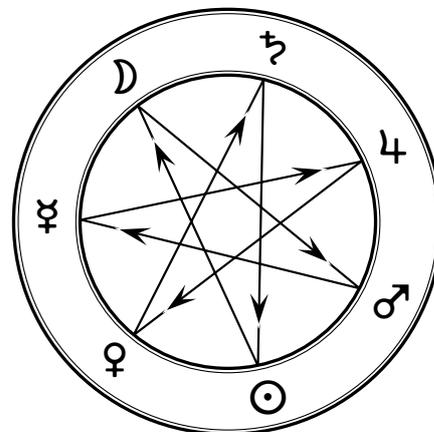
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<sup>27</sup> I refer to the specific delineation techniques as distinguished from the general method of interpreting an house.

<sup>28</sup> Varahamihira (*floruit* 505 AD). Born near Ujjain, India, author of *Panchasiddhantika*; *Brihatsamhita*; *Brihatjataka*; *Laghujataka*. Showed necessary computation for planets positions. Knew the earth was spherical. His system of decans give the first decan of any sign to the sign itself (and its ruler); the second decan to the next sign of the same triplicity; the third decan to the next (remaining) sign of the same triplicity. Hence the first decan of Aries is Aries (Mars); the second is Leo (Sun); the third is Jupiter, and so one through the signs.



**Figure 5D**  
decans



**Figure 5E**  
the Star of the Magi

If you look carefully at **Figure 5E** Star of the Magi and compare it with the decan rulerships, you will see that the Star of the Magi sets the paradigm of the decan rulers: the first decan of Aries is ruled by Mars; the second by the Sun (immediately next to Mars in the Star of the Magi moving clockwise); immediately clockwise in the Star of the Magi from the Sun we come to Venus, the ruler of the third decan of Aries. Next, clockwise from Venus in the Star of the Magi, we come to Mercury, ruler of the first decan of Taurus; then Moon, ruler of the second decan; then Saturn, ruler of the third decan and so on.

A planet in its own decan gets 1 point. In the Almuten calculation, the planet, which is the decan ruler of the cusp of a house or other point on the ecliptic, gets 1 point.

## Essential Dignities

**The five levels of rulership of Sign, Exaltation, Triplicity, Term, and Decan are also the 5 levels of Essential Dignity.**

Essential Dignity is based upon the essence, i.e. the being, of the planet, by which it is able to realize its promise. A planet always promises things consistent with its nature or being.

The planet's *being* always operates within the context of the sign the planet is in. The sign acts as a kind of filter specifying the universal being of the planet according to the sign's substance (gender, quadruplicity [mode], triplicity [element], species<sup>29</sup> and the nature<sup>30</sup> of its ruler). When there is the greatest similarity between the sign and the planet e.g. the planet rules the sign then the planet's *being* is least impeded and most effective. In signs other than that which the planet rules there is interference between the sign's *substance* and the planet's *being*.

**The degree to which the sign's substance and the planet's being are discordant is arranged into 8 levels. 5 are strengthened states: the 5 Essential Dignities and 3 weakened: Peregrine State, Detriment, and Fall. The last two are referred to as debilities.**

**As a planet descends in this 8-fold hierarchy its dignity and its capability to perfect what it promises becomes increasingly impeded by the dissimilarity between the sign it is in and its own nature/being.** The result of this is that the sign cannot absolutely deny the expression of the planet's being, but it can distort it to the point that its expression causes *or* signifies the reverse of that which the planet would produce if dignified.

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<sup>29</sup> Some signs are human, some quadrupedal, some part human-part quadrupedal, some aquatic, some mute, some speaking. Abu Ma'shar's interpretation of adverse indications in Part III of Bonatti's *Liber Astronomiae, tractatus de revolutionibus* makes use of these distinctions. E.g. let us posit that the 12<sup>th</sup> house of a revolution of years of the world would have a Mars-Saturn conjunction in it. It will portend death to large animals. Let the sign be Taurus, cattle will die.

<sup>30</sup> We will address the natures of the planets in the next lesson.

From this arise the so-called “**Accidental Malefics**” i.e. benefic planets, which work destructively in the chart. We will discuss this again when we address the planets in a later lesson. In detriment or fall the planets influence is sufficiently weakened that it cannot realize what it promises.

**A peregrine planet lacks either dignity or debility** in the degree it is in. **Such a planet acts more in accordance with the nature of the ruler of the sign it is in than other planets.** If the ruler is a benefic, the peregrine planet will act beneficially. If it is a malefic, the same planet will contribute to the destruction of the things it is associated with.

This **debilitation is qualitative**. The *substance of the sign* interacting with the *being of the planet* **distorts** the manifested effects of planet’s being. It does this through the addition of foreign or contrary qualities. It is very important that you take time to think on this so you understand the essence of what we are looking at. The whole key to equating dignities and debilities (and peregrine planets) is qualitative consideration.

This qualitative determination is of importance in delineation. Many people today can no longer see quality because the modern world is obsessed with quantity. There are two levels of determination of the planets’ beings to specific effects: zodiacal state (quality) and local determination (quantity). In astrology, we see quality in dignified positions of planets; especially in planets having honour of rulership, exaltation, and triplicity. With quality comes, honesty, forthrightness, simplicity, ease, good actions, success, and a measure of wisdom.

These 5 levels of dignity go a long way to restoring the full vocabulary to the language of astrology.

We are discussing quality here; that is the zodiacal state of a planet. Quantity is something different and is measured by the house position of the planet. This is important and we will discuss it elsewhere but I am trying to impress upon you here the importance of getting your measurement of the quality of the planet correct. It is tricky for the contemporary westerner as quality is being removed from our daily experience.

Perhaps I can convey this concept most successfully by an analogy with a drunken man. They both start off in the natural state. The man about to become drunk begins to imbibe. At first, he feels exalted, as though he is of superior strength and competence. Soon he becomes sentimental and inclusive of others as his boundaries become dissolved. Eventually he begins to show diminished capabilities. Like the sober man, the thoroughly drunken man can walk, but just barely. His balance, judgment, and reactions are impaired. He stumbles and cannot walk in a straight line. He cannot speak without slurring or mumbling his words. When he is sober, he has no trouble walking, does not lose his balance and not only walks in a straight line, he may be capable of tasks demanding great focus of attention, skill and manual-eye coordination. His judgment is unimpaired when he is sober, he can be rational, even wise. He is articulate.

The difference between the sober man and the drunken man is that the latter has poured into himself an intoxicant. He has added to his basic nature a foreign substance, which impedes and impairs his natural functions.

Therefore, it is with planets that are not in their own sign. They are in a foreign substance to a greater or lesser degree. Things that they could do with ease in their own sign they cannot do except in the most imperfect manner. As they move down the list of dignities towards Peregrine, they become less and less competent. At Peregrine, they may need help getting home. At detriment they cannot defend themselves. At fall, they cannot remain standing.

From this we see that quality equals true nature and with adulteration of nature by the addition of not-nature one burdens oneself with the addition of non-essentials which take energy that would naturally be available to the planet or man to apply to the task at hand.

In addition to the 8-fold levels for measuring the quality of a planet, we must now consider two further sub-divisions and three Minor Dignities. The best way to approach these is to see them as the means for guiding you in “fine tuning” a judgment.

## Two Additional Sub-divisions

The Medieval astrologers tell us the *Novenaria* and the *Duodecimae signorum* are particularly important in Horary astrology and to watch the Moon’s transits for their effects. Bonatti tells us to attend to the Moon’s *duodecimae* and *novenaria* in revolutions of nativities. He seems to say that the *novenaria* and the *duodecimae* give details not made evident by the Moon’s position by sign and aspect. In my experience with Horaries, the Moon’s position in this or that *novenarium* or *duodecima* links the Moon to that sign and the house corresponding to it in the figure. They seem to indicate a theme that was pertinent at the time. In natal astrology, the planet ruling the *novenarium* of the Moon seems to indicate a planet whose influence plays a significant role in the native’s appetites. The sign corresponding to the Moon’s *duodecima* shows a house which receives a lot of attention.

## Novenaria Signorum

The *Novenaria Signorum* are also called the *Novenas* of the signs. They are the subdivisions of each of the signs of the zodiac into nine groups of 3°20’ each.

Please refer to **Figure 5F** *Novenaria Signorum*.

You will see that each Sign is sub-divided into 9 sections. Each of the triplicities (elements) commences their rulership of those 9 main subdivisions with the planet that rules the cardinal sign of the same element.

Therefore, the first ruler, which is the ruler of the 1st *Novenarium* (singular *Novenarium*; plural *Novenaria*) of Aries, Leo, and Sagittarius, is Mars. This is because Mars rules Aries, which is the cardinal sign of that element. Then the subsequent rulers are simply the rulers of the subsequent signs in the order of the signs of the Zodiac. Thus, Venus is the next one; Mercury is the next, the Moon, the Sun and so on.

The same scheme holds for the other three triplicities. The ruler of the first *Novenarium* of Taurus, of Virgo and also of Capricorn is Saturn, the second one is also Saturn because Saturn rules Aquarius and so on.

Novenaria Signorum 3°20'										
	0°	3°20'	6°40'	10°00'	13°20'	16°40'	20°00'	23°20'	26°40'	
♄	♂	♀	♀	♃	☉	♀	♀	♂	♃	
♃	♃	♃	♃	♂	♀	♀	♃	☉	♀	
♂	♀	♂	♃	♃	♃	♃	♂	♀	♀	
☉	♃	☉	♀	♀	♂	♃	♃	♃	♃	
♂	♂	♀	♀	♃	☉	♀	♀	♂	♃	
♃	♃	♃	♃	♂	♀	♀	♃	☉	♀	
♂	♀	♂	♃	♃	♃	♃	♂	♀	♀	
♃	♃	♀	♀	♂	♂	♃	♃	♃	♃	
♂	♂	♀	♀	♃	☉	♀	♀	♂	♃	
♃	♃	♃	♃	♂	♀	♀	♃	☉	♀	
♀	♀	♂	♃	♃	♃	♃	♂	♀	♀	
♃	♃	♀	♀	♀	♂	♃	♃	♃	♃	

**Figure 5F**  
Novenaria Signorum

Duodecima Signorum 2°30'													
	0°00'	2°30'	5°00'	7°30'	10°00'	12°30'	15°00'	17°30'	20°00'	22°30'	25°00'	27°30'	
♄	♄	♃	♂	☉	♂	♃	♂	♃	♂	♃	♀	♂	♃
♃	♃	♂	☉	♂	♃	♂	♃	♂	♃	♀	♀	♂	♄
♂	♂	☉	♂	♃	♂	♃	♂	♃	♀	♃	♄	♃	♃
☉	☉	♂	♃	♂	♃	♂	♃	♀	♃	♀	♄	♃	♂
♂	♂	♃	♂	♃	♂	♃	♀	♃	♄	♃	♂	♂	☉
♃	♃	♂	♃	♂	♃	♀	♃	♄	♃	♂	♂	☉	♃
♂	♂	♀	♃	♀	♂	♃	♂	♃	♀	♂	♃	♂	♃
♀	♀	♂	♃	♀	♂	♃	♂	♃	♀	♂	♃	♂	♃
♃	♃	♀	♂	♂	♃	♀	♃	♄	♃	♂	♃	♂	♀
♀	♀	♂	♃	♂	♃	♀	♃	♄	♃	♂	♃	♂	♀

**Figure 5G**  
Duodecima Signorum

At the top of the table, there are the degrees, which begin and end each of the subdivisions in question. You have to keep in mind that the beginning of the first Novenarium is at 0°0' and ends at 3°19'59" and to apply this logic of form to all the Novenaria.

There is no need for the time being to memorise the table but please ensure you are thoroughly familiar with it. As with all the tables we are learning in this lesson later, we will use it in practical application.

## **Duodecimae** (singular duodecima pars; plural duodecimae partes)

The Duodecimae Signorum are sub-divisions of 2°30' each.

Please refer to **Figure 5G** Duodecima Signorum.

You will see that this is a twelve fold division of each of the signs, that they are attributed to the signs themselves and therefore to the rulers of the signs, in the order of the signs beginning with the sign which is being divided.

The top of the table gives the degrees, which begin, and end each of the duodecimae applying the same logic of form as was used in the Novenaria above.

## **Haym**

Haym is a corruption of an Arabic word (*hayyiz*) translating the Latin *securitas* meaning "security."

According to Al-Biruni a planet has the minor dignity of haym when it is:

A diurnal planet above the horizon in a diurnal figure (or beneath it in a nocturnal figure) and a masculine planet in a masculine sign.

Or

A nocturnal planet above the horizon in a nocturnal figure (and beneath it in a diurnal figure) and a feminine planet in a feminine sign.

To this Bonatti adds that the planet must be diurnal in a diurnal figure and nocturnal in a feminine figure.

Please refer to **Figure 5H** for the listing of the planets.

A planet in haym will be enhanced i.e. will more effectively produce what it promises.

This is part of an older form of delineation that seems to date back to the Babylonians.

## **Elevation**

A planet has elevation when it is high in the figure close to the 10<sup>th</sup> house cusp.

<b>Masculine Planets</b>	☉ ☿ ♃♂ <sup>1</sup>	♀ either
<b>Feminine Planets</b>	♃ ♀	♀ either
<b>Diurnal Planets</b>	☉ ♃ ☿	♀ either
<b>Nocturnal Planets</b>	♃ ♀♂	♀ either
<b>Benefics</b>	☉ <sup>2</sup> ♃ ♀	♃ waxing
<b>Malefics</b>	☿♂	♃ waning
<b>Common</b>	♀	

**Figure 5H**  
attributes of the planets

<sup>1</sup> Some ancient and medieval authorities class Mars as a feminine planet.

<sup>2</sup> The Sun's heat, when excessive, makes it malefic.

Unlike the Essential Dignities there is no pointing system for this minor dignity (nor for the Haym or Proper Face). What it does allow us to do is to better judge the quantitative and its qualitative strengths of the planet. Remember these minor dignities are used for fine tuning your delineation.

Thus, a planet in the 10<sup>th</sup> close to the cusp will be very strong in both these respects. However, a planet in the 9<sup>th</sup> house more than 5° from the 10<sup>th</sup> house cusp may be quantitatively weak but still qualitatively strong due to its elevation. Such a planet has a kind of honour. It represents things that the native places very high priorities on.

## Proper Face

Proper face is the last of the minor dignities that we are to consider.

A planet has Proper face when the zodiacal sign that it is in has the same **relationship** to the Sun's sign *and* the Moon's sign, as that planet's own sign of rulership has to Leo *and* Cancer.

For example, let us have the Sun in Sagittarius and the Moon in Scorpio. Then, if Mercury is in Capricorn we find it has proper face because Mercury rules Virgo thus the relationship of Capricorn (which Mercury now occupies) to Sagittarius and Scorpio is the same as the relationship of Virgo to Leo and Cancer.

Mercury is thus strengthened by this proper face. This means we look to a strengthening of qualities attributed to Mercury e.g. the native may be more mentally astute, more concrete in his/her application and more readily inclined to get things done, or more scientific in his/her approach to problems etc. Of course, there will be other factors that will direct this qualitative appraisal, but the important point to grasp here, as with the other minor dignities is that it will enhance the qualities that we have already identified.

## Conclusion

In this lesson, we have been laying the foundations upon which we will build when learning delineation. Please ensure that you memorise those tables you have been asked to before proceeding.

## HOMEWORK

Analyse your own horoscope and the other horoscopes that you have chosen as your working horoscopes.

1. Make of list of the planets in each horoscope and catalogue them as being in their own sign, exaltation, triplicity, term, decan, by novenaria and duodecima .
2. Using the same list of planets (one list for each horoscope) determine which, if any planets have minor dignity or haym, elevation or proper face.
3. Using the same list of planets divide them into diurnal, nocturnal, masculine, feminine, benefic, malefic and common planets.
4. For each of the horoscopes synthesis the natures of the planets with the natures of the signs according to sub-division and dignity.

Send me the answers for the above questions.

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**Diploma Course in Medieval Astrology  
Lesson Six  
Houses**

# Diploma Course in Medieval Astrology

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# Diploma Course in Medieval Astrology

## Lesson Six

### HOUSES

#### Introduction

In previous lessons, we have looked at the signs of the Zodiac. That is the first veil through which a planet's influence must pass. Now, we will examine the second veil – the houses. In doing this we will discuss how the houses determine the universal *beings* of the planets and the cosmically pervasive influences of the signs and thereby give rise to specific effects in sublunary nature. We will also look at the subject of Local Determination.

In this lesson, you will find concepts, which we have already discussed, and terms, which we have already defined. If you find that you are unsure of a term or concept then please look through the earlier lessons.

In addition, when we departmentalise a complex subject like astrology some matters discussed at one level may be expanded at another. For example, in this lesson you will find constant reference to the planets – which are the subject of the next lesson – thus, after you have read the next lesson, you should return to this lesson and the previous one, as you will find that certain ideas will become clearer. This reading and re-reading may sound laborious but such an approach will strengthen your understanding and learning.

#### Basic Ideas

Let us begin by emphasizing a basic point – that at the most fundamental level astrological **delineation is the judgment of planets acting on the signs in the houses**. All astrological delineation ultimately rests upon this. Even when we use such things as the Arabic parts, fixed stars, comets and eclipses, the three factors mentioned above (planets, signs and houses) are still essential to the delineation process.

Delineation considers both quality and quantity. The relationships between planets and signs are **qualitative**: the houses determine the universal influences of the signs plus the planets towards specific *accidents* conforming to house meanings via the planets' local determination. The relationship is also **quantitative**: angular planets are able to manifest 100% of their influence. Succedent planets manifest only 50% of their influence. Cadent planets are only 25% effective.

#### Local Determination

Local Determination pertains to the houses.

It is through the restriction of the universal *beings* of the planets by the nearly universal influences of the signs of the Zodiac and through the meanings of the houses that sublunary effects are produced. The first

or active, qualitative, determination you have been introduced to in the lesson dealing with Sign Subdivisions and Rulerships. It is effected by the planets' positions in the zodiacal signs. It is at this level that the congruity or incongruity of the planets' beings with the substances of the signs results in qualitative diversity of the combined planet-sign influence.

This qualitative diversity arranges itself into 8 levels (the 5 of dignity and the peregrine state plus the 2 "descensions": detriment and fall). It is helpful to keep in mind that this qualitative determination is a celestial operation. That is, it goes on in the sky, or heaven.<sup>1</sup>

The second, or passive determination is specificative. By this determination, the astral influences are conformed to the meanings of the sign they are in and the signs they rule. In this way, they become sufficiently limited and delineated that they may be predicted. The houses pertain to terrestrial, embodied, events or *accidents*. This second, specificative, determination is called Local Determination because it is founded upon the planets' locations (positions) in the houses. A planet's Local Determination includes its house position, rulerships (especially by sign and exaltation<sup>2</sup>) and aspects to other planets, angles, Arabic Parts. For instance, Capricorn is ruled by sign by Saturn, so Saturn will rule the house whose cusp Capricorn falls on; but Mars is exalted in Capricorn and so will also rule the house with Capricorn on the cusp.

The determination of the signs of the Zodiac and planets by the houses constitutes the second or passive determination of the universals (planets and signs). Remember, we do not directly experience, nor see, the universal influence of the 7 planetary beings. Rather, we see (conceptually) the universal reflected in the concrete world. For instance, we do not experience love (Venus) directly in all its many facets. Instead, we experience a particular quality of love (e.g. selfless, lustful, ennobling, destructive, etc) for a particular individual whom we meet in some identifiable terrestrial circumstances – at work, at school, while travelling, through a friend's introduction, or some other way.

Thus, we may fall in love with a future spouse at a party. So we have: Love (Venus) plus the qualifier (zodiacal state<sup>3</sup>) plus the party (5<sup>th</sup> house). The qualifier gives us the knowledge of whether the Love is wholesome or not. It is adverbial. It describes the action of the verb. The house gives the physical context in which the meeting of the lovers takes place. The planet shows the being or operation, in this case "loving". I say, "being or operation" because the beings of the planets are active and creative. We will see this more clearly when we discuss the planets in the next lesson.

The planetary beings or powers are universal in the scope of their action. **By their position in a given house, through their rulership or exaltation in or of the house and by the aspects they receive from the other planets,**

---

<sup>1</sup> That is, in the soul.

<sup>2</sup> Actually by all 5 levels of dignity, but in practice we emphasize these two: sign and exaltation.

<sup>3</sup> Zodiacal State can be thought of as the quality indicated by a planet in a sign (the planet's dignity or debility) + the aspects it gets + the condition of its dispositor.

**they produce limited, knowable and predictable events**, accidents, manifestations in this physical, natural, sublunary world.

Please recall the philosophical bases of prediction when considering this. We want to know how the infinite *Being of the One*<sup>4</sup> is qualified by the Archetype (tropical and sidereal Zodiacs) and determined through the houses. It is this that allows the astrologer to say for instance, “You will meet your future husband/wife at a party thrown by friends between the 16<sup>th</sup> and the 19<sup>th</sup> June 2005” and describe him/her in such and such a way. Or, the astrologer may be able to say: “At 51 years of age you will leave behind you the adversity you have laboured under for the past 11 years and receive professional recognition in a foreign country, culminating in the period 1 July, 2001 and 18 March, 2003”.

**All the planets are determined by their house position toward the affairs of the house.** Thus, planets in the 1<sup>st</sup> house are determined toward the native’s life, body, skill/talent, or wit. Even if they are malefics, they are determined toward these things. Thus, Mars in the first will give you a Martian body, life, skill, or talent. It will make you irascible. Venus in the first will make you beautiful and pleasant.

**Each planet’s nature is focussed on the house it is in.** The planet’s influence becomes specified. If Mars, whose being or nature is wrath and conflict, should be in your 11<sup>th</sup> house, you will have aggressive, angry friends. Though they are often contentious and embroiled in private battles, they will be nonetheless your friends and treat you well even if they make a lot of noise, engage in ideological debates, litigation, and the occasional temper tantrum. This is because Mars’ nature is to do these things and Mars, being in the 11<sup>th</sup> is determined thereby to befriend you. You can have friends in such places as the military, mafia, corporations, or the law – in walks of life where being combative is an asset. By being located in the 11<sup>th</sup>, Mars is made a friend of the native.

There are, of course, situations which portend hostility between the native and his friends, as when the ruler of the 11<sup>th</sup> and the ruler of the first aspect each other hostilely.

**Planets are also determined by their rulerships.** If Mars were the ruler of your 9<sup>th</sup> house (Aries or Scorpio or Capricorn (exaltation) were on the 9<sup>th</sup> house cusp), for example your religious life (the 9<sup>th</sup> house is the house of God), often taken to be your church (the house of God) will be fraught with conflict, dissention, and disagreement. You will be one who does not like organized religion and who may be zealous in either your denunciation of atheism or of religion. This is because your 9<sup>th</sup> house is ruled by Mars. Thus, Mars is determined toward 9<sup>th</sup> house affairs through its related sign being on the cusp of the 9<sup>th</sup> house.

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<sup>4</sup> We cannot define the Infinite Being. We can say that everything that is has being from the One Infinite Source of Being. The ancients, seeing the philosophical problem in the fact that from the one only one may come, asserted the Adam Kadmon or Anthropos, at once the Decad and the Duodecad (Tree of Life and Zodiac). As the Decad, it presented a 10 fold scheme of emanation by which the One became many. This Decad is said by some to consist of the Ternary and the Septenary; by others of the 3, 7 and 12.

As **the ruler and the signs are extensions of each other, what affects one affects the other**. For this reason, the ruler of one house when in another links the two houses. If you have Scorpio on the 9<sup>th</sup> and Mars in the 11<sup>th</sup>, your friends (11<sup>th</sup>) are connected to your religious, educational, travel affairs (all 9<sup>th</sup> house matters). If you have Mars in Aquarius in the 11<sup>th</sup>, with Scorpio on the 9<sup>th</sup>, the quality of your Mars will be zealous (Mars) ideology (Aquarius) or a zealous know-it-all. Such will be the quality of your social life (11<sup>th</sup> house). You will have friends like this (zealous know-it-alls), some of whom will be foreign or were met while travelling or at college. By being the ruler of the 9<sup>th</sup>, Mars is made a planet having relevance to the native's religion, travel, and education.

In addition to the planets being determined by their **position** and **rulerships**, they are also determined by **aspect**.<sup>5</sup> When this aspect is **square** then the determination of the planet will be through struggle; through aversion/avoidance or obstruction when the aspect is an **opposition**; through assistance and liberation when **trine**; through collaboration when **sextile** and through cooperation<sup>6</sup> when in conjunction (although a conjunction may also be a battle but we will refine this further later in the lessons).

It is easiest to show this by example.

Let us say you have the Sun in the 10<sup>th</sup>, conjunct Saturn in Leo. Saturn brings hard work, labour, denial of worth, hindrances, delays, and obstacles to the profession (please do not be overly concerned with the exact nature of the planets which as I keep reminding you are the subject of the next lesson – here our primary purpose is to focus on the houses). However, the Sun brings recognition, advancement, and success.

Both Saturn and the Sun are determined toward professional matters by being in the 10<sup>th</sup>. In Leo, the Sun is very strong, pure in quality. It disposes<sup>7</sup> Saturn, which is in detriment. If Saturn is closer to the cusp of the 10<sup>th</sup>, the early career of the native will be a struggle, but later, success will come. It may be that there are delays in getting a career going, but it eventually happens.<sup>8</sup> If Saturn is combust, the native achieves success through hard work and, perhaps, the native's good reputation causes obstacles in the profession. The conjunction between Saturn and the Sun is a battle, which, in this example, the Sun wins because the zodiacal state of the Sun is stronger.

Should the Sun be conjunct Saturn in Aquarius in the 10<sup>th</sup>, the story is likely to be different because the zodiacal states of the planets would be different. Saturn would be ruling the 10<sup>th</sup>, in the 10<sup>th</sup>, (these factors being strengthened if it is also closer to the cusp of the 10<sup>th</sup>), disposing the Sun, provided it (Saturn) is not combust will produce a Saturnian profession after long

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<sup>5</sup> See footnote 9 below.

<sup>6</sup> The trine assists: i.e. it gives resources. The sextile collaborates: i.e. pitches in personally to help. The conjunction cooperates: i.e. works alongside simultaneously; not necessarily in concert with.

<sup>7</sup> I.e. rules the sign Saturn is in.

<sup>8</sup> Beware the South Node conjunct the Sun in the 10<sup>th</sup>, it can negate the Sun's glorious success even when not closely conjunct the Sun.

labour, minimize and delay the recognition the Sun promises and cause such recognition to be attended by adversity. Still, there will be success because the Sun will bring it and both Sun and Saturn are determined toward the 10<sup>th</sup> house.

Let Jupiter be in the 2<sup>nd</sup> at the same time as the above configuration and let it trine the Sun. The success produced by the Sun will strengthen the native's financial state because the Sun trines Jupiter. Jupiter is determined toward the native's money by being in the 2<sup>nd</sup> house. Jupiter's 2<sup>nd</sup> house position determines him to finances. His trine to the Sun determines him to professional success. The Sun's trine to Jupiter determines the Sun toward financial success. This is to say that Jupiter, though not in the 10<sup>th</sup> or ruling it, has relevance to the native's profession. Likewise, the Sun, though not in the 2<sup>nd</sup> or ruling it, has relevance to the native's wealth.

Thus, we can see that local determination occurs in three ways: by position, rulership, and aspect.

Please could you now examine your working horoscopes and examine the houses in accordance with the three main determinators – position, rulership, and aspect. You do not need to evaluate the determination but you must be able to see how a planet in any particular house is determined – looking at its position, its rulership and the aspects<sup>9</sup> that it makes to other planets and which planets make an aspect to it.

This **local determination of the planet by house is with you for life**. A native having the configuration we have described above will find that all the planets named will always have effects tied to profession and finance because they are determined thereto by their local determination in the natal chart. We will elaborate upon this more in the lessons on prediction. For now it is enough that you become familiar with the idea that the planets are locally determined by their natal positions in the houses; their rulerships and their aspects for an entire lifetime.

It is also critical to note that the houses determine not only the planets, but also the signs toward the *accidents* of the native, that is, to specific events of life corresponding to the meanings of the houses. Thus, **when there are no planets in a house (as often happens), a sign of the Zodiac on the house cusp will give its quality to the affairs of the house** and, of course, that sign will be ruled by a planet that you will need to turn your attention to.

When, for instance, you find the 7<sup>th</sup> house empty but a Martian sign on the cusp of the 7<sup>th</sup>, you read the 7<sup>th</sup> house affairs in terms of the Martian quality of the sign on the cusp. This means that you must give due consideration to the aspects of the other planets to the 7<sup>th</sup> house cusp and to the zodiacal state, and local determination of the ruler(s)<sup>10</sup> of the 7<sup>th</sup>.

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<sup>9</sup> Orbs and types of aspect are discussed in the lesson on planets. For the time being use only the conjunction, opposition, trine, sextile and square (these are known as the Ptolemaic aspects). When dealing with non-planetary orbs use 5° and for the planets: Saturn 9°, Jupiter 9°, Venus 7°, Mars 7°, Mercury 7°, Moon 12°, Sun 15°.

<sup>10</sup> Primarily you will study to understand the sign ruler, but eventually all the rulers (sign, exaltation, triplicity, term, decan and almuten).

## House Systems

**A house system is a division of the space around the Earth into 12 divisions, each of which corresponds to one *or more* area of life.** What those areas are, we are going to learn shortly. How they are divided is another matter,<sup>11</sup> which we are not going to get into in detail in this lesson.<sup>12</sup> In the Medieval astrology of the Latin West, the system of houses most frequently used was that of **Alchabitius**.

This seems to have been largely because his writing on the mathematics of astrology was so lucid. **Whole Sign** houses are another widely used house system and was used such as by Ptolemy and Bonatti. We will be using *both* the Alchabitius and Whole Sign house systems together at the same time. Later we will expand this so you also know how to use solar, lunar and Part of Fortune houses. It is only in the Calculation Module that we have used Placidus but that was because the Placidus tables are (thanks to their predominance in the Modern era) so conveniently available so they suited the objective, which was practise in erecting houses.

Other medieval house systems include that of Campanus of Novara (13<sup>th</sup> century), of Regiomontanus (1436-1476)<sup>13</sup> and a later renaissance system commonly used in the West is Placidus. This system is attributed to Placidus de Titis (1603-1668). It is a method that involves the trisection of semi arcs. This entails mathematics quite similar to the calculation of planetary hours. It may have been in use before Placidus among the Arabs.

## Reading the Horoscope Figure

In Western Astrology reading, the chart really begins with reading the houses. In Indian Astrology, reading the signs is also reading the houses, because the signs *are* the houses. This is not so in Western & Medieval Astrology.

Please refer to **Figure 6A** The Houses–Square Chart.

As you will see the structure of the chart is provided by the 12 house cusps whether you are reading a circular (see **Figure 6B**) or a square chart. The signs of the tropical Zodiac are conceptually superimposed upon the house structure and the cusps of the houses are identified in zodiacal longitude according to the system you are using.<sup>14</sup>

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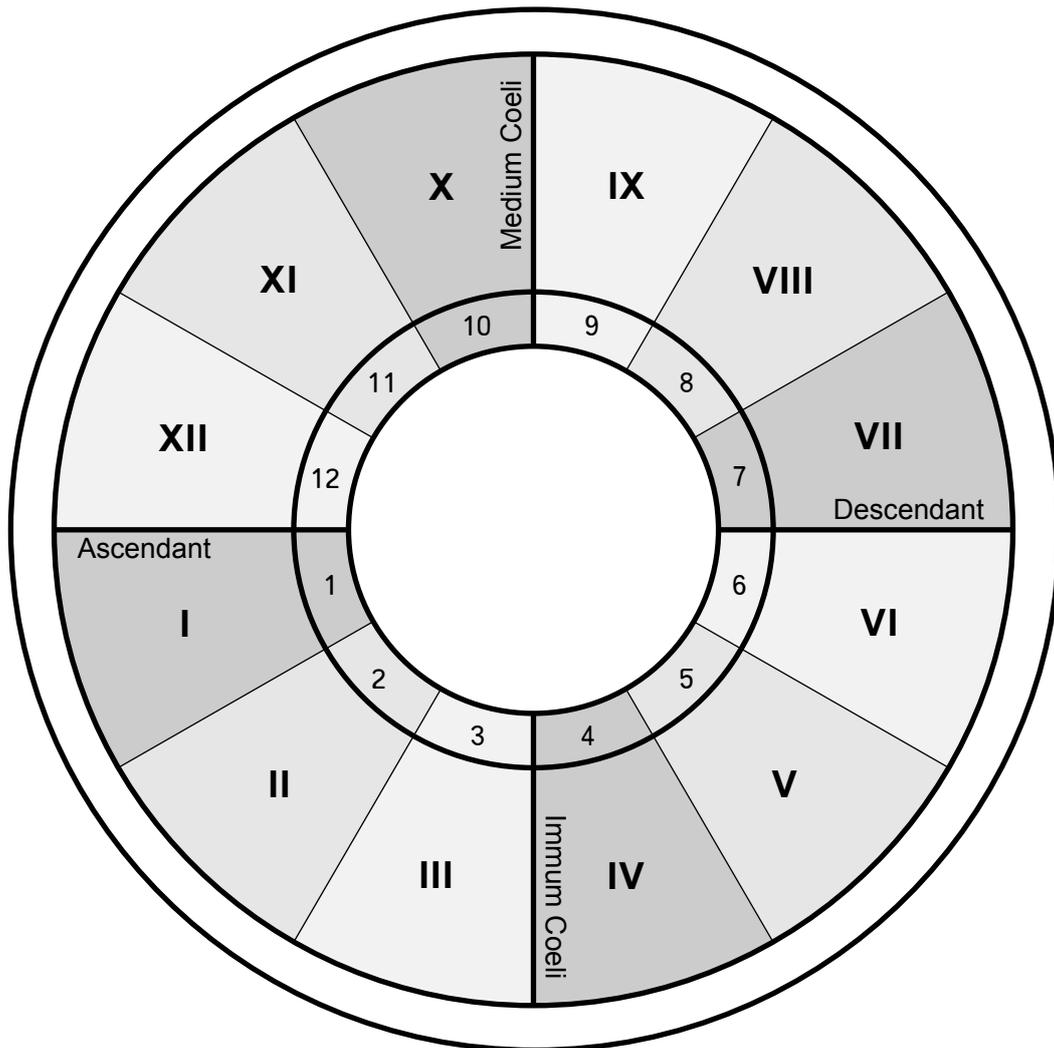
<sup>11</sup> See *The Occidental Table of Houses* was published by: Occidental D.A.T.A. - P.O.Box 38, Occidental, CA, 95465, USA. Publication in 1972.

<sup>12</sup> This is a specialised field and is not central to the purpose of our understanding the basics of delineation.

<sup>13</sup> His dates place him at the time of the Italian Renaissance. He was far more sophisticated as a mathematician than most of the Medieval Western European astrologers were. His system of houses was widely used from the latter 15<sup>th</sup> century and continues to be used by many horary practitioners.

<sup>14</sup> You are now familiar with this process from the Calculation Module.





**Figure 6B**  
The Houses - Circular Chart

Since the position of the planets, Arabic parts, luminaries, and fixed stars are identified in zodiacal longitude, their position in a particular zodiacal sign causes them to fall in a particular house of the figure. The house position of a planet is essential to delineation so when calculating or even when erecting a rough natal figure please pay close attention to the position of the planets in the houses. Please get into the habit of placing them in such a way that your eye can easily read which planet is in which house. When there are several planets in a house, you want to know at a glance which planet is closest to the cusp of the house; which follows that and which comes after the second and so forth. Work slowly, carefully and neatly and your judgment and delineation will be easier, more certain and less likely to err.

As you will observe in **Figure 6A** the **12 houses** are numbered from the 1<sup>st</sup> house to the 12<sup>th</sup> house, beginning with the degree of the Ascendant in the east. The numbering goes **counter-clockwise**, just as in the circular chart so the 1<sup>st</sup> house is in the east, the 2<sup>nd</sup> house is directly below it, the 3<sup>rd</sup> house is next and adjoins the *Imum Coeli* (IC). That is the lowest point of the sky – or the lower meridian. The entire Meridian circle is divided by the horizon, which itself is divided by the Prime Vertical into the Ascendant in the east and the Descendant in the West. You should be reading the houses remembering what you have already learnt in the astronomy lessons. The meridian identifies the 10<sup>th</sup> house, or MC (*Medium Coeli*) also called the Midheaven and its opposing point the IC, *Imum Coeli*, or 4<sup>th</sup> house cusp.

In the square chart, the MC/IC line does not show up as a single vertical line as it does in the circular form, but is discontinuous (as you can see by reference to the **Figure 6A**). Nevertheless, the MC/IC are still the meridian on which the native stands. We are discussing natal astrology in this course, so the meridian we are discussing is the meridian of the place of birth.<sup>15</sup>

The **quadrant** between the Ascendant and the IC is divided into 3 sections. These sections are 3 houses. Then just to the west of the IC – or the 4<sup>th</sup> house cusp, is the 4<sup>th</sup> house itself. The quadrant between the IC and the Descendant is again divided into 3 sections, as are all the quadrants so we have four sections of 3 houses each.

**It is very important that those of you who have already learnt the “modern” house meanings do not use them in predictive astrology. They are to be avoided and more often than not will lead to an erroneous delineation and wrong prediction.**

These “modern” meanings have been adopted to aid the application of psychology to astrology. This is fine for New Age Psychological astrology but you must remember that this is not Predictive astrology nor should it be confused with the Western tradition of astrology. For reasons I made clear in the **Orientation Lesson** such modernization as that applied to house meanings will destroy clear, concrete delineation of the natal figure. You will recall that **without proper delineation there can be no prediction**. Please always keep this firmly in the forefront of your mind.

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<sup>15</sup> The meanings of the houses in Medieval Mundane Astrology are closer to their meanings in Natal Astrology than in the 19th century when astrologers, like A. J. Pearce, created new mundane house meanings to reflect the new socio-political realities.

This aversion to modernisms may seem idiosyncratic, arbitrary, or anachronistic, but you will find that when you stick to the medieval house meanings, you suddenly find yourself accurately describing the objective features of the native's life (as opposed to their subjective responses to those objective features). **It is upon the delineation of the objective facts of the native's life that makes accurate prediction of what will happen possible.**

**Under the best of circumstances, prediction is difficult. It becomes impossible when we permit our minds to be filled with vague extrapolations, imprecise analogies, and extraneous values** (philosophical preferences unknown to medieval astrologers). If we want to perform the feats of prediction for which the medieval astrologers were known, we must judge like they judged. To do this, we must try, as much as possible, to think like they did.

For instance, at a recent dinner (2002) with a prominent American astrologer, the subject of the 2<sup>nd</sup> house came up. I spoke of it in medieval terms, as moveable wealth. The dinner guest asked, "Wouldn't you say that the 2<sup>nd</sup> house signifies the native's values?" It is an idea commonly held by many modern American astrologers that the 2<sup>nd</sup> house signifies not just money, but "What the native values." From the Medieval astrological point of view, this is wrong. "Values" are all over the chart, not just in the 2<sup>nd</sup> house. Thinking of the 2<sup>nd</sup> house as "values" diverts the mind from the concrete primary meaning of the 2<sup>nd</sup> house as *substantia, lucrum, acquisitio*, i.e. substance, wealth and acquisition or gain.

We have to deal in **concrete meanings**. Value is subjective.

The native's wealth was judged to some degree by his money treasure, but not primarily. The Medieval period saw the birth of banking and a bit of the use of money, but the money economy that we live in had not yet come to be and to judge the 2<sup>nd</sup> house solely in terms of money (*moneta, pecunia, lucrum* and money's modern variants e.g. securities, bonds, gold, stocks, etc.) is anachronistic and misleading.

"Substance" and "wealth" – the Primary Meaning of the 2<sup>nd</sup> house – meant primarily, moveable wealth. Fixed wealth (real estate, rights to the produce of a certain tract of land or region, mineral wealth on your property, etc) were/are 4<sup>th</sup> house. Moveable wealth included not only your coin trove (locked up in your treasury or buried on your land), but your jewels, farm animals, horses, cattle, furniture, and slaves/servants.<sup>16</sup>

In short, the word "substance" was used to indicate wealth because ones wealth could be measured in many ways. In Medieval Astrology, the 2<sup>nd</sup> house represents these things, the acquisition and preservation of them and the changing fortunes of the native, which resulted in his gaining more or

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<sup>16</sup> Medieval and ancient astrological literature often refers to servants or slaves. We find numerous categories of servitude involving various duties. The subject of servitude will come up in the lesson on the Rank of Fame. I will deal with it in more detail there. What is important here is that some slaves/servants were 2<sup>nd</sup> house chattel (you could take them with you if you moved), while others were tied to the land and could not be taken away from it.

losing what he had.<sup>17</sup> From the medieval point of view, the 2<sup>nd</sup> house has nothing whatever to do with what the native subjectively values, loves, or is attracted to. Moreover, as we shall see in a later lesson Venus is not automatically the significator of wealth or money. The fact that Taurus is the 2<sup>nd</sup> sign does not necessitate any association between Venus and money.

This matter: Medievalism versus Modernism is a technical issue; there is no veiled suggestion that “Medieval” is a synonym for Good and “Modern” a synonym for Bad. Still less do I imply that the social and ideological conventions of the Medieval World should be restored in postmodern culture. What I insist upon is that we use the jargon, procedures, and conceptualizations of Medieval astrology as a technical jargon and a guide to making correct predictions. I do this because I am convinced that the astrologer who follows this path and who thinks like a Medieval astrologer will be a better astrologer than one who tries to fit the square peg of Medieval Astrology into the round hole of New Ageism.

Another Modernism to be shed as quickly as possible is the psychological interpretation of the planets and signs. This shows up as delineation of all 12 houses of the natal chart as the native’s ideas about himself (1<sup>st</sup> house), ideas about money or values (2<sup>nd</sup> house), ideas about family (4<sup>th</sup> house), ideas about other people (7<sup>th</sup> house), etc. Such psychological delineation may work in psychology, but in Predictive astrology it spells failure because it is based upon the modernist misconception that the natal figure is a diagram of the native’s soul, psyche, or mind. This reduces every other person in the native’s life to a mere figment of his/her imagination or subjective feelings, deprives them of their essential reality, depersonalises them and makes prediction impossible because there is only one major thing in the native’s natal chart – him or her.

It is important to maintain the distinction between the native and his/her circumstances/accidents and to identify the significators of the various people in his/her life.<sup>18</sup> The houses play a pivotal role in this identification of significators through the process of Local Determination.

## The Accidents of the Native

In natal astrology, the houses represent areas of life that are considered typical of *all* mankind. To be human is to think, to measure, and to reckon. All Mankind/human individuals do this in varying degrees. The substance of Man is that s/he does this. A specific individual however, has certain **non-essential characteristics**, which serve to identify that individual as just such a man or woman. The houses arrange or dispose these non-essential characteristics or *accidents*.

**The 12 houses represent 12 categories of the accidents of the native.** Accidents are events or features that are not essential to him, not what s/he truly is, but things that happen to him/her, or which characterize his/her life and make him/her uniquely who s/he is. Thus, Joe is a man. This tells

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<sup>17</sup> See homework, re: moveable wealth.

<sup>18</sup> More on this in a later lesson.

us what he is. He is a man, like billions of others. Being “a man” refers to species, a universal. This relates to his essence – what he is. He is not a dog, nor is he a tree. He is a man.

Now, if Joe is a rich man, i.e. a man who happens (by chance or accident) to be wealthy, that makes him fall into a sub-category of the species “Man” i.e. a wealthy man. Now Joe may get married, have x number of children, fight with his wife, get divorced at 48, remarry at 54, enjoy hockey, and die when he’s 87 years old. These features (accidents) of his life, sc. being wealthy, having x number of children, fighting with his wife...dying at 87, make Joe the unique individual man he is. The Medieval astrologers used the term “**accidents**” to denote both the events that happen in the native’s life, his character traits, and the unique circumstances of his life. Circumstances means “things standing around” and the houses stand around the Ascendant, or the 1<sup>st</sup> house, giving the accidents of the birth.

Everybody has a life of a certain quality, a body of a certain type, temperament and form, and certain in-born inclinations such as the will to survive, and a certain approach to how they attempt to realize their goals. The astrologer recognizes this as the **Primary Motivation**. Everyone has parents (4<sup>th</sup> house). Everyone has a destiny (10<sup>th</sup> house). Everybody dies, (8<sup>th</sup> house) etc.

## The Primary (essential) Meanings of the Houses

**1<sup>st</sup> house** represents *corpus, vita et ingenium*: **life, body and skill**, talent or wit.

The 1<sup>st</sup> house primarily represents the **native’s life** and the **life of the body** in particular. Medieval astrology emphasises the body in the concrete interpretation of things and so the 1<sup>st</sup> house is the body and is the life of the native.

The Medieval astrologer was very weak when it came to psychology, they did not use the term “personality.” But they did use the term, “person” (*persona*) in connection with the 1<sup>st</sup> house. They meant by this the native’s **physical body**. The body was conceived of as being a **mask or manifestation** of the peculiar life of the native. In *Tractatus Tertius of Liber Astronomiae (cols. 97)* Bonatti speaks of the *persona* or body of the native as, “the first thing which happens to a man...by which it is given to him to be.”

The **sign on the cusp** of the 1<sup>st</sup> house (Ascendant degree), the **planets in the 1<sup>st</sup> house**, the **planets aspecting** the cusp of the 1<sup>st</sup> house and ultimately the **ruler of the 1<sup>st</sup> house**; especially by Almuten (we will examine this in detail later), indicated the *vita*, that is **the quality of the life force of the native**.

What we have here is a tacit understanding or assertion that the inner spiritual structures of the native are dependent on the physical metabolism, upon the body type, which we will get into in the later physiognomy lesson. The age of the native, the transits (and other predictive instruments) affecting the Ascendant *at any given time*, and also the native’s metabolism (which is related to his/her type) all combine to make up his/her inner world at any given moment.

So the ancient books, particularly those of Aristotle, to whom the Medieval astrologers paid a great deal of attention, made it very clear that the native's **inner state changed over time and changed in connection with the state of her/his health**. If he was in good health, he was happy. If he was in bad health, he was unhappy. If he was in good health, he was liberal and generous and open, friendly and helpful. If he was in bad health, he was the opposite. Moreover, the physical existence was the prerequisite for the development of the spiritual existence. Just as in alchemy the laboratory work precedes the spiritual work, so the **existence in a physical human body is the prerequisite of spiritual development**.

They had a very profound understanding of the interaction between the body and the soul. The Aristotelian books in particular (differing from the Platonic writings), asserted that the soul is never really separated from the body, or that you never find a body without a soul, or a soul without a body, except perhaps in Heaven. As a result, the psychology (such as they had) was minimal and it was predicated upon the idea of the dependence of the spiritual machinery upon the existence of the physical body.

This is not to say they were materialists. They accepted the reality of objective and subjective experience. The medieval view held that there was a very intimate relationship between the state of the soul and the state of the body and regarded both as real.

Another word frequently associated with the 1<sup>st</sup> house is *ingenium*. This Latin word denotes something inborn. It is used to indicate the skill, talent, or wit that the native exhibits. It denotes the individual's "gift."

The 2<sup>nd</sup> **house** represents **moveable wealth**. Wealth that is moveable as opposed to other forms of wealth that are fixed or immovable. This wealth must **attach to the native** – not to others. Thus, it is his/her money, his/her possessions. In Medieval times and before, this included such things as household slaves because slaves were owned/property and formed part of the wealth of an individual and were moveable e.g. when the master travelled his slaves could travel with him.

The 3<sup>rd</sup> **house** represents **siblings, neighbours, and short journeys** (1-2 days in length).

The 4<sup>th</sup> **house** represents the **home, the family, the end of life**, and **immovable wealth** or fixed wealth essentially real estate.

The 5<sup>th</sup> **house** represents **children, entertainment, gaming and moderately long journeys** (2-5 days in length).

The 6<sup>th</sup> **house** represents **servants and small animals** (animals too small to ride).

The 7<sup>th</sup> **house** represents **partnership, open enemies, litigation, other people generally, marriage in particular**.

The 8<sup>th</sup> **house** represents **death**.

The 9<sup>th</sup> **house** represents **long distance travel** (more than 5 days in length), **pilgrimage, and God**.

The **10<sup>th</sup> house** represents the **profession**, your **actions**, and your **destiny**.

The **11<sup>th</sup> house** represents your **friends**, **hopes**, and **faith**.<sup>19</sup>

The **12<sup>th</sup> house** represents **incarceration**, **serious illness**, **institutionalisation**, **hospitalisation**, **secret enemies**, and **large animals** (those you can ride).

The above are the primary meanings of the houses. They are also the primary meanings upon which the Derived Houses (see below) are based. You should commit these meaning to memory before proceeding.

## A Note on Archaisms

When looking at the house meanings you may find what appear to be inconsistencies and archaic language. In both cases, you will need to adapt the medieval practise to modern realities. My experience is that if you allow Medieval astrology and Philosophy to guide you rather than trying to impose modern understandings upon Medieval Astrology or to modernize Medieval astrology, you will find that your accuracy increases.

Rather than being an anachronism, which was relevant in the 13<sup>th</sup> century, but not today, Medieval astrological methods describe today's world quite accurately in spite of the different sociologies and politics of the Middle Ages and Post Modern Societies. This is because Medieval astrology reflects the Immutable Archetype.

In the list of house meanings given in this lesson, I have deliberately stuck as closely as possible to the original meanings and understanding of the Medieval astrologer.

I want you to understand how the Medieval astrologers approached the matter and to impress upon you that there were different, seemingly contradictory approaches. Thus, for example you may wonder why the 4<sup>th</sup> house meanings include "the end of life" (death) which also applies to the 8<sup>th</sup> house. This is not a contradiction but a direction to you that when considering death you have to consider both houses.

Astrology cannot be reduced to a recipe or a system of rules as though you are programming a computer. It is **an Art and it requires the practitioner to make value judgments**.

Thus, you have to think carefully when faced with what at first appear as contradictions. Death may relate to the 4<sup>th</sup> house or the 8<sup>th</sup> house, faith may attach to the 11<sup>th</sup> house and manifest as hope or it may be of the 9<sup>th</sup> house and

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<sup>19</sup> Bonatti uses *fides* (faith) in two senses. In the 9<sup>th</sup> house sense = religious faith, and in the 11<sup>th</sup> house sense meaning = *spes* (hope). Occasionally he imports the 9<sup>th</sup> house sense of religious faith (*fides*) into the 11<sup>th</sup> house, indicating that for him, there was a certain continuity between these two usages. I think it wise, if we are to effectively use this material, to simply acknowledge what Bonatti's and other medieval practitioners' understandings were, rather than editing them according to our 21<sup>st</sup> century understandings. In practice, of course, the astrologer must come to his own conclusions, but in my teaching of medieval astrology, I will attempt to pass it along in as pristine a state as I can.

thus be closer to religious conviction. Later when we move to delineation, we will address these issues in more detail.

For the same reasons I have not updated what appear to be archaisms. For example, when finding “pilgrimage” as a primary meaning of the 9<sup>th</sup> house you may consider it being of little relevance today. You may even be tempted to replace it or update it. However, do not be too hasty in this and always try to stretch your mind to the circumstance that lies at the root of the meaning.

In the medieval texts, *peregrinatio* is used to mean a journey to a holy site (pilgrimage), but it could also denote a long journey for non-religious purposes. The nature of the pilgrimage may have changed e.g. not many of us travel around the ancient shrines in the English shires these days nor visit the sacred sites in the American Mid-West but this does not mean that we do not, ostensibly, still undertake similar journeys with similar intent. Of-course too, there are still those who in their tens of thousands travel to the sacred waters of the Ganges or to Mecca or to Lourdes in France and fall within the familiar context. Therefore, when faced with one of these seemingly archaic words do not hastily modernize it. Think carefully on it and remember that you are looking for primary meaning.

## **On Reading the Natal Figure**

The goal of a natal reading is to discover the native’s objective world and not his or her subjective opinion of it. The study charts that you selected at the beginning of the course should help in this. Wherever possible, try observing the native’s life in as precise, objective and concrete a way as you can. You can do this either with your contemporary charts or with the historical charts.

When you read the chart do so simply, combining the *beings* of the planets with the *substances* of the signs and the *determinations* of the houses. You will find that the chart describes the actual life of the native more honestly and more directly than the native can or will. For an astrologer capable of doing this, there are few secrets or surprises.

On numerous occasions, I have had people (students or clients) misrepresent themselves to me regarding their professions or other aspects of their lives. I have been made aware that this was occurring when they refuted the statements I made about them based on their charts even after I re-examined the factors, which contributed to the judgment. In many cases, upon insisting, that I was right in my appraisal, they confessed that it was so and they had misrepresented the situation for any number of reasons.

There always remain a small percentage of cases where such confirmation is not forthcoming. In addition, I must admit in a very small percentage of cases the system does seem to fail to uncover the truth. There may be various reasons for this, such as imperfect birth data, mistakes made by the astrologer which are not readily found or perhaps there is a flaw in the techniques that we are still to discover and iron out.

However, if you stick to basics, maintain a humble attitude not putting your faith in spurious intuition, nor the presumption that you know the answer because of your experience of life then building your delineation step by

step, the method will guide you to speak the truth even when you can't know it yourself. Nor will you be abandoned by true intuition when doing this. For in the focussing of your rational mind upon the chart, your Lunar Mind (the visionary faculty) will often reflect images sent to it from the higher spheres more accurately presenting the truth than you could ever hope to achieve by the exercise of reason alone and this truth will be attended by a sense of certainty.

The proper way to handle this process of judging a horoscope is first to learn the vocabulary, alphabet or language of astrology, then to train your judgment through learning the rules of judgment, next to **practice constantly** until all this becomes second nature; finally to defer "intuition" until the last possible moment. There are many false intuitions, which are actually nothing more than the mind playing games of free association. True intuition is never wrong. It over rides all other functions bringing with it, as I have just mentioned, certainty. You cannot force it nor can you create it. You can merely provide conditions favourable to it and be grateful for it when it comes.

Below are translations of the opinion and instruction of Medieval astrologers themselves. Please compare what they are saying with your understanding as well as with modern texts of your own choosing. You will also note that in some cases the medieval text adds what seem to be extra categories to a house. My not having included these in the above list does not mean they are to be disregarded. I want you to be aware of different approaches taken by the great number of authors that Bonatti draws upon. It gives you an idea of the enormous lineage of this work and shows that, as would be expected, there are differing opinions. Please consider them all.

The following edited list of house meanings comes from Bonatti's *Liber astronomiae*.<sup>20</sup>

"The first house, whose beginning is from the eastern part, is called the Ascendant and this house, as Adila, Zahel,<sup>21</sup> Alchabitius and all the other wise men said, signifies life and the body of any native."

"The second house, as Alchabitius said, signifies substance and acquisition."

"Alchabitius said that the third house signifies brothers and sisters and close friends and loved ones and short journeys and that it signifies the condition<sup>22</sup> of life before death."

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<sup>20</sup> Bonatti, *Liber Astronomiae* Basel 1550, Third Part of the Second Tractate col. 61-97. translated by Robert Zoller. The full text is available from New Library Limited at [www.robertzoller.com](http://www.robertzoller.com).

<sup>21</sup> Zahel, also Zahl, Bonatti frequently quotes him. *Handbuch der Orientalistik* von M. Ullmann, astrologie, pp.271-358 has: Abu 'Utman Sahl ibn Bisi ibn Habib (bzw ibn Hayi, aus heb. R. Hayye) Al-Israili was one of the most important astrologers of the 9<sup>th</sup> century. In Khurasan (Hurasan) he was in the service of Tahir ibn al- Husain, the governor Tahir caused the φαίνομενα (Phainomena) of Aratus to be translated. Later he served the Wizir Al-Hasan ibn Sahl. Sahl ibn Bisi is supposed to have died in 230/845. His literary works were important. Ibn al-Nadim (Fih. 274, 13-22) names 21 books – almost all dealt with astrology.

<sup>22</sup> esse

“Alchabitius said that the fourth house signifies fathers, homes, lands, grandfathers and all ancestors in the same direct line, males, older men, sisters and all inheritances; also those things which are inherited from the dead and those things which are talked about in the eighth house. It signifies all immoveable things which are in the earth or above it such as buildings, towers, cities, castles and the like. It also signifies hidden treasures and whatever is buried or subterranean.”

“Alchabitius said that the fifth house signifies children, delights, legates, donations and what is said about a man after his death. And regarding the fifth house he said that it signifies sensual enjoyments and clothing. And Vellius<sup>23</sup> said that it signifies charts and books; news and novels. Alchaïat<sup>24</sup> (said) that it signifies everything in which faith is had: honour, a petition, a woman, friendship, the condition<sup>25</sup> of cities, of fruits and of inheritance.”

“They said that the sixth house is (the house) of slaves and handmaids. And this house is called (the house) of sicknesses because it is beyond the house of play and sensual delights which is the fifth and it goes toward the seventh, which is the house of public enemies.”

“Argaphalon<sup>26</sup> said that the seventh house is the house of women and that it signifies weddings and contentions. And Albategni<sup>27</sup> said that it signifies participation and opposition and every opposed thing. And Adila said that it signifies wives and war and inimical matters.”

“Adila said that the eighth house is the house of fear and that it is called the house of death. This is because it is (the house) of the allies of public enemies and follows the seventh house which is the opposition of the Ascendant.”

“And Tiberiadis said that the ninth house is (the house) of faith and religion and of long journeys. And Adila said that it signifies vision and the culture of deity and all houses of religion and the fore-knowledge of things. And Alchabitius said that it signifies wisdom, philosophy, scripture, books, letters, legates, the narration of future things, dreams and mid-life.”

“Albuas<sup>28</sup> and all the other ancients said that the tenth house is the kingly house and that it signifies imperium and rule and professions and dignities and offices and every skill which you may exercise and be called a “master.” And he was called The Master whom God desired. But it (the tenth house) signifies mothers, the paternal grandmother, and all such old women and female friends on that side of the family. Adila said that it signifies divine things and honours and political offices, and similar things. And Al-Kindi said that it signifies the king, glory and fame of praise.”

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<sup>23</sup> Perhaps Vettius?

<sup>24</sup> Abu ‘Ali al-Khayyat

<sup>25</sup> esse

<sup>26</sup> Masha`allah

<sup>27</sup> Al-Battani, the famous Harranian Sabian astronomer/astrologer.

<sup>28</sup> Masha`allah

“The eleventh house is the house of fortune, faith and hope. And Zahel said that it succeeds the angle of the midheaven and that it signifies the substance of the king and his return or tribute and his soldiers, footmen or aids and (it signifies) a man who follows the king or the first prince after him and it signifies praise and sons.”

“Adila said that the twelfth house signifies hidden enemies, deceivers and betrayers and it signifies cows, horses, asses, camels and all similar animals which are ridden. It signifies injuries, sorrows, breast beatings, cryings, lamentations, whimperings and the like, blasphemies, prisons and malevolencies.”

From the above you should see that our modern house meanings derive, for the most part, from the Arabic practice, much of which derives from the Greeks.

## The Derived Houses

Derived houses unite the meanings of the houses. By using these, you get the capacity for very complex, accurate, and astute judgments.

Each house has 12 derived houses. The house in question is taken as though it is the first house. Then the other houses relate to it as such according to their placement from it.

For example: if we take the 12<sup>th</sup> house. The 1<sup>st</sup> house is considered the 2<sup>nd</sup> from the 12<sup>th</sup>. Thus, insofar as the 12<sup>th</sup> can indicate secret enemies; the 1<sup>st</sup> house is the money of the secret enemies. The 2<sup>nd</sup> house viewed from the 12<sup>th</sup> would be the siblings or the brothers of the secret enemies because it is 3 houses from the 12<sup>th</sup>. The 3<sup>rd</sup> house is the 4<sup>th</sup> from the 12<sup>th</sup> and so may be taken to be the family of the secret enemies or their home. The 4<sup>th</sup> house may be taken as the entertainment or the children of the secret enemies.

The 5<sup>th</sup> is 6<sup>th</sup> from the 12<sup>th</sup> and thus may be taken to be the servants of the secret enemies. The 6<sup>th</sup> house becomes the marriage partner(s) of the secret enemies. Of-course, we are only looking at single meanings but all the meanings can be likewise examined in this way. Thus, the 6<sup>th</sup> can also indicate, for example the litigations of the secret enemies.

The 7<sup>th</sup> house becomes the 8<sup>th</sup> from the 12<sup>th</sup>, which is the death of the secret enemy or enemies (something greatly to be desired in the Middle Age and maybe not just then). The 8<sup>th</sup> becomes the 9<sup>th</sup> from the 12<sup>th</sup> and so may indicate long journeys and even the religion of the secret enemies.

The 9<sup>th</sup> becomes the 10<sup>th</sup> indicating the secret enemies' profession(s). The 10<sup>th</sup> becomes the 11<sup>th</sup> from the 12<sup>th</sup> house and so may indicate the friends and even the hopes of the secret enemies. While the 11<sup>th</sup> becomes the 12<sup>th</sup> from the 12<sup>th</sup> house and may indicate the secret enemies of the your secret enemies (potentially the native's allies). The 12<sup>th</sup> house itself is 1<sup>st</sup> from the 12<sup>th</sup> thus indicating the appearance of the secret enemies, and their talents and skill (which may indicate just how much of a danger they really are and even how you might spot them).

Look at your study horoscopes and examine all the meanings of the derived houses. Start with the 12<sup>th</sup> and progress through them all. Add your conclusions to the case notes for each chart you have. You should be building up these case notes as you progress through the lessons.

You should concentrate on learning this until you can instantly determine a derived house. Thus, if I was to ask you “What is the derived house meaning of the 5<sup>th</sup> house?” You should be able to say it is 2<sup>nd</sup> from the 4<sup>th</sup> house and so amongst other things may indicate the money of the native’s family.

In this way, you can develop a very complex and yet quick delineation. This is of great value in judgement of the natal figures where you are in particular confronted with a configuration which seems inscrutable in connection with the primary meanings of the normal houses.

It may take you a minute or two and there may be several things that you come up with because you have 144 (12x12) possibilities. You will have to decide which of them is most likely and most appropriate to the matter at hand, but these derived houses are very useful and very accurate in the delineation.

For example: looking at your own natal figure you will see that the primary meaning of the 10<sup>th</sup> house will indicate your profession, but also it may be taken to indicate the money of your spiritual teacher. Your spiritual teacher being your 9<sup>th</sup> house, the 2<sup>nd</sup> from the 9<sup>th</sup> is the 10<sup>th</sup>. The friends of your spiritual teacher would be the 11<sup>th</sup> from the 9<sup>th</sup> (i.e. 11 houses from your 9<sup>th</sup> which is your 7<sup>th</sup> house). And so, lets say for sake of argument say you wanted to curry favour with the spiritual teacher then you might consider making a partnership with the teacher’s friends which would come about through your 7<sup>th</sup> house. This is of-course assuming that you have a spiritual teacher.

By now, you should have your own natal figure firmly memorised and so try to apply what we have described above. Do this in your mind starting from the primary meanings of the houses and then working through the derived meanings of the houses.

## **Other Houses**

The house system that we have been discussing starts with the Ascendant. In this course, we are primarily concerned with the Alchabitius house system and with the Whole Sign House system, which we will look at presently. You should be aware though that amongst the Greeks astrologers not all the houses were derived from the Ascendant.

Nonetheless, all of these systems of houses that we are concerned with and are to use in this lesson count the houses from the Ascendant and arrange the rest sequentially after the Ascendant in an anti-clockwise fashion. Beginning with the Ascendant degree (the 1st house cusp) and ending with the 12<sup>th</sup> house. This is the pattern that you are probably most familiar with.

## The Octagon or Oktateris Figure

As the name indicates, this figure only has 8 houses. It is mentioned by J. Firmicus Maternus in *Matheseos Libri VIII*<sup>29</sup> although he does not use it. It does not seem to have survived elsewhere, though it may be the same “Octagon” referred to in *Pistis Sophia*.<sup>30</sup> That work is an anonymous Gnostic text (possibly 4<sup>th</sup> century AD) that claims to present revelations of Jesus delivered after the resurrection. In Book I, chapters 15-24 Jesus is represented as saying that he has caused the spheres of heaven to turn backwards for 6 months and forwards for 6 months thereby breaking the power of fate. On p. 23 he says: “I have changed their influences and their squares and their triangles and their octagons.” It is not clear from the text whether the “octagons” referred to are aspects or the 8 house system mentioned earlier by J. Firmicus Maternus.<sup>31</sup>

## Houses from the Sun, Moon and the Part of Fortune

In addition to the 8-house system, there were other systems, which reckoned the 12 houses *from* the Sun, Moon, and the Part of Fortune. This is an area worthy of investigation, and it is as much for the purpose of encouraging investigation as it is for instruction in Medieval Astrology that I draw your attention to it.

I believe this was something that was done by some if not all of the medieval astrologers. It shows up in the early astrological literature and did survive into the Middle Ages. Medieval Western astrologers and scholars were aware of this practice at least from the Arabic material; possibly from Byzantine Greek sources as well.

The **Solar Houses** (ancestor of the solar houses used today by Sun Sign astrologers and others) takes the **degree of the Sun** in zodiacal longitude as the cusp of the 1<sup>st</sup> house (Ascendant). It then divides the houses into 12 houses of 30° each.

Likewise, the **Lunar Houses** are taken from the **degree of the Moon** in longitude as the cusp of the 1<sup>st</sup> and may be treated as above in relation to the mother of the native.

They did the same with the Part of Fortune to form the **Part of Fortune Houses**. In the early astrological literature, mostly in Greek, the houses are often called “places” or even (as Manilius does) “Lots.” In some of the later Arabic sources the houses are referred to as “towers.” The meanings of the houses set out from the Part of Fortune seem to have been given different meanings than the houses from the Ascendant, Sun, and Moon. Instead of the standard primary meanings of the houses, we find Manilius (c. 14AD) in

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<sup>29</sup> *Ancient Astrology in Theory and Practice*, by Firmicus Maternus, translated by Jean Rhys Bram, Noyes Press, Park Ridge New Jersey, USA, 1975, pp 43-44.

<sup>30</sup> *Pistis Sophia*, by G.R.S. Mead, University Books, Secaucus, New Jersey, p.23.

<sup>31</sup> I am told that some modern day French astrologers have also started to re-examine this Octagon system but it is too early to draw any decisive conclusions.

chapters 2 and 3 of his *Astronomica*, listing 12 “Lots”, which amount to so many “places” or houses from the Part of Fortune. He names them:

“1. Fortune, 2. Warfare or Travelling, 3. Civil Employments, 4. Pleadings at the Bar, 5. Marriage, Acquaintance, Guests, 6. Plenty, Wealth, 7. Dangers, 8. Nobility, Honour, Reputation, 9. Children, Education, 10. Manners, Institution, Family, 11. State of Health, Physick (Medicine),<sup>32</sup> 12. Wishes.”

In the Medieval astrological literature I have seen, little attention is given to the subject of houses other than those from the Ascendant. However, numerous specific techniques that we will address contain vestiges of this practice in them, so you should know about it and recognize it when you come across it. For instance, in the calculation of the Killing Planet (which we will deal with in the lessons on Longevity) you will be asked to include in your calculations the 8<sup>th</sup> place from the Sun or Moon. You will recognize this as a vestige of these houses of the Sun and Moon.

Research to date suggests that these house systems were closed systems that were used for a specific purposes e.g. discovering further information relating to the father or mother of the native or matters relating the fortune(s) of the native.

In time, we will conduct more research<sup>33</sup> into these houses and perhaps then be in a better position to present conclusions before the student. Until then, I mainly want you to be aware that there were other systems being used and that we still find traces of them. Medieval authorities such as Bonatti (13<sup>th</sup> century AD) did not emphasize them though earlier astrologers such as Dorotheus (1<sup>st</sup> century AD) does give them some credence. Certainly, over time the Ascendant became the preferred beginning point for the houses.

## Quantity

In an earlier lesson, we discussed how astrological judgment involves quality and quantity. Thus, some houses are stronger, some mediocre, and some weak. We will examine this by returning to a source text.

The following comes from Bonatti’s *Liber astronomiae*<sup>34</sup>

**Which houses are strong, which are stronger, which are weak, which are weaker, and which mediocre.**

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<sup>32</sup> The Greek Astrologer, Vettius Valens (2nd century AD) tells us in his The Anthology Book II, Part I, that the 11th place from the Part of Fortune is called the Place of Acquisition; not “Friends” as we would expect from the primary meanings of the houses.

<sup>33</sup> To date I can say from my own experience that there does seem to be something to recommend the systems of houses from the Sun and the Moon when interpreted in connection with the father’s life (Sun) and the mother’s life (Moon).

<sup>34</sup> Bonatti, *Liber Astronomiae* Basel 1550, Third Part of the Second Tractate chapter VIII. translated by Robert Zoller. The full text is available from New Library London at [www.robertzoller.com](http://www.robertzoller.com).

“It remains now to tell which of the houses are strong, which stronger, which weak, which weaker, and which mediocre. The strong are the four angles, namely the first house, which is the angle of the east, the tenth which is the meridian angle,<sup>35</sup> the seventh which is the angle of the west, the fourth which is the angle of the north.<sup>36</sup>”

“And of these four, two are stronger than the others, namely the first and the tenth. There are four weak (houses), which are those cadent from the angles, namely the third, which is cadent from the angle of the earth, which is the fourth house, the ninth which falls from the angle meridian angle, which is the tenth house, the twelfth, which falls from the eastern angle, which is the first house; the sixth, which falls from the western angle, which is the seventh house.”

“And of these four there are two which are weaker than the others, namely the sixth and the twelfth. The remaining four, which are the 2<sup>nd</sup>, 5<sup>th</sup>, 8<sup>th</sup>, and 11<sup>th</sup> are mediocre, but nevertheless they have a greater participation with the strong ones because they go toward them, than with the weak ones because although they are contiguous with them just as with the strong (houses), nevertheless they recede from them and go to the strong ones.<sup>37</sup> For the second, which follows the first, goes to it; the fifth, which follows the seventh goes to it, the eleventh, which follows the tenth, goes to it.”

“And Zahel said that the more worthy and stronger places of the circle are the angles, but the less worthy and less strong (places) are the succedent (places). But weaker than all the other places are the cadent (places).”

“And he said that the angles signify present things, namely the 1<sup>st</sup>, 10<sup>th</sup>, 7<sup>th</sup>, 4<sup>th</sup>; the succedent (places), namely 2<sup>nd</sup>, 5<sup>th</sup>, 8<sup>th</sup>, & 11<sup>th</sup> signify what is future and that which follows that which is present; but the cadent (places), namely 3<sup>rd</sup>, 6<sup>th</sup>, 9<sup>th</sup>, & 12<sup>th</sup> signify what was already and what recedes and in a way is not.”

“Of the aforesaid angles the angle of the east or Ascendant is stronger and more worthy and a planet which is in it is stronger, especially if it has any dignity there, either of house, exaltation, term, triplicity or face unless it were in its descensions, or if it were lord of the seventh in the Ascendant and the like.”

“There follows the angle of the MC, namely the 10<sup>th</sup>, next in fortitude, whence a planet in the tenth house is said to be less strong than a planet which is in the Ascendant, unless in (regard to) dignities,<sup>38</sup> masteries<sup>39</sup> or professions or other lay offices and those things which laymen look to as has been said elsewhere.”

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<sup>35</sup> or angle of the south

<sup>36</sup> or the angle of the earth.

<sup>37</sup> That is, the First Motion brings the succedent houses to the angles after the cardinal houses causing the former to seem to chase the latter or proceed towards them.

<sup>38</sup> A dignity means here an honour or preferment.

<sup>39</sup> You could be a master baker, blacksmith, armorer, builder, etc.

“Still less strong than a planet in the tenth will be that planet in the angle of the west, which is the seventh house. And still less strong than a planet in the seventh will be a planet in the angle of the earth, which is the fourth house.”

“And after the stronger angles are the succedent (places), as I told you. But the eleventh is stronger than all the other succedent (places) and it follows the fourth in strength but a planet in it will be less strong than one in the fourth. The fifth follows the eleventh in strength. Whence planets in the fifth will be somewhat less strong than planets in the eleventh, with the exception of the proper significations of any house, in which the lord of that house is stronger than another the significations being distinguished just as they are.<sup>40</sup>”

“But although the succedent (places) are said to be stronger than the cadent ones, of the cadent (places) the ninth is stronger than the second or the eighth, which are succedent. And a planet which is in the ninth will be somewhat less strong than a planet in the fifth but stronger than one in the second or the eighth.”

“And the third house follows the ninth in strength and precedes the second and the eighth in some cases. Whence a planet in the third will be less weak than one in the second. Whence the aforesaid seven places<sup>41</sup> are better, stronger and more laudable than some others, namely the Ascendant, which is stronger than the tenth; the tenth, which is stronger than the seventh; the seventh, which is stronger than the fourth; the fourth which is stronger than the eleventh, and the eleventh which is stronger than the fifth; the fifth, which is stronger than the ninth and the ninth, which is stronger than the third.”

“After these seven stronger places is the third or less weak place, because it is the house in which the Moon rejoices.<sup>42</sup> Then, the third prevails over the second and eighth, as in journeys and the like, as has been said (where we discussed) in which houses the planets rejoice.<sup>43</sup>”

“Next the second because it ascends after the first. However, in the eighth house is said to be a great misfortune, because it is the house of death and does not aspect the Ascendant. The remaining two houses, the sixth and twelfth, are evil and extremely weak and unfortunate and are called worse than the other houses. And all the planets which are in them will be of no benefit because the sixth from the Ascendant does not aspect the Ascendant and is cadent from it and will be the house of illness and of all vices and of every illness both curable and incurable.<sup>44</sup>”

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<sup>40</sup> The idea seems to be that the lord of a house in the house is always the strongest planet with regard to effecting the affairs of the house. Thus, the ruler of the fifth in the fifth is stronger (for realizing the affairs of the fifth) than a planet in the eleventh. Also, a planet in the fifth is stronger with respect to the realization of the affairs of the fifth than the ruler of the fifth in the eleventh.

<sup>41</sup> I.e. the stronger houses are: 1<sup>st</sup>, 10<sup>th</sup>, 7<sup>th</sup>, 4<sup>th</sup>, 11<sup>th</sup>, 5<sup>th</sup>, 9<sup>th</sup>.

<sup>42</sup> The Moon's joy is the third house.

<sup>43</sup> We will look at the joys of the planets in the next lesson.

<sup>44</sup> *tam separabilium et inseparabilium*

“And it is the place of the joy of Mars who rejoices in burnings, the spilling of blood and in every evil deed which is performed by iron or fire. The twelfth house is likewise cadent from the Ascendant, and does not aspect it and is the place of hidden enemies not publicly recognized and it is the place of anguish and misery, labour and sadness, weeping and lamentation and it is the place of the joy of Saturn, who rejoices in weeping, sadness, labour and lamentation.”

## Judging the Houses

When we speak of judging houses, we refer to the process of considering if the house is active or not and if active, what is going on there.

For instance, does the native have a professional career (destiny) or not. It may be for instance that the native's 10<sup>th</sup> house is so afflicted that he/she cannot stay at a given profession for long but moves from one crisis to another. On the other hand, s/he might have a good 10<sup>th</sup> house and be secure in his/her position even to the point that she holds the same job for 40 years or more. Decisions such as these are made on the basis of the presence of this or that planet(s) in the house, the sign on the cusp of the house, the nature, state and position of the ruler of the house, the Almuten of the house and the testimony of such Arabic Part(s) as are pertinent to our inquiry.

What has been said of the 10<sup>th</sup> house is true for all the houses. By “judging houses,” we also mean ascertaining the *quality* of the *accidents* associated with that house.

For instance, we might want to know, “What is the nature or *quality* of the native's interaction with other people?” We would look at the 7<sup>th</sup> house, any planets in the 7<sup>th</sup> house, its sign, rulers and Almuten as well as the relevant Arabic Part(s). These latter matters we are yet to examine.

The signs are the first things that *determine* (to use Jean-Baptiste Morin's terminology) the affairs of the house to a particular quality of the *Primum Mobile*, which is to say, the Zodiac. The planets are in the signs and are in some house of the chart. They rule the signs and through the signs the houses. We will address the planets in detail in the next lesson.

The **sign that falls on the cusp** of the house *and* the **degree of the Zodiac**, which falls on the cusp of the house, is very important in determining the quality of the *accidents* that will occur to the native because the particular degree falls in some decan, term, triplicity, exaltation or sign and the meaning of the house determines the accidents of the native. Moreover, you must look also at **the planet(s) which aspect the degree of the house cusp**, as these aspects will modify the nature and quality of the accidents of the house.

Please note the object here is to ensure that you can identify the factors. We are not going to synthesize these into a final delineation. In these first lessons, we are still laying the groundwork. In the delineation lessons, this will all come together in a synthesis for judgment of the natal figure.

To illustrate the factors we are looking for we will consider only one house – the Ascendant with Pisces rising. The method described can then be applied

to the delineation of any house subject to this exception: the planetary aspect to a house is only applied to those houses on the angles (1<sup>st</sup>, 10<sup>th</sup>, 7<sup>th</sup>, 4<sup>th</sup>). Aspects by planets to the intermediary houses are ignored.

Thus, we begin with an analysis of the sign Pisces and the consideration of what Pisces would mean on the cusp of the house in question. You should already be able to do this instantly. If not please look again at **Lesson Five: Signs, Subdivisions and Rulerships**. You should be thinking PISCES WATER MUTABLE FEMININE and know the implication of each of these keywords. We have already examined this issue in the earlier lesson so I will not go into detail here.

The meaning of the 1<sup>st</sup> house as we have seen is *vita, corpus et ingenium*, i.e. Life, Body and inborn quality (I often translate *ingenium* as skill, talent, wit as you read above).

When the heaven (the sign Pisces) joins with the Earth (1<sup>st</sup> house), the form of heaven (Pisces) joins with the Earth (Matter, Matrix) and the resulting body, or *persona*, is shaped. This will be according to Pisces (it takes on the Motive Body type (more on this is discussed in the later physiognomy lesson) and one which is physically sensitive due to Pisces watery, feminine, universalistic nature); receives the Piscean quality life, or *vita*, (e.g. suffering and sacrifice resulting from emotional mutability, reactivity and ill defined boundaries delimiting Self and Others etc.). It is this *persona* so formed that then exhibits the skills, talents, wit, or inborn qualities congruent with the sign Pisces and its rulers (especially Jupiter and Venus), namely, poetry, art, music, dance, mysticism, teaching etc, in short, all Jupiterian and Venusian skills and traits. This does not mean that all Piscean Ascendants will bring dancing, singing, poetry spouting mystics – the degrees to which these apply is a matter for finer delineation – here we are looking at the principles that lay the ground for that finer delineation. We are still dealing with the broader sweep of the brush.

Thus, you should be able to see the conditions present at the point where heaven meets Earth, that is to say where the sky meets the earth (the horizon), and determines, in broad terms, the interaction between the individual and the world for the rest of native's life. Therefore, the sign that is rising on the eastern horizon is very important, but the planets which aspect that point are also very important.

**The planet(s) that are in the house and those that aspect the *angular* house cusp modify the accidents of the house.**

**Special Note:** As you are now aware, if we use a quadrant house system (Alchabitius), you can have more than one sign *in* a house. A house may encompass as many as three and occasionally four signs, although the latter is very rare.

You may find the end of the sign e.g. Pisces on the cusp, for instance on the 1<sup>st</sup> house. You may find an entire sign e.g. Aries *in* the 1<sup>st</sup> house. You could then have the larger part of Taurus *in* the remaining part of the house – reaching all the way to the 2<sup>nd</sup> house cusp. These things must be taken into consideration in the

judging of the houses but we will discuss these circumstances in the delineation lessons. The matter in hand at present is to ensure your understanding of the correct approach to the degree of a sign, which falls upon a house cusp.

In addition, because we have Pisces rising, we want to know **where** Jupiter is placed, **what house it is placed in** and **what is its zodiacal state**.<sup>45</sup>

**The house in which the ruler of the specific house** (in our example Jupiter) **you are examining is positioned in is then linked to the affairs of that specific house**. Thus, with Pisces rising and we are examining the 1<sup>st</sup> house and Jupiter is in the 9<sup>th</sup> house: there is a link between the 9<sup>th</sup> house and the 1<sup>st</sup>. If Jupiter the ruler of the 1<sup>st</sup> was in the 10<sup>th</sup> house then the link would be 1<sup>st</sup> and 10<sup>th</sup>.

Where that ruler is positioned directs you to consider what influence that other house will have on the realisation of the promise of the house you are examining. Thus, with Jupiter in the 9<sup>th</sup>, ruling the 1<sup>st</sup> we have the 1<sup>st</sup>-9<sup>th</sup> link: signifies that the native's life, body and talent (*vita, corpus et ingenium*) are sustained, caused or emanate from the spiritual or foreign contact(s) signified by the Jupiter in the 9<sup>th</sup> house.

In addition to the ruler of the sign, also consider the **ruler of the sign by exaltation** if there is one. This is then also considered in the delineation of the affairs of the house.

In our example, we find Pisces to be the exaltation of Venus. Thus, Venus needs to be considered in just the same way as Jupiter: noting her zodiacal state, house position and which house she links.

Next, we will be considering the **rulers of the triplicity of the Ascendant**. In our example, the sign in question is a water sign. Therefore, we are look at Venus, Mars, and the Moon to see how they are placed. By placed we mean are they angular, succedent or cadent. Here, as with all the rulers we consider you should be applying that which you have just learnt above – under the subheading Quantity. You should be examining the strength of the planets.

Always consider the angular, succedent and cadent placement when looking at rulers of houses.

Next, examine the term ruler. You will know how to calculate this from the former lesson. In our example, our house cusp falls in Jupiter's term. This directs us to look at Jupiter by placement and its zodiacal state. We have already examined this planet and so need proceed no further.

Next, examine the decan ruler of the house cusp. Again, you will have your table from the earlier lesson to refer to, though by this stage you should have committed these to memory. In our example, we are again directed to Jupiter. Again, we have already considered this planet.

Therefore, in overview we are forming the basis for delineation by examination of the ruler of the Sign and by the examination of the ruler of

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<sup>45</sup> Refer to **Lesson 5 Signs Subdivisions and Rulerships**

it exaltation (if it has one). Then we examine the rulers of its triplicity and the ruler's degree of the house cusp's term and decan. You should have also looked at the planets that are aspected to the house cusp – but only if it is angular.

You will have a number of factors to consider and each must be examined in as much depth as possible. We have to come to a conclusion as to which of these planets is the real ruler of the house and in the next section of this lesson, we are to examine a method that can help us achieve this. First, there is an important understanding that has to be grasped. It lies at the root of astrological method and if ignored then your delineation will fail and any predictions will be suspect.

That understanding is this: **there is never a time when a ruler of house ceases to influence the affairs of that house.** All the rulers that you identify in applying the above examination must be accounted for. There will be one leader of the house and this planet may be the preferred ruler but please never make the mistake of taking it to the exclusion of all the other rulers.

Now let us look at the method and then we will return to this distinction between the planet that is identified by the method and the other rulers that relate to the house.

### *Almuten domus*

The method for discovering the *Almuten domus* (*Almuten*, Arabic for “the winner” + *domus*, Latin for “of the house”) is a pointing method. We give points to each of the rulers:

- 5 points to the ruler by sign
- 4 points to the ruler by exaltation
- 3 points to each of the rulers by triplicity
- 2 points to the ruler by term
- 1 point to the ruler by decan

The planet that has the greater number of points is the calculated ruler of the house. This planet is called the **Almuten of the House** (*Almuten domus*).

In our example, we find the points are allocated thus:

- Jupiter 5 (ruler of sign), 2 (ruler of term), 1 (ruler of decan)
- Venus 4 (ruler of exaltation), 3 (ruler of triplicity)
- Mars 3 (ruler of triplicity)
- Moon 3 (ruler of triplicity)

Jupiter has the most points (8) and so is the *Almuten domus*. The calculated ruler of the house. It is also, as you will have noted, the ruler of the sign. As always, you must investigate the **position and condition** of the planet in order to judge the affairs of the house.

When the Almuten or the ruler by sign of a house is severely afflicted and cadent, the native does not have an outlet for the activity associated with that house, or will have problems in that area of life.

They may come to an astrologer and ask what other area of life, or endeavour would be good for them. The answer to this question is very often found from the house positions of the other rulers (triplicity, sign, exaltation, term, decan). If you can find one or more of these rulers which is/are unimpeded, strong, and favourably aspected by the benefics, then that ruler(s) will direct you to an area of life and thus a manner of acting (the nature of the planet ruler or rulers) which will be more successful in producing the things promised by the house than its Almuten.

For instance, if Pisces rises and Jupiter, ruler of the sign Pisces is cadent and afflicted and Venus is the Almuten (arrived at by using the pointing method) is likewise cadent and afflicted, it may be that the other triplicity rulers, Mars and the Moon, the term ruler or the decan ruler are strong, unafflicted and supported by the Benefics. In this case, the house position of the strong ruler will show an area of life that will successfully contribute to the realisation of the drives of the 1<sup>st</sup> house. The same is true for any other house.

## Examination of a Planet's Position

From our example, we have directed to look at certain planets. Of these, Jupiter has emerged as the stronger of the planets by general examination and by calculation as Almuten. Thus, a central concern is to see where it is placed.

**Special Note:** in the section above when we examined Bonatti on the placement of planets in the houses you were shown how placement relates to the strength of the planet. Thus, whenever you consider a planet, from here on you should be automatically thinking angular, succedent or cadent and what this means for the planet in question. Angular houses permit 100% of the influence of a planet. Succedent houses 50% and Cadent houses 25% (represents a debility).

Thus, were Jupiter in the 1<sup>st</sup> house then you would think JUPITER, ANGULAR, 100% STRENGTH to achieve its natal promise according to its zodiacal state. You would also think 1<sup>st</sup> HOUSE, THROUGH HIS/HER OWN PERSON.

## 5 Degree Offset Rule

A planet within 5° of an angular house is regarded as angular. Therefore, if you have a planet in the 12<sup>th</sup> house, 9<sup>th</sup> house, 6<sup>th</sup> house, or the 3<sup>rd</sup> house, within 5° of the cusp of the angular house following, then it is to be regarded as angular in strength.

A planet within 5° of a succedent house is to be regarded as succedent. Therefore, a planet in the 7<sup>th</sup> house within 5° of the 8<sup>th</sup> house would be regarded as succedent. A planet in the 10<sup>th</sup> within 5° of the 11<sup>th</sup> house would be considered as succedent. A planet in the 1<sup>st</sup> within 5° of the 2<sup>nd</sup> house would be considered as succedent, and so too, a planet in the 4<sup>th</sup> house within 5° of the 5<sup>th</sup> house would be considered as succedent. Likewise a planet within 5° of a cadent house is already cadent.

**In judging a house, it is very important to keep in mind that position is stronger than rulership.** While we have just been discussing rulership in the figure and there is more yet to be said about rulership in connection with houses, the position of planets in the house is of far more impact than the strength of the ruler. The ruler will show something of the outcome, what will eventually eventuate, but the planets in the house are given preference because they will work for or against the realisation of the houses.

## **Zodiacal State of Ruler**

After position, you look at the zodiacal state. We have already looked at this in a former lesson so here we are only recapping what you should already know.

Zodiacal state includes the essential dignity or debility of the planet by its sign placement, also the aspects it receives from the other planets and, finally, its dispositor's condition. This is a qualitative consideration. If the ruler of a house is debilitated by being in detriment or fall, or if it is impeded by being conjunct, square, or opposed to the malefics, it cannot realize its promise (which, as ruler of such and such an house means to cause the affairs and the promise of that house to be fulfilled.) However, if the ruler of a house is strong, free from impediment and receiving help from the benefics by good aspects (trines and sextiles), it easily realizes what it promises.

## **Good and Bad Houses**

The good houses are the 1<sup>st</sup> house, the 11<sup>th</sup> house, the 10<sup>th</sup> house, the 9<sup>th</sup> house, the 7<sup>th</sup> house (but see note below), the 5<sup>th</sup> house, the 3<sup>rd</sup> house, and the 2<sup>nd</sup> house.

The rest of them are bad. Bad means bad for the life of the native. The 4<sup>th</sup> house is bad because it's the end of life. The 6<sup>th</sup> house is connected with health and servitude. The 8<sup>th</sup> is associated with death. The 12<sup>th</sup> house is the major house for disease.

The 7<sup>th</sup> house can be bad because it is opposed to the 1<sup>st</sup> and has a certain ambiguity, as anyone who has had difficulty with a marriage and relationship will be fully aware. Something that can appear good can actually turn out poorly. The 7<sup>th</sup> is also the house of litigation and open enemies and indicates disease because it is opposed to the 1<sup>st</sup> house (life).

## **House-Sign Correspondence**

We have to separate from our minds the mistaken opinion that in prediction and natal delineation the houses and the signs have any correspondence. The 10<sup>th</sup> sign (Capricorn) is not the 10<sup>th</sup> house. It has nothing to do with the 10<sup>th</sup> house nor is the 10<sup>th</sup> house an earth house.

## **Whole Sign Houses**

I make frequent references to Whole Sign Houses. In practical work you should use them along with Alchabitius Houses. What are they? How and Why are they used?

Whole Sign Houses are perhaps the oldest system of houses in astrology. The historians of science tell us that astrology *per se* is distinguished from astral *omina* by virtue of the introduction of the *horoscopus* around 150 BC by Hypsicles, the Hellenist mathematician who devised the method for calculating it. Prior to the 2<sup>nd</sup> century BC there were no “horoscopes,” just lists of positions of the stars, planets, and luminaries from which conjectures regarding the fate of the individual or city-state were made.

Since the houses are projected from the Ascendant or *horoscopus*, there were (according to this argument) no house systems prior to the 2<sup>nd</sup> century BC.<sup>46</sup>

At any rate, accepting for the moment, the academic opinion, it seems likely that the first house system would reflect the divisions of the normalized sidereal Zodiac, which came into fashion amongst the Chaldeans circa 150 BC. It replaced the constellational Zodiac for astrological purposes because in the constellational Zodiac certain constellations were greater than or less than 30° and some constellations overlapped others making their precise position ambiguous.

The Whole Sign House System requires only an Ascendant denoting the eastern point of the horizon at the time and place of birth. The sign this Ascendant falls in is the 1<sup>st</sup> house, no matter what *degree* the ascendant falls in. Thus, if the Ascendant falls in 28° Libra, all of Libra (even the 28 degrees of Libra above the Ascendant) are called the 1<sup>st</sup> house. The 2<sup>nd</sup> house is the next sign after the one rising (Libra in this example), or Scorpio (the whole of it). The 3<sup>rd</sup> house is then Sagittarius, and so on until we get to the 12<sup>th</sup> (Virgo).

From this usage we get the frequently met with equation of *domus* (house) with *signum* (sign). We also get references to the “angles of the Ascendant” meaning the 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> signs counted from the Ascendant.

In this system there can be no intercepted houses, as a house is a sign of the Zodiac. The 4<sup>th</sup> house is always Leo when Taurus is ascending for example.

Ptolemy and some other Greek astrologers used this system. The Indian astrologers still use it. Many of the oldest techniques in Medieval astrology assume it.

We will run into examples of this in the later lesson on the Professional Significator, among others. The techniques of Medieval Astrology often are based upon Greek, Persian, or Indian practices upon which later insights have been overlaid. It seems that this insight is relevant to the houses used by Bonatti and other Medieval astrologers. Much of what he says is based upon a fusion of Whole Sign House rules derived from Greek, Persian or Indian practices upon which Alchabitius Houses have been superimposed.

The hybrid produced may not be elegant, but it works well. Bonatti was nothing if not concrete and practical. I use the house system bearing Alchabitius’ name (the Semi-arc version), but I keep in the back of my mind

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<sup>46</sup> How this opinion collates with houses from the Sun and Moon is not clear.

the Whole Sign Houses as well. This makes it possible for a planet to be in two houses at the same time. For instance, my Mercury is in the 12<sup>th</sup> by Whole Sign Houses and the 11<sup>th</sup> by Alchabitius Houses. I do not ask, "Which is it?" It is both. A planet so placed may have relevance to both houses. With a planet such as my Moon, there is no ambiguity. It is a first house planet by Whole Sign Houses since it is in the rising sign or Ascendant and, due to its proximity to the Ascendant; it is angular in the 1<sup>st</sup> by Alchabitius as well.

This use of these two houses can be confusing at first, but it is of practical use when applying techniques, which assume it, such as the Professional Significator. It enables you to recognize professional significators, which would remain hidden by a Quadrant System such as the Alchabitius Houses. A planet in the Alchabitius 12<sup>th</sup> house, for instance, might nevertheless be in the sign on the Ascendant. From the Whole Sign House point of view, such a planet is in the 1<sup>st</sup> house and, as such, is a professional significator.

## Planetary Analogy to the House

When considering a planet in a house you need to examine if the **planet has an analogy with the house it is in**. For example, if the Sun is in the 10<sup>th</sup> house concerning the profession and destiny of the native then the Sun will, *prima facie*, bode well for recognition, acceptance, glorious action, fame and all the things signified by the Sun. Should Saturn be in the 10<sup>th</sup> house we would find a contradiction between what the 10<sup>th</sup> house signifies and the nature of Saturn.

We will use this example of Saturn to illustrate this point but after you have completed the following lesson on planets, you will have a better idea of how to test for these analogies.

Saturn's position in the 10<sup>th</sup> house is not *prima facie*, an indication of success.

Saturn's position in the 10<sup>th</sup> house is an indication of delays, hindrances, obstacles, problems, fall from grace, after having climbed very high up to get to success. There is a debacle of some sort frequently with Saturn in the 10<sup>th</sup> house.

Saturn here works against the realisation of the 10<sup>th</sup> house, unless it is in very good zodiacal state. If it is it will produce noticeable success but still because Saturn is a malefic planet, ultimately it will cause some sort of problem, some sort of destruction, fall.

There are numerous instances of Saturn in the 10<sup>th</sup> house, raising somebody up to a very high level of success only to dash him or her and to pull the rug out from underneath their feet at some point and they fall in a very dramatic and ignominious manner.

Thus, when you see a planet in a house always ask yourself, does this planet have anything to do with the affairs that are signified by the house? Is this planet working for or against the realisation of the house?

If the planet is in the first house (life, body, skill/talent/wit) you should remember that malefic planets work against life in some manner, unless they are *determined* toward life by being in the 1<sup>st</sup>, ruling it or favourably aspecting it or its ruler.

If, on the other hand you find Mars squaring the Ascendant, Mars is going to be working against the life of the native. If Mars is in the 1<sup>st</sup> house, (a planet is determined towards the affairs of the house by being that house) it is therefore forced to work for life. In other words, Mars in the 1<sup>st</sup> house *prima facie* indicates you have a very strong vitality.

If Mars is in poor zodiacal state (e.g. in Taurus), then you may expect the native to suffer such things as fevers and to have Mars/Venus (as ruler of Taurus) problems associated with the Mars/Venus parts of the body (head and neck (throat), genitals and pelvis region). Likewise, it is an indication of a very bad temper that takes a long time to release because Taurus tends to hold things in over a long period. However, once it blows it blows big time.

Though we are moving into matters of delineation here, it is worth rounding these points off as it compliments what you have learnt so far. If Mars is in a feminine sign in the Ascendant look to the houses that Mars rules as a way of judging where that martian influence is coming from. It's source. This is because, as a general rule, planets in feminine signs, regardless where they are placed represent things that are happening *to* the native.

Thus, Mars in the 1<sup>st</sup> house shows the martian character of the native along with his/her vitality. But as Mars is in a feminine sign it *also* represents a martian individual – somebody other than the native, whose association with the native is indicated by the house on whose cusp(s) the sign(s) ruled by Mars are found. This other martian person who is exerting this influence will be associated with those areas of life.

For example: typically, if you have Taurus on the 1<sup>st</sup>, you find Scorpio on the 7<sup>th</sup> and so you will have Aries on the 12<sup>th</sup>. This indicates that a martian influence coming to the native in the 1<sup>st</sup> house from the 12<sup>th</sup> and the 7<sup>th</sup>.

I also mentioned that Mars in the 1<sup>st</sup> house is going to be *determined* towards life because it is in the 1<sup>st</sup> (life) and this Mars even in poor zodiacal state (e.g. detriment) will none-the-less produce a martian kind of life.

This raises the point “What is meant by *a martian kind of life?*” It means that there are going to be Martian dangers associated with that life, i.e. a certain amount of conflict, combat, occasional physical threat; a general recklessness. The martian is the fellow who runs towards the fire, not from it. He, or she, is also the person who says, when the doctor tells them they have liver trouble and can't drink alcohol, “I can handle it.” As a result of not knowing fear, the martian life is at once the heroic and the tragic. Everything depends ultimately on the other aspects to the Mars and to the Ascendant and depends upon the disposition of that Mars and the condition and position of Venus and so on. If Mars is in detriment it makes the difficulties it portends nastier and less focussed that would be the case were Mars in good zodiacal state (e.g. exalted or in its sign).

Returning to the basic point: the planet in the house is of tremendous importance in terms of the judging of the well-being of the house and the ability of the house to manifest itself.

Thus, I hope you can see that a malefic planet in the 1<sup>st</sup> house will qualify the life of the native in a malefic dimension of some sort, and it will bring

about the kinds of problems that the malefic planets bring about. In the case of Mars which we have just looked at this will manifest as anger, contests, strife, even misery, while with Saturn we would expect to see austerity, obstacles, delays and labour.

Likewise, if a benefic were in the 1<sup>st</sup> then we would expect to see a benefic dimension of some sort. For example, Jupiter in the 1<sup>st</sup> gives the Jupiterian qualification very powerfully. Jupiter is a benefic planet and much more favourable to life than the malefics but it brings with it an excess of life, that is an excess of Jupiterian life which is to say an excess of excess. Thus, this may manifest in such things as the native putting on additional weight – becoming very heavy through excess, through over-eating or things of that sort. Equally, other Jupiterian qualities may be evident such as a tendency to be prophetic in their utterances and as a result they make very good astrologers, advisors and occultists, prophets, basically: teachers.

Our examples and illustration have more or less been concerned with the 1<sup>st</sup> house but the principles we have been discussing apply to all the houses. The difference being that it is appropriate to speak of the native's character traits in connection with the first house, but not with the other houses. The meaning of the house determines the planet's action and the astrologer's interpretation. Jupiter in the 2<sup>nd</sup> house means abundance of money; not wisdom, prophesy, putting on weight or other meanings fit for the first house.

## Accidental Malefics and Accidental Benefics

A planet can be **accidentally malefic if it is a benefic** and **accidentally benefic if it is a malefic**. This depends on the zodiacal state<sup>47</sup> as well as the local determination of the planet. When a benefic becomes accidentally malefic the very benefic qualities of the planet become associated with the native's destruction. When a malefic becomes accidentally benefic, its malefic qualities work for good. Thus, Venus in Scorpio, ruling the 8<sup>th</sup> house: your love can kill you. Again, Saturn in Libra in the 2<sup>nd</sup> can make you wealthy.

This potential state of a planet qualifies what we have just discussed about that planet's analogy with the house it is in. So, if we find Saturn in the 2<sup>nd</sup> house then in answer to our questions "Does this planet have any analogy with the house that it is in? Does it naturally favour or naturally hinder the house in question?" we may initially conclude that Saturn will hinder and is not analogous with prosperous wealth (in this case moveable wealth) Saturn wastes, hinders, delays, causes adversity, and austerity. **Saturn naturally works against the affairs of the 2nd house.**

If Saturn is in good zodiacal state then Saturn is accidentally transformed into a benefic – it becomes an accidental benefic and acts accordingly. Therefore, rather than restrict the affairs of the house it may indeed facilitate making the native rich. There are other factors to consider, such as that this wealth may come from illegal sources of income, but these we will address in delineation. The central point here is that you know that you have to recognise when a malefic is transformed into a benefic and vice versa.

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<sup>47</sup> Refer to **Lesson 5 Sign Subdivision and Rulerships**.

## The Golden Rule in Medieval Delineation

We have examined the meanings of the houses and the method you use to determine the planets that have influence over the affairs of those houses. Now we are to consider a very important rule.

The ruler of the house is the key to the outcome and the realization of the affairs of the house. This is because of a central rule in Medieval delineation:

**The good or bad signified by a house  
emanates from the ruler of the house.**

You should commit this rule to memory and apply it whenever looking at the *outcome or the realization* of the affairs of a particular house. This rule will be applied in subsequent lessons in several ways:

1. to the ruler of the cusp of a house.
2. to the Almuten of a house.
3. to the dispositor of a planet or Arabic Part.
4. to the Almuten of a planet's position.

We will deal with the specifics in the Lessons on Delineation. I just want to mention this here so that you register the importance of this rule (which will be of inestimable practical value to you, especially when asked such questions as, "Why does my Mars in the 7<sup>th</sup> house cause so much trouble in my partnerships?" Apart from recognizing that it is Mars' nature to cause dissension, conflict, separation and loss, in such situations, look for Mars' dispositor, which, if you find it is the second house, you will say: "The dissension between your partner and yourself is caused by finances." If the dispositor is anywhere else, adapt your account of the origin of the dissension to the house in which the dispositor is found.

## Two Operations of Houses, Signs and Rulers: Outcome and Realization

**It is very important you understand that there are two operations here:** from the sign to the ruler and from the ruler to the sign. We will go over this in detail in the Lessons on Delineation, but because it is important that you understand the distinction, I will underscore the difference by saying that there is a difference between entering into a financial partnership where you support the partner and one in which the partnership supports you. The difference is that in one case money flows from your account into your partner's account; in the other case it flows from your partner's account into yours. I am intentionally not talking about the ideal or the ethical partnership here in which both partners are enriched. My intent is to show the "flow" from one house to another and to distinguish between outcome and realization.

There are 3 things to be distinguished: linkage of houses, causality and "flow." Flow is my word (it is not used in the Medieval texts) to denote whether the ruler of a sign is signifying a movement from the house on

which its sign is placed is bestowing or taking. The planet rulers can do either. The point is important but subtle; sometimes difficult to delineate. It involves judging the planet ruler's nature as well as its zodiacal state and its local determination.

In discussing this challenging subject (upon which some very important practical decisions in delineation rest) 3 general guidelines must be kept in mind:

1. The ruler of one house in another links those two houses.
2. The ruler of one house in another causes the realization of the house it rules.
3. The ruler of a house is the outcome of the house it rules.

With respect to #1, we want to know, "How are the two houses (the house ruled by some planet and the house that planet is in) linked?"

With respect to #2 and #3, "What is the difference between "outcome" and "realization?" "How is outcome shown?" "How is realization shown?"

As regards the last question, we have been discussing this at length in this Lesson and will continue to do so throughout this Course. The key to it is the zodiacal state and strength of the ruler of the house. For it to realize the promise of the house it rules, it must be "fortunate and strong," as the medieval authors so frequently state. This means, of good zodiacal state (some measure of dignity; a favourable, or at least not unfavourable, relation with its dispositor; unimpeded by the malefics). Should it be conjunct, square or opposed a malefic, we want to see a reception between the malefic and the ruler. In the absence of a reception the ruler's ability to realize the affairs of the house it rules is impeded.

As regards the difference between outcome and realization: outcome is the result, what happens as a result, conceptually and possibly temporally after something else. In the course of explaining this, the concept of "flow" should become clearer.

If I have the ruler of the 1<sup>st</sup> in the 7<sup>th</sup>, I want a partner (or interaction with others). First I have the motivation; then I act upon it. The outcome is that I find myself in relationships with other people. The focus of the astrologer is put on the ruler in the 7<sup>th</sup> in this case. The action (so to speak) is from the native (1<sup>st</sup> house) to the 7<sup>th</sup>. We use this kind of thinking when we say that the native will seek to realize his Primary Motivation through the house position, nature and zodiacal state of the ruler of the Ascendant.

Realization is the reverse. The 1<sup>st</sup> house signifies the native's life (*vita*). Each person has a certain kind of life (as we said above re: the martian kind of life). The kind of life we have is determined first by the sign on the 1<sup>st</sup> house cusp and any planets in the 1<sup>st</sup> house. This may be modified by planets aspecting the 1<sup>st</sup> house cusp. The synthesis of all these factors we call the promise of the 1<sup>st</sup> house.

But so far we have merely delineated the "what" of the 1<sup>st</sup> house, i.e. What the 1<sup>st</sup> house promises. Will it be realized? Since the good or bad signified

(promised) by a house emanates from the ruler of the house, we must look to the ruler of the 1<sup>st</sup> to see the source or origin of the promise of the 1<sup>st</sup> house. If the ruler of the 1<sup>st</sup> is fortunate and strong, the native will realize the promise of the 1<sup>st</sup> house; if weak and afflicted, he will not.

Thus, the term “outcome” may be best understood as indicating what results from a given house’s promise. In the case of the 1<sup>st</sup> house, we can discuss this in terms of motivation, the native’s actions and desires. The ascendant ruler can be viewed as indicating the methods used to realize the promise of the house. In the case of the other houses, we put aside all such psychology and speak of results, outcomes and causes. Thus, the ruler of the 2<sup>nd</sup> in the 11<sup>th</sup> links the native’s finances (2<sup>nd</sup> house) with his friends (11<sup>th</sup> house). How? That depends upon the specifics involved. First, What is the nature of the ruler of the 2<sup>nd</sup>? What is its zodiacal state? Important in this delineation is the recognition of what the planets do naturally (Sun bestows, burns up; Moon increases and decreases; Venus bestows; Jupiter bestows abundantly; Mercury can bestow or steal depending upon what it is connected with; Mars takes, if he can; Saturn will generally take). But in practice these delineations depend a great deal upon the zodiacal state and local determination of the planets involved.

The outcome may be that, at a certain period of life, the native becomes financially dependent upon others, or financially independent, or has to work extremely hard for his money. The placement, natures and zodiacal state of the rulers of the 2<sup>nd</sup> house will tell you where the financial needs will lead. In a sense, each of the rulers of the 2<sup>nd</sup> house is offering help.

The realization of the 2<sup>nd</sup> house is understood as the causes contributing to the fulfilment of the promise of the 2<sup>nd</sup> house. If you have Aries on the 2<sup>nd</sup> house and Mars is afflicted, you have trouble with money. This is because when a planet is afflicted, its signs are hurt and when its signs are hurt, the houses on which those signs fall are hurt. Conversely, if a planet is strong and free from impediment, its signs are strengthened and its houses are improved. In any case, the realization of the Aries 2<sup>nd</sup> house is through the ruler(s) of the sign Aries. If Mars is afflicted, look to the Sun. If the Sun is afflicted, look to the triplicity rulers of the fiery triplicity (Sun, Jupiter, Saturn). If they are afflicted, look to the term ruler. If the term ruler is afflicted, look to the decan ruler. Always consider the Almuten. You will choose the ruler which is in the best zodiacal state and of the strongest quantity as the most likely to realize the promise of the 2<sup>nd</sup> house (or whatever house you are delineating). Realization of the 2<sup>nd</sup> house means having a source of income. The sign on the cusp tells us the quality of that income. This quality may be any where on a gamut of No Income to Unlimited Income. It may be that the source, cause or origin may come from any of the 12 houses and be legal or illegal, easy or difficult, causing happiness or strife. All of this is in the Promise.

From this you can see that the relation of a sign to its ruler is two-fold: causal and instrumental. We see its causal side when we view the ruler of a house as the source of the good or bad indicated by the house. E.g. ruler of the 2<sup>nd</sup> in the 11<sup>th</sup>, your friends are the source of your income. We see its instrumental side when, for instance, we see the ruler of the ascendant as indicating by its house position the area of life in which the native will attempt to realize his Primary Motivation.

Note also that these two modes of a sign's relation to its ruler (causal and instrumental) are another expression of the basic wisdom on which astrology is based, namely that **The End (outcome) is in the Beginning (origin/ruler)**.

## **More Than One Planet in a House Rule**

When several planets are *in* a house you have a much more complex situation to judge.

The general rule in this situation is:

**The planet closest to the cusp is the more powerful planet in the house UNLESS the planet that rules the house is also in the house – in which case it is the more powerful planet despite its position in the house (i.e. it does not have to be closest to the cusp).**

## **Ruler of a House in That House Rule**

The general rule is :

**When the ruler of the house is in the house it realises the affairs of the house.**

## **Conclusion**

Several important matters have been put forward in this lesson. Take time out to review these points and be sure that you fully understand them. We will build on them in future lessons. Please be sure you understand both from these lessons and those preceding the following:

1. The Primary Meanings of the Houses.
2. The Derived Meanings of the Houses
3. The Local Determination of the Planets and Signs
4. That Quality has to do with Zodiacal State.
5. That the Zodiacal State consists in the planet's congruity or incongruity with the sign it is in and its aspects and its dispositor.
6. That Local Determination happens through the houses by planets positions, rulership, and aspects.
7. That once a planet and/or sign has a local determination, it has it for the native's entire life
8. How to calculate and apply the *Almuten Domus*.
9. The Rule: The good or bad signified by a house emanates from the ruler of the house. Do not overlook the several ways in which this rule is applied: to the ruler of a house, to the almuten of a house, to the dispositor of a planet.

## Homework

1. Write one paragraph on each of the subjects (1-9) listed in conclusion above to show your understanding of these topics.
2. Write out the full list of the derived meanings of all the houses, all 144 of them please.

You will come up against some unusual interpretations, e.g. when dealing with the 8<sup>th</sup> house of death. So the 2<sup>nd</sup> from the 8<sup>th</sup> which would be the 9<sup>th</sup> house would be money in connection with death, or money derived from death in some way, the 10<sup>th</sup> house is the 3<sup>rd</sup> from the 8<sup>th</sup> house which would be brothers of the dead or travel in connection with the dead, news of death (or communications from the dead), the 11<sup>th</sup> house would be 4<sup>th</sup> from the 8<sup>th</sup> which would be the home in connection with death, or the family of the dead. The 8<sup>th</sup> house itself is the 3<sup>rd</sup> house from the 6<sup>th</sup> so the 8<sup>th</sup> house is the siblings of your servants. This is by way of elucidation of what I am looking for in this homework. In all cases try and keep your delineations of the derived houses as close as possible to the primary meanings to the first 12 houses. Do not try to be too creative.

When you have submitted your homework, please start Lesson 7 on Planets.

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**Diploma Course in Medieval Astrology  
Lesson Seven  
Planets**

# Diploma Course in Medieval Astrology

Robert Zoller

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*for The Academy of Predictive Astrology*

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# Diploma Course in Medieval Astrology

## Lesson Seven

### PLANETS

#### Introduction

In the previous lesson, we examined the houses and certain important matters pertaining to them. In this lesson, we address the planets.

Now it may seem that in discussing the planets after the signs and houses, we reverse the natural order of importance. But we are following an order based upon the important **fundamental of astrological delineation:**

**The planets act through the signs in the contexts of the houses.**

Moreover, I regard the doctrine of the Archetype and the importance of addressing the astronomical sphere, the constellations and the fixed stars and planetary motion to be of greater practical import than the niceties of logical symmetry, so I have arranged the course thus. Astrology suffers today from astrologers not having the basic astronomical knowledge needed to understand astrology. So too, the history of the West has individualized, secularised and spiritually alienated us such that we have to rediscover the metaphysical links between astrology as a natural science and as a metaphysical statement.

#### Names of Astrologers

The translated material below comes primarily from Bonatti's *Liber astronomiae*, Venice 1491 or Basel 1550. There are numerous references to astrologers about whom little or nothing is known other than what Bonatti says about them. Usually his remarks are limited to citing their astrological opinions; often, therefore, we know only their names (or the Latin corruption of them).

#### The Importance of the Planets and the Three Ways They Are Discussed

I am including here a list of planetary glyphs (see **Figure 7A**) used in Arabic manuscripts. This is for historical interest only. Some of the glyphs are recognizable, some are not.

☽	♃	♀	☉	♂	♄	♅
☾	♁	♀	♁	♁	♁	♁

**Figure 7A**  
medieval glyphs c.1626 AD

The importance of understanding the planets' natures' (or beings) cannot be overemphasised in terms of practical delineation in astrology. The meanings of the signs are rational and easily comprehended. The natures or beings of the planets, on the other hand, are transcendental and, notwithstanding attempts to rationalize them, exceed simple formulation.

How then may we learn the natures/beings of the planets?

The answer is three-fold: First we must learn how the ancient and medieval astrologers classified the planets based upon their effects; Second we must learn how the astrologers of the past themselves tried to apprehend the planets' true natures; Third we must understand where the natures/beings of the planets come from. After we have done this, we will address the *Joys* of the planets.

As has been stated before, the foundation of astrological judgment is the planets acting in signs in houses. The signs and the houses filter or determine the planetary natures but in doing so, they are passive with respect to the planets. Since the planets are the initiating, active causes, if we are to understand what the effects of astrological influence are, we must understand as clearly as possible what the natures of the initiating causes are.

The planets' natures *per se* are so abstract and universal that it is difficult to articulate them simply. Many of the false predictions that are made occur because the planets' natures are not understood properly or are just plain wrong. We must be able to distinguish the planets. Yet, this having been said, there is a certain amount of overlap in the categories of things they rule. For instance, both the Sun and Jupiter will bring honour. Both Jupiter and Venus bring peace. In spite of such overlaps, it is necessary to get as distinct as possible an understanding of how one planet differs from the others if we are to predict with anything like consistent accuracy.

## Planets as Significators

In the following discussion, you will find a number of references to planets as significators. This subject is dealt with more thoroughly in the next lesson. Do not concern yourself with the concept of what a "significator" is until then.

It is very hard to discuss the complexity of Medieval astrology in an absolutely compartmentalized fashion, although logic seems to require this approach. Were I to adhere to such an approach, you would get a very artificial and distorted view of Medieval astrology and this must be avoided.

Let it suffice for now that you may know that a planet may be a significator of something concrete in three ways: **naturally** (by the planet's nature), as for example when we look to the Moon in a natal figure as signifying the native's mother; **accidentally** (by the planet's local determination), as for example when we look at the ruler of the 3<sup>rd</sup> house as significator of primary/secondary education or siblings; **specifically**, where the planet is a significator by virtue of a Special Delineation Technique (e.g. significator of the native's finances identified as such a special method for identifying). All of this is dealt with at length in the next lesson.

## Aspects and Orbs

The aspects tell us **how** interplanetary manifestations are going to operate rather than what they do. Like so much you are learning in this course, aspects and orbs do not stand in isolation. They have to be understood in accordance with what is called the doctrine of reception and bestowal of virtue. This doctrine we will discuss later, but for now we are concerned with the basics of aspects and orbs.

The zodiacal longitude of two celestial bodies hold certain angular relationships to each other that are regarded as significant. These **angular relationships are called aspects**. In Medieval astrology, there are the 8 “Ptolemaic” aspects that you must learn. They are:

the <b>conjunction</b> (♌)	0°
the <b>opposition</b> (♍)	180°
2 <b>sextiles</b> (♎)	60°
2 <b>squares</b> (♏)	90°
2 <b>trines</b> (♐)	120°

Of these, the conjunction and the opposition are, properly speaking, **positions not aspects**.

These aspects need not be exact in order to be effective or significant. The more precise they are the more effective and significant they are. If they are within 5° of exactitude, they are regarded as being significant.

Aspects subsist between planets, between a planet and a cusp of a house, or between a planet and an Arabic Part. The aspects tell you how the aspected planet, house or part are related to each other; how their influences combine. The **natures of the two things joined by such aspects are not changed**, merely the mode of the interaction between them is.

The conjunction is of the nature of Mercury and is a union, cooperation, *or* suppression. Always consider what is joined to what. For example, bodies joined with the Sun (from 17' - 8.5°) are combust, burned up, blotted out. The Sun absorbs their natures. The effect of the conjunction of the other bodies with each other depends upon whether the conjoined bodies are superior or inferior. The superiors dominate the inferiors. So too, we must observe the sign in which the conjunction takes place. The planet with the greater dignity in that sign and degree dominates the other. Also, bear in mind that the slower moving planets generally dominate or hurt the faster moving planets.

The opposition represents an obstruction, an aversion, a denial, an attempt to hold off at a distance. It is of the nature of Saturn.

The trine was called by Jean-Baptiste Morin de Villefranche the *aspect of perfect friendship* which you will find to be a apt description. It is of the nature of Jupiter.

A sextile represents the loving union of the two bodies so joined. It is of the nature of Venus.

The square is confliction, intensification and excessive. It is of the nature of Mars.

Strictly speaking, planets do not have aspects. This is because aspects exist in the Zodiac/ecliptic. If you are unsure of this, please refresh your memory by going over the earlier lessons. *The degree* of any point in the ecliptic is in “aspect” to 7 other ecliptical degrees simultaneously. That is to say that (putting aside it being conjunct its own position – the conjunction), another degree will be immediately opposite it in the opposing position or opposition. It will be 60° from two other degrees (thus we have two sextile aspects). It will be 90° from two other degrees (thus we have two square aspects) and it will be 120° from two other degrees (thus we have trine aspects). You should be familiar enough now with what you have learnt so far to know that, for example, a degree in Aquarius will find its opposition in Leo; its sextile in Aries and Sagittarius; its square in Scorpio and Taurus; its trine in Gemini and Libra.

### Planets Have Orbs. Aspects Do Not.

These planetary orbs vary depending upon the author you read. Both Albiruni and Bonatti<sup>1</sup> give the following orbs and these are the ones that we shall use:

<b>Saturn</b>	9°
<b>Jupiter</b>	9°
<b>Mars</b>	8°
<b>Sun</b>	15°
<b>Venus</b>	7°
<b>Mercury</b>	7°
<b>Moon</b>	12°

Please commit these to memory.

The next thing you must learn is when these orbs start to take effect. This is when the orbs of two planets meet. This meeting of the orbs is called *the moiety*.

To work out the moiety you add the two orbs together and then divide their sum by 2. Thus, if Mars was applying to the conjunction of Jupiter then you would take the orb of Mars (8°) and the orb of Jupiter (9°). This gives  $17^{\circ} \div 2 = 8.5^{\circ}$ . Therefore, when Jupiter and Mars are 8.5° apart they are in moiety of orb, which is to say that the effects of the conjunction of these two planets will be felt from the time they are with 8.5°. As Mars gets closer to Jupiter, the strength of that conjunction will increase in strength (meaning here that it is intensified and will be demanding of immediate attention) until it is exact when Mars is in the same degree and minute of Jupiter.

Notwithstanding this, Medieval astrologers, like Indian astrologers, regard two planets, anywhere in the same sign (e.g. even 1° Scorpio and 29° Scorpio) to be already conjunct even though the effect of such a conjunction might not be palpable. In other words, the wider conjunction will set a pattern for the life of the native that may not ever take on a concrete or critical stage. For example, you may find that the native has life long financial concerns

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<sup>1</sup> At least where the natures of the planets are concerned. Notwithstanding all this, Bonatti also tells us to use 5° as a rule for all orbs and aspects. I don't think that this is appropriate with regard to the Sun or Moon, whose orbs are great.

but that these never reach a crisis point. She or he always manages to cope, to pay the mortgage and bills; though may always be in debt etc. This may compare to a close conjunction, which is concrete – where the native may lose the house, where the credit cards are withdrawn or the bank overdraft called in with severe consequences for the native’s business or lifestyle.

**Applying aspects** are aspects that are getting tighter, that is more exact. This can happen when a planets’ direct motion moves closer to the degree of exactitude: as the swifter planet catches up with a slower however, the exact aspect may not be achieved. For example, Venus applies to the conjunction of Saturn when she is at 14° Gemini and Saturn is at 25° Gemini but if Venus goes retrograde, or another planet more swift than Venus overtakes her and thus the corporal conjoining of Venus and Saturn is deferred. Applying aspects indicate accidents or traits, which increase or intensify i.e. wax as the native grows older.

**Separating aspects** do not play as important a role in natal astrology as they do in horary astrology. However, they must still be taken note of, as they will indicate accidents, traits, or events, which become less important as the native ages.

**A retrograde planet may back away from an aspect or back into one.** For instance, if the Ascendant is 12° Pisces and the Moon is at 11° Pisces, the Ascendant, which moves very fast, will run away from the conjunction of the Moon at 11° Pisces. The primary motion will take the Ascendant to 13° Pisces long before the secondary motion will bring the Moon to 12° Pisces. So, Moon at 11° Pisces, Ascendant at 12° Pisces is a separating conjunction. In fact, the conjunction of the Moon with the natal Ascendant took place prior to the birth (about 4 minutes or so).

A retrograde planet, e.g. Mercury at 6° Gemini, may back away from a conjunction or aspect to a slower moving planet, e.g. Venus with or without ever making a conjunction. For instance, let Mercury be in 6° Gemini and let it go retrograde in that degree, having previously been moving direct and seemingly applying to the trine with Mars at 7° Libra direct. Mercury has just about caught up with Mars and suddenly goes retrograde. Mars continues on his way. The distance between Mars and Mercury grows from 1 degree to 2, 3, 4 etc. This is called a **double separating trine**. Strictly speaking, the name “double separating trine” implies that there actually had been a trine.

Beware of mistaking aspects between planets and aspects to the angles of the chart. The angles always move in the order of the signs. The Ascendant at 12° Pisces goes to 13°, etc very quickly. Thus, the Moon at 11° Pisces is separating from the conjunction with the Ascendant (strictly speaking, the Ascendant is separating from the Moon). However, if Venus is at 17° Sagittarius, the Ascendant is applying to the square of Venus. Venus is not separating from the square of the Ascendant, nor is she applying to the square of the Ascendant. The faster moving factor (planet or cusp) determines who is doing what. In this example, the Ascendant applies to the square of Venus.

Consider **sinister** (to the left, in the order of the signs) and **dexter** (to the right, against the order of the signs) aspects. For instance, a planet in Aries casts a sinister square to Cancer and a dexter square to Capricorn. The medieval astrologers put great store in this, and they liked the dexter aspects

over the sinister aspects. My experience and research does not support this distinction and so until there is conclusive evidence that the dexter aspect is to be favoured then I advise you to discount the distinction.

## Basic Categories of Planets

In his *Tetrabiblos*<sup>2</sup> Ptolemy classifies the planets as follows:

**Benefic** (Jupiter, Venus and Moon)

**Malefic** (Saturn and Mars)

*Sun and Mercury can be either.*

**Masculine** (Sun, Saturn, Jupiter and Mars)

**Feminine** (Moon and Venus)

*Mercury can be either.*

**Diurnal** (Sun, Jupiter and Saturn)

**Nocturnal** (Moon, Venus and Mars)

*Mercury can be either.*

These are the basics even though there are occasional disagreements between the various authorities and even from time to time, we will discuss alternatives such as that which you will have noted in the **Lesson 5** table where the Moon when waning is treated as a malefic. Though this appears to be a later development after Ptolemy. Generally speaking later authors<sup>3</sup> retained the above categories until the 20<sup>th</sup> century.

Ptolemy's classification of the planets according to the 4 primitive qualities hot, cold, wet and dry is part of his larger physics which extends these primitive qualities to the elements (see **Figure 7B**) we see on Earth and to the zodiacal signs but we have already discussed these in earlier chapters.

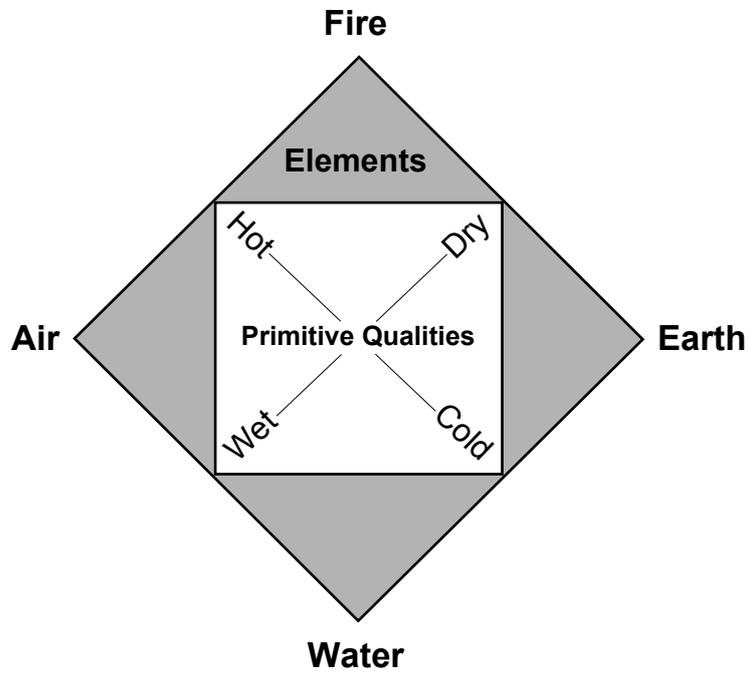
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<sup>2</sup> Book 1, chapter 5-7.

<sup>3</sup> Firmicus Maternus 4<sup>th</sup> century AD *Matheseos libri VIII* cap vii and cap viii tells us that the planets are diurnal (Sun, Jupiter and Saturn), nocturnal (Venus, Mars, Mercury and Moon) and that the 5 visible planets are either matutine, vespertine, setting or hidden. He tells us that the natures of the planets will be set forth throughout the book. In other words, we are to know the planets through their effects. Although Firmicus is later than Ptolemy, he draws upon sources prior to Ptolemy and does not have so clearly defined a physics as Ptolemy does.

In John of Spain's 12<sup>th</sup> century *Epitome totius astrologiae*, Nuremberg 1548, we see chapters 7 to 20 given to the natures of the planets. Yet all he tells us in these one paragraph long chapters is what Ptolemy tells us.

The Mandaeans, a religious sect in Iraq who may be survivors of the Sabaeen community at Harran, have, among their religious books, a book on astrology called the *Sfar Malwasia* (Book of the Zodiac). It follows Ptolemy's *Tetrabiblos* in describing the planets as masculine, feminine, hot cold, wet or dry, benefic, malefic, ruling this or that sign and being exalted in this or that sign. The Mandaeans don't seem to know of the 3 other dignities (triplicity, term, decan).



**Figure 7B**  
The Elements and Primitive Qualities

## Malefic/Benefic

It is customary among New Agers and astrological hobbyists to hold this distinction between planets as unimportant or wrong. As a result, these moderns cannot distinguish between a bad hair day and a brain tumour. The Pollyanna refusal to admit that adversity happens, is real, has a purpose, and is foreseeable (even if not always avoidable) is a manifest delusion which afflicts Modern astrology and leads to the greatest callousness. It is an intellectual posture based upon ignorance of real life.

You do not need to be an astrologer to see that this life of ours is mixed with good and evil. Astrologically, good is what fosters life, growth, physical comfort, and mutual support between people. Evil is the opposite of these things. It brings death, destruction, pain, disharmony, disease, and cruelty. It may be so that from the point of view of enlightened wisdom everything is good and that even the malefics contribute to God's Plan, but until we realize such wisdom and live from that lofty spiritual level, to deny the existence of adversity is a gross ignorance if not madness.

The act of predicting entails the ability to characterize an event as good or bad. We must be able to tell the client whether prosperity or poverty is to ensue in the future. We need to be able to distinguish health from disease, love from abuse, life from death. Playing semantics games to veil our incompetence serves no one.

What we must aspire to and what the public wants is honesty. That is all they ask. Therefore, we must respond with honest statements accurately expressed in simple, plain language; not weasel words, circumlocution, relativism and platitudes.

What this course does is to show you how the ideals of honesty and accuracy may be attained. It is up to you to practice clarity of speech. The distinction of malefic planets and benefic planets is a necessary and valuable means of achieving this end. Observation of nature shows both malefic and benefic operations.

Ptolemy<sup>4</sup> says:

“Of the four temperaments or qualities above mentioned – which of course, are the hot, cold, wet and dry – two are nutritive and prolific, namely heat and moisture, by these all matter coalesce and is nourished. The other two are noxious and destructive, i.e., dryness and cold. By these all matter is decayed and dissipated. Therefore, two of the planets, on account of their temperate quality, and because heat and moisture are predominant in them are considered by the ancients as benefic or causes of good, these are Jupiter and Venus, and the Moon also is considered this way for the same reason, but both Saturn and Mars are esteemed of a contrary nature and malefic, and causes of evil. The first from his excess of cold, the other from his excess of dryness. The Sun and Mercury are deemed as of common influence, and productive of either good or evil in union with whatever planets they may be connected with.”

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<sup>4</sup> *Tetrabiblos*, Book I. chapter 5, Ashmand edition, London, Foulsham, 1917

You can see here that Ptolemy's approach is not a moralistic approach but a scientific approach, and it rests ultimately on what is good *for the body*. Bodies according to Ptolemy coalesce as a result of moisture and heat, flesh will ferment or substances will ferment and move around and grow like flesh really, with those qualities of the hot and the moist. The cold and the dry impede the development of the bodies and therefore Ptolemy's distinction of good and evil planets has nothing to do with morality but rather it is a question of biology and of physics.

Al-Biruni<sup>5</sup> has the following to say:

“With regards to the good and evil due to the planets, Saturn and Mars are malefic, the former especially so, Jupiter and Venus are beneficent, especially the former. Jupiter confronts Saturn in clearing up unfortunate complications as Venus does Mars.”

“**The Sun is both beneficent and maleficent, the former when in aspect with and distant, the latter when in conjunction and near.**” In Indian astrology, the Sun is regarded as malefic.

“Mercury is neither very fortunate or the reverse. It assists whatever planet is near it, but when alone is inclined to beneficence, the more so in proportion to its proximity.”

“In virtue of its own nature, the Moon is fortunate, but the position with regards to the other planets changes quickly owing to the rapidity of its motion.”

“On the whole the effects of the beneficent planets may be described as virtue, peace, plenty, good, good disposition, cheerfulness, repose, goodness and learning. If these influences are powerful, they are friendly to each other, if weak they lend each other assistance.”<sup>6</sup>

“On the other hand, the maleficent effect destruction, tyranny, gravity, covetousness, stupidity, severity, anxiety, ingratitude, shamelessness, meanness, conceit, and all kinds of bad qualities.”

“If powerful they help each other in enmity, if weak, abandon each other, and when alone are active but cowardly.”

“Some people say that Saturn is at first inimical on account of Mars, and later fortunate on account of Jupiter, because it accompanies them in all states.”

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<sup>5</sup> *The Book of Instruction in the Elements of the Art of Astrology*, by Al-Biruni, translated by R.Ramsay Wright, London, 1934, Luzac and Co., section 382, pp. 232-233.

<sup>6</sup> When two benefics (both strong) aspect each other favourably, they are friendly to each other. When two benefics favourably aspect each other but one is weak, the stronger benefic helps the weaker.

“They say of Mars it is at first fortunate and later maleficent, and the same of the Sun, but we know of no justification for these ideas for the principle at the root of the matter is that any planet which has its two qualities<sup>7</sup> in extreme degree is maleficent, in a moderate degree beneficent, and if the qualities are unequally present, then it is neither called maleficent or beneficent except under certain conditions.”

This distinction between malefic and benefic is extremely important in prediction, it is extremely important in delineation of the natal horoscope. Wherever you run into malefic planets you are going to run into problems of some sort. The question is how bad and bad for whom in the natal horoscope or any other kind of a horoscope. Wherever you run into the benefics, you are going to run into, as Al-Biruni says “peace, plenty, good, good disposition, cheerful” and so on. The question is for whom and to what degree? The “to what degree” is largely a matter of the dignity and debility. It is also a matter of the angular, succedent or cadent positions of the planets. If the benefics are accidentally malefic, they will still present a benefic face. This is part of their corrupted condition. They and the people they represent in the native’s life want to and try to be good, but end up having a bad effect.

Initially, we will use the following list but later we will learn of exceptions where a malefic is benefic and visa versa.

**Benefic planets:** Sun, Venus, and Jupiter

**Malefic planets:** Saturn, Mars

**Variable:** Moon, Mercury

## Oriental/Occidental

These two terms caused a lot of confusion in 19<sup>th</sup> century astrology. This was because they were used in more than one sense. Wilson<sup>8</sup> points out that a planet can be simultaneously oriental of the Sun and occidental in the world.<sup>9</sup> This is true.

There are two senses in which a planet may be called “Oriental” or “Occidental” namely, **to the Sun** or **in the world**.<sup>10</sup>

In Medieval astrology, all planets are **oriental in the world** when they are in the 12<sup>th</sup>, 11<sup>th</sup>, 10<sup>th</sup>, 6<sup>th</sup>, 5<sup>th</sup>, and 4<sup>th</sup> houses and occidental in the others.

The superior planets (Mars, Jupiter or Saturn) are **oriental of the Sun** when they are *before* the Sun in zodiacal degree or sign all the way to the opposition. If they were in degrees *after* the Sun all the way to the opposition, they would be occidental.

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<sup>7</sup> Planets are hot and dry; cold and moist, cold and dry, hot and moist in either extreme degree (which makes them malefic) or in moderate degree (which makes them benefic).

<sup>8</sup> *A Complete Dictionary of Astrology, London 1819.*

<sup>9</sup> A planet or luminary in the 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, 4<sup>th</sup>, 5<sup>th</sup> or 6<sup>th</sup> house is “oriental in the world.” In the other houses it is “occidental in the world.”

<sup>10</sup> A third way: oriental as being on the eastern half of the chart (houses 10-12 and 1-4) or occidental (houses 4-9) is a modernism of no deep significance, dispensed with without loss.

Thus, Jupiter in 24° Scorpio when the Sun is in 4° Aquarius is oriental from the Sun. If Jupiter were in Taurus with the Sun in the same position, Jupiter would be occidental.

The rule, with regard to the inferior planets (Venus and Mercury) is reversed. They are oriental from the Sun when *after* the Sun in degree or sign.<sup>11</sup> Thus, with the Sun to be at 4° Aquarius, Mercury at 6° is oriental (though combust). But an inferior *before* the Sun is occidental from the Sun. Thus, Venus at 17° Sagittarius is occidental from the Sun when the Sun is at 4° Aquarius.

The Moon is not included in this consideration.

The two ways a planet can be oriental/occidental are considered of equal value to Bonatti who states in several places, “if a planet is oriental in the world or from the sun, either of these...”

Planets oriental of the Sun seem to be fortified, more efficient in producing what they promise and their methods of realization seem to be benefic, socially acceptable and praiseworthy. Planets occidental of the Sun have a more difficult time realizing their promise. Their methods are occasionally antisocial and of questionable wisdom.

## Masculine/Feminine

Ptolemy identifies the Masculine planets as Sun, Saturn, Jupiter, and Mars, and the Feminine planets as Moon and Venus. Mercury can be either. You will have already memorised these from Lesson 5.

What is masculinity or femininity as it applies to a planet? Primarily, in natal astrology, the masculine and feminine genders of the planets exist for the purpose of **predicting the sex of children or other people signified in the chart**. To make out of the gender of the planet a sociological statement (as some do) is to get dragged off into an argument, which has relevance only to our time and place. **In their beings, the planets must be androgynous.**

## Diurnal/Nocturnal

Planets containing **more active properties than passive are called diurnal** whereas **planets having more passive qualities than active are nocturnal**.

Ptolemy identifies the diurnal planets as Sun, Jupiter and Saturn. The nocturnal planets as Moon, Venus, Mars. Mercury can be either. Again, you should have already memorised this from the earlier lesson.

I have long thought, though been unable to prove, that this diurnal/nocturnal polarization was somehow derived from Zoroastrian Dualism or even Chinese Taoism. Whatever its origin, it seems that in practical horoscopy,

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<sup>11</sup> “Before the Sun” means “of lower zodiacal longitude than the Sun.” “After the Sun” means “of greater zodiacal longitude than the Sun.” Add 360 degrees where necessary. Thus, Sun at 0° Pisces (330°), Venus at 1° Aries (360° + 1° = 301°) and Saturn at 0° Scorpio (210°), both Venus and Saturn are oriental to the Sun. If Venus were at 0° Aquarius (300°), she would be occidental to the Sun.

a diurnal planet has a more public manifestation. I believe that that means that, while the native may be unaware of it, his diurnal planet(s) are having greater success, and the public is aware of them. Thus, in my chart, Jupiter is diurnal and hence there is a measure of success from teaching and travelling even though it is cadent and unaspected.

The diurnal planets, in order to benefit the native ought to be above the earth in a diurnal figure. The nocturnal planets ought to be above the earth in a nocturnal figure. This does not mean that the diurnal Jupiter in the 1<sup>st</sup> house cannot bestow its benefic influence upon the native. Nor does it mean that the Moon above the horizon in a diurnal figure is of no effect. It means that Jupiter in a diurnal figure above the horizon is qualitatively more refined and pervasive an influence than Jupiter in the 1<sup>st</sup>, below the horizon. But Jupiter in the 1<sup>st</sup> is a blessing. It offers wisdom. So too with the Moon in a diurnal figure above the earth. The Moon is still very powerful and will act according to her being, zodiacal state and local determination. Her applications and separations as well as her phase should be observed.

These basic classifications of the planets are necessary and very valuable in delineations. It is important that you memorize them and make them as familiar to you as your own hands.

### **Three Methods Used to Establish the Planets' Beings**

Usually, the effort to define the planets' natures is approached through lists of key words associated with each of the planets. Thus, Saturn will be indicated by such words as "old," "cold," "rigid," "melancholy," etc. Mars will be referred to by "hot," "rash," "violent," and so on. Frequently the key words are adjectives. It is better when they are adverbs as the planets natures are *aspects of being* and represent *on-going operations* or actions rather than one-time events. Even in those instances where a singular event takes place in one's life, it has been produced by the native's natal figure, which is a nexus of beings and operations continuously acting on some level or other and in some context even if we remain unaware of them most of the time.

Thus, in the final analysis, the key word approach really only applies to the effects of the astrological chain of events. It does not truly attempt to arrive at a knowledge of the planets' beings *per se*. Nor did the ancients or the medieval astrologers use this approach.

Another approach, which does have the endorsement of the ancient and medieval astrologers, is the use of lists of correspondences. The correspondences of the planets are the things of this sublunary world the planets are said to rule.

Yet, the ancient and medieval books often do not give us instruction regarding these matters as fully and clearly as we could wish. Today, after centuries of modern science, the concept of the free sharing of information, the demand for clarity of expression and an abhorrence of mystification, enigmas, parables and puzzles, westerners often demand that their reading material "get to the point," "give me the bottom line and quickly." Many expect the teacher to put the lesson in their heads for them.

In medieval texts, and even in early Greek astrological texts, we are often confronted with mere lists of correspondences for each of the planets.<sup>12</sup> Such texts are often lacking any theory of why the things listed as being ruled by Mars, for instance, are so ruled. Not only do these same texts lack any awareness of psychology and evolution, they often lack philosophy and metaphysical explanations for their doctrines. The authors did not care to justify their teachings. They just set them forth.

I have often wondered about this approach. Was it due to Wisdom or Ignorance? Is it possible that they did this because they were pre-eminently practical and thought it best to leave the philosophy to the philosophers and get on with the practical business of horoscopy. Was it due to time or financial restraints? Were the scribe's fees too dear? Were the astrologers, who were often philosophers (*hakim ilm an-Nujum*, i.e. "Wiseman of the science of the stars"), holding things back from their students?

Perhaps it was due to several causes, including these mentioned above that often discussion of the natures of the planets has been reduced to mere lists of things the planets rule. The student is expected to extract what is common to these lists.

Your understanding of Mars, for instance, is the apprehension of the abstract concept or being behind the entire list. For instance, in Al-Biruni's 11<sup>th</sup> century *The Book of Instruction in the Elements of the Art of Astrology*, pp. 240 – 254, we find that the "indications of the planets" are just lists of things the planets rule, consisting of 13 headings such as: "Natures of the Planets and their Indications", "Indications continued", "Buildings and Countries", "Ores, Metals, Jewels, Grains and Fruits", "Trees and Crops", "Foods and Drugs, Household Requirements", "States of Being, Powers", "Quadrupeds, etc", "Birds, Elements, Humours, Bodily Organs, Vital Organs", and so on. We will look at them below.

Now, we will look at Ptolemy's remarks on the natures of the planets; then we will look at Al-Biruni's approach to the same consideration; after that, we will look to Bonatti's handling of this important matter.

Ptolemy, *Tetrabiblos* (I.2) expresses doubt whether we may discern the essential natures of the planets. He suggests that we may be able to know only their effective qualities, such as the Sun's heating and the Moon's moistening, and so on with the rest (as is set forth below).

In *Tetrabiblos*, Book I. cap. 4. Ptolemy treats of the natures of the planets. He gives us principles, which, as a philosopher-scientist, he intends to use to establish astrology on a rational basis. We are told that the Sun's essential nature is hot and dry; the Moon is moist and hot; Saturn is cold and dry, Jupiter is warm and moist. Mars is hot and dry; Venus is warm and moist; Mercury is hot and can be either dry or moist. For instance:

"The Sun is found to produce heat and moderate dryness. His magnitude and the changes that he so evidences, or so evidently makes, in the

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<sup>12</sup> If they give them at all. James H. Holden's translation of Abu 'Ali's *The Judgments of Nativities*, AFA, 1988, Tempe, Arizona, lacks any instruction in the natures of the planets. So too, Abu Ma'shar's *Abbreviation of the Introduction to Astrology* translated by Burnett, Yamamoto and Yano, Brill, Leiden, 1994.

seasons render his power more plainly perceptible than that of the other heavenly bodies, since his approach to the zenith of any part of the Earth creates a greater degree of heat in that part and proportionally disposes the inhabitants after his own nature.”

“The Moon principally generates moisture. Her proximity to the Earth renders her highly capable of exciting damp vapours and thus operating sensibly upon animal bodies by relaxation and putrefication. She also has, however a moderate share in the production of heat, in consequence of the illumination which she receives from the Sun.”

“Saturn produces cold and dryness for he is most remote, both from the Sun’s heat and from the Earth’s vapours. But he is more effective in the production of cold than of dryness and he and the rest of the planets derive their energy from the positions which they hold with regards to the Sun and Moon and they are all seen to alter the constitution of the ambient, that is the atmosphere in various ways.”

“Mars chiefly causes dryness and is also strongly heating, by means of his own fiery nature which is indicated by his colour, which of course is red and in consequence of his vicinity to the Sun, the sphere of which is immediately below him.”

“Jupiter revolves in an intermediate sphere between the extreme cold of Saturn and the burning heat of Mars and has consequently a temperate influence. He therefore at once promotes both warmth and moisture, but owing to the sphere of Mars and the Sun which lay beneath him, his warmth is predominant and hence he produces fertilizing breezes.”

“To Venus also, the same temperate quality belongs, although it exists conversely since the heat she produces by her vicinity to the Sun is not so great to the moisture which she generates by the magnitude of her light and by appropriating to herself the moist vapours of the Earth in the same manner that the Sun does.”

“Mercury sometimes produces dryness and at other times moisture and each with equal vigour. His faculty of absorbing moisture and creating dryness proceeds from his situation with regards to the Sun from which he is at no time far distant in longitude. On the other hand, he produces moisture because he borders upon the Moon’s sphere which is nearest to the Earth and being thus excited by the velocity of his motion with the Sun, he consequently operates rapid changes that tend to produce alternately either quality.”

In the 11<sup>th</sup> century AD, Al-Biruni is largely following Ptolemy, though not precisely. For instance, Al-Biruni thinks it valuable and possible to know “the essential characteristics” of the planets. He seems to equate these essential characteristics with the “effective qualities” that Ptolemy mentions.

He says that:<sup>13</sup>

“We must now turn to the essential characteristics of the planets, uncomplicated by any other influence, because the relations of the planets to the signs is such that when they enter them they undergo certain alterations. For planets, like the signs are spiritual forces which change

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<sup>13</sup> Al-Biruni, *op. cit.* p.231.

the nature of bodies submitted to their influence. A retrograde planet may, for instance, change a temperament into a choleric one or a joyful or anxious one, as one of the 4 elements becomes predominant and alters the activity of the spirit and the conditions.”

“The planets always influence whatever is receptive under them. So the results of the actions of the planets are in the direction of extreme cold and dryness for Saturn, of Jupiter moderate heat and moisture, of Mars extreme heat and dryness, of the Sun not immoderate heat and dryness, less than characterizes Mars, the heat being greater than the dryness, the influence of Venus is towards moderate cold and moisture, the latter predominate, of Mercury toward cold and dryness, the latter rather stronger, which influence however may be altered by the association of another star. The Moon tends toward moderate cold and moisture, the one sometimes dominating the other or the Moon alters in each quarter, in accordance with extreme heat it is receiving from the rays of the Sun. Comparing it with the seasons of the year, the first week has a spring-like character tending toward warmth and moisture, the second summer-like warmth and dryness, the third after opposition, autumnal, towards cold and dryness and the fourth winter-like towards cold and moisture.”

“Some people say that moisture always predominates in the Moon whatever its station, but it is a fact, the Moon’s moisture tends to warmth with the increasing light of the first half, and to cold in the decreasing light of the second, because when the extrinsic influences cease, it can only return to its original condition.”

You will have noted that in the case of Venus, there is a difference between Al-Biruni’s statement and Ptolemy’s. Al-Biruni is generally following the Aristotelian/Ptolemaic attribution of hot, wet, cold, and dry to the planets as a means of talking about what he calls their essential characteristics, uncomplicated by any other influence. However, when he speaks about Venus, he differs from Ptolemy. Ptolemy says:

“To Venus, the same temperate quality belongs although it exists conversely, since the heat she produces by her vicinity to the Sun is not so great as the moisture which she generates by the magnitude of her light and by appropriating to herself the moist vapours of the Earth, she does this in the same manner that the Moon does.”

So, Ptolemy sees a certain vague similarity between Venus and the Moon, but he still attributes to Venus a certain amount of warmth, because of her vicinity to the Sun. Al-Biruni is calling Venus moderately cold and moist. I tend to go with Ptolemy’s interpretation here, rather than with Al-Biruni’s, but it is important that we note the distinction.

It is still necessary to learn the planets natures by their effects. These lists can be very useful in practical horoscopy, but you will find that there will be many instances where it is necessary to understand the planet’s nature (its true abstract being unalloyed with its zodiacal state) in order to accurately understand what it (the planet under consideration) is actually doing in the chart.

Again, though we must reiterate that the formula which will guide you to arriving at the accurate delineation (without which there can be no prediction) is the planet’s being plus the sign’s substance (zodiacal state) plus the house’s local determination. In order to apply this formula, you must

start with an accurate understanding of the planets' beings/natures and how each is distinct from the other. This we can arrive at by a close consideration of the three approaches: Ptolemy, Al-Biruni, and Bonatti.

As we will see, Ptolemy despairs of this and turns to his “effective qualities” namely the Four Primitive Qualities of hot, cold, wet, dry. Bonatti’s expository approach is often too concrete and specific for us to figure out what a particular configuration means, which is not exactly addressed in his instructions. Therefore, if we are to delineate accurately, we must arrive at an understanding of what I refer to as the “real” planet and the best way to achieve that is to extract what is common to the lists of planetary indications Al-Biruni gives us. Having done this, we need to articulate our understanding of the abstraction we have arrived at and check it against the accounts Bonatti and Ptolemy give of the effects of the planets. It is best that you write down your abstract understanding of the planets’ beings in as simple a sentence as you can.

I strongly urge you to do this using planetary correspondence from authors before 1700AD. Psychology, politics, and sloppy thinking have corrupted the modern lists. As you go through Al-Biruni’s lists, you will notice discrepancies between his correspondences, Ptolemy’s, Bonatti’s, and modern lists. This disagreement is a feature of astrology of all ages. It was true in Greek astrology, among the Arabic authors, among the Latin astrologers and continues unabated today. No one astrologer can hope to be definitive about these correspondences. The best we can do is to work with proven and reliable sources. In my experience, we are on the firmest ground possible with Ptolemy, Al-Biruni and Bonatti.

I chose these three for the following reasons. Firstly, all three write reasonably clearly and set forth their opinions well. Secondly, all three are relying upon established tradition. They are not “re-inventing the wheel.” Tradition is valuable in this endeavour (although not infallible) as it offers to us centuries of experience. All together, the Medieval astrological tradition amounts to the period extending from Ptolemy (2<sup>nd</sup> century AD) to Morinus (17<sup>th</sup> century AD), 1500 years as we have already discussed in the Orientation. Thirdly, while Ptolemy was more a philosopher than an astrologer, his impact upon the Western tradition is very great. Al-Biruni includes important insights from not only the Greek and Arabic traditions, but also from the Persians, Harranians, and Indians. He exhibits discernment and a profound understanding of his subject. Bonatti is both an expert practitioner, an astute compiler and has a gift for practical, concrete application and expression.

Once you have learned Medieval astrology you are, of course, free to come to your own conclusions and use whatever sources you deem best. I will go through the process below after presenting an edited version <sup>14</sup> of Al-Biruni’s lists in order to show you what you need to do.

In addition, the remarks made in the last lesson about my deliberate policy not to “modernise” these lists are pertinent here. I have left things both regional and unqualified – but again, the discerning student will know that these keywords are themselves founded on the greater understanding of the natures or being of the planets. They are thus not for regurgitation but are meant to direct the students mind to the essence of the planetary nature.

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<sup>14</sup> I have had to shorten these lists due to demands of space.

**The General Characteristics of the Planets and their Indications as to Elementary Qualities; Beneficence or Maleficence; Sex; whether Diurnal or Nocturnal; Smell and Taste; Colour**<sup>15</sup>

**Saturn** is extremely cold and dry. The greater malefic. Masculine. Diurnal. Disagreeable and astringent, offensively acid, stinking. Jet-black, also black mixed with yellow, lead colour, pitch-dark.

**Jupiter** is moderately warm and moist. The greater benefic. Masculine. Diurnal. Sweet, bittersweet, delicious. Dust-colour and white mixed with yellow and brown, shining, glittering.

**Mars** is extremely hot and dry. The lesser malefic. Masculine (some say feminine). Nocturnal. Bitter. Dark red.

**Sun** is hot and dry, the heat predominant. Maleficent when near, beneficent at a distance. Masculine. Diurnal. Penetrating. Pungent, shining reddish-yellow, its colour is said to be that of the lord of the hour.

**Venus** is moderately cold and moist, especially the latter. The lesser benefic. Feminine. Nocturnal. Fat and sweet flavour. Pure white tending to straw-colour, shining, according to some greenish.

**Mercury** is moderately cold and dry, the latter predominant. Beneficent. Masculine and diurnal by nature, but takes on the characters of others near. Complex flavour and colour, the latter sky-blue mixed with a darker colour.

**Moon** is cold and moist, sometimes moderate, changeable. Beneficent and maleficent. Feminine. Nocturnal. Salt or insipid, somewhat bitter. Blue and white or some deep colour not unmixed with reddish yellow, moderate brilliancy.

**Indications as to the Properties of Things; their Form, the Days and Nights of the Week, Climates, Nature of Soils.**

**Saturn:** Coldest, hardest, most stinking and most powerful of things. Shortness, dryness, hardness, heaviness. Saturday (and Wednesday night). First climate. Barren mountains.

**Jupiter:** Moderate, complete, pleasant, best and easiest things. Moderation, solidity, smoothness. Thursday (and Monday night). Second climate. Easily worked soil.

**Mars:** Hot, hard, sharp, and red things. Length, dryness, and coarseness. Tuesday (and Saturday night). Third climate. Waste, hard and stony land.

**Sun:** Most expert, noble, well-known, and generous things. Revolution, mines, worn-outness (sic), empty and vacant places. Sunday (and Thursday night). Fourth climate. Mountains rich in minerals.

**Venus:** Most pungent, most agreeable and delicious, most beautiful, softest and ripest things. Squareness (sic), dispersion, smoothness. Friday (and Tuesday night). Fifth climate. Soils with abundant water.

**Mercury:** Mixture of moderate things. Compounded of two things of this nature. Wednesday (and Sunday night). Sixth climate. Sandy soil.

**Moon:** Thickest, densest, moistest, and lightest objects. Density, moisture, opacity, lightness. Monday (and Friday night). Seventh climate. Plains and level ground.

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<sup>15</sup> The following lists of planetary indications comes from R. Ramsay Wright's translation of Al-Biruni's *The Book of Instruction in the Elements of the Art of Astrology*, London, 1934, Luzak and Company.

### **Indications as to Places and Buildings; Countries.**

**Saturn:** Underground canals and vaults, wells, old buildings, desolate roads, lairs of wild beasts, deserts full of them. Stables for horses, asses, and camels, and elephants' houses. India, Zanzibar, Abyssinia, Egypt, Ethiopia between the West and the Asouth, Yemen, Arabia and Nabatea.

**Jupiter:** Royal palaces, mansions of the nobility, mosques, pulpits, Christian churches and synagogues, science, books, ordinary vessels, teachers' houses, hamlets of leadworkers. Babylon, Fars, Khurasan, the country of the Teviks and the Berbers in Africa as far as the West.

**Mars:** (Fire-temples), fireplaces and firewood, roadside fires and the vessels necessary for the art of the potter. Syria, Greece, Slavonia, Northwestern countries.

**Sun:** Kings' and sultan's palaces. Hijjaz, Jerusalem, Mount Lebanon, Armenia, Alan, Dailam, Khurasan as far as China.

**Venus:** Lofty houses, vessels (roads) which hold much water, places of worship. Babylon, Arabia, Hijaz and its neighbourhood, (islands and sugar-plantations), and cities of Mesopotamia and the Middle of the Marshes.

**Mercury:** Bazaars and divans, mosques, houses of painters and bleachers and such as are near orchards, irrigation channels and springs. Mecca, Madina, Iraq, Dilam, Gilan, Tabaristan.

**Moon:** Moist places, underground or underwater brick-making, places to cool water, streams and roads with trees. Mosul, Azarbaijan, the narrow streets of the common peoples everywhere.

### **Indications as to Mines; Metals and Precious Stones; Grains and Fruit.**

**Saturn:** Litharge, iron slag, hard stones. Lead. Pepper, belleric myrobalan, olives, medlars, bitter pomegranate, lentils, linseed, hempseed.

**Jupiter:** Marcasite, tutty, sulphur, red arsenic, all white and yellow stones, stones found in ox-gall. Tin, white lead, fine brass, diamond, all jewels worn by man. Wild pomegranate, apple, wheat, barley, rice, durra, chickpeas, sesame.

**Mars:** Magnetic iron, cinnabar, rouges and mosaics. Iron and copper. Bitter almond, seed of turpentine-tree.

**Sun:** Jacinths, lapis lazuli, yellow sulphur, orpiment, Pharaonic glass, marble, realgar, pitch. Gold and whatever is coined there from for kings.

**Venus:** Magnesea and antimony. Silver and gold and jewels set in these, household vessels made of gold, silver and brass, pearls, emeralds, shells. Figs, grapes, dates, origanum and fenugreek.

**Mercury:** Depilatory, arsenic, amber, all yellow and green stones. All coins struck with name and number such as dinars, dirhams and coppers, old gold and quicksilver, turquoise, coral, tree-coral. Pease, beans, caraway, coriander.

**Moon:** Nabatean glass, white stones, emerald, moonstone. Silver and things manufactured of silver, such as cups, bangles, rings and the like, pearls, crystal, beads strung. Wheat, barley, large and small cucumbers, melons.

### **Indications as to Trees; Herbage and Crops.**

**Saturn:** Oak-gall tree, citron or myrobalan tree, olive tree and also willow, turpentine tree, castor-oil plant, and all those which bear fruits with disagreeable taste or smell, or hard-shells such as walnut and almonds. Sesame.

**Jupiter:** Trees bearing sweet fruit without hard skin such as peach, fig, apricot, pear and lote-fruit, companions Venus as to fruits. Roses, flowers, herbs sweet smelling or tall, such as plants as are light, and whose seeds fly with the wind.

**Mars:** All bitter, pungent, and thorny trees, their fruit with rough skin, pungent or very bitter such as bitter pomegranate, wild pear, and bramble. Mustard, leeks, onions, garlic, rue, rocket, wild rue, radish, eggplant.

**Sun:** All tall trees, which have oily fruit, and those whose fruit is used dry, such as date palms, mulberries, and vines. Dodder, sugar cane, manna.

**Venus:** All trees soft to touch, sweet smelling, smooth to the eye like cypress and teak, apple and quince. Sweet and oily berries, fragrant and coloured herbs, spring flowers and has a share in cotton.

**Mercury:** Pungent and evil-smelling trees. Savoury herbs and garden stuff, canes and things growing in water.

**Moon:** All trees the stem of which is short such as the vine and the sweet pomegranate. Grass, reeds, canes, flax, hemp, trailing plants such as cucumber and melon.

### **Indications as to Foods and Drugs; Household Utensils; States of Being; Powers**

**Saturn:** Drugs cold and dry in the fourth degree,<sup>16</sup> especially those that are narcotic and poisonous. Dwellings. Sleep. Retentive power.

**Jupiter:** Those, which are moderately hot and moist and are profitable and agreeable. Fruits. Clothing. Vital, growing nutritive faculties and the air in the heart.

**Mars:** Whatever is not poisonous but pungent and warm in the fourth degree. Drugs. Business. Passion.

**Sun:** Whatever is warm beyond the fourth degree, is salutary, and in general use. Foods. Eating and drinking. Youthful vigour.

**Venus:** Moderately cold and moist foods, useful and pleasant to the taste. Savoury herbs. Coitus. Sensuality.

**Mercury:** Foods which are dryer than cold and are agreeable but rarely useful. Grains. Speaking. Faculty of reflection.

**Moon:** Foods which are equally cold and moist, sometimes useful, sometimes detrimental, and are not in constant use. Beverages. Drinking water. Natural power.

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<sup>16</sup> The references made to drugs being hot or cold in four degrees is to the classification of *materia medica* of the Greek physician Galen (2<sup>nd</sup> century AD) who worked in Rome. This classification is based upon the same 4 primitive qualities (hot, cold, wet and dry) which Ptolemy refers to as “effective qualities” and thus an astrological medicine was able to be developed on scientific bases. We will explore this subject more fully in the lesson on Medieval Astrological Medicine.

### **Indications as to Quadrupeds.**

**Saturn:** Black animals and those living in holes in the ground; oxen, goats, horses, sheep; ermine, sable, weasel, cat, mouse, jerboa, also, large black snakes, scorpions and other poisonous insects and fleas and beetles.

**Jupiter:** Man, domestic animals and those with cloven hoofs such as sheep, oxen, deer, those which are speckled and beautifully coloured, and edible, or speaking, or trained such as lions, cheetahs and leopards.

**Mars:** Lion, leopard, wolf, wild pig, dog, destructive or mad beasts, venomous serpents.

**Sun:** Sheep, mountain goat, deer, Arabian horse, lion, crocodile, nocturnal animals that remain concealed during the day.

**Venus:** All those wild animals which have white or yellow hoofs such as gazelle, wild ass, mountain goat also large fish.

**Mercury:** Ass, camel, domestic dog, fox, hare, jackal, ermine, nocturnal creatures, small aquatic and terrestrial animals.

**Moon:** Camel, ox, sheep, elephant, giraffe, all beasts of burden obedient to man and domesticated.

### **Indications as to Birds and other Fliers, the Elements and Humours, Organs of Similar Nature, Vital Organs.**

**Saturn:** Aquatic and nocturnal birds, ravens, swallows and fliers. Earth, black bile, and occasional crude phlegm. Hair, nails, skin, feathers, wool, bones, marrow, and horn. Spleen.

**Jupiter:** Birds with straight beaks, grain eating, not black, pigeon, francolin, peacock, domestic fowls, hoopoe, lark. Air and blood. Arteries, sperm, and bone marrow. Heart in partnership with the Sun.

**Mars:** Flesh-eating birds with curved bills, nocturnal, water hens, bats, all red birds, and wasps. The upper part of fire and yellow bile. Veins and the hinder regions. Liver together with Venus.

**Sun:** Eagle, ringdove, turtledove, cock, and falcon. The lower part of fire. Brains, nerves, and the hypochondria, fat and everything of this kind. Stomach.

**Venus:** Ringdove (again), wild pigeon, sparrow, bulbul, nightingale, locusts, and inedible birds. ----- Flesh, fat and spinal marrow, Kidneys.

**Mercury:** Pigeon, starling, crickets, falcon, aquatic birds, and nightingale. Black bile. Arteries. Gallbladder.

**Moon:** Ducks, cranes, carrion crows, herons, chicks, partridge. Phlegm. Skin and everything related thereto. Lungs.

### **Indications as to Parts of the Head; Sense Organs; Paired and other Organs; period of Life.**

**Saturn:** Right ear. Hearing. Buttocks, podex (sic), bowels, penis, back, height, knees. Old age.

**Jupiter:** Left ear. Hearing and touch. Thighs and intestines, womb and throat. Middle age.

**Mars:** Right nostril. Smell and touch. Legs, bubes, gall-bladder, kidney. Youth.

**Sun:** Right eye. Sight. Head and chest, sides, teeth, mouth. Full manhood.

**Venus:** Left nostril. Smell and inhaling organs. Womb, genitals, hands and fingers. Youth and adolescence.

**Mercury:** Tongue together with Venus. Taste. Organs of speech. Childhood.

**Moon:** Left eye. Vision and taste. Neck, breasts, lungs, stomach, spleen. Infancy to old age according to its various quarters.

### **Indications as to Relations and Connections, Figure and Face**

**Saturn:** Fathers, Grandfathers, older brothers, and slaves. Ugly, tall, wizened, sour face, large head, eyebrows joined, small eyes, wide mouth, thick lips, downcast look, much black hair, short neck, coarse hand, short fingers, awkward figure, legs crooked, big feet.

**Jupiter:** Children and grandchildren. Fine figure, round face, thick prominent nose, large eyes, frank look, small beard, abundant curly hair reddish.

**Mars:** Brothers of middle age. Tall, large head, small eyes and ears, and fine forehead, sharp grey eyes, good nose, thin lips lank hair, reddish, long fingers, long steps.

**Sun:** Fathers and brothers, slaves. Large head, complexion white inclining to yellow, long hair, yellow in the white of the eye, stammers, and large paunch with folds.

**Venus:** Wives, mothers, sisters, and uterine kindred, delicate child. Fine round face, reddish-white complexion, double chin, fat cheeks, not too fat, fine eyes, the black larger than the white; small teeth, handsome neck, medium tall, short fingers, thick calves.

**Mercury:** Younger brothers. Fine figure, complexion brown with a greenish tinge, handsome, narrow forehead, thick ears, good nose, eyebrows joined, wide mouth, small teeth, thin beard, fine long hair, well-shaped long feet.

**Moon:** Mothers, maternal aunts, elder sisters, nurses. Clear white complexion, gait and figure erect, round face, long beard, eyebrows joined, teeth separate crooked at the points, good hair with looks.

## **Indications as to Dispositions and Manners**

**Saturn:** Fearful, timid, anxious, suspicious, miserly, a malevolent plotter, sullen and proud, melancholy, truth-telling, grave, trusty, unwilling to believe good of anyone, engrossed in his own affairs and consequently indicates discord and either ignorance or intelligence, but the ignorance is concealed.

**Jupiter:** Good disposition, inspiring, intelligent, patient, high-minded, devout, chaste, administering justice, truth-telling, learned, generous, noble, cautious in friendship, egoistic, friend of good government, eager for education, an honourable trusty and responsible custodian, religious.

**Mars:** Confused opinions, ignorant, rash, evil conduct, licentious, bold, quarrelsome, unsteady, untrustworthy, violent, shameless, unchaste but quickly repentant, a deceiver, cheerful, bright, friendly and pleasant-faced.

**Sun:** Intelligent and knowledgeable, patient, chaste, but sensual, eager for knowledge, power and victory, seeking a good name for helping others, friendly, hot-tempered but quickly recovering repose.

**Venus:** Good disposition, handsome face, good-natured inclined to love and sensuality, friendliness, generosity, tenderness to children and friends, pride, joy, patience.

**Mercury:** Sharp intelligence and understanding, affability, gentleness, open countenance, elegance, far-sightedness, changeable, deeply interested in business, eager for pleasure, keeps secrets, seeking friendship of people, longing for power, reputation and approval, preserves true friends and withdraws from bad ones, keeps away from trickery, strife, malevolence, bad-heartedness and discord.

**Moon:** Simple, adaptable, a king among kings, a servant among servants, good-hearted, forgetful, loquacious, timid, reveals secrets, a lover of elegance, respected by people, cheerful, a lover of women, too anxious, not intellectually strong, much thought and talk.

## **Indications as to Diseases, Classes of People.**

**Saturn:** Sickness, affliction, poverty, death, disease of internal organs, gout. Owners of estates, kings' intendants, religious of various sects, devotees, wicked people, bores, the overworked, eunuchs,. Thieves, the moribund, magicians, demons, ghouls, and those who revile them.

**Jupiter:** Sickness, fatigue, fever, death in childbed, Caesarean section. Kings, vazirs, nobles, magnates, lawyers, merchants, the rich, and their sycophants.

**Mars:** Fever. Leaders, cavalry, troops, opponents, disputants in assembly.

**Sun:** ----- (the first are omitted), Kings, nobles, chiefs, generals, officials, magistrates, physicians, societies.

**Venus:** ----- (the first are omitted) , Nobles, plutocrats, queens, courtesans, adulterers and their children.

**Mercury:** ----- (the first are omitted). Merchants, bankers, councillors, tax collectors. Slaves and wrestlers.

**Moon:** Diseases of many kinds. Kings, nobles, noble matrons, celebrated, wealthy –citizens.

### **Indications as to Conditions of Life and Activities.**

**Saturn:** Exile and poverty, or wealth acquired by his own trickery or that of others, failure in business, vehemence, confusion, seeking solitariness, enslaving people by violence or treachery, fraud, weeping and wailing and lamentations.

**Jupiter:** Friendliness, a peacemaker, charitable, devoted to religion and good works, responsible, uxorious, laughing, eloquent, eager for wealth, in addition to affability some levity and recklessness.

**Mars:** Marriage, travelling, litigation, business going to ruin, false testimony, lustful, a bad companion, solitary, spiteful and tricky.

**Sun:** Longing for power and government, hankering after wealth and management of worldly affairs, and imposing will on the ignorant, reproving evil-doers, harsh with opponents. If Sun is in exaltation, the position is favourable to kings, if in fall to those in rebellion.

**Venus:** Lazy, laughing, jesting, dancing, fond of wine, chess, draughts, cheating, takes pleasure in every thing, not quarrelsome, a sodomite or given to excessive venery, well spoken, fond of ornaments, perfume, song, gold, silver, fine clothes.

**Mercury:** teaching manners, theology, revelation and logic, eloquent, fine voice, good memory for stories, ruining prospects by too great anxiety and misfortunes, fearful of enemies, frivolous, eager to buy slaves and girls, busybody, calumnious, thieving, lying and falsifying.

**Moon:** Lying, calumination, over-anxious for health and comfort, generous, in distributing food, too uxorious, levity in appropriate places, excellent spirits.

### **Indications as to Religion.**

**Saturn:** Jews and those who dress in black

**Jupiter:** Christians and those dressed in white

**Mars:** Idolaters, dressed in red

**Sun:** Magians, Mithraists

**Venus:** Islam.

**Mercury:** Disputants in all sects.

**Moon:** Adherents of the prevailing religion.

An example of using these lists: Mars in the lists denotes heat, rashness, sharpness, predatoriness, idolatry, disputants, war, destruction, passion, stony wastes, lust, evil conduct and fire. From all this you may conclude that Mars' being has to do with outbursts of destructive power directed toward others, serving the passions. I am inclined to delete the phrase "directed toward others" because there is plenty of evidence in experience of self-destructive behaviour. Thus, the essence we arrive at can be summed up as "Mars is outbursts of destructive power serving the passions."

You may object that Mars is made here negative. I would respond by saying that giving Mars a better report is not justified by the list of things he rules *nor* by experience. It is true that whatever God created is good and that therefore Mars must have a just function in the world. That just function is destruction, which enables change to occur. Change does not necessarily mean progress or the good. If we take a current (2002) mundane application

of this we can see the Martian effects in a place like Afghanistan. What has been happening in Afghanistan for the last 25 years is change. Change requires destruction.

Now, compare this with Ptolemy. You will see that he dubs Mars hot and dry (*Tetrabiblos* III. 11). He asserts that Mars rising or setting makes natives whose temperament has an excess of dry.

In book II.3, he says that the Britons, Gauls, and Germans are fierce and headstrong and bestial (he is looking from the position of a 1<sup>st</sup> century Greek) because of their correspondence with Mars. The Greeks and Romans were often disparaging of the barbarian peoples' intellectual capabilities. Bonatti had unkind things to say of everyone except the Italians. Nonetheless, this ought not to prevent us from seeing that our abstraction of Al-Biruni's indications for Mars as "outbursts of destructive power serving the passions" agrees with Ptolemy's opinion.

Turning to Bonatti (see below), we find Bonatti citing Alchabitius' opinion that Mars is a masculine planet, nocturnal, malefic, by its nature it works heat and dryness, excessive fiery, choleric, bitter of taste. Mars is the signifier of pilgrimage/long journeys because many incommensurable things happen to pilgrims on journeys, both robberies and evil deeds and the like which are compared to the signification of Mars. Of Masteries (professions), every profession that is exercised through iron and fire, such as to beat iron with hammers (or forge it or perform the work of smith, furnace man) is associated with Mars – as well as the baker, executioner, barber, and the like. Once again, there is agreement; this time between our abstracted "real" planet and Bonatti's description of Mars' nature or being.

This exercise of trying to get as clear an understanding of the beings of the planets is important. There will be numerous instances in your practice where neither Ptolemy's "effective qualities" nor Bonatti's expository approach, nor yet Al-Biruni's indications will allow you to simply copy delineation. In these cases, you will have to build up your delineation from an accurate understanding of the planet's nature, its zodiacal state and qualitative determination, plus its house position quantity and local determination.

In your homework, you are asked to go through the lists of Al-Biruni's planetary indications and identify the "real" planets. You may like to do that now before you proceed so they are clear in your mind.

In Bonatti's *Liber Astronomiae*, we do not learn much about the natures of the planets until Tractate Three. In the first tractate, Bonatti tells us that by learning astronomy (astrology) we learn about the "supercelestials" that never change. In Tractate Three, chapters 1-9 we learn of the natures of the planets and their combinations with each other. Bonatti attempts a third approach, a mean between Al-Biruni's and Ptolemy's approaches. He does not give lists of planetary correspondences, nor the mere statement that this planet is diurnal, hot and dry and so forth, although he includes this. In all cases, Bonatti gives concrete, believable, and understandable effects attributed to each of the planets.

Bonatti's approach is helpful. It tells us to expect something concrete from each of the planets, yet it falls short of addressing exactly what he meant when he referred to the supercelestials in *Tractatus Primus*.

Al-Biruni's approach has its merits too, despite its shortcomings. Forced, by Al-Biruni's lists of seemingly unrelated objects, to consider their essential nature or being,<sup>17</sup> we arrive by induction at a conceptualisation of an abstract principle. This is the *arche* from which come all the seemingly disconnected things listed as belonging to or being ruled by the planet.

**This conceptualisation is the “real” planet.** The conceptualisation arrived at may be difficult to define or even articulate. It is a Platonic Idea and is best denoted by the astrological name of the planet connected or corresponding to it. It is an essence or mode of being. The apprehension of the “real planet” via Al-Biruni's inductive approach is the apprehension of the “supercelestial” Bonatti refers to. The “real planet” exists, not in the body of the physical planet, but in the universal soul as we discussed in the Lesson on Archetype.

Thus there are three ways the ancient and Medieval astrologers approached the beings or natures of the planets: Ptolemy's scientific approach based upon the Four Primitive (or, as he calls them, Effective) Qualities, Al-Biruni's approach, based upon the discovery of the invisible being of the planet from lists of correspondences and Bonatti's expository approach.

Particular instruction on the way a planets works when it is the sole significator in a nativity<sup>18</sup> is given in Bonatti's approach. We will now look at this drawing upon his *Tractatus Tertius* of *Liber Astronomiae* (cols. 97-119) ***On the natures of the Seven Planets and what their characteristics are and what they signify regarding the esse of each thing according to its esse, and according to their natures and what they imprint upon inferiors according to the diversity of their motions.*** Please note though that I have deliberately radically edited this to draw your attention to what is essential to our discussion.

As you will see, the material verges upon delineation. Bonatti is telling us about the natures of the planets but in the context of what they *do* in the chart. He is not so scientific as Ptolemy nor as Neoplatonic as Al-Biruni and he occasionally instructs us in what to say when you see a given configuration.

**Special Note:** in the following translation, I leave the word *esse* untranslated. It usually means “being” but Bonatti also uses it to refer to the Zodiacal State of a planet, that is, its condition. The reader must decide from the context which meaning is appropriate. In addition, Bonatti gives “reasons” for much of what he says. These “reasons”, typical in Medieval astrology, are rarely cogent to the modern mind. They are “after the fact,” and are often of the form, “It is...because it is.” However, please give them some thought for you will see that sometimes they are actually mnemonics disguised as reasons.

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<sup>17</sup> In the Neoplatonism which dominates medieval astrology, being, motion and function; also origin and end are all related.

<sup>18</sup> I.e. when it is the *Almutem figuris*. There will be a lesson on this very important tool. Also note: Nativity- ex. Latin *nativitas*, birth. This word is often used in Latin astrological texts both to denote a birth and also to denote the birth chart or natal figure.

## On Saturn and what He Signifies.

### *Tractatus Tertius* Chapter I

“After the completion has been reached of that which was intended regarding the circle of the signs and its division and its accidents, this matter follows, that a recounting ought to be made of the seven planets, to tell their natures and their significations, and the impressions which they imprint on inferiors and first regarding Saturn.”

“Alchabitius said that Saturn is a masculine, diurnal planet and that it produces excessive coldness and that it is the significator of fathers and ancestors and of all the antecedents which are signified by the fourth house, but this is rather by accident than by nature. By nature he signifies the person or body of the native,<sup>19</sup> therefore, because the first thing which happens to a man is the *persona* by which it is given to him to be.”

“And Saturn is in the first circle<sup>20</sup> of the planets and it is the first planet in the order of them and the one which all the others follow and also the first which exercises its operation in conception after the fall of the semen into the womb, by contracting and joining together that matter from which the conceived thing (fetus) is formed.<sup>21</sup> The operations of the stars, which are the principle agent, are not perceived in them manifestly, but only those of the planets, which are the secondary agent.”<sup>22</sup>

“But Alchabitius and all others who said that Saturn is the significator of fathers and ancient and heavy things, considered his slow and heavy motion and that he was ponderous and on account of this they posited him as the significator of elderly parents and ancient and heavy things and not without appropriate cause.”

“But if he (Saturn) were significator of anyone’s nativity<sup>23</sup> and were himself oriental, and the nativity were clearly diurnal, the native does not reach the completion of his natural life, although he can reach the beginning of old age, which is from 60 years and after, unless something against nature may impede, just as we know that the greater part of humanity die before their allotted time, as by the sword, fire, a fall, a building falling on them, drowning, and from many other causes which are not from the consideration of nature, nor of its intention, as was said above.”

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<sup>19</sup> Note the similarity here to Hindu Astrology.

<sup>20</sup> Immediately beneath the sphere of the fixed stars.

<sup>21</sup> This concept, that Saturn contracts and conjoins the fetal matter following conception is alchemical in nature. We are seeing the *coagulatio* following a *conjunctio*. This reference to Saturn and the other planets in connection to conception and the development of the fetus is part of an Hermetic analogy, often alluded to in Hermetic and astrological texts, in which the descent of the soul through the celestial spheres (cf *Pymander*) is seen to correspond to the building of the physical vehicle in which it will be incarnated.

<sup>22</sup> Alchabitius thinks that, since the 8<sup>th</sup> sphere is closer to God and higher than Saturn’s sphere (and all the other planets) the chain of descent of the creative Will is first through the Zodiac (by saying “stars” he indicates to us that he may have the Sidereal Zodiac in mind); then through the 7 planets. This is the theory. However, note that Alchabitius confesses that theory does not coincide with observation. The operation of the stars upon the development of the fetus are not evident, but those of the planets are.

<sup>23</sup> I.e. *Almutem figuris*.

“If however, it were oriental and the nativity were nocturnal, it signifies that the life of the native will go all the way to the end of old age, unless the aforesaid things impede, as I said, which matter is discussed below in the tractate of nativities.”<sup>24</sup>

“And he (Alchabitius) said that it signifies everything heavy with coldness and of excessive dryness. And of the humours it signifies melancholy. And it signifies melancholy from the compositions of bodies, and very likely that melancholy will be with the admixture of phlegm and with heaviness and weightiness of the native’s body so that the gait will not be easy, nor will walking be easy, nor will he learn to swim or do those things showing lightness of body and he will be foetid and malodorous, as if he were from a foetid goat,<sup>25</sup> and it makes men who eat a lot.”

“And if a Saturnian person should begin to like anyone, which rarely happens, he will love him with a true love. And if he should begin to hate anyone, which happens frequently, he will hate him with the ultimate hate and will never desist from that hate. And Albuaz said that if he were of good *esse*, it signifies profundity of science, and of good and deep counsels, such that hardly or never does any other know how to improve it.”

“And of professions it signifies ancient and laborious things, and heavy and precious things, and aquatic professions or those things that are done near the waters, such as mills, bridges, ships, and the like and the productions of the waters and the cultivation of the earth, to wit of fields, plantations of trees, buildings of houses and especially of religious houses (and) the donning of black clothes, if it were fortunate and good. But if it were unfortunate and of evil *esse*, it signifies ancient and vile things, such as *ligonisationes*,<sup>26</sup> excavations of vile holes in foetid places, the carrying of stones and cement on the neck<sup>27</sup> to walls, especially to underground walls, or of cities which are next to pits, and the fabrication of many of the things from which bricks and the like are made.”

“And very many such (Saturnian men) live in labour, hardship and poverty and eat evil and foetid foods. And Alchabitius said that it (Saturn) signifies vile sailors who were of evil *esse*. And if it were of good *esse*, it signifies great and wealthy sailors, namely those who are enriched by navigation and such a one will be of true affection, both expansive and patient.”

“And if Saturn were of evil *esse* the native will be indiscreet, sad, miserable, of an evil suspicion, studious in suspecting every evil, and in agitating men with whisperings and evil instigations. And if it were of good *esse*, it signifies ancient and lasting things, such as inheritances arriving from elsewhere and especially from the dead, and estates which are acquired by him through lawful rather than unlawful deeds.”<sup>28</sup>

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<sup>24</sup> This passage has importance for the calculation of longevity. Each native has a “natural age” he can hope to achieve. But he may die before he achieves that age, as many do, through violence, etc. If, in a diurnal nativity, Saturn is the significator (*Almutem figuris*, presumably) of the native’s nativity, he will not live to his natural age, but die before it.

<sup>25</sup> cf Plautus, *Poen.* 4,2,51. “armpits of a smelly goat.”

<sup>26</sup> I don’t know this word.

<sup>27</sup> The reference is to a practice still used by laborers and masons helpers on construction sites of raising loads of stone or cement to the shoulder by the neck where a heavy weight can be more easily carried.

<sup>28</sup> Vile as all this sounds, and no doubt, vile as it must have been, before refrigeration, many people ate rotten food. If they were well to do they could disguise its taint with spices, but as these were expensive, only the upper classes could do so. Saturn had numerous foetid *cultores*.

“ And of infirmities, it signifies epilepsy, or falling sickness. It signifies phlegmatic and melancholic illnesses and hardened, lasting, earthy, and compact illnesses. And it especially signifies incurable illnesses, such as leprosy, the whites,<sup>29</sup> nightmares (?),<sup>30</sup> deep, hollow and hard ulcers, and those in the nerves, and other like ills. And it signifies that those illnesses will happen to the native when Saturn is the significator and were of such *esse*. And in questions of infirmities, it especially signifies such illnesses.”

“And it signifies long and laborious wanderings and scarcely will it happen when he is of evil *esses*, if he were significator of a journey, but that the way will be laborious and harsh and as it were intolerable and it signifies long and harsh imprisonment.”

“And it signifies that he will take into safe-keeping the pledges of those who wager with each other but he will not care much to make peace between them. And it signifies the weight of the body and slowness and labour and affliction of the mind and evil thoughts and the substance of the dead which remains after them and their fathers and grandparents and brothers older than the native, and slaves and eunuchs and vile persons.”

“And if Saturn were sole significator in anyone’s nativity because no other were connected with him, the natural office of the native will be to work in skins and to make workings from them.”

Bonatti now discusses Saturn in combination with other planets. We continue with the *Tractatus Tertius*.

#### **On the Combination of Saturn with Jupiter and the Other Planets.**

“But if Jupiter is joined to him, it signifies chancery work in which books of the churches are written and holy discourses treating of divinity and those in which are written discourses concerning the superior and celestial matters, as for instance, the judgements of the stars, both theoretically and practically, and of all subtle arts, the judgements of laws and the like.”

“And if Mars is joined to him, it signifies the work of leather-dressing from which sandals are made.”

“ And if the Sun is joined to him, it signifies the work of leather-dressing which (the skins) are gathered up at the same time and made into those things that they will be, as leather garments, shoes, and the like.”

“And if Venus is joined to him, it signifies the work of leather dressers from which are made drums, cymbals, and all instruments which make delight and fun sounds.”

“And if Mercury is joined to him, it signifies the work of leather dressers, to wit parchment makers, on which are written writings which pertain to lasting memory, namely testaments, bills of sale, and purchase and the like and parchments on which are written the calculations of expenses which happen in the courts of magnates and rich men and of others who want to have a record of their expenses and (those parchments) on which are written the reckonings of merchants and vendors and the like.”

“And if the Moon is joined to him, it signifies the work or preparation of leather dressing of the skins of wild animals or of dead domestic animals<sup>31</sup> and the like.”

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<sup>29</sup> *albaras*

<sup>30</sup> *morphea*. Morpheus was the god of dreams.

<sup>31</sup> *morticinorum* – A *morticinus* is an animal which has died of itself as opposed to one which has been slaughtered.

“Whence, if the native should desire to work as a leather dresser, judge for him according as you see the combination of Saturn with one of the other planets and according to that manner let him introduce himself concerning the profession of leather dressers.”

“And of the sects it signifies the Judaic, to wit the Old Testament and every sect which confesses unity.<sup>32</sup> And if he (Saturn) were of evil *esse* it signifies a faith in unity combined with heresy or much doubt. And Messahalla, who was one of the most expert astrologers, said that in this science (Saturn) is extremely important, because it signifies the Jewish faith, which is of the more ancient times and no positive law is found more ancient than it and all the other laws and all sects confess it and it confesses no other law, nor any sect, but all the other planets are joined to Saturn and he to none of them.<sup>33</sup>”

“And he signifies black garments and those who naturally use black clothing both religious or cloistered people and others. Of metals, he signifies iron (and) lead.”

“And Albubetri said that it signifies the inner ears and the spleen and stomach.”

“Of colours it has black. Of tastes the styptic and acid. Of days the Sabbath and of nights the one which precedes the day of Mercury.”

“The quantity of his orb is 9 degrees.”

“His fortitude in the regions of the circle is in the northern parts.”

“And Messahalla said that, regarding the figures of men, Saturn signifies a man between black and yellow,<sup>34</sup> a ponderous man who turns his eyes toward the earth when he walks. When he walks he binds his feet<sup>35</sup> and holds them crooked, he has small eyes, dry skin, is nervous and has a sparse beard on his cheeks, his lips are thick, and he is crafty, ingenious, a seducer, a murderer and especially secretly.”

“Dorotheus said that (Saturn) signifies a man with an exceedingly hairy body with eyebrows that join. Of parts (of anything) he has the part of strength and stability. And he signifies occasions<sup>36</sup> of lands and inheritances and those who supervise works and (he rules) daring and labour and talents and the causes of death.”

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<sup>32</sup> Herein lies a key to the understanding of much of the occult and esoteric tradition of the West and its transmission. Jews “confess unity,” being Monotheists, but so do Moslems, and Christians. So why does Bonatti make a point of underscoring this issue. According to H.C. Agrippa (16<sup>th</sup> century), the occult teachings, which he calls *secretiora philosophia*, are ruled by Saturn. Thus, Unitarianism and occult teachings were considered by some in the Middle Ages to be linked. Where there other Unitarians in the West and Middle East in his day or in the day of his sources? The Druse, who first arise as a separate sect in the 12<sup>th</sup> century, and are said to have acted as guides for the Templars in the Levant, refer to themselves as “Unitarians.” The term Unitarian would also suffice for describing Monophysite and Nestorians who were non-Trinitarian Christians. The theory, widely accepted in many occult circles from at least the Renaissance down to the present day, was that the Templars learned the occult arts and sciences while in the Levant and transmitted them to the West, especially after the suppression of the Order in 1314.

<sup>33</sup> Saturn, being the slowest moving of the visible planets, is thought to be joined to no other planet, but the other planets, moving more swiftly than Saturn, are conceived of as joining to him.

<sup>34</sup> A dark olive skin color.

<sup>35</sup> or “he joins his feet together....”

<sup>36</sup> or legal cases

“And Adila said that Saturn gives a man a swarthy *esse* sparse of beard,<sup>37</sup> foul, frequently working on the water, grave, slow, never or hardly ever laughing, and those men whom he has as subjects, to wit, whose significator he is frequently suffer from fissures in the heels which the vulgar call rays, he renders a man of greyish colour and sometimes makes the breast harsh and not groomed, with fine hairs, he commands that they wear foul clothes, or better still black, doing this in the end anyway because Saturn always seems to be sad and to have an ill will.”

“Whence when you want to judge something concerning some Saturnian, whether in his nativity or in his question, consider the aforesaid and judge according to them.”

“But if by chance someone should ask you why it is reported that Saturn has these significations, and these impressions, although it may seem that this (what follows) is natural rather than astrological, nevertheless, a cause seems to be able to be assigned, to wit: that the motion of the eighth sphere is found to be from the east to the west, not because of its being but because it has been adapted by birth to be capable of being moved. And it is said to have an extrinsic mover and so that it has been seen by certain men that it is moved by the First Cause. But it is characteristic of the planets to be moved from the west to the east in the contrary direction of the first motion or the motion of the eighth sphere. And they are said to have an intrinsic mover, to wit an intelligence,<sup>38</sup> just as has been seen by certain men.”

“And this causes discord and contrariety and rebellion and enmity to arise from which malice and hatred are accustomed to come, and Saturn is closer to that contrariety and therefore it signifies this more than the others who are more remote from that contrariety.”

### **On Jupiter and what He Signifies.**

#### *Tractatus Tertius* Chapter II.

“Alchabitius said that Jupiter is a fortune, masculine, diurnal and he is the natural significator of substance because substance is according to an accident<sup>39</sup> which happens to the native after his birth, and because the necessary<sup>40</sup> happens to him first, and thus Jupiter is the second planet in the order of the planets which is first after that one.”

“And likewise Jupiter is the second planet to exercise his operation on the thing conceived, to wit, by contributing to him spirit and life. And he effects according to his nature, heat and humidity, tempered, airy, and sanguine. Of the ages, he signifies youth all the way to the completion of the age, which is called youth and is from the 14<sup>th</sup> year, or from 21 all the way to the 40<sup>th</sup> or to 45<sup>th</sup> year.”

“And of professions he signifies those which pertain to law and to judge justly and honestly. And he has to be looked at when one sees some parties arguing or litigating with each other and to make peace between them and to send concord into their midst and always to strive in good things. And he signifies abundance of substance. Of negotiations (he signifies) those

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<sup>37</sup> *raros in barba faciens pilos* – literally, making sparse hairs in the beard, i.e. sparse of beard.

<sup>38</sup> Implicit in this psycho-physical explanation is a possibly gnostic explanation for why the planets are regarded by some as evil. They move against God’s will (the first motion of the eighth sphere). Note also the reference to intelligences connected with the planets.

<sup>39</sup> *secundum accidens*

<sup>40</sup> i.e. the Saturnian experience.

which happen without anyone being misled. And he signifies the soul, life, happiness, religion and truth, patience and every good, beautiful and precious precept, and whatever pertains to honesty. And it signifies the abundance of sensual love.<sup>41</sup>”

“And of infirmities he signifies whatever is from the blood having been increased by a measure of increase which is not beyond measure, so that it does not exterminate nature from neither scorched<sup>42</sup> nor changeable blood.<sup>43</sup>”

“And it is the planet of wisdom, intellect and the use of the good. But if Jupiter were well disposed, and were oriental, and in an angle, the native will be of good qualities, benign, just, he will honour the elderly and he will be a clear-headed counsellor, one who aids the indigent, of good report, one who loves his friends and of good intellect.”

“But if Jupiter were unfortunate, as Ptolemy testifies, the native will be an ignorant man acting beneficially, versed in diabolical operations. He will be eager in the hope of hypocrisy. He will loiter in places of oration freely loitering as a solitary, both in crypts and cavernous places, and in caves and on that occasion he will predict the future. He will love no one and he will have no friends. He will abhor children and flee from human conversation, nor does he want to be honoured by anyone. He will be an infidel, able to confide in no one about himself and he will be evil, weak, unwise, laborious and of depraved judgement.”

“His orb is 9 degrees.”

Bonatti now discusses Jupiter in combination with other planets. We continue with the *Tractatus Tertius*.

#### **Concerning His Combination with Saturn and the other Planets**

“If Jupiter were joined with Saturn it signifies the science of nigromancy,<sup>44</sup> the magic art, incantations, and exorcisms and the like.”

“If, however, Mars is joined to him (Jupiter), it signifies the science of medicine and especially surgery.”

“But if the Sun were joined to him it signifies the science of the sects, and prudence in contentions and disputations, and he will know how to defend the right faith, and to fight against heretics of the faith or of the arts, and not permit him to make a false conclusion, and in all things he will be good and an ordered debater, and he will not be garrulous.”

“And if Venus were joined to him it signifies the composition of sounds and other delightful sciences. Indeed the native will be a citharist, a trumpet player and wise in musical instruments.”

“If however Mercury is joined to him, it signifies the science of arithmetic and everything which pertains to number and the science of writing (he will be) beyond all other scribes, if he desires to study in it, and philosophy, to wit astronomy, and all the other sciences of the quadrivium.”

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<sup>41</sup> literally, the abundance of Venus (*abundantiam Veneris*). Bonatti speaks figuratively and poetically here.

<sup>42</sup> or dark

<sup>43</sup> which would be from other causes.

<sup>44</sup> Nigromancy, i.e. *nigromantia* – literally, the black art or black “mancy” (from the Greek, *Mantike*, divination), here referred to as a science, was a term used in the Middle Ages, for instance in the Latin *Picatrix* for both Alchemy and Magic and for certain magical aspects of Astrology.

“However, if the Moon is joined to him, it signifies the science of the disposition of the waters and the (science of the) measure of them and of the lands and things that swim and the productions of the rivers and the like.”

“And regarding the quality of the soul it signifies largess, modesty and justice. And of the sects it signifies plurality and hypocrisy. It also depicts he whose significator Jupiter is, when the Moon is joined to him (Jupiter), that he desires to hold with this sect and that and he will serve neither well, however, his intention will not be evil.”

“And Camcaph<sup>45</sup> and Guellius<sup>46</sup> said that it signifies the liver, the stomach, the left ear, the arms and the belly, to wit, the umbilicus down and the lower parts of the pubic hair<sup>47</sup> and that it signifies the intestines. And of colours: ashen colour, green and those like them. Of tastes it signifies the sweet taste.”

### **On Mars and what He Signifies.**

#### *Tractatus Tertius* Chapter III

“Alchabitius said that Mars is a masculine planet, nocturnal, malefic, by its nature it works heat and dryness, excessive fiery, choleric, bitter taste, and it is naturally the significator of brothers, because brothers are the third accident which happens to the native after conception, that is, after birth, and that the native delights in those things which are able to happen to him first, and so Mars is the third planet in the order of the planets and is third in order after Saturn. And Mars is likewise the third planet who works his operation on the conception (fetus), namely by working in it through the blood and reddening him.<sup>48</sup>”

“And it is the significator of pilgrimage/long journeys because many incommodious things happen to pilgrims in journeys, both robberies and evil deeds and the like which are compared to the signification of Mars.”

“And of age it has collected youth from 22 to 45 so that both are included. And of Masteries (professions), every profession which is exercised through iron and fire, such as to beat iron with hammers, or forge it some other way or to perform the work of smith, furnace man, baker, executioner, barber and the like.”

“His orb is 8 degrees.”

### **Concerning His Combination with Saturn and the other Planets**

“But if he were joined with Saturn, it signifies the work of smiths who work only iron, and especially iron tools which are used in agriculture, such as hoes, *motoria*,<sup>49</sup> ploughshares, and the like.”

“But if he were joined to Jupiter, it signifies smiths who work in copper (or brass) and lead.”

“But if he were joined to the Sun, it signifies work is of those making things from gold as yet not worked: eg *bizantii, termini, augustani, floreni, aurei, medaliae, massannicinae* (all species of coinage, medals or tokens) and every other work of crude gold.”

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<sup>45</sup> unknown

<sup>46</sup> Vettius?

<sup>47</sup> *inferiora pectinis*

<sup>48</sup> *Rubificando illum*. The alchemical reddening (*rubedo, rubifacio*) comes to mind here.

<sup>49</sup> Some kind of farming tool which keeps things moving is meant.

“And if he were joined to Venus, it signifies the work of fabricators making things for the adornment of women, like rings, necklaces and the like.”

“And if Mercury were joined to him, it signifies the works of those making things used for joining things, e.g. awls and pins.”

“And if the Moon were joined to him, it signifies the works of those making the scales, dishes, balances, basins, and the vessels by which cups of drink in taverns and the curiae of the wealthy are measured.”

### **On the Sun and what He Signifies**

#### *Tractatus Tertius* Chapter IV

“Alchabitius said, the Sun is a masculine planet, benefic by aspect, but a malefic by corporal conjunction.<sup>50</sup> It works heat and dryness by its nature. It is the natural significator of the father if the figure is diurnal. And this is why it is the natural significator of fathers, because the 4<sup>th</sup> house is the significator of fathers and the Sun is the 4<sup>th</sup> planet from Saturn, following him in the order of the planets, namely the third after him (i.e. in descending order: Saturn, Jupiter, Mars, Sun). And it is also the 4<sup>th</sup> planet which exercises its operation in the conception (fetus), namely by working in it, by a natural heat, or in giving to it spirit<sup>51</sup> and the official members and the vital soul and the features of the face. And it is a thing which the native loves more than other things, more than brothers, of those things which can happen to him after birth, the two aforesaid things excepted.”

“And it signifies light, splendour, beauty, intellect, and faith. It signifies great sovereignty and all other lay dignities both of magnates (great men) and of others. And this is because he is in the middle of the others, like a king and the others stand next to him, some on one side; some on the other side, namely the superiors on his right, the inferiors on his left.”

“And he has power in all the planets because he burns them all up. Moreover, his motion is almost uniform, and is not varied nor altered but always keeps the same pace year after year. And his motion exceeds the nobility of the other planets, nor does it retrograde like the others do.”

“You can say that the Moon never goes retrograde, which is true, but she can move so slowly as to be equated with retrogradation. You can also say that the Moon sometimes eclipses the Sun. To this it ought to be said that the Moon sometimes signifies kingdoms and a magistrate. And it signifies naturally the king of the Romans, who has power legally over the king of Babylon whose significator naturally is the Sun.<sup>52</sup>”

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<sup>50</sup> John of Spain's 12<sup>th</sup> century *Epitome totius astrologiae*, Nuremberg 1548, tells us that the Sun is a benefic by sextile and trine aspect, a malefic by opposition, mediocre by square and more malefic than all others in corporal conjunction.

<sup>51</sup> According to medieval pneumatology, *spiritus* (the Western equivalent of *prana*) originates in the Sun, is born upon the air, enters the human body during respiration and then divides into rational, animal and natural spirits. By the first we are capable of thought, imagination, dreams. By the second, we are self moved and active in the pursuit of our animal nature. By the third (natural spirit) our body grows, assimilates food, functions according to nature, reproduces and so forth. *Spiritus*, spirit, means breath or wind. It was regarded as a subtle substance, we might say matter/energy which brought vitality to living things, including man.

<sup>52</sup> The “Romans” referred to may be the Byzantines; “Babylon” may be Baghdad. By saying that the Roman king has legal right over the king of Babylon, Bonatti may be saying that Constantinople does not recognize the Moslem rule in Baghdad.

“And the Sun has a prerogative namely because the Moon is not a lucid body but receives its light from the Sun and on account of this she returns<sup>53</sup> less and impedes less. Why this may be so no one dares say, lest perhaps a bunch of tunic wearing fools may rise up against us who desire to use true reason and a cause consonant with the truth which they are ignorant of: but their Wiseman are not ignorant of it nor do they censure the astrologers, rather they comment and love them, but their fools say that is heresy though they are ignorant of what heresy is.”

“And regarding the age of a man, it signifies from the end of youth (*iuventutis*), which is from the 45<sup>th</sup> year all the way to 60. It participates with all the planets in the disposition of years. And of masteries it has kingship, government, and emperorship. And it also signifies those who know how to use lances and to throw javelins and hunting and poisoning which happens through the mode of poisoning as they sometimes do who poison arrows with which they kill beasts.”

“And it signifies the purgation of the body, with every kind of purging with which men purge the bodies of men internally and externally. And of infirmities it signifies hot and dry diseases appearing in the bodies of men.”

“And of substance (wealth) it signifies gold very much and to the greatest extent crude gold. And Alchabitius said that it signifies wealth of all sorts. And of qualities of the soul, sublimity and subtlety and those things, which follow: honesty, generosity, and glory and breadth of vision.”

“And of the sects,<sup>54</sup> it signifies good culture and the like. And Alchabitius said that it signifies the power of the voice and the strength of swiftness.”

### **Concerning His Combination with Saturn and the other Planets**

“If the Sun were joined with Saturn, it signifies supervision and this kind of authority.”

“And if it is joined with Jupiter, it signifies leadership in faith and religion. And it also indicates judgment among men, judging the deeds of minors or of criminals (*oppressorum*) and the like.”

“If he were joined with Mars it signifies the command of an army and the investigation of wars, and the native will be powerful in these things.”

“But, if he were joined to Venus, it signifies a kingdom by the allegiance of powerful men and by women.”

“But if it were joined with Mercury, it signifies counsellors of kings and keepers of books, great works and inheritances.”

“And if he were joined to the Moon, it signifies the work of legates and the revelations of counsels and things like these.”

“And Guellius and Atabari said that the Sun signifies the image of the human face: and properly, the right eye of a man and the left eye of a woman. And Ben<sup>55</sup> and Alboali (Abu’Ali) said that it signifies the heart, the marrow, and the thighs. And of infirmities it signifies those, which happen in the mouth-like cancers, and those that eat the flesh of the mouth and every injury of the mouth and the dropping down of water in the eye.”

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<sup>53</sup> “Returns less”, i.e. reflects less light and is not as brilliant as the Sun.

<sup>54</sup> By “sect” Bonatti refers to some lay Christian sect or sodality.

<sup>55</sup> Ibn Ezra?

“And its virtue and power is especially in the head. And the Indians said that when he shall be in the Ascendent, he will be burning up and he whose significator were then the Sun will have a sign in the face.<sup>56</sup>”

“His colour is *aemulum* which participates in every colour and according to some it signifies white colour. Its taste is sharp. It rules Sunday and the night before Jupiter’s day.”

“Its orb is 15 degrees before and after...”

### **Venus and what She signifies**

#### *Tractatus Tertius* Chapter V

“Albumasar and Alchabitius said that Venus is a benefic, a feminine planet, nocturnal. She signifies women and wives. And, says Alchabitius, if the figure is diurnal she signifies mothers. Sacerdos asserts that she signifies younger sisters. She is the natural significator of children because children are signified by the fifth house and Venus is the fifth planet from Saturn. And she is also the fifth planet to exercise her operation on the conceived fetus by giving the sex of the child to the fetus and by completing the nose and the eyebrows and the whole arrangement of the face.”

“And because Venus is the planet of delight and rejoicing, and the 5<sup>th</sup> house is attributed to children, and it signifies them because they are an accident in which the native rejoices more and nature delights in them more than in other things.”

“When you want to know the *esse* of the native and when you want to know what happens him from women, namely from the mother or wives or younger sisters, and the like, see in the hour of the nativity if Venus were the Almutem of the nativity because then you will know that generally it will be well for him from women.”

“And if she were not significatrix of the nativity, nor Almutem over it, see how she may aspect the lord of the Ascendant. For if she aspects him from the 7<sup>th</sup> by a trine, the native is loved by women with a perfect love. And if she aspects him with a sextile aspect, he is loved by women, but not with a perfect love. Rather, there will be occasional altercations and quarrels between them and sometimes they love each other and sometimes not, back and forth. And if she aspects him from the 7<sup>th</sup> with a square aspect, he will rejoice little with a wife and for the most part there will be all kinds of arguments between them and they will not get along well. But if she aspects him from an opposition, the native will never rejoice with a wife, and this is feared the more with the first (wife); nor will it be well for him from her: and there will always be fighting and discord between them.”

“And if she aspects the significator of the nativity from the 10<sup>th</sup> by any of the aforesaid aspects, say it will be thus for the native from the mother just as what we said will be for him from the wife. Because if Venus should aspect the significator from the 7<sup>th</sup> house (he must mean 10<sup>th</sup> house) from a good aspect, say that there will be good for the native from the mother: but from a bad (aspect) say that there will be evil for him from the mother. And if Venus aspects the significator of the native from the 4<sup>th</sup> house, say that it happens to him thus from his younger sisters according to the aspect as I have said concerning the mother.”

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<sup>56</sup> Look for this in rectification.

“Venus works the cold and humid by her nature, but moderately. And of the age of a man she signifies adolescence and especially in mere youth, which is 14 to 22 years old. Of masteries (professions) she knows how to make instruments of praise<sup>57</sup> of games and to play at draughts and dice.” Bonatti goes on to say that he whose significator is Venus will live a soft life, be a fornicator and make things women adorn themselves with. He is given to playing and gambling.

“Venus’ orb is 7 degrees.”

### **On the Combination of Venus with Saturn and the Other Planets**

“If Venus were joined with Saturn, it signifies the sound of singing, of lamentation, and they weep bitterly for the dead and things men use when they build and similar things.”

“But if she were joined with Jupiter it signifies that the native will be learned in the sounds of reading and of churches’ chanting, and in every chant relating to clerics and the religious and those used in houses of worship and before altars and the praise of the Lord Jesus Christ.”

“But if she were joined with Mars, it signifies lay sounds and the songs of lords of battles, and music used in battles like that of tubas, pipes and cymbals and the like; and it signifies music or songs in which there is mention of capture, binding, labour, killing, blows of arms and of whips, such as is done in commemoration of the deeds of the ancients, so that we may remember the deeds of Troy, France, Rome and Britain and the like: the native will know how to sing those songs.”

“But if she were joined with the Sun, it signifies that the native knows how to sing songs which are performed before kings and magnates with wooden instruments, like *rottæ*,<sup>58</sup> violas, citharas, sambucas,<sup>59</sup> lutes and the like.”

“And if she were joined with Mercury it signifies sounds from which melodies are made and they are composed of verse and played on the lyre.”

“And if she were joined with the Moon, it signifies sailors’ songs used navigations and in hoisting the sails aloft.”

“And of illnesses, she (Venus) signifies cold and humid infirmities, which happen for the most part in the genitals and around them. And she signifies that the native will be knowledgeable in how to beautify women...And she signifies sweetness of the soul, and she signifies friendship and eating and eagerness of eating, drinking, coitus and the like...”

### **On Mercury and what He Signifies**

#### *Tractatus Tertius* Chapter VI

“Alchabitius says that Mercury is a mixed planet, masculine, diurnal, inclined by his nature to that one of the planets and signs to which he is connected, so that if he were joined to a benefic, he will effect a good result: and if he were joined to a malefic, he will effect evil.”

“And if he were joined to a masculine planet, he is called masculine and if he were joined to a nocturnal, nocturnal and if to a diurnal planet, diurnal.”

“And he signifies younger brothers: whence see in the nativity of any native how Mercury regards the lord of the 1<sup>st</sup> or the significator of the nativity.

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<sup>57</sup> *Instrumenta laudorum*, possibly musical instruments?

<sup>58</sup> Some kind of wooden musical instrument.

<sup>59</sup> Both the cithara and the sambuca are triangular stringed instruments like lyres.

For if Mercury should aspect him with a trine or sextile, it will be well for the native from his younger brothers and especially with a reception. But if he aspects him with a square or an opposition it will be evil for him, especially if a reception may intervene.<sup>60</sup> Say likewise of the corporal conjunction. Understand the same regarding his aspects with the Moon.”

“The Mercurial man loves lovers more than wives and freely cleaves to them. And Mercury signifies the valuation and thought of the love of God as much as it is in his conscience, although some are lascivious in illicit things. He has good faith and devoutly spends time in temples and in other sanctuaries of churches and he will be of good faith and of catholic opinion.”

“And if Mercury were the sole significator of the nativity, and no planet were joined with him nor participates with him so that he were in his own nature,<sup>61</sup> the native will be in the beginning of his youth, of his own ideas, and he will grow according to his own will, and of his own character and this happens to him in adolescence. Alchabitius said that he signifies terrestrial things and their increase through growing. ... and he signifies rhetoric, geometry and the science of business transactions and how to turn venal things to profit. And Afla<sup>62</sup> said that he signifies philosophy, augury, scripture, proverbs, and arithmetic.”

“Mercury’s orb is 7 degrees.”

### **On His combination with Saturn and the Others**

“If Mercury is joined with Saturn, it signifies the work of *apperticandi*<sup>63</sup> and of measuring the earth and dividing possessions and inheritances among consorts and inheritances of the dead. And the science of numbering and of estimating which is helpful for anyone building some building like a tower or a house, or something similar: and the arranging of weapons, like those who weave wool cloth, or linen, or *pignolatum*<sup>64</sup> and the like.”

“ But if Mercury were joined with Jupiter, it signifies the work of numbering and of making the melodies of church books and he will know other songs indifferently and the leap of the actors and the like.”

“And if he were joined with Mars it signifies that the native will know how to produce an army, arrange it, and deploy it. And he will know well how to strike those whom he fights with lances, swords, claws and other harmful weapons.”

“But if it were joined to the Sun it signifies that he rules a number of kings, and the substance of lords, of magnates (i.e. he is a comptroller, or minister of the exchequer) and he will know how to dispose their goods and to rule their families...”

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<sup>60</sup> *Sic* in 1550 ed. and in 1491 ed. This looks like a mistake. The general doctrine is that reception ameliorates the adversity of the hostile aspects. See below re: Moon and significator of native.

<sup>61</sup> The ideal circumstance for learning a planet’s nature and effects is to observe it rise, culminate or set at such times as there are no other planets in the same sign it is in and it receives no aspect from any planet.

<sup>62</sup> Jabir ibn Aflah, 12<sup>th</sup> century Arabic astrologer. His astronomical work was translated into Latin and published in Medieval Europe.

<sup>63</sup> Unknown word. Perhaps “apportioning”.

<sup>64</sup> a kind of cloth.

“But if he were joined to Venus, it signifies that he will know a number of chords of musical instruments, such as citharas, violas, pipes, organs, harps, drums and the like.”

“But if he were joined with the Moon, he signifies that the native will know how to serve in the courts of kings, magnates, nobles and others.”

“Of illnesses, he naturally signifies mental illness, Manic-depressive behaviour, pusillanimity by magnifying little things, horrible imaginings, lack of peace of mind and doubt so that sometimes he will seem mindless. And if that planet to which he were joined were well disposed, it signifies the good quality of the soul and if evilly disposed, the evil quality of the soul.”

### **On the Moon, What She Signifies.**

#### *Tractatus Tertius* Chapter VII

“The Moon is a benefic, feminine, nocturnal. She operates cold and wet according to her nature. She is the significatrix of the mother. If the nativity were nocturnal, she signifies what happens to the native from the mother.”

“Whence you ought to consider how the Moon holds herself with the significator of the native. Because if she aspects him with a sextile or a trine, or receives him with a perfect reception, it will be well for the native from the mother. But if she should aspect him with a bad aspect, it will be bad for him from the mother. And understand the same thing regarding the mother from the children. Because if the significator of the nativity receives the Moon, it will be well for the mother from the native. But if he evilly aspects her without reception, it will be evil for the mother from the child....”

“The Moon is connected to phlegm.”

“Of professions, she rules legates, commands, works of waters and lands, agriculture, according to the quantity of her goodness or malice. She signifies first place. He (the native) will know how to manage the business of the king and the magnates if he rules them and if she were then fortunate and in good aspect to the Sun, or lord of the 10<sup>th</sup> house by sextile or trine. She signifies silver and good fortune in agriculture, if she has dignity in the 4<sup>th</sup> house at the hour of birth. She signifies religion. Of illnesses she signifies epilepsy, contortions of the face, and those illnesses which pertain to paralysis and especially particular (paralysis), especially those affecting the tongue, lips and eyes. And she signifies commotion of members, which frequently happens from some illness caused by the cold and humid, such as in the phlegmatic. And she signifies the quality of the soul for if she were joined to a good planet the quality of the soul will be good; if to a bad planet, bad.”

“The Moon’s orb is 12 degrees.”

### **On the combination of the Moon with Saturn and the other Planets**

“When the Moon is joined with Saturn in anyone’s nativity, male or female, it signifies that the native will regard men with hatred and he will simulate loving them and he will be jealous and he will rejoice in the destruction of others and he will sorrow regarding their profit. And it will seem to him that every good of another is harm to him.”

“And if she were joined with Jupiter it signifies that the native will be cautious, honest and benign in all things and leads a good, beautiful, honourable and peaceful life and is in every way praiseworthy.”

“And if she is joined with Mars, it signifies that the native will be a whisperer, jealous and he will study malice and engage in whispering campaigns and in sowing tares between men in all things and whatever may be damning to others, nor will he care if they are useful to him, provided that he believes that they are harmful to others. However, there is a proviso: a reception breaks the aforesaid malice.”

“But if she were joined with the Sun by a trine or sextile aspect, or with a reception, the significations will be more perfectly fulfilled. And she signifies that the native or querent advances himself by arranging the king’s business and that of the nobles, magnates, the rich and those fit to rule.”

“But if she were joined with Venus, it signifies that the native will be polite, benign, sweet and good of soul and honest with respect to his manners, and he will be quick and light, and quick of motion, and he will ally himself with the divine. He will not speak evil of anyone, nor does he point out to anyone their lack of sophistication to his own hurt.”

“But if she were joined with Mercury with reception, it signifies that the native will be an eloquent exhorter and that he will cleave to writings and rhetoric and that he will be ordered in all his speaking and in all his pronouncements both metric and prose. But if she is without a reception from the trine or sextile aspect, it will be below this. But if by a square or opposition, he will be talkative and will pour out many empty and useless words, nor will he let others speak and interrupts them when they have, nor will he want to be interrupted himself.”

“The Moon signifies the imagination and the novelty of the soul and the weakness of character, and sentiment and gravity of speech and honest women. In women’s nativities, see if the Moon is joined to Mercury as has been said. Because it will then signify that the woman will be honest and good and of good soul. She will be freely nourishing children and will be fortunate in this, and she will be an assistant of births. And she signifies mothers and maternal aunts, and providers of foods.”

### **The Head and Tail of the Dragon, What they Signify**

#### *Tractatus Tertius* Chapter VIII

“But the Head of the Dragon (*Caput Draconis*) is by nature a benefic and by nature masculine, but by accident, sometimes it becomes a malefic. Its nature is composed of the nature of Jupiter and Venus. It signifies increase and things which are increased, e.g. kingdoms, dignities, sublimity and good fortune.”

“And Adila and Argafala<sup>65</sup> said that its characteristic is to increase, except in the giving of years.<sup>66</sup> In that context it diminishes by a 12<sup>th</sup> part the years given by the significator (alcocoden). When it were with the benefics it increases their good fortune; and when it were with the malefics it increases their bad fortune.”

“The Tail of the Dragon (*Cauda Draconis*) is malefic by nature, feminine, it is of the nature of Saturn and Mars. And it signifies diminution, dejection, fall and poverty. And it signifies the diminution of every good and of every good fortune. When it is with the benefics, it diminishes their good and when it is with the malefics it diminishes their malice.”

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<sup>65</sup> Two astrologers unknown to me. Bonatti cites Adila frequently.

<sup>66</sup> This relates to the longevity calculation which we shall address in a later lesson.

This is Bonatti's approach. As you see, he is concrete, practical, and accessible. But remember you must always consider the planet's being plus the sign's substance (zodiacal state) plus the house's local determination.

The planet we see in the physical world (world of Nature) are its effects. The planet's being is in the universal soul, itself a reflection from universal intelligence.

What we are dealing with is laid out well in H. C. Agrippa's *Three Books of Occult Philosophy*. Our discussion of the planets takes us through three worlds: the natural world; the world of soul and the spiritual world, i.e. the world of the intelligence. Agrippa draws heavily upon the Arabic philosopher Avicenna and makes occasional reference to Avicbron. Both these Neoplatonic philosophers asserted a three-fold world, consisting of the realm of nature, the realm of soul, and the realm of intelligence. Because man and the world are created in the image of God, the Hermetic Axiom is applicable to both: "As above, so below."

Thus, the inferior sublunary things of this lower world (including our physical bodies) are ruled by the superior celestials above our heads in the sky. But the planets also belong to nature, which, as Avicbron says, begins at the outside surface of the highest sphere (namely the 8<sup>th</sup>). So if we apply this to Mars we find that the planet Mars rules iron in the earth and war among men and animals. But the "real" Mars is not the red planet, but the essence or mode of being which lies behind (so to speak) the physical planet.

Avicenna asserted that each of the celestial spheres were populated with spirits, intelligences and souls. Thus, the Martian things of the sublunary world are linked to such beings through their planetary rulers. But the souls of the sphere of Mars (which we experience as wrath) are themselves emanations of their counterparts in the realm of the Intelligence. Whereas the expression of Martian wrath in Nature may be classified as malefic and destructive, in the realm of intelligence, that which we identify as "Mars" serves a benefic purpose distinguishing things, cutting, and working against the centripetal force of Saturn.

## **What is the Origin or Source of the Planets' Beings?**

What are the beings of the planets to which we repeatedly refer? What role do they play in the greater scheme of things?

Over the centuries from c.700 to c.1700, astrological and mystical theorists consistently made the Septenary (7) of planetary powers a foundation stone of their philosophy of God, Man, and Nature.

We find for instance that the worldview of the 17<sup>th</sup> century German Mystic, Jacob Boehme bears striking similarities to Hermetic, Kabbalistic and Neoplatonic cosmologies notwithstanding the fact that it was allegedly the product of spontaneous spiritual enlightenment.

In the course of explaining how the Trinity works through the Septenary, Boehme addresses the roles of what Bonatti calls the "supercelestials" and I have referred to as the "real" planets, that is, the beings of the planets. He

asserts with Paracelsus<sup>67</sup> that the planets' natures are to be found in Nature (i.e. the physical world), the celestial world (including the angelic kingdoms) and in God Himself. He traces their natures from the things of this world (minerals, metal, plants, animals, men, etc.), to the stars and planets (still in the physical world); thence to their corresponding angelic causes (existing in the spiritual world) and finally to the Seven Spirits Standing Before the Lord (Rev. 8:2) to which correspond the seven properties: astringent, bitter, sweet water, heat/light, love, tone and body.

According to Boehme, these seven properties, or modes of being, construct the world (both this Earth of ours and the celestial bodies). His language in his *Aurora*,<sup>68</sup> especially in chapters 9 and 20, sounds remarkably akin to that used by modern physicists and cosmologists in describing the birth of stars, planets, even matter and life.

Utilizing a strange and challenging jargon consisting of Christian, astrological and alchemical nomenclature, Boehme links Saturn and the alchemical principal Salt to the contracting, centripetal astringent property. This astringent property appears to be gravity or something like it.

To the sweet water, he links the alchemical principle Mercury. This sweet water plays the role of a mutable gaseous "proto-matter" which acts simultaneously upon both the astringent and upon its antithesis, the bitter.

The centrifugal bitter, he links to Mars and to the alchemical principle Sulphur. In Boehme's Trinitarian view, the creation of the world (effected by the First Principle, God the Father, the Jealous God) proceeds from the friction between the opposite moving astringent and bitter properties. This friction produces a dark fire (the fourth property, heat) which causes the sweet water to ignite and a brilliant, upward moving, life producing fire-light results. Its nature is Love (the fifth property) and it gives rise to a vibration (the Tone, the sixth property), which in turn results in an embodiment (*Corpus*, the seventh property). The brilliant, upward moving, life producing fire-light resulting from the ignition of the sweet water is the Second Principle, the Merciful Son of God. The world that we live in results from the Third Principle, or Holy Ghost, which flows from both the Wrathful Father (First Principle) and Merciful Son (Second Principle). Because of the Fall (Genesis 3), our physical world is comprised of both benefic and malefic forces.

For Boehme, the Creation and Man are Three-Fold; yet the Trinity acts through the Septenary. It is the Septenary of Creative Powers, Properties or Beings which, taken as one, constitute the Creative Will of the Father. Boehme is fully aware that these 7 Properties in the First Principle correspond to the 7 astrological planets. The 7 Properties or Beings are found in all three persons of the Trinity; hence there are  $3 \times 7 = 21$  elements of creation. If we add one more (the Observer), we get 22, the same number as the Jewish Kabbalistic book the *Sefer Yetzirah*, or Book of Formation, asserts form the basis of the astrological cosmos.

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<sup>67</sup> Paracelsus, i.e. Theophrastus Bombastus von Hoenheim (Switzerland) b. c. May 1, 1493. d. September 24, 1541. physician, alchemist, magician, one of the fathers of modern medicine.

<sup>68</sup> *Aurora*, by Jacob Boehme, 1634, translated by J. Sparrow, London 1780.

We cannot go further into Boehme's deep and often obscure doctrines here, nor explore their relation to the Jewish Kabbalah or Mystical Islam with which both Boehme and Kabbalah are related. I mention these things merely to point to examples of a mystic recognizing the importance of the Septenary as the efficient cause in Nature and in the Spiritual World. Boehme's vision must also interest astrologers and alchemists since he employs the languages of these sciences in setting forth his philosophy.

## **Problems with the Medieval and Ancient Literature Relating to the Natures of the Planets**

For the practicing astrologer interpretation begins with the planets' natures. Yet, while ancient and medieval literature is rather consistent regarding the natures of the planets, there are disagreements between various authorities. Some of those we have noted. As you go through the material presented in this lesson you will pick up others. The only thing you can do is to test the authorities correspondences. You have already taken the only other step possible; you have chosen to study Medieval astrology. There is far less disagreement between medieval and ancient sources than you will find in contemporary astrological literature.

We prefer the medieval lists of planets' meanings yet even these are not without disagreements and problems. For instance, it is difficult to see how Ptolemy's "effective qualities," intended as principles explaining physical change, can be used to explain social phenomena.

Let us take as an example a delineation/prediction that Bonatti passes on to us in *pars III Liber astronomiae*, Chapter XX, cols. 525-526: On the *esse* of the king with his subjects.

"The *esse* indeed of the king with his subjects and the *esse* of his subjects with him, you are able to know by the conjunction of their significators with each other, or by their aspect with reception: because that one of the significators who receives the other commits his disposition to him. Whence, if the significator of the king shall have commixed his disposition with the significator of his subjects, the king will be benevolent and gentle to his subjects, more than they to him. If the significator of the common folk (*vulgi*) shall have commixed his disposition with the significator of the king, they will be obeying him and more benevolent to their kin than he to them. However, if both significators mutually receive each other, the king commits his disposition to his subjects and they to him: and one of them wants what the other wants, and each will be gentle to the other."

As you can see, this delineation/prediction is founded upon the effect of astrological reception,<sup>69</sup> that is, upon the relationship of planets to their dispositors; not upon the natures/beings of the planets and certainly not upon the "effective qualities." From this we may see that Ptolemy's effective qualities do not have universal application in astrological delineation. They are intended to be applied to the philosophical-scientific problems of astrometeorology, astrological medicine, and change in sublunary matter.

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<sup>69</sup> Which we will discuss in the lessons on delineation.

Al-Biruni's lists have the same problems all lists have: they can never be comprehensive enough. There is always something left out. Another astrologer's list might look somewhat different. It should not look too different, but it is inevitable that there will be some discrepancies.

Bonatti is often too specific. You cannot learn to generalize and adapt to unique configurations from his approach. To do this you need principles clearly set forth. Bonatti does not do this. Ptolemy tries but his principles are of limited application.

This is a problem in the Ancient astrology as well. For example, Firmicus Maternus has a remark in chapter 2 *Matheseos libri VIII* about the signs of the planets and some of the names of the planets from the Egyptians. He launches right after that into the Exaltations of the planets and it is not until *Liber Tertius* where he starts speaking about the planets *per se* but we get things like the following (p.94):

“Venus on the Ascendant by night will make men of divine intelligence, friends of emperors and powerful men entrusted with the management of affairs etc. If Mercury is in aspect to Venus or in conjunction with her, the indication is for crowns or wreaths as prizes in contests, the natives will be musicians widely acclaimed. Venus in Fixed signs are those with small voice and in a nocturnal chart will make devoted friends of emperors and so on.”

It is very clear from what he is saying here, and he does the same thing with Saturn, Jupiter, and the other planets, that he is trying to lead us to an understanding of the planet through its effects. The procedure is essentially the same in most of the medieval and ancient books on astrology, and is probably directly related to the fact that for the polytheistic ancients the planets were gods and you know the gods by their works not by defining them because they cannot be defined.

For Ptolemy, on the other hand, the planets are, like the signs associated, via the elements, with the four qualities of Hot, Cold, Wet, and Dry. He is attempting to be scientific in a sense more akin to our modern sense of science. He has rendered the entire system of astrology in terms of these four primitive qualities and makes this the basis of his entire system of astrology. He accounts for change in the sublunary world by the alteration of the four primitive qualities, Hot, Cold, Wet and Dry in the things of the physical world. He makes an argument in the beginning of his book *Tetrabiblos* (I.2) for prediction being possible on this basis.

“...The Sun, together with the ambient (atmosphere), is always in some way affecting everything on Earth, not only by the changes that accompany the seasons of the year to bring about the generation of animals, the productiveness of plants, the flowing of bodies, but also by its daily revolutions furnishing heat, moisture, dryness, and cold in regular order and in correspondence with its positions relative to the zenith.”

“The Moon, too, as the heavenly body nearest the earth, bestows her effluence most abundantly upon mundane things, for most of them, animate or inanimate, are sympathetic to her and change in company with her...”

“Moreover, the passages of the fixed stars and the planets through the sky often signify hot, windy, and snowy conditions of the air, and mundane things are affected accordingly. ... For though the sun’s power prevails in the general ordering of quality, the other heavenly bodies aid or oppose it in particular details.... If then, a man knows accurately the movements of all the stars, the Sun and the Moon, ... and if he has distinguished in general their natures as the result of previous continued study, even though he may discern, not their essential, but only their effective qualities, such as the Sun’s heating and the Moon’s moistening, and so on with the rest; and if he is capable of determining in view of all these data: both scientifically and by successful conjecture, the distinctive mark of quality resulting from the combination of all the factors, what is to prevent him from being able to tell on each given occasion the characteristics of the air from the relations of the phenomena at the time, for instance, that it will be warmer or wetter?”

“Why can he not, too, with respect to an individual man, perceive the general quality of his temperament from the ambient at the time of his birth, as for instance that he is such and such in body and such and such in soul, and predict occasional events, by the use of the fact that such and such an ambient is attuned to such and such a temperament and is favourable to prosperity, while another is not so attuned and conduces to injury?”

What you should be noting here is:

1. That Ptolemy is not attempting to ascertain the essential natures of the planets, “but only their effective qualities” (i.e. hot, cold, wet and dry). In other words, he is not looking for the being of the planets but rather for their *operations*. Ptolemy’s interest in the planets is scientific, not metaphysical.
2. According to Ptolemy the celestials (especially the luminaries) alter the ambient or atmosphere by affecting the Four primitive qualities (hot, cold, wet and dry). His physics comes from Aristotle.
3. That the angle of the diurnal circles of the stars between the zenith and the southern horizon affects the temperature (for example, in the winter the sun is low in the sky and in the hot summer high).
4. That prediction for Ptolemy means knowing how the Four primitive qualities in the season and place<sup>70</sup> of your birth impart to you and your region a prosperous or injurious temperament.

This scientific approach to astrology, which utilizes the “effective qualities” is of use to us primarily in astrometeorology<sup>71</sup> and in medieval medical astrology. In the latter case, the *materia medica* and the medical theory share the Aristotelian physics and the Four primitive qualities.

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<sup>70</sup> Ptolemy thinks of the place of birth in terms of the 7 climes (divisions of terrestrial latitude) each of which has a distinctive spirit or atmosphere which permeates the denizens of that region.

<sup>71</sup> Weather forecasting by astrology.

**Figure 7B** shows a square within a square, the larger square being like a diamond on its corner and the central square being set on its base so that its corners coincide with the midpoints of each of the sides of the larger square and the larger square's points, which point out are the four elements. The central square of the diagram represent Hot, Dry, Wet and Cold, the four primitive qualities.

So, you can see from the Hot and Dry we get Fire, from the Dry and Cold we get Earth, from the Cold and Wet we get Water and from the Wet and Hot we get Air. This is the key diagram for Ptolemy's physics. It is quite Aristotelian and it is not without its relevance to the Stoic tradition, but this is the basis of the astrological medicine and the astrological physics that derives ultimately from Empedocles, primarily via Aristotle.

The signs of the Zodiac, insofar as they are associated with elements are also considered by Ptolemy and by the Medieval astrologers to be dependent upon this diagram. So we have 3 Fire signs – Aries, Leo and Sagittarius, 3 Earth signs – Taurus, Virgo and Capricorn, 3 Water signs – Cancer, Scorpio and Pisces and 3 Air signs – Gemini, Libra and Aquarius.

The basic idea is that in delineation the elemental and the primitive quality influence of a sign of the Ascendant; and through it the complexion of the body, will be altered, this or that Primitive Quality being either increased or decreased by the proximity of the planet in the Ascendant, or aspecting the Ascendant. So too, other houses may be affected in the same manner. This is going to produce different qualities in each of these areas of life which Ptolemy considers the causes for the changes in the affairs of the native for instance, physically, when we are talking about the Ascendant or the affairs of the houses.

## Planets in Houses

We have largely addressed this in the Lesson on Houses but here I would like to make some observations, which I hope you find useful.

One of the things that has consistently impressed me while reading clients' natal figures and listening to their life stories is how obvious and how powerfully the planets' contribution in the houses are, and how powerful the planets are in determining the affairs of the house. Unfortunately, few students see this because the majority have misconceptions about the natures of the planets stemming from corrupt instruction. Thus, I hope that this lesson will clarify the planets' natures because so much in astrology depends upon properly understanding the planets natures.

The planets determine the kind of the things that the house signifies. Of course, though, the house's meaning *per se* will always remain the same. For instance, the signification of the 2<sup>nd</sup> house is moveable wealth. This does not change if there are no planets in the 2<sup>nd</sup> nor indeed if there is a planet in the 2<sup>nd</sup>. It does not change if there are benefics or malefics in the 2<sup>nd</sup>. What does change is that the native's financial "luck", fortune or experience of life as relates to his/her moveable wealth will change depending upon the nature of the planet in the 2<sup>nd</sup> house.

Again, the 3<sup>rd</sup> house has to do with siblings and short journeys and education and so on. The planet in the house qualifies or conditions what that house is producing. Therefore, if you have Venus in the 3<sup>rd</sup> house, you are going to have very pleasant siblings and if you have Mars in there you are going to find combative siblings (of-course I am assuming that there are siblings involved with the native). Mars in the 3<sup>rd</sup> house with regards to education is going to show some conflict, some sort of strife in connection with the education, and possibly the breaking off or interruption of the education.

At the same time, the house determines the planet's activity toward a certain area of life, i.e. house, by virtue of the planet being in that house. Thus, Mars in the 9<sup>th</sup> is determined toward 9<sup>th</sup> house affairs (religion, foreign travel, etc) because Mars is in the 9<sup>th</sup> house. A planet's influence is also determined toward the affairs of the houses it rules. Thus, for example, the same Mars in the 9<sup>th</sup> house might rule the 11<sup>th</sup> (Aries) and the 6<sup>th</sup> (Scorpio) and, by exaltation, the 8<sup>th</sup> (Capricorn).

I want to strongly emphasise the tremendous importance of the contribution of a planet *in* a house. It not only determines the affairs of the house but it produces a far more obvious and immediate effect than the contribution of the sign on the cusp or the ruler. As you will have already learnt, one of the ancient rules in Medieval astrology is that **position is stronger than rulership**. This means: the contribution of a planet in a house is very marked and is the first thing you see when you analyse the affairs of the house. When you actually look at the person's life and you correlate their life to their natal figure, then you see that the position of the planet in a house is of tremendous importance, far more important than the contribution of a sign or of the ruler.

Of course when you have no planet in a house you have nothing to judge but the sign on the cusp and the aspects to the cusp and the aspects to the ruler of the house and its house position etc. But the point I am driving home here is that when you have a planet in a house it becomes the first thing you judge. And that judging the effect of a planet in a house begins with a very thorough understanding of the nature of the planet.

Example: Bonatti tells us that Jupiter is the planet of wisdom, intellect and the use of the good. Jupiter in Scorpio in the 9<sup>th</sup> house can be said to indicate fixed religious opinions, good luck in long journeys, recognition in a foreign country. It is good for advancement within ecclesiastical or educational hierarchies. Jupiter as wisdom is well placed in the 9<sup>th</sup> house. If nothing obstructs, it will realize its promise in relation to that house.

Again, I am recapping much of what has been discussed in earlier lessons but these are important points and ones you should be thoroughly familiar with.

When you have several planets in a house, the one nearest the cusp of the house is most important, unless the ruler of the sign on the cusp of the house, or the ruler by exaltation or the Almuten of the house were also in the house. What you are judging, in this case, is the strongest planetary influence in the house.

Primarily you are involved with a question of quantity. The Almuten of the house is essentially a qualitative consideration. It is arrived at through the calculation of essential dignities: sign, exaltation, triplicity, term, and decan.

Yet it may happen that the Almuten is cadent; you may be judging an angular or succedent house and the strongest planet in the house (quantitatively speaking) will be the planet closest to the cusp of the house *regardless of whether it got any points at all in the Almuten calculation*. Such a planet will dominate the affairs of the house and give them its own qualitative determination as per its nature and zodiacal state. That is, such a planet will do much to create the context set by the house. This context is the promise of the house.

Thus, by now you should be able to see that, for example if Jupiter in good zodiacal state in the 7<sup>th</sup> house is being followed by Mars and Saturn it will set the context for partnerships (the affair of the house). They will start well. They may end up poorly, with the 2 malefics following Jupiter, but Jupiter, being first in the house, will establish the context: open, honest, free. Jupiter will do this more than the rulers of the 7<sup>th</sup> house cusp, or even Jupiter's dispositor because **Position is stronger than rulership**. If you are unsure of these essential understandings then please re-read the last two lessons and then re-read this one again.

When we ask, as we have in the earlier lessons, such questions as What is an exalted Mars? What is a Mars in Rulership? What is a Mars in Triplicity? Term? Face? These all presuppose that we know what Mars *is*. Therefore, you must be sure that you know the natures of the planets so that you can answer such a basic question.

## Dignity/Debility and Accidental Malefics/Benefics

The question of dignity and debility brings up another important point which is addressed explicitly by Jean-Baptiste Morin de Villefranch in his *Astrologie Gallica* Book 21 section II, chapter II, which is a tremendously valuable document. Morinus holds, and rightly so, that:

*“A benefic in poor zodiacal state, i.e. in Detriment or Fall, and determined towards an evil house, becomes accidentally malefic, and a malefic planet in good zodiacal state, i.e. Exaltation or Rulership, determined towards a good house becomes accidentally benefic.”*

What does he mean by this? He means that he does not throw out the Ptolemaic distinction of malefic and benefic, nor does he engage in relativism or equivocation. He is accepting the idea that a planet which is malefic *qua malus*<sup>72</sup> is going to work against the good of the body, or work against the realisation of the house that it is found in. But if that house is a good house (e.g. the 11<sup>th</sup> friends) malefics in that house can act favourably, as benefics, *provided their zodiacal state is good*. You will recognise this as the doctrine of the accidental benefic or accidental malefic. If you do not then please return to the last lesson and re-read the sections on this. These understandings are essential and you must have full knowledge of them before you progress any further.

If you have a malefic planet in a benefic house such as the 10<sup>th</sup> house then the malefic planet, say Saturn, will work against the realisation of the 10<sup>th</sup> house which is the destiny, the profession, success, etc. If that malefic

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<sup>72</sup> Means as malefic.

planet is in good zodiacal state it will produce a profession and benefit from the profession. It will work in favour of the realisation of the 10<sup>th</sup> house, though it will give the 10<sup>th</sup> house a specifically Saturnian quality, which is to say it is going to make the profession very Saturnian, e.g., involvement with finance, real-estate, with construction etc., and it will bring typically Saturnian problems to bear in connection with the realisation of the 10<sup>th</sup> house – delays, hindrances, obstacles etc. But it will nevertheless produce a 10<sup>th</sup> house, as opposed to destroying a 10<sup>th</sup> house.

**Remember a planet can do one of three things, it can act to create something, to deny something or to destroy something once it has been produced.**

Malefic planets in good zodiacal state are not so likely to destroy something once it has been produced but they are likely to produce something in accordance with their own nature e.g. a marriage which is a Saturnian marriage is not a fun marriage.

Likewise, if you have Venus in the 10<sup>th</sup> house in Scorpio or in Aries, where she is in Detriment, or if you put Venus in Virgo where she is in Fall; if at the same time she rules bad houses and is afflicted by the malefics, she becomes accidentally malefic.

It is characteristic of the accidental malefic to operate in a way where it is going to very often destroy something once it has been produced, or somehow corrupt something.

Alternatively, Venus in Libra in the 10<sup>th</sup> house will produce a successful career and it will produce it very frequently in connection with the arts or in connection with Venusian kinds of things, public relations, personnel, sales, arts, beauty, women, fashion, selling of perfumes, things that adorn women.

On the other hand, you will recall from earlier discussion that if Venus were in Scorpio or Aries in the 10<sup>th</sup> house, Venus *is still* a benefic and by its nature it is going to want to produce a 10<sup>th</sup> house, and it's angular so it is very likely going to produce a 10<sup>th</sup> house, but because it is in poor zodiacal state it is going to have a tendency to corrupt the success that it produces.

Now that means once the 10<sup>th</sup> house has been produced there are problems and generally they are Venusian problems from Venus, which is to say that an individual gets amorously related to someone they are working with and this gets used against them, or this is somehow a liability rather than an asset for them.

When Venus is disposed or determined towards disease Venus in poor zodiacal state can be very nasty. An afflicted Venus can produce very serious and negative effects in connection with health when it is determined towards health matters, which is to say when it is in the 6<sup>th</sup> or in the 12<sup>th</sup>, or ruling the 6<sup>th</sup> or the 12<sup>th</sup> or as exalted ruler of the 6<sup>th</sup> or 12<sup>th</sup>, for example. Then you may find Venus acting as an accidental malefic. The distinction between malefics and benefics is of course, the malefics are working against the realisation of physical and temporal good, and the benefics are working for the realisation of temporal and physical good.

I am deliberately labouring these points so as to drive home the distinctions by illustration here. Thus, if you look at a given house and you find a benefic planet like Jupiter in it and that Jupiter is in Virgo then it immediately raises the possibility that you are looking at an accidental malefic. That it takes on malefic qualities through the perversion or the corruption of its own nature. This suspicion will be confirmed if Jupiter is afflicted by the malefics and rules a bad house. Jupiter in Sagittarius, on the other hand will immediately raise the possibility of generosity.

This point concerning Jupiter is important so I will round it off for a fuller understanding. When Jupiter is corrupted, the measure is lost and you get excesses and find alternations between excess and stinginess or holding back. You get *destructive exaggeration*, critical, in a negative sense, things of this sort, which are not characteristic of Jupiter normally.

So, you start with the nature of the planet and then you can understand how its Zodiacal State (through the Signs and its aspects) affects this. So, a Jupiter in good zodiacal state can be oracular. However, a bad zodiacal state can corrupt this – so they become a “false prophet” or “lying spirit”. Normal, positive features such as Jupiterian enthusiasm may become dogmatism. The expansiveness of Jupiter becomes gross exaggeration and in these ways the planet is having an effect opposite to its actual nature, its nature is to be benefic and to be freeing and liberating, but bad Jupiter’s cause problems, and hence are considered to be accidentally malefic.

But relate everything to the nature of the planet: Jupiter’s expansiveness knows no bounds. Boundaries and limits are disregarded by Jupiter for good or ill.

The concept of accidental malefics and accidental benefics found in Morinus’ *Astrologia Gallica*, particularly in Book 21, is very important, in terms of determining how a planet is acting in a horoscope. Always ask yourself – Is it creating something, is it denying something, or is it destroying something once it has been created?

So, the accidental malefic is a benefic planet, which has become accidentally malefic. If your Venus is in poor zodiacal state, poorly determined, and conjunct Mars it is accidentally malefic. The problem here is that Venus wants to produce love, it wants to produce the good, it wants to be healing, it wants to be reconciling but it cannot be. No matter how hard it tries, something else is coming into the situation, and its dispositor impedes its work, by the sign that it is in and by the aspect to it.

An accidental malefic is more likely, than any other planet to destroy something once it has been produced. It is not likely to deny something outright and it is not so likely to produce something and leave it established and lasting forever. It is most likely to create something and to destroy it once it has been produced.

Please can you now look at your working charts and apply the principle of the doctrine of the accidental malefics and benefics. Add your conclusions to your case notes for each natal figure.

## Joys of the Planets

The joys of the planets are **particular houses** in which they are said to have affinity.

Bonatti in his *Liber Astronomiae, Tractatus Secundus, Pars III, cap xi*, describes them as follows according to the traditional system. These are the joys that we will use. Please memorise them.

“**Mercury** rejoices in the **1<sup>st</sup> house**. The 1<sup>st</sup> house signifies the body of the native or querent and for this reason Mercury rejoices in the 1<sup>st</sup> house because he signifies knowledge and that is a matter which is more adapted to the person of the native than any other. For knowledge alone can ennoble man and no other accident is able to do this.”

“The **Moon** rejoices in the **3<sup>rd</sup> house** because the 3<sup>rd</sup> house signifies short and quick journeys and the things that are changed quickly and which repeat whence the Moon signifies speedy and quick changes from one thing to another. For this reason she rejoices in this house because no other house signifies this.”

“**Venus** rejoices in the **5<sup>th</sup>** because it is the house of joy, delight and dance, she signifies this therefore she rejoices here because no other house signifies this.”

“**Mars** rejoices in the **6<sup>th</sup>** because this is the house of deception, infirmities and servants and he signifies servants, deceivers, liars, false speaking men and therefore he rejoices in this house because no other house signifies these things.”

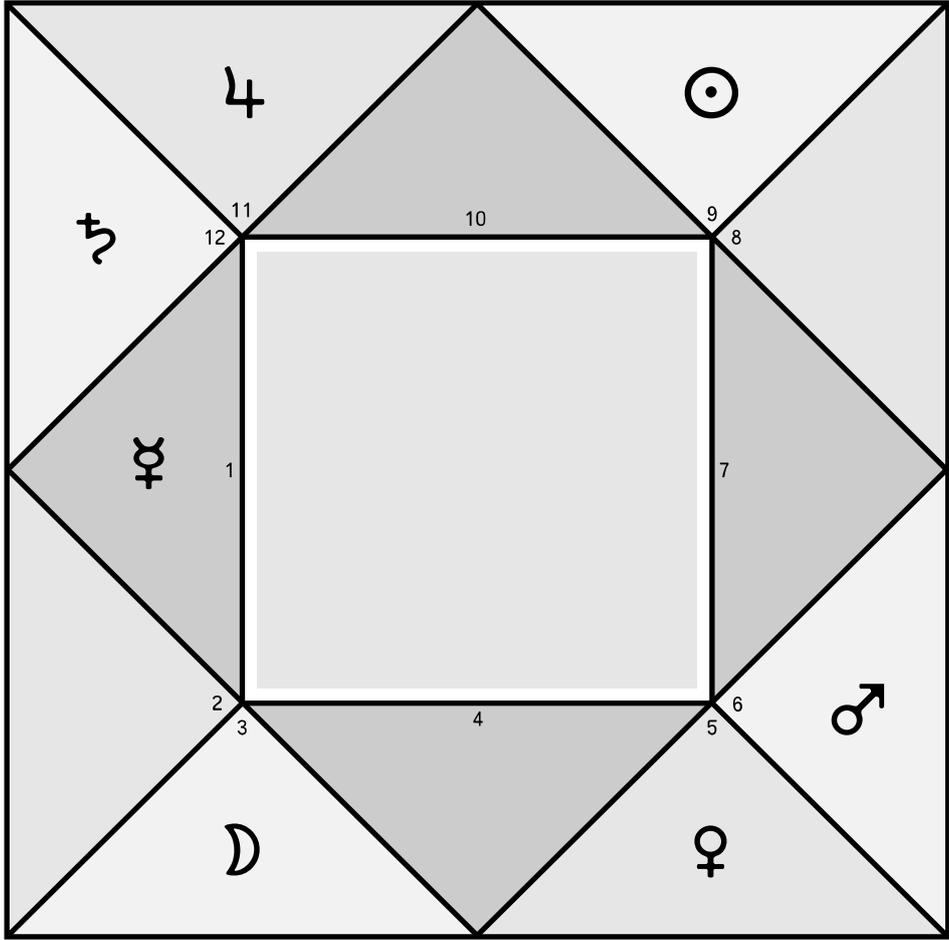
“The **Sun** rejoices in the **9<sup>th</sup>** which is the house of religion and therefore it rejoices in it because no other house signifies religion but the 9<sup>th</sup> house.”

“**Jupiter** rejoices in the **11<sup>th</sup>** because he is a fortune that is benefic and signifies fortune and wealth, he is naturally the significator of money and profit and the 11<sup>th</sup> house signifies that. (The 11<sup>th</sup> is 2<sup>nd</sup> from the 10<sup>th</sup> (profession), so, the 11<sup>th</sup> is money made through the profession.)”

“**Saturn** rejoices in the **12<sup>th</sup>** house because it is the house of sorrow, sadness, labour, lamentation, and weeping. Saturn rejoices in these things and the like.”

The joys strengthen their respective planet. That planet becomes stronger by being in that house. This does not mean though that the native him or herself is going to benefit directly from this e.g. Saturn in the 12<sup>th</sup> or Mars in the 6<sup>th</sup> do not bode that well for the native.

The **strengthening of the planet affects the native by association**. Thus, Mars in the 6<sup>th</sup> will relate to the native's servants, or employees and these take on a stronger (i.e. more significant) role in the 6<sup>th</sup> house affairs of the native. Of course this depends on the native having servants or employees etc. The strengthening of the planet strengthens the things signified by the planet; not the native (unless the planet is somehow determined towards the 1<sup>st</sup> house).



**Figure 7C**  
The Joys of the Planets

## Conclusion

A correct understanding of the nature or being of a planet lies at the centre of your astrology. Without this understanding, you will not be able to delineate. And without accurate delineation, you will never make correct predictions. Thus, in this sense, this lesson stands as the most important in practical terms, of all the lessons of this course.

The planets are a seven-fold expression of the creative Will of God focussed and qualified by the signs, and then determined toward the production of specific effects by the houses and aspects (local determination). If, in this process of judgment, you start off on a wrong understanding of the natures or beings of the planets, you will be wrong in your prediction.

In this lesson, you have the planetary basics. We will expand on these when we discuss matters of delineation in later lessons, but it is important you grasp absolutely these basics. So, where you have been asked to memorise things please ensure that you have done so, where you have been asked to apply your understanding, please ensure you have done so and where you are unsure of something please go over it again before moving on. I urge you to study this lesson until you have mastered all its essential points.

## Homework

Please send me the following from your own chart:

1. A list of the primitive qualities: hot, cold, wet, and dry of the seven planets, excluding the modern planets.
2. A list of the primitive qualities of the signs. This is easy enough once you identify the element they belong to. All the Fire signs have the same primitive qualities, as do all the Air signs, all the Water signs, and all the Earth signs.
3. Go through Al-Biruni's indications of the planets and identify the planets' beings in your own words. Compare your conclusions with Ptolemy and Bonatti. Note any discrepancies between their accounts. Send me your list of planets' beings.
4. Identify the malefics and the benefics; which planets are nocturnal/ which diurnal? Which are oriental? Which occidental? Which are feminine; which masculine?
5. Identify whether you have one or more planets in a house. If so, note which one is closer to the cusp. Review the affairs of life corresponding to the house under investigation. See how the planet closer to the cusp dominates the affairs of the house and regulates those affairs by means of its quality.
6. Go back over Bonatti's approach to setting forth the natures of the planets. Make a list of the natural significators he mentions in those selections translated above. Begin to look at your own chart from this point of view. That is, if your natal chart is diurnal,

consider Venus the significator of your mother if Venus is in the 10<sup>th</sup> house or of women generally. If you find Venus in the 7<sup>th</sup>, see if she aspects the ruler or Almuten of the 1<sup>st</sup><sup>73</sup> or a planet in the 1<sup>st</sup> and if so, how?

Compare your conclusions with what Bonatti says ought to be the case. Do the same with the Moon as significator of the Mother. Then extend your investigation to the other significators. Always remember, no aspect between the two planets, i.e. significator of native and significator in question (e.g. Sun or Saturn for fathers, Jupiter for substance/wealth, Mercury for younger brothers, etc.) indicates no relationship or involvement between the native and the class of things or people signified by the other significator. Adverse aspects between the significators indicates adverse relations between the things signified. Favourable aspects indicates fortunate relations.

Once you have sent your homework please start the next lesson.

*Robert Zoller.*

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<sup>73</sup> Later, when you have learned how to find the *Almutem figuris*, do this exercise with it instead of the ruler of the ascendant or planet in the 1<sup>st</sup> house.

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**Diploma Course in Medieval Astrology  
Lesson Eight  
Delineation**

# Diploma Course in Medieval Astrology

Robert Zoller

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*for The Academy of Predictive Astrology*

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# Diploma Course in Medieval Astrology

## Lesson Eight

### DELINEATION PART I

#### Introduction

In this lesson, armed with an understanding of the signs, houses and planets, we address the fundamentals of astrological delineation.

Astrological delineation is the necessary antecedent of prediction. It is also where the astrologer learns the most about astrology, life, the accidents of life, and their causes. I say, “the astrologer learns the most about astrology.” What do I mean? I mean that the real learning of astrology does not happen in classes, lessons, and lectures. You must practice.

Only after having studied and made pronouncements upon numerous charts (over 200); after your astrological judgment has advanced beyond rote memorization; after you apply the rules of delineation with a working familiarity – only then will you begin to see astrological causality and influence in the world around you.

Rules that you are learning now will take on a new significance. For example, it is a minor revelation to see the consistency of the rule: **the good or bad signified by a house emanates from the ruler of the house**. So, you may find that where Mercury (ruler of the 4<sup>th</sup>) is combust in the 11<sup>th</sup> house of a natal figure, that adversity consistently attends that person’s dwelling and family. It is also a profoundly beneficial experience to realize that benefit in one area of life can be produced by adversity, or even conflict, in another. For instance, should Jupiter be in Scorpio in the 9<sup>th</sup> house and disposed by Mars in the 11<sup>th</sup> then you will see one of the creative modes of being (a planet, e.g. Mars) influencing another (Jupiter) via the substance of the sign Scorpio such that wisdom arises from conflict.

While in delineation of the chart we need to distinguish between the planets’ beings so that we can effectively read the chart and rationally build up the said delineation – utilizing the basic classifications of the planets, the qualitative contributions of the signs and local determination (houses) – in the actual experience of life all these factors are artfully synthesized and flow into each other. We experience the effect of this blending in the concrete events of life. This is something to learn, by observation, the creative action of the Septenary before your very eyes.

Guided by astrology, the astrologer may perceive the action of a mysterious ordering intelligence at work around him/her. This Intelligence is mysterious in that we are not normally aware of it. Astrology enables us to perceive its effects and to a significant degree to predict its works. Though it is mysterious and cannot be comprehended, it may be apprehended. Once you have mastered the principles and techniques of this course, you will see the

hand of fate, regulating the rise of events and inclining us to respond to these events in some characteristic manner. By mentally distancing ourselves from the apparent inexorability of the web of forces making things what they are, we gain a wider view in which self-reference is no longer the sole criterion by which we judge things. From that higher viewpoint, we may find access to freedom.

As individuals, as astrologers, we may know what the future holds. This quest is greater than it at first appears and the seeker-traveller is likely to find that s/he is changed by the quest. The first steps in the journey consist in delineating the natal figure.

## **Natal Promise in Delineation**

There is no possibility of doing any kind of predictive work until the natal horoscope is thoroughly delineated, that is until we have a thorough understanding of what the horoscope promises. The natal promise is produced by the arrangement or *dispositio* of the planets in the figure, both with respect to each other (aspect), with respect to sign position (qualitative determination), with respect of the houses they rule and the houses they are in (local determination).

When you have successfully delineated the native's natal figure, you will have an atemporal ("without time") portrait of the native. You will know what kind of human being you are dealing with. You will have a number of "accidents" which define the native's life but out of sequence, like a transposition cipher, all scrambled. For instance, you may find a Mars-Mercury square without reception, which Bonatti identifies as (relating to the native's character): "a constant gush of untruth." Alternatively, you may find the Moon joined with Mercury signifying a hunger for all kinds of knowledge. You may find indications of three marriages, 6 children, professional success, legal troubles, financial success, the death of the spouse, foreign travel, delays in education, death by disease. Alcoholism and abandonment of drinking.

Apart from the native's birth and death, the obvious beginning and end of the native's personal history, the delineation of the natal chart gives you no idea of when these various things take place. For instance, did the alcoholism start at youth or old age? Was the mendacity a feature of the native's behaviour throughout life or of only a portion of it? Did the native have a drinking problem which she overcame, or did she persist in drinking? Did she get rich and then have professional success or have the professional success first? Did his wife die before his foreign travel or was it the other way around. If he has had three wives, which one died? All is seemingly simultaneous, or atemporal.

Thus, in a very real sense, prediction is necessary following delineation if we are to get a correct picture of the native's life. Getting the sequence of events is important. If you were to make a withdrawal of your remaining funds from your bank account before you wrote a cheque/check upon the same account it would look like intentional fraud. If you wrote the cheque before withdrawing the funds, it might be otherwise.

These are prediction questions, the rendering of the events or accidents of life into chronological order. **The delineation tells you the what. The predictive techniques tell you the when.** When we get to the lessons on prediction it is essential that you keep in mind that unless you have clear indications of some accident in the natal figure you cannot in good faith predict it. If your delineation indicates few or no children, it is unwise and mendacious to predict a large family. If the chart delineation indicates no professional continuity, you cannot predict that the native will stay at the same job for 40 years. Poverty may be indicated, however, you may be able to find wealth at some period of life. Likewise, with partnership, there may be none at one period of life but a satisfying partnership subsequently – if the chart's delineation permits.

When we first look at a natal horoscope, particularly if we are new to astrology, after we have erected the horoscope we are confronted with a plethora of symbols and squiggles: the numbers, the houses, planets, etc. It can be a little bit overwhelming and it is good that it be initially a little overwhelming, because it reminds us that we do not know. In any endeavour, assuming nothing and not knowing anything is always the place to begin, not only astrology, but especially delineation of the natal horoscope. Therefore, we do not know anything when we look at the horoscope and as a result, we need a method to find our way through the natal figure.

We need to have a place that we always begin from when we delineate the natal figure and this then should tell us something concrete immediately.

We need a reliable entrance into the natal horoscope, the psyche, the soul, the being, and fate of the native. Dealing with modern clients who have a predisposition to looking at everything as though it was all in their head, we can begin effectively by saying something which the native will ultimately recognize as being characteristic of themselves and their behaviour and their way of approaching the world as a whole.

The key to this is the Ascendant. Thus, this will be the first place that we look when delineating the natal figure. So, a good deal of what I am going to say in this lesson is going to focus in one way or another on the Ascendant.

## **Primary Motivation**

The following is a psychological consideration. I learned it from my teacher Zoltan Mason, of New York. It is not strictly speaking Medieval, but it is of great practical value nonetheless as it shows the nature of a sign's relation to its ruler. This relationship is paradigmatic for all the houses and their rulers and consistent with medieval principles.

We begin by emphasising the Ascendant itself. The first thing we want to know is which sign of the Archetype is rising, which sign of the zodiac is rising and is it masculine or feminine, and the next thing we want to know is what element is it and if it is Cardinal Fixed or Mutable.

The reason we want to do this is that we recognize that there are **four basic kinds of people corresponding to the four elements**, and these people are motivated by the element which is dominant in their horoscope by virtue of being on the Ascendant at the time of birth.

As the Earth signs, Water signs, Air signs or Fire signs rise at the time of birth, so there are Earth, Water, Air and Fire types of people. Two of these elements, Earth and Water, are feminine, and two are masculine, Air and Fire. We also recognize the distinction between masculine signs rising and feminine signs rising as indicating people who live in a world full of opportunities (those who have masculine signs rising, Fire and Air) and those who live in a world full of needs (who relate to the world through the feminine signs, Water and Earth).

The elemental distinction is also very important because it shows there are **four Primary Motivations**; Fire **goes for** freedom of action and power, Air **goes for** freedom of expression and movement. Movement is different from action. Action implies you have an object that you are attempting to accomplish, motion does not necessarily have that.

The Water signs *need* emotional security, and the Earth signs *need* physical security. The word **need** is very important.

Generally, you will find that people, who have feminine signs rising and the feminine elements Water and Earth, *as well as* the majority of planets, or even a large number of planets in feminine signs, speak in a passive voice. They may say, “This happened to me, I need this to occur, I want this to occur, he or she is doing something to me, or I have to do this”.

Whereas the masculine signs and with planets predominately in the masculine elements speak about, “I did this to that person, I’m going to do this to that one, I’m going to do this, I’m going to do that, I’m going to think about this, I’m choosing, or I’m thinking about a couple of opportunities or alternatives”. They come to the astrologer for entirely different reasons. The masculine signs and elements come because they live in a world full of opportunities when many things are being presented to them and they want to hear somebody else’s opinion but they will make the final decision as to actually what they are going to do.

The feminine signs on the other hand are looking to be told what somebody else’s point of view is (whom they respect) and whom they regard as an authority in a particular area and they are buying your expertise when they come to you as an astrologer.

It is thus a very big key to understand what the ascending element is.

There are differences between the signs of each of the elements depending on whether that sign is Cardinal, Fixed, or Mutable. Cardinal signs are most active, even the Cardinal Water sign, Cancer, and the Cardinal Earth sign, Capricorn, **seem** to take initiative because they are very active. In fact, they work best in situations constructed by other people or in a structured environment. They are actually motivated by the awareness of need or of something lacking. Whereas the masculine Cardinal signs Aries and Libra will work well under any circumstances. They do not need a structure established by somebody else.

You will recall that the Fixed signs are centripetal and they seek the centre. They are very strong in the acquisition, so Taurus, Fixed Earth, for instance, hoards money. Leo, the Fixed Fire hoards glory and honour. Scorpio, the

Fixed Water hoards vitality, energy, knowledge of the hidden worlds and the motivations of other people. Aquarius, the Fixed Air hoards knowledge. The Mutable signs vacillate between the Cardinal and the Fixed, each in accordance with its own elemental nature.

Later, we will pay more attention to the degree that is rising by placing it in a particular decan of the zodiac or a particular term of the zodiac. For the moment, it is enough to understand the sign on the Ascendant first.

Next, examine any planets aspecting the ascending degree or which are in the 1<sup>st</sup> house (especially in the sign on the Ascendant). These planets modify the Primary Motivation by the **addition** of their nature/being *plus* their local determination. However, they do not really change the nature of the Primary Motivation.

Thus, if you have a fire sign rising, you should note a desire for leadership regardless of what aspects the Ascendant or how. They add their nature and local determination. Take into account the zodiacal state of the planet. Thus, Venus in the 1<sup>st</sup> or aspecting it makes you pleasant, lustful or loving – depending upon Venus' zodiacal state. If Venus aspects the Ascendant by a trine, sextile or opposes the Ascendant, she adds her playful, loving, lustful and pleasant quality to the Ascendant in a manner conforming to the nature of the aspect. You will recall that trines and sextiles are benefic aspects, of the nature of Jupiter and Venus respectively. The square is of a Martial nature. It intensifies the Venusian link to the Ascendant and introduces an impetuosity, which may manifest as excess. The opposition is a two-way affair: the native will see beauty everywhere. It may beckon to him or her like a siren. Otherwise, when Venus opposes the Ascendant and has honour in the Ascendant (any of the 5 levels of dignity), she signifies one way in which the native seeks to achieve his or her Primary Motivation, namely by using love, sex, art, music or dance.

Where many planets aspect the Ascendant, you have a complex person. Very likely, the native will not be able to achieve all that is linked (added) to his Primary Motivation. Nevertheless, s/he will seek to realize all of these desires, even when they are contradictory or work to cross purposes with each other. It is best, in such cases to look to only those planets most closely aspecting the Ascendant. In this case limit your delineation to the 2-3 planets most closely aspecting the Ascendant.

Thus, you should be able to see that the planets aspecting the Ascendant will affect the Ascendant more powerfully according to their natures and house positions than through their house rulerships, although once you get to know the individual more deeply, you will begin to see their house rulerships as well.

Planets aspecting the Ascendant represent powers the native can use in the world.

The aspecting planet's local determination will be added to the Primary Motivation. Should Venus, for instance, be in the 9<sup>th</sup> house and aspect the Ascendant, love (Venus) and spiritual/religious/travel matters are added to the Primary Motivation. That is, the native will want whatever the Primary Motivation is *plus* whatever the planet aspecting the Ascendant signifies

by its nature, state and local determination. A simple synthesis of this with Venus aspecting the Ascendant from the 9<sup>th</sup> is “Love of Travel” plus the Primary Motivation. Were Venus in the 10<sup>th</sup>, 11<sup>th</sup>, 3<sup>rd</sup>, 4<sup>th</sup> or 5<sup>th</sup> the procedure would be the same. For example, Venus in the 4<sup>th</sup> aspecting the Ascendant signifies Love in the home combined with whatever the Primary Motivation is.

The aspect between the aspecting planet and the Ascendant tells you how the being of the planet and its local determination are linked. Thus, if Venus is square to the Ascendant, she is square to the Descendent as well. Other people (7<sup>th</sup> house) might say to or of such a native, “His need for love/lust is too much”. The square to the Ascendant disturbs both the native and the others. On the other hand, the sextile and trine links both the 1<sup>st</sup> and the 7<sup>th</sup> harmoniously. Most of this should be self-evident from what you have learnt in the earlier lessons.

Next, identify the Ruler of the Ascendant (the sign ruler) and find it in the chart. The Ruler of the Ascendant by its house position tells you where (what area of life) the native will seek to realize his/her Primary Motivation. You ought to also consider the exalted ruler (if any) and the house Almuten. Ultimately you will consider all the rulers as we have already seen. Nevertheless, please remember that the ruler by sign, exaltation, and the Almuten are the most important.

We will take the ruler by sign as paradigmatic of how to handle all the rulers.

The Ruler of the Ascendant by its nature and zodiacal state shows the methods the native will use and the success or failure of the drive. If the Ruler of the Ascendant is strong, free of affliction by the malefics and of good zodiacal state the Primary Motivation will be realized. If the Ruler of the Ascendant (and the majority of other rulers are impeded and the Ruler of the Ascendant does not receive help in the form of trine or sextile aspects or reception (we will discuss this later), they will not be. If the Ruler of the Ascendant is afflicted by the malefics, the nature and house position of the malefic shows the obstruction impeding the realization of the Primary Motivation.

When you run into such a situation, namely that the ruler of the ascending sign cannot realize the Primary Motivation easily or at all, do not despair, you still have in many cases the exalted ruler to look at, the triplicity rulers, the term and decan rulers. One of these is the Almuten. See if any of these are in better condition than the Ruler by Sign of the ascending sign.

This little trick is of great practical value. By means of it, we may understand what the native wants. All other wants and desires are negotiable, but not the Primary Motivation. If you interfere with another person’s ability to realize their Primary Motivation, they are gone.

This technique is important, so let us look at an example. With Pisces rising: The Primary Motivation is for emotional security. This means that the native wants to feel emotionally that everything is all right. Feeling that everything is alright is certainly a vague motivation, but one which if challenged is capable of producing a sufficiently strong sense of one’s

security being threatened that the native can feel compelled to do something to correct the situation. What s/he will invariably do is to turn to the area of life corresponding to the house in which the ruler of the Ascendant is placed as the area from which s/he intends to achieve the emotional security s/he craves.

With the above example of Pisces rising, let us posit that the ruler, Jupiter, were in the 9<sup>th</sup> in Scorpio, unaspected. In this case, the 9<sup>th</sup> house will indicate the area of life (higher education, religion, foreign travel); Jupiter will indicate the methods used (teaching, travelling, priestly); Jupiter's dignity or debility, its zodiacal state, tells us the level of success (detriment and fall cannot realize; a peregrine planet depends upon his dispositor; the 5 levels of dignity realize in grades from decan (weak) to rulership (secure success). The substance of the sign the ruler of the Ascendant is in will also be important in showing how the ruler will work. Scorpionic methods being secret, zealous, and fixed.

The house the ruler is in will also be important. Planets in the angular houses and those in succedent houses realize. Generally cadent houses are weak and planets in them cannot realize. However, the 9<sup>th</sup> house is the exception to this. It is stronger than the 5<sup>th</sup> and 8<sup>th</sup> houses (both of which are succedent). Therefore Jupiter being peregrine in the 9<sup>th</sup> will realize a measure of wisdom but not without the help of its dispositor Mars. Thus, depending upon Mars' testimony and because no planets aspect Jupiter, Jupiter will or will not succeed in producing the native's emotional security through 9<sup>th</sup> house modalities. I judge that, by itself it will not succeed. Mars is combust and opposed to Saturn; hence very weakened.

Once you get to this point, see whether or not there is another ruler of the rising sign, which is more successful in realizing the Primary Motivation. Do not forget to include the Almuten of the rising sign. In the Almuten calculation, you may get two planets with equal number of points. In such cases, you have two Almutens. In this case, take the angular Almuten. If both are angular, take the one closer to the angular house cusp. If both are equally close, take the one which is more elevated in the chart. All rulers, including the Almuten, are handled the same way as you used the ruler of the sign on the ascendant.

In this way, using this method, you may know what drives the native and whether s/he will achieve her/his goal or not. When we get to the General Method for delineating a house (below), you will see that this method for delineating the Primary Motivation rests upon Arabic astrological methods. The only thing that differs is that in delineating the intermediary house cusps, because there is doubt regarding their exact position, you will not find reference to aspects to the house cusps but rather there will be emphasis upon the planets in the house. Otherwise, the techniques are essentially the same. Of course, the medieval Arabic method does not look for psychological motivation.

## The *Dispositio* or Arrangement of the Planets in the Chart

The next thing that we do in our analysis of the figure is to pay attention to the arrangement or *dispositio* of the planets in the horoscope and their position in the various houses.

Note the houses which have the benefic planets and the houses which have the malefic planets. The houses in which the benefics are placed are where the native experiences ease and a measure of success depending upon the zodiacal state of the planets involved. The *dispositio* is the visual appearance of the natal promise.

If you find the benefics in the 9<sup>th</sup> house for instance, the spiritual life of the native is *prima facie* going to be benefic, wholesome, good, and easy because that is what the benefics do. If you find malefics in the 11<sup>th</sup> house, for instance, then *prima facie* you are going to find that the native's social life is tumultuous, and if the malefic planets are in the 6<sup>th</sup> house, that there is adversity in connection with servants and those providing you with services because of the influence of the malefic planets. But details such as the conditions around the native's 9<sup>th</sup> house should be seen in the context of the whole chart, that is to say the *dispositio*.

For Ptolemy, the seasons were very important. Their primitive qualities (hot, cold, wet, dry), which he calls "Effective Qualities," imbue people born in those seasons with a character or temperament corresponding to the season's Effective Qualities. Book I, *Tetrabiblos*, tells us that the Spring is moist, the Summer is hot, the Autumn is dry and the Winter is cold.

As a result we see a 4-fold paradigm: beginning of life, prime of life, alteration and old age. A majority of planets in any of these seasons, brings the quality of that season into emphasis in that native's life; both in terms of the effective quality (hot, cold, wet, dry) and in terms of the 4 ages of life: beginning of life, prime of life, alteration and old age. It means that there is an **emphasis on the period of life** corresponding to the season in whose signs the planets congregate.

The *dispositio* or arrangement of the planets in the chart is the native's constellation. Modern astrologers such Marc Edmund Jones<sup>1</sup> and his followers make a lot of the geometrical form produced by the planets in the natal chart, to hemisphere emphasis, quadrant emphasis, and other dispositions of this sort. I know of nothing similar in Medieval astrology, although references to the native's constellation, by which is meant the *dispositio* or arrangement of planets in the natal figure (i.e. as loosely synonymous with the natal figure) are commonly met with among non-astrologers throughout the medieval period.

Thus, after you have looked at the Ascendant cast your eye around the horoscope and get a quick idea of where the easy parts of the individual's life are and where the difficult parts of the individual's life are. Generally speaking, the malefic planets are going to show difficulties. The benefic planets are going to show ease.

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<sup>1</sup> See [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)

This is an important level of delineation and while it is not going to yield great detail it will give the broad strokes. What we generally try to do in delineation is to get the broadest strokes on the canvas first, the general outline of the picture which we build up little by little on the basis of a step by step approach.

In fact, the most important level of delineation is by planetary position, after, of course, you consider what the Ascendant is. **Position is stronger than rulership** should be second nature to you now – so a planet in a house is going to dominate the affairs of that house. It will be more important than the ruler of the house, which is important enough, but the planet in the house is the more important.

Please refer to **Figure 8A**. As we delineate this chart I am going to assume you have a good grasp of what we have already discussed in earlier lessons – thus, in places I will abbreviate to the essentials.

Consider the 2<sup>nd</sup> house. The sign on the cusp of the house is Aries. There are no planets in the 2<sup>nd</sup> house. Therefore, our judgment of the native's finances will be made on the basis of the sign on the cusp of the 2<sup>nd</sup> house, its ruler(s), their natures, zodiacal states and local determinations. Aries is on the cusp of the house. We find the ruler, Mars, at 5° Gemini in the 3<sup>rd</sup> house and therefore weak (cadent). So immediately, on the face of it, we see that this does not bode well for the native's acquisition of wealth.

We turn next to the ruler of Aries by exaltation, namely the Sun. The Sun is in Leo, in the 6<sup>th</sup> house, trine to the MC. Again, the ruler's position is *quantitatively* weakened. But the Sun is in good zodiacal state: in own sign and rules the 7<sup>th</sup> house (Partnerships). The fact that the ruler of the 7<sup>th</sup> is in the 6<sup>th</sup>, signifies that the native's partners (7<sup>th</sup> house) become his servants/employees (6<sup>th</sup> house). That the Sun is ruler of the 2<sup>nd</sup> by exaltation (and also by Almuten).

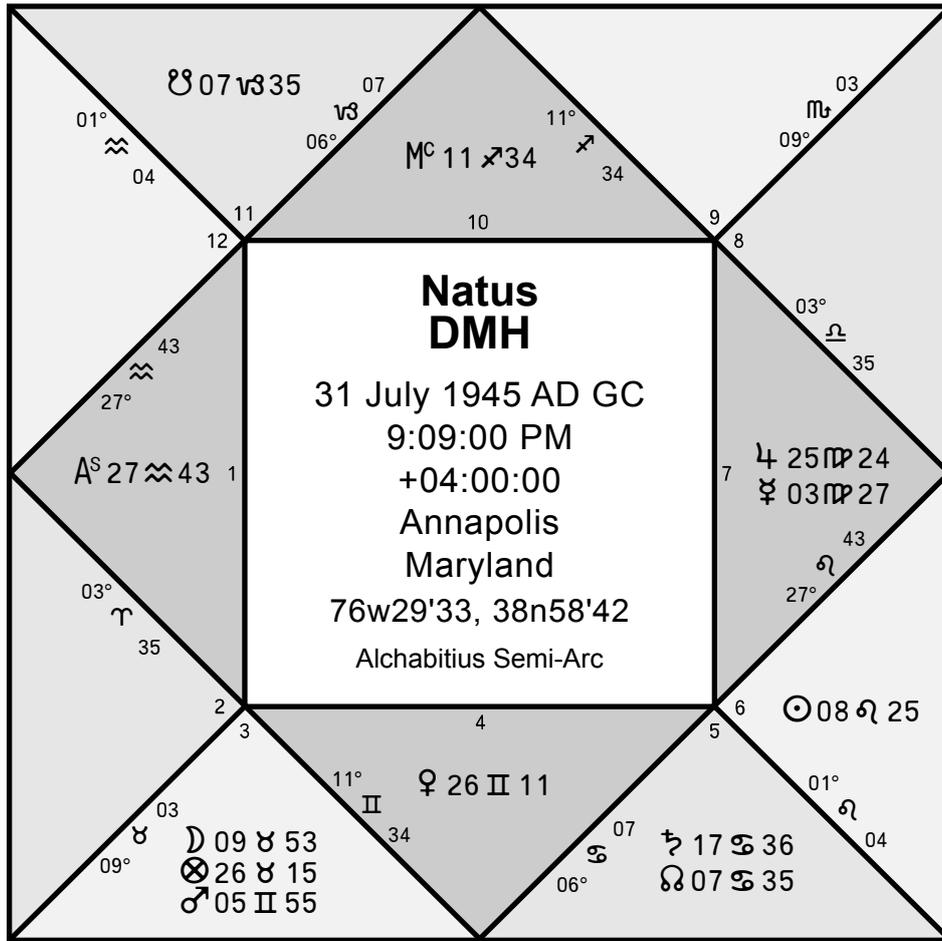
2<sup>nd</sup> house cusp is 3° Aries: Mars gets 5 points, Sun gets 4, Jupiter, Sun and Saturn gets 3. Thus Sun gets  $4 + 3 = 7$ . The term is Jupiter's. Thus Jupiter has  $3 + 2 = 5$  points. The decan is Mars'. So Mars gets  $5 + 1 = 6$ . This means the Sun (with 7 points) is the Almuten of the 2<sup>nd</sup> house cusp.

As such it indicates, by its nature, state and house position, the origin or source of the benefit promised by the 2<sup>nd</sup> house (which it rules). We are therefore justified in saying that the native's 6<sup>th</sup> house is a source of his wealth.

What do I mean when I say the native's 6<sup>th</sup> house? A modern reading would be that the native's skills make him money. The 6<sup>th</sup> house is now seen as indicating the native's skills. However, formerly, in the Middle Ages, the 6<sup>th</sup> house, as we have seen, signified slaves and servants etc. The slaves and servants did the work. They had the skills required. The native who was sufficiently well to do to be able to own slaves could claim their skill as his own. Thus, with the abolition of slavery in the Western world, the 6<sup>th</sup> house came to mean servants, employees and skills.<sup>2</sup>

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<sup>2</sup> Yet even here there is a hidden dimension to things. The English word "servant" comes from the Latin *servus*, a slave.



**Figure 8A**  
Natus DMH

But, once again, the Sun is cadent in this chart, so, while it may indicate that creative skills contribute to the native's wealth, the *quantitatively* weak position of the Sun cannot be expected to produce much wealth. Moreover, the Sun, as we noted above, is the ruler of the 7<sup>th</sup>. We may delineate this as signifying that the native's partners become his servants. This may be so, but they do not help him financially all that much.

What other rulers do we have recourse to? The triplicity rulers of the fiery triplicity as Aries, the sign on the 2<sup>nd</sup> house cusp is a fire sign. The figure is nocturnal. The series of triplicity rulers are: Jupiter, Sun, Saturn. Jupiter, the Nocturnal Ruler of the fiery triplicity, is *quantitatively* strong, being in the 7<sup>th</sup> house and hence angular, but he is also in detriment and square to Venus.

Thus, Jupiter's *quality* is not high. Jupiter, being a triplicity ruler of the 2<sup>nd</sup> house in an angular house promises far better success financially than Mars or the Sun could offer. Being in the 7<sup>th</sup> house, Jupiter promises that partnership is a source of financial benefit. However, as Jupiter is in **detriment, it promises more than it can produce**. A planet in poor zodiacal state wants to effect something in accordance with its nature but cannot realize all of what it promises.

Jupiter here does not rule clearly bad houses, nor is the square between Jupiter and Venus a true affliction.<sup>3</sup> Far more serious would be a square from Mars or Saturn. Thus, we cannot call Jupiter an Accidental Malefic, merely an afflicted or impeded benefic. What this means is that this Jupiter promises financial benefit through partnership, but one way or the other, it fails to produce unequivocally beneficial financial relationships, but, as Virgo is a mutable sign, Jupiter will repeatedly attempt to create such a relation.

We have already looked at the Diurnal Ruler of the fiery triplicity, the Sun, thus we can pass by any further discussion of the Sun until we view him as Almuten of the 2<sup>nd</sup> house.

The next ruler we look at is the Participating Ruler of the fiery triplicity, Saturn. Saturn is in the 5<sup>th</sup> house. He is in Cancer, his detriment. The 5<sup>th</sup> house is a succedent house. Thus, Saturn may be considered *quantitatively* strong, yet *qualitatively* impeded by virtue of his poor zodiacal state. Therefore, as with Jupiter, Saturn promises more than he produces. However, he does link the 5<sup>th</sup> and 2<sup>nd</sup> houses. What Saturn signifies with regard to the 5<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, and 1<sup>st</sup> houses, I will ask you to tell me in your homework but you may wish to consider it now.

Having looked at the ruler of the 2<sup>nd</sup> house by sign, exaltation, and triplicity, we now come to the term ruler of the cusp of the 2<sup>nd</sup> house. The cusp is 3° Aries. This falls in Jupiter's terms (using the Egyptian terms) and this brings us back to Jupiter in the 7<sup>th</sup> house. We cannot add to what we have already said about Jupiter in the 7<sup>th</sup>, except to say that we have so far seen three indications linking the native's finances to partnership: 1) through the Sun, which is simultaneously a triplicity ruler of the 2<sup>nd</sup> house and ruler of the 7<sup>th</sup> house (partners) by sign; 2) through Jupiter as triplicity ruler of the 2<sup>nd</sup>

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<sup>3</sup> Bonatti and other medieval astrologers are more concerned about the conjunction, squares or opposition of the malefics to a significator than the hostile aspects of benefics.

house in the 7<sup>th</sup>; and through Jupiter as term ruler of the 2<sup>nd</sup> cusp in the 7<sup>th</sup>. We are beginning to see a theme emerge: the native's personal finances are linked to partnership.

The ruler of the decan in which the 2<sup>nd</sup> house cusp falls is Mars, whom we have seen is cadent in the third. As already indicated, Mars is unable to do much good for the native's wealth.

The Almuten ruler of the 2<sup>nd</sup> is the Sun. Now what do we do with that information? First, it is evident that in this chart, from the point of view of the native's personal, moveable wealth, the native's partner(s) will help the native, but only a little. While we have seen that there is a link between the Sun (accidentally signifying the partner by ruling the 7<sup>th</sup> house) and the 2<sup>nd</sup>, which the Sun also rules by exaltation, the nature of the link is such that the most we can say is that the Sun in the 6<sup>th</sup> will contribute something to the houses it rules (the 2<sup>nd</sup>, 6<sup>th</sup> and 7<sup>th</sup> houses). Nevertheless, due to its *quantitatively* weak cadent position, we cannot expect that contribution to be extraordinarily great.

Now, the Arabic part, which relates to this discussion, is the Part of Fortune. When we come to the discussion of the Special Technique for identifying the Financial Significator, we will place a great deal of attention upon the Part of Fortune.

But right now, we will view the Part of Fortune, not as the Financial Significator, but simply as the **indicator of Fortune** (Good Luck, Material Benefit). Note its position (3<sup>rd</sup> house), its aspects (trine from Jupiter in the 7<sup>th</sup> house) and its ruler (Venus in the 4<sup>th</sup> house).

The 3<sup>rd</sup> house position of the Part of Fortune may indicate consulting. Indeed, we find the native is an interior designer and much of his work involves consulting with clients as to how to solve problems of space and of budgets. This aspect of his business feeds directly into his financial gain. Note Mars, ruler of the 2<sup>nd</sup> in the 3<sup>rd</sup>. The Part of Fortune is trined by Jupiter from the 7<sup>th</sup> house. His Material Benefit (Part of Fortune) is assisted by his partnership. Venus, the dispositor of the Part of Fortune, in the 4<sup>th</sup> indicates that the 4<sup>th</sup> house is a source of Material Benefit (Part of Fortune) to the native.

Now, it may sound a bit vague to say that "the 4<sup>th</sup> house contributes to the native's 3<sup>rd</sup> house Material Benefit," but it is important to let the chart direct your thinking through its symbols and the rules linking them. The native has no siblings. The 3<sup>rd</sup> house cannot be siblings. His family was "working class" thus, there was no inheritance. The 4<sup>th</sup> house cannot be inheritance. What do you do when you come to such an apparent impasse? Consider the Derived House Meanings.

The native worked incredibly hard to establish his own Interior Design/Interior Architecture Studio and was rather successful with it. Eventually he married a woman who herself had a high paying professional position. I am not at liberty to be too forthcoming with the details of this chart. It must suffice to say that the native will inherit a significant amount of money from his wife. Note that Venus rules the 8<sup>th</sup> (partner's money) and it is in the 10<sup>th</sup> from the 7<sup>th</sup>. The profession of the partner corresponds to the native's home (4<sup>th</sup> house). Thus, Venus in the 4<sup>th</sup> house of the example chart disposing the Part of Fortune indicates that the native benefits materially through partnership.

What about the 3<sup>rd</sup> house position of the Part? As stated above, there are no siblings and little connection between the native and his relatives. He does not travel, nor is he inclined to educate himself beyond what his profession required of him. Thus, I take the 3<sup>rd</sup> house position of the Part of Fortune to signify his consulting and his wife's religion (3<sup>rd</sup> house = 9<sup>th</sup> from the 7<sup>th</sup>). His wife's religious affiliation can lead to his material benefit.

## Note the Rules at Work in the Preceding

The rules we are using here are of tremendous importance. They are first of all: **Position is stronger than rulership.** The fact that Jupiter is in the 7<sup>th</sup> house means much more in the final analysis than the fact that the Sun should rule the 7<sup>th</sup> house. The fact that the Sun is cadent in this figure is another matter quite separate from the point being made here. Even if the Sun were angular (provided that it was not simultaneously in the 7<sup>th</sup>), the positions of Mercury and Jupiter in the 7<sup>th</sup> house would remain more important for delineating what the native's partnerships will be like than the ruler of the 7<sup>th</sup>, the Sun. As the strongest of the rulers of the 2<sup>nd</sup> house, Jupiter indicates that the native's financial affairs will emanate from his partnerships. However, with regard to the partnerships alone, apart from the consideration of money, Jupiter and his dispositor Mercury, both of whom are in the 7<sup>th</sup> house describe the affairs of the 7<sup>th</sup> house more than the Sun. So the partnerships will be with witty, business savvy people (Mercury) and those with big ideas, who are however, incapable of realizing them or who produce about half of what they promise (Jupiter in Virgo).

The second rule that is very important to understand is: **The good or bad signified by a house emanates from the ruler of the house.** The 2<sup>nd</sup> house is a good house; making money and having what you need to survive in this world is a good thing. So, the 2<sup>nd</sup> house signifies good. Now, the good (or bad) signified by the 2<sup>nd</sup> house emanates from the ruler of the 2<sup>nd</sup> house, Mars. We have discussed Mars above. There is no need to say more than that being weak, he cannot produce much.

However, we apply this rule to all the rulers, not just Mars. We apply it, for instance, to the *Almuten* of the 2<sup>nd</sup> house, which we determined to be the Sun by our pointing system. Again, since the Sun is cadent, we give closer attention to the angular Jupiter, the nocturnal ruler of the Fire Triplicity and the best placed of all the Triplicity Rulers. In fact, we favour Jupiter, even though he is not the *Almuten* of the 2<sup>nd</sup>. We judged that, of all the rulers of the 2<sup>nd</sup>, Jupiter had the most likelihood of realizing the 2<sup>nd</sup> house. Therefore, we now know the sources of the good promised by the 2<sup>nd</sup> house. We know the methods. They will be Jupiterian and 7<sup>th</sup> house methods (Benefic, expansive, involving partnership). We know whether it is going to be successful (it will be relatively successful – though it is unlikely that he will realize as much wealth as he and his partner speak of) and we know the outcome (the native will gain monetarily from the partnership). We know that the Jupiterian methods will eventually succeed because Jupiter is disposed<sup>4</sup> by the angular, exalted Mercury in the 7<sup>th</sup>.

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<sup>4</sup> I.e. Jupiter is in the sign ruled by Mercury.

There is a twofold relationship between a planet or house and its ruler. That relationship is first of all causal, namely, the good or bad signified by a house emanates from the ruler of the house applied literally, straightforwardly as we exemplified it. Also, there is a tripartite temporal unfolding; **the house represents the beginning of a matter, the ruler of the house, in this case, Jupiter, represents the development of the matter, a kind of middle point, and the final dispositor, i.e. the planet that rules the sign in which the ruler (Jupiter) is placed (namely Mercury) represents the end of the matter.**

The 3<sup>rd</sup> rule is: That when you have more than one planet in a house, **the planet which is closest to cusp is the most important in the house and dominates the affairs of the house**, because of the rule that position is stronger than rulership, unless the ruler of the house is also in the house.

Now if we look at the native's 7<sup>th</sup> house we find two planets in the house. We find Leo on the cusp, we find Mercury closest to the cusp of the house. Mercury, being closer to the cusp of the house and in the house, is the most important planet there and dominates the native's relationships with other people, dominates his business partnerships and dominates his personal partnerships. Mercury is more important than the Sun or Jupiter in determining the significations of the native's 7<sup>th</sup> house.

What do we mean when we say dominates? In the chart before us, as an example – you will see Mercury first when you see his partners. First of all his partnerships are engendered by negotiation and by discussion and by what he says. These are his business partnerships. Mercury of course rules negotiations and it rules conversation and communication. Remember, Mercury is square to Mars here. This native is an aggressive and forceful debater and very incisive as a speaker.

Second, his personal partnerships will be very mercurial. The women who he gets involved with regularly are mercurial type professional women. They are highly intelligent, prim and proper, but not in a repressed manner; they dress well, they are slender, their bodies are mercurial bodies, light-boned, not heavy-boned, not muscular women. They are attractive, intelligent and articulate women, who often exemplify the Mercury square to Mars. They also exemplify the Jupiter in Virgo. There is both idealism and opportunism to be observed in this man's association with other people generally, and in particular with regards to his personal relationships. The idealism comes from the Jupiter.

I want you to notice that the last thing we consider in the delineation of these houses is the aspects between planets. That is because the aspects are not the be all and end all that modern astrologers make them. If we use a linguistic metaphor, they are adjectival. They are not substantive. The substantive aspect of the delineation is the planets in the houses or the planets that rule the houses. The adjectival is how the planet is going to manifest and how the affairs of the house are going to manifest, not what is going to manifest. **Keep in mind that planets can do 3 things. They can produce something, they can deny something, or they can destroy something once it has been produced.** In the case of the chart's 2<sup>nd</sup> house, Jupiter is clearly producing something, namely wealth. But Jupiter being in poor zodiacal state is likely to produce something less than promised.

If you want to be specific in your readings then methods taught in this course will help but **practice is essential**. At every stage you are encouraged to practise. At an absolute minimum, you should be applying what you learn here to your working charts, and all the while be building up case notes. In addition, where you find something that you are unsure of, please make a note of it and search it out in the later lessons. I am confident you will find the answer there but if you do not then raise it with me.

This capturing the Art through practise cannot be emphasised enough. If you have the time start to systematically work through charts, hundreds of them. Compare your delineation with what actually occurs/has occurred in the person's life.

From the discussion relating to our example chart, you should be able to say to the client, "You are going to make a lot of money because you've got Jupiter in the 7<sup>th</sup> house and because the Sun is the Almuten of the 2<sup>nd</sup> house and rules your 7<sup>th</sup>. But your creative skills are not going to be the strongest source of your financial well-being. Rather, you will form a partnership, be it professional or personal by which you will be enriched."

Now, you are being quite specific and passing particular insights. It is not the case with everybody, that their creative skills are the source of their financial well-being. Nor does every man gain wealth through marriage. To be able to say that and be accurate is what practical predictive astrology is all about.

Nonetheless, this is only the beginning of the kind of specificity that you can achieve with this kind of approach.

Thus, to recap: once you have identified *what* the native's primary motivation is, *where* the native will seek to realize it and *how* s/he will attempt to realize it, and indeed whether s/he *will* realize it, then you should systematically go through the remainder of the houses and to delineate each house. There are two ways to do this: the **General Method** and the **Arabic Method**. These are discussed below.

## General Method for Delineating a House

This method is based on the instruction of Abu 'Ali al-Khayyat<sup>5</sup> to which I have added my insights. Bonatti also largely concurs with this approach. Al-Khayyat instructs us to investigate the 12 houses one after the other at the beginning of our delineation, in natal, mundane, and horary figures. The following approach is applicable to any house and may be used as a matter of course.

1. See if there are any planets in the house. Note if they are benefics or malefics. Note which is closer to the cusp of the house. As has been said, this planet will dominate the affairs of the house unless the ruler of the house is also in the house (regardless of the sign it may be in). We have already done this in the discussion of the 2<sup>nd</sup> house above.

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<sup>5</sup> *Abu 'Ali al-Khayyat: The Judgments of Nativities*, translated by James H. Holden, American Federation of Astrologers, Tempe, Arizona, 1988, p.38.

2. See what sign is on the cusp of the house. Note the triplicity of the sign, the degree of the cusp and the rulers of the sign (especially the rulers by sign, exaltation, and triplicity). Again we have done this above.
3. See what planet is the ruler by sign. Note what house it is in. It will link the affairs of the house it is in to the affairs of the house you are judging. Note the nature of the ruler of the house. Its nature will tell you how the affairs of the house will be realized. We will deal with this in detail below.

What is the zodiacal state of the ruler of the house? Is it angular (strong) or succedent (still strong but only half as much), or cadent (weak)? If its zodiacal state is good and it is strong, the affairs of the house you are judging will be realized. If it is of good zodiacal state, but weak, there will be problems associated with the realization of the affairs of the house you are judging. If it is in poor zodiacal state, but strong, the affairs of the house you are judging will realize out of poor quality or adverse circumstances corresponding to the house in which the ruler is placed. If it is of poor zodiacal state and weak, it cannot realize the affairs of the house in any meaningful way but if this is the case, do not despair – proceed to number 4.

4. See the Almuten of the house (where it is different from the ruler by sign). See also the other rulers (especially the ruler by exaltation, if there is one). Treat them as you did the ruler by sign in number 3, noting their natures, zodiacal states, house positions, and strengths. If the ruler by sign cannot realize the affairs of a house, perhaps the Almuten or one of the other rulers can.
5. Examine the Arabic Part associated with matter at hand. You will find the proper Arabic parts to use, what they signify and how to extract them in my translation of Bonatti, [\*On the Arabic Parts\*](#).<sup>6</sup>

There are, on average, 10 Arabic parts for each house. Select the appropriate Arabic part. For instance, when judging the 1<sup>st</sup> house regarding the native's life you may want to look at the *pars vitae*. Regarding his *ingenium*, or skill, talent or wit, the *pars rationis et sensus*. Regarding the root, origin, or source of his life, the *pars hyleg* will be what you want. With regard to the 2<sup>nd</sup> house, consider the *pars fortunae* and the *pars substantiae*. In delineating the 7<sup>th</sup> house, choose the *pars conjugii virorum secundum hermetem* for men's marriages and the *pars conjugii mulierum* for women's marriages. With the other houses, choose the part appropriate to the task at hand. You will find guidelines for how to interpret the various parts in the work cited. Basically, with any of the parts, you want to find the part itself in a good and appropriate house, free from affliction from the malefics, and likewise its ruler.

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<sup>6</sup> [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

6. See also the significator of the thing the house is associated with. You will want to see the natural significator, the accidental significator and, once you have learned of them, the specific significator.

If you follow this outline in judging every house of the chart before attempting to predict you will be on a firm footing. You will know what each planet is doing in each house. You will understand the *dispositio*. The theme of the chart will arise in your understanding. When this happens you are on your way to understanding what the native's life is all about. From there on, it is a matter of adding details to your basic understanding of the chart.

## Arabic Method for Delineating a House

The Arabic Method of delineation uses the triplicity rulers of a house. For instance let 10° Scorpio be rising. Let the figure be nocturnal. Mars is in the 1<sup>st</sup> at 24° Scorpio. Venus, the first ruler of water is in the 3<sup>rd</sup> and therefore cadent and weak. The Moon is in the 2<sup>nd</sup>.

Thus, two out of the three triplicity rulers are quantitatively strong. Mars, Venus, and Moon are the rulers. Mars is in the 1<sup>st</sup>, angular 100%. Venus is weak because she is cadent. She is operating at 25%. Moon is succedent at 50%. She is viable. Note because Mars is angular and because he is in the 1<sup>st</sup> house, the native will be a fighter. Assuming an average life span of 75 years, the native will seek to attain her primary motivation for emotional security through her own person especially during the 1<sup>st</sup> 25 years of her life. Then, from 25 to 50 she will attempt to realize the same through Venus in the 3<sup>rd</sup> (reading, education, travel); finally through the Moon 50-75.

If her 2<sup>nd</sup> house is Sagittarius, the fiery triplicity rulers are Jupiter, Sun and Saturn in a nocturnal chart, in that order. Jupiter is succedent, Sun is cadent in the 3<sup>rd</sup>. Saturn is angular in the Ascendant. Two out of three are strong. Therefore, there is some wealth. 0-25 years of age will see her benefiting by others' money. 25-50 is the Sun; the wealth is weak as the Sun is weak. 50-75 is Saturn. The native's finances are strong during this period (Saturn is angular), due to her own person/name (Saturn is in the 1<sup>st</sup>).

These delineations are made on the basis of the house positions of the triplicity rulers of the ascendant; then the 2<sup>nd</sup> house. To these, the relevant house meanings are added, along with the natures of the planets for all the houses.

We use them all: Abu 'Ali al-Khayyat's General Method for delineating any house, the triplicity rulers of the house, the ruler of the house by sign, by exaltation, by Almuten. Do not be afraid that you are multiplying significators. In most cases, you will find that the chart itself sorts them out by placing a good number of the rulers in cadent or impeded positions. It is important, however, to apply each technique separately. When you consider the house you are delineating, delineate it by Abu 'Ali's method first; then Adila/Alezdegoz, then by the lord of the house, the lord of the house by exaltation, and finally by Almuten. This will help to keep the techniques from merging into each other and you will learn the techniques more effectively if you make your delineation process a fixed ritual which you follow every time.

## Threefold Division of Natal Houses both Temporally and According to Signification

Bonatti's *Liber Astronomia* teaches us how to use the rulers of the triplicity of the house cusps to predict the manifestations of the affairs of those houses at different times in the native's life. Note that the Arabic practice, as seen in Masha'allah's work<sup>7</sup> and in the remarks by the Arabic astrologers presented below, was to use the triplicity rulers of a given sign instead of the ruler by sign, exaltation, term or decan. They selected that triplicity ruler which was better placed than the others or the ruler of the triplicity which agreed with the sect (diurnal or nocturnal) of the figure. See Alezdegoz' remarks below concerning the 2<sup>nd</sup> house and the author or significator of the native's wealth (substance). All the following quotes are from my translation of Bonatti's *Liber astronomiae, tractatus secundus, cap. V*.

“*Adila and Alezdegoz*<sup>8</sup> said that in nativities the first lord of the triplicity of the 1<sup>st</sup> house belongs to the life of the native... his pleasures and things in which he delights. What he likes and what he hates and what happens to him, whether good or evil at the beginning of life, namely in the first third part of his life. The second lord of the triplicity signifies the life, robustness, power and strength and what happens to him in the second part of his life. The third lord of the triplicity signifies that which happens, that which the first and second lord signified, but also the end of life, whatever happens to him in the last third of his life.”

He goes on to say:

“Whence if anyone's nativity is shown to you, look to the lords of the triplicity of the 1st house, that is to the first, second and third lords of the triplicity and see in what condition each of them is, and judge according to their condition.”

“If the first lord signifies good, judge that good will happen to the native... in the first third of his life. If the second lord of the triplicity signifies good, good happens to him in the second third of his life. And, if the third lord of the same triplicity signifies good, good happens to him in the last third of his life. Say the same regarding evil, because if any of the aforesaid significators signify evil, evil happens to him in the corresponding third of his life.”

This technique requires that you look and see if the figure is a diurnal figure (horoscope). If it is diurnal, the first third of the life is going to be ruled by the diurnal ruler of the triplicity of the Ascendant. The second third of life is going to be ruled by the nocturnal ruler of the triplicity and the participating ruler of the triplicity is going to rule the third third of life. If the chart is nocturnal, you begin your analysis with the nocturnal ruler of the triplicity of the Ascendant; then the diurnal ruler; then the participating ruler. You can apply this procedure to any house cusp. We will be looking at this technique again in a later lesson.

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<sup>7</sup> *The Astrological History of Masha'allah*, translated and edited by Kennedy and Pingree, Harvard University Press, Cambridge, Massachusetts, USA, 1971.

<sup>8</sup> *Adila and Alezdegoz*: These are the names of two astrologers otherwise unknown to me.

The procedure is the same with regards to the 2<sup>nd</sup> house. *Alezdegoz* said regarding the lords of the triplicity of the 2<sup>nd</sup> house:

“Of the first, second and third lords of the triplicity of the second house, see which of them is stronger and by condition and place, and you would do well to make this the author of substance, the significator of the acquisition of the native. Likewise, the first lord of the triplicity of the 2<sup>nd</sup> house gives the substance of the beginning of the life, namely in the first third part of life. The second lord of the triplicity of the second house gives it in the second third part of life and the third gives it in the last third of the native’s life.”

*Alezdegoz* goes on to say that the house position of the ruler in question indicates the source of the native’s wealth. This is very important. It shows that, although the Arabic Astrologers don’t make it explicit as *Morinus* does in *Astrologia Gallica, Paris, 1661*, book 21,<sup>9</sup> they nevertheless were aware of the rule, perhaps first articulated and published by *Morinus*, that, “The good or bad signified by a house emanates from the ruler of the house,” and that they applied this rule to the triplicity rulers.

“*Alezdegoz*, said regarding the lord of the triplicity of the house of brothers, that is the 3<sup>rd</sup> house. The first lord signifies the younger brothers, the second the middle ones and the third signifies the older brothers. He said that their dignity and their condition will be according to the place of the significators. It seems to me,” says *Bonatti*, “that this is so, that this house signifies all the things aforesaid, and that it signifies all blood relatives and kin, or kin younger than the native and... neighbours and even fellow citizens both masters or slaves, and mothers or wives, and the rich or the poor as I have said above.”

Regarding the 4<sup>th</sup> house, *Alezdegoz* says that:

“The first lord of the triplicity of the house of fathers, (which is the 4<sup>th</sup> house according to *Bonatti* and his sources), signifies the father; the second, cities and lands; the third, the ends of things and prisons. This must be considered in anyone’s nativity, concerning any of the aforesaid things. You ought to inspect the 4<sup>th</sup> house and if you wish to know the things which happen to the native... on those matters which are signified by the 4<sup>th</sup> house, or by the lords of the triplicity.”

“See which of them is in better condition and judge according to the things ruled by the 4<sup>th</sup> house according to what you see.”

“For if the first lord of the 4<sup>th</sup> is in good condition and aspects the lord of the Ascendant by a good aspect, that is if it is in good condition and aspect, namely by a trine or a sextile or the Ascendant lord aspects him, there will be good for the native required from the father and for the father from him, or for the grandfather or the great grandfather and for the mother-in-law, and for all grand parents. Although, the mother-in-law is signified by accident by the 4<sup>th</sup> house.”

“If indeed the second ruler of the triplicity of the 4<sup>th</sup> house is in good condition, good things come to the native from houses and land and from inheritances, he will inherit from the aforesaid persons.”

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<sup>9</sup> *The Morinus System of Horoscope Interpretation, Astrologia Gallica Book 21*, translated by Richard S. Baldwin, American Federation of Astrologers, Washington DC 1974.

“If the third ruler is in good condition, there will be benefit for him from prisons and prisoners and it sometimes happens to guards of captives and the like and from the ends of things, as sometimes happens for those finishing lawsuits or war, or in mediating between some men at a market, as frequently happens with the sellers of horses, or of other things in which the sale requires a go-between.”

“If the aforesaid significators are weak, unfortunate or in bad condition, it will go evilly for him in the aforementioned things. You want to consider in what part of life this happens to him because the first third of life signified by the first ruler of the triplicity, the second third by the second ruler of the triplicity, and the third third by the third ruler of the triplicity.”

*Alezdegoz* gives us a way of distinguishing various aspects of the 5<sup>th</sup> house as well. He states:

“The first lord of the triplicity of the 5<sup>th</sup> house signifies children and their life, but the second lord signifies sensual delights and the third legates, that is people sent on a diplomatic mission of legate.”

“One ought to look at the lord of anyone’s nativity, see how it is situated with regard to the first lord of the triplicity of the 5<sup>th</sup> house, which is called the house of children. Because, if it should be situated well with regards to it, it will be well for him because of the children and for them because of him, in the first third of his life.”

“If similarly it is situated well with the second lord, in the second third of life, and the third lord in the third. But, the life of children is taken more from the first lord of the triplicity than that of the second or third.”

“Now look to the lord of the 5<sup>th</sup> house, how it regards to the lord of the 1<sup>st</sup> house. For if the lord of the 5<sup>th</sup> is joined to the lord of the 1<sup>st</sup> by a laudable aspect, a trine or a sextile, or is in the 1<sup>st</sup>, or if the lord of the 1<sup>st</sup> is in the 5<sup>th</sup>, he will have children and especially if Jupiter is then in the 5<sup>th</sup>, or is joined to the lord of the 5<sup>th</sup>, or to the lord of the 1<sup>st</sup> by good aspect, or is in the 3<sup>rd</sup> or in the 8<sup>th</sup> or the 11<sup>th</sup> – or with the lord of the 1<sup>st</sup> or the 5<sup>th</sup> or with the Moon, the children live.”

“And it will be well with them. But, if Mars is in the place of Jupiter, the native will have sons as we have seen on the chapter on children. The death of children will be more widely discussed in the sections on judgements, nativities and in the chapter on children. Likewise, one must examine all the lords of the triplicity of the house of children and see which one of them is better, and better aspects to the lord of the 1<sup>st</sup>, the lord of the 5<sup>th</sup> or the 5<sup>th</sup> house itself. If the 1<sup>st</sup> should aspect better he will have children in the first third of his life, if the second lord, the second third, and if one of these is the lord of the 1<sup>st</sup> or the lord of the 5<sup>th</sup> which sometimes happened it signifies children in its own one third part of the native’s life.”

Bonatti’s continues in *Liber Astronomiae, Part 2*, (Zoller translation). He is speaking of what *Alezdegoz* says with regards to the 6<sup>th</sup> house:

“The first lord of the triplicity of the 6<sup>th</sup> house signifies infirmities and convalescences from those infirmities and from other evil things. The second lord of the triplicities signifies vernaculi and servants.”

Vernaculi are those born to a slave in the owner's house, they were considered part of the household, but they were freeborn. Therefore, the statement here that Alezdegoz gives us is that the second lord of the triplicity of the 6<sup>th</sup> house signifies *vernaculi* and servants.

“The third lord of the triplicity signifies the things that we may find from them, their usefulness and works and it is the significator of beasts or herd animals and all quadrupeds, their strength, number and whether he holds on to them or loses them, that he being the native, and it is the significator of prison and detention whence it ought to be seen how the lord of any nativity... regarding the lord of the 6<sup>th</sup>, namely whether it is joined to it by trine or sextile aspect or bodily with mutual and perfect reception.”

“If it is so the native or querent will have fortune in all of these things which are signified by the 6<sup>th</sup> house, but if they should aspect each other by the aforesaid aspects without a reception there would not be a great fortune for him from these things, although there may be some kind of benefit for him from them, but if they aspect each other by square or opposition or without reception it will be evil for him in all of and from all of the aforesaid, but if it is with reception evil will be less, but if the lord of the 1<sup>st</sup> should receive the lord of the 6<sup>th</sup> and the lord of the 6<sup>th</sup> does not receive him it will be better for the slaves on account of him than for him on account of them.”

“Indeed they will be unfaithful to him and deceitful, but if the lord of the 6<sup>th</sup> should receive the lord of the 1<sup>st</sup> and the lord of the 1<sup>st</sup> does not receive the lord of the 6<sup>th</sup> it will be better for him on account of them than for them on account of him. Indeed he does not like them nor does he treat them well though they benefit him and though they stand by him as faithful servants and fully transact all his businesses.”

Alezdegoz helps us to distinguish between the various aspects of the 7<sup>th</sup> house thus:

“The first lord of the triplicity of the 7<sup>th</sup> represents or signifies women, the second contentions or litigations, and the 3<sup>rd</sup> associations.”

With regards to the 8<sup>th</sup> house Alezdegoz states:

“The first lord of the triplicity of the house of death signifies death, the second ancient things and the third is everything which is inherited from the dead to wit both from those who are not related and those who are related which the heirs ought to possess after the death of these.”

Also, Bonatti tells us that the 8<sup>th</sup> house signifies dowries or the goods of women, the number of enemies or partners, and he said also that it signifies usuries.

Regarding the 9<sup>th</sup> house Alezdegoz continues:

“The first lord of the triplicity of the 9<sup>th</sup> signifies journeys or what happens to the native or querent on long journeys, the second signifies faith, religion and the strength and manner, the third signifies wisdom, dreams and the science of the stars, and the truth of these things, auguries and the work in these matters...”

In connection with the 10<sup>th</sup> house cusp and the triplicity of the 10<sup>th</sup> house Alezdegoz then states:

“The first ruler of the triplicity of the kingly house rules work exaltations and the elevation to a higher seat of authority and to the highest dwelling, the second lord signifies the voice of command and the audacity in the same, and in the third signifies the stability and durability.”

On the 11<sup>th</sup> house, Alezdegoz says that:

“The first lord of the triplicity of the house of faith signifies faith, but the second ruler signifies friends, the third signifies the utility or the success of these things.”

And finally with regard to the 12<sup>th</sup> house Alezdegoz again said that:

“The first lord of the triplicity of the 12<sup>th</sup> house signifies enemies, the second lord signifies labours, the third signifies beasts and flocks and indeed others say that all the houses of the lords of the triplicities of the 12<sup>th</sup> house and its lord, that is the planet that rules the sign signifies prisons and prisoners.”

“So that 8<sup>th</sup> house signifies those that have been in prison. Still others say that the 4<sup>th</sup> house signifies prisons but they do not contradict one another,” says Bonatti, “because the 4<sup>th</sup> house signifies prisons because it signifies capture and the act of capturing itself, but the 8<sup>th</sup> house signifies prisons because it signifies the very act of being in prison, and the 12<sup>th</sup> house signifies prisons because it signifies the place of the prison and the prisoner already in prison.”

Alezdegoz’s instruction with regard to the triplicity rulers and the 3 thirds of life is valuable. His way of dividing up the houses into three conceptual levels of delineation: e.g., the first ruler of the triplicity of the 7<sup>th</sup> house signifying women, the second contentions and so on, and the third associations, is useful. The student ought, after assimilating the information in this lesson, to investigate these instructions of Alezdegoz both as pertains to the temporal and as to the 3-fold signification of the houses. Again, please start with your working charts and record your conclusions in your case notes.

## The Role of Significators

The subject of significators is an important one, only vaguely understood by most contemporary astrologers. Briefly put, the term “significator” usually denotes a planet, which shows something. However, you will rightly say that all planets are showing something.

The English astrologer-scholar James Wilson<sup>10</sup> mistakenly limited the term *significator* to the luminaries alone in natal astrology and to horary astrology. We now know that this is wrong.

If you come to natal astrology from horary, you are more likely to appreciate the importance of significators than if you first learned of them while studying modern day natal astrology. The horary astrologers are constantly

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<sup>10</sup> James Wilson, *A Complete Dictionary of Astrology*, London, 1819.

using them because they are always looking for concrete interpretations. They will ask such questions as “to whom does Venus in this chart refer?” “Who or what is Mercury?”

On the other hand, the Modern astrologers, many of them being psychological astrologers, are inclined to regard everything as with a subjective quality, idea, attitude or motivation. Thus, the concrete level of interpretation, which many of them deny is possible, becomes so for them.

We Western Predictive natal astrologers, ought to take a leaf out of the horary practitioners’ book and look at the planets as significators of people and things in the native’s life. The chart suddenly comes to life when you do this correctly. The planets are still planets, but they now have terrestrial representatives or agents who act out the celestial drama. Real people, who the astrologer may not know, but who are usually known to the native, are suddenly involved immediately in the native’s experience of life and their behaviour can be “watched” from afar by the astrologer and predicted. The delineation of the natal chart includes the identification of the people in the native’s life, including the native, and including the astrologer but we will not digress into that here, instead bare this in mind until we deal with it in detail later.

In large measure, the delineation of the natal figure is a matter of recognizing what the planets signify. We want to know what they are doing in the chart we are reading. In Medieval Astrology this is done by recognizing the planets as not only signifying something(s) according to their nature/being or merely through their rulership of this or that house, but also by virtue of being significators of certain people or agencies in the native’s life or of certain important aspects of life.

Now there are three kinds of significators: natural,<sup>11</sup> accidental and a third kind called Specific Technical Significators.

## Natural Significators

The **natural significators always signify a thing or a person**. In the lesson on planets you learnt Al-Biruni’s lists e.g. “Indications as to relations”, “Indications as to religions” and “Indications as to parts of the head; sense organs; paired and other organs” etc. These are actually lists of things signified by the seven planets. The planets are natural significators of these things.

The natural significators are very useful in practical horoscopy. They afford a way of getting a concrete delineation quickly and easily from the natal chart. A Medieval Astrologer might say: “I see, Mr Zoller, that Mars in your chart is combust and opposed to Saturn. This means that you were a troubled youth and that your gall-bladder is likely to cause you trouble.”

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<sup>11</sup> Jean-Baptiste Morin de Villefranche criticized the over emphasis of these natural, or “universal” significators in his *Astrologia Gallica* (1661).

Bonatti also gives a list of natural significators in his discussion of the planets natures in the same lesson. You should review what he says there but to briefly recap he gives us the following list:

**Saturn** signifies **fathers and ancestors**  
**Jupiter** signifies **soul, wisdom, and substance**  
**Mars** signifies **brothers**  
**Sun** signifies **fathers in diurnal figures, fame**  
**Venus** signifies **women, wives, and younger sisters.**  
**Mercury** signifies **younger brothers**  
**Moon** signifies **mothers**

The planets always signify those things they are the natural significators of. Thus, if you have Mercury in the 12<sup>th</sup> afflicted by being combust and opposed to Saturn, your younger brother is likely your secret enemy. In addition, since Mercury is afflicted by being combust and opposed to Saturn, he is sick and is oppressed by adversity.

According to Ibn Ezra<sup>12</sup>:

“Wherever you find Mars you find ire or wrath.  
Wherever you find Saturn you find fear.  
Wherever you find Jupiter you find ease and freedom.  
Wherever you find Venus you find pleasure.  
Wherever you find Mercury you find science and ingenuity and you find conversation and you find mercurial things.  
Wherever you find the Moon you find natural virtues and complexion of the body.”

“Wherever you find the Sun you find recognition and, of course, the degree of recognition is dependent to a very large degree on the condition and state of the Sun. If the Sun is in good zodiacal state and if it is in a succedent or angular house, then you have very powerful influences from the Sun and there will be a certain amount of recognition corresponding to the house in which the Sun falls. Therefore, if the Sun is in the 6<sup>th</sup> house for instance, the native is going to receive recognition for his/her skills and service and work. If the Sun is in the 7<sup>th</sup> house, the native is going to receive recognition from other people, partners, because of other people or because of partners. For instance, the Sun in the 7<sup>th</sup> house is an excellent place if you are a salesman.”

## Accidental Significators

The **accidental significators** are “**custom made**” to the specific natal figure you are delineating. They are unique to that figure. They arise by the planets being in a given house, or ruling houses, be it by rulership or by exaltation in the sign on the cusp of the house.

Thus, let Mars, Sun and Mercury be in your 11<sup>th</sup> house and let Capricorn be on the 11<sup>th</sup> house cusp. All three are locally determined to the 11<sup>th</sup> house because they are located in the 11<sup>th</sup> house. In the earlier lesson, we addressed how to identify the dominating planet – which one sets the tone of the house

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<sup>12</sup> Abraham ibn Ezra, *Liber de nativitatibus*, Venice 1448.

affairs, which one dominates the kinds of events/accidents which will come out of that house into the life of the native or his/her friends. If you are unsure of this please read that material again.

Thus, in the example cited, Mars, being closest to the cusp of the 11<sup>th</sup> and having rulership of the 11<sup>th</sup> by exaltation and being the first planet<sup>13</sup> in the house, will dominate the affairs, events and accidents of the 11<sup>th</sup> house.

Now, if you look at **Figure 8B** you will see three such planets in the 11<sup>th</sup>. You may immediately notice that while the sign on the cusp is Capricorn, all the planets are in the sign of Aquarius. The fact that Mars and the other planets are in Aquarius, not Capricorn is not held against them.

Therefore, in this case, Mars is the accidental significator of the native's 11<sup>th</sup> house, which is to say, of his friends, hopes, and faith. Mars becomes so in this instance by a) being in the 11<sup>th</sup> house; b) by being the planet closest to the cusp of the 11<sup>th</sup>; c) by ruling the 11<sup>th</sup> house cusp (16 Capricorn) which it does as the exalted ruler of Capricorn and also by Almuten.

Almuten calculation for the 11<sup>th</sup> house: 16° Capricorn is ruled by Saturn who therefore gets 5 points. Mars is exalted in Capricorn, therefore Mars gets 4 points. Capricorn is an Earth sign. Therefore, Venus, Moon and Mars get 3 points each. Mars now has  $4 + 3 = 7$  points. 16° Capricorn is in Venus' terms. Venus gets 2 points more or  $2 + 3 = 5$  points. 16° Capricorn is in Mars' Decan. Mars gets an additional point:  $7 + 1 = 8$  points. Mars is the winner, or Almuten. Mars gets 8 points; Saturn and Venus got 5 points each. They tied for 2<sup>nd</sup> place; no one else is close.

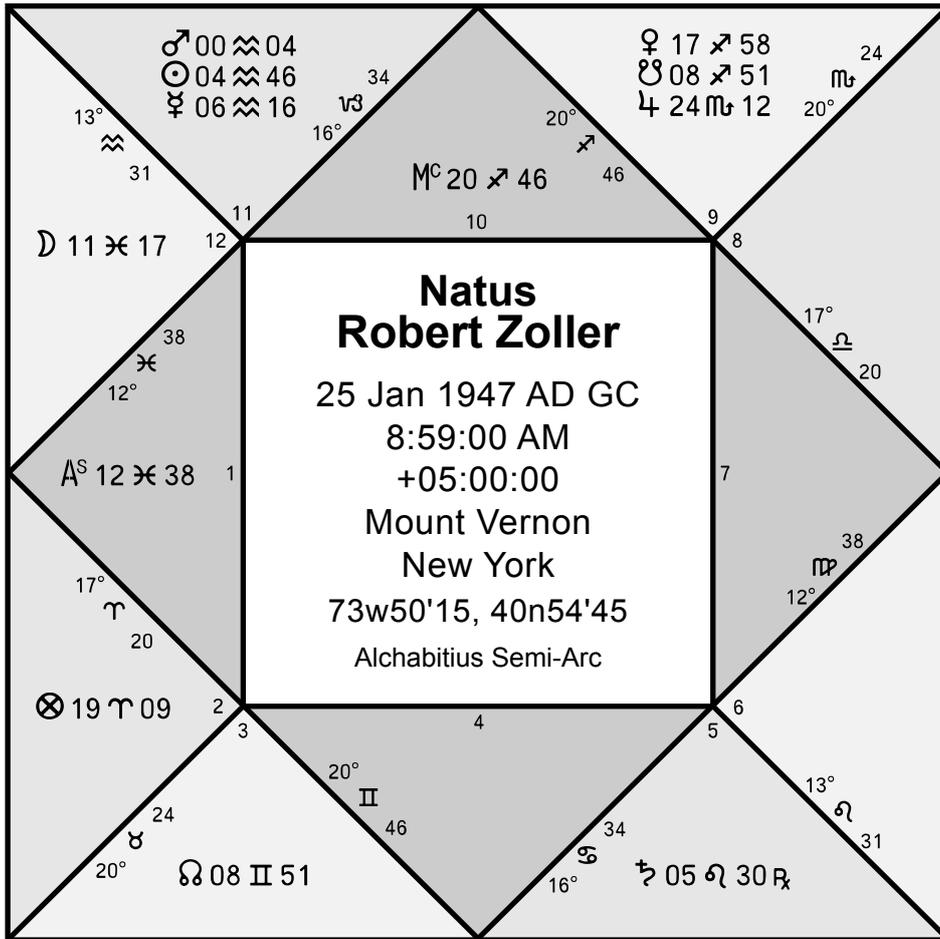
Thus, Mars is the accidental significator of the 11<sup>th</sup> house. Now, this kind of significator gives not only concrete significations but the possibility of very precise delineations and hence, predictions.

Instead of saying: "Ah, Mr Zoller, you have Mars in the 11<sup>th</sup> house, that means you have arguments with friends," which is true enough, so far as it goes, you can say: "You have friends who are zealous (Mars in Aquarius is "the Crusading Mars," ideologically assertive). You can also say: "Your friends are Martial (Mars in 11<sup>th</sup>, dominating same), but they labour under adversity (Mars combust and opposed to Saturn). You can say, "I can see that your Mars is the ruler of the 9<sup>th</sup> house and that it is in the 11<sup>th</sup> house, therefore, I conclude that you have foreign friends; that you associate with people who have strong ideas about religion (not only is the ruler of the 9<sup>th</sup> in the 11<sup>th</sup>, but the ruler of the first, Jupiter, is in the 9<sup>th</sup> in Scorpio, Mars' sign); and that your friends have friends with similar spiritual opinions (the 9<sup>th</sup> is the 11<sup>th</sup> from the 11<sup>th</sup>)," etc.

Now, the astute student will perceive that all that has just been said regarding the example is preliminary and provisional because we have not yet taken into consideration the fact that the Sun is conjunct both Mars and Mercury. The Sun's brilliant heat burns up and impedes planets within 8.5° of a 17' radius of the centre of the Sun. The less than sterling condition of the Sun plus the fact that all the planets involved in this configuration are afflicted

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<sup>13</sup> The planet closest to the cusp.



**Figure 8B**  
Natus Robert Zoller

malefics suggests that the native's reputation (the Sun is the natural significator of fame) may come under assault though in the end, these assaults of the envious are to no avail.

The natural and accidental significators begin to tell us concretely who is doing what in the native's life. They also enable us to judge the houses more precisely than if we had to rely only upon the ruler by sign. Thus, in the example given, Mars is very important for setting the tone of the native's social life and for producing concrete events of a Martial kind. Debates over ideology, even heated debates are indicated; especially when religion is involved (Mars is the ruler of the 9<sup>th</sup>). Aggressive, assertive, foreign friends<sup>14</sup> are indicated. Because Aquarius is a fixed sign, the friends are firm, steady, and persevering.

It will be very important to keep in mind, when we come to prediction, that a **planet preserves its local determination for the lifetime of the native.**

In the example cited. Mars is locally determined to the 11<sup>th</sup> house by position in the house and by rulership by exaltation and by being the Almuten of the 11<sup>th</sup>. It is also ruler of the 9<sup>th</sup> (Scorpio) and the 2<sup>nd</sup> (Aries). As a result, it always indicates things conforming to the affairs of these houses. In practice with, say, transits, in the case of the example we have been discussing, Mars will always portend eruptions of irascible friends, issues about money and religion because Mars is determined towards these things in the natal figure. Often it indicates the same person. Thus, as Mars transits out of the 11<sup>th</sup> into the 12<sup>th</sup> the irascible friend of the native puts his attention on his own finances because the 12<sup>th</sup> is the 2<sup>nd</sup> of the 11<sup>th</sup>. When Mars transits the Ascendant, the native's irascible friend may travel because the 1<sup>st</sup> is 3 from the 11<sup>th</sup> or engages in heated debates or zealously pursues studies (the 1<sup>st</sup> is 3<sup>rd</sup> from the 11<sup>th</sup>). When that same Mars comes to the 4<sup>th</sup>, the native's friend(s) may come to his home. Likewise with the other houses.

It is important to note that no moral judgment is placed on any of this. Astrological judgment is an appraisal and description of what is, not whether it is moral or immoral. We seek to comprehend objective reality. I cannot know why the native's friends are irascible. I certainly cannot say they are wrong to be so. All I can know is that if Mars signifies the native's friends, they are irascible. So too, if Venus were the significator of the 11<sup>th</sup> house, they will be pacific, pleasant, playful. So to with the other planets.

## Specific Technique Significators

A third way of identifying a significator is to use a Specific Technique for delineating the significator(s) in things like marriage, children, finances, profession, and religious life. These techniques entail the identification of at least one (sometimes three) significators. Sometimes this entails the use of natural significators; at other times accidental significators; occasionally, both. You will see this more clearly in later lessons on marriage, children, finances and profession. All of which involve specific techniques aimed at facilitating accurate judgment of these very important areas of life.

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<sup>14</sup> I.e. foreign to your birth place.

## The Three Operations of Planets

We have already addressed the detail here but I want to recap how planets operate. You will recall they do this in three ways:

1. according to their natures
2. according to their position
3. according to their rulerships.

**1. According to their natures:** this is when the planet produces its effect simply by its being or essential nature. This may happen in a number of ways:

- a. By the planet's "Effective Qualities" (i.e. hot, cold, wet and dry) as when Mars causes a fever, or Saturn lowers the body temperature, or causes depression or wasting diseases, or when Venus (in the form of warm and moist medicines) relieves Saturn's illness (for example: the use of warm baths to mitigate cold chills from wintry weather).
- b. By the planet's "being" (the knowledge of which you arrived at by identifying the abstract Idea of the planet from Albiruni's Planetary Indications) as when Venus bestows mirth, joy, pleasure or love, or when Jupiter brings abundance, the Moon change, the Sun vitality and Mercury a message, Saturn, an obstacle, Mars, conflict.
- c. By the planet's correspondences, as when Mars brings a warrior, Venus a dancer, Mercury a messenger, the Sun a king or president, the Moon a diviner, Saturn a Jew<sup>15</sup> or Jupiter a Christian.

**2. According to the planet's position.** Thus, for example Jupiter promises Wisdom in the 9<sup>th</sup> house, professional success in the 10<sup>th</sup>, a wealthy friend in the 11<sup>th</sup>, liberation from confinement or freedom from serious illness in the 12<sup>th</sup>, and so on. All these readings are facets of Jupiter's being plus the house meaning. The planet's position in a house means that its local determination and its being are fused together. Jupiter in the 9<sup>th</sup> house may indicate success in a foreign land. When such a Jupiter transits the 4<sup>th</sup> house, you may find the amelioration of the dwelling conditions in a foreign country. What is active here in this instance is not the planet's nature, nor its effective qualities, but rather its house position.

**3. According to their rulerships,** as when a planet, ruler of one house is in another. Thus, the ruler of the 1<sup>st</sup> in the 9<sup>th</sup> leads the native to seek to realize his Primary Motivation through Religion, Philosophy, foreign travel, education, or when Venus, as the ruler of the 3<sup>rd</sup> conjoins the MC, she connects communication/consultation/education with the native's profession. When such a planet transits the natal 3<sup>rd</sup> (or any other house) it may produce an effect conforming to its house rulership, i.e. 3<sup>rd</sup> house.

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<sup>15</sup> The 8<sup>th</sup> century Jewish astrologer Masha'allah tells us that Saturn rules Judaism because, says Masha'allah (quoted by Bonatti) Judaism is the world's oldest religion.

## Homework

Examine **Figure 8A** and delineate the 5<sup>th</sup> house using the General Method of house delineation. Look at the relationship between the 5<sup>th</sup> house, his 11<sup>th</sup>, 12<sup>th</sup> and Ascendant. Write down what you think the relationship is.

Keep it simple, succinct, and not more than one page.

Next, looking at the same figure apply what Adila and Alezdegoz have to say about the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> rulers of the triplicity of the signs on the native's, 1<sup>st</sup>, 5<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> houses. Again, keep your answer brief, to the point and not more than one page.

Once you have completed the homework please begin the next lesson.

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**Diploma Course in Medieval Astrology  
Lesson Nine  
Longevity Part I**

# Diploma Course in Medieval Astrology

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# Diploma Course in Medieval Astrology

## Lesson Nine

### LONGEVITY PART I

#### Introduction

In this lesson, we will look at the first of the Specific Techniques of Delineation – that relating to the Length of Life.

**The determination of the length of life is fundamental. It must be determined before making predictions about deeds and fortune.**

The Medieval textual transmission of the method(s) for predicting the length of the native's life is problematic. The texts are full of errors (some apparently intentional) and there are differing opinions as to exactly what to do and how to do it. We must remember that these Special Techniques were the “bread and butter” of the Medieval astrologer and not be surprised if he does not give us all details of the method as completely as we might desire. There was precious little democracy and sharing of knowledge in 13<sup>th</sup> century Europe and still less in Damascus circa 750 AD. You are expected to work to understand the method.

What this means is that I have three choices:

1. Present you with a translation of what an authority such as Bonatti has to say. This course is more difficult than it may seem, because the modern student of Medieval Astrology is unprepared to wade through the strange terms and stranger concepts. Simply publishing the translated texts will not lead to understanding or applying them properly.
2. Present you with my interpretation of the Medieval interpretation of the Arabic understanding of the Greek method(s). This sounds ludicrous and there are those who would throw out or by pass the Medieval Tradition because, like all traditions, it amounts to a commentary on previous authorities. There are those today who reject anything not new as worthless. The strength of this approach is that this interpretation of interpretations is a commentary by professional astrologers upon the work of their predecessors. The Greek tradition is no more than that: Greek Commentaries and opinions based upon the author's appraisal of his own experience and the opinions of his predecessors.

The third alternative (that which I have adopted) is to present translation and paraphrase and then to present my interpretation of how it ought to be understood and applied. As a result, you are going to receive a healthy dose of my understanding of what the medieval texts say and mean. In this approach, you will be introduced to terms, concepts, and procedures you

will not find elsewhere or are likely to find distorted elsewhere due to the ever present and ill-conceived desire to be modern or current. Nevertheless, there is a caveat to this – where and if you can, you should study the original texts in their original language.

You will find that there is still work to be done on certain aspects of some of these Specific Techniques. It is not to be expected that one man will solve all the errors and misconceptions, which have accrued in the Astrological Tradition during the 225 years or so that astrology was allowed to decay, or more particularly, during the 20<sup>th</sup> century when it grew strange fruit.

Notwithstanding the fact that there remain questions as to how best to apply some of the rules given in some of the Specific Techniques, even in the state they are in they will greatly aid your delineation of the natal figure and permit your accuracy in prediction to approach 80%.

Research is continuing all the time and as we learn and publish more this will be released so that the foundation you are gaining in this course can be built upon. You should not view it as static and finite. In this regard, you should be a member of the Predictive Astrology e-list <http://www.new-library.com/zoller/list> as this is the main portal now that we will use.

In the case of the Longevity Technique certain questions have been answered, some will remain and are for advanced study. Use this lesson as the summary of the essential points and please study well the material in the accompanying text book *Tools and Techniques of the Predictive Astrologer Part One*<sup>1</sup> (New Library editions only – as earlier editions are now out of date and without the incorporation of the new research will only confound the student). You are also encouraged to read of how Dorotheus looked at this subject in *Arabic Astrology*.<sup>2</sup>

You may find that there are many who state that they can accurately predict longevity and have a superior method. There is much written and many claims but I am yet to see the evidence of actual prediction that proves the superiority of an alternative method.

Here you will find the actual technique(s) used by professional astrologers in the Middle Ages, not a re-invention of the wheel by an astrological prodigy of two years experience. During the 25 years + I have been labouring in this field, I have tested the method set forth here and found it generally reliable. There are exceptions. I mention them below.

As for self-appointed pontificators of what is or is not ethical in astrology who assert that it is not right to predict death, let them take note: I am not urging astrologers to burden their clients with predictions of their death, or the death of their loved ones. I am bringing forth the method by which the prediction of death was accomplished by professional astrologers, when astrology was regarded as a science. It is being brought forward as a work in progress and you are advised to study it as such.

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<sup>1</sup> See [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

<sup>2</sup> See [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)

It has been my experience that those people who admonish astrologers not to predict death are more than often sanctimonious opportunists. It should be remembered that many of them deny the possibility of prediction of any sort, under any circumstances, ever. More to the point, they cannot do it. This only makes their position the more ridiculous as they are trying to forbid and deny the very thing they cannot do. History is replete with these people. The absurdity of their position parallels that adopted by the officers of the Inquisition telling Galileo to recant his opinion (in support of Copernicus) that the planets revolve around the Sun.

At the same time, it must be said that the prediction of death is not to be taken lightly or used irresponsibly. You ought not to even attempt it until you have mastered the full battery of delineation techniques taught in this course. You will find that one technique sheds light upon another. While the numerous considerations, calculations, and regulations seem over whelming at first, in time you will see that there is a consistent approach to delineation. As you do your 200 charts, trying each technique you learn on each of the 200 charts, you will see the seriousness of astrological delineation.

This course is not about entertainment. You are in the very viscera of the native's soul and must be discreet, compassionate, and careful. Make every effort to be right, but realize that, especially in the beginning you will err. This is one good reason why, although we begin the Special Techniques with Longevity, and while I exhort you to practice delineating longevity from the start, I exhort you to do this privately, for your own edification; not for showing off, terrorizing the native or attracting attention to yourself.

You will look a fool if you make predictions before you understand what you are doing. You will be a cruel fool if you are right in your predictions and unwise in your behaviour. Wisdom requires that you study the matter of death long and attentively before predicting it. It is best to get a supply of reliable charts for public figures who have already passed on and for whom accurate biographies are available. As always when you do predict, it is best to have good reasons for doing so, for you may open yourself to legal or social chastisement for being arrogant about this subject.

It is one thing to know how to predict longevity; another thing to communicate what you think you know to the native. It is best to answer the native's question (whatever it may be) without elaboration. We are at the greatest risk of being wrong when we act from the position of thinking we know. In the end, it is wise to study much and say little.

The Longevity Method has many features, which make it a useful springboard into astrological delineation and prediction. The student learns how to analyse the natal figure, how to view multiple levels of rulership, how to judge the strength of a house, the viability of the native, how to identify the Giver of Life (*Hyleg*), the Giver of Years (*Alcocoden*), the Significator of Death (*Anareta*), the Arc of Life and the methods of transforming that arc into time.

As we go through this method, we will touch upon many aspects of Medieval Astrology. The Longevity Method is a kind of summary of Medieval Astrology. It is also clearly, a method intended to delineate the actual life of the native; his/her conception, the length of the gestation period, the birth of the child, the ability of the infant to survive, how long the native's life will

be. Please remember too that we are dealing with concrete reality here, there are no metaphors, no subjective considerations. The astrologer does not ask, “Now that I’ve told you that you have 3 years to live, how do you feel?”

The Medieval astrologers apparently advised their wealthy and aristocratic clients when to engender children. That is, they elected times when conception would result in pregnancy and from which an heir would ensue. Once the infant was born, they scrutinized the natal figure to ascertain if the native would survive. Once survival was assured, they made predictions regarding the native’s longevity. Only then did they predict the child’s character, deeds, and accidents.

The prediction of death is a tricky affair. **It is easy to be wrong.** It is also a very serious matter not to be taken lightly. It is not right for astrologers to torture the native’s emotions and produce fears for the native’s well being. You are exhorted to use this information on longevity for philosophical investigations only; and to leave off basing their name and fortune on an ability to predict death. Use this information for the benefit of mankind and for your own philosophical and spiritual edification.

The best way I know to accomplish this is to calculate (according to the methods you are to learn) the date of your own demise if you feel that you are able to deal with the consequences of this subject to the reservations expressed above. Stick as closely as possible to the method as given. Once you have ascertained the date, reflect upon the killing planet, its nature, state, and local determination. See what it is doing in your chart, what else it signifies, what it urges you to do, what its dispositor is. It will have non-morbid roles to play. All of these should be meditated upon. You want to know, to the degree you are able to, the cause, circumstances, and timing of the death.

In this process, it is very important to follow the delineation methods involved as strictly and literally as possible. It is also to be expected that the result you come up with will not be recognizable to you. This is especially likely if you are young and in good health when you do this. Keep in mind that the client, when he/she comes to see you may likely be in a similar state.

No astrologer *actually* knows the future as an absolute. In not knowing, we judge the future by reference to the present, the past, or quite often, what we hope for the future. We are likely to reject the unpleasant things; deny that such things might happen to us. But when the delineation has been properly made and the timing methods properly applied it is seen that our preconceptions of what ought to be usually have little to do with what occurs in our lives. When the prediction comes true, everyone is shocked. In order that astrology be an instrument of wisdom, instead of a mere pastime, we must strive to make accurate predictions and these are impossible without correct delineations. Therefore, strive to be as accurate as possible in your identification of the Hyleg, Alcocoden, and Killing Planet. Delineate them as carefully and accurately as possible and then calculate the arc of life. Moreover, I stress again, you should not even attempt this until you have mastered the content of the earlier lessons.

What we want to come to is an understanding of the course of our own life. It has a beginning, a middle and an end. Once we have done this, we can look at the course of our life (or the native’s) and see purpose, character, patterns,

and significance. The end is in the beginning. Wisdom is the goal. Wisdom requires that we confront our own mortality. It is a way of avoiding inflation. It is also a way of getting priorities straight. Nothing brings you into the present, like your impending demise.

Plato quotes Socrates as saying, “The philosopher dies daily”. What you may gain from this is an understanding of Fate, the measure of your own life, a sense of the fleeting character of physical existence. Life is precious, and it is important to live in the present, doing good and cultivating your spiritual well being.

Contemporary western society largely attempts to insulate us from death. It limits our contact with death to as little as possible. It attempts to engender a delusion that everything is fine; that we will live forever, until, somehow, we grudgingly admit, there will come a time when we will no longer be here. Yet, nothing is so sure as our death. Whatever is born, dies. The Medieval astrologers were above all realists. They dealt with death directly. In their world, as in many areas of the world even today, adversity was met with frequently in the forms of war, famine, death, and disease.

The following initiates you to the delineation of Longevity.

## **THE FOUR *DIFFERENTIAE* OF BIRTH**

### **Overview**

The first consideration that a Medieval astrologer made when commencing to delineate a natal horoscope was to determine whether or not the horoscope was that of someone who would survive, live and therefore have a personal history. In what follows, I am going to report the traditional methodology for making these decisions and you will be called to draw upon your knowledge on the rulers of signs, exaltations, triplicity, terms and decans. I am assuming that all that you have learnt in the earlier lessons is now solid understanding and so will deal only in the essentials particular to the present discussion. You are, in effect, going to be jumping into *a basic level* of delineation in medieval astrological horoscopy which is, at the same time, more advanced than what is generally regarded as Advanced Modern Astrology.

Let us presume for the moment that you are a court astrologer in the medieval period and the king and queen for whom you work have just had a child. They ask you what is its fate. It is your job to answer. To do so you need to know several things:

1. Will the child survive infancy?
2. Will the child achieve maturity?
3. How long will it live?
4. What will its fate be? Which raise the sub-questions:
  - a) Will it achieve renown?
  - b) How will it achieve renown?
  - c) Will it increase the kingdom?
  - d) What weaknesses ought it to protect against?
  - e) How will it die and when?

For the regent of a country, these are not merely matters of personal importance, they are matters of State. They concern the stability of the realm to which continuity i.e. succession is central. If the royal heir is weak or non-existent, relatives of the monarch, aristocrats, opportunists with a claim to the throne would rise up seeking opportunity. There would be a threat of civil war or foreign invasion. Many people, *including* the current king's astrologer will die.

At the same time, a moment's reflection will serve to make us aware that the basic questions the astrologer has to consider are not confined only to monarchs. They are indeed applicable to the general fate of the men and women in our modern world. This reflection also underscores the fact that Modern astrology is deficient in these basic considerations.

Rarely or never does the Modern western astrologer consider whether the chart s/he is looking at is that of a person who died in infancy or lived to a ripe old age. The practice is: erect the chart and read it. Seldom do they ask, "Does this chart denote a living person?" Indeed, it is quite telling that there has not been an astrological method for answering such a question since the great interruption of the Astrological Tradition in the 17<sup>th</sup> century.

Medieval astrology addressed these questions. Modern Western astrologers for the most part ignore such things and assume that the person whose horoscope has been thrust in front of them is alive and well and proceed from that point on, or, if it is the chart of an infant, that it will live.

The Medieval astrologer addressed such issues as miscarriages, spontaneous and induced abortions, abnormal births (known as 'monstrous births'), still births, sudden infant deaths and longevity. All these things happened then as they do now and his clients expected him to know about these things. Infant mortality rates were high. Pregnancy could be fatal to the mother, stillbirth occurred frequently.

The astrologer's delineation was expected to be true; his behaviour was expected to be discreet, wise, and compassionate. It was unwise to make predictions about the adult life of a native who would never live past infancy or puberty. The king and queen, the nobles or wealthy middle class client wanted to be able to make decisions regarding the welfare of the realm or dynasty – mercantile or otherwise. Should the native not be strong enough to survive, the king and queen or power figure needed to be informed. These considerations apply just as much today to any elite e.g. a wealthy industrialist etc. as they did to dynastic noble families.

One could make a convincing argument that dynastic marriages, the production of healthy male heirs, or the security of the realm are not interests of the common people. Nevertheless, the health (physical and psychological) of the parents, to say nothing of the relevance of all this for the native (whatever his or her age), more than warrants the investigation, preservation and cultivation of such matters.

The Medieval astrologers were not the first to investigate whether the native would be born, survive infancy and adolescence, and live to some adult age. These same questions had been considered by the ancient Greek astrologers.

Ptolemy, in *Tetrabiblos*, book III, addresses the delineation of pregnancies, abnormal births, sudden infant death, etc. In chapter 10, he gives a method of primary directions for determining the length of life.

## ***Differentiae of Birth***

The Medieval Astrologers arranged the eventualities of what would happen to a native into 4 groups, called '*differentia*', i.e. 'differences.' They found that there were 4 different astrological "constellations" or planetary and zodiacal arrangements for these *differentia*.

According to Guido Bonatti, *Liber Astronomiae, Tractatus Decimus de nativitatibus, cap iv.*, these are:

The First Differentia deals with stillbirths, abortions, and "those who do not live long enough to be nourished." It also includes monstrous births.

The Second Differentia includes those cases where the native, though physically normal, never the less does not live long after birth due to inherent weakness or disease.

The Third Differentia is when the native does live long enough to receive nourishment but still rarely survives his/her 13<sup>th</sup> birthday, usually dying before 4 or 5.

The Fourth Differentia is those who survive infancy and adolescence and live to an as yet undetermined age.

## **Clarification of Terms**

'**Stillbirths**' are those children who were born dead. The child either does not survive birth or dies sometime before birth and is dead at birth.

'**Abortion**' means a pregnancy, which is deliberately stopped or spontaneously stops for some unknown reason. The latter eventuality is what we usually call a 'miscarriage'. Sometimes the term 'abortion' is used as if it were synonymous with the term 'stillbirth.'

'**Those that are not nourished.**' We are dealing with a period when mothers nursed their children or when a wet nurse nursed the child. Therefore, breastfeeding is what is referred to here. Sometimes children do not get nourished, they do not suck and they cannot be fed, they cannot assimilate the mother's milk or will not take nourishment. Sometimes this term can also indicate that the child has been exposed, i.e. an unwanted child who is put in a basket and set outside and allowed to die of starvation or get carried off by wild animals. Sometimes this same child would be found by a peasant and be raised. Nevertheless, the term, as it is used in the astrological material, refers to those who do not survive. In the modern day children who have been abandoned, found in garbage cans etc, would be included in this 1<sup>st</sup> *differentia* category.

Far more frequently, 'those that are not nourished' refers to infants who survive birth but, for one reason or another, will not nurse or cannot be nourished properly by what they ingest. This is still frequently met with even today, although now physicians are more successful in stimulating the

child to eat, to nurse, or to receive nourishment intravenously. If such a child survives, the Medieval astrologers would still have regarded his/her viability with suspicion. Such infants are delicate.

Those natives who tend to live longest have a luminary as an Hyleg and also have an Alcocoden.

**Hyleg** seems to derive from the Arabic, and means ‘Giver of Life.’ This ‘**Giver of Life**’ is the same as ‘The Lord, the Giver of Life’ alluded to in the Christian Nicean Creed. However, for the Persian astrologers it was one of three spirits represented in the natal figure.

The Hyleg was thought of as ‘The Lady of the House’ and as giving an indeterminate quantum of life force to the native. The Hyleg had her male counterpart, these two spirits or angels worked alongside a third spirit or angel signified by the *Almutem figuris*, the Guardian Angel. These three spirits, or angels, have an analogy to the Fates (Roman *Parcae*), female deities who spin the thread of life (*Nona*), measure it (*Decuma*) and cut it off (*Morta*).

The lore about this angelic trinity has had to be reconstructed from astrological, religious, and philosophical documents. More will be said about the [Guardian Angel and the \*Almutem figuris\*](#)<sup>3</sup> in the lesson on Spiritual Astrology.

**Alcocoden.** The Arabs, absorbing much of the Persian astrology, took the ‘The Giver of Years’ or *kadkhudha*, the ‘Lord of the House’ and, by adding the Arabic definite article *al-* onto *kadkhudha*, made a word later corrupted by the Latin translators as *Alcocoden*.

As we will see in the next lesson, this *Alcocoden* is a planet that allots a measure of years to the quantum of life-force given by the Hyleg. There are rules for identifying both the Hyleg and the Alcocoden. **You must have a Hyleg to have an Alcocoden.** These rules are given in part below and in part in the next lesson. But, for the record (and because you will have to apply this information later in this lesson, note that in 98% of the cases the Alcocoden is one of the rulers of the Hyleg’s position by sign, exaltation, triplicity, term, or decan. It must also **aspect the Hyleg**.

***Almutem figures.*** Please note it is distinguished from the *Almuten figures*, which we have already discussed. This is the most powerful planet in the chart, which we will discuss more later.

As stated above, those charts which show a luminary as Hyleg are generally the charts of long-livers. Those charts where some other planet or other feature of the chart is the Hyleg live shorter lives, and charts with no assignable Hyleg are short-lived.

Now, it is a feature of the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> *differentiae* that none of them have a Hyleg, let alone an Alcocoden. The 4<sup>th</sup> *differentia* charts (i.e., those who live past puberty to an as yet undetermined age) are such because they have both a Hyleg and an Alcocoden. The purpose of *differentiae* 1, 2 and 3 is to

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<sup>3</sup> See [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)

distinguish between those natal charts indicating natives who died before birth, those born dead and those who die shortly after birth (1); from those who die as infants some brief time (months) after birth (2); and from those who die before puberty (3). Only when we get to *differentia* 4 can we speak meaningfully of a 'life span' of the native. At puberty, the native is said to have become an adult.

You can be reasonably certain that if your client walks into your office and presents you with his or her natal figure, that he/she is a 4<sup>th</sup> *differentia* birth, although you do see the occasional natal figure whose native, for example is in her 40's which does not appear to have an assignable Hyleg.

## Calculating the Length of Life

Please now turn to **Section II & III** in the textbook *Tools and Techniques of the Medieval Astrologer Part One: Prenatal Concerns and the Length of Life* ([PDF electronic edition](#)<sup>4</sup>). Please note that because earlier editions of this book have been revised you should only use the text available from the Website.

Please read the text and study the charts and tables. You will find in-depth discussion concerning the four *differentia*.

Of these, since your living clients are 4<sup>th</sup> *differentia* folks, the more practical thing you will get out of this lesson is how to recognize a 4<sup>th</sup> *differentia* figure and the knowledge of what is a non-4<sup>th</sup> *differentia* figure (i.e. collectively *differentiae* 1-3 figures). You should concentrate on this *differentia*. For guidance in the first three categories, certain features of the infant's charts stand out:

1. No luminary as Hyleg.
2. Many planets cadent. In particular, the rulers of the Ascendant, by sign, exaltation, triplicity, term and decan.
3. The benefics weaker than the malefics.
4. The dispositors of the luminaries cadent.
5. The luminaries afflicted by the malefics.
6. The triplicity rulers of the luminaries cadent or afflicted.

When you see all these indications (or many of them) in a new born's natal figure, or if, having gone step by step through the protocols for the first three *differentia* you are convinced you have anything but a 4<sup>th</sup> *differentia* figure, refuse to pass judgement on it until the native reaches his/her 13<sup>th</sup> birthday. The features noted above, are not in themselves criteria for the 1<sup>st</sup>, 2<sup>nd</sup>, or 3<sup>rd</sup> *differentia*. Rather they are indications of weak life force, general adversity, and probable early death. Should the native live, he/she will suffer hardship or obscurity, unless powerful fixed stars<sup>5</sup> improve the picture.

The following is a summary of the main points that you should have noted from your reading the textbook. I begin with the 4<sup>th</sup> *differentia* because, as said above, this is usually the more important in practise.

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<sup>4</sup> [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

<sup>5</sup> This is part of advanced study that will be addressed separately to this course.

## *Fourth Differentia: Those Who Survive Infancy and Live to an as yet Undetermined Age*

1. The Native has both a Hyleg and an Alcocoden (the Rules for the Hyleg are given below; those for the Alcocoden in the next lesson).
2. The Ruler of the Ascendant, the Luminaries and their rulers, the Rulers of the triplicity of the Ascendant & the other angles & their rulers, Jupiter, Venus & their dispositors, the planets diurnal (in diurnal figures) or nocturnal (in nocturnal figures), the Part of Fortune and its lord and the lord of the conjunction or prevention prior to birth as well as the Almutem in these places are all free from affliction.

It is hardly likely that all the above will be free from affliction. The best we should hope for is that the majority are strong. What makes this a 4<sup>th</sup> *differentia* figure rather than the 3<sup>rd</sup> is that the Rulers of the Ascendant, & Luminaries are not cadent, and the native does have a Hyleg and Alcocoden.

What this means in practice is when you first look at the horoscope you have to say to yourself does this horoscope have a Hyleg? Does it have an Alcocoden? If it has a Hyleg then it is not going to be *differentia* 1, 2 or 3. It will be *differentia* 4.

If it is *differentia* 4 then you can pass judgement on it and you can determine what the length of life will be and what the personal history of the individual will be. This way you avoid having to calculate the Almutens etc. for *differentiae* 1, 2 and 3. The first thing you want to look at in practice is to see if the native has a Hyleg, and if s/he has a Hyleg, does s/he have an Alcocoden.

S/he has to have a Hyleg in order to have an Alcocoden. If neither exist, **and you are certain of the birth data** and that the figure has been properly calculated; and you have already determined that the figure is not a 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> *differentiae* figure, either you have overlooked something that would give the figure a Hyleg, or you are confronted with a special case. The specifics of these are the subject of further research. More often than not reconsideration of the chart with attention and an open receptive state of mind will uncover a means by which the figure will be found to have a Hyleg. Occasionally the *Almutem figuris*, the Almutem of the entire chart (which you will learn about in a future lesson) acts as the Hyleg. It can also act as Alcocoden, however, most of the time you will not have to resort to this.

## **Choosing the Hyleg**

You will have now studied the Ptolemaic Method in the text as well as the elaborations on this method which the Arabs made, as handed down by Bonatti in *Liber Astronomiae*. If you compare closely what Bonatti attributes to Ptolemy with the passage from *Tetrabiblos* you will note some glaring discrepancies. This is because the actual Greek *Tetrabiblos* was not known to the Western Europeans in Bonatti's day. They worked from Latin translations of Arabic translations of Ptolemy. These translations were often

heavily commented on and doctored according to the preferences of the Arabic astrologer in question. It was not until the 16<sup>th</sup> century that the Greek original of *Tetrabiblos* was widely available in the Latin West.

Thus, Bonatti attributes to Ptolemy things he clearly did not say. Yet this does not automatically disqualify the Arab approach to finding the Hyleg. Arabic authors did produce good works. For instance, the *Centiloquium* or *Liber Fructus* originally thought to be Ptolemy's is now known to be an Arabic production of the 10<sup>th</sup> century. Therefore, below you will find a summary of both Bonatti's Arab method for finding the Hyleg and Ptolemy's.

Research to date does show though that the Medieval method for identifying the Hyleg gives better results than Ptolemy's method. Nonetheless, as Ptolemy's method underlies the Medieval method and is referred to by Bonatti (however inaccurately), it is necessary that you fully understand both.

### **Ptolemy's Method for Finding the Hyleg ex: *Tetrabiblos* III, 10**

There are 5 hylegeical places (i.e. places in which the Hyleg must be found):

1. The Ascendant (defined as 5° above the ascending degree to 25° below)
2. The 11<sup>th</sup> house
3. The 10<sup>th</sup> house
4. The 9<sup>th</sup> house
5. The 7<sup>th</sup> house

Prefer the 10<sup>th</sup> first, then the 1<sup>st</sup>, then the 11<sup>th</sup>, then the 9<sup>th</sup>, and then the 7<sup>th</sup>. That is, the 10<sup>th</sup> house is the strongest place; the 7<sup>th</sup> the weakest. This becomes important should you have a chart, where both the Sun and Moon or other potential Hylegs are in hylegiacal places. For instance, **Figure 4** (under **Comments on the Hyleg** in the textbook) has the Sun in the 11<sup>th</sup> house (Alchabitius) and the Moon in the rising sign. Thus, as you will see momentarily, there are two potential Hylegs which raises the question Which one do we take? The answer is, we take the stronger one. 10<sup>th</sup> first, 1<sup>st</sup> next (then 11<sup>th</sup>, 9<sup>th</sup>, 7<sup>th</sup>). We would take the Moon over the Sun. Note: when using Whole Sign Houses, as Bonatti suggests in his early tractates (see *Bonatti On the Houses*), the Sun in **Figure 4** at 4° Aquarius would be in the 12<sup>th</sup> sign/house from the Ascendant (Pisces) and hence unacceptable as Hyleg which reinforces the reckoning of the Moon as Hyleg.

There are 4 potential categories for Hyleg: Sun, Moon, Ascendant, Part of Fortune & the rulers of these places.

1. By day, take the Sun if in a hylegical place (i.e. rising, in the 11<sup>th</sup> house, 10<sup>th</sup> house, 9<sup>th</sup> house or the 7<sup>th</sup> house). If not, take Moon. If the Moon cannot be taken, then take the planet which has the most dignities in the position of the Sun, the conjunction of the luminaries prior to the birth, and the Ascendant, according to rulership, exaltation, triplicity, term and aspect.

**Special Note:** the last dignity is aspect; not decan. This is the Greek tradition, not the Medieval tradition. The latter holds decan or face to be the last dignity. Students of Greek astrology who read Greek assert that the Arabs mistranslated the Greek word *phasis*, which if I understand them aright, can mean appearance or face as well as phase and aspect, thereby corrupting the pristine Greek dignity of aspect into face (which the Arabs took to mean decan). So far as it goes, this seems to explain the use of the word “face” but not why face was equated to decan.

Mistranslation might have been responsible for the words used but the decans could not have been mistaken for aspects, nor vice versa. There seems to be more to this than mere mistranslation. Certainly though, for the Greeks the fifth dignity was aspect (i.e. the 8 Ptolemaic aspects) and for the Medieval astrologers (following the Arabs) the fifth dignity was face/decan. What seems important here is what the Medieval astrologers *did*, rather than what philosophers and linguists *speculate*. This is a practical course that deals with techniques that are proven to work, thus we follow the Arabic/Medieval tradition. The fifth dignity is face/decan.

2. By Night, take the Moon, then the Sun, then the Planet having the greatest number of dignities in the place of the Moon, the prevention prior to birth, and the Part of Fortune.
3. Should no planet have even one honour in all these positions and the figure is conjunctual the Ascendant becomes Hyleg. If preventional, the Part of Fortune.
4. If both luminaries are in hylegeical positions or the ruler of the “proper sect” (i.e. of the diurnal planets in diurnal figures and nocturnal planets in nocturnal figures), take the luminary in the place of the greatest authority.
5. Take the ruler of the figure (*Almutem figuris*) when it is more strongly placed than either luminary as in 4 and has dignity in both sects (nocturnal and diurnal planets).

Refer to **Figure 4** in the text.

12° of Pisces rising; the Sun in the 11<sup>th</sup> house but in the 12<sup>th</sup> sign/house from the Ascendant, therefore regarded according to Whole Sign Houses as a 12<sup>th</sup> house planet, and for that reason do not take this Sun as Hyleg in this horoscope.<sup>6</sup> The Moon is stronger than the Sun, being within 5° of the ascending degree in the 12<sup>th</sup> house; therefore take the Moon as the Hyleg. Thus, this horoscope has a Hyleg and we need look no further. We know automatically that the horoscope is not 1<sup>st</sup>, 2<sup>nd</sup>, or 3<sup>rd</sup> *differentia*. We can assume that the native will live to at least age 13.

---

<sup>6</sup> Here is an example of the importance of using Whole Sign Houses in techniques which derive from Greek sources and ancient astrology. Ptolemy used Whole Sign Houses and to blindly use Quadrant Houses will invite error.

The other rules are straightforward and you should have no problems applying them. One of the features of Ptolemy's way of finding the Hyleg is that, except for the 25 degrees of the 1<sup>st</sup> house below the Ascendant, you cannot have a Hyleg below the horizon. Yet you find natives alive and well with no Ptolemaic Hyleg.

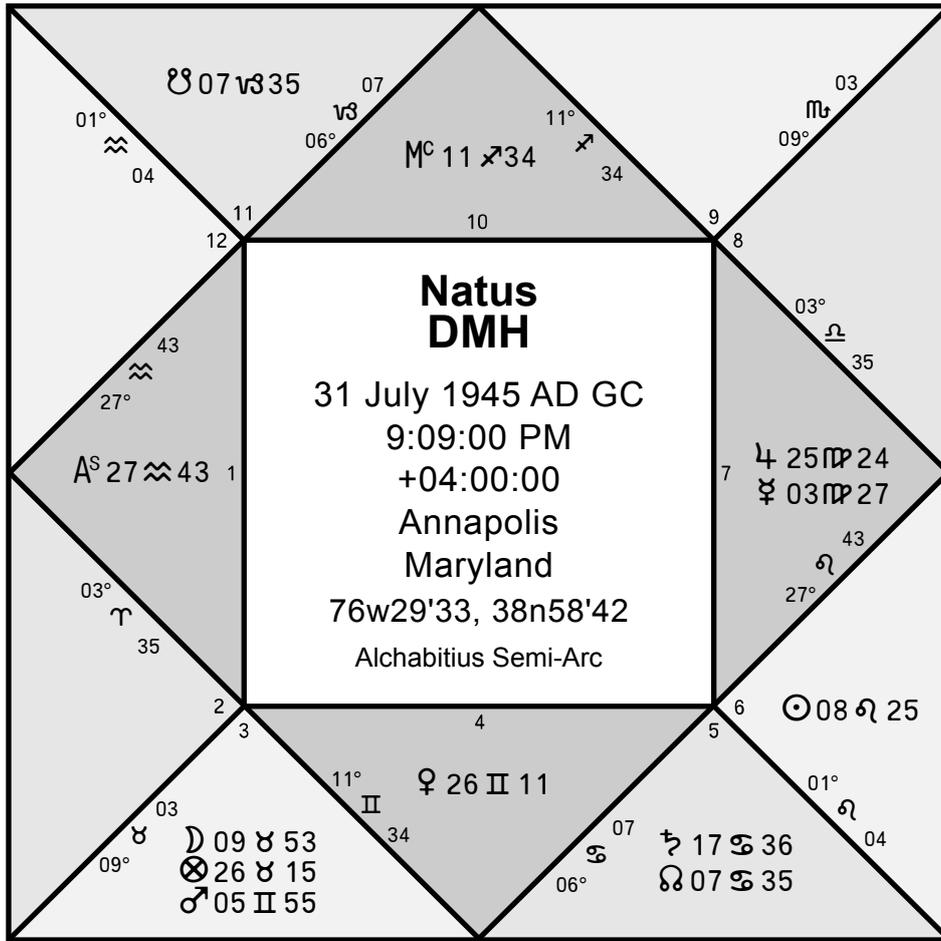
Please look at **Figure 8A** and apply Ptolemy's 2<sup>nd</sup> rule. It is a nocturnal birth and you should note that neither the Moon nor the Sun are in hylegical places according to Ptolemy.

Find the planet having the greater number of dignities in the place of the Moon, the prevention prior to birth, and the Part of Fortune.

Venus will emerge as the planet with the greater number of dignities (note you assign only one point per dignity). However, Venus is not in a hylegical place (4<sup>th</sup> house). Thus, it cannot become the Hyleg. Thus, this figure has no Hyleg, yet I know the native to be alive and well. It is this sort of thing that casts doubt upon Ptolemy's method.

### **Summary of the Medieval Method for Discovering the Hyleg ex: Bonatti, *Liber Astronomiae***

1. In diurnal figures, take the Sun if he is in the 1<sup>st</sup>, 11<sup>th</sup>, or 10<sup>th</sup> house whether he is in a masculine sign or a feminine sign.
2. If the Sun is not in the 1<sup>st</sup>, 11<sup>th</sup>, or 10<sup>th</sup> but in the 7<sup>th</sup>, 8<sup>th</sup> or 9<sup>th</sup> take him as Hyleg only if he is in a masculine sign.
3. According to Aomar neither the Sun nor any other planet may be Hyleg unless one of its dispositors by rulership, exaltation, triplicity, term or face (decan) aspect it.
4. Should the Sun be unacceptable as Hyleg, look to the Moon by day or night provided she is in a feminine sign and not cadent. Also at least one of the aforesaid dispositors must aspect her.
5. If the figure is preventional (native born after a Full Moon and before a New Moon) the Hyleg must be sought from the Part of Fortune, provided one of the aforesaid dispositors aspect it.
6. If the figure is conjunctional (native born after a New Moon and before a Full Moon), seek the Hyleg from the Ascendant provided one of the aforesaid dispositors aspect it.
7. If the Ascendant is not Hyleg, the Part of Fortune will be if:
  - a) it is with a planet which could be Hyleg or
  - b) it is conjunct the Ascendant (as it would be at New Moon.)
8. If none of these can be Hyleg, the Hyleg will be the degree of the conjunction of the luminaries prior to birth if the figure is conjunctional. We are told that Aomar wanted the Hyleg under these circumstances to be the Moon's position at the Full Moon prior to the birth.
9. If none of the aforesaid dispositors aspect the degree chosen the life of the native will be short.



**Figure 8A**  
Natus DMH

10. If the Sun cannot be Hyleg take the Moon if she is angular or succedent, whether her sign is feminine or masculine. Bonatti inclines to feminine ones for women, masculine ones for men.
11. It is acceptable, according to Bonatti for the Moon to be Hyleg when in the 3<sup>rd</sup> house.
12. Dorotheus was uncertain as to whether the Moon could be Hyleg when in the 9<sup>th</sup>, but Ptolemy allowed this if the Moon were in a feminine sign.
13. If the Sun, Moon, Part of Fortune or Ascendant cannot be Hyleg, take the degree of the conjunction or prevention prior to birth provided the Sun, Moon, Ascendant, Part of Fortune or any of the benefics aspect that degree from an angular or succedent house.<sup>7</sup> In this case the gender of the sign is not important.

In most cases, the Medieval Method will give you the Hyleg, although it will often be a different Hyleg than the one Ptolemy's method gives. In **Figure 8A** the Medieval method gives the Moon as the Hyleg.

We will further discuss the Hyleg and its relationship to the Alcocoden in the next lesson when looking at the Longevity Technique *per se*. The Alcocoden is involved with determining how many years the native will live. This lesson is devoted to the 4 *differentiae*, which are more delineation techniques than predictive techniques. They provide the context.

### **Summary of the Protocols for the First Three *Differentiae***

Medieval Astrologers developed check-lists (protocols) to help them systematically make their way through numerous astrological criteria associated with specific astrological indices. Experience had shown them that such things as whether a nativity were a 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> *differentia* figure were not a matter of a simple planetary configuration involving two or three planets linked by aspects. Rather, they were the result of complex configurations summed up in an Almuten (which represents the synthesis of all the relevant factors). Thus, what you will be called upon to do is to take sharpened pencil in hand, ready your (sufficiently large) note pad, the natal chart in question and the list of criteria (or protocols) given below and set up a table.

Now, you are going to see that we can find an Almuten of a number of positions. You can discover which planet has the most honours in a great number of positions. Such a planet represents the quintessence of the complex configuration analysed. In the case of the 1<sup>st</sup> *differentia*, 10 such positions are involved.

Thus, let it be assumed that a natal figure of an infant is presented to you. You wish to know if it will survive or not. First you check to see if it is a 1<sup>st</sup> *Differentia* figure or not, (1<sup>st</sup> *Differentia*: Stillbirths, Abortions, those not nourished, etc.)

---

<sup>7</sup> Note the clear exception to the rule that only the dispositors of the Hyleg are to validate the Hyleg by aspecting it. In other words, in this case the benefics aspecting the Hyleg are acceptable.

### **For a 1st *Differentia* figure look to:**

1. The Ascendant and its Ruler.
2. The Rulers of the triplicity of the Ascendant (What element rises on the Ascendant; the ascending sign, is it Fire, Air, Earth or Water? Then look to the rulers of the triplicity. E.g. if an Earth sign rises, look to Venus, Moon, and Mars).
3. The other Angles and their Rulers (i.e. Rulers by sign, exaltation, triplicity).
4. The Luminaries and their Rulers.
5. The Rulers of the Triplicity of the Sun.
6. The Rulers of the Triplicity of Jupiter.
7. The Rulers of the Triplicity of Venus.
8. The Rulers of the Triplicity of the Diurnal or Nocturnal Planets as the figure is diurnal or nocturnal.
9. The Part of Fortune and its Lord.
10. The Lord of the Conjunction or Prevention (i.e. Lord of New Moon or Full Moon prior to birth), which preceded the birth.
11. Find the Almuten of the above 10 places.

### **For a 2nd *Differentia* figure look to:**

1. Ascending degree and to the other angles and rulers of each.
2. Luminaries' positions and their rulers.
3. Rulers of the triplicities of the Luminaries. (According as the nativity is diurnal or nocturnal).
4. Rulers of the triplicity of the Ascendant.
5. Rulers of the triplicity of the Part of Fortune.
6. Rulers of the triplicity of the Conjunction or Prevention prior to birth.
7. Rulers of the triplicity of Jupiter.
8. Rulers of the triplicity of Venus.
9. Find the Almuten of the above 8 positions (which for some reason is called *Almudebit*).

If this *Almudebit* is cadent from the angles and any of the malefics rules them (the angles) & there is any longitude between the *Almudebit* and the malefic it signifies that the native will take some nourishment and live until the Almuten reaches the malefic or vice versa corporally or by aspect.

### For a 3rd *Differentia* figure look to:

1. Native has no Hyleg or Alcocoden (to be discussed in next lesson).
2. The Ruler of the Ascendant, the luminaries & their rulers are free from affliction:  
i.e. a) retrogradation  
b) combustion  
c) in corporal conjunction with the malefics or their dispositors.
3. The Ruler of the Ascendant, the luminaries and their rulers are cadent
  - a) If 1, 2, & 3 apply, the native still rarely lives past 12 years even though he does receive nutriment until then. (i.e. if the native has no Hyleg, and the ruler of the Ascendant and the rulers of the luminaries are cadent; the child rarely lives past 12 years of age.)
  - b) The age of death is shown by the number of degrees between the cadent ruler of the Ascendant and the angle it is cadent from.
  - c) Under these circumstances the astrologer ought not, in Tiberiadis' opinion, give judgment on the figure until and unless the native achieves his 13<sup>th</sup> birthday.

### Conclusion

Since the 13<sup>th</sup> century monarchies have declined (although some survive), the aristocracy has melded with the *magnates* and the *rich* and it may be said that the interests of these *magnates* and *divites* have not changed radically since the 13<sup>th</sup> century. Rather they have merely grown from city-state scale to global magnitude. It may be that dynastic aspirations burn warmly amongst such people and that considerations of whether the child recently born will survive and contribute to the family's glory may still be of interest as it was in the 13<sup>th</sup> century.

Among the average, middle class client met with today, the young parents want the best for their baby, and their parents and friends usually want the best for them. Knowledge of whether the recently born infant's natal chart is a 4<sup>th</sup> *differentia* figure or not can enable friends and family to "be there" for the new parents in the event it is not and to heartily celebrate with them if it is.

In some of the Medieval astrological texts, before the consideration of the 4 *differentiae* there is occasionally found discussions of election of the coitus time. That is, some astrologers sought to elect the best time to have intercourse in order to produce the healthiest baby who would grow into the most successful native. This is addressed in **Section I of *Tools and Techniques of the Medieval Astrologer***. Please read this at your leisure and ensure you understand its basics.

The combined material of the prenatal concerns and the *differentia* lead to a speculation as to whether the Medieval astrologers engaged in a kind of astrological eugenics intended to produce intellectually, physically, socially and spiritually advanced leaders. However, if one compares the ideas set forth in sundry texts of Medieval astrology and related subjects, with

concepts dealt with in texts of fiction, such as the 13<sup>th</sup> century *Parzival* by Wolfram von Eschenbach, one may wonder if evidence does indeed exist for these speculations and fictional accounts.

As you go over this material, the general procedure in Medieval astrology will begin to make more sense to you. I hope you can already see that the Medieval astrologers were very practical and attempted to be systematic and thorough in their work. For you to succeed you will need to be the same.

## Homework

Using both Ptolemy's method and Bonatti's methods:

1. Identify the Hyleg in your own birth chart and send your workings and conclusion to me.
2. Identify the Hyleg in your working charts and add your conclusions to your case notes.
3. If possible, examine the charts of any chronically ill people you have the birth data of as well as of people who have died recently and see if they have a Hyleg. Do this for practise and add any charts to your working charts for later future reference.

When doing the above do not use astrological software to help you locate the Hyleg. Ensure you make complete notes with your step-by-step calculations and record full conclusions. Address any questions arising from this practise to me.

Once you have reviewed this lesson and completed your homework, please proceed to the next lesson

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**Diploma Course in Medieval Astrology  
Lesson Ten  
Longevity Part II**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Ten

### LONGEVITY PART II

#### Introduction

Building on the last lesson in which we examined the Hyleg and *differentiae* of birth this lesson will address the identification of the Alcocoden (Giver of Years). Then we will examine the Killing Planet (Anareta, Significator of Death) and finally, the calculation of the *arcus vitae*, (the Arc of Life).

Having found the Hyleg in a natal chart you must identify the Alcocoden. The Alcocoden is a planet. It is always<sup>1</sup> one of the principal rulers of the Hyleg by term, ruler of sign, exaltation, triplicity and decan – in that order.

These rules that you are to learn in this lesson should be regarded as guidelines and not applied as absolute laws. These guidelines you must learn to adapt. Astrological charts are of infinite variety and you will run into special cases. These special cases will demand of you that you adapt the rules. Nevertheless, as you begin to learn this apply rules first and only after their mechanical application fails to turn up the correct Alcocoden turn to other considerations.

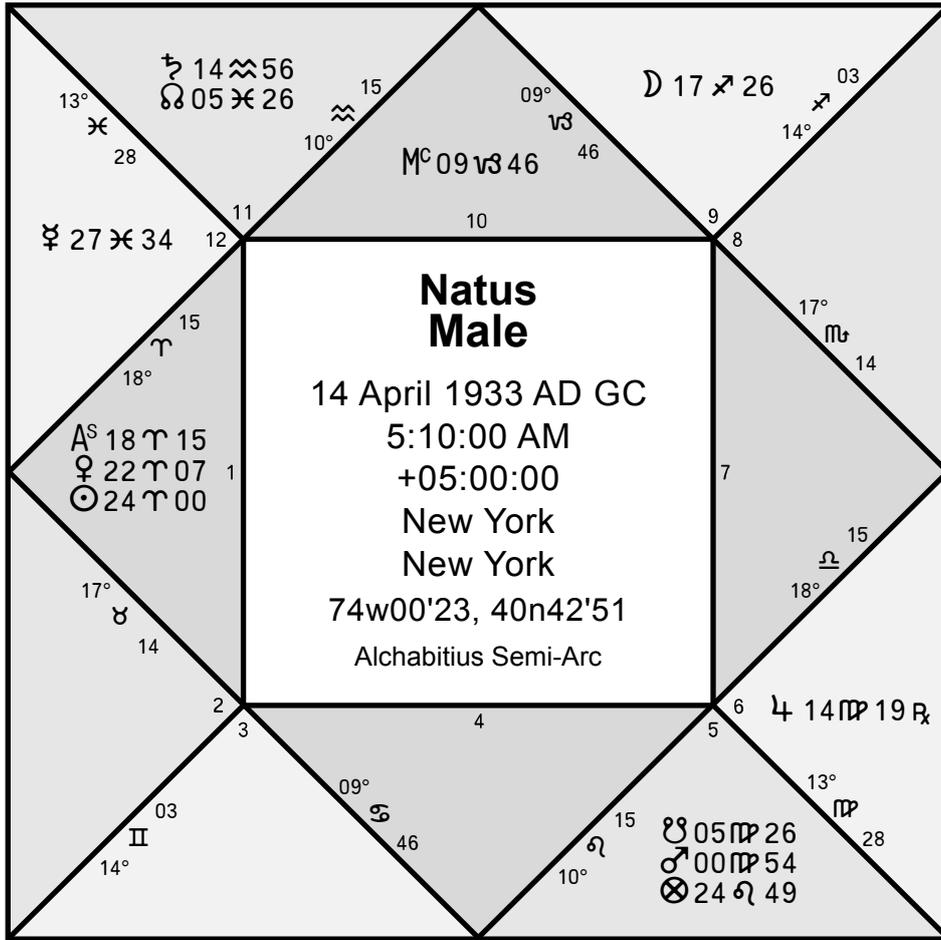
Please read the section *On Caput Draconis and Its Cauda* through to the very last section of your textbook [Tools and Techniques Part One](#).<sup>2</sup> Pay particular attention to the sections: *Comments on the Hyleg* and *Comments of the Alcocoden*. Also, please ensure that you have a general understanding of the *Metaphysical and Scholarly Aspects of the Alcocoden* section.

Please now refer to **Figure 10A** below. Firstly, use both Ptolemy's method and Bonatti's method's (use the summaries [Lesson 9](#) to assist you) to calculate the Hyleg. Next, please calculate the Alcocoden derived from the Hyleg(s). The methodology you should be using is explained in the textbook.

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<sup>1</sup> I say "always" but there are times when you will be forced, after having tried all the rulers of the Hyleg to no avail, especially when the Hyleg is one of the luminaries, to resort to the luminary which is Hyleg, or even to the *Almutem figuris for the Alcocoden*. This, it appears, was one of the secrets the Ancient and Medieval Astrologers did not pass down fully (or it was lost). The precise circumstances elude me so far, but we are told below that there are certain circumstances where the Sun is taken as both Hyleg and Alcocoden and it appears (on the basis of years working this technique) that the instructions we are given are paradigmatic; not comprehensive. In particular, be on the look out for the luminary who is Hyleg in a given chart happening also to have great dignity in its position or when it is also very strong there. Likewise, the *Almutem figuris* may be Alcocoden. Finally, the rule that the ruler which is candidate for being the Alcocoden must always be aspecting the Hyleg may be put aside if, after checking to see which ruler is in aspect and finding none, you should look for the strongest of those rulers by quantity and by quality (as we have discussed these matters elsewhere) even though they may not aspect the hyleg.

<sup>2</sup> [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)



**Figure 10A**  
 Natus Male

You should have calculated the Moon as the Hyleg according to Ptolemy's method; the Part of Fortune by Bonatti's method.

A nocturnal chart. The Moon is 17° Sagittarius 26'. In this particular case, the first planet that we look to as a possible Alcocoden is Jupiter according to Ptolemy's Hyleg Method. The ruler of the sign the Moon is in is Jupiter; there is no ruler by exaltation. The rulers of the triplicity of the sign the Moon is in (Sagittarius = fire sign) are the Sun, Jupiter or Saturn.

Jupiter is cadent in the 6<sup>th</sup> house (both in Alchabitius Semi-Arc and Whole Sign) and therefore weak.

The Moon is the decan ruler for 17° Sagittarius. We might wonder here whether the Moon is Alcocoden because she rules the decan she is in. The answer is "No" because the dignity of decan is too weak of itself.

The Sun, one of the triplicity rulers, aspects the Ptolemaic Hyleg, thus we would choose the Sun as Alcocoden before the Moon.

However Saturn also aspects the Moon and Saturn is in his own sign, oriental of the Sun and elevated above the Sun. We therefore have 2 viable contenders for the position of "Giver of Years" – the Sun and Saturn. Which to take?

The Sun is exalted; Saturn is in its own sign. The Sun is angular both by Quadrant house and Whole sign. Saturn is in succedent both by Quadrant house and Whole Sign.

We may therefore judge that the exalted angular Sun will outweigh the succedent, though elevated Saturn despite Saturn being in its own sign. Also, please note the greater precision of the Sun's aspect to the Hyleg (the Moon), which give the Sun more weight. We may therefore take the Sun as Alcocoden.

Considering the Hyleg according to Bonatti's rules the Part of Fortune is the Hyleg. The Sun aspects the Part. We would select the Sun as Alcocoden.

The planet that has the greatest dignity in the place of the Moon so far is the Sun by both Ptolemy's and Bonatti's Methods. Another procedure however is to handle the Alcocoden in the same way as you handle an Almuten. That is to take the planet that has the greatest number of dignities, however, we are not given a clear pointing system with the instructions that we receive from Bonatti or other medieval authors. They do not tell us exactly how many points we should be giving. Were we to use the standard pointing system used with Essential Dignities looking at the Moon as Hyleg, Jupiter has 5 points for rulership (of the Hyleg's sign), plus 3 points for triplicity, a total of 8 points. The Sun has 3 points for triplicity, as would Saturn. Mercury has 2 points for term and the Moon 1 point for decan. Thus, Jupiter would be considered the Almuten of the Hyleg.

However, this conclusion would be misleading. Jupiter is cadent, retrograde and in detriment; thus very weak. As we will see, the number of years the Alcocoden can give is regulated by how strongly it is placed. A planet as afflicted as Jupiter is here does not give many years and the other rulers of the Moon's position are actually stronger than the Almuten of the Hyleg, and thus more capable of giving years of life.

The general rule is: The Alcocoden is always one of the principal rulers of the Hyleg by term, sign, exaltation, triplicity, or decan.

The application of the guidelines are summarised as:

1. Take the planet as Alcocoden which has the greatest number of honours.
2. If all are equally strong in honours, take the angular one.
3. If all are angular, take the one closest to the cusp of an angle. If this still leaves you with more than one planet, take the planet, which is closest to the Sun provided he is not combust. If the Sun is exactly on the eastern horizon, take him.
4. If there is any planet in the 1<sup>st</sup> house or in the 10<sup>th</sup> house within 3 degrees before the cusp or 5 degrees after, make him participator with the Hyleg<sup>3</sup> whether he has dignity there or not. If he has dignity there he will be stronger than another who is outside the aforesaid places even if they have equal dignity there.<sup>4</sup> Even if the absent planet were to have two more dignities than the present one. Should the planet so placed have no dignity in 1 or 10 he will be weak and contribute little.

If any of the planets were oriental *or* in *Cazimi Solis* (i.e. either in *Cazimi* or before their second station or after it by the space it can traverse in 7 days) and it has dignity in the place of the Hyleg being at the same time well-disposed then the Hyleg and the Alcocoden can be taken from it *unless* the Lord of the term of the Hyleg works to the contrary.

*Cazimi Solis* means within 17' of the Sun. Thus, the planet is conjunct the Sun within 17' of the degree of the Sun. When dealing with the *Cazimi* please be sure to be very precise in your calculation. There is no moiety of orb involved here and so the measurement of influence is only 17' either side of the Sun's degree.

Ptolemy held that aspect was a dignity. For him, rulership, exaltation, triplicity, term and aspect were the dignities. Thus, a planet aspecting the Hyleg is generally preferred to one that is not.<sup>5</sup> However, a planet with **3 dignities and no aspect** is preferred to one with a single dignity and an aspect. He also said that that planet is preferred which has **more dignities in the Ascendant** and in the place of the luminaries, the Part of Fortune and the conjunction or prevention prior to death. He added that if there were any planet which held dignity of 4, 3, or 2 points in the aforesaid places, it was Almutem of the nativity.

Reference to a modern edition of *Tetrabiblos* will show that Bonatti is citing a pseudo-Ptolemy here. We can disregard the comment about the Almutem. The technique you will learn in this course is better. However, be on the look out for the special conditions addressed earlier in the paragraph above.

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<sup>3</sup> It is unclear if the phrase, "participator with the Hyleg" is intended to denote "Alcocoden."

<sup>4</sup> Because, as you know: "Position is stronger than rulership."

<sup>5</sup> Therefore, under these conditions at least, the Alcocoden may be a planet which does not aspect the Hyleg.

A planet having 3 dignities in the place of the Hyleg and no aspect to the Hyleg may be preferred as Alcocoden to a planet having only one dignity and an aspect. This rule explains why we sometimes find that the number of years given by what we took to be the Alcocoden turns out to be grossly mistaken even though we followed the rule that the Alcocoden must be one of the rulers of the place of the Hyleg and aspect the Hyleg.

These rules are guidelines, not commandments. There is no short cut in the delineation or prediction of the length of life. You must be circumspect; looking at the entire chart to see if there are any special circumstances lurking about which might lengthen or shorten the life span.

Again, anent these special conditions, Aboali said that if the Sun were Hyleg and were in Aries or Leo and none of the rulers of the 5 dignities aspected him, he would be both Alcocoden and Hyleg. Thus, we have justification for taking the Sun as Alcocoden in our example. Likewise, the Moon if it were in Taurus or under the same conditions would be Alcocoden. In other words, although, in the example chart, by applying the rules for finding the Hyleg as given by Ptolemy and Bonatti (whereby we get the Moon and Part of Fortune) and the rules for identifying the Alcocoden (whereby we get the Sun), the Arabic astrologer Aboali alerts us to the fact that, when the luminaries are very strong in a chart, they may usurp the roles of both Hyleg and Alcocoden.

The Sun in this chart is exalted and angular and has dignity in the place of the Moon, Ascendant, its own place (Aries) and in the place of the Part of Fortune. That's 4 of the 5 Hylegiacal Positions (the places, Ptolemy says determine the Hyleg). Aboali would say that in this chart the Sun is both Hyleg and Alcocoden due to the special conditions present. We can therefore conclude that the Hyleg in this chart may be the Moon, the Part of Fortune or the Sun.

In practice, you will want to solve this question, since directions, progressions, revolutions and transits which affect the Hyleg will have health and longevity relevance. Personally, I would take the Sun's position over the Moon's or Part of Fortune's because of the Sun's tremendous power here. Whatever the Hyleg, there can be little doubt that the Sun is Alcocoden.

Having identified the Alcocoden – the giver of years – you must next determine the length of the native's life.

## Years of the Planets

Firstly, please refer to **Figure 10B** The Years of the Planets. This is the same table as in the *Appendices* of *Tools and Techniques Part One*, but please ensure that you have the latest edition of the textbook or that you have received the most recent errata which updates the table so it is the same as below.

	MINOR	MEDIA	MAJOR	MAXIMA
♃	30	43.5	57	256
♄	12	45.5	79	426
♂	15	40.5	66	284
☉	19	69.5	120	1461
♀	8	45	82	1151
♆	20	48	76	461
♁	25	66.5	108	520

**Figure 10B**  
The Years of the Planets

The table shows 4 categories. The last is used only in mundane astrology so we will ignore it here as we are dealing with natal matters. Each number is a span of solar years.

Having found the Alcocoden, we are now exploring the question “How do we find out how many years it gives.”

The guidelines for finding the answer are:

### Finding the Major Years

The Alcocoden gives its **major years** when it is oriental to the Sun, *and* when it is in its Haym (a diurnal, masculine planet above the Earth by day in a masculine sign and a feminine planet in a feminine sign below the Earth by day or a nocturnal, feminine planet in a feminine sign, above the earth by night with the masculine diurnal planets below the horizon).

*Or* when it is in one or more of its 5 dignities (house, sign, exaltation, triplicity, term or face).

*Or* When it is in the Ascendant or in the 10<sup>th</sup> house.

*Or* When it is in its Proper Haym (a sign as far removed from the signs in which the Sun and Moon are in, as its own sign is from theirs. You will note that this is archetypical i.e. centres on the relationship within the Zodiac.

### Finding the Middle Years

Ptolemy is quoted as saying that the Alcocoden gives its **middle years** when it is oriental and succedent, especially in the 11<sup>th</sup>, in any of the aforesaid dignities *and* when free from affliction. Again, Bonatti is referring to an unknown translation of an Arabic work in which a pseudo-Ptolemy is

quoted. *Tetrabiblos* contains no such passage. Nevertheless, the astrological value of what is said ought not to be disregarded. There were numerous reasons why anonymous authors hid behind pseudepigraphs.

## Finding the Minor Years

The Alcocoden gives its **minor years** when cadent. If cadent *and* afflicted it may even give months or weeks rather than years. Indeed, if it were combust with afflictions it may give hours or at most days.

Aboali, on the other hand considers all the angles equal in giving major years, succedent houses as giving middle years and cadent houses as giving minor years.

In our example (**Figure 10A**) we find the Sun is angular and in its exaltation and therefore giving its major years. By reference to the table, we see that these are 120. Thus, we may conclude *prima facie*, that native will reach 120 years of age *unless* there is something that **subtracts from** or **something that adds to** the length of his life.

Upon first reading this will all be rather confusing. All these different opinions, special cases and such make the determination of the length of life daunting, as indeed it is. We are not engaged in parlor magic here, but ancient science. My advice to you is to base your judgement upon Aboali's approach first and arrive at a tentative decision. Thus, if the Alcocoden is angular and in good zodiacal state, give it its major years; if in good zodiacal state and succedent, give it its middle years; if cadent and in good zodiacal state, its minor years. Once you have done this, go back over what "Ptolemy" is said to have said and make whatever adjustments seem reasonable depending upon the circumstances present in the natal figure. For instance, if the Alcocoden is in very good zodiacal state, but cadent, you may want to give it its Middle Years.

Only experience will teach you how to best deal with this matter. The varieties of *dispositiones* and combinations of planets, aspects, zodiacal states and strengths precludes me (or my sources) from being more prescriptive. Once again, we see the Judicial side of Judicial Astrology. Our judgment must be involved and honed by the consideration of many figures.

Once you have established the initial number of years (always taken from the table) you must next examine the factors that will either diminish or increase that number – that is the length of life of the native.

## Adding Years

Years are added when a benefic aspects the Alcocoden with a trine or sextile *and* the benefic is strong and well placed. It will add then its (the benefic's) minor years to the Alcocoden's *and* a number of months equal to its (the benefic's) **middle** years.

In our example chart, we do not have a benefic aspecting the Alcocoden with a trine or a sextile. Venus is conjunct the Sun but it is combust. Jupiter is not aspecting the Sun at all being in the 6<sup>th</sup> house and we have already noted its weakness, being retrograde, in detriment and cadent.

If the benefic is weak (as with Jupiter in the example chart) and there is no reception,<sup>6</sup> then the benefic planet will add **minor** years and as many **days as his major** years. So too, if the aspect is a square or opposition (again provided there is no reception).

For clarity: if the benefic which aspects the Alcocoden is afflicted, it will only add months equal to its minor years.

## Subtracting Years

If the aspecting planet is a malefic and aspects the Alcocoden with a square or opposition, or is corporally conjoined (in conjunction) with the Alcocoden then the malefic reduces the Alcocoden's years by the malefic's **minor** years. However, if the malefic were fortunate (of good zodiacal state) and strong, he diminishes the years of the Alcocoden by one third of his minor years.

In the example chart this does not apply because no malefic planets are in Capricorn, Cancer or Libra, and none are joined corporally to the Sun in Aries. Venus is the only planet joined corporally to the Sun.

The North Node with the Alcocoden (12° before or after the degree of the Alcocoden planet) diminishes by one fourth of the Alcocoden's years. Please note that Bonatti states it is his experience that the South Node does what the texts claims the North Node does. Please ensure you pay particular attention to the discussion in the section *On Caput Draconis and Its Cauda* of the textbook so as to understand this.

It is my experience that the *Caput* should be treated as a benefic. As always in this course we are re-examining source texts and making our decision on the proper use of technique based on research and experience. Thus, in the course and in application of the techniques you are learning here the *Caput draconis* (called the North Node of the Moon) is interpreted as being **benefic**.

In our example chart, we do not have any instances where planets either add or subtract to the length of the native. Therefore, the original position of having a native living to 120 years remains. However, there are still further matters we have to take into consideration, which may alter our starting point. I hope you are following the method of approach here. We start with general considerations and then refine these. All the time we are making the general, specific to the native. One of the common mistakes in the Modern astrological approach is to try to fit a general position to the native. At best, that approach results in vagueness, which is generally unhelpful, and at worst in inaccurate delineation and wrong prediction.

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<sup>6</sup> The doctrine of reception is more fully explained in the article *The Doctrine of Reception* – a copy of which can be found at [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features). A reception occurs when one planet is in another's sign, exaltation, triplicity, term or face and the two planets aspect each other by any aspect. Reception by sign alone or by exaltation alone is acceptable, but at least two of the minor dignities (term and triplicity, term and face, triplicity and face) are required otherwise. This is a complicated and often misunderstood doctrine so students are encouraged to read the said article before applying.

## Division of Years

Having arrived at a number of years for the projected length of life of the native (whether it is the original number or that which has been altered by addition or subtraction) you then divide that number in half.

Effectively, this gives you a midpoint and it is my experience that this indicates a dangerous period of time for the native. In our example chart, this gives 60 years ( $120 \div 2 = 60$  years).

In fact, we find that the native, a good friend of mine, died on September 6, 1992. The previous April 14<sup>th</sup> he was 59 years of age and thus had entered his 60<sup>th</sup> year, which would have been completed when he turned 60 in 1993. He died in the Intensive Care Unit of a New York City hospital from cardiac arrest. He was suffering from severe pneumonia, which he contracted while in the hospital, when being treated for leukemia. He had developed leukemia just a couple months before his death.

His Solar Alcocoden indicated a 120 year *projected* period of longevity. However, to reach that he had to pass through the critical midpoint, thus we examined that midpoint. Unfortunately, he did not and thus, his demise came at that time.

We are dealing here with a Special Technique (Longevity) but as with everything else that you are learning it does not stand in isolation. Having been alerted to the midpoint, we would then have concentrated our focus of attention on that time so as to determine the delineation and thus the prediction. How we go about this will become apparent when we look at other matters such as the firdaria, profections and primary directions, but for the moment, we are engaged in ensuring you understand this method of Longevity which is your first port of call when examining questions relating to *length* of life.

Nonetheless, you will have already noticed that Mars is the ruler of his 8<sup>th</sup> house. Mars is in the 6<sup>th</sup> (by Whole sign). The 8<sup>th</sup> house and the ruler of the 8<sup>th</sup> house usually indicate the circumstances surrounding death. Thus, of importance here, is Mars as the ruler of the 8<sup>th</sup> in the 6<sup>th</sup> (by Whole sign), quite apart from it ruling the Ascendant. Mars thus links the 8<sup>th</sup> house with the 6<sup>th</sup>, which raises the presumption that the cause of death, the circumstances surrounding death, is likely to be associated with the care he received.

Delineation precedes prediction: so while Jupiter in the 6<sup>th</sup> house (cadent by Quadrant houses and Whole Sign) implies that the service and the help that the native receives (we are looking here at medical care/services) are of high quality, Mars at 0° Virgo 54' is nevertheless closer to the Whole Sign 6<sup>th</sup> house cusp and is conjunct the malefic *Cauda Draconis* (South Node of the Moon). Mars is in fact conjunct the Whole sign cusp. Jupiter is 14° distant from it). Mars links the 8<sup>th</sup> house with the 6<sup>th</sup> suggesting that the service or care the native gets is fatal.

## Accurate Use of the Alcocoden

The Alcocoden was used as an indicator of time, a kind of bracket or ‘red zone’ which indicated a period when dangerous directions were particularly hazardous. It cannot be relied upon by itself to indicate the date of death of the native. You should only use it with the Primary Directions of the Ascendant, Hyleg and Anareta. In order to be considered Anaretic, the potential “killing point” (called a “point” since it may be a cusp, planet or fixed star) must be antithetical to the life.

Bonatti gives a list of such points and it has to be kept in mind that any direction of these planets that occurs close to the length of life given by the Alcocoden or to the half-way point of the Alcocoden are the “red-zone” referred to. That is within a two years of the halfway point and within 5 years of the full date of the full length of life of the Alcocoden.

***Nota bene:*** Bonatti, *Tractatus Tertius, Liber Astronomiae (cols. 97-119)*, entitled “**On the natures of the Seven Planets and what their characteristics are and what they signify regarding the *esse* of each thing according to its *esse*, and according to their natures and what they imprint upon inferiors according to the diversity of their motions**” tells us:

“But if (Saturn) were significator of anyone’s nativity<sup>7</sup> and were himself oriental, and the nativity were clearly diurnal, the native does not reach the completion of his natural life, although he can reach the beginning of old age, which is from 60 years and after, unless something against nature may impede, just as we know that the greater part of humanity die before their allotted time, as by the sword, fire, a fall, a building falling on them, drowning, and from many other causes which are not from the consideration of nature, nor of its intention, as was said above. If however, it were oriental and the nativity were nocturnal, it signifies that the life of the native will go all the way to the end of old age, unless the aforesaid things impede, as I said, which matter is discussed below in the section on nativities.”

## Potential Killers

Just as in the movie “Casablanca” the chief of police rounds up the “usual suspects” whenever something goes wrong, so, the Medieval Astrologer has a similar gang of “usual suspects” always regarded as potential killers.

Bonatti calls these “usual suspects” “The 17 destroyers”. These are arranged in 2 classifications: Saturn, Mars and the North and South Nodes. They kill or destroy naturally, that is, by their nature. The rest kill accidentally.

The Sun kills by corporal conjunction, square, and opposition to the Hyleg. The Moon kills by corporal conjunction with the Sun unless in *Zamini Solis* (i.e. *Cazimi solis*), also at the square and opposition of the Sun. In addition, if the killing point reaches the Ascendant (if it were Hyleg) without any benefic aspecting it (the Ascendant), it kills if the same degree rises in the Solar Return. The North and South Node kill when the Hyleg is joined to either of them in the Natal or Revolution (i.e. Solar Return), unless at the same time benefics aspect the Hyleg.

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<sup>7</sup> I.e. Almutem figuris.

Understand likewise that the 12<sup>th</sup> house cusp, the 6<sup>th</sup> house cusp, the 8<sup>th</sup> house cusp, the fixed stars *Cor Scorpionis* and *Cor Tauri*, or Mercury when joined to any malefic planet corporally or by square or opposition without a perfect reception or aspect to a benefic can kill. Also, if he is in the rising degree of birth, Mercury himself kills if he were Hyleg or if he afflicts the Hyleg by a square or opposition, but not when he is with one of the benefics. Directions of any of these points to the Hyleg are alleged to indicate the *arcus vitae*, i.e. the arc of life which, turned into time by the appropriate key (discussed below), indicates the longevity of the native.

The Hyleg itself kills if joined to the Ascendant.

A planet evilly disposed at birth connected to the Hyleg will kill. “Evilly disposed” means of poor zodiacal state and determined to a bad house. Typically by “bad house” we mean in this context, the 8<sup>th</sup> house, but the 12<sup>th</sup>, 4<sup>th</sup>, and 6<sup>th</sup> can also be dangerous.

A perfect direction at the end of the sign with half of the lesser years of the Alcocoden or of the middle years or the greater years can kill as well. When the disposition changes from the Hyleg out of one term of a malefic into the term of another malefic, it kills. This is a reference to Directing by terms. We will elaborate on this in a later lesson.

The subject of Directing by Terms (a subdivision of Primary Directions) is worthy of an indepth study and publication of its own. The previous paragraph and some of those to follow (such as those reporting what the *Liber Hermetis* says of death in the context of revolutions – see below) are inserted here because they relate to longevity and must be included here for the student’s future reference since there will be no other logical place for them.

It must suffice for the moment to say (with regard to Directing by Terms) that, properly speaking, in Primary Directions, we direct degrees, not planets. True, the planets as significators or cusps of houses (fixed stars and Arabic Parts) are in degrees of longitude, Right Ascension, Oblique Ascension and so on, but it is the distance in degrees of Right or Oblique Ascension we are looking for in Primary Directions, the so called “arc of direction.” If we direct the killing point to the Hyleg it is the degree of the killing point which we are directing to the degree of the Hyleg we are really interested in. Now the ecliptic is divided into the terms (e.g. the Egyptian terms). Thus, your Hyleg may be at 17° Sagittarius 26’. It would fall in the terms of Mercury. When it is directed to 21° Sagittarius (where the term changes from Mercury to Saturn) the native’s health will change. When the Hyleg goes from the terms of Saturn to the terms of Mars, the native will have health troubles. Now these longitudinal degrees must be transformed into the equivalent ascensional degrees. This cannot be discussed in this lesson. It is too involved. What Bonatti is telling us is that when a perfect direction (that is, when a direction of the Hyleg is completed or “comes due”) at the end of the sign with half of the lesser years the Alcocoden or of the middle years or the greater years it can also kill. Likewise, when the disposition of the Hyleg changes from out of one term of a malefic into the term of another malefic, it kills.

As you can see, the business of predicting the length of the native's life is hard work. Not everyone will attempt to do it by the proven methods which are the only ways in which it can be done scientifically. The endeavour is demanding, but possible.

The following aphorisms from the *Liber Hermetis* pertain to death without reference to the Alcocoden. They concern Solar Returns.<sup>8</sup> They are included here because they relate to the subject of death. It often happens that you may foresee the possibility of death in the Solar Return and only after having done so, turn to the calculation of the Alcocoden and *arcus vitae*. Use these admonitions from the *Liber Hermetis* as an "Early Warning System."

#### Chapter 7:

"In Revolutions, i.e. Solar Returns, it is fitting to consider the transits of the Head of the Dragon as it enters the signs of the nativity, for it affects the sign's ruler by domicile and exaltation, even if it is the lord of the year. Such a planet transited by the Head of the Dragon will not be able to exert any influence until the Node leaves the sign. Note, therefore, always that the conjunctions or preventions prior to birth, or the New and Full Moons themselves, even after birth and their trines and oppositions signify death bearing years. When the year having been freed from the Ascendant arrives by profection, at the malefics, these being retrograde, and the benefics remote from a favourable aspect – at these times especially the life is consumed."

#### Chapter 8:

"Take the distance from the natal Moon to the Sun in the Revolution and project it from the Ascendant. If the distance arrives to the conjunction or prevention previous to birth with the malefics being present at the same time, and the benefics remote, you may know this is the death bearing month."

The following aphorisms come from Cardanus:<sup>9</sup>

"When the Dragon's Tail in a nativity unfortunately beholds the lord of the Ascendant and in a Revolution the Moon shall be joined therewith and the lord of the house of death being then in the place of an infortune in the radix shall likewise behold it, the party that year will die."

"When the infortunes are strong in the radix and the Moon applies to a powerful fixed star of the nature of Mars in a revolution, the party will be apt to commit manslaughter that year or be in danger of it."

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<sup>8</sup> Solar Returns, also known as Revolutions of nativities, will be dealt with in a separate lesson. They are charts set up for the time the Sun returns to the place it held at the time of birth. Whether the Solar Return is corrected for precession, or erected for the birthplace or location the native is currently living in (both issues affect the prediction of death) are two subjects discussed in the lesson on Solar Returns.

<sup>9</sup> Bonatti and Cardan, [www.robertzoller.com](http://www.robertzoller.com) 146 *Considerations of Guido Bonatus and the Choicest Aphorisms of the Seven Segments of Jerome Cardan*.

“If, in the Revolution the lord of the geniture is retrograde, if he be one of the inferiors, and begins to be under the Sun’s beams, or if he be one of the superiors, he is afflicted by an infortune, you may expect some danger of your life that year.”

“When in a person’s Revolution whose only significator of life is debilitated in the radix, the fortunes shall be combust in any house but the Ascendant and the infortunes being above the earth shall behold the Sun, Ascendant or the Moon be below the Earth, such a person without any ill direction may die that year.”

“Fatal will the year be to the native’s health when in the Revolution any of the hylegicals come to bad places of the figure or to the aspects of the infortunes, i.e. the malefics. When the Moon agreeing with Saturn in the radix or being with any other planet in his dignities if she happen in a Revolution after the age of 40 years, to be corporally joined with Saturn in the same latitude or being full of light being in opposition to him and a contrary latitude from the 6<sup>th</sup> house to the 8<sup>th</sup>, the native will undoubtedly fall into some strange disease and die thereof.”

## **An Examination of the ‘Years of the Planets’ Table**

Looking at Saturn, you recognize in its 30 years its return to the same position in the zodiac, which occurs roughly 29-30 years.

We recognize in Jupiter a 12-year cycle, which again is its movement through the zodiac once in 12 years.

The 15-year cycle of Mars has to do with the period between its successive perihelion oppositions to the Sun seen from the Earth. The exact period is a little more than 15 years; it is 15 years 8.75 days.

The Sun’s period of 19 years is the Metonic Cycle.

Venus’ 8 year least year or minor year is the period it takes for Venus to make by her retrogradations a perfect pentacle in the sky such that in 8 years she returns to within 2.5° of her starting point.

Mercury’s 20 year period is actually 19 years 363 days after which Mercury returns to the same degree of the zodiac at about the same time of the year.

The Moon’s least years or minor years are 25 and this is the period of the recurrent New Moons at about the same time each year and is actually approximately 24 years 360 days.

The mean years of the planets have been arrived at by the following formula; minor years plus great years divided by two. The Great Years are a little difficult to figure out. Venus’ Great Year is 82. This is an approximate multiple of Venus’ sidereal year 224.7 days. 133 such cycles are very closely 82, 365-day periods. The period in question represents Venus’ return to the same degree of longitude in about the same season give or take one month. The period is approximate and awkward to use yet not so unwieldy as to preclude its use entirely. Indeed there is evidence of the ancient use of other equally awkward cycles. The modern mind however is used to precision and rebels against this use of such approximate cycles.

Mars' Great Year is 66 years. This too corresponds to a return of Mars to the same degree of longitude at about the same season, less one month. There is some anomaly however. Mars' orbit is full of perturbations and gave the ancient astronomers considerable trouble. The 66 year cycle does allow an ephemeris to be made which is able to predict Mars' position in that 66 year period, although the method is so rough and ready that one cannot extend its use beyond that period without observation.

The Maxima, the greatest year are considered to be the total degrees that each of the planets rules in the Terms, which of course leaves out of consideration the Sun and the Moon, which are not allotted Terms.

The Sun as 120 strikes us as being particularly unusual and even more so when we read in Genesis, chapter 6, verse 4, the following: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

There is something significant about this number 120 that it should show up in the astrological tradition and also in the Bible. It is obviously a combination of 10 and 12: Evolution, the way out (Jacob's Ladder) and Involution, the way in.

108 which is the Moon's greater years is exactly  $\frac{9}{10}$ 's of 120. A man of 72 inches would have as his counterpart, by the same proportion, i.e.  $\frac{9}{10}$ 's, a woman of 5 ft 4.8 inches. 108 is 9 x 12. Archetypally, the man is the Sun and the Moon is the woman. 108 is also 4 x 27. 27 is the sidereal period of the Moon. 108 is also half of 216, a number that shows up very often in connection with memory. It is held by some of the ancients that 216 lines was the limit of what could be remembered of a poem. Thomas Taylor tells us that 216, which is twice 108 is the number of metempsychosis (passing of the soul from one body to another). According to the Pythagoreans every 216 years (which number is the cube of 6) there is the regeneration of all things and this is the period of time of the metempsychosis. A note in passing is that 108 is 2 squared x 3 cubed.

We are generally left in the dark with regards to the actual reason why 120 and 108 were chosen with regards to the Sun and the Moon. We are assured that there is some kind of esoteric mystery behind that choice. It might also be pointed out that 120 is 1/5 of the Saros Cycle of 600 years that was so utilized by the Babylonians.

The 1461-year for the Maxima of the Sun relates to the Sothic calendar of the Egyptians and the periodic rising of Sirius at the same time of the year and the same day of the year.

The 1151 for Venus, I suspect, is the 2.5 days (mentioned above) times the entire cycle of Venus. The difference of position that Venus comes to every 8 years as I mentioned before. It takes Venus 1152 years to go through her full cycle.

The 256 year Maxima of Saturn, the 426 Maxima of Jupiter and the 284 year Maxima of Mars are traditional since Chaldean times. They depend upon the synodical periods of those planets. They are multiples thereof. Why those

particular multiples were chosen is another question but that is what they come out to be mathematically. One suspects that something similar is at work with the Maxima of the Moon 520 years and the Maxima of Mercury 461 years.

As I said before the Maxima are not used in natal astrology. They are used in Mundane Astrology.

## The Identification of the Killing Planet

The Alcocoden is intended as an approximation of the native's longevity. A precise method used in tandem with it was invented by the Greek astrologers and was attributed by some to Hermes Trismegistus. It involves what we know of as Primary Directions, i.e. arcs of direction measured along the celestial equator.

The subject of Primary Directions is a demanding, and controversial subject too involved to address fully in this lesson. Nevertheless, in order to provide you with a comprehensive picture of the longevity issue, I must broach the subject to some degree.

Ptolemy, *Tetrabiblos*, book iii, treats of Longevity and gives a method (called by him, prorogations). Unfortunately, his exact meaning and the actual procedure he used has been clouded by the differing translations and interpretations of his Greek text. This has been the situation for centuries. Not only are his mathematics instructions considered debatable, his system hinges upon directing something he calls the *Anareta*, or "killing point" to the Hyleg (in Greek, *Apheta*) and/or Ascendant. There is no confusion regarding the Ascendant. We know what that is. There is some confusion as to how to find the Hyleg. The preceding lesson is an attempt to clarify that issue. But what exactly is meant by "The Killing Point"? Without knowing this, nothing can be done with Ptolemy's mathematics (Primary Directions) even if one were to clarify all their ambiguities, for it is the arc between the *Anareta* (or Hyleg or Ascendant) and the *Apheta* that measures the life.

As we have seen, Bonatti speaks of a "killing planet" and of 17 "Destroyers." But I have found him vague on exactly what makes this or that planet the killing planet. How do we recognize it? As for the 17 "Destroyers", it seems that one or more of them must be determined toward death in the natal chart. 17 of them is a large number and while it may seem to one at times that there are at least 17 would-be destroyers out to get him, seemingly dire directions involving one or another of these 17 Destroyers come and go leaving the native hale and hearty. Thus the list of 17 Destroyers must be taken as a list of the usual suspects and not as the gang of assassins set to kill a particular native. There has to be something in the natal chart determining this or that celestial towards death – to make it the killing planet or point.

Abu Ali al-Khayyat (Bonatti refers to him as Aboali) c. 770-835 AD, wrote a book entitled *The Judgments of Nativities*.<sup>10</sup>

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<sup>10</sup> John H. Holden translated it into English from the 12<sup>th</sup> century Latin of John of Seville. Holden's book was published by the American Federation of Astrologers, Tempe Arizona, 1988.

On p. 60, chapter 37, we read:

“For the causes of the occasions of death, look at the Ascendent and its lord, the Part of Death (cusp of 8<sup>th</sup> house – Moon + Saturn by day or night) and its lord, and the 4<sup>th</sup> sign with its lord and the good or evil planets that are in this house, and those that aspect it, and the lord of the triplicity of the angle of the earth (4<sup>th</sup>), and the lord of the 7<sup>th</sup> house, and the 8<sup>th</sup> sign from the Sun and the Moon and their lords, because if one or more of these has more powerful dignities in the aforesaid houses, safe from any impediments of the evil planets, from retrogradation, and from combustion, and the 8<sup>th</sup> is safe, i.e. none of the infortunes is in it or opposed to it, it signifies the liberation of the native and the goodness of his death.”

Abu Ali then says, “If the Almuten of these places is impeded, retrograde, combust or in fall, it signifies a bad and foreign death...” We are clearly intended to find an Almuten.

The text addresses the “occasion of death,” that is, the cause and circumstances of the native’s death. If you get Holden’s book and read the 37<sup>th</sup> chapter, you will find a detailed discussion of the kinds and circumstances of death each planet Almuten produces. While the Almuten referred to is not explicitly called the *planeta interficiens* or “killing planet” or Anareta, it must be exactly that because it is causing, occasioning, the death of the native.

Compare Bonatti, *Liber Astronomiae*. Abu Ali al-Khayyat was one of Bonatti’s sources, but Bonatti’s instructions show that he is thoughtfully modifying the Almuten calculation. The following is my translation of what Bonatti says.

“Having made mention in the pages which precede concerning the life and substance of the native, his brothers, father, children, servants and wife, it seems to me fitting in this chapter to treat of his demise or its means and modes. And although death is the final accident which can happen to a native, it is more convenient that it be placed in the eighth (house) which is said by the wise to be the house of death.”

“Consider therefore the things which you deem ought to be considered; these are namely the ascendant, the hour of the birth of any native, and its lord and likewise his Hyleg and the projection of the rays of the planets to that (Hyleg) and its arrival to the seventh (house) of the nativity: because if it is signified that the death is going to happen on account of the projection of the rays of the planets to that Hyleg, or by its conjunction with any of the killing planets, it is fitting that we then consider the place in which the Hyleg is conjoined with the killing planet: the cause of the death will be signified by the house in which the killer then falls and all the more if such a conjunction or aspect were when the Hyleg shall arrive at the seventh (house) of the nativity.”

“ See also the part of death, and the planet in whose house you shall find it and the eighth sign from the Ascendant of the nativity and its lord and the planets which you shall find in the eighth house or who aspect it, be they benefics or malefics. See also the lords of the triplicity of the fourth house from the Ascendent of the nativity and the eighth sign from the Sun, if the nativity were diurnal, or from the Moon, if the nativity were nocturnal, and the planets in whose houses you find them. For if all the aforesaid significators, or the greater part of them were of good being (*esse*), and

well disposed, free from impediments, to wit: retrogradation, combustion and conjunction with the malefics, and from their aspects, or (if) the benefics were in the eighth, the native will finish his life and will pass away in his bed. But if the aforesaid places and the aforesaid significators, or the greater part of them were impeded, or anyone of the malefics were in the eighth, he will die an evil, horrible and strange death.”

## **Analysis of Bonatti’s Handling of Abu Ali’s Instructions**

Bonatti changes Abu Ali’s criteria. He removes the 7<sup>th</sup> house from the Ascendant and replaces it with the 8<sup>th</sup> from the Ascendant. He seems to add the hour of birth. He confuses things a bit by telling us how the arc of the life is calculated while at the same time telling us what the criteria are. Bonatti also changes Abu Ali’s emphasis from the 4<sup>th</sup> house to the 8<sup>th</sup> house. Notice that Abu Ali relies on the 4<sup>th</sup> house (end of life) to delineate death. Bonatti’s Part of Death is the same as Abu Ali’s. Bonatti distinguishes between diurnal births and nocturnal births and suggests we attend to the 8<sup>th</sup> sign from the Sun in diurnal figures and from the Moon in nocturnal figures. Abu Ali merely says to look at the 8<sup>th</sup> from the Sun and the Moon.

Note that Bonatti speaks of “killing planets” in the plural. He is speaking of potential killing planets, not necessarily the killing planet which measures the native’s life; which we are going to look for through an Almuten calculation. But it must be pointed out, as I have mentioned in previous lessons, these Almuten calculations find the planet among many planets which has the greatest force for the matter we are considering – not the only planet relevant. Thus, Bonatti’s reference to “killing planets” is correct. In addition to the 17 Destroyers, all the planets determined toward death by virtue of being in the 8<sup>th</sup> or 4<sup>th</sup> houses, ruling these or being conjoined with such planets by conjunction or aspect, are potential killers. It is to sort out which of these is the greatest threat, the most likely agent of death, that we construct an Almuten Table.

Whatever the changes Bonatti makes in Abu Ali’s criteria, the purpose is clear. By this method we are to ascertain the cause, manner, and circumstances of the native’s death. That is, the Almuten found is the *Anareta*, the *planeta interficiens*, the significator of the death of the native.

## **Combining Abu Ali’s Criteria and Bonatti’s Criteria**

In the example below, I am not including anything in the Almuten Table from the second paragraph of my translation of Bonatti’s text, beginning with “...and likewise his Hyleg...” through to the end of that paragraph. In the section referred to Bonatti is confusing us with his description of the Ptolemaic method of finding the arc of life found in *Tetrabiblos*, Book III, Chapter 10. I include Bonatti’s instruction to look at the Ascendant and its lord. Abu Ali ignores the hour of birth (and it is by no means certain that Bonatti wants us to include the ruler of the hour of birth). We need not include it in our table.

The reference to the 7<sup>th</sup> house in Abu Ali’s criteria is merely a nod to the symbolism of the setting Sun as a metaphor for death. The reference to the 7<sup>th</sup> in Bonatti’s section refers to the calculation of the arc of life according to Ptolemy’s method. Bonatti really ought to have put this into a different paragraph. I will not include the 7<sup>th</sup> house in my example table below. I

am not putting the 8<sup>th</sup> house or its ruler into the calculation. Abu Ali wants us to include any 4<sup>th</sup> house planets in the Almuten Table, but as there are no planets in the 4<sup>th</sup> of the example chart I use below, there is no need for including them in the table. I am following Abu Ali's older method.

Please examine **Figure 10C**.

The Hyleg by the method of Bonatti is the Part of Fortune. Jupiter is the Alcocoden. He gives his mean (*media*) years, 45.5 because he is succedent, but because he is conjoined (out of sign) with the malefic Saturn, he loses his minor years (12) leaving only 33.5 years.

Let's set up an Almuten Table for the Significator of Death – the killing planet. (See **Figure 10D**) You will see that Saturn is the Almuten or Significator of the Native's Death, The Killing Planet, The *Anareta*.

What we have achieved is the identification of the cause of death in the native's chart. Bonatti and Abu Ali go into detail regarding the kinds of death the planets signify as Almuten of the eighth house. See my [Bonatti On Death](#).<sup>11</sup>

But without denigrating either Bonatti's or Abu Ali's interpretations, I must still make you aware that specific delineations are to be had from the local determination of the planets in the native's chart; not from lists of universal significations. Thus, as good and as frequently appropriate as Bonatti's and Abu Ali's delineation lists are, Saturn in this native's chart denotes worry over finances, an actual fear of destitution. This fear, Saturn in the 2<sup>nd</sup> house retrograde is, in my opinion, what led to the native's untimely demise. Now you will remember, from what Bonatti says above, that the place where the Hyleg conjoins the Anareta or killing planet is important. The place of the killing planet indicates, according to Bonatti, the cause of death. In passing, we note that the killing planet, Saturn, is in the second house. As you will see, the calculation we are about to make is equivalent to moving Saturn to the Ascendant. We can say that the Direction we will use connects the Ascendant with the Anareta in the 2<sup>nd</sup> house.

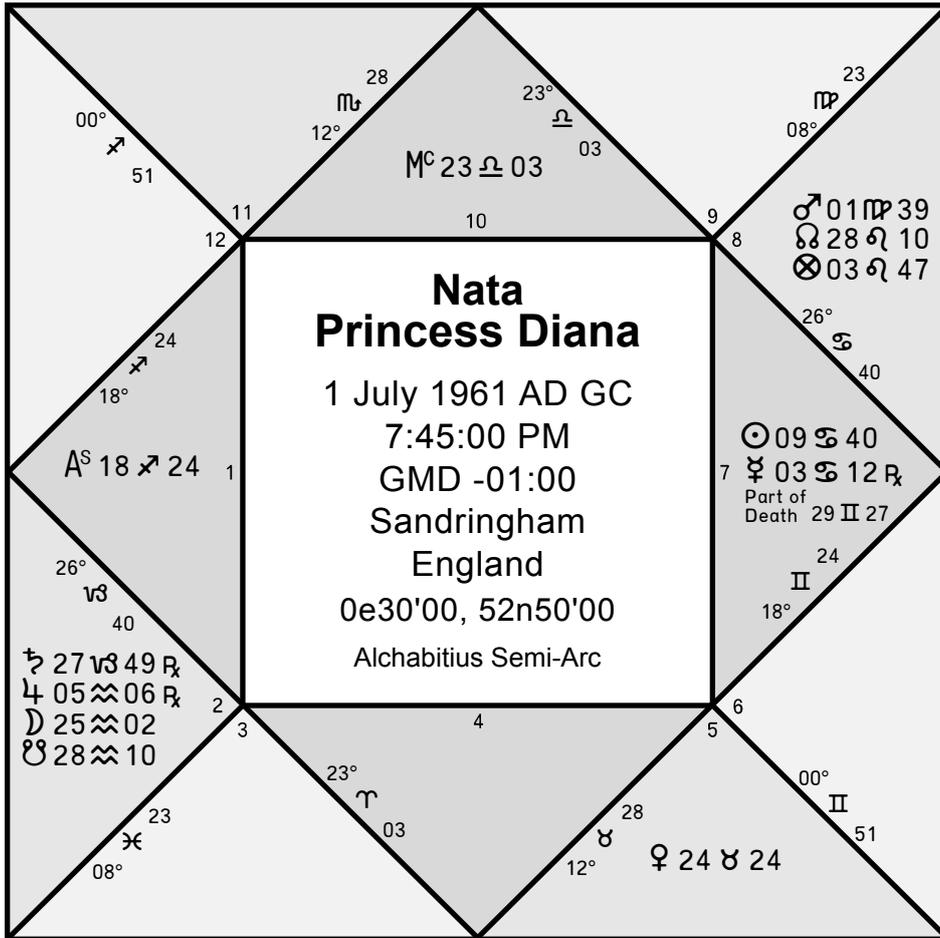
All this is fine, but what of the arc of life? This is where we enter into the realm of Primary Directions. In a later lesson we will go into what Primary Directions actually are, their history, theory and practice. For now I will expect of you that you have reviewed the lessons on astronomy and the sphere, that you understand the three coordinate systems and that you understand that an arc of some sort must be calculated linking the killing planet with the Hyleg or Ascendant.

I will use some notation that I must explain to you. 201d19.6m = 201 degrees 19.6 minutes. 59'08" = 59 minutes 08 seconds. I should also give you the bibliographical information of a very useful, though hard to find book: Erich Karl Kuhr's *AO-Tabellen*, Verlag Rudolf Cerny, Wien (Vienna), no date. Right Ascension values may be taken from a Tables of Right Ascensions, found for instance in [The Arcana of Astrology](#)<sup>12</sup> by W. J. Simmonite.

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<sup>11</sup> [www.new-libray.com/zoller/features](http://www.new-libray.com/zoller/features)

<sup>12</sup> [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)



**Figure 10C**  
Nata Princess Diana

Planet	☉	☽	♃	♀	♂	♄	♅
Ascendant 18° 24' ♁	3	1	2			5,3	3
Ruler of Ascendant ♄ 05° 06' ♁			3,2	1		3	5,3
Part of Death 29° 27' ♀	1		5,3			3	3,2
Ruler of Part of Death ♃ 03° 12' ♁		5,3		3,1	3,2	4	
4th House 23° 03' ♀	4,3			1	5,2	3	3
Ruler of 4th House ♂ 01° 39' ♁	1	3	5,4,2	3	3		
Triplicity Ruler of 4th ☉ 09° 40' ♁		5,3		3,2,1	3	4	
8th Sign from Sun 09° 40' ♁			3	2,1		3	5,3
Ruler of 8th Sign ♅ 27° 49' ♁	1	3		3	4,3,2		5
Total	13	23	29	21	27	28	32

**Figure 10D**  
Almuten Table for the Significator of Death

The basics of Primary Directions are these: The MC and IC and celestial bodies exactly thereon are moved according to Right Ascension (RA) at the rate of 1 degree per year or at the rate of 59' 08" per year. The Asc and Desc are moved according to Oblique Ascension (OA is called in the old books, the Ascensions of the birth place). The OA = RA + or – AD (the Ascensional Difference). Celestial bodies in positions between the meridian and the horizon, no matter what quadrant they are in, are moved by an adjusted OA. Now the OA of the Ascendent is always the RA MC + 90 degrees.

If you take the RA equivalent of 23° Libra 03' (201d19.6m) and add 90 degrees to it you will get the OA ASC (291d 19.6m). Reference to page 82 of Kuhr's *OA Tabellen* will show you that at the latitude of the birth place (52n50) the OA of Saturn's position is 329d17.63m. Subtracting the one from the other we get an arc of life of 37d58m. This is approximately 2 degrees too much. If birth time were about 8 minutes later, this would be right on. Thus, if the MC were 25° Libra, the RAMC would equal 203d09.6m. OA ASC would be 293d09.6. Saturn's position would remain the same 329d17.63m. Taking 293d09.6m from this we would get 36d08.03m as the arc of life. At the rate of a degree per year this is 36years 1month 18 days after birth (July 1, 1961) or August 19, 1997, not far off the actual date of death (31 August, 1997). Compare this with the Alcocoden's testimony, 33.5 years. The consideration of the Firdaria and Profecions (two predictive methods we will discuss in a later lesson) will be of great interest in connection with this chart.

You can see here how critical it is to have an accurate birth time when using Primary Directions. I suspect that the actual birth time was at 7:53 PM; not 7:45 PM, as published.

From the above you can see how the two techniques, the Hyleg-Alcocoden method and the Primary Direction Method (the *Apheta-Anareta* Method) where the killing planet is directed to the Hyleg or Ascendent, can be used together. The Alcocoden gives an approximation of the longevity of the native. The Primary Directions give the arc of life.

## **The 17 Destroyers and the "Killing Point"**

Throughout this lesson I have used the phrases "Killing Planet" and "Killing Point" almost interchangeably. Reference to Bonatti's list of 17 Destroyers shows that not all of these Destroyers are planets. Some are fixed stars; some are Lunar Nodes; others are planets under certain circumstances. The term "Killing Point" is really more appropriate than "Killing Planet" because not all threats to the life of the native come about from the Significator of death, the Almuten which we just calculated.

Bonatti's list of 17 Destroyers tells us that there are dangerous points in the heavens (the positions of these Destroyers) in every figure which can, with the proper concomitant conditions, be fatal to the native whatever the arc between the *Apheta* and *Anareta*. I will expand on this subject in another place. From the technical point of view, all these Destroyers hold some degree of RA and Declination and the arcs between them and the Hyleg or Ascendent can be measured by Primary Directions. Actually, besides the arc of life and the Alcocoden, there are quite a number of things to watch out for re: the death of the native, as you no doubt reflected to yourself when

reading about the 17 Destroyers and the aphorisms in Lesson 10. Some of these relate to Revolutions (Solar and Lunar Returns); others to the Moon's Nodes and to a variety of other categories. This is not the place to gather all these, aphorisms, anecdotes, rules and reports, but such a project would be helpful.

## **Conclusion**

It has been necessary to deal with the subject of death at the beginning of this course. I would have liked to begin on a more upbeat note, but in the nature of things, this is not possible without overlooking the fact that life and death are intimately associated. When a child is born, the first questions are whether mother and child are OK, will they survive, is the baby "normal?" Death is often present or not far off. The ability to survive is itself an acknowledgment that infancy to puberty are challenging times, not just for the parents, but for the child. The child must survive diseases and adversities of various sorts if it is to reach adulthood and enter the "world." The serious astrologer cannot hide from it. The hobbyist does as a matter of policy because, when all is said and done, he believes astrology serves an entertainment purpose.

The prediction of death is a very serious matter, not to be done thoughtlessly or as a way of impressing people with what you think you know. For both technical reasons, and for moral reasons it is best not done as a matter of course. But as a philosophical exercise on the part of the astrologer himself alone in the privacy of his study, it is a powerful argument of the validity of astrology. The reality of Fate and the existence of an Higher Intelligence which measures our life span along with coordinating all other things.

## **Homework**

Calculate the longevity of a horoscope of your choice – one with which you have reliable and good birth data – and forward that analysis to me.

Please start the next lesson after you have completed the homework.

*Robert Zoller.*

*Robert Zoller.*

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*Robert Zoller.*

**Diploma Course in Medieval Astrology  
Lesson Eleven  
Rank of Fame**

# Diploma Course in Medieval Astrology

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# Diploma Course in Medieval Astrology

## Lesson Eleven

### RANK OF FAME

#### Introduction

This lesson addresses the special technique of the Rank of Fame, which involves the native's social class and reputation. It is a method for discerning from the natal horoscope at what level in society (class) the native will work. The lesson is based upon documented astrological technique and some 30 years of experience and research.

In modern day astrology, there is no systematic approach to the question of what the native's social standing is. This is despite social standing being recognized as an important feature of an individual's life. Astrological discussion of the subject is generally limited to analysing charts of the powerful and highly placed with a view to discovering from their natal charts the psychological foibles that made them "successful". This approach rests upon a number of questionable suppositions. The two most obvious being that the native is largely responsible for his/her own enviable social position (putting aside hereditary positions such as in royal families), and that "success" is traceable to and thus dependent upon personality.

In contrast, Medieval Astrology asserts that one's social standing is an *accident* (as we have already discussed in earlier lessons) of birth regulated by astrological factors: influences acting both externally and internally in the native's *astrum*. Central to this is that these astrological factors are beyond the native's control.

The question of merit in the wider sense compels us to examine such theories as reincarnation (e.g. social standing as a reflection of actions in past lives) or retribution (e.g. social standing accords to sin in this life). These wider issues are essentially religious matters and are not strictly astrological. As such, they are for each individual to discover. You need to determine for yourself where spiritual and religious truth may be found and so the *reason* for the attributes of merit.

In this lesson, we will primarily focus on the astrological technique of *discovering* the native's social class and fame in the temporal world but as you will see there is also a spiritual dimension to this that we will also examine.

Social class is generally conceptualised as a function of the economic system one lives under. Fame is something generally thought to be greatly desired as validating one's contribution to society or as recognition of one's worth. Fame is often regarded as something almost mystical. It seems to come and go as though it has a mind of its own.

Good reputation or fame is often coincident with prosperity and both can seem to appear or disappear out of nowhere. For this reason the ancients regarded prosperity and good reputation as reliant on the Goddess *Fortuna*, as it seemed as though an invisible intelligence bestowed or revoked them at will.

Astrology enables us to **recognise if fame will appear, when it will appear and how long it will last**. Thus, this will be our approach. Firstly to determine if fame is promised in the nativity (at the delineation stage) and then to determine both when it will start and how long it will last.

The latter concern, the determination of how long recognition will last, is actually a matter of both delineation and prediction. That is, during the delineation you will be asked to be vigilant of the indices of *lasting* fame. How to go about this will be explained in the following text. Then when you address prediction (after the delineation) you will be in a position to be able to note the actual (usual discreet) events that mark the beginning and the end of a period of fame. If the inverse be found (i.e. infamy is within the natal promise), then the event(s) that indicate the start of a mar on the good name of the native will have to be noted. Of-course, there can be a combination of both infamy and fame within the same chart, but by the end of this lesson, you should have equipped yourself for all eventualities.

If fortune is fickle, fame is both fickle and ambiguous. What is meant by “fame” is not always clear. The English word “fame” comes from the Latin word *fama* meaning reputation, report, or rumour. The rumour can be good or bad, true or false. One may be famous or infamous. Basically, it means that “the public” is talking about you. When they say good things about you, you have a good reputation. When they say bad things about you, you have a bad reputation.

Social class and fame (or reputation) are actually separate, though related, issues. Fame may be foreseen in the natal figure and indeed must be seen in delineation before one may predict it. In the first instance, the Sun signifies fame. Generally speaking,<sup>1</sup> as is the Sun’s zodiacal state and local determination, so is the fame of the native. But there are degrees of reputation. One may have greater or lesser fame. One’s fame may be brilliant, unlimited, spotless, uncontested or it may be qualified, limited, tainted. In extreme circumstances, it is nullified.

## The Technique

We start by looking at the house position of the Sun. Fame is promised with the Sun in the 10<sup>th</sup> or 11<sup>th</sup> and to a lesser degree when it is in the 1<sup>st</sup>, 4<sup>th</sup> or 7<sup>th</sup>. Also, the Sun aspecting the MC brings fame. Equally, the Sun in succedent houses (other than the 11<sup>th</sup>), especially if at the same time it aspects the MC, can bring fame. These are the general indicators that we begin with and you may like to examine your working charts to see if these indications are present and add your observations to your chart notes as you progress through this lesson.

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<sup>1</sup> there are other factors in the natal chart producing or conducive to fame that must also be considered, as we will see.

The Sun below the horizon cuts the native's fame in half, except when it is in the 5<sup>th</sup> house. The 5<sup>th</sup> house is often involved with the creative arts and the Sun placed therein conduces to success in the arts and recognition for such endeavours.

Next, we look at the Sun's zodiacal state. It is unlikely that lasting fame will be achieved by a native whose Sun is impeded by the malefics. As you will see below, this configuration can be a sign of "slavery" or may indicate infamy in which case the native will be beset by adversity *and* character assassination. The afflicting planets, by their universal signification, nature, and local determination show the native's detractors, their nature, and criticism. The essential point here is that such fame as this native gets is likely to be limited in scope (both in the sense of it being known to a few and/or short lived) and is more likely, in the majority of charts you examine, to be associated with hard work in technical matters.

Planets aspecting the Sun strongly affect the native's reputation or fame. When they are trine or sextile to the Sun, their significations are inclined to be beneficial. Thus, you may find that Mars with the Sun is aggressive but this aggression is channelled into the protection of home and family, i.e. into socially acceptable expressions. Saturn with the Sun works hard, is suspicious and inclined toward scientific studies, which can be pursued alone. I find Saturn to frequently indicate the native's association with agriculture, the land and real estate generally, and finance. Jupiter with the Sun is expansive, religious, philosophical, often connected to law and it is usually found that the native exaggerates.

If a planet is connected to the Sun by square or opposition the signification will be negative and harsh. Mars square or opposed to the Sun signifies that the native is either the victim of violence or the perpetrator of it. The native is capable of cruelty. Saturn square or opposed the Sun produces "workaholics" i.e. those who work longer and harder than normal. Such people are usually antisocial and impatient. They have little time for the demands placed on them by others. Jupiter square or opposed the Sun signifies those who have disagreements with religious orders and the clergy. They can be dogmatic about their own ideas. They do not observe temperance and have trouble observing boundaries. They open themselves to criticism by overstepping or overextending themselves. You will also already know from the earlier lessons that neither Venus nor Mercury can be square or opposed the Sun. The Moon square or opposed the Sun has no effect I know of in connection with the native's reputation except that s/he may exhibit a certain impatience and eagerness to get things done.

The planets are impeded by their conjunction with the Sun unless they are Cazimi.<sup>2</sup> Venus Cazimi makes the native playful, pleasant, and occasionally salacious. Mercury Cazimi I have observed is cunning, frequently mendacious, and intelligent, the native is often connected to education or business. Of Mars Cazimi, Medieval Astrology claims that the warlike character of Mars is intensified. So too, Jupiter Cazimi intensifies Jupiter's expansiveness. Saturn Cazimi makes its natives laborious and melancholic and limits their fame to technical endeavours such as science and mining.

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<sup>2</sup> Conjunct within 17' of exactitude.

Observe the Sun's dispositor and carefully note the Sun's relationship to it. The dispositor will show the origin of the recognition or fame. Judge the Sun carefully to get the measure of the native's fame. If you are unsure about how to do this then you must return to the earlier lessons and ensure you have a full understanding of their content. Each lesson builds on those that precede it and without a solid grasp of the issues then you will open yourself up to mistakes when applying special techniques, such as the one we are discussing in this lesson.

Delineating what the native receives recognition for can be tricky. It involves a study of the native's actions (10<sup>th</sup> house). This leads us to consider things we will also examine when discussing profession (in a following lesson). In the present context, we note some of the same things we would look at for profession, but we interpret them in terms of actions/deeds rather than profession.

Usually there is a link between the native's actions and what s/he becomes famous for. The 10<sup>th</sup> house shows us his/her actions, though the delineation of profession entails more than the delineation of the 10<sup>th</sup> house. As you will see, it begins with an analysis of the 1<sup>st</sup> house and eventually arrives at the identification of one or more Professional Significators. In delineating fame, however, it is wise to keep in mind that the native's fame may not be based upon his/her professional deeds. It may be the result of other actions. Therefore, it is good policy to study the 10<sup>th</sup> house as an indicator of the native's deeds in general only. This having been said though, we ignore the Professional Significators for the present.

Planets in the 10<sup>th</sup> or aspecting the 10<sup>th</sup> are important indices of the nature of the native's deeds or actions. Generally, we prefer to see the benefics ruling or in the 10<sup>th</sup> house, elevated above the malefics and free from them. The native will be known for his/her thoughts, words, and deeds corresponding to the planet in the 10<sup>th</sup>, ruling it or aspecting it.

It is important not to be hasty in the judgment of the 10<sup>th</sup> house in connection with delineating that for which the native achieves fame. See what planets are in the 10<sup>th</sup>. See which planet rules the 10<sup>th</sup>. Note all the rulers of the 10<sup>th</sup> including the Almuten of the 10<sup>th</sup>. See what planets aspect the 10<sup>th</sup>. Take that planet which has the most testimonies, i.e. dignities in the 10<sup>th</sup>, position in the 10<sup>th</sup>, aspecting the MC, the Almuten of the 10<sup>th</sup>. If you get two or more planets with the same number of testimonies, take the planet with the closest aspect to the MC. If you still have more than one, take the angular planet, which is closer to the cusp of the angular house it is in<sup>3</sup> or to the MC. The planet which meets these criteria will be the planet indicating that for which the native is known. Combine its testimony with that of the Sun's.

By comparing the Sun's testimony with the 10<sup>th</sup> house testimony, you can figure out what the native is/will be famous for, assuming that fame is promised at all. As stated above, severe affliction of the Sun impedes fame. The benefics ruling the 10<sup>th</sup> and free from affliction conduce to success and recognition, especially when they aspect the 10<sup>th</sup> and the Sun favourably.

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<sup>3</sup> If it aspects the MC.

When the fame will come is a matter of prediction. Remember, fame must be promised or you cannot predict it. In your delineation, you ought to attempt to get a sense of how great the fame will be. It will be enough if you can distinguish between great fame, mediocre fame, and minor fame (or great infamy, mediocre infamy and mere adversity and obscurity). It is at this point that the Rank of Fame connects with what we have been saying about judging fame from the Sun and MC.

**Special note:** In doing the above it is necessary to keep in mind what you have already learnt from this course (and to consider a number of things you are yet to learn) relating to delineation in general. For instance, afflictions to the ruler of the 10<sup>th</sup> can seriously impede fame and reduce the native's social status. Later when you have learned of the *Almutem figuris*<sup>4</sup> you should return to this lesson and consider its testimony in relation to that which you are considering here. Thus, you will find for example that if the *Almutem* is Saturn, the native may labour under adversity or greater limitations than most people suffer.

## Ptolemy's Rank of Fame

Ptolemy's **6 levels of social hierarchy** is a handy device, which enables us to conceptualise and, in a way, measure the myriad indications and gradations in social standing that people live out and their natal charts reflect.<sup>5</sup> While it is not wise to attempt to be too specific or to engage in declaring too precisely what the exact social rank of the native is, we should be able to recognize high social status, comfort, serious adversity, poverty, and low social status.

Adversity in its extreme manifestation constitutes servitude or "slavery". We will look at indications of slavery below as indices of extreme adversity. Ancient and Medieval astrological texts have a great deal to say about slavery and what they say enables us to recognize extreme adversity in the natal figures of modern day natives living in political systems where slavery may be illegal, but harsh conditions of life nevertheless infringe on the ability of people to live independent, self-determined lives.

Ptolemy tells us<sup>6</sup> that there are innumerable gradations between the 6 levels or ranks he presents in his Rank of Fame paradigm.<sup>7</sup> What this means is that examples precisely fitting the criteria Ptolemy sets forth are not so easily found. The 6 ranks of fame of Ptolemy blend into one another. There is no clear discontinuity where one begins and the other leaves off. Often the chart you are studying will have indications of two or more ranks in it and quite possibly indications of slavery/adversity.

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<sup>4</sup> The *Almutem figuris* or Ruler of the Figure is not the Ruler of the Ascendant, except accidentally. It is the most powerful planet in the figure according to essential dignity, and accidental dignity. In addition the ruler of the day and hour are considered. We will address the means of identifying it in a later lesson.

<sup>5</sup> Actually, the esoteric tradition has a number of such paradigms. Often they are clandestine, being represented as hierarchies of demons and deities or angels. Those suffering extremes of adversity are already living in Hell.

<sup>6</sup> Tetrabiblos III.3

<sup>7</sup> Tetrabiblos IV.3

What you must do in discerning which level of society the native will subsist in is to see first if there are **more than two** indications of slavery (adversity) in the chart. The native might be able to work around two such indicators, but three or more are too much. It will hold him/her down to the lower levels of society.

If you find three indicators of adversity, say that the native labours under severe adversity in the lower classes of society. If you find criteria corresponding to Levels 1, 2 or 3 with indications of slavery at the same time, say that the native may *aspire* to middle to upper- middle-class status in spite of the adversity s/he must face. If you find a chart which is lacking signs of adversity and slavery and has clear indications of high social standing (Levels 2 or 3), say that the native lives a blessed life of leadership and service to society.

As to how these gradations occur, (skip to the end of the lesson for the detailed setting forth of Ptolemy's method) note that the method relies upon two indices: **the strength of the luminaries** and **the strength of the attendant stars** (here "stars" means planets).

Thus as we will see, in Level 1 both luminaries must be masculine and angular. There is a *doryphory* (see below) with the 5 planets comprising it dividing into oriental planets (aspecting the Sun) and occidental planets (aspecting the Moon). All the planets must be in the angles and must be aspecting the MC.

In the next levels, gradation occurs as the signs of the luminaries change from masculine to feminine and as they move out of the angles. The number of their attendant stars (planets) vary or these attendants move out of the angles away from aspecting the MC or the oriental planets, and occidental planets change their allegiance from one luminary to the other. Of all these possible factors, the **angularity of the lights** is most important. Next comes the **angularity of the attendant planets**. The more angular planets you find in the figure, the more power the figure has.

## Commentary on Ptolemy's Technique for Rank of Fame

Though Ptolemy's paradigm has 6 levels or ranks, he does not specifically identify these levels with numbers or names. I have done so for clarity, drawing the identifying phrase or words from the text describing each level.

His **First Level** I call "God-Man." This level of fame or involvement with society is actually a special case. Although from Augustus Caesar on, the Roman Emperors styled themselves "Gods", what this really involved was a recognition of the fact that, occasionally, in times of extreme social chaos and spiritual darkness, exceptional souls stand forth to restore order. The Latin title "*Augustus*" was the Roman equivalent of the Zoroastrian "*Saoshyant*" and the Hebrew "*Messhiach*". It is doubtful that in your astrological practice you will run into many of these.

His **Second Level** I call "Chieftains/Presidents." Here we find real leaders of nations.

His **Third Level** in the hierarchy is “Governor.” This corresponds to such people as the governor of a state (as in the United States of America) or to a chief executive officer in a large corporation.

These are the first three levels of society found in Ptolemy’s model. While astrologers often collect the horoscopes of world leaders in order to foresee world events, it is unlikely that you will be called upon to do many charts of Levels 1, 2, and 3.

The story is different for Levels 4-6. These levels of fame/social class provide the majority of the charts the natal astrologer will actually confront.

His **Fourth Level** I call “Civil Leader.” These natives will not attain to any great eminent rank but will take a leading part in ordinary civil and municipal affairs, both elected and non-elected or hold positions of power in corporations. There are many degrees of involvement in civil affairs. Some are high profile; others are functionary; yet others are behind the scenes.

His **Fifth Level** is “Undistinguished.” These natives will remain altogether undistinguished and without advancement.

His **Sixth Level** is “Base.” These natives are born to complete obscurity and adversity. It is here that we have a link to our previous discussion of the native’s reputation and adversity/servitude. This base level is an important defining criterion because it enables us to establish a lower end or “base” by which to recognize the higher levels. At its opposite is the “God-Man” level at the other end of the spectrum.

The above gives you the categories that you will need to discern but in doing so you will also need to understand the two-fold approach of Ptolemy’s Rank of Fame method. The first is the *doryphory*. The second is a spiritual consideration.

## The Doryphory

Ptolemy<sup>8</sup> tells us that in order for a natal figure to be a Level 1 chart (god-man), luminaries should be in masculine signs and in the angles. Or even if only one of them is angular and attended by a *doryphory* (attendant) of all the 5 planets (the Sun by such as are oriental and the Moon by such as are occidental) then the native born will become a king or prince. And, if the attendant stars themselves should also be in angles, or configured with the MC, the said persons will become great, powerful and mighty in the world and even yet more abundantly so if the configuration made by the attendant stars above the Earth be dexter.

*Doryphory* means “shield-bearer” in Greek. There is debate as to what this signifies astrologically. One opinion is that a cluster of planets is indicated in which the luminary is in one sign and the *doryphory* or shield bearers are in the next sign following the Sun’s or Moon’s.

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<sup>8</sup> Ibid



In this course we will take the term *doryphory* to allude to **aspects of the planets and the Sun and Moon**, ideally, the oriental planets aspecting the Sun, the occidental planets the Moon. Thus, if a planet is occidental and aspecting the Sun or Moon, we may still take it to be a *doryphory* but research shows that it should be regarded as being a step lower in the hierarchy. As is clear from the above, Ptolemy's grade system is a conceptual hierarchy. Each grade has numerous sub grades in it. He does not spell out the nuances of the grade system rigorously. We are left to do that ourselves.

In my own chart (see **Figure 11A** Natus Robert Zoller) the Sun is conjunct Mars and Mercury and opposed to Saturn. All three of these planets are oriental. Venus, who is occidental, is aspecting the Moon. Jupiter is oriental but feral in relation to the luminaries. Thus, we consider only the Almuten of the positions of Mars, Mercury, Saturn, and Venus for **Figure 11B**.

Planet	☉	☾	♃	♀	♂	♃	♄
♂ 00° ≈ 04			2+3	1			3
♃ 06° ≈ 16			2+3	1			3
♄ 05° ≈ 30	5+3						3+2
♀ 17° ≈ 58	3	1	2				5+3
Totals	11	1	12	2	0		19

**Figure 11B**  
Almuten Table for Reputation

Saturn wins.

### Tentative Conclusions on the Almuten of the Positions of **Figure 11A**

Known for hard work, adversity, old ideas, *secretiora philosophia*. As Saturn is in poor zodiacal state, I will be thought of on occasion as suspicious; given to mathematical and scientific subjects; a deep thinker; somewhat gloomy; someone who struggles against impediments, restrictions and the subversive efforts of enemies (both public and secret).

This addresses the reputation I will have according to Ptolemy's Rank of Fame. As for the level of society I will work at, we will examine this below.

Looking at the matter of fame as per the guidelines set out above in connection with the Sun and MC, we find the natal Sun in the 11<sup>th</sup> besieged by the malefics. This indicates adversity, infamy, a slandered and blasphemed reputation. Venus conjunct the 10<sup>th</sup> indicates artistic skill, assistance from women. Moon square MC signifies change of professional direction and psychic or divinatory activity.

We know from previous lessons that the Sun burns up and overwhelms planets within 8.5° of the Sun. By general delineation of the chart, we find that both Mars and Mercury indicate ill people in the native's life.

## Spiritual Consideration

There is a spiritual dimension to this subject, which we will address more fully in the lesson on Spiritual Astrology. It must suffice for the moment to say that there is a real world and there is a world people think is real.

In the real world, the actual events of life transpire. In the world people think is real, (which only exists in their minds) all sorts of unreal things are thought to take place. Generally, they do not see what is really happening. People mainly see what their preconceptions permit. There is often a gulf between what is really happening and what people *think* or *project* to be happening. For instance, there is a very widespread and pernicious practice of claiming to be something you are not. It runs from the bottom of society to the top. We find increasingly in the business world people claiming to be qualified in areas they know nothing about. In academia, the practice of false credentials is frequently met with. Amongst astrologers, too, we find this. So too, in politics. The true leader is hard to find; the opportunist who lacks what it takes is everywhere.

What this means for us (dealing with politics) in connection with Ptolemy's Rank of Fame is that we cannot expect political leaders to be leaders in fact. More often they are functionaries, opportunists, politicians lacking real credentials for the position they hold, incapable of really doing what the office they have attained requires. In this regard you cannot assume that if the individual natal chart you have chosen to look at is the natal chart of a President of the United States, Prime Minister, Premier, Dictator, King and so on, you have a Level 2 (Chieftain/President) Rank of Fame chart.

This is because what Ptolemy's 6 levels represent are a *real* hierarchy of being, not a hierarchy of titles. That is, while the 6 levels denote 6 social ranks or classes, these ranks are levels of actual function rather than empty titles. The Governor actually governs. The Chieftain/President truly leads. The Base level person is truly in adversity. **Ptolemy's Rank of Fame depicts 6 levels of social involvement in the real world; not the world people think is real.**

I have often noted that American Presidents usually do not have Level 2 charts. From the name of this level (Chieftain/President), you would think they would have. More often, they are Governors or below! We find that, amongst Americans, a higher percentage of high-ranking charts (Levels 2 & 3) are to be found amongst leaders of industry (private sector) rather than amongst career politicians (government).

In a number of instances, notorious dictators show up with high level Rank of Fame. We will see this in Mussolini's natal figure below. Not all world leaders are of lofty Rank of Fame. Adolf Hitler's<sup>9</sup> Rank of Fame, far from being a Level 1 God-Man or even a Chieftain/President, has a low Rank of Fame. Yet, he *operated* as a Chief-of-State and was the cause of millions of deaths. How do we explain the apparent glaring contradiction?

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<sup>9</sup> Adolf Hitler's chart is a special case and will be addressed in the Lesson on Spiritual Astrology.

Equally, we find that the leaders of various countries may have the lights in feminine signs, not in masculine signs as required by the rules of the Rank of Fame. Does this mean that the rules are wrong?

I do not think so. Rather, it indicates that there is something going on which is not apparent. We are missing information that would make the pieces of the puzzle fit. It took a while to sort this out, but eventually it became clear that if we are to understand how to use Ptolemy's method correctly, then we need to **understand the universal as well as the particular aspects** of the problem before us.

The **universal aspect** of this subject I will return to in the lesson on Spiritual Astrology. For the moment, we can observe that there are circumstances under which the celestial regulatory forces seemingly step aside and permit the temporary ascent of subterranean agents ordinarily kept under restraint. At such times, there is an inversion of the hierarchy and chaos and carnage are visited on the world.

It is also necessary to view the Rank of Fame model not as a rigid, closed system absolutely determined and the last word on the subject. Rather, it is an *ad hoc* technique for delineating relatively whether the native is on the top of the social heap or on the bottom.

The testimony of the method is based on a vision of a norm: the usually smooth working of human society. But this norm (like norms in general) can be interfered with by unusual circumstances. Some of these circumstances we are familiar with: economic disasters, climate change, overpopulation, war, revolution, famine, disease, all these can wreck havoc with the social norms. But there are other causes, which are frequently unknown, unrecognized, or undistinguished from known causes.

One such category is spiritual in nature. In the West, Spiritual influences have been relegated, since the Age of Enlightenment, to the realm of superstition. Hegel's *Zeitgeist* may have been the last serious acceptance (apart from Mundane Astrology) of a concept of the Spiritual as an agent in time. According to Medieval Astrology, there are periods when the malefics rule time. During the malefic rule, the Spirits are bad. Inversion of the social order occurs and the low become high.

The **particular aspect** of the problem hinges on the starting point. The starting point in the proper application of this model is not in identifying Level 1, but in identifying Level 6. If there are indications of slavery in the natal chart you are considering then these will keep the native confined to the lower levels of Ptolemy's model, whatever level the natal chart gives the native.

Thus, we should always begin by asking **Is this the chart of a slave?** We then work up the social ladder; not down from 1. Then we refer to Ptolemy's Rank of Fame to see how high on the social ladder the native can go with the natal figure s/he has.

Generally, I have found the lower Levels (4, 5 and 6) of Ptolemy's method reliable. As I have mentioned from time to time, these methods being taught in this course do not give accurate answers 100% of the time. There are no astrological techniques, which do that. You should get better than 80% accuracy, though.

Given, then, that Levels 4, 5, and 6 are reliable, especially when compared with the slavery material set below, and that Levels 1, 2, and 3 do not show up frequently in practice, you ought to be able to identify what the native is/will be famous for in most circumstances. You should also be able to distinguish whether s/he is from the lower classes, the middle class, or the upper classes (ruling class, magnates, aristocrat).<sup>10</sup>

## Relating the Temporal to the Spiritual

It would be a mistake to think that, given the emphasis we have placed upon this question of temporal rulership and the Rank of Fame, that Ptolemy's hierarchy is merely an empty idea or only spiritual having no real relationship with temporal reality. It is true that the names I have given to his 6-tiered hierarchy do not necessarily correspond to positions of leadership in the contemporary world. It is also true that a Hitler-type native represents the violation of the natural order. At the same time, the conceptual hierarchy exists in the mass mind. We speak and act as though the hierarchy is real. Most people think that being a secretary is inferior to being a CEO and being a CEO is inferior to being President, Premier, Dictator and so on and few would object that being unknown, without a good name, living in penury without distinction and possibly without freedom, is as bad as it gets.

The hierarchy *is* spiritual. It informs the temporal. In practice, it must be used in tandem with an appraisal of the adversity or prosperity/felicity of the chart. Hence the consideration of indices of slavery and adversity. If, in practice, you find no, or 2 or less indices of slavery, and you find the luminaries and numerous planets angular you will be seeing the chart of someone who will work at a high level. To the degree that Ptolemy's ideal highest standing is replicated in the absence of contrary indications, the temporal life of the native will be grander.

In the final analysis, from the spiritual point of view, it may be that there is no *real* hierarchy just as there is *nothing* to fame, nor to power. If you are a believer in fame, power and social position, or the client is, the material in this lesson will be of use. If you are of the opinion that there is no hierarchy, that no one has or should have power over others, that fame should always be good, you will likely rebel and see the ideas presented here as dangerously anachronistic.

## Sexpartite Hierarchy

The ancient astrologers (for instance, Ptolemy) presented to their contemporaries a six-tiered paradigm which could be recognised in the natal chart since this paradigm is of astrological origin. Although in the method the six strata are identified by functions corresponding to socio-political ranks in Roman society, the model is not dependent on Roman sociology. Rather, it is caused by an astrological/cosmological requirement similar to the **hexagonal geometry** seen in plant growth, crystals and sub-atomic physics.

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<sup>10</sup> Of course, none of this has anything to do with being a good person, spiritual merit or morals. There are some very good people who are poor and oppressed, some very good aristocrats, magnates and rich; as well as some very evil people amongst the lower, middle and upper classes. Class is an accident of birth.

While one may not know *exactly* why Nature so frequently arranges itself according to the Senary, the investigator of the secrets of Nature repeatedly encounters examples of it and can see that 6 is an important number.

The importance of 6 is based upon the even greater importance of 2 and 3. **Two is polarity and gender. Three is the basic law regulating definition and coming to be.** Proclus, the 5<sup>th</sup> century Neoplatonic philosopher and Platonic successor, held that the triangle was the cause of the generation of things of this physical world. He specifically relates the triangle to the trigons (triplicities in astrology). He tells us in his *Commentary on the First Book of Euclid's Elements* that, "The triangle is the chief agent in the production of sublunary things." He also tells us, "The Pythagoreans assert that the triangle is the ultimate source of generation and of the production of species among things generated."

In the Ideal World, i.e. the Universal Intelligence, the equilateral triangle (apex up) represents and orders the three-fold defining of the being of things. The same triangle (apex down) describes the reflection of this process in Universal Soul. Universal Soul's operation is to give form and expression to the Ideas in Universal Intelligence. Reflection/inversion (a special mode of polarity or "otherness") is a necessary factor in manifestation. The union of these two triangles results in a hexagram.<sup>11</sup>

The Archetype is the ordering intelligence at work here. Mankind, the Archetype, was created on the 6<sup>th</sup> day.<sup>12</sup> This has already been discussed at length in the Archetype lesson and you should now always be considering the Archetype in your astrological analysis.

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<sup>11</sup> It is not arbitrary nor is it the result of the superimposition of human preconceptions that in most, if not all, human societies we see a three-fold or a six-fold hierarchy. The numbers 1, 2, 3, 6, 12, 24, 48, 96 are relevant to the subject of being and society. More on this in another place.

<sup>12</sup> Cf. Genesis I.

# Slavery As An Extreme of Adversity

## Reference Texts

The following relies upon three texts for handling the problem of determining social class.

Ptolemy's 2<sup>nd</sup> century *Tetrabiblos*, *Book IV, Chapter III*.

The *Liber Hermetis*, (see the revised translation at [www.newlibrary.com/zoller/books](http://www.newlibrary.com/zoller/books)). The date of this work is disputed. Gundel, who discovered it, thought it was as old as 200-300 BC while Pingree dates it c.1200 AD. I think it could be c.600 AD. Firmicus Maternus whom we have already encountered in earlier lessons drew upon the *Liber Hermetis* as one of the sources for his 4<sup>th</sup> century AD *Matheseos: Ancient Astrology in Theory and Practice*.<sup>13</sup>

The third work is Al-Biruni's 11<sup>th</sup> century AD *The Book of Instruction in the Elements of the Art of Astrology*.<sup>14</sup> This is also available for students from [www.newlibrary.com/zoller/books](http://www.newlibrary.com/zoller/books) .

Also please read as a general overview the article *Slavery and Astrology* from [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features) .

## Introduction

The *Matheoses Libri VIII* and the *Liber Hermetis* have much to say about slaves. Slavery has been abolished in most, if not all, of the nations of the modern world yet we still encounter its essential nature. That is, even where the native's social status is not legally that of a slave, people continue to be born with the configuration identified by ancient authors as charts of slaves. Thus, even though we may never run into an actual case of slavery as a legal status we do run into cases of *quasi* slavery, i.e. severe adversity and dependency where the native lives under restricted freedom economically, socially and emotionally.

We also find situations of immigration where people who have a professional expertise and even advanced education and skills end up working as such things as bus boys and taxi drivers at the bottom levels of the society to which they emigrate. This is very frequently the case when you have mass migrations of people from one area of the world to the other. At least for a period they have to work at the lower levels of society as they try to adapt to the new society.

We need to recognise these worst-case scenarios in order to put true blessedness, equally rare, and the 'Average Citizen' into perspective.

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<sup>13</sup> Noyes Press 1975 translated by Jean Rhys Bram.

<sup>14</sup> trs R. Ramsay Wright, London, Luzac & Co. 1934

## Recognizing Slavery or Severe Adversity in the Natal Chart

Factors to examine:

1. The luminaries cadent, especially in the 12<sup>th</sup> & 6<sup>th</sup>.
2. The luminaries & benefics are low in the figure, especially on the IC.
3. Malefics are angular or succedent.
4. Benefics are cadent.
5. Dispositors of luminaries cadent or debilitated by sign (i.e. detriment, fall) or peregrine.
6. The luminaries afflicted.

When two or more of these conditions are present in the horoscope you are judging, the native will be someone born to adversity *and* low social status. In 99.9% of the cases, they will not be an actual slave in the legal sense (i.e. property owned by another human being).

When none of the above conditions are present, you have someone leading a blessed life. Usually, you will find a mixed testimony.

The first step is to realise that the question of what class the native belongs to begs the question, “When?”. This is to say that we are all born to a given class but we may not remain in that class. Some rise above their station at birth, others remain on par with it and others fall to a lower status. The chart itself will indicate if the native rises, falls, or maintains her/his social class. It does this by the natal configuration itself, as the following rules will show.

Both the *Liber Hermetis* and the *Matheoses* tell us that generally the native stays in the class s/he was born into (i.e. a slave or a wealthy aristocrat), **unless the aspects of the malefics or benefics or the conditions of the dispositors say otherwise**. This is based on the fundamental understanding that if a planet’s dispositor is in good zodiacal state, strongly placed and aspected by the benefics, the dispositor will, over time, improve the manifestations of the planet it disposes.

Thus, the *Liber Hermetis* states that when the native’s Sun and Moon are in the terms of the malefics and are weak and dejected, *and* low in the figure, the native is not only a slave but stays one. However, if the benefics are stronger than the malefics *or* are aspecting the angles or the luminaries, then the native is freed from the slavery, i.e. s/he achieves a higher social position.

*When* this will happen is a matter of prediction. But before we examine that, we must be as certain as possible that our delineation of the chart indicates social mobility – either up or down. (In the sense that we are dealing with here, falling would mean the adversity will get worse, and the economic position and the emotional and social standing will degenerate the more.)

If we see this we expect that adversity will be augmented during time periods ruled by the causes of the adversity in the natal figure. If liberation is indicated we look for it during time periods ruled by the benefics.

The dispositors are the key here, although the *Liber Hermetis* and Firmicus Maternus have specific configurations which indicate if the native becomes a captive. However, we are dealing here with the circumstances of a fall from grace into adversity and thus we must check the dispositors of the MC, Ascendant and luminaries.

If the dispositors<sup>15</sup> are cadent (i.e. dejected – especially in the 12<sup>th</sup> and the 6<sup>th</sup>), weak in terms of dignity (i.e. debilitated), *and* if they are low in the figure (i.e. houses 2 through 6), the native will fall from grace at some point in his/her life. However, to predict a fall of this sort you must first have indications of a felicitous birth, i.e. an elevated luminary and the ruler of the Ascendant *and* ruler of the MC elevated, and both luminaries in the terms of benefics with the benefics in good state.

A note of caution: when examining the charts of public figures, do not believe everything you read or hear about them. Take your cue from the natal figure. For example, Henry Ford senior (the great American industrialist) had both luminaries in terms ruled by benefics; so did Andrew Carnegie (Scots-American tycoon). Both were wealthy and largely self-made men that rose from modest backgrounds (Carnegie was a poor immigrant from Scotland while Ford was raised on a small farm and started out as a steam engine repairman). Nonetheless, in contemporary US society, the vogue is for the wealthy to pose as having risen from adversity and obscurity. This reflects the American ideal found in the self-made-man story. George Bush Sr. for instance, portrayed himself as such. Nearer the truth is that people born into privileged families make it big because they started big and had lots of help financially, socially and politically. Nevertheless, the story gets written as an example that anyone can make it in the USA. They probably can in relative terms, but not like Bush, Carnegie, or Ford.

We must therefore begin by asking **what class is the native born into**. There are two ways of handling this:

- a. The general configuration in the figure as implied in Firmicus Maternus.
- b. Ptolemy's Rank of Fame.

Follow the material from both these sources presented in this lesson to determine the native's starting point.

The next thing we want to know is **does the native rise above his/her birth, remain at the same level, or fall to a lower level?** As far as general society goes, there are only so many ways of attaining mobility upward. The main ones being:

- One can accomplish it (e.g. financially or politically).
- One can take it (e.g. militarily).
- One can use partnership (e.g. marriage).

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<sup>15</sup> I understand the text to be referring to the rulers by sign.

The first and second are usually the more difficult. Within the third category there may be a love match or it may be entirely for pragmatic reasons.

The very wealthy still practice arranged marriages in many countries, where the upper classes stay such by remaining in their social class. If Johnny and Buffy do not care about class, their parents and family do.

The procedure is to check the general configuration in Firmicus' section on slaves is given below. Assuming you find few or no indications of slavery in the figure, look at Ptolemy's Rank of Fame and see how high the native rises on the social ladder.

This rising on the social ladder can occur even if there are a couple – but not more than two – indications of slavery in the horoscope. It is possible for slaves to achieve very high status in society. The indications you will receive from the *Liber Hermetis* have to be handled carefully. People signified by afflicted lights (the Sun and the Moon) are those who live in adversity, often in obscurity or servility. Their social standing is generally a lower one than those signified by unafflicted lights.

In ancient times typically, those whose lights were afflicted were foreigners or slaves. Interestingly, those who were nobles forced by adversity to work at servile occupations are those who are signified by a luminary in the terms of a benefic but afflicted by a malefic planet. For instance, the Moon at 4° Aries in the terms of Jupiter, the Moon being at the same time afflicted by the square of Saturn.

## **Slavery in the *Liber Hermetis***

Of social standing, the author of the *Liber Hermetis* reckons slaves as the worst status. Next highest are those of foreign birth because they have no honour or family connections in the country in which they find themselves. Next comes the category with many degrees: those who are born in the country. Among those who are raised, stepchildren have the lowest rank. The difficulties modern sociologists document in modern societies regarding foster children and stepchildren are also seen in the *Liber Hermetis*. Next come those of noble birth, then those born to a life of ease. We hear of various professions but nothing seems to be more important to the author than one's birth and social class. The preservation of one's patrimony or maternal inheritance; one's marriage, public office or situation in a public bureaucracy; and a favoured relationship with potentates of various sorts – especially the king – are greatly to be desired in the *Liber Hermetis*. Of course, it is better not just to have a good relationship with a potentate or king, but to be a potentate or a king.

### **Liber Hermetis, Chapter 21:**

“The Moon having separated from the benevolent planets and conjoined with the malevolent planets shows that the natives from free men become slaves or subjects.”

The Moon here is representing the general status of the native and if you see it in the natal horoscope separating from the benefics and applying to the malefics, you know that the life is going to get worse.

**Liber Hermetis, Chapter 26:**

“The Sun, Saturn, Mars and Venus in Aries in the Ascendant give dishonest female slaves, little old women, wives and whores; especially if Mercury is with the same (i.e. the Sun, Saturn, Mars and Venus in Aries in the Ascendant), selling their bodies publicly. But if the Moon is on the MC, or in the west, they sleep with their sons or stepchildren, or their mothers or stepmothers, or the children of their brothers, or their sisters, and women with their own children or uncles, father, stepfathers and the like; they become whores mixing themselves with many, foul with respect to coitus.”

**Liber Hermetis, Chapter 27:**

“The Moon being very young, having separated from Mercury, and transiting to the conjunction of Mars, in a diurnal nativity, they [the natives] become forgers of letters, and those knowledgeable of poisons and magic, either makers [thereof], or those knowing these things, or thieves or accomplices of thieves, from which they will have decline of life, and weak financial condition, and diseases and suffering, or meanness of life, or violent death. Some, however, will have slavery or flights into foreign lands. But others are set above those who are in prisons and under guard, and some are bed chamber servants, and on account of certain perverse things, sustain dangers and violent deaths.”

**Liber Hermetis, Chapter 36:**

“Saturn and Mars in the 12<sup>th</sup>, and the Moon in the 6<sup>th</sup> and the Sun in the Ascendant, they make weak slaves...”

## **Slavery in Firmicus Maternus' *Matheseos***

Firmicus has some material on slavery as well:

**Book III, Chapter II, Verse 26:**

“Saturn in the 12<sup>th</sup> may reduce the native to slavery.”

**Book III, 9.1:**

“Saturn conjunct Mercury on the Ascendant in nocturnal charts makes the natives to become captives or to be handed over to be slaves of powerful men. (It also makes them highly skilled in law, scribes, misers, etc.)”

**Book IV, 10.2:**

“The waxing Moon separating from Jupiter and applying to Mars by day makes the natives to be exposed, slaves, or wretched beggars. They will suffer illness and afflictions, slavery which is like captivity, and lose their life in violent death.”

**Book IV, 10.4:**

“The waning Moon separating from Jupiter and applying to Mars in a nocturnal figure wastes paternal and maternal inheritance, destroys the parents when the native is young, and imposes the burden of extreme beggary. Some suffer bitter pain; some become slaves, sometimes captives, often dying a bitter death, especially if Mars is on one of the angles or is *anafora*<sup>16</sup> or *catafora*. For then the effects we have described will be much stronger.”

**Synopsis of Firmicus, *Liber Septimus*, Chapter VI:**

**Indicators of Father as slave:**

Sun in the 6<sup>th</sup>/Jupiter conjunct Saturn on the IC.

Sun conjunct Mars in the 3<sup>rd</sup>, Venus on the IC.

Sun in the house of Saturn, Saturn in the 6<sup>th</sup>.

Sun and Jupiter dejected, e.g., Sun in 12<sup>th</sup>/Jupiter in 6<sup>th</sup> or both in either the 12<sup>th</sup> or the 6<sup>th</sup>.

**Indications that the Mother is a slave:**

Moon conjunct Mars in alien houses<sup>17</sup> on Ascendant.

Moon's dispositor in debility or in alien houses.

Moon waning conjunct Mars on Ascendant and Saturn in 2<sup>nd</sup>. (It does not have to be conjunct Saturn in the 2<sup>nd</sup>; it just has to have Saturn in the 2<sup>nd</sup> house when the Moon is waning and conjunct Mars on the Ascendant).

Moon waning on IC with a malefic.

Moon on IC and its dispositor in 6<sup>th</sup>.

Moon in the 12<sup>th</sup> or 6<sup>th</sup> either conjunct or opposed to Venus.

Moon and Venus on the 7<sup>th</sup> in tropical signs; one malefic in the 6<sup>th</sup>; the other in the 8<sup>th</sup> unless Jupiter is in Ascendant or trines it.

**Both parents are slaves when:**

Sun and Moon in the 6<sup>th</sup> with their dispositors unless the benefics are on the angles.

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<sup>16</sup> Anafora is the house rising next (in the text it would be a succedent house). Catafora is the house rising just before the angle (in the text it is a cadent house). Thus, if we believe the text as it is Mars could be angular, succedent or cadent and the effect is the same.

<sup>17</sup> I.e., signs which neither planet rules.

## Other Signs of Slavery According to Firmicus

In the charts of slaves there are a number of things to look for. *Liber Septimus* has a number of rules:

The Sun and Moon in dejected houses (12<sup>th</sup> and 6<sup>th</sup>); Saturn conjunct, square or opposed to Venus produces slaves; also Mars conjunct Venus.

If both the Sun and the Moon are in dejected houses (12<sup>th</sup> and 6<sup>th</sup>) and the malefic planets are in the same sign or in the sign of the Part of Fortune, or on the Ascendant, or on other angles or in succedent houses, this makes slaves.

If Saturn is in the 8<sup>th</sup> or the 2<sup>nd</sup> and the Moon is opposed to it, and Venus is under the Sun's rays, or in the 12<sup>th</sup>, the native will be captured and made a slave.

If both the Sun and Moon are in dejected houses (12<sup>th</sup> and 6<sup>th</sup>) and one of the malefic planets is on an angle but the other is in the 2<sup>nd</sup> house from that angle or the house opposite to the 2<sup>nd</sup> house from that angle, this makes slaves. But if, with all this as said, the benefics are in aspect to the waxing Moon, or on one of the angles or in the house opposite to the 2<sup>nd</sup> from that angle, the natives will be born slaves but will be freed, or will be reared in the place of sons by the master.

If the Sun and Moon are not in dejected houses, but Saturn and Mars are angular, or one is angular and the other is a succedent house, and Mars and Saturn have any aspect to the Sun and the Moon, the natives will be captives. If with the preceding combination is present a benefic angular or succedent in favourable aspect, the native will be freed from captivity.

Note, with regard to the dispositors, the rule from Firmicus Chapter V, Book VII:

“If Jupiter aspects (the dispositors of the Sun and Moon, these dispositors being angular), the slaves will attain freedom and the greatest glory. If the Sun and Moon are either in the 2<sup>nd</sup> house or the 6<sup>th</sup>, 8<sup>th</sup> or 12<sup>th</sup> (notice the dark houses), either together or separately, and are in their debility; and have malefic planets in the same sign, before them in degrees, they will make the slaves weak and force them to maintain their lives by begging in public places.”

## Ptolemy's Rank of Fame

Finally, we come to **Ptolemy's Rank of Fame** (*Tetrabiblos, Book IV, Chapter III*):

### **God-men**

“Should the two luminaries be found in masculine signs and in angles, or even if only one of them be in an angle, (note that they both have to be in masculine signs), they being at the same time attended by a *doryphory*<sup>18</sup> (attendant) of all the 5 planets; the Sun by such as are oriental and the Moon by such as are occidental, the persons born then will become kings or princes. And, if the attendant stars themselves should also be in angles, or configured with the MC, the said persons will become great, powerful and mighty in the world: and even yet more abundantly so if the configuration made by the attendant stars above the Earth be dexter (notice the elevation above the Earth).”

### **Chieftains/Presidents**

“But if both the luminaries are not in masculine signs but only the Sun is in a masculine sign and the Moon is in a feminine sign, and only one of them is angular, all other above cited circumstances being present, then those born will become merely chieftains invested with the sovereignty or power of life and death.”

### **Governor**

“If the attendant stars, the luminaries situated as last said, should be neither in angles nor aspect the angles, the persons then born, will still enjoy eminence, but only a limited dignity such as that of a delegated governor, commander of an army, dignitary of the priesthood, but they will not be invested with sovereignty.”

### **Civil leader**

“If neither luminary is in an angle and most of the attendant stars are neither in angles, nor aspecting the angles, the native will not attain to any great eminent rank but will take a leading part in ordinary civil and municipal affairs.”

### **Undistinguished**

“But should the attendant stars have no configuration with the angles (neither of the luminaries being angular), the natives will remain altogether undistinguished and without advancement.”

### **Base**

“If neither of the luminaries are angular nor in a masculine sign, nor attended by any benefics, the natives are born to complete obscurity and adversity.”

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<sup>18</sup> The term “*doryphory*” is explained above.

Note that Ptolemy's Rank of Fame shows the upside of the class issue rather than the downside as in Firmicus and *Liber Hermetis*. We hear of indications of greatness, for instance. Also, note that it is not just the angularity of the luminaries or their placement in masculine signs that count, but the "doryphory" or attendance of the other planets. The 6-fold scheme is capable of considerable nuance through the exact number, natures, and placements of the attending planets.

## Overview and Example Charts

Thus far, we have looked at the basics. I have deliberately ordered this lesson with the actual rules at the end so as to emphasize the importance of your recognizing what slavery means in the modern context (i.e. what the practical implications are when you find the configurations in the charts you are examining). I have also deliberately kept the archaic language and historical circumstance to stick to essential meanings and understanding. By now, read in context with the earlier lessons, you should be able to determine these in a modern context. Thus, for example, when you read of slaves selling themselves (*Liber Hermetis* 26, above) you will be able to equate this to those in severe adversity (often associated with extenuating circumstances indicated elsewhere in the chart e.g., a drug habit) turning to prostitution as a means of maintaining it.

Looking to my chart (**Figure 11A**) we see the Sun is in a masculine sign and the Moon angular, yet I am not a Rank of Fame #2, that is, Chieftain/President. The reason is that the *doryphory* of the Sun is made up of planets which are not angular. Moreover, the Sun is severely afflicted by Saturn, Mars and Mercury. While the Sun burns up both Mars and Mercury, they still impede the Sun. The *doryphory* of the Moon has only Venus. Venus is close enough to the 10<sup>th</sup> house cusp to be considered angular. Of the ancient visible planets, only 2 are angular, Venus and the Moon. Thus, while I have the horoscope of a Chieftain in one sense, it has no real power as it would if there were planets that are more angular. The severe affliction of the Sun weighs me down and keeps me humble.

At the same time, there are indications of slavery in the figure.

- 1) "But if Mars, in the morning rising<sup>19</sup> is found in the sign of a malefic planet together with Saturn, the slave who is born will be unfortunate."<sup>20</sup>
- 2) "The Sun in the house of Saturn, with Saturn in the 6<sup>th</sup> house shows the father as a slave."<sup>21</sup>

Now, there are extenuating circumstances with both of these indications. As regards #1, Mars is combust in my chart and while it is opposed to Saturn, the Sun's opposition to Saturn (4° Leo) falls between Mars' opposition (1° Leo) and Saturn's position (5° Leo). While Mars, Sun and Mercury all

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<sup>19</sup> when a matine planet

<sup>20</sup> Firmicus in *Liber Septimus*, Chapter IV, paragraph III

<sup>21</sup> per *Liber Septimus*

oppose Saturn, the fact that Mars' opposition to Saturn is prohibited by the Sun's opposition weakens Mars' connection to Saturn just as the combustion weakens Mars himself.

As regards #2, Saturn is in the 6<sup>th</sup> sign from the Ascendant (6<sup>th</sup> house by Whole Sign Houses), not by Alchabitius, which is a Quadrant System. I would regard the situation as being more certain were Saturn in the 6<sup>th</sup> both ways.

My father was not a slave, but he was a poor immigrant child. Poor immigrants generally start at the bottom of the social ladder in the USA and, I suspect, just about anywhere. He was an electrical engineer who worked for 40 years for Consolidated Edison, the electrical utility company in New York. He distinguished himself there as a master engineer.

According to the method of comparing the testimony of Ptolemy's Rank of Fame with the slavery indications from Firmicus Maternus and the *Liber Hermetis*, I would place my chart at Level 3 were it not for the adverse indications noted above, which may hold the Rank of Fame to Level 4.

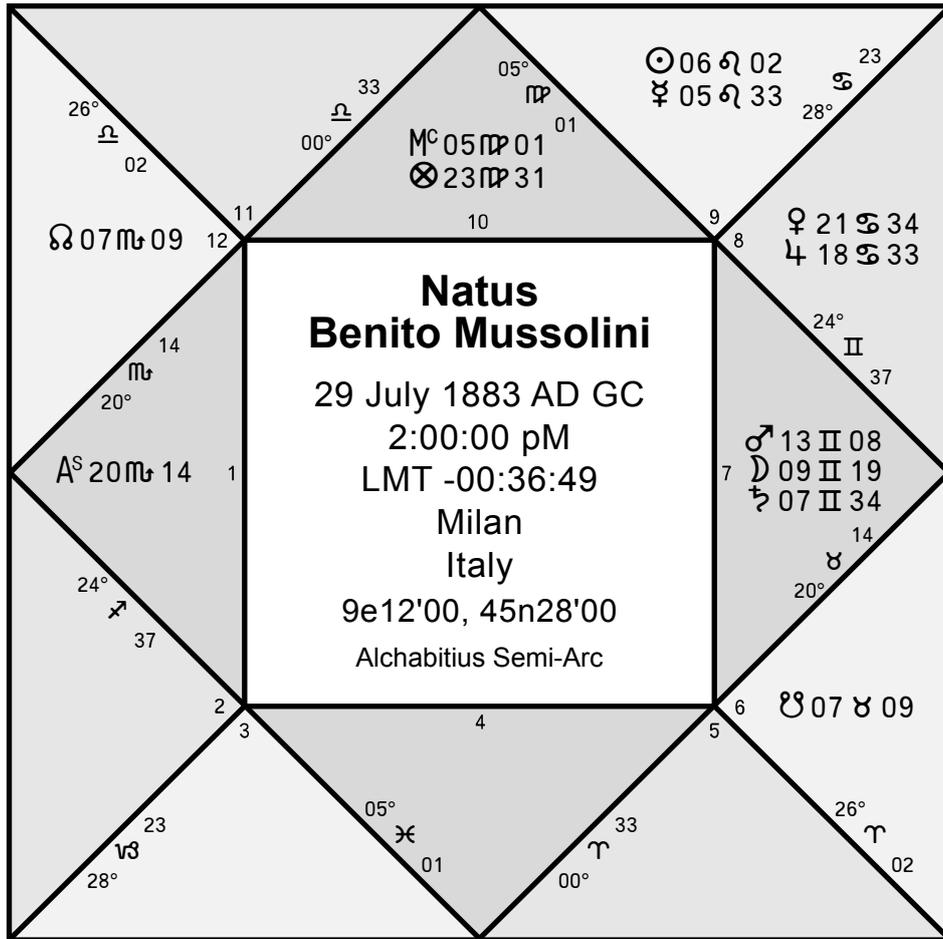
Benito Mussolini (1883-1945), known as *Il Duce* (The Leader), originally started as a socialist fighting communism and bolshevism. He moved to being a fascist, organizing the Fascist party in Italy 1919-1921. He took over the government of Italy at Rome in 1922. He suppressed all opposition newspapers, conquered Ethiopia 1935-36. Withdrew Italy from the League of Nations 1937. Conquered and annexed Albania 1939. Aided Franco in Spanish Civil War. Led Italy into WWII on the German side 1940. He was deposed in July 1943 and imprisoned and then rescued by the Germans in September 1943 and was assassinated by Italian partisans April 28, 1945.

Mussolini's birth time is given as 2:00 PM. This is very likely an approximate time. However, it seems not to be grossly out of line. The *firdaria* and the profections both work well. The ascending sign is definitely Scorpio with an approximated error of up to 3 or 4 degrees making it close enough for our purposes. Ptolemy's method does not require a precise Ascendant.<sup>22</sup>

You will see that both lights are in masculine signs (see **Figure 11C**). Because the lights are sextile to each other the attendant planets, which in this case are Mars and Saturn (both oriental) in the 7<sup>th</sup> angular, aspect both

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<sup>22</sup> In spite of Ptolemy's genius as a mathematician, as an astrologer he sanctions the use of the Animodar in rectification. Under the best of circumstances the Animodar gives no more than an approximate Ascendant often 5° distant from the actual. The Meridian (MC) can be calculated independently from the Ascendant. Today we regard the MC and Ascendant as in a fixed relationship due to our method of calculation which relates the two. If Ptolemy and his Greek follower in the practice of their Art could live with such discrepancies as 5° on the Ascendant they clearly did not have the demand for precision in practice that their theory implies. But we moderns demand precision too. Because of the way we calculate the chart (deriving the Ascendant from the MC) if either is in error, so is the other. Thus, if the MC is not precise it is possible that the recognition of the proper aspect to the MC may be missed. It is best to use reliable or rectified birth data. I have examined this figure and deem it sufficiently exact for our purposes. I would not use it with Primary Directions, however.



**Figure 11C**  
Natus Benito Mussolini

the Sun and Moon. In fact, the two malefics Saturn and Mars besiege the waning Moon who separates from the greater malefic and applies to Mars. The benefics are in the 8<sup>th</sup>, the lights above the horizon. His figure is Rank of Fame 1-2. He rose like a rocket and fell like a stone because Saturn most closely aspects the MC.

When viewed in connection with the slavery material from Firmicus and *Liber Hermetis*, we note that the same two planets, which attend his lights, Saturn and Mars, are also indicators of slavery and adversity (angular malefics). Thus, Mussolini's chart could not operate perfectly at Level 1 (God-man). Nevertheless, up until 1943 he was certainly viewed by many both within Italy and elsewhere as a superman, the saviour of Italy. For a while, he acted the part.

Ptolemy, in his *Tetrabiblos*, points out that if the malefics are strong and in aspect to the MC or in the MC, the fame and reputation that the native gets is ephemeral and you cannot hold on to it. This is exactly what happened to Benito Mussolini. He had Saturn very closely squared to the MC.

The chart in **Figure 11D** is offered as an example of adversity and obscurity. Viewed as a Quadrant House Chart (but not from the point of view of Whole Sign Houses) it presents much of what we have been considering.

The native is drug dependent, a thief, and supports a US\$100 a day drug habit through selling school textbooks. Once, I was told, he was a promising musician. You see both the Sun and the Moon in the 6<sup>th</sup> house and the dispositor is Venus, which is also in the 6<sup>th</sup> house. There are no malefics in angles or on the angles. He is an example of what happens to the category 'slave' in a modern world – a member of the under-class. He is living a wretched life; as far as I know is homeless and in very poor condition and kept that way by his drug addiction. His chart is not a perfect fit for Ptolemy's 6<sup>th</sup> and lowest grade of adversity and obscurity, but you see a number of indications, which indicate a troubled life. It is hovering around Levels 5-6.

Why does this chart work as a Quadrant House chart and not as a Whole Sign House chart? The fact that the chart would not be recognized as indicating a low level of social interaction, using the Whole Sign Houses (which he used) and his Rank of Fame method, does not show the failure of Ptolemy's house system, nor of his Rank of Fame method. What it shows is that you cannot just take techniques out of Ptolemy (or any other ancient or medieval writer) and apply them mechanically. You need to have experience, practice, and circumspection.

As mentioned above, Ptolemy's ranks are not discrete categories. They blend into each other. In addition to this, we cannot look at the Rank of Fame method as apart from the general delineation of the figure. That means that factors not specific to the Rank of Fame must be regarded. This includes not only Firmicus' instruction regarding adversity/slavery, and the *Liber Hermetis* on the same, but also such things as whether or not the 10<sup>th</sup> house is afflicted and the testimony of the *Almutem figuris*.

The natal chart is a system. Its parts are interrelated. We apply models, paradigms and methods to it in delineation, but often one method or more



will cast light upon another. Delineation entails patience, circumspection, and the ability to synthesize many factors.

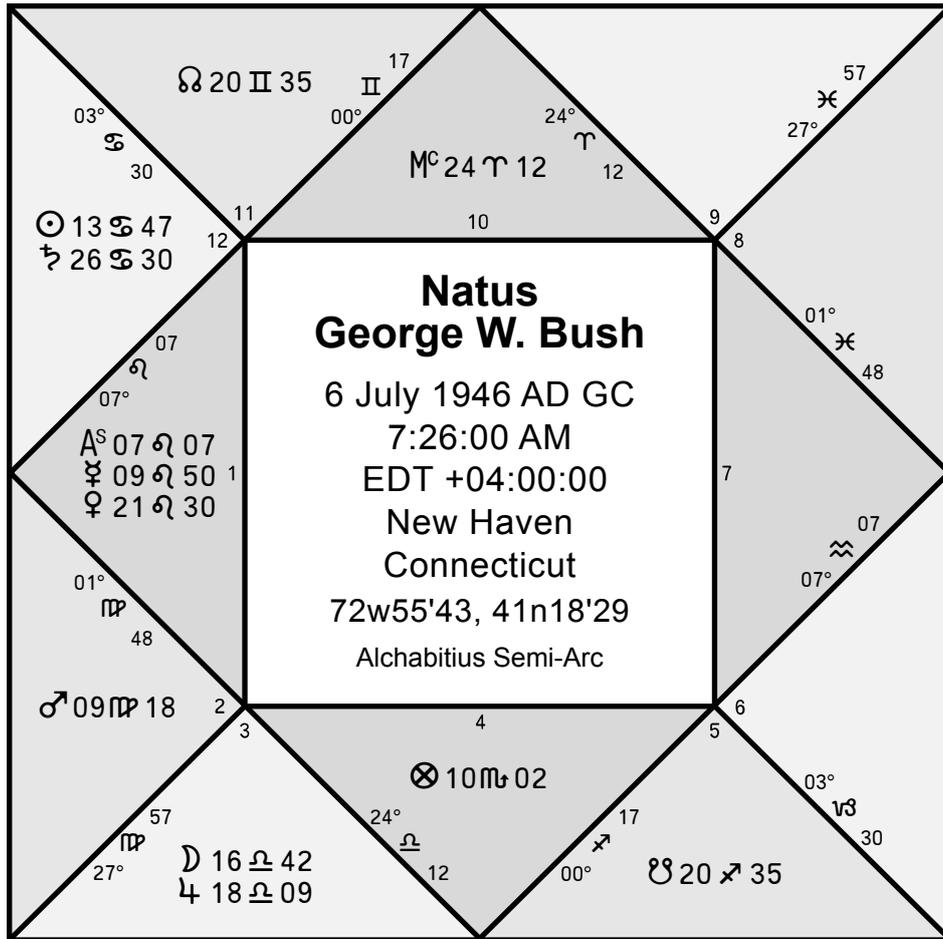
And so, there are three things which you ought to note here:

1. The *Almuten figuris* of this figure is Saturn. Although we have spoken in detail of the Almutens of houses, we have so far merely asserted the importance of the Almutem of the figure as a whole (*Almuten figuris*). We will once again make such an assertion. What this example shows us is that Ptolemy's Rank of Fame cannot override the limitations placed on the native through the general configuration of the chart (the slavery/adversity indications in *Liber Hermetis* and Firmicus), or the basic principles of delineation (see below re: *Cauda draconis*); nor from the regulating, defining and guiding effect of the *Almuten figuris* which signifies the native's path through life. Saturn's children (those who have Saturn as their *Almuten figuris*) are often oppressed and held down by adversity.
2. The basic delineation of the chart shows us that Saturn, ruler of the 10<sup>th</sup>, is cadent (both by Whole Signs and by the Quadrant House System used here (Alchabitius Semi-Arc) and with the South Node of the Moon (*Cauda draconis*).

Medieval Astrology teaches that when the *Cauda* is within 12° of a planet, it knocks out that planet's influence. *Cauda* is like a black hole sucking up and diminishing the effect of whatever planet it is conjunct and harming the affairs of the houses that planet rules. It is said to diminish whatever it is connected with and to signify loss. The North Node, *Caput draconis*, on the other hand, is said to have the opposite effect, it signifies gain or increase of whatever it is connected with. Saturn, ruler of the 10<sup>th</sup> in this chart is in close conjunction with *Cauda*. The native's destiny is wrecked.

3. Ptolemy's Rank of Fame provides a structure for us to analyse the class of society the native will function in. It is not the complete story. In order to be of service, it is necessary to apply other considerations. We must not forget other things which may be applicable. It is important, as we have already observed, to review the indications of slavery and adversity, as these can interfere with the Rank of Fame. It is also important to note the *Almutem figures* which we will deal with at length presently.

Here now is the natal figure (see **Figure 11E**) for the President of the United States of America (in July 2002). First note the Sun, ruler of the Ascendant, in the 12<sup>th</sup> square Jupiter. Such a native opens himself to criticism by "biting off more than he can chew." Using the Sun-MC method set out in the beginning of this lesson, you will have already concluded that here is a native known for intemperance (Jupiter square to the Sun), also for aggressive behaviour (Mars in sextile aspect to the Sun) and for hard work (Saturn "under the beams").



**Figure 11E**  
Natus George W. Bush

Now, we inspect the general indications of slavery/adversity and can reach the following conclusions:

1. The luminaries cadent, especially in the 12<sup>th</sup> & 6<sup>th</sup> – 1 light cadent in the 12<sup>th</sup>, the Sun.
2. The luminaries and benefics low in the figure, especially on the IC – Moon low in figure.
3. Malefics angular or succedent – Saturn weak in the 12<sup>th</sup>, Mars succedent in the 2<sup>nd</sup>
4. Benefics cadent – Jupiter is cadent, but Venus is angular, aspecting MC
5. Dispositors of luminaries cadent or debilitated by sign, i.e., detriment, fall or peregrine – Moon, the dispositor of the Sun, cadent, but in her joy. Venus, dispositor of the Moon, is unafflicted.
6. The luminaries afflicted – Not seriously.

So, our initial foray into the chart shows that Mars is rather strong. The Sun is rather weak. The Moon low in the figure. We see mediocre indications of disharmony, no great catastrophes. Likewise, if you go through the configurations given by Firmicus and the *Liber Hermetis*, you will find that George W. Bush's chart is not dominated by them. His chart is not stained by adversity and slavery. There is little or nothing holding him back.

We turn next to Ptolemy's Rank of Fame. We note that, while the Moon is masculine, neither luminary is angular. In fact, both are cadent. This automatically rules out Levels 1, 2 and 3. Since the President's chart is not weighed down with indications of adversity, I place it at Level 4 (Civil Leader) with possibly some capacity for Level 3 (Governor). The planet dominating the attendant planets is Mercury. He will be known for what Mercury is known for: business, banking, communications, money exchange, matters relating to theft and cunning and trickery, recording of all sorts of information, etc.

### **When the Native Will Achieve the Fame Promised by the Natal Figure**

As the terminology used and the techniques will be more fully set forth in later lessons, the following account of how to know when the fame will come is merely an outline.

Where the natal chart promises fame, it will come during the Sun's Firdar and/or during the sub periods ruled by the Sun and/or during the Sun's sub period of the Firdar ruled by the ruler of the 10<sup>th</sup> or the Almuten of the 10<sup>th</sup> or by a benefic in the 10<sup>th</sup>.

Recognition may also come when the ruler of the 10<sup>th</sup>, a benefic, rules the time period.

So too, when the profection of the 10<sup>th</sup> (the 10<sup>th</sup> promising success) returns to itself as it does at 24, 36, 48, 60, 72. If the ruler of the 10<sup>th</sup> is fortunate, strong, aspected by the benefics, there will be recognition when the profection of the Ascendant comes to the house containing the ruler of the 10<sup>th</sup>.

Benefics in the 10<sup>th</sup> house of the Solar Return (especially the Sun) when the natal promises fame, indicate that fame will attend that year.

The effects of transits of 'fame-bringing' planets (Jupiter and Sun) are so brief and superficial as to be not worthy of mention.

Observe the exalted planets in the figure (if there are any). Should they rule the 10<sup>th</sup>, aspect it or the Sun, or be in the 11<sup>th</sup>, 10<sup>th</sup> or other angular house having honour in the 10<sup>th</sup>, they may produce fame when they rule the time.

Primary Directions of the Sun to the benefics or to malefics in exceptionally good state ruling the 10<sup>th</sup> or in it, produces fame.

The malefics in good zodiacal state, aspected by the benefics (especially the Sun) can bring renown, glory and fame but for actions congruent with their natures. Thus Mars can bring military honours, Saturn scientific honours, etc.

## Whether the Fame Will Last

Natal figures promising fame in which the fixed signs predominate and in which the Sun is in a fixed sign promise lasting fame; especially with benefics in or aspecting the 10<sup>th</sup>.

Natal figures promising fame and lacking indications of infamy, incarceration, or early death, also without indications of falls from grace (such as Mars or Saturn in the 10<sup>th</sup>, luminaries low in the figure and weak, etc.) will be those showing lasting fame.

## Conclusion

This material is rather heavy but still very instructive. You can learn fundamental astrological principles when working through it. It also opens your eyes to the people around you and to yourself. It can also help you to put yourself into better perspective. It may also fly in the face in some of our illusions as to what our real relationships are all about.

We learn from this material **the impeding power of the malefics and the liberating power of the benefics**. Note the number of times afflictions to the Sun, Moon, and Part of Fortune show up as making slaves. The malefics are very clearly associated with creating situations of adversity.

We should learn the role of the cadent houses. Note the weakening affect of the Sun and the Moon in a cadent house. This makes slaves. A person who does not have the strength to be a leader does not have the strength to make their own decisions or to lead forth their own destiny.

We should learn the value of the elevated planets. Planets which are high up in the figure have more power than those that are low down. You will

notice that the planets low down on the figure – for instance, the Moon on the 4<sup>th</sup> house – shows the illness of the mother or difficulties for the mother. It shows slavery (adversity).

Note what is said throughout this lesson about zodiacal condition. Debility of the significator signifies a debilitated social status!!! We learn the liberating power of the benefics.

### **Recapitulation of the Technique for Delineating the Natives' Social Standing or Class**

Judge the Sun for its testimony regarding the fame of the native. If malefics impede the Sun, do not expect fame, but rather infamy and/or malediction.

Judge the 10<sup>th</sup> house for knowing the native's deeds.

Ascertain whether the native is condemned to servitude and adversity by reference to the guidelines set down by Firmicus Maternus and the *Liber Hermetis*.

If s/he is subjected to adversity, verify by reference to Ptolemy's Rank of Fame.

What you should be able to do with this material is to ascertain from the natal figure alone the level of society the native operates at. Generally, you will be working with Levels 4, 5 & 6 and occasionally Levels 3 & 2. Rarely Level 1. From the material on slaves, you will be able to recognize charts promising adversity and whether there is any amelioration of that adversity or not.

**Special Note:** Occasionally, you run into people who want you to read their chart and who will argue with everything you say. Under these circumstances, the beginner in astrology is apt to become confused. Remember that we cannot know the full story of a native's life while they are alive except through the delineation of the native's natal figure.

It often happens that an astrologer reads accurately what the native will be known for while the native is yet young (for instance, in his twenties). The young native may object, "That's not me." Now, neither the client nor the astrologer can know what the truth is until the end of the native's life. By that time, all the facts of the native are known (if not by the astrologer at least by the native) and he can see more comprehensively the unexpected twists and turns of life conducing to deeds he, as a twenty-year-old, could not imagine he would or could perform for good or ill.

I say this because astrology permits us to see more than we can on our own and, properly practiced, it may lead us into circumstances (particularly while we are yet uncertain of our judgment) in which we may be tempted to credit an opinion other than the indications found in the chart. It is best in such situations to check your judgment of the chart and if you find it sound, politely reassert your previous statement. Most of the time, the chart will be proven right.

## Homework

Keeping in mind that the native's life is not over until s/he stops breathing and therefore, although you may not be operating yet on as high a sociological level as you may have indications of in your chart.

Analyse your own horoscope from the point of view of Rank of Fame and the slavery material as has been done above.

Analyse your working horoscopes from the point of view of the Rank of Fame and the slavery material as has been done above.

Send me your results providing a ½ page synopsis for each person studied and their natal figure or their natal data.

When you have completed the homework please start the next lesson.

*Robert Zoller.*

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**Diploma Course in Medieval Astrology  
Lesson Twelve  
Magisterium/Profession**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Twelve

### MAGISTERIUM/PROFESSION

#### Introduction

The method taught in this lesson is for delineating the native's profession.

The lesson requires detailed study. The reward being that you will increase your success in delineating the 10<sup>th</sup> house. This is not a slap-dash method. Quick fixes are not to be found here. I would recommend that you re-read the material several times, letting it sink in before addressing any of your study charts. When you have mastered it you will be able to read the profession in the chart. This means your being able to determine with good accuracy what the profession of the native is, where you do not know before hand.

It is far more difficult than the easier task of predicting the ups and downs and changes where you know the profession first. You will find this method very important when clients come to you and ask such questions as, "What will my child become?" or, "What is the best career move for me?" You should be able to assist them by giving them direction and insight.

We have already explored some of the difficulties in the lesson on the **Rank of Fame**. Those remarks can only be regarded as a guideline. Skill increases with practice.

The professions available to us today are numerous. Most are permutations or spin-offs of others, making distinctions difficult which can create problems for astrologers and require very careful delineation. For instance, how do you distinguish an interior designer from an architect? Both of these professions share construction knowledge and experience which is also common to construction workers. While Venus is generally more prominent in the charts of interior designers (than say construction workers or architects) this in itself is not enough of a guide as we find the same with painters who may also fall within the category of construction worker.

The interior designer is usually more involved with finish work, ornamentation, furniture, carpet, etc, than with the more mechanical structure of the building. But then we find architects who may work in the facilities planning department as an interior designer. Often this means that we have to say such things as, "Your chart indicates your profession is related to the building trades." At least in the first instance as that delineation covers everything from demolition to rough carpentry, electricians, plumbers, painters, tilers, architect and interior designer.

Likewise, there is the professional financier who works with money. We tend to think of people such of John Pierpont Morgan and other leading financiers. Yet there are many people who work with money. So we are faced with the task of distinguishing them in their different guises e.g. the

pawnbroker from the loan shark or the merchant banker from the stock broker. Then even when we have determined a category (and this is not helped by intense specialisation within professions) we are faced with a further need for distinction. How do we distinguish the multitude of everyday bankers from the J.P. Morgans? How do we distinguish the bank teller from the bank owner? These are all questions you will be faced with and need to consider.

One might say that there is no difference between a soldier and a brigand or between a pirate king and a regular king. History supports this view. For example in Venice the Adriatic and Dalmatian pirates became the Doge(s) and the respectable magnates within the mercantile empire of Venice. American revolutionaries such as Washington, Jefferson and Franklin were renegades, brigands and terrorists in the eyes of the British Crown before 1780. Afterward they became statesmen and founders of a new nation.

Then too, we must consider that we may have more than one profession in our lifetime. When in 1991, the bottom fell out of the building trade in New York City, I returned to astrology full-time. I have worked as a bartender, construction worker, construction estimator, a draughtsman, a job supervisor, a book store manager, a writer, an astrologer, a lecturer, a researcher and at a number of other jobs. So as you can see this is not a straight-forward process and indeed it is more difficult today than it was in the Middle Ages when people by and large remained within one profession except in times of great calamity – such as in times of civil war or after serious depopulation when plague had struck.

Variations of profession within one person's lifetime is also something that we, as astrologers, have to deal with. Eventually as a practising astrologer you will be called upon to answer the question, "*When* will I have *what* profession?" This is a very important question but in this lesson we will not be dealing with it. Later we may come back to it, but for now we are to consider the medieval delineation of the profession. By doing so we are looking at the "**mastery**" or **profession the individual has for their entire life**. That is, the skill they have which is always there in the background throughout their entire life. They might not be always giving vent to that skill and when they are not then this will reflect in their profession life (in the modern sense). There may be periods when they do other things, but the theme or mastery will always be there seeking expression. So, in this sense we are viewing profession slightly differently from the more modern viewpoint. We are in fact to adopt the Medieval astrologer's viewpoint which is that the profession or theme is actually **the native's function** i.e. his/her place in society.

As I said above, in the Middle Ages one did not lightly change professions. One was often (though not always) born to a trade or profession. Today the money economy often forces us to re-train as economic circumstances change, often forcing us to look for a new job. Still, while many more opportunities are open to us today, we have some over-riding quality which dominates our professional picture even if we change jobs or careers frequently. It is true that many still hold one job for many years. My father was an engineer in the same company for 40 years. Many change jobs but not radically, remaining in the same field; while others change jobs radically, going from one field into another.

The professional theme one has is **a list of abilities**. This list of abilities is an expression of this or that planet, and if these planets are in certain places in the natal figure they become Professional Significators, i.e., they show the skills the native will use in his/her profession no matter what appellation we may give that profession.

Again, as I said above, it will be necessary in practice to say when the native will change jobs or make a radical change from one field into another. But that is a matter of prediction. It is something we may address later. For now we are only dealing with delineation of what work, what kind of profession(s), is/are shown in the natal chart. The underlying proviso being that, generally, people stay with their natal patterns.

Many of us are trained for professions which we never practice. In the Middle Ages, the *magisterii* or professions, trades, etc. one could follow were fewer than today. Modern society has brought complexity and specialization. There are numerous kinds of physicians, physicists, dentists, etc. Consequently, we largely do not attempt to declare the name or title of the job the native will pursue. We do not say, "This woman is a plastic surgeon." or, "This man is a foreign car specialist." It is enough to say, "Mercury is your professional significator. Mercury makes geometers, designers, scribes and all who make a livelihood from interpretation, explanation, record keeping, etc." For all the reasons above and more, I recommend that you that take this more general approach rather than trying to be too specific, when delineating the profession.

## Overview Comparing the Medieval & Modern Approach

In *Liber Astronomia*, Bonatti gives us the Arabic technique for delineating professions. It must be said that the Arabs on whom Bonatti based his work centred their own approach on Ptolemy's method. The method is an elaboration and an addition to Ptolemy's work. We need to know how this method given here differs from that being used by most modern Western astrologers.

Firstly, the **Medieval astrologer begins with the Ascendant**. Bonatti tells us to look at the Ascendant first to see if there is any planet therein. Should we find none we are to **look at the 10<sup>th</sup> house next**. This is different from the modern astrologer's approach, which is based on 19<sup>th</sup> century simplifications of astrology, and which rely entirely on planets ruling in or aspecting the Midheaven as well as the sign on the cusp of the Midheaven.

What is the singular approach in the modern method is only the second choice for the Medieval astrologer. Bonatti *et al* seemed to care little if the planet aspects the Midheaven. The exception to this is Firmicus who holds that the 11<sup>th</sup> and the 5<sup>th</sup> houses can indicate the profession if Venus is in them. He also expresses the opinion that the right and left<sup>1</sup> trines to the Midheaven are effective as well.

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<sup>1</sup> I.e. the dexter and sinister trines to the MC. E.g. MC 0°Aries. The trine from a planet at 0°Sagittarius and/or from a planet at 0°Leo.

Also, while Bonatti does not expressly say to do so, I think that it is important to spend time on the Ascendant in order to get a sense of the native's physiognomy. The body type we have fits us for certain work but not for others. In the future lesson on physiognomy, as well as the lesson on medical astrology, we will be coming back to this point. In practice we will want to determine as well as we can the body build of the native on the basis of the three types of bodies – male, female and neutral; the three temperaments – mental, emotive and vital; the four modes of temperaments – bilious, melancholic, sanguine and phlegmatic; and also on the seven planetary types – Apollonian, Lunarian, Mercurial, Venusian, Martian, Jupiterian and Saturnian. We will not deal with this aspect of professional delineation here because it will be dealt with under the physiognomical heading later on. But I do want to emphasize its importance.

Secondly, in connection with profession, the Sun becomes important for Ptolemy and the Medieval astrologer as a kind of secondary Ascendant. This is a feature of Ancient and Medieval astrology that is not true of modern astrology. Sometimes poorly trained modern astrologers attempt to make specific statements about the person's profession on the basis of the Sun sign alone which is not really what the Medieval astrologers are doing, and as anybody who has been a practicing astrologer for any appreciable time knows, this approach is unreliable. **The Medieval astrologers use the Sun as a kind of Ascendant.** You will be instructed in the medieval method of profession delineation (among other things) to look at the planet rising just before the Sun or aspecting the Sun in order to find the significator of the profession. There are certain circumstances under which this is done. It is not always done and the instances under which it is done are by no means the most important ones. **Likewise with the Moon and the Part of Fortune.** We will occasionally have to look to planets configured with them in order to find the Professional Significator.

Thirdly, there are three universal significators of profession in Medieval astrology. This is another point of difference with modern astrology. These three significators of profession are Venus, Mars and Mercury.<sup>2</sup> These potential professional significators are rather like Ptolemy's potential Hylegs: the Sun, Moon, Ascendant and Part of Fortune, and *Syzygy Ante Nativitatum* (SAN), i.e., the position of the New or Full Moon prior to birth.

We are called upon to choose one of these three potential significators for profession; Mars, Venus or Mercury. The reason for only Mars, Venus or Mercury being considered professional significators seems to be that the luminaries are not considered to be significators of the profession because they are too lofty: being the creator of life (the Sun), and the creator of the body (the Moon). So, from seven possibilities we are left with five. Jupiter represents the priesthood. In the ancient world this was often a hereditary calling, not a profession. Saturn represents the farmers who were most often struggling at subsistence levels, not really a profession either. Farming was something that you were born to, sort of a given. This leaves us with Mars, Venus and Mercury; with warriors, artisans and merchants.

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<sup>2</sup> Cf. Ptolemy's method for discovering the Professional Significator given in *Tetrabiblos*, Book IV, Chapter 4.

In the oldest times, society was carved out by the warriors, adorned by the artisans and maintained by the merchants. On this basis a tripartite class system arose in what was really a pentapartite society as the rank and file soldiers (not the warrior aristocracy) were the construction workers in peace time. The artisans were the artists, designers and clothiers and the merchants, being the only literati and mathematici other than the priesthood, gave rise to your scientists and writer/scribes.

Things have not really changed. We are all either warriors, artisans, or scribes/merchants, if we are not farmers or priests. These three professional signifiers are universal signifiers, i.e., they represent the profession in a general way. Thus, Mars is the warrior, Venus the artisan, Mercury the merchant/scribe. They are used in much the same way as Jupiter is to indicate wealth (as is you will see in the Financial Signifier lesson).

In addition to this, like the luminaries, these 3 universal signifiers, Mars, Venus and Mercury can be regarded as *horoscopi* or Ascendants. Planets aspecting them may be important as modifying the profession.

**Venus, Mars and Mercury, are used as universal signifiers of the profession.** By their position by house, by rulership of house, by the Almutens of the houses, by their relation to the Sun (as we will see) or Moon and also by their angular position, or their lack of angular position they may become more specialized as denoting this or that profession. Finally, they become further specified as to quality<sup>3</sup> according to the sign they are in.

In what follows I will show you how to apply all of this to the horoscope. At present we are merely becoming acquainted with some of the features of the method so you can start developing in your mind how all these fit together and why we adopt this approach.

I should note at the start that in practice it is also necessary to **consider the Rank of Fame** when doing the professional delineation. Certain professions lead to social advancement, and others are dead-ends. An architect, for instance, given proper family/social connections and education has all the doors open to him or her. Such a person has vertical mobility, others do not. To see if this is so you will want to check the Rank of Fame, but it is not always easy to determine an architect from a carpenter; they both have Mars and Saturn strong. And as we touched on above, various other professions show you the same sorts of confusion. Often it is necessary to see if there are indications of interruptions in the higher education of the native. Thus, malefics in the 9<sup>th</sup>, afflicting the ruler of the 9<sup>th</sup> or Mercury (unless said malefics are determined to the 9<sup>th</sup> by ruling the sign on the cusp of the 9<sup>th</sup> house) show interruption, delay or denial of higher education (college). For careers in such professions as engineer or architect you need a college education.<sup>4</sup>

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<sup>3</sup> If you are unsure by what is meant here, please refresh your memory by looking at the earlier lessons which discuss quantity and quality of the planets.

<sup>4</sup> It used to be true (and may still be) that if you could pass the architectural licensing test and had experience in the field you could waive the college requirements. Nevertheless, most architects go to school for it.

So there is a certain amount of carefulness that is required with this procedure. In the West, as far as the education is concerned, anybody can get an architectural degree. Still, one person has all the opportunities in the world open and available to him or her. Another, also holding an architectural degree, becomes a “wage slave” or a general contractor.

As historical background, Firmicus follows Ptolemy with an interesting exception of asserting the importance of the Ascendant over the MC. Aboali, referred to in *Liber Astronomiae*, follows Ptolemy in a simplified way. Al Biruni just gives us a list of planets and professions which, added to the list of my rulerships and Ptolemy’s below, are useful in connection with Bonatti’s method.

## Bonatti’s Professional Delineation Method

Now we get into the method itself. Bonatti tells us:

“Look first at the Ascendant of the nativity (natal horoscope). See if there are any planets therein. If so, take the one closest to the cusp of the 1<sup>st</sup> as the significator of the profession. If no planet is in the Ascendant, look at the 10<sup>th</sup>.”

I should point out here that there are some occasions when the planet closest to the cusp of the Ascendant is not the significator, or the planet closest to the cusp of the angular house is not the significator, so we should look at all the planets in the angular houses in the order that Bonatti discusses, and keep in mind that **Venus, Mercury and Mars are the prime professional significators, and if they show up in angular houses they are given preference.**

“If there is a planet therein, take that as the significator of the profession. However this planet is not the best indicator. It is a second choice. If you must resort to it you will find that it shows the native’s indolence in his profession. Should there be no planet in the MC, look to the 7<sup>th</sup> house. If there is a planet in the 7<sup>th</sup> take it. If not, look to the 4<sup>th</sup> and if there’s a planet there, take it. It is best said (sc. that such a planet is the professional significator) if the planet you find is oriental of the Sun and occidental of the Moon.”

“If the angles are untenanted, see the Lords or Almutens of them, starting in the same order: 1<sup>st</sup>, 10<sup>th</sup>, 7<sup>th</sup>, 4<sup>th</sup>. Also look to the planet to whom the Moon next applies after the conjunction prior to birth,<sup>5</sup> if the nativity is

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<sup>5</sup> There is some ambiguity (to my mind) in what Bonatti means here. Does he refer to the SAN as noted on his horoscopic figure, or the SAN which occurred in the sky? That is, is the planet to which the Moon applies (after the prevention or conjunction) the planet it appears to apply to in the natal figure, or the one it may have actually astronomically aspected? I don’t know. Naturally, the Moon may aspect a greater number of planets the longer after the SAN the birth takes place. What I tend to do is look to the next planet in the natal chart. I recognize that this may not be astronomically correct, but it is the natal figure we are using to judge profession. This approach seems to work better than the strictly astronomical approach, however it is still a matter of research and I hope at a later stage to be more specific. To be certain it is necessary for a number of practitioners to confirm this opinion on the basis of numerous examples covering a sufficiently long period of time.

diurnal (Aboali says that we ought to see the conjunction and prevention prior to birth); or see the planet which first joins to the Part of Fortune if the nativity is nocturnal.”

In diurnal horoscopes, if there are no planets in the angles, we are going to look at the conjunction, if the figure is conjunctive, and the prevention if the figure is preventive. That is to say, if the angles are untenanted look at the Lords or the Almutens of the 1<sup>st</sup>, 10<sup>th</sup>, 7<sup>th</sup>, 4<sup>th</sup>, and also look to the planet the Moon next applies to after the conjunction prior to birth, if the figure is conjunctive, i.e., if it takes place after a New Moon, and if the figure is a preventive figure you’re going to look at the planet the Moon applies to first after the Full Moon prior to birth, this is if the figure is diurnal.

“Also see if there is any planet recently out from under the Sun’s beams appearing not more than 20° from the Sun – this planet should be oriental if it is one of the superiors; occidental if one of the inferiors. And see if that planet of which we speak, i.e., the one which is in (or rules) the 1<sup>st</sup>, 10<sup>th</sup> or 7<sup>th</sup> or 4<sup>th</sup> has *alitifel* with the Moon.”

**Note:** *Alitifel* is corporal or aspectual conjunction with another planet. *Alitifel* means “continuation” as Alchabitius tells us, and aspectual conjunction means that there exists an applying trine, sextile, or square aspect between two planets in different signs. So an aspectual conjunction is what we would call an aspect in modern astrology. There are two kinds of conjunction in medieval astrology; corporal and aspectual. A corporal conjunction is when you have the two planets in the same degree and latitude; Venus and Mars, for instance in 0° of Pisces, both with 2° north latitude. And an aspectual conjunction is when you have, for instance, a trine with Venus at 0° Pisces and Mars at 0° Cancer.

“If you find one of the planets with all of the aforesaid conditions, or only two of them, take that planet and skip the rest (which may have only one of the aforesaid conditions) since they will not be worth considering. But if you can only find one planet with only one of the aforesaid conditions present – namely that it alone is in one of the aforesaid places with some of the aforesaid conjunctions or that it is the Almutem over some of them, you will consider it and from it you will delineate the profession of the native and especially if you find Mars, Venus or Mercury is in the Ascendant or in the 10<sup>th</sup>, and even more so if it has rulership, exaltation, or term or even if only triplicity or face although then, though it has some effect, it is much less than the aforesaid.” (Bonatti doesn’t think much of face, and I tend to ignore it too).

“Should any of the aforesaid 3 planets be in any of the before noted aspects with the Sun, at length with the Moon<sup>6</sup> and especially if there should be a reception between them and the luminary, it will signify that the native craves some office or profession and that he will easily achieve it and that he gets what he wants with pleasure, profit and usefulness according to the natures of the planets involved.”

“But if there were many planets in the aforesaid places, take that one which has the greatest authority or the most dignities and put aside the others.”

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<sup>6</sup> Bonatti would have us study the Sun to see if the criteria mentioned are present. “At length,” i.e. after looking at the Sun and finding that the said criteria are not present, we check the Moon to see if they are present with her.

The greatest authority has the most angularity and essential dignities. You have to do an Almuten calculation to get an actual sense of the relative strengths of these planets; then you have to consider the Almuten from the point of view of the essential dignities. You may also want to consider the accidental dignities, i.e., which of these planets is close to the cusp of a house. You have to judge between the essential and accidental dignities as to which of the planets is stronger – you will see in the examples.

“But if you find no planet with any of the aforesaid conditions and the nativity is diurnal, take the signification of the profession from the planet which is joined with the Sun. But if the nativity is nocturnal, then take the signification from the planet with which the Moon was joined. But if the Moon were not joined with any planet at that time, then the signification ought to be taken from that planet from which she most recently separated, or from the Lord of the house in which the Part of Fortune was or from that planet which is better disposed.”

“If the said planet is fortunate, of good esse (i.e., of good being or condition) and strong, and especially if Mercury is fortunate and strong and aspects him, it signifies that the native is of good profession and work...”

“Good *esse*,” good zodiacal state, is primarily what is being spoken about here, and strong means angular or succedent. So if the planet is fortunate, of good zodiacal state, strong and angular, and especially if Mercury is strong and aspects it, it signifies the native is of good profession.

“...and of good mechanical arts and that he benefits from his profession achieving success therein and also wealth, utility and great profit. He will be learned in the science of numbers, and a subtle orator of scripture and fortunate in all the aforesaid things and he will be of good talent (*ingenium*) and intellect. And if Saturn should aspect the aforesaid significator with a favourable aspect, and Saturn should be of good esse and well disposed, fortunate and strong, it will signify the native will be very powerful from agriculture and plantations of trees. And if Saturn shall aspect from the 10<sup>th</sup> or (be) in the 10<sup>th</sup> it will signify that the native will rule for great men and that he will acquire great responsibilities for great offices. Indeed, if Jupiter should aspect him (Mercury) with the aforesaid aspects, it will signify that the native is proven and wise and that he will be a writer very powerful in these things. He will be admitted into the homes of princes, kings and magnates.”

“But if Mars should aspect him (Mercury), from the aforesaid aspects and places, or were himself the significator of the work of the native, it will signify that the native will be proven in medicine and especially in surgery, and also in theology. He will be of copious talent and able to apply himself so that he achieves whatever he wants to. Aboali said that if the Sun aspects him (Mercury) or were with him in the same sign, so that he does not burn him up, it signifies that he will be of great profession and sublimity and a scribe of kings, and greatly valued among them.”

“But if Venus should aspect or were significatrix of the native’s work, it signifies that the native mingles with the women of kings and of nobles and that he will be exceedingly valued among them and acquires profit from them. If, however, Mercury should aspect her (Venus) the native will be proven in the science of scripture and in number and in (mercantile and financial) exchange and the like. But if Luna aspects him, it signifies perfect science and the (good) fortune of the native in those things which are completed quickly.” (Because the Moon moves so quickly; it is the fastest moving body in the heavens).

“But if any of the malefics aspect with an evil aspect it signifies labor and exertion in the profession. For if Mars aspects him and were himself of evil esse or evilly disposed or if Mars himself were in the Ascendant or the 10<sup>th</sup> house and the nativity was diurnal, it signifies that the native will incur danger and destruction because of his profession. He will be flogged because of it and will be chained and beaten to death or condemned.” (We have an instance of this negative reading in one of our examples.)

“If, however, Saturn aspected and were himself of evil esse or evilly disposed, and were in the 1<sup>st</sup> or 10<sup>th</sup>, and the nativity was nocturnal, it signifies that the native was bound because of the aforesaid circumstances and is constrained with a strong restraint and is incarcerated and hung or tortured in a similar manner.” (Don’t think these things don’t happen.)

“Aboali said that in the year in which the native’s Ascendant reaches the 10<sup>th</sup> house by profection, if there were in it (the MC) one of those planets signifying the profession, the native renews his profession according to the substance of the planet which is there.”

After this Bonatti goes on to detail Ptolemy’s opinion as he received it from the Arabs. I refer you to *Tetrabiblos Bk. IV, Chapter 4*.

## Comment

Let me comment on the method thus far. The effort is first to distinguish which class of profession the native belongs to: Warrior (Mars), Artisan (Venus) and Merchant (Mercury). Once the significator(s) of profession is or are determined, we seek to know how it is modified by other astrological factors present in the chart.

In practice it is necessary to rule out the farmers and the priests first. A strong Saturn along with the Earth signs emphasised argues for an agrarian life. I would expect to see some of the indications of slaves in the figure, since most of the time farmers work for others. The world is changing so quickly the people who had been a generation ago involved with farming are no longer involved with it, and are moving into the cities and adopting the urban lifestyle and professions.

Determining if the figure of that of a priest is another matter. Most of the time, however, we are told whether the native is/isn’t a priest. Of course, determining whether or not the infant will become a priest is another story yet again. When we get into the lesson on Spiritual astrology you will learn that there are certain signatures for priests/priestesses. Some of these are also seen in the horoscope of astrologers – namely the Moon in the 9<sup>th</sup>, the Sun in the 9<sup>th</sup>, Venus in the 9<sup>th</sup>; Moon or Venus rising. Astrologers are essentially fulfilling a priestly role. They are interpreters of the heavens and Psalm 19.1 tells us: “The heavens declare the glory of God.” See Firmicus and *Liber Hermetis* for more details regarding priests.

In Bonatti’s method, we see the emphasis placed upon angular planets as determining the profession. This is something that has survived to the present day and is confirmed by practice. However, note that even before this the emphasis is on the Ascendant.

In practice, the planet in the same sign with the Sun ought not be ignored, as it often indicates profession, provided it be not combust or under the Sun's rays (within 15°). In diurnal figures, we must also consider the planet to whom the Moon applies immediately after the conjunction or prevention prior to birth. Also, note the planet in the same sign with the Moon (should there be one) whether she separates from it or applies to it. Such a planet (as with the Sun) may, in a nocturnal figure, become a professional significator.

In nocturnal figures see the planet with the Part of Fortune (by conjunction or aspect), if there is one. By following this procedure you will uncover the significator(s) of the native's profession. Now hierarchize them. You want to note which planet(s) have the most right to be considered. You take that one (or those – there may be ties) who have the most claims. You also consider, of the leading planets, which (if any) have honour in the 10<sup>th</sup> or angles by rulership, exaltation, triplicity or term (and if they have honour in the 1<sup>st</sup> that's very important as well). This may throw the balance in favour of one planet.

You may at this point identify one planet which dominates the profession. If so, this planet becomes the significator of the profession. Often, however, you may get two or three such planets – and they need not be in aspect to each other! In such cases, you must combine their testimonies as Ptolemy does in the work and place cited. See *Terabiblos IV. Chapter IV*.

The next level of judgement, after the significator(s) of the profession has (have) been discovered, is to see what planets aspect it (or them) and how. Planets working with the significator, i.e., benefics in any aspect, but especially good aspect, and the malefics in any good aspect (trine, sextile) contribute **according to their natures**. That is, if you look at the delineations given in Ptolemy's *Tetrabiblos IV.4*, it will be evident that the natures of the two (or three) planets are being joined in order to make the delineation. For example: *Tetrabiblos, IV.4, page 179 Ashmand*:

“Should Mercury and Mars together be lords of the employment, persons will become statuaries, armour-makers, makers of hieroglyphs (or sculptors), modellers of animals, wrestlers, surgeons, spies or informers, adulterers, busy in crime, and forgers.”

The intelligence of Mercury makes a physician, the fact that he cuts, because of Mars, makes this physician a surgeon. So too, the sculptor cuts the wood or stone with cutting tools. But he also has the science, the geometry of Mercury.

I would caution against using Ptolemy slavishly, however. The world we live in is different from that which he lived. Professional pictures are more complex today. You should use his list of planetary combinations with circumspection and seek to understand the natal figure before you and what it is telling you on the level of essence.

Let's get back to the method:

Bonatti tells us, a little further in the text than I have related, that the signs and houses are also to be considered as adding testimony to the delineations given thus far. He also follows Ptolemy in achieving greater precision and diversity in his professional delineations by combining two planets with the basic testimony given by Mars, Venus or Mercury.

It seems to be pretty reliably the case that by “house” we are to understand sign. Thus, planets in the signs which fall on the angles are to be taken as “angular” even if they are cadent by modern or Renaissance standards.

Just as the planet the Moon recently separated from, as well as the one to which she applies after the conjunction prior to birth (are important), so too it seems to me that we get indications from planets around the Sun regardless of whether they are applying or separating provided they be not combust or under the rays.

The signs’ contribution is the last thing dealt with and goes as follows:

“The human signs assist the native in the acquisition of all good professions. Four footed signs lead one to become a dealer in minerals and metals, a seller of gold and silver, brass, lead, iron, etc: to become involved with the construction business, and to all businesses which use beasts of burden (today we use tractors and cranes).”

“Equinoctial and solstitial signs conduce to translations and of various interpretations of Geometry.”

“Feral and aquatic signs conduce to becoming fishermen, sailors and salt makers.”

Taurus, Capricorn and Cancer seem, according to Ptolemy, to be associated with divinations of various sorts.

“If the Moon were ruling near the place of the significator of the profession and has any dignity in the 1<sup>st</sup> or 10<sup>th</sup>, going out from the rays of the Sun and immediately joining with Mercury, the native will be wise in subaltern sciences and be an augur, haruspex, geomancer, or other diviner. If the conjunction mentioned above occurred in Taurus he will become an augur. If it occurred in Capricorn he will become a sacrificer. If in Cancer a hydromancer. But if in Sagittarius and Pisces divine from the dead and evil spirits whom he forces to move from place to place by incantations. But if it were in Virgo or Scorpio he will become an astrologer and a nigromancer and he will judge hidden things even if he is illiterate. But if it were in Aries, Leo or Libra he will be an interpreter of dreams.”

Much depends upon the zodiacal sign of the planets and also the lesser dignity of elevation. For if the malefics afflict the significator of profession they bring destruction or at least adversity to the native through the profession. Bonatti tells us that if both the malefics afflict the significator of the profession or are elevated above it, they cause the native severe difficulty in his profession.

This, I think, is something that is never looked at, but I have looked at it some myself and I think that it is very important, that it need not be an actual aspect between these malefics and the significator of the profession. If the malefics are elevated above the significator in the profession you are going to have problems in the profession.

On the other hand, if the benefics are elevated above the significator of the profession or better, if they aspect it, then the native enjoys a blessed existence in connection with his/her profession. Bonatti tells us that we ought to be able to tell if the native even has a profession by noting the interference or

lack thereof of the malefics. We hope to see the significator of the profession dignified by the essential dignities; rulership, exaltation, triplicity and term. Decan or face doesn't count for much in Bonatti's opinion.

With good indications the native enjoys lasting honour and success in the pursuit of his profession.

Regarding Aboali's statement about renewing the profession, I think that it is the underlying profession – that which is our true vocation – to which he refers. One may, due to the vicissitudes of the economy, etc., take on other professions for a while. But we always come back to one kind of work because it is in our 'gut', i.e., in our horoscope.

We are going to deal with the examples next:

**Special Note:** The following examples have been chosen because they all state the principles given above in a clear and cogent fashion. Over the years I have used this technique extensively and found it quite reliable, especially when, having numerous professional significators, you take an Almuten of their several positions and base your delineation of their profession upon the Almuten of those positions.<sup>7</sup> The method works. It leads, even forces us to say the right thing, namely, to predict the native's profession.

I have ordered the examples, so as to lead you step by step into the method.

## Example 1

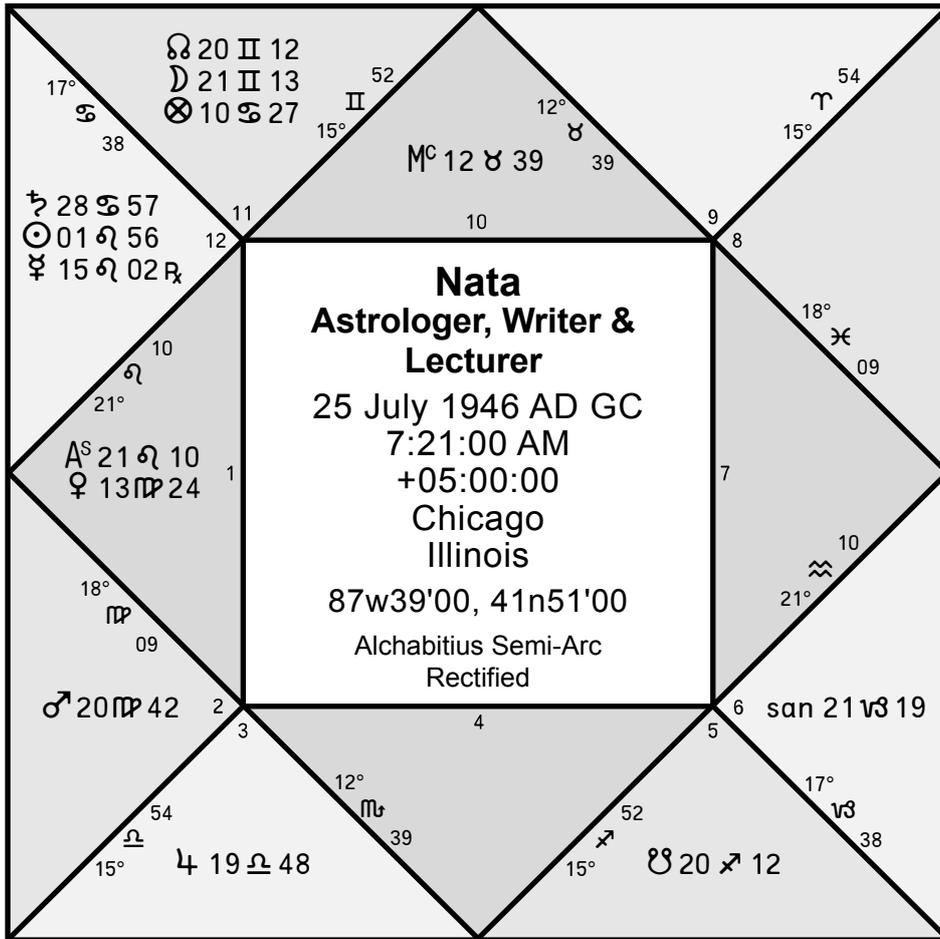
The first example is born July 25 1946, in Chicago, IL (see **Figure 12A**). It is a woman's horoscope, she is an astrologer, a published writer of several books and a lecturer on women's mysteries. Recently she has deepened her knowledge of history and classical languages, advanced her education and is currently teaching at the college level.

We can't be hasty with the delineation. Everything hinges upon discovering the primary significator of the profession.

We note first the Ascendant at 21° Leo; the Sun is in the 12<sup>th</sup> house, having no aspect to the 10<sup>th</sup>, nor to the ruler of the 10<sup>th</sup>.

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<sup>7</sup> I'm tempted to see Bonatti's "Professional Significators" as significators of skills which may be used professionally, rather than indicators of professions *per se*. Increasingly, in my practice, I see in natal figures where there are three or more professional significators, the native finds it difficult to find one profession which satisfies all the many skills shown by the professional significators in that chart. Such a native goes from job to job, until the Almuten of the places of all the professional significators in that chart becomes active, usually around the time of the first Saturn Return. In such cases, the said Almuten by its nature, state and sometimes by its local determination, indicates the profession.



**Figure 12A**  
 Nata Astrologer, Writer and Lecturer

A modern astrologer might not connect this chart to a public career. Yet note, while it appears that there are no angular planets, as no planets appear in the 1<sup>st</sup> house or the 4<sup>th</sup>, 7<sup>th</sup> or 10<sup>th</sup>, **Mercury is in the rising sign and by Whole Sign Houses qualifies as angular for the purpose of professional delineation.** Bonatti in several places wants the distance to be 5° or less. Witness his 58<sup>th</sup> consideration in *The 146 Considerations*,<sup>8</sup> pp. 20-21. But for delineation of the profession you can regard a planet in the same sign the angle is in to be angular even if it falls in a cadent house.

Thus we consider Mercury as a potential professional significator. Please see **Figure 12A**. Remember we give emphasis to Mars, Mercury and Venus as the professional significators if they are appropriately placed. Mercury rules the term in which the Ascendant falls and the term in which the MC falls (we are using Egyptian terms here), and is the ruler by triplicity of the 7<sup>th</sup> house cusp.

The other rulers by sign, exaltation and triplicity of the angles are not as strong quantitatively as Mercury since they are not angular.

The Sun, ruler of the Ascendant, though in Leo and thus angular is also a potential professional significator. But the Sun is not so close to the Ascendant as Mercury. Note that Mercury is more than 12 degrees from the Sun. It is not combust nor under the Sun's beams, but as Lilly comments on the 53<sup>rd</sup> of Bonatti's *146 Considerations*,<sup>9</sup> that a planet placed 12-15 degrees from the Sun is "going out from the Sun's beams." Bonatti tells us that a planet recently out from under the Sun's beams appearing not more than 20° from the Sun may be a Professional Significator. He adds that this planet should be occidental if one of the inferiors be in the 1<sup>st</sup>, and have *Alitifel* with the Moon. Now Mercury is not occidental, nor does it have *Alitifel* with the Moon, but it is the most angular planet. While invoking the 20 degree from the Sun rule may be stretching things a bit, Mercury seems the best choice.

Venus, ruler of the Taurus MC, is succedent (within 5° of the 2<sup>nd</sup> house cusp) but note that she trines the MC, rules the third and is conjunct Mars. According to Bonatti's instruction, we ought to consider Venus if the Angles are untenanted. They are not. Mercury and the Sun according to Whole Sign Houses are angular in the 1<sup>st</sup>. Nevertheless, Venus, as ruler of the 10<sup>th</sup> and the 3<sup>rd</sup> is an important secondary consideration. It certainly agrees with what the native does professionally.

Saturn, ruler of the 7<sup>th</sup>, is clearly combust, cadent and in Cancer, the sign 12 signs from the Ascendant and in the 12<sup>th</sup> house as well. It is too weak to be considered.

Mars, ruler of the 4<sup>th</sup>, is also succedent and not without professional importance through its conjunction with Venus, but it cannot be taken as the primary professional significator because it is weaker than Mercury. Mars has honour of triplicity in the earth sign Taurus on the MC. Venus both rules Taurus and has dignity of triplicity there.

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<sup>8</sup> see [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

<sup>9</sup> *ibid*

The Almutens of the angles are: 1<sup>st</sup>, Sun; 10<sup>th</sup> Moon tied with Venus; 7<sup>th</sup> Saturn, 4<sup>th</sup> Mars. I calculate these in order to see what planets show up as Almuten rulers and whether this sheds any light on the Professional Significator. What it does is to emphasize Venus once more as co-Almuten ruler of the 10<sup>th</sup>.

I am still regarding Mercury as being the primary significator of the profession. Because Saturn is combust, it is ruled out. Saturn is also the planet that the Moon applied to immediately following the Full Moon prior to birth. I cannot give Saturn overmuch emphasis, because it is so weak. But I might throw in the word “old” with regard to the Saturn contribution.

As Mercury is the primary significator of profession, I remember Ptolemy in *Tetrabiblos, Book IV, Chapter 4, pp 177-178, Ashmand*:

“Mercury produces writers, superintendents in business, accountants, teachers in the sciences, merchants and bankers, also soothsayers, astrologers, attendants and sacrificers, and in short, all those who live by the exercise of literature and by furnishing explanations or interpretations as well as by stipend or salary or allowance.”

Venus is also important, as we saw above. Mercury and Venus give me the basis on which to build my interpretation. First, as Jupiter aspects Mercury from the 3<sup>rd</sup>, I take Jupiter as adding significant testimony, modifying Mercury’s contribution. The 3<sup>rd</sup> house has to do with writing, Jupiter with philosophy and history. I therefore choose to say that the native is a writer, who writes about history and philosophy and one who lives by the exercise of literature and by furnishing explanations or interpretations, as well as by stipend and salary or allowance.

How do I get astrology in there? After all, the native is an astrologer. Reference to the list of Mercury ruled professions below will show a wide range of professions, one of which is astrologer. How do we narrow them down? Note, that Mars and Venus are rather widely conjunct, but the Moon, who rules the 10<sup>th</sup> by exaltation, is in close square aspect to Mars. Thus there is a 9<sup>th</sup> house dimension to the native’s work as Mars is the ruler of the 9<sup>th</sup> house and Venus rules the 10<sup>th</sup>. I am therefore going to suppress such delineations of the profession as ‘superintendents of business, accountants, teachers in the sciences, merchants and bankers’ in favour of astrologer and soothsayer, which I am encouraged to leave in by the chart emphasis of the 9<sup>th</sup> house and the 10<sup>th</sup> house link.

There is another thing to consider regarding astrology in this chart. According to Medieval Sources, while astrology is under the planet Mercury, it is under the 9<sup>th</sup> house. This correspondence is pregnant with significance when we learn that Mercury is the universal significator of the 9<sup>th</sup> house, but more of this in our lesson on spiritual astrology. For the moment, permit me to point out that Mars rules the 9<sup>th</sup> house in this chart. As you will learn in the lesson just referred to on spiritual astrology, this signifies that the native hates organized religion. The cardinal sign Aries, being on the cusp of the 9<sup>th</sup> house indicates that the native changes the religion into which she was born. What all this means, is that, since Mars, the ruler of the 9<sup>th</sup> is joined to Venus the ruler of the 10<sup>th</sup>; and Mars is strong (succedent), the profession is connected to some kind of 9<sup>th</sup> house religion or spirituality. We cannot enter here into

what the nature of that “religion/spirituality” might be except to say that it must be some kind of “alternative” expression of “religion/spirituality.” Astrology might be considered an alternative spirituality.

I am also impressed with Mercury’s disposition of the Moon in the 11<sup>th</sup> house. The 11<sup>th</sup> house is groups and the Moon is women. So, we can say that the 11<sup>th</sup> house Moon is linked to the professional significator because it is Mercury’s sign, serving Mercury. Thus women’s groups (11<sup>th</sup> house Moon) are linked to the native’s profession. The reading that the native’s profession has something to do with women might be supported by the Venus/Moon rulership of the 10<sup>th</sup>. A medieval astrologer might also have regarded the Moon in this figure as sextile to Mercury. That is indicating perfect science, i.e., the perfect mastery of her subject.

I think that it is worth taking a look at **Figure 12A** again from the modern point of view by way of contrast. I think that the modern astrologer, insofar as they engage in professional delineation at all, might very well conclude that the native was involved with art because of the Venus rulership of and aspect to the Midheaven, or finance because of the Taurean placement on the Midheaven and the Venus in the 2<sup>nd</sup> house, an Earth sign. I think that they would probably speculate that the native was a bank teller or had been involved in some sort of professional activity involving money and possibly foreign money because Mars is the ruler of the 9<sup>th</sup> house.

The medieval method, by first of all making the distinction between whether the native is a Warrior, an Artisan or a Scribe, begins to sort these issues out and point us in a particular direction so that we are already beginning to think about certain kinds of work and disregard others. What we are looking for here is a rational means of leading us in the right direction to come up with the right conclusions. I think that this medieval technique is an asset in that regard. Bonatti’s Method first of all focuses us on writing/interpreting, explaining. Then it leads us to Venus. Venus rules the 10<sup>th</sup> and the 3<sup>rd</sup>. Venus and the Moon are linked by the fact that both of them are Almuten of the 10<sup>th</sup>. The women’s groups (Moon in 11<sup>th</sup> house) role is a big deal here because of two things. The Moon is in aspect to the Ascendant and Mercury is disposing that Moon, which is very important. Not only is the Moon linked to Venus (ruler of the 10<sup>th</sup>) the Moon is also linked by disposition to the professional significator.

Thus, all the major elements defining this native’s professional life are discernable starting from the Medieval Method for delineating the profession. First, we identify Mercury as the Professional Significator simply by applying the rules. In the process we uncover the importance of Venus as ruler of the 10<sup>th</sup> and as co-Almuten with the Moon of the 10<sup>th</sup>. We note the connection between the ruler of the 9<sup>th</sup> and the ruler of the 10<sup>th</sup> and conclude that the native is a writer/lecturer treating of women’s mysteries, astrology and alternative spirituality. I say alternative spirituality because as Bonatti tells us (and as you will learn in the lesson on Spiritual Astrology), when Mars rules the 9<sup>th</sup> house, the native is no lover of organized religion. Astrology comes into the final delineation because we ruled out the other, more mainstream, professions.

## Example 2

The second example (**Figure 12B**) is April 4, 1926 (the horoscope has been rectified to 27° Taurus rising). The native was a chemist. This is a man's horoscope. Notice that the Ascendant is 27° Taurus, and the ruler Venus is square to it from the 10<sup>th</sup> house. This tells us much about the man's motive and appearance and nothing of his profession. Likewise, the ruler of the 10<sup>th</sup>, Saturn, in the 7<sup>th</sup> tells us nothing of his profession other than that he will have adversity from others and difficulties in partnerships. The Ascendant is empty. The 10<sup>th</sup> house has Mars, Jupiter and Venus in it, Mars closer to the cusp. The 7<sup>th</sup> has Saturn in it. Saturn is only 2 degrees or so from the 7<sup>th</sup> house cusp, actually in the 6<sup>th</sup>. We are inclined to choose Mars over Saturn. For reasons that have been given before, we prefer a 10<sup>th</sup> house planet over a 7<sup>th</sup> house planet.

Mercury is close to the Sun, in fact too close to choose because it is combust. Mercury is only 8° from the Sun, it is retrograde, but it is still under the Sun's beams even when it gets out of combustion. The Moon applies to Venus. The figure is diurnal and preventional and the Full Moon prior to birth was at 8° Libra. The Moon separated from the position of the Full Moon and applied to Mars. You will note that Mars is at 8° Aquarius. The Moon, separated from 8° Libra, would have next trined Mars.<sup>10</sup> Mars is getting a lot of points. It has two points now, one for being in the 10<sup>th</sup> house and another for being the planet to which the Moon applied after the Full Moon prior to birth. Mars is also the ruler of the 7<sup>th</sup> and is the most strongly placed here of the angle rulers as far as house position goes.

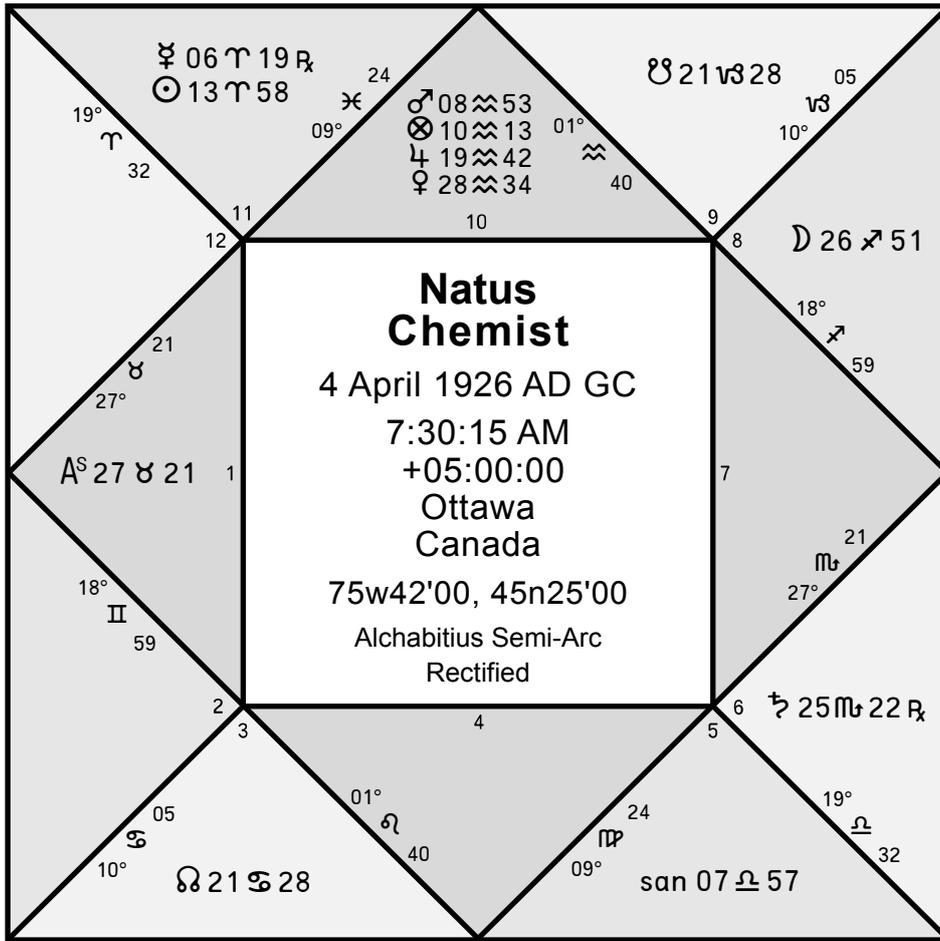
One of the things that feature in this method – and it is not just a feature of the professional delineation, but also a feature of the Differentiae of Birth – is that the rulers of the angles have special status even if the angles themselves don't figure into the delineation. For instance, the 7<sup>th</sup> house is not particularly relevant to 10<sup>th</sup> house matters *per se*.<sup>11</sup> But, that Mars is angular and is one of the rulers of the angles does have relevance in the Medieval Delineation of the profession. You might ask why this is the case. Generally speaking, I think the answer is that the angular planets dominate what we do and the rulers of the angles have a special status by virtue of being the rulers of angles. They are directors of the life in many ways.

Now, calculating the Almutens of the angles I go through the same procedure as I went through before. I write down the degree of the Ascendant and I analyse it according to the 7 planets, including the Sun and the Moon under

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<sup>10</sup> Applies to Mars' position in the natal figure, but to the opposition of Mercury astronomically. See note 5 in this regard.

<sup>11</sup> That is, the 7<sup>th</sup> House, *qua* 7<sup>th</sup> house (as relates to its primary meaning, which is *uxor, mulieres, socii*, wife, women, partners) has no particular relevance to profession. However, as an angular house, it contributes to the delineation of the profession. Any planet in the 7<sup>th</sup> must be regarded as contributing skills which may be applied professionally. Such a planet becomes (apart from whatever else it may be signifier of) a professional signifier. Moreover, if the ruler of the 7<sup>th</sup> is in the 10<sup>th</sup>, the said ruler will also be a professional signifier. Thus, as the ruler of an angle and as a planet in the 10<sup>th</sup>, Mars in the natal figure of example 2 has relevance as a professional signifier.



**Figure 12B**  
Natus Chemist

the categories ruler, exaltation, triplicity and term and give the appropriate points to the planet that is the ruler of the Ascendant by sign, exaltation, triplicity and term, i.e., 5,4,3,2. I do this for the Ascendant, Midheaven, to the 7<sup>th</sup> house and to the 4<sup>th</sup> house and I come up with Venus as Almuten of the 1<sup>st</sup>, Saturn as Almuten of the 10<sup>th</sup>, Mars as Almuten of the 7<sup>th</sup> and Sun as Almuten of the 4<sup>th</sup>.

As there is no planet in the 1<sup>st</sup> we look to the 10<sup>th</sup>. There we see Mars, Jupiter and Venus both by Whole Sign Houses and by Alchabitius. Mars is the principle significator of the profession, it is the planet closest to the tenth house cusp. Jupiter and Venus also qualify, as does the retrograde Saturn in the 7<sup>th</sup> sign (2 degrees into the 6<sup>th</sup> house). But of them all, Mars is strongest. As far as angularity goes, Saturn is closer to an angle, but he is in the 7<sup>th</sup>. We always prefer the 10<sup>th</sup> to the 7<sup>th</sup>.

Yet there are 4 angular planets here, all of which are professional signifiers. That means that the native will have 4 kinds of professions, usually one after the other. However, the Martian profession is the strongest.

I remember Ptolemy's *Tetrabiblos Book IV, Chapter 4*:

“Mars will produce persons who operate by means of fire.”

Chemists operate by means of fire. The old word for chemist is alchemist and the alchemist's overwhelming concern was the regulation of the heat of his fires, by which alone a great deal of his work was accomplished. Fire shows up all over the place in alchemical texts. Chemists operate by means of fire. Mars, being unaspected, stands alone as the significator but Saturn must be considered as we will see.

I will choose chemist from the things ruled by Mars because of all the occupations listed in the martian professions list given by Ptolemy only chemists, engineers, construction workers, metallurgists or policemen seem likely in today's society. Of these, construction worker and policeman are beneath the Rank of Fame the native should attain, which is pretty high. Notice that both luminaries are in masculine signs and they are pretty high up in the figure as well (they are above the horizon; one is the 12<sup>th</sup> by Whole Sign Houses/11<sup>th</sup> by Alchabitius, and the other is in the 8<sup>th</sup>) in this horoscope. The Sun has one of the planets associated with it by way of doryphory and the Moon has 1, possibly 2, of the planets (Venus and Jupiter) associated with it. And we have 4 planets angular. We have a person who is going to rise to a fairly high level of society. He won't be the king but he is not digging ditches.

This means that I have to decide between engineer, chemist and metallurgist. The reasoning here is that there are certain professions that open doors for you and allow you to climb the social ladder and others that don't. Any of the 3 are possible but I think that the Scorpio and Aquarius sign contribution swings things in favour of chemistry rather than metallurgy. This is the judgement part of judicial astrology you are learning. Engineering is still possible. In practice I guess here, or ask the native. This is a tough call. If Venus were stronger I might guess cosmetics manufacturer or some form of engineering which deals with pigment manufacture.

I am inclined to delineate a scientific profession from Saturn's opposition to the Ascendant. This decision does not come from Bonatti or from Ptolemy so much as from experience and from physiognomical considerations about which you will learn more in another lesson.

We have identified the principle significator of the profession. Still, we must account for the contributions of Venus, Jupiter and Saturn. Nor can we overlook the Sun in the 12<sup>th</sup> sign/11<sup>th</sup> house, sextile to Mars. This shows the public success that the native achieves through much of his professional life. This same Mars/Sun configuration was also instrumental in his downfall. Putting these into order of importance, Mars is the most important, Saturn a close second. Then Jupiter in the 10<sup>th</sup>, then Venus – also in square aspect to Saturn.

First, I would point out that Mars in Saturn's sign and vice versa (not really a mutual reception because they don't really aspect each other by orb), will link the houses ruled by Saturn to the profession, namely, the 9<sup>th</sup>, 10<sup>th</sup> and 11<sup>th</sup>. Thus the native's chemical profession is linked to the foreign trade or export, 9<sup>th</sup> house. The native did, as he said, about a third of his business for export and produced, among other things, 'fire retardant finishes'. The profession is also linked to litigation through Saturn's position in the 7<sup>th</sup> house. I am inclined to look at an adverse reading for the 7<sup>th</sup> house, due to Saturn's placement therein and to its poor zodiacal state. Malefics angular are trouble.

Bonatti tells us that serious difficulties arise when the malefics are involved in the profession. He says:

“But if any of the malefics aspect with an evil aspect, it signifies labour and exertion in the profession. For if Mars aspects him and were himself of evil esse or evilly disposed, or if Mars himself were in the Ascendant or the 10<sup>th</sup> house, and the nativity was diurnal. It signifies that the native will incur danger and destruction because of his profession. He will be flogged because of it and will be chained and beaten to death or condemned.”

He specifically warns us about Saturn in poor condition and angular. His precise wording puts Saturn in the 10<sup>th</sup> and he warns the native about incarceration and disaster coming from the profession. Though Saturn is not in the 10<sup>th</sup> here, it is disposing Mars, which is in the 10<sup>th</sup> and he simultaneously disposes Saturn. Bonatti's warnings came partially true here. The native, an entrepreneur in the chemical business in New Jersey for decades, was set upon by the Environmental Protection Agency and his business was closed down at disastrous financial loss to himself, the loss of jobs to his employees and the threat of incarceration for himself. Ultimately, due to his Jupiter and to the good Jupiter/Venus conjunction, both of which are square to Saturn, he avoided incarceration. Death followed shortly after his case was resolved (he died from cancer a year or so later).

I regard the Sun's position in the 12<sup>th</sup> sign/house by Whole Sign Houses as indicating powerful secret enemies for the native. I believe that the native's profession was the cause of their hatred of him. That the Sun is simultaneously in the 11<sup>th</sup> by Alchabitius probably accounts for why he didn't see the danger in time – he thought he was dealing with powerful friends. He was actually dealing with powerful secret enemies. Mars disposes the Sun and 'the good

or bad signified by a house emanates from the ruler of the house'. Thus, the bad signified by the 12<sup>th</sup> house (secret enemies) emanates from the 10<sup>th</sup> house (profession). Again, the disruption caused to the native's 10<sup>th</sup> by Mars emanates from the 7<sup>th</sup> (litigation).

**I would remind you that in Ptolemy's *Tetrabiblos*, where he speaks of the Rank of Fame, he makes it very clear that when the malefic planets are associated with a person's success they ultimately cause difficulties. An individual's success is more lasting when the benefics are the cause of success than when the malefics are the cause of success.** Here we have an instance of the sort of thing that Ptolemy was talking about with regards to the Rank of Fame.

### Example 3

Example three is July 31, 1945, 9:09 PM, Annapolis, Maryland (see **Figure 12C**). The native is an interior designer.

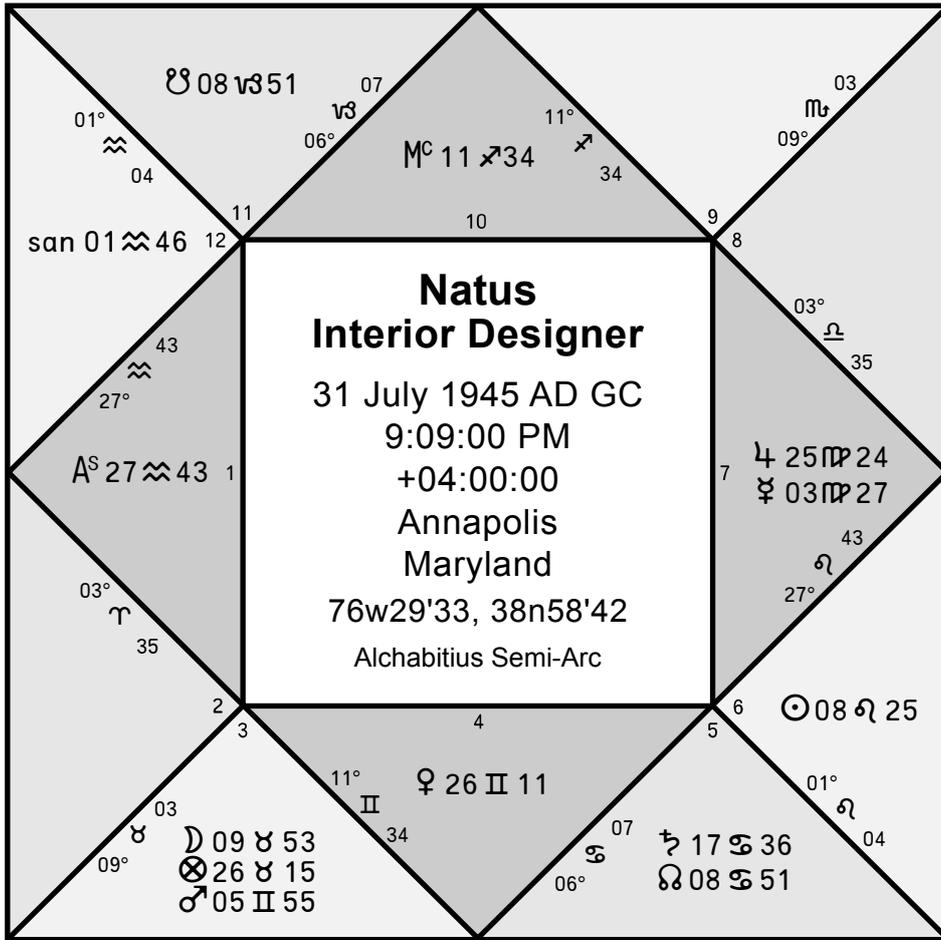
Mercury is the primary professional significator here. Jupiter is strong and Venus as well. Just by looking to the angular houses we see that the 1<sup>st</sup> is empty. So is the 10<sup>th</sup> both by Whole Sign Houses and by Alchabitius. The figure is nocturnal. We see Mercury and Jupiter in the 7<sup>th</sup> and Venus in the 4<sup>th</sup>. The Moon separates from the Sun and applies to Saturn. The figure is preventional and the Moon applied to the trine of Mars immediately after the Full Moon prior to birth. Jupiter is trine to the Part of Fortune. Jupiter has a number of claims here. It rules the MC, it rules the term of the MC, it is angular and aspects the Part of Fortune. Mercury disposes Jupiter, Venus and Mars and is more angular than the rest.

Due to the fact that the rule is to prefer the 7<sup>th</sup> house over the 4<sup>th</sup> and the planet nearest the cusp rather than further away, we must choose Mercury as the primary professional significator. I know that Mercury rules architects, geometers, and designers, and due to the fact that Mercury rules the 4<sup>th</sup> and that Venus is angular in the 4<sup>th</sup> and disposed by Mercury, I might choose interior designer over architect. In any case, the basic career is associated with analysis, Mercury, rather than beauty, Venus. Venus contributes aesthetics while Mercury is a problem solver. That's what a good interior designer or architect does. They sit down with the client, ascertain their needs and problems and solve them.

To Mercury is also added the management skills of Jupiter, whose strength almost makes it a second significator for profession. The qualities of Jupiter are much needed both in his own office, that is, running his own business and in establishing the rapport necessary to get the job done for his clients. All his work is corporate renovation.

Note the Rank of Fame here; it is not high. One luminary masculine; both low in the figure. The majority of planets are low in the figure. The Sun has only Mars in his doryphory, the Moon has only Mercury. Still there are 2 exalted planets, one of which rules the 6<sup>th</sup> (work, skills) and one is in the 2<sup>nd</sup> (money) and 4 planets angular.

I judge that the native is industrious and will make money. The Sun is in the term of Venus. His Moon is in the term of Mercury. His father worked in a cardboard box factory. His mother worked on an assembling line in a



**Figure 12C**  
 Natus Interior Designer

defence contractor's factory. He has risen to a social level far above that of his parents; though on his father's side of the family there is some higher social status. There was an architect in his family – the grandfather, I think.

As you can see, Bonatti's rules help us to sort out the professional significator expeditiously. One final note: when you get three or more professional significators, as we did in our last two examples, it is wise to do an Almuten calculation of the positions of those several professional significators. The Almuten so found very often shows the profession the native ends up in and always is the key to the native's professional life. In the 2<sup>nd</sup> example (the chemist) it was Saturn. In the 3<sup>rd</sup> example, it was Mercury. This is very important. Work with it.

I append here some planet/profession correspondences. The list cannot be complete. This list is basically Ptolemy and Bonatti updated by me. A word to the wise: don't try to divine the job title or description when delineating profession. Understand the chart and the nature of the professional significator. What it does, the native will do professionally.

### **Planet/Profession Correspondences:**

**Saturn:** Building, the construction industry, agriculture, mining, grave digging, reclaiming land, plumbers, those selling things made of bone, iron, lead, hair or copper. Slaves (see **Rank of Fame Lesson 11**), fraudulent transactions, science, criminality, land, real estate dealers, mechanics, inventors, jailers, watchmen, laborers, those who work at night or underground. Sorcerers, black magicians, finance. Bridge builders, potters, bricklayers, stonemasons, cattlemen, policemen, scavengers, mathematicians, numerologists, dentists, physicians. Research scientists and researchers of all sorts. Astronomers, geologists, business and Xerox machine servicemen, engineers.

**Jupiter:** Leadership positions, especially middle management, religion, interpretation of dreams, prophesy, banking, selling clothes, foot-wear, bar owners, restaurateurs, liquor store owners, judges, senators, provision dealers, clergymen, teachers, preceptors, lawyers, restaurant workers, military leaders whose leadership is based upon religious or philosophical values. Opera singers and those who influence others by their resonant voice. Priests.

**Mars:** Selling, making or wearing armor, blacksmiths, shepherds, butchers, veterinarians, surgeons, circumcisers, sellers of hounds and wild animals (e.g., wolves, cheetahs, etc.), chemists and alchemists and all who use fire, sharp instruments or iron in their professions; metal workers, sheetmetal workers, thieves, brigands, pirates, pugilists, highwaymen, grave robbers, prison guards, policemen, military, construction workers, welders, executioners, torture artists, gunners, barbers, cooks, engineers, carpenters, stone cutters, mechanics. Emergency workers of all sorts. Rescue workers. Explosives experts. Printers, tattoo artists.

**Venus:** Artists, makers and sellers of perfumes and women's apparel, jewelers, sellers of pearls, ornaments, gold, silver, musk, singers, dancers, gaming, feasters, seducers, prostitutes, courtesans, artisans, craftsmen & women. Painters, poets, embroiderers, glove manufacturers, confectioners, candy makers, butlers, maid servants, clothing designers, dealers in toiletries.

**Mercury:** Merchants, moneylenders, usurers, calculators, surveyors, astrologers, necromancers, jugglers, magicians, fortune tellers, geometricians, designers, philosophers, disputants, lawyers, poets, orators, interpreters of all things, dealers in slaves, hides, books, coins, writers, literati, mathematicians, secretaries, messengers, printers, clerks, postmen, teachers, scientists, accountants, counterfeiterers, criminals, thieves, pickpockets, physicians, judges, stationers, financiers, bankers. Marketing research. Astronomers, architects, draftsmen, business and Xerox machine servicemen. Ptolemy says, "Mercury produces writers, superintendents of business, accountants, teachers in the sciences, merchants and bankers; also soothsayers, astrologers and attendants at sacrifices, and in short, all who live by the exercise of literature, and by furnishing explanations or interpretation; as well by stipend and salary or allowance."

**Sun:** Positions of power, dignity, authority and responsibility, goldsmiths, gilders, those who work with or sell gold, artists, models, actors, salesmen, courtiers, noblemen, kings, princes, emperors, TV announcers, newscasters, performers.

**Moon:** Those engaged in business matters, missions, agencies, accounting, strenuous in religion and divine law, skilled in the practice of medicine (mostly herbal), geometry, the higher sciences, measuring land and water, growing and cutting hair, selling food, silver rings and virgins, indicates sailors, travellers, fishermen, those who manage public conveyances (transit authority), dealers in fluids, nurses, midwives, maids, all common employments, hypnotists, those who exploit images in the mind, divination, especially by crystal balls or hydromancy, oracles, witches. Visionaries.

These are the examples and I think you should work over them a couple of times, re-reading the lesson and studying the example charts.

Do the homework and send it to me.

Good Luck.

## **Homework**

Your homework is to apply this method to your example charts; especially that of someone you know. Delineate the profession in one such example and send the delineation to me. 1 page only please.

Once you have finished the homework please move to the next lesson.

*Robert Zoller.*

*Robert Zoller.*

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*Robert Zoller.*

**Diploma Course in Medieval Astrology  
Lesson Thirteen  
Financial Significator**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Thirteen

### Financial Significator

#### Introduction

The Special Delineation Technique presented in this lesson allows us to further refine our reading of the natal horoscope. In particular, it will allow you to identify the significator of wealth – where the native may derive that wealth from and later when it may be forthcoming. Nevertheless, like all of the Special Delineation Techniques, though presented in these lessons as stand-alone techniques, they are to be read in conjunction with the whole chart. Not all matters relating to wealth or the financial position of the native are determined by the Financial Significator. We have already discussed other factors in the preceding lessons and so if you are unsure of what those other factors are please refresh your memory before continuing here.

This lesson also serves to illustrate a secondary point, but one that students should not lose sight of. That being, as a reading of Bonatti's *Tractatus decimus, de secunda domo of Liber Astronomiae* so clearly demonstrates, that mainstream Western astrology has fallen to a very low ebb since the thirteenth century.

In presenting this lesson, I have relied on Bonatti's "long method". This I have found remarkably accurate, having used it in professional work, these last 10-15 years. The shorter method attributed to Tiberiades I have found unreliable (in the main) and so pass over it.

#### Preliminary Matters

With this method, please use the Alchabitius Semi-arc house cusps and the Whole Sign Houses. By the combination of both quadrant and whole houses, your delineation will achieve a level of subtlety denied when limited to only one or the other of these house systems.

A few words should be said about the composition of the rules given below. Bonatti starts with the best case (great wealth) and ends with the worst case (penury). Each set of circumstances listed below is a step down in wealth.

#### Levels of Wealth

1. Very Wealthy
2. Rather wealthy
3. Wealthy
4. Mediocre Wealth
5. Neither Wealthy nor Poor
6. Moderately Poor
7. Poor

8. Poorer
9. Very Poor
10. Beggarly
11. More beggarly
12. Very Beggarly

“Some always abound, some always lack, some occasionally abound, some occasionally lack, some escape lack with great labor, some escape it easily. All these cases are shown by what follows.”

Bonatti (*Liber Astronomiae*)

In this method you will find discussion of “a significator” in the general sense as opposed to the specific significator i.e. Financial Significator (FS). It is therefore important that we understand exactly what Bonatti is referring us to. It is the Almuten of the 2<sup>nd</sup> house. This Almuten signifies the affairs of the house it is the Almuten of. This instruction is applicable to finding the significator of **anything you are interested in**.

Please note that Bonatti is differing from his usual approach in that he does not include as *potential* significators here any planet(s) that might be in the 2<sup>nd</sup> house.

More over, we will see a new twist to the subject of Almutens and Significators: that the Almuten of the 2<sup>nd</sup> house may be used in place of the ruler of the sign on the cusp of the 2<sup>nd</sup> house when calculating the Part of Substance.

## Finding The Financial Significator

Bearing in mind these two important distinctions let us begin by looking at Bonatti’s instructions. At First Bonatti is looking for the General Significator not the Specific FS:

The following comes from *Liber Astronomiae, Tractatus Secundus, Third Part, Chapter XIV*.

### On Finding the Significator of the Thing Sought

“And for this purpose so that you do not fall into error nor into ambiguity concerning the significations of things which are signified by each house, I will teach you to find the planet which is the significator of the thing which you seek. Indeed the lord of the sign is not always the significator of the thing that is signified by that house concerning which it is asked. Indeed, sometimes some planet is the lord of the house and another planet, which is not the lord of the house, is stronger in that house.”

“That planet is called stronger which has many dignities or fortitudes in that place and which has the most fortitudes in the house of the thing or [that] which signifies the thing which the question concerns. And that planet is called the significator, which Alchabitius calls *Almutes*, that is, the victor. It is called the victor because it exceeds the other planets in fortitudes in the house, which relates to the question. The

example of which is this: Say a certain question was made regarding substance, the Ascendant of which was the first degree of Pisces. Aries was the second house, namely the sixth degree of it, which is the house of substance. And it seems that Mars who was the lord of Aries is the lord of substance, but it is not so.”

“Mars has only 6 fortitudes in that place because it has 5 from the house and 1 from the face and so Mars has 6 fortitudes. And again the sign is the exaltation of the Sun which has there 7 fortitudes, 4 from exaltation and 3 from triplicity and so the Sun has 7 fortitudes there. Whence it [the Sun] remains as the significator of substance and not Mars on account of the greater number of fortitudes the Sun has in that place.”<sup>1</sup>

“Furthermore, although the Sun is the ruler of substance in this question, Mars will be the participant of it, but he will have less power there than the Sun. And if the Sun were impeded in such a way that he was not able to be the significator, it would next fall to Mars and likewise to Jupiter, if Mars were so weak that he could not be significator. And the Moon will always be participator.”

“Moreover Jupiter has something to do there, whence he has some participation with them. He has two fortitudes in that place on account of the term he has there.”

“And he is also participant from another cause, because he is the natural significator of substance. And the third house in this question was twelve degrees of Taurus. Whence, if the question were concerning brothers, or concerning some one of those things, which are signified by the third house, it is fitting that you look for the planet that is stronger in that house. And understand the same regarding the other houses and the other significations of them.”

“And you ought also to note, in a question regarding substance, the Part of Substance, which you are able to find in this way: See which of the planets is the significator of substance, and see in which degree of what sign he is, and subtract that from the degree of the house of substance, and that which remains is the place of the Part of Substance, just as you will find discussed in its own place concerning the parts.”<sup>2</sup>

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<sup>1</sup> Note there is a 2° error in Bonatti’s example. We occasionally run into discrepancies where computer calculated values for house cusp or planetary positions vary from those in the medieval source. This is sometimes due to errors in calculation on the part of the astrologer and/or in inaccuracies in the tables of houses.

<sup>2</sup> In the Treatise on the Parts, Bonatti tells us that the Part of Substance is taken by day or night from the Lord of the house of substance to the degree of the house of substance and projected from the Ascendant. It is a little strange that he doesn’t use the Sun as the significator, rather than Mars, having gone to such lengths to emphasize that it is the significator and not Mars.

“However, I will make an example for you of the second house of this question, which is the house of substance which was the 6<sup>th</sup> degree of Aries. And Mars, who is the lord of Aries, was found at the 8<sup>th</sup> degree of Scorpio. You ought now to take Scorpio from Aries but you cannot do this because you cannot take 8 from 1. So add 12 signs to the 6 degrees and take 8 degrees of Scorpio from the 12 signs and 6 degrees and there will remain to you 4 signs and 28 degrees. Begin to project from 6 degrees Aries, which is the house of substance and the Part of Substance, will fall in Leo at 28 degrees thereof. And you will make the Part of Fortune and the other parts thus. But the Part of Fortune is taken in another way, which is easier as is said in the *tractate* concerning the parts.<sup>3</sup> And you will do the other houses this way, the third, the fourth, the fifth, etc. And thus you will find the significator of the thing you seek, always placing that planet as significator which has the greater number of fortitudes in the house signifying the thing quested.”

The method of finding the Part of Substance, which Bonatti gives above, is different from that which he gives in the Treatise on the Arabic Parts Part II of *Tractatus Nonus* where he expressly says to use the Lord of the 2<sup>nd</sup> house cusp. He also instructs us to project the Part from the Ascendant, not the 2<sup>nd</sup> house cusp. It is the method as given in *Bonatti on the Parts* that I recommend you follow. This recommendation is based on practise.

Note also that Bonatti urges us, when delineating the significator, not to ignore the rulers by sign, triplicity, and term. He adds to this list the natural significator of the theme of the house (Jupiter in this case), and the Moon. I have observed that all the rulers seek the realization thus, I take account of the Almuten *plus* the sign ruler, exalted ruler (if any), the triplicity ruler and term ruler. The decan ruler can largely be ignored as lacking in significance in this matter.

### **Bonatti’s Method for Discovering the Financial Significator**

The rationale behind this method is that the Financial Significator ought to be unafflicted and at least one of its rulers should aspect it. The nature of the aspect is not important. Now “affliction” or, as Bonatti calls it, “Impediment” or “Impeded,” means any of the 10 ways in which planets are so affected as listed in *Tractatus Quintus*, (see New Library 2002 edition of *Anima Astrologiae* which contains the *146 Considerations of Bonatti*, in particular read Consideration 6).<sup>4</sup>

There is an important reservation with that just discussed, for while Bonatti insists in *secunda domo* upon the would-be Financial Significator’s rulers *aspecting* it in rules 1-4 (of the rules for finding the Financial Significator of the method checklist below), he gets more lax the further down the list you go. The emphasis shifts to whether any of the potential rulers are *afflicted* or not.

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<sup>3</sup> See [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books). *Bonatti on the Parts* is an essential text and all students should have a copy by now.

<sup>4</sup> Ibid

There is another important practical change, which we will make to Bonatti's instruction. In the 6<sup>th</sup> Consideration (above) for the determining of the affliction of a would-be Financial Significator Bonatti seems to be saying that it should not be cadent. Experience shows that you can safely ignore this in practice. To do otherwise will eliminate 4 houses from consideration as potential sources of income.

Thus, subject to above, it is the house position of the Financial Significator and its supporting ruler(s) that indicate the source(s) of enrichment for the native. The actual source we will discuss later. First, we must be certain which is the Financial Significator itself. To do this systematically we will apply the following checklist.

## **Check List to Determine the Financial Significator**

In using this checklist, please note two things. Firstly, that as you progress down the list, so too are you moving down the levels of wealth (1-12 above). If you get to the last and have still not found a Financial Significator then you can be sure that you are dealing with a very poor person indeed and in some instances you will find that there is no Financial Significator – this means in real terms that the native will be of themselves without resources or wealth.

Secondly, you move down the checklist as the parameters of a step fails i.e. in step one were you to have no aspect between the ruler(s) of the would-be Financial Significator then you would move to the second step. If the parameters fail at that stage, you move to the next and so on.

Finally, as I keep reminding you, all the lessons build on those that precede it. Thus, I have **not** noted those “ingredients” that you should have already have learnt before coming to this lesson. Without that understanding the checklist will fail as it only deals with the essentials specific to the task in hand i.e. the discovery of the native's wealth.

At this stage of your learning, you should have moved beyond the strict application of rules. I know this can be maddening, particularly for those of us who prefer hard and fast rules that we simply have to follow. Astrology though is an Art and as such we have to constantly be aware that we are weighing up factors in a chart and forming a judgment. This means that rules have to always be applied in context (rather like when we read a book we cannot simply apply definitions of words to reach our understanding but have to place those definitions in context so that we arrive at the essential understanding of what is being said). In the early stages of your learning where you are unsure of that context then read what the author's we have referred to say. Take your lead from the “sense” that they convey. That will always steer you in the right direction.

By way of example, in the second rule of the checklist you will see a situation analogous to that which you have learnt when dealing with the Alchoden. Generally, with the Alchoden you are looking for a dispositor of the Hyleg, which is in aspect to it. However, there are exceptions e.g. when the Sun is exactly on the Ascendant and becomes both Hyleg and Alchoden. The same necessity for judgment (taking into account all factors – not just those in the prescribed rule) is present when deciding on the Financial Significator.

1. Look to the Part of Fortune.<sup>5</sup> Examine all its lords (rulership, exaltation, triplicity, term and decan). See if the strongest of these, or at least the sign ruler, aspects the Part and is unafflicted.
2. Where the sign ruler is afflicted though in aspect **or** is unafflicted but does not aspect the Part, then see if any of the other rulers of the Part are free from affliction and in aspect. If they are in aspect but are afflicted, they are rejected. If the rulers or the Part are afflicted or if the rulers do not aspect the Part, the Part of Fortune cannot signify the native's substance.
3. Look next to the Part of Substance<sup>6</sup> and its rulers. We apply the same considerations as above. If the rulers are afflicted or do not aspect the Part, the Part of Substance cannot signify the native's substance.
4. Look next to the 2<sup>nd</sup> house, its lords, and any planet(s) in it. If the potential significator or its rulers are afflicted or if the rulers do not aspect the would-be Financial Significator, the said significator cannot signify the native's substance.

**Special note:** if a benefic is in the 2<sup>nd</sup> trine or sextile to the ruler of the second it indicates that the native will acquire much substance. Best is Jupiter as the benefic whether the figure be diurnal or nocturnal, next the Sun if the figure is diurnal, next the Moon, next Venus.

5. Look next to Jupiter (the universal significator of wealth). See if it is in the 2<sup>nd</sup> house or in a favourable place from the Ascendant or were lord of the Ascendant itself. Almansor said that no one would suffer absolute poverty who has Jupiter as ruler of his Ascendant. Even better is to have Jupiter ruling the first and fourth houses. But if Jupiter is afflicted, he cannot indicate the native's substance. It is to be noted that we are not told to require either Jupiter's rulers to aspect it or that the ruler(s)/dispositor(s) be free from affliction.
6. Look next to the Sun in diurnal figures and the Moon in nocturnal figures. If they (the Sun in a diurnal figure and the Moon in a nocturnal figure) are in good places from the Ascendant and free from affliction, they signify the native's substance. But if they are afflicted they cannot indicate the native's substance.
7. Look next to the planet which is Almuten over the places of both the Part of Fortune and Part of Substance unless said planet is afflicted.

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<sup>5</sup> for the formula to do this see *Bonatti on the Parts* New Library, 2003 or use a reliable software program. Only Janus astrological software is recommended in this regard and can be found at [www.astrologyware.com](http://www.astrologyware.com)

<sup>6</sup> for the formula to do this see *Bonatti on the Parts* New Library, 2003 or use a reliable software program, only Janus is recommended in this regard. Use the Alchabitius semi-arc house system – as calculated by Janus.

8. Look next at the planet which rules the sign the Moon is in and if it is angular, or in the second, or in a good place from the Ascendant and free from affliction, fortunate and strong zodiacal state, it is the significator of the native's substance. If it is afflicted, it cannot suffice.
9. Look next at the planet in the sign next after the Moon's (i.e., in the second from the Moon). If this planet is free, etc, it will be the significator of the native's substance. If it is afflicted, it will not be.
10. Look next to see if the Lord of the Ascendant and the Lord of the 4<sup>th</sup> are the same planet. This happens when Sagittarius rises and Pisces is on the 4<sup>th</sup>. Then Jupiter rules both. Also with Gemini rising and Virgo on the 4<sup>th</sup>. Then Mercury rules both. In such cases, if the said planet is free, etc., it will suffice as significator of the native's substance. If afflicted, pass on.
11. Look next to the Lords of the triplicity of the 2<sup>nd</sup> house. There will be three planets to look at – a diurnal, a nocturnal and a participating ruler. They each rule a third of life. As per their condition in the natal figure, so the native's substance during their rule. If they are all afflicted they cannot be taken – pass on.
12. In diurnal figures, take the triplicity rulers of the Sun; in nocturnal figures the triplicity rulers of the Moon. If these are afflicted, pass on.
13. Take next the triplicity rulers of the Ascendant. If these be afflicted, pass on.
14. See next the ruler of the Part of Fortune – is it in the 2<sup>nd</sup> or a good place from the Ascendant, and free? If so, take it. If not, pass on.
15. See if the Sun is conjunct the MC – either 5 degrees into the 10<sup>th</sup> or 2 degrees into the 9<sup>th</sup> (having passed the Meridian) with the Moon applying to it by a sinister trine or sextile and, at the same time, the Lord of the 2<sup>nd</sup> is in its own sign or exaltation, applying to the conjunction, trine or sextile of the Lord of the Ascendant. If so, the native will be of great name, fame and extremely powerful with immense wealth. (If the significator of the substance is *other than* Jupiter, the native will acquire the immense wealth but not together with exceeding fame.)
16. When the aforesaid planets are not able to be significators of the native's substance and the Sun is not in the 10<sup>th</sup>, see the planets to which the aforesaid planets are connected, or which are elevated above them, and which excel any others that may be in conjunction with the Almuten of the 2<sup>nd</sup>, or are more northerly (in latitude) than it. Such planets, and especially the most powerful amongst them, will be the significator of the native's wealth, though the signification will be far less than the signification of the ruler of the sign in which the Part of Substance falls.

17. If the above fails to identify wealth then take the Almuten of *all* the aforesaid planets or take any of them, which are stronger, ensuring that they are free from impediments, and are fortunate – here you will have the significator of the substance of the native – but his testimony will be very weak.
18. But if all these planets are afflicted (which is very rare) take the lords of exaltation. If they are impeded, the lords of the terms. If they are impeded, the lords of the triplicities. If they are impeded, the lords of the faces and judge by them.

**Special Note:** you will have seen above that there are 18 particular methods (which expand out to 24) for discovering the Financial Significator. Generally speaking as you move down the list so do you move down the levels of wealth so that the first method will correspond to great wealth while the last method (and within this the last of the determinants i.e. the significator of wealth being indicated by a ruler of face/decan) will indicate someone who is financially very poor. Nonetheless, you will also know from your earlier studies how to equate factors to wealth e.g. the configuration of rulership of the 1<sup>st</sup> and 4<sup>th</sup> by the Universal significator of wealth (Jupiter) or the whole configuration of the 15<sup>th</sup> method as indications of a level of wealth well above the mediocre. The placement of these major exceptions is deliberate because while they are rare, variations on them (as described) are not and when found generally fall at the level of wealth, which corresponds to their placement in the list of the 18 methods.

Having determined which planet, Arabic part or house cusp or whole configuration (as in the case of number 15 above) is the indicator of wealth (being thus the Financial Significator); we next need to determine from where the wealth is to derive. Therefore, in the following we are considering the source of the native's wealth.

### **Determining From Where the Native's Wealth Will Derive**

Once you have identified the Financial Significator **note the house** the Financial Significator is in. This will direct you to the source of the native's wealth.

At this stage, you should have identified the Financial Significator for each of your study charts and should have already decided the level of the native's wealth (this will accord to one of the twelve levels that we discussed at the beginning of the lesson). Remember that we are still here delineating the relevant factors in the chart and are not yet concerned with *when* the level of wealth may be reached – thus, if you find that one of your charts indicates that the native will attain a great wealth but at the moment s/he does not have a brass razoo to rub together do not be disconcerted that you have it wrong.

Bonatti tells us that the source from which the native acquires his/her substance or money is shown by the house in which the significator is found. Thus, the FS and signification of the Almuten of the house in which the FS is found and any other planet in the house must all be studied according to the following indications:

**Significator in the 1<sup>st</sup> house** – The native is enriched through his/her own person, own industry, with little concern and little labour **or** by things signified by the 1<sup>st</sup> house. My experience with the FS in the 1<sup>st</sup> house is that the native's credit is good. They can do a lot because they can get the money necessary to underwrite their projects.

**Significator in the 2<sup>nd</sup> house** – S/he acquires substance by the fruit of his/her own possessions and goods and by trade or by those other means, which are exercised with money or by other things signified by the second house. In other words, s/he increases personal wealth through investment or manipulation of money.

**Significator in the 3<sup>rd</sup> house** – S/he acquires substance because of his/her brothers and sisters, or neighbours not related to him, and by short journeys of two days or less, **or** because of the wealth and power of people near him/her, or of younger relatives or those who regard him/her as an elder, **or** by other causes signified by the third house.

**Significator in the 4<sup>th</sup> house** – S/he will find substance because of the father or grandfathers or fathers-in-law or other blood relatives and relatives older than the native, **or** from the sale of lands or houses, **or** of things buried in the earth – possibly by buried treasure or extraction of mineral wealth **or** by furnaces and the like **or** by those things signified by the 4<sup>th</sup> house.

**Significator in the 5<sup>th</sup> house** – S/he acquires substance because of his/her children **or** by an act of kings (remember that we are using the original meanings so this may be transmuted into modern equivalent e.g. a Head of State), and because of the employment of magnates, **or** by middle distance journeys of 2-4 days, **or** by foods or drinks sold in taverns or similar places, **or** because of games and the like **or** because of other things signified by the 5<sup>th</sup> house.

**Significator in the 6<sup>th</sup> house** – S/he acquires substance because of servants or handmaids or (household) servants or small animals (those you can't ride – e.g., pigs, sheep, dogs, birds, etc.) **or** because of other things ruled by the 6<sup>th</sup> house.

**Significator in the 7<sup>th</sup> house** – S/he acquires substance because of women, **or** allies or enemies **or** because of any of those things signified by the 7<sup>th</sup> house.

**Significator in the 8<sup>th</sup> house** – S/he acquires substance because of the *gifts* of women or because of their goods, **or** the goods of allies *and* enemies, **or** because of someone's death, or by inheriting from the dead (e.g. husband) goods or possessions **or** because of any of those things signified by the 8<sup>th</sup> house.

**Significator in the 9<sup>th</sup> house** – S/he acquires substance because of religion, or because of religious persons, **or** because of long journeys like merchants occasionally make, **or** because of any of those things signified by the 9<sup>th</sup> house.

**Significator in the 10<sup>th</sup> house** – S/he acquires substance because of a king or a judge **or** a profession **or** an office or other lay dignity like that of a duke, a *potestaria*<sup>7</sup> or similar things **or** because of any of those things signified by the 10<sup>th</sup> house.

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<sup>7</sup> This was the legal term for the feudal rights to the produce from a field or district.

**Significator in the 11<sup>th</sup> house** – S/he acquires substance because of friends, **or** soldiers, **or** because of the supervision of familiars (servants), **or** by negotiations, accommodations, or tax collections; **or** s/he will acquire it from an unexpected good fortune coming to him/her, **or** from those things s/he hopes will bring money **or** from any of those things signified by the 11<sup>th</sup> house.

**Significator in the 12<sup>th</sup> house** – S/he will acquires substance because of prisons or prisoners as sometimes happens to prison guards or those who set free prisoners from prison for the sake of money, **or** because of hidden enemies, **or** large animals, **or** because of any vile or humble work, by a fugitive, **or** because of one of those things signified by the 12<sup>th</sup> house.

Having determined the source of the income, we must next determine the manner in which s/he will gain that wealth

### **Determining the Agency By Which the Native Will Gain Wealth**

If the **Financial Significator is an Arabic Part or house cusp**, see the ruler of the sign in which the Financial Significator is found and note the following regarding the manner in which the native will acquire her/his wealth. If the **Financial Significator is a planet**, interpret it according to the following guidelines:

**Saturn** in good condition – The native acquires wealth by hard labour(s) or from great buildings.

**Jupiter** – The native acquires wealth from offices and responsibilities (literally “carrying burdens”) – both extraordinary duties, e.g., judges or vicars of castles (for the usual reasons I have retained the original here) and from ordinary duties.

**Mars** – The native gets wealth from the production of wars and because of ruling cities and that s/he will add to the things under his/her control you will not doubt!

**The Sun** – The native finds wealth by the discovery of crude gold ore **or** from things not thought of before, **or** from things sold at a low price. If the Sun were in the 4<sup>th</sup>, he gets wealth by discovering buried treasure.

**Venus** – The native gets wealth from women **or** as a result from gifts the native makes.

**Mercury** – If the native makes money and Mercury is his significator of wealth, s/he gains through merchants and merchandising and from scientific industry.

**The Moon** – The native gains wealth from unexpected silver **or** from journeys, navigations **or** from merchandise.

Unafflicted malefics as significators of substance do not produce as much wealth as unafflicted benefics. Afflicted benefics produce limited wealth while afflicted malefics virtually none. This general outline has to be read in conjunction with the “mode” of acquisition (see below), however. For example, someone with an afflicted Saturn may find that their labours produce limited wealth or indeed none (though subsequently we may find

that what they produce is sold at great profit by others). But if the Saturn is also retrograde, combust, square to Mars, etc., then we may find the elements of illegal means to find wealth coming into play.

## The Mode for the Acquisition of the Wealth

So far, we have determined the Financial Significator and the source from which the native's wealth will derive. We have then examined the method by which that wealth will be achieved. Now we need to determine if the native will employ what is essentially either a legal or an illegal mode.

**Saturn** in good condition, free from impediments, well disposed, fortunate, and strong, joined to the benefics, angular or succedent, shows that the native will gain wealth through the aforesaid labours by legal, licit and agreeable methods. If impeded, unfortunate, weak, retrograde, combust, joined to another malefic, cadent, badly disposed, of bad condition, s/he will make money through illegal methods rather than otherwise, by means of deception, lies and theft.

**Jupiter** in good condition, free from impediments, well disposed, fortunate and strong, joined to the benefics, angular or succedent, shows that the native will get his wealth through legal methods and by laudable and licit means. If impeded, unfortunate, weak, retrograde, combust, joined to malefics, cadent, badly disposed, of bad condition, it will be sometimes by licit and sometimes by illicit means.

**Mars** in good condition, free from impediments, well disposed, fortunate and strong, joined to the benefics, angular or succedent, shows that the native will study both licit and illicit methods. He will take where he can extorting wherever possible. If however, it were evilly placed, impeded, unfortunate, weak, retrograde, combust, joined to the malefics, cadent, badly disposed, of bad condition, sometimes by licit and sometimes by illicit means, by crimes, ambushing, spilling of blood illicitly, burnings, and he will search out by whatever means he may be able to get money without regard for sex, rank or dignity.

The **Sun** in good condition, free from impediments, well disposed, fortunate, and strong, joined to the benefics, angular or succedent, shows that the native will get his wealth by licit methods, famous and fitting. If it were evilly placed, impeded, unfortunate, weak, retrograde, combust, joined to the malefics, cadent, badly disposed, of bad condition, he will acquire it by every means he can, not caring if it is legal or not. Moreover, he will know how to veil his crimes so they are not recognized as such.

**Venus** in good condition, free from impediments, well disposed, fortunate, and strong, joined to the benefics, angular or succedent, shows that the native will get his wealth laudably and legally. But if she were in poor condition, evilly placed, impeded, unfortunate, weak, retrograde, combust, joined to the malefics, cadent, badly disposed, or of bad condition, it shows he will get his wealth through reprehensible means, by usurpation and lies and not humbly.

**Mercury** and the **Moon** vary according to what they are joined to. Their methods are licit when joined with benefics, illicit with malefics.

In addition to the above, it is also worth considering always the house position of the ruler of the Ascendant when considering the wealth of the native.

## The Ruler of the Ascendant

The house position of the ruler of the Ascendant is given importance in the matter of wealth. The following list is thought to be relevant in financial delineation. If the ruler of the Ascendant is:

**In the 1<sup>st</sup>** – The native will be powerful among those near him, domestics, and those known to him and he to them.

**In the 2<sup>nd</sup>** – And is of good *esse* (condition), well disposed, connected to the benefics and received, the native will be successful in the acquisition of money. If the contrary, so judge.

**In the 3<sup>rd</sup>** – He will be fortunate among his brothers and will become more fortunate. He will make frequent short journeys and occasionally middle distance ones.

**In the 4<sup>th</sup>** – He will be good, loved by his father and treated well by him and by his older relatives.

**In the 5<sup>th</sup>** – He rejoices in his children and is loved by men in a good way.

**In the 6<sup>th</sup>** – He will be a man full of labours, involving himself in deep thought and he will have many illnesses.

**In the 7<sup>th</sup>** – He will be a man of contests, contentions, irascible, a litigator, allowing himself this and that from women.

**In the 8<sup>th</sup>** – He will be a pusillanimous deceiver, full of sorrows, miserable, not caring about others, rejoicing in their difficulties, sorrowing in their prosperity.

**In the 9<sup>th</sup>** – He will be a lover of the sciences, making many journeys, especially long ones, loving to travel.

**In the 10<sup>th</sup>** – He will have free access to kings and magnates and those who are in the service of the king. He will desire to live his life with them.

**In the 11<sup>th</sup>** – He will be well behaved, of good behaviour, beloved by men among whom he will count many friends and will have few enemies.

**In the 12<sup>th</sup>** – He will be grave, laborious, impeded, able to count many enemies, but no friends, or only a few.

## When the Native Acquires the Wealth

Having formed our delineation as above we must now determine *when* the wealth will be acquired. This of-course a matter of prediction.

This is shown by the triplicity rulers of the 2<sup>nd</sup> house, each ruling a third of life. Also, by Primary Direction of the significator to an angle (note especially the Meridian Distances).<sup>8</sup> Bonatti tells us the Part of Fortune is directed for knowing the native's finances. In a later lesson, we will also

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<sup>8</sup> Students should make reference to *Tools and Techniques Book Two* – see [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

find that profections are quite reliable for predicting the ebb and flow of the native's finance both annually and month by month.

Bonatti offers another timing technique. It is included here for completeness only and we will not be using this method. According to this technique, the 1<sup>st</sup> and 2<sup>nd</sup> houses = beginning of life to end of adolescence (age 0-30); 10<sup>th</sup> and 11<sup>th</sup> = youth to end of collected age (30-41); 7<sup>th</sup> and 8<sup>th</sup> = end of youth to middle of old age (41-52); 4<sup>th</sup> and 5<sup>th</sup> = middle of old age to end of life (52-60).

Thus, if the Financial Significator or its ruler were in the 1<sup>st</sup> or 2<sup>nd</sup> houses, the native's wealth comes to him between birth and 30 years old. In the 10<sup>th</sup> and 11<sup>th</sup>, at ages 30-41. In the 7<sup>th</sup> or 8<sup>th</sup>, at 41-52. In the 4<sup>th</sup> or 5<sup>th</sup>, from 52-60. The cadent houses are not listed.

Regarding these ages, Bonatti disagrees with his sources as to human longevity – he suggests 90 instead of 60. Both Bonatti and his sources use a 4-fold division of human life here. Elsewhere, when using the triplicities to direct, he and they use a three-fold division. Varro gives a 5-fold division: *pueritia* = 0-15; *adulescentia* 15-30; *juventus* 30-45; *seniores* 45-60; *senectus* 60-death. Others make a different division. A possible 4-fold astrological scale would be the length of life given by Alcocoden – in my case about 80 yrs – divided by 4 gives 0-20 = adolescence; 21-40 = youth; 41-60 = maturity; 61-80 = old age.

## Opinions of Others on the Second House

Here we continue with Bonatti's work:

“The second house, as Alchabitius said, signifies substance and acquisition and male servants and it signifies the end of youth.<sup>9</sup> And Adila said that it signifies the increase of substance, possessions, monies, bezants,<sup>10</sup> receipts,<sup>11</sup> and donations. And Zahel said that the second house signifies substance, helpers and letters. And Alezdegoz said, regarding the lords of the triplicity of the second house, of the first, second and third lords of the triplicity of the second house, see which one of them is stronger by condition<sup>12</sup> and place, and you will do well to make this the author of substance and the significator of the acquisition of the native or querent. If it were in the MC, he will find his fortune from a king. If it were in the house of some luminary, he will find it on account of religion, and understand the same regarding the other houses.”

“Likewise, the first lord of the triplicity of the second house gives substance in the beginning of life, namely in the first third part of life. The second lord of the triplicity of the second gives it in the second third part of life and the third in the third. However, that which Alezdegoz said regarding the aforesaid significators ought to be understood thus: the said significator of substance [only gives that substance] in the age of life it signifies.”

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<sup>9</sup> *finem iuventutis*

<sup>10</sup> *bizantiorum*. According to Latham, a gold coin of Byzantium. The earliest usage is 12<sup>th</sup> century AD.

<sup>11</sup> *acceptiones*

<sup>12</sup> *esse*

## Another Way of Knowing How the Native Acquires His Money

“See the Part of Fortune in the nativity. If it is in Saturn’s signs, exaltation, or two of its minor dignities, or were joined with Saturn or aspects him, the native acquires his wealth because of male servants or handmaids or from men 50 years old and older and from low born persons. And the native’s fortune will be mixed up with theirs. It is better to have the Part of Fortune in Saturn’s exaltation than in his houses or lesser dignities and best to have it angular.”

“If the Part of Fortune were in the dignities of Jupiter in the aforesaid manner, the native acquires his wealth through involvement with great men, nobles, bishops and the like and with the wise.”

“When the Part of Fortune were in the dignities of Mars according to the manner discussed above, he acquires his wealth through a leader of wars, bellicose men, warriors and those who delight in wars and his fortunes will be mixed with theirs.”

“If the Part of Fortune is in the dignities of the Sun in the manner above discussed, he gets his wealth from kings and princes over others and men like kings, and his fortune is linked to theirs.”

“If the Part of Fortune is in the dignities of Venus in the manner above discussed, he gets his wealth from women, eunuchs, effeminate men and the like and his fortune will be mixed with theirs.”

“If the Part of Fortune is in the dignities of Mercury in the manner above discussed, he gets his wealth from wise men and scribes and businessmen and the like and his fortune will be mixed with theirs.”

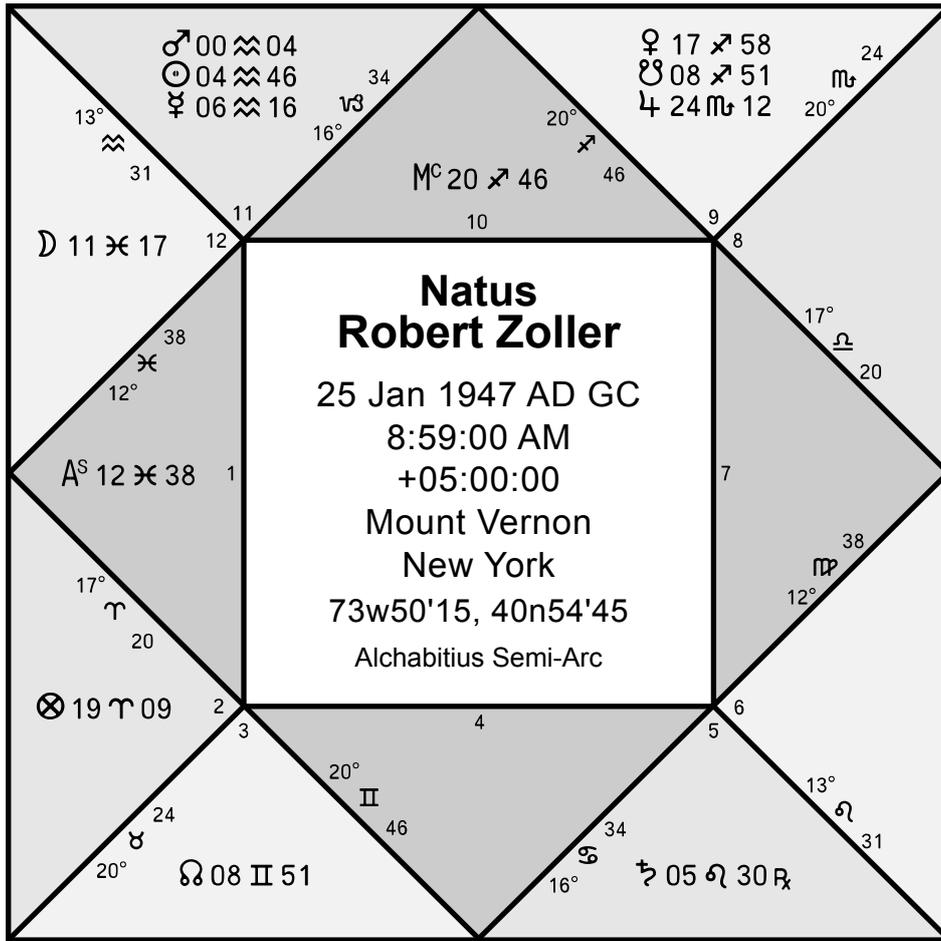
“If the Part of Fortune is in the dignities of the Moon in the manner above discussed, he gets his wealth from lawyers and those experienced in law and the like and his fortune will be mixed with theirs.”

“As the Part of Fortune’s dispositor, so the source of the native’s wealth. If dispositor were angular, of good *esse* and well disposed, the native’s wealth and prosperity will increase. If it were succedent, it signifies the mediocrity of his wealth. If it were cadent, it signifies hardship, laboriousness, impediment and loss.”

## Working Example

### The Almuten and Ruler of the 2<sup>nd</sup> House

The first thing we will do is to examine the natal figure (refer to **Figure 13A**) looking at the Almuten and ruler, both of the 2<sup>nd</sup> house. We will then look at the Financial Significator. In this I will assume that you have already mastered the matters discussed above and will thus be circumspect in explanation. As always you will have already mastered material in earlier lessons and I will assume that you possess the prerequisite knowledge and skill, which you will need to draw upon in following our examination of the example chart. As is now the norm in these latter lessons I will only state the salients so as not to be overly repetitive. If there are areas that you are unsure of then please re-visit the earlier lessons.



**Figure 13A**  
Natus Robert Zoller

Therefore, we start by noting that 17° Aries 20 is on the cusp of the 2<sup>nd</sup> house. Mars is the ruler and the Sun is the Almuten. Mars is in the 11<sup>th</sup> house. This position of the ruler of the 2<sup>nd</sup> in the 11<sup>th</sup> would, in itself, suggest that the native's finances were connected to his friends. Indeed, by the rule that "The good or bad signified by a house emanates from the ruler of the house," this would lead to the assumption that his finances are dependent upon his friends. Another way to say this is: that the realization of my financial well being (Aries, 2<sup>nd</sup> house) is due to my Martian friends.

I am dealing with my own chart here and so can speak personally. The above assumption has occasionally been true, but it is not the full story and to stop there would mean a potentially flawed delineation. Looking at the Sun, which is Almuten *domus* of the 2<sup>nd</sup> house, we find it, like Mars, in the 11<sup>th</sup>, conjunct Mars, Mercury and opposed by Saturn. The Sun is besieged, in detriment and opposed to its dispositor, Saturn.

Mars too, opposes Saturn. Thus, both the ruler of the 2<sup>nd</sup> by sign and the Almuten of the 2<sup>nd</sup> are impeded.

Looking more closely at Saturn, we find him opposed by Mars and the Sun, *and* retrograde. 17° Aries 20 is Mercury's term. Mercury is in the 11<sup>th</sup>, combust and opposed to Saturn. Neither Mars, Sun, nor Mercury are going to be able to effect much by way of finances. Why? Because they are all badly afflicted.

What this means is that the friends indicated by Mars, Sun and Mercury (and even those indicated by Saturn, ruler of the 11<sup>th</sup> and 12<sup>th</sup>) are too weakened to be of major or prolonged financial help *or* have their own problems that will cause them to have to restrict the direct assistance they can give me.

However, the triplicity rulers of the 2<sup>nd</sup> are Sun, Jupiter, and Saturn. And this allows us to determine that it will be the period ruled by Saturn (the last third of life, 50-75) during which we can expect the influence of friends to be the most dramatic. Saturn is the ruler of the 11<sup>th</sup> house (friends) and also the ruler during the last third of life, which Saturn by triplicity placement (3<sup>rd</sup>) rules i.e. 50-75. And indeed, this is the case for I have done better through financial and professional projects involving friends since 50 years of age. Nonetheless, the common role my friends has primarily been that of facilitator. So, we find that my financial well being has been assisted by friends but not by their acting as a the major and direct source of my income but rather by aiding me to aid myself.

Bonatti tells us that Jupiter and the Moon remain as participators. Jupiter is peregrine and unafflicted in the 9<sup>th</sup>. The Moon in Pisces, general significator of mysticism, dreams, and visions, is rising only a degree away from the Ascendant. The Moon rules the 3<sup>rd</sup> house (writing); Jupiter rules the 1<sup>st</sup> and the 10<sup>th</sup>. From these two planets, we can conclude: the native makes his money by writing (3<sup>rd</sup> house) and teaching (Jupiter) philosophical and spiritual subjects. This is the constant in the native's life upon which the other (the actions of the friends) comes to bear and when they do assist then altogether the financial situation of the native does improve.

## Establishing the Financial Significator

Now, to address the Financial Significator in **Figure 13A**.

Firstly, we have to establish what it is. We start from the beginning of the 18 methods for its calculation, working through them until we find the first of them that indicate the Financial Significator.

The Part of Fortune cannot be the Financial Significator, since none of its rulers aspect the part.

The Part of Substance is  $29^{\circ}$  Taurus 54.<sup>13</sup> Its rulers do not aspect this point, are afflicted, or afflict the part. Thus, this Part of Substance is not the Financial Significator.

The 2<sup>nd</sup> house cusp we have already examined above and found wanting. There are no planets in the 2<sup>nd</sup> house itself. Thus, no confirmation of the Financial Significator is found at this point

Next, we examine Jupiter, the Universal significator of wealth. Jupiter is ruler of the Ascendant, in the 9<sup>th</sup> house, unafflicted. When examining impediments by application of Bonatti's 6<sup>th</sup> Consideration<sup>14</sup> please remember that we are not disqualifying planets that are cadent. In matters relating to finances, discount cadent houses as impediments.

Thus, Jupiter is the Financial Significator and we do not need to proceed past the 5<sup>th</sup> method for identifying the Financial Significator.

What we see here is that the Financial Significator Method leads to Jupiter, which actually describes the source of primary source of my finances. The ruler of the 2<sup>nd</sup> house (be it by sign or Almuten) gives only a partial picture and the 11<sup>th</sup> house dimension has only come into play in more recent years or the last third of life.

Now, having found the Financial Significator, note its nature, state and local determination. In doing this you will ask those questions which the earlier lessons have taught you to raise: what planet (we are only dealing with a planet here) is it or what is the nature of its dispositor/ruler? Is the said planet a benefic or a malefic? What is its dignity or debility? What is its house position, etc? And so from your answers you draw your conclusions.

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<sup>13</sup> Calculated using the ruler of the 2<sup>nd</sup> (Mars) and projecting from the Ascendant. There are  $77^{\circ}16'$  between Mars and the 2<sup>nd</sup> house cusp,  $17^{\circ}$  Aries 20. The Ascendant  $12^{\circ}$  Pisces 38 =  $342^{\circ}38'$ ;  $342^{\circ}38' + 77^{\circ}16' = 29^{\circ}$  Taurus 54. If we calculate the Part of Substance from the Sun (Almuten of the 2<sup>nd</sup>), the distance between the Sun and the 2<sup>nd</sup> house cusp being  $72^{\circ}34'$ , projected from the 2<sup>nd</sup> house cusp  $17^{\circ}$  Aries 20, the Part of Substance falls at  $29^{\circ}$  Gemini 54. The ruler Mercury does not aspect this point, nor do any of the triplicity rulers. The last degree of Gemini is Saturn's term and the Sun's decan. Neither aspects the Part. Either way you calculate it, the Part of Substance is not the Financial Significator.

<sup>14</sup> See [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books) Bonatti's *146 Considerations*. By now you should have a copy of this important work and have memorised at least the first 40 of the 146 considerations.

## Source of Wealth

Next we consider the manner in which the wealth will be/has been achieved.

Jupiter – He acquires wealth from offices and responsibilities, both extraordinary duties and ordinary duties. In this particular case the “agency” is essentially the person or institution who links the native to his wealth. Though as you will note from the above it is not always a person/institution but here it is. When Jupiter is the significator, the agent *may* have some religious or legal affiliation. We have already discussed these parameters in earlier lessons so I will not labour the matter here, except to say that the fact of Jupiter being in the 9<sup>th</sup> house reinforces this connection. Jupiter in the 9<sup>th</sup> gives thus: the native acquires his substance because of religion or because of religious persons or because of long journeys like merchants occasionally make or because of any of those things signified by the 9<sup>th</sup> house.

## Mode of Acquisition

**The last part of the delineation is to determine whether the acquisition of the wealth in the above manner will be by legal or illegal means. In other words, we are examining the mode of the acquisition.**

This is essentially an application and recognition of the zodiacal state (dignity/debility, aspect) of the Financial Significator and/or its disposer.

Jupiter is free from impediment. While feral and peregrine its zodiacal state is in good condition. Though cadent, all factors considered it indicates that the methods employed to acquire wealth will be legal and licit means and may even be judged as laudable.

## When Wealth Will Be Forthcoming

**Having completed the delineation, we now move to prediction to discover when the wealth will be forthcoming.**

Still referring to the natal figure, note the triplicity of the 2<sup>nd</sup> house cusp. It is fire. The triplicity rulers of fire in a diurnal chart being Sun, Jupiter, and Saturn. This means that between birth and 25 years of age,<sup>15</sup> the 11<sup>th</sup> house Sun was the primary source of the finances. It is true that I relied upon leads provided by friends when looking for work up to 25 years old. Note also that the Sun is significator of the father. My father died in 1972 (when I was 25). I was in college from 18-21. I worked in the electrical utility construction field during summer breaks and after leaving college in 1968; I went to work in the same electrical utility field. After my father’s death in 1972, I was free to do what I truly wanted to do all along: pursue astrology, philosophy, mysticism, and the occult.

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<sup>15</sup> Even though it was Bonatti’s opinion that each third of life is 30 years long, I think it closer to 25 years.

I began to practice astrology professionally in 1973 (age 26). I began to translate astrological texts in 1975. I published my first book in 1980 and began to teach astrology in 1981. This entailed travel. From 25 to 50 years of age Jupiter, (ruler of the second third of my life) in the 9<sup>th</sup> house, was the source of my finances. Unfortunately, Jupiter is cadent and while this does not disqualify it from being the Financial Significator it does mean that the finances it produced were meagre and I had to add to the little income I received from astrology by working in a variety of fields, often, but not always, construction related.

From 50-75, Saturn rules the period. Saturn rules the 11<sup>th</sup> and the 12<sup>th</sup> houses and is retrograde in the 5<sup>th</sup> house, opposed to Mars, the Sun, and Mercury. I can expect that the finances will remain stronger (twice as strong) as they were between 25 and 50 because Saturn is in a succedent house. I will have to work hard to maintain the necessary income since it is Saturn who rules this period of the finances. Because Saturn is retrograde and involved with the already noted configuration, there will be numerous obstacles, delays, problems, and matters adverse to sound finances emanating from the affairs of the 11<sup>th</sup> house. Also, you may note the worrying aspect of the Saturnian rulership of the 12<sup>th</sup> house.

In later lessons though, when looking at other predictive techniques we will find modification of the above but for the time being we are examining matters purely from the point of view of the 2<sup>nd</sup> house and the Financial Significator. For instance, 1998 to 2010 is the period of the Jupiter *firdar*. This entire period will emphasize finances since the *firdar* ruler, Jupiter, is the Financial Significator.

I have already mentioned profections, which can also be used for fine-tuning the information about timing of income/acquisition of wealth. Again, this is the subject of a future lesson.

## **Testimony of Ruler of the Ascendant**

The ruler of the Ascendant is in the 9<sup>th</sup> house – the native’s natural love of the sciences, spiritual endeavours and the making of many journeys, especially long ones will all be associated with his income.

## **General Synthesis**

Until 1972 (age 25), the native’s finances were primarily determined by his father’s influence vis-à-vis proper career. From 25 to 50, his finances were ruled by Jupiter in the 9<sup>th</sup>. From 50-75, the native will enter into financial arrangements with friends, which will benefit him. His finances will be twice as strong as they were between 25-50 years old. They will, however, be marked by anxieties, hard work, and impediments. There have been and will be straitened financial circumstances, but comfort may be found in Almansor’s words when he said that no one would suffer absolute poverty who has Jupiter as ruler of his Ascendant (as the native does).

He makes his wealth through teaching and publishing, and in connection with travelling, religion/spiritual/philosophical concerns, the sciences, and holding of offices, through legal methods and by laudable and licit means. He will only really start to acquire this wealth after 50 years of age.

## Specific Synthesis of the Testimony of the Almuten and Ruler of the 2<sup>nd</sup> and that of the Financial Significator

There are significant differences in the testimonies of the Almuten of the 2<sup>nd</sup>, the ruler of the 2<sup>nd</sup> and the Financial Significator.

To begin with, the ruler of the 2<sup>nd</sup>, Mars, suggests by its position in the 11<sup>th</sup> house that the native's social connection to belligerent, independent thinkers (indicated by Aquarius) will be a source of wealth. This has happened but not consistently enough to rely upon. It is only since age 50 that business partnerships with friends figure in any sense as prominent in my financial life.

The Sun, Almuten of the 2<sup>nd</sup> in the 11<sup>th</sup>, suggests that famous, powerful friends have been generous patrons. Again, this has occasionally been true and cannot be relied upon.

The testimony of the Financial Significator, on the other hand, points to Jupiter in the 9<sup>th</sup>; not the besieged Sun, as a source of wealth and herein we learn something which is very instructive. Just as the Professional significator does not necessarily indicate that you will never, even for a moment, have any profession other than the one it signifies, so the **Financial Significator does not signify that you will never have a source of wealth other than that which it denotes.**

What the Financial Significator represents is a **significant source of financial benefit** that will accrue for the native at times ruled by the Financial Significator or its ruler (if it is a part or cusp). If it is weak (as is the example chart) you will need to have another source of income in addition to that indicated by the Financial Significator.

I have seen many instances of 5<sup>th</sup> house Financial Significators where the native has his or her own business, which produces sufficient wealth by itself. Yet, because he or she has a splendid 5<sup>th</sup> house Financial Significator, the native stands to inherit family money as well. Now, that family money which the native will one day inherit is not a constant source of wealth, nor will it count until inherited.

We can thus conclude that neither the Financial Significator nor the ruler or Almuten of the 2<sup>nd</sup> are constants. Nonetheless, of these it will be the Financial Significator that will point to the primary or most important source of the native's wealth though we have to bear in mind that while the Financial Significator, like the Professional Significator, is always present it is not always active.

We, as astrologers, are always aware that there are few unchanging astrological significators. So, while using the Financial Significator as a touchstone for the acquiring of wealth, we have to place it within the context of the whole chart. Already, you should be able to do much of this without direction simply on the bases of the earlier lessons. Thus, for example you will have noted that there is an intimate relationship between the 10<sup>th</sup> house (actions), 2<sup>nd</sup> house (finances) and 6<sup>th</sup> house (skills). The native's financial picture ebbs and flows according to the chart.

The Financial Significator will bestow benefit upon the native particularly when it rules the period of the finances (as we have seen with Jupiter ruling the 2<sup>nd</sup> third of life in **Figure 13A**) or when it is involved with a predictive technique such as profecting. This we will explore in detail later but to round the picture off at this stage by reference to the example chart: when the annual profection of the 2<sup>nd</sup> house comes to the Financial Significator, the native will do well financially that year. So too monthly, if the year is good. Thus, in 2002, the profection of the 2<sup>nd</sup> came to Jupiter in the 9<sup>th</sup> house and the finances were very good. Those years (months) when the ruler of the profected 2<sup>nd</sup> house is cadent in the natal are weak financially. When the house ruler is angular (as for instance, 2001, when the 2<sup>nd</sup> house was profected to the 8<sup>th</sup>, Venus the ruler being angular), the finances are strong. If succedent, mediocre.

## Conclusion

The Financial Significator is for most of us closely related to the delineation of career and should be considered in tandem with it.

It will be hard to miss the fact that modern astrological methods have nothing equal to the profundity and precision of the Financial Significator. As usual, the ability to predict is based upon accurate delineation. Preconceptions of mythology and psychology superimposed on astrology make accurate delineation impossible. Therefore, no prediction is possible.

Do not get the impression from what is said above regarding the Almuten and ruler of the 2<sup>nd</sup> house that I scorn their use. We must use them. But it is important to remember that they, by their natal position, depict an atemporal reality that is modified by the predictive techniques, such that different aspects of what they promise are produced as events at different times.

## Homework

Referring to your study charts please do the following:

1. Identify the Financial Significator in each example chart. Referring to the 18 methods detail now you have arrived at your conclusions.
2. For each of your study charts state the level(s) of wealth that the native can be expected to reach. Explain your reasoning.
3. For each study chart, identify from where the native will derive their principal wealth/income. If you are using historical charts, please attempt to discover if your conclusions are correct by reference to biographical papers/books, etc. If you are using charts of contemporaries (or your own) please attempt to discover how accurate your conclusions are as of the date of your undertaking this homework.
4. Describe the mode each native can be expected to use to acquire his or her principal wealth. I am not asking you to make a moral judgment here and the standards you apply should be those incumbent on the native according to his/her arbitrary jurisdiction

and time e.g. if contemporary Americans then the laws of modern USA, if King Charles I then the laws of Stuart England in 17<sup>th</sup> century, if Te Manihera Poutama then tribal and colonial laws of the 19<sup>th</sup> century, etc.

5. Identify when the native in each chart will/did acquire their principal wealth. Where possible provide evidence that supports the time period you have determined.

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**Diploma Course in Medieval Astrology**  
**Lesson Fourteen**  
**The Lord of the Chart (*Almutem Figuris*)**

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# Diploma Course in Medieval Astrology

## Lesson Fourteen

### The Lord of the Chart (*Almutem Figuris*)

#### Introduction

In this lesson we will be discussing an ancient doctrine, two parts of which we have already touched upon in earlier lessons. These being the Ruler of the Chart, known as *Almutem figuris* and the Ruler of a House, known as the *Almuten domus*.

It is the first part of this doctrine that we will be concerned with in this lesson – The Lord of the Chart, the *Almutem figuris*.

The doctrine has a wider application. It is used for determining the *real*<sup>1</sup> ruler of a given house (*domus*) and a number of positions in the chart as well as for determining the ruler of the entire chart (*figuris*). It is also used as part of the process for deciding the Hyleg or Alcocoden. Additionally, it is used in finding the Professional Significator and in a number of the other Specific Techniques as we have already seen.

#### Terminology

The words *Almutem* and *Almuten* derive from the Arabic word *Almutes* (or *Almutez*), which means “the victor,” or “the winner.”

To distinguish the **Almutem** (as ruler of the whole chart, i.e. *Almutem figuris*) from the **Almuten** of a house (*Almuten domus*) we use a device. We change the ending of the one *Almutem* (with the “m”) to contrast it with the other, *Almuten* (with the “n”). This is my own device but I have found it is of advantage as it allows clearer distinction and helps avoid inadvertent error. You will only find it made in my own writings or in the writings of people trained by me or who have drawn on my works. This device helps avoid confusion over the prosaic *Almuten* of a house cusp with the very important *Almutem figuris*.

Nonetheless, when reading the medieval authors, as we will do so below, it is important to understand that they do not make this distinction. Thus, you find *Almutes*, *Almutes*, *Almuten*, *Almutem* in the medieval sources used interchangeably for either the *Almuten domus* (the *Almuten* of a house, or of many positions) or the *Almutem figuris*. Therefore, because I do not wish to tamper with the Latin author’s usage, you may see any of the above variants in the translations but I remain consistent in my use of *Almutem* to mean *Almuten figuris* and *Almuten* to mean *Almuten domus*.

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<sup>1</sup> The *Almuten* ruler has the most dignities in a given location in the zodiac and as such is often the best key to manifestation of the house or planet. It does not make the other rulers void.

# The Almutem Figuris: Lord Of The Chart

## A. Overview

We will begin by looking at how this part of the doctrine has come down to us and exactly what it we are doing when we are considering the Almutem.

When we look for the Almutem, i.e. the planet with the greatest number of dignities in the chart (thus being the ruler of the figure), we do so by analysing the positions of the 5 principle places of life (you will find this detailed below) according to essential and accidental dignity.

That is, we observe the positions in the zodiac of each of these 5 principle places of life and ask ourselves, “What planet rules the sign this or that principle place is in? What planet is exalted in that place? What are the three Triplicity rulers of that place? What planet is the term ruler of that place? What planet is the decan ruler of that place?” In other words, we doing something that you are already familiar with. We are analysing the 5 principle places of life according to the 5 levels of dignity. If you are unsure of how to do this then please re-visit the earlier lessons.

Thus, we are making our first stage of analysis according to essential dignity.<sup>2</sup> We also measure the accidental dignity of the 7 planets by observing the house each is in, and give each planet a certain number of points. The houses are a kind of a hierarchy of relative strength of the planet placed therein, so if a planet is in the 1<sup>st</sup> house it is very, very strong; compared with the opposite – a planet placed in the 6<sup>th</sup> house is as weak as it can be. You should already be quite familiar with this hierarchy, which is of particular importance when calculating the accidental dignities in the reckoning of the Almutem.

We will return to the actual calculation at the end of the lesson but for now I want to deal with the essence of the nature of the Almutem. It gives you, the astrologer the ability to gain a profound understanding of the native.

Please could you now refer to *Book Three of Tools and Techniques*.<sup>3</sup> You will find a section, towards the back, entitled *On the Almutem*. Please read that section thoroughly before proceeding with this lesson. You may also like to read the section that immediately precedes it for information about Ibn Ezra who’s work on the Almutem we are to examine.

You will have read:

“The most powerful testimony of all is that planet having dominion over the entire chart, which the Saracens called the Almutem. Its testimony (according to its condition) is **equally as powerful as all the other planets taken together.**”

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<sup>2</sup> “Essential” dignity because it identifies the esse (being), i.e., planetary influence, predominant in that position.

<sup>3</sup> See [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books). *Tools and Techniques of the Medieval Astrologer* is in three books.

Knowledge of the Almutem is thus the **key to the entire chart**, i.e. the key to the life of the native. It represents a power which dominates the life of the individual. One might call it a central or a chief feature of the native. Today, many may call it a psychological quality.<sup>4</sup> In the Middle Ages it was seen as the dominating quality of the soul. I feel that their viewpoint is the more accurate as it has ramifications that go far beyond mere psychological considerations.

We can find some early literature on this particular point in the writings of Iamblichus, the Neo-Platonist of the 4<sup>th</sup> century AD. In his book, *On the Mysteries of the Egyptians, Chaldeans, and Assyrians*,<sup>5</sup> we find that the text is arranged as a lengthy and detailed series of questions addressed to Anebo, an Egyptian priest, by the Greek philosopher Porphyry. It would seem that even as late as the 4<sup>th</sup> century AD there still were Egyptian priests of the ancient order and there were still Greek philosophers to ask them questions.

There are questions about the actual authorship of this work and indeed about the way it is arranged. The fact is that only the responses to the questions survive. We have to reconstruct each question from the text of the response, which is not from Anebo, but from Iamblichus (or whoever the author was). Nonetheless, the text is clearly a Hermetic, Neo-Platonic text and it contains important information regarding spiritual matters generally, as they were conceived of by, I suggest, those of the Assyrian school of Neo-Platonism or the Egyptian school of Neo-Platonism or even some sort of Assyrio/Egyptian mix of these two schools. (I would recommend your reading this work. In it you find many matters central to Art, though here we will be dealing only with concerns material to this lesson.)

Porphyry, the Greek philosopher, raises following question:

“Concerning the peculiar Daemon, it must be enquired how he is imparted by the Lord of the geniture and according to what kind of efflux (life flow) or life or power he descends from him to us and also whether he exists or does not exist and whether the invention of the Lord (that is the discovery) of the Lord of the geniture is impossible or possible. For if it is possible, he is happy, who having learned the scheme of his nativity and **knowing his proper Daemon becomes liberated from fate.**”

From this you can see that we are dealing here with a pagan religious *and* astrological doctrine. The “Peculiar Daemon” is analogous to the Christian, Moslem and the Jewish concept of the [Guardian Angel](#).<sup>6</sup>

We are of course dealing here with the issue of fate versus free will. For the average person who has no knowledge of his or her own Guardian Angel, there is no release from fate. The knowledge of this Guardian Angel is something which is not going to happen simply by willing it into existence

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<sup>4</sup> Psychological qualities are traits of individuals. The scope of their action is confined to the psyche of the individual. The Almutem figuris sets the tone of the native’s life subjectively and objectively. It can effect events in his life.

<sup>5</sup> translated by Thomas Taylor, Prometheus Trust, Frome (England) 1999 . If you would like a copy of this work please email [publications@new-library.com](mailto:publications@new-library.com)

<sup>6</sup> See the articles *The Guardian Angel & Angels* at [www.library.com/zoller/features](http://www.library.com/zoller/features)

or by waking up one day and on a whim deciding that it would be a good thing to know one's Guardian Angel. It requires considerable work over a considerable period of time or special theurgical techniques in order to achieve such knowledge. But once it is achieved, and only then, can the individual develop any real freedom from fate. This is what is implied in Porphyry's question to Anebo, the priest of Egypt.

The knowledge of this Almutem or Holy Guardian Angel, the Peculiar Daemon is of tremendous importance. Iamblichus responds to this enquiry (assuming Iamblichus is the author) and deliberates on fate. In doing so he denies that all things are bound with the indissoluble bonds of necessity, which we call fate.

He says:

“The soul can be led to the intelligibles, separated from generated things, have contact with real Being and that which is Divine. The Gods dissolve fate but the last natures, which proceed from them and are all tied up with bodies and the generation of the world give completion to fate (i.e. **as physical beings, we give completion to fate because we embody it.**) The Gods rule over necessity through the intellectual persuasion and are rightly worshipped so that they may liberate us from the evils intending from things. Not everything is comprehended in fate but there is another principle of the soul which is superior to all nature and generations, through which we can be united to the Gods and transcend the mundane order and participate in eternal life and the energy of the Super Celestial God. Through this principle we are able to liberate ourselves from fate. For when the more excellent parts of ourselves energize and the soul is elevated to natures better than itself, then it is entirely separated from generation and gives itself to another order of things entirely abandoning the former order with which it was concerned.”

He is speaking here about the philosophical process of the Platonists, whereby the being of the philosopher is raised up from the level of identification with the physical world to the identification with Supernal, unchanging reality.

He says further:

“The peculiar Daemon is given to us by the sky. It is invoked from the decan, the dispensers of influence,<sup>7</sup> the zodiacal signs, the stars, the Sun and the Moon, the greater and the lesser bear, and all the elements of the world.”

He adds:

“The least of these, the Lord of the geniture alone, is not sufficient in imparting this Daemon. In fact, he says that: There are many other principles of a more universal than this, (i.e. than this Lord of the geniture alone).”

Though he does not precisely elaborate we may take it that the zodiac and the poles are more universal than the Almutem. In the sky lore of the Harranian Sabians whom we have already looked at, apart from the zodiac, the North Celestial Pole was worshipped, being a very important celestial point.

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<sup>7</sup> This may be the *Termini* (which you will recognise as the Terms).

He then goes on to say:

“The peculiar Daemon does not come from just the scheme of the particular nativity, nor is the Daemon in question, a genetheurgic Daemon, (i.e., urges us to procreation, regeneration and birth). Such a Daemon could not liberate us from fate. But rather this peculiar Daemon comes from the whole of Heaven. Furthermore the allotment of this daemon to us occurs regardless of whether or not we understand how it happens: the efflux of the stars distributes to us the daemon, whether we know it or not, yet astrologers do understand these things and the science of astrology is true.”

He continues:

“The method for finding the Daemon from the Lord or Lords of the geniture is given by the astrologers.”

He makes a point that there are two methods for finding this peculiar Daemon. One is what he calls theurgy, which really amounts to a kind of a ritual spiritualism in which this Daemon is invoked and the individual becomes familiar with the peculiar Daemon through personal contact. As astrologers, however, it is the astrological method that we are interested in, notwithstanding Iamblichus’ preference for theurgy.

He says that:

“The astrological method for finding the Daemon from the Lord or Lords of the geniture is given by the astrologers. They deliver clear methods for the discovery of it, some giving us 5, others more or some less than the 5 rules for doing so. While the discovery of the Daemon is difficult from the nativity it may be known more fully and easily through the theurgic methods.”

Speaking about the nature of the peculiar Daemon. He says:

“The peculiar Daemon is distributed to us from the whole world and from all life contained in it and through all the various bodies through which the soul descends into generation. (meaning the seven stars, the 7 planetary spheres and also the 8<sup>th</sup> sphere of the fixed stars – if you are unclear about any of this please refer to the lessons on astronomy at the beginning of the course). The Daemon is established in the paradigm before the soul descends into generation and is the leader<sup>8</sup> of the soul. It presides over the soul and gives completion to its lives and binds it to body when it descends. It governs the peculiar animal of the soul. It directs its life and imparts to us our thoughts and reasonings.”

This last statement is of particular importance to us – this peculiar Daemon “*imparts to us our thoughts and reasonings.*”

“It performs such things as it suggests to our intellect. It continues to perform such a role as a governor until by sacerdotal agency (i.e. priestly agency) we obtain a God in its place as guardian and leader. Then the Daemon either yields or delivers his government to a more excellent nature or is subjected to him, (there is a certain amount of ambiguity here on Iamblichus’ part as to exactly how this occurs but we will not explore

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<sup>8</sup> This is further explained below.

that for the present) and is said to be contributing to his guardianship or in some way is ministering to him as his Lord. The peculiar Daemon rules over every principle in us, not over one part of us. It is not true that one Daemon rules our soul and another our body while another rules our intellect, but the Daemon is multiform. Moreover the Daemon is always good. The Daemon transcends the soul's composition. There is one peculiar presiding Daemon for each individual, not one common to all men. (Again, please note this last sentence as it drives to the root of our Art) He is invoked through a God or cosmocrator, who is the Lord of Daemons. When the peculiar Daemon is present with us, he delivers to us the proper mode of invoking him.”

The extracts from Iamblichus are more complex than they at first appear and require careful study. Do not be concerned about the comparing of the astrological method with the other method for the present as our approach is from the astrological point of view. In particular, what you should be noting is the following:

1. There exists a peculiar Daemon, the knowledge of which liberates us from fate.
2. This Daemon is discoverable from the horoscope
3. There are rules for finding it.
4. It is invoked through a God or “cosmocrator”. The pagan gods led hierarchies of spiritual beings (daemons) who executed their decrees. These gods were regarded as “cosmocrators” (rulers of the world). The astrological theology of the early centuries AD, which had infiltrated almost all ancient religions, identified the planets with the god-cosmocrators. Thus, each planet had a host of spirits connected with it. The Christians, Jews and later, the Moslems, transformed these planetary spiritual hierarchies into angels and other spirit beings. In the Arabic Neoplatonism (e.g. Avicenna) the planetary spheres were inhabited by souls, spirits and intelligences.

Iamblichus does not give us the astrologers' rules. He simply says that there are such rules and that there are more or less 5 of them (“some astrologers give more rules and some astrologers give less rules”). Others such as Hephaestio of Thebes, Valens and a number of other ancient astrologers, including Firmicus, make allusions to this ruler but do not give the full method for finding it.

But as you will have read in **Book Three**, the 12<sup>th</sup> century Jewish astrologer Abraham Ibn Ezra does spell out a method in full. The method that survived into the Middle Ages undoubtedly comes from Jewish and Arabic, Muslim and Neo-Platonic sources because these are the sources that Ibn Ezra drew upon. His major sources for his doctrines are [Masha'allah](#),<sup>9</sup> the Egyptian/Jewish astrologer who may, in fact, be **the** authority on this particular issue and [Abu Ma'shar](#),<sup>10</sup> the Persian astrologer who studied with Alkindi. You will recall that Masha'allah is 8<sup>th</sup> century AD and Abu Ma'shar 9<sup>th</sup> century

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<sup>9</sup> See article *Jewish Astrology* at [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)

<sup>10</sup> See *Abu Ma'shar: Price of Astrologers* at [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)

AD. Both of them had contact with the Harranian Sabians. Masha'allah tells us that he edited the Hermetic works and Abu Ma'shar clearly quotes and explicitly refers to [Hermetic writings](#)<sup>11</sup> and the Sabians in many of his works.

The *Picatrix*, a work written in Andalusia, Spain around 1000 AD tells us how to use the Almutem and links this doctrine with the tradition of Hermetic magic and with the Neo-Platonic Hermeticism of the Arabs. The author, speaking of the power of love in *Nigromancia* (literally “black divination” or black astrological magic) identifies love as the *radix huius sciencia*, (the root of this science). He says that, ‘*In love consists the greatest potency*’ and asserts that the spirit of man is linked to the source of love, that source being the One Thing (which we will address later).

The spirit of man according the *Picatrix* is divided into 3 parts, namely the natural, animal and rational spirits.

When the **natural spirit** of man conquers the two others, s/he becomes a lover of edible and drinkable things and of nothing else.

If the **animal spirit**, on the other hand conquers the others, s/he will be a lover of nothing besides conquering and dominating others.

But if the **rational spirit** conquers, s/he will be a lover of intellectual things and of good sciences and of nothing else.

The *Picatrix* tells us that:

“All this however happens, because there is no one whose nativity is not ruled by some planet.”

We are being directed to the same ruler of the geniture, which Iamblichus refers us to, namely the *Almuten figuris*.

The author of the *Picatrix* expands on this:

“Such a planet is called the Lord of the nativity or the Almutez and we should know that if the Moon or Venus were the Lord of someone’s nativity, he will be a lover of women and joking and games and playing. And if the Sun or Mars were the Lord of the nativity he will be a lover of conquering and dominating. But if it were Jupiter or Mercury, such a man will be a lover of knowing and learning and of understanding the good qualities of things and of good conduct and justice. On this account moreover from the aforesaid whatever exists appears both to some degree in his own nature and in the love of that thing. The love that is turned toward terrene things, is acquired through the senses.”

In other words, you can know a person by what they love. You can know what they are, where their spirit is focussed, what they are identified with.

Next we learn that the love of something is influenced by your senses.

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<sup>11</sup> If you have not read either *The Hermetic Tradition* or *Hermetica as Science* please do so. They are found at [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)

Then the author says that:

“If love were in the rational spirit, he delights in that which is of its own kind, namely in wisdoms, sciences, good qualities, stable virtues, eternal things in which no end is found, and with merit. This is called the love of goodness, nobility and the high rational spirit. But the other loves which we spoke of are evil and lacking merit because in them there is malice of spirit and by the friendship of such things and by the union of spirits in their continuation, it is seen that these things are corrupted and destroyed.”

The author of the *Picatrix* goes on quite a bit at length in various places throughout the book to tell us how important the Almutem is in magic. If you will dominate another person you make an image of the planet that is the ruler of his nativity. If you want to understand how to achieve wisdom it is through the connection of *Natura Completa* with the ruler of the nativity, which we will talk about later on.

All in all it becomes very apparent from both combining what Iamblichus says with what the *Picatrix* says and with what Henry Cornelius Agrippa says in his *Occult Philosophy*<sup>12</sup> – that the knowledge of this planet is the key from an astrological point to the entire horoscope, it shows you where the person’s love is focussed and what level of being they are at.

Thus we find the *Picatrix* says,

“If Jupiter or Mercury are the Almutem, then the individual is focussed on the level of the rational spirit, and they are fit for scientific and philosophical and theological issues. If the Moon or Venus are the Almutem then they are dominated by desire, to eat if it is the Moon, and to make love and play if it is Venus, and they are focussed on the natural level. If their Almutem is the Sun or Mars then they are on the animal spirit level and that means they are dominated by desire to dominate and to control and to rule over other people.”

When reading this you are expected to bring to bare on the subject all that which you have already acquired in the earlier lessons. Thus, for example you should be noting that Mars is far more aggressive than the Sun; the Sun is far more charismatic than Mars.

Saturn is left out of this equation. Only six of the seven planets are referred to, and zodiacal state is also not dealt with in the *Picatrix*. It seems that the reason for this is as Agrippa says in his *Occult Philosophy*, “*Saturn is the ruler of secretiora philosophia, the more secret philosophy, the esoteric, occult philosophy*” and thus does not fall within the tripartite system of man. Jupiter is going to be more legalistic and scholastic, in the sense of scholastic philosophy, theology and law. Mercury is going to be more scientific, but Saturn is the planet *par excellence*, when in good zodiacal state, of the esoteric philosophy.

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<sup>12</sup> *Three Books of Occult Philosophy*, by H. C. Agrippa, translated by James Freake, edited and annotated by Donald Tyson, Llewellyn Publications, St. Paul, MN, USA, 2000, pp. 547, 548.

Again, from earlier lessons you will know how to approach this. So, when Saturn is in poor zodiacal state, then you may well have somebody who is the very epitome of misery, perhaps involved with black magical practices, destitute, melancholic, self-defeating, weighed down by burdens, hindrances, obstacles and all kinds of negative restrictions, perhaps incarceration and things of this sort. As we have found the zodiacal state of the planets is very important and you should have a thorough understanding of it by now to be able to apply the same reasoning as we have just given to Saturn, to the other six planets. When doing this always be sure to consider the house the Almutem falls in as well as the house(s) that it rules.

The Almutem of the chart is the astrological method for determining what the peculiar Daemon is and that knowledge as Porphyry says, 'frees us from fate.'

"Happy is he, who knowing his peculiar genius is freed from fate."

How can this possibly be? The answer seems to be that the knowledge of the holy Guardian Angel entails a dignification or a raising of the level of spiritual awareness to a point where the individual is not coerced by fate. This is referred to as *Natura Completa* in the *Picatrix* i.e. complete or perfected nature. It is the knowledge of the One Thing, says the *Picatrix*, the knowledge of the Self. The One Thing, which is eternal, and it would appear from these combined teachings that the *Almutem figuris* representing the peculiar Daemon represents a quality in the Soul, which so dominates us as to be our primary or chief feature. Something that is working behind the scenes in every aspect of our lives, physically, emotionally, spiritually, on every possible level.

This quality is that which we need to know in order to find out about the All. It is the thing that works while we are working on the temporal and terrene levels. It works as a dominating spirit or Guardian Angel, which produces, as the *Picatrix* says, our ideas and also as Iamblichus says, our ideas and our intuitions and leads us to do what we do. In a sense it takes care of us, though this may not be judged in subjective terms of what we would want for ourselves or others.

When we turn to its spiritual matters this same influence which makes us what we are as specific individuals impedes our access to the universal. It is a qualifying or conditioning influence that makes us what we are and by definition, therefore, makes us not everything else. When we move towards a spiritual direction, which is towards the Universal, this becomes an impediment to us and the knowledge of this Daemon is important because it is the gateway to the Universal, but by means of negative theology as it were, by means of letting go or transcending the dominant quality that it represents.

Therefore, if Mars is your Almutem and you are given to contests, and conflicts and to crusading in one form or another or combat, depending on the quality and house position of Mars, this is your strength in this world. But in the spiritual realm, you must let go of this, because this contentious characteristic is antithetical to the spiritual union with the All.

Likewise if the Sun is the ruler of your chart and you are given to charismatic leadership and attracting the attention of other people and thereby ruling them, you have to let go of this in the spiritual direction in order to achieve the knowledge of the All.

If Venus is your Almutem and you are given to partying and such like then you have to let go of this in order to achieve the knowledge of the All. These things come to you naturally because in the non-enlightened and non-spiritual state because they are powers that you have. But, when you move in the direction of the All, you have to let go of these things.

How do we let go of these things? How do we achieve knowledge of the All? The *Picatrix* tells us that the key to this is connecting our attention to our ruling spirit. Socrates said, “*Natura Completa is the son of the wise man*” (he is speaking metaphorically here) “*and the root of his lights.*”

Indeed, when they ask the wise man Hermes:

“‘With what things are science and philosophy joined?’ he responded with, ‘*Natura Completa.*’ And they asked again saying, ‘What is the root of science and philosophy?’ He said, ‘*Natura Completa.*’ After these things they asked him more strictly saying, ‘What is the key by which science and philosophy are opened?’ He said, ‘*Natura Completa.*’ Then they asked of him, ‘What is *Natura Completa*?’ He said, ‘*Natura Completa* is the spirit of the philosopher or wise man tied together with the planet governing him and this is that which opens the secrets of science and by which are understood those things, which are very little able to be understood otherwise. And from which the operations of nature proceed and directly both in dreams and while waking.’”

Therefore from the foregoing it is clear that the *Natura Completa* holds itself in the wise man or the philosopher as the teacher toward the disciple, who teaches principally at first in primitive and easy things and then proceeds to greater and more difficult things in degrees as the disciple is made more perfect in science. And so, *Natura Completa* works by its own virtue and influence by disposing the intellect of the philosopher according to his natural inclination. And understand that it is fitting for the aforesaid to be committed to memory, while from the things said above it may be concluded that it will be impossible for anyone to attain the science of Nigromancy, unless he were inclined naturally thereto, by his own virtue or by the disposition of the planet ruling in his nativity.”

We are to understand by this that the *Natura Completa* is going to be elucidated to us by activities relating to and corresponding to the ruler of the chart or the Almutem. Therefore, it cannot be overstated how important this Almutem really is. It is the beginning point for us. If we have Venus as our Almutem, we are going to arrive at a knowledge of the higher things through that Venusian activity. If Mars is the Almutem of our chart, we are going to approach the universal through the Mars. If Saturn is the ruler of the chart we are going to approach it through the Saturn. There is no other way for us to do this, therefore the knowledge of the Almutem is the key to the chart on the spiritual level certainly and also on the temporal level as well. In its own way, it is as important as the natal Ascendant.

The *Picatrix*-style magician would worship the ruling planet in the horoscope on a daily level. This would be a kind of daily practice to achieve a familiarity with and knowledge of the Holy Guardian Angel through the daily practice of a ritual. It is intended to identify the consciousness of the astrologer/magician with the being of the peculiar Daemon.

In a Christian context, such worship would not be possible. But the Jewish Kabbalah provides a link between these systems, whereby the planets are seen as spirits of God, as the seven angels that stand before the throne of the Eternal One and that they have a specification of God's power – or that they are a specification of God's powers, so that the worship or the cultivation of a particular Archangel as a way to God, as a way to knowledge of the spiritual world, can be legitimately pursued by a Jew or by a Christian. Knowledge of the angels, in particular of the Archangels, is the key to this approach and this is something that will be dealt with more fully when we deal with the spiritual astrology lesson.

Ibn Ezra does not get quite this explicit. He simply states the Almutem to be the most powerful planet in the horoscope: the planet that has the greatest number of virtues is the Almutem. As the number of virtues of the other planets relates to the Almutem so will the relative strength of those planets appear in the native as compared with the Almutem.

Ibn Ezra states: that if the Almutem is Mars, then the person will be a Martian type. The planet Mars represents ire in every nativity. If Mercury is the Almutem then the native is a Mercurial person. Saturn in every nativity is signifier of anxiety and works of endurance. The Sun is signifier for the appetite of power and honour. Venus seeks women, games, banquets drinking and the like.

He also makes it clear that the nature of the sign that the Almutem is in is also to be considered.

Ibn Ezra appears to be working under constraint. He can't put in print everything that he probably knew. He probably knew the *Picatrix* because it was already translated into Hebrew. In any event he could read Arabic, being the language it was originally written in. He is probably quite familiar with the doctrines of the *Picatrix* or doctrines like them. But he can't write about them himself for fear of being arrested by the Christian authorities and also getting himself into trouble with the Jewish authorities.

So we see here, the medieval author working under some constraint and as a result the doctrine seems to be watered down. He uses the Almutem merely to determine the appearance of the native, whether the native is beautiful or not. As with Bonatti, this can be, at times, somewhat frustrating.

Let us return to central question: how does one use this Almutem after it has been found?

The *Picatrix* tells us that it is used for spiritual enlightenment. The method is the combining of the spirit of the wise man with the planet ruling his nativity. How is this achieved? This is achieved in a sense, or ultimately, by a form of meditation. The practice of ritual meditation or ritual magic is well attested

in the ancient world, but this ritual need not be something that involves a lot of showy clothes, paraphernalia and invocations of a Pagan sort. The meditation on the image of the planet, the meditation on the qualities of the planet and the lessons that the planet has brought one in one's life are effective in this regard. What one achieves through this kind of meditation is self-knowledge and knowledge of higher levels of being within oneself.

The phrase, 'the union or the tying of the spirit of the philosopher to the planet ruling in his nativity' can be taken as being synonymous with the concept of a profound meditation on the lessons and nature of that planet in one's own life.

Nonetheless, in practice, as a consulting astrologer, the knowledge of someone's Almutem will be of great assistance to you as it will elucidate many of the questions that arise and also show the way toward resolution of the problems that arise in a person's life by indicating the path that an individual has to tread in order to achieve the kind of control over their life which they seek, assuming that they seek it at all. This is not something that everybody will want to hear and they will only occasionally follow advice of this sort. Most people are operating on a level of magic more than of spiritual development. They want the astrologer to tell them what is going to happen and when and what they can do about it in order to get what they want out of life. This is not really a spiritual path, this is a magical path, and it tends to support my somewhat cynical opinion that black magicians will always have work.

In the case of somebody who is seriously interested in spiritual development and who really is willing to do what it takes for as long as it takes to do it in order to achieve the kind of superior knowledge that Porphyry implies is capable of giving us freedom from fate and Iamblichus asserts, then the starting point is the knowledge of the Almutem in one's own horoscope and the cultivation of an intimate relationship between the personal consciousness of the native and the supernal consciousness of the Almutem and ultimately the even higher consciousness of the All.

## B. Calculating the Almutem Figuris

**Method** (read in addition to the notes below)

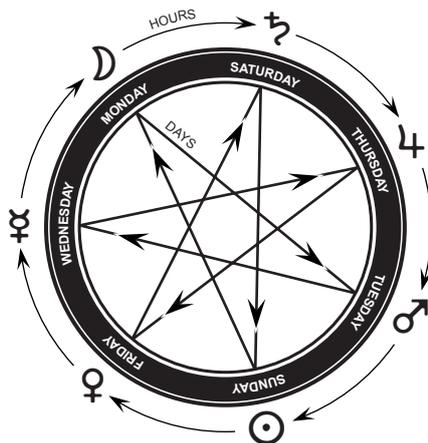
1. Calculate the essential dignities of all the planets in the positions of the Sun, Moon, the Ascendant, Part of Fortune, and the New Moon *or* the Full Moon prior to birth.
2. Examine the Accidental dignities for each position and assign the virtues according to the below table:

<b>House</b>	1 <sup>st</sup>	10 <sup>th</sup>	7 <sup>th</sup>	4 <sup>th</sup>	11 <sup>th</sup>	5 <sup>th</sup>	2 <sup>nd</sup>	9 <sup>th</sup>	8 <sup>th</sup>	3 <sup>rd</sup>	12 <sup>th</sup>	6 <sup>th</sup>
<b>Virtue</b>	12	11	10	9	8	7	6	5	4	3	2	1

3. Calculate the planetary rule of the day for the native's of birth. Assign 7 points to the planet that rules the day.

Diurnal & Nocturnal Planetary Hours												
	1	2	3	4	5	6	7	8	9	10	11	12
Sunday	☉	♀	♃	☾	♄	♅	♁	☉	♀	♃	☾	♄
	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁
Monday	☾	♄	♁	♁	☉	♀	♃	☾	♄	♁	♁	☉
	♀	♃	☾	♄	♁	♁	☉	♀	♃	☾	♄	♁
Tuesday	♁	☉	♀	♃	☾	♄	♁	♁	☉	♀	♃	☾
	♄	♁	♁	☉	♀	♃	☾	♄	♁	♁	☉	♀
Wednesday	♃	☾	♄	♁	♁	☉	♀	♃	☾	♄	♁	♁
	☉	♀	♃	☾	♄	♁	♁	☉	♀	♃	☾	♄
Thursday	♁	♁	☉	♀	♃	☾	♄	♁	♁	☉	♀	♃
	☾	♄	♁	♁	☉	♀	♃	☾	♄	♁	♁	☉
Friday	♀	♃	☾	♄	♁	♁	☉	♀	♃	☾	♄	♁
	♁	☉	♀	♃	☾	♄	♁	♁	☉	♀	♃	☾
Saturday	♄	♁	♁	☉	♀	♃	☾	♄	♁	♁	☉	♀
	♃	☾	♄	♁	♁	☉	♀	♃	☾	♄	♁	♁

**Figure 14A**  
Planetary Hours



**Figure 14B**  
Key to the Planetary Hours

4. Calculate the planetary hour of birth. Then calculate the planetary ruler of that hour for the native's chart. Assign 6 points to the planet that rules the hour.

To find the planetary ruler of the hour of birth, seasonal or "unequal hours" are used.

Note: In this calculation, the 12-hour "day" begins at sunrise and ends at sunset the same day. It is followed by the 12-hour night beginning at sunset and lasting until sunrise the next day. The hours of the day and those of the night are not the same length except at the Equinoxes.

- a. Determine the length of the day (time from sunrise prior to birth to sunset on the same day) and divide by 12. This gives the length of each "unequal hour of the day." To find the length of the hours of the night subtract the length of the day from 24 hours. The remainder is the length of the night. Divide that by 12 for the length of each unequal hour of the night.
- b. Add the unequal hours of the day to the sunrise time for a diurnal birth *or* the unequal hours of the night to the sunset time for a nocturnal birth until you reach the birth time. The number of increments is the number of the hour of the day or of the night. Refer to the 7-pointed star (see **Figures 14A & 14B**), which is the key to the planetary ruler that corresponds to the number of increments after sunrise *or* after sunset.

### Example

For native born on Saturday 25 January 1947 at 8:59 am at 40N55:

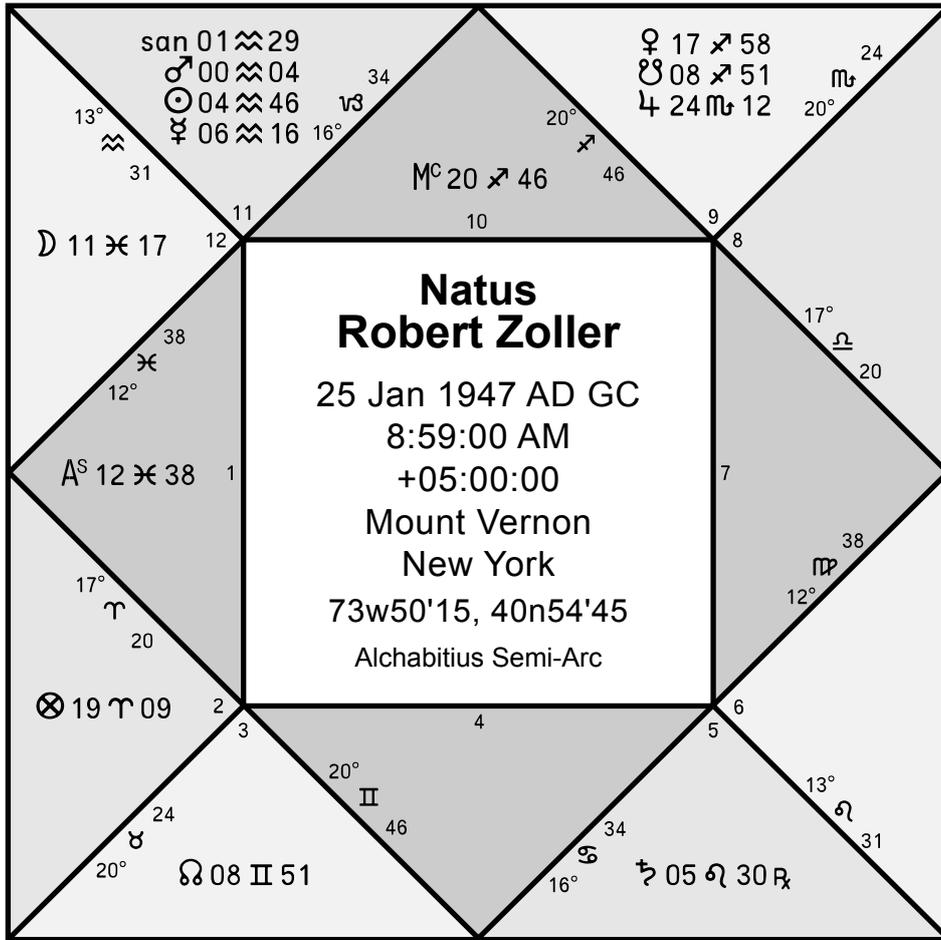
Sunrise on 25 January of any year at 40N55 = 7h 13m AM  
 Sunset on 25 January of any year at 40N55 = 5h 06m PM

$$\begin{aligned}
 12 \text{ Noon} &= 11\text{h } 60\text{m} \text{ make the } 12^{\text{th}} \text{ hour minutes} \\
 &- \underline{7\text{h } 13\text{m}} \text{ (sunrise)} \\
 &= 4\text{h } 47\text{m} \\
 &+ \underline{5\text{h } 06\text{m}} \text{ (sunset)} \\
 &= 9\text{h } 53\text{m}
 \end{aligned}$$

Thus the length of the day on 25 January at 40N55 = 9 hours 53 minutes.

$$\begin{aligned}
 9\text{h } 53\text{m} &= 09.8833\text{h} \\
 &\div \underline{12} \\
 &= 00.8236\text{h} = 49.4 \text{ minutes}
 \end{aligned}$$

Thus the hour of the day is 49.4 minutes in length.



**Figure 14C**  
 Natus Robert Zoller

Now using the above hourly length we progress through the hours from sunrise (this is a diurnal birth) until we reach the hour of birth.

Sunrise = 7h 13.0m  
+ 49.4m  
= 8h 02.4 m End of 1<sup>st</sup> hour  
+ 49.4 m  
= 8h 51.8 m End of 2<sup>nd</sup> hour  
+ 49.4 m  
= 9h 41.2 m End of 3<sup>rd</sup> hour

The birth time (8:59AM) occurred in the 3<sup>rd</sup> hour of the day.

Thus, we have the hour of birth and so must now determine the planetary ruler of that hour.

The birth took place on Saturday. Saturn thus rules the first hour of the day, Jupiter the second and Mars the third and so on – refer **Figures 14A & 14B**. Though by now you should have it memorised so that you can begin anywhere with any planet and follow the planetary sequence.

Thus, Mars is the ruler of the hour of birth.

You can apply the same method in the above example to a nocturnal birth by adjustment to the sunset. So, for a nocturnal birth, you reckon from sunset to find the hour of the night and count hours from the previous sunrise (hours of the day precede hours of the night). Thus, someone born in the last hour before dawn on a Saturday (according to the civil calendar) and therefore with an AM birth time, would be born in the 12<sup>th</sup> hour of the night following Friday's day and therefore in the Moon's hour.

**5.** Total up the points for each planet and that will give the Almutem.

Using the above method we can apply it to the chart in **Figure 14C** which will give you the Almutem Table as shown in **Figure 14D**.

Planet	☉	☽	♃	♀	♂	♄	♅
☉ 4° 46'	4,3,1		3,2			3	5,3
☽ 11° 17'		3		4,3,2	3	5,1	
Asc 12° 38'		3		4,3		5,2,1	
♃ 9° 09'			2		5	3	3
New ☽ 1° 29'			3,2	1		3	5,3
Accidental Dignity	8	12	8	11	8	5	7
Planetary Ruler of the Day							7
Planetary Ruler of the Hour					6		
Totals	16	18	20	28	25	28	33

**Figure 14D**  
Almutem Table

## Notes on the Table and Additional Information

1. In essence we are analysing the “5 principle places of life,” as Ibn Ezra calls them: namely the Sun, Moon, Ascendant, New Moon (or Full Moon) prior to birth and the Part of Fortune. They correspond to the 5 principal places that are referred to by Iamblichus.
2. We are using the New Moon in the above example because the horoscope is conjunctial – the birth having occurred right after a New Moon and before a Full Moon.
3. The Part of Fortune is taken from the Sun to the Moon regardless of the fact that Ibn Ezra followed Ptolemy’s method, which uses the Sun to the Moon whether the chart is diurnal or nocturnal. I have found the method I described in the earlier lessons as the more accurate. For clarity: we find the Part of Fortune by day from the Sun to the Moon projected from the Ascendant, and by night from the Moon to the Sun projected from the Ascendant. The direction in which you take your longitudinal distance is always in the order of the signs. The distance between the luminaries is always added to the Ascendant.
4. When calculating the Accidental Dignities please use the 5-degree rule: that a planet within  $5^{\circ}$  of an angular house cusp is already considered to be angular, and a planet within  $5^{\circ}$  of a succedent house is considered to be succedent, and a planet within  $5^{\circ}$  of the cusp of a cadent house is considered to be cadent. Thus, in the example chart the Moon in the 12<sup>th</sup> is within  $5^{\circ}$  of 1<sup>st</sup> = 12 points. Note too the variants for the Whole Signs e.g. in the above example the Sun in the 11<sup>th</sup> = 8 points but by Whole Signs is in the 12<sup>th</sup> = 2 points. We have already looked at this duality so I will not elaborate further but again if you are unsure of this please refer to the earlier lessons and/or refer to the 3<sup>rd</sup> edition (or later) of **Book One of Tools and Techniques** for further illustrations. It is very important that by now you are thinking in dual terms when considering the houses (whole house and quadrant Alchabitius).
5. The rulers of the days are: Saturday is ruled by Saturn, Sunday is ruled by the Sun, Monday is ruled by the Moon, Tuesday is ruled by Mars, Wednesday is ruled by Mercury, Thursday is ruled by Jupiter and Friday is ruled by Venus. And that brings us back to Saturday. In our above example Saturn rules the day (Saturday) thus, in the table Saturn gets the points for the ruler of the day, which are 7.
6. The first hour of the day is always the planet, which rules the day. You always go around the 7-pointed star in a clockwise direction. Thus, the 1<sup>st</sup> hour of the day (beginning at sunrise) on a Saturday is Saturn’s hour. The 2<sup>nd</sup> hour is Jupiter’s; the 3<sup>rd</sup> is Mars’; the 4<sup>th</sup> is the Sun’s; the 5<sup>th</sup> is Venus’; the 6<sup>th</sup> is Mercury’s, the 7<sup>th</sup> is the Moon’s; the 8<sup>th</sup> is Saturn again! The 9<sup>th</sup> is Jupiter’s; the 10<sup>th</sup> is Mars’; the 11<sup>th</sup> is the Sun’s; the 12<sup>th</sup> is Venus’.

The nocturnal planetary hours begin at sunset and the length of each of those hours is going to be the length of the night (sunset to the following sunrise) divided by 12, on that particular day for that particular location. The sequence of the hours is a continuation of the hours following the 12<sup>th</sup> hour of the day. Thus, on a Saturday, the last (12<sup>th</sup>) hour of the day was Venus'. The first hour of the night is Mercury's; the 2<sup>nd</sup> the Moon's, the 3<sup>rd</sup> Saturn's; the 4<sup>th</sup> Jupiter's; the 5<sup>th</sup> Mars'; the 6<sup>th</sup> the Sun's; the 7<sup>th</sup> Venus'; the 8<sup>th</sup> Mercury's. The 9<sup>th</sup> Moon's; the 10<sup>th</sup> Saturn's; the 11<sup>th</sup> Jupiter's; the 12<sup>th</sup> Mars'. You will note that the next hour, which begins at sunrise Sunday, is ruled by the Sun, the planetary ruler of Sunday.

7. To find the sunrise/sunset times refer to an almanac or newspaper or find it by a search of one of the many astronomy sites on the Internet. If the exact location you want is not listed then take that which is closest and make the appropriate adjustment. Alternatively, use Janus, which lists the planetary hours. It can also be used for calculation of the sunrise/sunset as well as the "5 places of life" as listed in our above table.

## Homework

Calculate the Almutem figuris in your working charts. Note the zodiacal state of the Almutem figuris in each chart and the house it is in and note what bearing this will have on each natives.

Observe, discuss with or if using historical charts, research the native to compare the general tenor of their lives with the Almutem figuris.

Write up your finding and send to me as homework.

*Robert Zoller.*

*Robert Zoller.*

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*Robert Zoller.*

**Diploma Course in Medieval Astrology  
Lesson Fifteen  
The Arabic Parts**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Fifteen

### The Arabic Parts

#### Introduction

In this lesson we will be discussing a very important tool for delineating the natal chart. This is the use of the Arabic Parts. Unlike those tools which we have discussed earlier, the Arabic Parts are arithmetical fictions. They contrast with the planets which are actual astronomical bodies that we can observe in the sky, as we can all celestial phenomena such as the fixed stars or comets. The houses are also mathematical fictions. They are divisions of the space around the Earth after the precedent of the signs of the Zodiac. The signs can be related to the constellations which are astronomical entities. Thus the Parts are not alone in being merely mathematical or arithmetical in nature.

The Parts are arrived at by comparing the longitudes of two astronomical bodies or two points in the chart, taking the distance between these two positions (making our calculation in longitude) and then adding it to the Ascendant *or* some other house cusp, *or* occasionally to a planet's position.

As a result we arrive at a kind of numerological fiction. The Parts do not really have an astronomical reality to them at all. In my first book, *Lost Key to Prediction*, I attempted to show that the Parts were not the result of unreasoning superstition.<sup>1</sup> In 1980, when *Lost Key* was published, I had concluded that the real influence of the Arabic Parts was due to a power inherent in number itself. In fact, the substance of the signs of the zodiac, their *substantia* or *being*,<sup>2</sup> is also really numerological – a kind of a Neo-Pythagorean mathematical speculation that attributes meaning to particular numbers and to particular relationships.

Since publishing *Lost Key to Prediction*, I have puzzled over this issue for 23 years. It is a very important issue for students and so in this lesson, I will attempt to explain my present position on why **astrological influence is essentially due to the power of number and how number forms being**. Though we will be discussing this in relation to the Parts the astute student will see that we are addressing the larger question, “What is astrological influence?”

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<sup>1</sup> The reader interested in the original translation of the Arabic Parts material in *Lost Key to Prediction* will find what s/he is looking for in my translation of Bonatti *On the Arabic Parts* at [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books). I am no longer satisfied with the Metaphysical Exposition which formed the first third of *Lost Key to Prediction* and therefore have not included it in the electronic edition. I now prefer to let the translation stand alone. As a result, you will not find my argument regarding the nature of astrological influence in the electronic edition of the translation.

<sup>2</sup> i.e. their influence

As our lesson is on the Parts I would ask that those of you who have the Bonatti translation *On the Arabic Parts* to please now stop reading here and to look through that work. I want you to get a general understanding of the Parts, their breadth and width of application and to then look at your study charts and note some of the Parts you find in them. Nothing too detailed, just enough for you to get a general idea of what they are and their variation.

## Astrological Influence

To continue: at issue is the nature of astrological influence in general. The medieval astrologers (e.g. Al Biruni and John Dee) and their 17<sup>th</sup> century successors (e.g. Kepler and Placidus) sought to explain astrological influence in terms of radiation of light from the stars and planets. Our modern astrophysicists, while asserting that the material basis of the natural world originates in the nuclear processes of the stars, cannot find any radiation (of light or otherwise) which could account for the effects the astrologers assert the planets have.

Knowing this in 1980, I turned to the doctrines of Paracelsus, Boehme and the Cabala<sup>3</sup> In those texts is to be found the assertion that there exists an invisible heaven of the microcosm (the human individual) as well as the visible heaven of the macrocosm (the heaven of universal nature). This argument seemed to get around the idea of direct causality. It no longer required that in order for a planet to have an effect upon us, a radiation of light propagated through a medium of some sort must impinge upon us physically. Rather, there was a sympathy between the macrocosmic and the microcosmic heavens. Boehme asserts this in his *Aurora*, as does Paracelsus and it seems to me implicit in the work of the Arabic Neoplatonists.

The question for us though is, “Now just how does this sympathy work?”

Abu Ma’shar, the Harranian Sabaeans, the Ikhwan al-Safa,<sup>4</sup> Avicenna and the Cabalists (drawing on the **Liber de Causis**<sup>5</sup> and the **Theology of Aristotle**) assert a 10-staged emanation between the One Divine Source of Creation and the Natural World. This 10-stage emanation is paradigmatical of the celestial and terrestrial world, i.e. the geocentric cosmos consisting of the natural world – the earth plus the 8 surrounding heavenly spheres.<sup>6</sup> If you are unsure of any of this please go back to **Lesson One: Astronomy Part I** and refresh your understanding.

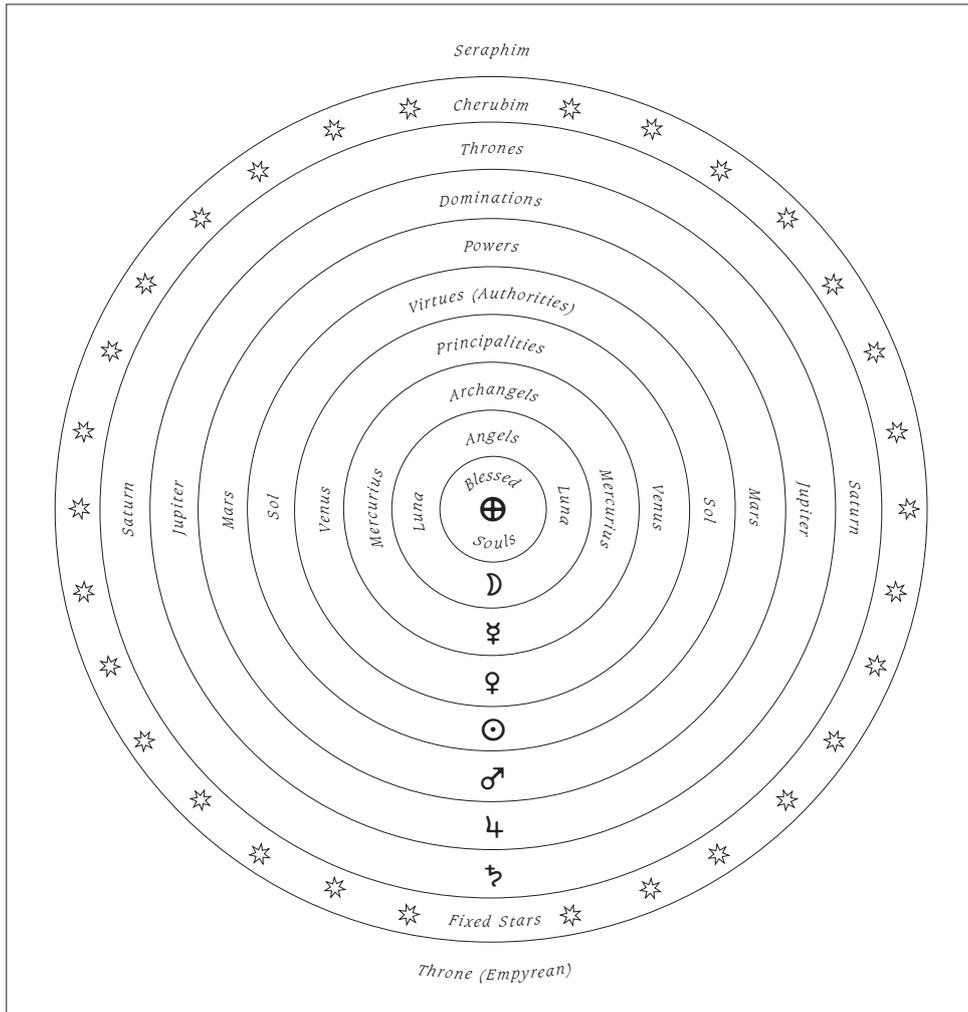
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<sup>3</sup> The word Kabbalah is used to denote the esoteric teachings of the Jewish people. In a wider sense the word Cabala is used to denote the esoteric teachings of all peoples and especially that known as Christian Cabala.

<sup>4</sup> A Masonic-like secret society of Isma’ili Moslem neoplatonists active in Basra from the 9<sup>th</sup> to the 11<sup>th</sup> century. They cultivated an esoteric version of Islam in which the sciences were subordinated to the Koran and Allah. Their teachings have come down to us in their encyclopedic *Rasa’il* about which see: Seyyed Hosein Nasr, *An Introduction to Islamic Cosmological Doctrines*, Shambhala, Boulder, 1978, pp 25-107.

<sup>5</sup> *The Book of Causes*

<sup>6</sup> Ibn Gabirol (also known as Avicebrol, Avicebron), *Fons vitae*, Tractatus Secundus, cap. 24, p. 69, line 1 of Baeumker’s *Avicebrolis liber fontis vitae*, published in *Beitraege zur Geschichte der Mittlealters (Muenster, 1895): ...superficies altior caeli continentis, est initium generationis sive natura..* i.e. “The higher surface of the containing heaven is the beginning of generation or nature.”



**Figure 15A**  
 Celestial Spheres and Angelic Hierarchies

The same philosophers populated the 9 spheres (the earth plus 8 celestial and the 10<sup>th</sup> sphere, the Empyrean being that of the First Mover or God) with hierarchies of Intelligences, angels, souls and spirits. These are shown in **Figure 15A**.

These intelligences etc were held to correspond to certain kinds of motions, emotions and operations of matter. As the term “intelligence” implies, the entire cosmos was an aware, conscious being participating as Efficient Cause<sup>7</sup> in the manifestation of God’s *on-going* act of creation.

Behind the rationalistic Neoplatonism of these philosophers lies the more ancient spiritistic pantheon of the Chaldeans, Assyrians and Egyptians. It is important for us to fully understand that these philosophers were not mere mechanists describing a dead or static universe. They saw the world around them as alive, sentient, and intelligent: as comprised of body and soul in the same way that we view Man.

According to this view, the world we live in, that is the world of the elements at the lower (sub lunar) part of the natural world, receives the *forms*<sup>8</sup> of heaven. In doing so it brings forth all species of *living* things. According to the alchemists, life and intelligence existed even in the metals, which were thought to grow in the earth. What distinguished inorganic matter from organic matter was its form. If that form were overwhelmingly Saturnian and Earthy, stones, rocks and hard matters were produced. If Mercury was sufficiently predominant in the form it could manifest an example of the human species. In this case, the form would be expected to be human. However, the Kabbalistic Book *Zohar* suggests that human intelligence can be embodied in non-human forms (such as cattle, horses, dogs, etc).<sup>9</sup>

When we consider, “**What is meant by form?**” we find ourselves considering mathematics, arithmetic, geometry, magnitude, and number. As the Efficient Cause linking these forms to matter, the heavens shape material species in conformity with *pre-existing* paradigms. The origins of these are not to be found in the celestial realm (which is merely the higher reaches of

---

<sup>7</sup> ie, that which makes, shapes or is responsible for the composition of the things of this physical world (including the celestial spheres).

<sup>8</sup> According to Neoplatonic doctrine, which was indebted to Aristotle for much of its scientific basis, all things are composed of matter and form. Matter and form are never found apart from each other. Matter is a mysterious substance, often referred to as Privation, since it lacks all qualities whatever and exists merely to be joined to form. Form, on the other hand, makes things what they are. The substances or discrete beings arising in the Universal Intelligence which contains all forms, provide the permanent substrata which permit phenomena to be. These substances are things which receive modifications but are not modes themselves. Accidents may inhere in substances. Forms are the essential determinant principle of a thing: that which makes anything (matter) a determinant species or kind of being. In Medieval Theology the forms were equated with the Angelic hierarchies. For the Astrologers, the forms were characterizable by reference to the planets’ natures (*esse*) and the substances of the signs. The stars, signs and planets carried the Forms to the Elemental World of Nature, where they were joined to matter and became material things. Thus, theoretically, the astrologer could trace the descent of being from God to Nature via the astrological system.

<sup>9</sup> Cf *Zohar Bereshith*, 20b.

the natural world) but in a supercelestial realm, that of Universal Soul and a realm beyond that, namely Universal Intelligence. In Universal Intelligence the one Universal Being becomes differentiated into beings and substances each of which is defined as a distinct Idea or Form. These defined idea-forms are simultaneously numbers and words. In Universal Soul the Idea-forms are “imaged” and, through the agency of the celestials, impressed upon matter.

This physical or natural world which we live in is constituted of a gradation of matters and energies of varying density. The densest matter we term physical, “lower” and “outer.” The more subtle and finer we term “higher,” “inner” and “non-physical.”<sup>10</sup> Our senses cannot perceive any but the densest grades of matter. The others are imperceptible to the physical senses. By the use of special instruments we extend the range of material gradations we can perceive, but there remain other grades beyond the reach of our instruments. Among the grades of matter which we cannot perceive are those subtle influences we term “spiritual”, “mental” and psychological “energies”. Here too, there are numerous gradations. Some of these “energies” are sufficiently similar to electricity, magnetism and light for us to occasionally perceive (either inwardly in our soul or outwardly with our eyes) unusual disturbances in their operations. We term these, “apparitions”, “visions”, “hallucinations.” Such occurrences, even when they are objective and outer, are dismissed by most modern westerners as subjective, unreal and abnormal. Nevertheless, such “energies” may be sufficiently dense to disrupt, affect and influence the normal operation of our bio-electrical functioning and thereby affect behaviour and subjective experience.

There is a continuum of matter-energies ranging from the densest physicality to the most refined of spiritual grades. There is an inverse ratio between the density of the grade of matter-energy and its power to operate. That is, the denser a grade is, the less capability or potential it has available to it to do anything other than to maintain its *stasis*. We see this in alchemy, where explosions and violent chemical reactions are more frequently seen in the mineral work than in the vegetable work. As the vegetable kingdom is of a higher grade than the mineral, it has less energy bound up in merely existing as a dense object. It also has greater freedom (eg it can grow). The animal has yet more freedom (it can move under its own power from place to place and respond to its instincts). Minerals and dense material things are under considerable internal stress. When released, as in gunpowder or atomic reactions, we see just how much energy was “bottled up” in the substance being what it was.

Among the spiritual energies we note a range of gradations coinciding with what we call “soul” or “mind” (esoterically, *Eve*). The lower half of this range or energies interpenetrates the world of Nature and thereby has an influence over the energies and matters of the lower world Nature. Since Soul is less dense than Nature (Body), it has greater scope of operation and can influence and even move matter. This was known anciently. Vergil writes:

*Spiritus intus alit, totamque infusa per artus  
Mens agitat molem et magno se corpore miscet.*

---

<sup>10</sup> This is actually a misnomer, for matter, in ever finer grades stretches all the way to the upper reaches of Universal Intelligence.

*Spirit within preserves and is infused through the whole body  
Mind moves matter and mixes itself with the great body.*

Vergil, *Aeneid Book VI, lines 726-727*

The lower energies of the soul are the grosser, denser and downward tending emotions and appetites focussed on the maintenance of the physical body. They conduce to the illusion of separate existence. They have their place, for instance, they help to ensure individual survival and through this, the species' survival. The upper half of the Soul is interpenetrated by the Intelligence. It is from the Intelligence that Soul receives the forms she passes on to Nature for embodiment. It is also from the Intelligence that Soul receives every intimation of eternity and inspiration to manifest the Good, the Beautiful and the True. For, while Soul looks down toward Nature, Intelligence looks up toward the unchanging source of existence. Intelligence, established in the immutable, articulates the eternal forms. Soul, which participates in temporality, unites desire (motive) to the forms. Nature makes imperfect copies of them as temporarily embodied examples.

In the operation of Universal Intelligence we see processes of measuring, naming and defining. These processes are essentially reckoning, the operation of ratio (reason, proportion and analogy); in short, thinking. In Universal Soul these names are "imaged" through the conceptual extension of number into magnitude, i.e. they are expressed as forms prior to being handed over to the celestials who impress these forms in matter.

The relation of all this to the Arabic Parts is this: the influence of the Parts is not on the physical plane; nor, for that matter is astrological influence in the wider sense (as pertaining to the substance of the signs, the meanings of the houses, or the natures of the planets). Rather, the power and influence of astrology originates on the level of Universal Intelligence where Universal Being is defined, measured and discriminated. What we are dealing with here is the Archetype reflected in the macrocosmic heaven. The link to the individual is through the heaven of the microcosm. The microcosmic heaven (the astrum or natal constellation) within the human individual operates in us and on us in at least three ways:

1. It responds to the stimulation emanating from the macrocosmic heaven (via astronomical phenomena such as eclipses, transits, revolutions etc).
2. It unfolds its latent potentials via the permutations of the Firdaria, Profecions and Directions.
3. Its Intelligences, spirits etc., communicate with its counterparts in the macrocosmic heavens, generally conforming (as Abu Ma'shar avers) with the dictates of the ruling intelligences of the macrocosm.

The 13<sup>th</sup> century's assimilation of the *New Science* of the 12<sup>th</sup> century led to an inchoate scientism. In the West this took the form of an increasingly concrete, materialistic interpretation of Aristotle, a tendency that was abetted by the widespread study of Averroes' commentaries on Aristotle. All of this had unexpected consequences. It led to the discovery that Aristotle's science was frequently wrong. It also contributed to the development and cultivation

of an independent Western Science. From the 15<sup>th</sup> century this science was increasingly concrete, materialistic, non-metaphysical and empirical. Because the Arabic Parts are numerological, not astrophysical, their use was regarded as being somewhat questionable by the reformers in astrology in the Renaissance and the 17<sup>th</sup> century. By the 19<sup>th</sup> century, few of them were used. Indeed, as early as the 11<sup>th</sup> century, the Persian astrologer Al-Biruni questioned their unrestricted use for the same reasons which the 19<sup>th</sup> century astrologers were to use to justify their omission of.

I strongly recommend the use of the Arabic Parts having found tremendous insight and applicability in their proper usage. By proper I mean that they are to be used with reservation. They were never intended to be used and should not be used in lieu of the natal horoscope. They are *always* of secondary importance to the natal horoscope, and are *only* to be used for getting additional information from the natal horoscope.<sup>11</sup>

## Historical Background to the Arabic Parts

They should not properly be called Arabic Parts, although that is the name we are going to use, as it is the name they come down to us with from the Middle Ages. Western astrologers learned about them from the Arabic astrologers. Hence they were called Arabic Parts. The same thing happened with so-called Arabic numerals, the numerals we use (1, 2, 3, 4, 5, 6, 7, 8, 9, 0). We call them Arabic numerals because we got them from the Arab mathematicians and merchants. The Arabs received them from the Indians. They really ought to be called Hindu or Indian numerals, but we have called them Arabic numerals for so long that it is unlikely that they will be called anything else.

We have evidence of the use of these so-called Arabic Parts in Hellenistic Egypt before the Arabs were involved with mathematical astronomy and astrology. While they may go back to the Persians or even to the Chaldeans, there is a very strong likelihood they were developed by the Hellenistic Greek astrologers. If they are going to be called any kind of part they should perhaps be called Egyptian Parts, meaning Hellenistic Egyptians.<sup>12</sup> They are possibly a bit older but it is not quite clear exactly how much older.

The word ‘part’ itself also comes under criticism here. The word that is used for them in Latin is *pars* or *partes*, which does mean part. You may know from Julius Caesar’s *Gallic War* where Caesar says: *Omnia Gallia in tres partes divisa est* or “The whole of Gaul is divided into three parts.” But the word *partes* or *pars* also means lot, as in casting of lots or divination by lots. And that’s really what these Parts are. They are sort of mathematically arrived at points, which are figuratively cast or projected, as you would cast dice or lots.

They are perceived as falling in a particular house of the natal figure, and in a particular sign, and in aspect to a particular planet. So they are to be

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<sup>11</sup> and also from Solar Ingresses into Aries, and mundane figures generally, and also horary figures. They were used quite extensively in horary astrology in the Middle Ages to good effect. In Natal Astrology the appropriate Arabic Part is regularly considered in the General Method of House delineation.

<sup>12</sup> Greek speaking Egyptians of the 2<sup>nd</sup> Century BC to 2<sup>nd</sup> Century AD or so.

regarded as lots in this sense. Although we are going to continue to use the traditional term “Arabic Parts” to denote them, you should know what the words actually mean and the shortcomings that are associated with this terminology.

The other thing that has to be said about them is that the most commonly used Arabic Part, the one which we have already examined in some detail and with which most Modern day astrologers are generally familiar, is the Part of Fortune. The Part of Fortune is discussed in Ptolemy’s *Tetrabiblos*, which was written in the 2<sup>nd</sup> century AD. Due to educational, social, political, military and religious changes in the Renaissance, Ptolemy’s *Tetrabiblos* became “The Bible of Western Astrology.” The “blueprint” to which we often refer. But we have the advantage now of 2000 years of further critical scholarship and we ignore this at our cost. This means that we have to apply critical analysis and so unfortunately for the Grecophiles, who threw out everything but the pristine Greek Ptolemy, we now know that Ptolemy actually got the Part of Fortune wrong (in spite of his having had access to the great Alexandrian library).

The correct way to cast many of these Parts, but not all of them, and certainly the correct way to cast the Part of Fortune, is to determine whether the horoscope is a day (diurnal) chart or night (nocturnal) chart, because you calculate it differently depending on which of these it is. But because Ptolemy shows the Part of Fortune being calculated the same way in both diurnal charts and nocturnal charts, this incorrect method of finding the Part of Fortune was passed down to the Renaissance astrologers (who had recently learned Greek) and from them to those astrologers of the present day, who have followed Ptolemy’s *Tetrabiblos* exclusively, or by way of preference.<sup>13</sup>

The fact is, as I think I’ve mentioned many times in this series of lessons and it is a frequently heard lament of mine, is that the Arabic astrology and the medieval astrology of the Latins is the most highly developed form of astrology that ever existed. The Greek astrology was merely research and development. But because the Moslem Turks controlled the Eastern Mediterranean by 1500 AD, and in fact, had got to Vienna and the Dalmatian coast, the rest of Western Europe was scared senseless that they were going to lose Christendom, their culture and language and be slaughtered.

So there was a large scale repudiation of everything Moslem, of everything Arab, of everything Turkish, and along with that went the old Arabic science that had been introduced into Europe in the 12<sup>th</sup> century, which is when much astrology was reintroduced into Europe.

An increasing number of scholars, scientists and astrologers from 1500 on preferred Greek science and Greek thought basically for three reasons:

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<sup>13</sup> My editor tells me that the Englishman Linacre who had learnt the correct method from the works of Pietro d’Abano when learning astrology at Padova in the 15<sup>th</sup> century. So, there apparently were those few who maintained the correct practice down to the 15<sup>th</sup> century, but by the 16<sup>th</sup> century you begin to find doubt as to how to proceed manifesting in contemporary horoscopes. For instance, Heinrich Rantzau (1526-1598), governor of Schleswig Holstein (1566) calculated his own natal chart noting both the diurnal *Pars Fortunae* and the nocturnal.

First, as I say above, in the 15<sup>th</sup> and 16<sup>th</sup> centuries there was the Turkish threat. It looked as though Western European Christian civilization might be overwhelmed at any moment. There was fear, hatred, cultural chauvinism and repudiation of oriental science and culture.

Secondly, especially in the 17<sup>th</sup> century, there was the rise of modern science. The Scientific Revolution of the 17<sup>th</sup> century brought about or was the result of a “paradigm shift.” The world ceased to be explained in terms of Genesis, Pliny and Aristotle and came to be explained in Copernican, Galilean, Cartesian, Newtonian and Keplerian terms.

Thirdly, there was another reason why some intellectuals were drawn to Greek science. This had to do with the argument between the scientific community, many of whom were astrologers, and the Catholic Church who had accepted a Neo-Platonic and Aristotelian vision of the world. This Neo-Platonic/Aristotelian vision of the world had held sway in the West since the 12<sup>th</sup> century recovery of Aristotelian science. Although the Church had not been happy with it due to its pagan and astrological origins and overtones, and condemned both Aristotle and astrology not less than three times in the 13<sup>th</sup> century, it ended up “baptizing” Aristotle and tacitly accepting his cosmology as describing God’s creation. Aristotle’s astronomy was the same geocentric astronomy the astrologers used. By the time the Renaissance came around, the cosmology of Aristotle had almost the status of an article of faith.

Due to its conservatism and zeal to preserve its doctrines, the Church was seen by many humanists, rationalists and scientists as a repressive, stultifying institution impeding the advancement of science. Many sought an alternative view of reality and nature. For some, Copernicus’ heliocentric theory seemed to offer just such an alternative to the seemingly superstitious geocentric system of the Church, Aristotle and the astrologers.

To the radical rationalists, some of whom were scientists, it must have been apparent that the Church’s Neo-Platonic/Aristotelian vision of the world was thoroughly enmeshed with astrology and, therefore, with miracles, magic, and other ‘superstitions,’ the greatest of all superstition being of course, in their opinion, Christianity itself (or religion of any sort). They sought to suppress superstition and raise a new edifice, a rational society.

These rationalist scientists actively worked to separate chemistry from alchemy and astronomy from astrology. They sought to banish magic from human society (they were more successful in Protestant Europe) and worked towards the overthrow of the Catholic Church. They demanded that both astrology and religion express the principles of their discipline in scientific terms.

The Catholic Church resisted this pressure (for the most part successfully), but the astrologers were put in an uncomfortable position. They thought of themselves as scientists, yet increasingly they were denied recognition as such. Many of them who were also astronomers went over to the heliocentric point of view of Copernicus. Astrology suffered a ‘brain drain.’ Those who remained astrologers, attempting to be rationalistic, scientific and Western, either took up the Greek Ptolemy, or divested their astrology of non-astronomical elements (such as the Arabic Parts).

Astrology was very seriously upset by this whole affair, and it hasn't gotten back on its feet since. There was a great deal of confusion that arose as a result of this multifaceted war. The scientists and astrologers struggled with the Church (amongst which not a few astrologers were to be counted); and between everybody in the West and the Moslem Turks.

The upshot of all of this from a practical point of view is that we are here resurrecting the correct way to cast and use these Arabic Parts. We distinguish between the horoscope being a diurnal or nocturnal chart and the formula that you will be given, though I will not give formulas in algebraic form, will take this distinction into consideration when the Medieval Tradition requires it.

## Sources on the Arabic Parts

There are several books on the subject regarding the Parts, which are very useful for you. I would like to mention my own first, to which I have already referred you, *Bonatti on the Arabic Parts*. It consists of a translation of the relevant section of Guido Bonatti's *Liber Astronomiae*, which was written sometime after 1282. You will find it at [www.new-library.com/zoller/catalogue](http://www.new-library.com/zoller/catalogue) or [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books)

You will find a great deal of detail in that work on the use of the Arabic Parts and the special circumstances that arise when the parts are in a special configuration with the several planets, that I won't be able to get into in this lesson through a lack of time and space. So I urge you to get hold of it, because you will get a great deal of additional information about the Arabic Parts from that book that is not to be found anywhere else.

Robert Hurst Granite published *The Arabic Lots in Astrology* in 1980. A very good book, although he makes the remark that they have to be calculated in right ascension. I find no evidence for that in any of the sources I have ever looked at. But he's another source on the Arabic Parts and you should check out his work if you can. There is a good deal about Arabic Parts in the *A-Z Horoscope Maker and Delineator*, by Llewellyn George. Many of the astrological computer programs available now have the Arabic Parts calculated. Only some of them take the distinction between the day and night births into consideration, and as a result, only some of them are right. So, you should check closely to see if they make that distinction and check them against *The Arabic Parts* or against one of the primary sources. Janus is the best astrological software in the field for these calculations.

Some primary sources are the *Liber Astronomia*, by Guido Bonatti, which is in Latin so you have to be able to read Latin or await until further translations appear on [www.new-library.com/zoller](http://www.new-library.com/zoller) (there are several being prepared for release). Abu Ma'shar's *Introduction to Astrology*<sup>14</sup> is another worthy text. Bonatti relies on this *Introduction to Astrology* as an important source. There is also the *Book of Instruction in the Elements of the Art of Astrology* by al-Biruni written in Gazna in 1029 AD.<sup>15</sup>

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<sup>14</sup> which has recently been translated by Charles Burnet, K.Yamamoto and M Yano, published by E.J.Brill, 1994 Koen and Leiden Germany and New York.

<sup>15</sup> translated into English by R.Ramsay Wright in 1934, published in London by Luzak and Co.

Al-Biruni says that the parts were abused in his day, more and more of them were being invented by the Arabs. He says, “the number of these parts proliferates daily.” He is against the promiscuous and injudicious use of the parts. He wants to relegate the parts and their delineation to being subordinate to the natal horoscope. In other words, you delineate the natal horoscope first, then you use the parts for additional information. As I indicated above this will be our stand on the matter as all my experience and research bears it out.

When studying these various sources keep this in mind: different authors use different names for the same part and the same name is associated with different parts. In other words, the Part of Faith is not necessarily going to be the same in al-Biruni as it is in Abu Ma’shar or as it is in Bonatti. This insight will help you when dealing with software other than Janus. Some of the other programs presently on the market draw their Arabic Parts from several sources or from sources different from Janus’. Thus you will find unfamiliar names of parts and parts with familiar names and unfamiliar methods of calculation.

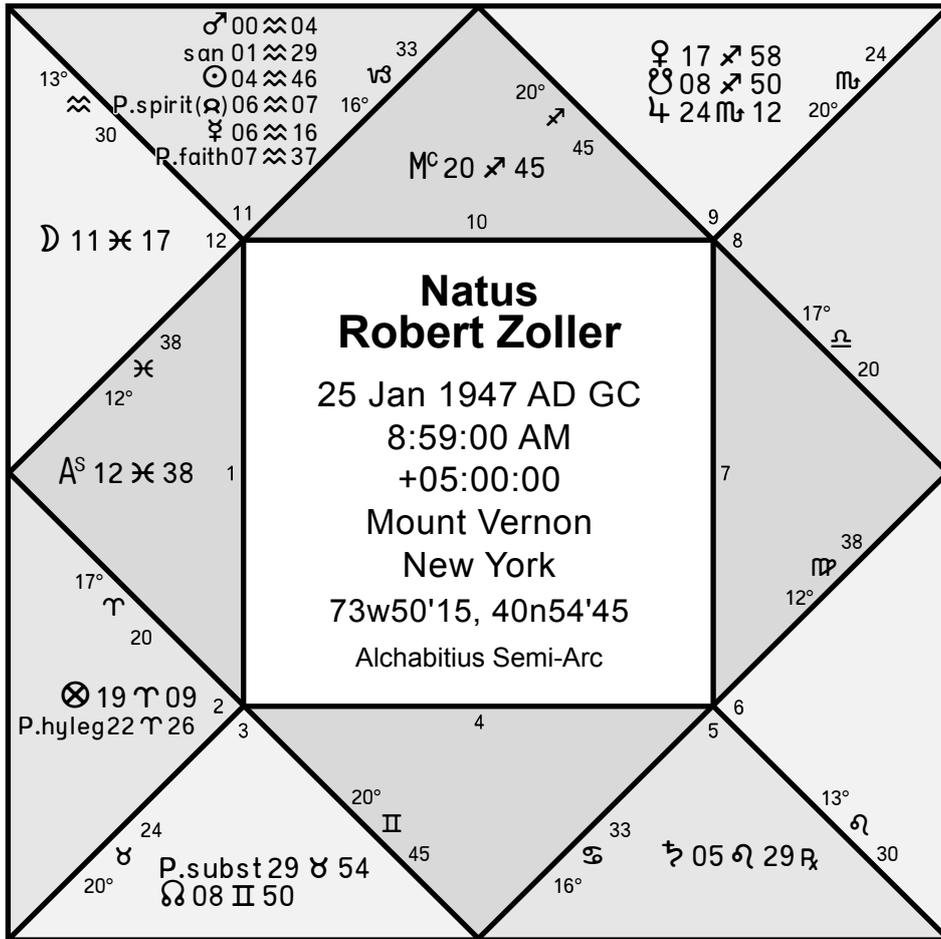
So you have to be aware both of the name of the Part you are using, how it is found, from what planet to what planet the distance is taken and why it is projected from the Ascendant or other point on the Ecliptic. You have to understand the theory of the Parts, which is all elaborated on and gone over very thoroughly in *Bonatti on the Arabic Parts* (referred to above).

## Calculation of the Parts

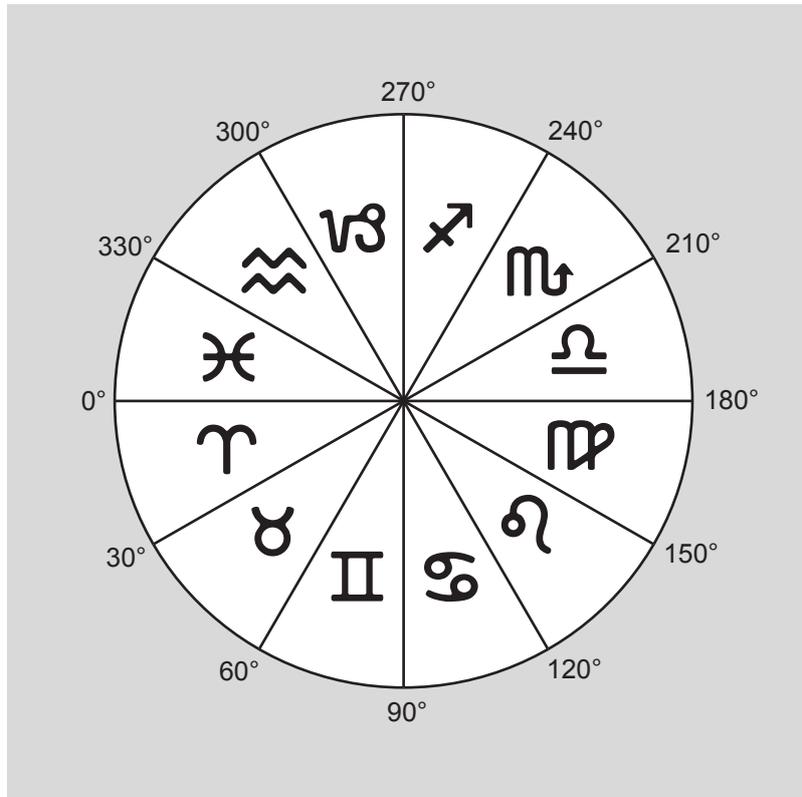
The mathematics for the calculations of the Parts is relatively simple. Let us start with the Part of Fortune. First of all change the position of the Sun and the position of the Moon into zodiacal longitude from 0° Aries. In **Figure 15B** you will note that the Sun is at 4° Aquarius 46’. That equates to 304° 46’. The Moon is at 11° Pisces 17’. That equates to 341° 17’. The Ascendant, which is the reference point from which to cast the Part of Fortune, is 12° Pisces 39’, which equates to 342° 39’.

Not all parts are cast from the Ascendant. Some of them are cast from planets, some of them are cast from other house cusps. For instance, the Part of Death is cast from Saturn. Though we are not going to talk about the Part of Death in this lesson. I just want to emphasize that not everything is cast from the Ascendant.

Getting back to the Part of Fortune, we have the positions of the relevant points the Sun, Moon and the Ascendant translated into zodiacal longitude from 0° Aries. Then, in diurnal charts, we take the distance from the Sun to the Moon (these distances are always taken in the order of the signs) and then cast the difference from the Ascendant (always in the order of the signs). We are taking the distance in longitude between 304° 46’ to 341° 17’, which is to say that we are subtracting 304° 46’ from 341° 17’, and the difference that we get between those two figures is 36° 31’. This 36° 31’ is added to the zodiacal longitude of the Ascendant (calculated from 0° Aries), which is 36° 31’ plus 342° 39’. The sum is 379° 10’. You will notice that immediately this is much too big (there are never more than 360° in the zodiac), so you have to subtract 360° from this position. This gives you 19° 10’, or 19° Aries 10’.



**Figure 15B**  
Natus Showing The 4 Essential Parts



**Figure 15C**  
Cumulative Zodiacal Degrees

For the calculation of cumulative degrees you can refer to **Figure 15C**. The diagram will show that 0° Aries corresponds to 0° of longitude. 30° of longitude corresponds to 30° of Taurus. 19° falls between these two values, therefore it is 19° Aries 10’.

## The Essential Parts

In my practice I use four of these parts *all the time* and occasionally others. Those four Parts being: the **Part of Fortune**, the **Part of Sun**, (also called the *Pars Daemonis* – the Part of the Demon or the *Pars Spiritus* – the Part of Spirit), the **Part Hyleg** (or *Pars Hyleg*) and the **Part of Faith** (or *Pars Fidei*). I would recommend you to begin with these Parts as well and not to move from them until you have them fully mastered. These are the ones we are going to deal with.

In Bonatti’s *Liber Astronomiae* there are some 150 Parts. This is far too many for us to adequately keep track of. And indeed we do not need to know where all these Parts are all the time. And even though today, using computers we can generate all the Parts that we like, we still have to delineate them.

## The Part of Fortune

To reiterate the above:

This is taken **by day** (i.e. in a diurnal chart) from the Sun to the Moon, and the distance is projected from the Ascendant.

In a nocturnal chart, **by night** the Part is taken from the Moon to the Sun and projecting that distance from the Ascendant in a nocturnal chart.

Referring to the source text *Bonatti on the Parts*<sup>16</sup> Bonatti states:

“... the extraction of the *Pars Fortuna* is extracted from the luminaries, which as the ancients said, are of equal strength for good. But because the Sun is the diurnal benefic, it begins from the Sun in the day, and because the Moon is the nocturnal benefic, it is begun from the Moon at night. And this part is preferred above all other parts in the same way as the luminaries are preferred to all the other stars. And this part contains all the other parts just as the luminaries contain all the other stars. Similarly the Sun is more splendid than all the other stars and is called the diurnal luminary because day occurs by its rising and is removed and made night by its setting.”

“The Sun signifies the natural life, and the Moon is the luminary of the night and is the significatrix of bodies and all things, just as was said elsewhere.”

We are finding the Part in this way because the Ascendant represents the body, the Sun represents the source of life and the Moon represents the body and what shapes it.

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<sup>16</sup> page 10 of the PDF version being the 2<sup>nd</sup> paragraph of Chapter 2.

The Sun is the author of life, the natural life or natural vitality. The Moon is the author of all bodies. The Ascendant is the native's body, therefore we are looking at this Part of Fortune in connection with the native's life, the well-being of his or her body. Ultimately, this will include such things as the native's finances as well as we have already seen in the earlier lessons the Part of Fortune shows up in many considerations including those of longevity<sup>17</sup> and the *Almutem figuris*.<sup>18</sup> So, the calculation of the Part of Fortune is essential to these medieval techniques.

## Example Explaining the Calculation of the Part of Fortune In A Nocturnal Chart

In the above example we looked at the calculation of the Part of Fortune in a diurnal chart and so to round this off let us here consider a nocturnal chart. Let's take a hypothetical horoscope, one which we can easily imagine. We want to know where the Part of Fortune is in such a chart. Let's say that the horoscope in this hypothetical chart has 12° Pisces 39' rising. Let's say that this was a nocturnal chart and that the Sun was at 4° of Taurus, in the 2<sup>nd</sup> house. The Moon is at 11° Pisces 17'. Under those circumstances the figure would be a nocturnal chart and you would be calculating the distance from the Moon to the Sun and projecting the distance from the Ascendant. So in that case you would have the Sun at 4° of Taurus which would be 34° of longitude. You would add 360° to it ( $360^\circ + 34^\circ = 394^\circ$ ) so that you could subtract the Moon's position of 341° 17' from it. Find the difference between 394° and 341° 17'. This is 52° 43'. This figure is added to the Ascendant (12° Pisces 39' = 342° 39' + 52° 43') and that would give you 395° 22' of longitude. Subtracting 360° gives the place of the Part of Fortune in the nocturnal chart.  $395^\circ 22' - 360^\circ = 35^\circ 22' = 5^\circ \text{Taurus } 22'$  as the place of the Part of Fortune in this example.

The formula is: "Diurnal figure from the Sun to the Moon projected from the Ascendant, Nocturnal, the reverse." That means you go from the Moon to the Sun in a Nocturnal Figure and you project that distance from the Ascendant and where the number falls will be in some house of the horoscope. Hence it is conceived of as a lot falling in some division of the sky to which is attributed a certain meaning as per house meanings. So in this particular case with a Nocturnal example that I'm giving, the Part of Fortune would fall fairly close to the Sun in the Second House at 5° of Taurus, and that would also be in the second house. In this particular instance, the diurnal example that I gave you above we located as 19° Aries 10'. It happens to fall in the second house as well. It won't always be like that of course.

## Part of the Sun

The Part of Sun is calculated in **diurnal** figures by taking the distance from the Moon to the Sun and projecting the difference from the Ascendant.

The Part of Sun is calculated in **nocturnal** figures by taking the distance from the Sun to the Moon and projecting the difference from the Ascendant.

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<sup>17</sup> Lessons 9 and 10

<sup>18</sup> Lesson 14

## Part Hyleg

The Part Hyleg is calculated in **diurnal** or **nocturnal** figures by taking the distance between the Conjunction or Prevention preceding the birth to the degree of the natal Moon and this distance is projected from the Ascendant.

## Part of Faith

The Part of Faith is calculated in **diurnal** figures from the Moon to Mercury and projected from the Ascendant.

The Part of Faith is calculated in **nocturnal** figures from Mercury to the Moon and projected from the Ascendant.

Referring to **Figure 15B** you will see the symbols for the Parts Fortune and Sun. As you will see the Part of Fortune looks like a gun sight or the symbol for the Earth. The Part of the Sun looks like an upside down Taurus. It also could be said to be the Greek letter Alpha ( $\alpha$ ), which is also the sign of Taurus, rotated 90 degrees. It is also represented as the Pspirit .

The Part Hyleg (*Pars Hyleg*) and the Part of Faith (*Pars Fidei*) have no symbols that I am aware of unless somebody has developed them since the 19<sup>th</sup> century. None are shown in Bonatti's work. Consequently, we abbreviate the Pars Hyleg to **PH** or P.hyleg and the *Pars Fidei*, the Part of Faith to **PF** or P.faith.

## Matters of Delineation

### Part of Fortune

Using the above example diurnal chart let us begin with the delineation of the Part of Fortune. The Part of Fortune is at 19° Aries 10' in the 2<sup>nd</sup> house. Thus, we immediately know that this placement will be important for the personal finances of the native if the following circumstances are true:

1. The part is not afflicted.
2. At least one of the part's rulers is aspecting the Part and that ruler is not afflicted.

You will recall from the earlier lesson that the 4 most common afflictions are:

- a. Cadent position
- b. Hostile aspect from a malefic planet
- c. Retrograde position
- d. Combust (i.e., conjunct the Sun)

The Part of Fortune indicates by **its house position an area of life where the native will receive benefit, profit and good luck**. This "good luck" is not limited to financial benefit. It extends to all forms of benefit. The house position of the part is the key to delineating this. (Luck in 12<sup>th</sup> ??? Yeah! You could be a prison guard who befriends a prisoner and is told by the prisoner where the treasure is buried.)

In addition to the Part of Fortune being an indicator of the native's financial source(s), which is detail elsewhere, it is **used for numerous special delineation purposes and is also of great importance in and of itself**. It was **one of 4 horoscopi**<sup>19</sup> used in Medieval astrology.

So, in our example chart we can use this Part of Fortune for all the purposes it usually is used for, except for those of financial significator because, as we have already seen, this Part of Fortune does not meet the criteria for being the Financial Significator as laid out in that lesson. Thus, the Part of Fortune, even when not the financial significator, is regarded as a benefic influence signifying good fortune in the context of the house the Part of Fortune is, usually in the form of emolument or pecuniary gain. Likewise, it is used as one of the 5 hylegals in the calculation of the *Almutem figuris* and the Hyleg, regardless of whether it is or is not the Financial Significator.

So applying that which we have learnt from **Lesson 13** we find that while the Part itself is not afflicted, its rulers are. Mars, ruler of Aries, is at 0° Aquarius and combust. Though even if Mars was not combust it would still be opposed to Saturn and that is an affliction by a malefic, therefore, Mars cannot be used. Second of all, 19° Aries 10' is the exaltation of the Sun, which is also the Almuten of the degree. The effect of planets in the degree of their exaltation is said to be magnified. When a planet disposes another planet (in this case, an Arabic Part) in the degree of the said planet's (e.g. the Sun's) exaltation, the astrologer ought to take close note at the condition and determination of the dispositor. Some notable effect will be noted. The Sun is conjunct Mars, which makes it afflicted; opposed to Saturn, which also afflicts it, so it's no good.

Next we look at the triplicity rulers of Fire, which are Sun, Jupiter and Saturn. We have already ruled out the Sun and Jupiter is cadent, therefore it cannot be ruler of the part, and doesn't support the part, so it's no good. Next we look at Saturn, which is the other ruler of the triplicity of Fire. Saturn is opposed to Mars, and it is retrograde, therefore it is no good. One might argue that the mutual reception between Sun and Saturn would be eliminating the hostile relationship that Sun and Saturn have, this is a debated point which we will address more fully in the ***Paper on Reception***,<sup>20</sup> but in this particular case it's moot, because of the opposition of Saturn to the Mars and the conjunction of the Sun with Mars.

Next we look at the term ruler. Using the Egyptian terms, the Part of Fortune is at 19° Aries, and that makes it in Mercury's term. Mercury, however, is combust and opposed to Saturn and is therefore ruled out. The decan ruler of 19° Aries is the Sun; the Sun has already been ruled out. All this being so, there's not much benefit the Part of Fortune can bring. It is weak. However we view it, it is not going to have a great impact. This having been said, it still retains its *esse* which is to signify benefit. Benefit has certainly come to the native from friends.

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<sup>19</sup> The Sun, Moon, Ascendant and Part of Fortune could all be used (and were) as Ascendants (*horoscopi*).

<sup>20</sup> see [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)

## Part of Sun (Part of the Spirit)

The Part of Sun is the reciprocal of the Part of Fortune. To reiterate: whereas in a diurnal chart, the Part of Fortune is found by taking the distance from the Sun to the Moon and projecting it from the Ascendant, the Part of the Sun in a diurnal chart is found by taking the distance from the Moon to the Sun and projecting it from the Ascendant. In a nocturnal chart the Part of Fortune is found by taking the distance from the Moon to the Sun and projecting it from the Ascendant, and so the Part of the Sun in the same chart is found by taking the distance from the Sun to the Moon and projecting it from the Ascendant. Clearly, it is the reverse of the Part of Fortune.

What this means is that as far as the Part of Fortune is on one side of the Ascendant, i.e. above or below it, so the Part of the Sun will be an equal distance from the Ascendant in the opposite direction.

Please again refer to **Figure 15B**'s example diurnal chart.

The Part of the Sun is found at 6° Aquarius 08'. 6° Aquarius 08' is basically 36° from the Ascendant against the order of the signs. Subtracting 6° Aquarius from 12° Pisces (6° Aquarius to 6° Pisces = 30°, plus the extra 6° that brings you to 12° Pisces) gives roughly 36° between the Part of Spirit and the Ascendant. Likewise, the Part of Fortune is at 19° Aries, in the 2<sup>nd</sup> house; 12° Aries – 12° Pisces is 30° + 6°, plus the minutes involved brings you to 19° 10' which is roughly 36° from the Ascendant in the direction of the signs. There is a kind of mirroring of these two Parts around the Ascendant.

Expanding from the method outlined above. First of all you are going to turn the positions of the 3 indicators that you need, namely the Sun, Moon and Ascendant into zodiacal longitude measured cumulatively from 0° Aries. This is shown in the diagram **Figure 15C**. You will see the Sun's position at 4° Aquarius 46' (= 304° 46'); the Moon's position 11° Pisces 17' (= 341° 17'); and the Ascendant is 12° Pisces 39' (= 342° 39'). You are going to be taking the distance from the Moon to the Sun in the order of the signs, which means you have to take 341° 17' from 304° 46', which you can't do because it is too small, so you add 360° to 304° 46' and that gives you 664° 46'. Subtract the 341° 17' and you get a difference of 323° 29'. You add this to the Ascendant and that gives you 666° 08', which is larger than 360° so you subtract 360°, which gives 306° 08', which is equivalent to 6° Aquarius 08'.

The use of the Part of the Sun is very interesting. Actually, the Part of the Sun as well as the Pars Hyleg and Part of Faith are interesting, as they all have to do with esoteric considerations and spiritual issues. (The Part of Fortune has to do with esoteric considerations as far as you use it for the finding of the Almutem figuris of the horoscope, but its *primary* use is more often in very banal and prosaic considerations as wealth. Because of the religious restrictions that existed in the Middle Ages medieval astrologers writing in Latin would not speak openly about esoteric considerations, because to do so would have entailed discussing issues that the Church regarded as its business, namely salvation and spirituality. The astrologers would have had to speak in heretical terms and with reference to pagan religion so they didn't talk about it openly or very clearly. They spoke darkly as in the following quote from Guido Bonatti:

“After the Part of Fortune which exceeds all the other parts in strength and fortune, the Part of Things to Come, which is called the *Pars Solis* [Part of the Sun/Spirit] ought to be spoken of. This, immediately after the Part of Fortune, exceeds and is more worthy than all the other parts, although some astrologers seem to care little about it, but it does not seem consistent to me since it is reputed by the wise to be extremely useful for this work.”<sup>21</sup>

Bonatti is underscoring the importance in talking about this Part.

He then says:

“This part is extracted in a way contrary to that which the Part of Fortune is extracted.”

He goes on to tell you how that’s done.

“The *Pars Futurorum* [i.e. the Part of the Sun] signifies the soul and the body after the *Pars Fortunae*, and the quality of these in faith, prophecy, religion and the culture of God, secrets, cogitations, intentions and hidden things, and everything which is absent, and courtesy and liberality, praise, good reputation, heat, and cold. And Abu Ma’Shar said that: ‘The significations of the *Pars Fortunae* and *Pars Futurorum* appear moreover things both absent and future than that which is present’.”

Bonatti is talking here about horary astrology largely, but he has said that the Part has to do with God, the culture of God and secrets. I take this to mean that this Part is associated with the native’s concept of God, or the highest conceptuality that the person has about God, or the thing that they place highest in this world in life, and therefore it is of tremendous importance to know this when an astrologer engages in spiritual counselling because we want to know what is it this particular individual values above all other things. Not everybody has the same set of values, and we need to know what it is that the person values. We will know that in terms of the sign in which the Part falls and by its element.

**Air signs** are going to worship or value knowledge. Aquarius is going to go for the acquisition of knowledge because it is centripetal in nature, it attracts knowledge to itself and holds on to it, it is a treasury of knowledge. Gemini is the transmission and give and take of knowledge. Libra is the dissemination, outward from oneself, of knowledge through example, and they are always basically implicitly telling other people what to do, very pleasantly but not through any direct manner but rather it is always by trying to be an example and trying to show the right way of doing things.

**Water signs** are going to be more devotional when it comes to religious issues. They are going to be more involved with the emotional and mystical side of things as per the mode of the sign. The Cardinal water, as with all Cardinal signs is going to go out from themselves to others, as is found with Cancer, for instance. The Mutable water sign, Pisces is going to be vacillating between Cardinal or Fixed, it is outgoing or introverted; now extroverted, now introverted. Scorpio is always going to be introverted and fixed and attracting the very intense and passionate devotion to itself.

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<sup>21</sup> *Liber Astronomiae Guidonis Bonatti, Basel 1550, Tractatus ...de extractione partium.*

**The Fire** signs are going to be very active, and they are going to show through action and freedom of action the divine qualities. For example, the freedom and power will likely manifest as valuation of leadership, demonstrations of generosity, philanthropy, creativity.

**The Earth** signs are going to look for practical benefit in spiritual matters and the acquisition of practical benefit. In Taurus: the exploitation or use in a practical way of institutions. In Capricorn: the concrete use of religious hierarchy. In Virgo: service and give and take.

Also note which planets, if any, aspect the Part and where the Part's ruler is placed because the ruler will tell you one of the areas where the native will wish to realise this drive. From the earlier lesson all of this will be apparent to you so I will not go into further detail here.

The Part of Spirit is in some sign (in this case it is in Aquarius) and the ruler of the sign is very important because we know that the 'good or bad signified by a house emanates from the ruler of the house.' We know that the Part falling in Aquarius has as its ruler Saturn, in this case in Leo. I already mentioned that this shows the spiritual issues of the native; that he will attempt to realize through dealing with other people because Saturn is 7 signs from the Part of Spirit. It also happens that Saturn falls in the 5<sup>th</sup> house from the Natal Ascendant. From this you know that the context in which these spiritual issues will manifest is through 5<sup>th</sup> house activities. Once again, you can develop a great deal of information using this technique. Fifth house activities contribute to the realization of the spiritual life of the native because Saturn is the ruler of the part. The good or bad signified by the ruler of the house or part emanates from the ruler of the house or part. In this case Saturn in the 5<sup>th</sup> house in the natal figure.

## Special Note

Once these Parts were used as Ascendants. They were used the same way in which the Sun, Moon and Ascendant and the Part of Fortune were used, i.e. they were used as Lagnas or Ascendants. Houses were counted from them, vis-a-vis the issue that they represented. We have already seen, in the lesson on the houses for instance, that Manilius used the Part of Fortune as the beginning of a separate house system of its own. The houses from the Sun were used to describe the life of the father. The houses from the Moon were described the life of the mother. Houses from the various Parts can be used to expand the meanings of the Parts or the issue represented by the part. This is something for more advanced study but I am bringing it to your attention now so that you are aware of the wider application of the Parts.

For instance, with the Part of the Sun, if you take the Part itself as an Ascendant or Lagna and run equal houses or whole sign houses off it as an Ascendant you can get a whole separate horoscope that expands on the concept of spirituality and God in that horoscope.

With our example chart it would be 6° Aquarius, which is where the Part of Sun/Spirit actually falls. Its ruler is Saturn and is exactly opposed to it from the 5<sup>th</sup> house and the Part falls in the 11<sup>th</sup> house. You know that friends and organizations are going to be very important to this person's spiritual development and the acquisition of learning and that there is going

to be opposition from other people and a certain amount of difficulties in connection with partnership as a result of the opposition of Saturn to the Part. You can extract a great deal of information from the horoscope in this way.

The position of the benefics are very helpful, e.g. Venus would fall in the 11<sup>th</sup> house from the Part of Spirit, i.e. 6° Sagittarius to 6° Capricorn would be the 11<sup>th</sup> house from the Part of Spirit. There is also a good deal of benefit through women in connection with organisations shown in this way. Jupiter is in the 10<sup>th</sup> house from the Part of Spirit, so we see more benefit coming in this way, from this particular area of life (i.e. 10<sup>th</sup> house areas of life) vis-a-vis the Part of Spirit. You can say to such a person, “Go in the direction of spiritual work, this is good for you.”

## Part Hyleg

The Pars Hyleg is not the Hyleg. We have a situation where two things have the same name. The Hyleg is used for determining the health and longevity of the native and is generally the Sun and the Moon, although under some circumstances it can be another place, such as the Ascendant, the Part of Fortune or another planet which falls in one of the 5 Hylegical places. We have gone over this in the longevity lesson.

The Pars Hyleg has nothing whatsoever to do with health. The name Hyleg is Arabic. It means ‘Giver of Life’. In the Christian Nicean Creed the Christian affirms his belief in “the Lord, the Giver of Life.” It is the same being, entity, spirit that we are talking about here. In Medieval astrology it determines the purpose for which the native was born. The Medieval astrologers couldn’t openly say this because of the reasons that I mentioned above. They would have been subject to the penalty for heresy.

Instead we find, for example, Bonatti expressing it thus:

“It remains for us to discuss the fourth part of the 1<sup>st</sup> house which is the Part of the Hyleg or the *Pars Hyleg*. The ancients do not care to say much regarding this part because it is so involved in other things, but none of them are able to exist without it. But this part is able to exist without them. It is to these things as matter is to form. The ancients would have been able to set forth the doctrine on this if they so desired, but they set it aside for the reasons stated above. This part is the root of the others and is taken by day or night from the degree of the conjunction or prevention which preceded the nativity, or the question or the revolution to the degree of the Moon and this is then projected from the Ascendant. This part is called the *Radix Vitae* (the Root of Life) because it comprehends entirely the whole being of the native or querent or even its revolution and if it is well-disposed it signifies universally the good being of the native and of other matters. However, if it is evilly disposed, it signifies the contrary of the aforesaid.”

It is obscure because it is part of a doctrine, left unexpressed by the author, who expects the reader to be sufficiently sophisticated and instructed as to already be aware of what is being tacitly understood. We will deal more fully with this doctrine in the later lesson on spiritual issues in the horoscope, though you will recognise already some of it from the lesson on

the Almutem. You will recall that according to the *Corpus Hermeticum*,<sup>22</sup> Gnostic literature and the writings of Neoplatonist Iamblichus, the native incarnates at a particular lunation, i.e. either the New or Full Moon prior to birth.

Esoteric astrologers have always looked at this in terms of trying to delineate the spiritual issues that the native was going to deal with in common with the entire wave of incarnation that they belonged to. Each wave is two weeks in length, i.e. between the New Moon and the Full Moon. You decide if the horoscope is conjunctual or preventional.

Our example chart is conjunctual. The Sun is only 37° or so from the Moon and the Moon is increasing in light and has recently separated from the Sun. We take the distance from the New Moon prior to birth which can be found in an ephemeris or approximated using the following method.

Take the distance from the Sun to the Moon, which you have already calculated with the Part of Fortune. It is 36° 31' and then divide 36° 31' by 12 or 13, because the Moon moves roughly 12-13 degrees a day (mean motion). 36° 31' is rounded to 36.5°.

By the mean motion of 12:  $36.5^\circ \div 12 = 3.04166^\circ$  or approximately 3° = 3 days motion since the New Moon. Then subtracting that 3 from the Sun's position of 4° Aquarius 46' = 1° Aquarius 46' as the approximate position of the New Moon prior to birth, which is close enough for most purposes.

By the mean motion of 13:  $36.5^\circ \div 13 = 2.8^\circ$ , which is also very close to 3° and so, always rounding up or down to the nearest whole number we would take the 3° from the Sun's position and come up with the same figure as above.

Thus, we know that the New Moon prior to birth was approximately 1° 46' to 1° 30' in Aquarius. As with the other method for mental calculation we have already learnt, try to get into the habit of running these through your head as you are looking at these matters so as to keep you focused and sharp.

Now returning to the Part Hyleg per se. To reiterate the above: Calculate the **Part Hyleg** again by reference to our example chart by taking the distance from 1° Aquarius 30' to the position that the Moon holds in the natal figure, which is 11° Pisces 17', and that distance is 39° 47' as is shown by your example. 341° 17' is the Moon's position, minus 301° 30', which is the New Moon's position, gives 39° 47' difference. Add this 39° 47' to the ascendant's position of 342° 49' to get 382° 26', minus 360° to get 22° 26' or 22° Aries 26'.

Thus, the Part Hyleg falls in the 2<sup>nd</sup> house and means that the purpose of life of the individual has to do with financial matters and 2<sup>nd</sup> house issues. It means that the ruler of the Part (Mars) is also the ruler of the Part of Fortune, and Mars is in the 11<sup>th</sup> house: the native has to deal with finances in connection with groups and friends. This is an aspect of life that the native

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<sup>22</sup> see [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features) for articles on this and [www.new-library.com/zoller/books](http://www.new-library.com/zoller/books) for works on the *liber Hermetica*

will not be able to escape. Because the general theory of Medieval astrology is that you cannot escape your fate, you have to confront it somehow. Mars is disposed by Saturn which may be in mutual reception with the Sun as we have already discussed above and Saturn is ruler of the 11<sup>th</sup> house as well as the 12<sup>th</sup> house. The Sun is ruler of the 6<sup>th</sup> house. Saturn is in the 5<sup>th</sup> and the Sun is in the 11<sup>th</sup>, so we know that social issues are of some importance in this regard. Again, these are already issues we have looked at earlier so I am not going into detail here. You can determine the nature of those social issues from consideration of the nature of the planets indicated in the configuration discussed.

## Part of Faith

The *Pars Fidei* in a diurnal chart is taken from the Moon to Mercury and projected from the Ascendant. In a nocturnal chart it is taken from Mercury to the Moon and projected from the Ascendant.

The Part is used in connection with delineating the native's religion and faith. It is a 9<sup>th</sup> house Part, i.e. it relates to 9<sup>th</sup> house issues, and you can see relevance of this in spiritual counselling. It is taken from the Moon because the Moon has to do with reception of psychic influences and Mercury has to do with learning and with doctrine. The Moon also has to do with faith and the inner world.

In our example chart the Part falls at 7° Aquarius 39'. It is delineated on the basis of the house it falls in (the 11<sup>th</sup> in this case), the sign it falls in (here Aquarius), the planets it is conjunct (Mercury is conjunct it) and the planets that aspect it (mainly Saturn is opposed it). It's also close to the Sun, so all of those planets are relevant. Again, in these delineations apply the knowledge that you have already acquired in the earlier lessons.

Bonatti tells us:

“When the Part of Faith is conjunct Saturn the native joins a sect that wears black and considers itself holier than God. When the Part of Faith is connected with Jupiter the native is involved with the secular clergy, becomes an Archbishop or a Bishop, and is involved with ritual and theology. When the Part of Faith is connected to Mars they hate the religion they were born into and become debaters (and sometimes they can become leaders in the Church but they are usually very hostile to religious issues and are excellent when it comes to knowledge of doctrine and law both canon and secular and very able to argue those points in either direction). When the part is connected to the Sun the native is involved with the public making public shows of their religiosity, they are fond of generosity, philanthropy and social actions of various sorts, and basically they are not deep when it comes to doctrine, they usually have their opinions of religion but they are not usually learned people; nevertheless they can become public figures. Venus connected to the part likes to associate with cults or sects in which women rule, in which women are preferred, in which women play a major role.”

As an aside: One can well imagine a sect connected with the Virgin Mary where this would be the case. Bringing this up to date I think you will find, as I have, that the majority of astrologers and most people centrally involved with the *New Age* Movement have the Part of Faith associated with Mars or

with Venus. Mars makes them haters of traditional religion and organised forms of devotion, and the Venus connection usually shows a very strong interest in feminist spirituality.

Bonatti says

“The Part of Faith associated with Mercury makes one prefer sects that deal with science, doctrine and youth. The Part of Faith associated with the Moon naturally inclines one towards witchcraft, necromancy, nigromancy and divination.”

What kind of divination is indicated by the element in which the Moon is placed. Moon in Fire signs is going to be more inclined towards pyromancy and astrology; aeromancy for the Air signs, i.e. signs by clouds and smoke; the Water element would be hydromancy, divination involving water spirits; and geomancy for the Earth signs, lots, things of this sort. One could expect with Virgo the Hermetic arts and sciences. With Pisces, one is specifically told spiritualism, i.e. necromancy. Entrails in connection with Scorpio, and so on.

As an example of how to find this Part I am going to use a somewhat different method than I've been using so far because it occasionally happens that you get a set of circumstances where it is easier to see things in reverse than it is directly.

The Part of Faith is found in a diurnal chart, such as the one we are using, by taking the distance from the Moon to Mercury and projecting it from the Ascendant. But in this particular case it is easier to actually take the distance from Mercury to the Moon, that is, from 6° Aquarius 17' to 11° Pisces 17'. In this case you want to subtract the difference from the Ascendant rather than adding to it. In this particular case you would take 341° 17', which is the position of the Moon in the natal figure and subtract from it 306° 17', which is the position of Mercury in the natal figure. The difference is 35°. Subtract this from the Ascendant which is 342° 39' and you get 307° 39', which gives you 7° Aquarius 39'. This will suffice for exemplifying the mathematics involved with these parts. As you can see, it is really very straightforward and simple.

Take some time now to practise this with your working charts. The biggest confusion is in the beginning and consists in recognizing whether you've got a diurnal chart or a nocturnal chart and what the formula is. After that there should be no confusion at all.

## The Parts in Horary Application

In the remaining part of the lesson will look at the use of the essential parts in horary astrology by reference to the 15<sup>th</sup> century work of John Ganimet entitled *Amicus Medicorum*. This will give you a good understanding of the wider use of the Parts. That it is a horary chart we are looking at will not alter the basic understandings related in this lesson as a whole.

Please now refer to the Ganimet extract in the student library at [www.new-library.com/zoller/library](http://www.new-library.com/zoller/library). Read the translation and study the chart (also

reproduced here in **Figure 15D**) and Ganivet's delineation therein. Several parts are used in his delineation. By reference to *Bonatti on the Parts* make yourself thoroughly familiar with what Bonatti has to say about each of these, then return to the lesson.

In the extract, Ganivet writes:

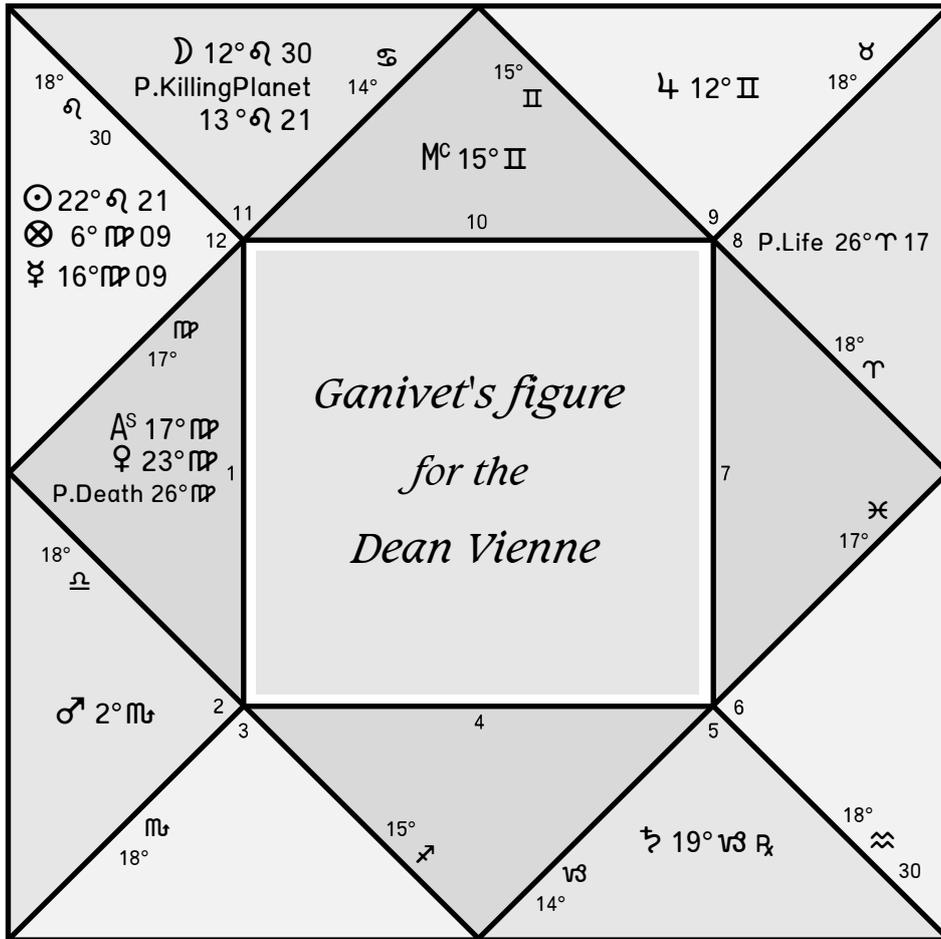
“In the year of our Lord Jesus 1431 and on the 7<sup>th</sup> day of the month of August, which was the day of Mars, with 7 hours completed from the middle of the night in the hour of the Sun a certain master in arts and doctor in medicine named Henri Amici, a native of Brussels in the Brabant, asked on behalf of the Lord Dean at Vienne who was ill whether he would survive or not. It happened that the figure of the heaven above Vienne at that hour was shown. I looked at this figure or question and I gave the Ascendant and the Moon to the ill Dean and saw that the Moon was applying to the conjunction of the Sun and was already under the Sun's rays. This was one testimony of death. I considered that the Part of the Killing Planet in the 14<sup>th</sup> degree of Leo between the Moon and the Sun within the rays of the Sun at the beginning of the 12<sup>th</sup> house to be a sign of the evil tormenting the patient. I considered in the 3<sup>rd</sup> place that the Part of Death in the 26<sup>th</sup> degree of Virgo in the Ascendant, the house of life, was an evil testimony. Fourthly I regarded the Part of Life in the present figure at 26° of Aries in the House of Death so that there was a certain evil combination and that is the Part of Life in the House of Death and the Part of Death in the House of Life both in the same number of degrees in each sign, which degrees are the terms of the malefics. Furthermore, the Part of Fortune was in the 7<sup>th</sup> degree of Virgo in the 12<sup>th</sup> house with Mercury at the end of its direct motion coming to the beginning of its retrogradation and corrupting the Ascendant. From this I judged the patient would come to delirium within one natural day at the latest, no matter how prudent he was, and so it happened that he became delirious before one natural day and died before two.”

Ganivet's conclusion that the Dean would die rests upon his delineation of the horary figure first and last. In the middle of his judgement he observes “a certain evil combination and that is the Part of Life in the House of Death and the Part of Death in the House of Life...” This symbolic statement: life in death and death in life is seen by Ganivet to be very significant.

In his judgement of the figure, he ascertains that the Moon, significator of the native is weakened. Next, he notes that the Part of the Killing Planet is with the lights (ordinarily sources of life) in the 12<sup>th</sup>. Then he observes the “evil combination” mentioned above. Finally, he observes the corruption of the Ascendant (*vita, corpus* – life, body). So, as you see, the Arabic Parts are interpreted in the context of the chart and the sign-ruler structure of the chart.

## Conclusion

In this lesson we have dealt with the essential Parts, how to calculate them and how to use them in delineation. This is however only designed to act as a guide and you can use this lesson as a springboard into more extensive study, which can be found by reading the translation of *Bonatti on the Parts*. While I recommended that you first master the essential Parts in addition to those



**Figure 15D**  
Chart from *Amicus Medicorum*

other Parts that we have already examined elsewhere in the course – where used in the Special Techniques (e.g. Part of Substance when considering the Financial Significator), it is important that you understand the broader picture and application of the Parts as a whole.

Use the Parts to compliment your basic delineation of the natal chart, to expand delineation where necessary and to help confirm conclusions you may have already arrived at. Do not, however, use the Parts as shorthand for easy delineation – they must always be treated as secondary to the basic methods explained in the earlier lessons. Equally, do not ignore them, but get into the habit of looking at the essential Parts in your overall delineation as a matter of course.

Use the general delineation techniques as your standard – thus for example you can apply standards such as that the position of the Part of Fortune in this or that sign of the zodiac activates that sign's substance. The house it falls in is important as it determines the part to the field of activity signified by the house. Thus, having the Part of Fortune in the 2<sup>nd</sup> house as we found it in the example chart, determines it towards financial matters whether or not the Part of Fortune is the Financial Significator. As with the planets, we may note that malefics impeding the Part(s) itself or its ruler by conjunction, square or opposition signify difficulties associated with the things signified by the part. A benefic in good state ruling the part ensures the good outcome or signification of the part.

By now these standards should be second nature to you – if they are not then I recommend your returning to the first 10 lessons until you have consolidated your knowledge. It is that knowledge that forms the foundation that the more advanced techniques are built and they give the context in which the Parts *must* subsist.

As you advance your understanding by reading the Bonatti translations keep to the fore-front of your mind the conundrum of astrological influence and that particular different that the Parts have from the observable astronomical bodies. For the Parts direct us to a deeper esoteric understanding and indeed, as we have done above, will direct the more astute student to an occult knowledge that forms the invisible dimension of this Art that you are now, I trust, coming to see shine through in your own practical application. If you approach the Parts as a mere technician who can calculate them and give rote delineation then their real worth will be denied you.

And it is that observation which leads to my final point. We have touched upon in this lesson, as we did in that on the Almutem figuris, some far reaching spiritual matters that relate to perennial considerations that have absorbed scholars and theologians over many generations. These concerns require more than a simple theoretical knowledge. You will need to obtain an *actual* knowledge of such things as how these celestial hierarchies are to be found at work in our world and of the nature of your own soul and incarnation. Allow yourself to be directed to these concerns and make them your own and you will find that your understanding of the Parts will increase. We will return to these greater matters in a later lesson.

## Homework

Find the 4 parts listed in the lesson (Part of Fortune, Part of Spirit, Part Hyleg, Part of Faith) in your natal chart and in your examples. Delineate them by reference to the guidelines set forth in my translation of Bonatti's Arabic Parts (available at [www.robertzoller.com](http://www.robertzoller.com)) where detailed interpretations are given by Bonatti (who often quotes Abu Ma'shar, Abu'Ali and other authorities).

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**Diploma Course in Medieval Astrology  
Lesson Sixteen  
Prediction I  
Natal Configurations and Time Division  
by Triplicity Ruler**

# Diploma Course in Medieval Astrology

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# Diploma Course in Medieval Astrology

## Lesson Sixteen

### PREDICTION I NATAL CONFIGURATIONS AND TIME DIVISION BY TRIPPLICITY RULER

#### Essential Definitions

**Time measure:** one of the many divisions of time, made via the attribution of a given celestial series to a corresponding segment of time.

**Time rulers:** planets or luminaries which are viewed as ruling this or that length of time. The time ruler brings forth events in his time conforming to his nature, state and local determination.

**Astrologicals:** any of the instruments used in arriving at a judgment in Judicial Astrology (e.g. planets, Arabic Parts, signs, comets, eclipses, houses, etc.).

#### Introduction

Often students as well as practitioners of astrology put the cart before the horse and try to predict without having first properly delineated the natal chart. Some do this because they don't know any better. Some do it because they mistakenly think that astrology is a psychic Art and that all they need is "intuition." Some go as far as to say that you can have the same success reading the wrong chart as reading the correct one and even that the natal chart is not really needed at all.

**Prediction rests on successful delineation** of the chart. Up to this point we have been focussing on delineation. In this lesson we are going to identify and set out the principles of prediction.

It should now be evident to you that astrology as we find it in Bonatti's *LiberAstronomiae* and other major works such as Morin's *Astrologia Gallica* is not a psychic Art. Rather, it is an Art, or **science of judgement, reason and mathematics**. To object that, because intuition plays a role (or, more accurately, may play a role) in astrological prediction, astrology is a psychic art does not alter the fact that rational judgment provides the basis upon which the higher faculties of the human mind build a provisional understanding which may then be completed by true intuition.

The correct understanding of the process whereby accurate predictions may be made entails the recognition of the subordinate role of reason to transcendental vision (Intuition). Analysis and synthesis of the many relevant astrologicals constitutes delineation. This analytical and synthetic delineation is a necessary preliminary to the advent of understanding (also known as Intuition). This understanding cannot be coerced, rushed or counterfeited. It does not always come, although it is more available to those who have Self Knowledge, i.e. conscious communication with their Angel.

It is necessary to understand that Reason (analysis and synthesis), while a necessary preliminary to judgment, is not in itself all that is involved in judgment. There may be (ideally, ought to be) a third factor, namely understanding or Intuition. We cannot do without Reason in judgment even though Reason by itself can only give a rough approximation of future events. There is doubt as to the details. Precision and certainty are from Intuition.

The Arabic astrologers (who attributed Intuition to God) knew this. The first aphorism of the *Centiloquium* or *Liber Fructus*<sup>1</sup> reads:

“Judgment must be regulated by your Self, as well as by science; for it is not possible that the particular forms of events should be declared by any person, however scientific; since the understanding conceives only a certain general idea of some sensible event, and not its particular form. It is therefore necessary for him who practices herein to adopt inference. They only who are inspired by deity can predict particulars.”

The author of this aphorism tells us that science (Reason) must cooperate with the Self (the divine source of Intuition) if the limitations of Reason (that it can only apprehend the general idea of some sensible event and not its particular form) are to be surpassed. Only those who are inspired by deity (i.e. those who have attained Self Knowledge) can know certainly and with precision the exact details of future events.

Nonetheless, the Reason of the properly instructed astrologer is often able to arrive at a far more detailed knowledge of future events than the non-astrologer, or of the uninstructed practitioner of the Art. He will accomplish this through the proper application of his own faculties of analysis and synthesis, but his predictions will be more accurate and detailed to the degree that he subordinates his Reason and science to the Wisdom of his divine principle or Self.<sup>2</sup> For this reason, the wise Indian astrologers as well as the mystics of esoteric Islam enjoin *sadhana* (spiritual practices) upon the astrological practitioner. Thus, astrology is both a science and a wisdom. Though based upon the science of mathematics, astrology reaches for *gnosis*.

In earlier lessons and supporting articles it has been pointed out that although astrology does not qualify as a science in the modern usage of that term, this

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<sup>1</sup> Falsely attributed to Ptolemy. Actually by the 10<sup>th</sup> century Arabic astrologer Ahmet Abu Ja'far.

<sup>2</sup> This subordination of the Reason to the Self was paralleled in the Middle Ages by the subordination of philosophy to theology. Such subordination is necessary if one agrees with Alexander of Aphrodisias (as most of the Arabic Neoplatonists did) that the *Intellectus agens* (the active Intellect) is an universal and therefore not part of the mental faculties of the human individual. This view had far reaching consequences which I have dealt with elsewhere. As relates to our immediate interests what it meant was that the human individual, while alive, was unable (apart from the operation of this active intellect) to obtain direct knowledge of eternal, universal, spiritual understandings. At death, the link to this active intellect was broken, if indeed it had ever been forged. The living individual was totally dependant upon the office of religion performed by the priest to make the link to the spiritual realms for him. The situation was somewhat different for the esotericists who had the secret of dignification.

fact is actually due to the 17<sup>th</sup> century redefinition of the term *scientia*. It is the concept of science that has changed. Astrology is every bit as much a science now as it was in the 16<sup>th</sup> century and before. It remains primarily a matter of *reckoning*. I choose that verb carefully. Reckoning involves discrimination, recognition, calculation and proportion (analogy). It is a faculty of the human mind accessible to most people.

The kind of thinking astrology requires of us is not unusual or beyond the capability of the average man. There is nothing occult in it. This is true in delineation. It is true in prediction. True intuition *may* play a role in making accurate predictions, and when it does its vision is always True. But intuition, like the wind, comes when it wants and often does not come at all. When it does not come the best we can do is to conceive only a certain general idea of the future event, and not its particular form.

## Astrological Thinking

Over the years I have found that success in predicting future events in astrology depends upon *thinking* about the question, mundane figure or natal figure *correctly*. In other words, there is a right way and a wrong way to think about astrological prediction. If you think about it the right way, you can make predictions in spite of the difficulties involved. If you look at it from any other point of view, you cannot.

It is very difficult to clearly articulate exactly what is meant by a right way and the wrong way. It is not a judgmental observation in a religious or spiritual sense. Indeed, I know good astrologers who are atheists. I think they miss out on the larger issues in astrology because of their atheism, but they have proven to be competent astrologers.

The starting point of this right way is the acknowledgement that prediction is possible; that it is not denied at the outset.

Next, we have to recognise that astrological judgement like all other judgement is a mental process. This means that we have to have the clearest possible *idea* of what we are dealing with and how to think in astrological *terms*.<sup>3</sup> If we look at the idea of the astrological term “aspect” we can find an illustration of the great importance of this.

We have already discussed aspects and you have been using them thus far, no doubt to good effect. But now stop for a minute and write down on a separate piece of paper whether you agree that an aspect is actually a blending of the influences of say two planets in aspect. When you have finished please read on.

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<sup>3</sup> Astrology is a conceptual vocabulary which enables us to express things and to understand them which other jargons (e.g. that of physics, or that of Christianity) cannot. Witness Luther’s admission in his *Commentary on Genesis* (the Work of the Second Day) that he does not understand what “the waters above the firmament” are. Jacob Boehme, on the other hand, though a Lutheran mystic, expresses his mystical insights using Christian, alchemical and astrological vocabularies and easily succeeds in explaining “the waters above the firmament.”

We are dealing with *your idea* of an astrological *term* and we are doing this to contrast what I have concluded to be the right way for making astrological prediction with the wrong way. Note, I have not asked for a technical definition of what the *term* “aspect” is but have deliberately asked you to consider your own personal understanding, *your idea*, of what it is.

Does your statement explaining an aspect agree with this: “an aspect is a blending of influences.”?

Now, some of you will have agreed and some of you will have disagreed with that statement. We are in fact examining your astrological thinking, which will be at the root of your application of astrological method, delineation and predictive technique. It is important from this exercise that you know where you are at and if necessary to change your astrological thinking to what I hope you will agree is the more correct or, to use my own term, is the right way to approach prediction.

The idea that two planets in aspect “blend” their influences is not helpful. It is wrong astrological thinking. “Blending” implies a mingling of substances and a resulting homogenisation of the mixture; possibly the creation of something new and different from either of the two primary substances from which it was engendered. Significantly, in astrology we have no name for this third thing. Significantly, because we can be sure that many before us have already considered this very problem and concluded that there is no blend, nothing new has been created and so no new *term* was/is needed.

Thus, we have no word to express the resultant of such complex blendings as for example Mars in Pisces *square* to the Sun in Sagittarius. Nothing in that phrase indicates “blending” other than by implication, but we know that implication is rebutted by the Medieval way of conceptualising the effect or influence of such a configuration. It is expressed thus:

MarsPisces + Mars + SunSagittarius

The “Mars” in the middle represents the *square* aspect. This Mars or square aspect is what links the Sun and the first Mars.<sup>4</sup>

This approach views each factor as discreet, retaining its own nature and merely adding that nature as per its strength and local determination to the other factor in a manner congruent with the nature of the link (aspect).

Thus, if the Moon is rising in Pisces squared by Venus in Sagittarius on the MC that does not make the Moon Venustian, nor the Venus Lunar. Even if the aspect were a sextile or if the two planets were conjunct, the two remain distinct as Venus and Moon not Venus-Moon. Thus, you can see that the *idea* underlying this *term* aspect is not blending but addition. They do not give rise to a third thing requiring a new name. So, we can take this form

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<sup>4</sup> It is easy to miss the point here. I am attempting to show how astrological judgement is like an algebra. Right judgments are the product of right thinking which is what my notation (e.g. MarsPisces) is intended to show. Also important is the use of the planets to represent the nature of the aspects: Sun/Moon = conjunction; Venus = sextile; Mars = square; Jupiter = trine; Saturn = opposition. This usage is in the Archetype or Zodiac.

– e.g. VenusSagittariusMC *square* MoonPiscesAscendant – and transform it into “native struggles with his/her appetites.” Unless you view these things correctly you will not reach the correct understanding or interpretation of them.

You must be familiar with the nature of the planet or other astrological significator to begin with since **everything acts according to its nature**. Modifications of effect (*not* modifications of the essential nature) are made on this basic nature by addition. A hostile aspect from a malefic must be thought of, not as taking anything away from the said significator, but rather as *engaging* that significator and thereby, almost as a side effect, impeding its ability to produce what it promises *or* to assist other significators. Likewise with the benefics aspecting the said significator. They add their aid and assistance. Further nuancing, redirecting and specificization occur thus, through the signs, aspects and houses.

What you gain by looking at the astrologicals in this way is that you know what you know. You become aware of and actively involved in the rational process of judgment rather than passively waiting for insights or indiscriminately mixing the numerous astrological factors together and hoping that they will sort themselves out. You can know what a planet’s nature is; what its rank of dignity is, what the substance of the sign it is in is or what the house(s) it is in or rules may be. Thus, in this way, in your delineation and in judging the effects of predictive techniques, you are always working with knowns. This enhances and facilitates your judgement. If you introduce things that are unknown to you, or imponderables into the decision making process you sabotage judgement.

Someone might object that the Doctrine of Reception suggests that there is a blending of influences since Reception may be accompanied by a phenomenon known as “Bestowal of Virtue.”<sup>5</sup> I mention it here because it is something that we have already looked at though we are yet to deal with it in detail elsewhere. Suffice it to say that even where reception occurs there is no blending; the same is true of “bestowal of virtue.” When one planet bestows virtue upon another it is like a king or magnate adding his authority or resources to another person who may or may not be in need of it, but who continues to be what he is, except that now he has the additional authority and power of a king behind him.

Thus, with a reception between an 8<sup>th</sup> house Venus in Capricorn and a 11<sup>th</sup> house Mars in Aries for example: the doctrine of Reception informs us that the hostile effect of the square is nullified or at least ameliorated. Without the Doctrine of Reception, the astrologer might delineate this configuration as trouble for the native’s partner’s finances stemming from the partner’s children. In other words, Venus, being impeded by the square from Mars, cannot realize what she promises (financial benefit for the native’s partner).

However, with the Doctrines of Reception and Bestowal of Virtue, the delineation becomes financial success for the native’s partner stemming from speculative ventures or family money or the support of the spouse’s children. In this interpretation, Mars gives a gift of its power or virtue to

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<sup>5</sup> See what Bonatti says about Reception in *Tractatus Tertius, Pars Secunda, cap. XIII*.

Venus who is in Mars' exaltation. Venus remains Venus, but now she has the *added* authority of Mars, the ruler of the sign and house she is in. Thus she realizes the affairs of the house she is in whereas, before she failed to do so.

In the above we have looked at the approach that should be taken to astrological judgement. To sum up, we assert the following:

1. That accurate astrological prediction, though difficult, is possible.
2. That in order to achieve the ability to predict, accurate delineation of what the chart promises is essential.
3. That the accurate delineation of the chart is accomplished by reason through analysis, synthesis and inference. Yet this reason can take you only so far. The most you can expect from it is an approximate understanding, a certain general idea of some sensible event, and not its particular form.
4. That certainty and detailed foreknowledge of future events requires True Intuition. This cannot be commanded. It belongs to a higher aspect of things.<sup>6</sup> But we can increase the likelihood and the frequency of its operation in us through regular spiritual practices.
5. That from the above, it becomes apparent that there exists in astrology some part of Wisdom which it is essential to *know*.

## Astrological Education

You must receive sound instruction in this science and it can then take 30 years or more to master. A competent teacher of medieval astrology can teach you more in a couple of years than you can learn on your own in 20 years provided you can hear and receive what is offered. This instruction must include practical techniques, but it also entails the imparting of a certain philosophical or metaphysical viewpoint, which accords astrology a place in the oeconomy of things.

Modern science and philosophy have scrupulously excised astrology out of their fields and out of the minds of the Westerner such that, when an astrologer predicts a future event, both the common and the educated Westerner is likely to ignore (as in not take it seriously enough to act upon it) the prediction, deny it, or simply not respond because there is little or nothing in his/her conceptual vocabulary with which to link it. This

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<sup>6</sup> The nature and operation of the Intuition is involved with the issue of the relation of the Active Intellect (*Intellectus agens*) and the Passive Intellect in man. Whether it is part of the psychological machinery of the human individual or an universal which may temporarily illuminate the passive intellect of the human individual is a spiritual and metaphysical question which falls outside the scope of this course. Yet it is of such relevance to our discussion that it will be mentioned repeatedly throughout the course. I recommend that the student interested in more than the practical aspect of this study, read Aristotle's *De Anima*, research Alexander of Aphrodisias and trace his influence upon Thomas Aquinas. This issue is spiritual dynamite and is at the basis of how we relate to the world around us and to the worlds within us.

“certain metaphysical point of view” is seen in several variations as Arabic Neoplatonism, Jewish Kabbalah, Greek Neopythagoreanism and Hellenistic Hermeticism: all “astrology friendly” systems of thought. The theories of causality in the systems of Abu Ma`har, the *Ikhwan as-Safa*, Avicenna, Avicbron, Agrippa and others present to us a way of looking at the world which accepts the reality of both the spiritual and the material. Wisdom in astrology encompasses the polarities of light and dark, inner and outer, higher and lower and explicates the polarity of Fate and Free Will.<sup>7</sup>

As we have already found, astrology is a language which can be used to describe reality on several levels of being. It has its grammar and syntax both in delineation and prediction. Some think astrology cannot be taught. They often hold this view because traditional astrological texts rarely give more than, “If you see this...say thus...” kind of instruction. The application of such instruction can only yield anecdotal evidence. Yet this very course and your learning it not only confounds those that hold this viewpoint but directly contradicts them. More than this it is often said that astrology cannot be a science because for a body of lore to be science, it must have principles, rules and laws upon which it is based. But again, we have the evidence before us – in this course we are drawing upon the principles, laws and rules upon which astrology rests. Certainly, they are drawn from a wider body than most modern day scientists (or astrologers) admit to or know: the Archetype, Arabic Neoplatonism, Jewish Kabbalah, Greek Neopythagoreanism and Hellenistic Hermeticism.

## The Basic Principles Of Prediction

### Introduction

I have said this before but it bears repetition: **prediction is not easy but it is possible.**

You can only predict what is promised in the natal figure. Our work as astrologers is to search the natal chart to discover the native’s nature, what s/he is, and after that what are the circumstances of his/her life and the accidents (non-essential characteristics) which make his/her life unique.

The false idea that one may be anything s/he wants to be not only panders to our ego while ignoring the actual circumstances of our lives, but it precludes our investigating the question, “What am I?” which is essential if we are to achieve Knowledge of the Self. It is the very causes, which make us what we are that also create the circumstances we live in and the accidents of life, which define us. These are depicted for us in our *astrum* or constellation (the natal figure) and it is by understanding these causes (which are, of course, the planets, stars, signs, houses and other astrologicals such as Arabic Parts) and how they are working in a given chart that we understand the past, present and future of the native, and the world.

Delineation therefore precedes prediction. It is helpful to keep in mind that the natal chart depicts the forces active in the inner world of the native. These forces denote character traits, physical attributions, external circumstances

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<sup>7</sup> Refer to [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features) Astrology and Wisdom article.

of life and events atemporally, chaotically, without distinction as to sequence. When we delineate an adult's chart, we see past, present and future all at the same time. We see the second spouse, the first spouse, the children, the profession(s), the end of life, the native's deeds – all out of sequence, like a transposition cipher. This is even true of reading an infant's chart, although everything besides birth (which has already occurred) is mostly in the future of the infant, the future events of that infant's life are nevertheless in whatever order we happen to find them. It is not until we apply the delineation to the predictive techniques that order rises from chaos and linearity enters in. The result is the history of the native. What portion of this history is past; what present and what future depends upon when in the native's life the astrologer reads his/her chart.

The distinction between delineation and prediction is as valid as it is useful. It is important to make this distinction because the reading of the chart is primarily a rational exercise and it is helpful to approach it in a clear-headed and disciplined manner so that when reading the chart we may systematically and methodically arrive at an understanding – first of what the chart promises and then when it will occur. Prediction is taking the delineation and joining it to the appropriate time measure.

In joining the delineation to the time measure, you should keep in mind that every planet causes effects conforming to its nature; and not according to the nature of another. By this is meant that Saturn always produces saturnian effects. It never causes or signifies, for example venusian effects, solar effects or anything but saturnian effects. Likewise, every sign works according to its substance; and not according to another's.

Here again, what is intended is that the essence or substance of the sign gives it a discreet or distinct nature. It always acts in accordance with this nature. This consistency permits us to know to a greater or lesser clarity and eventually, and with a good measure of certainty, what the quality of the combined influence of planet and sign is.

This qualitative influence is determined toward specific effects by the astrological houses. Every house determines the effects of the sign and planet in it or ruling it according to its primary *and* derived meanings. This, along with the consistency mentioned above is what makes prediction possible. Therefore, **always observe the planets' nature, zodiacal state and local determination.**

The foregoing will be all very familiar to you. Likewise, some of what follows will also be familiar but I am reiterating it for clarity.

Astrology is a complex and demanding science. In order to explain it adequately a great deal of astrology must already be understood. One would think that you could just take one facet of astrology, explain it and then proceed to the next and so on. Unfortunately, it is not so easy. In this course, I have already had to present material on delineation and to attempt to elucidate it with discussion of predictive techniques. This cannot be avoided because astrology is a cross referencing web of philosophical ideas, mathematics, delineation principles and predictive techniques.

With regards to prediction *per se*, it is necessary to keep in mind that planets give forth their effects as events when they rule time. This was an eye opener for me and it may be for you too.

In this and subsequent lessons we will look at the Continuous Astrological Techniques or *Chronocrator* systems such as the “Ages of Man,” the *Firdaria* and Profection techniques.

The term, “continuous astrology” means that there are no gaps in time when a planet does not hold rulership. This is not dependent on such things as transits or directions or progressions, but rather, the entire life of the native from birth to death (and beyond) is continually under the rule of a planet. It also means that in the *chronocrator* systems (such as the *Firdaria*) each of the planets is given a certain length of time during which it rules, expresses itself, causes or signifies effects. It does not have to move from its place nor to join another celestial corporally or otherwise to have an effect. Simply by ruling a period of time it exerts influence and signifies events.

Planets (and other celestials) retain their local determination, which they received from the natal chart. We will see what this means in detail below and in subsequent lessons. For the present, let it be understood that the arrangement of the planets and celestials acts in two ways: actively and passively.

For instance, a 10<sup>th</sup> house event occurs when, in a chart with Venus in the 9<sup>th</sup> (but conjunct the MC), the 10<sup>th</sup> house cusp (MC) is transited by any other planet or when Venus herself does the transiting. In the latter case, the event produced will not be outwardly 10<sup>th</sup> house related, but it will have an *inner* 10<sup>th</sup> house relevance.

The natal configuration (which includes the relation of planets to houses), shows us the objective (or outer) structure of the native’s life. The transits show the entry of the quality of one house (affairs of life) entering into (hence, inner) another. The transiting planet (representing an inner, subjective agent) acts upon the passive transited astrological. The delineation and prediction arising from this astronomical fact is drawn from the natal determination of the chart. Venus is the significator of women. Venus in the 9<sup>th</sup> is foreign women or women interested in spiritual or educational affairs. Venus in the 9<sup>th</sup> conjunct the 10<sup>th</sup>: foreign women assist, aid or abet the native’s Destiny or Profession (MC). In addition, the houses ruled by Venus especially by rulership and exaltation will often be found contributing to the result.

Every transit of Venus over the 10<sup>th</sup> house/MC will be reducable to these underlying characteristics. The details will vary according to other factors occurring simultaneously, e.g. the *Firdaria*. Moreover, the transits of Venus to other places in the chart will carry her local determination. Thus, said Venus transiting the Ascendant brings a foreign woman to the native corporally. The same Venus transiting the IC brings such women into the home.

In Medieval Astrology, there are **8 Predictive Methods** that you have to learn. These are as follows:

- A. Configuration in the natal figure
- B. Time division by triplicity ruler over the thirds of life
- C. Transit
- D. Progression
- E. Through ruling time (e.g. *firdaria*)
- F. Through permutation (e.g. profection)
- G. Direction
- H. Revolutions

In this lesson we will only deal with **A** and **B** from the above list. The rest will be dealt with in the later lessons and separate Academy papers.

In prediction what you can rely upon is that the significations of the chart produce events when passively triggered or when the planet rules a time period. That is:

1. You always experience a planet's operation according to how it is placed in the natal figure (i.e. according to its nature, zodiacal state and local determination)
2. Once you have ascertained the signification of a significator you need not wholly reinterpret it for every subsequent event predicted. The basic signification does not change.

### **Preliminary Matter: What To Do When Faced With A Completely Unfamiliar Configuration**

What to do when you do not have a clue what a given configuration or position signifies. While we make every effort to delineate the natal chart it will still occasionally happen that your mind will draw a blank when it is confronted with planetary positions you are not familiar with. This will happen more often at the beginning of your studies but even an experienced astrologer can experience this, so variable are the combinations of factors we are confronted with. In such cases, I find that it is helpful to delineate the planet/sign/house in question slowly, with mathematical precision. It is at this point that the lists of significations of the planet(s) and the signs and how it is that they work comes in handy. Call to mind all you have learned about the planet(s), its/their nature(s), which signs are involved, the aspects present, what house it is in natively and which houses it rules. Build up the reading using words, concepts and interpretations, which are as conservative, concrete and reliable as can be. If you must err in judgement, err on the side of understatement.

For instance, let's suppose that you were reading the chart in **Figure 16A** and you were to see Jupiter in the 9<sup>th</sup>, peregrine and feral (unaspected). You would think "house," "9<sup>th</sup>" and before your mind's eye comes the image of a priest/teacher (Jupiter), and "education," "religion," "foreign travel" (9<sup>th</sup> house matters). Observing that Jupiter is feral (unaspected), you would recognize him as being alone, neither hindered nor helped. Seeing that



Jupiter is peregrine, you will regard him as “a traveller” or “pilgrim.” (Please remember the earlier lessons where we have discussed why we use what may seem antiquated words and the need for essential meanings). Again, you will observe that this same Jupiter is a benefic in a good house (the 9<sup>th</sup>). You know that Jupiter by his nature frees, liberates, bestows abundance and wisdom on us. Thus you say that goodness, freedom, peace and wisdom (for this native) are found in the house of God (9<sup>th</sup> house).

While Jupiter is a benefic, its dispositor, Mars, the planet of battles, destructive by its nature, placed in the 11<sup>th</sup> house closest to the 11<sup>th</sup> cusp and Almuten of the cusp, signifies that hostility and disagreement mar the native’s social life. Since Mars is combust, he represents an ill male friend; someone given to zealously held and expressed (Mars) ideologies (the sign is Aquarius). Since Mars is opposed by Saturn, Ruler of the 11<sup>th</sup>, in the 5<sup>th</sup> (7<sup>th</sup> from the 11<sup>th</sup>) you can see that the wife of a friend (Mars is the friend; Saturn, the friend’s partner) is signified. This person interferes with or tries to obstruct the native’s 5<sup>th</sup> house (children/entertainments). This is because of Saturn’s position in the 5<sup>th</sup> house. Since Saturn opposes the weakened Mars in the 11<sup>th</sup>, ruling the 9<sup>th</sup>, the person signified by Saturn opposes the people or things signified by Mars: the native’s education/religion (9<sup>th</sup> house), finances (2<sup>nd</sup> house) and social life (11<sup>th</sup> house). In this way, you build up a delineation of the planet from the circumstances of the planet you observe in the figure.

With all this talk about Mars, Saturn and Sun, do not lose track of the fact that what we are presently doing is analysing Mars, Jupiter’s dispositor, as a way of explaining the 9<sup>th</sup> house position of Jupiter. In short, the impeded malefic Mars is part of a baleful configuration in the 11<sup>th</sup> house (social life); yet the negativity of this configuration produces spiritual benefit (Jupiter in the 9<sup>th</sup> house).

Now, is this a prediction or merely delineation? The answer is, “It depends upon when the reading is done.” But what it points out to us is that the very configuration of the natal figure is a promise for the native’s future life. This promise continues to be active throughout the native’s life such that the natal configuration may act as passive trigger of events or active cause of them.

Once we have “nailed down” the delineation of the figure, we turn our attention to the “when”, that is, we fit the astrological significator(s) to one or more of the 8 predictive methods mentioned above.

## **Prerequisite to Prediction**

As we have already seen in the earlier lessons it is valuable to have a fixed method for delineating the chart and then to make predictions based upon it.

First a few words on delineation and prediction.

A prediction is a statement that something will happen before it occurs. Thus, in the course of delineating the natal figure we may note that the native will have 3 children, two marriages and his financial source will be found in his partnerships. When the astrologer reads the chart prior to speaking about it to the client the process that the astrologer goes through in judging the chart is delineation. Yet the same process of judgement made before the native marries, has children or makes any money, is prediction.

Often it is the case that delineation can take the form of a prediction but in most cases the act of predicting is separate from that of delineating.

You will know much of this from the earlier lessons but I will run through it quickly so as to refresh your memory and emphasize major points you may need to look at again in the respective lessons that precede this one.

Once we have calculated the natal figure and ascertained if the native will survive or not, and if so for how long, we see what the native's Primary Motivation is, for this colours all the other indications of the chart. For example, if the rising sign is an Earth sign, we know that the Primary Motivation is for physical security and the financial aspects of the chart, the 2<sup>nd</sup> house, 8<sup>th</sup> house, 10<sup>th</sup> house and the 4<sup>th</sup> house (that is the partner's profession or *magisterium*, which is the 4<sup>th</sup> because it is 10 from the 7<sup>th</sup>), become of great importance. Also, the Primary Motivation colours the way the native sees life. All the affairs of life – all the affairs of all the houses – will be seen by the native through the filter of the Primary motivation.

A little reflection on this point – that the Ascendant colours the whole chart interpretation – will show just how important the matter is. A planet in the 1<sup>st</sup> or aspecting the Ascendant is always very important; always note its/their nature(s). You will recall that they modify the Primary Motivation in accordance to their natures. Note also their rulerships (dignities), especially by sign rulership and exaltation because the affairs of the houses that they rule will be connected to the Primary Motivation. In other words, a person will want the things signified by the houses that a planet in the 1<sup>st</sup> house rules as much as s/he wants the things represented by the ascending sign.

The Primary Motivation is of primary importance. The native consistently acts on the Primary Motivation and seeks to realize it. The ruler of the Ascendant may be the Almuten of the Ascendant or the sign ruler but do not neglect to investigate the other rulers as well. This has all been said many times.

Next, determine the Rank of Fame of the native, the *magisterium* or profession and the Almutem *figuris*. Once we have these basics analysed, look at the source of the native's finances and whether they are strong, mediocre or weak.

Also, you will recall that by analysing the triplicity rulers of the Ascendant and the MC – to see if they are angular (strong), succedent (not so strong) and cadent (weak and impeded) – we know how much force the native's will carries. Its direction we know from the Primary Motivation.

Next, we may want to know if the native remains single his/her whole life or marries. Does s/he carry on a series of relationships or get married for life. Remember that the planets in houses or ruling them can do one of three things: create something, deny it, or destroy it after it has been produced. Matters relating to marriage are still to be discussed in detail in a later lesson. Generally, though not always, malefics in the 7<sup>th</sup> or ruling the 7<sup>th</sup> house, delay, deny, or destroy marriages. This is especially so when they hostilely aspect the 7<sup>th</sup> house cusp. The exceptions are when the said malefic(s) rule(s) the 7<sup>th</sup> house or are accidentally benefic, that is, in excellent zodiacal state which means in their own sign or exaltation and especially when favourably

aspected by benefics or in mutual reception, especially with a benefic. Under those circumstances the malefics will *produce* a 7<sup>th</sup> house – they will produce a marriage.

After this we may want to know whether the native will have any children or not. Again, this is something that we are to look at in a later lesson (I merely include it in this overview so you have a broad picture). Look to the 5<sup>th</sup> house for this. In the lesson on the prediction of children you will see that there is more involved than just the 5<sup>th</sup> house but for the moment we will address this subject according to the General Method of house delineation as set forth by Abu ‘Ali, which you will have already learnt.

Basically, you will see if the malefics are in the 5<sup>th</sup> afflicted. If they are utterly damned, i.e., if they are totally afflicted, there will be either no children or the issue will be delayed and attended by difficulties. One manifestation of this could be the early death of the children, or loss of the children in some way, e.g. by stillbirth or abortion. There are a number of ways in which a person can have a child and lose it immediately. This is what is signified when we have malefics in the 5<sup>th</sup> house in very poor condition. On the other hand if the ruler of the 5<sup>th</sup> is in good zodiacal state or there are benefics in the 5<sup>th</sup> unafflicted, initially estimate that there will be as many children as planets in that house. If there are numerous planets aspecting the ruler, i.e. the Almuten of the house or the planet in the 5<sup>th</sup>, there will be as many children as aspecting planets – count miscarriages and abortions. There is actually a good deal more to the delineation of children, but this will suffice for the present.

Proceed in an analogous fashion to look at every house in the figure. Judge each. Determine each of the 12 areas of life. They tell you what the structure or parameters of the native’s life are, his or her strengths or weaknesses, his or her failures or successes. Mentally go through each of the houses and make sure you understand the relationships between these houses. That relationship is shown by aspect: between planets in houses and between rulers of houses and also by the dispositors of those rulers and the rulers themselves.

In short, delineation of the natal chart gives you the ‘What’ of our lives. Once this is ascertained, then you turn to the ‘When’ – prediction.

## Prediction

After you have finished synthesising the natal horoscope, you know what the natal horoscope portends for good or ill. The first thing is to take stock of the general **configuration of the natal figure** (this is classed as **A** in the list of predictive methods) but as we have already looked at this above and in the earlier lessons I will not labour it further here. At this stage of your study you should know what to do.

## Conjunctional and Preventional Charts

The next thing to consider, in tandem with the general configuration, is when is the promise in the natal figure going to be realized – early or late? In judging this we note whether the natal figure is **conjunctional and preventional**.

Guido Bonatti makes a great deal out of the distinction between Conjunctional figures and Preventional figures. A number of predictive techniques require that we observe this distinction. It divides births into Conjunctional (Moon waxing) and Preventional (Moon waning) categories. From ancient times, the sky lore of very many ancient peoples held that the waxing Moon brought growth, increase of light and life; while the waning Moon brought decay, decrease of light and life. The alternation of the waxing and waning Moons is analogous to the course of the Sun through the Zodiac from the Winter Solstice to the Summer Solstice (when the length of the day increases) and from the Summer Solstice to the Winter Solstice (when the length of the day decreases).

Bonatti tells us that whatever is promised by the natal chart (be it good or bad) will become manifest in the first half of the native's life if the chart is conjunctional or in the second half of life if the chart is preventional.

Thus, we note if the natal figure represents a birth time which took place between a New Moon and a Full Moon in which case the figure is called conjunctional. Or if it fell between a Full Moon and a New Moon in which case it is called preventional.

Conjunctional figures show their signification especially during the first half of life. Thus difficulties shown in conjunctional figures can mitigate after mid-age, i.e., one half the length of life given by the Alcocoden, or roughly 37.5 years old as a rough approximation, assuming an average life span is 75 years according to the rules we have already looked at.

Preventional figures show their significations especially after mid-life, thus difficulties shown in preventional figures are *more likely* to manifest in the second half of life and the native's quality of life can degenerate.

Let it be noted that conjunctional figures have the Moon increasing in light or waxing, thus the *quality of life* increases generally speaking in such figures as time goes on. This is especially the case in figures where the Moon applies to benefic planets. Likewise, in preventional figures the Moon is waning or decreasing in light, thus we would say the general conditions or quality of the native's life degenerates or wanes as time goes on, especially when the Moon in such figures applies to malefic planets.

Where the Moon applies to a malefic in a conjunctional figure or to a benefic in a preventional figure we have a mixed testimony. In the first case, the life improves but the native confronts challenges. In the second case, the life wanes but the adversity is eased.

The positive aspect of this is that if there are difficulties shown in a conjunctional figure they are going to lessen if the native survives the midway point of life, and likewise if there are benefits showing in the preventional figure they are going to realise after the midway point in life.

If you haven't calculated the Alcocoden, or you don't trust the calculation, then figure roughly 75 years of age as the average lifespan, the midway point of life falls roughly at 37.5 years.

**Note:** What Bonatti seems to mean when he tells us that conjunctional figures realize in the first half of life and vice versa in preventional figures is that the natal promise is realized early in the former and later in the latter cases. He does not mean that nothing happens during the opposite half of life. Nor does he imply that there is any alteration of the time measures whereby events come forth.

The stream of events continues at its own rate unaffected by whether the figure is conjunctional or preventional. The distinction has nothing to do with the timing of events *per se*. Rather, it is (in addition to the remarks made above regarding the waxing and waning of the native's circumstances) more a matter of identifying an "Early Bloomer" or a "Late Bloomer".

## Directing By Triplicity

We now move to the second method of prediction – **directing by triplicity**. This we have again already looked at in detail in earlier lessons so I will simply highlight the more important points for note.

We pay attention in particular to the triplicity of the Ascendant and the triplicity of the MC.

Start with the Ascendant which represents the native's life, body and skill/talent/wit.

You will know the routine – "Is the figure diurnal or nocturnal?" If the Sun is in the 7<sup>th</sup> to 12<sup>th</sup> houses, it is a diurnal chart, if it is in the 1<sup>st</sup> to 6<sup>th</sup> houses it is a nocturnal chart. If it is right on the Ascendant it is still diurnal and if the centre of the Sun is below the Descendant it is a nocturnal chart.

Note the element of the Ascendant and determine the triplicity rulers, then start your attribution of years.

The ruler of the **first third of life** is the diurnal ruler of the triplicity of the Ascendant in a diurnal figure and the nocturnal ruler in a nocturnal figure. You may reckon the length of a "third of life" in a number of ways. The most rigorous approach is to calculate the Alcocoden's length of life and divide by 3. Alternatively, you can reckon the average life span as 75 years long. A third of this is 25 years long.

The second ruler, the nocturnal ruler in a diurnal chart or the diurnal ruler in a nocturnal chart, rules the **second third of life**, from approximately age 25 to 50 or the second 3<sup>rd</sup> of the Alcocoden.

The third ruler, that is, the participating ruler of the triplicity, is accorded to the **third third of life**. That is approximately age 50 to 75, or the last 3<sup>rd</sup> of the Alcocoden.

You will recall the general scenario – the life force or will-power or Primary Motivation of the native varies in each third of life as per the strength of the ruler of that third. If the ruler is angular, the will power is strong, the life force is abundant *and* the Primary Motivation is realised in that third of life. If the ruler is succedent, it is still realised but not to such a degree. If it is cadent, it is unrealised because the cadent planet is afflicted.

Thus we can speak of the relative success of the native in getting what he or she wants out of life in the first, second or third 3<sup>rd</sup> of life. In addition to this, the native's life is sustained, aided and drawn from that area of life in which the relevant ruler is placed.

Referring to **Figure 16A** we find that the watery sign Pisces rises. Venus, Mars and Moon are the rulers since the figure is diurnal. In the first third of my life, ruled by a 10<sup>th</sup> house Venus, I was actively involved with art (drawing, painting). I intended to become an artist and attended Pratt Institute for art instruction from 18 to 21 years of age. I worked with an artist on an alterpiece in a church in Manhattan and briefly represented illustrators in the early 1970's. From 25 to 50, during Mars' rule, I was much given to education, philosophy and research as Mars rules the 9<sup>th</sup> house. The third third of my life, 50 to 75, ruled by the Moon in the 12<sup>th</sup> conjunct the 1<sup>st</sup> will be marked by health concerns and mysticism.

Next we apply the same reasoning to the rulers of the triplicity of the MC to analyse the native's fate regarding his/her deeds, profession or *magisterium* in each of these three thirds of his or her life.

Indeed, the same procedure can be applied and should be to each house, though the 1<sup>st</sup> and 10<sup>th</sup> houses are clearly the most important. If you have not already done this with your working charts you could do so now.

For example you should see in which third of life the 7<sup>th</sup> house is "happiest" because most people want to know if they are going to have any partnership in life and when it is going to work out. Again, you will know what to look for – if you find that an angular benefic is a triplicity ruler of the 7<sup>th</sup> house, see what 3<sup>rd</sup> of life this corresponds to. Then you can predict happiness in partnerships for that 3<sup>rd</sup> of life. But there will be misery in partnerships when the malefics rule and are afflicted, retrograde or cadent.

By virtue of the rule that "the good or bad signified by a house emanates from the ruler of the house," one can say, after seeing in which house the respective ruler of each 3<sup>rd</sup> of life is in, what is contributing to the realisation of the native's will, Primary Motivation or Ascendant; *magisterium*, MC; marriage, 7<sup>th</sup> house, etc.

E.g, If the Ascendant is considered and the ruler of some third of life is in the Ascendant, say that the native achieves his Primary Motivation through his own person, i.e., through his own assertion of self in the corresponding third of life. If the ruler is in the 2<sup>nd</sup> house, say he achieves his Primary Motivation through his finances, investments, etc. If it is in the 7<sup>th</sup> house, through others or through his spouse and so on.

Remember that if the profession or *magisterium* (10<sup>th</sup> house) is considered it is furthered by the native's friends if the ruler of the 3<sup>rd</sup> of life under consideration is in the 11<sup>th</sup>; through his/her spouse if it is in the 7<sup>th</sup>; through his/her siblings or short journeys if in the 3<sup>rd</sup>; through long journeys or through religious interests if in the 9<sup>th</sup> and so on. Remember we are talking about a specific third of life, not the entire life. Thus by this method we divide the life into a beginning, middle and an end.

This is a very useful technique and very helpful and I strongly recommend it. It also helps you to make use of the triplicity rulers in a very thorough manner and enables you to answer a lot of questions very quickly because you know in what third of life things are going to pay off, from the financial point of view, from the professional point of view or from the marriage point of view – or any point of view.

## Ages of Man

Now we turn our attention to a technique known as the **Ages of Man**. This technique only has a very general application and does not rank on the list of eight methods of prediction. I am including this here more for your broader interest and because of its value in teaching the basics of prediction. In particular, it exemplifies the concept that there is a series of the planets representing a pattern of manifestation.

It is one of several such systems found in ancient and medieval astrological literature. Another is the *Firdaria* which is very helpful and which we will, as already noted, be looking at in detail in a later lesson.

There are seven Ages of Man. In total these seven Ages form a fixed 7-fold planetary period which is the same for everyone. The first Age (or planetary period) starts at birth and the seventh, the last, ends with the native's death. No distinction is made between men's or women's charts. No distinction is made between diurnal charts or nocturnal charts.

This technique is used primarily for identifying what stage of life the person is in. Each person will be in one of the particular divisions and each stage or division is attributed to a particular planetary power. The order of the periods/ages/divisions is always the same. Hence any specificity to this system is achieved solely through the specific delineations arising from the unique condition in the natal figure of the planet ruling a given period of life.

The periods of life which form the Ages of Man are thus:

The Moon rules the 1<sup>st</sup> period of 4 years: 0 - 4 years of age (i.e. 4 x 365 days after birth, or birth to the 3<sup>rd</sup> birthday following).

Mercury rules the 2<sup>nd</sup> period of 10 years: 4-14 years of age.

Venus rules the 3<sup>rd</sup> period of 8 years: 14-22 years of age.

The Sun rules the 4<sup>th</sup> period of 19 years: 22-41 years of age.

Mars rules the 5<sup>th</sup> period of 15 years: 41-56.

Jupiter rules the 6<sup>th</sup> period of 12 years: 56-68.

Saturn rules the 7<sup>th</sup> period, which runs from 68 to the end of life.

The system is found in Ptolemy's *Tetrabiblos* and in Hermetic documents.<sup>8</sup> In some sources the periods of the Sun and Mars are interchanged but I recommend you use the above order.

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<sup>8</sup> Also cf. Shakespeare's *As you Like It*, II, vii, 143.

The Ages of Man represent developmental stages in an individual's life:

The 1<sup>st</sup> period is the period of the mother's care and influence.

The 2<sup>nd</sup> period is the period of scholars or students.

The 3<sup>rd</sup> period is that of puberty and runs through adolescence to youth.

The 4<sup>th</sup> period is that of greatest creativity. It is during this period that most great inventions are achieved.

The 5<sup>th</sup> period is the period of the most pitched conflict in life. In today's corporate world, it is the 'make it or break it period'. It is the period of the mid-life crisis.

The 6<sup>th</sup> period is the period of wisdom, philanthropy, renunciation and of letting go. One becomes an "elder" in this period, if the natal promises that one can achieve an elder's status and can achieve wisdom, one becomes renowned for wisdom in this period. The notorious 63<sup>rd</sup> year is in this period. The 63<sup>rd</sup> year was known to the ancients as the *androclast* or man-breaker. Today, we find this is the time when the stress or the battle of life combined with the waning of the vitality kills many in the corporate world. Retirement more often occurs in this period for these reasons.

The 7<sup>th</sup> and last period is that of old age. Occasionally Saturn brings exalted spiritual knowledge at this time but for many it brings only frailty, fragility, bone weaknesses, limitation, decline and disease.

The key to using this model of prediction is to relate the planet ruling the period of life in question to the natal chart. It is thus important to know first the natal horoscope. For example, one person's Moon period will vary from the next person's according to the Moon's state and its local determination in the native's natal chart. So too with the rulers of the other "Ages." Always, the specific effect, events or "state of affairs" during each "Age" conforms to its ruler's state and local determination in the native's natal chart. We will see this exemplified in the example natal figures below.

So, our first 4 years will relate to our mother's or family's nurture, but the specific circumstances associated with that nurture and that period of life will depend upon the exact condition of the Moon in the natal figure, both its zodiacal state and its local determination.

Thus, if you find the Moon in Scorpio or in Capricorn, you will know that the nurture is somehow deficient as the Moon is in fall in Scorpio and in detriment in Capricorn. If the Moon were afflicted as well, by being square or opposed to the malefics, you will note that the mother was either working under great handicaps or absent. She is likely to be more absent when the Moon is in a masculine sign like Aries and afflicted at the same time. The house the Moon is in as well as the one it rules adds to the detail of the delineation. You can also get greater detail from lunar houses, i.e. equal houses taken from the Moon. These give will give details about the mother's condition during the first 4 years.

Example: the Moon in Scorpio afflicted by the square of Mars, Mars being in Aquarius. Saturn being simultaneously in the house or sign next after the Moon's. Under these circumstances the mother did not have time to care properly for the native because poverty (Saturn in the 2<sup>nd</sup>) forced her to work (Mars in the 10<sup>th</sup>), and on the job she ran into hostility (Mars in the 10<sup>th</sup> square to the Moon). Looking at the derived houses: if at the same time the Moon were in the 11<sup>th</sup> house from the Ascendant, the mother would have had great emotional upset (Mars square Moon) over the financial situation (11<sup>th</sup> house equals second from the 10<sup>th</sup>) that is the mother's money.

Further example: If the Sun is in the 10<sup>th</sup> house natively, you will be more confident in predicting glory and fame during the Sun's period which is age 22-41, especially if the Sun were in good zodiacal state, e.g., in Leo and trine or sextile to Jupiter or Venus. You don't want Jupiter or Venus conjunct the Sun as they would thereby be combust and hence debilitated. If the Sun were not so gloriously placed, you would want to judge the glory according to the Sun's signification in the natal.

If the Sun were in Aquarius in the 10<sup>th</sup>, you will predict recognition for intellectual endeavour but it will be less than hoped for and shorter lasting because of Saturn's limiting effect. If the Sun were in the 2<sup>nd</sup> house, you will say that during the Sun's period the native's finances will be highlighted. They will be good if the Sun is unafflicted. They will be stronger or weaker as the Sun's condition is stronger or weaker. If the Sun were ruler of the 2<sup>nd</sup> house and in the 7<sup>th</sup>, natively, you will say that during the period 22-41 years of age, the native will benefit financially from partnership/marriage. Moreover these partners will be public figures *or* famous and creative in their own right because the Sun signifies them, not the native, and this is because it is in the 7<sup>th</sup> and therefore signifies other people or the native's spouse.

When such delineations are made in advance of the time period referred to, e.g., when the astrologer speaks of the Sun period and predicts glory for the native during ages 22-41, at the birth of the infant such delineation is called a prediction.

Note that we can only predict what is already promised in the natal figure. If the Sun does not portend glory and fame, for instance, when it is in or rules any house other than the 10<sup>th</sup> or 11<sup>th</sup>, you will not be predicting fame for the native during his Sun period but something else. (One exception of this could be that the Sun is in the 1<sup>st</sup> house and might indicate fame during the period 22-41 years of age because it is determined toward the native himself, but anywhere else, i.e. houses 2-9 or 12, it is not going to portend fame). Thus, if the Sun were in the 12<sup>th</sup> house, you might predict, heart or circulation or health problems or problems with powerful secret enemies during the Sun period. Fame could still be predicted for the native but it would not be the Sun that produced it.

For instance, if Jupiter were in the 10<sup>th</sup>, or the planet that most closely aspects the MC were Jupiter, Jupiter will produce fame for one's leadership or wisdom. The house that Jupiter rules would thus be of particular importance to the native. For instance, Jupiter ruling the 9<sup>th</sup> and conjunct the 10<sup>th</sup> house cusp portends spiritual advancement and fame for spiritual teaching. You may then predict this for the Jupiter period during ages 56-68.

What I am doing here is relating our earlier learning to the Ages of Man so as to give you the context for the use of the technique. You will be able to do this yourself simply by following the general method I am demonstrating and applying the specifics as you have already learnt them.

So to continue, during the Mars period, ages 41-56, there will be fights amongst your friends and in organisations you may be affiliated with if you have Mars in your 11<sup>th</sup> house. You will also have financial disagreements or troubles with regards to money made from any business or company you own or control as the 11<sup>th</sup> house is the second from the 10<sup>th</sup> by derived houses. Mars in the 11<sup>th</sup> could also cause you to be embroiled in arguments about your partner's love life e.g. he or she may have a lover. If Mars were in your 2<sup>nd</sup> house, financial problems would characterize the Mars period or illegal sources of income. In other words because Mars is a malefic planet, it is associated with destructive financial behaviour or illegal sources of income. In all cases the ruler of the sign that Mars is in shows by its nature and position, the origin of the martian experience of the period. Of course, this is equally the case for all other periods as well.

The fame that a native may get with the Sun on the 10<sup>th</sup> house cusp is caused by the location of the ruler of the sign the Sun is in. If the ruler is in the 11<sup>th</sup> house, the fame that the Sun portends comes from the native's friends and associations. If the ruler is in the 7<sup>th</sup> house, it is through partnership. If it is in the 10<sup>th</sup> it is through the native's own actions. If it is in the 3<sup>rd</sup> it is through the native's ideas and so on.

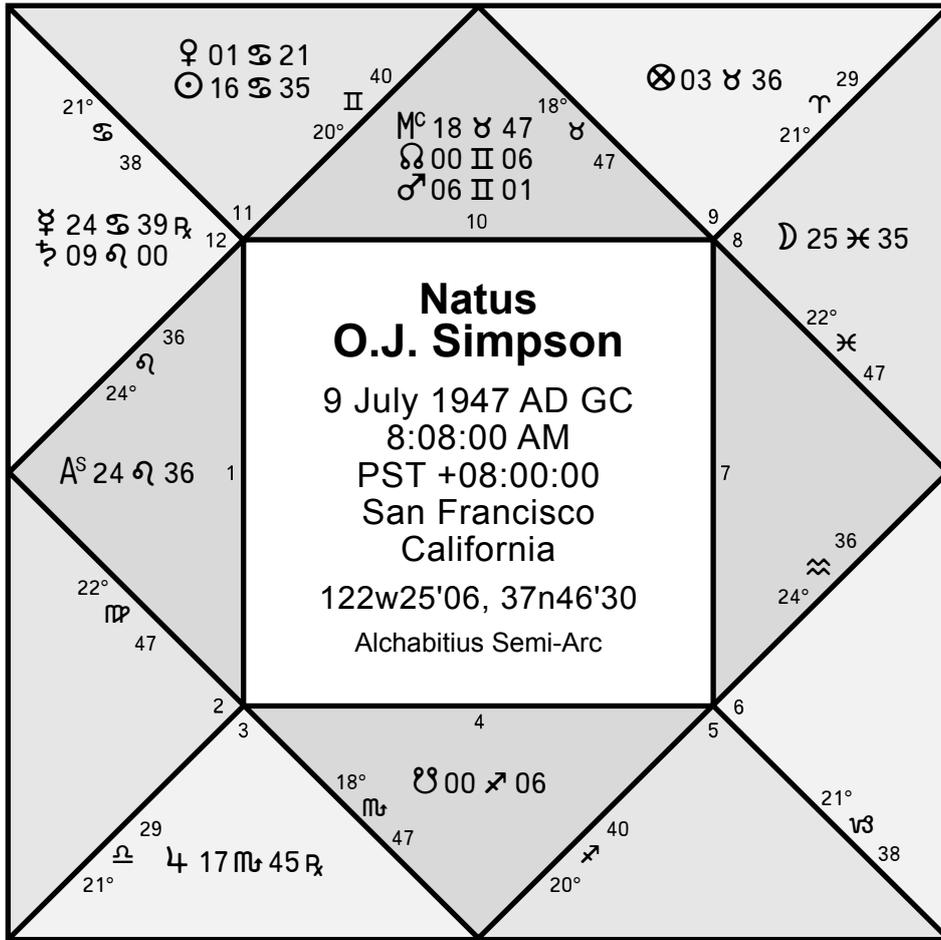
Now I would like you to apply what we have learnt so far to the following example charts. Please study the charts (**Figure 16B** and **Figure 16C**), complete the delineation and apply the first two Predictive methods and the Ages of Man technique. Everything needed is in the natal figure. When you have finished compare your major conclusions with those below.

### **Example Chart: O. J. Simpson**

The salients noted (see **Figure 16B**): this horoscope shows us 24° Leo rising, the 11<sup>th</sup> house Sun at 16° Cancer and 8<sup>th</sup> house Moon at 25° Pisces. The figure is Preventional. The *Almutem figuris* is Mars.

Preventional figures realize in the second half of life. Even though Simpson achieved success, first at college football; later as a professional (National Football League) football running back, his early life foreshadowed the violence of the 2<sup>nd</sup> half of his life. In the early 1960's he was involved in gang activity, petty crime and saw the inside of jail. Simpson got breaks as a teenager, however; got into sports and, due to his Mars *Almutem*, was recognized as a great athlete. Yet what he escaped as a teenager, came back to haunt him in 1994 when his ex-wife, Nicole Brown, and her friend, Ron Goldman, were murdered. Simpson beat the criminal charges, but a civil suit found him guilty of "Wrongful Death." The two trials, criminal and civil, left him financially depleted.

The triplicity rulers of the Ascendant tell us the being, *esse* or condition of the native in the thirds of life corresponding to them. Since Simpson's chart is diurnal and has the fire sign Leo rising, the Sun rules the first third of his life, Jupiter the second and Saturn the last third.



**Figure 16B**  
Natus O.J. Simpson

As the Sun (reinforced by trine to Jupiter) is in fairly good condition, the first third of Simpson's life had some brilliance. The trine indicates a number of breaks in the first third of his life (0-25). During this period he realised his Primary Motivation for recognition.

During the second 3<sup>rd</sup> of his life (25-50) Jupiter rules. Jupiter is even stronger quantitatively than the Sun here because it is only a degree from the 4<sup>th</sup> house cusp. Since Jupiter is peregrine and retrograde, the second third of his life will be less successful and less public than the first third. Note that the Sun is above the horizon while Jupiter is conjunct the 4<sup>th</sup> house. The astrologer could say, "In the second third of your life, you will be in the home in generally comfortable and peaceful circumstances as Jupiter is a benefic. But, as Jupiter is retrograde, the situation is not perfect, there will be substantial exceptions to this state of affairs." Note too that we see a grand trine in water in this horoscope, although it is fairly wide. Jupiter trines the Moon, Jupiter trines the Sun. This supports the delineation that the second period of life from 25-50 is *generally* good as well.

Also note that Simpson's troubles in 1994 seem to fall in the second third of life (47 years of age). Our practice of dividing the native's life into three thirds of 25 years each is merely an approximation based on an average life span of 75 years. If Simpson were to live only to 70.5 years of age, 47 years of age would mark the beginning of the third 3<sup>rd</sup> of his life.

The third 3<sup>rd</sup> of his life is not good as it is ruled by the malefic 12<sup>th</sup> house Saturn in Leo, *ergo* in detriment and cadent, though in its joy (you will recall that this last factor relates more to Saturn's ability to obstruct, hinder and delay rather than benefiting the native himself – i.e. the 12<sup>th</sup> is good for Saturn, not for the native). Therefore Saturn is of poor quality, weakened and its placement of no benefit to the native. As the triplicity rulers show the being, *esse* or condition of the native in the thirds of life corresponding to them, this translates as the native, Simpson, being without honour, in adversity and possibly institutionalised (either hospitalised or incarcerated) in the last third of his life (50-75).

The certainty (evident in the birth chart and therefore predictable from the moment O.J. Simpson was born) is that something will happen to him in the last third of his life that will basically be his ruin. It could also indicate health problems or secret enemies. We can be fairly certain that O.J. Simpson has produced some secret enemies as a result of that whole affair. The last third of life is/will be harsh and unfortunate.

Exactly what this disaster will be is not blatantly obvious in the chart. To be sure, the 10<sup>th</sup> house Mars is portentous in connection with O.J.'s destiny, as we will see below. The lack of connection between the rulers of the 1<sup>st</sup> and the 7<sup>th</sup> and the ruler of the 7<sup>th</sup> weak both qualitatively and quantitatively points to disharmony in partnerships.

Remembering what the author of the *Centiloquium* said, namely that we must use science (i.e. analysis and synthesis) to get us to where we can apprehend rationally "a certain general idea" of what will happen in the native's life and that we must adopt inference. If we do this, the most we can rationally extract out of this figure is that Simpson will have an unhappy

marriage and that he is an angry, potentially violent man. By inference we might speculate that under stress or the influence of intoxicants, difficulties between O.J. and Nicole could get ugly. It is within reason to speculate that assault is possible.

The author of the *Centiloquium* warns us not to attempt to get more than a general idea of what will occur. He says only those inspired by God can know details. The inspiration he refers to is what we call True Intuition.<sup>9</sup> I have also called it understanding. As there is no way to coerce this, I will allow what has been said of it above to suffice and focus on demonstrating how the Reason “prepares the ground” for the possible advent of this Intuition.

Thus far we have analysed the Ascendant. We must also look at the native’s destiny (the 10<sup>th</sup> house).<sup>10</sup>

Therefore, looking at his 10<sup>th</sup> house according to the same technique you find the earth sign Taurus. The diurnal ruler of the earth sign is Venus, Venus is succedent like the Sun. So, we can judge that the first third of his life is good – the source of his success and recognition in the professional sphere – through friends/groups because Venus is the diurnal ruler of his 10<sup>th</sup> house.

The Moon is the ruler of the second 3<sup>rd</sup> of life when looking at the 10<sup>th</sup> house affairs. It is also succedent and trine to Jupiter, and so indicates success.

The third 3<sup>rd</sup> of life when looking at the 10<sup>th</sup> however is ruled by the malefic Mars. Mars is strong but it is a malefic and it certainly shows the change in quality of life after approximately age 50.<sup>11</sup> Mars in the 10<sup>th</sup> house from a professional or destiny point of view is not really good. It requires constant effort to shore up any successes achieved during that time. It is a *Sword of Damocles* hanging over one’s head. It ultimately does not bode well. According to Bonatti, the 10<sup>th</sup> house is not just the house of the profession, but it is also the house of the king. Today we might extend that to the Government or state authorities/agencies such as those that enforce the law of the king/government/state. He tells us that when Mars and/or Saturn are in the 10<sup>th</sup> or rule it, the native has some unwelcome attention from the authorities. In a number of cases, I have seen that to be true. Certainly here Mars is in the 10<sup>th</sup> and the native was charged with murdering his ex-wife and her friend and so the machinery of the state was thrown into action.

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<sup>9</sup> There is, alas, a false “intuition” so-called by your garden variety “seers and sibyls.” This false intuition is nothing other than associative thinking. The Intuition I speak of is True prophecy. Unfortunately, the woods are full of birds of stolen plumage raising a cacophonous din.

<sup>10</sup> In practice, you will look also at the 4<sup>th</sup> house (End of Life) and the 7<sup>th</sup> house (Spouse) and anything else you deem relevant. Here I am merely setting forth the predictive methods we are focussing on in this lesson. What is said is paradigmatic of the 4<sup>th</sup> and 7<sup>th</sup> houses, indeed of any predictive application of triplicity rulers.

<sup>11</sup> This is the general analysis of the 1<sup>st</sup> and 10<sup>th</sup> houses by the use of the triplicity rulers. One can do this with the financial aspect of the life as well. One finds an earth sign (22° Virgo 48) on the cusp of the 2<sup>nd</sup> house (these are Alchabitius cusps by the way). The first 3<sup>rd</sup> of life is ruled by Venus which again is good. The second 3<sup>rd</sup> of life is ruled by the Moon, once again is good, and the third 3<sup>rd</sup> of life is ruled by Mars which is strong but malefic in its nature.

Please note that the analysis of the chart according to the triplicity rulers of the Ascendant and the triplicity rulers of the 10<sup>th</sup> house cusp both point to difficulties in the last third of life.

We will now look at Simpson's chart from the point of view of The Ages of Man. Here we find the first 4 years of life are ruled by the Moon and the second period is ruled by Mercury. That brings us up to age 14. The third period from 14-22 is ruled by Venus. It was during this period that Simpson got important breaks which led him off the street and into sports.

You will be able to follow this well enough and so let's skip to 1994 when Simpson was 47 years of age. 47 years of age according to the Ages of Man is in the Mars period. The chart shows Mars in the 10<sup>th</sup> sextile to Saturn in the 12<sup>th</sup> house and Mars is the ruler of the 4<sup>th</sup> house (home, etc.). So without getting involved with speculating about the actual legal case itself, it is interesting to see the planetary period ruled by Mars is active at the time when that terrible event took place.

This chart is instructive and our "after-the-fact" analysis of it serves to teach the basics of Prediction. As we ponder all of the above we are constantly comparing the natal promise of Simpson's chart with what we know of the facts of his life. He is publically known for three things: football, advertising rental cars and for allegedly killing his wife Nicole. Mars in the 10<sup>th</sup> is just what one would expect a famous and successful athlete to have. But having Mars in your 10<sup>th</sup> house is not enough to make you a murderer.

It is important to note that *prima facie*, Simpson's figure does not indicate unequivocally that he killed his wife and Ron Goldman. The chart does indicate that Nicole was not right for him. When the ruler of the 7<sup>th</sup> is in the 12<sup>th</sup> the native picks a partner whose agenda is other than the native's. Venus and the Sun in the 11<sup>th</sup>, may suggest that Nicole was not the perfect wife but men given to pride and violence occasionally go too far.

Nicole's and O.J.'s marriage had failed. There had been violent disagreements between them for a long time and there had been physical violence done to Nicole by O.J. We can see evidence for this from the fact that Mars as the *Almutem figuris* means that the native is ruled by wrath, "a spiller of human blood," according to Abraham ibn Ezra. But even so, this alone does not mean that Simpson killed his wife. It must be emphasized that you need very clear astrological testimonies that the native is guilty of someone's death, not just a strong Mars or a single indication of such in a chart. It is unwise to lightly accuse people of such things and if you do judge that this is true, you had better be able to back it up with an abundance of astrological factors which are consistent and conclusive. Remember we read the horoscope and nothing else and should not fall into the trap of allowing our biases or ideas of what *ought* to be to direct our analysis.

What pertains to prediction is that the Mars *Almutem figuris* expressed itself very strongly during the Age, ruled by Mars. Whether or not Simpson was responsible in fact for his wife's (and Goldman's) deaths, a characteristically Martian event took place in his life during the Mars ruled Age. That which a planet promises, it manifests "when its time has come." That is, when it rules the time period or to put it in a well known form:

For every thing there is a season and a time for every purpose  
under heaven.

Ecclesiastes 3.1-8

To keep in mind that planets realize what they promise during time periods they rule is one of the things that come under the heading of “The right way to think about astrology.”

Now it may be observed that the Mars ruled Age was 15 years long (41-56). That is a lot of time for one act of violence. But firstly, remember our maxim “Read only the horoscope” and do not make assumptions. E.g. How do you know that there were not many violent acts during the Mars Age and before? Secondly, we are dealing with broad strokes of the brush here – these can be refined and placed into a tighter context through the simultaneous use of other predictive tools.

Mars is the *Almutem figuris* – violence, competition, overcoming opposition etc. are what the native’s “Mastery” (*magisterium*) was all about. At the time the murders took place, the native was in the Saturn/Venus Firdar (Saturn is the ruler of the 7<sup>th</sup> in the 12<sup>th</sup>. Venus is in the 11<sup>th</sup>, 5<sup>th</sup> from the 7<sup>th</sup>, signifying the wife’s entertainments/amorous affairs). Note that Venus is disposed by the Moon in the 8<sup>th</sup>. Venus is almost out from under the beams of the Sun (also in Cancer).

Another very useful insight (applicable in all charts; not just here) is that **if a planet is impeded or afflicted, the houses it rules are also weakened**. Conversely, **should any planet be the ruler of a given time period, the houses it rules by sign, exaltation and *Almuten* become important** and are relevant to the event. Notice for instance that Mars, the ruler of the period 41-56, rules not just the 4<sup>th</sup> house but also the 9<sup>th</sup> (Court) and the 6<sup>th</sup> (Servants) – his so-called “dream team” lawyers.

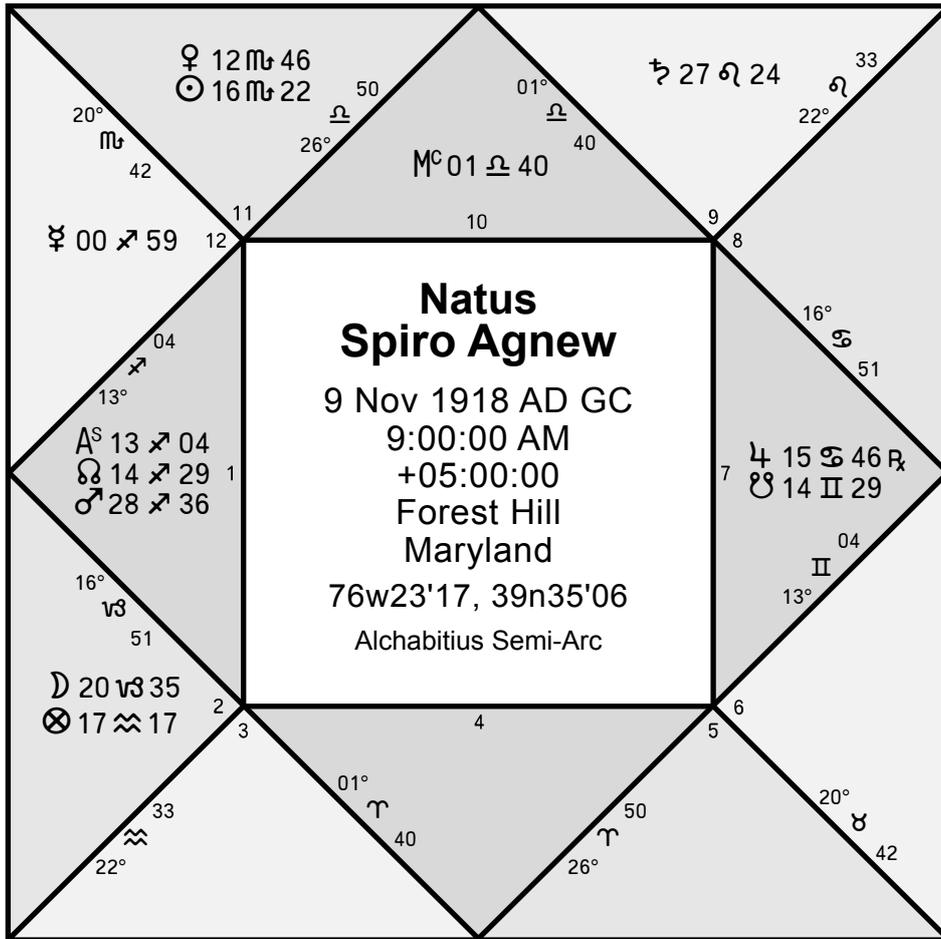
Let us now direct our attention to a different horoscope and do the same sort of analysis. Again, apply the general rules we have discussed above yourself first and then read the commentary below in which we will deal with the more important factors.

### Example Chart: Spiro Agnew

Spiro Agnew (see **Figure 16C**) was a lawyer and later the Governor of Maryland (USA) from 1967-1969. He then became Vice-president under Richard Nixon in 1969. He was forced to resign from office in October 1973 for tax evasion and allegedly accepting bribes in 1967 while an office holder in Maryland. He was a controversial figure because of his acerbic wit and scathing criticism of those who attacked the Nixon administration.

The figure is conjunctional and diurnal. The fire sign 13° Sagittarius is on the Ascendant. The Sun in the 11<sup>th</sup> house again, but with Venus. The Sun is at 16° Scorpio and the 2<sup>nd</sup> house Moon is at 20° Capricorn. Saturn is in the 9<sup>th</sup>.

Agnew died in 1996 and so we can approximate the thirds by a division of 26 years (not 25). If we skip to the second third of life which begins in 1944 and lasts until 1970 we find it is ruled by Jupiter. I will leave the first period for you to look at (you will find biographical details to test your conclusions,



**Figure 16C**  
 Natus Spiro Agnew

on the Internet by searching under his name). It was exclusively during this second third of his life that he changed his politics (after returning from WWII), attained a number of political offices culminating in his appointment as Vice-president. It was also during this period that he committed acts that eventually lead to his fall from grace. He remains the only Vice-President to have resigned from office while under criminal investigation. His political career effectively ended in October 1973 (later it would be worth returning to this chart and looking at the firdaria and profections for that time). The following year his legal career was destroyed when the Maryland Court of Appeals debarred him from practising law.

Jupiter is in the 7<sup>th</sup> but only a degree from the 8<sup>th</sup> house cusp. It is exalted but retrograde. Jupiter is thus afflicted. This is a good indication of the damage retrogradation can signify (this applies not just to Jupiter). An exalted Jupiter can bring wealth but an impeded Jupiter fails to observe boundaries. Add the two together and you usually get financial impropriety (accepting bribes and not declaring income). I will leave you to look at the 10<sup>th</sup> and other houses which add detail (as we saw with Simpson above).

In 1973, when Spiro Agnew ran into difficulties and had to resign as Vice-President, he was 55 years of age. He was thus in the Saturn ruled third of life. This period is afflicted because Saturn is in detriment<sup>12</sup> and cadent. At the time, a great many people believed that he was being set upon by political enemies and as you will see there is evidence in the chart for that but they could have done little were it not for his earlier illegal actions for which only he can be held responsible. The difficulties Agnew faced were highly publicized. Saturn is disposed by the Sun in the 12<sup>th</sup> by Whole Sign Houses. Thus powerful secret enemies (12<sup>th</sup> house Sun) were the cause of his downfall via the courts (9<sup>th</sup>/10<sup>th</sup> house Saturn). The case against Agnew followed the case against Nixon who was ultimately chased from the Presidency. Nonetheless, the hopelessness of his case was confirmed when he later pleaded *nolo contendere* (no contest) to the central charge of tax evasion.

Using the Ages of Man: 55 years of age falls in the fifth period ruled by Mars. It is 15 years in length and it runs from 41-56 years of age. Mars, as a malefic in the 1<sup>st</sup> house reinforces what we have just noted above, namely that Agnew's own aggressiveness hastened his self undoing (Mars being connected by exaltation to the 10<sup>th</sup> and by sign rulership to the 12<sup>th</sup>). His professional (both as a politician and lawyer) ruination at the hands of his enemies was total. However he was spared the final humiliation of incarceration.

In both of the example charts, key events in the native's life promised in the natal chart manifested as events during periods ruled by their planetary cause.

O. J. Simpson's violent streak, indicated by his angular Mars *Almutem*, came forth during his Mars "Age" and his ruin during the Saturn third of his life.

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<sup>12</sup> Cf. Guido Bonatti's *146 Considerations*, esp. # 6: The ways in which planets are impeded. When a planet is in its "declensions", i.e. in a sign 7 from the sign it rules (i.e. detriment) or is exalted in (i.e. fall), it is impeded.

Spiro Agnew's financial improprieties occurred during his Jupiter third of life. During his Mars Age his belligerent behaviour created enemies who found out about the bribes he received while Governor of Maryland. He erred in his Jupiter third of life and paid for it in his Saturn third.

## Conclusion

In this lesson we have emphasized only the first two of the eight predictive methods (in addition to the Ages of Man technique). In doing so we have found that while prediction is difficult, even with these more general methods, it is not impossible. In the following lessons we will strengthen our skill as we look at the remaining predictive methods.

Your first challenge in predicting will be to know what the nature of the significator you are dealing with is. Put in another way, you must be familiar with the nature of the planet or other astrological to begin with since everything acts according to its nature.

Modifications of effect (not modifications of the essential nature) are made on this basic nature by addition (you will recall our discussion of blending versus addition above). A hostile aspect from a malefic must be thought of, not as taking anything away from the said significator, but rather as engaging that significator and thereby, almost as a side effect, impeding its ability to produce what it promises or to assist other significators. Likewise with the benefics aspecting the said significator. They add their aid and assistance. Further nuancing, and specification occur through the signs and houses.

How you think through a delineation and subsequently, how you apply this to prediction is very important. Some astrologers put on airs and claim superiority in judgement due (they say) to their intuition. The truth is that more people claim this intuition than have it. The kind of thinking astrology requires of us is not unusual or beyond the capability of the person of average intelligence. There is nothing occult in this.

True intuition *may* play a role in making accurate predictions, and when it does its vision is always true. But intuition, as I said above, is like the wind, it comes when it wants and often does not come at all. Over the years I have been impressed that success in predicting future events in astrology depends upon thinking about the question, mundane or natal figure correctly. There is a right way and a wrong way to think about astrological prediction. If you think about it the right way, you can make predictions in spite of the difficulties involved.

Always look for the most concrete interpretations. Forget about "energies," "forces," "consciousness" and "awareness." Look at the planets as signifying people, things and animals. While there is something to be said for abstracting, generalizing and looking for patterns as a way of discovering "laws" and general guidelines, it is also worthwhile remembering that in our embodied life we never meet with absolutes in their perfection.

For example, we never meet with Love in her fullest and purest universal form. We find it in a specific person whom we meet at a certain time and in a certain place in our lives.

So too, we do not meet the universal Mars. Instead we meet with a violent accident, individual, incident or war, but these circumstances are finite and our understanding and our delineation ought to reflect that.

The instructions given in this lesson can only act as guidelines for you. Guidelines in the sense that I cannot write down and account for every nuance that will be encountered in natal reading. I can only give instruction and then ask that you place it within the correct framework – what I have referred to is the right way to astrological thinking. The rest you will learn by practice. The key to learning astrology is practice.

Never lose sight of the context of the chart. When one area of life is troubled, another elsewhere is often tranquil or welcoming. Thus, always try to read it as a whole so that when you see something that is going to cause trouble you are placing it within the context of the whole chart. This will give your reading balance. A part of this seeing the proper context is to do such things as recognizing all the players in each house. For example when you look at your own 7<sup>th</sup> house you should be able to relate it to your intimate partner or spouse (if you have either). So too, you ought to be able to recognize your family members (father and ancestors) in the 4<sup>th</sup>; your mother (Moon and 10<sup>th</sup> house). Your friends, siblings, colleagues, and others all there in the natal figure.

By expressing the astrological constellation and *disposition* as concretely as possible, you will come nearer the truth. By interpreting things concretely and in terms of knowns you will be more accurate in your predictions.

There is another context that we should also consider. That is the wider context in which Astrology herself subsists. Thus, try to widen your view of astrology wherever possible. In earlier lessons you have already been directed to many works (Iamblichus' *On the Mysteries*, Plato, Avicenna, Ibn Gabirol, Agrippa, etc.) that will allow you to do this. In them and other works by the Arabic Neoplatonists, Jewish Kabbalists, the Greek Neopythagoreans and Hermeticists you will find the metaphysical foundations on which astrology is built. Try to read as many of these as possible and avoid restricting your learning of astrology to strictly astrological works. You will find by wider reading you will get a greater understanding of this Art and that a tangible effect will be that you become better at it.

## Homework

Write an analysis of your own life or someone thoroughly known to you from the point of using the first two astrological methods and the Ages of Man technique.

*Robert Zoller.*

## Addendum

The following is an outline you may follow in giving readings. It is designed to cover all the issues people usually ask an astrologer to address and involves many of the techniques you are learning in the DMA. My experience with it is that when at the end of the session I ask: "Do you have any questions?" The client usually says, "No, I think you have covered everything."

You will find things mentioned on this list which you are not yet familiar with. By the end of the DMA you will be facile in them all. The primary goal in preparing this list was to give the astrologer as comprehensive as possible an understanding of the client so that he might offer the most suitable advice.

### Astrological delineation of [NAME]

**Date Of Birth:**

**Time Of Birth:**

**Place Of Birth:**

**Delineated by:**

**Date of Delineation:**

**Delineation/Prediction**

#### A) Character/ Health

##### a) Character Traits

This section is likely to appear somewhat chaotic. In this stage of the delineation various character traits, accidents of life and themes which run through the native's life are all seen atemporally, that is, no distinction can yet be made between the past, present and future. What we see here is a "soup" comprised of various factors shaping the native's life. In the section below on Prediction, these themes, factors, events, traits and accidents are arranged in time showing what aspect of the soup is de jour at a given time.

1. Primary Motivation
2. ROA in what house
3. Moon
4. Mercury
5. Angles
6. Notable configurations
7. Synthesis of above

##### b) Physical Health

The following comments are not to be taken as written in stone. They are mentioned as things to guard against. Proper medical attention by a physician with regular checkups is wise. Astrological indications are no substitute for a physician's care. What follows may be avoidable with proper medical advice.

##### c) Mental Health

#### B) Vocation

a) nature of work

b) success or failure at it

c) financial picture (e.g. where he will make his money and how).

d) standing in the community (ROF).

### **C) Marriage/Family**

- a) whether the native will marry
- b) how many times the native will marry
- c) what the nature of the spouse is
- d) whether the marriage is regarded as laudable or not
- e) if more than one marriage is indicated, why this is so and who is to blame for the first marriage not working.
- f) the sex life of the marriage partners.
- g) the native's relation to the concept of family in general.

### **D) Spiritual Life**

- a) Does the native have a 9<sup>th</sup> house?
- b) What is the native's concept of God (pars daemonis).
- c) What task has the native been born for?
- d) What sect does the native join? (pars fidei).
- e) Are the spiritual drives successful or thwarted? If thwarted, by what?
- f) How does the native relate his spirituality to the rest of his life?
- g) What is the native's spiritual path? (Almutem figuris)

### **E) The Almutem figuris**

- a) Is he focussed in the rational, animal or natural spirit?

### **F) Annual Prediction**

- a) Firdaria period and sub period.
- b) dominant issues of the year (from the date of the report to 365 days after) by means of the Lord of the Year.
- c) relevant transits
- d) the native's health, work, social life, finances, relationships/marriage, spiritual life, dwelling/family month by month throughout the year.

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**Diploma Course in Medieval Astrology  
Lesson Seventeen  
Prediction II  
Transits and Progressions**

# Diploma Course in Medieval Astrology

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# Diploma Course in Medieval Astrology

## Lesson Seventeen

### PREDICTION II

#### Transits and Progressions

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#### Introduction

In the last lesson we considered two techniques, which are classed as **Continuous Astrological Techniques**. That is, there is no moment of the native's life which is unaccounted for. In the general sense every minute, from cradle to grave, is ruled by a triplicity ruler or a *Chronocrator* (Time Ruler of the Ages of Man technique). In later lessons we will return to this class of technique.

In this lesson we will shift our attention to two of the **Non-Continuous Astrological Techniques**: transits and progressions. These are called "Non-continuous Astrological Techniques" because, though significant, there are periods of time when they are inoperative. For instance, you may not have a transit of any planet over any significant point in your chart for days, weeks, months or, when applied to modern planets (Uranus, Neptune and Pluto), years. Even the swiftest planet, the Moon (who covers at times as much as 15 degrees in 24 hours) frequently fails to make aspect to or conjoin with other planets for a day or more. This is frequently the case, as we are doing, when you restrict aspects to the 8 Ptolemaic points.

This is also the case with progressions. Unlike directions, progressions are based upon the Secondary Motion.<sup>1</sup> Because secondary progressions are reckoned as one day's motion of a planet through the zodiac<sup>2</sup> it frequently happens that the slower moving planets do not yield events for months or years. Even the Moon may travel for days in some charts without making any aspects with planets in the natal. The result is that the progressed Moon produces no events for years.

There has been much debate over the use of transits and progressions. In this lesson I am presenting the most up-to-date information that has been tested but with the caveat that there is still more to be examined and researched and in time I hope to present the results of that work in a later Academy paper.

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<sup>1</sup> Primary Directions are based upon Primary Motion; Secondary Progressions are based upon Secondary Motion.

<sup>2</sup> Arcs of direction in Primary Direction are transformed into time at the rate of 1 equatorial degree per day. In Secondary Progressions a day's motion of a planet is equated to a year's time. As you will no doubt appreciate immediately, in Secondary Progressions, a day's motion of the Moon is, on average, 13 degrees of ecliptical longitude, equals 365.25 days. Venus and Mercury, never far from the Sun, are somewhat slower and Mars, Jupiter and Saturn travel a good deal less than a degree per day.

In this lesson, I will lay out my understanding of transits and also show you what I consider as the better way to use them. In this you will see that I largely adopt a modern approach, but this I will contrast with the Medieval approach. In the second part of the lesson we will look at Progressions in which we will also address the confusion about the time measure in the use of secondary progressions.

Transits and progressions are linked and demand to be dealt with together which is why they are both dealt with in the same lesson.

## Transits

### 1. The Modern Viewpoint

There are benefits from looking at transits from a modern predictive point of view. A close study of the way transits work sheds light upon how planetary influence works in prediction for all time, not just now or in the past. I believe, for instance, that the operations of Transits elucidate Morinus' instructions in Book XXI of *Astrologia Gallica* regarding the operations of primary directions. It must be said, however, that an over-reliance upon transits and the use of secondary progressions, as well as Solar Arcs and tertiary directions are modernisms. They are not attested to in medieval sources or, in the case of transits, are conceived of and applied so differently as to be almost unrecognizable.

Transits, called *ingressus*, were used by the Greek,<sup>3</sup> Arabic<sup>4</sup> and Latin<sup>5</sup> astrologers. Secondary Progressions appear not to have been known to them. Yet the **day for a year** time measure underlying the modern practice of secondary progressions has been around for a long time and in the writings of Abu Ma'shar and Bonatti, the day for a year measure occasionally gets confused in the discussion of predictive techniques such as primary directions and directing by terms in which a **degree for a year** is used. Such medieval discussions also included mention of techniques (such as transits and profections) having nothing to do with the degree/day for a year debate. The source of this confusion may be in the practice of horary astrology, where a degree is often equated to a year, month or day.

“What debate?” you may ask. The debate about the proper time measure in prediction. Are we to take the diurnal motion of a planet as equal to one year or some other? This debate appears to center on the question whether 1°/year is correct or 1 day's motion is the correct measure. It is currently the opinion

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<sup>3</sup> E.g. Ptolemy, *Tetrabiblos IV.10*, ed. Robbins, Harvard U. Press, 1964, p. 453. Also, cf. Dorotheus, *Carmen Astrologicum*, Bk IV, ed. Pingree, Teubner, 1976.

<sup>4</sup> E.g. *Hermetis philosophiae de revolutionibus nativitatum incerto interprete*, 1559. This work is thought to have been pseudepigraphically attributed to Hermes, but actually written by Abu Ma'shar. The Latin translator, a certain Hieronymus Wolfinus, has corrected the Arabic “errors” in the text in order that the “pristine” Hermes may shine forth. The text also survives in a Byzantine Greek translation, edited by David Pingree and translated into English by Robert Schmidt as part of Project Hindsight's Medieval Astrology Track, The Phaser Foundation, Cumberland, Maryland, 1999.

<sup>5</sup> E.g. *Liber astronomiae*, Guido Bonatti, Basel 1550.

of leading astrologers that 1°/year measured along the Equator is correct in primary directions (although there are many other measures used in special cases<sup>6</sup>) and that 1 day's motion through the zodiac (i.e. along the ecliptic) equals 1 year is the appropriate measure for secondary progressions. Under no circumstances, it is said, is 1° of Ecliptical Longitude equal to 1 year.

If the ancient and Medieval astrologers were imprecise in their jargon regarding directions and progressions, by the 1960's the moderns were totally confused. This becomes clear when we look at what they wrote.

Sepharial, in his *New Dictionary of Astrology*,<sup>7</sup> says under the entry "Progress":

"These [Secondary] directions are said to have originated in Arabia and they are certainly illustrated in Arabic works.<sup>8</sup> But they are absent from the Chaldaean records, and it is presumed that the most ancient astrologers had recourse only to transits and eclipses, a very solid foundation for correct predictions."

This master of misinformation also informs us (p. 152) that:

"The ancients had only eclipses, transits and New Moons from which to make their predictions. Systems of directing appeared during the modern period only."

Yet, primary directions were known by Ptolemy (*Tetrabiblos III.10*) in the 2<sup>nd</sup> century AD and by Hermes in the 2<sup>nd</sup> century BC. Also, Vettius Valens' (b. 144AD) *Anthology* is a treasure trove of timing techniques, so many in fact, that those astrologer-scholars who have been researching his work are overwhelmed at the variety, complexity and sheer number of predictive techniques he had recourse to. What Sepharial didn't know about ancient and medieval predictive techniques would fill a whole separate book.

As to the Arabs inventing secondary progressions, it is certainly possible. They were sufficiently mathematically competent, but I have seen no evidence of them using secondary progressions. On the contrary, it appears that Kepler (1571-1630) and Placidus (1603-1668) are the perpetrators of secondary progressions. According to James Herschel Holden<sup>9</sup> Placidus seems to be the first astrologer to use secondary progressions. This technique appears in his *Quaestionum physiomaticarum libri tres* (Milan,

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<sup>6</sup> For instance, in Mundane Ingress figures (*Revolutiones annorum mundi*) 1° of Right Ascension or Oblique Ascension can equal 1 day. Also used is the Naibod Key (1° = 1y 5d 8h; 1' = 6d 4h); Alchabitius' 59'08" = 1y; 5' = 1m; 1' = 6d, etc.

<sup>7</sup> I have used the Sun Books edition of 1992. Sepharial (Walter Gorn Old) 1864-1929. Though an astrological author of the late 19<sup>th</sup>/early 20<sup>th</sup> centuries, Sepharial's works were influential throughout the 20<sup>th</sup> century.

<sup>8</sup> Would that this Theosophical Astrological Adept had indicated precisely which Arabic works he meant. Perhaps he got this opinion from James Wilson's *A Complete Dictionary of Astrology*, London 1819. On p. 355 Wilson says, "The Arabians had their annual and monthly progressions by allowing 30° of the zodiac to every year and month..."

<sup>9</sup> *A History of Horoscopic Astrology*, American Federation of Astrologers, Tempe, 1996, p169.

1650), although Kepler recognized that the number of days after birth the Sun took to reach a natal planet was equivalent to the number of years of the native's life before the event promised by the natal planet manifested.<sup>10</sup>

Dal Lee, another modern dictionary writer,<sup>11</sup> tells us that there are two schools of forecasting: the Transit School and the Progressionist School. Amongst "Progressions" he includes primary directions, thus continuing the tradition of confusing these two very different techniques: "A progressed planet is 'directed' to the natal planet." Dal Lee presents the modern state of astrological affairs in the USA circa 1968 thus:

"Some progressed horoscopes show Primary Directions...most...show Secondary Directions and some even include Tertiary Directions. Some are 'day-for-a-year' directions and others are 'degree-for-a-year' directions..."

This is a fair indication of the chaos that reigned. Secondary progressions, tertiary directions and primary directions are all confused, as is the time measure: "day-for-a-year" or "degree-for-a-year"? No less an authority than Charles E. O. Carter is cited as an advocate of the "degree-for-a-year" measure while Nicholas de Vore<sup>12</sup> in *Encyclopedia of Astrology* is of the opinion that if the degree-for-a-year measure is rejected, you throw out both primary directions and secondary progressions.

It looks to me very likely that the confusion of day-for-a-year or degree-for-a-year arose initially from the fact that the Sun goes around the Earth in one day and through the entire zodiac in 1 year and that its mean diurnal motion is approximately 1°/day (approx. 59'12"). As the ecliptic (and/or the equator) has 360°, the division of a 360 day year into 12 thirty day months creates a calendar which accommodates the usual 12 lunation year. The 13<sup>th</sup> month, occurring occasionally at two or three year intervals, is intercalated. This scheme leaves 5 extra epagomenal days regarded by those ancient nations who employed this calendar as sacred.<sup>13</sup> These 5 sacred days were added at the end of the year. The twelve 30 day months add up to the 360 days of the year and degrees of the circle.

The scheme doesn't work of course. The length of the Solar year is 365.25 days long; not 365 or 360. A year such as this drifts, displacing the seasons eventually. It needs to be corrected periodically or tied in with a larger cycle. It does *seem* to be a system in which the day for a year and the degree for a year might be thought to be reconcilable.

But this is speculation. What is certain is that directions, which rely for their basis on the primary movement of the 8<sup>th</sup> sphere, are a product of the

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<sup>10</sup> Ibid. p. 164

<sup>11</sup> *Dictionary of Astrology*, by Dal Lee, Coronet Communications, Inc., NY, 1968, p. 50.

<sup>12</sup> *Encyclopedia of Astrology*, Philosophical Library, NY, 1947, article: "Directions," p. 124.

<sup>13</sup> Just such a calendar was used in Ancient Egypt. See *Encyclopaedia Britannica* article "Calendar" section IV The Egyptian Calendar. Albiruni's 11<sup>th</sup> century *The Book of Instruction in the Elements of the Art of Astrology*, translated by R. Ramsay Wright, London, Luzac & Co. 1934, pp. 166-167 tells us that the Persians used a similar calendar.

diurnal motion which makes the celestials rise in the East and set in the West. Directions may be equated to time since birth at the rate of  $1^\circ = 1$  year. Secondary progressions use 1 day = 1 year.

What then is the link between transits and secondary progressions? It is that the transiting Sun, by the number of days it has completed since birth, signifies the corresponding number of years. Each planet is progressed according to its diurnal motion and that diurnal period (24 hours) against which the planet's diurnal motion is measured is determined by the Sun's rising, culminating, setting and rising again.<sup>14</sup> Each day after birth, the planets progress (or retrograde) through the zodiac. These are their transits. Such transits are transmuted into progressions when we seek their positions so many days after birth and equate each diurnal unit in order to know what will happen in the corresponding year.

## 2. The Medieval Use of Transits

In Medieval astrology the greatest emphasis, as we have already seen is given to the delineation of the natal chart. Frequently, Medieval texts on astrology present only how to calculate the chart, how to read the chart, the longevity of the native, his/her appearance, character, health, profession and standing in the community, his/her finances and marriage. In Abu 'ali al-Khayyat's *The Judgments of Nativities*, apart from calculating the native's longevity, any predictive techniques which are mentioned, such as how many children the native will have and when, are clearly keyed to the delineation of the natal and regarded as part of it. No other predictive techniques are discussed. There is often no mention of transits, progressions or other predictive technique.

Unlike the modern astrological practice, in Medieval astrology transits are the last thing used in the *process of judgement*. Though the Medieval astrological texts don't make an explicit statement about this, they seem to pass over the use of transits entirely, or they mention them almost as an afterthought. When they are mentioned they are frequently referred to as *ingressus* (entrances). This term seem to derive from the days when Whole Sign Houses were the rule. **With Whole Sign Houses the entry of a transiting planet into a house is also its entrance into a sign.** Today the term "ingress" is restricted to charts erected for the time of the entry of a planet or luminary (usually the Sun) into one of the four Cardinal Signs. This technique, called the *Revolution of the Year of the World* is used in Mundane astrology but not in Natal astrology.

Transits were not as heavily relied upon as a predictive tool by Medieval astrologers and this contrasts with the practice of many modern astrologers. Nonetheless, the Medieval astrology was well acquainted with transits and did on occasion use them.

For instance, Bonatti, in his *Liber Astronomiae* (Venice 1491, Basel 1550) – *Tractatus de revolutionibus*, Pars III, col. 560-561, when discussing the effects of Saturn as *Lord of the Year* in a *Revolution of the Year of the World* chart, says that if Saturn and Mars were cadent and Saturn has transited the

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<sup>14</sup> Of course, this apparent phenomenon is caused by the earth's axial rotation.

15<sup>th</sup> degree of the sign it is in, its malefic effects will be lessened. In other places, he appears to be watching the transits of the planets before and after an Ingress; thereby discovering the significance of the planets' influences to a given kingdom or region.

We find an example of their use in Natal astrology in Ma'shar's *Hermetis philosophi de revolutionibus nativitatum*. From this text we learn that the author (Abu Ma'shar) observed the transits over the natal positions of other planets and to its own natal position (planetary returns). This was attended to in the context of "Revolutions," i.e., in Solar and Lunar Returns.

When such planetary returns happened in a Solar Return, i.e., when a precise, complete return of a planet to the degree it held in the natal, occurred in a Solar (or other) Return, they regarded the return as perfect. Such a perfect return indicates a couple of things:

Firstly, it is the end of a cycle of development of the signification of that planet. The planet which has accomplished the return has gone forth from its *radix* or root, its *arche*,<sup>15</sup> and transited all the 12 signs; descended and ascended the dignities and debilities,<sup>16</sup> along the way conjoining with or aspecting favourably and unfavourably each of the other planets according to their distribution or arrangement in the natal chart. That is, it has been an active cause assisting or obstructing all the other planets in the chart. Now it returns to its origin (where it began). It renews itself. Its return is a re-affirmation of its presence in the native's life. As you may imagine, this may be good or bad depending upon the specifics.

Secondly, it is as though the planets in the houses "lit up" that house. A planet in a perfect return is especially strong. Its effects will be especially noticeable in the revolution corresponding to the year the Solar Return corresponds to. Let's say you have Mars in the natal 11<sup>th</sup> at 15°Aquarius. Let us say further that at the time of your Solar Return, you had Mars at 15°Aquarius again. This would be a perfect planetary return. It will emphasize whatever Mars' signification is in the natal (viz. zealous, aggressive friends with unconventional ideologies). Its signification in the Solar Return will depend upon the specifics obtaining therein. We will discuss this in detail in the lesson on Solar and Lunar Returns. A particularly intriguing feature of this approach is that the natal position is used as an Ascendant and the 12 signs arranged around it. Once all the positions are known, the conjunction we have been discussing is taken as an Ascendant and the houses read according to their derived house meanings.

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<sup>15</sup> *Arche*, as in archetype, a root, principle, first thing, beginning. Here it is used to refer to a starting point in the Zodiac.

<sup>16</sup> For instance, Saturn leaves Aquarius (which it rules) is Perigrine in Pisces, in Fall in Aries. Saturn has only honor of Term and Decan in Taurus, in Gemini it has triplicity. In Cancer it is in Detriment and Term in the last 4 degrees. In Leo it is again in Detriment, but now has also Triplicity, Decan in the first 10 degrees of the sign and Term from 11 to 18 degrees. In Virgo has only Term in the last 2 degrees of the sign. In Libra Saturn is Exalted; has honor of Triplicity, Term in the first 6 degrees and the middle Decan of the sign. In Scorpio, Saturn has honor of Term in the last 6 degrees. In Sagittarius Term, Triplicity and Decan. In Capricorn, Rulership and Term.

For instance, because Mars is in the 11<sup>th</sup> house and because the native might have a Mars Return at the time of the Revolution he might take the 11<sup>th</sup> house (friends) as the 1<sup>st</sup>. The next house (the 12<sup>th</sup>) would be the friends' finances, the 1<sup>st</sup> his friends' short journeys, the 2<sup>nd</sup> his friends' family... etc.

But even an incomplete return, that is, one in which, at the time of the Solar Return, the returning planet does not make it back to the very degree in which it was in the natal, but only to the sign it was in at birth (for instance, our Mars gets only to 1°Aquarius; not 15°Aquarius) this was still seen as significant. It is almost as strong as a perfect return. It produces what it promises. This is very important. The effects of a natal planet in a house are felt more intensely from the moment the same planet transiting toward its return enters the sign the natal planet is in. Thus, let's say our natal Mars is at 20° Scorpio. We are likely to feel our Mars returns from well before the actual partile conjunction of transiting Mars with natal Mars.

Should the transiting planet come to the natal place of another planet at the time of a Solar Return the Medieval astrologer combined the two planets' meanings, observing the two in each "time" (namely at the time of the nativity and at the time of the revolution) to see how they were aspected, by whom, and with what effect. He took note of whether they were both benefic or both malefic or one benefic and the other malefic and considered the good or bad of the place in which the conjunction occurred.

The above instructions make it clear that the Medieval Astrologers (e.g. Abu Ma'shar, Bonatti and their followers) considered Transits as cyclic phenomena in the context of Revolutions (Solar and Lunar Returns). We will deal in greater detail with the Techniques of the "Revolutions of Nativities" in a separate lesson. For the moment, permit me to direct your attention to the preceding paragraph. Without the second chart, i.e., without the Return chart, what is described is the modern approach to the use of Transits: see how the natal planets are aspected, by whom and with what effect. There is no note made whether the natal planet and the transiting planet which aspects it are both benefic or both malefic or one benefic and the other malefic and consider the good or bad of the place in which the conjunction occurred. As often is the case, the modern astrological practice is merely a part of the fuller, more demanding and comprehensive Medieval technique.

In the delineation phase of horoscopic analysis Medieval astrologers closely observed the interaction between the planets. It is useful for us to note this point closely: as in Horary, so in Natal Astrology, as the significators behave in heaven, so do their terrestrial counterparts. The detailed motions of the transiting planets: their retrogradations, stations, direct motions, latitudes, apogees, perigees, translations, refranations, abscissions, collections – in other words, not just their cyclic phenomena such as their synodic and sidereal periods, but also their relations to each other as well as to the Natal Planets were closely observed. These modes of behaviour of planets to each other were an important feature of Medieval astrology, which has been almost totally lost in Modern astrology. However, lists of such fine points show up in the works of a number of Arabic astrologers.<sup>17</sup>

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<sup>17</sup> Cf Al-Biruni *Tafhim* pp.309-317; *Abu Ma'shar: The Abbreviation of the Introduction to Astrology*, edited and translated by Burnett, Yamamoto and Yano, E. J. Brill, New York, 1994, pp. 41-49.

It has been asserted by prominent Modern astrologers that this kind of motion and interaction of planets is valid only for Horary astrology, but the close reading of *Liber astronomiae* shows that observation of such planetary behaviours was applied to Mundane, Natal, Horary and Electional astrology.<sup>18</sup>

In Part III of *Liber Astronomiae, Tractatus de revolutionibus sive annorum mundi sive nativitatum* chapter I col. 491-496 Bonatti is telling us the 12 ways and 54 considerations required for identifying the Lord of the Year in an Ingress of the Sun into Aries or the other cardinal points.

We read:

“And the Sun can be lord of the year when he may be receiving and collecting the light or fortitudes of the planets, as if the revolution were at night, and the planet which ought to be lord of the year were nocturnal and were under the Sun’s rays. And if all the aforesaid were absent the disposition or dominion of the year is reverted to the lord of the ascendant, whatever his *esse* and whatever his place.”

“Collection of Light” is a substitute for conjunction. It perfects that which is promised by the signifiers so linked. Please refer to your copy of Bonatti’s *Tractatus Quintus* (the 146 Considerations<sup>19</sup>). Consideration 4 treats the 16 ways things are perfected and how things are destroyed after they are perfected. You will see that collection is the 6<sup>th</sup> item under this head. In the 2<sup>nd</sup> Part of the *Third Tractate*, Chapters X-XXIII he expands on Transfer of the Nature of the Planets, Return of Light and its Abscission, Prohibition of Conjunction, Donation of Virtue or Reception, Return of Virtue, Refracting, Contrareity, Frustration of Conjunction, Abscission of the Light of One Planet by Another, but *not* Collection. Abu Ma’shar, in his *Shorter Introduction*,<sup>20</sup> tells us, “Collection is when two or more planets apply to one planet; then it collects their light and receives their natures.” We know from the *146 Considerations* and from the *third tractate* that reception perfects. I urge you to study that work very carefully.

## Recommended Use of Transits

Having looked at the historical and modern use of Transits now we turn to the more practical application. The following is the method which I have come to rely upon and have developed over the last 20 years or so. I find it the more reliable of all the many methods I have examined and recommend it to you.

**The first level on which Transits are used are the level of the returns of the planets themselves to some position they previously held.** This is actually a cyclic phenomenon, but in the practice of observing transits

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<sup>18</sup> The Irish astrologer, Maurice McCann, has been asserting for years that this must have been so, but without textual evidence, until now.

<sup>19</sup> Ensure you only use the full version. The recommended edition being the New Library edition which is the only complete rendition of the 1675 Coley translation available.

<sup>20</sup> *The Abbreviation of the Introduction to Astrology*, translated by Burnett, Yamamoto and Yano, E.J.Brill, 1994.

to places in the natal figure, it is not the cycle we attend to but rather the conjunctions and aspects the transiting planet makes to significant positions in the natal figure. Medieval astrologers used the conjunction of, let's say, transiting Mars to its own position as an Ascendant and read the chart symbolically and separately.

Transits are not particularly associated with causality of effects in an individual's life but rather as triggers of underlying causes, things that are being produced by other factors in the chart; such as the Firdaria, the Profecions and Solar Returns, Primary Directions and Progressions. Primary Directions can be modified (delayed and possibly accelerated) by the Transits, but Transits are not generally used as they are in modern astrology as the sole or primary predictive tool. They are conceived of as modifying other influences and they are the last thing that is considered. But they are useful and because they are useful it is worth spending some time on them. They definitely do have effect and they were used by medieval astrologers though perhaps not as much as modern astrologers use them. Moreover, we learn some very important things from closely observing transits; things which shed light upon how the astrological influences work. The insights gained from watching transits help us to understand other predictive techniques, for instance Revolutions of nativities (Solar and Lunar Returns) and Primary Directions.

The wise astrologer watches the transits of the planets over the angles, the 1<sup>st</sup>, 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> in particular because there is no doubt about where those angles are.<sup>21</sup> The meridian and the horizon were undeniable; there can be doubt about the exact positions of the intermediary houses. They also seemed to watch the entrance of the planets into the signs. This would be particularly important if you are using a Whole Sign House because you could conceive of the house as beginning at the beginning of a sign and from a psychological point of view there seems to be some validity to this approach. I still like the quadrant houses as indicating the concrete manifestation of the events and do not regard the development of quadrant houses as an aberration or a mistake, rather as an evolution or development (and a good one) in medieval astrology.

Obviously when you have a transit of a malefic planet across any of the 4 angles, you are expecting a malefic event of some sort. The nature of the malefic event will be determined first by the nature of the planet which is doing the transit. Likewise with a benefic planet transiting these 4 angles, you expect a benefic experience of some sort, the nature of which is determined first of all, by the nature of the planet. A little bit of observation of these transits will show you that there is more to it than merely the nature of the planet. The nature of the house that is transited is very important and the cusp is not the only point of importance in the house, the entire house itself is of great importance.

For example, when Saturn transits our 7<sup>th</sup> house, there is almost always a disturbance to existing relationships and frequently coincides with break-ups, divorces and, the endings of relationships. One might add in connection

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<sup>21</sup> All Quadrant System Domification methods use the same 1<sup>st</sup>/7<sup>th</sup>, 10<sup>th</sup>/4<sup>th</sup> houses, but the proliferation of house systems (quadrant and other) have led to a great variety of 2<sup>nd</sup>, 3<sup>rd</sup>, 5<sup>th</sup>, 6<sup>th</sup> house cusps all falling more or less near each other.

with this the word “endings,” though not necessarily in connection with relationships. Eclipses, particularly lunar eclipses, seem to me to have to do with endings of events. They can also signify the beginning of some other kind of event or the stimulation of a replacement event of some sort. It is worth watching eclipses from the point of view of endings and beginnings.

Getting back to the transits through the houses. The nature of the house, the affairs of life that are associated with the house, will be influenced by the presence of a transiting planet in that house. Saturn transiting through the 7<sup>th</sup> house, not just across the cusp of the 7<sup>th</sup> house will interfere with and disrupt existing relationships. Mars transiting through the 10<sup>th</sup> house will interfere with and disrupt one’s professional life and one’s actions. Saturn transiting through the 2<sup>nd</sup> house can have a deleterious effect upon one’s finances. Mars transiting through the 4<sup>th</sup> house can have a deleterious effect upon one’s family life or one’s dwelling.

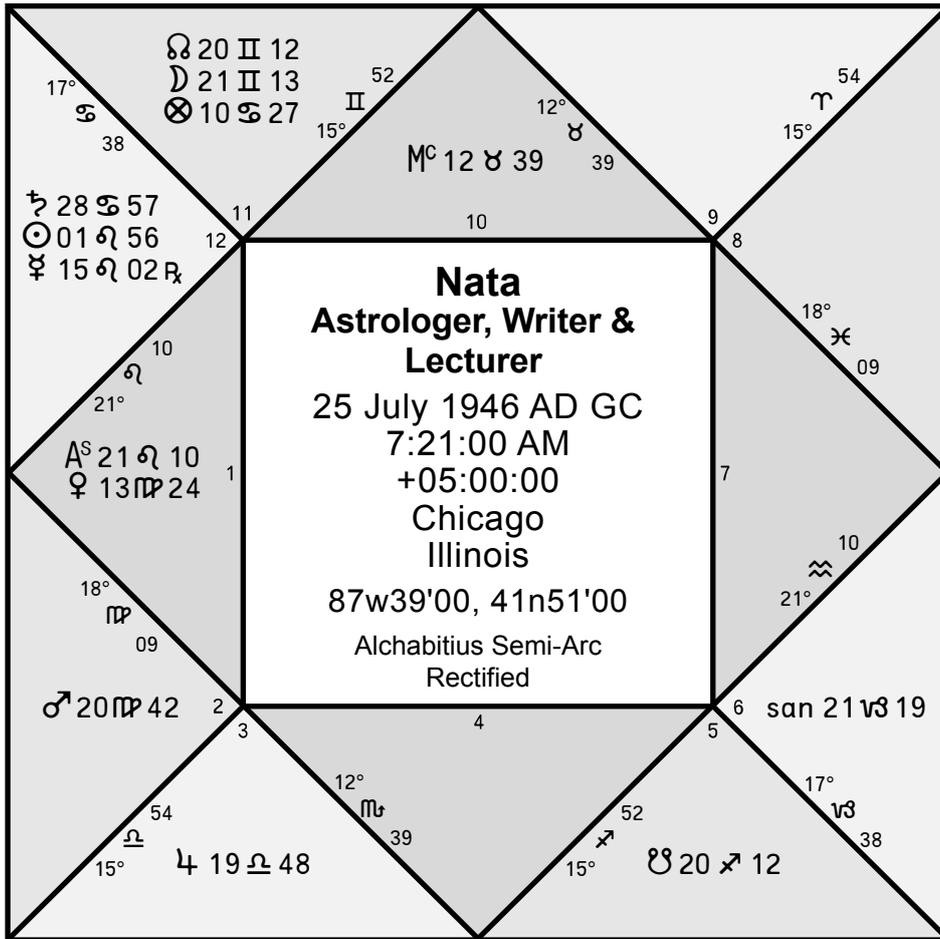
Likewise benefic effects are found by benefic planets transiting through houses. When Jupiter transits through the 2<sup>nd</sup> house we expect our financial situation to improve if the other underlying indicators of finances support such delineation. That is to say if the 2<sup>nd</sup> house is good to begin with.

A Jupiter transit through the 4<sup>th</sup> house will improve one’s relationship with one’s family or make the circumstances surrounding the place that you live, the conditions in the house, much more amenable and easy. A Venus transit through the 4<sup>th</sup> house is frequently associated with beautification of the home and things of this sort. You can see that the nature of the planet transiting the house + the signification of the house = the signification of the transit.

Likewise, the planets’ aspects to each other are very important. In **Figure 17A**, you see Saturn in the 12<sup>th</sup> house. A Jupiter transit over that Saturn will make the effects of Saturn temporarily disappear. Jupiter can bring a remission of the negative effects wrought by the malefics. Speaking psychologically, the native will feel as though the anxiety produced by the Saturn in the 12<sup>th</sup> house is removed from their experience during the Jupiter transit over the Saturn. They will feel absolved, they will feel secure because the Saturn produces a concern or an anxiety about being rejected by other people. The native will not feel rejected by other people during the Jupiter transit. Speaking concretely, Jupiter transiting through your 12<sup>th</sup> house very frequently releases you from illnesses, limitations, restrictions and negative behaviour patterns and secret enemies and things that are signified by the 12<sup>th</sup> house.

Venus transiting through the 12<sup>th</sup> house will do this but to a lesser degree. If you are astute, and really observing your horoscope very closely and working with a limited number of horoscopes in-depth over a long period of time, you will begin to see that the capabilities of delineation go further than what we have described and you will note that a planet always acts in accordance with its nature and with the determination that it has in the natal horoscope.

If you have a planet in a given house, for example Mars in the example in the 2<sup>nd</sup> house, Mars is always going to have a 2<sup>nd</sup> house quality to it. The 2<sup>nd</sup> house quality means primarily that it relates to money but it also has significations as per its derived house meanings (such as being in the 8<sup>th</sup> from



**Figure 17A**  
 Nata Astrologer, Writer and Lecturer

the 7<sup>th</sup>) and also relating to the houses that it rules. In **Figure 17A** Mars rules Scorpio which we find on the 4<sup>th</sup> house cusp and it rules Aries which we find on the 9<sup>th</sup> house cusp and it is exalted in Capricorn which is on the 6<sup>th</sup> house cusp. We are going to look at this Mars as an example of a deeper approach towards transits than is usually spoken about in teachings on transits.

The fact that a transiting planet retains its local determination as it transits through the houses of the chart provides us with an important predictive tool. It enables us to know the thoughts of the native. For instance, my wife has the Moon in Sagittarius in the natal 2<sup>nd</sup> house. It is the ruler of the 9<sup>th</sup> house (God), Cancer; and the ruler of the 7<sup>th</sup>, Taurus by exaltation. She is always thinking about religion, philosophy, spiritual issues, her husband, the family, how she can make more money. The natal determination of the Moon to the 2<sup>nd</sup> house by its position therein; and to the 9<sup>th</sup> house and 7<sup>th</sup> house through its rulership of those houses provides the inner monologue or “chatter” which characterizes her “personal,” “unique” inner person. In addition to this ongoing inner monologue, there is also an overlay of thoughts corresponding to the house the transiting Moon is in. This overlay changes every 2.5 days (approximately) and may temporarily obscure the ongoing inner dialogue referred to above. Precise aspects of transiting planets to prominent places in the natal occasionally comprise a transient third level overlay. For instance, in the period January 1 to 3, 2003, my wife reported thinking of buying books and visiting the US while the Moon was in (her 3<sup>rd</sup> house) and spending money on the house when the Moon entered Aquarius (her 4<sup>th</sup> house, by Whole Signs). If you analyse what is happening here in the native’s mind, you will see that the natal determination of the Moon (Moon in 2<sup>nd</sup> house, i.e., “Spend/Distribute Money”) is being added to or connected with a different prepositional phrase in each house or sign. Thus transiting Moon in 3<sup>rd</sup> = “Spend money” + “on books.” Transiting Moon in 4<sup>th</sup> = “Spend Money” + “home/house.” Transiting Moon in 5<sup>th</sup> house = “Spend Money” + “on child,” and so on. When the Moon came to the Ascendant December 26.5 (December 27) we witnessed “Spend Money” + “on Self.”

These thoughts were part of the second level overlay. It obscured the ongoing inner dialogue. The second level overlay will itself be obscured by a third level when she has her Mars return on 8 January, 2003.

Exploiting this phenomenon, you can say to the client coming to you for a reading, “For the past so many days (depending on where the transiting Moon is in the sign it is in) you have been thinking of thus and such (adapting what you say to the house the Moon is in).” This impresses the client and adds to the astrologer’s prestige.

Medieval Astrology opens up transits and makes them a great deal more informative than is generally the case. This is one of the reasons why we are studying transits so early in the lessons on Prediction. Even though I have just finished saying that they are the last thing that is considered in Medieval Astrology, they are the first method, and frequently the only method, modern astrologers use when they are doing predictions. They are misused by the moderns. I want to show you how to use them more effectively. I am hoping to get your attention by talking about something you may be familiar with already and simultaneously show you something that will relate to much more than just transits.

The delineation of transits is a model for the delineation of all other predictive techniques.

Mars in the example horoscope has many levels of meaning to it. It is a malefic planet that shows financial upsets in a mutable sign. It can show them on a repeated basis, and as you know, the source of the trouble is found through the Mercury which is in the 12<sup>th</sup> house and close to the cusp of the 1<sup>st</sup> house in poor zodiacal state because it's retrograde and cadent.

The native's own judgement or words that the native may utter, or the influence of friends, because Mercury is the ruler of the 11<sup>th</sup> house, can have deleterious effect upon the native's finances periodically. But the Mars is where all of this is going to focus because Mars is in Virgo, which is ruled by Mercury.

Mars in the 2<sup>nd</sup> house has a certain meaning by virtue of the fact it is a malefic planet in the 2<sup>nd</sup> house. It is also, as I pointed out, the ruler of the 4<sup>th</sup>, the 9<sup>th</sup> by sign, and the 6<sup>th</sup> by exaltation. This Mars has to do with the skills (6<sup>th</sup> house), the family and the home (4<sup>th</sup> house) and it has to do with travel and spiritual issues (9<sup>th</sup> house).

And one can say that the 9<sup>th</sup> house contributes to the 2<sup>nd</sup> – the native's finances are obtained through travelling and lecturing and through 9<sup>th</sup> house activities related to spiritual issues. Mars is also connected to the 4<sup>th</sup> house – the family, the land, the property, the dwelling, all contribute to the martian experience in the 2<sup>nd</sup> house. Which is to say, that there can be financial upsets or financial Martian experiences related to finance in the 2<sup>nd</sup> house and the skills (6<sup>th</sup> house) contribute to the financial well-being as well, the 6<sup>th</sup> house contributes to the financial well-being.

Because Venus and Mars are so closely associated, Mars' malefic nature is mitigated significantly by the proximity with Venus. In fact, Venus as ruler of the 10<sup>th</sup> house, conjunct Mars, and as ruler of the 3<sup>rd</sup> house shows precisely what the native does financially and professionally, because it links the professional life to the 2<sup>nd</sup>. The professional life is seen to contribute directly to the financial life because the ruler of the 10<sup>th</sup> is in the 2<sup>nd</sup> house, the native's actions contribute to her financial well-being. Her 3<sup>rd</sup> house, her ideas about things, are quite expansive and philosophical because of Jupiter's position in that house. Her third house contributes to her financial well-being. Mars' conjunction with Venus is influencing Venus as much as Venus is influencing the Mars. Mars is the ruler of the 4<sup>th</sup> house, i.e., the past, origins, the roots and families etc. To Venus' contribution from the 3<sup>rd</sup> house, the lectures, is added Mars' contribution (in this chart) of themes having to do with the past. Mars in Virgo frequently has to do with investigation and digging and getting to the bottom of things, sort of the investigator's signature, or one of them. This is, in fact, what the native does as you know well from the previous discussion of this chart from the lesson on the professional life.

Beyond this, Mars also is packed with the signification that has to do with its derived house meaning. It is, from the point of view of the 4<sup>th</sup> house, in the 11<sup>th</sup> from the 4<sup>th</sup>; friends of the family. From the point of view from the 9<sup>th</sup> house, it is in the 6<sup>th</sup> from the 9<sup>th</sup>; spiritual skills. From the 7<sup>th</sup> house it has many other meanings, but for the moment we are going to focus on the

Mars as the planet in the 8<sup>th</sup> house from the 7<sup>th</sup> house, because there are some interesting stories to be told in this regard. The 2<sup>nd</sup> child is the 7<sup>th</sup> house. The 1<sup>st</sup> child is the 5<sup>th</sup> house. The 3<sup>rd</sup> child, if there is one, is the 9<sup>th</sup> house, and so on – you skip houses in this way. Just as you do when you are looking at partners; you start with the 7<sup>th</sup> house for the 1<sup>st</sup> spouse, the 9<sup>th</sup> house for the 2<sup>nd</sup> spouse, the 11<sup>th</sup> house for the 3<sup>rd</sup> spouse etc.

We will look at this Mars from the point of view of the 8<sup>th</sup> from the 7<sup>th</sup>. We shall note that the 8<sup>th</sup> house is considered to be associated with death. So this (derived) 8<sup>th</sup> house Venus/Mars conjunction could conceivably have something to do with the question of the death of the 2<sup>nd</sup> child (7<sup>th</sup> house). The question is does it or doesn't it and how much of a threat is it. Mars conjunct Venus shows that the negative significations of the Mars is considerably mitigated by the conjunction of Venus, but at the same time we have a configuration that bears some watching.

The following story will dramatically elucidate the importance of transits. In particular, what we are focussing on here are two elements, two ideas that I will ask you to follow closely. One is the concept of derived houses. And the other is the concept that a planet takes its natal determination with it throughout its transits. It never loses what it meant originally by its natal position. If Mars is in the 2<sup>nd</sup> house of your horoscope as we find it here, it always has a 2<sup>nd</sup> house dimension to it, and that 2<sup>nd</sup> house dimension always means all the meanings of the 2<sup>nd</sup> house. It always means the derived meanings as well as the financial meaning, which is the primary meaning of the 2<sup>nd</sup> house.

Likewise, the planet Mars (in this case study) is always going to have a Venusian colouring to it. But it's also going to have its Martian meaning and nature. This is always going to be present, in particular, Mars in Virgo. All of this is packed into the Mars. And as Mars moves around the circle, by transit, from house to house, it mixes its meaning that it has in the natal chart with all the other houses of the figure.

In April 1996 the native's daughter was diagnosed as having gynaecological problems and possibly some that would require cauterization or surgery.

At the very beginning of the month Mars was transiting through the 9<sup>th</sup> house through Aries and transited through Aries all month. But at the end of the month, on the very last day of the month, Mars was square to the natal Saturn, which is in the 12<sup>th</sup> house.

The 12<sup>th</sup> house of the natal figure is the 6<sup>th</sup> house from the 7<sup>th</sup>, i.e., the illness of the 7<sup>th</sup> house. The 7<sup>th</sup> house is frequently taken to mean partner, but it is also the 2<sup>nd</sup> child. So an illness connected with the 2<sup>nd</sup> child is not an unreasonable delineation of this configuration. One could also have spoken about the illness of the partner, but there was no such illness particularly for the partner. There was, however, an illness in connection with the 2<sup>nd</sup> child.

This square stirs up that Saturn and is a kind of an untoward indicator, not a dire indicator, because the 12<sup>th</sup> house of the native is only the 6<sup>th</sup> house of the 2<sup>nd</sup> child. So it is a minor illness of the 2<sup>nd</sup> child.

This Mars continued to transit from the end of Aries into the beginning of Taurus, which it entered on the 3<sup>rd</sup> of May. On the 19<sup>th</sup> of May it was still in

the 9<sup>th</sup> house and transited 12° of Taurus which happens to be the native's MC and there was some concern in the daughter's family, which is the 4<sup>th</sup> from the native's 7<sup>th</sup>, which is the 10<sup>th</sup> house. The native's family was somewhat stirred up about this information, and the native herself found that her workload increased and she had a great deal of work to accomplish in a very short period of time, which is typical of a Mars transit through her 10<sup>th</sup> house.

You can see the influence of the transit through the house on its own right is mixed in here with this story. Both in terms of the story and in terms of the transit. Mars' transit into the 10<sup>th</sup> house brought a tremendous amount of energy and effort into the native's own professional life.

The next thing that is worth note here is that about this date, the 19<sup>th</sup> of May, the native's daughter made a decision to try to use natural healing methods and healing circles to take care of the illness and that coincided essentially with the transit of Mars over 12° Taurus which is the 10<sup>th</sup> house cusp of the natal horoscope.

On June 10<sup>th</sup> Mars was at 28° of Taurus and on that date news came to the astrologer (me) that the native's daughter had decided to have the operation which involved cauterization after all; had had it; and that it was deemed successful by the physician.

There appears to be a positive ending to the story, and we have no reason to think there wouldn't be, we must keep a positive attitude about this and hope that it turns out well. The Doctor was also very optimistic that the affair had been taken care of. None the less, the native and the family were very concerned about the daughter. The native in particular was upset because she too was an astrologer, and knew that such illnesses are not to be taken lightly.

We may well ask ourselves, "Why did this situation turn out well?" The answer is that transits alone are not capable of producing the most dire events. They are superficial indications. They do indicate something real, but not necessarily something very deep unless they are backed up by something else. In this particular case I think that the situation is basically benign, and we can look forward to a positive outcome. My judgement is based partially on the belief that the malefic quality of the Mars is mitigated significantly by its conjunction with Venus. Now Venus is admittedly in poor zodiacal state in this figure. Both Venus and Mars (in particular) are square to the Moon, which is in the 5<sup>th</sup> from the 7<sup>th</sup> house. So this configuration is not without its potential disturbances and potential danger, but extreme dire delineation doesn't seem appropriate; especially since we are dealing with transits.

At the time I read this chart I judged that there might be some further developments associated with this Mars as it would transit the 12<sup>th</sup> house in September and October of 1996. But I didn't believe that we were looking at anything more than follow up and possibly minor medical attention rather than something serious. It's important to point out that Mars had transited all of these planets many times in the past, and will transit them all many times in the future. We have no reason to assume on the basis of transits that anything more than a transitory disturbance is signified.

Now it should also be pointed out that when Mars transited 12° of Taurus, it necessarily opposed 12° of Scorpio, which is the 4<sup>th</sup> house cusp. The native herself was influenced by the Mars transiting through the 10<sup>th</sup> house by way of having her professional life begin to accelerate. There was also a certain disturbance of the 4<sup>th</sup> house by virtue of the opposition of the Mars to the 4<sup>th</sup> house which corresponded to the disturbance within the family and the upset over the news about the daughter's illness.

I would also like to emphasise that this analysis of transits is very tricky business and it is very questionable to judge anything significant with regards to another person on the basis of a third person's chart. In other words to, judge the outcome of the daughter solely on the basis of the native's chart – her mother's – is not a wise approach though it can frequently shed additional light on a situation. In this particular case judgement has been made on the basis of the native's horoscope as well as the daughter's horoscope. For the sake of discussion, in this example I am limiting myself to discussing the Mars transit as it affected the mother.

Why was the event in this chart not more dire than it seems? First of all, because the natal Mars/Venus conjunction mitigated Mars' hostility and thus signified that the extent of the problem indicated in the natal was not negative in the extreme. Secondly, because transits alone don't produce the kind of dire problems the daughter, the native and the family feared.

In addition, (not having anything to do with this particular example) it is wise to point out two other things: there are some transits that have relatively little effect or no effect at all. Generally speaking, this happens when you are talking about the transits of planets which are cadent in the natal figure. Those planets do not have the needed 'punch' because they are weak in the natal horoscope (cadent both by Whole Sign Houses and Quadrant Houses) and cannot produce very dramatic events.

I should also say something about the nature of aspects in connection with these transits. I have alluded to aspects in the example: the aspect of opposition – Mars transiting 12° Taurus affecting the 4<sup>th</sup> house through the opposition, and the aspect of the square when Mars squared the natal Saturn. The house from which the aspect takes place has some significance although sometimes it is not so easily seen. What is always seen is the natal disposition, the determination which gets carried around with the planet as it transits through the figure. The aspect itself is also very important, though once again sometimes difficult to see. With the square aspect that we were talking about before, the square from the Mars was from the 9<sup>th</sup> house to the Saturn in the 12<sup>th</sup> house. The natal position of Mars is in the 2<sup>nd</sup> house and Mars always carries its 2<sup>nd</sup> house quality around with it, but it was aspecting from the 9<sup>th</sup> house.

I mentioned above that Transits are best used as fine tuning, as adding details to the picture given by the other predictive techniques. You will find this in practice yourself, but, in order to make clearer what I mean, permit me to jump the queue, and give an example which refers to techniques you have not yet learned but soon will.

**Figure 17A** is a diurnal figure. As such, using the Firdaria, the native in 1996 was in the Saturn/Moon Firdar (29 December 1995 to 25 July 1997). When, in April 1996, the native told me what was going on with her daughter, she

was afraid that her daughter would die or lose the ability to have children. Saturn signifies fear and is in the native's natal 12<sup>th</sup> house. The Moon is in the native's natal 11<sup>th</sup> (5<sup>th</sup> from the 7<sup>th</sup>) i.e., the native's 2<sup>nd</sup> child's children. Fear (Saturn) + Children (5<sup>th</sup> from 7<sup>th</sup>) of the 2<sup>nd</sup> child. The themes of illness (the native's), and 11<sup>th</sup> house matters (friends, the daughter's entertainments/children) dominated the native's life during this period.

In April 1996 the native was 49 years old. The profecion of the Ascendant was the 2<sup>nd</sup> house for the year and the 11<sup>th</sup> house for the month. The Lord of the Year was Mercury. Mercury is in the 12<sup>th</sup> house by Alchabitius, but in the 1<sup>st</sup> by Whole Signs. Again, the same two houses (11 and 12) are highlighted. The same two issues: health and the daughter's capabilities for having children are indicated once more. Remember, the 12<sup>th</sup> house is 6<sup>th</sup> from the 7<sup>th</sup> and represents the minor illnesses of the 7<sup>th</sup> house (2<sup>nd</sup> child).

If considered in tandem with Derived House Meanings both the Firdaria and the Profecions indicate the nature of the event: trouble/disease of the daughter's reproductive organs. Both the Firdaria and the Profecions give the timing: between 29 December 1995 to 25 July 1997 and more particularly April 1996 as the appearance of the event. What the transit of Mars contributes to this scenario is the nature of the treatment (cauterization/surgery) and key dates:

Mid-April 1996 the native's daughter was diagnosed with a diseased condition of the reproductive organs.

April 30 1996 native and her daughter realize the seriousness of the situation.

May 19 1996 the family is distraught at the condition and possible negative consequences of the treatment. Native's daughter decides to use natural healing methods instead of cauterization.

10 June 1996 successful operation (cauterization). End of the event.

Throughout this event, the native had to consider not only how to best care for her daughter, but also the financial aspect of the situation. Mars' 2<sup>nd</sup> house determination was evident as well as its cutting, burning nature.

From this you can see that the transits are useful for providing details and "fine tuning" for events indicated more generally by the other predictive techniques (in this case, Firdaria and Profecions). The Firdaria gave a nearly 2 year period dominated by certain themes, easily read from the natal chart. The Profecions gave the same themes during a much narrower period within the time parameters set by the Firdaria. The event "embodied" the themes mentioned. The transits gave the key dates shown above, the specific treatment and the native's financial concerns.

The key to getting the most out of transits is first, to know the natures of the planets precisely and correctly; secondly, to understand their local determination and zodiacal state; thirdly, to remember that they carry their local determination with them as they travel around the zodiac from house to house forming aspects with this or that planet, cusp, star, part, etc.

In studying Transits (and in using them) we may observe the following nuance: The transited planet or position, cusp or part promises some kind of an external, objective event. **The transited shows the visible.** The transiting planet shows the inner, subjective aspect of the event. **The transiting shows the invisible.**

For example, I have a friend who has Sagittarius rising with Jupiter at 25° Gemini 54 in the 6<sup>th</sup> house within 5° of the cusp of the 7<sup>th</sup> house. Natal Saturn is retrograde in Scorpio in the 10<sup>th</sup>. As ruler of the Ascendant Jupiter promises eating and drinking with others and convivial communications with learned, foreign, and articulate persons. This position of Jupiter is also significant of the native's methods used for the realization of her primary motivation as well as where she will attempt to realize it (through partnerships, dealings with others). Now, since Jupiter is in detriment, there is doubt that the power drive characteristic of the Ascendant will be realized. Thus, Jupiter is showing us perhaps two events: 1) a dinner with a learned foreigner; 2) a meeting with a potential partner. In December 2002 and January 2003 transiting Saturn was hovering around 23-25° Gemini. The native was not in a relationship, was asserting that she didn't want a man and that she was going to "go it alone." There were numerous dinners out. She had repeated bouts with minor health problems. The dinners, lamenting the lack of relationships and trips to the doctor are all visible.

As a 10<sup>th</sup> house planet, natal Saturn signifies the native's mother.<sup>22</sup> The native's mother, with whom the native lives, is 90 years old and dominates the native (48) and has always denigrated her every effort to have her own life. Saturn in the 10<sup>th</sup> is one of the indications of slavery. What is seen is a beautiful woman who can't make her relationship life work. She wants a relationship (ruler of 1<sup>st</sup> in 7<sup>th</sup>), goes out looking for one, keeps good company, has admirers, but can't break away from her mother. During the prolonged transit of Saturn over the native's Jupiter, her mother's unseen hand came down from the 10<sup>th</sup> house and interfered with her relations with others. The native began voicing the things her mother had been telling her for years. "Nobody wants me." "I'll never have a partner." Also, Saturn by its nature is destructive. Due to the fact that Jupiter is the ruler of the Ascendant (body) in the 6<sup>th</sup> (minor illnesses) she has had health concerns too. Transiting Saturn here, is the invisible. Though her dinner companions didn't see her, the native's mother was present at the table.

This inner/outer feature as it relates to the transited/transiting elucidates Morinus' teaching about the Significator and Promittor in Primary Directions. One shows the outer structure of the event and the other the inner quality of the event.

If a transiting configuration recapitulates a configuration in the natal figure (e.g., transiting Mars opposed to Saturn and in the natal there is an opposition of Mars to Saturn) whether the transiting configuration is in the same houses as the natal configuration or not, the transiting configuration draws forth out of the natal an event pre-ordained by the configuration in the natal chart.

Observe closely the transits of planets to the natal Sun, Moon, Angles and Part of Fortune.

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<sup>22</sup> Profession too, but she doesn't really have one.

This should suffice for an introduction to transits. I think it opens a number of doors which, if they are pursued, will be very fruitful and open up the whole subject of prediction and transits in a very dramatic fashion.

## Progressions

It is important to understand that – notwithstanding the confusion which has existed for a thousand years or more in connection with them – the terms “Direction” and “Progression” refer to two distinct techniques.

Primary Directions are those directions that occur as a result of the **primary motion of the heavens**; the 24 hour period of the Earth’s rotation on its axis causing the apparent movement of the heavens around the Earth. All Primary Directions are made, i.e., bodies are carried, to the conjunctions, sextiles, squares, oppositions and trines of other bodies and to various points in the mundane sphere within 24 hours, usually within 6. By comparing the ascensions between a Significator and a Promittor, the astrologer extracts an “arc of direction” which is equated to time, that is, to so many years, months and days after the native’s birth at which an event conforming to the natures, state and local determination of the Significator and the Promittor.

Secondary progressions are those progressions which occur as a result of the **planets diurnal movement through the zodiac**, which is in the opposite direction to the primary motion. The primary motion is from east to west. The secondary motion is from west to east through the signs of the zodiac. It appears, from what James H. Holden (see above) says, that Placidus seems to be the inventor of this technique.

It is generally held that secondary progressions are the progress or motion forward of a body at a rate of either 1 day a year, or 1° a year. The time measure of 1 day’s motion of a celestial body for a year of time is very old. We find in the Book of Ezekiel in the Old Testament, Chapter 4, Verses 1-6, God tells the prophet Ezekiel to make a model of Jerusalem and to symbolically lay siege to it.<sup>23</sup>

In Verse 2 God says: “And lay siege against it, and build a fort against it, and cast a mount against it; and set the camp also against it, and set battering rams against it round about”, and enact the sacking of the city.

In Verse 4 the text reads: “Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: According to the number of days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.”

As you can see, there is a clear reference to a time measure here of a day for a year in the Old Testament. On the basis of this kind of reasoning some astrologers have devised secondary progression practices where they go into

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<sup>23</sup> He does this with miniature siege engines and soldiers.

an ephemeris to find the position of the Moon so many days after the day of birth. This equates to the position of the Moon and the influences that will be present so many years after the day of birth. The diurnal motion of the planets is equal to their progress or the progressions in so many years. Thus, the planets' positions 36 days after birth shows the Progressed positions of the planets at 36 years of age

Using this kind of thinking, we are going to progress my horoscope (**Figure 17B**) for the 55<sup>th</sup> year.<sup>24</sup> Count 55 days in the ephemeris and find out where the Moon was 55 days after birth and you would put that down at the time of birth, the same time of the day. That would be the position of the Moon and the position of the Sun and other planets would be taken right out of the ephemeris. An MC may be had the same way. Advance the MC 1 day/year, i.e., 59' 08"/year or 1°/year. A Tables of Houses for the latitude of the birth place will give you the Ascendant and houses.

Thus, we want the Progressed figure for 55 years of age. The birth was 25 January, 1947, Mount Vernon, NY USA. Age 55 equates to 25 January 2002, West Vancouver BC Canada, 9 AM EST. 55 days from 25 January 1947, is 21 March 1947. The MC will advance 54.23° to 314° 58' 48" (almost 15° Aquarius). The Ascendant will be 9° Gemini. See **Figure 17C** for the entire configuration.

Before continuing with the chart, let's finish looking at the background to progressions. I have not seen any evidence of this method being used by medieval astrologers. What there was a good deal of in Medieval Astrology (and even today) is the degree for a year measure. This is a totally different matter. I am not sure what the origin of *this* practice is. At the beginning of this lesson, I speculated on the answer to this question. It is widely held to be groundless when applied any way other than with Right or Oblique Ascension. Yet it was used. Some astrologers just counted degrees of longitude between any two points in a chart as a means of timing events. One theory is that this practice may derive from Horary Astrology where similar practices are found. Abu Ma'shar employs it in Mundane Astrology.<sup>25</sup> I am intrigued by the fact that some astrologers have felt it necessary to repudiate this time measure. I will speak in another place of examples where it seems to work. But, while it may or may not be wise to use this method, it is wise to look at its history (so far as we can).

We find the idea that a degree can equal a day, a month, or a year in some of the earliest astrologers (Nechepso-Petosiris, Vettius Valens, Ptolemy, Dorotheus). In Dorotheus' work, e.g., on page 239 of Pingree's edition, ascensions of the region (Oblique Ascension) are used when moving the Ascendant; Right Ascension is used when moving the MC and a mixture of the two, or a modified oblique ascension, is used when moving a planet somewhere between the MC and the horizon. This is Primary Directions and is referred to as "Hermes' Method" by a number of astrologers.

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<sup>24</sup> I will show how to set up the chart for the birthday only, those who are interested in the calculations for finding the Progressed Chart for any day between birthdays (i.e. for any day of any year) should consult Nancy Hastings' *Secondary Progressions: Time to Remember*, Weiser, York Beach, Maine, 1984.

<sup>25</sup> Quoted by Bonatti, *Liber astronomiae, pars IIII, tractatus de revolutionibus*

In Abu `Ali al-Khayyat's *Book on Nativities*, the author notes that the native lives as long as the number of degrees between the Almutem<sup>26</sup> and a malefic planet in the horoscope. It is not at all clear as to what kind of degrees he is using. E.g., Abraham Ibn Ezra, at the back of his book *Rashit ha-Hochmah, 'The Beginning of Wisdom'*, in Chapter 10, clearly identifies the Primary Direction method with that of Hermes. Likewise, at the end of Chapter 10 he identifies a rate of progressing or directing the horoscope, i.e., the natal Ascendant in natal charts and in Revolutions of the year of the world, i.e., mundane application of Solar ingresses into Aries, which is moved at the rate of 1° per year.

Abu Ma'shar's *Kitab al-Uluf* has a copious presentation of time measures that includes the so-called small *qisma* which is 1° moving along the equator in one year. Again, this is a Primary Direction because we are talking about equatorial measurements here. We are not talking about secondary progressions.

The word 'progression' shows up in the English translation by R. Ramsay Wright of Al-Biruni's work, *Tafhim, (The Book of Instruction in the Elements of the Art of Astrology)* on page 323. And it may very well be, as seems to be implied by the English translation of Al-Biruni, that the Arabic practice of Al-Biruni was to calculate the yearly progressions at the same time one did the Solar Return figure. One would assume he's talking about secondary progressions but the context is not at all definite. He could be using Primary Directions (mistakenly referred to as "progrsions").

In *Liber Astronomiae* there are a number of sections which seem to indicate that Bonatti was confusing secondary motion and progressions in longitude (as secondary directions are always done in longitude) with Primary Directions (which are done in oblique ascension and in right ascension). Again, it appears that this is one of the sources of the 1° = 1 year measure in secondary progressions, i.e., the confusion of ecliptical longitude and equatorial right ascension.

Placidus writes in *Primum Mobile*, Thesis 67, that: "The equal and uniform progressions which are commonly made use of, are supposed to be false; for there appears no reason or foundation to support them; nay, all the professors with one voice affirm, that they do not correspond with the effects." This comment tells us that Placidus and "all the professors" repudiate the 1° of Ecliptical longitude = 1 year measure in secondary progressions. But despite Placidus' assertion that "all the professors" repudiate this time measure, it is clearly used in Medieval Horary Astrology and Mundane Astrology. At some point between 200 BC and Placidus' death (1668) someone introduced the opinion that 1° of Ecliptical longitude = 1 year measure. This idea antedates the invention of Secondary Progressions by Placidus in the 17<sup>th</sup> century. For all this, the general wisdom is that the correct time measure to use with Secondary Progressions is a day for a year.

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<sup>26</sup> This is another example of inconsistent use of technical jargon. The *almutem* referred to here is probably the Hyleg.

## Interpreting Secondary Progressions

Once you have erected the Progressed Chart, observe whether there may be any transiting planets aspecting the Progressed Planets or angles. Especially to be noted are Planetary Returns to positions they held in the natal. For instance, is there a Saturn Return, a Venus Return, a Lunar Return and so on. These returns need not be precise. They are to be noted even if the returning planet is only in the same sign. If the returning planet is in the same sign as the natal planet, but has already passed the position it held in the natal, its effect will be somewhat less but should still be noted. Such Returns will elicit from the natal figure events conforming to the nature, state and local determination of the natal planet. It is best if you judge the effects of the Progressions in terms of the natal figure and view the Progressed Chart as external stimuli which draw events out of the natal, but do keep in mind that the Progressed house positions have significance. I will give an example of this below.

Note any repetitions of planets to houses; especially to the Angles, be it by conjunction or aspect. Also observe the relation of the Progressed Planets to the Natal Planets, Angles and Part of Fortune. Apart from the Returns mentioned in the previous paragraph, those Progressions will be significant which conjoin or aspect the Sun, Moon, Angles or Part of Fortune in either the Natal or Progressed Figures. Ignore the rest. Everything has some significance, but you can get excessive puzzled over minutia.

### Exemplification

Looking at **Figures 17B** and **17C** (my Natal and my Progressed Chart for age 55), I note that the outstanding events of the year were the honors bestowed upon me by the astrological community for my research into Medieval Astrology, the successful conclusion of my emigration to Canada, a successful lecture tour of Europe and the UK and the commencement of this DMA.

Looking at the Progressed Chart and Natal, we find the following:

Progressed Venus is culminating, i.e., she is in the 10<sup>th</sup> only 5° from the Progressed 10<sup>th</sup> and sextile to the Natal MC. Natal Venus is in the 9<sup>th</sup>, conjunct the 10<sup>th</sup> house cusp. This is a significant repetition.

Progressed Mars is conjunct natal Ascendant.

The Progressed Sun has made its entrance into Aries, its exaltation.

The Progressed Sun is in the 11<sup>th</sup> house sextile to the natal Mars, who disposes it. Through its trine to Saturn, the Sun affects the Progressed 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> houses as well as the 3<sup>rd</sup> where Saturn is placed.

Progressed Saturn opposes Natal Mars (the opposition to the Natal Sun had already occurred at 8 years of age (8 days after birth)).

The Progressed Moon squares the MC/IC.



## Interpreting the Example

In the natal figure, the delineation of Venus in Sagittarius conjunct the 10<sup>th</sup> is that women (especially foreign women) assist the native's career. Progressed Venus in the 10<sup>th</sup>, only 5° from the 10<sup>th</sup> and sextile the natal MC, reinforces that delineation and signifies professional success at 55. In addition to this, natal Venus is the ruler of the natal 3<sup>rd</sup> house. The Progressed MC (Aquarius) is ruled by Progressed Saturn in the 3<sup>rd</sup>. Progressed Saturn also disposes the Progressed Venus in the 10<sup>th</sup>. Thus, the Progressed chart says: "Professional Success from research/teaching (3<sup>rd</sup> house) through hard work over a long time in spite of reversals, delays and solitary endeavour (Saturn is in detriment, retrograde and cadent). But observe the exalted Sun trining Saturn in the Progressed Chart. The Sun assists Saturn through the trine, but, in addition, the Sun receives Saturn and bestows its virtue upon Saturn. Thus, exalted recognition (Sun in Aries) is accorded the native's intellectual labours (Saturn in 3<sup>rd</sup>) which are the basis of his professional success (Venus on MC).

The exalted Sun in the 11<sup>th</sup> signifies exalted recognition by friends or groups. The Progressed Sun in Aries is sextile the natal Mars in Aquarius in the natal 11<sup>th</sup> and, of course, Aries is ruled by Mars. Thus, Mars is the cause behind the Sun in the 11<sup>th</sup>. But which Mars? The Progressed Mars, to be sure, in the 10<sup>th</sup> – the native's aggressive advocacy and application of his astrological *magisterium*/profession (Mars in the 10<sup>th</sup> house). What made this possible? See Progressed Jupiter in the 6<sup>th</sup>, ruler of the 7<sup>th</sup>, retrograde in Scorpio. In other words, a Jupiterian partner. Progressed Jupiter disposes Progressed Mars thereby causing it.

At the same time, we know from earlier delineation of the natal figure that natal Mars signifies an aggressive and zealous friend who assists the native's career (disposes natal Jupiter, ruler of the 10<sup>th</sup>). The sextile between the Progressed Sun and the natal Mars signifies that this friend is also helpful in the native's achieving the recognition signified by the exalted Sun at age 55.

Progressed Mars conjunct the natal Ascendant signifies that this Martian friend's zeal will be very apparent to the native. The friend wants the native to be more assertive. Up to this point we have been discussing the professional success of the native at 55 years old.

At the time of my receiving honors from my astrological colleagues (July 22, 2002), transiting Venus was conjunct my natal 7<sup>th</sup> house. Transiting Jupiter in 27° Cancer was exactly trine to my natal Jupiter in 27° Scorpio.

The exalted Sun ruling the 4<sup>th</sup> signifies the successful conclusion of my emigration to Canada. In Medieval Astrology, the 10<sup>th</sup> house was not only the native's profession but also the King. Now Canada has a Queen. The Queen is the 10<sup>th</sup> house. By extension, the Queen's ministers and the bureaucracy (the Government) is the 10<sup>th</sup> house. The ruler (Saturn) of the 10<sup>th</sup> house (Aquarius) is in the third, but the Sun's trine with reception ensures a favourable outcome. The Progressed Moon squaring the Natal MC/IC also signifies the change of residence.

Since Saturn is the ruler of both the 9<sup>th</sup> house and the 10<sup>th</sup>, the successful lecture tour of Europe and the UK was signified, as were the honors I enjoyed that year, by the exalted Sun trine to Saturn.

Likewise, the commencement of this DMA. That it has been a tremendous labor connected with the profession is shown by the 3<sup>rd</sup> house Saturn, ruler of the 10<sup>th</sup>; that it will be praised, by the exalted Sun.

## Effects of Transits on Progressions

If the transiting planets are similar in nature and effect to the Sun, Moon, Angles or Part of Fortune, they bring forth an event characteristic of the point they are transiting *plus* the nature and determination of the transiting planet; if dissimilar, they either retard or diminish the effect.

## Conclusion

Strictly speaking, Progressions are not a Medieval Technique. Transits, or *Ingressus*, are. How are we to relate them to other predictive techniques? Using a musical analogy, there are two or three themes playing simultaneously in the native's life song. First, there is the fundamental pattern or rhythm, provided by the Continuous Astrology Techniques (Ages of Man, Directing by Triplicities, Firdaria and Profecions<sup>27</sup>). Next, there is an overlay or melody superimposed on the Fundamental. This is cyclical and repetitive and is provided by the Revolutions (i.e., Solar and Lunar Returns, Planetary Returns, Eclipses, Conjunctions; especially the Jupiter-Saturn conjunctions). On top of this are the sporadic, seemingly random occurrences similar to shouts and sudden utterances made by musicians to excite the audience or provide emphasis. These are the Non-continuous Astrological Predictive Techniques: Transits, Progressions and Directions. Although the events produced by these instruments appear random due to the frequently unsymmetrical *disposition* or arrangement of the points and Promittors they trigger in the underlying natal figure, they are actually due to regular periodical phenomena.

When Western Astrology temporarily lost the Continuous Astrology Techniques it lost the fundamental rhythm which, by constantly repeating the natal promise, now in this mode, now in that, gave continuity and rhythm to the native's life song. Deprived of this continuity, the second and third levels provide a seemingly disjointed, chaotic, arbitrary and unresolved noise. It's not quite a cacophony, but it doesn't make sense. Without the knowledge of the underlying natal acquired by prior delineation and without the fundamental rhythm provided by the Continuous Astrology Techniques the practice of astrological prediction is like listening to a concerto by Telemann played without the cellos, violas and third violins. Occasionally the 1<sup>st</sup> violin gets a wonderful solo or melody seemingly unrelated to whatever else is going on, while at other times the second violins drone out an incomplete score.

You will get the best results in the practice of astrological prediction if you include the 3 levels of techniques alluded to above: the Continuous Astrology Techniques, the cyclic, and the Non-Continuous Astrology Techniques harmoniously and in concert.

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<sup>27</sup> We should probably include Directing by Terms in this category.

As mentioned above, although the events produced by these Non-Continuous Astrological Predictive Techniques appear to occur randomly they are actually due to regular periodical phenomena. In the case of the Transits the regular periodic phenomena are their sidereal and synodical periods.

## Homework

1. List Mars transits over the angles of your chart for the past 2 years and note what events occurred at those times. Do the same for Mars' transits to the 8 Ptolemaic aspects of your natal Sun, Moon and Part of Fortune.
2. Looking in your ephemeris as far back as you need to go, find instances of aspects which repeat aspects you have in your natal figure. For instance, if you have the Sun opposed to Saturn, make a list of dates on which the Sun and Saturn were opposed regardless of the signs they were in. This aspect will happen annually. Jupiter squares to Saturn less frequently. Next to each entry note the event that happened at that time.
3. List a number of your planetary returns: e.g., your Saturn returns; your Venus returns; and Jupiter Returns (each type of return separately). Note what events coincided with each return. Next, note the date at which the returning planet entered the sign the planet was in at the time of birth. Note events prior to and following that date. Record your findings.
4. Observe a planet in your natal chart. Note the house it is in and the houses it rules. Track its transits through the zodiac as it makes conjunctions with each of the planets and angles. Note the nature of the events that coincide with these conjunctions. Can you find a common thread through all of them?
5. Erect your Progressed Chart for your last birthday:
  - a) observe whether there are any transiting planets aspecting the Progressed Planets or Angles. In particular, see if there is a Saturn Return, a Venus Return, a Lunar Return and so on. These returns need not be precise. They are to be noted even if the returning planet is only in the same sign. Note any outstanding or noteworthy events corresponding to the natal house in which the Return took place or the houses ruled by the returning planet.
  - b) Note any repetitions of planets to houses; especially to the angles, be it by conjunction or aspect.

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**Diploma Course in Medieval Astrology  
Lesson Eighteen  
Prediction III  
Profecions and Firdaria**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Eighteen

### PREDICTION III

#### Profections and Firdaria

#### Introduction

In this lesson we return to Continuous Astrology Techniques and explore the features of two such methods of prediction: Profections and Firdaria. I cannot speak highly enough of these two Predictive Techniques. They are economical in the extreme. Once you learn them you need only the natal figure in order to make accurate predictions. No additional charts are needed. There are no profection charts and no firdaria charts. The astrologer enlists his imagination, his memory and his understanding and makes his judgements directly from the natal figure.

Philosophically, the Profections are especially provocative. A thinking person who has first thoroughly delineated the natal figure, may, by applying the Profection method, extract from the natal figure the knowledge of actual events, both past and future. It is very hard for me to fathom how such a person, or one present with him who observes a skilful application of this technique, can ever again, in good faith, assert that Fate is nothing and Free Will is an actuality in the natural Man of the Four Elements. Never have I seen an argument for Fate so convincing, so elegant, so little founded upon opinion or the reputation of the speaker as the demonstration effected by a correct prediction made using Profections on an accurately cast and delineated natal figure. When I observe the frequency with which clients tell me that my delineation of the chart was accurate and that predictions I made upon it using Profections (many times years in advance) were also true, I am moved to look for the Intelligent Cause. Astrology, properly practiced, leads its devotees to the Spiritual. In demonstrating to us our utterly robotic behaviour and the hopelessly shallow understanding we have of ourselves, the world we live in and of what the words "Free Will" denote and imply, Astrology impels us to find "The Man of Eternal Substance" who is the "Gate to the Sciences," "the Self," "the Faithful Witness," "the Awakened One," "the Anointed."

That we repeatedly behave the same way in response to similar conditions and that we are confronted with our own personal history endlessly repeating itself according to a Predestined Paradigm without the slightest "Progress" or "Evolution" is the unsettling realization of true astrology. To watch that Predestined Paradigm unfold before your eyes both in your own life and in the lives of those around you can arouse feelings of awe, fear and bitter helplessness as we confront the reversals of fate, death, disease, war, social injustice, changing political conditions. The good news is that this picture is not complete. Justice, Love, Happiness and Life are also available to us, but, to achieve them we must go beyond astrology.

Due to their simplicity, Profecions show us the endlessly repetitive aspect of life more cogently than any other predictive technique I know of. We will look closely at Profecions below. There are some “tricks of the trade” you will never learn from other books that I will share with you as well.

The Firdaria are another tool of “Continuous Astrology.” This technique makes use of the Septenary or 7-fold differentiation of the Primal Creative Being. This Septenary finds its celestial correspondence in the 7 visible planets.<sup>1</sup> These 7 powers are regarded in the esoteric teachings as the 7 agents of construction of the World. To this Septenary are added the two nodes of the Moon, *Caput* and *Cauda Draconis*.

The Firdaria are Persian in origin and bear striking similarity to the Hindu *Dashas*. Both the Firdaria and the *Dashas* are Continuous Astrology techniques. Not a minute of the native’s life is left without some planetary ruler. In both systems each planetary ruled period is subdivided into sub-periods. The exception to this is that in the Firdaria the nodal periods, being very short, are not subdivided nor do they rule subdivisions. This honor is given only to the 7 visible planets.

An important difference is that the *Dashas* are keyed to the Lunar Zodiac which determines the series of the rulers, while the Firdaria uses a fixed planetary series applied one way if the chart is diurnal; another way if nocturnal.

The origin of the word Firdaria is in the Greek word *περιοδος*, period. The Persians distorted it to *Fardar*, the Arabic writers to *al-firdar* and the Latins to *Firdaria*. Essentially it is a *Chronocrator* or Time Ruler system in which not a moment of one’s life is not ruled by one of the planets. Hence the Firdaria are another example of Continuous Astrology.

While the Profecions show us the inexorable nature of Fate, the Firdaria show us the operation of the 7 beings/powers of the Primal Being acting in time as a process. The natal chart is a backdrop against which the 7 planets and the two nodes stand in some arrangement or disposition corresponding to their zodiacal positions at birth. Regardless of their order in the signs, or their order of rising, or any other transient astronomical order, these 7 visible planets and 2 invisible “shadowy planets” rule periods of fixed length of the native’s life and manifest their nature, state and local determination during the period of their rule (and to a lesser degree, during their subrule) following a sequence based on the Chaldaean Order of the Planets (their speed: Saturn, the slowest, followed by Jupiter, then Mars, Sun, Venus, Mercury and Moon). Practical details will be presented below in the appropriate section. What I want to achieve here is to introduce those students unfamiliar with the technique such fundamental knowledge as they will find useful for the easier assimilation of the practicalities.

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<sup>1</sup> This same Septenary has its supercelestial correspondences in the 7 lamps of fire burning before the Throne in Revelation 4.5. The frequent use of the number 7 in the Book of Revelation links its symbolism and its message to a Firdaria-like predictive technique. In the Firdaria the 7 visible planets are joined to the two “shadowy planets,” i.e. the Moon’s Nodes, thereby bringing the number of “planets” to 9, the number of completion.

Traditionally, the planets and Nodes are arranged clockwise around a circle in which a regular Septagram has been inscribed (refer to **Figure 18A**). The planets are set out beginning with Saturn at 12 o'clock. If you follow the lines inside the circle (comprising the Septagram) you will find that you recapitulate the 7 days of the week: Saturday (Saturn), Sunday (Sun), Monday (Moon), Tuesday (Mars), Wednesday (Mercury), Thursday (Jupiter), Friday (Venus). The sequence of the planets around the outside of the circle gives the order of the planetary rulers of the unequal, seasonal or planetary hours.

The numbers given to the planets are fixed. They do not change. Thus, Sun = 10; Moon = 9;<sup>2</sup> Saturn = 11; Jupiter = 12; Mars = 7; Venus = 8; Mercury 13; N. Node = 3; S. Node = 2. The series totals 75 years.

The Nodes clearly do not belong to the original scheme. They were added later<sup>3</sup> and where they go in the series is open to debate. There are two traditions: Montulmo<sup>4</sup> and Bonatti. Bonatti reports the diurnal series as: Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, N. Node, S. Node. He gives the nocturnal series as: Moon, Saturn, Jupiter, Mars, N. Node, S. Node. Sun, Venus, Mercury.

Montulmo gives the same diurnal series, but for the nightly series he gives: Moon, Saturn, Jupiter, Mars, Sun, Venus, Mercury. N. Node, S. Node

Apparently the disagreement between these two traditions so disturbed the Lutheran astrologer-theologian Joachim Camerarius (1500-1574) that he removed the nodes from both series. This gave him a Firdaria series which spanned 70 years (not 75, like the original series).

I have followed my understanding of Bonatti's 13<sup>th</sup> century *Liber Astronomiae* columns 813 – 814 and have inserted the nodes between Mars and the Sun in the nocturnal series and thought I have gotten good results that way. I did this in spite of the fact that it would be more symmetrical to place the nodes in both series at the end of the series (ages 70 – 75). Experience in this field has shown me that the counter-intuitive is often right. Al-Biruni's 11<sup>th</sup> century *Tafhim*<sup>5</sup> agrees with the Montulmo tradition. *Abu Ma'shar's Abbreviation of the Introduction to Astrology*<sup>6</sup> gives merely

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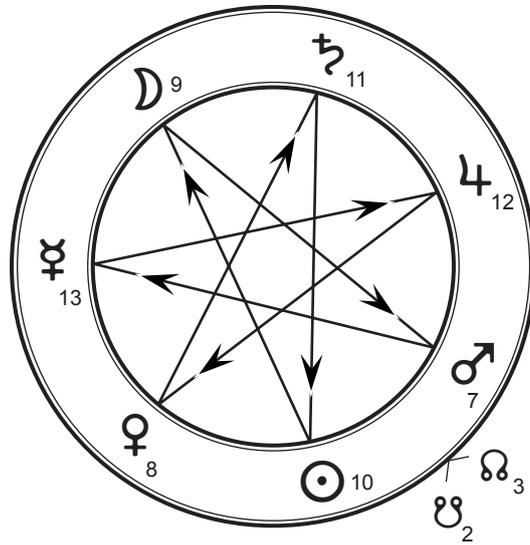
<sup>2</sup> A look back to the Years of the Planets Table in Lesson 10 will show that the Sun's Great Years are 120 and the Moon's 108.  $108/120 = 9/10$  the ratio of the years given to the Moon in the Firdaria to those given to the Sun. For comparison, to a man 6' tall would be a woman 5' 4.8." We see the same thinking in Gothic Architecture where there are often two spires on the West face of the Gothic Cathedrals. One is termed the Sun; the other the Moon. Convention makes the Moon spire somewhat shorter than the Sun.

<sup>3</sup> When is not clear. Abu Ma'shar includes them in his *Kitab al-Uluf*. Cf. Pingree, *The Thousands of Abu Ma'shar*, Warburg Institute, London 1968; also see E.S. Kennedy article on *Kitab al-Uluf* in *Ithaca*, pp. 26-50.

<sup>4</sup> *On the Judgment of Nativities* (1539, 1540). Rob Hand translated chapters I-V of this work in 1995 as vol. X of the Latin Track of Project Hindsight.

<sup>5</sup> Translated by R. Ramsey Wright, *The Book of Instruction in the Elements of the Art of Astrology* by Al-Biruni, London, 1934 Luzac & Co. p. 255.

<sup>6</sup> *Abu Ma'shar's Abbreviation of the Introduction to Astrology*, translated by Burnett, Yamamoto and Yano, E. J. Brill, 1994. pp. 87, 137.



**Figure 18A**  
Firdaria & Chaldean Order

the series: Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, N. Node, S. Node along with the same numbers shown above. No mention is made of a diurnal/nocturnal distinction.

Did Bonatti err or is there more to the story? For the present, apart from reporting this discrepancy, I think it best to stay with Bonatti's nocturnal series (all agree re: the diurnal series).

## Profections

What are Profections?

In columns 816 to 820 of *Liber Astronomiae* Basel (1550), Bonatti discusses Profections as they apply to nativities, i.e. to natal charts. He says (col.816):

“Profection is the signification which results from those things which happen from the sign which immediately follows the sign ascending at birth as is stated in the places above. It is called “Profection” because it advances by changing itself every year by one sign according to the order of the signs. Its lord stands ready as an assistant to the significator of the revolution of the year both in good and in evil, increasing the one; decreasing the other. Its interpretation is as an Alcocoden<sup>7</sup> which is participant of the accidents which are going to happen to the native in that year or revolution. Here is how it is found:”

“Consider the year, month, day and hour of any nativity you wish, and see how many solar years the native has already completed and take one sign for every year starting from the ascendant. Begin from the hour of the birth of that native according to the order of the signs, giving to each year one sign and where the number ends that sign which follows is the sign of profection from his ascendant and it will be the ascendant of the profection of the year which then follows which you should have reached in your number; and the profection of that year will be in such a degree of that sign as was the ascendant in the hour of the nativity. Understand the same in any profection because it will always be in every year in such degree of the sign as it fell in the previous year. And the planet which is the lord of that sign is called the Alcocoden, that is, the assistant of the planet which was the lord of the ascendant of the revolution of the year you will consider. By such a planet the disposition of the state of that native in that year is shown to you....”

Bonatti tells us to profect the Sun for knowing the annual honors and dignities of the native. He also tells us to profect the Moon to see the body and soul of the native. Each of the planets may be profected. We profect the MC for knowing the native's *magisterial* (professions or skills) and *officia* (functions or services). For knowing the native's wealth, profect the Part of Fortune and the second house. In fact, you can profect any house in the figure (not just the ascendant) as well as parts and planets. I will give examples below. First, let's look closely at what Bonatti is saying.

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<sup>7</sup> “Alcocoden” is here used as an equivalent to Almuten. This is just one more example of the loose use of technical terms in astrology. This use of the lord of the year as assistant to its counterpart in the Solar or Lunar Return will be dealt with in the next lesson. But I am given to understand that the Persian word, which alcocoden is a corruption of, means “lord of the house.”

To begin with, in Bonatti's view, profections are used in tandem with revolutions (Solar Returns). That they were used together with revolutions is also attested to in the *Liber hermetis philosophi de revolutionibus nativitatum*.<sup>8</sup> However, it is clear to me and to many others who have been working with profections for many years that they work sparkingly well on their own apart from revolutions. We will discuss the application of profections in connection with Solar and Lunar Returns in **Lesson 19**. In this lesson, we will view profections as a discreet technique that is quite capable of standing alone.

According to Bonatti, profections are reckoned along the ecliptic (represented herein as  $\lambda$ ). One sign ( $30^0$  of  $\lambda$ ) = 1 year. Whole Sign Houses are assumed. We ought to recognize, however, that we are not limited to profecting signs only. Any point on the Ecliptic can be profected giving 1 year to every 30 Ecliptical degrees.

Bonatti tells us that, with regard to the profected ascendant, the ruler of the sign corresponding to the year in question shows us the "disposition of the state of that native in that year." In the above cited *Liber hermetis philosophi de revolutionibus* the ruler by sign of the profected Ascendant is called the *Dominus anni* (Lord of the Year) and indicates the dominant issues the native must confront that year.

## Assimilation of the Above

### Yearly Profections

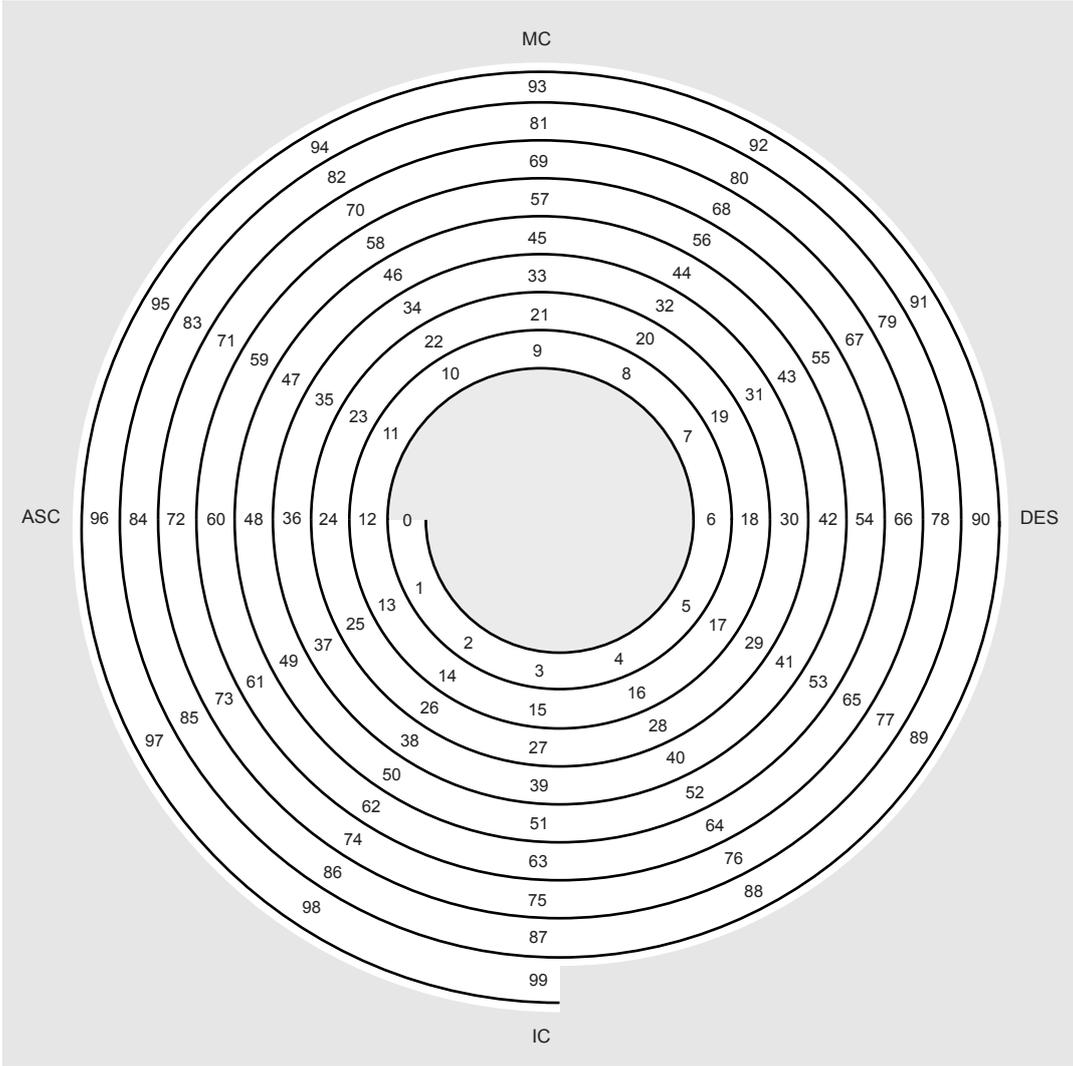
We may look at the natal figure as a snap shot of the moment of the native's birth. At this moment he is 0 years of age. 365 days later he is 1 year old. Giving one year to each  $30^0$  of  $\lambda$  beginning from the Ascendant, we find that we return to the Ascendant at 12. In other words, counting the Ascendant as 0 years old, the 2<sup>nd</sup> house as 1 year old; the 3<sup>rd</sup> as 2; the 4<sup>th</sup> as 3; the 5<sup>th</sup> as 4; the 6<sup>th</sup> as 5; the 7<sup>th</sup> as 6; the 8<sup>th</sup> as 7; the 9<sup>th</sup> as 8; the 10<sup>th</sup> as 9; the 11<sup>th</sup> as 10; the 12<sup>th</sup> as 11 and the 1<sup>st</sup> as 12. This is the same as saying, "The first year of the native is from birth (0 years old) to 1 year old," meaning that he has completed his first year of life. To say that your child is "1 year old," is to say that he/she has completed 365 days of life. The 1<sup>st</sup> year of life begins symbolically at the Ascendant. It ends at the 2<sup>nd</sup> house cusp after which the native is said to be "1 year old." Reference to the diagram will clarify this.

Note that the numbers of the houses equate to the number of the native's year. Thus, to say that the native is "in his first year" puts him in the 1<sup>st</sup> house and means that he is somewhere between birth (0 years old) and 1 year old (cusp of 2<sup>nd</sup> house). Likewise, the native's 7<sup>th</sup> year corresponds to the 7<sup>th</sup> house and means that 6 solar years have been completed since birth.

The houses return every 12 years. The Profected Ascendant advances house by house around the figure indefinitely. Thus, the Profected Ascendant is the Natal Ascendant at Birth (i.e. 0), again at 12, 24, 36 and so on. Compare the following examples with **Figure 18B**:

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<sup>8</sup> Not to be confused with the *Liber Hermetis* discovered by Wilhelm Gundel, which is a compilation of texts relating to astrology (some very old) translated into English by Robert Zoller and available through [www.robertzoller.com](http://www.robertzoller.com).



**Figure 18B**  
Yearly Profections

The 1<sup>st</sup> house corresponds to 0, 12, 24, 36, 48, 60, 72, 84, 96, etc.  
The 2<sup>nd</sup> house corresponds to 1, 13, 25, 37, 49, 61, 73, 85, 97, etc.  
The 7<sup>th</sup> house corresponds to 6, 18, 30, 42, 54, 66, 78, 90, etc.  
The 10<sup>th</sup> house corresponds to 9, 21, 33, 45, 57, 69, 81, 93, etc.

And so with the other houses.

The Profected Ascendant, according to this method, is always the same degree, minute and second as the natal Ascendant and the time always corresponds to the birth time. Thus, if you were born at 8:59 AM, on January 25, 1947, your Profected Ascendant for any year will always represent 8:59 AM, January 25 of that year.

## Profexion Example

For a native born at 8:59 AM, on January 25, 1947 (see **Figure 18C**), if I were interested in knowing the disposition of the state of that native in 1953, I subtract 1947 from 1953. That gives me 6 (that is, 6 solar years, or  $6 \times 365 = 2190$  days completed). Referencing **Figure 18B** will show 6 on the extended 7<sup>th</sup> house cusp. In order to know what the native's life is like in the native's 7<sup>th</sup> year (beginning on January 25, 1953), I profect the Ascendant which always signifies *Vita, Corpus et Ingenium* (Life, Body and Skill/Wit).<sup>9</sup> I simply reckon  $6 \times 30^\circ = 180^\circ$  (6 signs completed) from the natal Ascendant to find the Profected Ascendant. As the natal Ascendant is  $12^\circ$  Pisces 38, the Profected Ascendant will be  $12^\circ$  Virgo 38, the natal 7<sup>th</sup> house cusp. It is the soul of simplicity. No addition, subtraction or other "math skills" are required. You can point and count houses. Remember to start from the Ascendant as 0.

Once the house corresponding to the Profected Ascendant has been identified, Bonatti tells us to look to the ruler of the sign which is the profected Ascendant: "*By such a planet the disposition of the state of that native in that year is shown to you...*" But which ruler to use? I get good results using the sign ruler, somewhat better results when I also consider the exalted ruler of the sign (assuming there is one). The Almuten often gives insights not otherwise seen. So too, that ruler which may not be the Almuten, but which may be the most strongly placed of all the rulers, including the Almuten of the sign/house.

Let's say I want to know, "What is the condition or state of the native in 2001?" I profect the Ascendant because this question is essentially, "What is his life like in 2001?" Other ways to ask the same question is to ask, "What's happening to the native in 2001?" and "What are the accidents of the native in 2001?" I subtract the year of birth (1947) from 2001 and get 54 as a remainder. Looking to **Figure 18B** (showing houses and the years they correspond to) I find 54 on the 7<sup>th</sup> house cusp. The 7<sup>th</sup> house ( $12^\circ$  Virgo 38) is Marriage and Partnerships. We have thoroughly delineated the chart. We know that there are no planets in the 7<sup>th</sup> house. We know that Mercury is the ruler of the 7<sup>th</sup> house and the exalted ruler and also the Almuten of the

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<sup>9</sup> Bonatti tells us we can also profect the Moon to know the disposition of the state of the body and soul of the native. In the example shown, the Moon is very close to the ascendant. As a result, there won't be much difference between the position of the Profected Moon and that of the Profected Ascendant.



7<sup>th</sup>. Mercury is combust in the 11<sup>th</sup> house and opposed by Saturn. The Sun (which is also opposed to Saturn), is ruler of the 6<sup>th</sup> house (skills). Venus has honor of triplicity and decan in 12° Virgo 38. We find Venus the most strongly placed ruler, with the exception of the Moon which has honor of triplicity in 12° Virgo 38 and is closer to the Ascendant than Venus is to the MC. We note that both Venus and the Moon signify women.

Which ruler to take? Take them all (Mercury, Venus and Moon).<sup>10</sup> The elements of our interpretation of the life of the native in 2001 are like an additive series of numbers which will include: relations/partnerships (7<sup>th</sup> house) with friends (Mercury in 11<sup>th</sup>) + Public (Sun) + professional expression of his writings (Venus, ruler of 3<sup>rd</sup> on MC) + expression of his mystical ideas (Moon, exalted ruler of 3<sup>rd</sup>) + separation from friends and leaving home (= relocation to Canada). These two last items (separation from friends and home) come from the fact that the 11<sup>th</sup> house Mercury (opposed to Saturn) rules the 4<sup>th</sup> as well as the 7<sup>th</sup> (mentioned above). If you were to assemble the above elements this way, you would have been right:

“In 2001 the year will be about (or, ‘the native’s life will focus on’)<sup>11</sup> partnerships (7<sup>th</sup> house); exercise of research, public lecturing,<sup>12</sup> separation from friends/difficulties among the native’s friends, promotion of his writings.” In this year the native got married and moved to Canada from the US. He worked hard with friends who set up a publishing house to promote his writings. He was separated from them by an ocean and a continent. He left friends on the East Coast of the US in order to be with his wife and stepson.

You should see here that the interpretation of the Profection of the Ascendant to the 7<sup>th</sup> (or anywhere else) is accomplished by adding to the 1<sup>st</sup> house meaning of *Vita* or Life (and where appropriate, *Corpus et Ingenium*, i.e. Body and Talent or Wit) to the meaning of the house to which the Profection comes (in this case, the 7<sup>th</sup> house, partnerships). The (mental) addition of Life + Partnerships enables you to say immediately to the client, “In 2001 your life will be involved with partnerships.” Then look to the ruler(s). Of these, the most important is the sign ruler but the others are also important.

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<sup>10</sup> Mars, also in the 11<sup>th</sup> is not relevant in the delineation. It is important vis-à-vis the 11<sup>th</sup> house, but not especially with regard to Mercury’s rulership of the 7<sup>th</sup>. The Sun and Saturn’s opposition interpose themselves between Mars and Mercury. The Sun and Saturn, on the other hand affect Mercury powerfully.

<sup>11</sup> Note that I do not say, “the native will be with friends...” This is because the native is the Ascendant; not Mercury or the planets mentioned. The closest we come to saying that the native is in any way involved in any of this is that the Moon and Venus, having honor in the Ascendant (The Moon having triplicity; Venus having exaltation and triplicity) link the Ascendant (the native) to themselves, the house they are in and the one(s) they rule.

<sup>12</sup> Whatever dire significance the 11<sup>th</sup> house/5<sup>th</sup> house configuration of Mars, Sun, Mercury in Aquarius, opposed to Saturn, may have, this configuration clearly pertains to public lecturing; especially regarding astrology. This becomes apparent if you look at the events 12 years prior to the year you are working on. If I am looking at 2001, I should also ask myself what happened in 1989, 1977, 1965, 1953. If you do that, you uncover remarkable things about the native and you see the hand of fate ruling through the repetition, orchestration and permutation of a limited number of influences.

Let us take another example from the same figure. We will look at the native's 2<sup>nd</sup> house in order to track his annual income over a three year period from 2001 to 2003. The key to doing this accurately is three-fold: First of all, the ruler of the sign. If all you want to know is those years when your wealth is strong, mediocre or weak, the sign ruler's house position will do. But a more thorough approach is to observe the testimony of the sign ruler, exalted ruler (if any) and Almuten of the house. Secondly, note as well the planets in the profected house. These ought to be regarded as bringing into the house (therefore as introducing into the affairs of life signified by the house) matters relating to the houses such planets rule and such activities or influences as the planets themselves represent.

For instance, at age 55, my 2<sup>nd</sup> house was the 9<sup>th</sup> by profection. Natal Saturn in the 5<sup>th</sup> is in the 9<sup>th</sup> from the 9<sup>th</sup>. This equates to September 25 to October 25, 2002 (see **Monthly Profections** for how I arrived at this time period). The 5<sup>th</sup> house cusp is Cancer. The Moon is angular. During that month there was anxiety about my finances (Saturn) due to the fact that I was to travel to the UK and Europe the following month and had to catch up on a sizeable backlog of work before going. In the end the income was strong and there was a good deal of hard work connected to the making of the said income. Note here that the planet in the house shows conditions connected with the affairs of the house while the ruler (angular Moon) shows the relative quantity of money made. Saturn rules the 11<sup>th</sup>, 12<sup>th</sup>, and 8<sup>th</sup> houses and these houses were in one way or another involved with the anxiety and hard work Saturn introduced into the financial life that month. In addition to hard work and anxiety, Saturn signifies expenditures.

Thirdly, keep in mind that angular planets are strong, succedent planets are mediocre and cadent planets are weak. Thirdly, instead of beginning with the Ascendant as 0, start with the 2<sup>nd</sup> house. With Whole Sign Houses the cusp of the 2<sup>nd</sup> house is 0° of the next sign after the one the Ascendant or *horoscopus* is in, even if the ascendant is 29° of the sign.

For instance, in the example we have been looking at 12° Pisces is on the ascendant. Aries is the second house. We would begin counting from 0 at 0° Aries. 1 would be at 0° Taurus. 2 would be at 0° Gemini. The 7<sup>th</sup> house from the 2<sup>nd</sup> (0° Aries) would be 0° Libra. Just as the 7<sup>th</sup> house from the Ascendant corresponded above to 6, 18, 30, 42, 54, etc, so too, if we make the 2<sup>nd</sup> our starting point and count it as 0, the 7<sup>th</sup> from the natal 2<sup>nd</sup> will be the opposite house (the natal 8<sup>th</sup>), and will correspond to 6 years old.

Some people find this confusing. If you are finding it so, I suggest this approach. Get a circular chart form (or draw one). Put your finger on the 2<sup>nd</sup> house cusp and say "0." Now count the 3<sup>rd</sup> house cusp as "1" and continue counting sequentially in a counter-clockwise direction (in the order of the houses) until you come to 6. You will be at the 8<sup>th</sup> house. It is the 7<sup>th</sup> from the 2<sup>nd</sup>. Study **Figure 18B**. No matter where we put the 0 point, be it the Ascendant, the 2<sup>nd</sup> sign/house or any other point on the ecliptic, 6 units of 30 degrees each will always be the 7<sup>th</sup> from the starting point and will correspond to age 6, 18, 30, 42, 54, etc.

Let's say we are interested in the period 2001 to 2003 as it pertains to the native's wealth. In particular it is his moveable wealth (2<sup>nd</sup> house) we are interested in; not his 4<sup>th</sup> house (dwelling) or other wealth. It is important to

understand that it is not exactly income alone. If you are on a fixed income you will not see variations year to year in your income. However, if you work for yourself and your income varies, Profecation of the 2<sup>nd</sup> house can give you a remarkably reliable way to anticipate financially strong, mediocre and weak years well in advance. Even those on fixed incomes find that their expenses vary year to year. Thus, what we are measuring, charting and predicting when Profecating the 2<sup>nd</sup> house takes income, savings and expenditures into account.

As we profect, we come to now this, now that, sign ruler. Said sign ruler will be either benefic or malefic, favourably or unfavourably aspected. As a rule, the Benefics produce wealth through beneficent methods. Malefics can also produce wealth but attended by fear, delay, great effort and trouble. Also, as a general rule, when you find Benefic planets in the house corresponding to the Profected 2<sup>nd</sup> house, it signifies the ease and pleasure of making money that year and that the houses ruled by the benefics contribute to the wealth of the native. The malefics produce wealth through labor and wrath. Consider therefore both the natures of such benefics and the houses they rule. If the ruler of the profected 2<sup>nd</sup> (be it malefic or benefic) is impeded in any way (provided it is not cadent) the impediment shows expenditure that year. The impeding planet shows the nature of the expenditure. The house the impeding planet is in shows the area of life it is connected to.

Back to our example:

The native was born January 25, 1947. In 2001 the native is 54 years of age (2001-1947 = 54). 54 is the 8<sup>th</sup> house of the profected natal 2<sup>nd</sup> house. As the Profecations go forward one sign/house per year, the 2<sup>nd</sup> house profected to 2001 corresponds to the 8<sup>th</sup>, 2002 to the 9<sup>th</sup> and 2003 to the 10<sup>th</sup> houses of the natal respectively.

Looking to the natal: the 8<sup>th</sup> house is Libra ruled by Venus. As Venus is virtually angular in the natal, the native's wealth was strong in 2001.

The 9<sup>th</sup> is Scorpio, ruled by Mars. As Mars is succedent and combust in wide opposition to Saturn, you might, by looking only at Mars ( as ruler of the 9<sup>th</sup>), conclude that the native's wealth in 2002 was less than half of what it was in 2001, but note the positions of both benefics in the 9<sup>th</sup>. The native's wealth, never great, remained steady. What helped to bolster the wealth this year (2002) was the presence in the 9<sup>th</sup> of Venus, ruler of the 3<sup>rd</sup> and Jupiter, ruler of the Ascendant and the 10<sup>th</sup> house.

The 10<sup>th</sup> (2003) is Sagittarius, ruled by Jupiter. Jupiter is in a cadent house. Again, although the native's wealth looks weak, it receives assistance from Venus, barely into the 9<sup>th</sup> house and having just recently performed her meridian transit.

If you run into difficulty delineating a yearly profecation, ask the client what happened 12 years before. To illustrate this, let us say we were discussing the native's desire to marry or "have a relationship": there is a tendency for people to desire partnership/marriage and to actually marry at 18, 30, 42, 54, 66, etc. Naturally, 18 and 30 are very frequently met with. Now, perhaps the delineation of the 7<sup>th</sup> is not clear to you. Perhaps you find Saturn in the 7<sup>th</sup> and you are not sure whether he will deny there being any marriage or

business partnership. Often this happens: the client at age 42 asks, “Will I have a relationship with ‘so and so?’” If you are unclear, ask “Did you have a partner at 18, or at 30?” (Often the native will say “Yes.”) Make your judgement on the basis of previous precedent.

When this happens check the 7<sup>th</sup> house. Locate the ruler of the 7<sup>th</sup>. Generally the native meets the future spouse in the year when the profection of the ascendant comes to the ruler of the 7<sup>th</sup> house. For instance, assuming that there is nothing in the chart to hinder the native from doing so and the ruler of the 7<sup>th</sup> is in the 5<sup>th</sup>, at age 16 (when said native’s profected ascendant is the 5<sup>th</sup> house) the native meets the partner to be. At 18, that same native will marry. The same thing might happen at 30. Likewise, it some times happens when the profected Ascendant comes to the 7<sup>th</sup> the native does not get married, but does when the profected 1<sup>st</sup> or 7<sup>th</sup> come to an opposition in which the ruler of the first is in mutual reception with the ruler of the 7<sup>th</sup>. E.g. when Venus is in Aries and Mars is in Libra, marriage comes when the profection of years makes one of these planets the 7<sup>th</sup> house ruler; the other the 3<sup>rd</sup> ruler. Nor does it matter if Mars and Venus are actually placed in the natal 1<sup>st</sup> or 7<sup>th</sup>.

As a slight digression, I have been studying the circumstances under which people meet their partners and relating it to the natal chart for some time now. Approx 95% of the time, the sign ruler of the sign on the 7<sup>th</sup> house cusp shows, by its house position, the area of life and circumstances under which the native meets his/her future spouse. Sometimes this is easy to see and interpret; sometimes it is more difficult; but if you persist in the investigation about 95% of the time it turns out as said above. The difficulty comes in with trying to figure out the exact combination of derived houses which accurately describes the first meeting between the two. This is usually not when the marriage takes place. Often there is no civil or ecclesiastical marriage, merely a common law arrangement.

When the ruler of the 7<sup>th</sup> is in the 3<sup>rd</sup>, the native meets the spouse in the neighbourhood, travelling or while discussing 3<sup>rd</sup>/9<sup>th</sup> house matters. I recently met a woman in Mexico City who met her spouse this way. She was interested in metaphysics. He was interested in esoteric subjects. She started the conversation by asking if he believed in re-incarnation. When the ruler of the 7<sup>th</sup> is in the 11<sup>th</sup> a friend of the native introduces them or they meet while with the native’s friends. If in the 10<sup>th</sup>, at the native’s work or the spouse-to-be’s home. If in the 4<sup>th</sup>, at the native’s home or the native’s family brings them together. If in the 9<sup>th</sup>, they meet at religious services, at church, in an educational context or while travelling in a foreign country. If in the 5<sup>th</sup>, through the spouse-to-be’s friends or the native’s entertainment. If the ruler of the 7<sup>th</sup> is in the 1<sup>st</sup>, the future spouse comes to the native. If in the 7<sup>th</sup>, the native stumbles across the future spouse accidentally in the course of pursuing his/her life at 18, 30, 42, 54, 66, etc. These are the easy cases.

More difficult are the 12<sup>th</sup>, 2<sup>nd</sup>, 6<sup>th</sup>, 8<sup>th</sup> houses. Usually we have to rely heavily upon the derived houses here. One woman I know tells me that she had a girlfriend whose older brother had a house at which a party was thrown. She attended this party and met her future husband there. The native (the woman I know) is the 1<sup>st</sup> house. The girlfriend is the 11<sup>th</sup>. Her older brother is the 9<sup>th</sup>. His house is the 12<sup>th</sup>. The ruler of her 7<sup>th</sup> is in her 12<sup>th</sup> house. You can see

here how the derived houses can be useful in deciphering the significations. This can be tricky, though. In the last example, the 12<sup>th</sup> house could have been at the priest's home or through the native's sibling's spouse's family. The ruler of the 7<sup>th</sup> in the 6<sup>th</sup> house can be an indication that the native meets the future spouse through servants or employees, or while the future spouse was in the hospital, in prison or providing the native with a service of some sort (a taxi cab driver, a delivery man, a mechanic or other serviceman or woman).

Back to the example:

I have Profected the 2<sup>nd</sup> house above in order to know the ebb and flow of the native's wealth, a standard feature of my practice. I have a number of clients who request this information annually and, as you will soon see, this examination can be applied on the monthly level as well.

Now, you may be wondering how to handle the timing of events within the year. One way to do this is to take the proportional distances of any planets in the house (if there are any). Thus, looking at the 11<sup>th</sup> quadrant house of **Figure 18C**, we see Mars, Sun and Mercury in the house. Using Whole Sign Houses this naturally becomes the 12<sup>th</sup> house. As such, it represents the native's profession at age 50 (1997).

The sign Aquarius, like all other signs, is 30° long. Mars is at 0° Aquarius 04; the Sun is at 4° Aquarius 46; Mercury is at 6° Aquarius 16. Thus, Mars, being at the very beginning of the sign/house would portend contention, criticism, and, possibly surgery right around the native's birthday. The Sun, being at 4° Aquarius 46, is at roughly 4.75° Aquarius.  $4.75 \div 30 = 0.158333333$ . Multiplying this by 365, we get 57.8 days after 25 January 1997. Mercury is 6.26666666° into Aquarius.  $6.26666666 \div 30 = 0.208888886$  x 365 = 76.2 days after 25 January 1997.

This has the appearance of mathematical precision, but, in fact, there is a better way, which we shall now examine.

## Monthly Profections

Not only can you profect years, you can also profect the months in the year. The way you do this is, once again, the soul of simplicity: first, find the house which corresponds to the year you need. That house will represent the year as a whole *and the 1<sup>st</sup> month of that year*. Note: the native's year is not the calendar year. Instead, it runs from birthday to birthday. The time of the day the native's year begins is the time he was born.

For instance, if I want to know how the native fares at age 55 (2002) I profect the ascendant. 55 is the 8<sup>th</sup> house (Libra). Venus, Ruler of the Year, is conjunct the MC. The year is about financial and business partnerships (Libra) and promises success professionally (Venus in the 10<sup>th</sup>). Now, to profect the months, make the 8<sup>th</sup> house the first month after the birthday (25 January to 25 February in this example). The 9<sup>th</sup> will be the next month (25 February to 25 March). The 10<sup>th</sup> will be the next month, and so on to the end of the native's year.

Judge the months through the planets in the house and by the rulers, as was stated above. You will want to use at least the sign ruler, the exalted ruler (if any) and the Almuten of the house. Always keep in mind the meaning of the house you are projecting as relates to the natal, the natal meaning of the projected house for the year and the natal house meanings of the houses corresponding to the months.

Once I have found the house that corresponds to the year I am looking for the months fall into place right away. Carefully note the month in which the ruler of the year falls and what other houses/months it rules both by sign and by exaltation. The house the Lord (ruler) of the year is in is the month when the promise of the year (shown by the house corresponding to the yearly projection – the 8<sup>th</sup> house in our example) is fulfilled. The other houses the Lord of the Year rules are months when different aspects of the same issues are dealt with. Carefully note the nature of the rulers of the sign/houses you are reading.

In the example we are discussing, Venus is virtually in the 10<sup>th</sup> (March – April) and rules the 8<sup>th</sup> (Libra), the 3<sup>rd</sup> (Taurus) by sign and the 1<sup>st</sup> (Pisces) by exaltation. The months corresponding to these houses (January - February; August - September; June - July, respectively). Significant events relating to financial and business partnerships occurred during the months mentioned. January 25 to February 25, 2002 was important; June 25 to July 25 the native received a professional award for research and innovation. August 25 to September 25 were financially significant; October to November, the 5<sup>th</sup> house, where Saturn is found, was also important. Saturn is the exalted ruler of Libra and this month was full of hard work.

## 2.5 Day Profections

There are 12 houses in the natal figure and 30 days to a month. Thus, each house equals 2.5 days. Having found the house corresponding to the month we are interested in, note where the ruler of that sign is, for that house will represent the 2.5 day period in which the event takes place. For instance, (working down from the yearly to the daily level) on July 22, 2002 the native was given an award by a professional association. 2002 = age 55, 8<sup>th</sup> house, Libra, ruled by Venus. Venus is on the cusp of the 10<sup>th</sup> house (profession). The year promises professional success. July 22 falls between June 25 and July 25 or the month corresponding to Pisces, where Venus is exalted.

Now, starting to count 2.5 days from 25 June is a little unwieldy for me, so I double it and say that 2 houses = 5 days. Then 2 houses + the Ascendant brings me to the beginning of the 3<sup>rd</sup> house or to 30 June. Adding 5 days brings me to the 5<sup>th</sup> house at July 5<sup>th</sup>. 5 more days (2 houses) brings me to the 7<sup>th</sup> house at July 10<sup>th</sup>. 5 more days (2 houses) brings me to the 9<sup>th</sup> house at July 15<sup>th</sup>. 5 more days (2 houses) brings me to the 11<sup>th</sup> house cusp at July 20<sup>th</sup>. From July 20 to July 22.5 is the 11<sup>th</sup> house itself. Now, the 11<sup>th</sup> house (associations/friends) of the chart in question contains the Sun, ruler of the 6<sup>th</sup> (skills). 22.5 means 12 hours (.5 days). As mentioned above, the projected house always represents the hour of birth on the corresponding day. The birth time is essentially 9:00 AM. 12 hours later is 9:00 PM. So the native is at a dinner held by a professional organization and after dinner at just before 9:00 p.m. on the 22 July, 2002 during the projected 11<sup>th</sup> house (containing the Sun), he receives an award recognizing his work.

## Example: Princess Di

The consideration of the profections and the firdaria as they relate to **Figure 18D** (the natal figure of the late ill-fated Diana, Princess of Wales) is illustrative of the profoundly reliable nature of this predictive technique.

We will look at only two events in the life of the star-crossed Princess: her marriage to H. R. H. Prince Charles and her lamented death.

We begin by delineating the figure. (Due to considerations of space, I will be brief.) The Princess's primary motivation was to teach. All the fire signs seek influence. Sagittarius, rising here, seeks it through teaching and advising. It was Diana Spencer's fate to marry the Prince, to become an international spokesperson for various humanitarian causes, and, tragically, to die when and how she died. The course of her life was set from the moment of her birth. She did not choose her marriage. She did not choose her celebrity status, although she attempted to prolong it. In doing so, she unwittingly became an accomplice to Fate in her own demise.

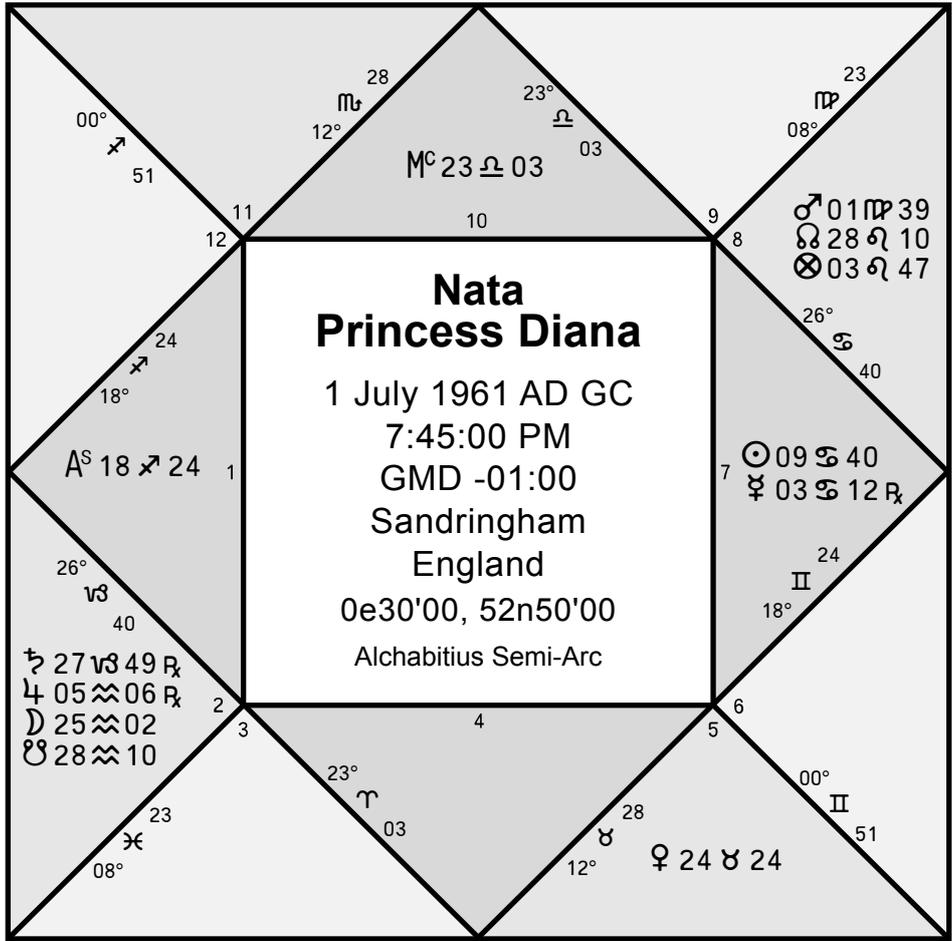
Princess Diana's natal figure clearly shows that her death and her partner's death were interconnected. It also shows that she was dependant upon others for her finances. By August 1997 she had had great expenditures and insufficient income for at least the 2 previous years and 1997-1998 did not promise to be any better. The Princess was an altruistic, humanitarian soul, not an opportunist. This is shown by Sagittarius rising and Jupiter in Aquarius. She could not on her own produce the funds necessary to maintain the role of high profile advocate of humanitarian causes she had become. If she was to continue to effectively contribute to these causes at the level of society she moved in, she needed abundant financial resources.

If you look at her profected 2<sup>nd</sup> house (personal finances) for 33-36 (the 11<sup>th</sup>, 12<sup>th</sup>, 1<sup>st</sup> and 2<sup>nd</sup> houses respectively), you will note that the rulers of these houses are all impeded, Jupiter is retrograde and conjunct a retrograde Saturn. Both planets are harmed in this conjunction. Mars, the Almuten of the 2<sup>nd</sup> is in Virgo in the 8<sup>th</sup>. From the point of view of finances it hardly signifies the acquisition of wealth, rather it is signifying arguments and controversy with a partner regarding finances. The same thing may be said of age 33 (11<sup>th</sup> house), which Mars rules. The fortunes were not smiling on Princess Di at these times.

The native's 2<sup>nd</sup> house is the partner's 8<sup>th</sup> and the partner's 2<sup>nd</sup> is the native's 8<sup>th</sup>. The 2<sup>nd</sup> house means Money; the 8<sup>th</sup> house means Death. The Moon, ruler of the 8<sup>th</sup> is in the 2<sup>nd</sup> and Mars, Almuten of the 2<sup>nd</sup> is in the 8<sup>th</sup>. The native and partner's money and death are intertwined.

On her 36<sup>th</sup> birthday in 1997 the houses returned to their natal positions (1<sup>st</sup> to 1<sup>st</sup>, 2<sup>nd</sup> to 2<sup>nd</sup>, 3<sup>rd</sup> to 3<sup>rd</sup>, etc.). At such times the natal promise is renewed. As stated above, the natal promise includes her demise along with a partner.

"But," you may object, "she had had two returns of the houses already: at 12 and 24, and could have had others: e.g. 48, 60, etc. Why didn't she die during one of these?" The answer is: Neither the profections, nor any other astrological technique causes death (or anything else) they merely signify things. The cause of death was the car crash. Furthermore, neither



**Figure 18D**  
Nata Princess Diana

the profections, nor other predictive techniques are used alone. The firdaria and the Primary Direction of the killing planet to the Ascendant (discussed in **Lesson 10** and more fully in a separate paper) showed that the native's death would not be at 12, 24 or other return of the houses but on or about this time (at 36).

In my judgment, the tragic end of Princess Diana was fated. It was inescapable because it resulted from who and what she was: a person with an exalted humanitarian vision without the means to realize her vision.

Her marriage took place at age 20. Previous delineation of the chart shows that Diana Spencer was destined to marry a Solar/Mercurian person. Both natal Mercury and the Sun are in her natal 7<sup>th</sup> house. At age 20, the profection of the Ascendant brings the Ascendant to the 9<sup>th</sup> house, Virgo. Mercury is the Lord of the Year. The Lord of the Year (in profections) is always the ruler of the Profected Ascendant. You look to the ruler of the Profected Ascendant, i.e. the Lord of the Year, in order to know what the year holds, promises or otherwise announces. The house in which the Lord of the Year is found is very important in this delineation. In Princess Diana's figure, the Lord of the Year is Mercury in the 7<sup>th</sup> house (Marriage). Mercury is, of course, the ruler of the 7<sup>th</sup> house (Gemini). The indications are clear. Diana Spencer would marry a powerful public figure at age 20.

## **Firdaria**

This technique is also of great value. I use it along with the profections and, for most work, this is all you need to do good prediction: the natal chart, the firdaria and the profections. One of the nice things about this approach is that almost no math is required and, because you are working directly from the natal figure, you don't have any secondary or tertiary charts to look at. Although the Medieval usage combined profections with Solar and Lunar Returns, I use the profections by themselves and thereby avoid dealing with the question of precessing the Solar and Lunar Return Figures.

The great importance of delineating the natal first cannot be overstressed. If you do this accurately and thoroughly, you can write a biography of the native even though you have never heard about him and don't know anything about him. What we want to do is to understand each planet's local determination as well as its nature. Its position in this or that house will be perhaps even more important than its rulership of houses. If I had to quantify how much more important, I would say that its house position is 55% and its house rulerships are 45%. Both are important. In delineating, try to identify who in the native's life the 7 planets represent. Use the various kinds of signifiers to do this. This greatly aids the interpretation and makes it relevant, concrete and recognizable to the native.

## **What Exactly Are the Firdaria?**

As this has been addressed in the **Introduction**, I will focus on the practical aspect of this subject here. The firdaria are planetary periods similar to the *dashas* of the Indian Astrology. **Figure 18A** is the visual key to this system. The key understanding is that the planets will manifest their natal promise during the times they rule. The sequence of such rule is given in **Figure 18A**.

In practice, you note whether the chart before you is diurnal or nocturnal. If diurnal, you begin the allotment of time with the Sun which rules from birth to 10 years old; then proceeding clockwise around the circle, Venus from 10 to 18; then Mercury 18 to 31; then the Moon 31 to 40; then Saturn 40-51; next Jupiter 51 to 63; next Mars 63 to 70; then the N. Node 70 to 73; finally the S. Node 73 to 75. Should the native live longer than 75 years, the cycle starts again with the Sun for 10 years.

If the figure is nocturnal, the sequence is Moon birth to 9 years old; then, clockwise around the circle, Saturn 9 to 20; Jupiter 20 to 32; Mars 32 to 39; North Node 39 to 42; South Node 42 to 44; Sun 44 to 54; Venus 54 to 62; Mercury 62 to 75. Again, should the native live longer than 75 years, the cycle starts again, this time with the Moon for 9 years.

With the exception of the Nodes, which neither rule a sub period, nor are subdivided themselves, all the other 7 planetary periods are divided into 7 subperiods. The length of each subperiod is the length of the whole period divided by 7. Thus Mars' 7 year period has 7 one year subperiods. The Moon's 9 years give 7 subperiods of 1.285714286 years long, Venus' 8 year period has 7 subperiods of 1.142857143 years long. Saturn's 11 years gives 7 subperiods of 1.571428571 years in length. Jupiter's 12 years have 7 subperiods of 1.714285714 years long. The Sun's 10 years gives 7 subperiods of 1.428571429 years and Mercury's 13 year period gives 7 1.857142857 year long subperiods. The attribution of rulers to these subperiods is such that the first subperiod is the planet who rules the period being divided. The next ruler of the next subperiod is the next planet on the circle in clockwise fashion.

For example, the divisions of the Sun in either a diurnal or a nocturnal chart are:

<b>Sun Period</b>	= 10 years long	
<b>Sun/Sun</b>	1.428571429	years
<b>Sun/Venus</b>	1.428571429	"
<b>Sun/Mercury</b>	1.428571429	"
<b>Sun/Moon</b>	1.428571429	"
<b>Sun/Saturn</b>	1.428571429	"
<b>Sun/Jupiter</b>	1.428571429	"
<b>Sun/Mars</b>	<u>1.428571429</u>	"
<b>Total</b>	10.000000000	"

## Guidelines for Interpreting the Firdaria

The general rule of thumb is that the nature of the Period (Firdar) Ruler + the signification of the house it is in = the promise of that time period (the number of years attributed to that ruler). Whatever the planet promises by nature, state and local determination will eventuate during its firdar. So, if you have Mars in the 7<sup>th</sup>, expect hostility, disharmony separation or even the death of the native's partner during the time when Mars rules (e.g., 63 to 70 for diurnal figures; 32 to 39 for nocturnal figures). Consider also besides the planet's house position, rulerships and its exaltation. Note the houses involved. If the planet is afflicted in the natal, all these houses will be harmed. If the planet is in good state natally all these houses will be successful, productive, and active during the planet's firdaria.

Note well that the planet ruling the sub-period is not unimportant. It can kill, make you sick, wealthy, happy, and so on. The only difference in terms of hierarchy between the period ruler and the subperiod ruler is that the former rules for a longer and the latter for a shorter span of time.

A good way to know what a planet is doing in your chart is to study its effects during its firdar/subfirdar (period/subperiod).

Beware the Saturn/Mars firdar and the Mars/Saturn firdar. They are both tough.

**As a general rule, judge the firdaria according to the nature, state and local determination of the ruler of the period and subperiod – not only according to its universal signification.** Nevertheless, occasionally the Moon will act according to her nature alone and not to any particular determination.

## Example

I will use the 18° Sagittarius rising chart (7:45pm) for Princess Diana in this example (even though I have rectified it to 7:55 PM – 20° Sagittarius 26).<sup>13</sup> There are several reasons for this: 1) everyone knows it, 2) it will serve to show that the Medieval techniques often do not require an exact ascendant and a rectified birth time.

Now, Princess Diana married Prince Charles at Age 20. At her marriage she was in her Mercury/Moon firdaria period. Mercury is in the 7<sup>th</sup> (Marriage). The Moon (significator of family/home) is in the 2<sup>nd</sup> house disposing both the Sun and Mercury (both in the 7<sup>th</sup> house – Marriage). Considered along with the profecion of the Ascendant to the 9<sup>th</sup> house at age 20 (Mercury being in the 7<sup>th</sup> house), the conclusion that the native would marry at age 20 asserts itself.

Princess Diana died at Age 36. The firdar ruler at the time of death was the Moon . The subperiod ruler was the Sun. With the 7:45 pm chart, the Moon is the ruler of the 8<sup>th</sup> house. With the 7:55 pm chart, the Sun is the ruler of the 8<sup>th</sup> and both it and Mercury are disposed by the Moon. Previous delineation of the figure convinced us that the native's death was connected with a partner's death and with the native's need of large amounts of cash. In spite of the minor change of the Moon as ruler of the 8<sup>th</sup> to the Sun as ruler of the 8<sup>th</sup>, there is no reason to alter the delineation. On the most basic level, the Moon in the 8<sup>th</sup> from the 7<sup>th</sup> causing the ruler of the 8<sup>th</sup> to produce what it promises: the death of both the native and her partner. Moon in the 2<sup>nd</sup>/8<sup>th</sup> from the 7<sup>th</sup>, and the Sun, ruler of the 8<sup>th</sup> in the 7<sup>th</sup> perhaps tells the story more clearly than the 7:45 pm chart. Changing (waning) financial circumstances (Moon in 2<sup>nd</sup>) cause a partner's death and her own.

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<sup>13</sup> I suggested a rectified time close to this on page 24 of Lesson 10, based upon the direction of the Killing Planet. I have since done more work in this regard and feel the correct time is 7:55 pm.

## Conclusion

Both Profections and Firdaria are examples of Continuous Astrology. They are extremely economical and very reliable (provided that you have delineated the figure correctly before going to the business of predicting). Essentially what we are doing with these techniques is seeing a given quanta of time with a given planet. Those times when a planet rules will see manifestations of events corresponding to the nature of the planet and its local determination in the chart before you. As should be clear from this lesson the theory of both Profections and the Firdaria is easily memorized. With the “Star of the Magi” in mind and the basic procedure of the Profections (and, of course, prior delineation of the chart), quick, accurate prediction directly from the natal figure is possible. Furthermore, because we are using Continuous Astrology techniques, which account for every moment of the native’s life, we are not confronted with periods of time where “nothing is happening” as we often are with transits and progressions.

So much for the technical aspects of the Firdaria and Profections. As regards the philosophical and spiritual side of things it seems to me that more than any other astrological predictive technique Profections demonstrate that underlying our behaviour and the apparently random events of our lives there exists a regular pattern (which I have likened to a musical rhythm) which provides structure and a kind of consistency in our lives. Once you see this pattern repeating yearly, monthly and every 2.5 days, it is very hard to credit the idea that any but the wisest among us have anything like a Free Will. All astrology shows us Fate and Destiny, but profections especially.

This lesson is now complete. Proceed to the homework and then on to the next lesson.

## Homework.

1. Using your own chart, pick a year when you changed jobs. Subtract 12 years from it and compare your professional life during those two years. Then add 12 years to the first number taking care not to exceed your age and compare your work life during those years.
2. Do the same thing with your 7<sup>th</sup> house.
3. Do the same thing with your 4<sup>th</sup> house. That is, see a year in which you moved and correlate that to 12 years before and 12 years after.
4. Look at the affairs of life this year. Compare them with the testimony of the profected Ascendant and the Lord of the Year.
5. Watch the ups and downs of your cashflow over the course of a year. Profect the 2<sup>nd</sup> house to that year. Profect the months of the year and compare the ups and downs with the monthly testimonies of the rulers of the corresponding months. Remember, angular is strong. Succedent is moderate and Cadent is weak. Afflictions and the presence of malefics in the house

under consideration indicate expenditures, trouble and concern about finances during the time period (year or month).

6. Study the firdaria and see if you can write your own biography. Try to do so on your example figures. Study the subperiods and note the role of local determination in the events produced at different times.

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**Diploma Course in Medieval Astrology  
Lesson Nineteen  
Prediction IV  
Solar and Lunar Returns**

# Diploma Course in Medieval Astrology

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# Diploma Course in Medieval Astrology

## Lesson Nineteen

### PREDICTION IV

#### Solar and Lunar Returns

##### Introduction

We are going to use as an example for the Solar and Lunar Returns a natal chart which we have looked at previously. **Figure 19A** is the chart for a native known as DMH. **Figure 19B** is a worksheet showing some of the things that are done in the process of erecting the Solar Return chart for DMH shown in **Figure 19C**.

This instruction will be valid for both Solar and Lunar Returns. The only difference is that the indications in a Lunar Return chart only last for a month between that Lunar Return and the next Lunar Return, although there is a trick to Lunar Returns I will share with you which will make your life easier when calculating Lunar Returns. A Lunar Return chart is generally set up for the time that the Moon returns to the place it held in the natal horoscope. I think that it is better to set up a Lunar Return chart for the time that it returns to the position it held in the Solar Return.

We are not going to talk about the calculations of Lunar Returns because the process is identical to the calculation of Solar Returns. It is just that you use the Moon's diurnal motion instead of the Sun's diurnal motion.

The Solar Return is set up for the time that the Sun returns to the position it held in the natal horoscope. This is called an anniversary chart, or a Solar Return or a Revolution of the nativity (*revolutio nativitatis* – the old term); or revolution, for short.

While I don't usually suggest that people change locations for their Solar Return in order to get a better Solar Return for that year, I do set up Solar Returns for the locale that they are in at the time of their Solar Return, which as you will see, is different than the original time of the birth. Of course, you have set up the natal chart for the place that the person was born at. You set up the Solar Return chart for the place that they are going to be in, or the place they were, during the relevant Solar Return. Now, the actual Solar Return may happen before or after the calendar birthday of the native. Thus, you will have to calculate and delineate the Solar Return sufficiently in advance of the native's birthday in order to have time for making decisions as to how best to use the information you gain from the Return Figure.

##### Calculation of the Solar Return Time

Having said that, let's look at the example. If you look at the **Figure 19A**, you are going to see that the Sun is in the 6<sup>th</sup> house at 8° Leo 25'. On the worksheet (see **Figure 19B**), the first thing that you will note in the upper left hand corner is that I have written down: Natal Sun 8° Leo 25'. Underneath





that, I have written down the Sun's position on the noon prior to birth, (i.e. prior to the birthday of the year I am to judge). This  $7^{\circ}\text{Leo}35.7$  represents the position of the Sun on the 30<sup>th</sup> of July 1996 out of a Noon ephemeris. I take the difference between these two positions and I get  $49.3'$ .

Directly beneath that I'm getting the Sun's diurnal motion on that day. I'm subtracting the Sun's position on the Noon Previous ( $7^{\circ}\text{Leo}35.7$ ) from the position of the Sun on the Noon Following the Solar Return. The position of the Sun on the Noon Following is  $8^{\circ}33'$ . In other words if I subtract the  $7^{\circ}35.7'$  from the  $8^{\circ}33'$ , I get the diurnal motion of the Sun on the day in question, which I have done, and I get  $57.3'$ .

If I divide  $49.3$  by  $57.3$ , I get  $0.860383944$ , or roughly speaking  $0.8603839$ . Seven decimal places is more than enough. What this represents is the decimal fraction of the Sun's diurnal motion.

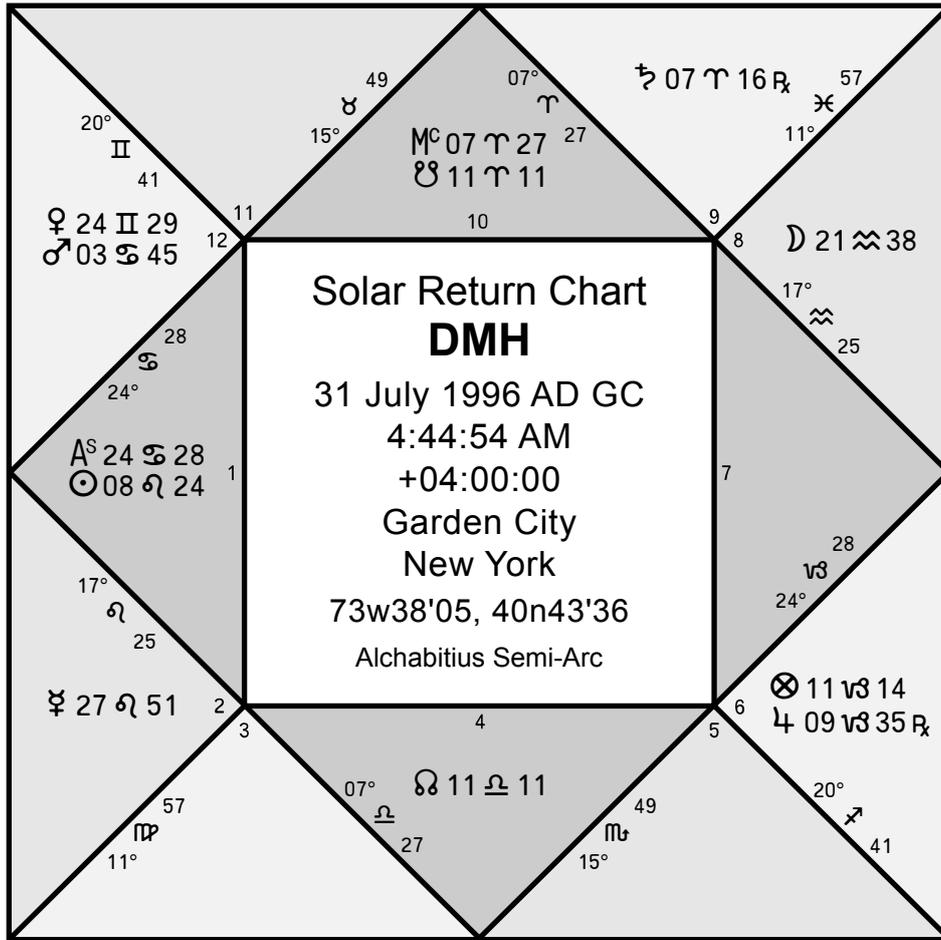
If I multiply this  $.8603839$  times 24 hours, I get the amount of time of the Sun's motion that corresponds to the distance it's moved in that time.  $24 \times .8603839$  equals  $20.6492136$ , which is 20 hours and 38 minutes 57seconds. Rounding off, this is 20 hours 39 minutes.

Subtracting  $4\text{h } 54\text{m } 32\text{s}^1$  from this 20 hours 39 minutes (which is necessary because the native is in the 5<sup>th</sup> Time Zone west of Greenwich, which means that the actual time is 5 hours earlier than Greenwich), I get 15 hours 44 minutes, which is 15 hours and 44 minutes after the previous noon. That is how much time has elapsed since the previous noon. Since I've got a number larger than 12, I have to subtract 12 from it, and that gives me 3 hours and 44 minutes AM. This is a morning event. This Solar Return occurs at 3:44 AM EST / 4:44 AM EDT on the 31<sup>st</sup>. If you think about it for a minute, what we are saying here is that the event, that is the return of the Sun, took place 15 hours and 44 minutes after the noon prior to the Sun being at  $8^{\circ}\text{Leo}25'$ . That means that from noon to midnight which are the PM hours we are subtracting, when we subtract that 12, we are left with 3 hours and 44 minutes AM. This the time you will erect the Solar Return for and the place will be the place where the native is at the time of his Solar Return, which in this particular case is Garden City, New York, USA on Long Island because I knew he had moved fairly close to Garden City on Long Island. Garden City's latitude and longitude are  $40^{\circ}$  north  $44; 73^{\circ}$  west 38. Therefore, this Solar Return takes place at 3:44 AM on the 31<sup>st</sup> of July 1996 in Garden City, New York.

Having ascertained the time of the return, you then set up the Solar Return chart just as you would a natal chart (see the Calculation Module). You find the houses and planetary positions and place them in the figure. For this return I get  $24^{\circ}$  Cancer rising (see **Figure 19C** for the complete chart).

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<sup>1</sup> This is the exact correction for the Time Zone West of Greenwich, England. The rule is + or - 4m of time for every degree of longitude East or West of the Time Meridian on which the locale you are working with is (Subtract if East/Add if West). In our example, the local is in the 5<sup>th</sup> Time Zone West of Greenwich, England, 75 West Longitude. The locale (Garden City, New York, USA) is at  $73^{\circ}38'05''$  ( $73.63472222$ ). This is  $1.36527778$  degrees East of the Meridian ( $75^{\circ}00$ ).  $1.36527778 \times 4$  minutes per degree = 5.461 minutes. Subtracting this from 5 hours, we get 4 hours 54 minutes 32 seconds.



**Figure 19C**  
 Solar Return Chart for DMH

## Interpretation of the Solar Return Figure

The process you need to go through in order to interpret a Solar or Lunar Return figure is as follows. While there are a great many people who know how to calculate Solar or Lunar returns, not a great many of people know how to interpret them properly. I've heard all kinds of things said about solar return figures – for example, that they're not a valuable technique or that people don't know what to do with them. I think this later attitude is exactly the problem. There has not been enough proper instruction on how to use them and as a result people end up defaming what they don't understand.

The process that I have found very, very useful in working with Solar Returns is as follows:

1. You need to know the natal horoscope thoroughly. And of course by this point in the course if you've been working with your own horoscope all along you should have a pretty thorough understanding of your own horoscope. You have analyzed what the ascendant means; what the houses mean; what the planets in houses mean. You know what the relationship of the planets to the dispositors are; you know what planets are in aspect to each other and how they aid or interfere with the actions of each of the planets and the affairs of each of the houses. You have delineated the houses of the chart according to the General Method and you have delineated the Special Delineation Techniques (Rank of Fame, Financial Significator, Professional Significator, Marriage, Children, 9<sup>th</sup> house, Death, etc.). You've done some predictive work so you know basically what's coming up and what has happened in the past. You've got that all analyzed and the work that you did analyzing what has occurred in the past should have shown you what the planets were actually doing. If you can, cease judging what the chart says from the point of view of what you *think* it should be saying and instead look back at previous events and see what *actually* happened. Then correlate that with the natal horoscope and see what is in the corresponding house and what the pattern of the life has actually been as it is shown both in the life itself and in the horoscope. If you do this you will know the natal horoscope pretty thoroughly. So that's the first step. As we have discussed this natal a number of times, I will skip over this part of the procedure.
2. **Read the Solar Return figure as a separate figure in its own right.** I cannot stress it enough that prediction presupposes delineation. The prediction issue is merely one of timing: *when* things that are promised in the natal or Solar return figure are going to be realised during the life and during that particular year. That's what prediction is about. It is timing something that is already foretold, and that you already know is going to happen.

In the process of doing this you will note that the Solar Return chart portends great changes and challenges in the native's profession and partnerships. You will make a mental note of the angular planets and what they rule as well as any unusual

configurations. You will note that Solar Return Mars ties with Solar Return Saturn for the honor of Almuten of the Solar Return 7<sup>th</sup> house. Being the ruler of the 5<sup>th</sup> of the Solar Return and the 10<sup>th</sup> house of the Solar Return, this Mars shows the connection of the native's partner with his business, and her social life with his business in some way. We will see this pattern again as we synthesize the charts.

**So the first step is to delineate the natal figure, the second step is to delineate the Solar Return figure. Delineate the Solar Return figure as if it were an independent figure of the year. The third step is to synthesize the two charts. We use a fixed procedure to facilitate a thorough synthesis and to see that nothing important escapes us. We will now give this procedure.**

### **The Lord of the Year**

The native whose natal figure we are using as an example was born in 1945. In 1995 he was 50 years of age, and in 1996 he was 51. Multiples of 12 will bring you at 48 to the Ascendant, which is the 1<sup>st</sup> house. The 2<sup>nd</sup> house is 49, the 3<sup>rd</sup> house is 50, the 4<sup>th</sup> house is 51. That means the ruler of the 4<sup>th</sup> house becomes the Lord of the Year. The ruler of the house that corresponds to the projected Ascendant in a given year is the Lord of the Year. It is very important to identify what planet is the Lord of the Year. Its influence is very important throughout the year in question. For instance, in 1996, I had Mars as the ruler of my year. I was 49. 49 corresponds to the 2<sup>nd</sup> house cusp and I have Aries on the 2<sup>nd</sup> house cusp, and I have Mars, the ruler of Aries in the 11<sup>th</sup> house. So I had 11<sup>th</sup> house and Martian events going on all around me. Mars is combust, it's opposed to Saturn etc., it involves other areas of life etc. (In 1996 I co-founded the Mid-Hudson chapter of a national astrological organization. There was internecine conflict in fraternal organizations to which I belonged. A close friend of mine, who was enthusiastic about Sufism went to Iran and there found himself embroiled in dangerous religious differences when his naive American New Age philosophy – which led him to assert that he could communicate with God – was seen as an attack on Islam. He was lucky to return home with only emotional upset. Everywhere I turned that year my friends were embroiled in conflict. I relate this to show how pervasive and encompassing the influence of the Lord of the Year is.)

In the example chart (**Figure 19A**) the Lord of the year is Mercury. Notice that Mercury is in the 7<sup>th</sup> house and rules the 4<sup>th</sup> house. You will also note that the native was married on June 29, 1996. This is a little bit in advance of his 51<sup>st</sup> year, in which Mercury, the ruler of the 4<sup>th</sup> house having to do with the home is found in the 7<sup>th</sup> house, which has to do with marriage. You can see an example of how important and how helpful the ruler of the year is in this particular instance. On top of everything else, it is exalted and trine another exalted planet, the Moon. So we have partnership and domestic things promised from that Mercury as ruler of the year.

The next thing you want to do when you get to this stage of the delineation is to see how Mercury is placed in the Solar Return figure. If Mercury is good in both figures, you expect good things from the things signified by Mercury for the native in that Solar Return and in the natal. For instance, in the

natal, Mercury is in the 7<sup>th</sup> exalted and square to Mars in the 3<sup>rd</sup> house. The square is not so bad due to Mercury receiving Mars.<sup>2</sup> Mercury is therefore in excellent condition in the natal.

In the Solar Return figure we find Mercury at 27° Leo 52' in the 2<sup>nd</sup> house sextile Venus and opposed to the Moon in the 8<sup>th</sup> house. Venus bridges the opposition between Mercury and the Moon. This is an indication that the native is going to benefit financially in this year. The Moon is the ruler of the 1<sup>st</sup> house. It is in the 8<sup>th</sup> house of the Solar Return figure opposed to Mercury in the 2<sup>nd</sup> house, but the opposition is bridged by Venus, which is the ruler of the 4<sup>th</sup> house and the 11<sup>th</sup> house. As ruler of the Solar Return Ascendant, the Moon shows the native's agenda that year. Being in the 8<sup>th</sup> house in the Solar Return, she signifies money through partnership.

Solar Return Mercury in the 2<sup>nd</sup> house opposed to the exalted Moon in the 8<sup>th</sup> and sextile Venus in the 12<sup>th</sup> will contribute to the native's wealth. With the forgoing in mind we conclude that Solar Return Mercury, like the natal Mercury, is in good condition. Thus, the native will benefit in this Solar Return from things signified by Mercury. In order to judge what those "things signified by Mercury" are, we consider the universal, accidental and special significations of Mercury. Mercury's universal significations do not help us greatly here. E.g. from Lesson 7: "Mixture of moderate things. Things compounded of two things." Also, "Younger brothers. Fine figure, complexion brown with a greenish tinge, handsome, narrow forehead, thick ears, good nose, eyebrows joined, wide mouth, small teeth, thin beard, fine long hair, well-shaped long feet."

Likewise, the Special Significations of Mercury – as for instance its being the Professional Significator Almuten, are not especially cogent.

However, the accidental significations of Mercury; for instance, its signification of partnership (via its position in the 7<sup>th</sup>) and its signification of the home (via its rulership of the 4<sup>th</sup>) point clearly to partnership (marriage **and** business as the 4<sup>th</sup> is also the 10<sup>th</sup> from the 7<sup>th</sup>). Simultaneously, the fact that Solar Return Mercury is in the 2<sup>nd</sup> connected to the exalted Moon and Venus, points to financial gain in that Solar Return. Thus Mercury signifies money in the Solar Return. In 1996, the native married a woman with a significant amount of money.

Those students who have difficulty judging gender in the natal figure may want to note that natal Mercury is in a feminine sign in the 7<sup>th</sup> house; trine to an exalted Moon. It is overwhelmingly feminine therefore and may be confidently regarded as signifying a feminine partner (7<sup>th</sup> house).

## **In What House of the Solar Return Does the Natal Ascendant Fall?**

Having gone this far the next thing to do is to look and see in the Solar Return what house does the natal ascendant fall in, because the native will be in this area of life that year. You can say this to the native right at the

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<sup>2</sup> I deal with the doctrine of Reception separately in an Academy Paper available at [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features).

beginning of the consultation. “You will be in this area this year.” I.e. the area corresponding to the 8<sup>th</sup> house in this particular example. In other words, we can say you will be in the area of life corresponding to the house in which the natal Ascendant falls in the Solar Return. The natal Ascendant is 27° Aquarius 43’ and it falls in the 8<sup>th</sup> house of the Solar Return. So you can say to the native, “You will be in the native’s partner’s finances or a money making partnership this year.”

This method enables you to begin to speak directly, without a great deal of preparation, about certain primary things that are going to be valuable, both to you in terms of delineating the chart, and to the client in terms of receiving the information about what the coming year is like.

### **In What House of the Natal Chart Does the Solar Return Ascendant Fall?**

The next thing you do is to look and see where the Solar Return ascendant is in the natal figure. What house does it fall in? In other words what house of the natal horoscope is rising in a given year. In this particular case the Solar Return ascendant is at 24° Cancer 28’ and this falls in the natal 5<sup>th</sup> house, so you know that 5<sup>th</sup> house affairs are going to be of importance to the native this year as well.

So far, you’ve looked at 2 houses. On your worksheet, you should be writing down the house numbers you are coming up with as you go through this part of the process. In the first indication (see **Figure 19D**), we came up with the 8<sup>th</sup> house, so we write down VIII (in Roman numerals). The next step, we were looking to see what house of the natal horoscope was rising and that was the 5<sup>th</sup>, so we write underneath the VIII, V and you will see those two numbers noted on the worksheet. And we are going to be using this method to objectively quantify the judgement.

We are looking for repetitions: for instance how many times the same house becomes emphasised. The more times it becomes emphasised the more important it becomes for the year, and the more securely we can say to the client, “The affairs of a given house are going to dominate your consideration throughout this year.” You may also want to add the fact that the Lord of the Year is in the 7<sup>th</sup> house, so we will put the number VII above the VIII on the worksheet and that will just be a reminder to us that 7<sup>th</sup> house affairs, that is, partnerships, are going to be very important this year. And other indications may emphasise the 7<sup>th</sup> house, too.

### **Natal Ruler of the Ascendant in What Solar Return House?**

The next thing we look at is we want to see what house of the Solar Return is the natal Ascendant’s ruler in. The natal Ascendant is Aquarius ruled by Saturn, and Saturn in the natal chart is at 17° Cancer 36’ in the natal 5<sup>th</sup> house. That same point falls in the Solar Return 12<sup>th</sup> house but not very far from the Solar Return Ascendant. So we are going to put down next on our list XII/I, because of the fact the natal Ascendant ruler falls so close to the cusp of the Solar Return ascendant. Next thing we want to do is see what house of the natal does the Solar Return Ascendant ruler fall. The Solar Return Ascendant is 24° Cancer 28’ and its ruled by the Moon and the Moon is in the 8<sup>th</sup> house

Profected Lord of the Year.....	<b>VII</b>	
Natal Asc in Solar Return.....	<b>VIII</b>	
Solar Return Asc in Natal.....	<b>V</b>	} <b>V</b> emphasis
Natal Asc ruler in Solar Return.....	<b>XII,I</b>	
Solar Return Asc ruler in Natal.....	<b>XII,I</b>	} <b>XII,I</b> emphasis
Natal ruler of the 10th in Solar Return.....	<b>III</b>	
Solar Return ruler of the 10th in Natal.....	<b>V</b>	

**Figure 19D**  
Solar Return Work Sheet - House Emphasis

of the Solar Return at 21° Aquarius 38', but this is in the natal 12<sup>th</sup> house close to the cusp of the natal Ascendant. You see what I said before? We are beginning to get a repetition. Under XII/I we write XII/I again. We already have a repetition.

### **Natal Ruler of 10<sup>th</sup> in What House of Solar Return?**

The next thing we look at is to see in what house of the Solar Return is the natal ruler of the 10<sup>th</sup>. The 10<sup>th</sup> house ruler is Jupiter in the natal figure because 11° Sagittarius is on the 10<sup>th</sup> house cusp and it falls in the 7<sup>th</sup> house at 25° Virgo 23'. That falls in the Solar Return chart in the 3<sup>rd</sup> house. Under the XII/I we write III.

### **Solar Return 10<sup>th</sup> House Ruler in What Natal House?**

The next thing we want to look at is what house of the Natal does the Solar Return 10<sup>th</sup> house ruler fall. The 10<sup>th</sup> house is 7° Aries and its ruler is Mars. Mars is in the 12<sup>th</sup> house of the Solar Return at 3° Cancer 45'. But that point falls on the cusp of the natal 5<sup>th</sup> house so we write V under the III.

So far we have had V repeated and XII/I repeated.

At this point you have a list of houses (**Figure 19D**) which correspond to areas of life which have been emphasized. The 5<sup>th</sup> house could be very important. There could be children, except in this particular case both these people are in they're forties and fifties. They are not going to have any children. The 5<sup>th</sup> house is the 11<sup>th</sup> from the 7<sup>th</sup> (derived), the friends of the partner.

The two areas that have become emphasised by our analysis are the 5<sup>th</sup> house and the 12<sup>th</sup>/1<sup>st</sup> house. It becomes important when one has more factors emphasized than the other, but in this case these two areas are evenly emphasized. It is also important which one becomes more emphasized, for example, if one has 5 indications and the other has 3 or something of that sort. The one that gets the most is more emphasized and in this case they are evenly emphasized on the 5<sup>th</sup> and the 12<sup>th</sup>/1<sup>st</sup> houses.

The reason we are doing this is because we are trying to find out what areas of life are going to be emphasized in the life of the native in that particular year. So that we can look at the chart to further explicate or extract meaning from those particular houses, to see what other details are associated with those houses so that we can be more explicit as to exactly what is going to happen in that particular year. One of the ways to do that is to delineate the charts from the point of view of the 12<sup>th</sup> house, 1<sup>st</sup> house and the 5<sup>th</sup> house. You want to know what the 5<sup>th</sup> house is like in the natal chart and what is it like in the Solar Return chart. What is the 12<sup>th</sup> house like in the natal chart and what is it like in the Solar Return chart. And lo and behold when you do this things spring out at you.

For instance, looking at the natal ascendant, you see 27° Aquarius rising. You see that the 12<sup>th</sup> house cusp, by Alchabitius, comes out to be 1° Aquarius. In other words we have the same sign on the cusp of the 1<sup>st</sup> house as we do on the cusp of the 12<sup>th</sup> house. This is said by some astrologers to be an indication that the native is his own worst enemy, self-undoing, lots of "karma," the fruit of past actions. And lo and behold the ruler of both the 12<sup>th</sup> house and

the 1<sup>st</sup> house is Saturn (because Aquarius is on both houses, and Aquarius is ruled by Saturn) and Saturn is in, lo and behold, the 5<sup>th</sup> house. As it turns out, these are the very houses that are emphasised by our method thus far. That is worth noting.

We should take a closer look at the natal chart. We should ask ourselves, “What could the ruler of the 1<sup>st</sup> and the 12<sup>th</sup> in the 5<sup>th</sup> mean?” “Could it be that the native’s self-undoing is through his love life or through his partner’s friends?” The 5<sup>th</sup> house is the 11<sup>th</sup> from the 7<sup>th</sup>; the native’s partner is the 7<sup>th</sup>, the native’s partner’s friends are the 11<sup>th</sup> house from the 7<sup>th</sup>, or the 5<sup>th</sup> house. Since we have Saturn in poor zodiacal state in the 5<sup>th</sup> house, we have an astrological cause to be concerned for the well-being of the native in this particular year because the 12<sup>th</sup> house and the 5<sup>th</sup> house are emphasized.

If we want to confirm this, we have to go back to the Solar Return and then we have to look at the 5<sup>th</sup> house and the 12<sup>th</sup> house for the Solar Return. And what do we find, we find lo and behold Scorpio on the cusp of the 5<sup>th</sup> house and Mars the ruler of Scorpio in the 12<sup>th</sup> house. In other words a link between both houses again. Mars here is 9° away from Venus, it is loosely conjunct to Venus, but they are out of sign, of course. Mars is square to Saturn, which makes Mars very, very nasty, although Mars does dispose Saturn. Saturn is getting more beat up than the Mars is and Saturn is retrograde, so this is still a very unfortunate configuration. Two malefics, one of them determined towards the 12<sup>th</sup> house (by virtue of being in the 12<sup>th</sup>) are in hostile aspect to each other and both of them in poor zodiacal state. Mars is in Cancer and Saturn is in Aries and Saturn is retrograde. This is not a very nice reality here. And Saturn is the ruler of the 7<sup>th</sup> and 8<sup>th</sup> houses.

We have to understand the Saturn better and one of the things that occurs to me here is that Saturn is the ruler of the 7<sup>th</sup> and the 8<sup>th</sup> and is in the 10<sup>th</sup>. It seems to be a foregone conclusion that the native will connect his business with his partner. The partner is the Saturn because the 7<sup>th</sup> house is the partner and Saturn is the ruler of the 7<sup>th</sup>. The partner is in the 10<sup>th</sup> house, the partner is in the business and it is hostilely aspecting Mars which is the ruler of the business, the direction that the business is going in. And I don’t like the fact that Mars is the ruler of the 5<sup>th</sup> which is the 11<sup>th</sup> from the 7<sup>th</sup>. I think that there are some adjustments or redirection or conflict over the direction that the business is going in that in some way involves both the partner and the partner’s friends – or people met through the partner, in social activity through the partner – that will cause upset to the native’s business.

Notice also that Jupiter is opposed to the Mars, Jupiter is in poor zodiacal state and retrograde and cadent, a pretty crummy Jupiter. It is the ruler of the 9<sup>th</sup> house, in the 6<sup>th</sup> as though the native were receiving ineffectual spiritual advice in connection with his work. Perhaps coming from employees. At any rate, the advice is counter to the friends and counter to the direction that things will go in because of the opposition of Mars and Jupiter, and ineffectual because of the poor condition and the quantitative weakness of Jupiter.

## **Solar Return Planets to Natal Angles**

We also want to look at the planets of the Solar Return figure that are on the angles of the natal figure. Let's start with the Moon at 21° Aquarius 38'. The Solar Return Moon is very close to being conjunct the ascendant of the natal figure. The interest that the native has this year (the ascendant always represents the native's desire for freedom and for acquisition of knowledge and for freedom of movement which is the Aquarian influence) but to that is added a certain introspection and domesticity, as signified by the Moon. and in particular, a certain financial interest signified by the 8<sup>th</sup> house Moon position of the Solar Return.

There is a softening, a transformation of the native's psychology, occurring as a result of marriage this year, where he becomes a good deal more introspective, a good deal more inward looking. The Solar Return Moon 21° Aquarius is trine to the natal Venus in the 4<sup>th</sup> house. It is as though this year 1996 is bringing an increased domestic financial influence to the Native's already Venusian domestic scene. That can mean change – a favourable change in connection with the domestic scene, as the Moon has to do with change.

Mercury in the Solar Return figure at 27° Leo is exactly on the natal descendant which is definitely a repetition signifying a partnership, because the natal figure already has Mercury in it, in the 7<sup>th</sup> house promising partnership. This is Mercury in the 7<sup>th</sup> house twice – that is a very important indication for partnership. Because Mercury is in the 2<sup>nd</sup> house of the Solar Return figure, the partnership is involving a financial agreement. There is a financial agreement going between these two people this year. Solar Return Mercury is also sextile to Venus, again in the 4<sup>th</sup> house of the natal figure. We are going to say that there is some kind of financial agreement that influences the home as well, because of Mercury being connected to Venus. The influence will be nice because it is a favourable aspect, Mercury is not a bad planet in the Solar Return figure. It is connected to the 7<sup>th</sup> house in the natal chart. It is connected with the 4<sup>th</sup> house and Mercury rules the 4<sup>th</sup> house in the natal figure. Mercury is favourably aspecting Venus in the 4<sup>th</sup> house in the natal figure. Therefore there is going to be an improvement in the dwelling and circumstances for the native.

We are beginning to get a sense of what is going on for the native in this particular year. The rest of the method involves the following:

## **Natal Planets to Solar Return Angles**

You now look at the natal planets to the Solar Return angles in particular to see what underlying natal proclivities or characteristics are aiding or interfering with the basic structure or the life of the native in the given year. The basic structure of the life of the native in any year or in the natal, for instance, in the life as a whole are the angles: the 1<sup>st</sup>, 10<sup>th</sup>, 4<sup>th</sup> and 7<sup>th</sup>. These are the pillars on which our lives are created or rest, that is upon our own physical existence, the physical existence of the partner, 7<sup>th</sup> house, our work and our domestic life. If these 4 aspects of life are good, then we can say that life hinges upon these 4 aspects of life, and then if they are good, then things are good and if they are bad, then we say things are bad. It is not nice to have

to put up with difficulties in your social life but if your relationship with your partner is good, if your job is good and your home-life is good and if you've got physical health, you'll get over it. But any of those other things getting interfered with at the same time are a problem.

In this particular case we look at the Solar Return first and you see that the cardinal signs are on the angles, and in particular we have the beginning of the cardinal signs on the 4<sup>th</sup>/10<sup>th</sup> axis, and we have the end of the cardinal sign on the 1<sup>st</sup>/7<sup>th</sup> axis. Looking at the natal chart, the first thing that you see is that you have Jupiter trine to the 7<sup>th</sup> house cusp in the Solar Return. That is, Jupiter in the natal chart in very close trine to the Solar Return 7<sup>th</sup> house so there is going to be some benefic experience of a 7<sup>th</sup> house nature; for instance, getting married, forming a partnership. A 7<sup>th</sup> house planet aspecting the 7<sup>th</sup> house of the Solar Return is pretty significant, that is a repetition. Jupiter will be sextile to the ascendant, and Jupiter is going to make the native feel very optimistic and hopeful during the coming year.

You will also notice that natal Saturn at 17° Cancer is very close to the Solar Return ascendant, by conjunction. The native is going to have a certain amount of gravity, sobriety, seriousness. He is going to feel a certain amount of austerity or at least the feeling for the need for austerity. We will note that the sextile from the Jupiter to the ascendant falls at 25° Virgo in the natal figure falls in the 3<sup>rd</sup> house in the Solar Return figure. The optimism that the Jupiter presents in some ways is weaker than the pessimism that Saturn presents, and is going to come from 3<sup>rd</sup> house sources (communications, news, neighbours, travel, etc.).

So we are going to say the Jupiter has to do with travel, neighbours, which are 3<sup>rd</sup> house. It has to do with the 5<sup>th</sup> house from the 11<sup>th</sup>, the entertainment of friends, things of this sort. You have two counteracting influences, one of which is stronger than the other. Saturn is a bit stronger than Jupiter. The bottom line in terms of judgement, with regards to the 1<sup>st</sup>/7<sup>th</sup> axis is that there will some beneficial activities going on in connection with partnership, which will cause some joy, some mirth and happiness. But there is also some anxiety that is being produced by the proximity of Saturn to the Solar Return Ascendant. And this is being produced by the native's own method of doing things. The ruler of the natal Ascendant is in Cancer. There is somehow a tendency to hold on to things or people, a tendency to look for material well-being at the cost of everything else. This is what is causing the anxiety with regards to the native's own well-being. Because the natal Saturn is at 17° Cancer, so close to the Ascendant of the Solar Return, in this year the native's physical well being is at least tinged by Saturn's fear.

Now we are going to look at the 10<sup>th</sup>/4<sup>th</sup> axis of the Solar Return. We remind ourselves again that the Solar Return 10<sup>th</sup>/4<sup>th</sup> axis is in the first decan of the Cardinal signs Aries and Libra. We then look at the natal figure and find that we have natal Mars in the natal 3<sup>rd</sup> house, trining the 4<sup>th</sup> house of the Solar Return figure very exactly. We have the Sun at 8° Leo in both figures, aspecting the 4<sup>th</sup> and 10<sup>th</sup> houses very closely as well. The domestic scene is not so peaceful as we would like. The natal Mars aspecting the 10<sup>th</sup>/4<sup>th</sup> axis by a favourable aspect but it's not backed up by its counterpart in the Solar Return. Going to the Mars in the Solar Return we see the Mars is squaring that Solar Return 10<sup>th</sup>/4<sup>th</sup> axis. The fact that natal Mars is favourably linked

to the Solar Return 10<sup>th</sup>/4<sup>th</sup> axis, while the Solar Return Mars is hostilely linked to it means that there is at least some kind of link to the 10<sup>th</sup>/4<sup>th</sup> axis by both Mars. In the end, the disruptive effect of the square, being more similar to the conjunction than the trine/sextile is, wins out.

The Sun is the ruler of the 2<sup>nd</sup> house in the Solar Return figure. Being in the 1<sup>st</sup> house of the Solar Return figure it shows the native is strongly motivated for financial security this year, and the fact that the Sun is in aspect to the 4<sup>th</sup> house of the natal figure and to the 4<sup>th</sup> house to the Solar Return figure shows there will probably be the buying of some house or some beneficial domestic investment this year. I get the word “investment” from the rulership of the 2<sup>nd</sup> house in both figures really because the Sun in the Solar Return figure rules Leo which is on the cusp of the Solar Return 2<sup>nd</sup> house, but the Sun in the natal figure rules Aries by exaltation which is on the cusp of the 2<sup>nd</sup> house in the natal figure. So there is always a financial dimension to this Sun in this fellow’s horoscope.

## **Natal Planets to Solar Return Planets**

The next thing I want to look at is natal planets to Solar Return planets. I look and I see one repetition we see every year. The Sun is always in this Solar Return figure at 8°Leo25’. The natal Mars is always going to be sextile the Sun as it does in the natal figure which is nice but it’s not new so not worth note.

We want to take a look and see what other planets of the natal figure aspect planets of the Solar Return figure by major aspect. We see a Venus Return which is nice, it shows amorous affairs and beautifying of the home as Venus is the ruler of the 4<sup>th</sup> house and it also turns out to be the ruler of the 11<sup>th</sup> house. There should be some very fun social events that occur during the year. Venus in the 12<sup>th</sup> house of the Return shows that this might be very private, something that people are generally not aware of – changes going on in the social life of the native, it would seem. We also want to look at Mercury at 3° Virgo in the Solar Return figure, in particular its sextile to the Mars in the 12<sup>th</sup> house.

## **Solar Return Planets to Natal Planets**

Having got this far I next want to look at the Solar Return planets on the natal planets. When we compare the Solar Return to the natal we are looking at the effect that the conditions that are present in a given year have upon the underlying conditions. When we look at the natal influence on the Solar Return we are seeing the underlying influence affecting the conditions at a particular time and place in a given year. We are back looking at the influence of the Solar Return, in this case the Solar Return planets to the natal planets.

Let’s look at Venus in the Solar Return figure at 24°Gemini29’. There is a very close return of Venus to the natal Venus. Once again the domestic scene is touched upon and is improved and it is beautified and is made more comfortable because the natal Venus is a 4<sup>th</sup> house planet. All these things can be predicted for the coming year.

Now we look at Mars. Mars is at 3° Cancer 45'. It falls on the cusp of the 5<sup>th</sup> house, which we should have looked at before. I have touched on it but I haven't really spelt it out. Mars is on the cusp of the natal 5<sup>th</sup> house implies a certain amount of friction with the native's partner's friends. There are certain elements of the native's partner's friends that the native will probably not get along with very well. There are likely to be some very Martian types of individuals that he comes in contact with through his partner.

Let's look at Jupiter, 9° Cancer 35', retrograde. It falls more or less close to the native's Saturn and trines the natal Mercury. Because Mercury is in the 7<sup>th</sup> house, it has to do with partnership, Mercury bridges the opposition between the Solar Return Mars and Jupiter and natal Saturn in the natal 5<sup>th</sup> house. This configuration suggests that there are some differences between the native's friends, 11<sup>th</sup> house, which is where the Jupiter falls. One can say that some of the native's subordinates are his friends this year and they don't get along with some of the partner's friends it would appear. The partner smoothes the situation over and makes it all nice. This is because Mercury in the 7<sup>th</sup> house in the natal figure bridges the opposition between the natal Saturn in the 5<sup>th</sup> house and the Jupiter in the Solar Return figure which falls in the natal 11<sup>th</sup> house.

Saturn in the Solar Return figure falls in the Solar Return 10<sup>th</sup> house at 7° Aries 16'. 7° Aries is in the 2<sup>nd</sup> house of the natal figure but not in aspect to anything other than a sextile to Mars which we've already discussed. The Saturn's position in the 2<sup>nd</sup> house in the natal figure could indicate that the year has difficulties for the native financially. Perhaps there is a great deal of money going out in connection with the business and probably in connection with the home. How do I link it to the home in the Solar Return figure? Because Saturn always has an influence in the house opposite it, as does Jupiter and Mars to a certain degree. Saturn is notorious for its effect in the opposite house.

## **Synthesis or Judgment**

The next step is Synthesis, or Judgment. This gets you to the point where you ask yourself, "Now that I have all this stuff in my head, what do I say to the native?" I try to rehash it and synthesise it in as smooth and clear way as I possibly can. It helps to keep a separate pad of paper at hand while doing this delineation procedure so that you can make notes about points you feel are important to impart to the native. I find that as I go through the process of deliberating, certain ideas pop into my head. I note them and later see if they are consistent with the judgments I am making and the indications in the charts.

I would say to this person at this point, "This year you are going to form a partnership with your partner, I know you got married a little bit before the year began but this year there is going to be a business involvement between your partner and you. In that business involvement, your partner is going to introduce you to people that are friends of hers, and they will have an influence on the direction that the business is going to go in. I don't think that initially you are going to be very happy with the new influence that enters in the business, but you have utter faith in your partner. It will be the case that your relationship with her will be very good. You will probably spend a lot of money on the home and beautifying the home. You are relocating.

You will be very comfortable and there will be a lot of socializing within the home. Some of the socializing is not going to be a public affair, it will be a private affair. Some of this socializing will help assuage your anxiety about your financial situation and about the general nature of the socialising that you have with the friends of your wife.”

I will then say, “Please try to accord a listening ear to the well intended and possibly the good advice that you receive from subordinates who are on your side and who are trying to offer verbal assistance and counselling to you.” I don’t think he will, but I’ll say that.

I will say to him that, “Your finances over the year will be basically good although there will be anxiety about them.” I will analyse the finances more in depth when I look at the profections.

## **Profections**

The profections that I do in connection with the Solar Return are primarily profections of the natal chart. I compare the natal profections with the indications in the Solar Return figure.

Let’s take a look at the Descendant of the natal figure first and remember that we are talking about someone who is now (1996) 51 years of age. The 7<sup>th</sup> house is 48, the 8<sup>th</sup> house is 49, the 9<sup>th</sup> house is 50, and the 10<sup>th</sup> house is 51. The 10<sup>th</sup> house is the profected 7<sup>th</sup> house for the year. Notice that we have Jupiter, the ruler of the 10<sup>th</sup> house, in the natal 7<sup>th</sup> and it is square to Venus, which is not by any means a bad aspect. So we have marital bliss, if we ever had it, it is shown here, which underscores the good readings of the 7<sup>th</sup> house in the Solar Return delineation.

Let’s look at the 4<sup>th</sup> house next. Basically the number of houses over is going to be the same in all cases. The 7<sup>th</sup> house will be the profected 4<sup>th</sup> house for the year, because the 4<sup>th</sup> house will be 48, the 5<sup>th</sup> house will be 49, the 6<sup>th</sup> house will 50 and the 7<sup>th</sup> house will be 51. We have for the home this year an exalted Mercury as the first planet in the house. We have Jupiter in the house, so the home is very nice. But there is a square between Mercury and Mars and a trine between Mercury and the Moon in the natal figure. The Mercury/Moon trine is very nice, it certainly shows the upgrading of the home. The Mercury/Mars square probably shows a certain amount of friction in connection with moving and perhaps a certain amount of difficulty in connection with the domestic dwelling of some sort. Exactly what the nature of that difficulty is I don’t know, probably financial difficulties because Mars is the ruler of the 2<sup>nd</sup> house. But overwhelmingly, the indications are positive. There are beneficial and good things happening within the home.

We profect the 2<sup>nd</sup>, which is what this gentleman really wants to know about. We get to the 5<sup>th</sup> house because the 2<sup>nd</sup> house is 48, the 3<sup>rd</sup> house is 49, the 4<sup>th</sup> house is 50, and the 5<sup>th</sup> house is 51. Lo and behold we find Saturn in the house, so there is some anxiety about the finances this year. Saturn is in the fourth sign and the dispositor of Saturn is the Moon in the 3<sup>rd</sup>. Travelling and transportation costs a good deal of money this year. The neighbours, somehow or another require a great deal of money this year. This is the first anxious thing that we have run into here. It is safe to say that the indications of anxiety about finances shown in the Solar Return figure are backed up by

the profections. We are balancing the reading of the Solar Return by looking at the profections. This is generally the way you use the profections and they are very helpful in this way.

Something that I should mention in connection with profections that is very important, is that, using profections, you can lay out what the financial picture is going to be like for the year in question. You can do that by looking at the 2<sup>nd</sup> house and profecting it to the year in question. At age 51 the 2<sup>nd</sup> house came to Saturn. So the year begins with 6° Cancer, the cusp of the 5<sup>th</sup> house, and the first month from July 31 to August 31 is the 5<sup>th</sup> house. The second month is from August - September and is the 6<sup>th</sup> house, from September - October is the 7<sup>th</sup> house, from October - November is the 8<sup>th</sup> house, November - December is the 9<sup>th</sup> house, December - January is the 10<sup>th</sup> house, etc.

The first house that we are dealing with here has Saturn in it, so there is some anxiety and difficulties connected with money during the first month of the year, that is from July 31 - August 31. From August to September things improve, because the Sun's position in the 6<sup>th</sup> house. They get even better the following month which is September to October is the 7<sup>th</sup> house. That will also have some friction in it because this is when the partner comes aboard as I would think. The partner's money is going to be merged in the business in some way and we begin to see that Mercury/Mars become active during that time, along with the Venus/ Jupiter and the Mercury/Venus relationship as well.

We can actually draw a bar graph, up/down, up/down, depending on what you find in connection with the houses, the finances are going to go up and down. They are going to be down at the beginning because of Saturn. They are going to go up in the 2<sup>nd</sup> month because of the Sun. They are going to be up further in the 3<sup>rd</sup> month because of the Mercury and Jupiter, they are going to be up again in the next month because of the Venus rulership of Libra, they are going to be up but there is going to be lots of friction associated with it in the next month (November to December) because of the Mars rulership of Scorpio. And because Mars is quantitatively strong, it is angular and it is disposed by an exalted planet. The next month is pretty good too because of the Jupiter rulership of Sagittarius. Then you have three months where they are very difficult because they are ruled by Saturn: Capricorn and the 2 Aquarian houses. Then when we get over to the 2<sup>nd</sup> house – April to May – the finances get better again although this is not without difficulty. And so on with the remaining houses.

## Full Moons

The next thing to note in the Solar Return figure are the full Moons of the year: the place in the zodiac where they fall and the natal house in which they fall. I do this for all Solar Returns. Please see **Figure 19E** below. The first one that I have noted is on July 30, 1996 – a little bit before the birthday – at 7° Aquarius 32 and falls in the 12<sup>th</sup> house. That is the natal house that it falls in and the space to the right of that would be where I fill in my signification. I make note of it on the Solar Return figure because it is something that relates only to this year. It suggests to me that 12<sup>th</sup> house (self-undoing, secret activity, difficulties of some sort) mistakes are being made around the time of the birthday and for about two weeks following that time, of the nature of Saturn in the 5<sup>th</sup> house ruling the 12<sup>th</sup> and the 1<sup>st</sup> houses.

I should explain to you my theory here, why I am doing this. The Full Moon lights up the sky. It lights up a part of the sky which corresponds to some house in your horoscope, therefore the Full Moon lights up a particular area of life each month. Its effects are felt for about 18 days, from a couple of days before the Full Moon until 14/15 days after the Full Moon. If you do this analysis in your own horoscope I think you will see what I am talking about here. It is a very good predictive technique and it enables you to tell the native what areas of life are going to be emphasised and what their attention is going to be on, generally speaking, for about 18 days of the month, each month.

Date	Position	House
July 30, 1996	07° ♊ 32	12 <sup>th</sup>
Aug 28, 1996	05° ♋ 41	1 <sup>st</sup>
Sept 26, 1996	04° ♌ 16	2 <sup>nd</sup>
Oct 26, 1996	03° ♍ 26	2 <sup>nd</sup>
Nov 24, 1996	03° ♎ 10	3 <sup>rd</sup>
Dec 24, 1996	03° ♏ 20	4 <sup>th</sup>
Jan 23, 1997	03° ♐ 39	6 <sup>th</sup>
Feb 22, 1997	03° ♑ 50	7 <sup>th</sup>
Mar 23, 1997	03° ♒ 35	8 <sup>th</sup>
Apr 22, 1997	02° ♓ 44	8 <sup>th</sup>
May 22, 1997	01° ♈ 19	9 <sup>th</sup>
June 20, 1997	29° ♉ 28	10 <sup>th</sup>

**Figure 19E**  
Full Moons for Solar Return Year

The next Moon falls on the 28<sup>th</sup> August, it falls at 5° Pisces, it falls in the 1<sup>st</sup> house. From the 25<sup>th</sup> of August until the 12<sup>th</sup> of September, the attention is going to be on the native himself, on his own physical well-being and on his own emotional life, *and* his partnership, because the ruler of Pisces is Jupiter in the 7<sup>th</sup> house. Likewise, you go through all the rest of these Full Moons and by considering their place in the zodiac, the house that they fall in the natal chart and the date they occur, you can come up with an interpretation.

## Firdaria

Finally, you have to reconsider in your analysis of Solar Return figures the firdaria and the sub-firdaria that you are dealing with. In this particular case, it is in the Sun's firdar because he is 51 years of age and he was born in a nocturnal chart. So the first 9 years of his life were ruled by the Moon. The next 11 by Saturn and so on until we get to the Sun's firdar. In particular he is in the Sun/Mars sub-period. Thus from age 50.6 to 51.7 he is in the Sun/Mars period. This period links him with considerations regarding partnership, because the Sun is the ruler of the 7<sup>th</sup>, and home because Mars is on the cusp of the 4<sup>th</sup> house. Also, finances, because Mars is the ruler of the 2<sup>nd</sup> house.

## What are the *Duodena*?

The author of *Hermetis Philosophi de Revolutionibus Nativitatum*<sup>3</sup>...Basel, 1559 (deRevNat), probably Abu Ma'shar, instructs us to use what he calls the *duodena* in connection with Revolutions of nativities. What are these *duodena*? Bonatti and Abu Ma'shar exhort us to observe the *duodenaria lunae* in revolutions of nativities. Yet, are these authors referring to the same thing? There is some doubt as to terminology here. Three words may be confused: *duodecima* (a 12<sup>th</sup> of a sign), *duodenarium* (something 12 inches, feet, hours, days, etc. in length) and *duodena* (discussed below). Bonatti discusses what he calls the *duodenaria lunae*, but this is a horary technique related to the combust and incombust hours. The *duodena* mentioned in *Hermetis philosophi Liber de Revolutionibus Nativitatum* are clearly subdivisions of the Zodiacal Signs. I take them to be the *duodecimae signorum*. The author of this book puts a lot of stock in these *duodenas*. He tells us to note the *duodena* of every position, from house cusps to fixed stars, planets and Arabic Parts. But, while he likes this subdivision, he is not clear exactly how we are to regard it. Presumably these 12<sup>th</sup>s of signs are related to the 12 signs, the original houses. There being 12 signs, each with 12 subdivisions, there are  $12 \times 12 = 144$  total subdivisions around the ecliptic. From the point of view of symbolism and a neo-pythagorean speculation, a good deal might be said about the numbers involved, but from the point of view of practical horoscopy the question is rather how to use the technique in question.

I can only make a suggestion in regard to the *duodena/duodecimae* and that is that each of the 12 subdivisions of a sign has reference to the house on which that sign or (12<sup>th</sup>) falls. Each sign and each 12<sup>th</sup> is ruled by a planet. When judging the effect of a *duodena/duodecimae* on a planet, cusp, star or Arabic Part, link the position in question to the house and ruler the *duodecima* is linked to:

Example: Natal Jupiter in my chart is at 24° Scorpio. That's the 10<sup>th</sup> *duodecima* of Scorpio. It corresponds to Leo. Leo is the 6<sup>th</sup> house in the Natal. This links the 10<sup>th</sup> and the 6<sup>th</sup> through Jupiter. This makes some sense as I do a lot of teaching and teaching (Jupiter) is a skill (6<sup>th</sup> house) involving performance (Leo). Now Leo is ruled by the Sun which is in the 11<sup>th</sup> (by Alchabitius). It is fair to say that the teaching I have done has been done in the context of groups. Indeed, the groups made the teaching possible. If there were no groups of interested parties, the material I have developed on Medieval Astrology would have remained unexpressed. It is also fair to say that, along the way, friends have helped me to develop this material in various ways. Thus, it is accurate to say that there has been encouragement and support (plausibly attributed to the Sun in the 11<sup>th</sup> house) which made this work possible.

I think this is a legitimate way to use the *duodecimae*. It provides "fine tuning" of the larger brushstrokes of the natal figure. For instance, I could say, on the basis of the natal, using rulers and signs without reference to any subdivisions of any sort, that my primary motivation is for emotional

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<sup>3</sup> James Herschel Holden notes that, since we don't have Masha'allah's work on Revolutions, this is perhaps the oldest surviving work on the subject.

security; that I seek it through 9<sup>th</sup> house modalities; that Jupiter in the 9<sup>th</sup> shows how I will try to realize my primary motivation; that this same Jupiter rules my destiny and my profession; and the fact that Mars in the 11<sup>th</sup> disposes Jupiter points to the support of friends. However, the help you get from Mars is different from that which the Sun gives and it is hard to see the Leo factor if we do not admit the *duodecimae* testimony. I conclude that this way of working the *duodecimae*, if not specifically attested to in the literature, is nevertheless reasonable and possibly of use.

## Morinus' Guidelines

The following insights into and guidelines for the delineation of Revolutions come from Book 23, Chapter 18 of Morinus' *Astrologia Gallica*. It is found in the appendix of *Astrologia Gallica Book 22*, edited and translated by James Herschel Holden's AFA 1994. I have edited chapter 18 according to my experience and understanding. The student of Astrology would do well to study Holden's work.

The following terms need to be understood. Morinus used the term Revolution where we would use Return. His Solar Revolution is our Solar Return. His Lunar Revolution is our Lunar Return.

- In a Revolution nothing is to be predicted unless supported by the natal or by directions due during the time of the revolution.
- Similarity of signification of a Revolution with the natal brings forth things promised in the natal. Dissimilarity suppresses or retards them.
- Always consider the Revolution of the previous year and the Revolution of the following year when you judge the Revolution of any given year. Also do this when you regard a direction due in any year, because if the Revolution is contrary to the direction, it may weaken or retard it.
- Return of the degree of the natal Ascendant to the Ascendant of the Revolution is to be noted. The more similarity (even by sign) a Revolution has to the natal, the more effectively it will bring about the natal promise (whether good or bad). To avoid or weaken bad effects he advises travelling before your birthday to improve the Revolution by improving the ascendant and house positions (temporary relocation). When there is a return of houses and signs, i.e. a duplication of the natal *dispositio*, and especially when the same degree rises in the Revolution as in the natal, "some notable effect signified by the natal" is produced.
- Solar Revolutions are far more likely to produce or to impede directions than lunar revolutions.
- When the Ascendants of the natal and Revolution are opposed, it is bad. The two figures work against each other. It is likely that adversity results.
- Trines between the Ascendant of the Revolution and that of the natal are good; squares are bad. But the exact conditions present must be considered.

- Note the sign rising in the rev. If that sign had a planet in it in the natal, it will affect the native during that Revolution in things conforming to the 1<sup>st</sup> house according to the nature, state and determination of that planet in the natal. So too of the MC and other houses. Beware of the Ascendant of the Solar Revolution when it is the sign in which Saturn or Mars were placed in the natal or if the sign in which the ruler of the 8<sup>th</sup>, or the 8<sup>th</sup> sign from the natal Ascendant rises. If the malefics were with the ruler of the 8<sup>th</sup> or in the natal 8<sup>th</sup>, and the natal 8<sup>th</sup> becomes the Solar Revolution Ascendant, there is danger of death for the native in the month in which the Ascendant of the Lunar Revolution is the same. Likewise, if the sign in which Mars or Saturn were in the natal should rise in the Solar Revolution; especially if Mars or Saturn were determined towards death (e.g. by being conjunct the ruler of the 8<sup>th</sup> or in the 8<sup>th</sup> in the Natal).
- The natal acts through the revolution. Thus, the natal ascendant in the Revolution's 12<sup>th</sup> threatens sickness, incarceration or enemies. In the 11<sup>th</sup>, friends and so on.
- Every planet acts in conformity with its natal determination; especially according to its natal house position. But it also works in conformity with its house position in the revolution. Morinus think its revolutionary position is more evident than its natal position. I'm not so sure.
- In judging the effects of any planet in a revolution, look first at its natal house position; then to its house position in the revolution. The natal figure precedes the revolution in time, power and universality. If the Revolution threatens danger of death, the house of the Revolution in which the natal Ascendant falls can show where the danger is. Always look at 7 things when judging a planet in a revolution: 1) its nature, 2) its zodiacal state in the natal, 3) its natal determination by position and rulership, 4) what house of the natal does its revolution position fall in? 5) its zodiacal state in the revolution, 6) its local determination in the revolution, 7) how can the natal and revolutionary determinations be combined with respect to their agreement or disagreement?
- Every planet will express its natal determination in any year through the house it occupies in the revolution.
- A transiting planet going from its house position in the natal to another house brings its natal determination with it.
- A planet in a revolution returns either 1) to its natal sign, 2) its natal house, 3) its natal sign and house, 4) neither. If 1, its effect conforms to its natal house position. If 2, its effect conforms to its sign and dispositor in the revolution. If 3, its effect is very strong. If 4, it may oppose, square or trine its natal position. The square and opposition are bad; the trine is good. If none of these, its effects are weak.
- A planet in the Revolution coming to the position of a natal planet: the natal significations of both planets are combined in the context of the house of the Revolution in which the conjunction takes place.
- If two planets which are in hostile aspect to each other in the natal are hostily joined in the Revolution, without reception by sign or exaltation, the effect is very bad. Reception diminishes the malice a little. If said two planets come to good aspect of each other the effect is nil unless there is reception; then a little good ensues. If two natal

planets are joined favorably, and in the revolution one aspects the other unfavorably, but with mutual reception a great good effected by contrary means is signified. But without reception there will be evil regardless of the determination of the planets.

- Planets joined in the natal and rejoined similarly in the Revolution produce effects conforming to the natal promise. But if they are joined dissimilarly in the Revolution, they produce nothing.
- If the zodiacal state of a planet in a Revolution is entirely contrary to that which it held in the Natal, the things it ruled in the natal are harmed.
- A planet whose determination is the same in the natal and the Revolution will produce the promised effects if supported by a direction or some other indication. Without a direction, it will do little or nothing.
- Two planets may cooperate to produce the same thing if they are determined toward it in the natal, come together in the Revolution in concordant aspects from concordant places.
- If a planet in the natal has a different dispositor than the same planet in the Revolution (i.e natal Mars is in a different sign than Mars in the Revolution), the effects are confused. Look to the dispositors.
- Look to the natal Sun's position in Solar Revolutions and to the Moon's in Lunar Revolutions.
- If you have many planets in a house, that house exerts great influence on your life and you will experience a lot of activity in connection therewith.
- In a Solar Revolution, see how the significator and promittor of a direction are related to each other in the case of a direction that falls due that year or near the time of the revolution but which has not yet produced its effect, check to see if the determination of the direction is congruent with the determination of the significator and promittor as planets in the Revolution.
- The ruler of the year or of the revolution is judged from the nature, state and determination of the planet in both figures. If good, the ruler of the year brings forth the good of that year, but especially those things it signifies. On the otherhand, if bad, it brings forth the misfortunes of the year; especially those it rules. In either case, note the directions it is involved in.
- If the ruler of the year or of the revolution is combust, it threatens obstruction and evil in the things it rules; especially from the magnates.
- If the ruler of the year is also the ruler of the revolution, it is very powerful.
- In every revolution, note the Ascendant, MC, Sun and Moon, their natures, state and determination and especially the planet to which they apply.
- A bad revolution following a bad revolution is really bad.

- Always delineate the natal first. Then note any directions due the year you are erecting the Revolution for. Then note carefully what the Revolution signifies. The Revolution works like a screen, perfecting or contributing to the realization of effects (by directions, etc.) congruent with it and the natal.
- There are a multitude of directions from the natal, the solar revolutions and the lunar revolutions. Only a few of these produce effects.

These guidelines are very helpful. Morinus was an advocate of Solar Returns and though his approach to Astrology is somewhat different from Bonatti's or Abu Ma'shar's his genius and experience make his opinions worthy of consideration.

## Precession

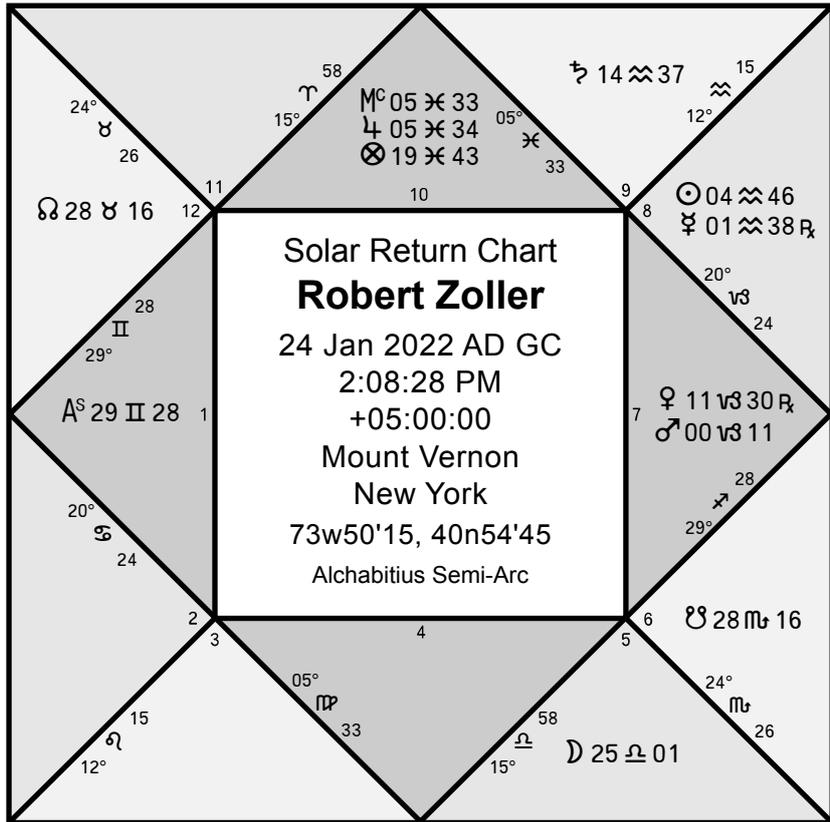
I have not mentioned precession in this lesson because I find it mentioned nowhere in the medieval texts that I have seen. Precession is the phenomenon whereby the Aries point (the intersection of the celestial equator and the ecliptic) drifts backwards at roughly 50.25" *per annum*. As you know, this has resulted in an approximately 23° discrepancy between the Tropical and the Sidereal Zodiacs. One astrological use of this astronomical phenomenon is the doctrine of Precessional Ages and the Great Year reckoned variously by the ancients at 25, 920 solar years (assuming a mean rate of 1° in 72 solar years) or 36,000 solar years (assuming a mean rate of 1° in 100 solar years). A modern source<sup>4</sup> gives the period of precession as 25,780 solar years presently and as diminishing over the centuries. This period shows a rate of precession of 1° in 71.6111 solar years. Something else comes out of all this which is relevant to Solar Returns, however, and that is that, in the course of a native's life, taking the average to be 75 years, the phenomenon of precession causes the natal positions to slowly drift backwards in the Zodiac at the same rate (most astrologers use 50.25"). Each year, the Sun will come to the position it held at birth slightly earlier than the previous year. What this means is that by the time one gets to 75 years of age it is necessary to add 50.25" x 75 = 3768.75" or 1.046875° to the Sun's natal position in order to erect the Solar Return. You may see the difference between the precessed solar return and the non precessed solar return for 75 years of age for the author in **Figure 19F** and **19G**.

The difference in time between the two, amounts to 43 minutes 49 seconds, and you will note that the precessed solar return shows the Sun at 5° Aquarius<sup>49</sup>; not 4° Aquarius<sup>46</sup> as in the non-precessed solar return and in the natal. The difference, 63', is due to the precession adjustment of 1.046875degrees (= 62.8') of the Sun's position (which is the basis on which the Solar Return is calculated. As you can see, you get a considerably different chart when you take precession into consideration. Already at 35 years of age you have to advance the Sun approximately 30' in the Zodiac.

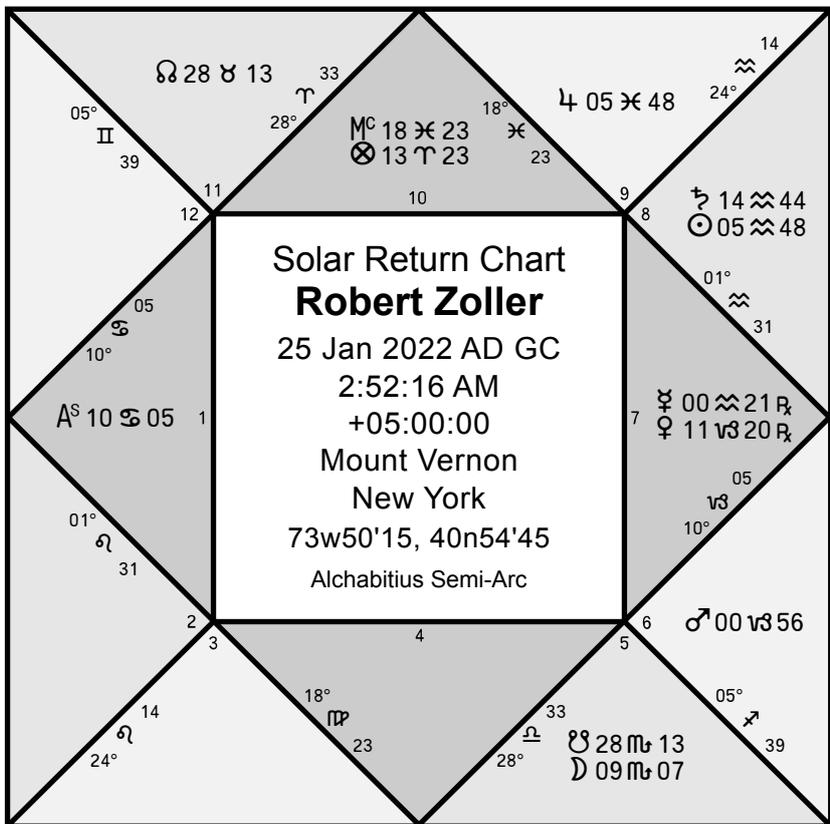
This problem is a modern problem, however. As stated above, I know of no medieval astrological author who raises the issue. The medieval astrologers knew of the phenomenon of precession. Regiomontanus (Johannes Mueller b. June 6, 1436 – d. July 6, 1476) completed Puerbach's translation of

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<sup>4</sup> *The Flammarion Book of Astronomy*, NY 1964, Simon and Shuster, p. 43.



**Figure 19F**  
 Non-Precessed Solar Return



**Figure 19G**  
 Precessed Solar Return

the Greek *Almagest*. He studies precession in Book VII of his *Epitome Almagesti Ptolomei*. In Chapter 6 he reports Ptolemy's statement that the rate of precession is very nearly 1 degree in 100 years and  $2\frac{2}{3}$  degrees in 265 years. In Chapter 7 he rejects the Trepidation Theory. Thabit ben Qurrah (c.836-c.901) put forth the theory of the Trepidation of the Equinoxes (which held that the Equinoxes drift backward and forward over the centuries) was wrong. Junctinus (Francesco Giuntini 1522-1590) seems to advocate the precessing of Solar Returns. In his *Speculum Astrologiae*, he writes: "*Inquirendus est locus solis verus, qui ad diem completum ex ephemeridibus excerptur : deinde praecessio aequinoctii verni apparens hinc est subducenda, ita remanet locus solis verus a prima arietis stella numeratus, et non ab intersectionis puncto vernali.*"

"The true place of the Sun ought to be found, which is taken from the ephemeris on the day having been completed: then the precession of the Vernal Equinox is taken away from it so that there the true place of the Sun remains reckoned from the first star of Aries and not from the Vernal point of intersection."<sup>5</sup>

Yet his examples are not precessed.

Perhaps the Medieval Astrologers avoided the issue. Precession does not amount to much until the native is in his 30's and in an age which did not record birth times, used the "Universal Question" in lieu of a natal figure, and relied upon the Firdaria and Profecions more than on Revolutions, one could skirt the problem. Bonatti (13<sup>th</sup> century) does not mention it. Most modern astrologers ignore the problem of precession. It is only the more mathematically astute for whom it is an issue. It must be said that it is a valid issue and the student ought to consider it and decide for him/herself. It also affects the historical dimension to astrology. Transits to positions of planets 100, 200, 1000 years ago must be adjusted for precession.

Interestingly, the Medieval Practice avoids this problem by relying heavily upon the natal and using predictive techniques which do not require precession correction. The Firdaria, Profecions, directing by triplicities, Ages of Man and Primary Directions are all immune from precession because they all work from the Natal Chart.

## Conclusion

The preceding lesson presents you with a useful predictive tool. Solar and Lunar Returns (or Revolutions of Nativities to use their Medieval name), if delineated properly, yield useful, accurate and reliable information. Once again, the problem confronting the astrologer is one of delineation. We need a procedure, a way into and through the chart which enables us to say what the various factors in the Return Figure mean and how they relate to each other and to the underlying Natal Figure. That is what I have attempted to provide here. In my experience this approach enables the astrologer to know fairly well what the year promises. On the basis of this knowledge, you can tell someone what is going on and you can help them plan for a given year.

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<sup>5</sup> Thanks to Denis Laboure for bringing this quote to my attention.

This lesson has given you a kind of paradigm on how to interpret Solar and Lunar Return charts. You should do as many Solar Returns as you can using this guideline as a way to navigate through them and you will begin to pick up the knack as to how to interpret Solar Return charts. You won't be saying things such as Solar Return figures are of no value. Rather, you will be extolling them as things of great value because, if approached slowly, methodically and according to the Theory and Practice set forth in this lesson, you can tell what specific influences, in what particular areas of life, the native will be confronted with in a given year.

### **Homework**

The homework for this lesson is to do your Solar Return for the current year that you are in and send it to me. Be sure to show all your work and give me reasons for the things that you say. Your report is to be a maximum of 3 pages, so be succinct. Thank you.

*Robert Zoller.*

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**Diploma Course in Medieval Astrology  
Lesson Twenty  
Prediction V  
Primary Directions**

# Diploma Course in Medieval Astrology

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# Diploma Course in Medieval Astrology

## Lesson Twenty

### PREDICTION V

#### Primary Directions

#### What Are Primary Directions?

J. B. Morin de Villefranche<sup>1</sup> regarded Primary Directions as the Principal and most Divine part of Astrology. Indeed, they are as profound in their theory as they are precise as a predictive technique. Initially, the contemporary astrologer may not find Morinus' opinion sufficiently attractive *per se* to justify studying and practicing this demanding technique. On the other hand, once one has mastered it, he will have an extraordinarily useful and traditional predictive tool in his hands.

Most works on Primary Directions written since 1800 approach the subject from the point of view of Placidus de Titis (1603-1668) whose *Primum Mobile* was translated into English<sup>2</sup> approximately 80 years after Placidus' death and, as a result, dominated the English Astrologers' practice of Primary Directions from the late 18<sup>th</sup> century on. In the mid-19<sup>th</sup> and early 20<sup>th</sup> centuries, English astrological practices were formative upon the revival of Astrology on the Continent. Thus Placidus' method came to have considerably more influence than the many other approaches to the subject which had been espoused over the centuries.

Placidus was both an ascetic monk of the Benedictan Rule and a mathematician to the Grand Master of the Teutonic Knights. Astrologically speaking, he was a Saturnian.<sup>3</sup> His mathematics were complex enough. Yet in the 19<sup>th</sup> century the basic Placidian math of Primary Directions *per se* was made even more rigorous. Although logarithms were known and used by Placidus,<sup>4</sup> his *Primum Mobile*<sup>5</sup> was not filled with them as are the books

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<sup>1</sup> Jean-Baptiste Morin (Morinus), the French astrologer and physician, was born in Villefranche, France in 1583. Died in 1656. Author of *Astrologia Gallica* and numerous other texts on astrology, mathematics and science.

<sup>2</sup> Manoah Sibly published an English translation of *Primum Mobile* in 1789. John Cooper's edition of 1814 was regarded as a better job. James' Wilson's *Dictionary of Astrology*, 1819, was essentially a text book of Placidus' method of directing. Raphael's *Astronomical Ephemeris* adopted Placidus' houses and mathematics in the early 19<sup>th</sup> century and exerted considerable influence upon astrology from the 19<sup>th</sup> to the end of the 20<sup>th</sup> century.

<sup>3</sup> Guido Bonatti, the 13<sup>th</sup> century Italian astrologer tells us that monks living under a rule, such as the Benedictines, are signified by Saturn.

<sup>4</sup> John Napier invented modern logarithms and published his work in *Mirifici logarithmorum canonis construction* 1619.

<sup>5</sup> P. 53 *Primum Mobile*, Placidus de Titis, trs. John Cooper, Institute for the Study of Cycles in World Affairs, ed. Michael Baigent.

of his 19<sup>th</sup> century followers.<sup>6</sup> The 17<sup>th</sup> century saw the introduction of the minor aspects.<sup>7</sup> This served to increase the astrologer's work on a given chart as did the multiplication of significators. In addition, many astrologers of the 19<sup>th</sup> and 20<sup>th</sup> centuries sought recognition as scientists and mathematicians and tended to emphasize the arcane mathematics involved with astrology in general and Primary Directions in particular.

Many moderns are put off by 19<sup>th</sup> century mathematical methods.<sup>8</sup> At present two courses of action are before us in connection with Primary Directions. In the 21<sup>st</sup> century, when computerization makes tedious and complex mathematical computations increasingly available, we can program the most complex of tasks. Alternatively, we can research the older methods of Primary Directions in use before Placidus to see if there might be among these any simpler approach to the subject. Medieval Astrology provides an answer to this second approach. In that era before modern mathematical notation, before logarithms, even before modern spherical trigonometry, the very complexity of mathematical reasoning led to a clarity of verbal expression which helps the modern investigator to achieve a greater understanding of the mathematical principles and procedures involved with primary directions than do more modern approaches. This talk will focus on the Medieval method of Primary Directions of Alchabitius (*fl. c. 960*) and Guido Bonatti (died 1297).

Primary Directions are measurements of arcs of Right Ascension (RA) between Significators and Promittors (aka Promissors) – for definitions of Significator and Promittor, see the Glossary. Such arcs (called arcs of direction) are regarded as indicating how many years, months and days after birth an event will occur the nature of which is determined by the nature, state and local determination of the Significator and the Promittor.

Primary Directions are based upon the Primary Motion (see Glossary). As the planets, stars, luminaries, and parts (the celestials) rise, they come to the angles bodily and by aspect and form conjunctions with and aspects to the positions of the other the planets, stars, luminaries and parts. Thus, by the Primary Motion of the 8<sup>th</sup> sphere, by which all celestials rise in the east and set in the west, all possible relations of the celestials to each other and to the angles are made within 24 hours. The distances, measured as arcs of a circle (the arcs of direction), between a celestial body and an angle or other celestial body, or to an aspect of either, is what we seek in Primary Directions.

It is important to distinguish between Primary Directions, which are based upon the Primary Motion (East to West) and Secondary Progressions which are based upon the Secondary Motion, i.e. the planet's progress through the Zodiac (West to East). Secondary Progressions are measured along the ecliptic in Longitude. Primary Directions along the equator in Right Ascension.

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<sup>6</sup> E.g. Wilson's *Dictionary*, Simmonite's *Arcana of Astrology* and Alan Leo's work on Primary

<sup>7</sup> Placidus mentions the quintile, biquintile and sesqui-quadrant in addition to the conjunction, sextile, square, trine and opposition used by Medieval Astrologers.

<sup>8</sup> This in spite of the fact that when introduced in 1619, Napier's logs were lauded as greatly facilitating astrological computations.

## History/Tradition

Tradition has it that Hermes Trismegistus first introduced Primary Directing. Indeed in the surviving fragments of Nechepso-Petosiris, one of the oldest known astrological works (2<sup>nd</sup> century BC), and one which is regarded as an Hermetic Astrology text, Primary Directing for the determination of longevity is already found.

Ptolemy's *Tetrabiblos* discusses Primary Directing in Book III, Chapter 10<sup>9</sup> under the appellation "prorogations." Due to various misconceptions and misunderstandings arising from the manuscript tradition (such as variant readings interpolated into the texts by later astrologers) and possibly by some mistranslations, Ptolemy's method was corrupted, even lost (by many, if not all, astrologers) until the West regained the Greek Ptolemy just prior to the fall of Byzantium to the Turks in 1453.<sup>10</sup> Following this re-introduction of Greek language studies in Renaissance Italy, the 16<sup>th</sup> and 17<sup>th</sup> centuries saw numerous partial or complete editions and translations of *Tetrabiblos* and many astrologers who (in the anti-Islamic tenor of the times) sought to purge astrology of what they deemed Arabic accretions, adopted Ptolemaic astrological practices to the exclusion of all else. While it was an appealing idea that Greek Rationalism, Greek Science and Mathematics and Greek (i.e. Ptolemaic) astronomy and astrology were superior to their Arabic or Turkish equivalents, this seductive conception proved to be the prelude to increasingly insatiable criticism of and the systematic deconstruction of Medieval Astrology resulting in the general collapse of the Western Astrological Tradition in the 17<sup>th</sup> century. During the 19<sup>th</sup> century the woefully misinformed idea that any partially educated tyro who could read Greek was capable of reforming and correcting Medieval Astrology led to a feeding frenzy of sub-geniuses engaged in the "creation" of new astrologies. This degradation of the Art continues in some circles to this day.

One of the forces shaping the revival of astrology in the 19<sup>th</sup> century was the need on the part of numerous astrologers to be accepted as 'scientific.' These scientific types buried the interpretive aspect of astrology under an avalanche of mathematics. The greater part of these mathematical *tour de forces* was taken up with Primary Directing. Medieval Astrology knew 7 Significators and 7 aspects + the conjunction. 17<sup>th</sup> century Astrologers (e.g. Kepler ) added numerous "minor" aspects. The number of these multiplied until recently I heard the opinion voiced that, "there are no aspects, everything is in aspect."

However that may be, perusal of Wilson's *Dictionary of Astrology* (1819), Simmonite's *Arcana of Astrology* (1844, 1847 ) and similar works will show how outlandishly complex the confluence of the need for the appearance of scientism plus the proliferation of minutiae and mathematics had made astrology.

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<sup>9</sup> Robbins' translation of the *Tetrabiblos* Harvard University Press, 1940.

<sup>10</sup> Prior to this, western astrologers had only Latin translations of Arabic translations of the Greek Ptolemy. The Arabic translations contained interpolations and alterations of the sense of the original Greek.

By going back to Medieval Astrology we take another look at just what our predecessors were doing. We find it simpler in many ways, more straight forward, more successful in prediction and philosophically more appealing than contemporary Western astrologies.

## Glossary

The following glossary is intended to facilitate study of this demanding but very valuable subject. (*q.v.*, *quod vide*, “which see,” indicates that the term, word or phrase which precedes it is also in the glossary and ought to be referred to by the reader.)

**Arc of Direction** – this is an arc measured in Right Ascension, usually arrived at by comparing the Oblique or Right Ascensions of two celestials. In the case of the Meridian Distance, it is directly calculated by comparing the RAMC and the RA of the significator. The Arc of Direction is the Holy Grail of Primary Directing. This is what you are looking for. It is either used as is (assuming a Time key of  $1^\circ = 1$  year) or it is transformed into time by means of the  $59' 08''$  Key ( $59' 08'' = 1$  day, 1 year).

**Ascensional Difference (AD)** – According to modern mathematics,  $\sin AD = (\tan \delta) (\tan \phi)$ . That is,  $\sin AD = (\tan \text{declination}) (\tan \text{terrestrial latitude})$ . The Ascensional Difference is the difference between a body's RA and OA.

**Ascensions of the Region** – Oblique Ascension

**Declination ( $\delta$ )** – the coordinate of RA measuring a celestial's position on the sphere north or south of the equator.

**Degrees of the Right Circle** – Right Ascension

**Disposition** – used in two ways: 1) as referring to the fact that a given celestial (A) is in a sign ruled by a planet other than itself which planet is termed its (A's) dispositor. 2) the arrangement of the celestials (planets, stars, parts, house cusps) in the figure. This may be in two ways: a) a limited configuration or arrangement of several celestials (e.g. a stellium *q.v.*), or several celestials in aspect to each other (e.g. in a “T-square,” Grand Trine, Grand Square, or combination of aspects, e.g. one planet simultaneously square to another and trine to a third), or b) a randomly scattered arrangement or configuration of celestials. Synonymous with Constellation.

**Diurnal Arc** – that section of the diurnal circle *q.v.* which is above the earth.

**Diurnal Circle** – The apparent circle traced by a celestial as it rises in the east, transits the Meridian in the southern sky (in the Northern Hemisphere), sets in the west, is carried by the Primary Motion *q.v.* to the IC, its lower culmination; and rises again in the east. This circle is produced by the celestial's declination and the earth's rotation on its axis. The Diurnal Circle is always parallel to the celestial equator. It is divided into a diurnal arc (above the ascendant/descendant axis) and a nocturnal arc (below the ascendant/descendant axis). These arcs are further divided into half (or semi) arcs: A diurnal and nocturnal semi arc on the east and west of the MC/IC axis. There are therefore 6 seasonal (i.e. unequal)

“hours” to each Semi Arc. A Significator between the 1<sup>st</sup> and the 10<sup>th</sup> may be anywhere along the Semi Diurnal Arc. Likewise, a Significator in the quadrant between the 10<sup>th</sup> and the 7<sup>th</sup> may be anywhere along its Semi Diurnal Arc (also 6 “hours”). Again, a significator in the quadrants below the Ascendant/Descendant axis (the nocturnal Semi-Arcs) may be anywhere along its arc. That is, it may have already transversed some proportion, fraction or ratio of the said arc.

**The Equation** – is a kind of Ascensional Difference. This is added to or subtracted from the Significator of the Right Circle in order to get the Arc of Direction.

**Esse** – being. Sometimes it is best translated (in an astrological context) as condition.

**Hour of Distance from the Angle** – Meridian Distance (MD) – “parts of the hours of this day.” In modern practice, this is called “Proportional Distance.”

**Meridian Distance (MD)** – this is the distance, measured in RA, of a celestial body or point from the MC or IC (whichever is closer).

**Nocturnal Arc** – that section of the diurnal circle *q.v.* which is below the earth.

**Oblique Ascension (OA)** – The OA of the Ascendant is the RAMC + 90°. The OA of the celestial bodies, parts, points, stars, etc. may be calculated (see Simmonite) by adding the AD to the celestial’s RA when its declination ( $\delta$ ) is south and subtracting the same, when its declination ( $\delta$ ) is north.

**Pole** – the *terminus* of the axis of a circle, which axis is always perpendicular to the plane of its circle. In astrology, the term means, first, the terrestrial latitude of the birthplace,  $\phi$ . Second, in Placidian Directions we hear much of the poles of the houses and the poles of the planets. As Wilson puts it:<sup>11</sup> “The poles of the celestial houses increase as they recede from the MC and IC, which have no pole, unto the horizon, the pole of which is always the latitude of the country... the Ascendant and Descendant are at equal distances from the same angles (MC & IC) and have the same pole under which their OA must be taken, namely, that of the birthplace...” According to Wilson the pole of every planet must be ascertained and its OA/OD under the pole of the planet to which it is directed. Neither Alchabitius, nor Bonatti mention the poles of the planets in their discussion of Directing. J.B. Morin<sup>12</sup> mentions them and reports that Regiomontanus (1436-1476) used them.

**Primary Motion** – that motion, caused by the earth’s rotation on its axis once in 24 hours, by which the celestials seem to rise in the east, culminate, set in the west, transit the IC and rise again in the east. In medieval astronomy it was believed that the earth was unmoving and the stars (thought to be fixed to the highest visible sphere, called the 8<sup>th</sup>) moved from east to west.

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<sup>11</sup> *Dictionary of Astrology*, 1819, p. 87.

<sup>12</sup> *Astrologia Gallica* 1661, BK XXII, trs. James Holden, AFA.

**Promittor** – That which promises an event.<sup>13</sup>

**Right Ascension (RA)** – measurement in 360 degrees along the celestial equator from the intersection of the equator and ecliptic at which the Sun's declination (*q.v.*) changes from south to north.

**Semi Arc, Semi-diurnal Arc (SDA)** – See also Diurnal Circle. The SDA is the arc of a celestial from its rising to its culmination, or from its culmination to its setting measured in time (hours, minutes, seconds) or space (degrees, minutes, seconds). The SDA is found, for bodies above the horizon, by adding the AD to 90° if the declination is north (+) or subtracting it from 90° if the declination is south (-). For bodies below the horizon, these rules are reversed.

**Significator** – That which signifies, a cause.<sup>14</sup>

**Significator of the Region** – the difference between the Promittor and Significator's OAs.

**Significator of the Right Circle** – the difference between the Promittor's and the Significator's RAs.

The above definitions should serve in order to help the reader make sense out of Bonatti's and Alchabitius' instructions. The terms defined above are the elements out of which Primary Directions are made.

## Resources

A few words on where to find these elements will be helpful. Tables of Right Ascension, Declination, Sexagenary Tables, Proportional Logs are found in some textbooks on astrology, for instance in Simmonite's *Arcana of Astrology*.<sup>15</sup> Tables of Natural Trigonometric Functions as well as Common Logarithms of Trigonometric Functions can be had in works such as *Handbook of Mathematical Tables and Formulas* by Richard Stevens Burlington, McGraw Hill, New York, 1973. You can make your work considerably easier if you purchase an inexpensive hand held calculator such as junior high-school or high school students use. Make sure it has the sin, tan, and cosin functions, sexagesimal feature (degrees, minutes and seconds – you can use this for hours, minutes and seconds as well), inverse feature, log, squares and memory. It is extremely helpful to be able to calculate in degrees, minutes and seconds or hours, minutes and seconds.

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<sup>13</sup> Morinus, *Astrologia Gallica*, book XXII, translated by Holden, *op. cit.* p.13, defines a promittor as "a part of the *Primum Mobile* determined with respect to some category of accidents for the native, or to the second *terminus* of a direction, according as it presages per se anything that is going to happen with respect to the subject represented by the significator, or to the native himself by reason of such a subject.

<sup>14</sup> Morinus, *Astrologia Gallica*, book XXII, translated by Holden, *op. cit.* p.11, defines a significator as, "a celestial substance, a part of the *caelum* or a planet, signifying by itself, by reason of determination, some class of things happening to the native..."

<sup>15</sup> W. J. Simmonite *Arcana of Astrology*, Newcastle, 1974, ISBN 0-87877-026-7. (Must include the second book - mathematics.)

## What's Directed for What Purpose?

The following comes from Bonatti's *Liber Astronomiae Tractatus Decimus, De Nativitatibus, Chapter X, col. 821*.

### **On the Direction of Significators in the Circle and How Many Significators there are which ought to be directed, and which are directed by the Wise.**

“The significators which are directed are seven, namely the degree of the Ascendant, the degree of the Sun, the degree of the Moon, the degree of the Part of Fortune, the degree of the *Medium Coeli*, the degree of Conjunction [of the luminaries] and the degree of Prevention [i.e. the full Moon].”

“The degree of the **Ascendant** is directed for the purpose of knowing the accidents<sup>16</sup> [of the native], the things which will come to the native in his person, namely good, evil or mediocre.<sup>17</sup> For if you see a direction to come to the good planets, say that the accidents of his body will be good. If, however, it comes to the malefics you will judge the contrary. But if to bicorporal or convertible<sup>18</sup> [signs] or to mediocely disposed [planets], mediocre accidents. That is, you will pronounce neither truly good nor truly evil.”

“But the [degree of the] **Sun** is directed for knowing what dignities, exaltations or things which pertain to honour and secular fame the native will come to. Whence if the Sun is of good *esse* (being) and well disposed and his direction comes to the benefics [which are also] well disposed, it will signify that the native will attain to great and famous honours. And if you discover the contrary, you are able to judge the contrary. If, however, the Sun is mediocely disposed or the benefics to which the direction is are mediocely disposed it will signify that the native will attain to some degree of dignities however, he will not be very famous.”

“The [degree of the] **Moon** is directed in order to know the disposition of the body of the native, the quality of his soul and similarly that of his wife. But if the Moon is of good *esse* and well disposed and the direction is to benefics well disposed it will signify that the disposition of the body of the native and the quality of his soul will be good and laudable, and, and that he will be happily married if the lord of the seventh is of good *esse* and well disposed and in good aspect with the lord of the Ascendant or with the Moon herself or with the lord of the Part of the wife. From the contrary you may apprehend the contrary. From mediocre indications, say mediocre.”

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<sup>16</sup> Accidents are events or features that are not essential to the native, not what s/he truly is, but things that happen to him/her, or which characterize his/her life and make him/her uniquely who s/he is. DMA students should refer to the lessons dealing with *accidents* for greater detail.

<sup>17</sup> “Mediocre,” i.e., astrologically speaking, a mixture of good and bad. For example, in defending your country from attack, you succeed in beating back the aggressors but lose your family in the battle. Again, a farmer may have a bumper crop but locusts eat half of it before he can get it to market. Or, you win a prestigious and hard to get professional award but cannot be present to receive it due to your having to bail your friend out of jail.

<sup>18</sup> i.e. mutable signs

“But the [degree of the] **Part of Fortune** is directed for knowing the wealth of the native, the increase of his monies, and his acquisitions. Whence if the Part of fortune is well disposed and its direction arrives at the benefics well disposed, it signifies that the native will acquire and accumulate much money by lawful means.<sup>19</sup> If, however, the benefic were impeded, it signifies that he will acquire it but after the acquisition, he will waste it. But if you see the contrary, you are able to judge accordingly. If, however, you discover mediocrity pronounce mediocrity.”

“The [degree of the] *Medium Coeli* is directed for knowing the native’s works and his arts or professions, as Alchabitus affirms, and for all particular dispositions and their *esse*. Whence if the lord of the *Medium Coeli* is well disposed or the *Medium Coeli* itself and its direction comes to benefics well disposed, the native will occupy himself well in respect to the profession, duties, and to all arts and to secular matters and those things which concern them.”

“The degree of the **Conjunction** of the Luminaries (New Moon) prior to birth is directed in order to know all things and ought to be considered regarding all the aforesaid things all the way to the middle of the life of the native, if the nativity is conjunctive. Whence, if it is well disposed it will increase the significance of those planets signifying good and it will diminish the significance of those signifying evil. However, if it is badly disposed it will augment the significations of the signifiers of evil and diminish those of the good. You are able to say likewise of the degree of the **Prevention** after the middle of life if the nativity is preventive...”

Bonatti then adds: “and you will separate the aspects of the benefics or malefics from the **Almuten** over the aforesaid degrees and their signifiers because they add or diminish according to their being (*esse*) and according to their dispositions.” Now, this is very interesting and subtle. Like Abu Ma’shar, Bonatti throws us a trick of the trade every once in a while. When he does so, it often comes at the end of a chapter or section of the book and is expressed in such a way that its import is easily missed.

In this case he is telling us that we are to calculate the Almuten of these 7 degrees and to separate in our judgment, on the one hand, the aspects of the benefics and malefics to the 7 Signifiers and on the other hand, factor into our delineation of the significations of the 7 Signifiers the testimony or Signification of the Almuten. In other words he sees a two fold process: a) the planets (malefic and/or benefic) aspecting a signifier have an effect upon what that signifier signifies; b) the Almuten of the degrees of the 7 Signifiers also has an effect upon their significations.

For example, let us take the Sun in my chart. We direct the Sun for fame, honor and dignities. Bonatti tells us above that if Sun is in poor condition and poorly disposed (e.g. in detriment, opposed to its ruler and afflicted) the native cannot attain to great honor. Here he is adding that the benefics or malefics aspecting the Signifier in question “add or diminish according to their *esse* and according to their dispositions.” That is, they add to or diminish from the signification of the Signifier (in this case, the Sun). We are not to think that the Sun disposed as the Sun is in the example (conjunct Mars on one side, Mercury on the other and Saturn opposing all) acts alone

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<sup>19</sup> *per fas*

according to its own nature, state and local determination. Rather, the entire configuration contributes to the signification of the Sun as Significator.

It will be instructive to walk through the delineation process in detail. We can address the calculation separately in another place below. In the section below where I work examples of Medieval Primary Directions, you will find the Sun directed to the trine of Jupiter. The Sun will be the Significator. The trine of Jupiter will be the Promittor. Let us use that as an example of how to put together the interpretation of the effect of the direction.

As will appear below, where this example is worked, the arc of direction is  $38^{\circ}08'24''$ . Bonatti uses Ptolemy's time measure to transform the arc into time since the native's birth (the time when the event produced by the Sun trine Jupiter in my chart is due). This measure is  $1^{\circ} = 1$  year;  $5' = 1$  month;  $1' = 6$  days. The birth date being January 25, 1947, the arc of direction cited ( $38^{\circ}08'24''$ ) thus equates to October 18, 1985. What could we have expected from that direction?

First, as it involves the Sun as Significator, it signifies honor, dignity, fame. Second, as the Sun is afflicted, the honor, dignity and fame will not be great. In fact, the Sun is sufficiently afflicted that we may doubt whether it can signify fame at all but perhaps infamy instead. Due to the Sun being in the 11<sup>th</sup> house it is therefore locally determined towards friends. So, from the Significator itself we have "friend(s), "fame/honor/dignity." By prior delineation we also know that Mars dominates the 11<sup>th</sup> house and the configuration of Mars, Sun, Mercury opposed to Saturn indicates that the native's friends are often foreign (Mars, ruler of the 9<sup>th</sup> house), embroiled in quarrels with their partners (Mars, Sun, Mercury opposed to Saturn, symbolically in the 7<sup>th</sup> from the 11<sup>th</sup> house). Because the 11<sup>th</sup> house planets are all impeded, they cannot produce as much as they promise or are in some way limited in how much they can do. Note that the Sun is the ruler of the 6<sup>th</sup> therefore the Sun is also determined towards being of service. All this is loaded in the Sun as Significator because as Bonatti says, planets (be they malefics or benefics) which aspect the Significator "add or diminish according to their *esse* and according to their dispositions."

Jupiter as we said above is the Promittor. Jupiter rules both the 1<sup>st</sup> and the 10<sup>th</sup> and is in the 9<sup>th</sup>. Thus Jupiter is determined toward teaching, spiritual matters and profession. As it is an unafflicted benefic it promises great benefit of the profession (10<sup>th</sup> house) through teaching, learning and the cultivation of wisdom.

While the Sun is in a rather beaten-up state, Jupiter, the Promittor, is in relatively good state. Jupiter is a benefic (i.e. of good *esse*); unafflicted. By its nature Jupiter promises an expansive, beneficial event. As Jupiter is in the 9<sup>th</sup> house, the event it promises will relate to education/spiritual matters. Since Jupiter rules the 10<sup>th</sup>, the event will be professional in nature. What was the effect of the direction?<sup>20</sup>

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<sup>20</sup> Actually, there were a couple of events (outwardly quite different from one another, but astrologically similar) which occurred about this time. One event is discussed here; the other is mentioned below where I show the calculation for directions involving planets not angular.

In the Spring (29 April) of 1985 a small group of my friends and I briefly coalesced around an alchemist who taught us basic Spagyrics. In the Autumn of the same year the alchemist proposed to me that I take on a project involving some translation from German and Latin connected with this group's work. I suppose there was a certain recognition accorded me by this teacher. He then disappeared suddenly, leaving us to carry on. He was a Saturnian man, tall dark, angular who was frequently arguing with his lady friend. He was a mysterious and odd fellow, very secretive about his doings, both past and present. There was no doubt that he was a practicing alchemist, or that he knew his subject. He was frequently attended by an aroma of burnt metals and chemicals. Although the classes did not last long (he was gone in a year) he strongly motivated me to pursue alchemy, which I did with varying intensity for about 7 years.

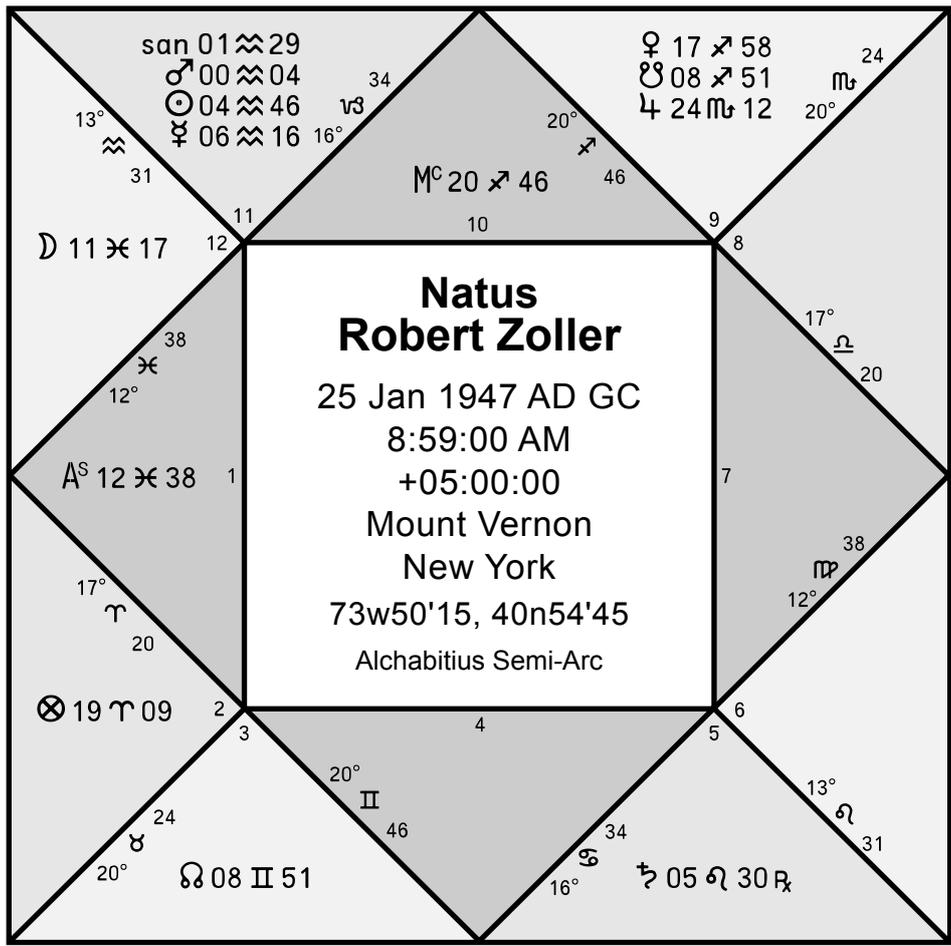
How does fame fit into this? While my reputation was enhanced, it was not greatly enhanced. You could say that it was broadened to include alchemy and astrology. The word "fame" does not really apply to the situation. The configuration involving the Sun aptly describes the characteristics of the group. Eventually, with the alchemist gone, the group disintegrated.

If you are working with a rectified horoscope, or one erected on a reliable and accurate birth time, Primary Directions are perhaps the most convincing way of learning about the natures of the celestials, the doctrine of Zodiacal State and that of Local Determination. The nature of the events timed by the arcs of direction will clearly reflect the nature, state and local determination of both Significator and Promittor. In the example cited there was a core group of 3 students. One was a musician (Sun). One was an astrologer (Mercury). One was an occultist (Saturn). From this we can see the role of the planets aspecting the Sun which Bonatti tells us make their contribution to the signification of the Significator by adding or subtracting their *esse* to or from the Significator.<sup>21</sup>

Bonatti also exhorts us to calculate the Almuten of all the seven Significators. In my chart (**Figure 20A**) that Almuten turns out to be Jupiter (using Egyptian Terms) – see **Figure 20B**. What this tells us is that the strongest planetary influence in the positions of the 7 Significators is Jupiterian. Jupiter's influence colors all the active causes in the Medieval science of directing. As the Significators supply the form of the event, so the Promittors supply the matter of the event. Now there are only 7 Significators, but anything in the chart may be a Promittor. Just as there is an Almuten of all the Significators, so there is an Almuten of all the Promittors. But this must be the Almuten of the entire figure, namely the *Almutem figuris*, the strongest planet in the chart as a whole. As form is to matter so is the Significator to the Promittor and the Almuten of the Significators to the *Almutem figuris*. For those familiar with the Form/Matter relationship in Medieval Aristotelianism, this equation of the Almuten of the Significators with form and the *Almutem figuris* with matter is pregnant with meaning. It provides the astrologer with an astrological way of recognizing the dominant formal agency operating behind or above the level of the *Almutem figuris*.

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<sup>21</sup> The similarity between Bonatti's understanding of the being and disposition of the planets and Morinus' doctrine of Zodiacal State strikes the reader familiar with both authors' works.



**Figure 20A**  
 Natus Robert Zoller

Significators	☉	☽	♃	♀	♂	♄	♅
☉ 4° 46'			3, 2	1		3	5, 3
☽ 11° 17'		3		4, 3, 2	3	5, 1	
A <sup>S</sup> 12° 38'		3		4, 3	3	5, 2, 1	
M <sup>C</sup> 20° 46'	3		2			5, 3	3, 1
☿ 19° 09'	4, 3, 1		2		5	3	3
Full Moon 16° 03'		5, 3	1, 2	3	3	4	
New Moon 1° 29'			3, 2	1		3	5, 3
Totals	11	14	17	21	14	35	23

**Figure 20B**  
Almuten Table for 7 Significators

On the other hand, the Almuten of the Significators operates on a level slightly higher than do the planets aspecting the Significators themselves. These (e.g. Mars, Mercury and Saturn in **Figure 20A**) contribute to or modify the active cause (the Significator, i.e. the Sun). We may think of them as adjectives and the Significator as a noun. In the example given, the 11<sup>th</sup> house Sun is the creative and generous friend. The three planets with the Sun modify this to the angry (Mars), talkative (Mercury), workaholic (Saturn) creative and generous friend. The said planets may be said to modify the objective circumstances of the Significator.

But the Almuten of the Significators is the message, the inner meaning lying behind the external manifestations of the Significators.

## Mathematical Section

In this section we will examine the mathematical methods of Medieval Primary Directions. In a section following this technical section, I will explain the mathematical “Whys” of the methods, here I will simply set forth the “Hows.” Throughout I will use Ptolemy’s time measure to transform arcs of direction to so many years, months and days after birth. The time period so found enables us to know when the event corresponding to the direction is due. Ptolemy’s time measure, or “key” is  $1^{\circ} = 1$  year;  $5' = 1$  month;  $1' = 6$  days.<sup>22</sup>

The Arabic astrologer Alchabitius (fl. 960) tells us in his *Ysagogus*<sup>23</sup> that: The MC is directed according to Right Ascension. The Ascendent is directed according to Oblique Ascension. He gives a third procedure used for all other positions. We will look at this below. Let it suffice for now that it entails a proportional manipulation of the RA and OA of the sought after arc and the semi arc of the Significator. According to Bonatti, in addition to the MC being directed by RA, any planets in the 10<sup>th</sup> are also directed the same way. Likewise, he tells us, any planets in the 1<sup>st</sup> house are directed, like the Ascendant itself, by OA.

Thus, there are three kinds of Directions used in Medieval Astrology: directing by RA, directing by OA, and those directions involving degrees not angular.

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<sup>22</sup> There are numerous such “keys” used by contemporary astrologers. See M. J. Makransky, *Primary Directions*, 1988, p. 28 – Dear Brutus Press, Apartado Postal #36, Coban, Alta Vera Paz, Guatemala, 16901. Cf. James Wilson’s *Dictionary of Astrology*, London, 1819. However, Ptolemy’s key and Alchabitius’ key, 1 year (or day) =  $59^{\circ}08'$ , are the two most used by Medieval Astrologers.

<sup>23</sup> *Preclarum Summi in Astrorum Scientia Principis Alchabitij Opus ad scrutanda Stellarum Magisteria isagogicum pristino Candori nuperrime restitutum ab Excellentissimo Doctore Antonio de Fantis Tarvisino, qui notabilem eiusdem Auctoris Libellum de Planetarum Coniunctionibus nusquam antea impressum addidit et pleraque scitu dignissima cum castigatissimo Ioannis de Saxonia Commentario, Impressum Venetiis per Melchionis Sessam et Petrum de Ravanis socios 1521.*

## I. Directing by Right Ascension

These are used to measure arcs of direction where the MC is directed as a Significator to a celestial's body or aspect. A celestial's Meridian Distance (MD) is also its arc of direction to the MC.<sup>24</sup> Thus, in **Figure 20A** we see as an example of this type of direction, the direction of the 11<sup>th</sup> house Sun to the MC, thus:

To direct the Sun to the MC and simultaneously to find the Sun's MD:

$$\text{Arc of Direction} = \text{RA } \odot \text{ } 307^{\circ} 06' 49'' - \text{RA MC } 259^{\circ} 56' 41''$$

$$\text{Arc of Direction} = \text{RA } \odot \text{ } 307.11361^{\circ} - \text{RA MC } 259.94472^{\circ}$$

$$\text{Arc of Direction} = 47.16889^{\circ} \text{ (or } 47^{\circ} 10' 08' \text{)}$$

$$\text{Arc of Direction} = 47 \text{ years and 2 months.}$$

(Using: 1° = 1 year, 5' = 1 month, 1' = 6 days as a time measure.)

$$1947 \text{ (year of birth)} + 47 \text{ years 2 months} = \text{March 25, 1994}$$

What happened on March 25, 1994? I was involved in Project Hindsight (an effort to translate the existing Greek and Latin astrological texts). This was a high profile affair in the US astrological scene. It was very public. The Sun in the natal figure is in the 11<sup>th</sup> house. The Project was an effort of a number of friends to raise the intellectual and practical level of contemporary astrology.

The MC is a Promittor here. As the second term of the direction it promises an event related to the native's *magisterium* or profession. Sagittarius signifies teaching. Jupiter, as ruler of Sagittarius, is in the 9<sup>th</sup> house, said by some modern astrologers to have to do with publishing. In Medieval Astrology the 9<sup>th</sup> house has to do with long journeys, religion, God and education.

As the configuration surrounding the Sun afflicts or impedes the Sun's ability to fully realize what it promises, differences of opinion on editorial policy led to my leaving the Project within a year after its beginning. Still, the publicity associated with the project and the work I did while connected to it, contributed to my good reputation.

As another example, lets direct the MC to Jupiter:

$$\text{Arc of Direction} = \text{RA MC } 259^{\circ} 56' 41'' - \text{RA } \text{♃} \text{ } 232^{\circ} 05' 42''$$

$$\text{Arc of Direction} = \text{RA MC } 259.94472^{\circ} - \text{RA } \text{♃} \text{ } 232.0950^{\circ}$$

$$\text{Arc of Direction} = 27.84972^{\circ} \text{ (or } 27^{\circ} 50' 59' \text{)}$$

$$\text{Arc of Direction} = 27 \text{ years, 10 months and 6 days}$$

$$1947 \text{ (year of birth)} + 27 \text{ years 10 months 6 days} = \text{November 1, 1974.}$$

**Event:** I went to my astrology teacher, Zoltan Mason, for advice on direction in life. During the course of the reading he calculated this direction and told

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<sup>24</sup> MD is measured to the MC or IC (whichever is closer). For a celestial in the quadrant between the Ascendant and MC, RA of the celestial minus RAMC = MD. For a celestial in the quadrant between the MC and the Descendant, RAMC minus the RA of the celestial = MD. For a celestial in the quadrant between the Descendant and the IC, RA of the celestial minus RAIC = MD; for a celestial in the quadrant between the IC and Ascendant, RAIC minus RA celestial = MD.

me, “You will meet your destiny this year.” I did. I returned to school, learned Latin, got a degree in Medieval Studies, got microfilms of Bonatti’s *Liber astronomiae*, J.B. Morin’s *Astrologia Gallica* and two volumes of Ficino’s Works in Latin. I began translating immediately and have been working the material ever since.

## II. Directing by Oblique Ascension

We will direct the Ascendant to the Sun as an example of this kind of direction.

First we find the Ascendant’s Oblique Ascension (OAASC). This is always the RAMC + 90°. You get the RAMC when you calculate a chart but often it is expressed as Siderial Time. Thus, the calculated Siderial Time corresponding to the RAMC in **Figure 20A** is 17h 19m 47s. To change this to degrees, minutes and seconds of RA, change the hours, minutes and seconds of time to a whole number of hours plus a decimal, thus: 17.3296482, and multiply by 15, = 259.9447222° = 259° 56’ 41”, the RAMC in degrees, minutes, and seconds.

$$\begin{aligned} \text{OA Ascendant} &= \text{RA MC} + 90^\circ \\ \text{OA Ascendant} &= 259^\circ 56' 41'' + 90^\circ \\ \text{OA Ascendant} &= 349^\circ 56' 41'' (\text{OA ASC}) \end{aligned}$$

Next we find OA Sun under the latitude (terrestrial) of the Ascendant (birthplace). This requires adjusting the Sun’s RA by the addition or subtraction of the Sun’s Ascensional Difference (AD). To find AD we use the the formula  $\sin AD = (\tan \text{declination}) (\tan \text{of the latitude of the birthplace})$ .<sup>25</sup> The declination of the Sun, taken from the ephemeris is 19s05. The latitude of the birthplace is 40n55.

$$\begin{aligned} \sin AD &= (\tan \delta) (\tan \varphi) \\ \sin AD &= (\tan 19s05) (\tan 40n55) \\ \sin AD &= (0.3459553) (0.8667365) \\ \sin AD &= 0.2998521 \\ AD &= \sin^{-1}(0.2998521) \\ AD &= 17.44872^\circ \\ AD &= 17^\circ 27' \end{aligned}$$

Now, we correct the Sun’s RA. The rule is: To get OA, **ADD** AD to the celestial body’s RA **when the declination is south**; **SUBTRACT** the AD from the celestial body’s RA **if the declination is north**. For OD (oblique descension), Add the AD to the RA if declination is north and SUBTRACT it if south.

19s05 is, of course, South Declination; therefore, we add the AD to the Sun’s RA. Now the Sun’s RA may be had in Tables of Right Ascension. These are found in books on navigation and text books on astrology (e.g. Simmonite). In the example below I will use the Right Ascension given by Janus Software in its List/Planet Positions (307° 06’ 50”). The Sun never has

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<sup>25</sup> The celestial body’s declination is used because it indicates how far north or south of the equator the celestial is. The terrestrial latitude of birth is used because as you go north or south on the earth, the angle of the NCP/SCP, and hence the relation of the equator to the horizon, changes.

any latitude. Its path through the Zodiac defines the ecliptic. The Sun always has 0° latitude.

307° 06' 50" = RA of the Sun in the natal figure

We have now only to add the AD to the RA as per the rule above to get the Sun's OA.

RA ☉ 307° 06' 50"  
 AD 017° 27' 00" *add*  
 = 324° 33' 50" = OA ☉

We now subtract OA Sun from the OA Asc:

OA ASC 349° 56' 41"  
 OA ☉ 324° 33' 50" *subtract*  
 = 025° 22' 51" = **Arc of Direction**

Arc of Direction = 25 years, 4 months, 12 days (approx.)

25 January 1947 (year of birth) + 25 years = 25 January 1972

25 January 1972 + 4 months = 25 May 1972

25 May 1972 + 12 days = **7 June 1972**

**Event:** My father was an electrical engineer of note at Con Edison in New York. He solved problems other engineers deemed unsolvable. He had a tough job and was a tough man. He was authoritarian. He had fixed ideas about what each of us in the family could and should do with our lives. His death in March 1972 was a turning point in my life. Henceforth my destiny was in my own hands. The Sun in the natal 11<sup>th</sup> house is in the 8<sup>th</sup> from the 4<sup>th</sup> (death of the father).

### III. Directions Involving Degrees Not Angular

Let us direct the Sun in **Figure 20A** to the trine of Jupiter. To do this we need the following information:

Positions	☉	♃
Longitude	304° 46' 04"	354° 12' 01"
Right Ascension (RA)	307° 06' 49"	354° 40' 35"
Declination(δ)	-19° 04' 39"	-02° 18' 16"
Latitude	004° 46' 04"	000° 00' 00"
Ascensional Difference (AD)	017° 26' 25"	01° 59' 54"
Oblique Ascension (OA)	324° 33' 14"	356° 40' 29"
Meridian Distance (MC)	047° 10' 08"	–
Semi Diurnal Arc (SDA)	072° 33' 36"	–

The method:

**1)** Get the Meridian Distance (calculated in direction of Sun to MC above) and save.

2) Get Semi Diurnal Arc of Degree of the Significator and save. The SDA is found by adding the AD to 90° if the declination is north (+) or subtracting it from 90° if the declination is south (-). In the southern hemisphere these rules are reversed.

$$\begin{aligned} \text{SDA } \odot &= 90^\circ - \text{AD} \\ 90^\circ - 17^\circ 26' 25'' &= 72^\circ 33' 36'' \end{aligned}$$

3) Take Ascensions of Right Circle (Right Ascension) of the Significator from the Right Ascension of the place to which you direct. What remains will be the “Significator of the Right Circle.” Save.

$$\begin{aligned} \text{RA } \Delta 4 &= 354^\circ 40' 36'' \\ \text{RA } \odot &= \underline{307^\circ 06' 49''} \text{ subtract} \\ \text{Diff.} &= 047^\circ 33' 46'' = \text{Significator of Right Circle} \end{aligned}$$

4) Take the Oblique Ascension of the Significator from the Oblique Ascension of the Region (Ascendant). What remains is called “the Significator of the Region.”

$$\begin{aligned} \text{OA aspect} &= 356^\circ 40' 29'' \\ \text{OA Sun} &= \underline{324^\circ 33' 14''} \text{ subtract} \\ \text{Diff.} &= 032^\circ 07' 15'' = \text{Significator of Region} \end{aligned}$$

5) Take Significator of the Right Circle from the Significator of the Region (or vice versa).

$$\begin{aligned} \text{Significator of Right Circle} &= 47^\circ 33' 46'' \\ \text{Significator of Region} &= \underline{32^\circ 07' 15''} \text{ subtract} \\ \text{Difference} &= 15^\circ 26' 31'' \end{aligned}$$

Multiply that difference by the MD.

$$15^\circ 26' 31'' \times 47^\circ 10' 08'' = 728^\circ 22' 22''$$

6) Divide the total by the Semi Diurnal Arc of the Degree of the Significator.

$$728^\circ 22' 22'' \div 72^\circ 33' 36'' = 10^\circ 02' 18''$$

This gives a proportional part which is added to the Significator of the Right Circle (SRC) if the SRC is *less* than the Significator of the Region (SOR); otherwise, if the SRC is *greater* than the SOR, then subtract the proportional part from the SRC.

$$\begin{aligned} \text{Significator of Right Circle} &= 47^\circ 33' 46'' (> \text{Significator of the Region}) \\ \text{proportional part} &= \underline{10^\circ 02' 18''} \text{ subtract} \\ &= 37^\circ 31' 28'' = \text{Arc of Direction} \\ &= 37\text{y } 6\text{m } 6\text{d} \\ &= \text{July 31, 1984} \end{aligned}$$

**Event:** I was doing a great deal of public lecturing on astrology. I had an office in Manhattan, New York through a friend who rented me space there at a very reasonable rate. I was on cable TV. I had a public presence.

## How Precise Can Primary Directions Be?

If you are working with an accurate birth time, verified by observation at the time of birth, or accurately rectified, and you are attentive and precise in your calculations you may attain to directions accurate to within 24 hours. Take your decimals out to 7 positions. Wherever possible, use the measurements calculated for you by computer, assuming the computer is in good working condition and that the software is accurate.

## Precisely What Is This AD and OA?

At the latitude of the birthplace, the celestial equator will rise at an angle to the horizon equal to  $90^\circ$  minus the latitude of the birthplace. However, since the ecliptic is displaced  $23^\circ 26' 20''$  from the celestial equator, a celestial body's celestial longitude does not equal its RA. The degree of the equator which rises simultaneously with a celestial body (point x) is called its OA or Oblique Ascension. Just to confuse things a little bit, astrologers like to use the term RA to refer to both the RA of a given celestial body and the RA/OA of point x. This is because the celestial's OA is also measured in RA. **Figure 20C** and **20D** ought to make this clear.

The OA (meaning the arc between  $0^\circ$  Aries and point x on the equator) must be calculated. The OA of a celestial body is its RA + or – the Ascensional Difference (AD).<sup>26</sup> We can also say that the AD is the difference between a celestial body's RA and its OA. A celestial body's AD may be calculated by the formula:  $\sin AD = (\tan \text{declination}) (\tan \text{latitude of the birthplace})$ .<sup>27</sup>

When we regard the diurnal arc of a planet (that part of the diurnal circle which is above the horizon), we remember that it is a small circle parallel to the great circle of the celestial equator. The celestial body is always on this diurnal arc.<sup>28</sup> Thus, the arc of the circle of declination<sup>29</sup> which runs from the celestial body to the equator is one side of a right angled triangle, namely the side measuring the body's declination. The other side of the said right triangle is the arc along the celestial equator between the right angle and the point on the celestial equator (point x) intersected by the horizon at the moment the celestial body rises. Thus, the right triangle we must visualize and solve is comprised of 2 sides and a hypotenuse. Side 1 is the declination of the celestial body. Side two is the arc of the equator from the point at which the circle of declination cuts the equator perpendicularly to the point on the equator where the horizon cuts the celestial equator. The hypotenuse

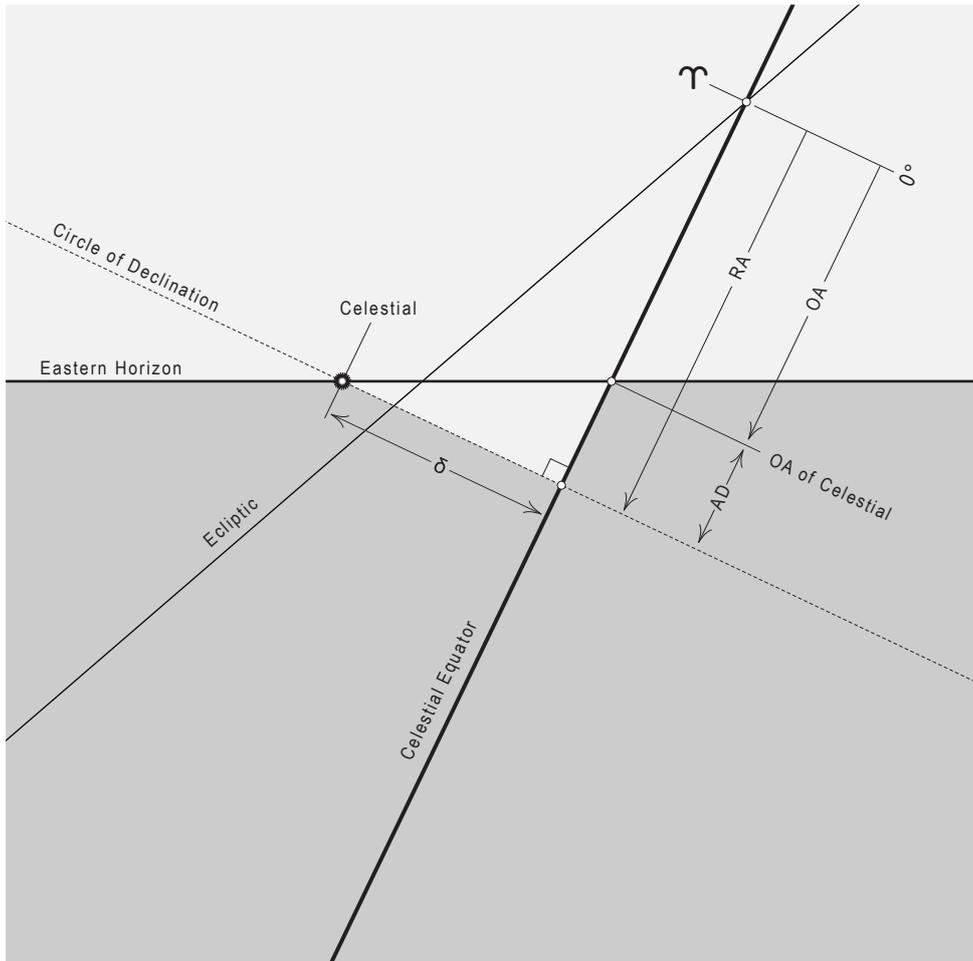
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<sup>26</sup> The rule is: To get OA, *add* AD to the celestial body's RA when the declination is south; *subtract* the AD from the celestial body's RA if the declination is north. For OD (oblique descension), *add* the AD to the RA if declination is north and *subtract* it if south.

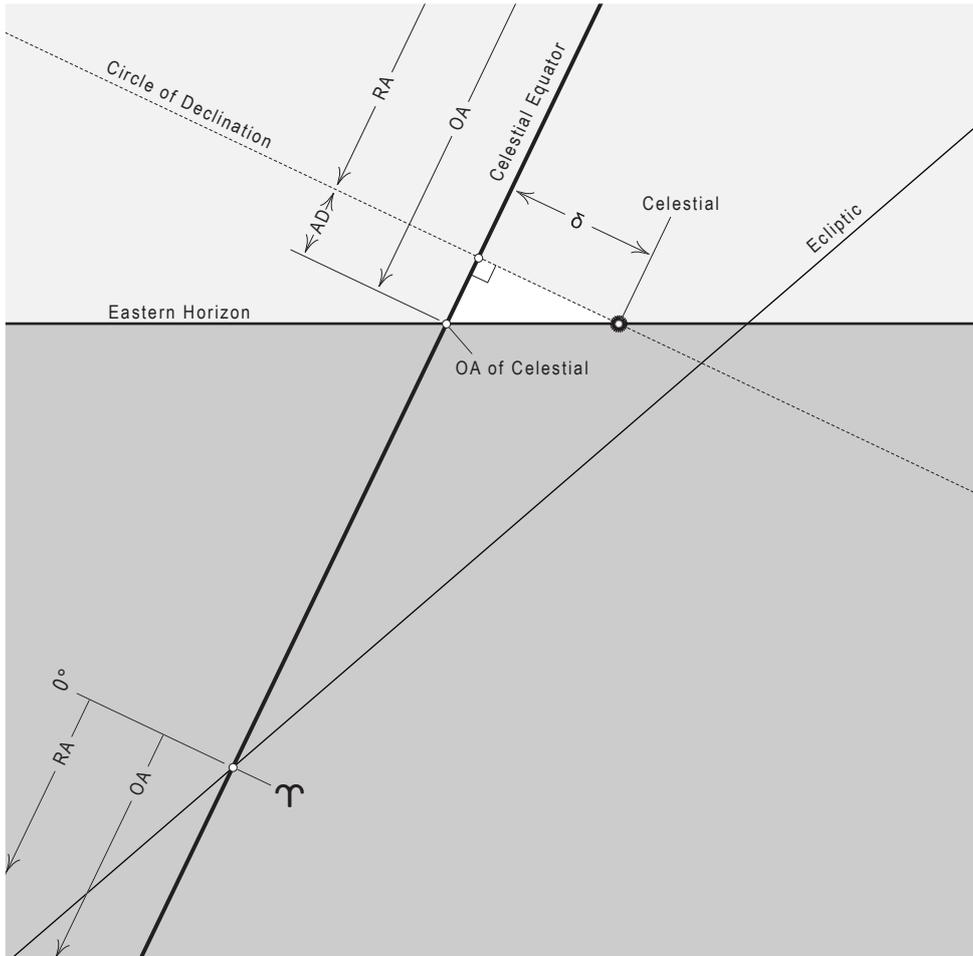
<sup>27</sup> The celestial body's declination is used because it indicates how far north or south of the equator the celestial is. The terrestrial latitude of birth is used because as you go north or south on the earth, the angle of the NCP/SCP, and hence the relation of the equator, to the horizon, changes.

<sup>28</sup> That half of the diurnal arc which runs from the horizon to the souther meridian is the Semi Diurnal Arc, or SDA.

<sup>29</sup> A great circle passing through the NCP (North Celestial Pole, or pole of the equator) and the SCP (South Celestial Pole) and cutting the equator at right angles in two places each  $180^\circ$  from each other.



**Figure 20C**  
 Measuring Oblique Ascension for a Celestial with North Declination  
 ( $OA = RA - AD$ )



**Figure 20D**  
 Measuring Oblique Ascension for a Celestial with South Declination  
 ( $OA = RA + AD$ )

of the right triangle is that azimuth measured along the horizon between the celestial body at its rising and the degree on the equator where the horizon and equator intersect (point x). Consideration of this triangle as shown in **Figure 20C** and **20D** will elucidate the relation of a body's declination, AD, RA and OA or Oblique Ascension.

## What Exactly Is Being Done In the Third Way of Directing?

The rule tells us to find the Meridian Distance (MD) & save it for later use. Then we find the Significator's Semi Diurnal Arc (SDA) and likewise save it for later use. Then we take the Right Ascension of the Significator from the Right Ascension of the place to which you direct. What remains we call the "Significator of the Right Circle" and we save this. Then we take the Oblique Ascension of the Significator from the Oblique Ascension of the Region (Ascendent). What remains is called "the Significator of the Region." This gives us two arcs. We then find the difference between them. Our next step is to multiply this difference by the MD and divide the product by the SDA we found above. These last two steps (multiplying the difference by the MD and dividing the product by the SDA) is equivalent to multiplying the difference by a fraction in which the MD is the numerator and the SDA the denominator.

In other words, the Medieval astrologer-mathematician saw a proportion here. He saw that he had to adjust or correct the difference between the Significator of the Right Circle and the Significator of the Region by the same proportion as obtains between the MD and the SDA. He is saying, "As the MD:SDA :: the sought for correction : the difference between the Significator of the Right Circle and the Significator of the Region.

What precedes this operation makes the correction possible. After finding the MD and the SDA, which will ultimately provide us with our key proportion, we get the RA arc and the OA arc. The arc we want is somewhere between them. We find out how much we have to increase or decrease the RA arc (which is the measurement we use in Primary Directions) by finding the difference between the RA arc and the OA arc (which, in a sense, equates them) and then, by proportion, getting the correction, as above.

The MD is the distance of a celestial from the MC or IC (whichever is closer) measured in equatorial degrees of RA. The SDA is  $\frac{1}{2}$  the diurnal arc (i.e. the arc from its rising to its culmination, or culmination to setting). The MD is measured from the MC/IC. The SDA from the Ascendant/Descendant to the MC. MD/SDA gives a proportion which measures a celestial's place between the horizon and the meridian. Applying it to the difference between the Significator of the Right Circle and the Significator of the Region gives the Equation, i.e. the correction, which is added to or subtracted from the Significator of the Right Circle. What results is the arc of direction.

## Conclusion

Like many others, I have waded through Placidian Directions. In the late 1970's I was involved with an ill-fated project to translate Morinus' 22<sup>nd</sup> Book of *Astrologia Gallica*, which deals with Primary Directions. I have looked at a host of predictive techniques. Some of these are known to every astrologer. Others were recondite. When I found Profections and the Firdaria in Medieval Astrology, I felt I had learned something quite

valuable. Experience has proven this to have been an accurate appraisal. But in Primary Directions we have something even more valuable than in the Firdaria or Profecions. Although they put more pressure on the astrologer to ensure that the chart he is working on is accurate (and often this could mean basing the Primary Directions on a chart erected on a verified birth time *and* rectified), the labor involved repays you with a degree of clarity, detail, specificity which you don't get with other methods.

Primary Directing is extraordinarily useful in the rectification of the birth time by the *accidentia nati*. In particular, coordination of directions to the MC/IC enable us to adjust the birth time with precision. Primary Directions also help the astrological student to better understand the nature, state and Local Determination. By calculating the directions in rectified charts, of past events (i.e. of selecting a series of events which have already occurred); calculating the arc of directions corresponding thereto, and analyzing the Significator and Promittor, we can see quite clearly the role of Zodiacal State and Local Determination. For instance, the direction of Jupiter in my chart to my MC. In the natal, Jupiter is unaspected in Scorpio ruling the 10<sup>th</sup> and the 1<sup>st</sup>. Except for its being in Scorpio, it is undiluted, pretty pure- Jupiter. It is determined to higher education (college), philosophy, religion, astrology (all by virtue of its nature and local determination). In addition, it is the ruler of the 10<sup>th</sup> and 1<sup>st</sup>. The MC is the native's *magisterium* or profession/destiny. What happened in connection with that direction? I went back to school, learned Latin and began to do what I have done ever since: study, teach, practice Medieval Astrology. Every time that Jupiter is involved with a direction (as Significator or as Promittor) its contribution is the same: learning, wisdom, teaching, etc. For instance, in the 1985 direction involving the alchemy group in my example, education, wisdom and teaching were certainly part of the nature of the event.

So too, with the Sun. In 1972, the Ascendant to the Sun Direction corresponded to the death of my father. Now the planets configured with the Sun: Mars, Saturn and Mercury, show difficulties. All these planets (and even the Sun itself) are malefic. In addition, the Sun and Saturn are in detriment. Saturn is retrograde and afflicted by a combust Mars.<sup>30</sup> Now, it is a characteristic of planets in poor Zodiacal State to promise more than they can produce. With the Sun, Mars and Mercury in the 11<sup>th</sup>, all impeded by Saturn (itself impeded by them) even the death (or at least the burial) of my father was attended by difficulties. In March, when he died, the ground was frozen. By the following June (note this is when the direction came due), it had thawed and the earth in the grave had settled, uncovering the coffin. The grave digger worked a circuit and would not attend to the problem for a month. It was necessary for me to fill the grave myself by hand.

This theme of incompleteness, of imperfect execution of what is promised is characteristic of planets in poor Zodiacal State. In 1985 with the Sun directed to the trine of Jupiter, the teacher left suddenly having merely initiated us into Spagyrics, not true alchemy.

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<sup>30</sup> All of which, in Bonatti's opinion, argues that the apparent mutual reception of the Sun in Aquarius opposed to Saturn in Leo is ineffective because impeded or debilitated planets cannot receive.

Again, in 1994, under the direction of the Sun to the MC, I was involved for a time with a translation project. I did not get to complete that project, as discussed above. The Sun, being in an impeded state produced some recognition but it was marred by the impeding planets.

Planets in good Zodiacal State, on the other hand, perfect what they promise. For instance, Jupiter (which, while not in the best Zodiacal State, is still not impeded) directed to the MC came due in 1974. It did what it promised. It realized my learning what I needed to know in order to do what I am doing. As a result of Jupiter's Local Determination in my figure (in the 9<sup>th</sup>, ruling the 10<sup>th</sup> and 1<sup>st</sup>) Jupiter promises that the native will teach, travel, cultivate wisdom and astrology. The direction of Jupiter to the MC says when that promise comes due. Looking over my life, I can see that it has.

Not only do we see the importance of Zodiacal State in the events corresponding to directions, the Local Determination of the celestials is evident as well. Thus, Jupiter in the 9<sup>th</sup> house promises a 9<sup>th</sup> house event (1985). The Sun in the 11<sup>th</sup> house promises the death of the father (1972); also powerful or famous friends (1994). Jupiter ruling the 10<sup>th</sup> and being in the 9<sup>th</sup> directed to the MC (1974) linked learning to the native's destiny.

The insights we gain through the study of Primary Directions can be applied to other predictive tools as well. Having seen that in 1974 Jupiter's Direction to the MC led to college, a degree and scholarly and linguistic skills, we can extrapolate that in the periods of life ruled by Jupiter (e.g. the Firdaria from 51-63 in a diurnal figure; 20-32 in a nocturnal figure), that which Jupiter produced in the direction of 1974, or that of 1985, it will produce for the 12 years it is the Firdaria ruler. Likewise at the sub-periods it may rule in any Firdaria Period. Thus, 22 August 1970 to 30 June 1972 was the Mercury/Jupiter period. That was when I began the systematic and practical study of philosophy and astrology. I published my first book in 1980 during the Moon/Jupiter Period. On January 25<sup>th</sup>, 1998 (the first day of the 12 year long Jupiter Firdar), while in New Zealand, by a friend in Australia who told me that I had been awarded a professional award by the Australian Astrologers for promoting astrology in Australia. The first 1.7 years of the Jupiter Firdar are purely Jupiterian since both the Firdar ruler and the ruler of the subfirdar are Jupiter.

What is true of the Firdaria, is true of the Profections. As Jupiter is in the 9<sup>th</sup> house, profection of the Ascendant will bring it to the 9<sup>th</sup> house (and therefore Jupiter) at 20, 32, 44, 56, etc. At 20 I was in college. It was 1967 and a significant segment of the American public (for reasons I do not understand) was more than usually aware of astrology. Perhaps because I was at an Art School, I too became aware of astrology. 12 years later, in 1979, I was working on the publication of my first book. It dealt with Medieval Astrology and was based upon my translation of Bonatti's *Liber Astronomiae*. 12 years after that, in 1991, I was invited to Australia to speak on Medieval Astrology at a conference in Sydney. Next, in 2003, when I am 56, the profected Ascendant once again becomes the 9<sup>th</sup> house and the theme of travel, teaching, astrology will repeat. Likewise with transits.

All this is to say that the celestials' natures are consistent whatever technique is used. However the correct calculation and study of Primary Directions displays the natures, state and Local Determination of the planets to us quite clearly as well as providing us with a reliable predictive tool in itself.

## Examples of Directing the *Pars Fortunae* for Knowing the Native's Finances

As **Figure 20A** shows, the *Pars fortunae* is in the 2<sup>nd</sup> house at 19° Aries 09'. As we view the figure, we can imagine the Primary Motion carrying the PF to the Ascendant, the conjunction with the Moon, the sextile of Venus (17° Aquarius 58), the sextile of the S. Node (10° Aquarius 08), the conjunction with Mercury (6° Aquarius 16), the opposition to Saturn (5° Aquarius 29), the conjunction with the Sun (4° Aquarius 46), the conjunction with Mars (1° Aquarius 04), the sextile to Jupiter (24° Capricorn 12).

I will calculate two of these directions to exemplify the process. First, we will Direct the Part of Fortune to the Ascendant; and after this, the Part of Fortune to the Sun. The first of these directions must be by Oblique Ascension (Alchabitius' 2<sup>nd</sup> kind of Direction). The direction of the Part of Fortune to the Sun requires Alchabitius' 3<sup>rd</sup> kind of Direction. I find that whether or not the Part of Fortune is the Financial Significator, it still has relevance to the native's personal finances and, while its directions do not account for all financial events, they do identify important financial events in the native's life and should not be ignored. In addition to this, I ought to emphasize that the Part of Fortune does not proffer or signify solely pecuniary benefit. Good fortune may also take the form of assistance from others. They may donate time and skills, collaborate on projects, promote the native's work or benefit the native in other, concrete ways. To some, the idea of "Good Fortune" may seem vague, but it is very real and your ability to successfully execute any particular project, plan or task, is directly proportionate to whether your *Pars Fortunae* is of good esse or not

### Required Values for Calculating Directions

Positions	⊗	Ascendant	☉
Longitude	019° 09' 22"	342° 38' 25"	304° 46' 04"
Right Ascension (RA)	017° 40' 37"	343° 59' 50"	307° 06' 49"
Declination(δ)	007° 30' 08"	-006° 49' 04"	-19° 04' 39"
Latitude	000° 00' 00"	000° 00' 00"	000° 00' 00"
Ascensional Difference (AD)	006° 33' 11"	–	017° 26' 25"
Oblique Ascension (OA)	110° 07' 26"	349° 56' 41"	324° 33' 14"
Meridian Distance (MC)	062° 16' 04"	–	–
Semi Diurnal Arc (SDA)	083° 26' 49"	–	–

### Direction of the Part of Fortune to the Ascendant

This is a direction involving the Oblique Ascension of the Ascendant and the Oblique Ascension of the Part of Fortune. We already know the OA ASC from previous examples (OA ASC = RAMC + 90°). This requires the declination (δ) of the Part of Fortune (70° n 30' 08" from table given above) and the latitude of birth place (φ = 40° 54' 45" from natal figure):

$$\begin{aligned} \sin AD \otimes &= (\tan \delta) (\tan \varphi) \\ \sin AD \otimes &= (\tan 07^\circ n 30' 08'') (\tan 40^\circ n 54' 45'') \\ \sin AD \otimes &= (0.131691955) (0.866609112) \\ \sin AD \otimes &= 0.114125448 \\ AD \otimes &= \sin^{-1}(0.114125448) \\ AD \otimes &= 6.553185^\circ \\ AD \otimes &= 6^\circ 33' 11'' \end{aligned}$$

The declination ( $\delta$ ) of the Part of Fortune is north, so we subtract the AD:

$$\begin{aligned} RA \otimes & 017^\circ 40' 37'' \\ AD \otimes & \underline{349^\circ 56' 41''} \quad \textit{subtract} \\ & = 110^\circ 07' 26'' = OA \otimes \end{aligned}$$

In order to calculate arc of direction we must add  $360^\circ$  to the OA of the Part of Fortune because we pass  $0^\circ$  Aries in measuring the arc from the Asc to the Part of Fortune:

$$\begin{aligned} OA \otimes & 371^\circ 07' 26'' \quad (= OA \otimes + 360^\circ) \\ OA \text{ Asc} & \underline{349^\circ 56' 41''} \quad \textit{subtract} \\ & = 021^\circ 10' 45'' = \textbf{Arc of Direction} \end{aligned}$$

Arc of Direction = 21 years, 2 months = March 25, 1968

**Event:** This coincides with my first major job with an Electrical Utility Company.

## Direction of the Part of Fortune to the Sun

The next Direction we will exemplify is the Direction of the Part of Fortune to the Sun. This requires the 3<sup>rd</sup> kind of Direction according to Alchabitius.

1) Get the Meridian Distance. We will need to calculate this. The Part of Fortune is closer to IC than MC, therefore:

$$\begin{aligned} RA \text{ IC} & 79^\circ 56' 41'' \\ RA \otimes & \underline{17^\circ 40' 37''} \quad \textit{subtract} \\ & = 62^\circ 16' 04'' = \text{Meridian Distance} \otimes \end{aligned}$$

Save.

2) Get Semi Diurnal Arc of Degree of the Significator and save.

$$\begin{aligned} SDA \otimes &= 90^\circ - AD \otimes \\ &= 90^\circ - 6^\circ 33' 11'' = 83^\circ 26' 49'' \end{aligned}$$

Having made these preparations, we can now calculate the direction.

3) Take Ascensions of Right Circle (Right Ascension) of the Significator from the Right Ascension of the place to which you direct. What remains will be the "Significator of the Right Circle." As with the previous direction, we must add  $360^\circ$  to the RA of the Part of Fortune because we pass  $0^\circ$  Aries in measuring the arc from the Ascendant to the Part of Fortune:

$$\begin{aligned}
& \text{RA } \otimes \text{ } 377^{\circ}40'37'' \quad (= \text{RA } \otimes + 360^{\circ}) \\
& \text{RA } \odot \text{ } 307^{\circ}06'49'' \quad \textit{subtract} \\
& \quad = 070^{\circ}33'48'' = \textbf{Significator of the Right Circle}
\end{aligned}$$

Save.

4) Take the Oblique Ascension of the Significator from the Oblique Ascension of the Region (Ascendant). What remains is called “the Significator of the Region.”

$$\begin{aligned}
& \text{OA } \otimes \text{ } = 371^{\circ}07'26'' \quad (= \text{OA } \otimes + 360^{\circ}) \\
& \text{OA } \odot \text{ } = 324^{\circ}33'14'' \quad \textit{subtract} \\
& \quad = 046^{\circ}34'12'' = \textbf{Significator of Region}
\end{aligned}$$

5) Take Significator of the Right Circle from the Significator of the Region (or vice versa).

$$\begin{aligned}
& \text{Significator of Right Circle} = 70^{\circ}33'48'' \\
& \text{Significator of Region} = 46^{\circ}34'12'' \quad \textit{subtract} \\
& \quad \textbf{Difference} = 23^{\circ}59'36''
\end{aligned}$$

Multiply that difference by the MD.

$$23^{\circ}59'36'' \times 62^{\circ}16'04'' = 1494^{\circ}00'42''$$

6) Divide the total by the Semi Diurnal Arc of the Degree of the Significator.

$$1494^{\circ}00'42'' \div 83^{\circ}26'49'' = 17^{\circ}54'13''$$

This proportional part is then added to the Significator of the Right Circle (SRC) if the SRC is *less* than the Significator of the Region (SOR); otherwise, if the SRC is *greater* than the SOR, then subtract the proportional part from the SRC.

$$\begin{aligned}
& \text{Significator of Right Circle} = 70^{\circ}33'48'' \quad (> \text{Significator of the Region}) \\
& \text{proportional part} = 17^{\circ}54'13'' \quad \textit{subtract} \\
& \quad = 52^{\circ}39'35'' = \textbf{Arc of Direction} \\
& \quad = 52\text{y } 8\text{m} \\
& \quad = \text{September 25, 1999}
\end{aligned}$$

**Event:** This date coincides with the commencement of a business arrangement with friends.

## Analysis

The first thing I note is that, even though I have not calculated all of the directions listed above (only 2 of 9), the direction of the Part of Fortune in this figure does not come close to indicating the dates of all the significant financial events in my life. It certainly does indicate some (2 to be precise). I could increase the number of Directions indicating financially related events by directing the planets to the Part of Fortune or by using converse directions. Placidus exhorts us not to do this and the Medieval instruction

is to direct the Part of Fortune as Significator. In practice, the profection of the Part of Fortune ought to be done and the profection and direction of the Financial Significator as significator. The profection of the 2<sup>nd</sup> house has proved a reliable method.

I have given examples of directing 4 out of the 7 Significators Bonatti instructs us to use. the Ascendant, the Sun, the MC, the Part of Fortune. There is no great need to exemplify the remaining three: directing the Moon or the degree of the conjunction or the degree of the prevention, as these must be one of the three kinds of directions Alchabitius teaches – either Right Ascension when moving the MC, or OA when moving the Ascendant or the “Third Method” when calculating interplanetary directions involving non-angular degrees. This should suffice as an introduction to Primary Directions and provide you with the skills necessary for calculating all arcs of direction including that required by the Longevity method as discussed in **Lessons 9 and 10.**

### **Homework**

Calculate one example each of the three kinds of directions Alchabitius teaches, i.e. A Midheaven Direction, an Ascendant Direction, and an interplanetary direction involving two planets, neither of which is angular. Before you calculate the direction write a one paragraph delineation of what it signifies. After calculating the direction, confirm the expected event from a documented source (e.g. a journal) or from memory. Send the three example calculations plus description and confirmation.

*Robert Zoller.*

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**Diploma Course in Medieval Astrology  
Lesson Twenty-one  
The Medieval Delineation and  
Prediction of Marriage**

# Diploma Course in Medieval Astrology

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# Diploma Course in Medieval Astrology

## Lesson Twenty-one

### THE MEDIEVAL DELINEATION AND PREDICTION OF MARRIAGE

#### Introduction

A few words about Medieval History and Sociology are necessary if we are to successfully apply the Medieval Method of delineating and predicting marriage to modern people's marriages. Firstly, Medieval Society had a rigid class structure. Generally speaking, you were either a noble (i.e. a member of the warrior aristocracy), a Christian cleric, a member of the inchoate bourgeoisie, a peasant (i.e. a free farmer), or a serf (essentially a slave). Medieval Western Europe saw "classless" tinkers, nomads, mendicants and itinerants wander through it, but the basic structure of society by the 13<sup>th</sup> century was moving from a three tiered affair (Warrior Aristocracy, Priests and Farmer, both serf and free) to a four tiered affair (Warrior Aristocracy, Clergy, Merchants, and Farmers, both serf and free). At the top of the society were the nobles or aristocrats. Bonatti refers to them as "those fit to rule." These nobles and especially the German Holy Roman Emperors, struggled with the Church for control of Western Europe. Indeed, the noble families of Europe fell into two great divisions: those who supported the Papacy and those who didn't. This struggle can be traced back to the early centuries of the Christian Era when the barbarian Germans vied for control of the Roman Imperial bureaucracy and forward into our own time in the struggle between proponents of secularism and those of ecclesiastical guidance of society.

The next largest non-Roman population in Western Europe, after the Germanic, was, of course, the Celtic. However, the Celtic inhabitants of what is now France, Switzerland, the Low Countries, and parts of Germany (the Gauls) had been absorbed by the Roman civilization that developed there after the 1<sup>st</sup> century BC producing by about the 4<sup>th</sup> century a cultural and ethnic fusion called Gallo-Roman. A similar process of cultural assimilation had taken place earlier in northern Italy (Transpadania) where a significant Gallic population dwelt.

It is difficult to determine the extent to which the marriage customs of the pre-Roman Celts differed from the Germanic. They may have been similar. In any event, the migrations of the Germanic tribes into the Western Roman Empire from about the 3<sup>rd</sup> century AD coincided with and led to demographic, religious, political and cultural change in the Western Roman Empire and no doubt contributed to its fall circa 500 AD. By 500 AD Germanic kings ruled in Italy. By 700 the Germanic Franks ruled what was to become France. The Germanic Visigoths in Spain would be conquered by the Moslem Arabs in 711 and the Germanic Anglo-Saxons were in Britain. Pre-Christian Germanic custom guided the behavior of the new rulers. The now disenfranchised Romans, Gallo-Romans, Celts and others initially kept their own laws and/or customs. In time all these laws and customs merged, with the Germanic and Roman traditions dominating.

The Germanic customs were often regarded by the ecclesiastical authorities (who saw themselves as the continuators of Roman language, law and culture) as ignorant, brutal, anti-social and bad, and they made great efforts to improve the customary behavior and socialize the barbarians.

The heathen Germanic tribes did not have a written Law until they became Romanized and Christianized. They lived according to customs passed orally, generation to generation. What this meant for marriage was that betrothal was arranged by the male relatives of the bride without her approval. Betrothal was the promise to marry and the agreement on its terms. The two families then held a feast at which the groom paid for his bride. Divorce was impossible for the woman. In order to divorce his wife, the husband had to pay the wife's family a fee. Should the wife be deemed guilty of adultery, the husband cut her hair, stripped her naked and, throwing her out of the house in front of her kinfolk, flogged her throughout the village.<sup>1</sup>

While the Church had some success in ending the practice of polygamy among the warrior elites; ending the practice of endogamy (marrying within the tribe) and incest, it didn't do much for the general status of women in Medieval Society. The marriage customs mentioned above survived the Christianization process and lasted into the Middle Ages. That this was so is reflected in Medieval literature and in the songs of the *Minnesingers* and Troubadours. In the 13<sup>th</sup> century romance *Parzival*, written or composed orally by Wolfram von Eschenbach, the Duke Orilus de Lelander, mistakenly thinking that his wife Jeschute has committed adultery with Parzival, strips her naked, gives her rags to wear and, as they are traveling, makes her ride a broken down nag instead of a good horse. Jeschute's honor is later restored after Parzival defeats Orilus in a joust and sets the record straight. To our modern values the passage seems unduly harsh on the wife, as indeed it is. Wolfram's audience, however, recognized an age old custom.

The betrothal custom remained remarkably the same until Luther's day (1483-1546). Luther exhorted the common people to emulate the aristocracy in establishing a more stable marriage institution, and hopefully from this a more stable society than obtained from the unstable, unregulated and impermanent "marriages" entered into by the common people in his day.

However much the Medieval Church had tried to regulate marriage, their success in keeping their parishioners from adultery and fornication was never absolute. In fact, although they probably did not recognize it as a vestige of ancient heathendom, among the common people, the betrothal (the promise to marry) was almost more important than the actual marriage. The marriage ceremony was the Church's business, not the secular authorities', but while the aristocracy (who were the secular authority) had easy access to a priest, the common people might not due to the inaccessibility of their village and the shortage of priests in a given local. Betrothal (the taking of vows to marry) was often the commencement of the actual cohabitation. This was common law marriage. Common law marriage was the rule among the people. When the Dane Tycho Brahe (1546-1601) sought to disavow a woman he regarded as a concubine, the court concluded that if she had worn

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<sup>1</sup> *Marriage and Family in the Middle Ages*, Francis and Joseph Gies, Harper and Row, New York , 1987 P. 35.

his keys on her belt for three years and was known to sleep in his bed and prepare his food she was his wife. This finding on the part of the court seems to rest upon old Scandinavian common law for we read in the 10<sup>th</sup> century Arabic author ibn Fadlan of the Swedish Rus in the Volga valley whose women wore the keys to their husband's house on their belts. These women also carried knives, but the wearing of the man's keys on their belts marked them out as wives, not unattached women.

Among the common people the knowledge of the fourth generation back was rare. Many did not know their own fathers. Only the nobles (and later the Middle Class) kept track of their genealogies. Arranged marriages were the rule amongst the nobles, as they came to be among the growing Middle Class, some of whom, by the 13<sup>th</sup> century, were very wealthy. Both the well to do Middle Class and the Aristocracy sought the services of an astrologer to ensure their dynastic aspirations. Keeping in mind that arranged marriages were the rule, not the exception, will help in understanding the techniques given below. Bonatti's frequent references to "a good and fitting wife" (or husband) are to be understood in this sense; what makes the partner fitting is that he/she is from an appropriate class, the same class. It is clear from what he says in *Tractatus de revolutionibus*, in the Fourth Part of *Liber Astronomiae*, that he regards the dramatic rise from a lower class to an higher class as inauspicious, inherently destructive to the stability of society; as a dangerous thing.

Into this context came Arabic Astrology in the 12<sup>th</sup> century. I have discussed elsewhere the transmission of Arabo-Greek Science, including astrology (see my website at [www.robertzoller.com](http://www.robertzoller.com)). What you need to know now is that the Medieval Method of delineating and predicting marriages is the product of a confluence of cultural, sociological and technical factors. The culture consists of the values and ideals the people cherish, what the society cultivates or venerates. This includes the customs existing in the people and their religious dogmas. As we have seen, these two items: the customs of the Western Europeans and their religion, stem from different sources. In Medieval Astrology we are witnessing the confluence of vestigial Germanic and Celtic heathenism (which survived as a substrate), the superimposed Romano-Christianity and the incursion of Arabic/Islamic Science.

The sociological factor is the nature of the family and its role in the larger society and culture. The barbarian Germanic *Sippe* (the common descent group living together in a settlement) became the Medieval Village, perhaps including several *Sippen* or clans. Common descent remained a focus of social identification among the common people; but among the Aristocracy, where lineage brought privilege, prestige and power, geneology was even more emphasized. Family was the basis of power in Medieval Europe. Nations did not really exist. Kingdoms and principalities could extend over diverse ethnic and linguistic groups. By himself a man was little. His belonging to an influential family, clan or lineage made a great difference. Of primary importance for us is the fact that, while men certainly had more rights than women, neither had much of an independent existence or identity. Amongst the common people, one's identity was more involved with his allegiance to the local lord than his blood line. Among the nobility the reverse was true. In both cases there was little individuality.

What this group identity means to us as astrologers, is that much of what you are to encounter in the study of the Medieval delineation of marriage is related to the practice of arranged marriages. The creation of alliances between influential family and clan groups for the purpose of increasing or at least maintaining power and wealth. Love marriages were not the rule. While the occasional individuals may have had their Romeo and Juliet scenarios amongst the common people and middle class, individuals did not ordinarily chose their mates. Families did that for the family's good, not theirs.

Far from disqualifying Medieval Astrological delineation and prediction of marriage, this actually makes it more valuable and interesting to us. In Medieval Astrology we do not deal so much with individual psychological idiosyncracies which the astrologer working as a psychological counselor must somehow help the clients learn how to successfully turn to their mutual advantage, but rather with the fates of people not really so individual and unique as they might like to think they are, whose lives have come together, often for reasons they cannot explain and perhaps not of their choosing. We see individuals in Medieval Astrology. But we see them as individual examples of astrological groups – spiritual tribes if you will. We see humanity in the specific native and the universal in the individual. The thrust of the Medieval delineation is that we learn about the individual's relation to the whole, a relation in which both poles have objective existence and meaning.

The technical factor is how you actually do the delineation and prediction of marriage. In considering Medieval Astrology, why its techniques are the what they are, we see the superimposition of Christian religion upon heathen Germanic tribal (*Sippe*) custom and the assimilation of Medieval culture of an Arabo-Greek science, whose techniques go back to the Hermetic and Neoplatonic religio-philosophical teachings. Wolfram's *Parzival* (mentioned previously) is a very good example of this same fusion.

In what you are about to study a number of things will catch your attention, and possibly incite your ire. I urge you to approach the method on its own terms. Do not get carried away by modern philosophies, norms, sociologies or politics. Learn the material first, apply it to as many horoscopes as you can. 200 is a good number. Then, criticize it all you like. Notwithstanding some of the things which may appear anachronistic, or offensive. Seen in the proper context, I don't think they are. Rather, the astrology set forth here works in spite of the sociology of marriage, be it Medieval or Modern. Using these guidelines we get results superior to anything available in contemporary western astrology. This is because in this astrology we are dealing with eternal causes unrestricted by local biases and transcending the opinions of the age. Just as the Profecions demonstrate cogently that we repeatedly experience the patterns existing in our natal figure, so this medieval delineation and prediction of marriage technique shows that we marry the same kind of person again and again.<sup>2</sup>

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<sup>2</sup> Yet at the same time it is true that there are differences between our 1<sup>st</sup>, 2<sup>nd</sup>, or 3<sup>rd</sup> spouse. Each spouse is "the same, but different." The Medieval techniques here set forth do not address these differences. Thus we take a technique from the modern astrological practice and regard the 1<sup>st</sup> marriage as the 7<sup>th</sup> house; the 2<sup>nd</sup> marriage as the 9<sup>th</sup>, the 3<sup>rd</sup> as the 11<sup>th</sup> and so on, skipping houses.

Medieval Astrology, coming as it did from Arabic sources, carried with it traces of Middle Eastern sociology. Thus, you will find references below to numerous wives. These might well be allusions to the male native having more than one wife, something legal under Islam. The Church condemned its practice, although, of course, it occurred both legally prior to Christianization and illegally after it.

As with every other Medieval technique, no reasons are given by Bonatti for the rules he lays down. He is apparently following in Abu Ma'shar's steps. The latter said that the rules of astrology were arrived at by the wise and passed down to us. Never mind that this "traditionalist" view of how knowledge is to be handled flies in the face of the modern hunger for invention, discovery and a "new way to look at it." If you can just follow the instructions you will get better results in delineation and prediction of marriage than if you cling to the more modern approaches. Just as the embarrassment of the traditionalist view was that individual freedom was born out of social conformity, so the embarrassment of the individualist view is that the individual has no existence apart from the various universals which permit him to be.

Also typical of the material you are about to look at, study and work with, is something that perhaps you have come to expect, namely, that the medieval method for delineating and predicting marriage is far more comprehensive than the method used by modern astrologers. True, it is more demanding, but it yields superior results. It is not a quick and superficial approach, but a true methodical analysis.

What I am doing here is presenting you with the translated text of the method as found in Bonatti's *Liber Astronomiae*. I will follow it with a commentary and examples. I must impress upon you that the material you are about to confront is rather blunt about sexual matters. The actual sexual scene of the 13<sup>th</sup> century does not appear from this text to be greatly different from today's scene. It casts doubt upon the idea that human society, at least with regard to sexual mores, has evolved. People were behaving sexually in the 13<sup>th</sup> century the same way they behave today and any preconception we may have to the contrary is likely due to someone's rhetorical effort aimed at getting us to conform to their agenda.

When we remind ourselves that the astrologer was being called upon to ratify a marriage or select a marriage partner, not in the context of love match, but in terms of dynastic interests, the strong emphasis placed upon the sexuality of the partners (especially the male's) becomes intelligible. Bonatti expresses his opinions forcefully. He shows distaste for certain aspects of sexuality but this text is not so much moralizing, as it is clinical. The clients wanted to know if there would be an heir; if the marriage would be an asset or a liability; if it would bring honor or disgrace in terms of their values, not ours. Obviously, anything that threatened to impede these goals was viewed as undesirable. Remember, we are not dealing here with a society based upon personal freedom. Freedom of expression and egalitarianism (both sexual and political) were advocated only amongst the most radical of the heretics.<sup>3</sup> I am presenting this material because it works remarkably well, not because it is pleasant, pretty or timely.

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<sup>3</sup> CF Norman Cohn, *In Pursuit of the Millenium*, especially the two chapters on "The Amoral Supermen."

Another feature of this text which may raise modern eyebrows is that Bonatti would have us, when delineating marriage in a male native's chart, proceed differently than we would when judging a woman's chart. The difference in approach is quite marked. In a man's chart we are to find an Almuten of marriage. This Almuten includes the 7<sup>th</sup> house in its considerations. The 7<sup>th</sup> house of a woman's chart, while not entirely ignored in the Medieval method, is virtually disregarded. Instead, the Sun is the focal point for delineation in a woman's chart. Moreover, no Almuten calculation is required. As you will see, there are other differences.

## Translation

Bonatti on Marriage *ex Liber Astronomiae* Basel 1550 col 763-772

### Chapter 1

#### On the male native's marriage

“Consider the 7<sup>th</sup> and its lord and which of the planets may be found in it, to wit, one or many, the Moon as well and Venus and also the Part of Marriage<sup>4</sup> and the planet in whose house you shall find it; and look to the planet which is Almuten over these places or over the angles and succedent [signs] of the figure of the nativity which you look into. And you will see if they were free from impediments as we have said many times and fortunate and strong: which, if all or some of them were joined to the lord of the Ascendant of the nativity, or its Almuten and especially the lord of the 7<sup>th</sup> or the Almuten over it by trine or sextile aspect and all the more if a reception intervenes and said planet may be lighter than the lord of the Ascendant, it signifies that the native weds a good and appropriate wife and one with whom he will rejoice according to his desire. However if the aforesaid aspect were without reception, or it were a square aspect with reception, it signifies that the native marries but his marital bliss will be much below that the aforesaid. If however it were a square without reception, it will be still much more below it (i.e. its conjugal bliss). But if the lord of the Ascendant were joined to the lord of the 7<sup>th</sup>, so that the former were lighter than the latter, it signifies that the native will want to copulate with women. If indeed the 7<sup>th</sup> sign were Cancer or Scorpio or Pisces or there were a conjunction of the lord of the 7<sup>th</sup> or its Almuten with the lord of the first or its Almuten in these (signs) or from these (signs) or with one of them, it signifies that the native will have many wives or a great number of other women. If however you find the contrary, you are able to judge otherwise.”

#### Timing

“But if Venus were then in an angle or were succedent, fortunate and strong, and likewise the lords of the triplicity of the sign she will then hold (are fortunate and strong) and she and they were oriental, it signifies

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<sup>4</sup> The Part of the Marriage of Men according to Hermes is used. Nowhere in the discussion of marriage does Bonatti specify which part of marriage to use. I have therefore used the Part of the Marriage of Men according to Hermes in male nativities (the distance from Saturn to Venus by day or night added to the Ascendant) and the Part of the Marriage of Women in female nativities (the distance from Venus to Saturn by day or night projected from the Ascendant).

that the native will contract a marriage in his youth and that he will be fortunate with women and that he will (receive) delight from them. You may say the same if you find the Moon in the first quarter of its month or in the third, to wit: from the separation from the Sun all the way to half of its light or from the prevention all the way to half of its diminution which two quarters just as are elsewhere attested by Ptolemy are called oriental: however his marriage will be delayed somewhat more and he will contract it with a young girl<sup>5</sup> and he will be fortunate with women, however less than the aforesaid. However if Venus were impeded e.g. cadent, combust, retrograde or joined to the malefics and the lords of the triplicity of the sign in which she was were impeded, or if she and they were occidental and they were between the Ascendant and the fourth or between the seventh and the tenth or in the second quarter of the Moon or in the last: which two quarters Ptolemy calls occidental, it signifies that the native's marriage is postponed and that he marries in his maturity to a little old lady and that he is unfortunate because of women. But if Venus were free, fortunate and strong, and were in an angular or succedent (house) and the lords of the sign she were then occupying were impeded, it signifies that the native marries a good, decent and appropriate woman but nevertheless evil and detriment follows because of that marriage.<sup>6</sup> But if Venus only were impeded and the lords of the triplicity of the sign in which she was placed were free from impediments it signifies that the native will contract a marriage with an inappropriate and disagreeable woman and moreover he will be fortunate because of that marriage and there will ensue utility and agreeable good from it.”

“And Aboali said ‘If Venus in the nativities of women or men were free from the malefics and from impediments, in fitting places, it signifies that the marriage will be good and fitting. But if she were impeded and in a bad place, it signifies destruction and the malignancy of the marriage.’ But Aomar said, if Venus were exalted over Saturn from the tenth, the marriage will be in middle age in a time fitting to her and the marriage will be normal<sup>7</sup> and the [number of] children likewise moderate. But when Venus in anyone's nativity were in a mobile sign, and especially in Cancer or Capricorn, it signifies the firm stability of the native over one wife. If indeed Venus and the Moon were opposed to each other or in square aspect it signifies evil and impediment in marriage. And if they were in Gemini, Virgo, Sagittarius or Pisces, it signifies that the native will contract marriage with more than one woman.”

## Chapter 2

### Concerning the manner of the venereal act of the native

“See whether Venus is in Aries or Scorpio and if Mars is in Taurus or Libra because this will signify that excessive cultivation of venereal activity will abound in that native and cause impediment in his person and destruction of his business. But if Venus were in Capricorn or Aquarius and Saturn were in Taurus or Libra or in Gemini or Virgo and Mercury were in Taurus

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<sup>5</sup> *iuvenula*

<sup>6</sup> I.e. first good, as Venus is good; then bad, because the dispositors are badly placed.

<sup>7</sup> Neither outstandingly joyous, nor outstandingly bad but somewhere in the middle.

or Libra or Venus and Mercury were in Capricorn or Aquarius and were at the same time joined and one were seeking the conjunction of the other, it signifies the native's practice of sodomy and that he will delight more in men than in women. But if Venus were in her house or exaltation, it will elevate the woman above that native and she will dominate him and all the more if the lord of the seventh is north from the lord of the Ascendant. However if she were in her triplicity or term she will dominate him but far less. But if she were in her face she will once again dominate him much less."

"And Aomar said that if Venus, the Sun and the Part of Marriage or many of the significators of the native and the lord of the house of marriage were in Aries, Leo, Libra or Capricorn which are signifying of filthy coitus, it signifies that the native will be excessive in coitus with excessiveness of foulness and filthiness. But if Venus were corporally joined to Mars or in his opposition or square aspect, and Mars were in Aries, Scorpio or Capricorn, it signifies that the native will be foully abusing the coitus of foul persons and the more so if Venus were in a masculine sign because then she will be befouled of that foulness with the vice of sodomites. However, if it were a woman and were in a feminine sign, she is made sport of by women. If indeed she were a woman, and [Venus] were in a feminine sign she will be insatiable and insatiate with respect to coitus and she will become a whore. But if she were in a masculine sign she will abuse women and desire to rub them and she will delight to bend down over men.<sup>8</sup>"

### Chapter 3

#### What kind of wife there will be for the native

"And Aomar said that when Mercury were Almuten over Venus and the Moon or over the house of women and the Part of the same<sup>9</sup> or over many of these the delight of the native is in young boys and he delights in seducing them."

"But if the Moon were combust and Saturn shall aspect her from the opposition or square aspect and Jupiter does not aspect her nor does Saturn receive her, it signifies that the native will not accept a wife. If however the Moon were joined to the benefics by trine or sextile aspect and she were of good *esse* and well disposed with reception, it signifies that the native will take a good, useful, convenient and fitting wife. But if she were joined with the malefics, you will prognosticate the contrary. For if Saturn were joined by a trine or sextile aspect it signifies that the wife will be laborious, feral, and inflexible. But if by square or opposition, it signifies that she is base-born, filthy and unwholesome. But if she (the Moon) were joined to Mars, it signifies that she will be unlearned, headstrong, poorly understanding, unstable, a devastatrix. But if Mars were of good *esse* it diminishes the malice from her and if Mars were of evil *esse*, it adds to the malice and makes her a fornicatrix. If indeed she were conjoined with Jupiter and he were unimpeded, it signifies that the wife will be good, agreeable, suitable and wisely and knowingly disposing the household servants to

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<sup>8</sup> Ptolemy suggests such a woman delights to play the male role.

<sup>9</sup> Presumably the *pars conjugii* or part of marriage.

[their business]. But if the Moon were joined to Venus, it signifies that the wife will be happy, mirthful, and very beautiful. But if Venus or Mercury were impeded the signification will be below that which I have said. But if she were joined with Mercury, it signifies that the wife will be learned, well cultivating intelligence. And Ptolemy said that if Venus shall be with Jupiter, Saturn or Mercury, the man's wife will bequeath to him enough of those things which pertain to life and she will love him and the children a great deal."

"And Aomar said when Venus were in the houses of Saturn and Saturn shall aspect her the native will be frigid in coitus. Likewise when Saturn shall rule and were Almuten over the house of marriage while the lord of the 7<sup>th</sup> does not aspect the 7<sup>th</sup> and the lord of the Moon the Moon, also the lord of the part of marriage the part of marriage and the lord of Venus, then the native will not enjoy women nor marry. And he said when it were likewise the Almuten (*victor*) over the Ascendant and the Moon and Sun and Part of Fortune, the conjunction and prevention which preceded the nativity according to the *esse* as we have said and many of the planets were benefics, the native will be effeminate and soft. And if the masculine planets shall rule in the aforesaid places in the nativities of women, the girl which is born then will be virile like a man."

### **Concerning the aforesaid by the part of marriage**

"Look also at the Part of Marriage (*pars conjugii*) and the lord of the house in which it is or its Almuten and if you find it angular or succedent, fortunate and strong joined with the benefics, it signifies that the native marries with good women who are beautiful and suitable. However, if the Part were cadent and the aforesaid planets were free or the planets were impeded and the Part were free, it signifies the mediocrity of the aforesaid things. But if the Part and the Planets were impeded and cadent and the benefics do not aspect them, it signifies that the native consummates marriage with a vile and incestuous woman. However, if the planets which aspect the Part of Marriage or the lord of the sign in which it is placed, were benefics direct, and in the angles, it signifies that the native contracts matrimony with many women and with good women lacking in vices. But if it were unfortunate, impeded, cadent, retrograde or combust, it signifies that the native will contract matrimony with women of no use, of no worth, nor profit and full of vices. But if at that time Venus should aspect Saturn and even more so if the aspect were by square or by opposition either of these were cadent from the Ascendant and Jupiter did not aspect any of them, it signifies that the native will delight little with women and if he will marry, he will take little pleasure in coitus or pleasure and it will be as nothing to him."

"Consider also if Venus were in Taurus, Cancer, Libra or Pisces or Jupiter in Taurus or Libra, it signifies that the native's marriage tends more to the side of majority than of minority and of goodness than of malice and it will be praised by men with a fitting praise. But if she were in Capricorn or Aquarius, it signifies that the native will copulate matrimonially with a woman full of years. But if she were in Gemini or in Virgo, it signifies that he will contract matrimony with an ignoble and base-born woman or a female servant (*pedissequa*) or perhaps a hand-maid. If however the planet as significator of the woman were free in its house or exaltation, it signifies that he will contract matrimony with a noble woman. If however,

it were in any of its dignities it signifies that he will contract a marriage with women corresponding to them. But if it were received it signifies that he will copulate with vile<sup>10</sup> but not very base-born women. But if it is peregrine and not received it signifies that he will contract matrimony with a hand-maid. But if it were in Cancer, it signifies that the native contracts matrimony with a wicked and unsuitable woman who permits him neither to rejoice nor rest. And especially when Venus in Taurus, Libra or Pisces may be in an angle or succedent (house) free from impediments, to wit: combustion, retrogradation and conjunction and aspects of the malefics, say that the native will contract a good and fitting matrimony and that from thence good follows and all the more if Jupiter aspects her at the same time and he be in no way impeded. And still more if a reception intervenes. But if Venus were oriental, it signifies some kind of domination of the woman over the man by means of ecstasy, play and dance. But if she were occidental, or were in Virgo, it signifies the paucity of delight of the native with his wives and also with other women, unless by chance Jupiter should aspect Venus. But if you shall see her impeded, to wit: retrograde, combust or cadent, say that the native's marriage will be delayed and it will be for him with gravity and adversity.”

“However, if the Ascendant were Aries or Scorpio and Venus were combust either before or behind but rather behind, it signifies that the native will contract a marriage with a diseased woman, indeed one with a hidden disease.”

## Chapter 4

### Concerning the time when he will take a wife and the number of wives and the duration of the marriages in general

“The contracting of this matrimony will be when the year of the nativity reaches to its 7<sup>th</sup> house<sup>11</sup> or when the 7<sup>th</sup> were the Ascendant of the revolution of the nativity. This signifies a marriage in that year; or it will be when the Moon comes by the direction to the planet which is significator of marriage.”

“And Aboali said that if that sign were mobile, it signifies the marriage of many women. You may say the same if the Moon were joined to many planets in the same sign or when it has *Ictifal*<sup>12</sup> with them from a trine or sextile aspect. If however the sign were common, you may say that he will marry only two women. But if it were fixed or the Moon were then void of course, or were joined to only one planet, or had *Ictifal* it will judge that the native will contract matrimony with only one woman. See also the 7<sup>th</sup> and the 4<sup>th</sup>, if the nativity were that of a man, if in either of them there should stand any of the malefics because this will signify the death of the

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<sup>10</sup> Vile here does not mean “morally or physically repugnant.” Rather it means low-class. Vile is related to *villein*, a feudal tenent holding by menial service. Both words derive from the *villas* (huts) in which the serfs, field hands and peasants dwelt. Nevertheless, especially for the noble class, there is a connotation of scorn, rejection attached to this word.

<sup>11</sup> By profecion of the ascendant or the 7<sup>th</sup> house.

<sup>12</sup> An applying conjunction, sextile, square, trine, or opposition. Elsewhere in *Liber Astronomiae Ictifal* is called *Alitifel*.

native's wife. However, if the nativity is a woman's, of her husband. But if it were occidental, peregrine, joined with the malefics or in their square aspect or their opposition, it will signify the early death of them. You will see also in the nativities of men if all the significators or the greater part of them are feminine because this will signify that the native will be vile, effeminate, soft, stupid, idle, humid so that he does not seem to have bones as if he were all flesh. And Aomar said that the life of such as these is often very short because of the multitude of humidity prevailing in their temperament."

"However in the nativities of women if the greater part of the significators were masculine the native will be a virago like a man. Except for her sex she will be able to be called a man rather than a woman and the life of such a woman on account of the excessive dryness predominating is frequently seen to be short as well."

### **On the marriages of women**

"But Ptolemy said that in the marriages of women we ought to consider the Solar qualities in their nativities saying: It is fitting that we see whether the Sun is found in one of the two oriental quadrants which are as said above from the 10<sup>th</sup> to the Ascendant and from the 4<sup>th</sup> to the 7<sup>th</sup>: because this will signify that the female native will be married by matrimony to a man during her youth or that she will take a youth in advanced age and not an old man as a husband. But if the Sun were between the Ascendant and the 4<sup>th</sup> or between the 7<sup>th</sup> and the 10<sup>th</sup> her marriage is delayed, or when she is a young girl she marries an old man. But if the Sun were from the beginning of Aries all the way to the middle of Taurus or from the middle of Leo all the way to the end of Virgo, or from the beginning of Libra all the way to the middle of Scorpio, or from the middle of Aquarius all the way to the end of Pisces, and the significator were occidental they happen in old age or she will be married with an old man."

"And Haly said that if the significator<sup>13</sup> were under the rays it signifies that she has no marriage. But if the Sun were in a fixed sign it signifies that she will be married to one man only. But if there were in that sign some planet oriental you will announce that he will be a youth and it is possible that she gets another after this one. However, if it were occidental he will already have gone out from his youth. But if it were in a common sign, you will pronounce that she will have two husbands. But if some planets are found in that sign to be oriental you will join one husband to each of them. But if they are not of good *esse*, they will signify fewer husbands. But if the Sun were in a mobile sign you will judge that the female native will have many men."

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<sup>13</sup> In women's charts, the "significator" referred to is the ruler or almuten of the 7<sup>th</sup> house. I have seen several cases with Leo rising and the Sun conjunct Saturn, where the native either never married, or only briefly (30 days) married. In men's, it is the almuten of the 7<sup>th</sup> house plus the other factors Bonatti lists in Chapter 1.

### **What kind of husband there will be for a wife**

“See also if Saturn at that time has society with the Sun by a trine or a sextile aspect because that will signify that there will be a wise husband for the female native and one who is proven, just in his deeds and solicitous and hard working. If however the Sun were associated with Jupiter, it will signify that there will be for this native a husband who is humble, gentle, magnanimous, of good consideration. But if the Sun is associated with Mars, it signifies that the husband of that girl will be indomitable, cruel, implacable, disobedient, and of evil cogitations. If indeed the Sun is associated with Venus, it signifies that the husband of that girl will be proven, decent, very beautiful and attractive. But if the Sun were associated with Mercury it shows that he will be full of work and proficient in those things pertaining to human life.”

“But if Venus were joined to Saturn the husband of the female native will be worn out and holding himself back from the venereal cultivations. If indeed she were joined to Jupiter it signifies that her husband will be good, chaste, honest and modest. But if she were joined to Mars, it signifies that the husband will be of a hot temperament, a fornicator exercising himself freely in the venereal cultivations and soliciting the same. But if she were joined to Mercury it signifies that he will be prone to pleasuring women. He will not be a confirmed hedonist, however, and he does not continue in his own pleasure. He takes delight in his own children and in them he has piety.”

“If however, the Sun and the Moon aspect each other with a trine or sextile in the nativities of either, to wit of men or women, it signifies that the matrimony which the native (be it a he or a she) shall contract is not dissolved unless a great cause shall intervene to cause this.”

“But if the Sun and the Moon do not aspect each other or they aspect with a square or opposition, or the malefics aspect one of them, it signifies that there will be legal contest or separation of the marriage of these people. For if the malefics shall aspect the Moon, in the nativity of a man the dissention will be on the part of the man. If however they aspect the Sun in a woman’s nativity, the dissention will be on the part of the woman. And if the marriage should survive it will persevere in spite of legal battles, harshness, contention and hatred. But if the benefics shall aspect the Sun or Moon it signifies (s.c. the Moon of a man’s nativity, s.c. the Sun in a woman’s nativity) a marriage in mirth and happiness, delight and that it will endure in health. But if the malefics and the benefics simultaneously aspect, it signifies that the marriage will be dissolved, but not simply and after the dissolution it will be renewed and will endure in peace and delight. But if the malefics aspect the Sun by a square or opposition, unless they receive him because this diminishes their malice, it will signify that that divorce will be with legal suit and great atrocity and ferocity, and likewise great complaint. Whence if Mercury then aspects those malefics then the divorce is divulged and becomes public rumor. If Venus were aspecting those malefics it signifies that the divorce happens by suspicion of adultery or the like.”

## How the matrimony may be perceived by the significations of Venus, Mars and Saturn

“See if Venus or Mars or Saturn may be joined for a fitting admixture either corporally or by good aspects, because that will signify that the native (male or female) will be joined by a good, useful and legitimate matrimony. Because if Venus is joined to Mars by a good aspect and the Moon should aspect Mars or Venus from the said aspect it will signify that [the native] will contract a matrimony when the woman is a young girl. But if Venus is joined to Saturn he will marry a little old lady as a wife. And if the Sun were joined with them or either of them, it signifies that the female native will do that same thing with a young man. But if Mercury were joined to them, the aforesaid things happen likewise manifestly and they will be proclaimed among the people.”

“And Ptolemy said that if they were in signs common to both, for instance Capricorn and Libra, it will signify that he will be joined to his own sister or to a close relative or he will perpetrate incest<sup>14</sup> with her. But if in masculine nativities the Moon were joined with Venus, Mars and Saturn, it will signify that the native commits incest with two sisters or with two of his relatives or with those belonging to the kinship of his parents. If however in any woman’s nativity the Moon is found in signs common to Venus and Mars, it signifies that the female native will end up in incest with two brothers or with two of her close relatives. And if Venus is joined to Saturn in the aforesaid signs, it signifies a proper marriage which will last a long time. And if, with this, Mercury applies to Venus and Saturn, that matrimony will be with profit, good utility and harmonious. But if with this Mars too were joined with the same [planets], it signifies that the marriage of the native (male or female) will not be useful for the married couple nor durable, but rather, ending speedily and harmful. If however, the disposition of Venus were just as the disposition of Mars and Saturn and she (i.e. Venus) were in the house or exaltation or term or triplicity of any of them, or in its own sign or those common to it, it signifies that the woman will be paired with a man the same age as herself. But if they were all oriental and Venus were more oriental from the Sun, it signifies that the female native will be joined to a man younger than herself. However, if the nativity were for a man, it signifies that he will take a wife younger than he. But if they were occidental and she (i.e. Venus) were more occidental than the others, it signifies that the female native will contract a marriage with an aged man and that a man will marry a woman far more idle than himself.”

“And Ptolemy said, if Venus and Saturn were in signs common to them, as are Capricorn and Libra the marriage will be between blood relatives. Moreover, if the Moon were of the aforesaid quality<sup>15</sup> and that quality shall rule in the Ascendant or *Medium Coeli*, the native will perform the venereal act with his mother or step mother or maternal aunt, but a woman will perform the venereal act and dally with her own offspring or father or sister’s child or with her own kind or paternal uncle or mother’s husband.”

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<sup>14</sup> *stuprum*

<sup>15</sup> Possibly, in the signs of Venus or Mars

“And he said that if the Sun should be of this aforesaid quality, and the planets were occidental, the native will commit incest with the daughters of his brother or sister or with his own children. But if the aforesaid quality were in naturally masculine signs, (i.e. Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius): or in signs naturally feminine, (i.e. Taurus, Cancer, Virgo, Scorpio, Capricorn or Pisces): or in places accidentally masculine (e.g. the oriental quadrants) or accidentally feminine, (e.g. the feminine quadrants), or in houses accidentally masculine (e.g. 1, 3, 5, 7, 9, 11) or accidentally feminine (e.g. 2, 4, 6, 8, 10, 12). Or they were in their dignities so that Venus were in Masculine signs but Mars and Saturn were in feminine signs, or the contrary, it signifies that the native (male or female) is subject to the venereal cultivation more than he/she ought to be, nor does the man in performing or the woman in permitting every manner of pleasuring themselves show that they feel any reluctance in doing so. But if the aforesaid quality shall exist near the fixed star Aldeberan or near the end of the sign Leo or near the beginning of Capricorn, it signifies that the native (male or female) will exercise the venereal cultivation in a filthy, shameful and reprehensible way. If however, it were in the Ascendant, or in the 10<sup>th</sup>, shamelessly he will make his venereal acts public before the people. And if it were in the 7<sup>th</sup> or the 4<sup>th</sup> he will exercise his venereal acts which he will be able to do more hiddenly, or perhaps he is found to be without powers or sterile. But if Mars at that time were found in the aforesaid places with them, it will signify that the native’s “wand”<sup>16</sup> will be cut off with the testicles; moreover it will indicate either that he permits himself to be used as a woman or that he will be castrated. Again, if, in a man’s nativity, you find that Venus is separated from Mars or Mars from Saturn and Jupiter testifies with them, it will signify that the native will be moderate in coitus, wanting fittingly to perform and performing the venereal act only in the natural and fitting way.”

“But if Mars were joined then with Saturn only, it will signify that the native is not eager, not willing, lacking in vehemence and sluggish in his venereal acts. However if Mars is associated with Venus and Jupiter, it will show that the native is quick to the cultivation of Venereal things and that he engages in them willingly although he reproves himself for it. And he struggles because of his will and evil although he cannot resist and he pictures himself to abstain from uncleanness and filthiness. And if Mars were simultaneously joined with Jupiter and Venus, or with one of them, only Saturn shall not aspect them, it will seem that the native will delight eagerly in adultery and debauchery, and he will freely use foods and delicate drinks. But if Venus, Jupiter or Mars were occidental, but one was oriental, it signifies that the native will have a way of committing coitus with men rather than women. If however Mars only and Venus were occidental, but Jupiter were oriental, he will abhor the coitus of men and will exercise the venereal act with women. If indeed, the significators, namely Mars and Venus, are joined in the signs which are called feminine, or even in the feminine quadrants, it signifies that he will submit to foul coitus and crimes. But if either Mars or Venus were oriental the native himself will affect to perpetrate the venereal act more with men than with women. Especially if the aforesaid planets were oriental and in masculine signs, and Mars were stronger than Venus and she were further from the Sun, in every way he postpones women for men and solicits to exercise the

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<sup>16</sup> i.e. the penis.

venereal act with men through sodomy. But if they were occidental and Venus were more remote from the Sun, the native on the other hand will affect vile women and deformed women and he will subject to himself even female attendants and hand maids, rather than noble women and beautiful women. If however, Mars were more oriental than Venus, it signifies that the native will join in carnal knowledge with noble women and wives or those attending a lady. If indeed the nativity were a woman's, look closely to see if Venus is joined simultaneously to Jupiter and Mercury, because this will signify that the native is humble and modest in her manner of uniting sexually and that she uses cleanliness in every way in her cultivation of venereal pleasures. But if Mercury were joined to Venus or with the participation of Saturn, it signifies that the female native will join freely in the cultivation of Venusian delights but still with remorse of conscience and restraint of the will and the omission of every foul and indecent coitus. But if Venus only is joined to Mars or is associated with him in any way she will exercise venereal acts freely and will delight indecently in them. However, if Jupiter shall aspect them, and Mars were covered wholly by the rays of the Sun that female native will be much desired in venereal acts and she will perform them freely and rather cheerfully nor will she flee from vile men, or the household slaves of others, or slaves, nor even strangers. If indeed Venus were found with Mars under the rays, she will lie either with her own lord, or with other nobles. But if the aforesaid Venus and Mars were in the feminine signs or quadrants and they were occidental, she will delight in the coitus of men. But if Saturn were joined simultaneously with Venus and Mars, it signifies that that female native will be horrid and ferocious. But if Saturn were oriental, it signifies that she will desire adulteries and that she will love men whom she finds in solitude. And Ptolemy said that Jupiter nevertheless mitigates these impediments; Mercury however aids the addictions and their foulnesses.”

## Commentaries

Each indented paragraph below is Bonatti, with my commentary following.

### Chapter 1

“Consider the 7<sup>th</sup> and its lord and which of the planets may be found in it, to wit, one or many, the Moon as well and Venus and also the Part of Marriage and the planet in whose house you shall find it; and look to the planet which is Almuten over these places or over the angles and succedent [signs] of the figure of the nativity which you look into.”

This is an instruction to erect an Almuten table. This will be fully discussed in the Applications and Examples section below.

“But if Venus were free, fortunate and strong, and were in an angular or succedent [house] and the lords of the sign she were then occupying were impeded, it signifies that the native marries a good, decent and appropriate woman but nevertheless evil and detriment follows because of that marriage.<sup>17</sup> But if Venus only were impeded and the lords of the triplicity of the sign in which she was placed were free from impediments it signifies that the native will contract a marriage with an inappropriate and disagreeable woman and moreover he will be fortunate because of that marriage and there will ensue utility and agreeable good from it.”

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<sup>17</sup> I.e. first good, as Venus is good; then bad, because the dispositors are badly placed.

With admirable sagacity, Bonatti points out that there is no necessary connection between the agreeableness or disagreeableness of the spouse and the utility and benefit of the marriage. Today one finds all and sundry looking for the beautiful face and body, the sweet disposition and mild adaptability in their “ideal” spouse, but is this wise? May it not be that such a person (being shallow, fickle, superficial and vain) might leave you once you get ill, or involve either yourself or himself in unwise pleasures? Sometimes nagging spouses drive men to greater successes than they would otherwise achieve and harsh male personalities can occasionally be better providers than “nice guy” husbands. Bonatti’s view that a marriage with a disagreeable woman might, with the correct circumstances present, lead to utility and agreeable good, exhibits a practicality which may appear as distasteful to some but as wisdom to others.

## Chapter 2

The primary concern of this chapter is that the native (male or female) performs the primary aim of producing heirs in order that the finances of the family, and, in the case of the monarchy, the security of the kingdom and the royal succession be assured.

## Chapter 3

“And Aomar said when Venus were in the houses of Saturn and Saturn shall aspect her the native will be frigid in coitus. Likewise when Saturn shall rule and were Almuten over the house of marriage while the lord of the 7<sup>th</sup> does not aspect the 7<sup>th</sup> and the lord of the Moon the Moon, also the lord of the part of marriage the part of marriage and the lord of Venus, then the native will not enjoy women nor marry.”

This passage asks us to do essentially what we do in the discovery of the Financial Significator. In that method we look at the *pars fortunae* (and other candidates for the honor of being the Financial Significator) and we see if its rulers aspect it, because in order to be valid as the Financial Significator, at least one of its rulers must aspect it. So here, in order for us to say that the male native will “not enjoy women nor marry,” we must see all or most of the following conditions: Saturn as Almuten of the 7<sup>th</sup>, neither Saturn nor the ruler of the 7<sup>th</sup> aspecting the 7<sup>th</sup>, the Moon’s dispositor not aspecting the Moon, the lord of the part of marriage of men according to Hermes not aspecting the part of marriage of men according to Hermes, and the lord of the sign Venus is in not aspecting Venus.

## Chapter 4

“The contracting of this matrimony will be when the year of the nativity reaches to its 7<sup>th</sup>...”

This refers to profection. When the Ascendant of the nativity comes to the 7<sup>th</sup> house as it does at 18, 30, 42, 54, 66...etc. there is an impulse to marry if there is a predisposition to marry in the natal chart. In my experience it may also occur when the profected 7<sup>th</sup> house comes to the house containing the ruler of the 7<sup>th</sup>. Also watch carefully what happens when the profection of the Ascendant or 7<sup>th</sup> house come to signs ruled by the planet which rules the sign on the 7<sup>th</sup>.

“...or when the 7<sup>th</sup> were the Ascendant of the revolution of the nativity.”

A “revolution of the nativity” is a Solar Return.

“...or it will be when it will be by the direction of the Moon to the planet which is significator of marriage”

“Direction” means Primary Direction. See Lesson 25.

In a man’s chart, the significator of marriage is the Almuten of the several places Bonatti lists in Chapter 1 of this section. In women’s charts, the “significator” referred to is the ruler or almuten of the 7<sup>th</sup> house. I have seen several cases with Leo rising and the Sun conjunct Saturn, where the native either never married, or only briefly (30 days) married.

## Applications and Examples

Bonatti begins by describing how to delineate the marriages of men. His initial remarks are intended to help the astrologer delineate the ideal situation first: whether the man marries a “good and appropriate wife” and enjoys “marital bliss” or not. In the following I will illustrate the application of the preceding material by extracting from the translation instructions or delineations relevant to the examples.

### First Example

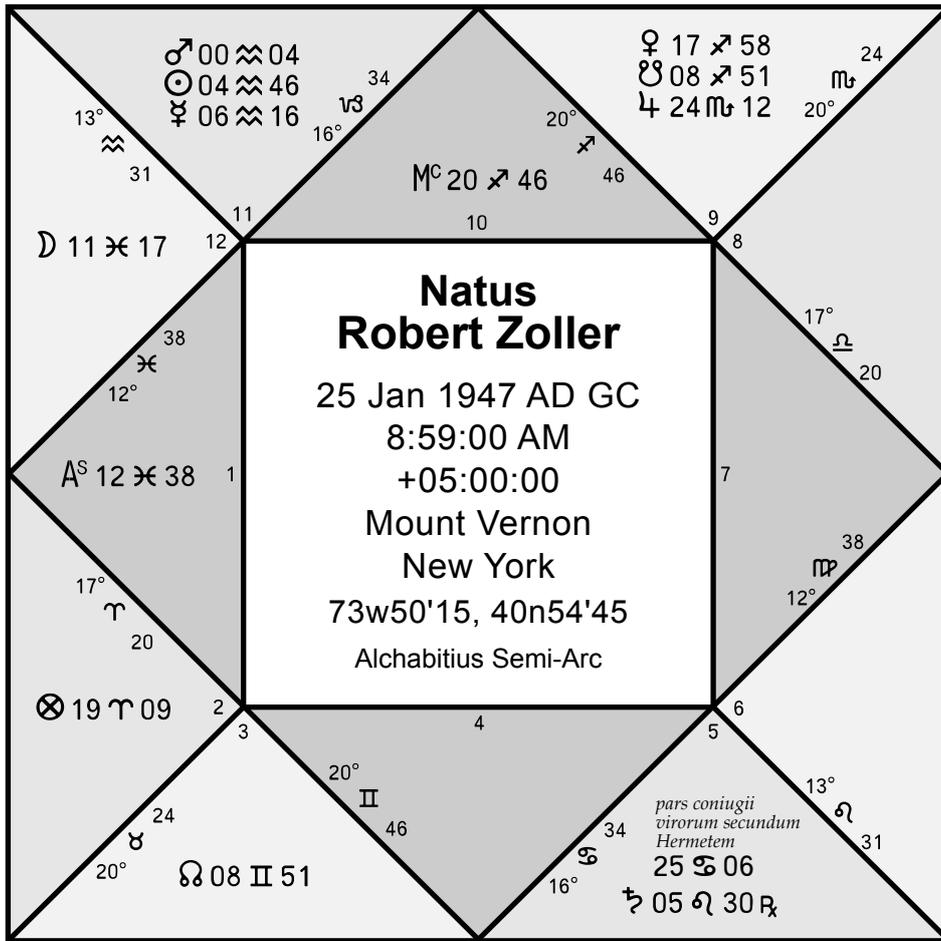
In order to know if a man’s marriage will be good or not we are to:

“Consider the 7<sup>th</sup> and its lord and which of the planets may be found in it, to wit, one or many, the Moon as well and Venus and also the Part of Marriage<sup>18</sup> and the planet in whose house you shall find it; and look to the planet which is Almuten over these places or over the angles and succedent (signs) of the figure of the nativity which you look into. And you will see if they were free from impediments as we have said many times and fortunate and strong: which, if all or some of them were joined to the lord of the Ascendant of the nativity, or its Almuten and especially the lord of the 7<sup>th</sup> or the Almuten over it by trine or sextile aspect and all the more if a reception intervenes and said planet may be lighter than the lord of the Ascendant, it signifies that the native weds a good and appropriate wife and with whom he will rejoice according to his desire. However if the aforesaid aspect were without reception, or it were a square aspect with reception, it signifies that the native marries but his marital bliss will be much below the aforesaid. If however it were a square without reception, it will be still much more below it (i.e. its conjugal bliss).”

This amounts to setting up an *almuten* table. Referring to the chart in **Figure 21A**, we then get the table as shown in **Figure 21B**. From this we note what planet is the Almuten and whether it and the majority of the other planets mentioned are free from impediment, connected to the ruler of the 1<sup>st</sup>, etc: “And you will see if they were free from impediments as we have said many times and fortunate and strong...”

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<sup>18</sup> Nowhere in the discussion of marriage does Bonatti specify which part of marriage to use. I have therefore used the Part of the marriage of men according to Hermes in male nativities and the part of the marriage of women in female nativities.



**Figure 21A**  
Natus Robert Zoller

Significators	☉	☽	♃	♀	♂	♃	♃
7 <sup>th</sup> House 12°♏38'		3	5, 4	3, 2, 1	3		
7 <sup>th</sup> House Ruler ♃ 6°♏16'			3, 2	1		3	5, 3
☽ 11°♏17'		3		4, 3, 2	3	5, 1	
♀ 17°♏58'	3	1	2			5, 3	3
<i>pcvsh</i> <sup>19</sup> 25°♏06'		5, 3, 1		3	3	4, 2	
Totals	3	16	16	19	9	23	11

**Figure 21B**  
Almutem Table

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<sup>19</sup> *pars coniugii virorum secundum Hermetem* This is the part referred to above in note 18: Saturn to Venus, projected from Ascendant. Bonatti refers to this in Chapter 10 of his treatise on the Arabic Parts. See page 28 of my translation at [www.new-library.com/zoller/catalogue](http://www.new-library.com/zoller/catalogue)

In the example:

1. The 7<sup>th</sup> house is free from affliction.
2. The ruler of the 7<sup>th</sup> is afflicted (opposed to Saturn).
3. The *pcvsh* is free from affliction, as is its dispositor, the Moon
4. The Moon is unafflicted.
5. Venus is unafflicted.
6. The Almuten of these places is Jupiter (also unafflicted).

...therefore the majority of the significators are unafflicted, as is the Almuten. While the ruler of the 1<sup>st</sup> is not aspecting the ruler of the 7<sup>th</sup>, nor received by it, the ruler of the ascendant is the Almuten of the positions cited, so there is a kind of connection between the 1<sup>st</sup> & 7<sup>th</sup>. More cogently, the ruler of the Ascendant, Jupiter, is in the *antiscium* of Mercury. This is a kind of “hidden conjunction.”<sup>20</sup>

The *Antiscia* (sing. *Antiscium*) are ecliptical degrees falling equidistant from the 0° Capricorn/0° Cancer axis. Thus, Mercury’s position, 6° Aquarius, is 36 degrees from 0° Capricorn and 24° Scorpio, Jupiter’s position, is also 36 degrees from 0° Capricorn. Thus, Jupiter and Mercury are regarded as conjunct. J. Firmicus Maternus<sup>21</sup> extols the *antiscia*. Morinus used them.

The native has married, twice. The second marriage is good. So was the first, though it didn’t last past 8 years.

Having established the ideal scenario, the author expands the teaching by showing how to delineate whether the male native even wants to copulate with women. Interestingly, the rule that the contemporary astrologer relies upon heavily, if not exclusively, in order to delineate marriage, namely the lord of the 7<sup>th</sup> being joined to the lord of the 1<sup>st</sup>, was used by Bonatti to determine simply whether the native was strongly motivated to copulate with women. Aboali saw it as a sign that a man had numerous concubines. Neither Bonatti, nor Aboali saw it as a mark of a successful marriage. For Aboali the 7<sup>th</sup> house was “the house of women.” Indeed, we are told that:

“If the lord of the Ascendant were joined to the lord of the 7<sup>th</sup>, so that the former were lighter than the latter, it signifies that the native will want to copulate with women.”

We are further told that,

“If indeed the 7<sup>th</sup> sign were Cancer or Scorpio or Pisces or there were a conjunction of the lord of the 7<sup>th</sup> or its Almuten with the lord of the first or its Almuten in these (signs) or from these (signs) or with one of them, it signifies that the native will have many wives or a great number of other women. If however you find the contrary, you are able to judge otherwise.”

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<sup>20</sup> I will have more to say regarding the subject of “hidden conjunctions” elsewhere.

<sup>21</sup> *Ancient Astrology in Theory and Practice*, translated and edited by Jean Rhys Bram, Noyes Press, Park Ridge, New Jersey, USA, 1975, pp. 60-68.

Thus you can see that, if modern astrological practice bases its delineation of a successful marriage on whether the lord of the 1<sup>st</sup> and the lord of the 7<sup>th</sup> are connected, problems are sure to ensue for all that really means is that the native wants to copulate. The presence of such a configuration merely ensures that, depending upon the signs involved, the man (for we are talking about men's horoscopes here), will be either merely inclined to infidelity (desiring to copulate with women), or actively copulating with many women. In the example shown the situation described by Bonatti with the words:

“If indeed the 7<sup>th</sup> sign were Cancer or Scorpio or Pisces or there were a conjunction of the lord of the 7<sup>th</sup> or its Almuten with the lord of the first or its Almuten in these (signs) or from these (signs) or with one of them, it signifies that the native will have many wives or a great number of other women,”

...comes pretty close to obtaining by virtue of the fact that Jupiter is in the *antiscium* of Mercury, which acts like a conjunction.

So, from the ideal of a happy marriage, we descend to what many men take to be the true ideal, i.e. having many women. Next, Bonatti directs our attention to timing when the marriage is likely to occur, i.e. in what general period of life.<sup>22</sup> In a man's nativity this is done by considering the position and testimony of Venus and the Moon. Venus angular or succedent shows a marriage in youth.

“If the lords of the triplicity she is in are fortunate, strong and oriental, it signifies that the native will contract a marriage in his youth and that he will be fortunate with women and that he will (receive) delight from them.”

So does the Moon in her 1<sup>st</sup> and 3<sup>rd</sup> quarters: i.e. New Moon to First Quarter; Full Moon to Last Quarter. However, if Venus were not so placed, but the Moon were, his marriage will be delayed somewhat more and he will contract it with a young girl and he will be fortunate with women, however less than the aforesaid. On the other hand, if Venus were impeded e.g. cadent, combust, retrograde or joined to the malefics and the lords of the triplicity of the sign in which she was were impeded, or if she and they were occidental and they were between the Ascendant and the fourth or between the seventh and the tenth or in the second quarter of the Moon or in the last, it signifies that the native's marriage is postponed and that he marries in his maturity and to a little old lady and that he is unfortunate because of women. The native married in 1973. Divorced in 1981 and re-married 2001.

“Should Venus be free, fortunate and strong, and in an angular or succedent house and the lords of the sign she occupies are impeded, it signifies that the native marries a good, decent and appropriate woman but nevertheless evil and detriment follows because of that marriage.”

The first marriage had problems from the interference of friends in the affairs of the native and his wife. The second marriage brings challenges, not from the partners themselves but from the jealousies of former associates.

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<sup>22</sup> the exact determination of which year is based upon the profection of the ascendant; the ascendant of the Solar Return corresponding to the natal 7<sup>th</sup> house; or by the direction of the Moon to the planet which is significator of marriage.

Bonatti then cites Abu ‘Ali al-Khayyat’s (Alboali’s) opinion that,

“If, in the nativities of women or men, Venus were free from the malefics and from impediments, in fitting places, it signifies that the marriage will be good and fitting...If indeed Venus and the Moon were opposed to each other or in square aspect it signifies evil and impediment in marriage. And if they were in Gemini, Virgo, Sagittarius or Pisces, it signifies that the native will contract marriage with more than one woman.” (Not at the same time.)

In Abu ‘Ali al-Khayyat’s opinion, the position and condition of Venus in a man’s or a woman’s chart is the key to knowing about the marriage. I note that in the example figure we see Moon Pisces and Venus Sagittarius. The first marriage did not last.

Having considered the testimonies concerning marriage thus far, Bonatti next addresses the manner of the native’s venereal act.

In a man’s horoscope, his sexuality is shown first by the sign position of Venus; and then by her relation to her dispositors. In our example we see Venus in the second half of Sagittarius elevated near the MC. Between Venus and Jupiter there is no aspect.

Next we turn to the delineation of the kind of wife the male native gets. This delineation is made from the testimonies of the Moon and Venus. To this is added the testimony of the Part of Marriage. But as the Part of Marriage has its own section devoted to it, I will focus first on the testimony of the Moon and then that of Venus.

We are told that,

“If however the Moon were joined to the benefics by trine or sextile aspect and she were of good esse (i.e. condition, state, nature) and well disposed with reception, it signifies that the native will take a good, useful, convenient and fitting wife. But if she were joined with the malefics, you will prognosticate the contrary. For if Saturn were joined by a trine or sextile aspect it signifies that the wife will be laborious, feral, and inflexible.”

The trine I mentioned above between Venus and Saturn is only by sign. They are 13 degrees apart. Rather wide for a trine. Venus is 18° Sagittarius, Saturn 5° Leo. “Laborious, feral and inflexible” do not really apply. Because the aspect is so wide, the description is too extreme.

“But if the Moon were joined to Venus, it signifies that the wife will be happy, mirthful, and very beautiful.”

In other words, by noting the nature of the planets the Moon is configured with and the nature of the aspects, one can describe the native’s wife. In the example chart the Moon is square to Venus and both women the native married are beautiful.

Bonatti then takes us through the same consideration from the point of view of the testimony of the Part of Marriage. We are still describing the native’s wife.

“Look also at the Part of marriage (*Pars conjugii*) and the lord of the house in which it is or its Almuten and if you find it angular or succedent, fortunate and strong joined with the benefics, it signifies that the native marries with good women who are beautiful and suitable.”

In our example chart, Venus is in Sagittarius. This position is not mentioned in Bonatti’s instructions but we may take it that if the position is not explicitly identified as problematical, it is good. Both the ex-wife and the second wife are interested in philosophy and esoterica.

Next we are instructed as to the time when the native will take a wife; the number of wives and the duration of the marriages in general.

We are told that the contracting of the matrimony will be when the year of the nativity reaches to the 7<sup>th</sup> house or when the 7<sup>th</sup> were the Ascendant of the revolution of the nativity. This signifies a marriage in that year; or it will be when the Moon comes by direction to the planet which is significator of marriage. The native’s second marriage was at age 54, corresponding to the profection of the 1<sup>st</sup> house to the 7<sup>th</sup>. The first marriage was in 1973, age 26, but the native first met his future wife in 1965, at age 18, also corresponding to the profection of the 1<sup>st</sup> house to the 7<sup>th</sup>.

“And Aboali said “If however the (Moon’s) sign were common (i.e. mutable), you may say that he will marry only two women.”

## Second Example

Please refer to **Figure 21C**.

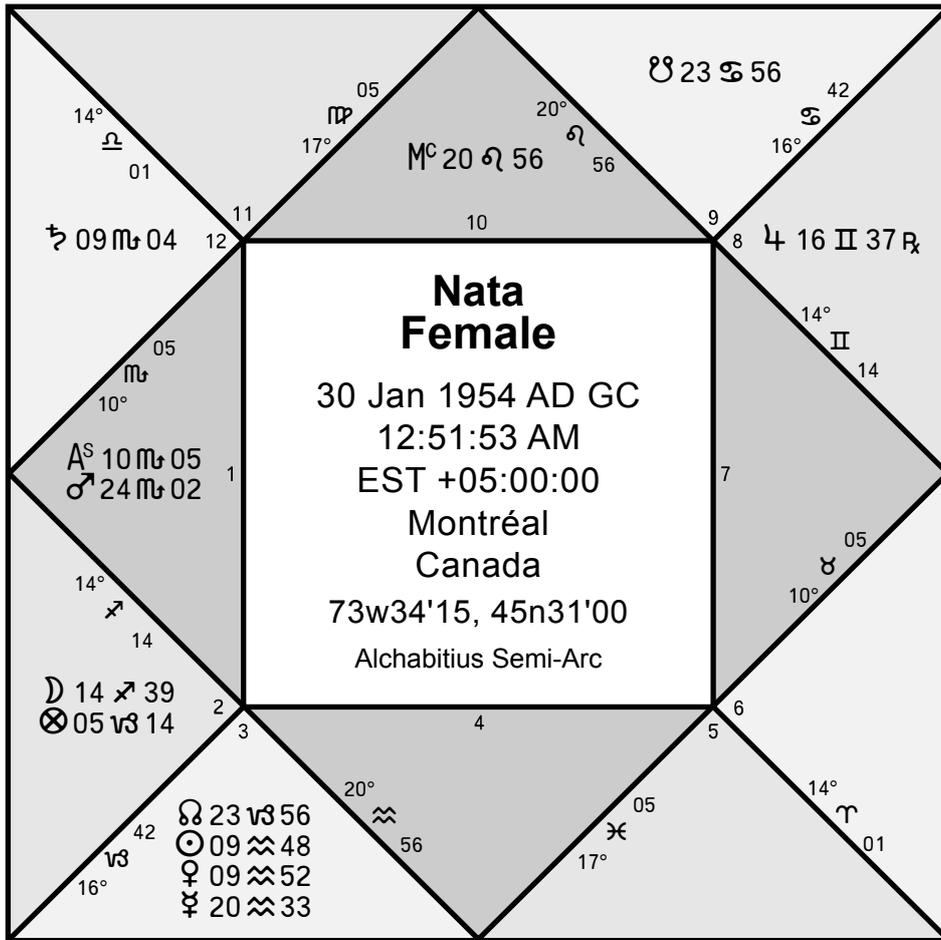
First, following Ptolemy, we note that,

“...in the marriages of women we ought to consider the Solar qualities in their nativities... if the Sun were between the Ascendant and the 4<sup>th</sup> or between the 7<sup>th</sup> and the 10<sup>th</sup> her marriage is delayed.”

The native married at 30.

“And Haly said... if the Sun were in a fixed sign it signifies that she will be married to one man only. But if there were in that sign some planet oriental you will announce that he will be a youth and it can be said that she gets another after this one. However, if it were occidental he will already have gone out from his youth. But if it were in a common sign, you will pronounce that she will have two husbands. But if some planets are found in that sign to be oriental you will join one husband to each of them. But if they are not of good esse, they will signify fewer husbands. But if the Sun were in a mobile sign you will judge that the female native will have many men.”

The native married twice, the first time at age 30; the second time at age 47. At age 30 the Ascendant comes to the 7<sup>th</sup> house by profection. At age 47 the Ascendant comes to the 12<sup>th</sup> by profection. In **Figure 21C** you will note that Taurus is on the 7<sup>th</sup> and Libra is on the 12<sup>th</sup>. Venus, ruler and co-Almuten ruler of the 7<sup>th</sup> is in close square aspect to Saturn rising. Saturn receives Venus and is Almuten of the 12<sup>th</sup>. Both marriages were under this ameliorated (by the reception) aspect and took place when the profected Ascendant arrived at the Venusian signs, Venus and Taurus being determined towards marriage.



**Figure 21C**  
 Nata Female

The number of planets aspecting the Sun often indicates the number of relationships, it seems to me. The simple fact that there is a planet with the Sun over rides the fact that the Sun is in a fixed sign and makes for two marriages. Now there are five planets aspecting the Sun (Jupiter, Saturn, Moon, Mercury and Venus). Venus we have already counted. The other planets indicate other important relationships.

What kind of husband there will be for a wife:

“If however the Sun were associated with Jupiter, it will signify that there will be for this native a husband who is humble, gentle, magnanimous, of good consideration. If indeed the Sun is associated with Venus, it signifies that the husband of that girl will be proven, decent, very beautiful and attractive. But if the Sun were associated with Mercury it shows that he will be full of work and proficient in those things pertaining to human life.”

“But if Venus were joined to Saturn the husband of the female native will be worn out and holding himself back from the venereal cultivations. If indeed she were joined to Jupiter it signifies that her husband will be good, chaste, honest and modest.”

“If however, the Sun and the Moon aspect each other with a trine or sextile in the nativities of either, to wit of men or women, it signifies that the matrimony which the native (be it a he or a she) shall contract is not dissolved unless a great cause shall intervene to cause this.”

“If however the malefics aspect the Sun in a woman’s nativity, there will be dissention between the partners and the woman will have a legitimate complaint against her husband. And if the marriage should survive it will persevere in spite of legal battles, harshness, contention and hatred. But if the benefics shall aspect the Sun or Moon it signifies (if the Moon of a man’s nativity, if the Sun in a woman’s nativity) a marriage in mirth, happiness and delight and that it will endure in health. But if the malefics and the benefics simultaneously aspect (as they do here), it signifies that the marriage will be dissolved, but not simply and after the dissolution it will be renewed and will endure in peace and delight. But if the malefics aspect the Sun by a square or opposition, it will signify that there will be a divorce with legal suit and great atrocity and ferocity, and likewise great complaint unless the malefics receive the Sun (as we have here) because this diminishes their malice. Whence if Mercury then aspects those malefics then the divorce is divulged and becomes public rumor...”

Note that in this example that Mercury and Saturn are in each other’s *antiscium*. This is a kind of hidden conjunction.

“...If Venus were aspecting those malefics it signifies that the divorce happens by suspicion of adultery or the like.”

All the above has been true for the native at one time or another, in one relationship or another.

## Conclusion

This material, though blunt is remarkably accurate. As we said in the introduction, the medieval astrologer used this information in order to screen prospective marriage partners and enable wealthy and aristocratic patrons to avoid scandal and other troubles which might interfere with their dynastic aspirations. Influential families seeking to secure their power through alliance with other powerful families sought his services in arranging marriages. It was not mere curiosity which led to the collection of these penetrating insights we have been studying.

No doubt you have noticed the lack of glib platitudes and vague references to karma, reincarnation, evolution, Pollyanna views and flattering delusions. In the material we have looked at there is a harsh realism which reflects the lives and behavior of people today as much as it did in the 13<sup>th</sup> century when this was written. Although this list of astrological signatures was compiled almost certainly for purposes of advising the arranging of marriages in the Middle Ages, it provides the modern astrologer who can use it with an effective battery of techniques for guiding contemporary people in their, or their childrens' liaisons, marriages and relationships. Properly used, this material can preserve peace in partnerships and satisfaction in human relations. There is a responsibility on the part of the astrologer who uses this information to use it for the betterment of his fellow human beings.

Do we marry the same person again and again? Yes and no. Certainly in the case of the First Example, the first wife (ex-wife) was in many ways different from the current wife. They are of different ages and are different ethnically. They pursue different professions, have different educations, dress differently and live in different countries. Yet they share important similarities. The ex-wife has Aquarius rising with Saturn on the descendent. Her Sun and Moon are in Sagittarius. Her Venus, Mercury and Jupiter are all in Scorpio. The current wife has the same signs emphasized, although in different places. Both have fixed signs rising. Both have the Moon in Sagittarius. Saturn is at 8° Leo in the ex-wife's chart and 9° Scorpio in the current wife's chart. Both have a certain disdain for the general unenlightened public. Both have strong opinions. Both are hard working. Both are melancholics.

In the case of the Second Example there were also differences and similarities between her two husbands. Both are hardworking, serious, conservative, quiet, involved in construction. Both are attractive men. However, there are differences between the first and second husbands: The first husband was a jock, read westerns, was tight, hard to talk to, lacked the social graces, and was highly critical of others. He was competitive in a nasty way and was a heavy drinker and pot smoker. The native's second husband is intellectual, reads everything but mostly philosophy, theology and occult literature. He communicates easily, is polite and practices forbearance.

These similarities are interesting to us as also the differences are, for they illustrate an important practical point. Bonatti's medieval method for delineating marriage recognizes that there may be several marriages, but gives no way of delineating the differences between the various spouses. The method for delineating and predicting children has a way of speaking about the various aspects of the child's life by taking each significator of

a child as an ascendant and regarding the signs following it as houses. In this way, the differences between the children may be seen. In the marriage delineation method there is but one significator of the marriage partner (the Sun in a woman's chart; the Moon in a man's). This implies that there is no difference between the several partners. Even assuming that the majority of people married for life, sufficient did not that it must have been known that there were significant differences between partners even if there were similarities.

Now Modern Astrology has a way of delineating the differences between the spouses. This involves equating the first spouse with the seventh house, and the second spouse with the ninth house, the third with the eleventh and so on skipping houses. The other houses subsequent to the one you are using show the other areas of life. This very useful technique can be used with the Medieval Method to great effect.

Regarding the difference in the way the horoscopes of women are delineated and the way the horoscopes of men are delineated, it is my experience that if one foregoes calculating the *pars conjugii virorum secundum Hermetem* (the part of marriage in a man's chart and the calculation of his Almutem of Marriage); then you will be reading the chart more or less the same way you read a woman's chart. The only difference between your procedure then and the modern approach would be that, in a man's chart you would be delineating the wife through the Moon and Venus, whereas in a woman's chart, you will be judging the husband through the Sun and Venus. In both cases, you would be judging the marriage in terms of Venus in both charts.

If we see the purpose of the Almutem of the 7<sup>th</sup> house calculation as to determine whether or not the male native gets a good and appropriate wife in whom he can rejoice, we are bound to ask why the same calculation is not accorded to women? Are they any the less concerned with getting a good and appropriate husband, in whom she can rejoice? Yet this is not the right perception. Of course the wife wants an appropriate husband in whom she can rejoice. But the 7<sup>th</sup> house cusp is not enough to determine this. The calculation using all the various factors is required. Why not, then, extend the same calculation for a woman's chart? Does she not enter into a partnership?

I think the answer here lies in the Sun in a woman's chart. The woman does indeed enter into a partnership, but not with the groom's family, nor with the public, nor even with the husband. Rather, she enters into a partnership with the Sun, because the Sun is an horoscopus, or ascendant and it is so because the bride's transaction is with the source of life. The Sun is regarded in a number of cultures as feminine. Central to the women's mission is the bearing of children. This is not to say that she ought not to have a profession or take an equal part in the business world. It is only to recognize that Eve (all women) is the "mother of all living." Aristotle said, "The Sun and Man generate Man." He might better have said that, "The Sun and Woman generate humanity."

## **Final Remark**

Bonatti's method for delineating and predicting marriage is a detailed approach entailing what can be time consuming procedures. It is medieval, and some may regard it as anachronistic. Nevertheless, it is extraordinarily accurate even when applied to 21<sup>st</sup> century couples. It is a cogent example of Medieval Astrology's ability to describe with an accuracy which is at times frightening, the objective facts of the native's personal, private life. But it is important that the astrologer be able to discern such things. Marriage itself is an important aspect of life which brings with it challenges as well as blessings. Certainly, knowing in advance what these challenges and blessings are is prudent. In addition to this, what we do in the *boudoir* is not unrelated to our views of life in general and through this influential upon our spiritual values, finances, health and the way we relate to others.

## **Homework**

Apply these guidelines for delineating and predicting marriage to your example charts. Send me a brief report on your results.

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*Robert Zoller.*

**Diploma Course in Medieval Astrology  
Lesson Twenty-two  
The Medieval Delineation and  
Prediction of Children**

# Diploma Course in Medieval Astrology

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# Diploma Course in Medieval Astrology

## Lesson Twenty-two

### THE MEDIEVAL DELINEATION AND PREDICTION OF CHILDREN

#### Introduction

This material comes from *Liber Astronomia, Tractatus Decimus de Nativitatibus, columns 747-751, cap. 1-III*. The method it presents is intended to enable the astrologer to foretell how many children the native will produce him/herself. Foster children and step-children are not addressed.

Bonatti's instructions on how to delineate children in the natal chart are generally reliable, certainly better than any other Western method I have seen, and are easy to follow. As to reliability, I would say that in accurately delineating and predicting the number of children the native has had or will have, I have been right perhaps 80% of the time using the method I give below. My success rate in foretelling if the children are male or female has not been so high (perhaps 70%). I do better not attempting to delineate or predict the gender of the child. As with marriage, the timing techniques Bonatti gives in his chapter on Children for telling when the children will come (i.e., how old the native is when they are born) are approximate. I have had greater success using the firdaria and profections. The exception to this is what he tells us regarding the position of Jupiter in the Solar Return (which he calls a "revolution of the nativity"). This timing method, while not infallible, appears generally reliable.

Bonatti clearly tries to determine whether or not the native will have children, and if so how many. By "how many" he appears to mean relatively "many" or "few", not a specific number. He wants us to use the *pars filiorum* and the sign it falls in to determine the relative number of children.

Like many medieval astrological delineation techniques, this method finds signifiers, in this case, signifiers of children – not necessarily only one, but possibly several. As with the discovery of the Financial or Professional signifiers, no *Almutem* calculation is required, at least for predicting whether the native will have children. Instead, a number of "places" (i.e. houses) are regarded as being indicative of children. These places/houses are the 1<sup>st</sup>, 11<sup>th</sup>, 10<sup>th</sup>, 7<sup>th</sup> & 5<sup>th</sup>. Certain planets or Arabic Parts in these places/houses are regarded as signifying (i.e. producing) children: Jupiter, Venus, Moon, Mercury, Lord of 5<sup>th</sup>, *pars fortunae* (Part of Fortune), *pars filiorum* (Part of Children) and their lords. The *pars filiorum* is found by day by taking the distance from Jupiter to Saturn and projecting it from the Ascendant and by night by taking the distance from Saturn to Jupiter and projecting it from the Ascendant. Beware of Mercury, if he is joined to the Sun, Mars or Saturn, he may deny children. Certain other planets deny them (Sun, Mars and Saturn). Of these, Mars, in my experience, frequently indicates abortions and miscarriages. Occasionally, Mars in the 5<sup>th</sup> will indicate surgical procedures, Caesarian Section, etc. Saturn can deny

children through obstruction, low sperm count or impotence on the father's part; prolonged labor or difficulty in dilation or by skeletal or bone-related problems afflicting the mother as, for instance, when the pelvis for any reason obstructs the birth. The Sun is considered as denying children due to its heat. Saturn-Mars afflictions can cause obstructions due to inflammation or otherwise deny children. See example below.

This technique seeks to establish if the native will have many, few or no children and whether they will be in the beginning, middle or end of life. It is perhaps trying to be a little too precise to attribute one child to each planet signifying children in a child producing house. Rather, the technique ought to be used to determine whether the native will have few or many children or none at all. We are trying to discover the extremes: many or none and then to determine the possible means. Thus, Bonatti's consideration #3 (see below) tells us that when none of the planets fall in the child-bearing houses, but the *pars fortunae* does or the *pars filiorum* does and the said part is afflicted by a Malefic planet or exactly (he requires no more than 1'orb!) conjunct a malefic fixed star, it completely denies children. This is intended to establish the extreme where the native has no children. His 2<sup>nd</sup> consideration is the opposite extreme – the native undoubtedly has children. The criteria he sets for consideration #2 does not require that all the conditions be present, merely "some". It is important to note the Zodiacal State of the significators of children. Are they "fortunate and strong and well aspected by the benefics", etc. (see consideration 2, below) or "weak" i.e., in detriment, fall, impeded by the malefics. (Cf. Bonatti's 146 Considerations, Consideration 6: "The 10 ways in which planets are impeded".) If the significators of children are "fortunate and strong" the native will undoubtedly have children. If they are weak, it diminishes the number of children. If they are sufficiently afflicted, or if no planets, Part or their rulers producing children are in the aforementioned houses, no children will be produced. Thus, we must observe not only the arrangement of the planets in the figure, but also their quality (Zodiacal State), their relation to the sign they are in and aspects they receive.

Also, watch closely the signs in which the significators of children fall and their identification as "barren", "fertile", etc. Be more watchful of the signs the malefics denying children fall in. For the signs make a contribution of their own. As we learn, a malefic denying children (e.g. Saturn, Mars or Sun) in a fertile sign, like Scorpio, in a place producing children, such as the ascendant, can produce a child, albeit attended by difficulties, short life and troubled existence. Likewise, a planet signifying children in a sterile sign (Gemini, Leo, Virgo) will not produce children. Once again, it is not just the planets we must attend to, but the signs as well. This also seems to be pretty reliable.

The signs are classified as sterile, rather barren, rather fruitful and of many children. This 4 fold classification was thought to be preferable to a simpler three-fold classification such as barren, mediocre, and fruitful.

It will not escape your trained eye that, whereas the modern astrologers base their delineation of children exclusively on the 5<sup>th</sup> house, the Medieval Astrologers' method was far more involved and comprehensive. The 5<sup>th</sup> house in the Medieval method is, in fact, the last thing looked at. As we often see in exploring Medieval methods, the modern counterpart is a severely pruned down version of the Medieval method and the Medieval method is at once more demanding as well as more comprehensive.

A sociological note: again and again in this lesson, in the text of Bonatti's instructions for us, you will find reference being made to a "multitude" of children or a "great number of children". In modern Western society, where birth control is practiced, dramatic differences in the size of families will not be seen. It was once not uncommon to hear of American families of 9 or more members (mother, father and 7 children). Such large families are rare now. Hence the words "great number of children" may have to be taken relatively.

Also, while these rules are to be applied to the charts of men or women, it seems that the unspoken assumption was that the astrologer would be examining the natal chart of the husband, or single male. This is no doubt due to the fact that the sources cited are largely Islamic and the rules governing the contact of men and women were a great deal stricter in Medieval Islam than in the Western society of today. Most of my examples are of women's charts.

## Delineating the Number of Children

### Considerations

1. See the 1<sup>st</sup>, 11<sup>th</sup>, 10<sup>th</sup> and 7<sup>th</sup> and see if any significator of children (Jupiter, Venus, Moon, Mercury, Lord of 5<sup>th</sup>, *pars fortunae*, *pars filiorum* and their lords) are in these places or if planets denying children (Sun, Mars & Saturn) are there.
2. If at least some of the aforesaid planets signifying children are in the specified houses or even in the 5<sup>th</sup>, and the said planets are fortunate and strong and aspected by the benefics by a trine or sextile with or without reception, or even by a square with reception, it signifies that the native will undoubtedly have children unless the said significator is within 1 minute of some fixed star of the nature of Mars or Saturn. However if the significators are weak, they show that the children will be few.
3. But if none of the aforesaid significators were there & the *pars fortunae* or *pars filiorum* were there and any of the malefics should aspect the said part it completely denies children whether they are weak or strong, unless by chance, a benefic trines or sextiles the malefic with reception or it (the malefic) were with a fixed star of the nature of Jupiter, Venus or the Moon in the same minute, and let it not be in Leo, Virgo, Libra, Capricorn or Aquarius or in Taurus. Mercury varies depending on the nature of the planet it is joined with.
4. If any of the aforesaid significators of children were in one of the aforesaid places and were void-of-course,<sup>1</sup> it indicates that there will be only one child for that native.

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<sup>1</sup> A Complete Dictionary of Astrology by James Wilson, London, 1819, p. 400: "when a planet forms no aspect during the remainder of its course through the sign where it is posited". Wilson thinks this is relevant only in Horary Astrology.

## Prediction of When the Children Promised Come

In Chapter II, Bonatti tells us that:

“If Mercury signifies that there will be children, see if he is joined to an oriental planet or an occidental planet, because if he were joined to an oriental planet, the native will have children in youth. But if that planet to which Mercury were joined is occidental, he will have them after youth. You can say the same thing regarding the lords of the triplicity of Jupiter, because if the first (ruler of the triplicity of Jupiter) were oriental, it signifies (children) in youth; if the second in middle age; if the third, in old age.”

“If they are all oriental, they will signify that the native may have children in any age, but especially in the first 25 years. But if they were all occidental, they will signify that he has children after his youth. Likewise, if the Almuten of the house of children or Jupiter or the ruler of the house in which the Almuten were, were oriental, or the *pars filiorum* were in the ascendant, it will signify that that native will have children in his youth.”

“But if that planet is appearing in the morning before the Sun, distant from it by three signs or more, or were the part of children in the 10<sup>th</sup>, it will signify to him children in his middle age. If it were occidental, or if the *pars filiorum* were in the 7<sup>th</sup> or 4<sup>th</sup>, he will have children in his old age. And according to these houses you will infer other things.”

Bonatti then turns to Aboali (Abu ‘Ali al-Khayyat) on timing. Aboali thinks that the *pars filiorum* has a different timing scheme. He tells us that if the *pars filiorum* were in the Ascendant, it signifies children in youth. If it were in the MC it signifies children in the middle age of life. And if it were in the 4<sup>th</sup> or the 7<sup>th</sup>, it signifies children in old age. “But,” says Bonatti, “you can cross reference all their sayings and so by inferring you can judge more correctly and more securely.”

### Chapter III

“In regards to the number of children, see Jupiter and Venus, and judge according to their *esse* (being, condition, state). Remember, we have to consider not only the planet, but its Zodiacal State as well. Regarding the paucity of children, see Saturn and Mars and say according to what you see of their disposition. Regarding the middle state, see the Moon. Regarding Mercury, say what you see, as was said above. But if the aforesaid places were common signs, provided that they be not sterile (Gemini, Leo, Virgo) and the significator of children were likewise in common signs, it signifies that the native will have twins. Their sex is that of the aforesaid places or of the aforesaid significators. And if those places were in watery signs signifying children (such as Cancer, Scorpio, Pisces), which signs signify a greater number of children than other signs, it signifies that the native will have many children. But if the planet signifying children were feminine and the place signifying children were a masculine sign, or vice-versa, you will announce that he will have children of both sexes. And if the planet and place were of the same sex, the sex of the children will be the same as the planet and place. And if the givers of children were in the above mentioned sterile signs, or the malefics were elevated above them, or they (the malefics) were the Almuten over the places signifying children, they will try to keep the native from having children. But if they

are not able to keep him from having children, they scarcely ever permit him to have more than one, and the father will see the death of this child, and he does not live long and if he should live, he will be unfortunate and troubled and evil things will find him. But if Mars, Saturn or the Sun were in the ascendant or the tenth, or the 7<sup>th</sup>, or even in the 11<sup>th</sup> or the 5<sup>th</sup>, or should aspect those places without the conjunction of any benefic to that place or to the aforesaid planets, or the ascendant were a sterile sign, and the places signifying children were sterile signs, this signifies that the native will have no children.”

“And Ptolemy said that if the said malefics were in masculine or sterile signs, although the benefics should aspect them, it will signify that he will have no children because the masculine signs like the sterile signs deny children. But if they were in feminine signs or those of many children, and the benefics should aspect them, it will signify that the native will have a child with some personal vice which he suffers, indeed the feminine signs just like the aquatic signs bestow children, or that child will not be of long life, but rather a brief one. But if there were a masculine or sterile sign in any of the aforesaid places signifying children, [or] in some other of the feminine signs or of a sign of many children, it will be signified that the native will have some children, none of whom will aspire to human friendships, indeed they will thoroughly shrink from them, or they will be abortive, and this happens according as the greater part of them were in any of the aforesaid natures, for if the greater part were in masculine or sterile signs, or according as one of those planets were stronger than another, or elevated above it, or were more in number, or they were stronger in those places, or according as the greater part of them were oriental, or closer to the aforesaid angles, or going to those with the aforesaid conditions, so the quantity of those significators will be greater. And Aomar said, ‘After this, see the sign of children (5<sup>th</sup> sign from ascendant) and the sign Almuten over the *res esse* (being) of the native and the ascendant, which, if it were a sign of many children the native will abound in many children. If there were no agreement between the the Almuten of the ascendant and the Almuten of the house of children, and Jupiter were combust and Venus impeded, it signifies that the native will be sterile and without children. And you will observe this in either sex’”.

“And Ptolemy said that the particular details of the children are able to be known by conjecturing when you shall have placed the planet giver of children in the place of the ascendant, then in fact we know generally all the particulars of the children just as they are known from the nativity.”

“But Aomar said, see the planets which were Almuten over the house of children, whether they were one or many. If any one or many of them should agree with the lord of the Ascendant, the children will be good and just, loving their father. But if it were the contrary, they will be impeding him. And he said, If the significator of children much impeding the ascendant and its lord, the children will be threatening the father with various impediments. And if it should impede the Moon, they will oppress the mother with diverse impediments. And he said, But if the significators of children were safe, the children will be saved and will not perish. And if the significators of children were impeded, rarely will the children be agreeing. You can say the same from the *pars filiorum* which, if it were in the angles or succedent houses [from] the 10<sup>th</sup> or the 4<sup>th</sup> (i.e., 10, 11, 4, 5, 1 and 7), it signifies a great number of children and goodness and joy with them. But if it were in the other six places, it will signify the paucity of them and their quick death. But if it were void of course, it signifies the death of the first born of that native, or perhaps his own mother will abort him, and there will be sadness over children or because of children.”

“And Aboali said that if the lord of the ascendant should have applied to the lord of the 7<sup>th</sup>, it signifies a great number of children and concubines. But if it should have applied to the lord of the 6<sup>th</sup>, it signifies that they are of his own female attendant servants and hand-maids. See also the lords of the triplicity of Jupiter, which if they were in angles or succedent houses, signify a great number of children. If however they may be in other places besides the 6<sup>th</sup> and 12<sup>th</sup>, in their dignities or impediments of the malefics, it will signify the finding out of the number of the children. And if they were cadent from the angles or otherwise impeded by the malefics, or they were combust, it signifies the scarcity of children and their stupidity.”

“And Aboali also said, ‘If Jupiter and Mercury were in their houses (sc. Signs) or exaltations, in the angles or succedent houses, and the lords of their triplicities were in good places from the Ascendant, not impeded, to wit, fortunate and strong, it signifies the great number of children and good and joy with them.’ You will be able to say the same thing regarding the *pars filiorum* if it were in good places, well disposed, namely that it may be in angles or succedent houses, because it will then signify the great number of children, their aptitude and their good conversation. And if it were cadent from the ascendant; especially in the 6<sup>th</sup> or 12<sup>th</sup>, the fewness of children and the brevity of their life. And if any of the benefics which were free, to wit, fortunate and strong, should aspect the *pars filiorum* with a trine or sextile aspect and especially with a reception, it will signify a great multitude of children. But if the benefic should aspect the said part from the said aspects without reception, or by a square with reception, the signification will be below the aforesaid, it will however be in a fitting quantity. But if it should aspect from a square aspect without reception, it will signify children but its signification will be much below this. But if that benefic were impeded or a malefic should aspect the *pars filiorum*, and all the more strongly, if that aspect were from a square or an opposition, again, its signification will be weak and it will indicate fewer children. But if Jupiter should not aspect the *pars filiorum*, and Venus were impeded by Saturn, you are able to declare the sterility of the native or very few children, and all the more so if with this the Moon were impeded. And Aboali said, if Jupiter, Venus and Mercury were free from the malefics, retrogradation, and combustion, the native will be of many children. But if they were impeded by the malefics or in their detriment, or in their descensions or under the rays of the Sun, he will not have children, or if he has them, they die before the father. See also the fifth, if a benefic is in it, and its lord is free from the aforesaid impediments, and he should aspect the 10<sup>th</sup> house, it signifies that the native will have many benevolent children. If there were a malefic in the 5<sup>th</sup> and its lord were impeded, it signifies the paucity of children and their hasty death and especially if the impediment of it (the lord of the 5<sup>th</sup>) were in the 3<sup>rd</sup> or 6<sup>th</sup>. Likewise, if the Sun and Moon were impeded by the malefics without the aspect of any of the benefics, it will signify the fewness of children and loss of the native’s substance.”

## Chapter IV

He quotes Aboali as telling us to observe the planet which is more worthy in the *significations* of children. This certainly sounds like it will entail a rudimentary Almuten calculation. We will be looking for the planet with the most “virtues” in the places of the “significations of children”. I take this to mean “a planet having the most dignities in the 1<sup>st</sup>, 11<sup>th</sup>, 10<sup>th</sup>, 7<sup>th</sup> and 5<sup>th</sup> houses and in the positions of whatever planets are in these houses plus

the *Pars Fortunae*, the *Pars Filiorum*, and their Lords as well as the Lord of the 5<sup>th</sup>. This “worthier” planet may be anywhere in the chart. It does not have to be in the houses mentioned. If the said “worthier” planet is oriental it signifies children in youth; if occidental, in old age. Here Aboali is dividing the life span by 2.

He next divides it by 3 for he says that if it (this “worthier” planet) were in the 10<sup>th</sup> or 11<sup>th</sup> the children come in youth. In the 5<sup>th</sup>, 8<sup>th</sup> or 9<sup>th</sup> the children come in middle age. In the 4<sup>th</sup> or 7<sup>th</sup> at the end of life.

In other matters (e.g., finances), Bonatti uses a 4-fold division of human life thus: The 1<sup>st</sup> and 2<sup>nd</sup> houses correspond to birth to the end of adolescence (0-30). The 10<sup>th</sup> and 11<sup>th</sup> houses correspond to youth to the end of collected age (30-41). The 7<sup>th</sup> and 8<sup>th</sup> correspond to collected age to middle of old age (41-52). The 4<sup>th</sup> and 5<sup>th</sup> houses correspond to the middle of old age to the end of life (52-60). This scheme of Bonatti ignores the cadent houses.

“When Jupiter or Venus in a Solar Return comes to the place of the *pars filiorum* or aspects it by a square or an opposition, it signifies that the native has a child at that time. But Jupiter signifies children more and when the profecion of years comes to the sign in which Jupiter or Venus is in his nativity, it shows a child that year.”

“To know the relationship between the child and the father, see the relationship between the ruler of the Ascendant (the father) and the planet which is more worthy of the planets signifying children. If they aspect each other favorably, it shows their concord; if hostilely, their discord and enmity.”

Bonatti tells us that the Part of Children (*pars filiorum*)<sup>2</sup> tells us whether the native will have any children or not. Albumasar said that if this Part or its ruler were in signs of many children (Cancer, Scorpio or Pisces) the native will have many children. If they are in places signifying few (“rather barren”: Aries, Capricorn; “rather fruitful”: Taurus, Libra, Sagittarius, Aquarius), he will have few and if they are in sterile (Gemini, Leo, Virgo) signs he will have none. If the Part signifies children and is fortunate and strong the children live. If it is afflicted they die. The way the Part holds itself to the significators of the father indicates how the father and children love each other.

## Examples

### Example 1 (12 children)

In **Figure 22A**, we have 2° Cancer 24 on the Ascendant and we note the Moon, the *pars fortunae* and Mercury are all in the 1<sup>st</sup> house in Cancer – a sign of many children. These planets signify children. Likewise, Jupiter in the 11<sup>th</sup> in the “rather fruitful” sign Taurus. Mars is in Aries in the 10<sup>th</sup>. There are no planets in the 7<sup>th</sup> house or 5<sup>th</sup>. Venus, the ruler of the 5<sup>th</sup> is combust in the 12<sup>th</sup>. The *pars filiorum* is 14° Aquarius 34. It falls in the 8<sup>th</sup> house. Its ruler, Saturn, is in the 6<sup>th</sup>. The native had 12 children, including two pairs of twins. One of those twins died a few days after being born and another single child died a few months after being born. The other ten survive.

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<sup>2</sup> See *Guido Bonatti: On the Arabic Parts* at [www.new-library.com/zoller/catalogue](http://www.new-library.com/zoller/catalogue)





## Example 2 (No Children)

The native in **Figure 22B** has had no children. The *pars fortunae* is in Sagittarius in the 11<sup>th</sup>. Saturn retrograde is in Scorpio in the 10<sup>th</sup>; Mars is in the 1<sup>st</sup> in Capricorn. Capricorn is a “rather barren” sign. Scorpio is a fertile sign. Sagittarius is “rather fruitful”. Mercury, the dispositor of Venus and the Moon (both in the 5<sup>th</sup> house but in the sterile sign Gemini) is opposed to Saturn and combust. Jupiter on 7<sup>th</sup> would produce a child “at the end of life.” The *pars filiorum* is 19° Leo 05. Its ruler the Sun is in the 4<sup>th</sup>. We see two planets, Venus and the Moon, in the 5<sup>th</sup> house (according to Alchabitius) but they are in a sterile sign, Gemini.

We note the *pars fortuna* in the 11<sup>th</sup> house. This is a significator of children. Its ruler Jupiter is virtually in the 7<sup>th</sup>. Jupiter is at 25° Gemini and the 7<sup>th</sup> house cusp is 28° Gemini. Thus, while Jupiter is close enough to the 7<sup>th</sup> to be regarded as a 7<sup>th</sup> house planet, it is also in the sterile sign Gemini. The effectiveness of Venus, the Moon and Jupiter are thus vitiated. We note that none of the other planets producing children are in the 1<sup>st</sup>, 11<sup>th</sup>, 10<sup>th</sup>, 7<sup>th</sup> or 5<sup>th</sup> houses.

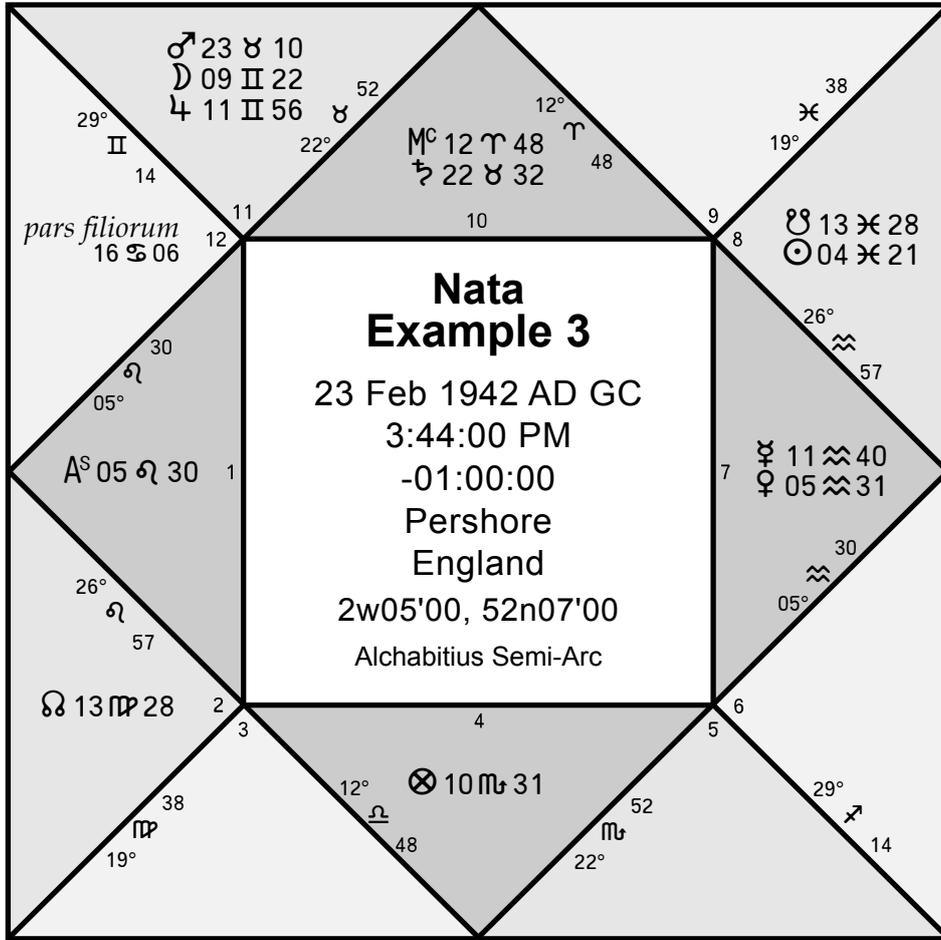
The considerations in favor of the native having children come down to the *pars fortunae* alone. Even its ruler is not helpful. The malefics, Mars and Saturn, and the Sun, all deniers of children, are in the 1<sup>st</sup>, 10<sup>th</sup> and 4<sup>th</sup> houses. The best we could say here is that the native will have few to no children.

## Example 3 (No Children)

In **Figure 22C**, Leo, a sterile sign, rises. We see the Moon and Jupiter, signifiers of children in Gemini (a sterile sign) in the 11<sup>th</sup> house (a place producing children). We also see Saturn and Mars, deniers of children, in Taurus, a rather fruitful sign, also in the 11<sup>th</sup> and closer to the cusp. We find Venus and Mercury in Aquarius in the 7<sup>th</sup>. Aquarius is rather fruitful. The benefics do not aspect Saturn or Mars, thus the malefic influence is not ameliorated. When I first read this chart I thought that, in spite of the Mars Saturn conjunction, the native ought to have had a number of children. She informed me that she’d had none of her own.

This led me to go back to the rules and reconsider the role of the signs which, as it turned out, I had not been attending to properly. Thus, Jupiter and the Moon are vitiated as signifiers of children, because they are in a sterile sign. Saturn and Mars, in a rather fruitful sign, are not mollified sufficiently to produce children. The malefics, if they are in a place producing children and are in signs of many children, will produce children, but these children will be short-lived says Bonatti. Now, though Saturn and Mars here are in a place producing children, they are in only a “rather fruitful” sign. This is apparently not enough. Venus and Mercury in the 7<sup>th</sup> would like to produce children. The native suffered from endometriosis (inflammation of the fallopian tubes) and for several other reasons, could not have children.

Taking inventory, we have Venus and Mercury trying to produce children. Against this we have a sterile sign rising (Leo). Two planets which would produce children are negated by being in a sterile sign (Gemini). Saturn and Mars are more elevated in the chart. Saturn disposes the Venus and Mercury.



**Figure 22C**  
 Nata Example 3 (No Children)



The *pars fortunae* in the 4<sup>th</sup> is no help. Its ruler Mars denies children. Mars is also the ruler of the 5<sup>th</sup>, so the 5<sup>th</sup> house does not give children. The *pars filiorum* falls in the 12<sup>th</sup> house at 16° Cancer 06. The sign is fine, but the house is no good. I conclude that the majority of indicators are against having children. While the chart does not necessarily scream out, “No children”, it clearly points to few.

### Example 4 (1 child)

In the case of **Figure 22D**, although you might at first not think so, the native has had one child. She has taken steps to ensure that she will not have any more. Mars and Saturn are in the first. Saturn is right on the Ascendant. There are no planets in the 11<sup>th</sup>, 10<sup>th</sup>, 7<sup>th</sup> or 5<sup>th</sup>. Saturn is the ruler of the *pars fortunae*. The *pars filiorum* falls very close to the native’s Jupiter at 17° Gemini 38. Mercury, its ruler, is in Aquarius, on the 4<sup>th</sup> house cusp. At first glance, the chart doesn’t look promising for children and indeed the native was surprised to learn that she had gotten pregnant. She had had Pelvis Inflammatory Disease caused by an IUD and an ectopic pregnancy. The doctor had told the native that she’d never have children. There was blockage of the tubes. There was an abortion in 1983. In 1985 the native got pregnant and gave birth in 1986.

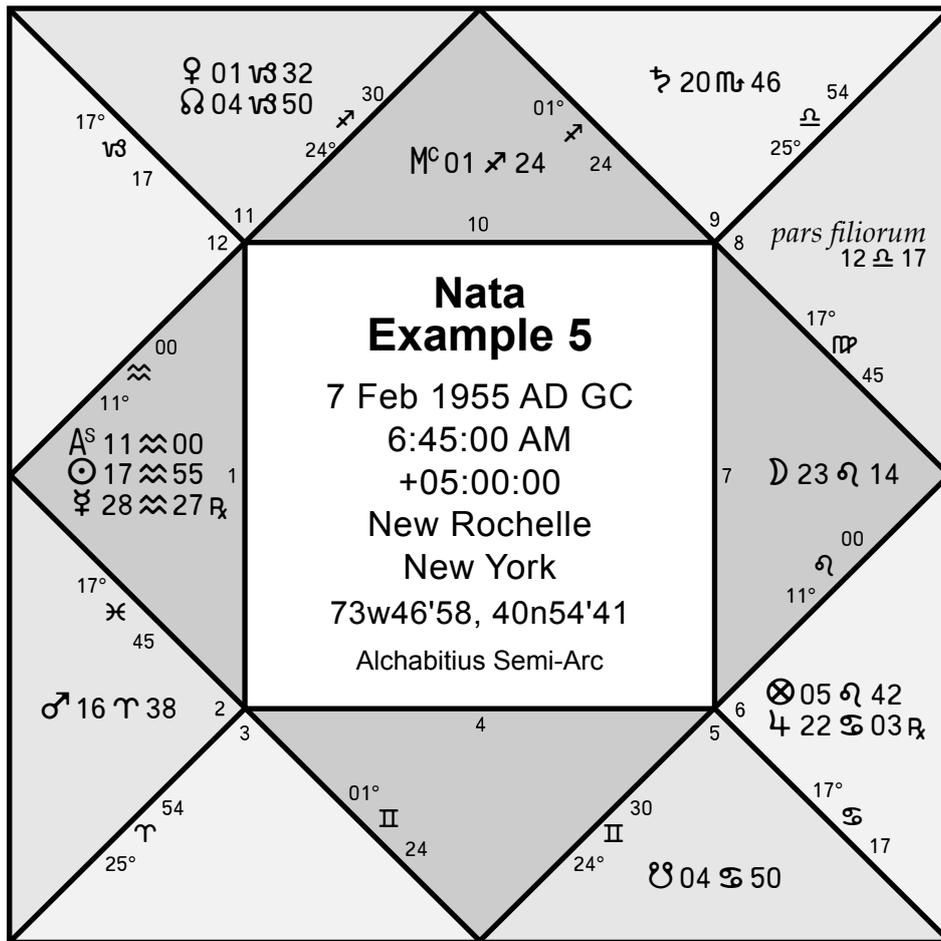
Astrologically, what permitted the native to have a child? The chart is instructive as pertains to the importance of the signs. Scorpio, a sign of many children, rises. This and the reception<sup>3</sup> between Saturn and Sun and Venus and Saturn made it possible. Bonatti says frequently that a reception removes the hostility of the square aspect. Indeed, in this case, Venus bestows her virtue upon Saturn. This, plus the influence of the sign of many children, Scorpio, accounts for the birth.

Now, we learn something from this. Even a planet that would deny children may, under certain circumstances (when it is in a sign of many children, in a place productive of children, e.g., the 1<sup>st</sup> house, and received by a planet signifying children, e.g., Venus), can produce children. Bonatti is cautious of these circumstances however, for unless the planet in question (Saturn in this case) were extraordinarily well placed (perhaps backed up by a powerful benefic fixed star in addition to what we see in this case), the child born is likely to be sickly and short-lived.

Relative to the timing of the birth, transiting Jupiter (which was also the Solar Return Jupiter) was at 13° Pisces at the birth of the boy child born in November of 1986. The *pars filiorum*, being with natal Jupiter was also squared by the transiting Jupiter in November of 1986. The rule given above for of the birth is validated in this example. The labor was long (18 hours.) and painful. The native’s cervix wouldn’t dilate to the required 10-cm diameter. These are problems frequently observed with Saturn prominent in birth matters.

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<sup>3</sup> See my paper on Reception: [www.new-library.com/zoller/features](http://www.new-library.com/zoller/features)



**Figure 22E**  
 Nata Example 5 (4 Children)

## Example 5 (4 children)

The native in **Figure 22E** has had 4 children plus two terminated pregnancies. We note the Sun and Mercury both signifying children in the 1<sup>st</sup> in Aquarius, a “rather fruitful” sign. Mercury is also the ruler of the 5<sup>th</sup>. We note Venus in the 11<sup>th</sup> in Capricorn, a “rather barren” sign. The Moon in the 7<sup>th</sup> in the sterile sign Leo. The *Pars Fortuna* is at 5° Leo 42 in the 7<sup>th</sup> sign. Again, Leo is a sterile sign. Its ruler (the Sun) is in a good place for children. The *Pars filiorum* is at 12° Libra 17, a “rather fertile sign”. The part itself is not well placed, but its ruler Venus is, as we saw above, she is in the 11<sup>th</sup>.

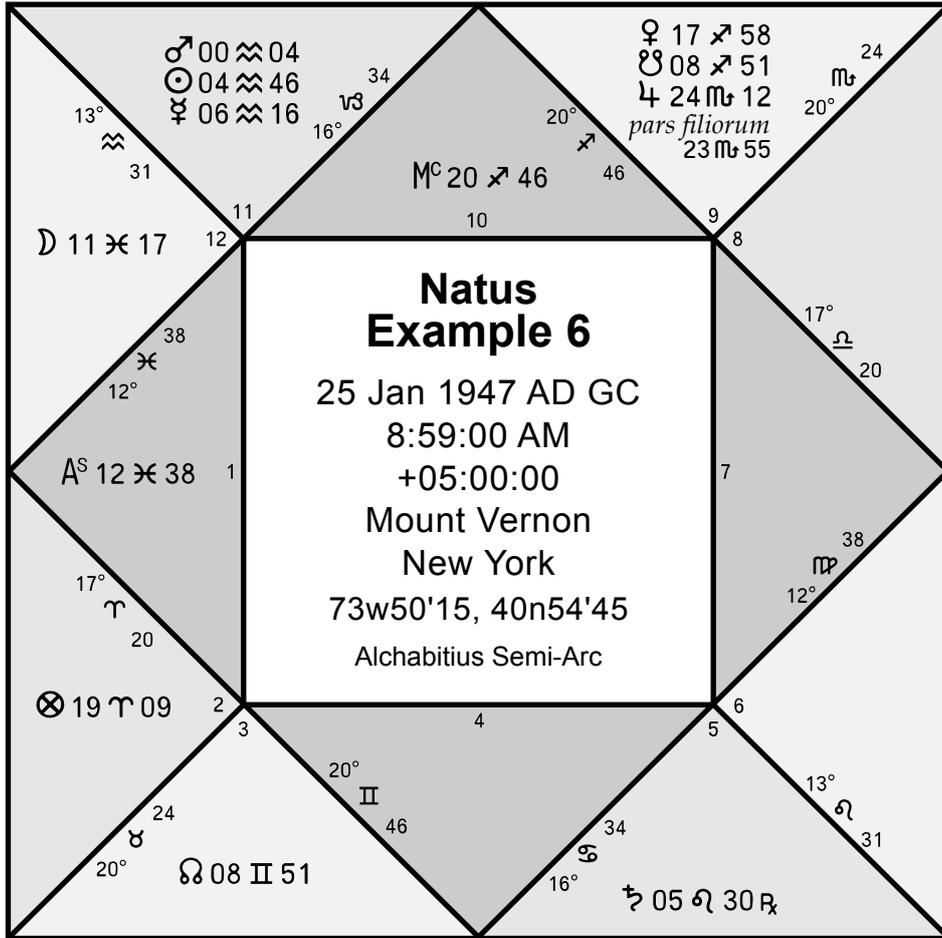
Thus, taking inventory, we find 7 signifiers of children: Sun (*qua Sun*), Mercury (*qua Mercury*), Venus (*qua Venus*), the Moon, the Sun again, as ruler of the *pars fortuna*, (I do not include the *pars fortuna* itself as it is in a sterile sign). Venus as ruler of the *pars filiorum*, Mercury as ruler of the 5<sup>th</sup>. Of these, Mercury is under the Sun’s rays and retrograde. It is afflicted. We note the square between the Sun and Saturn and discount it because Saturn receives the Sun by sign (which ameliorates the square) and Saturn is cadent while the Sun is angular. Venus is unafflicted. The Moon separates from the square to Saturn, hence she is unafflicted, but in a sterile sign. The *pars fortuna* is unafflicted but in a sterile sign. Its ruler, the Sun is unafflicted. So, of 7 signifiers of children, only one is afflicted. This certainly argues for fertility and relatively numerous children. Yet the Moon and the *pars fortuna* are in the sterile sign Leo. The remainder are in merely “rather barren” or “rather fruitful” signs, not signs of many children.

If we regard the placement of both the Moon and *pars fortuna* in sterile signs as denying their ability to produce children analogously to the sign of many children Scorpio enabling Saturn in **Example 4** to produce a child, this diminishes the number of signifiers of children to 6, the number of pregnancies the native has had.

## Example 6 (No children)

In my own chart (**Figure 22F**) the Moon, ruler of the 5<sup>th</sup> (which has Saturn in it) is one degree above the Ascendant in the 12<sup>th</sup>. We take it as a 1<sup>st</sup> house planet, as it is within 5 degrees of the Ascendant. Mars, Sun and Mercury are in the 11<sup>th</sup> (Alchabitius); all opposed to Saturn. Venus is, strictly speaking, in the 9<sup>th</sup> house being at nearly 18° Sagittarius, while the MC is 20° Sagittarius. Nevertheless, she is still in the 10<sup>th</sup> because she is within 5 degrees of the MC and she is certainly in the 10<sup>th</sup> by Whole Sign Houses. Otherwise, there are no planets in the 10<sup>th</sup>. The 7<sup>th</sup> house is empty. The *pars fortuna* is at 19° Aries. The *pars filiorum* is at 23° Scorpio 55.

Signs involved: The Ascendant, Pisces, is a fertile sign, a sign “of many children”. The 11<sup>th</sup> house cusp is the “rather barren” Capricorn. The planets in the 11<sup>th</sup> are in the “rather fertile” Aquarius. The 10<sup>th</sup> is the “rather fruitful” Sagittarius. The 7<sup>th</sup> is Virgo (sterile). The 5<sup>th</sup> is Cancer, a fertile sign of “many children”. The *pars fortuna* at 19° Aries is in a rather barren sign. The *pars filiorum* in Scorpio is in a sign of many children. Note that both malefics (Saturn and Mars) are in masculine signs. Saturn, in Leo, is in a sterile sign. Bonatti warns us about this, claiming Ptolemy as his source. He says the malefics in masculine or sterile signs deny children even if they are aspected by the benefics.



**Figure 22F**  
 Natus Example 6 (No Children)

Planets involved: The Moon, a producer/signifier of children, is on the Ascendant, a place signifying children. Mars and Sun deny children. Both are in the 11<sup>th</sup>, a place signifying children. Both are afflicted. The Sun in Aquarius is only rather fertile. Mars, who dominates the 11<sup>th</sup>, is rather barren. Mercury, combust, opposed to Saturn and, according to Whole Sign Houses cadent, is in Aquarius (rather fertile). Venus must be considered a 10<sup>th</sup> house planet. She is therefore in a child producing place, unafflicted. Saturn in the 5<sup>th</sup> afflicted, and its ruler afflicted, denies children. The *pars fortunae* at 19° Aries does not help to produce children as it is in the 2<sup>nd</sup> (Alchabitius or Whole Sign Houses). The *pars filiorum* is at almost 24° Scorpio. It is in the 9<sup>th</sup>. Like the *pars fortunae*, it is disposed by Mars. But Mars is afflicted and not inclined to produce children, rather, it denies them.

Inventory: Planets promising children – Moon and Venus. Planets denying children – Mercury, Sun, Mars, Saturn, *pars filiorum*, *pars fortunae*. If the latter two don't deny, they don't help either. Thus the greater number of testimonies is on the denial of children. In addition, we find Bonatti telling us above (Chapter III) that if there were a malefic in the 5<sup>th</sup> and its lord were impeded, it signifies the paucity of children and their hasty death. So far, I have not produced any children.

## Comments and Conclusions

There are a number of comments I should make here:

1. “Few” children often means no children. This is helpful, because usually you don't want to tell your young female clients, “You will not have children.” Some women don't want to have children, most do. They look towards a “someday” when they have found the right man they will have a baby. A word to the wise: do not dash their hopes. When you see the majority of indicators saying “No children,” say “few” children. If they ask how many “few” is, say 0-2. The fact is you don't know. The method leads you to say “few” children, a moderate number of children, or many children. These are all relative terms (few, a moderate number, and many). “Few” in the US, might be no children. In Southeast Asia, it could mean 3. “A moderate number” of children in the US might mean 2. Elsewhere it could mean 6. “Many” in the US could mean 4, whereas in another part of the world, it could mean a dozen.
2. Bonatti specifically instructs us to consider the effect of the fixed stars on the production of children. The subject of the fixed stars in astrology is a broad one, best left for another time and place. Should you seek to follow his suggestions and introduce them into your delineation and prediction of children from the natal chart, observe his instruction of limiting the permissible orb to 1 minute of arc. Elsewhere in *Liber Astronomiae* in a number of places in connection with other matters, he uses a 1 degree orb with the fixed stars. In delineating children he seems to have believed that a more restricted practice was wiser. It would be easy to have fixed stars override the horoscope otherwise due to too large orbs.<sup>4</sup>

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<sup>4</sup> I plan to write something on the fixed stars in the near future. My recent publications are available at [www.new-library.com/zoller](http://www.new-library.com/zoller).

3. "Ptolemy's" opinion (probably pseudepigraphical) that you can take the planet giver of children as an ascendant and read it as you would his natal chart, opens up the natal chart considerably. This procedure may be used for other interests too, of course. We customarily take the 7<sup>th</sup> house cusp as an ascendant and read the subsequent houses as though we had the spouse's chart before us. Thus, the 7<sup>th</sup> house becomes the 1<sup>st</sup> for the spouse and shows us the life, body and wit of the spouse. The 8<sup>th</sup> becomes the 2<sup>nd</sup> for the spouse and shows us the spouse's finances. The 9<sup>th</sup> becomes the third, his/her ideas, car, etc. The 10<sup>th</sup> becomes the 4<sup>th</sup> and so on around the chart. Bonatti tells us to do essentially the same thing, except that you are beginning, not from the 5<sup>th</sup> house, but from "the planet giver of children". Now he does not say what to do when you have numerous such "givers of children". Here I think it best to find the Almutem referred to above (of all the significators of children) to resolve this problem.
4. Observe the triplicity rulers of Jupiter

## Homework

1. Delineate the relative number of children expected in your own chart and compare with the facts. Send me your results.
2. Delineate the relative number of children expected in your example charts and compare with the facts. Do not send the individual charts. Tabularize or list results.
3. Investigate the veracity of this paragraph:

"When Jupiter or Venus in a Solar Return comes to the place of the *pars filiorum* or aspects it by a square or an opposition, it signifies that the native has a child at that time. But Jupiter signifies children more and when the profecion of years comes to the sign in which Jupiter or Venus is in his nativity, it shows a child that year."

Send me your conclusion.

Robert Zoller.

*Robert Zoller.*

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**Diploma Course in Medieval Astrology  
Lesson Twenty-three  
Medical Astrology**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Twenty-three

### MEDICAL ASTROLOGY

**Disclaimer:** *The ideas expressed in this lesson are for historical and educational interest only. I do not advocate the practice of medicine by anyone except a duly trained and certified physician.*

### Introduction

Medical Astrology is a subject I have investigated in fits and starts over the years. I am not a physician myself. The most I can offer are the results of research in medieval medicine and the observations of a practicing astrologer. These results are far from complete and ought not to be regarded as anything else.

Bonatti does not say anything of interest on the subject of astrological medicine, save where he quotes Abu Ma'shar regarding the infirmities men get in revolutions of years when certain configurations obtain (*Pars III, Liber Astronomiae de revolutionibus annorum*). These remarks shed little light on Medical Astrological Theory and will be dealt with elsewhere. Nor does Al-Biruni, Abu Ali al-Khayyat, Abu Ma'shar, nor Abraham ibn Ezra, though ibn Ezra does have something to say on Critical Days. What he says is quoted in Culpeper's *Astrological Judgement of Diseases From the Decumbiture of the Sick*, AFA, 1959. Because of this we will have to go to other sources for our information. Firmicus has a great deal to say about various configurations signifying health matters. I must refer you to his work *Matheseos libri viii*, translated by Jean Rhys Bram as *Ancient Astrology in Theory and Practice*, Noyes Press, 1975. Actually, there are few Medieval Texts on Medical Astrology published. *Medieval Lunar Astrology: A Collection of Representative Middle English Texts* edited by Laurel Means, The Edwin Mellen Press, Lewiston, NY, 1993 has one or two. I translated a couple of Latin texts on Lunar Astrology which have relevance to Medieval Medical Astrology but none of these have any theory in them. They all give only "if this...then it means" type of information. For these reasons recourse will be had in this lesson to material by late writers such as Cardanus (16<sup>th</sup> century) and Nicholas Culpeper (17<sup>th</sup> century) among others cited. In addition to this, I will introduce some observations of my own which are also not strictly speaking medieval.

In a lesson such as this we can only outline an introduction to the subject. Further work aimed at deepening the student's understanding will be suggested at the end of the lesson. What you will gain from this lesson is not a practical knowledge of medicine – nor even the ability to diagnose, prognose or treat diseases, but rather the ability to understand medieval texts on medicine and those on astrological medicine.

## What Medieval Medical Astrology Is

Medieval Medical Astrology is the use of astrology in the diagnosis, prognosis and treatment of disease.

According to Aristotle inferior things (i.e. the things of this world) undergo mutation as a result of changes in the 4 primitive qualities – hot, cold, wet and dry – of which they are composed, brought about by the agency of the Sun, Moon and stars (including the planets). Thus the alternation of day and night produced by the Sun's daily motion causes bodies to be heated and cooled alternately. Such bodies are dried by the Sun's rays during the daytime and moistened by the night air. Again, terrestrial bodies are acted upon by the Sun through the seasons so that we see the Sun's influence differing in the Summer, Fall, Winter and Spring with the result that bodies are dried more in the Summer and Autumn than in the Winter and Spring when they are more likely to rot due to excessive moisture. In addition to this we see the generation, production and proliferation of plant life in the Spring time, its growth and exuberance in Summer and its death and withering in Autumn followed by its decay and disintegration in the Winter. The cycle of the vegetable world is reflected in the lives of animals which become more active in the Spring, flourish in Summer, withdraw in the Autumn and hibernate, hole up or hide in the Winter.

Likewise, during the Month (which is nothing other than the Moon's passage around the earth and its union and separation from the Sun), bodies expand and contract, get heavier and lighter, are moistened and dried by the Moon, just as with the Sun but on a shorter cycle. So, we can say with complete accuracy that the luminaries are the primary means by which the inferior things of this world suffer generation and corruption.

To this picture the ancient and Medieval philosophers added that the planets and stars also contribute to the processes of generation and corruption and thus the astrologers made lists of the primitive qualities of each of the planets which you have learned in a previous lesson.

These ideas formed the basis of ancient and Medieval Physics. Medieval Medical theory, being a particular application of Medieval Physics, rests upon the same ideas.

Human bodies, no less than vegetable and animal bodies, were subject to the same forces of generation and corruption, manifesting as birth, growth, alteration and decay and as health and disease.

## Definitions

**Diagnosis:** determination of the nature and cause of the disease.

Medieval astrological medicine was grounded in the medical teachings of Hippocrates (460?-377 BC), Galen (fl. 2<sup>nd</sup> cent. AD) and Avicenna (980-1037). These were joined to the philosophical theories of Aristotle (384-322 BC) and Ptolemy (fl. 2<sup>nd</sup> cent. AD). You need to understand that medieval astrological medicine's theory rests upon an entirely different medical theory than modern medicine's. During the Scientific Revolution of the 17<sup>th</sup> to 18<sup>th</sup> centuries an entirely new medical theory was developed.

The differences between Modern and Medieval Medicine will show up first in the classification and identification of diseases and in the diagnosis and treatment of diseases. Medieval medicine's diagnosis differs from modern medicine's because medieval medical theory was developed prior to the discovery of microorganisms, e.g. bacteria, viruses, etc. Modern medicine attributes many diseases to such causes and the etiology of modern medicine assumes such entities. (Etiology or aetiology is the modern term used by physicians to denote the assignation of a cause to an illness. As such causes are often assumed to be viral or bacterial, we may say that Medieval Astrological Medicine had no etiology.) Medieval medical texts do not classify or identify diseases in terms of microorganisms. Thus there is no such thing in medieval medicine as a flu virus or a bacterial or staph or strep infection. Diseases were chronic (those that lasted more than one month) or acute (those that lasted less than one month) and were thought to be the result of celestial influences. Indeed the very name "flu" comes from *influenza*, Italian for influence (i.e. celestial influence), as flu epidemics were seen to be related to astrological causes.

**Prognosis:** knowledge of the outcome of the disease; especially if left untreated. Diseases were fatal or not fatal; curable or incurable. Hippocrates spent considerable time on this aspect of medicine. He wanted to know what processes an illness would undergo if left untreated. From his study came a profound knowledge of the course of diseases and the signs in the human body of impending health or death.

**Treatment:** this consists in the prescription of fasting, diet, exercise and the administration of herbal or chemical medicines appropriate to the illness.

**Decumbiture:** the time a sick person "takes to his bed" or an astrological figure of the heavens set up for that time, date and place when a sick person "takes to his bed." From such a figure the astrologer-physician discovers the cause and cure (or at least, the treatment) of the disease.

**Humor:** one of four substances produced in the body (Black bile, Yellow bile, Blood and Phlegm). Health resulted when these four substances were present in the proper proportion (temperature).

## Medieval Medicine, an epitome

The following is an edited version of Ioannitius' (Hunain ibn Ishak) 8<sup>th</sup> century *Isagoge* or *Introduction to Medicine*,<sup>1</sup> one of the most popular text books of the later Middle Ages. I have presented most of the text, deleting only those sections that were inappropriate to the task at hand, which is firstly to introduce the student of Medieval Astrology to Medieval Medicine. Without this very brief introduction, you cannot properly understand the (essentially medieval) astrological medicine of a practitioner such as Culpeper, who practiced Galenic-Avicennian herbal medicine (although he was also influenced by Paracelsus). Galen provides the backdrop against which Ioannitius' medicine is projected. Likewise, Ioannitius is background to Avicenna's medicine. Where I have dropped something out, you will find a series of dots (.....).

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<sup>1</sup> I am relying upon Edward Theodore Withinton's *Medical History from the Earliest Times*, London, Scientific Press, 1894, appendix IV.

Ioannitius tells us that Medicine is divided into two parts: theoretic and practical:

“Theoretic medicine has three parts: the consideration of natural things, consideration of non-natural things and consideration of the things counter to nature.”

“The natural things are 7 in number: elements, qualities, humors, members, faculties, operations and spirits. Some add 4 more: age, color, figure and sex.”

“Elements are 4: fire (hot and dry); Air (hot and moist); Water (cold and moist) and earth (cold and dry).”

“Qualities are nine: eight unequal, and one equal. Of the unequal four are simple; hot, cold, moist and dry, and four compound; hot and dry, hot and moist, cold and dry, cold and moist. The equal is when a body contains a moderate amount of each simple quality.”

“Humors are 4: blood, Phlegm, yellow and black bile. Blood is hot and moist; Phlegm is cold and moist; Yellow Bile is hot and dry; Black Bile is cold and dry.”

“There are five varieties of Phlegm. ....”

“Black bile is of two kinds, 1/ the normal excrement of the blood, which is genuinely cold and dry, 2/ abnormal, due to overheating, and of pernicious quality.”

“Members are of 4 varieties: principle, subservient, members having special virtue, members depending upon the fundamental organs. Principle Members are e.g., the brain, the heart and the liver. Subservient members are e.g., nerves serving the brain, arteries serving the heart and veins serving the liver. Members having special virtue are e.g., bone, membranes and muscles. Members depending upon the fundamental organs are e.g., stomach, kidneys and intestines for these absorb and digest food but are endowed with sense, life and motion apart from the principle members.”

“Faculties are 3: natural, spiritual and animal.”

“The Natural faculty ministers (i.e., generates, nourishes and digests) and is ministered to (i.e., gives rise to the appetites). The spiritual faculty operates (i.e., it causes the dilation and contraction of the heart and arteries) and is operated upon (i.e., it gives rise to anger, domination, care, etc). Animal faculties are 3: the first orders, compounds, and discerns. The second gives voluntary motion. The third gives sensation. From the first comes imagination, cognition and memory. The sensory faculties include sight, hearing, taste, touch and smell.”

“Operations are simple or compound: Simple operations are hunger, due to heat and dryness, digestion, due to heat and moisture, retention, to cold and dryness, expulsion, due to cold and moisture. Compound operations are desires made up of appetites and sensations.”

“Spirits are three: natural arising in the liver; vital arising in the heart and animal arising in the brain. The first is diffused throughout the body by the veins. The second by the arteries. The third by the nerves.”

### **These are the 7 natural things:**

“Ages are 4: adolescence, manhood, advanced age and senility. Adolescence is hot and moist, marked by growth and it lasts until the 25th or 30th year. Manhood is hot and dry. It is marked by strength undiminished until 40. Advanced age is cold and dry. In it the body begins to diminish while the faculties remain unaffected. It lasts until 58 to 60. In senility cold and moist predominate. There is Phlegm in excess and deficient faculties. Senility ends in death.”

“Colors are internal or external. Internal colors are the color of the humors. (Rules are given for analysis of the humors which we don’t need to be concerned about.) External color is temperature as with the Scots who are cold and the Ethiopians who are hot. Spiritual colors are due to fear, anger, and other mental affections. Hair color also comes under this heading. (The eyes structure and colors are mentioned.)”

“Figures are 5: fatness, thinness, *synthesis* (proportion?), squalidity and equality.....”

“Sexes are two: the male differs from the female in being hotter and drier.”

### **The 6 non-natural things:**

“Changes of air, exercise, food, sleep, coitus and affections of the mind. Changes of air are 5 – those due to: seasons, constellations, special winds, localities, soils. Seasons are 4 – Spring, hot and moist; Summer, hot and dry; Autumn, cold and dry; Winter, cold and moist. The air is also changed by the planets for it becomes hotter when the planets approach the Sun and vice versa. (Acceptance of astrological influence in medicine.) Winds are 4 – South, hot and dry; West, cool and moist; North, cold and dry; East, hot and moist. Localities are 4 – height, depth, vicinity to mountains or the sea. Altitude is cold, depth is hot, if mountains are to the south the locality will be cold, if north the reverse. Rocky soil is cold and dry, loamy warm and moist, clay cold and moist. Exhalations from marshes infect the air causing disease and pestilence.”

“Moderate exercise maintains warmth, excessive exercise heats first and then cools and dries. Excessive rest induces cold and moisture.....”

“Food is good and bad. Good food makes good humors and vice versa. Fresh fermented bread and lamb are good. Old unfermented bread, old ox meat and goat are bad. Meat of swine and oxen is heavy. Fowl and fish are light. Some vegetables produce bad humors. E.g., nasturtium, mustard, garlic, form bile; lentils, cabbage and old animals produce melancholia; pork, lamb, purslane generate Phlegm. Excess of heavy foods produces Phlegm and black bile. Light food yellow bile. Both are bad.”

“Drinks are of 3 kinds: pure (e.g., water); containing food (e.g., wine); partaking of both these (e.g., syrups and drinks given in sickness.)”

“Sleep alters the body by cooling it externally while warming it internally. Waking the reverse.”

“Coitus rules the body. It dries the body and diminishes the natural virtue (strength) and therefore cools it. But often, it heats the body from much banging (sic).”

“Affections of the mind produce changes by bringing the natural heat from the interior to the surface either impetuously as in anger, or gradually as in joy and pleasures. Other affections retract the natural heat rapidly as in terror, or gradually as in care.” (This is a recognition of the psychosomatic relation in medicine.)

**The things counter to nature:**

“There are 3 things against nature: diseases, their causes and their sequels. Disease is that which injures the body directly, e.g., the heat of continual fever. There are three kinds of fevers: ephemeral (situated in the spirit), putrid (humoral), fever in the solids.”

“Putrid fevers are of 4 kinds: those in the blood (continued), those in the yellow bile (tertian fevers), those in the black bile (called quartan – recurring with two day intermission) and those in the Phlegm (quotidian).”

“Inflammations.....”

“There are three classes of diseases: 1/ of similar parts (produced by the humors), 2/ of organs, 3/ universal (epidemics).”

“.....”

“There are three classes of the causes of disease: 1/ primitive and external, e.g., cold and heat 2/ accidents within the body, e.g., repletion or inanition 3/ those called conjunct because they are present when the disease is present, e.g., putridity.”

“Diseases due to heat are 5: 1/ those produced by commotion of spirits, e.g., anger, or commotion of body, e.g., severe exertion 2/ direct and visible action, e.g., sunstroke 3/ heating of the body by irritant foods 4/ blocking up of pores by cold 5/ fevers.”

“Those caused by cold are 8: 1/ visible action, e.g., frost bite; 2/ effect of cold drugs, e.g., opium; 3/ extinction of natural heat by excess 4/ by defect of food 5/ blocking the pores by cold humors whereby the innate heat is diminished 6/ loss of natural heat by abnormal evacuations 7/ extreme perspiration from over exercise 8/ idleness.”

“The causes of dry diseases are 1/ injection of dry substances from without; astringents, vinegar, salt, mustard, etc. 2/ deficient food and drink 3/ over exercise.”

“The causes of moist diseases are 1/ external moisture, e.g., baths 2/ moist foods, e.g., fish 3/ excessive eating and drinking 4/ idleness.”

“.....”

“Displacement of organs are caused by two things: 1/ internal slipperiness due to excessive lubricating humors or incisions, e.g., sword wounds, dragging by a rope, bruising as by stones and fractures. 2/ Separations.”

“Symptoms are of three sorts: of health, of disease, of neutrality. ....”

“Signs are of three sorts: those which show the past; those which show the present as a quick pulse shows fever; those which show the future as when the lower lip quivers one may know that the patient is about to vomit.....”

“Significative symptoms are of three kinds: 1/ changed functions, e.g., indigestion 2/ altered quality, e.g., jaundice 3/ changes in excretions, e.g., black urine.....”

“Excretions may occur with or without sounds; those with sounds are eructation, internal rumbling or breaking wind through the anus. Those without sounds may also indicate disease and in 3 ways: by quantity, e.g., dysentery; by quality e.g., black water; by both, as in hemorrhage.”

“Alterations in organs show themselves internally and externally: internally in 6 ways: 1/ changes in function 2/ excretions 3/ local pain 4/ pain in neighboring organs 5/ abnormal mobility 6/ peculiar feelings of the patient. Externally in 3 ways: 1/ visual abnormality, e.g., blackness or whiteness 2/ tactile sensation, e.g., hardness or softness 3/ by both, as in change of size.”

“Regimen of health is divided into three sections according as it deals with those liable to illness, those actually ill and those in feeble health. The first are treated by the regulation of the 6 naturals; the second by removing excessive or morbid humors and by correcting any error in the 6 (non-natural) things. The *defecti* are infants, old people and convalescents.”

“Therapeutics are general and particular. General therapeutics deals with the proper ordering of the 6 non-naturals. Particular therapeutics has 3 divisions as it deals with 1/ similar parts 2/ organs 3/ lesions. In lesions of similar parts (wounds, fractures, dislocations) we reduce them to their normal position, and keep them so by bandaging. If there is a defect in the *virtus contentiva* we treat it with fomentations and poultices, if of the *virtus expulsiva*, we treat it with diaphoretics and aromatics. Inflammations we cure by bringing them to maturity. Abnormal functions we deal with by medicaments or operations. If there is a new growth we remove it either in part, as in scrofula, or in whole, as in cancers. If caused by excessive blood we bleed the patient. ....”

“Practical medicine is divided into three parts: 1/ regulation of the above 6 things 2/ giving drugs 3/ surgery. Drugs are applied internally by the mouth, nose, ears, and other openings, or externally as poultices or plasters. Internally medicines act in three ways 1/ they loosen 2/ they bind 3/ they alter, as cold water in fevers. Surgery has two divisions: 1/ concerning the soft parts, e.g., incisions, suturings, cauteries 2/ concerning the bony parts, consolidating, uniting and scraping.”

“Discrimination of drugs is of 5 kinds: 1/ quality 2/ quantity 3/ time (medieval physicians elected the time to administer medicines in order to strengthen their effects) 4/order 5/ the discrimination of good and bad.”

End of Epitome

## Comment

The foregoing provides us with a portrait of medieval medical theory. Having digested the above material you will better appreciate the differences between Medieval and Modern Medicine. Note that the text cited is an example of exoteric Medieval medicine. There is nothing occult about it, yet three things of interest to us are to be noticed: the acceptance of psychosomatic illnesses and what we would call psychology, the acceptance of astrological

influences in medicine<sup>2</sup> and the role of timing in the administration of drugs as remedies. Strictly speaking this did not originally constitute astrological fortification of medicines, but it eventually became so.

The idea that the constellations, luminaries and planets changed the atmosphere and by this means altered not only sublunary (terrestrial, physical) bodies compounded of the 4 elements (fire, earth, air and water) and the 4 Primitive Qualities (hot, cold, wet and dry), but also the seed from which all bodies proceed, is central to Ptolemy's concept of astral causality.<sup>3</sup> According to the theory, all manner of seeds are altered and their character molded by the astral influences transmitted to the seed through the air. These astral influences induce alteration in the seed thereby accounting for variation in species. This theory is why Ptolemy advocates the use of the time of "conception", i.e., impregnation (though we understand the relation between coitus and conception, neither Ptolemy or Ioannitius did).

Ptolemy's astro-physical theory was frequently used in the Middle Ages to account for epidemics and eruptions of plague. But note that from the medical point of view not all diseases are regarded as being due to astrological causes. Some are due to mechanical causes; fractures for instance. Others are due to unhealthy locale (swamps and marshes cause pestilence). Thus, Ioannitius' medicine recognizes astrological influence as a factor in medicine but stops short of becoming thoroughly astrological. The natal astrologer would likely seek to account for all causes of disease by referring them to the natal figure. The medieval physician was a physician first, an astrologer second.

As we have seen above, Medieval Astrological medicine conceives of many illnesses as being due mainly to imbalance in the correct proportion of four substances or humors in the body: Black Bile, Yellow Bile, Blood and Phlegm. These 4 substances are held to be found in all human and animal bodies and together comprise the constitutional "temperature" of the native. Medieval Astrological Medicine therefore is a medicine which emphasizes the constitution of the native. It seeks to fortify this constitution in the belief that by so doing the native would be better enabled to ward off the assault of an opportunistic fever, infection or an epidemic. In modern terms it seeks to fortify the body through preserving the proper balance of the 4 humors.

There is some doubt today as to just what the Ancient and Medieval physiologists and physicians meant by black bile. The humors Phlegm, blood and (yellow) bile are easily found. "Black" bile is not. The Ioannitius text presented above indicates that there 2 kinds of black bile: normal and abnormal. The first is a "genuinely cold and dry excrement of the blood". The second is pernicious and is due to "over heating". This suggests they were looking at the blood and finding a thick, dark viscous substance in it which they deemed an "excrement."

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<sup>2</sup> See above, "The 6 non-natural things;" especially the "Changes in the Air wrought by the constellations, luminaries and planets".

<sup>3</sup> See, chapter 2, book I *Tetrabiblos*, by Ptolemy. Aristotle's *De Physicis*, *De Caelo*, and *De generatione et corruptione* provides the scientific foundation on which Ptolemy builds.

Medieval Medical Theory held that each human body has its own proper dominance of these 4 humors but all human bodies have one of the humors dominant. Therefore, we can say that there are 4 temperaments. In fact it is very often the case that one humor predominates and another is of secondary importance. Presuming that the native is alive and for the most part healthy the natural predominance of a given humor is to be preserved. The balance of humors can be altered by diet, fasting and the application of remedies both mechanical, such as hot baths to increase the hot and wet, and fires to increase the hot and dry. Ice packs are used to increase cold and tepid baths or the drinking of liquids to increase moisture.

Thus the medieval physician attempted to regulate those diseases regarded as arising from an imbalance of the humors by discovering the natural “temperature” or temperament of the native and restoring the humors to the proper balance through the internal application of *medicamenta* or external applications as we discussed above. This was an art, not a science, although there were efforts at quantification. Nicholas Culpeper (1616-1654) tells us in his *Key to Galen’s Method of Physic* that the medicines used by the Galenic Physician were arranged according to the qualities of hot, cold, wet and dry. The first two qualities (hot and cold) were deemed active and the other two (moist and dry) passive qualities.

The active qualities were accorded 4 degrees of temperature. The proper application of medicines hot in the first degree were not regarded as dangerous, although misapplication could produce dangerous results. They were such as induced a moderate and natural heat to the body or its parts which were either cold by nature or by accident. They were of the same temperature as the body. Medicines hot in the second degree were a bit hotter and opened obstructions in the stomach and pores by cutting through tough humors. Medicines of third degree heat are capable of provoking fevers and provoke abundant sweat. They resist poison, Culpeper says. Medicines of the fourth degree of hotness can actually burn the human body if they are applied outwardly as a poultice. They can produce inflammation and even blisters. Such are Crowfoot, Mustard seed, Onions, etc.

Medicines cold in the first degree are more dangerous to use than those hot in the first degree since our bodies are nourished by heat. They can aid digestion where the stomach is over heated and the native’s stomach is strong. They can also cool the blood in fevers. Medicines cold in the second and third degrees are used to cool the heat of cholera. Those who have strong stomachs and hot livers can take these medicines. They can be applied externally to cool inflammations but they are applied inwardly only with circumspection. Medicines cold in the fourth degrees stupefy the senses and mitigate desperate pains but only when all else fails. They are dangerous and can kill.

The passive medicines (dry and moist) are also divided into 4 degrees. They are not as dangerous as the active quality medicines. Moist medicines take away natural strength, make the blood and spirits thicker and loosen the belly and prepare it for purging. Too much use of moistening medicines incapacitates the body and interferes with its ability to act.

Drying medicines have a drying effect upon the body consuming moisture, stopping fluxes, firming the body. But if the medicines dry in the third and fourth degree are misapplied they can destroy the radical moisture in the body and kill.

In addition to this, Culpeper tells us, medicines are keyed to act on certain organs and it is important to consider this as one may try to dry the brain or heart but kill because the liver is attacked instead.

In addition to this medicines have a characteristic operation or property. Some are softening, some hardening, some loosening, some drawing, some discussive (causing sweat), some repelling (binding, thickening, stopping, etc.), some cleansing. Some are made into plasters, some are supurring such as cherish the gentle inbred heat of man, some provoke urine, others breed flesh, others are glutinative (i.e., they close up wounds or ulcers), yet others resist poisons, still others purge.

## Astrology and Medicine

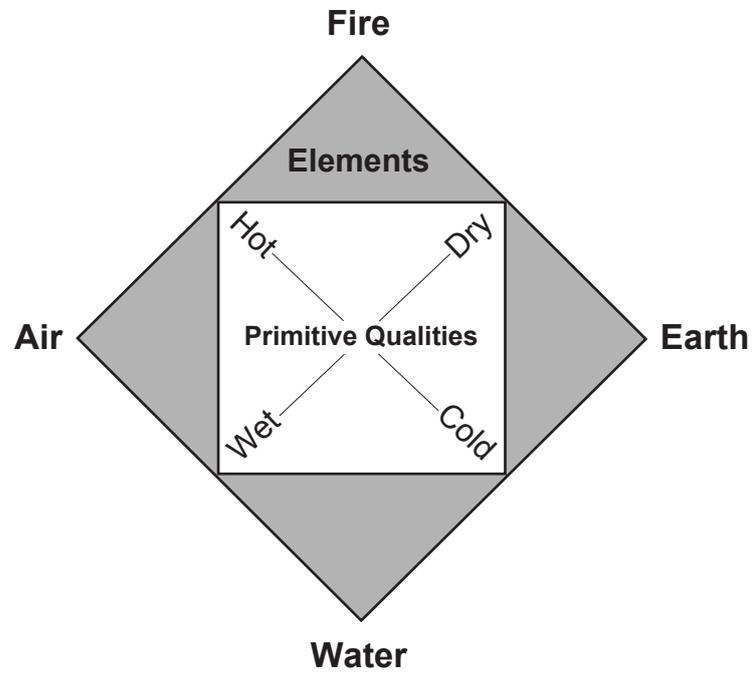
The astrological physicians also classified *materia medica* according to planetary rulerships. You see this in Culpeper's Herbal, yet the work of the astrological doctor was not a simple matter of taking up an astrologically categorized substance and applying it to a patient. As in financial astrology one must know finance or technical commodities trading as well as astrology, so in medical astrology one must know medicine as well as astrology. Once one knows astrology and medicine, one can use the astrological chart to foreknow the kinds of illnesses the native will have, diagnose them when they arise and predict their outcome. One can also prescribe a fitting remedy and prepare the same by the apothecary's art. The medicine, now in the form of a pill, a syrup or a plaster can be administered in an appropriate manner and the recovery of the patient (rather than his death) may be expected. Perhaps you can now see why I said that you will not learn how to prescribe or practice medicine from this lesson. Medicine takes a long time to learn. Astrological medicine takes even longer as two disciplines are being learned.

## The 4 Temperaments/Constitutions

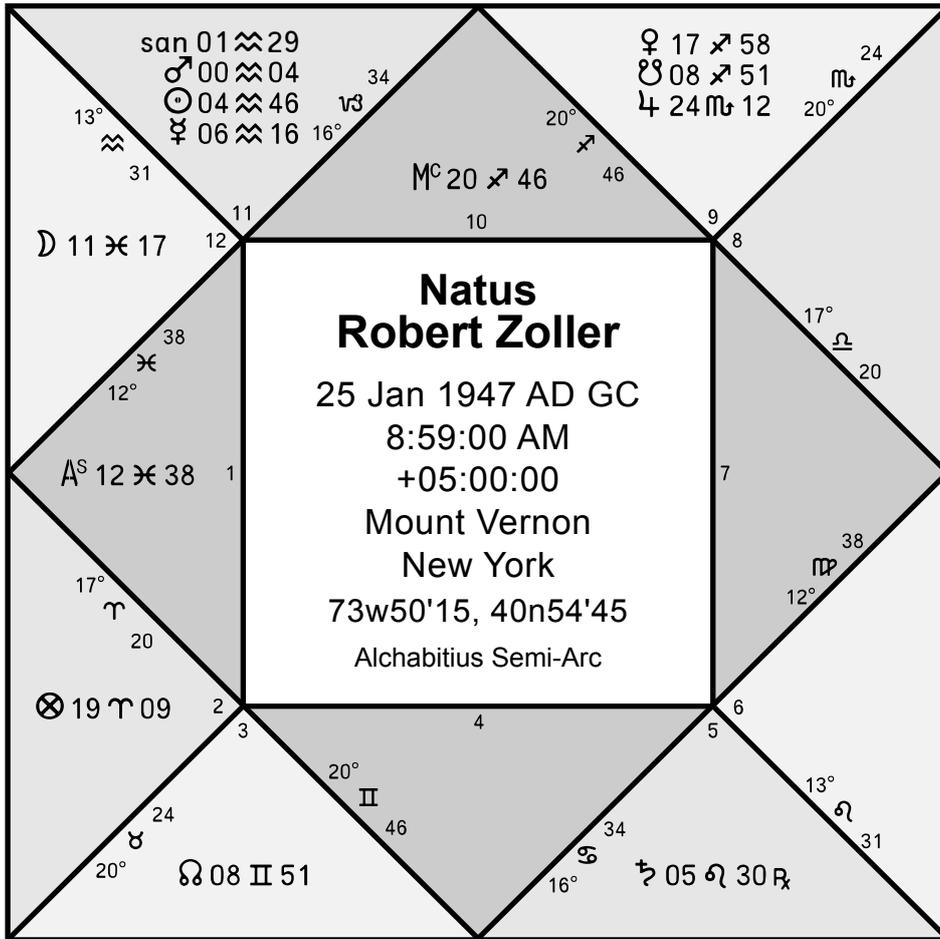
The basic temperament of the native is shown by the ascending sign. This is modified by the qualities of the planets aspecting the Ascendant in the natal chart.

**Figure 23A** shows the relation of the 4 humors to the 4 primitive qualities hot, cold, wet, and dry. In previous lessons you saw how the planets and signs relate to the 4 primitive qualities.

Thus, taking **Figure 23B** as an example, someone with Pisces rising is inclined to the cold and moist by virtue of the fact that Pisces is a water sign. If the Moon is rising, the moisture characteristic of the Moon is added to that of the Ascendant. If in addition to this the planet Venus aspects the Ascendant and if Jupiter, the ruler of the Ascendant, is also in a water sign aspecting the Ascendant even by sign, the moisture quality is strongly emphasized as Moon, Venus and Jupiter have moisture in common. Note that the signs the planets are in are not that important. Under these circumstances you know



**Figure 23A**  
The Elements and Primitive Qualities



**Figure 23B**  
Natus Robert Zoller

two things: 1) the native has an inclination to diseases of a watery or moist nature 2) the natural state or temperament of the native will be Phlegmatic as the moist nature predominates. Venus and Jupiter will bring warmth to the Ascendant but the closest aspects are most important and if the Moon is rising, its phase is important. If it is waxing in the week from new to first quarter Al-Biruni tells us (p.232 R. Ramsey Wright translation) the Moon is warm and moist; in the second week from first quarter to full it is warm and dry; in the third week from full to last quarter it is cold and dry and from last quarter to new it is cold and wet. It happens **Figure 23B** has the Moon in the first week, thus the warm contributions of Venus, Jupiter and even the Moon count for enough to say that the temperament may be basically Phlegmatic, but there is a secondary warm and moist component so that we may say the native is Phlegmatic-Sanguine.

The temperaments have predispositions to diseases conforming to their predominance:

**Sanguine:** blood/circulation, high blood pressure, low blood pressure, cardio-pulmonary diseases. Also nervous diseases.

**Black Bile/Melancholic:** liver, lungs, psychological disease; in extreme cases paranoia, schizophrenia, depression, “Melancholia.”

**Yellow Bile/ Bilious:** liver, digestion, accidents, gunshot, stabbing, broken bones, spleen.

**Phlegmatic:** diseases due to moisture, consumption, pneumonia, dropsy, Phlegm, sinus, cancers, etc.

## **Astrological Modification of Constitutional Stasis**

The transits, directions and progressions to the Ascendant alter the native's constitution by altering the 4 qualities. This may be good or bad. It is good when it counteracts a predominance which is excessive. Thus, theoretically, a transit of Mars to the Ascendant by any major aspect (assuming the Pisces Ascendant mentioned above), regardless of whatever belligerence or contentiousness it may bring out of the native's behavior to others, is good for the native physically (provided Mars be not the ruler of the 12<sup>th</sup> or 6<sup>th</sup> houses by rulership or exaltation) because it temporarily dries up the excessive moisture of the Pisces Ascendant and the Moon, Venus and Jupiter. Mars' heat actually brings balance physically to such an Ascendant. Such would be the case with Saturn as well. In fact I observed this in myself in 1994-1995 when Saturn transited the sign Pisces. Initially there were some periods of illness, some exhaustion and flu-like symptoms but once austerities (fasting and yoga) began circa January, the result of the Saturn transit was to improve the health over the long haul.

## The 7 Planetary Types

The planets also contribute to incline the native to diseases conforming to each planet's nature. The planets which aspect the ascendant affect the native's physiognomical type and therefore the illnesses he is likely to become prey to. Keeping in mind what is said in the lesson on physiognomy regarding planetary type, note the following:

**Apollonian (Solar)** type inclines to good health generally, vitality and good circulation, but also to heart attacks, circulatory problems and to venereal disease.

**Lunarian** type inclines to digestive sensitivity, spongy consistency of organs, poor circulation, auto intoxication, lack of exercise, tumors, lymph disorders, mental disturbance.

**Mercurial** type inclines to health, exercise, nervous disease, liver problems.

**Venusian** type inclines to health, good circulation, kidney disease, diabetes.

**Jupiterian** type inclines to asthma, overindulgence causing obesity, congestion and blockages, gout, liver trouble, lung disorders, alcoholism.

**Martian** type inclines to broken bones, violence, gunshot, stabblings, head injuries, blood disorders, over-indulgence leading to ruined digestion, hiatal hernia, high blood pressure.

**Saturnian** type inclines to liver disorders, lung disease, poor circulation, bone disease, broken bones due to labour or accident, melancholia, psychological disorders.

The temperament as per Motive, Mental and Vital discussed in the lesson on Physiognomy is important. When you see a predominance of the cold and dry and hence an inclination to melancholia, especially with Capricorn or Virgo rising (as for instance, either of the signs mentioned rising with Saturn elevated, angular, strong and squaring the Ascendant while the Moon also aspects but not so closely) and the native being tall (though Capricorn be a short sign) and bony with deep set eyes, olive or grey skin, dark black hair and eye brows and long, bony fingers with a lean body and hollow cheeks and protruding lips, the constitution promises Saturnine Diseases.

The decan in which the malefics (both natural and accidental) are placed is important to consider. They show by the fact that a malefic planet resides therein that at some point in life the illness they portend is likely to manifest unless they are aspected natively by a benefic. The **Figure 23C** is a list from the *Liber Hermetis* as interpreted by Wilhelm Gundel in his *Dekane und Dekansternbilder*.

In order to use this list, locate the malefics in the natal figure and notice what area of the body the decan they are in corresponds to. Directions, progressions or transits of this planet to the Ascendant are likely to coincide with the illnesses or afflictions indicated by the decan it is in natively.

	Dek	Herm. Trism. Ed. Ruelle	Herm. Trism. Lat. Brit. Mus.	Test. Salom. Ed. McCown u. Delatte	Heb. Griech. Dekanbuch
ⴒ	1	Head	–	Temples	Head
ⴒ	2	Temples, Nose	–	Sides of head	Eyes
ⴒ	3	Ears, Throat, Teeth	–	Eyes	Teeth, Neck
ⴓ	4	Neck	–	Larynx, Throat	Neck
ⴓ	5	Tonsils, Nape of the Neck	–	Ears	Neck
ⴓ	6	Mouth, Throat	–	Limbs	Neck
ⴒ	7	Shoulders	–	Shoulder, hands	Limbs
ⴒ	8	Upper Arms	–	Heart, Diaphragm	–
ⴒ	9	Hands	Nerves	Bowels/Intestines	–
ⴔ	10	Bowls/Intestines	Arteries	Kidneys, Nerves	Breast, Heart, Sides
ⴔ	11	Lungs	Lungs	Zwegfell	–
ⴔ	12	Spleen	Heart	Nerves	Heart, Breast
ⴒ	13	Heart	Stomach	Sinews, Stomach	–
ⴒ	14	Diaphragm	Blood (causes abscesses & Ulcers)	Stomach (causes fevers)	–
ⴒ	15	Liver	Body	Stiffness and inflammation of limbs	Stomach, Body, Bowels
ⴒ	16	Body	Body	Body (causes fevers)	Lungs, Shortness of Breath
ⴒ	17	Bowls	Liver	Stomach	–
ⴒ	18	Navel	Spleen	(causes fevers)	Sexual Parts
ⴒ	19	Buttocks	Kidneys	Bowels, Intestines (causes inflammations)	Hips
ⴒ	20	Bladder, Buttocks, Urethra	Bladder, Joints	Knees, Breathing Organs	–
ⴒ	21	Anus	Nerves	Lungs, Breathing Organs, Heart	–
ⴒ	22	Genital Orifice	Blood (carbuncles)	Heart	Head (sends dreams)
ⴒ	23	Pudendum	Pudendum (causes buboes)	Kidneys	(frees from demons)
ⴒ	24	Testicles	Broken Bones	Sides	–
ⴒ	25	Thighs (Shanks)	Blood (causes decay)	Bowels/Intestines	Forehead, Nose, testicles, Blood
ⴒ	26	Bones	Knee	Heart, Diaphragm	-
ⴒ	27	Thighs	Hips, Knees (causes hip pain)	Breast, Anus	Thighs
ⴒ	28	Knees	Knees, Loins (causes cold shivers)	Brain (causes insomnia)	Breast
ⴒ	29	Elbows	–	Uterus, Bladder	Neck
ⴒ	30	Limbs, Elbows	Thighs	Bodies (causes long illnesses)	–
ⴒ	31	Shinbone	Feet (causes gout)	–	Legs (causes water retention)
ⴒ	32	Knees, Calves	Feet (causes gout)	Sinews	Causes insanity
ⴒ	33	Knees, Calves	Feet (causes gout)	Throat, Tonsils	Causes insanity
ⴒ	34	Feet	Feet (causes gout)	–	Causes insanity
ⴒ	35	–	Feet (causes gout)	Whole Bodies	Causes insanity
ⴒ	36	–	Feet (causes gout)	Flesh (entire body)	Spleen, Liver

**Figure 23C**

### The Use of the Decans in Medical Diagnosis in Ancient Hermetic Astrology

This table is found in Wilhelm Gundel's *DEKANE UND DEKANSTERNBILDER* 1969, Wissenschaftliche Buchgesellschaft, Darmstadt, Deutschland, 1969: DECANMELOTESIE AUS GUNDEL DEKANE U. DEKANSTERNBILDER, pp. 286-287

**Sources** a. Hermes Trismegistos ed. Ruelle. Liber Sacer hermetis ad Asklepios National Bibliothek; Paris Nr. 2256 & 2502. It was published in the Revue de Philologie (1908).

b. Hermes Trismegistos lat. British Museum Harl. 3731 (Gundel believes sources a & b go back to the originals of the 3rd Century BC.)

c. Testamentum Salomonis ed. McCown and Delatte (1922). Orig. = 1st century BC

d. Hebraeisch - Griechische Dekanbuch Codex parisin. Gr. 2419. Unknown original

Although this list comes from Hellenistic Egypt, it is remarkable how frequently it highlights health issues for modern people.

In **Figure 23B**, Mars, Sun and Mercury are all in the first decan of Aquarius which is associated with the feet and shin bone. Saturn is in the first decan of Leo corresponding to the heart/stomach. Digestion has been a minor problem. We would expect digestion to be emphasized with the Moon rising in Pisces. There is a history of heart disease in the native's family.

Also take into consideration what planets are determined to illness in the natal figure by being in the 12<sup>th</sup> or 6<sup>th</sup> houses, or even in the 7<sup>th</sup>. The 7<sup>th</sup>, being opposed to the Ascendant is antithetical to health/Life. Also note the rulers of the aforesaid houses by rulership and by exaltation for they are suspects for some illness corresponding to their natures at some point in life.

## The Hyleg

You know how to find the Hyleg from the lesson on longevity. Directions and Progressions of the Hyleg to the Malefics bodes ill for health. The nature of the illness conforms to the nature of the malefic. Directions or progressions of the malefics to the Hyleg are also pernicious. Directing a planet in the 8<sup>th</sup>, the ruler of the 8<sup>th</sup> or a planet in the 12<sup>th</sup> or 6<sup>th</sup> or the rulers of the 12<sup>th</sup> or 6<sup>th</sup> to the Hyleg can be an indicator of disease.

## Identify the Killing Planet

See the Longevity Lesson and in particular the section on the calculation of the Almuten or Significator of Death, a.k.a. Killing Planet. Beware directions or progressions of the Hyleg to the killing planet (or vice versa), especially when the years of the alcocoden are nearly filled and there are simultaneous afflictions of the lights and the Ascendant.

The 12<sup>th</sup> house and its ruler and the 6<sup>th</sup> house and its ruler also describe the illnesses the native is likely to suffer from. The nature and contributions of the signs on the cusps of the 12<sup>th</sup> and the 6<sup>th</sup> should be attended to.

In **Figure 23B** we see Aquarius on the 12<sup>th</sup>. So far I have suffered from asthma (From birth through the first 10 years of life were very troublesome. I nearly died at age 2 from double pneumonia complicated by allergies to Penicillin, and several other times I was almost given up for dead), temporary paralysis of the lower extremities (age 7), severely sprained ankle requiring the use of crutches for several weeks at age 18, temporary blindness lasting a number of weeks in 1968 at age 21, pneumonia (three times – age 2, age 17 and age 21), colitis (age 35), Parkinsonian tremor (since age 43). I have suffered from poor circulation in my legs on and off for years. This comes with the territory with Aquarius determined to illness.

Now, what is common to these problems is nerves and breath. This is just what we would expect from air sign Aquarius on the 12<sup>th</sup> house. Note the poor condition of Mercury too close to the Sun and opposed to Saturn, ruler of the 12<sup>th</sup>. Also note that the Sun (ruler of the 6<sup>th</sup>) is also involved in the configuration. At some point heart trouble (which runs in the family) is possible.

## Timing

As with the transits to the Ascendant, so too Directions and progressions to the planets rising or aspecting the Ascendant can indicate troubles. In the example given, melancholia and possible hypochondria resulted from the initial transits of Saturn to the Pisces Ascendant. No doubt Saturn's 6<sup>th</sup> house natal position, its rulership of the 12<sup>th</sup> house and its opposition to the Sun, Mercury and Mars contributed to this.

In the example given the first 10 years of the Firdaria were all beset by ill health as the Sun is determined towards ill health by being the ruler of the 6<sup>th</sup> and is afflicted by the ruler of the 12<sup>th</sup>, Saturn. Fortunately the Hyleg (Moon) is stronger than either Sun or Saturn.

Secondary Progressions at the rate of one day's motion per year (out of the ephemeris) do a pretty good job of timing the health events mentioned. The nature of the events seems to coincide largely with the 12<sup>th</sup> house and the nature of the afflicting planets. We should put them in the context of the Firdaria, however. In the list below, I have made a note of the directions, progressions, Firdaria and Profected Ascendant for each health related event listed.

## Primary Directions, Secondary Progressions, Firdaria, Profections of Ascendant

Pneumonia at age 2: Moon to Square of Saturn by secondary progression. Ascendant to Moon by OA (arc of direction = 2d 21m = 2 years 4 months 6 days). This occurred during the Sun/Venus Firdar. Profection of Ascendant = 3<sup>rd</sup> house

Temporary paralysis of the lower extremities at age 7: Mercury directed to Mars 6 years 5 months. This occurred during the Sun/Saturn Firdar. Profection of Ascendant = 8<sup>th</sup> house

Pneumonia age 17: Moon to square of Saturn by secondary progression. Venus/Sun Firdar. Profection of Ascendant = 6<sup>th</sup> house

Severely sprained ankle requiring the use of crutches for several weeks at age 18: No progression. Mercury/Mercury Firdar. Profection of Ascendant = 7<sup>th</sup> house.

Temporary blindness lasting a number of weeks in 1968 at age 21: No progression. Mercury/Saturn Firdar. Profection of Ascendant = 10<sup>th</sup> house.

Pneumonia at age 21: Sun to square Jupiter (natal ruler of Ascendant). Mercury/Saturn Firdar. Profection of Ascendant = 10<sup>th</sup> house.

Colitis at age 35 1982: Sun to natal Moon by secondary progression. Moon/Mars Firdar. Profection of Ascendant = 12<sup>th</sup> house.

Tremor at age 43, 1990: Venus to the conjunction of the natal Sun by secondary progression. Saturn/Mars Firdar. Profection of Ascendant = 8<sup>th</sup> house.

In the 8 events listed, the profected Ascendant was the 3<sup>rd</sup> house once; the 6<sup>th</sup> house once; the 7<sup>th</sup> house once; the 12<sup>th</sup> house twice; the 8<sup>th</sup> house twice; the 10<sup>th</sup> house twice. Now, what the 3<sup>rd</sup> house, the 8<sup>th</sup> house and the 10<sup>th</sup> house have in common is Venus who rules the 3<sup>rd</sup> and 8<sup>th</sup> and who is placed in the 10<sup>th</sup>. Viewed in this way 50% of the incidents of sickness are Venus related.

Making a list of the native's medical history and analyzing it as has been done above is instructive and may uncover unexpected insights.

We turn now to the Horary procedure.

## Decumbitures

When a person falls ill the time this occurs is called a decumbiture. A horoscope erected for that time is a decumbiture figure. During the Middle Ages the Moon's position was consulted even before the decumbiture figure. Cod. Vat. Lat. 1548, XIs. fol. 75v tells us that (translation mine):

"If a person falls ill on the first day of the Moon, he will quickly pass from this world."<sup>4</sup>

"On the second day, although he labors under a great illness, nevertheless he escapes death...."

"On the third day, if he falls ill, though he be close to death, nevertheless will be healed after a time...."

"On the fourth day if he falls ill he gets well soon."

"On the 5<sup>th</sup> day if he is sick he dies at the end of 11 days."

"On the 6<sup>th</sup> day if he falls ill, he will not die, but will get well quickly."

"On the 7<sup>th</sup> day if he falls ill he gets up again after medication..."

"On the 8<sup>th</sup> day he languishes for a long time; then escapes."

"On the 9<sup>th</sup> day if he falls ill he rises after 8 days."

"On the 10<sup>th</sup> day if he retires due to illness, he will grow much worse and will hardly ever or never recover."

"On the 11<sup>th</sup> day if he falls ill he convalesces after a long time."

"On the 12<sup>th</sup> if he falls ill he recovers after one day."

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<sup>4</sup> Cardanus in his *Seven Segments*, reproduced and trs in Henry Coley's *Astrologer's Guide*, published by the AFA, repeats the same sentiment, saying: "When the Moon in the beginning of a sickness ...shall be either under the Sun's beams or with the Dragon's Tail, Saturn or Mars, it threatens extraordinary danger..."

“On the 13<sup>th</sup> day if he falls ill he will be healed after a long time.”

“On the 14<sup>th</sup> day if he falls ill he recovers quickly.”

“On the 16<sup>th</sup> day if he gets sick, unless he goes out from that house he will die.”

“On the 17<sup>th</sup> day, if he falls ill, he gets well but rarely.”

“On the 18<sup>th</sup> and 19<sup>th</sup> days he will recover life safe and sound.”

“On the 20<sup>th</sup> and 21<sup>st</sup> days if he falls ill he will not die.”

“On the 22<sup>nd</sup> day if he fall ill and does not rise on the 7<sup>th</sup> day he will lie ill for 4 months (and perhaps die).”

“On the 23<sup>rd</sup> day if he falls ill he dies after 7 days.”

“On the 24<sup>th</sup> day if he falls ill he recovers after a long time...”

“On the 25<sup>th</sup> and 26<sup>th</sup> days, he will not die.”

“On the 27<sup>th</sup>, 28<sup>th</sup> and 29<sup>th</sup> days he recovers.”

“On the 30<sup>th</sup> day he scarcely escapes from many ills.”

In sicknesses (decumbitures), Cardanus tells us, the Ascendant signifies the native, the 7<sup>th</sup> house the disease, the luminaries the patient's strength, the infortunes (malefics) the strength of the disease, but the eighth house always has a share in the signification.

Once the native is ill, we need to know the cause and outcome. The cause will tell us how to treat the illness, the outcome will be made clear to us by the critical days. Now crises are the times when the disease shows us signs as to what it will do by making sudden changes. Observation showed the ancients that crises had a tendency to occur after 3, 5 or 7 day intervals in many diseases. If the sick has a fever and it breaks after 3 days, it may indicate that the patient will improve. Astrologers normalized this to 3.5 - 3.75 days and 7 days because they realized that acute diseases followed the Moon's phases (roughly 7 days) and semi phases (roughly 3.5 days). The 3.75 days comes from an eightfold division of the 30 day month. Thus, after the 3<sup>rd</sup> day they could see the direction an illness was taking. The decumbiture figure is used to analyze the crises.

In what follows I rely upon Sibly and Culpeper.

Crises are of two sorts – those of acute diseases (which are cured within a month) and those which are cured, if at all, in a period exceeding a month. Usually, with chronic diseases it is 90 days before the crisis appears. The first (acute diseases) are known by the Moon; the second (chronic diseases) by the Sun.

In acute diseases, as the Moon joins with the malefics and benefics, the disease changes. Now it worsens; now it improves. To track this and to help in the prognosis, we draw up a Crisis chart.<sup>5</sup>

Sometimes the disease changes from acute to chronic. When you set up your decumbiture chart, after you have put in all the planets and cusps in a circular form graduated with 360 degrees all evenly spaced, you should then, starting from the Moon's position in the decumbiture, draw a regular equilateral octagon in the circle using red pencil or ink to make it distinct from the chart data. Connect all the apices to the center as in **Figure 23D**. The "cusps" of the "8-Bar" show the points during the month when we may know the outcome of the disease. For when the transiting Moon gets to these places, the disease will improve if the benefics are present by body or aspect; or degenerate if the malefics are there.

Chronic diseases follow the Sun. As said above, the crisis appears about 90 days since it is about that time that it comes to the square of the commencement of the disease. When it comes to the judicial degrees which are 45 degrees from the place of the Sun at the decumbiture, there will be some alteration in the disease. We may judge the outcome or the progress of the disease from these days. If the Sun is with benefics at such times the patient improves; if with malefics he deteriorates.

A crisis may be perfect or imperfect. A perfect crisis is when the disease shows itself openly and perfectly judgeable. This may be hopeful when there are signs of recovery and desperate when there are palpable signs of death. An imperfect crisis is when the disease is very mutable; as when Mars is the significator of the disease and is in a mutable sign.

Observe the ruler of the Ascendant. To which planet does it apply? Note his first aspect or conjunction. How many degrees is he away from it? In acute diseases give each degree one day; in chronic diseases each degree equals one week, month or year. If the Moon be afflicted in the decumbiture by Mars or Saturn or by the rulers of the 8<sup>th</sup> and 4<sup>th</sup> (such rulers being a malefic), it is evil for the patient. But if the Moon at the time of the decumbiture be configured with the ruler of the Ascendant or the benefics, the illness will be conquered.

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<sup>5</sup> I have found that drawing these Crisis charts requires a certain procedure. The 360° equal degree Zodiac must be drawn first; then the natal houses are indicated; then the Octagon keyed to the Moon's position is superimposed: 1) draw a circle. 2) divide said circle in 12 equal parts 3) Identify the Alchabitius house cusps. 4) Indicate the positions of the planets in their respective zodiacal degrees 5) Draw a radius through the Moon's position to the circumference of the circle. Extend said radius to opposite point on circumference of circle. 6) With a protractor, identify the point 90° from both points on the circumference just found and draw a diameter from the point on the circumference 90° from said points to the circumference opposite. 7) Bisect the 4 angles thus produced. 8) draw in the radii to these 4 bisected points. You should now have a regular octagon inscribed in the Zodiacal Circle based upon the Moon's position. Assuming the Moon's position to be 15° Aquarius, the circle should be cut at 15° Aquarius, 0° Capricorn, 15° Scorpio, 0° Libra, 15° Leo, 0° Cancer, 15° Taurus, and 0° Aries. This diagram is used with the attached decumbiture for judging crises in acute diseases.

If the disease does not abate at the first crisis judge the Moon's aspects at the second crisis. If it persists, look to the third crisis, etc. If the disease lasts longer than one month it becomes a chronic disease. This means that the Sun will show the crises henceforth.

This is the way to set up a figure to judge the crises in a chronic disease. Find the Moon's place at the decumbiture. Add 22.5 degrees to it. This is the indicative time. To this indicative time add another 22.5 degrees. This is the judicial day and it brings us to 45 degrees from the Moon's position. This is half a crisis and manifests as the Moon is well aspected there or not. To the judicial day add 22.5 degrees more. This is the second indicative day. From this the physician may expect indications about how the disease will ultimately show itself. To this add another 22.5 degrees. This is the perfect crisis. At this time the disease will manifest itself according to the planets that are aspecting the Moon. Continue to add 22.5 degrees to fill up the rest of the figure. In this way you create a chart divided into 16 parts. Expect the disease to be expelled at one of the crises. The judicial days show how it will proceed.

Modern physicians (both orthodox and alternative) do not wait for the crises. They intervene in the healing process immediately. They use drugs and procedures which obliterate this aspect of the evolution of the disease. Modern patients expect this and would not wait to be healed through the natural processes.

Richard Saunders, in his *The Astrological Judgment of Disease* (1677), tells us that, so far as he knew, there were 2 ways of looking at the figure for determining the sickness, cure, patient and physician, to wit: an older view and a modern view.<sup>6</sup> The older view was Zahel's<sup>7</sup> and his followers; the "modern" view is Saunders' and Lilly's. According to the older view, the 1<sup>st</sup> house was the Physician, the 10<sup>th</sup> house was the sick person; the 7<sup>th</sup> was the disease; the 4<sup>th</sup> was the cure, or medicine. The 17<sup>th</sup> century reformulation of this now rejected Arabic view saw the 1<sup>st</sup> house as the sick person; the 6<sup>th</sup> as the disease; the 7<sup>th</sup> house for the physician and the 10<sup>th</sup> house for the medicine.

A little reflection and attentive reading of the above paragraph will make it apparent that the astrological point of view has shifted from the Physician (1<sup>st</sup> house for Zahel) who was polarized against the disease as against an enemy. Under the sick person (10<sup>th</sup> house) is indicated the medicine and whether it will do any good. Now, says Saunders, modern astrologers put the patient at the 1<sup>st</sup>. This raises the cure or medicine to the 10<sup>th</sup> house. Formerly it had been in the 4<sup>th</sup> when the patient was the 7<sup>th</sup>. It seems that the cure must be the 10<sup>th</sup> from the sick person.<sup>8</sup>

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<sup>6</sup> Renaissance reforming craze strikes again.

<sup>7</sup> 'Utman Sahl ibn Bistr ibn Habib ibn Hayyi al-Israeli. Jewish astrologer, physician d. c. 845.

<sup>8</sup> There is a parallel here, at least in practice, between what the astrologer does and what the sorcerer does. For instance, the Nigromancer "looks" in his spirit-mirror and his spirit-familiar shows him what the cause and cure are. So too, the astrologer looks at the celestial figure and reads the cause and cure from it.

## Example/Case Study

**Figure 23D** is an example of a decumbiture set up to find the critical days. It was erected June 9, 1993, NYC, 2:27 AM EDT when the patient realized he was feverish and had diarrhea. On June 10<sup>th</sup> an acupuncturist told him she thought he had an intestinal blockage. She needled the small intestine meridian and prescribed several remedies. On June 13<sup>th</sup> the diarrhea continued. On the 14<sup>th</sup> he was better but still not feeling well. On the 15<sup>th</sup> the diarrhea stopped but he wasn't right yet. He still felt blocked. His stomach was distended. Eventually he passed whatever was causing the blockage. On June 19, the diarrhea returned. Thereafter the difficulties went away.

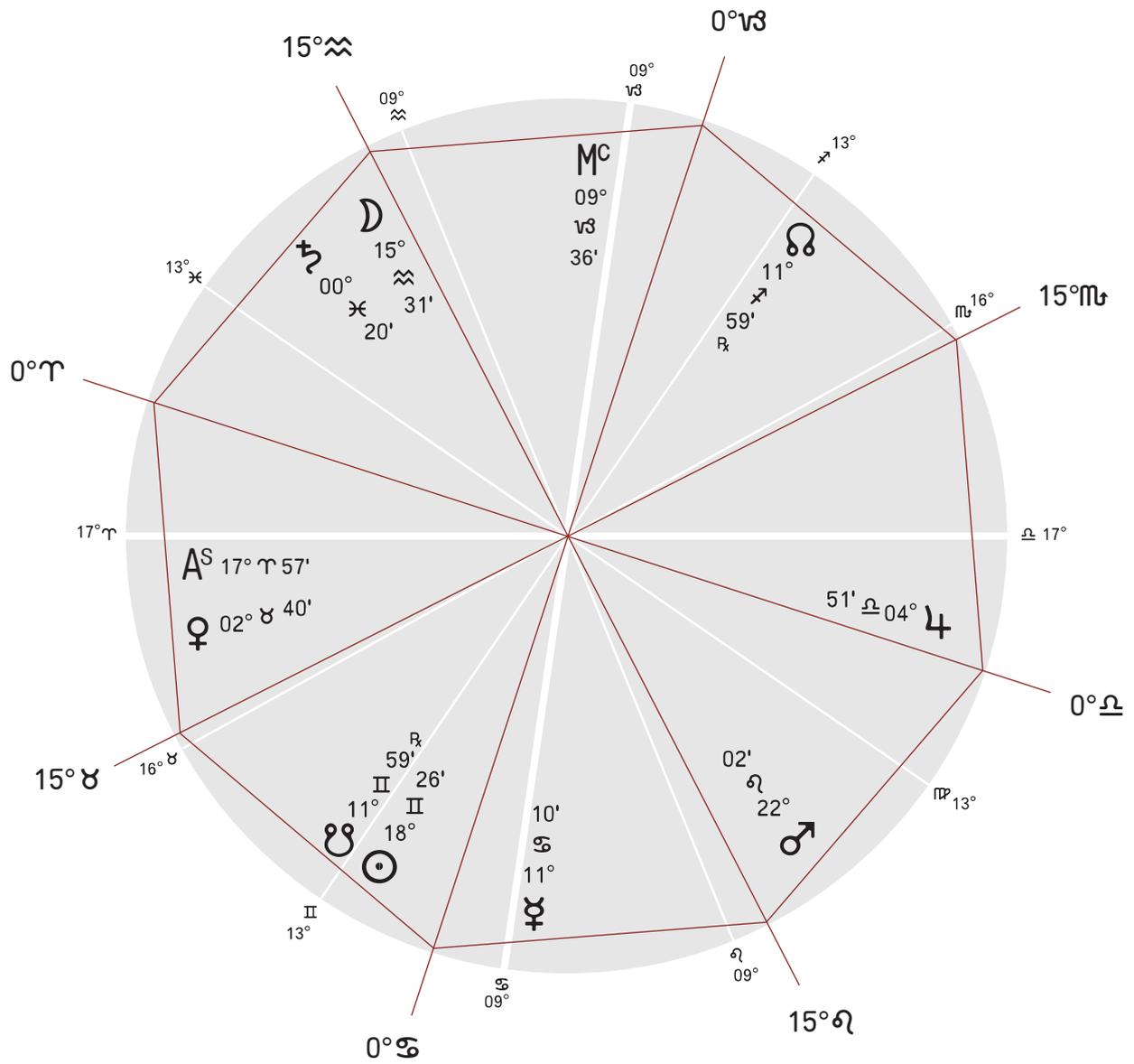
Note first that by reference to the Farmer's Almanack (which shows the age of the Moon), or by counting days from the last New Moon, we see that the decumbiture took place on the 19<sup>th</sup> day of the Moon. The Lunar Omen text translated above tells us that if anyone falls ill on the 19<sup>th</sup> day of the Moon "he will recover life safe and sound." So it was.

Note that at the time of the decumbiture, on June 9, the Moon was at 15° Aquarius. Note that the Moon in the Decumbiture applies to a trine of the Sun. This is a good sign. It indicates that the outcome ought to be good since the Sun is a benefic.

The Moon reached the first black line or "cusp" of the octagon 3.75 days later on June 13. This was the first crisis. At that time the Moon opposed Jupiter in the decumbiture. This is a good indication despite the malefic nature of the opposition since any contact with a benefic preserves. Yet the benefic influence of Jupiter was not enough to liberate from the illness. The patient felt better but still not right. Full recovery had to wait until after the 19<sup>th</sup> of June, i.e., until after the Moon's transit of the Sun's position in the decumbiture. By the third "cusp" (0° Cancer) the illness was over. I surmise that the reason the illness was not resolved by the second "cusp" (15° Taurus) was because of the proximity of the Mars square to that point.

Let us now look to the decumbiture itself, that is, the figure upon which we superimposed the octagon. Cardanus tells us that in sicknesses (decumbitures) the Ascendant signifies the native, the 7<sup>th</sup> house the disease, the luminaries the patient's strength, the infortunes (malefics) the strength of the disease. The remedy is the fifth house.

First, what was the cause of the disease? While Cardanus restricts the disease to the 7<sup>th</sup> house, Culpeper suggests we look at 6<sup>th</sup>, 7<sup>th</sup>, and 12<sup>th</sup> houses. He equates air signs with blood and wind. Thus an air sign on the 7<sup>th</sup> showed a problem with wind (Culpeper, p. 55.). That Venus, the ruler of the 7<sup>th</sup>, was in the 1<sup>st</sup> suggests to me that overindulgence on the native's part was the true origin of the discomfort. That Saturn was in the 12<sup>th</sup> in a mutable sign showed that the illness might take a while to cure but not too long as Saturn is sextile to Venus (Culpeper p.55). That Saturn is in a common (mutable) sign shows that the illness is changeable from one thing into another (Culpeper p 56). The part of the body affected was shown by Mercury, the ruler of the 6<sup>th</sup> in the sign Cancer which rules the stomach (Culpeper p. 58). I take the Moon's wide opposition to Mars to indicate the fever, and possibly also Saturn's position in Pisces corrupting the humors and inducing blockage.



**Figure 23D**  
Decumbiture Chart

9 Jun 1993  
2:27:00 AM +4  
New York, NY  
74w00'23  
40n42'5v

## **Treatment**

The actual details of the treatment of the illness are not available to me other than what I have already related.

Hippocrates said that the physician ought to use contraries as remedies. So heat is remedied by cold. He also asserted that physic is an addition of what is wanting and a subtraction of what is superfluous. This is done by the application of remedies corresponding to the planets, the member in question, the humor in question and the necessary operation.

Culpeper tells us that we can't always assume that remedies contrary to the nature of the cause are to be applied. He points out that occasionally the agent causing the trouble also rules the parts affected. In such cases sympathetic remedies as opposed to contraries are called for. In this case, because Mars is in the 5<sup>th</sup> house (which indicates the remedy) one might speculate that a purge was in order. Mars would seem to suggest that a hot remedy, perhaps hot in the second degree, would have been prescribed by the Medieval physician. No doubt he would have taken into consideration the organs affected and the operation of the appropriate herbs as well as their astrological correspondence.

## **Conclusion**

We come now to the conclusion of this lesson, and at this point I should point out that it is very clear that you must know medicine as well as astrology to practice astrological medicine.

What we have been investigating is Medieval Astrological Medicine and you may be saying to yourself, "How do I know if I've got the flu? How do I know if I've got Mad Cow Disease? How do I know if I've got a staph infection? How does Medieval Astrological Medicine tell me these things?" My answer is that Medieval Astrological Medicine does not tell you these things. Medieval Medicine knew nothing of these modern categories or ways of defining illnesses.

This having been said, Medieval Astrological Medicine may be helpful to practitioners of Alternative Medicine: e.g., Naturopaths, Herbalists, Magnetic Healers, etc.

In this Lesson I have tried to suggest an approach to the actual practice of astrological medicine. That is, to determine the outcome of the disease from the decumbiture by the day of the Moon; then analyze the decumbiture; then determine the testimony of the critical days. This approach is a suggestion for research only. I am not an authority on this subject, merely a researcher.

One does not study Medical Astrology lightly. It becomes a specialty that one must devote oneself to as much as one must devote oneself to financial astrology or any other branch of astrology.

## Homework

1. From your Ascendant, identify your Temperament: Sanguine, Bilious, Plegmatic, Melancholic. Note your medical history, list the diseases you have been treated for.
2. Do the same for your examples.

*Robert Zoller.*

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**Diploma Course in Medieval Astrology  
Lesson Twenty-four  
Spiritual Astrology**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Twenty-four

### SPIRITUAL ASTROLOGY

#### *Theoria*

#### **Spiritual Considerations Broadly Considered**

Numerous books have been written since 1950 about the subject of Spiritual Astrology. Most of these have no clear theological point of view. Indeed, many astrologers take great pains to avoid dealing with theology for one or more of the following reasons:

1. They do not take astrology seriously. The reasons and ramifications for this will be dealt with below.
2. The astrologers in question do not have theological opinions.
3. It is regarded by many as proper social etiquette to avoid public discussion of religion.

The last attitude produces books of no merit. The author titles his book “Spiritual Astrology” and it has either nothing to say or confuses psychology with spirituality. Often the denotation of this word is left unclear.

The second category has two subdivisions to it. People (including astrologers) who have no theological opinion are: a) atheists, agnostics, materialists and people who doubt the existence of spirits of any sort, b) people who have never thought about the relation between theology and astrology. Group b have not been practicing astrology and working with clients very long. If they had been, they would either be in one of the other categories or they would have an opinion on how astrology and theology are related. It is frequently reported by astrologers that astrology led them first to a perception of the world as an ordered whole and later to the consideration of the possibility of a Supreme Being. Julius Firmicus Maternus (Circa 4<sup>th</sup> century) asserted that astrology leads its devotees to the Divine.

There are exceptions to the general statement that most books written on the subject of Spiritual Astrology lack theological clarity. First of all, such a statement can be true only of the Western World where astrology is held in contempt by the intellectual establishment. In Tibet, India, China and Islam no such situation obtains. In all these cultures astrology is recognized as a science and is intimately connected with a theology. The Tibetan Buddhists, the Indians of whatever indigenous sect, the Chinese Taoists and Buddhists and the Moslems have clear ideas about God, spirits and astrology.

That there is obscurity about God and Spirits in relation to astrology in the West has much to do with the general state of spirituality in the West as a

whole. It has not always been thus: The 1<sup>st</sup> edition of Johann Arndt's<sup>1</sup> *Wahres Christentum*<sup>2</sup> devoted the 2<sup>nd</sup> chapter to the pastoral use of astrology. Arndt was a Lutheran Bishop and his book was the standard manual on Lutheran ministry until the mid-19<sup>th</sup> century.

Even in the West, while Christianity scorns and condemns astrology, there are other quasi-religious organizations which cultivate astrology within a doctrinal context. I have in mind Lucis Trust (custodians and continuators of the teachings of Alice Bailey) and the Church of Light, to name but two; both of which have well thought out theologies supported by voluminous writings. But generally speaking, although the words "Spiritual" and "Astrology" are put together in book titles, the term "Spiritual" as used in such contexts generally has more to do with psychology than with theology. Neither of the two groups mentioned above practice Medieval Astrology. They are of no help to us in resurrecting the theological and metaphysical context for Medieval Astrology.

## **That It Is Necessary to Rediscover the Theological/ Metaphysical Context of Medieval Astrology**

1. The word "Theology." Theology is the study (or science) of God. Some may mistakenly think that a theology or Medieval Astrology automatically requires an acceptance of Roman Catholic or Greek Orthodox Religious teachings, and a belief and acceptance of their behavioral guidelines. It should be stated early in this lesson that this is not the case. One can be a believing Roman Catholic or Greek Orthodox Christian or not. There is no link between the theology of Medieval Astrology and that of these two bastions of ancient Christianity. However, the practice of astrology, especially Medieval Astrology, leads the thinking astrologer to think about God, His Spirit, the spirits of human beings and living things generally in his attempt to understand the issues and phenomena he confronts. While the conclusions arrived at may differ from those of the Church of Rome or the Orthodox Church, the three points of view mentioned frequently draw upon the same authorities.
2. Today it is necessary for astrologers studying and practicing Medieval Astrology to reconsider spiritual issues and the existence of spiritual entities of all sorts, if they are to understand certain aspects of Medieval Astrology, chiefly the question of Spiritual Development and Magic. The impact of the Enlightenment and of materialistic science has been so great there are certain things which are very hard for us to understand any more. This is particularly the case with regards to the subject of spirits. Modern Western Science has banished spirits. They thought they were banishing them from the world but they only succeeded in banishing them from the population's minds. The demons of the medieval magicians and the angels of the Church survive unrecognized but

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<sup>1</sup> Arndt's dates are 1555 to 1621.

<sup>2</sup> See the original German edition of 1609, or the English translation of 1712 – 1714 translated by Anthony William Boehm. All other editions have deleted the astrological sections and references.

every bit as active as before. It is one of the paradoxes of modern life that the Protestant Fundamentalist Exorcist today knows more about these entities and their influence than does the modern astrologer.

3. The authorities drawn upon in what follows will be cited in the appropriate places. For the moment, let me say that I am drawing upon Christian, Jewish, Islamic, Neoplatonic, Hermetic and, in a limited way, upon Indian sources. Avicenna, Avicbron, Agrippa and Boehme are important sources.
4. Medieval Judicial Astrology was of two sorts: a secular natural science of prediction (which we have been studying intensely). This astrology is externally focused upon the objective facts of the native's life and a subjectively focused astrology which may be called "Spiritual" in so far as it dealt with spirits (both human and not).
5. If we are to understand all aspects of Medieval Astrology, we must rediscover its theological-metaphysical context.
6. This lesson is an effort in the direction of an eventual manual for the Spiritual Astrological Counselor.

## **The Marginal Status of Astrologers in Western Society**

Regarded in the West since the Enlightenment as a pseudo-science and an exploded superstition, astrology in Asia, North Africa and the Middle East is still regarded as it was in the early centuries of the Christian Era, even by many Christians of those days, as one of several transcendental or Gnostic sciences. Today astrology is tolerated as a form of entertainment among North Americans and Europeans and is cultivated in a generally superficial fashion by a significant proportion of the western population as an avocation.

It is the unfortunate truth that this attitude on the part of the Society as a whole infects not only the "man on the street" but also many of those interested in astrology. As a result of the society in which we live not taking astrology seriously, it occasionally happens that the astrologer does not get paid for his services and receives little respect from his clients who often do not know what to make of his predictions, even when they are consistently proven to be correct. In spite of his conscious interest in astrology, his societal programming has imbued him with a strong denial of astrology and related subjects. This negative programming manifests as doubts, skepticism, attempts to be scientific about astrology, testing it by statistics, arguments over whether the electromagnetic radiations or reflected light of the stars and planets are capable of affecting terrestrial beings or not. Many astrologers or astro-hobbyists fatuously and vainly await acceptance and validation from the academic and scientific establishment which, according to my calculations is destined to come 23.95 hours after hell freezes over!

Perhaps the most destructive effect of the Western world's disapprobation of astrology is that the astrologer himself too frequently takes neither himself nor his Art seriously, adulterating it with doctrines and practices

which are novel, unproven, unrelated to astrology, delusive and strange. The publishers pander to and the book stores sell the trash which results from joining astrology to the laws regulating the marketplace. The intellectually challenged, semi-educated and bored buy the “new and different.”

Because neither our society, nor astrologers and those interested in astrology take astrology seriously, it becomes trivialized and people take it up for the wrong reasons. Astrology is often part of the dating game, a diversion or a means of making oneself special and holding the attention of others. In a society which has excised God, the Spiritual, metaphysics and all references to the Transcendental from itself, how can the attaining of Wisdom be a motivation for studying astrology?

Few astrological speakers recognize that there is a difference between the skills required by an astrologer, a public speaker and a stand up comic. Some astrologers make themselves ridiculous by impersonating ancient and medieval astrologers. The enemies of astrology and “superstition” have nothing to worry about. So-called astrologers marginalize themselves with such antics.

## **The Solution**

There is a spiritual solution to this problem, which affects Western Astrologers more than their eastern counterparts. It is simply to practice astrology honorably and to take it seriously. Historically, the astrologer had a privileged position in society. The astrologer is the Interpreter of God’s Will to his fellow men and women. He should daily pray to God from whom all knowledge comes that he may speak the truth and serve the Good.

## **Cultural Issues**

The antics of silly astrologers are not solely responsible for their current marginalization. There are cultural and educational issues at work as well. In the East astrologers act with decorum and Eastern society recognizes their role and knows how to relate to them. Because Western Society has banished astrology and related arts to the margin, the greater part of the Western public either doesn’t have any idea about astrologers at all (being unable to distinguish an astrologer from an astronomer) or no clear idea (being unable to distinguish astrology from psychism, spiritualism or psychology).

Materialism is the culprit for this state of affairs. A sizable percentage of the population believes with Engels (*Origin of the Family, Private Property and the State*) that “In the final analysis, only the materialist interpretation of history makes sense.”

Many people equate materialism with progress, practicality and worldly wisdom. It is true that materialism in conjunction with science has led to technology, and economy such as the world has never seen and with these a standard of living in Western Societies which is the envy of the world. But these advances have been purchased at a price. In order to attain these achievements which the world had never seen previously, a collective focusing of mankind’s attention on the physical world alone and exclusive reliance upon the analytical faculty has been required.

This approach accepts as real and as capable of yielding knowledge only a part of the world (the physical) and as admissible for the interpretation of that evidence only one of several faculties (the rational). Everything else is regarded as a mirage, i.e. as unscientific.

The astrologer, as an occultist, knows that there are other worlds (4 in all) which have lessons to teach and 7 powers or faculties (the planets), any one of which may be a way of knowing (dreams/visions = Moon; analysis/reason = Mercury; love/“cleaving” = Venus; tradition = Jupiter; conflict/fire = Mars; knowing in the heart = Sun; concrete knowing of natural things = Saturn). In the *Picatrix* and in the alchemical field we read of the search for the secrets of nature which are sought in the earth. The alchemists say *Visita Interiora Terrae Rectificando Invenies Occultam Lapidem*. “Visit the Interior of the Earth. By Rectifying You will find the Hidden Stone.” The *Picatrix* also tells us that love is essential and in the context of the relation of a dream-vision, exhorts us to attain what it calls *Natura Completa* (Perfected Nature), a factor relating to our being, or essence (the Sun). The point being that ancient science was wider in its scope than modern science (knowing 4 worlds; not 1) and it required not only the use of Reason,<sup>3</sup> but also love, tradition, dreams, fire and the knowledge of the heart.

The sacrosanct word “science” means “knowing.” In the formula: “Modern Science”, it has been restricted to a much narrower denotation than its etymology and pre-17<sup>th</sup> century usage was understood to have.

Modern Western Society is based upon Enlightenment values: science, reason and society. Its repudiation of everything which does not conform to its prerequisites is a tyranny we need not submit to once we have become aware of it. God, angels, heaven, hell, right and wrong have been banished from our souls by Western Society’s adoption of Enlightenment values as the basis of its culture.

Culture is what we value or revere. The culture of the West produces Western man, a being who has abandoned his indigenous religious and spiritual traditions in favor of materialism and reason and who, recognizing his loss, cannot out of pride consider a rapprochement with them. We are left with industrialism, consumerism, the cult of military and economic dominance, the science of Weapons of Mass Destruction.

But some people are not content with this. Although they are products of Western Culture and therefore imbued with distrust of organized religion, their need of spiritual sustenance is sufficient to cause them to look about them for what they need. Some do return to the fold of Judaism, Christianity or Islam. Others, finding the orthodoxies restrictive, turn to foreign religions (Buddhism, Hinduism, Taoism, and the like).<sup>4</sup> Others turn to Astrology. Frequently the esteem such seekers hold their particular surrogate spirituality in is directly proportional to the distance its sacred city is from them. Thus, Nepal is a big hit for Americans. It is on the other side of the globe (Chicago

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<sup>3</sup> Modern Science unites Saturn’s doubt with Mercury’s reason to form critical analysis, a useful tools, but not the only way of arriving at knowledge.

<sup>4</sup> Many Western seekers eventually find these Oriental traditions restrictive too and end up leaving them for the same reasons they left the Church or Synagoge.

87w; Nepal 84e). Perhaps this is the reason Westerners prefer spiritual teachers who are foreign. Some westerners would rather listen to a shaman from the Amazon than look for Wisdom in their own back yard.

Mankind is one and there is much to learn from other peoples, but cultural differences are not to be sniffed at. When you go to an astrologer, for instance, you get, along with the astrology, the astrologer's wisdom – a good deal of which comes from the astrologer's culture. He/she may be an individual but he cannot escape the impress of the values and ideas the people of his country revere and cultivate any more than you can the values of the country you come from. Along with values come prescribed and proscribed forms of behavior.

I mention these things because matters of culture transcend the purely physical, are intangible but real and come under the heading of "the Spiritual" – a word which we will need to define just as we did the word "Science." As a foundation, it is necessary that you recognize the marginalized status of Western Astrology . Seen against the backdrop of mainstream culture astrology's spiritual function (as opposed to its predictive function) becomes clearer.

Also, many Westerners, not knowing their own traditions, believe that magic is only to be found in Africa, remedial measures for ameliorating unfavorable astrological configurations only in India and Wisdom only in Tibet. In the course of this lesson you will learn that this is not so.

## **What is Meant by Spiritual Astrology?**

There is ambiguity inherent in the word spiritual. In this presentation I will deal with the subject of "Spiritual Astrology" as the astrology that relates to, or uses Spirits.

## **Spirits and Astrology**

Spirit is from *spiritus*, *spirare* to breathe; spirit is used to denote the immaterial part of a being or person; a being or intelligence distinct from or separated from physical or material existence.

You might think that medieval astrology had little to say about spiritual astrology. After all, the Church regarded itself as the sole representative of God on earth and it did not like heretics and other interlopers, such as astrologers. Yet behind the exoteric astrology as natural celestial science lay the hermetic and kabbalistic astrology fully involved with spirits.

While the Arabic writers (who could be Moslems, Christians or Jews) preserved and cultivated the mathematical astronomy of Ptolemy's (Greek) *Almagest* and Al-Khwarizmi's (Persian) astronomical tables (the science referred to in medieval Latin as *astrologia*), they also mingled angelology with *astronomia* (astrology). [This reversal of the terms astronomy and astrology was the rule in the 12<sup>th</sup> through 15<sup>th</sup> centuries. Amongst Latin writers, we find it in Bonatti and in Roger Bacon, as only two examples].

The idea that there were spirits in heaven was a Mesopotamian idea whose roots go back to the Stone Age. It formed a major feature for the religion of

the Mesopotamians who believed that the stars were gods and goddesses. The Assyrians and Babylonians had made significant strides in developing a mathematical astronomy based upon periodic phenomena such as Lunar Eclipses and the appearance and disappearance of Venus, by 300BC. After 300BC Greek Science developed a yet more reliable and precise Geometrical Astronomy (this culminates in Hypsicles' 2<sup>nd</sup> century BC discovery of a way to calculate ascendants and Ptolemy's 2<sup>nd</sup> century AD *Almagest*) Yet, alongside these sophistications there survived a quasi ecstatic/prophetic "astronomy", having distinct similarities to yogic and shamanic "spiritual journeys" in which the prophet rises to heaven where he has conversations with spirits, angels, demons, the souls of the dead dwelling in various zones of heaven and even with God Himself. An excellent example of such practices amongst Jews (and presumably others in the Middle East circa 200 BC) is to be found in the *Book of Enoch*<sup>5</sup> written by a Jewish author who had knowledge of the prophetic techniques.

In this book the Righteous Patriarch Enoch is depicted as traveling to heaven to plead with God for clemency on behalf of the fallen angels. He fails in his mission but in the course of his journey through the heavens he witnesses and is instructed in the mysteries of creation. He learns astrology, meteorology, calendrics, the origin and destiny of souls.

Another important source for our interest is the Hebrew *Sepher ha-Razim*, known to the Christians as *Liber Razielis Angeli*. This is an openly and self professedly magical text in which spirits or angels are controlled by the use of Divine Names. In this work, each of the heavens or firmaments is presided over by an angel or a number of angels (a sort of angelic committee) with subordinate angels below them. Each firmament and its angelic host has certain functions. For each there is a particular magical practice which the magician can perform by calling upon the angels listed and by following certain prescribed rituals.

The preface tells us that this book taught Noah how to do wondrous deeds... how to master the investigation of the strata of the heavens, to go about in all their seven abodes, to observe all the astrological signs, to examine the course of the Sun, to explain the observation of the Moon, to know the paths of the Great Bear, Orion, and the Pleiades... and how to make the governors of the firmaments cause success in each thing asked of them. From it Noah learned the rituals which cause life and death, select the right moments and seasons, to know when to give birth and when to die, the time to strike and to heal, how to interpret dreams and to cause combat, to quiet wars, to rule over spirits, to know the future in years and months whether for harvest or draught, for peace and war and how to make the ark by which he survived the flood.

Some brief reading from the chapter on the First Firmament will suffice for our purposes:

"The first (lowest) firmament is called *Shamayim*. Within it are encampments filled with wrath. There are 7 thrones with 7 overseers overseeing the angelic host under them".

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<sup>5</sup> *The Book of Enoch*, trs. R.H. Charles, Oxford, 1912

These angels only work at certain times. The text tells us that they are obedient during the first and second year of the 15 year cycle according to the reckoning of the Greek Kings.<sup>6</sup>

“If you wish to perform an act of healing, arise in the first or second hour of the night and take myrrh and frankincense. Put this on burning coals saying the name of the angel who rules over the first encampment and speak the names of the 72 angels who serve him;<sup>7</sup> then say, ‘I, N the son of N beseech you that you will give me success in healing N son of N’. And anyone you ask for will be healed be the request in writing or made verbally. Purify yourself and cleanse yourself from all carnality and you will succeed.”

“In the third encampment of the first firmament, there are 36 angels who obey the overseer DNHL. These angels tell everyone who, in purity, gains power over them, what will happen on the earth in each and every year, whether for plenty or for famine, whether rains will be abundant or sparse, and whether there will be a dearth or there will be produce, and whether locusts will come or whether there will be strife among kings, and whether a sword will come among the great men of the kingdom and whether death or suffering will befall mankind”.

“The 7<sup>th</sup> firmament is full of a 7-fold light. It lights all the other heavens. It contains the throne of glory set on the four glorious *Hayyot*. It is also the storehouse of souls...”

Thereafter follows a lengthy doxology describing the Divine Presence of the Lord of Hosts. No angels are listed and no recipes are given such as in the other 6 heavens or firmaments.

The preceding gives the reader the background of the belief in spirits. We can easily see that while this kind of astrology is a “direct experience” shamanistic affair, it could be merged with the more scientific, mathematical astrology.

Islam came into being in the 7<sup>th</sup> century AD in a world containing Jews and Jewish ideas, Christians and Christian ideas, Manichaeism; various polytheistic cults, Zoroastrianism, Buddhism and Hinduism. It is not puzzling that Islamic Science absorbed much from each of these sources. The idea of spirits in heaven was not new to the Semite. They fused this idea to Greek Astronomy, Philosophy, Metaphysics and Theology because in doing so they gained a more precise scientific instrument.<sup>8</sup>

The modern world view has changed considerably since the Middle Ages. In order to approach this subject effectively, we need to understand 3 things:

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<sup>6</sup> The reference is to the Era of Alexander beginning on 1 September 311 BC when Seleucus (one of Alexander’s generals) was appointed King of Antioch. Each year had 365.25 days. The 15 year cycle referred to was a tax/census period.

<sup>7</sup> See p. 22 *Sepher ha-Razim*.

<sup>8</sup> One thing, which seems of importance, is that by reducing cosmology to letters and numbers as the *Sepher Yetzirah* does, the philosophers gained a way of controlling such heaven-dwelling spirits because everything (including the spirits) were constructed from letters and numbers.

1. that the Medieval people generally, and Astrologers in particular, believed in the existence of spirits;
2. that, during the Middle Ages, the term “spiritual” was not a synonym for “psychological;”
3. be clear about just exactly what medieval man thought spirits were. Some sources for this include:

*Malleus Maleficarum*, Kramer and Sprenger (15<sup>th</sup> century)

*Demonolatry*, Remy 1595

*Compendium Maleficarum*, Guazzo 1608

*Incubi et Succubi*, Sinistrari

*Three Books of Occult Philosophy*, Agrippa (c 1530)

Michael Psellus’ *De daemonibus* in Marsilii Ficini *Opera Omnia*, Basileiae 1576

*Letter to Abammon* attributed to Iamblichus; trs by Alexander Wilder, and another translation by Thomas Taylor, *Iamblichus: On the Mysteries of the Egyptians, Chaldaeans and Assyrians*, London 1821.

## What Do We Mean by Spiritual?

In the modern world the term “spiritual” has for many become synonymous with psychology. It is common to use the word “spirit” as denoting a state of mind. For example, in English one may ask a friend regarding a third party: “What spirits is he in?” meaning, “Is he happy, sad or depressed?” We speak of being in “good spirits” or “poor spirits,” when what we mean is in a “positive” or “negative” frame of mind. Our modern way of speaking about such psychological spirits is a survival of the beliefs of those times.

But the reduction of the spiritual to psychology<sup>9</sup> makes it difficult to talk deeply about the subject of spirits. It is even challenging to think deeply about it. We may be interested, but deep down, there is little ground in us for the proposition that there are such things as spirits to gain a foothold. For we moderns, spirits exist as discredited ideas if they exist for us at all.

On the other hand, in the medieval period belief in discarnate beings of various sorts was common. These spirits could overshadow a human individual and fill him/her with a given subjective feeling and even to direct his/her behavior. For medieval man, spirits still lurked in trees, fields, forests, graveyards and other wild places to which Christianity had banished them. For medieval astrologers working the magical astrology, spirits ruled times and places and were the hidden hand behind events.

In the 20<sup>th</sup> century it became customary in astrological circles to discuss astrology in psychological terms. Prior to that astrology was discussed in philosophical terms. It is nevertheless the case that, for a very long time two astrologies were practiced side by side: one rational and scientific; the other

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<sup>9</sup> It looks more and more to me as though modern psychology is a secularization of mystical reports preserved in the 19<sup>th</sup> and 20<sup>th</sup> centuries by occultists.

magical. This magical astrology was deeply involved with numerous types and hierarchies of discarnate and normally invisible, angels, demons and spirits. The origin of the rational, scientific astrology is to be found in the Greek philosophical quest to rationalize all aspects of life. The origins of the magical astrology, however, are not to be found among the Greek-speaking philosophers of the Hellenistic world, but rather among the even earlier religious practices of the Semites, specifically the Babylonians, Chaldaeans, Syrians and, to a lesser degree, the Egyptians. The Jews, who lived in the general region with all these peoples and also with the Greeks and Persians, were influenced by all the above races. Hebrew magical literature shows these influences. Likewise, Gnostic literature shows Jewish influence on Gentile spirituality.

Although we can identify a scientific astrological tradition and a magical astrological tradition, it is not true that these two types of astrology were always kept absolutely separate. When Albertus Magnus (1193? or 1206? - 1280) was ordered by the Pope to investigate whether or not astrology ought to be condemned, he concluded in his *Speculum Astronomiae* that there was nothing to condemn in astronomy (astrology) itself, provided neither the stars nor the angels/spirits allegedly dwelling therein<sup>10</sup> were worshiped and provided that astrology was not used for magical purposes. Albertus' conclusions were accepted by the Church and the limits he set were accepted by astrologers, at least publicly and in their written works. This is one reason so little overt spiritual content is found in western astrology.<sup>11</sup>

It would be accurate to say that the scientific astrology kept itself aloof from the magical astrology, whereas the magical astrology came into being when the mathematical astronomy/astrology of the Greeks was merged with the astral omnia of Mesopotamia and the Middle East. Insofar as the resulting astrological magic (e.g., the making of talismans) utilized an horoscope or Ascendant in their chart of the sky, the date of this merger of astrology with the ritual invocation of angels, spirits and demons could not have taken place before the 2<sup>nd</sup> century BC when Hypsicles figured out how to calculate the Ascendant. Modern historians of science reckon the development of astrology out of astral *omnia* (the reading of celestial portents by direct observation) as contingent upon Hypsicles' invention. David Pingree has suggested that the origin of the practice of making astrological talismans is with the Harranian Sabaeen community in Syria. Certainly these famous practitioners of Hermetic Philosophy and astrological magic were actively doing this by the 9<sup>th</sup> century. Both al-Kindi and Abu Ma'shar are known to have had contact with the Harranians. Both were astrologers. Both had interest in astrological images. Abu Ma'shar and al-Kindi, who was his teacher, were actively involved in fusing Arabic Neoplatonism to Astrology and Hermeticism.

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<sup>10</sup> The author of the *Speculum astronomiae* asserts that there are no spirits or angels dwelling in the planets and stars.

<sup>11</sup> Compare Hindu Astrology with its overt prayers to the planets, gods, goddesses and frequent references to yagnas and other sacrifices.

## Abu Ma'shar, Avicenna and the *Ikhwan as-Safa*

For Abu Ma'shar,<sup>12</sup> for the *Ikhwan as-Safa* (a Masonic-like Secret Society of Isma'ili philosophers operating around Basra circa 1000AD who wrote an encyclopedia encompassing all they knew, including astrology and *ruhaniyat*, i.e., celestial spirits) and for Avicenna,<sup>13</sup> the physical bodies of the planets were merely bodies for spirits. It was these spirits; not the physical planets which were the agents of fate. The planets merely "signified" specific aspects of it. So too with the *Ikhwan*.

For Avicenna, the Intellection of God is the cause of existence. The First Intellect derives contingently from the Cause of Causes. By intellection of the Divine Essence, it gives rise to the Second Intellect, and by intellection of its own essence to two beings which are the Soul of the First Heaven and its body. The Second Intellect, by intellection generates in a similar manner the Third Intellect, the Soul of the second heaven and its body. This process continues until the 9<sup>th</sup> heaven and the Tenth Intellect, which governs the Sublunary region, are generated. These Intellects, or Intelligences, are the angels. Thus, through the agency of the Intelligences the world was created and the fates of men declared. All of these philosophers, Abu Ma'shar, the *Ikhwan as-Safa* and Avicenna, had contact with the Harranian Sabians.

If we can believe the traditions of the present day *Subbiyeh* or *Mandaeans* (Gnostics) who now live in Southern Iraq and claim to be the descendents of the Harranian Sabaeans, we may be able narrow down the date of the invention of their astrological magic which utilizes the agency of spirits to achieve its effects. These *Subbiyeh* or *Mandaeans* claim they were originally the followers of John the Baptist.

Between the date of the Crucifixion of Jesus (who they claim was one of their community who became a false Messiah) and the destruction of Jerusalem by the Romans in 70 AD (therefore, sometime between roughly 30 AD and 70 AD), they (the followers of John the Baptist) fell afoul of both the Christian and the Jewish communities in Jerusalem and were forced to emigrate to Harran. There, it seems, they merged with Persian followers of a gnostic cult and became known as *Mandaeans*, a Persian word for gnostics. By the 9<sup>th</sup> century, the Harranians were famous – perhaps infamous is more accurate – as astronomical instrument makers, mathematicians, physicians, astrologers and astronomers. They regarded themselves as the inheritors

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<sup>12</sup> Famous Persian astrologer. Abu Ma'shar (full name: Abu Ma'shar Ja'far ibn Muhammad ibn `Umar al-Balkhi) (787-886 AD) is, perhaps, the major representative of Arabic Astrology as far as the Medieval Western World goes. His works were widely translated in the 12<sup>th</sup> century, widely circulated in manuscript, and exerted a very powerful influence on the development of Western Astrology. They were used as exemplars for astrological practice. For instance, they provided the 13<sup>th</sup> century Guido Bonatti with a frequently cited source in his summa of Medieval Astrology, the *Liber Astronomiae* (ca 1282). Wedel tells us that Chaucer and Gower were familiar with Abu Ma'shar's works. One can almost say that Abu Ma'shar established the standard practice for Medieval Astrology in general with major additional input from Messahala, Ptolemy and Dorotheus.

<sup>13</sup> Ibn Sina, 980-1037, Persian physician, alchemist, philosopher. For my brief exposition of his cosmogony I rely upon Seyyid Hosein Nasr's *An Introduction to Islamic Cosmological Doctrines*, Shamballa, Boulder 1978, pp 203-204.

and preservers of classical paganism and were notorious astral idolaters, polytheists and practitioners of astrologically timed bloody sacrifices. Under threat of annihilation by the Moslems in the 9<sup>th</sup> century, they modified their religion to a nominal monotheism, transmuted their gods into prophets, claimed the books of Hermes as their revealed religion and successfully achieved religious toleration under the 2<sup>nd</sup> Surah of the Koran (which accords religious toleration to Jews, Christians and Sabaeans).

There are those who doubt that the present day *Subbiyeh* or *Mandaeans* are the descendants of the Harranians. The Russian scholar Chwolson doubted they were such. E.S. Drower, who studied them closely more recently thought that they might be. Whether or not they are, as mentioned above, Pingree thinks that the Harranians (whatever their origin) may have been the inventors of astrological magic. In the *Ghayat al- Hakim* (aka *Picatrix*), a work on astrological magic thought to originate among the Harranians, he finds evidence of fusion between Indian, Greek, Semitic and Persian philosophies, mathematics and magics. He suggests that the origin of the practice of astrological talismans arose among the Harranians (we must assume between the 1<sup>st</sup> century AD and the 9<sup>th</sup>) because of their cosmopolitan society and their contact with the sciences and religious practices of many cultures.<sup>14</sup>

Among the Greek writing philosophers; especially the Neoplatonic writers, there were differing opinions about magic, spirits and astrology. It was the Syrian School which pursued these subjects most avidly. Those who followed Proclus cultivated his love of mathematics and systematic exposition, yet Proclus himself wrote the immensely important *Elements of Theology* which shows that he too was keenly interested in Spiritual issues. For us, four works are of great importance: *Liber de causis*, *The Theology of Aristotle*, the *Enneads* of Plotinus, *De divisione naturae* of John Scotus Eriugena.

These works document the transmutation of Greek metaphysical polytheistic theology to Greek monotheistic theology. They also show us the mutation of the heathen pantheon into the Christian celestial hierarchies. The 9 hierarchies of angels (arranged in 3 trinities) detailed in the Pseudo-Dionysius the Areopagite's *Celestial Hierarchies* pass from Plotinus (circa 204) to Proclus (circa 410) to the Pseudo-Dionysius the Areopagite (c. 500) to the *Liber de causis* (5<sup>th</sup> – 6<sup>th</sup> century) to *The Theology of Aristotle* (according to Copleston, written in the first half of the 9<sup>th</sup> century) to John Scotus Eriugena (815?-877?). This tradition carries the idea of spiritual hierarchies from Greece and Syria to Western Europe.

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<sup>14</sup> Now you may wonder why I am so interested in knowing when and where the origin of talismanic magic is to be found? The answer is that MEDIEVAL astrology (especially MEDIEVAL Spiritual Astrology) preserves astrological practices originating in previous cultures. If we are to recognize these techniques, in the first place, we must be cognizent of who these cultures were. If we are to apply the said techniques correctly, we must know how they were intended to be used. Establishing the date and location of origin of these techniques is essential in resurrecting the ancient spiritual science of Astrology. When we come across a new astrological text, knowing where it comes from, who developed it and for what purpose greatly facilitates understanding it and properly applying it.

It is very difficult for the modern rationalist to take seriously the existence of angels, spirits, intelligences or demons. Our society has become so materialistic and rationalistic that for many, true belief in anything immaterial, transcendental, supernatural or praeter natural is impossible. The majority of those who are the products of rational, humanist materialistic societies may tolerate religion (as a human right), and even experiment with Yoga, astrology and Eastern Thought, but deep down in their heart of hearts, they don't really accept these things as real. When they are sick they go to the conventional Western physician. When they are troubled, they go to a psychiatrist or psychologist.

In the Middle Ages, after the physician had been consulted, the sick or troubled man called upon the Priest, if he was a Christian, the Rabbi, if he were a Jew and the Shaykh, if he were a Muslim. If these representatives of orthodoxy failed him, he might have recourse to a witch or sorcerer. These practitioners, for the most part, exercised their powers by virtue of having one or more spirits which enabled them to communicate with the beings existing in the inner spiritual realms invisible to most humans. Such spirit familiars were often the means by which the sorcerer effected change in the physical world. If we are to understand how rational people could believe in this sort of thing, we must understand what a spirit was thought to be and their function in magic.

Ibn Khaldun, the 14<sup>th</sup> century Arabic encyclopedist, tells us in his *Muqaddimah* that in his day in the Muslim World there were three broad categories of magic: Direct Willing, Talismanic magic and what later becomes known as Mesmerism or Hypnosis. In one sense all three of these categories involve spirits: the spirit (will) of the sorcerer, the spirits of the stars, the spirits of both the hypnotist/mesmerist and the subject. In another way, only the second category, properly speaking, involves spirits outside or apart from the sorcerer or his victim; namely the spirits of the stars. It is these which the astrological magician seeks to bind to the talisman.

While the magician sought to exploit spirits, the theologian sought to classify and explain their function and operation. Guardian angels (a class of spirits) impart to us their good influences by telepathically acting upon our imaginations and informing our intellect (understanding). That is, they can induce images in our imaginations suggesting a given action or an undesirable consequence of an action we are contemplating, and they can insinuate into our understanding reasons to do or not do something. In this way they can indirectly influence our will *per modum suadentis*, i.e., by way of persuasion. Our will nevertheless remains free to decide upon a course of action. People can, and often do, ignore the proddings of angels.

Medieval man (Jew, Christian and Moslem) thought spirits had bodies made of air or smoke.<sup>15</sup> For Thomas Aquinas, angels were wholly intellectual creatures, pure spirit, having no bodies of any kind (although they had the ability to fashion material bodies for themselves as needed). Being intellects, or understandings, they fulfilled their cosmic roles and the guidance of men through purely intellectual operations. Angels could, by such intellectual agency, effect what a modern parapsychologist would

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<sup>15</sup> Cf. *Demonolatry*, Nicholas Remy, 1595, Bk I, chap. Vii.

term a kind of *psychokinesis*, or movement of a physical body from place to place through mental power alone. In this way the Medieval Theologian-Physicists accounted for angelic agency in the running of the Cosmos, as in the movements of the celestial spheres (astronomical bodies) and the various meteorological phenomena as well as their occasional appearances to humans.

## **A Synthesis of Spirits, Astrology and Psychology**

Here I will propose a rational explanation of the word “spirit” which permits me to discuss the subjects of Spiritual Astrology and Magic effectively and (hopefully) in such a way as to strain the credulity of the reader as little as possible. I also achieve the ability to relate inner (spiritual) experience to external fact.

The 1960’s (more precisely, 1966 to 1972) provide an example of a disruption of the normal course of events. Instead of business as usual, i.e., instead of college men and women eagerly pursuing their studies, graduating, climbing the corporate ladder and “fitting in” to the pre-ordained positions available to them as their predecessors in the 50’s had done and as students desired to do once again in the post 1972 period, a significant number of them began taking mind-altering drugs, dropped out of college, participated in political demonstrations in favor of Civil Rights and against the Vietnam War. Many joined communes in a “Back to the Land” craze. The phenomenon began with the “Summer of Love” of 1966 during which time large numbers of disaffected youth from all over the US converged on San Francisco’s Haight Ashbury for an LSD enhanced “Love-in.” Drug-taking “gurus” like Timothy Leary preached an LSD gospel “Turn on, tune in and drop out.” Following him, hundreds of thousands dosed themselves repeatedly with psychotropics and “tripped out.”

There was a strong spiritual and occult theme that ran through this social manifestation. Many of the commune hippies saw themselves as spiritual renunciates along the model of the Essenes who had left the evil cities, some to commune with God, others with Nature, yet others with occult alternatives.<sup>16</sup>

In all the major cities of the US and many in Europe as well, similar behavior was witnessed. Woodstock 1969 drew 300,000 people. Kent State<sup>17</sup> (1970), the fall of South Vietnam to the Communists (1975), the Black Panthers, the SLA and abduction of Patty Hearst closed out the period. The Watergate affair (1972-77) ended the scene.

During this period, 1966 to 1972, there was a widely recognized and publically discussed sense or subjective experience which many attested to of the overthrow or suspension of the consensus reality which had marked the 1950’s to early 1960’s and which would return in the late 1970’s. Many

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<sup>16</sup> Astrology was popular among this segment of the hippie scene, also Eastern Philosophy and Religion, extreme forms of Christianity, Alice Bailey, Steiner, Blavatsky, Max Heindel, and others.

<sup>17</sup> Ohio State National Guard shot 4 students during an anti-war protest at Kent State University.

referred to it as a revolution. A number of ex-hippies who had participated in the Free Love movement of the 60's and others who had "gone back to the land" have told me that in 1966 anything was possible, that all conventions were null and void and also that by 1972 "it was over." From 1966 to 1972 the Spirit of Anarchy, Utopia and Transformation reigned supreme, after which the darker side of anarchy's effects showed themselves. A different Spirit prevailed after 1972.

Actually it was not over in 1972. There were many attempts to keep it going, but something had definitely changed. Those who were devoted to LSD remain convinced to this day that the Purple Ousley which was available at the beginning of the period was superior to that which was available afterwards. They claim that the original batch induced lofty "good trips" in which bonafide spiritual insight resulted, while the percentage of "bad trips" was much higher with the later batch. Whatever the cause, the result was rather ugly. As the country (and world) came down off the high of 1966 to 1972, it became aware of the wake of human wreckage (the drug addicted, impoverished, criminalized, increase in single parent families). For many there was a real transformation: significant numbers of kids from the most privileged families had lived out lives characteristic of the least privileged. Occasionally this led to compassion.

Many of those who witnessed this manifestation were at a loss to explain it. It appeared to be an eruption of sex crazed, drug induced, political libertinage in which all judgement was reduced to passive *laissez faire* permissiveness, but its force and pervasiveness made it impossible to ignore, avoid or contain. All the Establishment could do was to lock up the most violent of the militant groups which proliferated at that time and allow the movement to play itself out. It was natural that many conspiracy theories should arise as attempts to explain it away and to place blame on someone for the social disturbance it was. There were those who saw in it a major moral disaster of apocalyptic proportions. Others saw a Communist Conspiracy. The latter accused the Chinese Communists or the Russians of distributing LSD and Marijuana. But no convincing evidence for such conspiracies was ever forthcoming. I am of the opinion that there were no such conspiracies, rather, what we experienced was a spontaneous eruption of the Spirit and that the entire phenomenon can be best explained by Mundane Astrology and the concept of Spirit as I shall now define it.

### **Spirit is the Subjective (Inner) Experience of Objective (External) Events**

The Spirit is the breath of God bearing His Will that some aspect of His Being may manifest. This Spirit, as it comes forth from the Origin of Being, is infinite. In the Universal Intelligence it is defined. In the Universal Soul it is connected with Time and Desire and attains embodiment/manifestation in time and space in Nature through the agency of the celestials and supercelestials (Avicenna's Intelligences and Souls of the spheres) at such time and in such place where the members of external nature are arranged in a manner fit to receive it.

The stars and planets impress their forms upon the imagination and body of individuals who are disposed or not to receive them. Those that are, respond

to the dictates of heaven (which they experience as inner proddings, ideas or inclinations presenting themselves to them through their imaginings) and act in accordance therewith. Of such people it is said, “The Spirit got into them.”

## **The Link Between the Individual, Mankind and the World**

In human society, various individuals respond differently to the same astrological influences. Where there is a congruence between the natal chart of a given individual and the universal astrological influence of the moment, that individual becomes a temporary medium for that influence and acts it out. Other human individuals (who are also under the same influence but whose natal figures do not make them as fit receptors or mediums as the first) witness consciously the behavior of those who are and are thus unconsciously and consciously moved. Of such people it is said: “They acted according to the Spirit of the Age.”

The individual and the community are interactive. One affects the other. If one individual in a community adopts a certain form of behavior, he makes thereby an affirmation and establishes a dialectic through engendering a reaction or antithesis to that affirmation. Initially the community may reject the substance of his affirmation. If he persists others will be drawn to him who will mimic his behavior. When “critical mass” is reached, meaning that a certain number<sup>18</sup> of people of that group are all participating in the above-mentioned behaviour, the community either adopts it or attempts to suppress it. If the group fails to suppress the extraneous principle, there results the creation of an hybrid of thesis and antithesis. In any case, when the Spirit is sufficiently strong, it influences the individual’s decision making and guides their behavior.

In just this way, the individual acts upon society and society acts upon the individual. We conceive of the subjective inner experience of the individuals whose behavior gave to the period from 1966 to 1972 its peculiar Spirit or Quality as something not only experienced by them but as something separate from them; something which influenced their actions; something which exists in its own right, which has its own life span (or period of manifestation). After fulfilling its preordained life span this Spirit retreats to the inner realm from which it came initially. It may be accessed henceforth by the individual’s memory, but it does not re-manifest the same way twice.

Many people are aware of various subjective changes throughout the course of a day or longer duration of mood, attitude and a vague emotional quality. Very often these moods are difficult to define, but sometimes they are definable. Often they seem to originate within us; at other times they seem to be part of the ambient and to infect us. Mechanistic sciences did not see a phenomenon here. It simply denied reality to subjective experience. Today, such experiences may be recognized by psychology and psychiatry but it is still doubtful that they are accorded any reality, much less as causing anything other than psychotic behavior. The psychiatrist is likely to ascribe such experiences to blood sugar levels and brain chemistry.

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<sup>18</sup> What the exact number is, I don’t know, it may be a proportion. I would guess 10-15 %.

It is, however, possible to see such subjective states as creating the emotional contexts which permit or encourage congruent behavior, at least on the part of humans and possibly on the part of animals.<sup>19</sup> An astrologer may witness a correspondence between such subjective states and the astrological signature of the moment. Through the vocabulary of astrology, he can describe these subjective states. Through the instrument of astrology, he may predict the advent, reign and disappearance of these subjective states. By identifying these subjective states as “spiritual” we link the inner subjective experience of the individual’s everyday life with the universal and continuous outpouring of life and consciousness from the center of both micro and macrocosm which is nothing other than the outflowing Spirit.

One of the things we gain from adopting this approach to the word “Spirit” is that we can systematically identify, classify and name these intangible subjective states or spirits.

Such Spirits can and do occasionally eclipse the rational mind’s capacity to direct the behavior of the individual. One example of this is when social and political movements sweep individuals along with them. They may be good or bad (e.g., the Italian Renaissance: productive of the geniuses of Michaelangelo and Da Vinci to name but two; and of Nazi Germany and Stalin’s regime in Russia as two bad examples).

## Function

Clearly, the period 1966 to 1972 had its own Spirit distinct from that of the 50’s or 70’s and also essentially different from that of Hitler’s Reich or of Stalin’s reign. Equally clearly, all these Spirits held sway for a given duration. They are therefore “Time Spirits.”<sup>20</sup> We use the system of astrology to describe the nature and behavior of these beings and to predict their advent and disappearance.

In order to give a rational account of these Spirits, which I am asserting have a real existence and can have undeniable as well as concrete effects upon living things, it is necessary that I answer the question, “What function do these Spirits have?” Modern Science has explained the behavior of the physical world in terms of material motions, things and forces without reference to God, Angels or Spirits. If a thing has no function, it has no being, that is, it does not exist.

Above I defined Spirit as the subjective (inner) experience of objective (external) events and I said that: Spirit is the breath of God bearing His Will that some aspect of His Being may manifest. It is the nature of Being to be and to flow forth like water. Speaking anthropomorphically, we can say that God wills to be. Insofar as God is infinite, in order for God to be manifested<sup>21</sup> His infinite Being must be expressed in limited aspect in the not-God, i.e. in a polar opposite existing for the purpose of serving or functioning as the

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<sup>19</sup> Animals exhibit unusual behavior prior to major disturbances such as earthquakes and at other times, seemingly at random, dogs and cats will unaccountably get “spooked” and growl or hiss at apparently nothing.

<sup>20</sup> Hegel used the German word, *Zeitgeist*. I will expropriate it here.

<sup>21</sup> Some traditions state that God desires to see Himself.

vehicle or body of the countless manifested limited aspects of the Divine. As God is the source of life, the not-God is dead. As God is infinite and unchanging, the not-God is finite and mutable.

The function of Spirits is that they are beings and understandings comprising the subjective aspects and causes of external events and manifested things. They guide the motion and operation of such things.

I must emphasize that all that has been said above on the subject of Spirits pertains to the subjective experience of life; not the objective, physical side of things. Man and the World have blossomed from the inner to the outer, i.e. from the Spiritual. While the study of Nature can lead to the induction that there are higher worlds and unseen causes of the visible, tangible things of this world, the true causes are found within. They can be accessed by the mystic because they are in both the microcosm and the macrocosm. I hope to elaborate on this in another place, as well as to show that there is an alchemical dimension to these matters we have been addressing.

Spirit then, is a subjective being. In the category Spirit, there are many species of spirits. The origin of all spirits is one, but we recognize diversity among the Spirits. This diversity is related to the function fulfilled by that Spirit. Each spirit has its own recognizable character. The Time Spirit dominating Nazi Germany and that dominating the 1960's US were clearly distinct.

For the Medieval Astrologer, the World<sup>22</sup> in its entirety consisted of the earth fixed immovably in the center and around it 9 concentric spheres: 7 for the planets, 1 for the fixed stars and one for the Empyrean, a region of fire where God's Throne was found. It was held that there was an equation between being, function and operation. Thus, what a spirit (be it an angel, soul or intelligence) did (its operation) was in keeping with its function and its being. Furthermore, all this comprised its form (character). Avicenna and others asserted that the celestial spheres were the habitation of spirit beings (Arabic *ruhaniyat*) referred to as Intelligences, Angels and Souls. We will defer speaking of souls until later. For the moment, we will focus upon Intelligences and Angels because identifying precisely what is denoted by these words is the key to Spiritual Astrology and to the subject of spiritual development.

What is an angel? Our word "angel" comes from a Greek word meaning messenger or news. Ev-angel is Good News. Now a messenger is a messenger because he bears a message and that message imparts to the hearer or reader the understanding of the author of the message. Thus the angel of any celestial sphere is an understanding of the author (God) connected to that sphere.

Again, the term Intelligence (Latin *Intelligentia*, *Intellectus*) is attached to the celestial spheres. Both *Intellectus* and *Intelligentia* are understanding. Thus there are understandings connected to each of the celestial spheres. According to Medieval Aristotelianism, the world is a complex interplay of motions. The 4 elements of nature are impressed with forms by the celestial

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<sup>22</sup> They rarely, if ever, use the term "universe."

motions. In each of these spheres dwell an Intelligence and an Angel which is to say, understandings, which, in turn, manifests itself as a particular more or less complex, celestial motion. The World is a living, thinking Being consisting of Body, Soul and Mind

Please note that, as we are dealing with the subjective, we are not dismayed, nor concerned in any way, that there are those who say that the heliocentric theory of Copernicus destroyed the Medieval concept of the crystal spheres. Still less are we moved by the skepticism which denies the existence of the spiritual. We are dealing with a conceptual model of the inner world; not the external, objective, tangible concrete world. This model may be only that, a model, but it enables us to relate the inner and the outer experiences of life, something Western Science gave up in the 17<sup>th</sup> century.

Understanding results from action (operation). Action is determined by being. The 10 spheres of this World, each having its own level of understanding, are a 10-staged hierarchy of being. In this relationship between being, operation and understanding lies the key to spiritual development. If you live every moment for your appetites you are no better than an animal. If your every action is focused on the love of God, you become like God.<sup>23</sup> If you want to elevate your being and achieve greater understanding you must act in a way which will lead to such results. I will not prescribe that here except to say that we become what we attend to and we must attend to what we do.

The relevance all this has for the individual will be made clearer in the practical application below. However, to sum up, it is necessary to say that the individual exists in times, the spirit(s) of which are described by the astrological factors affecting the entire world. If there is the slightest agreement between the native's figure and the astrological factors of the moment, the native will be swept along by the Spirit of the times.

A similar pattern obtains in the life of the individual considered as separate from the whole. There is a subjective correlate of every astrologically describable event, but more of this below.

## Significance

The events of life are not random. They have significance. Many have remarked the "Pendulum Effect" observable decade to decade, century to century. The horrors of WWII led to the technology of Space travel, the Cold War and the State of Israel. Germany in 1936 was an extreme of severity. The US in the 1960's was an extreme of permissiveness. At present, the pendulum seems to have swung in the other direction. All these events are related through greater and lesser dialectics. The mind of the individual learns through comparison and contrasts. Apparently so does the Mind of God.

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<sup>23</sup> Cf *Libellus I (Poimandres)*, Corpus Hermeticum; also cf *Hamlet Act II, scene ii*, lines 309-313 ; and Pico della Mirandola *Oration on the Dignity of Man*.

## Summation Thus Far

I think it wise to list the principle points made in the previous section.

1. There are such things as spirits.
2. Though all spirits derive from the Spirit, diversity of character and function are observed among them. The language of astrology enables us to describe the effects and character of these spirits and even to name them.
3. Spirit is the subjective component of external events in both the microcosm and the macrocosm
4. Spirits, as understandings and operations are the subjective component of the external motions which constitute Nature.
5. Astrology enables us to identify, classify and name spirits which would otherwise remain intangible, unidentified, unclassified, unrecognized and unutilized.
6. I will talk about time spirits more elsewhere in the context of mundane astrology.
7. There is significance to the events of life. They are not meaningless. Such significance may be known by us.
8. The creation of the world is from the inner outward, as Jacob Boehme asserts in *The Signature of All Things*: Chapter IX, p. 91.1 “The whole outward visible world with all its being is a signature or figure of the inward spiritual world; whatever is internally, and however its operation is, so likewise it has its character externally; like as the spirit of each creature sets forth and manifests the internal form by its body, so does the Eternal Being also.”

Because it is created from the inner outward, the Spirit, which is the subjective correlate of external events, is actually the cause of the external event.

## Some Thoughts on Spiritual Development

This is a subject of such importance that it is simply delusive and foolish to reduce it to a section of a lesson. As stated numerous times in this course, our primary mission here is to teach predictive astrology and therefore we have until now dealt with astrology merely noting spiritual issues where they came up. However, the practicing astrologer is frequently asked, “What is my purpose in life?” “What is my Spiritual Path?” “How best shall I realize my spiritual potential?” These and other questions challenge the astrologer to be wise or at least to answer well. He, or she, must have more than a passing understanding of this subject. What the astrologer has real need of at such time is an astrological method for answering these questions and some familiarity (the more the better) with the challenges involved as well as the benefits. In the absence of such an astrological method the astrologer

is forced to either make up an answer, glibly repeat some New Age blather, recite out of context poorly understood oriental religious doctrines or admit that he cannot answer the question.

In the early 1990's I read the horoscope of a member of a secretive religious sect in Lebanon which believed in reincarnation. His question was, "What is my role in the coming Armageddon?" Of course, when a client asks an astrologer a question like this the astrologer is justified in suspecting serious mental derangement and is often correct in this assumption. In this case, I knew that the client held a job, that he was paying his bills because he was referred to me by Moslem friends who knew him well. I had to confess that I did not have any idea how to answer his question. Nothing in my training had prepared me to answer a question like this. Modern Western astrology has no eschatology, no science of endings. It deals with every thing within its purview cyclically. There is no time set aside for the End of the World. Since then, I have learned about the *apokatastasis*, the doctrine of the periodic purification of the world by fire and/or water. Differing opinions were held about the precise constellation or figure associated with this universal conflagration or deluge. Some say it occurs when all the planets (we only work with the 7 visible planets) are conjunct at 0° Aries; others cite the *thema mundi* which is an arrangement of planets in the signs they rule. This arrangement was supposedly based upon the arrangement of the planets at the time the zodiac was created!<sup>24</sup>

I was able to address the native's religious concerns and destiny; and encouraged him to find regular employment and directed him back to school to complete his education.

In this case, I was called upon, not only to read the client's chart, but to know something of his religious beliefs. Wide reading and real interest in the spiritual beliefs of all humanity helped, but what enabled me to rise to the occasion was the *pars hyleg* which tells us what we have been born for. In other words, it was not necessary for me to make up an answer or to rely upon poorly understood paraphrases of eastern (or western) religious doctrines. While I could not address his role in "the coming Armageddon," I had an astrological method for answering the question "What task have I been born to do?" I understand this to be equivalent to asking, "What is the root or origin of my life?" "Why am I here?" Below, in the Practical Section, we will look at a chart from the point of view of Spiritual Delineation. At that time this will be clearer to you. For the moment I want you to know that it is not necessary to adopt exotic religious doctrines from far away and very different cultures in order to be able to answer such penetrating questions as those listed above (e.g., "What is my purpose in life?", etc.). If you understand this Medieval Astrology correctly, you can address Spiritual Issues successfully whether by "spiritual" you mean "relating to spirits," "realizing the full human potential," or charting the native's religious life.

"Development" means a gradual unfoldment. The growth of what is in the seed. Spiritual Development is the realization of what one is; not a mutation into something one is not. Thus Self Knowledge is an important factor in

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<sup>24</sup> Firmicus Maternus, *Ancient Astrology Theory and Practice*, Park Ridge, Noyes, 1975.

Spiritual Development. According to the Rosicrucians the prerequisites for the advent of Wisdom are *Timor dei*, *Gnosce te ipsum*, *Amor proximi* (Fear of God,<sup>25</sup> Know yourself,<sup>26</sup> Love of the neighbor<sup>27</sup>).

Many people today understand the term “Spiritual Development” as equivalent to the term “Self-improvement.” By this term they mean making themselves better individuals. In their minds the emphasis is on being “individuals.” But Self-improvement and Spiritual Realization are contrary efforts. The perfection of the individual is, in the final analysis, a dead end. It is impossible since, as it is a constant effort to get something one lacks, it necessarily entails constant effort to be something other than what one already *is*. The person who attempts this is always seeing qualities in others or ideals of some sort and saying to themselves, “I wish I were like so and so,” or “I wish I had this or that quality.” There is no end to desire. There is no end to renovating, redesigning, reinventing oneself. It is a vain exercise. It permits no peace, rest or completion.

On the other hand Self-realization, knowing your Self, is a goal which is achievable. Through self observation and discrimination one can know what one is. Through meditation one can become established in the Self, be still, and know that “I AM.” Once this state has been achieved, one knows what he *is*. Along with this comes knowledge of one’s Function, Purpose and Operation. One also learns about his understanding. That is, we see that our understanding of how things are locks us into a given level of operation with others.

Being, Function, Purpose, Operation & Understanding are all related. We act according to what we are. What we do demonstrates what we understand; what our state of knowledge is. Do you want to alter your being? Alter your behavior. Understanding follows action. As human beings we have a Function to fulfill in this World. Avicbron says that this is to know and to act upon that knowledge. This is our purpose as human beings; to think, to know, to act upon knowledge. As *individual* human beings, in addition to our Function as humans, we have also a purpose and function as individuals. Philosophy can lead us to know our function as a species. Astrology can discover your individual purpose/function. Neither can realize it for you.

What the Hindu sages call Full Realization and the Christians call Regeneration, Salvation and Sanctification, is called in the Western Occult tradition “Dignification.” It is the process by which a human being becomes, as Agrippa, Book III, chapter iii, tells us, a worker of miracles. In this dignification one spurns carnal affections and frees the highest part in us, the *Intellectus* or understanding, which is the true worker of miracles. We may ask, “Why is this potential present in man? What is its function?”

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<sup>25</sup> Fearing God means recognizing that one’s own passions (the 7 planets in us) are God’s creative forces. In the state of nature they operate in God’s wrath.

<sup>26</sup> Knowing your Self means recognizing the I Am in you as the Son of God.

<sup>27</sup> Love of the neighbor is the natural condition when you know the Self as the I AM because the Self is no longer thought to be your own property; instead, it is recognized that the Self is universal and we are community.

Dignification is a possibility open to Man that he might complete and perfect his abilities to the point of god-like power in order that he may become an agent in the divine process of creation. The saint, and the saintly magician begin life as ordinary humans. By realizing their true natures while yet in the body, they do nothing more than achieve the realization of their god-like power, that is, to fulfill the function they were intended for.

### **Alexander Aphrodisias & the *Intellectus agens* - a Part of the Microcosm or Not?**

Aristotle spoke in *De anima* about the active intellect and the passive intellect. The passive intellect received impressions, ideas, concepts from the active intellect and having received them, the will and discrimination determined the individual's behaviour. However, it was not clear in Aristotle whether the active intellect was part of the macrocosm (an universal principle) or part of the microcosmic mental faculty.

A commentator on Aristotle, Alexander Aphrodisias (about 200AD), decided it was not part of the microcosm. This led to the conclusion that the individual human lacked any ability of its own to know anything except through the senses, memory and reason based upon precedent; and, perhaps most importantly, that the ordinary individual lacked any basis for a belief in immortality. At death, the existence of the individual ceased. The body rotted and returned to the earth. There was nothing which could survive. The human physical body was made of the earth. When it dispersed there was nothing left. The human individual lacked any link of its own with the higher spiritual realms.

Spiritually this meant that the individual human microcosm had no abiding link between the ever-changing elemental world (to which his physical body belonged) and the eternal celestial world, the "kingdom of heaven" (to which "the man of eternal substance" belonged). Thus, there was no individual immortality. At death, the individual ceased to be. Mankind, however, being a non-physical idea or form, was eternal and it was this universal mankind which never died. This is also the opinion of the *Corpus Hermeticum. The Asclepius I p. 293*, Scott, *Hermetica*, London 1964 tells us: "Although all genera are immortal, not all individuals are." That is, human individuals die but mankind does not.

It follows from this point of view that if we are to survive death and attain Eternal Life we must build a soul which will link our personal passive intellect to the universal active intellect. Hence the emphasis in Western Esotericism on the theme of building "the Temple made without hands eternal in the heavens" and various other symbols standing for the same idea: the Ark of Noah, the Ark of the Covenant, Isis's reassembling Osiris's body after its dismemberment, the Bark of the Sun, etc.

For the early Medieval Christian, what was missing in the natural Adam (the Holy Spirit/Christ) was received at Baptism. However, we are not speaking here of an empty ritual. Both the priest and the new Christian had to be spiritually ready in order for a true baptism to take place and the Holy Spirit had to be present as well. Those who were not so baptized could not be saved. They were lacking the Spirit/Christ which made them complete and also made possible their entry into the Kingdom of Heaven. For the

occultist-magician, the Ark referred to above was not a metaphor. It was a spiritual vessel built in silence. Christian Salvation and the secret of spiritual regeneration required the creation of a subtle body capable of resisting powerful disintegrative forces which attacked it subsequent to the death of the physical body. The creation of such a subtle body could only be done during the period of incarnation of the microcosm. It entailed strict conformity to a lifestyle in which the creative forces in the individual were sacrificed and raised. In the spiritual world, the after death-state, the discarnate soul could not raise the fiery water of regeneration. Hence the constant exhortations to renounce worldliness and focus upon one's spiritual life: upon repentance, renunciation, rebirth, sanctification and devotion to God.

The Arabic Neoplatonists, such as *Batiniyeh* (esoteric) Moslems, understood the secret of the Spiritual Dignification of Man and the need to create a vehicle, ark or chariot or "body of light." They also understood the implications of the discontinuity between the passive and active intellect and equated the *Intellectus agens* with the Moon. Astrologically, this meant that the Moon distributed the forms and Ideas in the Universal Soul to sublunary Nature and to the minds of humans prepared to receive them.<sup>28</sup> Their imagination or fantasy was impressed with such ideas; people acted on them.

This doctrine figured large in the works of Alfarabi, Avicenna and Averroes; was carried over into Western Europe in the 12<sup>th</sup> century and exerted great influence in the 13<sup>th</sup> – not all of it to the liking of the ecclesiastical authorities. Roger Bacon discusses and argues for this doctrine in chapter 5 of his *Opus maius* where he explicitly equates the *Intellectus* and the angel.

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<sup>28</sup> The equation of the Moon with the Active Intellect is interesting from a number of circumstances. For instance, could Muhammad's receiving the Koran from the Archangel Gabriel mean astrologically that the Prophet's teaching originated from insight received through the active intellect – the Moon?

## *Praxis*

### **Practical Astrological Techniques Relating to Spiritual Astrology**

In this section I give you some practical methods useful in delineating the natal chart from a spiritual point of view. This point of view is primarily a matter of how the astrologer interprets the astrological indices rather than a matter of learning new techniques.

From this point of view we regard the inner subjective experiences of life of the individual native as corresponding to a sequence of spiritual presences, some good, some bad, conforming to the testimony of the natal chart and to the modification of that testimony wrought by the various predictive techniques.

For instance, the inner motivation(s) which we moderns are accustomed to explain by reference to psychology, the Medieval Astrologer, lacking a systematically articulated science of psychology, saw in terms of the presence and influence of spirits. These spirits could be innate (for example, the *Ingenium* and Primary Motivation), or they could be extraneous (e.g. the *Cacodaimon*, or *Evdaimon* see below). While the basic spiritual structure of the native's spiritual life remained fixed by that natal constellation or arrangement of the natal figure, the natal figure itself shows patterns of change of spirit broadly over the course of the native's life and transiently over much briefer periods. The key to reading the broader changes is the study of the dispositors. The key to the briefer periods depends upon the predictive technique being used.

For example, if I have Pisces rising with the Moon in Pisces, the Psychological reading of this configuration might be that the native is a dreamer with great emotional sensitivity and a problem with boundaries and limits. The Medieval character reading would be that the native is a magnanimous and fortunate diviner, a religious person, who mingles with kings and princes. The spiritual delineation of this same configuration would be that the native has a spirit of prophesy.

If, with the above, Jupiter, ruler of the Ascendant and dispositor of the Moon is in the 9<sup>th</sup> house, two things may also be said, again from a spiritual point of view: 1) that the source of the native's prophetic spirit is God (because the 9<sup>th</sup> is the house of God); indeed, Jupiter's position in the 9<sup>th</sup> points to a traditional, monotheistic character to the native's religion; and 2) the native will increasingly gravitate toward spiritual affairs as time goes on.

Now if Jupiter is in Scorpio, Mars is its dispositor. Mars is in the 11<sup>th</sup> house. Thus, Mars also tells us something about the origin and outcome of that Jupiter. In particular, it signifies a spirit of wrath operating among the native's friends and in connection with the areas of life corresponding to the houses ruled by Mars in the figure.<sup>29</sup> We see a pattern here. Spirit of

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<sup>29</sup> This wrath is both the source of the expansive Jupiter in the 9<sup>th</sup> and also the ending. Mars' opposition to Saturn, the ruler of the 11<sup>th</sup>, 12<sup>th</sup> and 8<sup>th</sup> is germane.

prophecy, spirit of God, spirit of wrath amongst friends. This is part of the natal life pattern. It is always present, but only apparent when, as a potential, it is called forth by transits, profections, firdaria, Solar Returns, Primary Directions, and other bona fide predictive techniques.

In addition, the spirits of those around you can powerfully affect your own subjective state. For instance, if your spouse is troubled, his or her upset can cast a pall upon your own state. Negative conditions among your friends can adversely affect your own spirit.

We want to understand these subjective components of external events because the experience of life tells us that such spirits create the contexts in which events of the same nature occur. Thus, Martian acts occur when Mars becomes emphasized in the native's chart. Simultaneously, or just before the fact, the native himself (or people in his life, depending upon the particulars of Mars in his chart) begins to talk loudly, act arrogantly, break things, make a lot of noise by clumsily or aggressively banging things about; in short, begins to act in a Martial manner. It is a wonder to behold: in a sense, the company about the native unconsciously begins a war dance or invocation of Mars just prior to a mishap, act of violence, or initiative.

The same thing holds true for the other planetary spirits. With Venus we see pleasant music, appealing fragrances, sweet tastes, peace, quiet, comfort, attention, care, love prepare the way for sexual pleasures.

## There Are Many Spirits in the Natal Chart

Viewing the chart from the spiritual point of view, we find five spirits in the chart itself:

1. The 1<sup>st</sup> house is the *Ingenium*,<sup>30</sup> the skill, talent or wit of the native. It is his embodied Spirit; that part of the divine which we are.
2. 12<sup>th</sup> house is the *Malus Daemon/Cacodaimon*, i.e. evil demon.
3. 11<sup>th</sup> house is *Bonus Daemon/Evdaimon*, i.e. the good demon.

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<sup>30</sup> This is mentioned in *Genesis 2*. God breathed the Spirit of life into Adam who then became a living soul. See also the *New Testament* "Gifts of the Spirit" 1 Corinthians 12:7-11 to wit:

7. But the manifestation of the Spirit is given to each man to profit withal.
8. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit.
9. To another the gifts of healing by the same spirit.
10. To another the working of miracles; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues;
11. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

As you can see, this passage attributes various skills an individual may have to a "spirit" given to each of us by God. There are also other spirits in the 12<sup>th</sup>, 11<sup>th</sup>, 9<sup>th</sup> and 3<sup>rd</sup> houses. Indeed, all the rulers of the houses were regarded as spirits.

And according to Firmicus Maternus:

4. the 9<sup>th</sup> house is God.

5. the 3<sup>rd</sup> house is Goddess.

What has been said above regarding the Moon rising in Pisces may be taken as paradigmatic for interpreting the *Ingenium* spiritually. The good and bad demons are self explanatory. I will have something more to say of the Good Demon below. We all know by now the importance of the 9<sup>th</sup> house. What will be new is the 3<sup>rd</sup> house as “Goddess.” This comes from Firmicus Maternus, *Matheseos Libri VIII*.<sup>31</sup>

Closely related to the question of spirits is the issue of being. The Medieval Magicians and philosophers held that all living things were arranged hierarchically according to the grade of their being.<sup>32</sup> Thus there stretched a system of grades of being ranging from matter (the apparent antithesis of God), up through the mineral, vegetable, animal, human and angelic realms to God, the source of life.

The human kingdom, like the other grades, had its own gradations. Nine such grades were recognized and depicted in a diagram having 9 points (for example, see **Figure 24A**). Three of these 9 points are secret; perhaps corresponding to the activity of the Divine in the context of humanity. This left 6 active grades, each of which was representative of a certain level of understanding. Three of these were supernal, focused upon some aspect or grade of the heavenly world’s activity, and three were inferior, focused on some aspect or grade of this world’s activities. Graphically, this may be represented as:

Divine Triad	7	8	9
Celestial Triad	4	5	6
Earthly Triad	1	2	3

Grades 1, 2 and 3 correspond to the 3 spirits indicated by the *Almutem figuris*, namely, the natural, animal or rational spirits.

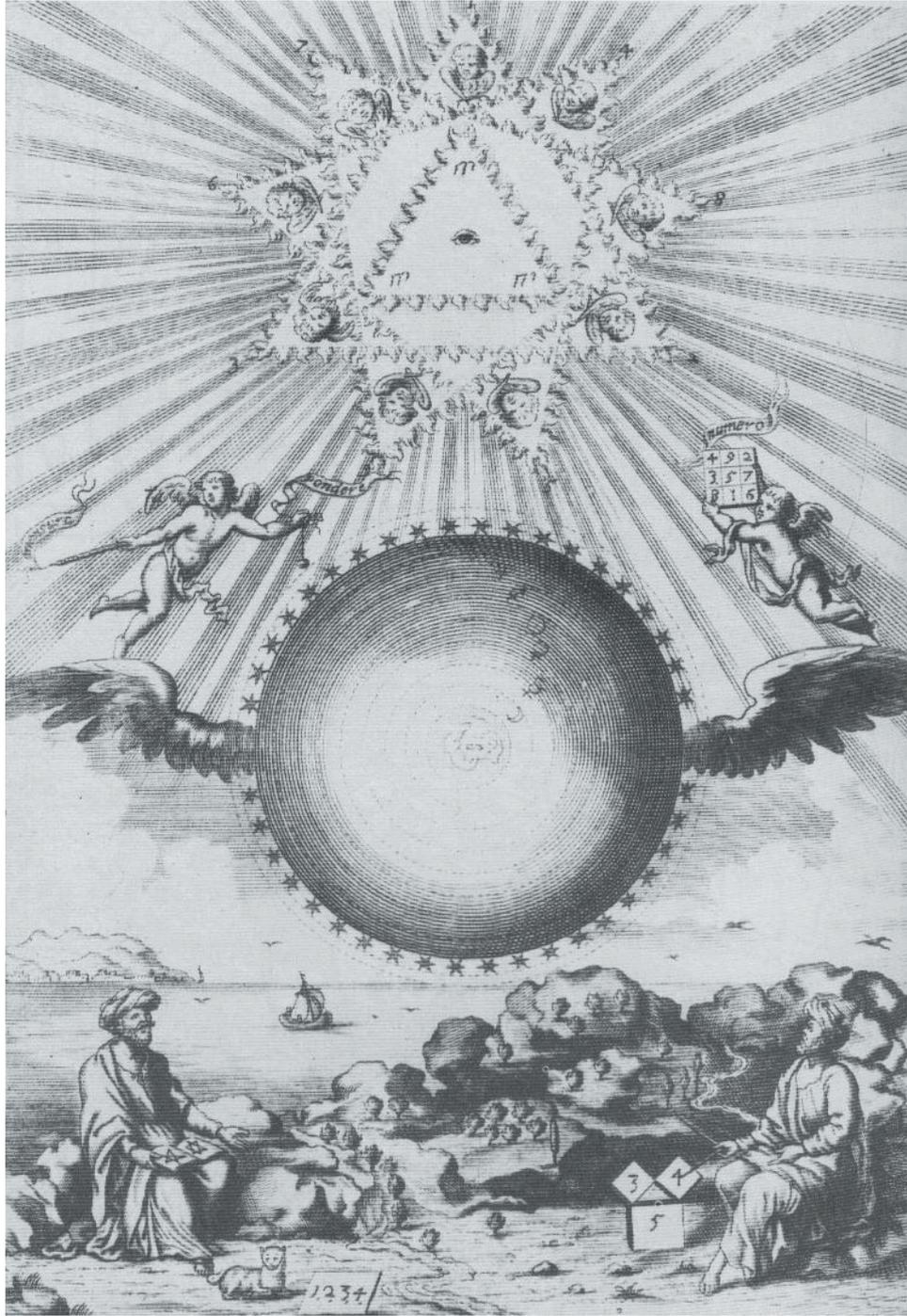
## ***Falak and Nujum***

When you go to a modern-day practitioner of traditional Magic, one of the first things the practitioner does is to pray. This practice is very old and it is also necessary. This act of humbling oneself before one’s God, emptying oneself of oneself as much as is possible, makes it possible to receive. *Summa scientiae nihil scire*. You can’t put anything into a full pot.

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<sup>31</sup> Cf *Ancient Astrology in Theory and Practice* translated by Jean Rhys Bram, Noyes Press 1975. pp. 49, 51.

<sup>32</sup> Cf *Zohar*, translated by Sperling, Simon and Levertoff (n.d.) vol II Miqez(193a), p. 235: “the grades assigned to souls in the next world corresponding to their state on departing from this world.”



**Figure 24A**  
Triple triangle from front-piece to Kircher's *Arithmologia*

The next thing he will do is to discover your level of Being. Not all magicians are astrologers and the method used, although it employs astrological language, is more numerological than astrological.

Amongst the Arabs and Arabic speakers this practice is called *falak* (constellation); and *nujum* (star). These represent a 12 grade and a 7 grade scale which actually bears on one's being, function, purpose and understanding. This discovery of the native's being is important. It determines how he may be helped or dealt with. For instance, if he denies the existence of God, Spiritual agencies, saints and the like there is no sense in talking to him about these things. For him they cannot exist; therefore, they don't. On the other hand, his spiritual standing may be sufficiently high that he is above being troubled by spirits. Should the astrologer's grade of being be lower than that of the client, it may be wise that the astrologer restrict his comments to what he himself knows because the person with the higher level of being may well see through any duplicity, hypocrisy or pretense on the part of the person with the lower grade.

I have seen this technique used only a few times. It is difficult to get those who use it to be forthcoming, but it seems that the sequence of the signs (Aries to Pisces) constitutes an ascending scale of being, each sign representing a *substantia* more spiritually advanced than the preceding. I have not figured out the scale of the planets yet, but we will probably not be far misled in suggesting that the Chaldaean Order (Moon at the bottom; near earth; followed by Mercury, Venus, Sun, Mars, Jupiter, Saturn just below the fixed stars) is the key.

In the calculation of the *Falak* and the *Nujum*, the Arabic practitioner uses only the client's name and his mother's name. There is a Western version of this practice, reported in H. C. Agrippa's *De Occulta Philosophia* Book II, Chapter XX, which follows. In this case both parents' names are used.

### Agrippa's *Falak* and *Nujum*

“But if you want to know the ruling star of a given person, compute his name and that of both his parents according to the Attributions of Numbers to letters shown above and divide the sum by 9. The remainder indicates the planet sought for.”

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
10	20	30	40	50	60	70	80	90
K	L	M	N	O	P	Q	R	S
100	200	300	400	500	600	700	800	900
T	V(U)	X	Y	Z	I(J)	U(V)	HI	HV

### Agrippa's Figure Showing Alpha-numeric Correspondances

Note: HI(as in HEIERON) and HV (as in HUILHELM)

### Numbering scheme for finding the ruling star:

1,4	2,7	3	5	6	8	9
☉	♃	♅	♁	♁	♃	♂

For example:

Robert (317) + John (698) + Vivian (1419) = 2434

$2434 \div 9 = 270$

Remainder = 4

Robert = Sun

“If you want to find anyone’s Ascendant, compute his name as before with that of his mother and father. Divide sum by 12.”

### Numbering scheme for finding the ascendant:

1	2	3	4	5	6	7	8	9	10	11	12
♈	♊	♋	♁	♉	♏	♎	♌	♍	♐	♑	♏

For example:

$2434 \div 12 = 202$

Remainder = 10

Robert = Virgo

This is not right astrologically. This technique employs the language of astrology to measure the Being of the Client. It tells you what he is.

## Naming the Spirits

I promised above to show you something of the use of the Good Demon in connection with the Spiritual aspect of this older astrology. Working with spirits, however that may be done, involves naming them. Below you will find two methods for identifying and naming spirits in the natal chart from Agrippa’s *De Occulta Philosophia*.<sup>33</sup>

Almutem and Agrippa’s methods:

1. Find the Almutem of the 11<sup>th</sup> House, i.e. the Good Spirit. Refer to the lesson on house almutens if necessary.
2. Beginning at the Ascendant, cast the letters of the alphabet around the degrees of the zodiac, one letter per degree in the order of the

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<sup>33</sup> *Three Books of Occult Philosophy*, edited by Donald Tyson, Llewellyn 1993, Book III, chapter xxvi, p547.

signs all the way around the ecliptic back to Ascendant.<sup>34</sup> The letter corresponding to the degree of the Almuten of the 11<sup>th</sup> is chosen.

### 3. Add *El-* or *Jah*

In a given chart let the Almuten of the 11<sup>th</sup> be Mars at 0° Aquarius. This equates to the Hebrew letter Kaph. ( כ ) To this we add the Divine Name *iah* as an ending (to indicate a good angel). Thus, we get כ י א . This name will be pronounced: “Cah-yah.”

By the 5 “Principal Places of Life” according to ibn Ezra (Sun, Moon, Ascendant, Part of Fortune & NM/FM prior to birth as the figure is conjunctional or preventional):

1. Beginning at Ascendant, cast your letters around the degrees of the zodiac, one letter per degree in the order of the signs all the way around the ecliptic back to Ascendant. Take the Letters in the order: Sun, Moon, Ascendant, Part of Fortune, New Moon/Full Moon. E.g. in a given chart, let the corresponding positions be: 5° Aquarius, 11° Pisces, 12° Pisces, 19° Aries, 1° Aquarius.
2. Again, beginning at Ascendant, cast the letters of the alphabet around the degrees of the zodiac, one letter per degree in the order of the signs all the way around the ecliptic back to Ascendant. Note the letters corresponding to: 5° Aquarius, 11° Pisces, 12° Pisces, 19° Aries, 1° Aquarius.

### 3. Add *El* or *Jah*

Doing this in the example mentioned, you get: Ayin, Mem, Aleph, Ayin, Resh: א ע מ א ע . To which you add א ל . Thus: א ל א ע מ א ע . It is pronounced: “Oama’erel.

In this way, you gain the ability to identify two very important angels; your good angel-demon<sup>35</sup> and your Guardian Angel. Prayer using these names or meditation on them gradually builds them into a link to the inner worlds.

## Magic

Some Medieval Astrologers also used astrology in connection with magic. Electional astrology was used in connection with the making of astrological images. It was the practice of some *Nigromancers* to check the results they got from their invocations and clairvoyant investigations by comparing these results with horary charts. They would also elect a time for a magical

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<sup>34</sup> Alternatively look to **Figure 24B** at the end of the lesson. The degree of the ascendant will be degree “1” in the table. Actually, you need not use Hebrew Characters. Latin, Greek, or Arabic will work fine.

<sup>35</sup> “Demon” is a word regarded by Christians as evil because it was used by the pre-Christian religions to denote what the Christians preferred to call an angel. It came to mean an evil angel when the new religion criminalized and demonized its predecessor.

operation or divination, perform the operation and check it by the horary figure after it was done. The election enlists the support of a certain Name of God, Archangel, angelic order, etc.

The following from Bonatti on Exorcism is an example of the Medieval Astrologer's magical application of astrology:

**On electing the time for expelling a phantasm, or malignant spirit (which some call the devil) which is hindering or infesting any place or house or person; or to destroy an oracle of idols or the like (chapter viii, col 464).**

“If you desire to elect the time for expelling a phantasm, or malignant spirit which is hindering or infesting any place or house (which some call the devil) or some noxious, terrible thing infesting those who dwell in that place or if there were some vexation which is called demoniac in some person and you desire to exhibit some medicine or to perform an exorcism or the like, and you wish to elect a time for this, use the Ascendant and its lord but see that the Ascendant is not in Cancer, Leo, Scorpio, or Aquarius. Let not the Moon be in any of the said signs. Let the Ascendant be in any other sign and let the Moon be in any sign but those mentioned and let her be joined to a benefic unimpeded. However, in the destruction of houses in which idols are worshipped or in those in which unholy orations are held, it suffices to weaken and debilitate Venus.”

The following from Cardanus' *Seven Segments*, quoted in *The Astrologer's Guide* shows the use of astrology in delineating witchcraft in a Horary Figure:

“Mercury significator of a disease in aspect with Saturn or Saturn significator in aspect with Mercury gives suspicion of witchcraft and enchantment.”

Likewise from Culpeper:

“The lord of the 12<sup>th</sup> in the 6<sup>th</sup> shows witchcraft or possession by the Devil, that's bad: and if he be a malefic, you may take it for granted, 'tis sure as a club.”

This brings us now to the question of western astrological remedial measures. The New Age astrologer is incompetent for the most part when it comes to actually doing anything about the problems that he can foresee in the natal chart. Using a medical metaphor: “A Western astrologer can diagnose, but he cannot prescribe.” The reason for this is that since the 17<sup>th</sup> Century astrologers have done everything in their power to trivialise and denude astrology from all the operative elements that it once had, regarding them all as superstitious and fraudulent. We are talking here of magical techniques as well as medical techniques. (I deal with medicine in a different lesson.) But especially paradoxical is the fact that we expunged the magical techniques from our Western astrology, preferring a bland psychology and relativist new-age platitudes to anything that can have a real impact upon the native's life.

People speak critically about the ethics of this sort of thing, when in fact they don't even have the ability to commit the deeds they castigate. It is also a paradox that the Western astrologer has no problem in accepting the

magic of the Hindus, or the magic of the Tibetan Buddhists, or the magic of the American Indians, or the magic of the Australian Aborigines, but when it comes to actually doing these things, within their own western tradition, they lay down Thou-shalt-nots even though they are ignorant that such a tradition exists among their own people.

The Eastern astrologer, Hindu, Buddhist or other, will first of all wisely suggest to the native that a regular religious practice, which is called in Sanskrit a *Sadhana*, is an asset for averting the hostile influences of the stars. In the Jewish tradition, there is the doctrine “No stars (or constellations) for Israel.” This doctrine holds that the Jew who assiduously practices the *Mitzvah*, that is the Commandments, and the required religious practices is exempt from the influences of the stars. There is a similar doctrine within the Christian tradition, namely that one who has accepted Christ has risen above the influences of the stars.

These doctrines exist in the West in the religious traditions but they don't exist within the astrological practice of the Westerners, because the astrologers for the most part have secularized themselves, and removed themselves from these traditions. And as a result, they don't even know that they have these traditions.

In the West, what we have that corresponds to *Sadhana* is regular church practice; service in church outreach groups such as soup kitchens, homeless shelters, etc.; weekly confession and communion. This is a basic religious practice.

The Eastern astrologer will say, if you run into a particularly sticky problem, you can pray to one of the gods or goddesses and they will help you to extract yourself from the problems that you find yourself in. The astrologer will tell you which god or goddess you ought to be praying to.

In the Catholic and Anglican churches it is common popular practice on the part of the laity to seek assistance for problems, or even intercession before God, of Saints and Martyrs.

In the Eastern astrological traditions, among the Indians and the Buddhists, there is the concept of ancestor worship or the cultivation of the *Pitris*, the fathers, a class of spirits that have to do with ancestors. These were the *Manes*, in the Roman tradition, and the *Lares*, and *Penates*.

Have you seen family members praying at the gravesite of a deceased parent?

In particular sticky spiritual questions such as demonic possession, the practice of exorcism remains a possibility open to a Western astrologer working in connection with a priest or rabbi. Why should not the Western astrologer ally him or herself with a priest or minister trained in holy rites? There is always a possibility of such a priest or minister, or the astrologer himself, availing himself of the Western magical tradition, which has a considerable number of modalities when dealing with spiritual problems. I think immediately of the numerous grimoires such as the 6<sup>th</sup> and 7<sup>th</sup> books of Moses, or the *De Nigromancia* of Roger Bacon (which are now available in occult bookstores), and practices such as Pow-Wow (the Pennsylvania

Dutch folk magic) and Hoodoo, Voodoo, as well as Santeria in the Spanish community. These traditions are alive and well. But most astrologers, being middle-class people, stay away from these things.

In the Hindu tradition, there is the use of mantra as a way of coercing the gods and goddesses to be of assistance. In the Western tradition there is prayer. Prayer works. Many have found it a powerful means of healing and strength. All that is required is humility and a beseeching heart. In the West, there also survives an occult practice of using the Psalms as magical spells to yield, prophylactic and other magical effects. Prophylactic, by the way, means protective effects. The practice was especially in vogue in the 17<sup>th</sup> Century and found its way into the American colonies, where it survives in the folk magic tradition.

An example of a charm which is spoken, this one against enemies, is taken from the Psalms as follows:

“Behold, God is my salvation. I will trust and not be afraid, for the Lord Jehovah is my strength and my song. He has also become my salvation. For the stars of heaven and the constellations thereof shall not give forth their light. The Sun shall be darkened in His going forth and the Moon shall not cause her light to shine. And behold, at evening time, trouble, and before the morning, He is not. This is the portion of them that spoils us”.

This would be prayed at sunset, during meditation, or at any time of the day, repeatedly, as a means of warding off the slander and assaults of enemies.

Another charm against furious beasts:

“At destruction and famine shalt thou laugh, neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field, the beasts of the field shall be at peace with thee.”

There is a charm against trouble in general:

“He shall deliver thee in six troubles, yea in seven. There shall be no evil touch thee. In famine He shall redeem thee from death and in war from the power of the sword.”

The Hindu astrologer and the Buddhist astrologer are frequently prescribing that natives wear particular gems to enhance the power of a particular planet or sometimes to diminish, by counteracting with an opposite influence, the influence of a hostile planet. Many Western astrologers believe that only the Indian astrologers have this information. There is considerable literature for the correspondence of gems with planets and zodiacal signs in Islamic, Jewish and Christian astrological traditions. The Bible, Joseph’s Jewish Antiquities, and the Gnostic literature are only the most basic of sources. Everyone knows of the birth stones associated with the signs. The following is adapted from Henry Cornelius Agrippa’s *Occult Philosophy, Book 1*:

**Saturn:** The colour is black. The gem is onyx. The metal is lead or gold. Diamond, and sometimes it is said, sapphire as gems.

**Jupiter:** The colour is purple. The gem is beryl, sapphire, amethyst or jacinthe. The metals are tin, silver and gold.

**Mars:** The colour is red. The gem is jasper. The metal is iron. Ruby is also attributed to Mars.

**Sun:** The colour is golden-yellow. Its gem is carbuncle. Its metal is gold. Chrysolite and diamond are also attributed to the gems of the Sun .

**Venus:** The colour is green. Its gems are emerald, green jasper and beryl. Its metals are copper and brass.

**Mercury** is of mixed colours. Its gems are opal and agate. Its metal is quicksilver. Topaz and silver marcasite are frequently also associated with Mercury.

**Moon:** The colour is white, silvery. It's gems are moonstone, pearl and quartz. It's metal is silver.

The Hindu astrologers will frequently suggest the native wear particular colours on particular days. The days correspond to the planetary rulership; Monday is the Moon, Tuesday is Mars, Wednesday is Mercury, Thursday is Jupiter, Friday is Venus, Saturday is Saturn, Sunday is Sun. By finding the correspondence that I've just given with colours to the planets you know what colours to suggest to your client to wear on what particular days. Some remedial measures did survive amongst Western astrologers until recently. For instance, western astrologers, like the Indian Astrologers until very recently would advise their clients as to what colours to wear on particular days or what colours to paint their offices or home. Amongst Europeans and North Americans, this was/is deemed a harmless superstition, but while its impact is subtle, there is an important effect of color, clothes and presentation which definitely does impact both the wearer and the observers.

The Indian astrologer will frequently send the client to an Ayurvedist or to a practitioner of Indian medicine if the affliction of the planets is affecting them on a physical level, even in situations that the westerner would not think were medical.

In the Western tradition we have our Western medicine which has accomplished major revolutions in health care, such that many who would have died in former ages, or even now in Third World countries such as India, live even to old age. Nevertheless it is true that modern Western medicine has limits to what it can do. It is, for instance, weak in the area of nervous diseases.

Still, the Western astrologer has available to him or her a number of alternatives such as naturopathy, homoeopathy, herbalism, etc. which cure many people, and some of which provide an interface between astrology and *Materia Medica*.

Nor ought we to pass over alchemical medicine, which for centuries has been practiced in the west. Indeed, modern allopathic medicine recognizes Paracelsus' alchemical medicine as its parent.

## Magical Potions and Lotions, etc.

Magical lotions can be made by steeping metal images or talismans in a blue glass or bottle filled with oil or water, sealing the same and burying it in sand for 77 hours.

Magical spells are made by dissolving the filings of magic lamens or talismans in weak vegetable acids and using this to draw out the sigils of the planets whose influence is to be augmented, together with various *carmina* or incantations. These sigils and *carmina* are written on the left arm as protective agents. The procedure is: take the magical lamen or talisman consecrated to the particular planet which is appropriate to the spell you are trying to cast for protection on someone, file this lamen into a bowl and pour weak vegetable acid such as citric orange juice, vinegar, lemon juice, or something of this sort and then mix it all together. Then you dip a pen that has never been used before into the liquid and use the pen to draw on the skin of the individual whom you are trying to protect the sigil of the planet in question, along with a verbal spell that constitutes protective words.

There are also a number of incenses which are used in connection with spiritual issues and with planetary influences as well. Here are 3 examples. If corriander, smallage, henban, and hemlock are burned alone with invocations spirits are attracted. A fume made of calamint, palma-christi and cinnamon drives away evil spirits and vain imaginings. And Hermes says that if spermaceti, lignumaloes, pepperwort, musk, saffron and red storax and the blood of a lap wing are burned together many airy spirits quickly gather. It is also used at gravesides in Necromancy.

The Dutch *Hexenmeister* makes filters of stimulating power compounded under peculiar planetary influences. They are composed of musk, ambergris, cinnamon and a variety of essential oils. These are constantly worn on the person or rubbed over the body. Their influence, if properly prepared, secure lasting regard and esteem.

Trithemius's elixer of longevity (which is proven as a worthwhile tonic, if not as something that will ensure long life) consists of a powder. You take and powder 15 grams of calamus, gentian, cinnamon, mountain willow, anise, carraway seeds, parsley seeds, lavender flowers, and coral, add 27 grams of white ginger, bittersweet herb, cenna leaves and burnt tartar, 7 grams of mace and cubebs. Five grams of this powder are taken each night for the 1<sup>st</sup> month, 5 only in the second month, and thereafter 5 grams 3 times a week. The results are a good stomach, a strong mind and tenacious memory.

For dreams: 9 small pills composed of walnut, hazelnut, and nutmeg grated together and mixed with sugar and butter taken at bedtime will induce dreams of your future husband's fortune. I do not know what you would do for your future wife's fortune but that is what you would do for your future husband's fortune.

Eating a little balm before retiring brings pleasant dreams. Oil of Poplar and balm of Gilead used while awake causes you to see all of nature and foretell future events.

These recipes are for information. I do not suggest that anyone do any of these things which require being taken internally; I am just telling you what the tradition is. This is for educational purposes only.

The *Picatrix* tells us that the practice of astrological magic, or nigromancy, is the composition of three natures: *natura completa*, *almutez* and planetary influence plus the virtue of the infusion of the fixed stars. This, the non-nigromantic man calls virtue. But they do not know what sort of thing it is or how the aforesaid virtue may be joined. The nigromancer, however, does know. After those things having the aforesaid virtues have been joined they should have elemental heat. This assists in the completion of the incomplete virtue. They should also, likewise, have natural heat, that is, for eating. These two are not able to be complete or to assist without the spirit of a man and an animal.

The basic structure of *Picatrix's* magic is dignification, operations and compositions. Dignification is the empowerment of the nigromancer through the knowledge of the one thing – that is, his angel. Operations are the various rituals associated with the planets. Compositions are the *confectiones*, recipes or potions, or various substances corresponding to the planets intended to produce specific results and effects.

## **Guidelines for Delineation of the Native's Religion and Spirituality in the Natal Figure**

Delineating the natal chart from a religio-spiritual point of view is appropriate behavior for an astrologer. Spiritual Counselling is another matter which will be dealt with below.

### **Religious Indications**

In what follows, I refer to Arabic Parts discussed in **Lesson 15**. Refer to same regarding how to cast the parts mentioned.

1. See if the native is a hater of organized religion or not. Generally this is shown by Mars in or ruling the 9<sup>th</sup> house or by Mars disposing the *pars fidei* (Part of Faith) or aspecting same. If these conditions are present, the native will unlikely attend regular religious services. He may still regard himself as “spiritual.” Now this distinction: “religious” vs “spiritual” is a modern one. It would have been unintelligible in the West prior to the 18<sup>th</sup> century, just as it is in most of the world today. Still, if you are working with a Western clientele, you will have to speak like this. The majority (it seems) of Westerners who come to an astrologer today fall into this category. They have no religious training. They don't own and have never read the Bible or other religious text. They have had some exposure to eastern thought and they describe themselves as “open minded,” which really means they don't really believe anything.
2. Mars in the 9<sup>th</sup> “rules the spirits” Agrippa tells us, so in addition to signifying someone who has scorn for organized religion (frequently for good reason as you will learn if you question the native

about his attitudes toward religion), the 9<sup>th</sup> house position of Mars (or rulership of it) occasionally signifies an interest in magic.

3. Any of the malefics (Mars, Saturn or South Node) in the 9<sup>th</sup> tends to have similar end results: interruption of higher education, bad attitude toward religion. Ibn Ezra tells us that Saturn in the 9<sup>th</sup> makes you “infirm in your religion.” That is, you have doubts about it. Firmicus Maternus says Saturn in the 9<sup>th</sup> shows a magician. Today it often indicates one who turns to Science. South Node signifies either loss of religion or ascetic practices.
4. According to Bonatti, a Cardinal sign on the 9<sup>th</sup> house cusp shows that you change the religion you were born into for one which is worse. A mutable sign in the same place shows that you are constantly revising your ideas about God and also your spiritual affiliations. A fixed sign there is said to show fixed commitment to the religious sect into which you were born. I have seen this often in the charts of non-practicing religionists who identify themselves as belonging to the religion of their parents.
5. Benefics in, or ruling the 9<sup>th</sup> (e.g., Sun, Venus, Jupiter), bring recognition, pleasure and wisdom. Usually this success, pleasure and wisdom are of a conventional and traditional sort. When Mercury is in or rules the 9<sup>th</sup> the situation becomes more complex. Much depends upon the aspects Mercury receives. If he is well placed, you may find Christianity (usually a theological, intellectual form of the religion), Talmudic Judaism, or an intellectual Islam. Occasionally you will find Hermeticism or secular philosophy.
6. Venus and the Moon give divination, dreams, tantra, and feminist emphasis. The femino-eco-Wiccans who seemed to be everywhere in the 1980's and 1990's often showed Mars in or ruling the 9<sup>th</sup> square, conjunct or opposed the Moon with Venus in some aspect to Mars or Moon.
7. The identification of the significator of the 9<sup>th</sup> house is important:
  - a. See Mercury because Mercury is the universal significator of the profundity of the native and the significator of the faith of the native. Look to its zodiacal state and its dispositor. If Mercury were free and fortunate and strong you will find the significator of the native's science<sup>36</sup> and faith free; then see in which sign it is or in the aspect of which planet it falls. For if it were in Aquarius or Capricorn and Saturn aspects him with a trine or sextile and Saturn were of good condition and well disposed, it signifies that the native will be religious and of good faith and profound in science and that he will be sublime and that he will commit the sciences to memory well and that he will easily learn his lessons and studies and he will not seek profit from his studies nor suffer because of them, but he will pursue knowledge for its own sake living his life in peace even in adversity and want. But if it were in Sagit-

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<sup>36</sup> Note science and faith are united here. In the Middle Ages you did not have a separation of science and religion.

tarius or Pisces, and Jupiter aspects him with a trine or sextile and Jupiter were well disposed and of good condition, the native goes for law studies both civil and canon law, and from this follows praise and honor and good reputation likewise clerical preferment and with this he will be liberal, of good soul, of good faith, rejoicing in the things he has unless Mars works the contrary. Because if he aspects, it signifies that he despises his law and that he is an advocate guilty of collusion and conflict of interest. But if Mercury were in Leo, and the Sun were well disposed, fortunate and strong, and aspected him with a sextile or trine, it signifies that the native will stand forth wise and discrete and humble, of good faith, loving religion, profound in the things of faith, and that he will understand those things well, and he will be fully conversant in religious matters. But if Mercury were in Taurus or Libra, and Venus should aspect Mercury with a sextile or trine and be well disposed and fortunate and strong, it signifies that the native will belong to a religion in which he will not persevere. He does not stick with anything and neglects study. He is not profound in the sciences, nor is he found to be of good belief. He delights in novelties. But if Mercury were in Gemini or Virgo, and Mercury himself would therefore be well disposed, of good condition, fortunate, strong and the only significator it signifies that the native will be of good faith, religious, blessed with the sciences, well understanding books on the sciences, both divine and others, expounding them well, and there follows from this praise, and good reputation. And these are even greater when Jupiter, well disposed and of good condition is seen to aspect Mercury with a trine or sextile. But if Mercury were in Cancer and the Moon were of good condition and well disposed, fortunate and strong, it signifies that the native will be of good faith and belief and that he will achieve a good reputation.

- b.** Find the significator of religion. Bonatti says it will be the planet closest to the 9<sup>th</sup> house cusp in the 9<sup>th</sup> house or the almuten of the 9<sup>th</sup> house cusp. If it is Saturn the native goes for science or nigromancy or he will belong to a serious and laborious religion, especially one whose followers wear black and consider themselves more holy than God. If Jupiter is the significator, the native belongs to a sect whose followers are called secular clerics known for the liberality and philanthropy of their religion. They become bishops, archbishops, and others who rule the church. If Mars is significator, the native hates religion. If the Sun is significator of religion, he belongs to a liberal and noble religion pursuing a path between spiritual and temporal things. But if Venus were the significatrix of religion, the native will belong to a religion in which he can superintend the women working in it. But if Mercury alone were the significator of religion and he were of good condition, it signifies that the native belongs to a religion of youths, or of literary men, and of fit and wise men and the like. But if the Moon were significatrix of religion, it indicates that he will belong to a religion of unstable men who lightly and quickly change themselves from one principle to another nor do they preserve their religion well. But if the significator of religion, i.e., the almutem of the 9<sup>th</sup> house, were joined to the Sun by a trine or sextile, with reception, and it were in the first house (whatever planet it is except Mars), it indicates that religion comes to the native casually, with him being unknowing, as if this happens inevitably.

- c. The above is Bonatti's opinion. What follows is mine. Regarding the significator of religion: If the 9<sup>th</sup> house is untenanted, the Almuten of the 9<sup>th</sup> cusp or the ruler of the sign will be the significator. If there is one planet in the house, it will be the significator. If there are two or more planets in the 9<sup>th</sup>, the one closest to the cusp is the significator unless the ruler of the 9<sup>th</sup> house/sign is in the 9<sup>th</sup>; and especially if it is in its own sign. The significator of the 9<sup>th</sup> will show you the nature of the native's religion and directions of it to the benefics and malefics and of them to it will show you the vicissitudes and accidents of the native's religious path.
8. See the Part of Faith. Let it be taken by day from the Moon to Mercury and by night from Mercury to the Moon and projected from the Ascendant. If it falls in the 3<sup>rd</sup> or 9<sup>th</sup> houses and the lords of these houses are free from impediments, fortunate and strong, i.e. not combust nor cadent, nor aspected by the malefics, and in houses unafflicted by the malefics, and if the Lords of these houses are also free, it signifies that the native will be religious and extremely profound in the sciences. He will be subtle and few will be found like unto him. Judge the contrary with contrary indications. If the part of faith were with Saturn the native will be an investigator of profound things. If with Jupiter, one who preserves the good law. If with Mars a man of evil faith. If with Venus a lover of games and fun. If with the Sun, of great appearance, but one who does not know as much as he seems to. If with Mercury, one proven in the sciences. If with the Moon, one of liberal soul. Abu Ali said that if the ninth house were the house of Jupiter, and the Moon were in it in nocturnal nativities, it signifies that the native is an wise astronomer/astrologer and one who announces divinations and future things. If Mercury were lord of the ninth, and were in it, it means the same.
9. Secularism is widespread and in some places the rule rather than the exception. In societies where secularism is the exception, secularism may result from the malefics' association with the 9<sup>th</sup> house and/or the *pars fidei*. In societies where secularism is the rule the religious impulses may not have opportunity to manifest, but the sympathies are still there and will be expressed by those natives in whose charts they are very strong in spite of efforts to suppress them.

## Spiritual Indications

Here I use the term "spiritual" in the sense it is widely used by many today as in the sentence: "I left the church years ago, but I'm still spiritual." The following indices can be used in the natal charts of such "unchurched" people as well as those who actively practice a religion for, even in the second case, individual understanding of doctrine may vary from the strictly orthodox expression of the particular sect to which the native belongs.

1. Look to the *pars solis* to see what the native's idea of God is. Anselm said: "God is that greater than which you cannot conceive." Thus even the atheist and agnostic have a god. Now, as the native will cherish, revere and cultivate that which he holds to be that

greatest thing, it is clear that the astrologer asked to comment upon the native's spiritual life ought to begin by closely delineating this part.

2. Look also to the *pars hyleg*. This is the *radix vitae*, or root/origin/source of the native's life. To know this is to know the native's mission in life.
3. Study closely the *Almutem figuris*. It shows the path the native must travel to return to his Divine Source. It represents the Guardian Angel.

## Spiritual Counselling

It must be acknowledged that for one who has not made any effort to attain knowledge of himself, of God or of the Spirit, to set oneself up as a Spiritual Teacher or to profess to offer advice on a subject so important, so arcane and so infrequently sought for sincerely, is as arrogant as it is ignorant. As such, only misconceptions, lies, delusions, frauds and impersonations can result. The world has more than its share of false prophets, birds of ill-omen and stolen plumage.<sup>37</sup>

There is a vast difference between reading the native's chart from a religious-spiritual point of view and answering his questions and offering advice upon his attaining wisdom or knowing God. In common English, you have to have already been where you promise to take someone else if you are to have any legitimacy as a guide. Spiritual Counseling is not something that you can master from a book, nor is it something you take up lightly. You must have achieved a given level of spiritual awareness and realization if you are to advise another person spiritually.

As a technician, the Astrologer has the specialized skill to read the chart. He may or may not be morally upright, enlightened or a good person. The person who directs the spiritual growth or development of another person is consciously and intentionally taking on himself, not just the role of *Guru*, *Rabbi*, *Shaykh* or *Doctor* (i.e., Teacher), he is also assuming the Priestly or Sacerdotal function. Now, I, Robert Zoller, the author of this Lesson and of the Diploma in Medieval Astrology want to state it as clearly as possible that I have no misconceptions about this. I am a dogged researcher, persistent practitioner and avid astrologer/occultist. As such, I will leave the business of seeing and articulating Spiritual Doctrines to the prophets and religious leaders. What I have said in this rather long lesson has been by way of expressing my understanding of the subject. I have not spoken to God and been given a mission, like Moses. Rather, I am driven to understand the manifestation of things, events, species and spirits out of the unmanifest (occult). I have been walking toward the Holy City by a rather circuitous path, lo these 33 years as a pilgrim, not as a saint.

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<sup>37</sup> i.e., persons claiming skills, insights, knowledge and skills they don't have.

## Homework

1. Find the *Pars spiritus* in your example figures. Interview the native. Ask them what they hold to be the greatest good. As this pertains to levels of intimacy and privacy they are probably not comfortable discussing, spend as much time as you can getting down to the bottom of the issues involved.
2. Select a historical period which you have lived through or which you have learned about. Attempt to identify and describe the spirit of the times. Explain how this spirit differs from the spirit of the times preceding and following the time period you have selected. Describe and identify the external forms of behaviour which signified the objective manifestation of the subjective spirit of the times. See if you can express this subjective spirit by reference to astrological factors. For instance, was it Martial, Solar or Venusian, etc. Also, do the signs of the zodiac contribute anything to the description of this spirit?
3. Make a circular diagram of the zodiac at least 12" in diameter (36" would be better). Show the 360 individual degrees; 30 to each sign. Next, identify the appropriate degree as the Ascendant of your chart. Begin attributing letters (Hebrew, Greek, Latin, Cyrillic or Arabic) to the degrees of the zodiac in order starting from the Ascendant and proceeding around the circle until you return to the Ascendant. Find the name of the Almuten of the 11<sup>th</sup> and the name of the Almutem figuris.

Please limit your homework submission to 1 page.

*Robert Zoller.*

ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
44	43	42	41	40	39	38	37	36	35	34	33	32	31	30	29	28	27	26	25	24	23
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
66	65	64	63	62	61	60	59	58	57	56	55	54	53	52	51	50	49	48	47	46	45
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
88	87	86	85	84	83	82	81	80	79	78	77	76	75	74	73	72	71	70	69	68	67
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
110	109	108	107	106	105	104	103	102	101	100	99	98	97	96	95	94	93	92	91	90	89
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
132	131	130	129	128	127	126	125	124	123	122	121	120	119	118	117	116	115	114	113	112	111
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
154	153	152	151	150	149	148	147	146	145	144	143	142	141	140	139	138	137	136	135	134	133
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
176	175	174	173	172	171	170	169	168	167	166	165	164	163	162	161	160	159	158	157	156	155
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
198	197	196	195	194	193	192	191	190	189	188	187	186	185	184	183	182	181	180	179	178	177
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
220	219	218	217	216	215	214	213	212	211	210	209	208	207	206	205	204	203	202	201	200	199
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
242	241	240	239	238	237	236	235	234	233	232	231	230	229	228	227	226	225	224	223	222	221
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
264	263	262	261	260	259	258	257	256	255	254	253	252	251	250	249	248	247	246	245	244	243
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
286	285	284	283	282	281	280	279	278	277	276	275	274	273	272	271	270	269	268	267	266	265
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
308	307	306	305	304	303	302	301	300	299	298	297	296	295	294	293	292	291	290	289	288	287
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
330	329	328	327	326	325	324	323	322	321	320	319	318	317	316	315	314	313	312	311	310	309
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
352	351	350	349	348	347	346	345	344	343	342	341	340	339	338	337	336	335	334	333	332	331
ח	ז	ו	ה	ד	ג	ב	א														
360	359	358	357	356	355	354	353														

**Figure 24B**  
Hebrew Letters and Zodiacal Degrees

## Hebrew Alphabet:

כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
Kaph	Yod	Teth	Cheth	Zayin	Vau	He	Daleth	Gimel	Beth	Aleph
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל
Tau	Shin	Resh	Qoph	Tzaddi	Pe	Ayin	Samekh	Nun	Mem	Lamed

Note: the Hebrew alphabet reads right to left. Thus, א is the first letter and ת the last.

## Hebrew Alphabet and English Equivalents:

T	Ch	Z	V	H	D	G	B	A
ט	ח	ז	ו	ה	ד	ג	ב	א
Tz	Pe	O	S	N	M	L	K	Y
צ	פ	ע	ס	נ	מ	ל	כ	י
Tz	Pe	N	M	K	T	Sh	R	K,Q
ץ	ף	ן	ם	ך	ת	ש	ר	ק

There are 22 letters in the Hebrew Alphabet. 5 of these also have final forms when they are at the end of word. 22 letters + 5 final forms = 27, the approximate number of days in the sidereal month.

## Hebrew Alphabet and Numerical Values of Letters for purposes of Gematria:

9	8	7	6	5	4	3	2	1
ט	ח	ז	ו	ה	ד	ג	ב	א
90	80	70	60	50	40	30	20	10
צ	פ	ע	ס	נ	מ	ל	כ	י
900	800	700	600	500	400	300	200	100
ץ	ף	ן	ם	ך	ת	ש	ר	ק

Thousands are indicated by a larger letter. Thus 1000 would be א

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**Diploma Course in Medieval Astrology  
Lesson Twenty-five  
Astrological Physiognomy**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Twenty-five

### ASTROLOGICAL PHYSIOGNOMY

#### INTRODUCTION

In this final lesson we will examine a method for delineating the physical form and figure of the native. This is otherwise known as astrological physiognomy or the collating of a native's physical features with his/her natal figure. With physiognomy we see the spirit (as represented by the 7 creative natures of the planets) writ large in the flesh and bone of the human individual.

Astrological physiognomy is thus very important for the student to be familiar with, as it contributes important information that builds on that which we have already learnt throughout this course. It gives information that relates to the native's character and behaviour, to the kind of career s/he is fit for and about his/her health and constitution. It is not a science but rather an Art. It is exceptionally difficult to reach 100% accuracy with it as it entails detailing **every feature** of the native's head and face, the body overall, identifying marks and the hands. Nonetheless, once mastered it definitely provides valuable information.

The great American philosopher and poet Ralph Waldo Emerson insightfully observed, "What you are speaks so loudly I can't hear what you are saying." In doing so he summed up the essence of our study in this lesson. Our character, fate, function (career) and health may be consulted not only in our natal figure, but also in our physical form – in our bodies overall, but particularly in our face and in our hands. That is, we have *at least 4 charts of reference*: our nativity (or birth chart) with which we have largely been occupied throughout this course, and our face, our hands and our body type.

#### Background To The Method

In the course that preceded this one,<sup>1</sup> when dealing with physiognomy, I concentrated on explaining the method of Bonatti. His method is, essentially, to look to the *Almuten* of the Ascendant or *Almuten ascendantis*. This planet then gives the basic type of the native, both in temperament and body. Its testimony is modified by any planet(s) which aspect it. Further Bonatti asserts that if the said *Almuten ascendantis* is oriental, the native's appearance will differ somewhat from what it would be were the *Almuten ascendantis* occidental. The quadrant (and season) in which most of the native's planets are in is very important in Bonatti's system.

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<sup>1</sup> In the MACC (the Medieval Astrology Correspondence Course), which has now been superseded by this DMA.

I observed that Bonatti's method did not always give consistent results and often gave very unsatisfactory results, sometimes as poor as 60% in accuracy. Having worked with his system for over 30 years, I was forced to acknowledge its shortcomings and in more recent years to formulate a new method that while based on the medieval method is essentially one more readily adapted for use in the 20/21<sup>st</sup> century. I have successfully used it for many years and now present it here in this lesson. While, due to its foundation, it may be called medieval it is essentially my own method.

This lesson is, however, not a universal Physiognomy, as that is a much larger project which would need to encompass the great scope of racial diversity. As the luminaries, planets and houses impress sublunary matter and, being a general cause, they must of necessity appear in all flesh regardless of the colour or features of that flesh, and so they do, but it takes a trained eye to see them. In this lesson we are dealing with only a very limited spectrum of the human family (essentially the Caucasian branch) so as to give you a general understanding of the matters you have to address.

My physiognomical training was with Ann Koernig<sup>2</sup> in New York City, in 1980. She was a student of Doctor William Benham, the famous hand analyst,<sup>3</sup> who wrote *Scientific Hand Analysis*.<sup>4</sup> Ann was also a student of Holmes Whittier Merton, a leading physiognomist, as well as a number of other physiognomists who were active in Chicago and New York, from almost the turn of the century to the 1940's or so. I have combined Ann's non-astrological physiognomy to my understanding of the workable parts of Bonatti's astrological method. In particular, this means his use of the *Almuten Ascendentis*. I also pay great attention to the natal Ascendant, as you will see.

The Medieval astrologers saw that the kind of body one had, determined one to certain kinds of professions, behaviour and health. Thus, please study this lesson keeping in mind what you have learned in connection with the Professional Significator and Medical Astrology.

## The Method

### Guiding Principle to Method

The Guiding Principle of this topic is: **that the coordination of the parts of the whole is such that one theme is repeated in the head, face, ears, hands, overall body type, and natal figure.** In this lesson, though, I will give emphasis to the face and body type.

---

<sup>2</sup> Regretably Ann passed away around 1984.

<sup>3</sup> I will make some remarks linking the overall physiognomy to the native's hands. Palmistry, Hand Analysis, *Cheiromanica*, is really a sub-section of Physiognomy, the latter being the Art of reading the character, profession, health and fate of the native from his face and body (including his hands). Palmistry is often practiced independently from astrology, but the most superficial familiarity with it at once tells us that the two Arts were once joined. Palmistry clearly employs the astrological vocabulary to identify the various features of the palm. For instance, we hear of the Line of Saturn, The Mounts of Saturn, Jupiter, Sun, Mercury, Venus, Mars and Moon. Palmistry by itself is capable of giving extremely accurate and detailed information of a person's life.

<sup>4</sup> Putnam, New York, 1912.

We shall be discussing numerous types and temperaments. To avoid confusion keep in mind that the *elements of the types themselves combine* with each other (e.g. the mental and motive modes may be found combined in the Mental-Motive type or the phlegmatic and sanguine temperaments may be found combined in the Phlegmatic-Sanguine temperament), as well as acting singularly (e.g. the singular masculine or feminine body). The way to keep this clear is to **mentally classify each type according to its number**, this is known as mnemonic classification.

## Mnemonic Classification

Our Art conforms to the 7 numbers: 1, 2, 3, 4, 7, 12, & 36. That is to say: 1 humanity, 2 genders, 3 modes, 4 humours, 7 planets, 12 signs and 36 aspects (the decans) to *Pantomorphos*.<sup>5</sup>

### Humanity (1)

All Mankind (besides abnormal births & accidents later in life) share common features: 1 head, 2 arms, 2 legs & a torso. Equally, and in parallel each natal chart has 1 Ascendant.

The Ascendant is the focal point of the physiognomical analysis. We also accept Bonatti's insight that the *Almuten ascendantis* (**the Almuten of the Ascendant**) is a **great key in astrological physiognomy**. The sign of the zodiac on the Ascendant of the natal figure, the decan of that sign, the modifications of that sign produced through the aspects of the planets to the Ascendant *and* to the *Almuten ascendantis* are what we look at in order to judge the native's body type, temperament *and* those things dependent upon it *or* deriving from it.

### Genders (2)

Human bodies are primarily of two sorts: masculine, feminine. From the mixture of these two, the masculine and feminine characteristics, there arises a third sort of body: the mixed (neutral). These all relate to the signs of the zodiac, which are classed as either masculine or feminine.

As relates to the native's body, it is the rising sign that we are interested in. Thus, we expect a masculine body, **not according to gender**, but **according to our physiognomical classification** of masculine and feminine bodies. Physiognomically speaking men can have a feminine body and women can have a masculine body. Masculine bodies have long arms, long legs, short waist, and specifically in women small breasts; in men, flat chests. Most men don't have any kind of breast protuberance at all. A high-back head as illustrated **Figure 25A** characterizes a masculine head. You will note, looking at that the back of the head, on the top, goes up quite high.

If you look at the photos of Lincoln (**Figures 25V & 25W**) you will see other features of the masculine body. The masculine body shoulders are square. Thus, the **fully** masculine body has a masculine head, square shoulders, short waist, long arms, long legs, and small breasts/flat chest.

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<sup>5</sup> This is the name given in *Corpus hermeticum*, *Asclepius* III., 19b for the Ecliptic divided into 36 decans.



**Figure 25A**  
Masculine Head

The feminine body has a long waist, short arms, short legs, rounded shoulders, and feminine head as illustrated in **Figure 25B**.

The feminine head (see **Figure 25C**) slopes back and down from the centre of the top of the head. Sometimes you find masculine heads on feminine bodies and feminine heads on masculine bodies. That is what you expect to find with mixed and neutral body. The mixed or neutral body has features of both of these paradigms. There are certain circumstances under which you can expect mixed or neutral bodies but we will get into those later.

The starting point is that if you have a masculine sign rising, expect to see a masculine body. If you have a feminine sign rising, expect to see a feminine body, *unless* the influence of the Ascendant is modified by the planetary configurations, which to some degree occur in the greater majority of cases. The question you are usually seeking to answer is: What is the exact nature of that planetary modification?

To answer this, first carefully note any planets in the 1<sup>st</sup> house. Then note what planets aspect the Ascendant. This affects the Modal Type (see below), the Planetary Type and the Humoral Temperament. The nature of the aspect is not important, but except for the Sun, the more precise the aspect from a planet the more powerful its influence upon the body.

Apply the rule that **the influence of planets above the horizon is greater than those below the horizon**. In matters relating to physiognomy, generally planets 4° or more below the horizon have little or no effect even when they aspect the Ascendant or its Almuten. You will already know from earlier lessons how to qualify this – for example when dealing with planets in the rising sign or in the 7<sup>th</sup> sign from the rising sign. There are however, two exceptions to the rule.<sup>6</sup> Firstly, if the *Almuten ascendantis* is below the horizon then it will have influence. In particular if the *Almuten ascendantis* is **below the horizon and is closely aspected by a planet above the horizon, it makes that planet the Type Indicator**. Secondly, the **Sun always leaves his mark upon the native's body** even when the aspect to the Ascendant is wide (10°) and even from below the horizon.

The **masculine head** shows assertiveness, initiative, authority: goal orientation. Extroversion.

The **feminine head** shows reflection, thought, empathy toward women: reactive. Introversion.

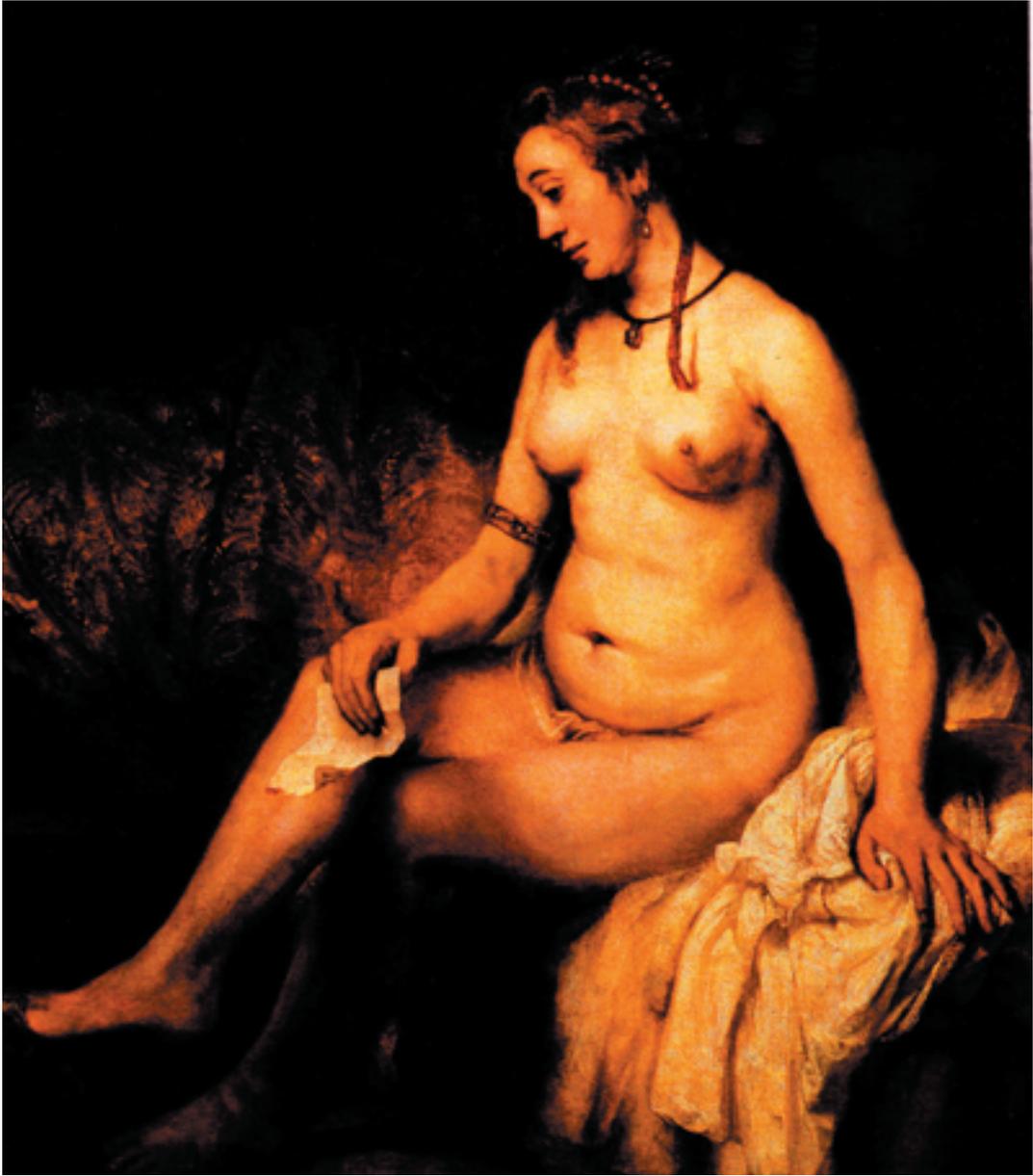
The **masculine body** has the characteristics of the masculine head plus physical activity (e.g. sports or military).

The **feminine body** has the characteristics of the feminine head plus nurture.

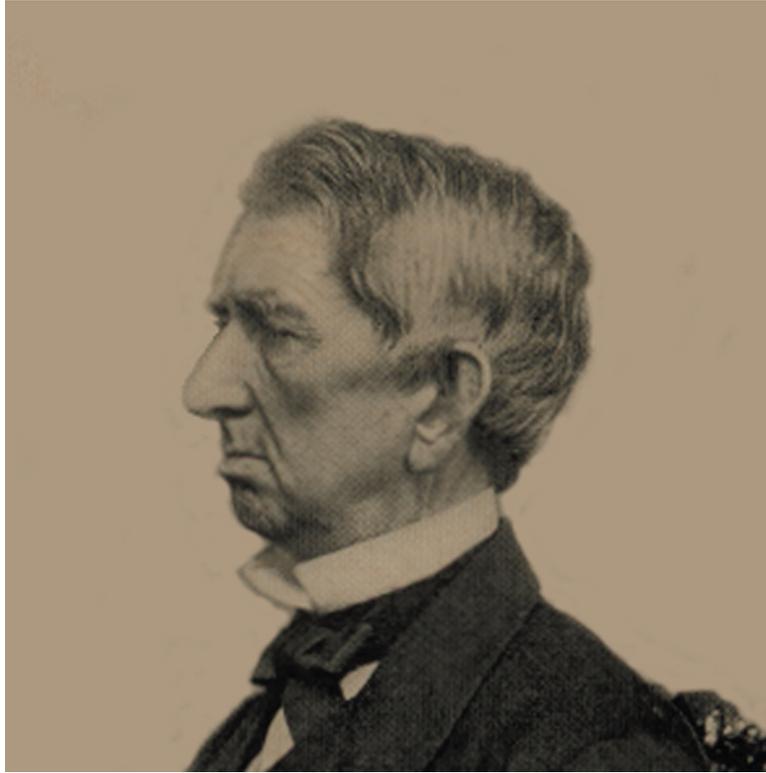
The **neutral body** (mixed) has characteristics of both the masculine and feminine bodies together. For instance, we may find a masculine head on a body, which has rounded shoulders, pronounced yet not prominent breasts, a long waist, short arms and legs. Or a feminine head on a masculine body.

---

<sup>6</sup> At least, so it appears at present.



**Figure 25B**  
Feminine Body



**Figure 25C**  
Feminine Head

This mixture gives eclectic understanding, diplomacy and a capacity for invention. Benjamin Franklin, the American politician and scientist, was a good example of this kind of body.

### Modal Type (3)

Human bodies are mental, vital or motive types. These modal types derive from the zodiacal signs. Each of the three types is associated with a Geometrical Shape, which the body reflects:

The **mental type** corresponds to the TRIANGULAR shape and the Cardinal signs.

The **vital type** corresponds to the CIRCULAR shape and the Fixed signs.

The **motive type** corresponds to the LONG SQUARE or OBLONG shape and the Mutable signs. There is also a SHORT SQUARE type, produced, as we will see below, by Mars.

The exceptions to the above are that Leo tends to be a long square and Cancer tends to be a circle. Also, note that the mutable signs, Gemini, Virgo, Pisces, plus the Cardinal sign Cancer are modified very easily by aspects to the Ascendant and to the ruler of the sign on the Ascendant. Pay particular attention to what is acting on Ascendants in these signs.

Aspects of the 7 planets to the Ascendant or Almuten thereof will often override the testimony of the Ascendant, especially when Gemini, Virgo, Pisces or Cancer ascend. At such times the planets induce the Modal types instead of the Ascending sign and decan. They do so according to this paradigm: Sun motive; Moon vital; Mercury mental; Venus vital; Mars motive (short square); Jupiter motive (long square); Saturn motive (long square).

Aspects of the 7 planets to the Ascendant or Almuten thereof will also override the gender of the body or at least modify it. Thus, the Sun will produce a masculine body, as will Saturn, Jupiter, and Mars. Moon and Venus produce feminine bodies. Mercury will produce masculine bodies when aspecting the Ascendant and being itself aspected by masculine planets. Mercury produces feminine bodies when it aspects the Ascendant and is itself aspected by feminine planets.

Neutral bodies are produced when a body either masculine or feminine is modified by a strong influence of the opposite gender.

### General Indicators of the Modal Types

Health indications of the Modal types are:

<b>Mental Type</b>	nerves, mental health, drug addictions
<b>Vital Type</b>	assimilation of food, excessive eating, overweight, gall bladder and heart problems, cancers
<b>Motive Type</b>	broken bones, gun-shot and stabbings, liver and circulation problems

**Behavioural** indications of the Modal types are:

<b>Mental Type</b>	gets others to work for him/her, health conscious, depression, and fads
<b>Vital Type</b>	knows food, money and people, will not exercise, dreamers
<b>Motive Type</b>	needs plenty of physical exercise, freedom fighters, self employed

**Professional** indications of the Modal types are:

<b>Mental Type</b>	bank tellers, speculators, trend analysts, writers, philosophers, mathematicians, musicians, owners of businesses
<b>Vital Type</b>	financiers, chefs, writers, prophets
<b>Motive Type</b>	all professions requiring physical exertion, athletes, construction, exploration, astronauts, airplane pilots. Middle Management

## Temperaments (4)

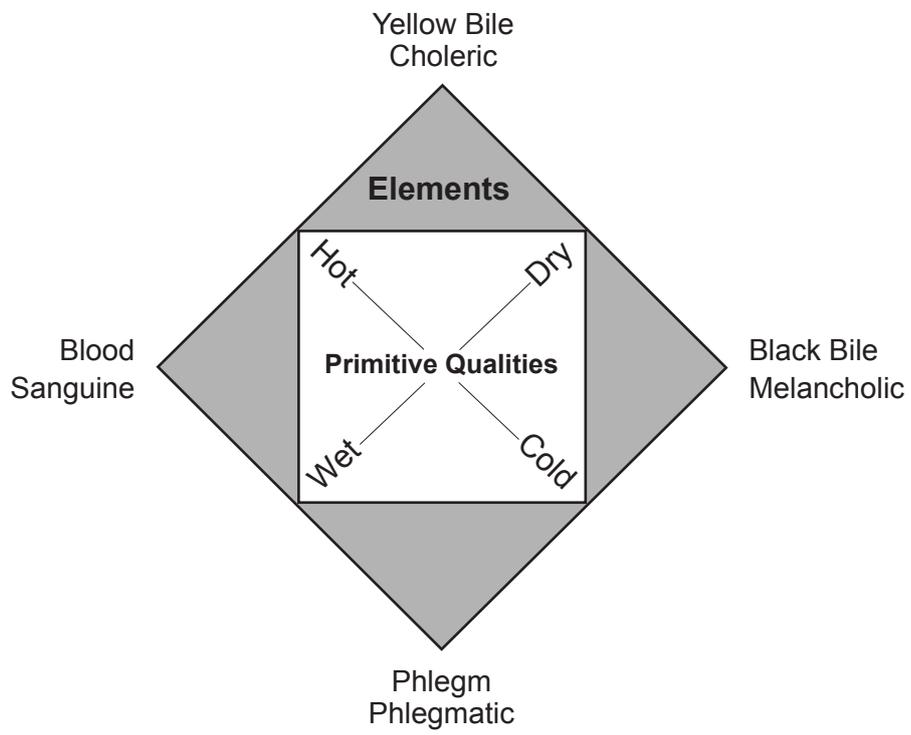
Temperaments are determined by the proportions of the 4 primitive qualities: Hot, Cold, Wet, Dry *and* 4 physical substances found in the human body (yellow bile, blood, phlegm and black bile).

As we have learned in the lesson on Medical Astrology, the 4 Temperaments are known as bilious (or choleric), sanguine, phlegmatic (or lymphatic) and melancholic respectively. The Hellenistic and medieval physiologists taught that these 4 substances were analogous to the elements Fire, Air, Water and Earth and like them, composed of Hot, Cold, Wet (or Moist) and Dry. Bilious is Hot and Dry. Sanguine is Hot and Wet. Phlegmatic is Cold and Wet. Melancholic is Cold and Dry. (See **Figure 25D**) For the practical medical application of these indices, review the leads given in the lesson on Medical Astrology. Pay particular attention to Galen and Culpeper's classification of *materia medica* according to Hot, Cold, Wet and Dry.

## General Indicators of the Temperaments

**Health** Indications of 4 Temperaments:

<b>Choleric</b>	bad digestion, liver, blood and stomach, stroke
<b>Sanguine</b>	heart, lungs, circulation, sexually transmitted diseases, blood
<b>Phlegmatic</b>	spongy organs, poor circulation, carcinoma, toxicity
<b>Melancholic</b>	mental health, loss of sanity, depression, liver



**Figure 25D**  
The Humors and Temperaments

### Behavioural Indications of 4 Temperaments:

<b>Choleric</b>	Scornful, impetuous, imperious, zealous, active, goal oriented, destructive.
<b>Sanguine</b>	Humanitarian, liberal, artistic, creative
<b>Phlegmatic</b>	Impossible to motivate, prefers to dream, will not work.
<b>Melancholic</b>	Works very hard, alone, on math and similar endeavours s/he can work well by him/herself.

### Professional Indications of 4 Temperaments:

<b>Choleric</b>	leadership positions, police, military, construction
<b>Sanguine</b>	artists, musicians, active, people connected endeavours
<b>Phlegmatic</b>	writers, artists, unemployed
<b>Melancholic</b>	construction, labourers, farmers, prisoners and prison guards

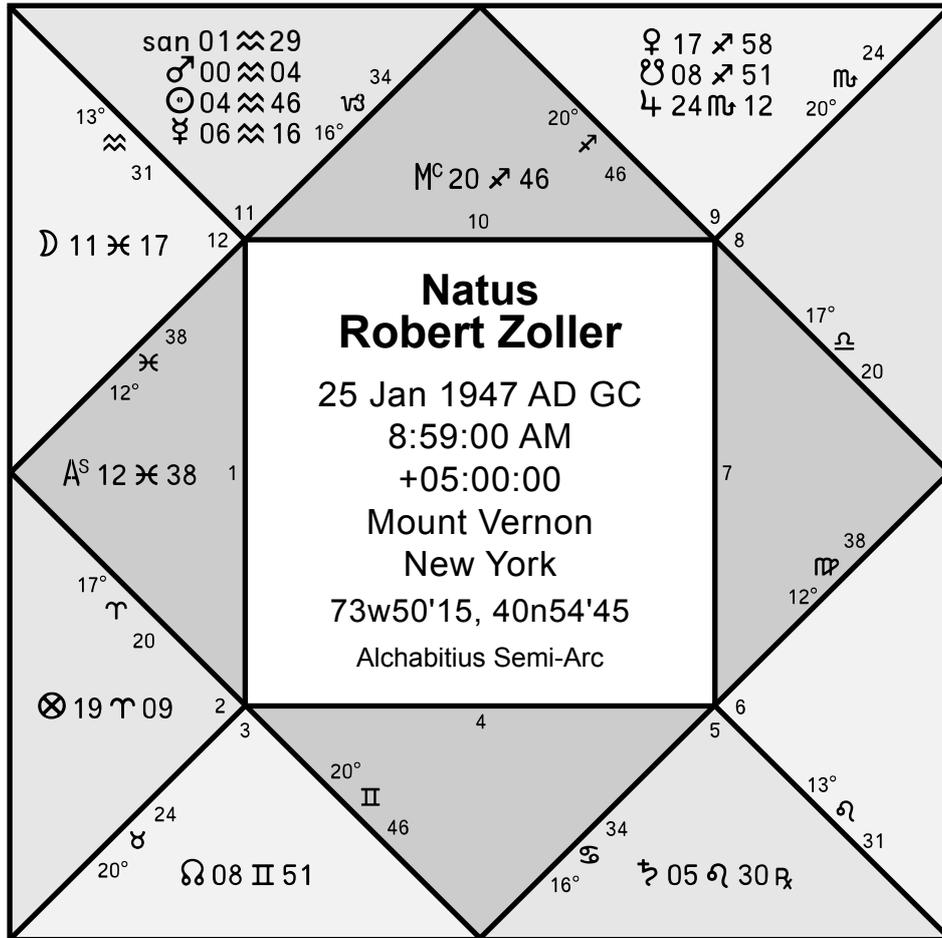
The way to determine which temperament the native is, from the point of astrological medicine, is to look to the rising sign. Identify its element and primitive qualities; then add the primitive qualities of the aspecting planets. Include the *Almuten ascenditis*. Referring to **Figure 25E** we get the below table:

Significators	Hot	Cold	Wet	Dry
A <sup>s</sup> 12° ♋ 38'		1	1	
Almuten of Asc ♃ 24° ♎ 12'	1		1	
♃ 11° ♋ 17'		1	1	
♀ 17° ♉ 58'	1		1	
Totals	2	2	4	0

This gives: 4 Wet, 2 Hot, 2 Cold. I can get<sup>7</sup> Hot and Wet = Air = Sanguine or Cold and Wet = Water = phlegmatic. We will select phlegmatic as the primary temperament because the Ascendant is a water sign. Sanguine is the secondary temperament. The secondary temperament may become dominant, either by nature or by diet and regimen.

---

<sup>7</sup> We can only have hot and wet or hot and dry. Likewise, we can only have cold and wet or cold and dry. Hot and cold are the leaders; wet and dry the followers.



**Figure 25E**  
Natus Robert Zoller

## Planets (7)

The 7 visible planets each produce a distinct type of human being whose appearance, health and career conforms to one of the 7 planets. All the planets seek to impress their corresponding type on the native's flesh. As a general rule: **The planet which most closely aspects the Ascendant or *Almuten ascendentis* is the most important.** I term this a general rule because there will be cases where several planets compete for giving the dominant Planetary Type. In such cases see which planet(s), if any, aspect the Ascendant or are strong by other pre-eminence (see definition below). This is where you can really see the 7 creative powers at work in the world around you and that they are in you.

“Aspecting the Ascendant” means conjunct, opposed, square, sextile or trine. The square, sextile and trine above the horizon are much stronger for influencing the appearance. The square, sextile and trine below the horizon are much weaker. As we noted above the Sun has some effect below the horizon, but with the other planets, it is very hard to determine any influence if they are more than 4° below the horizon (subject to the reservations noted above). Also, remember the Sun's aspects can be very wide. Aspects on the 1<sup>st</sup>/7<sup>th</sup> axis – the conjunction with the Ascendant and the opposition to the Ascendant – are very strong, particularly with the Sun. You should also note and account for any aspects to the ruler of the Ascendant, particularly, when the ruler of the Ascendant is the Moon or Mercury.

“Pre-eminence” in the above stated context means, “placed in the rising sign.” It also means “a planet rising just before the Sun i.e. a heliacal rising.” A planet disposing the ruler of the Ascendant becomes very important. The *Almutem figuris* can have some influence on the native's appearance, but the *Almuten ascendentis* will in cases of physiognomy generally have more.

Pre-eminence can also be caused by *stellia* even when they are not aspecting the Ascendant. This is very important to look at generally, because such configurations can operate as “a second Ascendant.” This has to be watched. The ruler of the Part of Fortune has some influence, as will the ruler of the conjunction or opposition of the luminaries prior to birth. Both of these we have discussed in earlier lessons so I will not expand except to note that the New or Full Moon prior to birth will occur in some sign of the zodiac and it has a planet that rules it. That planet generally has some effect on the appearance of the body as does any planet(s) conjunct or aspecting the New or Full Moon before birth (i.e. conjunction or prevention).

## General Indicators of the Planets

**Health** Indications of the 7 Planetary Types:

☉	Heart, circulation, lungs, venereal disease, stroke, sight
♃	Lymph, rheum, sight, brain, and breast
♁	Liver, Bones, joints, skeletal structure, all wasting diseases, mental illness, paranoid schizophrenia

♃	Liver, blood
♂	Gun-shot, stabbing, high blood pressure, cancers, gall bladders, blood, genitalia
♀	Diabetes, kidneys, venereal disease, breasts, cancer, womb, uterus
♄	Nerves, Brain, tongue, hands, intestines, liver, metal illness

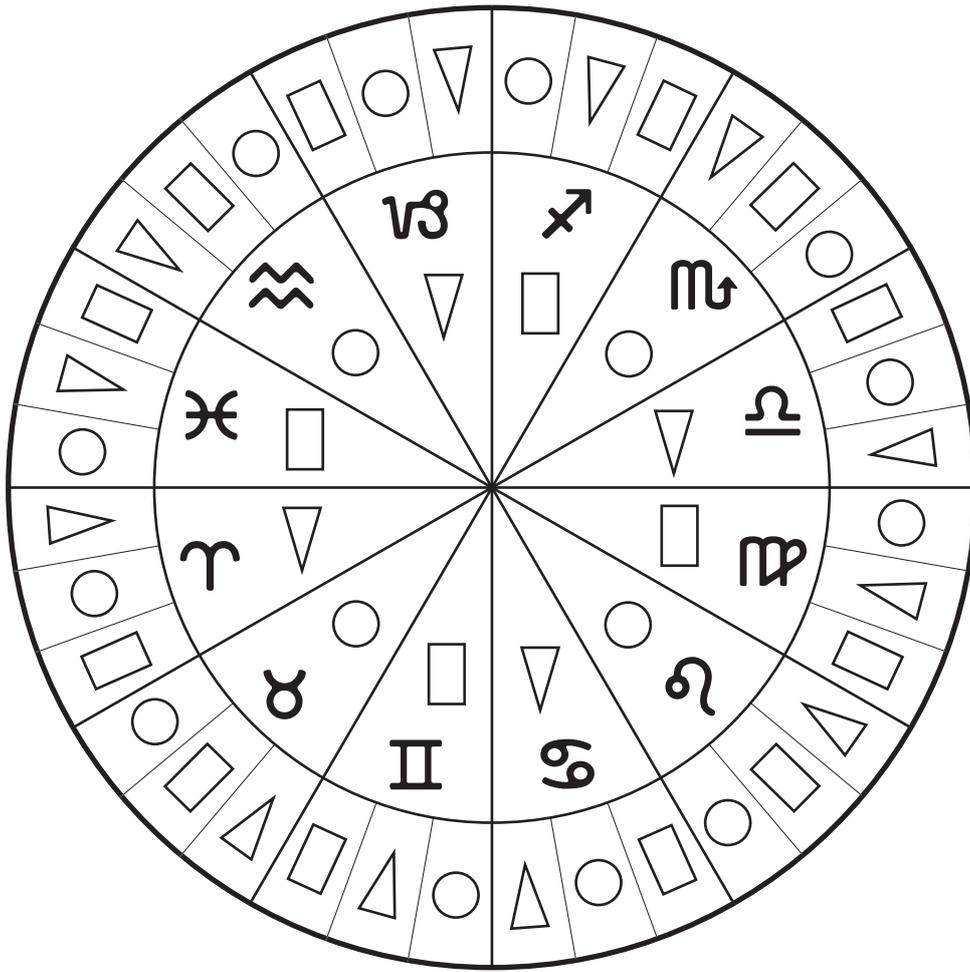
### Behavioural Indications of the 7 Planetary Types:

☉	Sociable, optimistic, pleasant, humanitarian, famous, authority, brilliant, extrovert, knowledge of colour and beauty, enjoys art
♃	Introvert, reflective contemplative, restless, dreamy, visionary, prophetic, lazy
♄	Hard-working, aware of suffering, scientific, criminal, anti-social. Serious, sober
♃	Optimistic, expansive, hypocritical, takes liberties, does not observe boundaries, exaggerates
♂	Defender of home and family, emergency man, runs toward trouble rather than away, fearless, heroic action, seeks glory
♀	Pacificatrix, love, beauty, harmony, games, joy, sex, entertainment
♄	Scientific, criminal, larcenous, tricky, inventive, analytical, communicative

### Professional Indications of the 7 Planetary Types (compare with lists of profession in lesson on professional significator):

☉	Actors, artists, musicians, models, performing arts, sales, leadership
♃	Travellers, vagrants, tinkers, retailers, food, drink
♄	Farming, mining, labourer, mathematician, science, finance, crime
♃	Teacher, priest traveller, historian, story teller, restaurateur, liquor store owner
♂	Police, fireman, military, sports, any profession using hammers and/or cutting tools
♀	Singer, dancer, prostitute, artist, ballet
♄	Science, interpreting, explaining, literati, reporter, physician, financier, designer, inventor

*All these types and temperaments have positive and negative manifestations as is apparent from the above lists. Also please **remember not to treat them as recipes, as they are illustrations of essential natures only.***



**Figure 25F**  
 Physiognomy/zodiac paradigm

## Height Indications of the Planets

Male natives: Saturn produces the tallest natives. Often its natives are well above 6 feet tall. Moon and Jupiter are often 6 feet tall. The Sun's natives are ideally 5' 10", as are Mercury's. Mars's are typically 5'9"; Venus's are typically 5'7".

Female natives: To get the ideal height for a female native corresponding to any planet, multiply the height of a male native corresponding to the same planet by  $9/10^{\text{th}}$ . Thus, the ideal height of a Solar woman would be 5' 3".<sup>8</sup>

Also, note that, apart from giving the underlying Modal Type, the contribution of the rising sign is mostly that of height. As a rule of thumb:

The tall signs are Sagittarius, Libra, Gemini and Leo.

The short signs are Pisces, Taurus, Capricorn, and Scorpio.

In connection with Taurus, Capricorn, Scorpio and Pisces, all the short signs, beware stellia in the 12th or 6th houses, or a great emphasis on the 12th or 6th houses when you have these configurations. I have seen a number of cases where it has produced dwarfism and very short people.

The signs of average height are Cancer, Aries, Aquarius and Virgo.

## Signs (12)

The 12 signs of the zodiac are associated with each of the three geometrical figures mentioned above under Modal types. The Cardinal signs are associated with the triangle. The Fixed signs are associated with the circle. The Mutable signs are all associated with the rectangle, "long square" or oblong.

Please study **Figure 25F** which illustrates this.

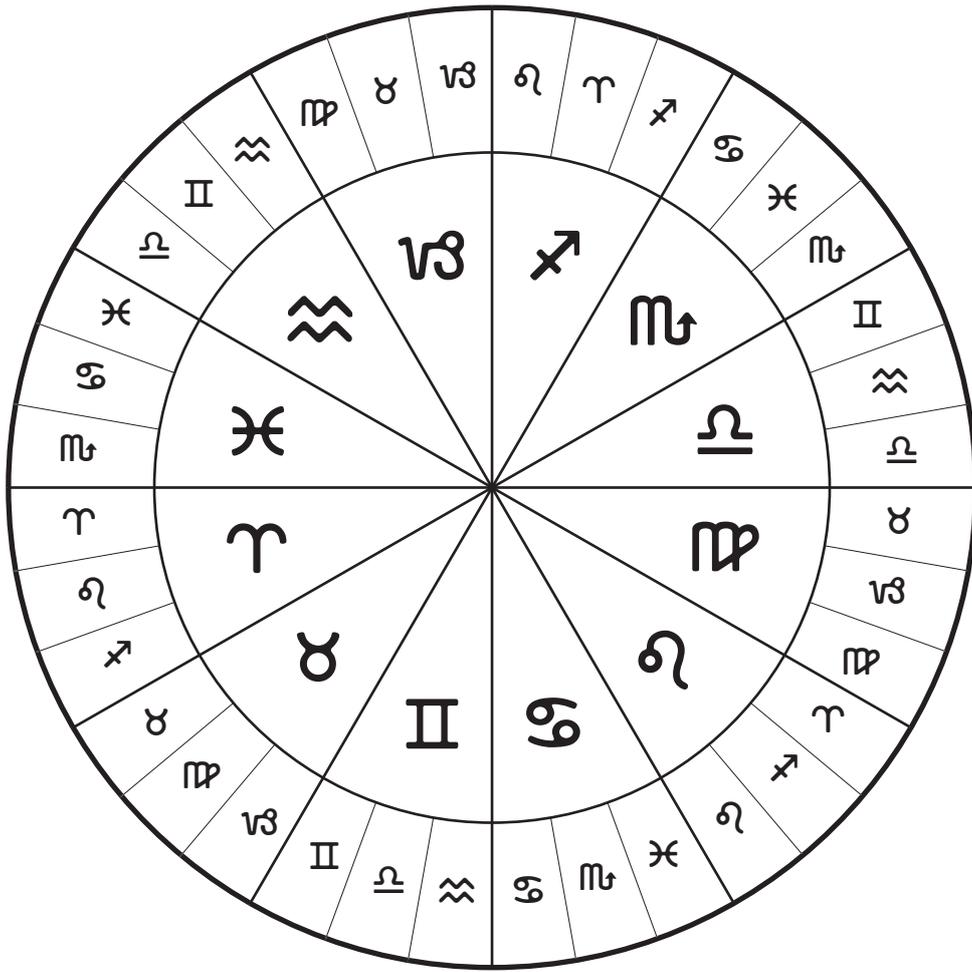
## Aspects to the Pantomorphos (36)

An important sign subdivision in astrological physiognomy is the 3 decans of each sign. There are 36 of these decans. Collectively these 36 decans are called "the god Pantomorphos" in the Hermetic books. The name means "all forms."

As we have seen, in astrological physiognomy we begin by identifying if the subject's body is masculine, feminine or neutral. Then we look for other equally important features such as the 12 signs and the decan in which the Ascendant falls. The rising sign and decan identify the underlying Modal type. Then we identify the 4 Temperaments and the 7 Planetary types.

---

<sup>8</sup> This proportion is found in sacred architecture, e.g. in the Gothic Cathedral's West face. Two spires are occasionally built at the Northern and Southern extremes of the west face of the cathedral. The South (or Moon's) spire is  $9/10^{\text{th}}$  the height of the North (Sun's) spire. We also see in astrology (in the years of the planets table that the Moon's Great Years are 108 (i.e.  $9/10 \times 120$ ), the Sun's Great Years.



**Figure 25G**  
Decans of Varahamihira

The decan series we use for physiognomy is **not the same** as we have been using throughout the rest of this course. For physiognomy, we use the Indian decans of Varahamihira (see **Figure 25G**).

By comparing the Paradigm chart (**Figure 25F**) with Varahamihira's decans (**Figure 25G**) you will see that **each of the decans of the zodiacal signs is associated with the same geometrical form as the sign it corresponds to**. For instance, Aries, being a Cardinal sign, corresponds to the triangle and thus Mental type. Thus when looking at a particular placement in the zodiac we are confronted with a combination of two shapes: the shape of the sign and also that of decan. As an example, let's look at Aries and its decans.

Aries' first Decan (0°-10°), corresponding to Aries, gives a Triangular shaped head and teeth, pointed fingertips, triangular ears, nose, hands, torso. That is to say, it gives the Mental Type. Combining this with the contribution of the Sign as a whole, we say that the first 10° of Aries are Mental/ Mental. We represent this as two triangles side-by-side apices down.

Aries' second Decan (10°-20°), corresponding to Leo, gives a Vital Type and a Circle but, as mentioned above, Leo tends toward the Motive Type, usually the Long Square/Oblong. Nevertheless, we represent this decan as a triangle and a circle because the second decan of Aries is productive of the Vital Type. In practice, keep in mind that the body of such natives will not necessarily be as rotund as one would expect.

The sign is Mental. The Decan is Vital. Through the combination of these we get Mental/Vital, symbolized as a Triangle and a Circle. The body of such a native is likely to be fit, well proportioned, perhaps inclining but never really attaining overweight. The shoulders are likely to be square and broad, the hips narrow giving the torso the impression of an inverted triangle. As they age they may develop a paunch, which gives the impression of the Circle superimposed on the triangle. The outline of the face might conform to a Circle superimposed upon a Triangle. Thus the downward pointing apex of the Triangle would define the chin, while the face would swell or fill out in the area of the cheeks and eyes.

Aries' third Decan (20°-30°), corresponding to Sagittarius, the Motive type, the Oblong, or Rectangle. The combination of the sign and Decan is Mental/Motive. This is the superimposition of the Rectangle on the Triangle. Often this seems to work out as though the Triangle disappears or as if it were absorbed by the Oblong or Rectangle. At first, the Triangle, denoting the Mental Type seems not to be there; especially when you are looking at photos. This very often occurs when you are looking at a full frontal face photograph. If the lighting is just so, the chin (which may be rather pointed in fact) may appear to recede and the neck come forward so that the visual effect might appear to be a simple rectangle. Closer examination, especially by comparing photographs of the same subject from different angles will sort out what is occurring.

The above discussion of the first three decans present the typical procedure to be applied to the remainder of the zodiacal signs. All you need do is to extract the information from the above two charts and apply the same form to reach your conclusions.

Height	Small Frame	Medium Frame	Large Frame
4' 10"	102-111	109-121	118-131
4' 11"	103-113	111-123	120-134
5' 0"	104-115	113-126	122-137
5' 1"	106-118	115-129	125-140
5' 2"	108-121	118-132	128-143
5' 3"	111-124	121-135	131-147
5' 4"	114-127	124-138	134-151
5' 5"	117-130	127-141	137-155
5' 6"	120-133	130-144	140-159
5' 7"	123-136	133-147	143-163
5' 8"	126-139	136-150	146-167
5' 9"	129-142	139-153	149-170
5' 10"	132-145	142-156	152-173
5' 11"	135-148	145-159	155-176
6' 0"	138-151	148-162	158-179

**Figure 25H**  
Example of Women's Ideal Weight

Height	Small Frame	Medium Frame	Large Frame
5' 2"	128-134	131-141	138-150
5' 3"	130-136	133-143	140-153
5' 4"	132-138	135-145	142-156
5' 5"	134-140	137-148	144-160
5' 6"	136-142	139-151	146-164
5' 7"	138-145	142-154	149-168
5' 8"	140-148	145-157	152-172
5' 9"	142-151	148-160	155-176
5' 10"	144-154	151-163	158-180
5' 11"	146-157	154-166	161-184
6' 0"	149-160	157-170	164-188
6' 1"	152-164	160-174	168-192
6' 2"	155-168	164-178	172-197
6' 3"	158-172	167-182	176-202
6' 4"	162-176	171-187	181-207

**Figure 25I**  
Example of Men's Ideal Weight

These geometrical forms are reflected in the native's face, body, ears, hands, fingertips, and teeth. These characteristics (of masculine/feminine/neutral body, motive, mental and vital type) constitute an underlying influence which is going to be modified by the planets closely aspecting the ascendant and/or the *Almuten ascendantis*.

## Weight

Once you have taken a look at these factors so as to get the sense of what a person is going to look like and how tall s/he will be, you next establish the weight of the individual if possible, and the body frame: small, medium or large.

To determine the weight of a native my practice is generally to add 10 pounds to the insurance standards (commercial standards used by Insurance underwriters), for what I expect the weight of the individual to be. (**Figures 25H & 25I** are an example of such an insurance standard and have included them here for general reference only.<sup>9</sup>) We have discussed height above. It is, however, not easy to determine from the natal chart if the native's frame is small, medium or large. The native's weight can vary considerably depending upon whether his frame is small or large. This is one of the as yet unresolved parts of this method that we expect further research to resolve. So, for the present, I work from the assumption that the middle frame will work as an approximation. With regards to weight, keep in mind that the Moon, Jupiter and Mars frequently make people heavier than they ought to be, because of their appetites.

Lunar types are very disinclined to exercise and they very easily get bloated and full of water weight and spongy flesh. They begin to look like the Michelin Tyre Man or the Pillsbury Doughboy (caricatures in the USA of rather portly males).

The Martian types have voracious appetites. This helps to keep them alive when they are in adverse circumstances. But when they are living in the lap of luxury, they kill themselves through over-eating. The same is true of Jupiterians.

As vital statistics (e.g. height and weight) are not available for all the examples given below, I am not going to give any attention to these matters apart from what has already been said except to encourage the student to contact an insurance company for their height/weight/frame guidelines, which will generally apply to the population of the nation they reside in. You will find these guidelines instructive in estimating the weight of the native.

So far, we have been dealing with theory. We move now to praxis.

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<sup>9</sup> These particular tables were found at [www.halls.md/ideal-weight/met.htm](http://www.halls.md/ideal-weight/met.htm). The internet abounds with this type of information, but these charts can change depending upon the region you are in. For instance, North Americans are generally heavier than their European counterparts.

## Practical Examples

We will analyse several of the 7 planetary types (as well as other considerations listed) with an eye to recognizing the physiognomical indices both in the native and in the natal figure. The procedure is always the same for each.<sup>10</sup>

Although there are health, behavioural traits and professional indications addressed by physiognomy, I will not go into great detail on these subjects as the intention is to teach you that there is an astrological physiognomy; that it helps the astrologer judge how powerful the astrological factors are in the native's person even when the natal figure is unavailable; and that we may (with some accuracy) describe the native from his chart (when it is available) and how to delineate the physiognomical indications in the natal figure. You are urged to study these techniques in tandem with the lessons on profession and medical astrology.

**The examples that we are looking at are of Caucasians because I have been unable to get good enough photographic reproductions (with permission) with accurate birth data for other races. Nonetheless you will soon see how the traits that we are examining can be applied to all races. For instance, the characteristics of the Martian type: the short squarish head and face with small ears and direct gaze, Motive-Vital type with a musculature emphasized body and square, hard, "meaty" hands with short fingers, few lines but those present deeply and unambiguously cut is found in the Yellow, Red, Black and White races. Thus, once the General Principles of Physiognomy are understood, they are universally applicable.**

## The Solar Type

The chart (**Figures 25J**) and photos (**Figures 25K & 25L**) are those of Dietrech Pessin who has given kind permission for their use. Dietrech is the solar type and as such has a masculine body and is of the Motive/Mental type.

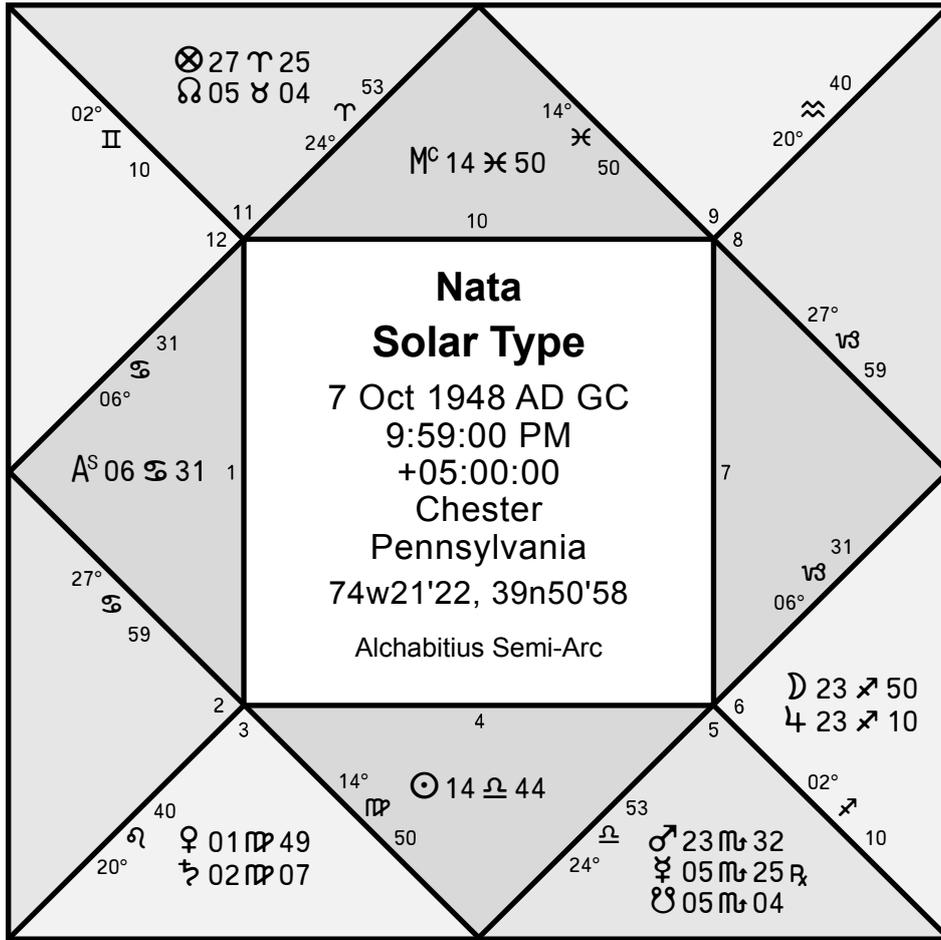
## Calculating the Humoral Temperament

The Ascendant is Cancer (cold and wet). The Almuten is the Moon but since it is conjunct Jupiter, I enter hot and wet (Jupiter's nature; not the Moon's). Saturn is counted but not Mercury, for reasons given below.

Significators	Hot	Cold	Wet	Dry
A <sup>s</sup> 6° ♋ 31'		1	1	
Almuten of Asc ☾ 23° ♏ 50'	1		1	
☉ 14° ♌ 44'	1			1
♄ 2° ♏ 07'		1		1
Totals	2	2	2	2

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<sup>10</sup> You might think that it is a simple matter to get 7 timed natal figures, 7 photos and 7 biographies, but it is not as simple as it appears. Getting 7 examples of pure Planetary Types is a challenge. Most people are mixed types.



**Figure 25J**  
 Nata Solar Type



**Figure 25K**  
Solar Type



**Figure 25L**  
Masculine Body

Results: All even at 2. She is a balance of all 4 qualities and can be read as any of the four temperaments.

The native has a feminine sign rising. We would expect a feminine body, but the native is very fashionable having a masculine body (long arms, legs, relatively square shoulders, etc.) due to the square of the Sun to the Ascendant.

We see here a good example of how the aspects to the Ascendant modify the testimony of the Ascendant. The first decan of Cancer rises. This would indicate a Mental-Mental body type. Instead, through the Sun's square to the Ascending degree we get a strong dose of motive type.

Beauty, charm; light in face; love of colour; masculine body; motive type are seen here. The motive type has the skeletal system predominate. This is why the masculine body has long arms and long legs. Masculine bodies are motive type. You can have women with masculine bodies; most fashion models are examples of this. The motive type and the masculine body are also characteristic of airline pilots, basketball players and most people involved with sports either professionally or recreationally.

One of the characteristic features of the Sun being in aspect to the Ascendant, is that it makes the eyebrows arch and, when viewed in relation to the root of the nose, they describe an equilateral triangle with the apex pointing down. This "mark" is clearly visible in the native's portrait (see **Figure 25K**). This is a fast way of recognizing a Solar type.

The hand is very appealing. It is very nicely shaped being rather oval and the Sun (also called the "ring" finger) finger is generally straight and well formed in a Solar person's hand. The mount at the base of the finger, where the finger joins the palm is prominent. The male Solar native is 5'10"-6' tall. The female Solar native is approximately 5'5". The skin colour of a Solar person, in Caucasians, is pink.<sup>11</sup> This means that there is good heart action, good circulation. The eyes sparkle, the person smiles easily and often; the hands are warm, oval, refined, the tips of the fingers are round or pointed and the Sun finger is straight, prominent; there is a heart line which is often "chained" in the hand.

Solar type people are found in the arts, sales and any profession requiring public contact. They have an appealing optimism about them, are well proportioned, usually of masculine body, of Motive type and Sanguine. The Solar type is invariably humanitarian.

From the health point of view, the Solar type is generally healthy. Individual cases will show variation in this regard, depending upon the disposition of the planets in the natal figure. Heart disease, stroke and circulation disorders are characteristic ailments of this type.

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<sup>11</sup> In all races, the warmth of the hand of the Solar Type, due to good circulation, is immediately discernible.



**Figure 25M**  
Lunar Type

## The Lunar Type

Campion's 15<sup>th</sup> century portrait (see **Figure 25M**) shows a typical Lunar type. We do not have the horoscope of the native and so technically it is only an illustration of the non-astrological Lunar type but shows the typical Lunar characteristics enough for our purposes in this lesson.

When the Moon is the planet that most closely aspects the Ascendant or its Almuten, the person tends to be dreamy, distant, has a superior look in the eyes; a fish-like handshake; a soft, spongy, shapeless body; is cold and moist; has a wide head; fleshy face, jowls; prominent mount of Moon, finger tips pointed; mouth shapeless; skin colour (in Caucasians) is fish belly white due to poor circulation. The Lunarian is typically tall, over weight, full of him/herself, a visionary (occasionally truly prophetic). The type makes *literati* (they prefer fiction because it gives expression to their very active imaginations).

The height is 6' tall and taller (male), 5' 7" (female). Face and body are round; feminine body, that is, rounded shoulders, short arms, short legs and long waist and large breasts (in women); the temperament is phlegmatic, the modal type vital. The mount of the Moon is very prominent in a lunar person's hand. That hand is usually podgy and soft and you may wonder when you shake such a hand, whether there are any bones in it.

From the health point of view, the Lunar type is a wasteland. Poor circulation, lack of exercise, poor diet, and lack of condition of internal organs all contribute to increased toxicity. Cancer and other serious illnesses are frequently seen. Extreme long life is not to be expected with the pure Lunar type. However, it should be added here that the Lunar type is often seen in combination with other types. In such mixed types one occasionally runs across Lunar Sub-types. This will be indicated in the hand by the prominence of the mount of the Moon. **Figure 25Z** shows the mounts of the hand and will help you locate this and other mounts in the hand. In the natal figure a prominent Moon is the key to identifying the Lunar Type.

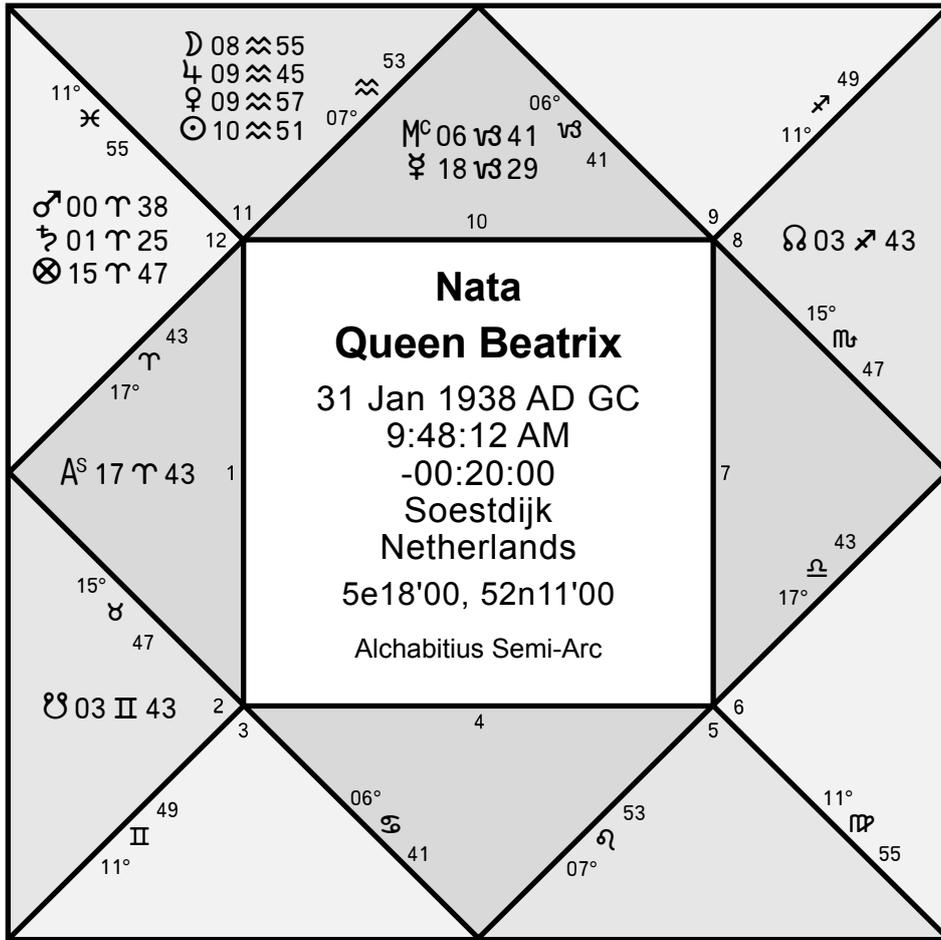
## The Mercurian Type

The Mercurian type of person is wiry, agile, trim; triangular face and ears, teeth, fingertips, hands and nose. The individual is intelligent; has a knowing or cunning look in the eyes which are darting; the skin colour is of olive hue. The height is 5' 10"-5' 11" (male) on average – you have taller and shorter people, and (female) 5' 2"-5' 4". A large head; often stays young looking long; has small eyes; masculine and neutral body; eyebrows connect over the nose; has many fine lines on the hand; mental type and the body is dry.

This type is a magician when it comes to knowing human nature, getting others to do things for them and to making a profit. They end up owning near everything they so desire. The Mercurian hand has a prominent Mercury finger (the "little finger", i.e. the finger farthest from the thumb). Typically the said finger extends beyond the second joint from the palm on the ring finger.<sup>12</sup>

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<sup>12</sup> The ring finger is the Sun finger (called in palmistry the "Apollo" finger). It is the third finger from the thumb.



**Figure 25N**  
Nata Queen Beatrix



**Figure 250**  
Venusian Type



**Figure 25P**  
VenusianType

## The Venusian Type

**Figures 25O & 25P** show the Venusian type in the shape of Queen Beatrix of the Netherlands. **Figure 25N** is her chart, which as you will see conforms marvellously to her type.

The Venusian type has soft pink skin; pleasingly round and protuberant; serene face, large loving eyes; feminine body, Reubenesque figure; large breasts; round shoulders; short arms, short legs, and long waist. The Venusian hand shows a prominent mount of Venus, which is at the base of the thumb. The fingertips are round. The hands are warm, soft and fleshy. Their thumb is set high showing that they don't have great manual ability, as opposed to the Mercurians whose thumb is set very low. Venusians are generally vital in temperament. The average height for males is typically 5' 6"; for females 5' 2". Their bodies are warm and moist.

The presence of a Venusian person brings peace. They distract one from all serious business and contention by their seductive playfulness. Their lips can be full, but not always, the lower line of the upper lip usually forms a cupid bow, the corners of the mouth turn up, the mouth is small; The Venusian has beauty, grace and loves colour. They make cooing sounds. (This, as opposed to the Martian types, who love making loud, raucous, disruptive and threatening noises; especially when they are having "fun."<sup>13</sup> The Saturnian suffers in silence, usually, although he may occasionally sigh, groan or be heard to mutter barely or partially audible invectives. The Solar types like the sound of their own voice, but the Jupiterians are in love with theirs, expressing it dramatically, resonantly and effectively. The Lunar types favour otherworldly or hypnagogic music. The Mercurians worship the cash register's bell the way a priest loves church bells.)

## The Martian Type

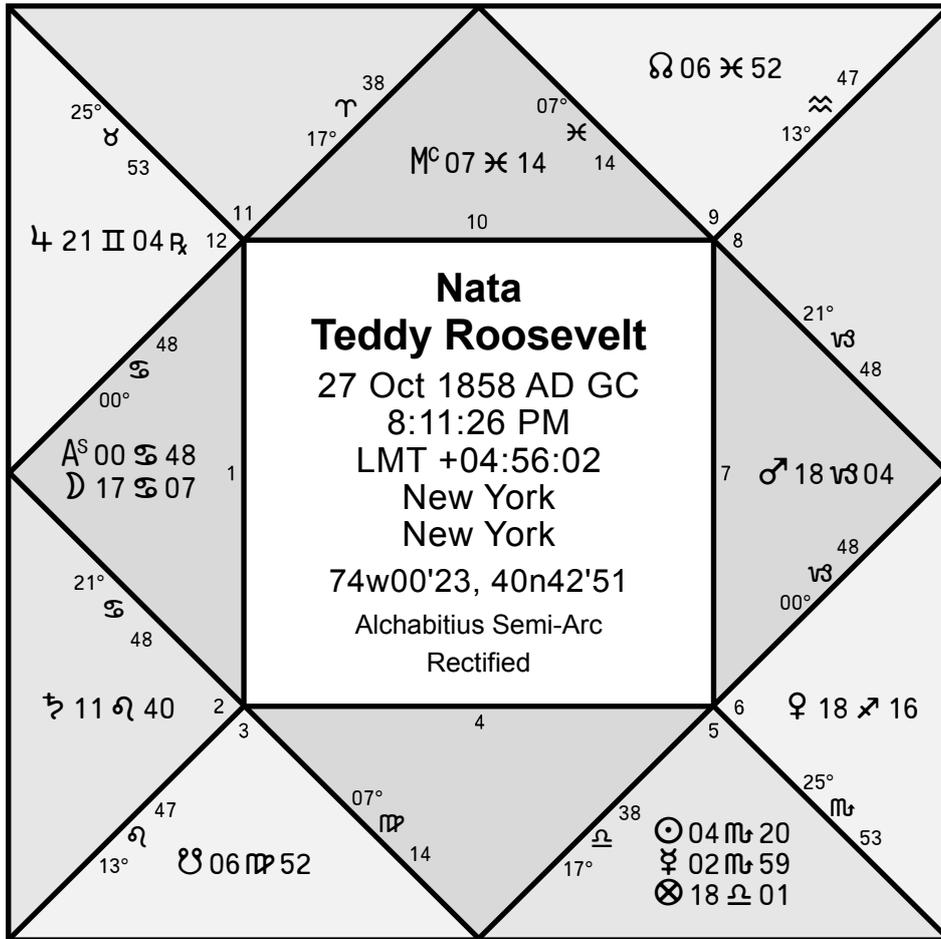
Teddy Roosevelt (1858-1919), our Martian example (see **Figure 25Q**), was the 26<sup>th</sup> President of the United States of America (1901-1909). He was known for his aggressive power politics. During the Spanish American War he organized a volunteer cavalry regiment, known as Roosevelt's Rough Riders, which took part in the hostilities in Cuba (San Juan Hill) in 1898. He was also known for his martial policies in the Western Hemisphere; especially in South and Central America, which he characterized as "Speak softly and carry a big stick." He was a conservationist, outdoorsman, explorer, President, New York City Board of Police Commissioner, U.S. Assistant Secretary of the Navy, to name a few of the offices he held.

Masculine body (because Mars aspects Moon, Almuten of Ascendant). Choleric Temperament. Motive Type (Short Square – see **Figure 25R**).

With Mars, we are dealing with a square head, and hands, teeth, and body; hair like fur. In extreme cases the hair, skin and food the Martian prefers, are all red (e.g. beets, red cabbage, carrots, red meat, red wine, boiled or steamed lobster). The Martian's ears are small and protrude. His/her skin is

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<sup>13</sup> The Martian enjoys pubs, bars, boxing matches, football, noisy, competitive, violent entertainments.



**Figure 25Q**  
 Natus Teddy Roosevelt



**Figure 25R**  
MartianType

thick and his/her eyes are small, vigilant, menacing and s/he looks directly at you. They often give the impression that they are carved out of a single block with only a few strokes. S/he has a square jaw and a heavy brow ridge. The head is short from the back to the front, but the lower back head is full. The musculature is developed. The body decidedly masculine. There are few lines on his/her square red palm but they are deeply cut. The fingers are short, their tips square. An emergency man and capable of fearless, heroic behaviour. S/he is a vital or motive type. Males are 5'8"-5'11"; females 5'4"-5'6". Heat predominates in their constitution.

In this lesson please always bear in mind that we are talking about near pure examples. You can find a lot of pure Martian types. Pure Jupiterians are very hard to find. They and the Solar types are generally mixed with many other types. Venus and Mars frequently run together, you find many Venusians with a strong Mars and as many Martians with a strong Venus, particularly among women. So, these things have to be kept in mind.

## Jupiterian Type

The procedure is the same as with the other types. First, identify the Ascendant's contribution as per modal type: masculine, feminine or neutral body then note those planets aspecting the Ascendant and its Almuten. Next calculate the temperament. The following is kept in mind regarding the Jupiterian type.

The pure Jupiterian type is rarely seen. It frequently mixes with other types and produces hybrids. The pure Jupiterian can easily become a religious leader or Old Testament-style prophet. A good example of this is Joseph Smith (1805-1844).

The portrait of Joseph Smith (**Figure 25S**) indicates the Mental type. He is well known as the founder of the Church of Latter Day Saints (popularly called Mormons) but what is not so well known is that both he and members of his family were ceremonial magicians. There is clear evidence from contemporary reports and artifacts that have been preserved to this day that Smith was a kabbalist, an irregular Freemason and practitioner of what seems to be a magic of the sort found in the *6<sup>th</sup> and 7<sup>th</sup> Books of Moses*.

He was born on December 23, 1805 in Sharon, Vermont, USA. In 1823 (aged 18), it is stated that he was visited by an angel who told him of the religion of the original inhabitants of America. He married January 18, 1827. The same year, Smith is stated to have found evidence of this religion inscribed on thin golden plates. He "translated" these texts by the "gift of God." The said text became the *Book of Mormon*, published in March 1830 (aged 25). The Church of Jesus Christ of Latter-day Saints (as it was originally called) was founded on April 6, 1830. Joseph Smith was murdered along with his brother Hyrum by a mob that attacked them while they were held in a jail in Carthage, Illinois, on June 27, 1844 aged 39.

Rectification on the above facts but primarily on the circumstances and date of his death gives the natal chart in **Figure 25T**. You will note too that the Protection of the Ascendant to the 7<sup>th</sup> confirms marriage at 18. It would appear that he met his bride-to-be shortly before he married her.



**Figure 25S**  
Jupiterian Type



The planet most closely aspecting the Ascendant is Jupiter. Jupiter is 2° below the horizon in the 7<sup>th</sup> sign from the rising sign and so notwithstanding a mistake in rectification (of minus 8-10 minutes) this falls within the exception to our general rule (relating to effect of planets below the horizon) as stated above.

The **Jupiterian** is described as having a sonorous voice; barrel chest; tendency to vital or motive body; masculine body; pink skin. The (male) 5'10"-6'+, (female) 5' 5"+. Wide head, broad forehead, long nose, double square face; exudes authority; eyes are large and set close to the front of the face; eyes have light of inspiration. The Jupiterian physical presence induces enthusiasm in other people. The Jupiter (or index) finger is long, these people are known for orthodox wisdom. The fingertips are round; the temperament is hot and moist (Sanguine). The body is usually masculine.

Jupiterians have a way of establishing a rapport with other people. Many of the greater opera singers are Jupiterians, having Jupiterian voice capabilities and the ability to captivate an audience. This is also required by successful generals (or used to be) and leaders generally. Jupiter strong in the chart, aspecting the Ascendant is a sign of leadership capability, even superior to that shown by the Sun in aspect to the Ascendant. Mars, though he wants to lead is primitive, pushy – not the kind of leader people follow except in times of great danger. As a matter of fact, Martians for the most part follow orders given by others, e.g. by Mercurians, charismatic Jupiterian generals and prophets.

## The Saturnian Type

Abraham Lincoln (1809-1865)<sup>14</sup> was the 16<sup>th</sup> President of the United States of America (1861-1865). He had the sad duty of presiding over the USA during a civil war and of holding the Union together. He is remembered for his wisdom, his steadfast character, tireless hard work, the abolition of slavery and for being cruelly assassinated at age 56.

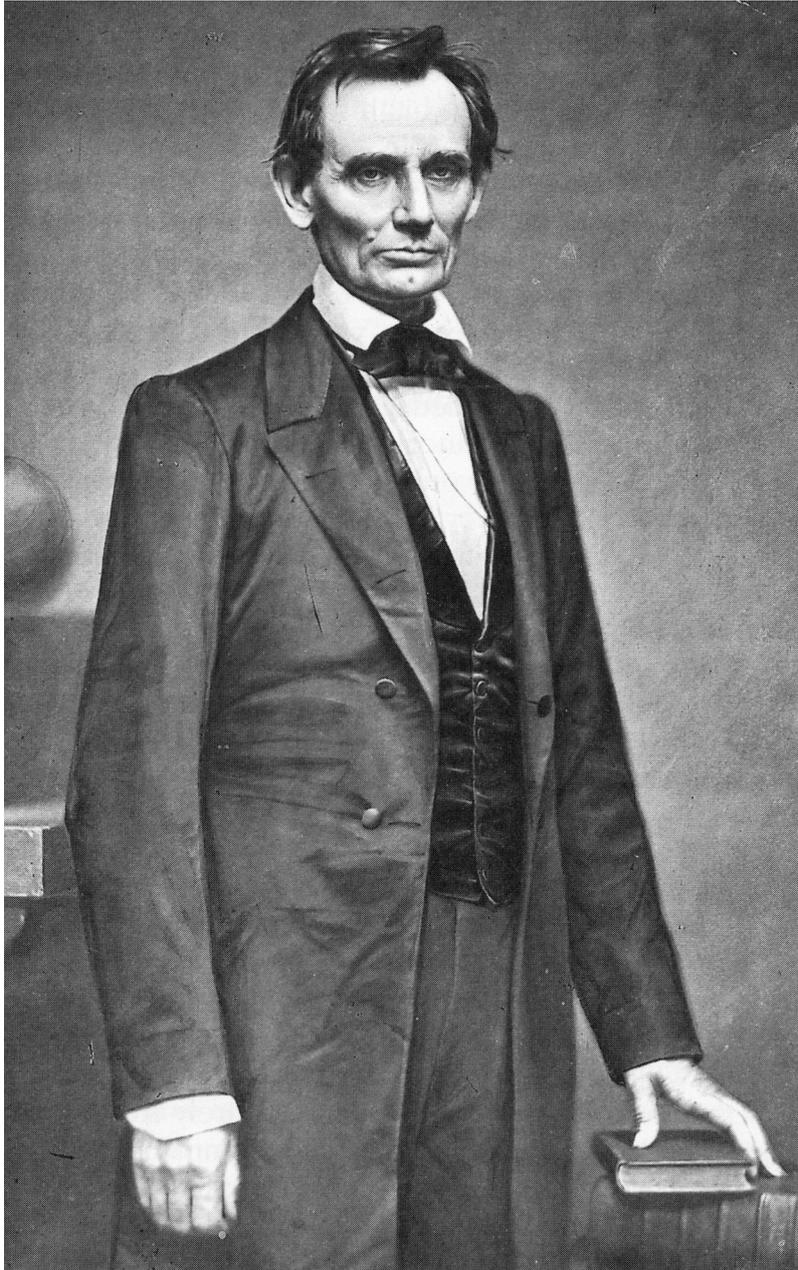
The Saturnian type is decidedly dreary to the point of sadness; have a laboriousness that reflects in their speech and general demeanour and presence with a prominent bone structure is evident. They are masculine Motive types; very bony; skin is olive or grey, with eyes deep set and sad looking. They are tall: (male) 6' +, (female) 5' 8" +. Have fingers that are long and bony, knotty and cold. Indeed, generally their body is cold and dry. They generally embody wisdom achieved through suffering, experience and study. There is an anti-social tendency among the Saturnians, but that is not a physiognomical indication; their Adam's apple and ears are prominent, they have large ears; the Saturn line strong and long in the hand, hair black. Indeed, the hair is frequently very black and Saturnians can be very hairy.

The portrait of Abraham Lincoln (**Figure 25V**) epitomizes the gaunt look of the true Saturnian and this is bought out in his chart (**Figure 25U**).

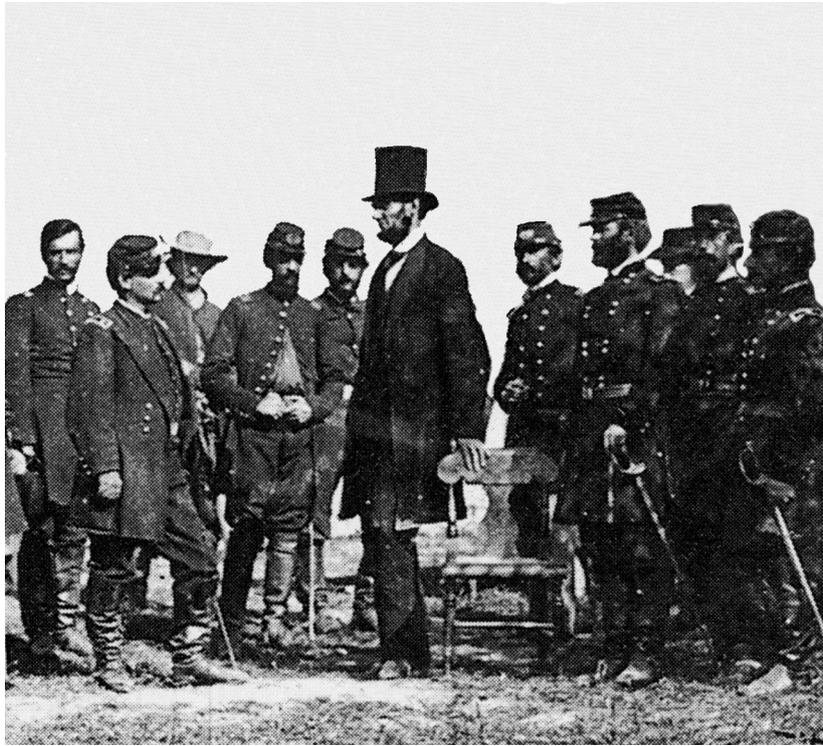
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<sup>14</sup> The birthdata as given from an autobiography was "about Sunrise." I have rectified this chart slightly by Direction of Mars to the Desc. Note the power of the angular Saturn. It is both *almuten ascendens* and *almutem figuris*. If we were to take it as alcocoden, it would give its major years 57, only one year off his actual demise.





**Figure 25V**  
Saturnian Type



**Figure 25W**  
Example of Saturnian Height

His natal Saturn is the *Almuten ascendentis*. Lincoln was especially tall, well over 6 feet. Just how tall he was is apparent from **Figure 25W** showing him towering over the Union soldiers during the American Civil War. We see here a masculine Ascendant giving a masculine body. The Ascendant being Aquarius, it is ruled by Saturn, the *Almuten ascendentis* as noted above. This denotes the emphasis of Cold. He was born in winter, with a Saturnian sign rising and both lights are disposed by Saturn exactly on the MC. The rising Sun is clearly is not enough to offset the tremendous power of Saturn. We note that Mars trines the Ascendant and Venus opposes Saturn, the *Almuten ascendentis*. Yet, neither of these aspects count for much. Venus is below the horizon and is therefore null as far as physiognomy is concerned. Mars' trine is "cut off" by the Sun's closer conjunction with the Ascendant.

Why was Lincoln not a Solar type? The answer is, "Because of the tremendous power of Saturn in this chart." It is not every day you find the *Almutem figuris* AND the *Almuten ascendentis* are the Ruler of the Ascendant (Body) and angular as well, with Saturn disposing both lights and the Ascendant, as in this chart.

### Calculating Lincoln's Humoral Temperament

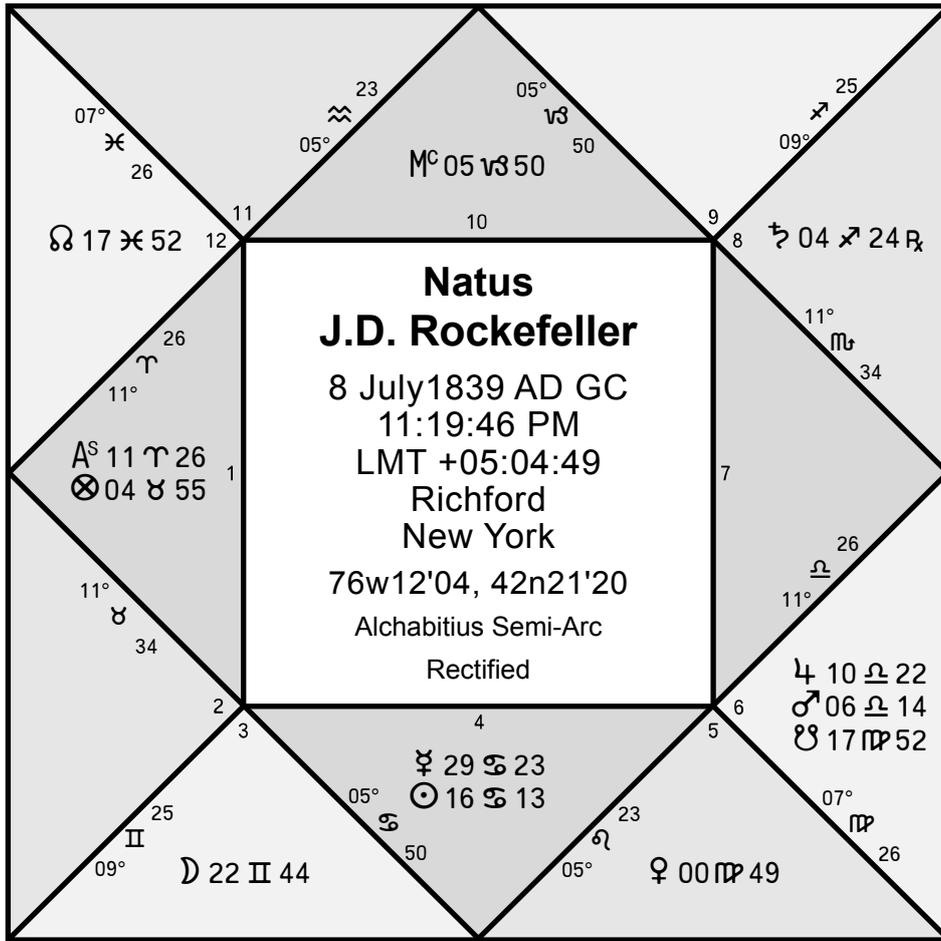
Significators	Hot	Cold	Wet	Dry
A <sup>s</sup> 19° ≈ 13'	1		1	
Almuten of Asc ♈ 3° ≈ 08'	1			1
☉ 23° ≈ 27'	1			1
♀ 7° ≈ 27'	1		1	
♂ 25° ≈ 29'	1			1
Totals	5	0	2	3

Although Lincoln is the archetypal Saturnian planetary type, he was Choleric in humoral temperament. Here we see that by considering all the planets aspecting the Ascendant and *Almuten ascendentis*, we get 5 points for the Hot quality and 3 for the Dry. Hot and Dry = Fire = Bile = Choleric Temperament. This no doubt accounts for his drive and stamina, both qualities required of any executive chief of state under the best of circumstances, to say nothing of the terrible challenges that confronted his presidency.

### Problem Charts

Lastly, we are going to look at a problem chart so as to illustrate the importance of relating the natal figure with the physiognomy of the native.

The chart of J. D. Rockefeller 1839-1937 (Oil Magnate and first American billionaire – see **Figure 25X**) presents us with a difficulty with respect to the planetary type. This is because the physiognomy as illustrated in the photograph seems to show a Mercurian planetary type but the chart looks as though it should be producing a Jupiterian planetary type. The other physiognomical indices (masculine/feminine/neutral body, Modal type and temperament) are unambiguous so we are only concerned with the planetary type. The *Almuten ascendentis* is the Sun. Jupiter in the rectified chart is only



**Figure 25X**  
Natus J.D. Rockefeller



**Figure 25Y**  
J. D. Rockefeller  
© 2003 Thames Collection

1° below the Descendant and so falls within the exception to our rule that planets below the horizon do not have an effect on the physiognomy.

Judging from his photograph and from his legendary prowess in finance and business, one would perhaps think that he was an excellent example of a Mercurian type. After all, he seems diminutive in stature; his face, nose and ears appear to be triangular. His body appears to be trim and, while his photograph shows him in advanced age, it would not be difficult to envisage him as a young man having a wiry, trim, triangular body – typically Mercurian. His chart does not support this conclusion.

First things first. There is debate about his birth time but having gathered reliable biographical material and concentrating on his relocation to Cleveland at age 14, rectification of the time of birth to 11:19:46 PM seems correct. This gives, as you can see, the 2<sup>nd</sup> decan of Aries rising. It *prima facie* indicates a masculine body and the Mental Vital type, though Rockefeller's body may have indeed been a neutral body. It is hard to say from the photos I have examined.<sup>15</sup> Also, the Sun's applying square to the Ascendant induces Motive type upon the Ascendant.

In this light we find accord between the J.D. Rockefeller photo and the natal figure – the Mental-Motive type. Now, the Mental type is certainly characteristic of the Mercurian, **but it is not exclusively Mercurian**. Any of the 7 planetary types can be any of the Modal types.

Nonetheless, we have not completely discounted either Solar or the Jupiterian influence to such an extent as to negate their influence on the physiognomy and so this illustrates a second problem, which I wish you to remember when applying this method.

It is one which we have already touched on above, namely that there are still parts missing from the method. In time, the results of further investigation should yield more certainty but for the present please bear in mind that the certainty that we seek is not always there. You will always be able to recognise these cases, since, as in the example chart, there will be obvious inconsistencies between the “image” of the person and what their chart indicates their planetary type should be.

It is a complicated problem because it involves accessing factors that go beyond our current practise and leads us into new territory that needs to be mapped out before that current practise can be made complete. In this chart we may be, as the application of Bonatti's method suggests, dealing with the impact of a fixed star. For if we progress the fixed stars that Bonatti used to their modern positions we find one at 29° Cancer 13. You will note that that allows a 10' conjunction with Rockefeller's Mercury. All indications are that this would account for the extraordinary strengthened position of that Mercury. Our immediate problem, however, is that we cannot relate the star that Bonatti used to any modern star. That is, we can find no modern star in the place where Bonatti indicates there should be one. There are a number of avenues which can be explored to resolve this, but like so many aspects of Medieval Astrology, it will take much hard work and copious amounts of time to achieve the certainty we need.

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<sup>15</sup> One of which shows only his head peering out of a carriage window; the other, reproduced here, does not show the full body.

Thus, the collation of astrology and physiognomy is not yet perfectly worked out. Nonetheless, the position is that the approach to astrological physiognomy here presented works better than any other approach I have seen, notwithstanding that some mysteries are yet to be revealed before *all* ambiguities are clarified.

The Temperament is choleric.

Significators	Hot	Cold	Wet	Dry
A <sup>s</sup> 12° ♋ 38'		1	1	
Almuten of Asc ♃ 24° ♎ 12'	1		1	
D 11° ♋ 17'		1	1	
♀ 17° ♉ 58'	1		1	
Totals	2	2	4	0

Hot and Dry = Fire = Choleric

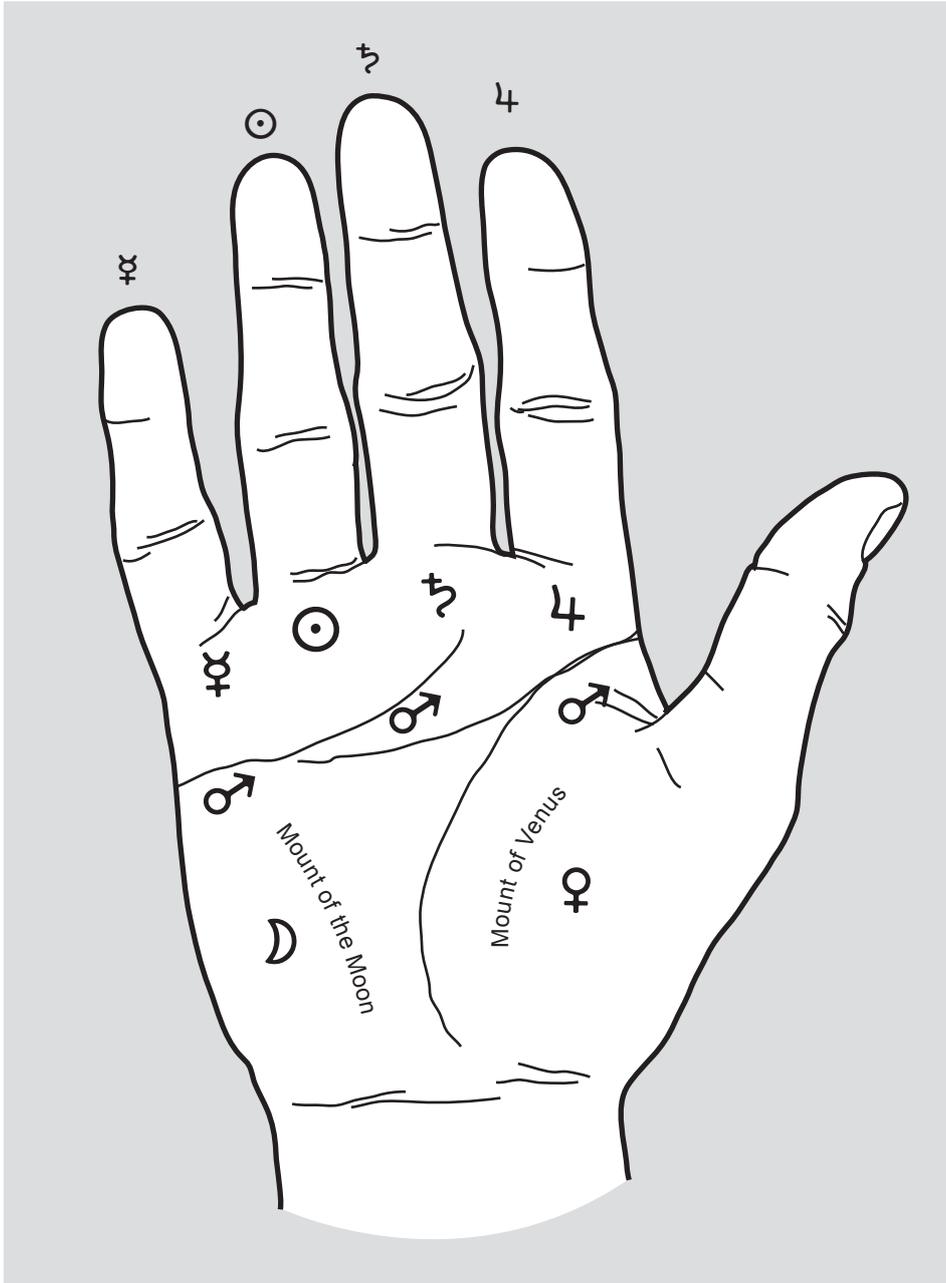
There is nothing more to add about J. D. Rockefeller Senior. The non-astrological physiognomist would see him as a Mercurian, the astrologer may well determine him as Jupiterian or Solar. In truth, until we again have the complete method, it is my opinion that the planetary type must remain undetermined.

## Overview Of Method

First of all, identify the Ascendant in the natal chart and note what sign it is in; what element it is in; what triplicity and what the hot, cold, wet and dry aspect of that sign is. Then look at the decan and see how that sign is modified by the decan. You put together a picture of the basic underlying temperament of the individual on that basis. Then you modify that by reference to the aspects of the planets to the Ascendant. Aspecting planets are going to distort it in some way or other to make it hotter or colder or drier or wetter. But more than this, they change the four temperaments – choleric, sanguine, phlegmatic and melancholic. You have to combine all these things when you practice this physiognomical indication. If you do so successfully, then you will have a fairly good idea of what the individual is likely to look like.

## Importance Of Pre-eminence

Pre-eminence in our present context may be understood broadly as planetary prominence or preference due to its heliacal rising, participation in a *stellium*, rulership by sign or exaltation or being the Almuten – specifically of the Ascendant or Almutem of the chart. **When any natal planet has any one of these it has physiognomical relevance. The more of these pre-eminences a planet has the more impact it has upon the physiognomy.** When, as in Abraham Lincoln's chart, it has pre-eminence by being the ruler of the Ascendant, *Almuten ascendentis* and *Almutem figuris* – three very important pre-eminences relating to the body and physiognomy – such a planet is extraordinarily strong. Please keep this in mind and look out for it when applying the above method.



**Figure 25Z**  
Astrological Hand

## Factors Of The Hand

**Figure 25Z** indicates those factors of the hand that you must be aware of and wherever possible take into account.

You will see that the Jupiter mount is under the Jupiter finger, the Saturn mount is under the Saturn finger, the Solar mount is under the Solar finger, the Mercury mount is under the Mercury finger, the Lunar mount is at the heel of the hand, Mars runs right through the centre of the hand and Venus is underneath the thumb.

When these mounts and their corresponding fingers are prominent, the hand belongs to a native of the corresponding planetary type. Mars and the Moon do not have fingers, only mounts. In these cases judgement is made upon whether the mounts of Mars and the Moon are prominent or not.

## Conclusion

Essentially this lesson is a supplement to the lessons on Medical Astrology and on Profession. It contains instructions useful for the analysis of the native's health and for indications regarding the propriety of a given native's physique and his/her chosen profession.

These above examples will serve as guidelines for your practice. As we draw to the close of this course I hope you can now see that astrology is not just a matter of books, computers, and paperwork. **Real Astrology, for all the rhetoric, is in us and around us.** The astrological sage knows that s/he is living amidst astrological forces and influences all the time. At the beginning of this lesson I referred to there being several charts, not just the natal chart, to which the astrologer must be open. I hope I have demonstrated the importance of this, with our look (albiet brief) at Astrological Physiognomy, which focuses our attention on what is the real astrology; by taking our noses out of books and leading us to see the 7 planets at work in our family, friends and the world around us.

## Homework

Please apply the method outlined in this lesson to your working charts but specifically for homework please consult the previously viewed chart of "DMH" (see **Figure AA**). Until now we have not made any remarks about the appearance of the fellow. Now is the time for you to apply these astrological physiognomy indications to this chart, as well as to your own chart. Please tell me, what you think he looks like and give your reasoning.

*Robert Zoller.*



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**Diploma Course in Medieval Astrology  
Lesson Twenty-six  
Epilogue**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Lesson Twenty-six

### EPILOGUE

Congratulations on finishing this course.

Now, it is time to stop, look around at where you have arrived, at what you have gained thus far, and to where we go from here.

You can legitimately say that you have been taught the essentials of Medieval Natal Astrology. You should have achieved some proficiency in delineation and in prediction. Now the main objective is to practise what you have learnt. This will make it stronger. It is the first imperative of a successful astrologer. Through practice, observation and reflection upon those observations you will come to see that not only have you learnt a true Art, but should come to understand why it is so and how.

A teacher can only take you so far. For try as we may, we cannot instill into your mind, the mind of any student, a precise understanding and so cannot give you a perfect understanding of Astrology. That is now entirely in your hands. The best I can do, and I trust I have been successful, is to pass onto you as close an approximation of the truth and essence of this Art as I am capable of. For many of you that will now become your Ariadne's Thread, which I hope, will serve you well in leading you out of any labyrinth of error into a more precise sense of this Art.

When you practise, and apply hard work and persistence to what you have already achieved, please go beyond the mere application of rules. Observe. Fathom why you are doing something and never just robotically apply rules. Regurgitation is the surest way to miss something. Observe, closely and critically, the agreement between what is promised (delineation) and when it will come to be (prediction), and never be fearful of adapting your astrological understanding to the objective facts of the native's life. If your understanding is sound then this will bring you success. If it is not then you will learn a valuable lesson.

Astrology is, as you will have learnt by now, but one of the three great Occult Arts – Alchemy and Magic being the other two. They are part of an ancient science and their successful use in the hands of master practitioners show that our modern rationalist and materialist world view is incomplete.

But to be successful you will need to take the long view. Do not expect to immediately understand everything you have been presented with in this course. Do not make the common mistake of thinking that you have uttered an incorrect judgement just because a client contests what you have said. In such cases, look to the chart. For by means of this astrology, you may know the client better than they perhaps know themselves and may even see the reason for the client's reaction. This does not mean however that you are infallible. It is wise to consider the possibility that you were mistaken.

In the beginning, it helps to re-interview the native some time after you have given a first interpretation of their natal figure. Trust your own senses. You ought not to accept at face value everything a person tells you. For example, if you are trying to learn about what the native's social life is like, be careful of his or her answers. Not because of guile but many people are asleep to themselves. They do not know themselves and so may be unable to give an answer to quite basic questions. The astrologer must learn from the behaviour of those around him/her; not their talk or opinions. And relate that to the chart, and the chart to that.

Be careful not to equate medieval astrological techniques with New Age doctrines. Though they purport to be both from the same root, closer examination shows they are not. You are cultivating and preserving the Timeless Ways of delineation and predicting.

Technique alone won't get you to the perfection of the astrological Art. You need spiritual practices that lead you to knowledge of the Inner or Higher Self, to the "Man of Eternal Substance."

In your astrological study of yourself and of others learn to recognise the fixed patterns and relate them to the natal figure. This will give you the better insight into the reality of Fate. At the same time, the spiritual practices mentioned above will cause to dawn in you a knowledge of the deathless, unchanging I AM. In time I think you will find that it is only this that remains undetermined by Fate.

Finally, I trust that many of you will add to this Art. There is much to do. For myself, I will continue to uncover that which I may and to publish it and bring it to your notice through my website and books. I would urge you to keep abreast of any new developments, many of which will expand on matters already covered in this course. Should you fall out of contact you will always be able to find this work and myself by typing my name – Robert Zoller – into the Internet.

I hope too that many of you will go beyond this Art and study related subjects that will help you perfect it, such as advanced Hermetic studies.

It has been an extraordinary privilege to share with you the fruits of some 33 years of study and practice. By God's Grace we have come thus far and by his Will I trust the next steps may now be taken.

Robert Zoller  
West Vancouver , December 2003

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**Diploma Course in Medieval Astrology**  
**Appendix: Article One**  
**The Right Conception of the Sphere**  
**and Its Circles**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

## Article One

### THE RIGHT CONCEPTION OF THE SPHERE AND ITS CIRCLES

(To be read in conjunction with Lesson One: Astronomy Part I, Diploma Course in Medieval Astrology)

**Written by Thabit ben Qurra circa 870 AD**  
**Translated with notes by Robert Zoller 1992**

Its author, the 9th century hermetic philosopher, astronomer, and mathematician Thabit ben Qurra intended this text to provide students beginning in astrology with the correct understanding of the celestial sphere. Originally written in Arabic, it was translated into Latin, probably in the twelfth century. The translation was possibly reworked by Campanus<sup>1</sup> in the thirteenth century and was first translated into English by Robert Zoller in 1992.<sup>2</sup>

#### Translator's Introduction

The author of this piece Thabit ibn Kurrah ibn Marwan ibn Karaya ibn Ibrahim ibn Marinos ibn Salamonos; Abu Al Hasan; or Thabit ben Currah (or Qurra) ben Zahrun el Harrani, is more commonly known as **Thabit** or Thebit.

Thabit was born in Harran in Mesopotamia about 836 AD and spent much of his life in Baghdad. He lived until about 901 AD. His dates – it is not clear whether they are given in lunar or solar years<sup>3</sup> – are uncertain. He wrote in Arabic and Syriac and was not a Muslim but a Harranian Sabian (or **Sabean**) – that is, a hermetic philosopher and semi-clandestine astral polytheist theurgist. Roger Bacon (13<sup>th</sup> century) considered Thabit a Christian, perhaps due to the fact that in Thabit's day the Sabians were accorded religious toleration under Islam – as long as they could show that they were “*a people of the book*,” which generally meant at least nominal acceptance of either the Koran, the Torah or the New Testament. Several sects, such as the Gnostic Mandaean or Christians of St. John (possibly

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<sup>1</sup> Giovanni Campano, the thirteenth century astrologer-mathematician

<sup>2</sup> Source of Latin text: *The Astronomical Works of Thabit B. Qurra*, ed. Francis J. Carmody, University of California Press. Berkeley and Los Angeles, 1960. Carmody's comments are on pages 118-119, the text on pages 140-143.

<sup>3</sup> The Moslem Calendar is based on the Lunar Year of 354 days. The Christian Calendar is based on the Solar Year of 365.25 days. In manuscripts written in the Middle East, where Christians, Jews, Moslems, Zoroastrians and other peoples (each with their own calendar) live side by side, it is not always clear from the text what calendar is being used; especially as Moslem authors might be citing a Christian source regarding a Harranian figure, such as Thabit.

the same sect as the Harranian Sabians), received such acceptability at the same time, without ever really accepting Islam, and managed to survive in the Middle East until fairly recently.<sup>4</sup>

Thabit considered his people to be “*the inheritors of classical antiquity*”. The Sabians perpetuated the paganism and astrology of Babylonia but also accepted the hermetic writings and the neoplatonic *Agathodaemon*.<sup>5</sup> They practiced astrologically timed animal blood sacrifices, prayed to the spirits of the planets, and were widely renowned as the most mathematically and astronomically competent people in the region (perhaps in the world) at that time. They survived until the Crusades (when a rising tide of Islamic fundamentalism) suppressed them along with other heterodox sects in Islam. The Harranians fade from the scene circa 1150 AD.

Thabit is recognized by modern historians of science as having rather accurately **fixed the rate of the precession of the equinoxes**<sup>6</sup> at about one degree in 72 years. It is not clear whether he arrived at this rate by studying old observations or if he or his people merely preserved the records of Hipparchus.<sup>7</sup> In any case, he combined this fairly correct rate with a thoroughly fatuous theory of the “trepidation of the equinoxes,” according to which the equinoxes moved retrograde for a period and then went direct for a while before turning retrograde again. The mean motion of this back-and-forth oscillation or ‘trepidation’ was said to be one degree in 72 years.

## The Translation follows:

### DE IMAGINATIONE SPERE, BY THABIT B. QURRA

1. As beginners in astrology, let us understand by a correct conception that the world [i.e. Earth] is a spherical and solid body whose centre is a point, which is in the middle of the Earth and is called the centre of the Earth. We may understand that the Earth is, as it seems, the centre of the world [i.e. everything including the Earth and extending to the Eighth Sphere], since it is in the middle and, for the purpose of measuring its magnitude, as if it were an indivisible body. We may also understand that the world [i.e. Earth] is immobile and at rest.

---

<sup>4</sup> E.S. Drower, *The Secret Adam: A study in Nazarean Gnosis*, Oxford University Press at the Clarendon Press, 1960 translates documents which show that the Iraqi sect now known as the Mandaeans may be the same sect once known as the Harranian Sabians.

<sup>5</sup> i.e. Good (Pure) Daimon (or Mind), The Guardian Angel.

<sup>6</sup> Precession of the Equinoxes is an astronomical phenomenon whereby, due to a slow wobble in the earth’s axis, the North Celestial Pole (the axis of the Celestial Equator describes a small circle which takes roughly 25,000 years to complete. The wobble of the axis of the Equator causes the points at which the Celestial Equator and the Ecliptic intersect (0° Aries and 0° Libra) to drift backwards at the rate of approximately 50.25” per year, roughly 1° in 72 years.

<sup>7</sup> Greek astronomer flourished circa 160BC.

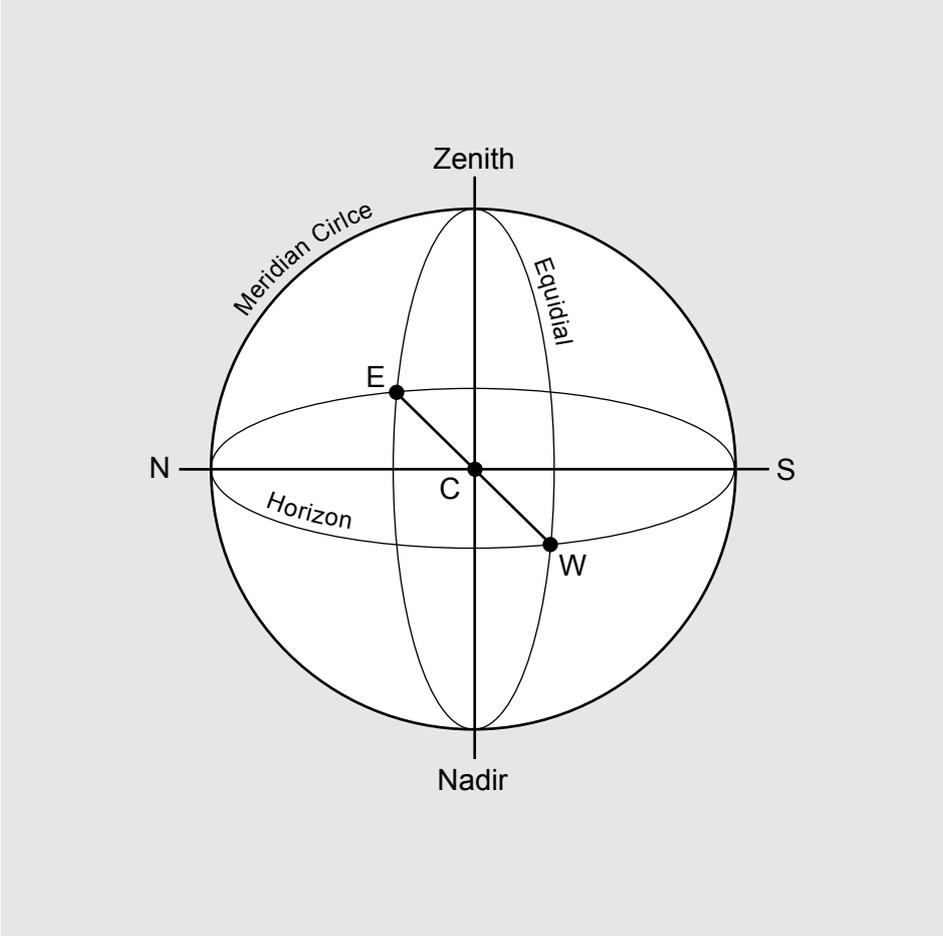
2. We, residing as it seems at the centre of the Earth and not on its surface, may understand that on the surface of the world [i.e. the Earth] seven points are taken: one eastern, a second western, a third southern, a fourth northern, a fifth directly above, a sixth in its opposite below the feet, and a seventh, the middle way, namely the centre of the world [i.e. Earth].
3. Let us picture one chord<sup>8</sup> from the eastern point to the western point, another from the southern to the northern point, a third from the point directly overhead to its opposite below the feet, all of which pass through the centre. [refer to **Figure A1**]
4. Also, let a circle be understood as passing through the point directly overhead, through the western point, and then through the point below the feet, returning to the eastern point. This circle is called the equinoctial,<sup>9</sup> equator of the day, or equidial. Let there be another circle through both the southern and northern points and through the point directly overhead and its opposite and let this circle be called the meridian circle. Let there be a third circle passing through both the southern and northern points and through the eastern and western points; let this circle be called the horizon or circle of the hemisphere. [refer to **Figure A1**]
5. These three chords are thus joined to these three circles so that the south/north chord may be called the axis of the equidial or equinoctial circle and the extremes of this chord called the antonmastics of the pole. Thus, the astrologers define the extremities of the pole to be the axis. But the chord of the east and the west is the axis of the meridian circle, and the extremities of that chord (to wit, the eastern and western points) are called the poles of the meridional circle. [refer to **Figure A1**]
6. But the chord from the point directly overhead to its opposite below the feet is the axis of the horizon, whose extremities are called the poles of the horizon. Thus, it is manifest that the centre of these circles is the centre of the world. [refer to **Figure A1**]
7. Each of these circles is a great circle and the centre of a great circle is the centre of the world. Indeed, we call that circle great which divides a sphere into two equal parts. Each of these circles, as well as any other, is either great or small<sup>10</sup> if it is understood to be in a sphere. Moreover, it is divided into 360 parts, each of which is called a degree. And note that these three circles are interconnected so that each of them is intersected by the two others and is divided into four equal parts of 90 degrees each. [refer to **Figure A1**]

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<sup>8</sup> A straight line joining two points on a curve.

<sup>9</sup> Actually there is confusion here as the term “equinoctial” is later used for the Equator. This may well be due to an error in an earlier translation or copy error but the intention as to how these two terms should be used is clear from the text.

<sup>10</sup> A great circle is a circle inscribed on the surface of a sphere having the same radius as the sphere; by definition, its centre is the centre of the sphere. A small circle is any circle inscribed on the surface of the sphere whose radius is smaller than that of the sphere. The celestial equator is a great circle. Circles of declination, parallel to the celestial equator, are small circles.



**Figure A1**

8. We also imagine that between the equinoctial circle<sup>11</sup> and the north pole there are 90 circles equally spaced from each other<sup>12</sup> which are intersected through the middle by the meridian circle at one point above the Earth and at its opposite below the Earth. [refer to **Figure A4**]
9. They are also intersected through the middle at one point in the east and its opposite point in the west by the horizon.<sup>13</sup> There are also understood to be 90 degrees from the equinoctial circle to the North Pole. Moreover, the first of the 90 circles intersects the first of the 90 degrees, the second circle the second degree, and so on with the others. An equal number of circles are also understood from the equinoctial circle to the South Pole. Note that the closer these circles are to the pole the smaller they are, and the closer to the equinoctial circle the larger they are.
10. Each circle, whether great or small, understood in a sphere, consists of 360 degrees, although the degrees of the larger circle are greater than the degrees of the smaller one. Note also that the centres of these circles are contained in the axis of the equinoctial circle.<sup>14</sup>
11. Therefore, we imagine that there are 180 great circles, all of which pass through both poles of the equinoctial circle in two opposite degrees. These circles are called by some *colures*.<sup>15</sup>
12. And so it appears that all the degrees of the equinoctial circle are separated from each other by the intersection of these circles with them, and indeed that the degrees of all the circles are equally spaced, and the meridian circle an equal number of degrees away in any direction. The meridian circle has its circles disposed in the same way, equally spaced to its poles; that is, descending in number to the eastern and western points. The representation of these may be held to be similar in every way to the circles equally spaced along the equinoctial.<sup>16</sup>
13. The meridian circle has great circles through its poles (like the equinoctial circle), which divide the meridian and its equidistant

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<sup>11</sup> Here again we find a confusion of terms. Thabit is clearly referring to the Equator, which is here called the equinoctial circle, though previously it is equated to the "Equidial." Again this may be due to an error in an earlier translation or copy error but the intention as to how these two terms should be used is clear from the text.

<sup>12</sup> Circles of Declination.

<sup>13</sup> This is not quite right. The 90 "equidistant" circles north and their counterparts south of the equator are declination circles. Some of these have a diurnal arc (an arc above the horizon) greater than others. Only the equator is evenly cut. Again it is unlikely that Thabit would make such an error which may better be ascribed to errors in earlier translation or is a copy error or is due to a reconstruction by an earlier editor.

<sup>14</sup> The axis of the north and south poles.

<sup>15</sup> The circles count off Right Ascension along the Celestial Equator.

<sup>16</sup> It is unclear what purpose such circles have.

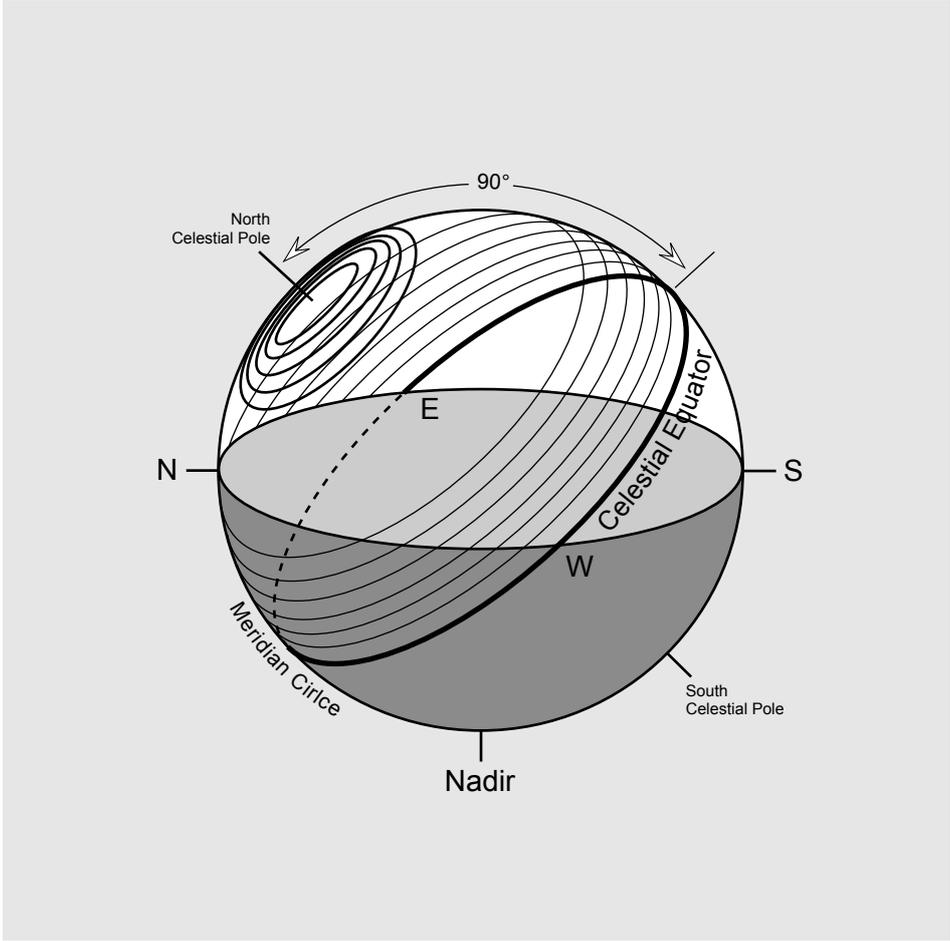


Figure A4

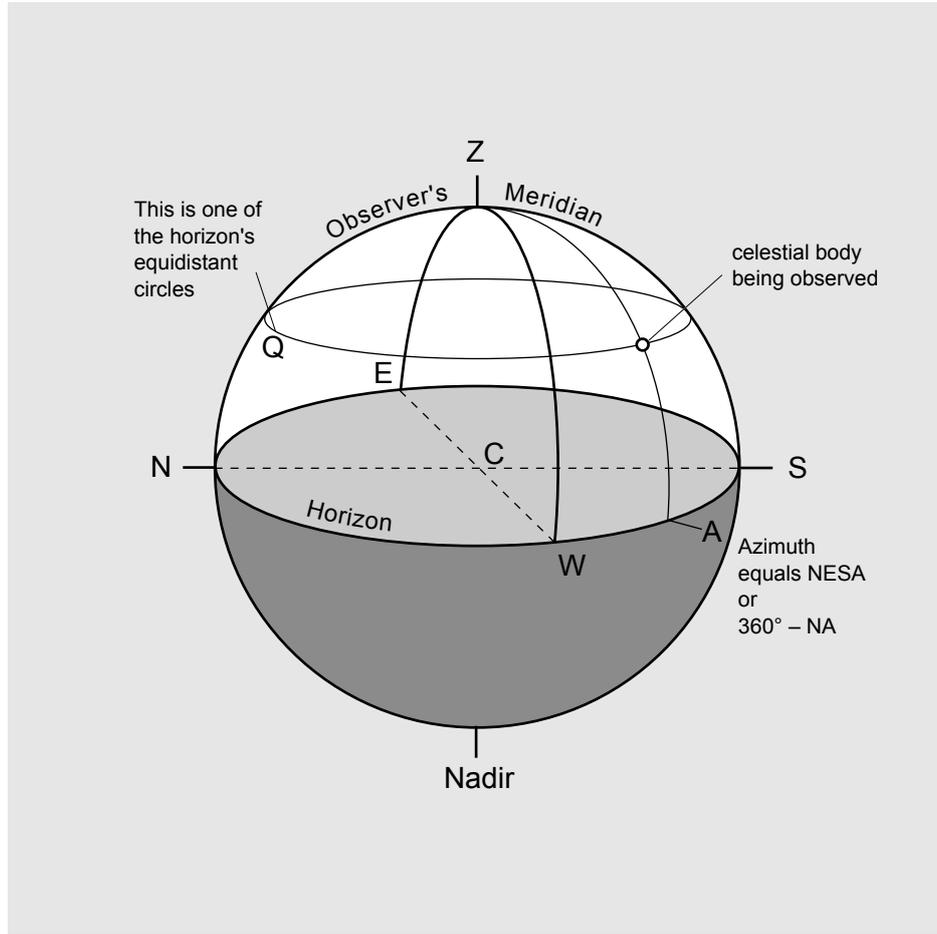
circles into 360 degrees. In addition, there are 90 equidistant horizon circles between the horizon and its pole directly overhead. These circles occur one over the other; the higher they are, the smaller they are and the closer to the pole. These are the circles called *almucantarath* or semi-circles, so-called because on the astrolabe some of them are depicted as semicircles, not whole circles.<sup>17</sup>

14. The horizon has 180 great circles through its poles, as do the equinoctial and meridional circles, all of which pass through the poles of the horizon, dividing its equidistant circles into 360 degrees; these circles the Greeks called azimuth. Azimuth are the arcs of these circles from the horizon all the way to the pole directly overhead.<sup>18</sup>
15. Thus from what has been said, it follows that every *almucantar* intersects some azimuth arc and that each azimuth arc is intersected by all the *almucantarath*. Azimuth are extremely important for determining the place of the Sun or stars – by the *almucantarath*, the altitude of the Sun or stars is discovered; that is, how many degrees a body is elevated above the horizon, measured in the quadrant of the horizon in which the intersection of the azimuth arc occurs. [refer to **Figure A2**]
16. There are four quarters of the horizon: one of these is from the east to the south and is called the southeast quadrant; the second is from the south to the west and is called the southwest quadrant; the third is from the west to the north and is called the northwest quadrant; the fourth is from the north to the east and is called the northeast quadrant.
17. Thus from the aforesaid it is clear that each great circle of the sphere is cut into two equal parts and that each great circle divides another great circle, whether or not this intersection is at right angles. The right-angle intersection produces a perpendicular cross. The intersection that is not at right angles produces an oblique cross.

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<sup>17</sup> See Albiruni, *The Book of Instruction in the Elements of Astrology*. Translation. R. Ramsay Wright, Luzak and Co., 1934. Pages 194-209.

<sup>18</sup> This is misleading and may be an interpolation from another author. Azimuth is the measurement along the horizon to the vertical circle passing through the zenith and the celestial body being observed. The circles of azimuth as described above are perpendicular to the horizon: where they cross the horizon determines the azimuth distance, generally measured from the north point on the horizon (called 0°) eastwards, although sometimes it is measured from the east point (where the prime vertical cuts the horizon). The elevation of the body – called altitude – is measured from the horizon up along the vertical circle passing through the celestial body and the nadir. Should the body in question be below the horizon, it would of course not be visible, yet its position could still be measured along the vertical circle passing through it and the zenith. The distance down from the horizon to the celestial body is called “depression” instead of altitude. [refer to **Figure A2**]



**Figure A2**

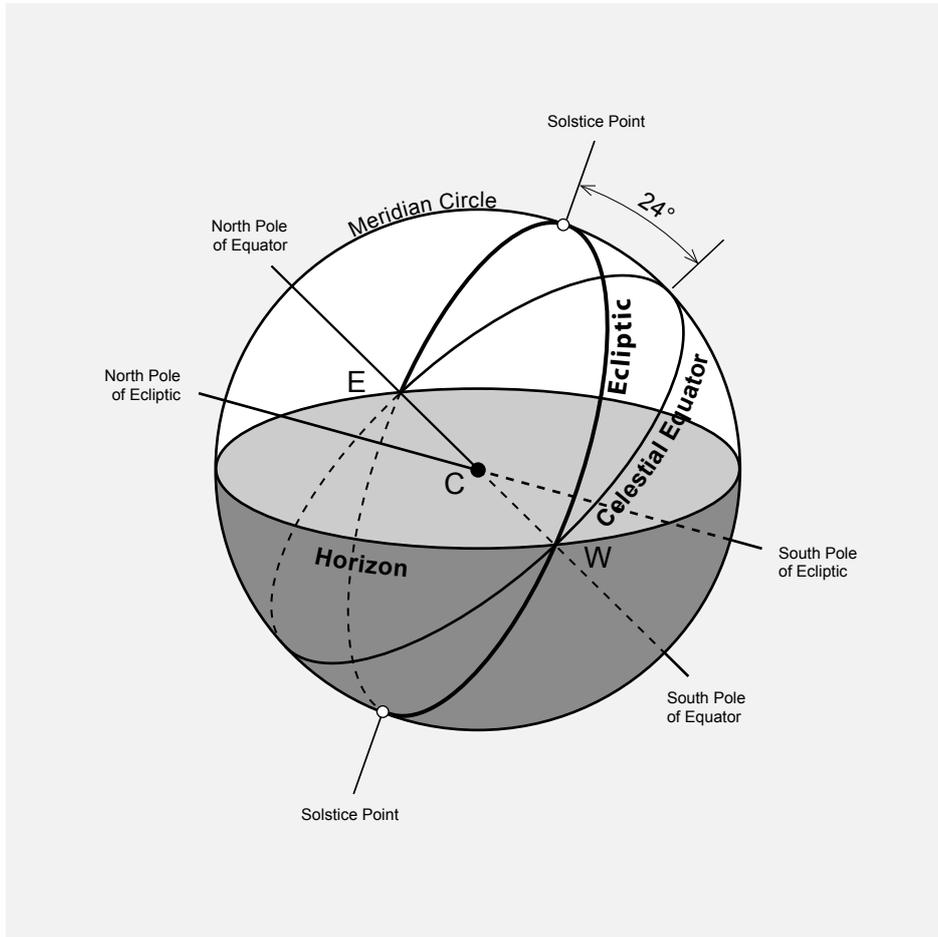
18. Furthermore, we may imagine two points on the meridian circle, called solstices, one of which is understood as 24 degrees distant from the equinoctial circle and above the Earth in the south while the other, likewise 24 degrees distant from the equinoctial circle, is in the north under the Earth.<sup>19</sup> Through these two points and through the east and west points<sup>20</sup> there is a certain great circle that the Greeks called the zodiac but the Latins call the *Signifer* or Circle of the Signs. [refer to **Figure A3**]
19. This circle intersects the equinoctial circle obliquely; part of it (called the septentrional or north part) is under the Earth while the southern part is above the Earth. This circle is divided into four quarters, the first of which is from the east to the northern solstice, the second from this solstice to the western point, the third from the western point to the southern solstice, and the fourth from the solstice to the eastern point.
20. Each of these quarters is divided into three equal parts and thus the zodiac is composed of twelve parts, each of which is called a sign. The first part is called Aries, the second Taurus, etc. These names are imposed on or transferred to these parts on account of certain stars in or near these parts, whose position or arrangement seems to signify forms of these kinds of things. Each of these twelve parts is divided into 30 degrees and thus the zodiac contains 360 degrees.
21. This circle also has two poles; one is understood to be in the south on the meridian circle and under the Earth 24 degrees distant from the south pole and 66 degrees distant from the equinoctial circle; the other is understood to be in the north on the meridian circle above the Earth 24 degrees distant from the north pole and 66 degrees distant from the equinoctial circle.
22. Therefore, the axis of the zodiac is a chord that is extended from one of its poles to the other passing through the centre of the world. And to the zodiac are connected 90 equally spaced circles that go all the way to its north pole, and an equal number in the southern hemisphere between it and its southern pole. The centres of these circles are contained in its axis. This circle has 180 great circles through its poles, as we said the other circles did, which divide it and its equidistant circles into 360 parts.<sup>21</sup>

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<sup>19</sup> Thabit is referring to the obliquity of the ecliptic, approximately  $23\frac{1}{2}^\circ$ . The southern winter solstice point is  $0^\circ$  Cancer, the northern  $0^\circ$  Capricorn.

<sup>20</sup> Thabit is referring to the Aries and Libra points, the intersection of the celestial equator and the ecliptic in the east and west respectively. The “east point” and “west point” are the two intersections of the celestial equator and the horizon.

<sup>21</sup> The “equidistant circles” are parallels of latitude – small circles parallel to the ecliptic.



**Figure A3**

23. For us – who it seems are residing at the centre of the world – it is seen from the above conception of the world, totally in the intellect, and now formed, so to speak, in the Creator, that there are three principle chords and three primordial circles.
24. We have also given their axis and equidistant circles and the great circles of their poles; we have a fourth, the zodiac, with its appendices not less efficacious than the others. These are the things that occur to me as those which ought to be imagined first as an introduction to this study.

**Here ends the translation**

Explicit Thebit de imaginatione spere

*Robert Zoller.*

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*Robert Zoller.*

**Diploma Course in Medieval Astrology  
Appendix: Article Three  
Calculation Module**

# Diploma Course in Medieval Astrology

Robert Zoller

*A New Library Publication*  
*for The Academy of Predictive Astrology*

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# Diploma Course in Medieval Astrology

## Article Three

### CALCULATION MODULE

#### Introduction

It is fitting that the student be able to erect the natal chart for him/herself without recourse to chart calculation services or to computer programs.

#### Materials Needed

In order to accomplish this the following are needed:

**1. An Atlas** in order to identify the terrestrial latitude and longitude of the birth place, or a reference work specifically designed for astrologers for this purpose designed e.g. For births outside of the USA *The International Atlas, revised fourth edition*, compiled and programmed by Thomas G. Shanks, 1985 ACS Publications, San Diego, California. For births in the USA use *The American Atlas, US Latitudes and Longitudes, Time Changes and Time Zones* compiled and programmed by Thomas G. Shanks, 1978 ACS Publications, San Diego, California.<sup>1</sup>

Both these works are also useful in that, in addition to the terrestrial latitudes and longitudes of the various locations listed, they also provide necessary information on the time zones and time changes for these same places. For instance, the listings tell us what time zone a given city or town is in and when (historically) it began to use Daylight Saving Time, as well as when it switches from Daylight Saving Time to Standard Time each year. It also lists when “War Time” was used (Daylight Saving Time applied during World War Two even during the winter).

**2. You will need a Tables of Houses.** This is a book containing the values of the house cusps according to a given House System (Alchabitius Semi-Arc or Placidus are commonly used) arranged for the latitude of potential birth places. For the **Alchabitius Houses**, use a Tables of Houses according to the Method of Alchabitius.<sup>2</sup> For the **Placidus Houses**, Dalton’s Tables of Houses are generally used. The actual title of this work is, *The Spherical*

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<sup>1</sup> These publications are expensive and reference is only made to them so that you are aware of the existence of them. If however, you have the Janus Astrological program [[www.astrologyware.com](http://www.astrologyware.com)] you can get the same information from it. You may also find that Janus is more accurate than these printed versions.

<sup>2</sup> Alchabitius (Al-Qabisi) c. 960 studied under Ali ‘Imrani. Wrote an introduction to Art of Astrology also one on conjunctions of planets (both translated into Latin by John Hispalensis). Bonatti defers to Alchabitius on mathematical matters.

*Basis of Astrology, being a comprehensive Table of Houses for latitudes 22° to 60°* by Joseph G. Dalton.<sup>3</sup>

**3.** You will also need an **Ephemeris**. An Ephemeris (plural: ephemerides) is a book containing tables listing the positions of the planets for each day of a given year as well as the sidereal time. Some astrologers use *The Nautical Almanac* for this purpose. Ephemerides are set up for either Noon or Midnight at Greenwich, England. We shall be using a Noon Ephemeris in our calculations in this course. For our purposes, the best ephemeris to use is *Raphael's Astronomical Ephemeris of the planets' positions for* (a given year e.g. 2002), published by W. Foulsham & Co. Ltd, Bennetts Close, Slough, SL1 5AP, England. In addition to the planets' positions, this ephemeris contains the celestial latitudes and the declinations of the planets, features very useful in Primary Directions.

## Procedure for Erecting a Natal Chart

The procedure for erecting a natal chart is three fold. First, you must know the time, place and date of the nativity. Second, you must set up the house structure. Third, you must calculate the planets positions and put them in the houses.

First, you ascertain the **time, place and date of the nativity**. It is very important that wherever possible you rely upon documentation to determine the birth date and time. Although everyone's mother is a saint, the most saintly mother's memory is often faulty. Always ask that the birth time (and possibly the date too) be verified by documentation (e.g. an official certificate of birth, family, church or hospital record made as near to the actual birth as possible, etc).

This verification is frequently needed and is often necessary when erecting charts for non-Westerners. In many non-European countries, the record keeping of births is not emphasized or often not practiced at all. Often times even the day of birth born may be in doubt so please ensure due care. Occasionally a family may intentionally alter the birth data in order to enfranchise them to vote, to avoid political realities in their countries and for various other reasons the birth time and even the birthday were unknown. Situations like this pose challenges to rectification of the birth data. Rectification will be dealt with elsewhere. I mention these problems here because **accurate astrological natal work depends upon accurate birth data**.

Nor must you get the impression that the non-western countries are alone in producing people who do not know when they were born. In the USA and Britain, one often meets clients seeking astrological readings where they may know the birthday, but do not know the birth time; often within 24 hours – very frequently it can be 3 hours or more off. I am only dealing with births in the Modern Era but equally if you are to deal with historical birth charts then always practise extreme caution.

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<sup>3</sup> To get a copy of either of these works please email the New Library archivist at [contact@new-library.com](mailto:contact@new-library.com). They are available in hardcopy or electronic.

When we reflect that in the “developed” nations the birth is likely to occur in an hospital and that it is usually the nurse who fills out the birth certificate; and that she has her hands full attending to the mother and child as well as the physician, there is little to be surprised at that the documentation may occur 30 minutes to an hour after the actual event. The time given is from memory. It is often approximate; frequently 15 minutes off the actual clock time (assuming the clock to be correct) and then there may be the question of Daylight Saving Time or Standard Time. This business varies from locale to locale.

So, please insist upon documented sources for the birth data but even in these cases do not take it as dead certain. **Rectification** of the chart may well be necessary. Strictly speaking, rectification of all charts is recommended. As was said above, even where the birth takes place somewhere that good records were kept, there is some doubt as to how accurate the birth time actually is. Nonetheless as we will see most of the delineation and prediction techniques in this Diploma course will still work well even on charts where there is a minor (15 minutes or less) deviation from the actual birth time. The chronometry of the Middle Ages was not as accurate as the atomic clock of today. However, there are some techniques that demand a rectified chart eg Primary Directions.

### **Special Note on changing sexagesimals (hours, minutes, seconds; degrees, minutes, seconds) to decimals.**

You may find it convenient to use a hand held calculator to erect a chart. For myself I find it easier to mentally keep track of what needs doing if I work in whole numbers plus decimal fractions. Thus, I often change degrees, minutes, and seconds **of the zodiacal signs** to degrees and a **decimal fraction of a degree**. Likewise, I will change hours, minutes, and seconds **of time** to hours plus a decimal fraction. All this can be done painlessly on a calculator.

The following demonstrates this: First, let’s say I am confronted with a planetary position at  $27^{\circ}$  Pisces  $14' 32''$ , I want to change that into  $27^{\circ}$  and a decimal fraction which equals  $14' 32''$ .

There are  $60''$  per minute and  $60'$  per degree.  
Thus dividing  $32''$  by  $60$  tells me that  $32'' = .5333'$ .

If I add  $14'$  to this and divide the sum by  $60$ , I get  $14.5333 \div 60 = .24222^{\circ}$ . Adding  $27^{\circ}$  to this tells me that  $27^{\circ} 14' 32'' = 27.24222^{\circ}$ . It is easier to add, subtract, multiply, and divide such numbers than to handle their sexagesimal equivalents.

Thus, below, it will be necessary to find the difference between two Sidereal Times ( $17h20m49s - 17h16m29s = 4m20s$ ) and to compare it with another such difference ( $17h20m12s - 17h16m29s = 3m43s$ ). Thus, I change  $4m20s$  to  $4.33m$  (because  $20s \div 60 = .33m + 4m = 4.33m$ ) and  $3m43s$  to  $3.71m$  or  $3.72m$  (because  $43s \div 60 = .716m + 3m = 3.716m$ ). I will also change  $3m18s$  to  $3.3m$ . Then, by dividing  $3.3m$  by  $4.33m$ , I find that I get the value  $.762$ . If I multiply this by  $60$ , it gives me the number of minutes in the zodiac I must add to  $20^{\circ}$  Sagittarius, the equivalent of  $17h16m29s$ , the Right Ascension

(RA) of 20° Sagittarius expressed in time. (20° Sagittarius = RA 259° 7.2'. 259° 7.2' = 259.12°. Dividing this by 15 gives us 17.27467h = 17h16m29 (.27467h x 60 = 16.48m and .48m x 60 = 28.8s)

I thought these few words would help some readers who may be surprised to suddenly find this sort of thing below.

## Working Example

Please now refer to the [Example Calculation Worksheet](#).

Set up the houses of the nativity. This consists of five steps. Once you have the reliable birth data, you note it on your work sheet. It is important that you work clearly, legibly, and not hastily. Setting up the basic chart by hand takes about a half an hour, once you are used to it.

**Step 1:** On my worksheet, I put the birth data, including the latitude and longitude of the birthplace and the client's name in the upper left hand corner. Having done this, you go to your noon ephemeris, find the Sidereal Time (ST) for Greenwich England for the Noon Previous to birth. With AM births, such as the example, this will be on the previous day. Going into *Raphael's Ephemeris for the year 1947* I find on page 2 the Sidereal Time for noon 24 January to be 20h11m52sec. I write this below the birth data on my Worksheet and identify it as such.

**Step 2:** Add the time elapsed since Noon Previous to birth. In the example: from noon 24 January to midnight (12hours) + 8h59m= 20h59m. Write this under the ST in the hour and minute columns. Always subtract 1 hour from the elapsed time adding it to ST if Daylight (Summer) Time is in effect.

**Step 3:** Apply a correction of 9.86s for each time zone (15° of terrestrial longitude). Add the 9.86s if the birth longitude is West; Subtract if East. In our example worksheet you will note that since the birthplace (Mount Vernon, NY, USA) is at 40°n55' latitude and 73°w50' longitude (= 73.8333°), we add  $73.8333^\circ \div 15 = 4.9222$  time zones x 9.86s per time zone = 48.5s (round it off to 49s) to the other figures. (Watch that you put it in the seconds column).

**Step 4:** Add 9.86s per hour of elapsed time.

**Step 5:** There is one more correction to be made. This is 4m added per degree of longitude. Note the birthplace is East of the meridian upon which the time zone is based (subtracted if West of the meridian). Now the birthplace is in the Eastern Standard Time Zone, which is 5 zones from Greenwich. Each time zone is 15° of terrestrial longitude. Greenwich is 0° West Longitude.  $5 \times 15^\circ = 75^\circ$  West Longitude. The time zone is based on 75° West Longitude. The birthplace, Mount Vernon New York is at 73° w50' longitude or approximately 1.1667° East of the meridian upon which the time zone is based.

$1.1667^\circ \times 4m = 4m40s$ . We need to add this 4m40s to our sum. The total will give us the Sidereal Time of the birthplace at the birth time. It is also the Right Ascension of the *Medium Coeli* or RAMC. We use it to find the house cusps in the Tables of Houses.

Add the numbers remembering that you are dealing with hours, minutes and seconds (sexagesimals) and that when you carry excesses, there are 60 seconds to 1 minute; 60 minutes to 1 hour. If you get a result greater than 24 hours, subtract 24 from it. You have completed the arithmetic for the houses for the moment. Next, you must turn to your Tables of Houses.

Reference to Dalton's Tables of Houses<sup>4</sup> will show you that each page of the Tables (which begin on page 2 and run until p. 67) presents us with 6° of ecliptical longitude (expressed as degrees of zodiacal signs) as the "Upper Meridian, cusp of 10th H." Beneath this heading, you will see the 6° equated to hours, minutes and seconds (h.m.s.) of ST and the degrees and minutes of Right Ascension (RA) the ST and zodiacal longitude equate to. Beneath this are the values for the 11<sup>th</sup>, 12<sup>th</sup>, 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> houses for each whole degree of terrestrial latitude from 22° to 56°.

We have calculated the RAMC of this chart as 17h19m47s. The nearest we can find to that in the Tables is on p.45 (*q.v.*). Page 45 tells us that 17h16m29s = 20° Sagittarius. I.e. if the RAMC (ST) = 17h16m29s, then the Medium Coeli, MC, "Upper Meridian," 10<sup>th</sup> house cusp (they all mean the same thing) is 20° Sagittarius. But our ST/RAMC was 17h19m47s. The next column to the right on p. 45 tells us that 21° Sagittarius = ST 17h20m49s. The difference between ST 17h20m49s (21° Sagittarius) and ST 17h16m29s (20° Sagittarius) is 4m20s = 4.33m. The difference between our RAMC, 17h19m47s and 20° Sagittarius, 17h16m29s = 3m18s. 3m18s = 3.3m. 3.3m is .762 of 4.33m. This equates to 46' of longitude (.762 x 60m = 45.7 [round off to 46] minutes of longitude), which, added to 20° Sagittarius gives us our actual 10th house cusp as 20° Sagittarius 46'.

Now on the bottom left of the worksheet I write, vertically: "Houses: 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup>, 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>" ([see worksheet](#)). I transfer 20° Sagittarius 46' next to the 10<sup>th</sup> (house) and go down in the latitudes column on the far left of the page to my latitude (which is very close to 41°. I go across the page at the level of 41 until I get under 21° Sagittarius and I see the value for the 1st house (Ascendant) as 13° Pisces 03'. For 20° Sagittarius 00' at the same latitude, I find 11° Pisces 13'. The difference is 1° 50'. As we found our calculated RAMC to be .762 x the difference between the ST for 20° Sagittarius and 21° Sagittarius, so too by multiplying the difference between 13° Pisces 03' and 11° Pisces 13' (namely 1° 50') by .762 we get the amount we need to add to 11° Pisces 13' to find our Ascendant, or 1<sup>st</sup> house cusp. Thus, 1° 50' ÷ 60 = 1.8333° x .762 = 1.397° = 1° 24'. 11° Pisces 13' + 1° 24' = 12° Pisces 37'.

Enter this value on your worksheet next to 1<sup>st</sup>.

**Note:** the examples of this chart used elsewhere in the course are calculated using [Janus astrology software](#).<sup>5</sup> Occasionally you will note slight discrepancies between the results of hand calculation and computer calculation of the figure. For instance, Janus finds the 1<sup>st</sup> house cusp to be 12° Pisces 39' (not 37'). The reason for the discrepancy is that the computer

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<sup>4</sup> Ibid

<sup>5</sup> for a free full version of Janus see [www.astrologyware.com](http://www.astrologyware.com)

programs take their decimals out to several places whereas I often round them off to make them more manageable. It takes 3m56s for a degree to pass over the MC.  $2'$  in the zodiac =  $.03333^\circ$ . Therefore, the error amounts to 8 seconds of time, which is negligible for most Medieval delineation and prediction techniques, although, as said above, Primary Directions will require rectification of the birth chart.

At this point you can take your intermediary house values ( $11^{\text{th}}$ ,  $12^{\text{th}}$ ,  $2^{\text{nd}}$ ,  $3^{\text{rd}}$ ) directly out of Dalton for  $41^\circ$  latitude, or, if you like, interpolate for the more precise values as we have done for the Ascendant.

When you are calculating nativities for places in the Southern Hemisphere, you need merely to add 12 hours to the Sidereal Time and set up your Houses column ([see worksheet](#)) to read: "Houses:  $4^{\text{th}}$ ,  $5^{\text{th}}$ ,  $6^{\text{th}}$ ,  $7^{\text{th}}$ ,  $8^{\text{th}}$ ,  $9^{\text{th}}$ ."

In either case (Northern or Southern Hemisphere) the values of the houses opposite the ones identified in your Houses column, will be the same degree of the opposite sign. Thus, in the example nativity on our worksheet, we already know, without having to write it down that:

Houses:

$10^{\text{th}}$ = $20^\circ$ Sagittarius $48'$	therefore $4^{\text{th}}$ is $20^\circ$ Gemini $48'$
$11^{\text{th}}$ = $11^\circ$ Capricorn	therefore $5^{\text{th}}$ is $11^\circ$ Cancer
$12^{\text{th}}$ = $6^\circ$ Aquarius	therefore $6^{\text{th}}$ is $6^\circ$ Leo
$1^{\text{st}}$ = $12^\circ$ Pisces $37'$	therefore $7^{\text{th}}$ is $12^\circ$ Virgo $37'$
$2^{\text{nd}}$ = $28^\circ$ Aries	therefore $8^{\text{th}}$ is $28^\circ$ Libra
$3^{\text{rd}}$ = $28^\circ$ Taurus	therefore $9^{\text{th}}$ is $28^\circ$ Taurus

When calculating the Planets' position from the Ephemeris. You may want a scrap sheet for this. We will list the results of our calculations on the bottom right of our worksheet under our calculated RAMC (*q.v.*).

Adjust the Elapsed time to take into consideration the time zone the birth took place in. Mount Vernon took place in the 5th time zone west of Greenwich. Thus, it was 5 hours later in Greenwich than in Mount Vernon, NY. Thus, we add 5 hrs to the Elapsed Time we used to calculate the Houses.  $20\text{h}59\text{m} + 5\text{h} = 25\text{h}59\text{m}$ . We cannot have more than 24 hours in a day; so, subtracting 24h we get 1h59m Adjusted Elapsed Time. However, this is 1h59m after noon Greenwich on the 25th!  $1\text{h}59\text{m} = 1.98333\text{h}$ .

Next, find the Planet's position at noon Greenwich on the Noon before birth. For instance, the Sun. At noon 25 January 1947, it was at  $4^\circ$  Aquarius  $41'$  according to Raphael's Ephemeris.

Next, find the Sun's position on the noon following birth: again in Raphael's, the Sun was at  $5^\circ 42'$  at noon 26th January 1947.

Subtract the Sun's position on 25 January from its position on 26 January. This gives you its diurnal (24 hour) motion.  $5^\circ 42' - 4^\circ 41' = 1^\circ 01' = 61'$  = the Sun's diurnal motion betwixt January 25 and January 26.

Next, divide the diurnal motion (61') by 24h to find how far it moved in an hour.  $61' \div 24h = 2.541667$  minutes of the zodiac per hour.

Multiply this times the Adjusted Elapsed Time:  $2.541667' \times 1.98333h = 5.04097'$ , or 5' 02". That is, the Sun has moved in the zodiac 5' 02" in 1h59m. We add this to the position of the Sun at noon 25 January 1947 and we have the Sun's position at the birth time:  $4^\circ \text{Aquarius} 41' + 5' 02' = 4^\circ \text{Aquarius} 46' 02''$ . Enter it next to the Sun under "Planets" on your worksheet.

Let us next find the Moon's position: The Moon on 25 January was at  $10^\circ \text{Pisces} 14' 30''$ . On the 26<sup>th</sup> of January it was at  $22^\circ \text{Pisces} 56' 32''$ . In 24 hours it moved  $12^\circ 42' 02''$ . This is  $12.7^\circ$ . Dividing that by 24 gives the hourly motion =  $.529^\circ$ . This  $.529^\circ$  times 2 (actually by 1h59m Adjusted Elapsed time) =  $1.058^\circ$  (or  $1^\circ 3.5'$ ). Adding this to the Moon's position on 25 January gives us  $10^\circ \text{Pisces} 14.5' + 1^\circ 3.5' = 11^\circ \text{Pisces} 18'$ . Transfer this to your work sheet.

The Sun and the Moon are always direct. When you have to calculate the positions of retrograde planets, the procedure is basically the same. You find the planet's diurnal motion. You find the proportion of 24 hours equal to the elapsed time (expressed as a decimal fraction) and you multiply the decimal times the diurnal motion. However, instead of adding the product to the planet's position on the earlier date, you subtract it from that position because it is going backwards.

For example, Saturn on 25 January 1947 was at  $5^\circ \text{Leo} 30'$  Retrograde. On 26 January, he was at  $5^\circ \text{Leo} 25'$  Retrograde. The diurnal motion was  $5'$ . The Adjusted elapsed time was very nearly 2 hours.  $5' \div 24h = .08333'$ . Multiplying this times the Adjusted Elapsed Time gives  $.41666'$  or  $25''$ . Saturn moves slowly.  $25''$  is negligible for most purposes, but here it means that Saturn has moved backward  $25''$  from his position on the 25<sup>th</sup> of January from  $5^\circ \text{Leo} 30'$  to  $5^\circ \text{Leo} 29' 35''$  at the time of birth.

This should suffice in most cases. One of the things that you gain by calculating charts by hand is a knowledge of which planets are moving slow and which fast. The medieval texts on astrology frequently say, that if a planet is "swift of course" (i.e. swifter than its mean motion) and unimpeded (not afflicted), its power works better, more powerfully, and for more positive effect.

This is particularly true of the Moon or Mercury. If the Moon is fast, (that is, if its diurnal motion is close to  $15^\circ$  a day), the native's recall is quick and he gets things done quickly. If Mercury is swift, the native's wit is quick.

As mentioned above, where you can spend time on a chart and really work up its details thoroughly, there are calculation methods (for instance the method used by W. J. Simmonite in his *Arcana of Astrology*<sup>6</sup>) that can be

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<sup>6</sup> a copy of this publication can be gained by contacting the Academy at [contact@new-library.com](mailto:contact@new-library.com)

very precise. These entail the use of logarithms and the direct calculation of house cusps instead of relying on Tables of Houses. None of these methods of calculation are older than the 17<sup>th</sup> century. None of them are Medieval. Logarithms were invented in the 17<sup>th</sup> century.

Later this module will be expanded with Academy papers on the astrolabe, calendrics, cartography, and Medieval Mathematics. Until then, try to perfect your knowledge of chart calculation by calculating at least 200 charts by hand.

*Robert Zoller.*

# Example Calculation Worksheet

## Chart of Robert Zoller

8:59 AM  
 January 25, 1947  
 Mount Vernon, NY, USA  
 40°n55' latitude  
 73°w50' longitude

ST for noon 24 January	20h 11m 52s
+ time elapsed since Noon Previous	20h 59m
+ 9.86s per time zone West of Greenwich	49s
+ 9.86s per hour elapsed time (21h)	206s
+ 4m per degree east of 75° west long*	4m 40s
(*75° – 73°w50' = 1.1667°)	40h 74m 347s
	41h 19m 47s
	– 24h
<b>RAMC</b>	<b>17h 19m 47s</b>

## From Dalton's:

21° ♉ = 17h 20m 49s	<b>Our RAMC</b> 17h 19m 47s
20° ♉ = 17h 16m 29s	17h 16m 29s
4m 20s = <b>4.3s</b>	3m 18s = <b>3.3s</b>

3.3s ÷ 4.33s = 0.762 x 60 = 46' added to 20° ♉ = true MC 20° ♉ 46'

## Houses:

10<sup>th</sup> 20° ♉ 48'  
 11<sup>th</sup> 11° ♋  
 12<sup>th</sup> 6° ♊  
 1<sup>st</sup> 12° ♋ 37'  
 2<sup>nd</sup> 28° ♈  
 3<sup>rd</sup> 28° ♈

## Planets:

☉ 4° ♊ 46' 02"  
 ☽ 11° ♋ 18'  
 ♃  
 ♀  
 ♂  
 ♄  
 ♃ 5° ♈ 29' 3"

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**Diploma Course in Medieval Astrology  
Appendix: Article Two  
Diurnal Motion of the Stars**

# Diploma Course in Medieval Astrology

Robert Zoller

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# Diploma Course in Medieval Astrology

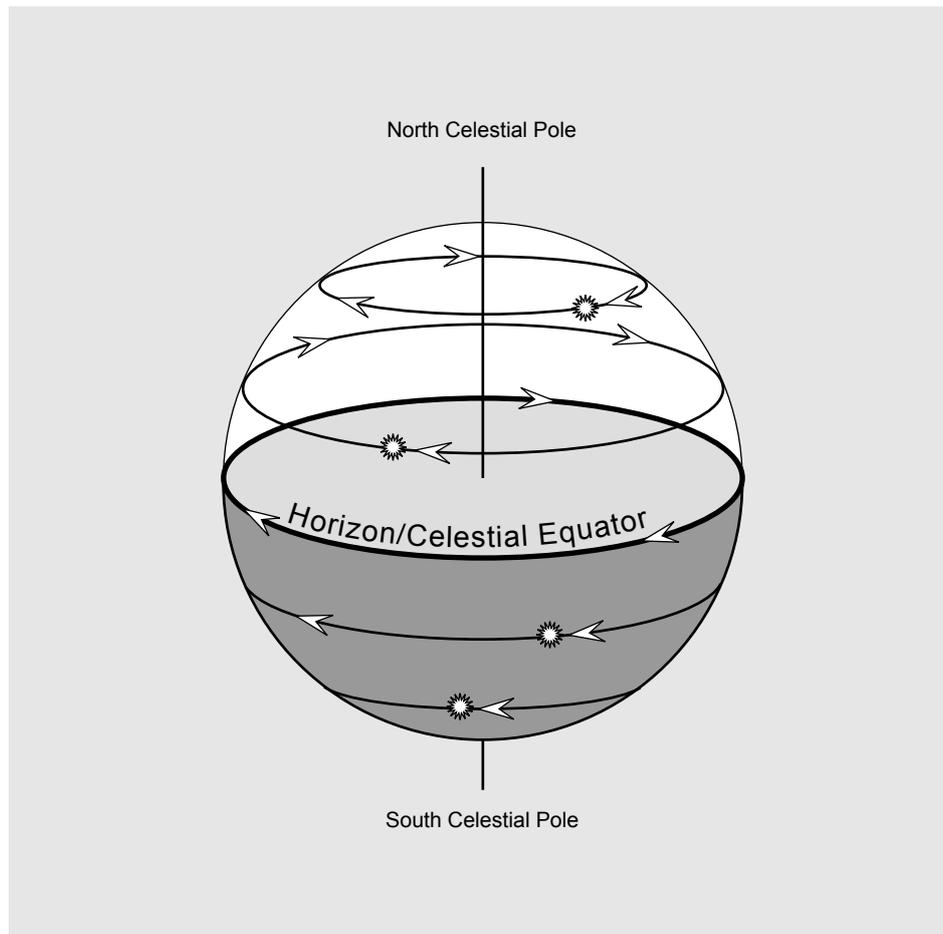
## Article Two

(To be read in conjunction with Lesson One: Astronomy Part I, Diploma Course in Medieval Astrology)

### DIURNAL MOTION OF THE STARS

The daily rotation of the earth on its axis from west to east manifests itself as a motion of the celestial sphere in the opposite direction. The axis of each revolution is about the north and south *celestial* poles. This revolution of turning imparting to all celestial bodies an apparent diurnal motion across the sky from EAST to WEST.

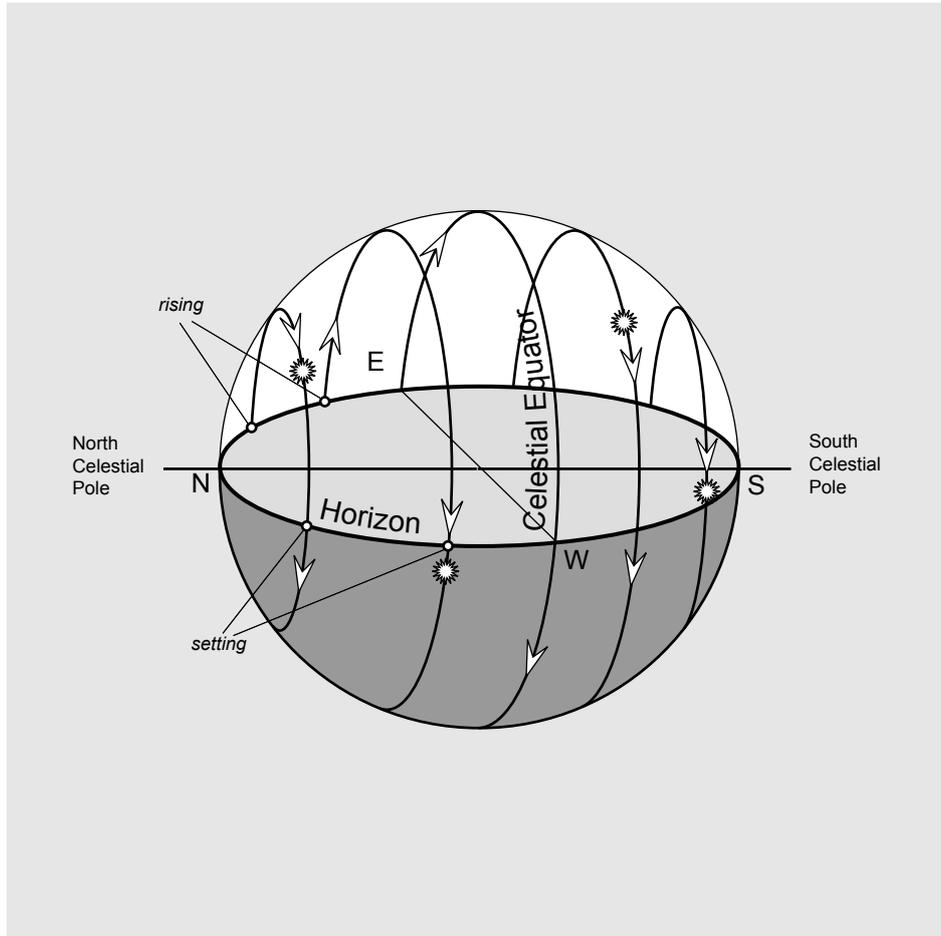
The paths traced out by the stars on the celestial sphere during the course of the day are called **diurnal circles**. These are parallel to the *celestial* equator. Although the diurnal motion of the sky changes according to latitude, the celestial poles have no movement since they are the fixed points about which the celestial sphere is apparently rotating.



**Figure B1**  
Diurnal Circles Observed at the North Pole.

Note: The Celestial Equator is co-incident with the circle of the Horizon.  
Only those stars above the Horizon (with North Declination) are ever visible.

To an observer at either of the Earth's poles, the elevated pole is in the zenith; the celestial equator coincides with the horizon, and the diurnal circles, being parallel to the celestial equator, are also parallel to the horizon. Therefore, at the North Pole the observer will see only stars having North declination. Those with South declination will be invisible. The visible stars will not set. [Please refer to **Figure B1**]



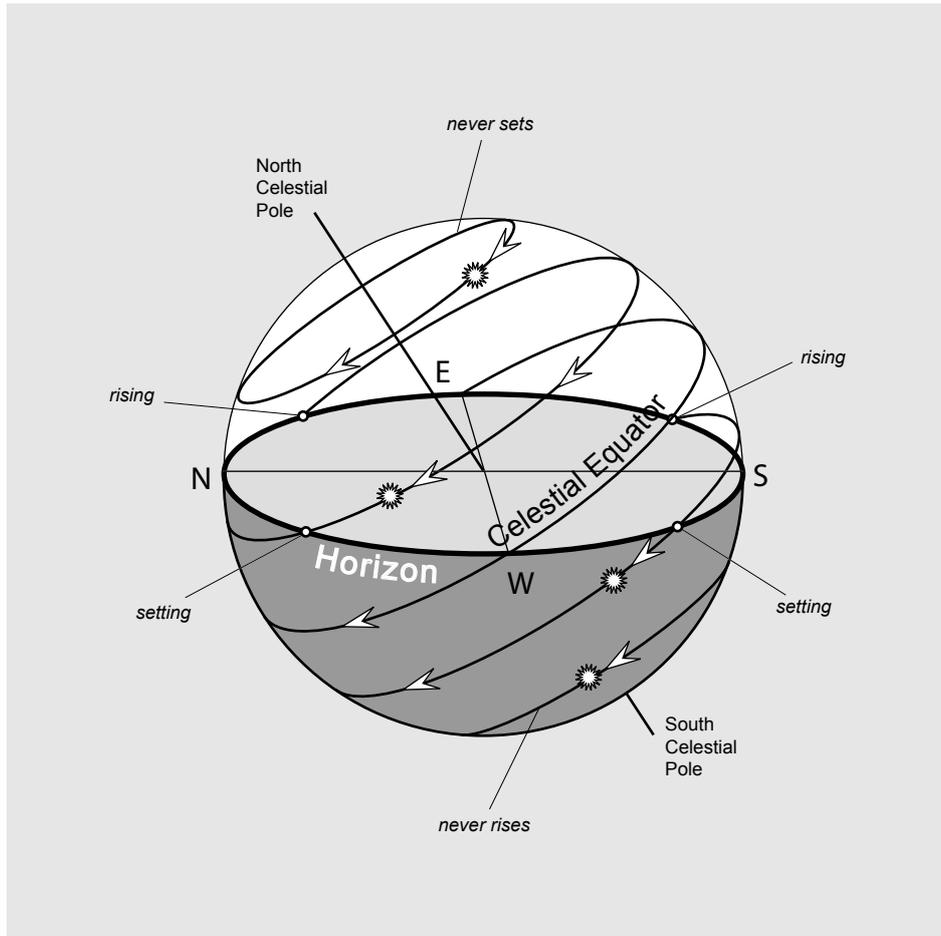
**Figure B2**  
Diurnal Circles Observed at the Equator.

Note: The Celestial Equator is co-incident with the Prime Vertical and perpendicular to the circle of the Horizon. All the stars are visible and rise and set.

You will see that at the equator, the celestial poles are on the horizon and the celestial equator on the zenith. The stars, in tracing out their diurnal paths, rise and set vertically and remain above the horizon for half a day. The equatorial observer sees all the stars but, of course, only half of the sky is visible at any time. [Please refer to **Figure B2**]

To an observer in either hemisphere at an intermediate position between the pole and the equator, the diurnal circles are oblique. The celestial pole is elevated above the horizon to an angle equal to the terrestrial latitude, and the celestial equator to an angle equal to the co-latitude.

For example, at 50°N latitude, the celestial pole lies 50° above the Northern horizon and the celestial equator 40° above the Southern horizon. Stars of south declination greater than 40° have their diurnal circles completely below the horizon and will never rise. Near the South horizon, the visible arcs of the diurnal circles are relatively small, but for stars whose rising point is further north, the visible arcs are progressively larger and the stars remain above the horizon longer. Stars of North declination greater than 40° will have their diurnal circles completely above the horizon and never set; such stars are said to be circumpolar. [Please refer to **Figure B3**]



**Figure B3**  
Diurnal Circles Observed at approx. 35° North Terrestrial Latitude.

Note: Stars close to the South Celestial Pole are never visible, where as Stars closer to the North Celestial Pole never set and are always present in the sky.

Finally , here you will see that in following its diurnal path across the sky, a star attains its maximum altitude when it is on the observer's superior meridian (i.e. the section of the meridian above the observer's horizon), at which time it is said to be at the **upper meridian passage** or **upper transit**.

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