



Tools & Techniques of the Medieval Astrologer

Book Three
Horary and Electional Astrology
And
An Astrological Miscellany

Robert Zoller.

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Robert Zoller

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Special Note For Astrologers

This work is further expanded in the [Advanced Medieval Astrology papers](#). It is recommended that those seeking to gain a more thorough understanding of the practical application of these matters should refer, in the first instance, to those publications.

Please bear in mind that without doing so a proper understanding of this work may not be achieved. In particular, it should be noted that recourse cannot be made to techniques used in the psychological or other non-predictive schools of astrology.

The techniques presented in this work are firmly rooted in the Western predictive astrological tradition (some 2000 years old) and should not be confused with recent hybrids or pseudo-astrology that has developed in the West in the last 100 years or so.

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Preface to First Edition

IT HAS LONG been my opinion that the status of astrology as a serious study and as an art beneficial to mankind will not be recognised until we raise the level of the art's practice. This must be achieved through a combination of diligent scholarly research into the ancient and medieval astrological procedures and the development of a clear metaphysical and philosophical foundation on which the art's present practice may be seen to rest.

The first is necessary for three reasons. Firstly, to document the fact that there is a long history of astrologers who have significantly influenced the course of world politics, economics, science, and even religion. Secondly, to establish which part of modern day astrological practice is traditional and which part is innovative. Clearly, this second point cannot be accomplished without first discovering what the ancient and medieval procedures were. A third concern subsumed under the heading of "a need for scholarly research into ancient and medieval astrological methods" is to determine once and for all which of these ancient methods are relevant to us today. In simple terms, to ask, "**Which methods work and which methods do not work?**", "Did they ever work"? And "What do these methods tell us of our predecessors and the professional requirements under which they laboured"?

This first phase, that of research into the ancient methods, is the easier of the two. Its pursuit will pave the way for the second phase, the determination or development of a clear metaphysical and philosophical foundation for the art. This happens to a large degree as one studies the ancient and medieval authors and meditates on their *dicta* struggling to see the reasoning behind their methods. Exactly what I mean here will be seen in the body of this book where comments made on the statements of Bonatti or others set forth certain necessary assumptions in the minds of those authors which, upon reflection, are seen to contain metaphysical import.

Proceeding in this way, I believe, we come to the conclusion that there is, or more strictly speaking, was, an implied philosophical and metaphysical vision behind all ancient forms of the art which, while it seems to be quite closely connected to Vedantic, Gnostic, Kabbalistic, Neoplatonic, Zoroastrian, and Sufi doctrines is still at times in conflict with one or more of these. Hence it cannot be said to be dependent on any one of them alone. Nonetheless, it is also true that some familiarity with one or more of these systems is of great assistance in perceiving the astrological metaphysics and in rendering it credible.

The greatest difficulty I have found in this effort is that we in the twentieth century are so far removed, not only in time but also in perception, from the place and time in which these doctrines were commonplace that often, though we seek the rationale behind the *dicta* of the astrologers we frequently either do not recognise it when we do find it or, recognising, cannot accept it.

It is thus not uncommon to find a beginner in astrology asking, “**But how is it possible for Venus, so far out in space, to affect me here on earth?**” While even a serious Western student of astrology at an advanced level may state, “**How on earth can donating a white cow to a priest change the effects of my Natal Moon?**” If we analyse these questions, we find that behind them is the fact that we cannot *see* the connection between the factors involved. Thus, the issue is reduced to one of intellectual perception. We cannot, today, so easily see the connection between these things because for the last 350 years our society has been increasingly conditioned to see only a mechanical connection between things.

Newtonian Physics, especially as expounded by Descartes, required that all sense impressions be explained in terms of physical impingement. In those circumstances where no such physical cause could be measured (usually where any exception to the “rules of measurement” was defined out of the situation) the alleged experience was deprived of reality and said not to exist. Hence, even though a person of today may not know who Newton and Descartes were, so many theories of science, politics, economics, education and psychology are now based on these premises that these ideas have, in one way or another, crept (or rather, been hammered) into all our minds so that the majority of us can no longer see things in any other way.

The complete study of astrology, therefore, consists of not merely digging up the writings of the ancients and assiduously studying them but in penetrating their inner meaning and rediscovering their perceptual mode. We must ultimately see the world as the ancients did if we are to understand their metaphysics. I do not mean to imply that we ought to do this to the exclusion of our modern perceptions. We are creatures of *our time* and *our place* and it is my belief, based upon my understanding of the ancient metaphysics, that this is significant. We belong here, but as we are attempting to bring forward these studies, we must make ourselves fitting vehicles for the task. This means being able to have good sight in both worlds. Ultimately therefore, this task is a practical one, not merely a theoretical one.

At this point one might well ask whether or not too much emphasis is being placed on the Past. Certainly, it seems that the effort is entirely to

reconnect with and study only the writings of the “older authors”. This is not to say that the many excellent efforts of modern writers on astrology and modern astrologers themselves should be ignored. Their efforts are a monument to the relentlessly inquisitive mind of man and the fecund creativity of the Absolute. We can never afford to lose this. But what exists today in the astrological field is a lopsided situation biased toward modernism: in particular, computerisation.

The present status quo has been enforced upon the astrological world as part of the world at large by the priorities of our modern technological society. In this modern world little attention is given to the cultivation of the classical languages in which the ancient authors wrote because it is largely assumed that these languages contain nothing of use to the technological culture in which we live. Thus, progress dehumanises us once again by cutting us off from our past. There are so few astrologers today investigating the works of their predecessors simply because they cannot read them. In this they are hardly to be blamed as the entire thrust of their education, most of which they had little direct influence over (in the wider sense) took them away rather than toward these things. In this sense you may say that many of us have come to this situation through no choosing of our own.

The question of the underlying metaphysical basis of astrology is not merely of interest to astrologers. Astrology attempts to delineate character as well as to forecast events. To either of these matters the question can, and has been asked: **How do these things arise?** *It is important to remember that there is not a scientific world, a world of experience, and an astrological world, each clearly separated and distinct, except in thought.* Therefore, if astrology succeeds in answering the experiential question, “How did this event arise”? Then, it has only been able to do so by means of the laws of nature or shall we say by the laws of the manifestation of events.

An entirely different metaphysics underlies astrology than underlies our modern science and hence they answer the question differently. But while the metaphysics of science are openly discussed - albeit with differing opinions - the metaphysics of astrology have not been clearly expressed since the Renaissance. This is because that at that time the opinion of the prevailing scientists was that the claims of the astrologers were annulled and that astrology was a dead issue. Today, however, the very opinions of the seventeenth century scientists have themselves been overthrown.

Contemporary scientists have, in the course of their investigations, lost the clear border between matter and energy. At about the same time they began to have thrust upon them the close association of energy,

consciousness and the reality of thought, mood, and “the irrational”. Thus, they began to entertain doctrines so abstract and metaphysical (such as a kind of neo-Pythagoreanism) that the very pioneers of science would cringe were they now alive. It is in this context that we turn and look at the supposedly discredited philosophies of our forebears and find that, perhaps, they were not all wrong. Thus the gulf between science and astrology has narrowed in recent years and may narrow yet more. Logic tells us that the discovery of the astrological metaphysics is more relevant now than ever. However, we must take one step at a time. The second step will, as stated above, arise as a result of the first. It is with the first step that we must start.

The thrust of this work is therefore to continue along the path indicated by the subject of my first book, *The Lost Key to Prediction* (New York, 1980) which is the investigation and research of the ancient and medieval astrological methods. That book dealt with the Arabic Parts, a medieval doctrine which up until now has been obscure. The Arabic Parts permit a considerably greater penetration into the natal figure. This current work before you will investigate specific ancient and medieval doctrines regarding the central issues of life which have up until now been only dimly spoken of, more often due to ignorance than discretion.

These doctrines you are about to read of comprised a central part of the medieval astrologer’s method chest. They are set forth with comments to help the reader. Examples are given where I have been able to find such, quoting the author that has provided them. However, my primary aim is to put in the public’s hands and especially those of astrologers a clear picture of the methodology of the medieval astrologer, as much as possible in his own words. In this way, with many minds working on the material rather than the few, the worth of such methods can be more widely established. So too, can the answers to the other questions posed at the beginning of this Preface be ascertained.

Robert Zoller
New York
June 1980

Preface to Second Edition

At the dawn of a new millennium, I find myself writing this second preface to a book I wrote some twenty years ago. Ironically, it is a preface to an electronic edition (2001). There is something paradoxical about publishing an electronic edition of a work on Medieval Astrology, but probably no more paradoxical than publishing a work on that subject at all; especially a work intended to enable astrologers of the twenty-first century to more accurately delineate and predict.

Much has happened in those intervening years.

There has been an increase of interest in predictive astrology, both Indian and Western. Computerisation has made the mathematical dimension of astrology non-threatening to the public, thereby increasing public interest in the study of astrology. A United States astrological college, Kepler College, has received academic accreditation and an increasing number of academics regard astrology and related occult arts as fields worthy of historical and sociological research.

The human genome has been decoded and economic, communication and cultural globalisation are quickly being realised. Indeed, this electronic edition of *Tools and Techniques of the Medieval Astrologer* will be instantly available virtually anywhere in the world. This was something impossible those few decades ago.

For all this change, humanity remains much the same. On the one hand, at the writing of this preface, wars and terrorism still trouble vast areas of the globe, plagues old and new still take their toll, famine stalks much of the world, and death still rides his pale horse.

On the other hand, love still bewitches, beauty and art still captivate and ennoble, human excellence still rises from mediocrity, and improved conditions follow adversity. The greater portion of mankind still calls upon God's Mercy. The saying goes: "The more things change, the more they stay the same." Thus, the interests of the Medieval Astrologer are the interests of the Modern Predictive Astrologer. Both have sought to foresee and avoid adversity and to anticipate and cultivate the *Good*. This book is as relevant today as when it first brought to light practical techniques for achieving these goals.

My first book *Lost Key to Prediction* (subsequently re-dubbed by the publisher *The Arabic Parts in Astrology*) was narrow in its purview.

It concerned itself with one of the many techniques of delineation and prediction, the so-called *Arabic Parts*. *Tools and Techniques* widened the scope to other medieval astrological methods. In 1980, it was ahead of its time and met with a less than enthusiastic response from publishers who were more interested in pop-astrology. Practising astrologers however, were quite receptive and, by breaking the book up into single topic lectures, I was soon able to build an active lecturing circuit. Fortunately, together with the practical application of the techniques described in this work I was able to do quite well as a professional astrologer.

Later in 1994, I created the Medieval Astrology Correspondence Course. That original course drew heavily upon *Tools and Techniques* (and other sources), which served as the course textbook. Then earlier this year I restructured that course, dividing it into a **Foundation Course** for the beginner and a **Diploma Course** for the advanced student.¹ Together, with the work presently before you, now revised and forming one of the distinct parts that the original *Tools and Techniques* has now been divided into, they present a much more complete exposition of practical Medieval Astrology than did *Lost Key to Prediction*.

In the preface to the first edition, I mention the need for more scholarship in astrology in order to establish the art on a more solid footing. I am glad to say that much has been achieved along these lines though with the caveat that a great deal more still needs to be done. Just as importantly, the time has also come for practice. A large quantity of material has been produced in the last twenty years, which must be applied and tested if the value in it is to be realised.

Many of the questions raised by students can be answered in the application of the techniques of practical horoscopy. I therefore urge astrologers to be practitioners more so than theoreticians. For in this regard the Truth in astrology is to be found in practice.

Robert Zoller
14 December 2000
New Paltz
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United States of America

¹ see www.new-library.com/zoller/courses & www.new-library.com/zoller/advanced

Preface to Third Edition

Since the last edition, I have been engaged in further research, which has been incorporated into this new edition of *Book Two* of the *Tools and Techniques* trilogy. This has resulted in a general revision of the entire work and the substantial reworking of major sections.

In particular, attention should be given to the clarification of the use of the north and south nodes of the Moon. It is now conclusive that most of the mistakes made by modern astrologers can be traced to a scribal error. This has now been addressed and the mistake rectified.

After much historical research and testing by practical application the section on Primary directing has been re-written to make this technique clearer. This has involved a thorough examination of the original method and mathematics that form the basis of the technique. I have included a paraphrase of Alchabitius' method and a list of definitions and further commentary on Bonatti's approach to enable a more ready understanding of this very powerful predictive technique. Primary directing is an essential tool for the Western predictive astrologer.

The sections on the use of the *Duodecimae* and *Novenaria* should be studied afresh. Likewise, the use of the joint method of annual profections coupled with planetary hour rulers.

Following from the revisions in *Book One*, the Placidus house system has been phased out in favour of the Alchabitius Semi-arc house system. Of these two quadrant systems, the latter gives the greater accuracy for those using Western Predictive astrology. However, the Alchabitius system should also be read in tandem with the Whole Sign Houses. This approach is further explained in *Book One*² and the **Advanced** papers.³

Robert Zoller
1st August 2002
West Vancouver
British Columbia
Canada

² See www.new-library.com/zoller/books_

³ Advanced Papers in Medieval Astrology see www.new-library.com/zoller/advanced

Introduction

Astrology had re-entered Europe in the twelfth century as part of the “New Science.” This “New Science” consisted of texts previously known only in Arabic or Greek which European scholars eagerly translated into Latin thus making them accessible to Western mind for the first time since the end of the Roman Empire.

Much of this new body of learning consisted of astrological treatises by astrologers of the Moslem world written between 700 AD and the year 1200. Some were Arabic translations from the Hellenistic period. Before this time, these texts were only dimly known of in the West. This wave of new knowledge caused the number of astrologers, few at that time, to swell. These zealous students of the art commenced to collect the texts as they became available and practised the art in the form in which they received it.

This stage of astrological inquiry in the West took approximately one hundred years and by the beginning of the thirteenth century we see two new developments in the field.

Firstly, the popularisation of astrological practice as it moves down the social hierarchy. From an exclusive interest of esoteric and *avant garde* circles among the clergy and occult circles within the Jewish communities⁴ to the common man and the middle class.

Secondly, the attempts on the part of some astrologers to collate the texts, now widely circulated in Latin manuscript, to synthesise them and establish which procedures, of the many found in the texts, were reliable. An excellent example of both of these developments is Guido Bonatti’s *Liber Astronomiae*.

Written sometime in the late thirteenth century, it is an encyclopaedic compendium of western astrological methodology based upon Latin translations of Arabic sources. For us the *Liber Astronomiae* comprises an invaluable window to the practice of the art in Europe shortly after its reintroduction reflecting both its Arabic origins⁵ and an incipient European character.

⁴ For the dissemination of astrological doctrines among the European Jews dating from at least the first half of the twelfth century see *Jewish Astrology* at www.new-library.com/zoller/features

⁵ see *Arabic Astrology* at www.new-library.com/zoller/features

When we wish to discover what the medieval astrologer actually did, we are in effect looking for a teacher. Often we may read of great feats of astrological prognostication and wisdom. Therefore, quite naturally we want to know how these astrologers came to their conclusions. **What methods did they use?** However, in the absence of first hand information all we can do is to wonder and all too frequently to doubt. If only we could find a medieval astrologer, somehow miraculously spirited away from that time and place and deposited in our presence, free to answer all our questions.

This is precisely what makes the *Liber Astronomiae* so valuable. In it, we get a view of the thinking of a medieval astrologer of the first rank. Bonatti was a professional astrologer. He worked for Frederick II Hohenstaufen, the Holy Roman Emperor and for Count Guido Montefeltro in his war against Pope Martin IV. In his capacity as court astrologer to Montefeltro, Bonatti served also as military adviser.⁶ His *Liber Astronomiae* was widely circulated and enjoyed great popularity. It was in the library of Pico della Mirandola as well as that of John Dee and influenced the work of Johann Schöner, the sixteenth century German astrologer, cartographer and associate of Melancthon.

Thorndike, in his *History of Magic and Experimental Science*, Vol. II, p.826, called the *Liber Astronomiae* the “most important astrological work produced in Latin in the thirteenth century.” The popularity of Bonatti’s work is attested to by the fact that numerous manuscripts of it are still extant. Thorndike, on page 839 (*Ibid*) lists it twenty-three times in only a partial listing (alternately called the *Liber Astronomicus* or *Liber Astrologiae*). Testimony to its comprehensiveness is found in its immensity, being over 800 columns in the printed editions.

The *Liber Astronomiae* appeared in print in Latin first in 1491 at Augsburg. Radolt was the publisher (G.W. 4643). Other Latin editions were produced in Venice (1506), and Basel (1530 and 1550). The work in the publication before you is based on the 1550 Basel edition – *Guidonis Bonati Forliviensis Mathematici de Astronomia Tractatus X universum quod iudiciariam rationem nativitatum, aeris tempestatum attinet, comprehendentes. Adiectus est Cl. Ptolemaei liber Fructus, cum utilissimis Geogii Trapezuntii.* (15) p.1 848+62 columns.

It was translated into Italian, a manuscript of which is in the Laurentian Library at Florence and into German at Basel in 1592. Thus far, only parts of the work have appeared in English. The *146 Considerations*⁷ or *Tractatus Quintus* were translated by Henry Coley and edited by William

⁶ see *Bonatti on War* at www.new-library.com/zoller/books

⁷ see www.new-library.com/zoller/books

Lilly in 1675 (later being re-published in by W C Eldon Sergeant in 1886 with a modern edition released by New Library, London in 2000) and I have translated several of Bonatti's treatise including *Bonatti on the Arabic Parts*, *Bonatti on War*, *The First Tractatus of Bonatti* and *The Second Tractatus of Bonatti* as well as several other sections which are yet to be released to the public .⁸

Bonatti was referred to by the chroniclers of his day⁹ and was influential enough for Dante to place him in the Eighth Circle of the Inferno in his *Divine Comedy*. When Pico railed against the astrologers in his *Disputatio Contra Astrologiam Divinatricem* it was primarily Bonatti he had in mind. Bonatti's work became a major source of astrological theory and practice in the Middle Ages.

In the *Liber Astronomiae* Bonatti's opinions are valuable to us as they document the standard opinions of the various sources he draws upon. Frequently, he differs from these but for the most part, he dutifully records the opinions of his predecessors. His major source is *Abu Ma'shar*¹⁰ perhaps the most famous and influential astrologer of all time. In all, forty-five sources are named at the beginning of his work, some of which will be found in the current work before you. Using *Liber Astronomiae* as a reference point, I have expanded from it to other works of notable medieval astrologers in an attempt to get a wider view of the medieval practice of the art. Valuable as the *Liber Astronomiae* is, it remains only one astrologer's efforts to master the art. Comparison with the practice of other leading astrologers is useful and so I have introduced the opinions and writings of other astrologers where the subject seemed to warrant it.

Many doctrines, unheard of since the seventeenth century will be found on the following pages and complementary features, books and articles on the website – www.new-library.com/zoller. Should these doctrines be followed in practice they will go a long way to explaining why what seems at times to be astute and considered astrological opinion turns out to be inaccurate and why some enterprises begun under apparently favourable configurations either never materialise or fail when they should succeed.

⁸ see www.new-library.com/zoller/books .

⁹ For instance by Salimbene in his *Cronica* and the annalist of Forli quoted in Muratori, *Rerum Italicarum Scriptores*, revised edition. Fasc. 20, 1903, p.10

¹⁰ see *Abu Ma'shar: Prince of Astrologers* at www.new-library.com/zoller/features

PART ONE

QUESTIONS AND ELECTIONS

General Introduction

The following sections are taken largely from Bonatti's *Liber Astronomiae Tractatus tertius*, which deals with planetary interactions. The subject matter is a prelude to his **146 Considerations**¹ being the *Tractatus quintus* and to his tractates on horary and electional astrology, *Tractatus septimus* and *Tractatus octavus* respectively.

Bonatti's work mostly seems to have centred around electional astrology: selecting the most auspicious time for the commencement of projects. Thus, he defers his *tractate* on nativities until the tenth place.

Electional astrology is not as frequently practiced today as it was in the Middle Ages, indeed as it was up the end of the seventeenth century. Nevertheless, a thorough understanding of electional and horary astrology gives one profound insights into the nature of Mind and of the magical creative of the celestial governors of this world.

This was, as Bonatti tells us in the first *tractate*, the true purpose of the study and practice of astrology and it remains so, in the opinion of this writer, to the present day. But if the astrologer is ever to penetrate to the depths where this theory becomes reality, s/he will have to invest years of practice and observation correlating doctrines such as those given here, with insight born of experience and perpetual discrimination.

The latter factor is the *sine qua non* of all astrological practice. It is one thing to ferret out obscure or lost doctrines. It is quite another to separate those which are of value from those which are false or incomplete. In what follows there may be some of each category.

¹ For copy of this work please see www.new-library.com/zoller/books and www.new-library.com/zoller/catalogue . This work is considered one of the most important texts for students of Medieval astrology and greatly enhances the study of Western Predictive astrology.

The purpose in presenting this material [as contained in **Tools and Techniques Books I & II & II** ²] is, as previously stated, to make possible the second stage of such an investigation: namely the discovery, thorough experimentation and close observation, of worthwhile astrological methods.

Some of the doctrines included here were at one time or another considered controversial. The Alcocoden doctrine was one such, as we saw previously ³. The entire doctrine of elections came under doubt during the fifteenth and sixteenth centuries although there was also some indication of this in the fourteenth century. As has been already observed ⁴ the trend of bit-by-bit paring down the doctrines of astrology resulted, by the nineteenth century, in a severe truncation of the Art, even to impracticability.

It is always a healthy thing, not continuously, but periodically, to cast a view to the past to see if by chance there has been left behind something, which might have been overlooked by our predecessors. Thus we have, for instance, the doctrine of the Aym or Haym of the planets. In its day, a minor dignity considered useful, today ignored. Again the doctrine of the Zamini of the Sun. In the Middle Ages and down to the Renaissance considered to be almost miraculous, astrologically speaking, in strengthening a planet's ability to effect its nature, today denied validity ⁵.

Many such doctrines were thrown out during the Renaissance and "Enlightenment" simply because they didn't make sense to the practitioners of the Art of the day. The re-examine them can do not harm and may give insight into the metaphysics behind astrology and at the same time uncover a useful predictive tool.

² See www.new-library.com/zoller/books

³ Tools and Techniques of the Medieval Astrologer Book II www.new-library.com/zoller/books

⁴ Ibid

⁵ Further explanation of these and other such methods may be found in the Advanced Study Papers – www.new-library.com/zoller/advanced

Historical Overview

These doctrines are part of the older astrology conveyed to the West by the Arabic astrologers. Hence they tend to be part of what I have referred to as the "old sky-based system" of astrology. As such they have, in some ways, more in common with Indian astrology of the present day than western astrology especially since Morinus.

A characteristic of both Indian astrology and this older astrology is that great emphasis is given to specific configurations or specific movements of the planets rather than to their local determination (i.e. house rulership and position etc.). This is reflected in the fact that in the older astrology each of these configurations or movements had a specific name indicating that considerable attention was being given to it so as to determine its precise nature and effects.

Modern historians of science, indeed many modern astrologers themselves tend to write this fact off as a medievalism, as a characteristically medieval penchant for system. The modern mind, raised on Renaissance ego-centricism, with its inherent arrogance, views the Middle Ages as barbaric times in which little was known and the tacit assumption is that men were not quite so intelligent as they became in the Renaissance much less than today.

Aristotle was king of philosophy and had almost single-handedly invented categorization and systematisation. And men in the closing years of the Roman Empire and during the Dark Ages, having lots of time on their hands and insufficient intelligence to do other than emulate Aristotle, spent their lives in one monastery or another fanatically categorizing everything, astrology included.

Such is the general attitude. Even when it is pointed out that the process of rigorously categorizing astrology actually went on, not in Europe, but in the Middle East, and had its beginnings not in the Middle Ages but in the first couple of centuries immediately following the beginning of the Christian Era, the attitude persists.

When Nesselman, in his *Die Algebra der Griechen* ⁶, complains of the arithmetician Nichomachus' "perverse anxiety to be symmetrical" in his categorization of numbers he merely echoes a modern aversion to mental systematisation which even in his day was beginning to become evident. It is far more evident today than it was in nineteenth century Germany and unfortunately nowhere more common than in astrological circles where the influence of a bad Neptune is too often seen.

Moreover, such attitudes indicate that the true point has been missed. When we see Bonatti's sources using a collective term for specific astrological configurations etc. we are not seeing runaway categorization for its own sake. We are seeing evidence of a highly developed astrological language, now lost, in which such appellations such as *Almugea*, *Alitifel*, *Almutem*, *Algebutar*, *Aym* etc. are precise, technical terms or elements in a metaphysical language. These terms meant something clear and well defined to the astrological schools which developed them and it is my feeling that the meaning they had was not limited to merely astrological technological instruction and jargon.

In the highly metaphysical languages of Sanskrit and Hebrew we find words for transcendent experiences, phenomena, and events as well as for occult physiology and anatomy, which we lack, words for in secular languages. Often in Hebrew, it is true; the occult meaning of a word is superficially identical with a temporal idea. For instance, *Ruach* means both the discursive mind and the wind or breath. Still, *Nephesh* is a very technical term and where it says in prayer :

“ Hear, O Israel, the Lord our God, the Lord is One. Blessed be His Name, whose glorious Kingdom is forever and ever. And thou shalt love the Lord thy God with all thine heart and with all thy **soul** and with all thy might”.

The word translated as "soul" in English is *Nephesh*. Now the *Nephesh* is the Vital Body in Kabbalistic occult anatomy. It is the part of us, which has to do with our instincts and our "guts". It is

⁶ published in 1842 , at page 194, as quoted by Heath in his *The Thirteen Books of Euclid's Elements*, vol II, 9. 187.

also that part of us which is strongly influenced by astrological factors, influenced even more than the *Guf* or physical body in this regard.

Hence the prayer gives us very precise instructions as to how to love God. We are to instinctually love Him; to love him with our very "guts". When we realize that *Nephesh* plays the central role in what is known in modern psychology as "conditioning" we learn in a surprisingly immediate way why religion makes such an important thing of ritual and ceremonial. We are also in awe of the profound scientific understanding of the ancients.

Sanskrit has even more words of this sort. We hear of *Laokika* and *Veda*: worldly and divine knowledge respectively where the latter, *Veda* is the only true science. In Classical Greek this comes out as *epistêmé*; in latin, as *scientia*, both of which were used originally to refer to the knowledge of the real. In English we have only knowledge. In English, just as in Latin from the Christian era on we must use an adjective to indicate our meaning when we refer to Divine Science. Thus, our modern knowledge has fallen to a profane level when we can no longer discriminate between the profane and the divine in one word.

Many other examples could be adduced and I have referred only to very elementary concepts widely known of. My point is to show that these languages permit precise discussion and analysis of subtle and difficult concepts because they were designed to be able to do so. In so far as language determines the possibilities of thought, for it defines thought even as it expresses it. There are things that one can have long and involved conversations on in Sanskrit, for example, which are quite impossible to even conceive of in English. Think for example of the number of words used to describe the cyclical recurrence of births. We usually use a latinate word, reincarnation, for this. Rebirth is too vague and not very accurate. Transmigration of souls is vague as well.

Gigul, literally a wheel in Hebrew, has the esoteric meaning we express with all the above periphrases, excluding the concept of a human being born as an animal, which can be one interpretation of the phrase transmigration of souls. In Sanskrit we can speak of the ego of such a being - the *Aharmkara*. As was seen above we know how much this one word implies. We can speak of the "soul" in the process of moving throughout lives as *Jiva*. We can speak of it as the constant underlying Self, as *Atman* or as he who

travels throughout time taking on embodiment after embodiment in the process of involution, as *Kalapurusha*. The very word *purusha* is pregnant with meaning.

We have seen, when looking at the Alcocoden material ⁷, that the medieval metaphysicians were drawing a connection between the "active intelligence" of Avicenna ⁸ and the Alcocoden. Their difficulty, as ours, was, in part, that they were dealing with a fragmented, eclectic astrology drawn from the writings of men such as [Abu Ma'shar](#) ⁹ who had themselves relied in part on other writings of long dead astrologers.

Abu Ma'shar himself says that he found some of his doctrines in the books of the Chaldaeans and Egyptians. He no doubt received much in the way of mouth to ear instruction from his teacher, the great [Alkindi](#) ¹⁰, but it is equally clear that we are already, in the eighth and ninth centuries, dealing with an incomplete Art of astrology pieced together in an eclectic fashion by the Arabs from scraps of teachings of the Indians, Zoroastrians, Chaldaeans, and Egyptians.

That they did as well as they did shows both their genius and the inherent vitality of the Art itself. However, even a cursory look at the origin of the terms used by these astrologers shows that while they are borrowing from a number of sources and hence have not originated much, if anything conceptually, they are nonetheless drawing on teachings which did have both a consistent metaphysics and a metaphysical language to express it in. We have seen something of this in our discussion of the Vedantic metaphysics.

There is some indication that the term, *Hyleg* ¹¹, itself of uncertain origin, had a Persian equivalent, *Kadbanu*, the mistress of the

⁷ See *Tools and Techniques Book II* www.new-library.com/zoller/books and the Advanced Papers at www.new-library.com/zoller/advanced

⁸ See *Fons Vitae* at www.new-library.com/zoller/books

⁹ See *Abu Ma'shar Prince of Astrologers* at www.new-library.com/zoller/features

¹⁰ See *Alkindi On the Stellar Rays* at www.new-library.com/zoller/books

¹¹ See Advanced Papers for fuller explanation of this at www.new-library.com/zoller/advanced

house. Thus, for the Persian astrologer, the "marriage" or joining of the mistress of the house with the *Kadkhudah* (Alcocoden) or Lord of the House produced the life of the body (the "house" itself). Such thinking is allegorical, indeed, Mythical. But this is a sign of its very ancientness. We know very well that the ancient myths embody metaphysical doctrines. There could be no better examples of this than the *Rig-Veda* or *Genesis*. So too, when we find in old astrological texts, references to lords, ladies, opening of the gates etc. we ought not to automatically think that this is just another example of the primitive mind's love of an allegory or personification.

When we reflect that the term *purusha* can refer to an individual soul as well as to a city, depending upon how it is pronounced, ought we to feel that it is too much to suggest that in this little space of the natal figure there may be lords and ladies who represent not just astrological factors useful in prediction, but metaphysical principles as true of the native as they are of the world in which he lives?

Thus, what I am suggesting is that astrologers look more deeply into the meanings of the terms they have so quickly disposed of in the last 350 years or so, and to be a little less ready to throw out the old rulerships, exaltations, divisions etc. For they embody, in my opinion, far more useful spiritual and metaphysical understanding than is recognized by the best of us.

Finally, while I do not know how far the above exhortation will go in helping to uncover such revelations in the doctrines which follow (since there is a merely mechanical side to the world soul and hence, to astrology and these doctrines may be nothing more than mechanics) I have no qualms in presenting this case as strongly I do here, since I am certain that the point of view, the presentation of such material and its re-evaluation is both important and ultimately beneficial.

Having taken up so much space in this matter I will keep my comments to a minimum in the section, which follows. Bonatti gives several examples where they are needed. The rest of the material is self explanatory, or at least as clear as it can be until someone is in a position to say more about it. Again, I will not vouch for the astrological veracity of all of what follows except to say that I have seen the restraint of planets, which Bonatti refers to, as well as the prohibition of conjunction. Nor can I out of hand

deny the doctrine of translation of light, and, of course, the evacuation of the course of the Moon is well known, as is the feral planet.

On the Evacuation of the Course of the Planets¹².

Liber astronomiae : Tractatus Tertius, Section II, Chapter X.

“After one planet has been joined to another, and their conjunction has been completed, and after completion has been passed over, so that one of them is separated from the other and, after the separation, is joined to no other planet, it is called void of course¹³, because it then proceeds solitarily. And it will remain in this condition, void of course until it is joined to another, or seeks its conjunction as was said elsewhere and this is a certain impediment to it.”

“Alchabitius said that as long as any planet is alone in a sign and no other planet aspects that sign, it is called feral or wild and this, similarly, is a great impediment for him and an exceedingly horrible situation.”¹⁴

On the Translation of the Nature of the Planets.

Liber astronomiae : Tractatus Tertius, Section II, Chapter XI.

“It was the opinion of certain of the philosophers that one planet transfers the nature of one [planet] to another absolutely. Indeed, they said that when a light planet is separated from a heavy planet and joined to another whether heavier than it or lighter, that it transfers the nature of the first to the second. But it seems to me that it is too obscure a thing to state simply. It does not seem likely that although one planet is joined to another (unless it is joined to it from one of its¹⁵ dignities) that it the heavier planet

¹² *De evacuatione cursus, evacuation of course = void of course.*

¹³ *vacuus cursu*

¹⁴ *res horribilis vald*

¹⁵ that is the latter's - for instance, if Venus is in Sagittarius, one of Jupiter's dignities, and separates from the conjunction of Jupiter and applies to the sextile of Saturn, placed in Libra, Venus, according to Bonatti might be able to transfer Jupiter's virtue to Saturn, but only because Jupiter received or disposed Venus when she was joined to him. But see Bonatti's example, pp. 151-2.

would give its virtue to it, or commit its nature or disposition to the second planet, according to the opinion of the philosophers.”

“A planet gives nothing in a place in which it promises nothing. Whence if a planet does not give to another its own nature or virtue, it does not seem that it should be capable of carrying the nature of another planet to yet another. And even if it should give or commit the heavier planet's nature to itself, it does not seem that it would give it to another unless it is joined to it from one of the latter's dignities. And I believe that this was their intention although they did not state it.”

“But if the light planet were joined to the heavy planet from one of the dignities of the heavy planet, the heavy planet would commit its nature and disposition to it and it [the lighter one] would be able to carry it with itself until it were joined to another planet, which it would discover in any of its dignities [that is a dignity of the lighter planet] and it would commit to that planet what it had received ¹⁶, unless by chance it should shun the conjunction of the other. That virtue, it would not commit to itself, although it does not seem probable that anyone would give to a stranger in an alien land, what he has gained for himself. However, because these men were wiser than I, their dicta ought to be sustained whatever their intention. And they said that a planet carries the nature of one planet to another by an example such as this.”

“The Moon was joined to Venus in the same sign and in the same degree so that it is posited in the 4th degree of Taurus and when it was separated from Venus, it was joined to Mars in the 6th degree of the same sign Taurus, or in whatever other degree she was. Mars is heavier than Venus or Mercury who is lighter than she. Now the Moon transfers the nature of Venus to Mars or to whatever [planet] she would come to first or to whom she was joined. Venus indeed, had committed her nature and disposition

¹⁶ Bonatti says that the lighter planet first received the nature of the first heavier planet when joined to it and while receiving or disposing it. Now it gives this nature to a planet to which it is joined and which it also disposes. See his own example pp 151-2. However, this must be looked into for as we see Bonatti himself is not sure of this doctrine.

to the Moon and she [the Moon] committed that which had been committed to her from Venus to him whom she first discovered, and to whom she was first joined. And they said, that there is another method of the translation of the nature of any planet to another, namely that [when] a lighter planet is joined to a heavier one and that heavier one is joined to another heavier than he. In this way the heavier one, who is the mean between the light planet and the heavier, transfers the nature of the light planet to the heavier planet.”

“ For example [see Figure A]: Mercury was joined to Venus in the 10th degree of Pisces or any other degree and after its separation from Venus it was joined to the Sun in the 12th degree of Pisces, or in any other, and the Sun in turn was joined to Mars in the 14th degree of the same Pisces, or in any other provided that the degrees may be correlative to themselves in turn. Now Mercury transfers the nature of Venus to the Sun and the Sun transfers it to Mars But if neither of the two heavier planets is joined to any planet alone but both are joined simultaneously to one planet, then the third is called the planet which returns their light to that place of the circle which he himself [the third planet] aspects. And this is called the return of light.”

“For example: Mercury was separated from Venus from the 10th degree of the same Pisces or in whatever [degree] and they were joined again with Jupiter in the 13th degree of the same Pisces, or in whatever, but Jupiter is joined to no other planet. Now Jupiter transfers the light of Venus to that place of the circle which he aspects namely to the 13th degree of Taurus before him by a sextile aspect and to the 13th degree of Gemini by a square aspect, and to the 13th degree of Cancer by a trine aspect, and to the 13th degree of Cancer with a sextile aspect and to the 13th degree of Sagittarius with a square and to the 13th degree of Scorpio with a trine aspect.” ¹⁷

¹⁷ Note — the opposition is not included.

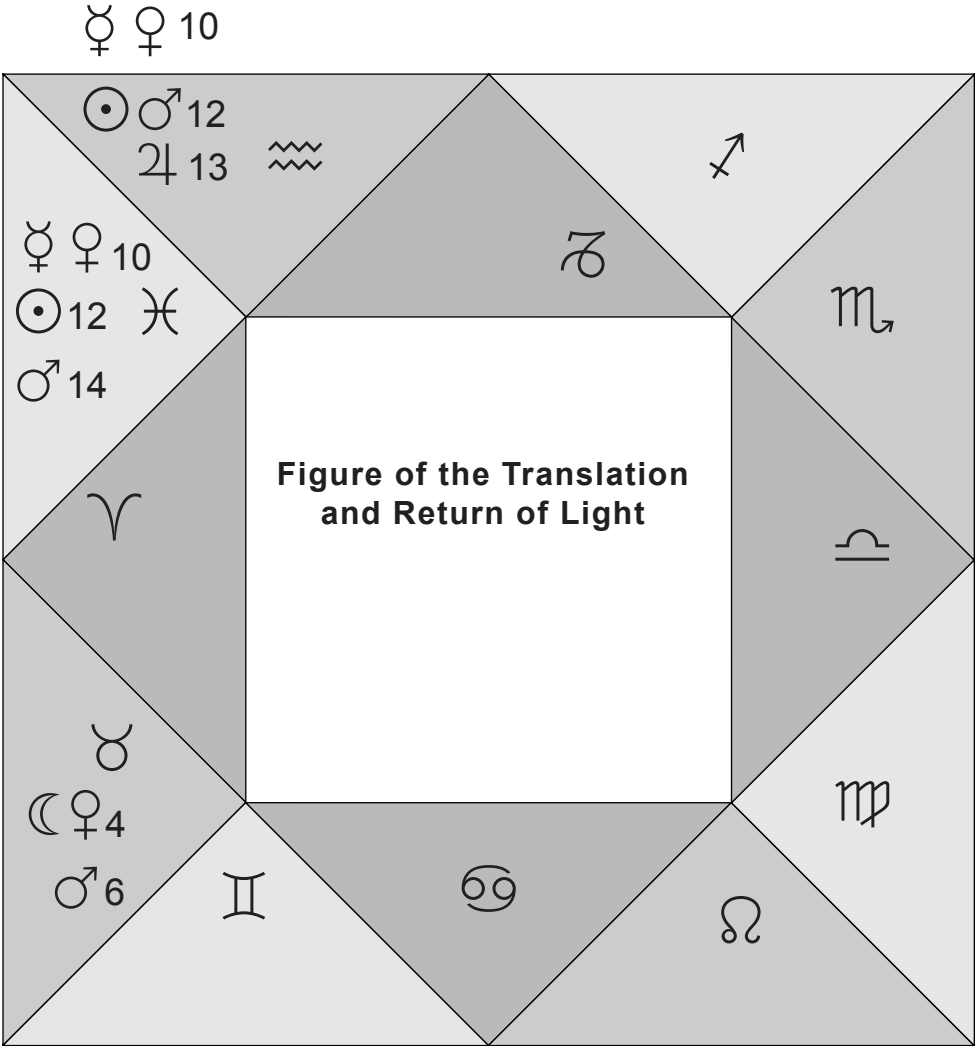


Figure A

Figure of the Translation and Return of Light.

On the Return of Light of the Planets and of its Abscission ¹⁸. *Liber astronomiae : Tractatus Tertius, Section II, Chapter XII.*

“Having spoken of the translation of the nature of the planets it remains for us to discuss the return of their light and its abscission. This is when one planet seeks ¹⁹ the conjunction of another but is not yet joined to it and another planet besides these two is joined to the first who sought the conjunction of the second, and the third planet returns the light of the third to the first. This is called the return of light ²⁰ and its abscission.”

“For example [see Figure B]: it is posited that the Sun is in the 12th degree of Cancer, and Saturn in the 18th degree of Libra and Jupiter in the 15th degree of Gemini. The Sun is seeking the conjunction of Saturn from the square aspect but Jupiter is closer to the conjunction of Saturn than the Sun, is joined to him by a trine aspect and cuts off the light of the Sun from Saturn. This is called the abscission of light [*abscissio luminis*].”

“And it is likewise called the return of light because Saturn returns the light of the Sun which he began to receive from him and he receives the light of Jupiter who is closer to him because he is in the 15th degree of the sign in which he is and the Sun is only in the 12th degree of the sign in which he is and thus the matter concerning which the question was made is able to be destroyed, or hope is had [for its completion] ²¹ .”

¹⁸ cutting off

¹⁹ applies to

²⁰ Here we have a different kind of "return of light" than that described in chapter XI. This application of the same term to two distinctly different activities is a frequent cause of confusion in this study. It derives, no doubt, from the eclectic nature of the Arabic sources from which the European astrologer drew.

²¹ Which of these alternatives is held will depend upon what planets are promising and which impeding the completion of the matter. Bonatti is referring to Horary questions - the branch of judicial astrology which deals with the forecasting of the outcomes of events already undertaken from the analysis of the figure of the heavens at their inception.

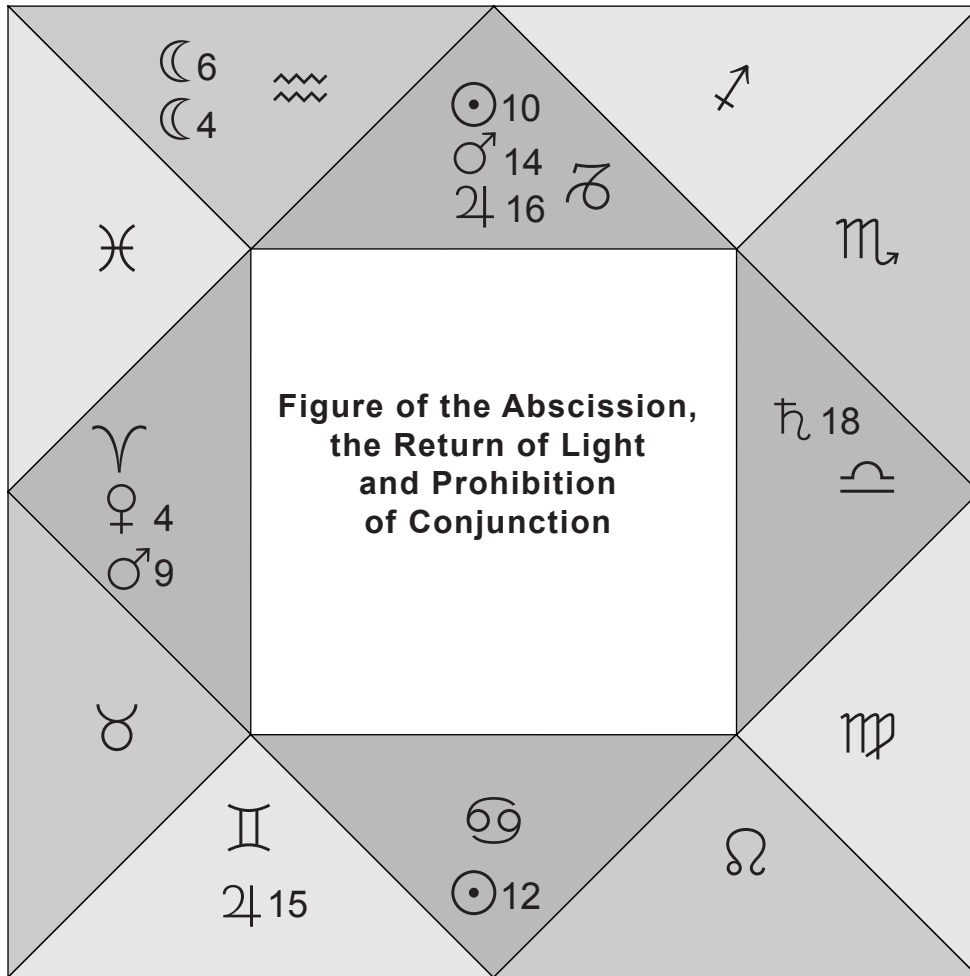


Figure B

Figure of the Abscission, the Return of Light and Prohibition of Conjunction.

“And this happens by the method which merchants make anything, or anyone else, who is accustomed to buy and sell things, he seeks someone else so that he may sell them something, and that one [i.e. he who is sought] hopes that he will have that thing according to the manner by which he seeks it and he does not believe that any other will interfere and then another comes unexpectedly and gives something more to the seller than the first had promised him and the interloper receives the thing and frustrates the matter [or so the first would say] or makes something else to interpose itself, so that he obstructs it from the first and he acquires the thing for himself.”

“And this matter ought to be especially looked after in questions because many things are frustrated even after they seemed direct. And you ought to know that the returns of light are considered according to aspect, but translation of nature or virtue is considered according to corporal conjunction and according to aspect, but the most are according to corporal conjunction.”

On the Prohibition of Conjunction and Why at Times Things are Not Perfected. *Liber astronomiae : Tractatus Tertius, Section II, Chapter XIII.*

“Prohibition of conjunction and that at times things are not perfected happen in two ways. One of these is when three planets are in one sign, in different degrees and the heaviest is farther into the sign than the others and one of the other two applies to the conjunction of this heavy planet, and between the applying planet and the heavy planet whose conjunction it seeks in the middle is the third planet. This planet, in the middle, prohibits the applying planet so that he is not joined to the heavy planet nor will he be joined to him until the planet in the middle himself transits the conjunction of the heavy planet and separates from him”²².

²² This doctrine seems important enough to justify giving the central passage in the original Latin. *Prohibitio coniunctionis, et quod res aliquando non perficiuntur fit duobus modis, quorum unus est, quando tres Planetæ fuerint in uno signo, in diversis gradibus, et magis ponderosus, fuerit plus gradibus quam alij: et unus aliorum duorum petierit conjunctionem illius ponderosioris, et inter ipsum et illum cuius conjunctionem petit, ipse fuerit alius in medio: ille qui est in medio, prohibet illum qui est minus gradibus, ne iungatur alteri qui est plus gradibus eis ambobus, nec iungitur ei, donec ille medius transeat conjunctionem ponderosioris, et dimittat eum post se.*

“For example [See Figure B]: The Sun is in the 10th degree of Capricorn and Mars is in the 14th degree of the same Capricorn and Jupiter is in the 16th degree of the same sign. Now the Sun seeks to be joined to Jupiter but Mars, who is between them is closer to Jupiter than the Sun, prohibits the Sun from joining with Jupiter. Mars himself is joined to him and thus Mars does not cease from prohibiting the Sun's conjunction with Jupiter until he transits him and puts him behind himself; then the Sun may be joined to Jupiter. Whence if Mars were no longer within orbs of Jupiter, which would destroy the matter concerning which it was inquired, it would then be able to be perfected when the Sun is joined to Jupiter “²³.

“The second way is when two planets are in one sign and the lighter is corporally joined to the heavier, and another planet is also joined to the heavier planet by an exact aspect. That planet which is joined to him in the same sign annuls the conjunction of the aspecting planet and prohibits it from the conjunction of the heavier because a corporal conjunction is stronger than an aspectual conjunction”²⁴.

“For example [see Figure B]: Venus is in the fourth degree of Aries and Mars in the 9th degree of the same Aries and the Moon in the fourth degree of Aquarius desiring to join herself to Mars by aspect she would be joined to him unless another should impede [her]. But Venus which is joined to Mars corporally, prohibits the conjunction of the Moon with Mars by the aforesaid reason namely that a corporal conjunction destroys an aspect, but an aspect does not annul a corporal conjunction. It would be otherwise if the aspecting planet were farther into its own sign than that planet which is joined corporally to a third, because then the conjunction would be the aspecting planet's and not the corporally conjoining planet's.”

“For example [see Figure B]: Venus is, as I said, in the 4th degree of Aries and Mars in the 9th degree of the same Aries and the Moon in the 6th degree of Aquarius. Now the Moon is joined to

²³ *unde si non foret adhuc penitus destructa res, de qua quaererentur, poterat perfici tunc, cum essent conjuncti, scilicet sol et Jupiter.*

²⁴ Or conjunction by aspect. Or simply, "corporal conjunction is stronger than aspect.

Mars and annuls the conjunction of Venus and Mars because she aspects him more closely than Venus is joined to him.”

“And it is said that if any planet is joined with the lord of the sign in which it is posited or with or with the lord of the exaltation of the same sign²⁵ or with the lord of the term or the lord of the triplicity or face, either by body or aspect, that the planet who is the lord of the sign, or any of those other dignities commits and gives its nature, disposition and virtue to the other planet. This is indeed true if it is linked with the lord of the house²⁶, exaltation or with the lord of two of the other dignities, namely with the lord of the term and triplicity *or* with the lord of the term and face *or* with the lord of the face and triplicity. But if it is joined to the lord of the term only *or* with the lord of the triplicity *or* with the lord of the face but it is not enough if the planet which receives him is lord of only one of those lesser dignities since they are not of great enough virtue that one of them alone is able to make a reception without the aid of the other as stated above²⁷. Whence the planet which receives another from these dignities commits its disposition to the planet it receives by whatever aspect or conjunction even if this planet were inimical to it.”

“For example: the Moon is in the 3rd degree of Aries and Mars who is the lord of Aries is in the 8th degree of Gemini, or Cancer, or Leo before her or Aquarius, Capricorn or Sagittarius after her. Now the Moon is joined to Mars by aspect and he receives her from his own house and commits to her his own virtue and disposition. Or the Moon is in the aforesaid 3rd degree of Aries, and the Mars, who is the lord of exaltation of Aries²⁸ is in the 9th degree of Gemini or Cancer or Leo before her, or the 9th degree of Aquarius, Capricorn or Sagittarius after her, now the Moon is joined to the Sun by aspect and he receives her from his exaltation and commits his fortitude to her.”

²⁵ *vel cum domino exaltationis eiusdem signi*, Bonatti must mean "or with planet exalted in the sign in which it is placed" for signs do not have exaltations. Therefore the lord of the exaltation of the same sign must mean the planet exalted in the same sign.

²⁶ Note how Bonatti uses the terms, house and sign, interchangeably.

²⁷ *non recepit eum dominus alicuius illarum dignitarum terminorum ab una sola, quia non sunt tantae virtutis quod una earum sola possit facere receptionem sine adminiculo alterius*

²⁸ That is the Sun is exalted in Aries

“ Or the Moon is in the aforesaid 3rd degree of Aries and Jupiter who is the lord of the first term of Aries and is also the lord of the triplicity of Aries is in the 5th degree of Gemini, Cancer or Leo before her and the 5th degree of Aquarius, Capricorn, or Sagittarius after her then the Moon is joined to Jupiter by aspect and he receives her from his term and triplicity and he commits to her his virtue and his disposition as if he received her from his house or his exaltation. This is the commission or giving of virtue and disposition of the planets.”

“But if the Moon were joined to Saturn who is lord of the triplicity of Aries ²⁹ and who has no other dignity there ³⁰ , than one of those minor dignities, is not able to make a perfect reception. Alchabitius however, seems to want to say that the planet which is in the house, exaltation, or in any dignity of another planet, if it is joined to it [the dispositor] it gives its nature to that planet ³¹ whose dignity it is in. I do not disregard his opinion, nor do I say that it ought to be thrown away since he was one of the leading astrologers whence it ought better to be sustained than if another had said it and since he had valued it exceedingly in [his] introduction.”

“And he said that when a planet was in one of its own dignities and was conjoined to some planet by body, it will give to that planet its fortitude, and this likewise is solved by the aforesaid reason. And if a planet were in one such of its dignities that another planet may have some dignity in that place and were joined to it in that dignity he gives to him his fortitude so that planet to whom he is joined has both fortitude and the natures.”

“For example: Jupiter is in the 9th degree of Aries and Mars is in the fifth degree of the same Aries. Now Mars is joined to Jupiter and receives him from his own house whence he commits to him

²⁹ The system of triplicity rulership which Bonatti uses is this: Fire Sun, Jupiter and Saturn; Earth, Venus, Moon, Mars; Air, Saturn Mercury, Jupiter; Water, Venus, Mars, Moon. For fuller details on this method see www.new-library.com/zoller/courses and www.new-library.com/zoller/advanced .

³⁰ That is, in the first term of Aries for the last term of Aries is Saturn's.

³¹ Thus Alchabitius affirms the opposite of what Bonatti has said. Bonatti says that the dispositor commits its nature to the planet dispossited. Alchabitius says that the dispossited planet gives its nature to the dispositor.

his fortitude or disposition and nature. And Jupiter has dignity of triplicity there [in Aries] whence he has now both that dignity namely [the One] which he has from the triplicity there and that which Mars gives him by house. That commixture which Mars does to him is called reception, which the philosophers called *Alcohol* .”

On the return of Virtue, when a Planet returns the Virtue to that [planet] which gave it to him.

Liber astronomiae : Tractatus Tertius, Section II, Chapter XIV.

“When one planet is joined to an other and gives or commits its virtue or disposition to him and the planet to whom the virtue or disposition is given is either retrograde or combust it is not able to return that virtue, whence it returns it to that planet which gave it to him. It is not able to retain the virtue or disposition on account of the debility, which it has from the retrogradation or combustion. Then if both are in angles, or in succedent houses, the return of virtue will be good and useful and with profit .”

“And indeed if that planet which is conjoined to another is in an angle, and the one to which he is joined receives him, whether he is in an angle or in a succedent house, the return will be with profit and utility.”

“For example [see Figure C]: Jupiter in Aries is posited in the 10th degree but he is retrograde or combust and he is posited in an angle which is the ascendant with the 5th degree of Aries rising and Mars is in the 4th degree of Capricorn in the angle of the 10th house or in the 4th degree of Aquarius in a succedent house and [therefore] Mars is joined to Jupiter by aspect and receives him from his own house and Mars commits to Jupiter his disposition and virtue but because Jupiter is retrograde, he is not able to retain that virtue whence he returns it to him and such a return is good, useful and profitable because Mars is in an angle or in a succedent house so that he is able to retain that virtue returned to him by Jupiter and afterwards all of Mars's virtue remains, so that

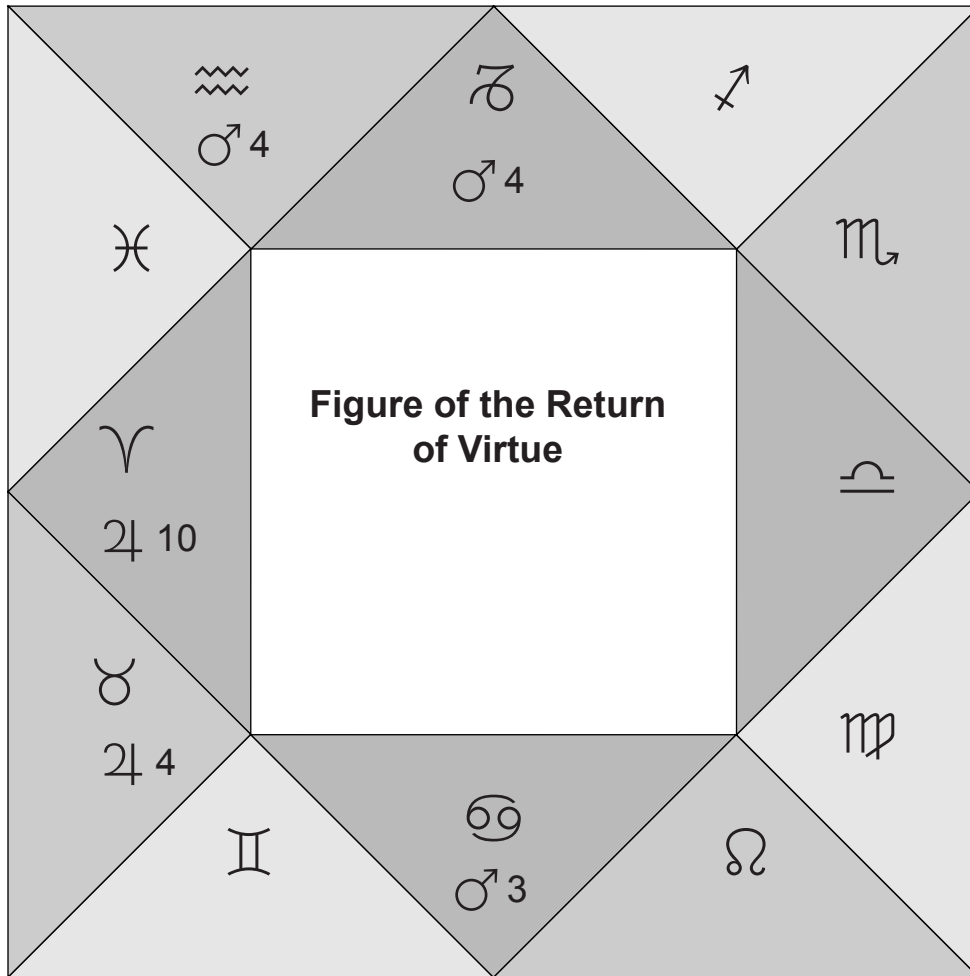


Figure C

Figure of the Return of Virtue.

the thing concerning which the question was asked is perfected by Mars' s virtue and from his potency ³² .”

“But if the planet is joined that is, the light planet or the one to whom the virtue is returned, is cadent from the angles no matter where the heavy planet or he who returns the virtue is placed whether in an angle, a succedent or a cadent house, the return will be of no use, both evil and with detriment.”

“For example, the ascendant is the 14th degree of Taurus, and Jupiter in the 4th degree of Aries is cadent and Mars in the third degree of Cancer is likewise cadent. Mars receives Jupiter and commits his disposition to him, but Jupiter because he is cadent is not able to retain the virtue committed to him by Mars. Whence he returns it to Mars but because Mars is likewise cadent, he is not able to retain the virtue returned to him by Jupiter on account of his debility of being cadent which is better for destroying than for aiding “ ³³ .

“For example: there is a certain man who has on his shoulder a fasces which he is not able to carry; he gives it to another who returns it to him, who, not being able to carry it finds it of no use, moreover ruinous and so the matter is destroyed concerning which the question was asked, if the question involved this situation, and is annulled on account of the debility of Jupiter who is not able to retain the virtue committed to him by Mars.”

“Moreover, it was returned to the weak Mars by Jupiter who was not able to retain it nor was he able to bring the matter to effect and this causes the debility of both.”

“Moreover, I have discovered some who seemed to differ from others and they were of such an opinion that they did not believe in the return of virtue or disposition. Such a one was the tyrant Ycilinus de Romano ³⁴ and there was a certain astrologer of his,

³² Mars' potency here stems from 1) his angularity, 2) his rulership of the ascendant and of Jupiter, 3) his exaltation, 4) his elevation, and 5) his receipt of his own virtue returned to him by Jupiter.

³³ *quod fuit ei potius ad damnum quam ad utilitatem*

³⁴ Ezzelino do Romano, Ezzelino IV, scion of a prominent Ghibelline family and powerful opponent of the papacy; conquered and wasted all of Northeast Italy; finally conquered and imprisoned, starved himself to death (1259) — Webster's *Biographical Dictionary*, p. 498. Ezzolino, is placed in *Inferno* by Dante as is Bonatti.

Salionus by name, who agreed with him, more I believe, from fear than that he believed it to be so. And I believe this moreover, because Ycilinus once had his brother in chains on which account he feared for his own life. And he said that the Moon and any light planet receives the virtue of that one to which it is joined and any heavy planet gives his virtue to the light planet whether he receives him or not and he held many other erroneous opinions. “

On the Restraint of the Planets. *Liber astronomiae : Tractatus Tertius, Section II, Chapter XV.*

“One planet is restrained from the conjunction of another in this way. When any of the planets desires to be conjoined to another planet or applies to him and he believes that the conjunction will be perfected, and in the meantime before the conjunction is perfected the applying planet goes retrograde and thus the conjunction he sought and believed he would perfect is not perfected. It is like when someone restrains a horse who desires to run, holding the reins, not permitting him to run, as the horse desires. Whence the planet is then said to be restrained from the conjunction of the other planet .“

“For example, Jupiter in the 16th degree of Pisces, and Mars is in the seventh degree of the same sign, desiring to be joined to Jupiter, but when Mars reaches the 14th degree of Pisces, he goes retrograde. Whence the retrogradation restrains him from Jupiter so that he is not able to perfect the conjunction and all his signification is nullified, so that if ³⁵ he who was asking thought that he would perfect the matter, he would now doubt that it would be perfected until Mars went direct and he would have remorse of conscience that the matter would not be perfected moreover the greater the hope was previously that the matter would be perfected, the greater the suspicion now that it would not be. And so he would not cease to have hope of the matter's completion until Mars went retrograde, then he would despair that he would be able to complete it as planned and this is properly called restraint which Alchabitius calls *Alicichae*. “

³⁵ After the retrogradation

On the Contrariety of the Planets. *Liber astronomiae: Tractatus Tertius, Section II, Chapter XVI.*

“Contrariety sometimes happens to planets and it occurs in this way, namely when some light planet is in some sign with many degrees and another heavier planet is [also in the sign] with fewer degrees than the light planet and a third planet which is lighter than the first and has fewer degrees than the heavier is going toward the heavier desiring to be joined to him.”

“But before it is joined to him the other who had the greatest number of degrees goes retrograde and in its retrogradation, joins itself to the heavier planet before the light planet can. And after transiting the heavier planet, continues retrograde to the conjunction of the other light planet, which is direct. This destroys the conjunction of the light, direct planet and the matter signified by that conjunction even if the conjunction were eventually completed .”

“For example [see Figure D]: Jupiter is in Aquarius, in the 26th degree, and Saturn is at 24 Aquarius and Mars at 15 degrees of the same sign. Mars seeks the conjunction of Saturn, desiring to be joined to him. In the meantime, Jupiter goes retrograde and is joined to Saturn by his retrogradation and transits him in that retrogradation and leaves him behind and retrograding further is joined to Mars and does not permit Mars to be joined with Saturn.”

“ This is called contrariety because the contrary of what was supposed to happen occurs. Jupiter was supposed, since he was lighter than Saturn, and had transited him to go his own way, and indeed, Mars was not supposed to be joined to him [but rather] to be joined to Saturn who he [Mars] followed, and than whom Mars was less heavy and [also] less heavy than Jupiter. Whence had a question been posited as to some thing and it signified that it would be done or perfected by the conjunction of Mars and Saturn, the matter would be destroyed because of the retrogradation of Jupiter who was joined to Saturn by retrogradation before the conjunction of Saturn and Mars; even after the querent ³⁶ thought it direct and that [the matter] would be perfected. And such contrariety Alchabitius calls *Halintitad*.”

³⁶ Or the careless astrologer.

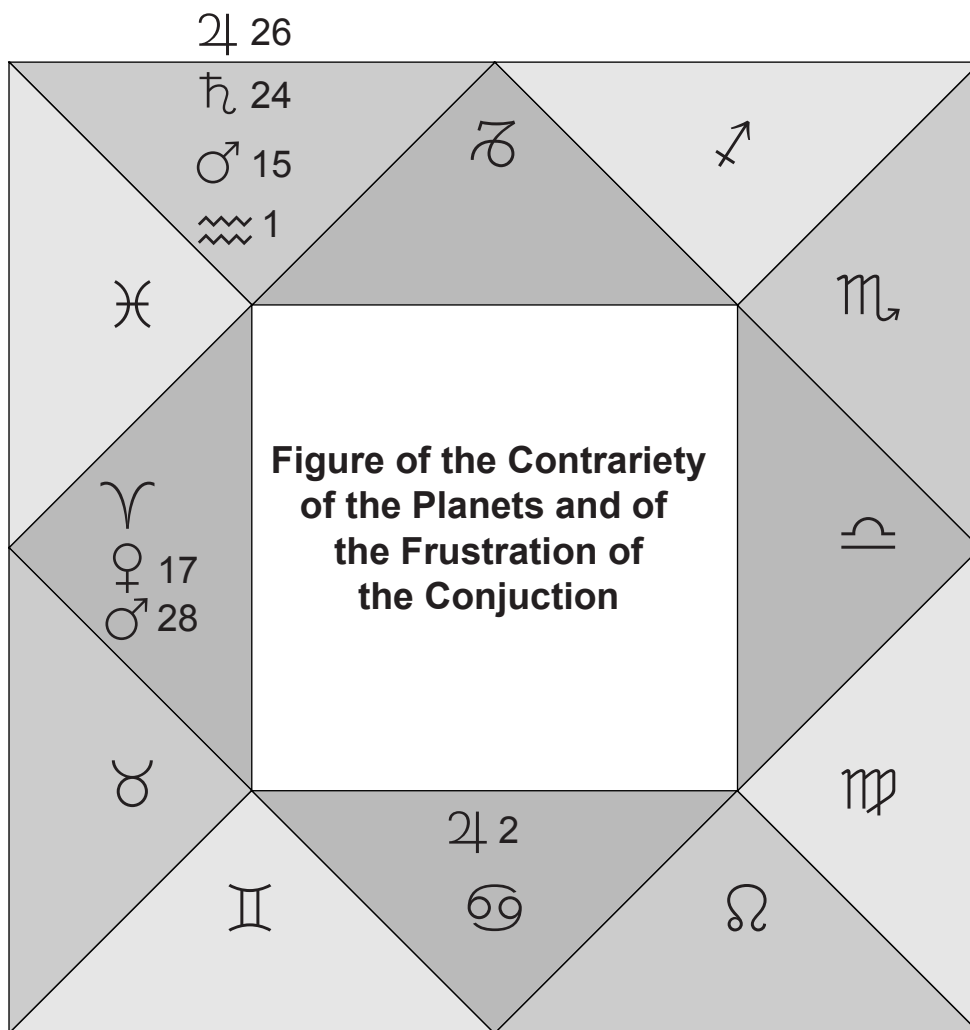


Figure D

Figure of the Contrariety of the Planets and of the Frustration of the Conjunction.

On the Frustration of the Conjunctions of the Planets. *Liber astronomiae : Tractatus Tertius, Section II, Chapter XVII.*

“The frustration of the conjunction of one planet by another happens in this way. When one planet desires to be joined to another heavier than itself and applies to its conjunction in some sign but is not able to be joined to it in that sign. That is, the heavy planet is changed into another sign and some other planet aspects that sign so that he to whom the other desired to be joined in the first place is obstructed³⁷ by the aspecting rays of the other one before he is able to be joined to the heavy planet (that one to whom he desired to be joined in the first place). Thus, he is joined to him³⁸ by aspect because the rays of the one who aspects were thus in the beginning of the sign making it necessary that that planet whose conjunction the other sought should be first joined with the aspecting planet rather than joined to that planet to whom he desired to be joined to bodily. And so that [corporal] conjunction is destroyed and frustrated.”

“I will give an example, because the text is extremely difficult.”

“For example [see Figure D]: Mars was at 28 degrees of Aries, and Venus was at 17 degrees of the same sign Aries, seeking the conjunction of Mars, and Jupiter is in the second degree of Cancer and Jupiter's rays are in the beginning of Taurus, so that as soon as Mars leaves Aries and enters Taurus, he is joined to Jupiter by aspect even before Venus is able to overtake Mars whose conjunction she seeks.”

“This frustrates the conjunction of Venus with Mars so that Venus seeks his conjunction in vain because it cannot be completed on account of the obstruction of Jupiter's rays, and his conjunction with Mars. As sometimes happens in hunting situations when someone pursues a wild beast in order to capture it and before he does, another takes it and frustrates his hunt.”

“Whence if some question were to be posited concerning some matter which it seemed ought to be perfected by the corporal

³⁷ Taking *obviatur* for *obviat*

³⁸ The aspecting planet

conjunction of Venus with Mars, it would be frustrated and destroyed by the aspectual conjunction of Mars with Jupiter. And so it often happens that when someone labours and studies for a long time, so that he should be able to perfect some matter and he believes continuously and hopes that he is able to perfect it and in the meantime, another comes unforeseen and completes the matter without effort and takes it away from him.”

“For example: a question is posited regarding matrimony with Libra rising. Venus in Aries, desiring to join herself to Mars as was said [above example] and it seems that Mars would receive her from Aries. And he, whose significator is Mars, gives good intention of perfecting what he seeks to her, whose significatrix is Venus and proposing with a good conscience, and believing to do what he seeks of it, and with those words still holding, it appears that something else has been done which he had not planned but by chance seemed to him [to be] more useful to him as frequently happens and so [the thing he planned] has been set aside as dead issue already for a long time and he perfects that undisturbed and which newly happened to him unexpectedly.”

On the Abscission or the Cutting off of Light of One Planet by Another. *Liber astronomiae : Tractatus Tertius, Section II, Chapter XVIII.*

“Abscission of the light of one planet by another happens in this way. If one [planet] desires to be joined to another heavier than itself, and another planet is in the sign second from the sign in which the heavier planet is and before the first planet is joined to the heavier one the third who is heavier than all is made retrograde and by retrograding is joined to the planet to which the light planet applies. Now this third heavier planet cuts off the light of the light planet from the other, which is less heavy than it [i.e. than the third] and does not allow that conjunction to be perfected and thus the matter concerning which the question is made is destroyed.”

“For example [see Figure E]: Mars is in the 24th degree of Aries and the Sun is in the 15th degree of Sagittarius seeking the conjunction of Mars and desiring to be joined to him by aspect and he projects his light over the light of Mars and Jupiter is in

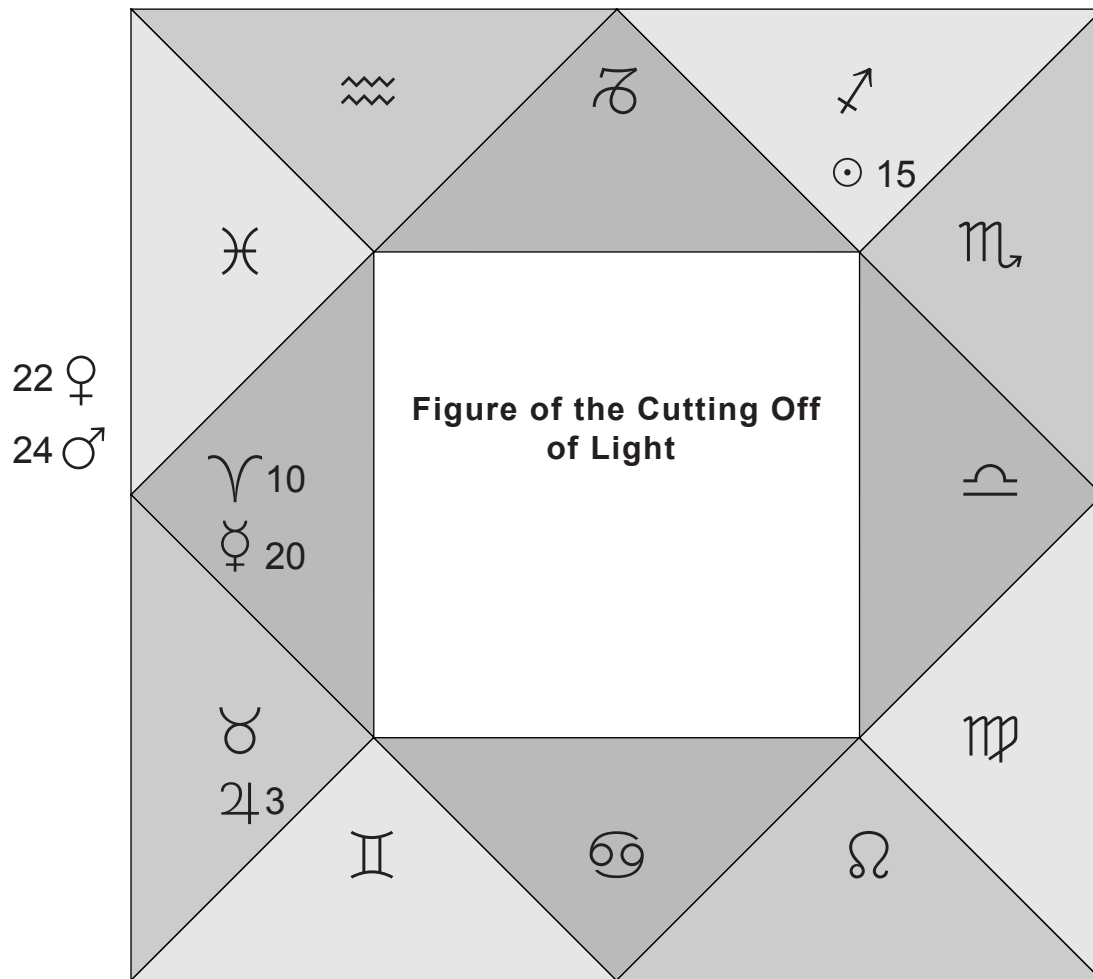


Figure E

Figure of the Cutting Off of Light

the 3rd degree of Taurus and in the meantime he is made retrograde and Jupiter is joined to Mars in that retrogradation before the Sun is able to perfect his conjunction with Mars.”

“When this occurs Jupiter cuts off the light of the Sun from Mars and that conjunction is destroyed and nullified. Whence if there were a question posited regarding anything, which it seemed, would be perfected by the conjunction of the Sun and Mars, it would be destroyed on account of the conjunction of Jupiter with Mars.”

“Abscission of the light of one of the planets by another may occur in another way. If any planet seeks the conjunction of another heavier than itself and that heavier planet itself seeks the conjunction of another heavier than itself, and before the first light [planet] is joined to the second heavier planet, that heavy planet is joined to the other, that is the third heavier than itself. Now the third cuts off the light of the second from the first lighter planet and thus the cause, signified by that conjunction is destroyed as was said above.”

“For example {see Figure E}: Mercury is in the 10th degree of Aries or of any other sign seeking the conjunction of Venus who is in the 20th degree of the same sign and Mars is in the 22nd degree of the same sign. Venus is joined to before Mercury is joined to her. Now Mars cuts off the light of Venus from [the conjunction of] Mercury with Venus.”

On the Zamini of the Sun According to Albumasar³⁹

“Albumasar⁴⁰ said that when a star is united under the rays of the Sun and Mercury is nearby he will have fortitude and rule, unless when he is with Saturn whose nature is contrary to the nature of the Sun. And when he is between Mercury and the Sun 15 degrees, he will be in laudable position when he is received.”

³⁹ *Liber astronomiae*, Basel 1550 edition, from column 614 (misnumbered 914)

⁴⁰ For information on Abu Ma'shar see *Abu Ma'shar: Prince of Astrologers* at www.new-library.com/features

When the Planets Escape from the Rays of the Sun, according to Albumasar⁴¹

“Albumasar said, ‘Beware that the significator has escaped from combustion or any planet and that no malefic aspects him, because then he will be [like] a subtle boy. If a malefic aspects him he dies. If likewise when he enters into combustion or is joined to it, he will be [like] a decrepit old man who suffers from some illness.”

On Almuguea of the Moon. *Liber astronomiae : Tractatus Tertius, Section II, Chapter III, from column 132.*

“On the Almuguea of the Moon. It is necessary that you know that just as a planet which is in the Almuguea of the Sun is occidental from the Sun, that is that he sets before the Sun, thus it is fitting that on the other hand a planet which is in the Almuguea of the Moon is oriental from it, in such a way that it sets after the Moon and not before her and the Moon before it and not after it.”

“And Ptolemy said that when a planet is distant from the house of the Sun, and distant from the Moon as far as its house is distant from the house of the Moon, or is safe from their rays, then it is in almuguea.”

On the Almuguea of the other Planets. *Liber astronomiae : Tractatus Tertius, Section II, Chapter III, from column 132.*

“But on the Almuguea of the other planets, the wise did not care to make mention. Because they did not believe that there was great power in them. However, each of the other five planets has its own Almuguea. The Almuguea of the three superiors is considered [to be] like the Almuguea of the Sun and [that] of the two inferiors just like the Almuguea of the Moon. Each of them is able to be in the Almuguea of the other, for instance, when it is distant from the other as far as its house [is distant] from the house of the other, which is closer to it, and always, the inferior

⁴¹ see 39 above.

receives the Almuega from a planet lighter than it, except for Saturn who receives his Almuega from Mercury.”

On the Alitifel of the Planets. *Liber astronomiae : Tractatus Tertius, Section II, Chapter IV.*

“It is the *esse* of the other planets toward each other, namely corporal or aspectual conjunction or application which Alchabitius calls *Alitifel* or continuation. Indeed, corporal conjunction is when a planet is joined to [another] planet in the same sign. But an aspectual [conjunction] is when two planets are in two different signs aspecting each other, with a trine, sextile or square aspect and the light planet has fewer degrees in its sign than the heavy planet in its ⁴², so that there may be six degrees or less ⁴³ between the rays of the one and the body of the other.” ⁴⁴

General Note on the Terms ⁴⁵

Bonatti uses Ptolemy's terms but he mentions that Albumasar gives Ptolemy's and the terms of the Egyptians, Chaldaeans, the terms of Asthoatol, and of the Indians. ⁴⁶

And he and Albumasar said that the degrees of the terms, which are written below in the present table [see Table One] are so divided and attributed to the five planets that by them, cognition is given to us of the evils of the years of any of the five planets.

⁴² So that the light planet applies to the aspectual conjunction of the heavy .

⁴³ Note the approach to orbs of influence.

⁴⁴ Bonatti goes on to give examples. I break off the translation here since the above is simple and self explanatory.

⁴⁵ For greater detail on the use of the terms see *Tools and Techniques Books One and Two* (www.new-library.com/zoller/books) , the *Advanced paper Signs, Sub-signs and Rulerships* (www.new-library.com/zoller/advanced) and *Liber astronomiae, Tractatus secundus* (www.new-library.com/zoller/books)

⁴⁶ see *Liber astronomiae, Tractatus secundus*, chapter XIV

♈	♋6	♌8	♍7	♎5	♏4
♉	♌8	♍7	♎7	♏2	♐6
♊	♍7	♋6	♌7	♎6	♏4
♋	♎6	♋7	♍7	♌7	♏3
♌	♋6	♍7	♏6	♌6	♎5
♍	♍7	♌6	♋5	♏6	♎6
♎	♏6	♌5	♍5	♋8	♎6
♏	♎6	♌7	♋8	♍6	♏3
♐	♋8	♌6	♍5	♏6	♎5
♑	♌6	♍6	♋7	♏6	♎5
♒	♏6	♍6	♌8	♋5	♎5
♓	♌8	♋6	♍6	♎5	♏5

Table 1
Ptolemy's Terms

They collected together from these years 57 years for Saturn; 79 for Jupiter, 66 for Mars, 82 for Venus and 76 for Mercury. All together these make 360 degrees. And this is the reason why the greater ⁴⁷ years were so many, neither more nor less, because each planet has as many degrees as the sum of the degrees of its terms and this is found to be the number of its greater years.

On the Dustoria or Aym of the Planets. *Liber astronomiae: Tractatus Tertius, Section II, Chapter VII.*

“Alchabitius said that a planet is said to be in its dustoria when it is in its aym ⁴⁸ or in its own similitude. That is, so that a masculine planet may be in a masculine sign and a feminine planet in a feminine sign.”

“And a diurnal planet by day above the earth and below the earth at night and a nocturnal planet above the earth by night and below the earth by day and oriental of the Sun by day and occidental of the Moon by night. And so that a planet may be in any of the angles of the ascendant and either of the luminaries may be in any of the angles of the square of that planet. So that, for example, let the fifth degree of Taurus be ascending, which is then the first house. It is necessary then that there may be a planet in 4th house or in the 10th from the ascendant, for this purpose, so that it may be in the angle of the ascendant, in the fifth degree of the sign making that house, so that 3 whole signs or 90° fall between the planet and the luminary.”

“Dustoria is said [to be] in another way, and this is interpreted as dexterity or security. That is when a planet is oriental of the Sun by day and occidental of the Moon by night. Oriental from the Sun, that is, so that it rises before him and occidental from the Moon so that it sets before her, so that there may be 60 degrees between the planet and the Sun or Moon. And the luminary may be likewise in its aym. That is, the Sun, above the earth-by day and below the earth by night, and the Moon thus necessarily has to be above the earth by night and below it by day.”

⁴⁷ *maiores anni*

⁴⁸ This is also known as Haym or sometimes Hayz. This topic is covered in the Advanced Paper *Signs, Sub-signs and Rulerships* at www.new-library.com/zoller/advanced

“And because of this the wise say that a planet may be safe from the rays of the luminaries, because from the moment the planet enters under the rays of the Sun so that it is touched by them, it is called combust, until he goes forth from his rays and appears. And when he begins to enter under the rays he is said to begin to be burned up, or to have fallen into combustion, and while he is under the rays within 12 degrees of the Sun, applying to him of the planet is one of the inferiors or having been separated, receding from the Sun by two degrees or less. When he is called oppressed ⁴⁹. “

“And when he is with the Sun in one degree so that there is between them 16 minutes or less by latitude and by longitude, which rarely occurs, it is said to be united and then is made strong because it is said [to be] in *camino solis*, that is, in the heart of the Sun. And many of those who have written on the stars and especially in my time agree with this that when a planet is distant from the Sun 16 minutes or less, it is made strong and is said to be in the heart of the Sun. I am in agreement with them but not simply because for this, (that the planet may be in *camino* or in the heart of the Sun) it is necessary that he be distant from the Sun not more than 16 minutes according to latitude and longitude.”

“This was the intention of the philosophers, that if a planet which is less than 16 minutes away from the Sun by longitude, is more than 16 minutes away by latitude, it is still combust because the difference of combustion of latitude is almost imperceptible from the combustion of longitude.”

“And Alchabitius said that when a planet transits the same union, that is, that the three superiors remain 5 degrees after the Sun and the three inferiors are elongated from him by 5 degrees, it is called *evasus* [escaped] whether they are direct or retrograde. And the philosophers said this for the greater precaution. And for the greater certainty lest they should be deceived in anyway. I however, believe that a planet has escaped from the moment when he has separated from the Sun by two degrees or more

⁴⁹ I have translated the sense of the passage... " *vel separatus, recedens ab ipso per duos gradus vel infra: vel fuerit prope ipsum per duodecim gradus, vel dimiserit eum post se, per duos gradus, vel infra, dicitur oppressus.*"

whether he is before or behind [the Sun]. And a planet having escaped is like a sick man whom a fever leaves who is, moreover not yet completely recuperated so that he may be called free. Nor is he liberated [from the fever] within, for while he recuperates there is danger of a relapse, after recuperation he is said to be liberated. And so it is with the planets, when he enters combustion he is like one who begins to grow sick.”

“And when he is in the deepest combustion he is like a sick man when there is a paroxysm in his state, which is when the fever is about to overcome him and it is already in existence. And when [the planet] has separated from the Sun all the way to two degrees he is like a sick man who overcame the crisis, but is not yet completely over the things making up the crisis, such as sweating, sleeping, flux and the like. And when it proceeds from these 2 degrees and completes 3 more for a total of 5 degrees from the Sun, he is like a sick man whom a crisis has overtaken and now is completed. And when he is separated from the 5 degrees from the Sun until he escapes from under the rays of the Sun he is like an ill man whose sickness ceases and is manifestly diminished, and he is freed within of the combustion just as a sick man is freed from within from an illness but he does not yet completely resume his pristine strength however he is now safe from that illness.”

PART TWO

AN ASTROLOGICAL MISCELLANY

General Introduction

In this section I present four items, which seem to me to be of considerable interest:

1. The doctrine of the combust and incombust hours of the Sun and Moon
2. A concise, straightforward and very clear exposition of the planetary hours by the astrologer Bethen.
3. A paraphrase of [Ibn Ezra's](#) ⁵⁰ instructions for finding the Almutem or Ruler of the Figure - which is not the Ruler of the Ascendant.
4. Ibn Ezra's Eight Rules by which Judgement on a Nativity is Verified.

The first of these items is entirely new as far as I am aware. I know of no other place where it is discussed at all. It relies on unequal hours and amounts to a Western *Book of Changes* in that it describes a process of subtle change in the psychic ambient - possibly linked to changes in the electromagnetic field of the earth. It is very interesting and although it involves some effort to calculate it for an entire month, it implies a highly sophisticated understanding of the Sun-Moon-Earth relationship. As there has been increasing interest in Lunar Astrology in the West of late, as well as in I Ching (also a lunar phenomenon) this doctrine should prove to be of interest to a great many astrologers as well as New Age physicists and possibly psychologists as well.

⁵⁰ Further information on Ibn Ezra may be found in the article [Jewish Astrology](http://www.new-library.com/zoller/features) at www.new-library.com/zoller/features

The second item is presented because there is very little on the planetary hours in English astrological literature. The subject has for a long time been shrouded in mystery, originally having been part of the Art's practice which bordered on alchemy and magic.

There is no doubt in my mind that the planetary hours are both useable and valuable. I cannot say how many times I have seen disagreements arise in Mars' hour or reconciliation occur in Venus' or Jupiter's. Venus' hour is outstanding for all pleasurable activities and for anything connected with sex and love. I have noted that Mercury's hour is dangerous from the point of view of theft and mugging for Mercury is both the god of business and of thieves. Sometimes, the impulse arises in Mercury's hour, but the act is committed in the following hour, Jupiter's. Such is the practical insight that observation of times, in this case hours, can give.

Bethen's piece on the hours is also valuable because it is laid out in such a way that one can move from a study of the hours to the rudiments of electional astrology. After giving the things, which the hours are good or bad for, he then relates this to the elemental nature of the sign rising at the same time. Thus one begins by learning about the immediate changes in the surrounding world and then is taken to a place where he can begin to make use of this insight. The entire text is very basic but it is valuable for just this reason. After one has learned that the hours and risings are real one can move into more involved presentations such as Bonatti's *Eighth Tractate* ⁵¹ or Lilly's *Introduction to Astrology* ⁵² or any of the better modern books on electional astrology ⁵³.

Unfortunately I do not know who this Bethen was. His little work was appended to the end of Abano's translation of Ibn Ezra's works and may have been in the manuscript of Ibn Ezra, which he worked with. He seems to have been a competent astrologer with a knack for succinct straightforward presentation and clarity.

⁵¹ *Liber astronomiae Tractatus octavus*

⁵² Being the first book of William Lilly's *Christian Astrology* 1647, London. Copies of Lilly's work can be found at www.horary-astrology.com or from the archivist at publications@new-library.com

⁵³ See, for example, Vivian Robson's *Electional Astrology*, 1937 London. If you are unable to get a copy then email publications@new-library.com

The third item is Ibn Ezra's a paraphrase of instructions for identifying the Almutem or Ruler of the Chart based upon a comparison of Henry Bate's translation (Latin) of *De Nativitatibus* and Peter of Abano's translation (Latin) of the same work.

The question of the true ruler of the chart has been discussed in several places within the last few years and there has been, it seems, recognition that the ruler of the ascendant is not always sufficient as an indicator of the native's physiognomy and soul qualities. Indeed to attempt to make it so is to place more upon it than it was intended to take. The ascendant represents the native's physical body and instincts. In so far as these determine personality, the ascendant represents these too. The ruler of the ascendant can often significantly modify the appearance of the native depending upon its own position by sign and its aspects and as we tend to become more like the ruler as time goes on, it is sometimes said that the ruler is a better indicator of our appearance than the ascendant ⁵⁴.

The problem is that this approach is both simplistic and false. The ruler of the ascendant undoubtedly has something to do with the physiognomy of the native but only in a few rare instances can it be relied upon for this consideration in preference to the ascendant and the aspects to it. Furthermore, the angular planets, especially those in 10th, 1st, and 7th houses, are very powerful in this regard.

When we learn that the Almutem was considered to be as powerful as all the other planets taken together and that this Almutem was often one of these angular planets as we shall see, it becomes acceptable that such a planet either in aspect to the ascendant or ruling there as well as in other important places could have very great influence on the appearance of the native.

Finally the Almutem was considered by many to indicate the quality of the soul of the native especially if it were in the 10th house. Firmicus Maternus was of the opinion that the 10th house

⁵⁴ For further insight in the importance of the ruler of Ascendant and the relationship of the Ascendant to the Primary motivation of the native see Lesson One of the *Foundation Course in Medieval Astrology* (www.new-library.com/zoller/cma) and regarding its relationship to physiognomy see the paper on physiognomy in the *Advanced Papers in Medieval Astrology* (www.new-library.com/zoller/advanced).

by itself would indicate the spirit of the native. Depending upon what is meant by the words spirit or soul this might very well be the case since the 10th house is the actions of the native and it is our actions, which make us what we eventually become. What we have been given from our family is our 4th house. Thus, by emphasizing the 10th / 4th axis the ancients are simply practicing good astrology.

Following Ibn Ezra's material on the Almutem I have placed as the fourth item, his Eight Rules by which Judgement on a Nativity is verified. Astrologers, especially American astrologers, sometimes forget that the individual is not the be all and end all of astrological judgement. The individual is a cell in a larger organism and even though the conditions of life are such in the United States that many of us can overlook this in our daily lives, the astrologer can never afford to do so.

American thinking emphasizes the individual at the expense of the whole, whether that whole be family, community, nation, ethnic or racial group or mankind as a whole. There are philosophical reasons for this it is so, however, astrologically the individual is literally bound to the fate of the group(s) he belongs to. Ibn Ezra knew that there was no sense in ignoring this fact and his Eight Rules reflects his practical and sometimes poignant understanding of this truth. Whether the reader accepts or rejects the point of view expressed here or in Ibn Ezra's instructions, it is important that this material, never before translated into English, be available for his/her perusal.

1. Doctrine of the Combust and Incombust Hours of the Sun and Moon

On the combust and incombust hours, after the conjunctions of the Sun and the Moon which are called Albium or Albiuth. *Liber astronomiae, Tractatus Quartus, chapter VII.*

“The wise men of the ancients from whom I do not wish to deviate said that after the conjunction of the Sun and Moon from the minute of the conjunction, there are 12 hours ⁵⁵ which are called combust and after these there are 72 which are called incombust and after these 72 hours there are 12 combust and so on all the way, to the degree and minute of the next conjunction.”

“And they said that those 12 hours are divided into three equal parts giving to each part four of those hours. They said that he who begins to wage war in the first four hours or to go to war endangers his life thereby ⁵⁶. And it is feared that he who begins to wage war or to go to war in the second four hours will be captured or wounded or somehow stricken without losing his life. And he who goes to war or begins to war in the last 4 hours will lose his substance and is able to lose his supporters.”

“He who begins to plough in the first four hours will lose the fruit he hopes for by drought. It is feared that he who goes to plough in the second four hours or who [actually] ploughs during them will be endangered in all things, which he possesses, and even in his body without [however] losing his life. In the last four hours there will be diminution of seed.”

⁵⁵ In *Liber astronomiae, Tractatus decimus*, column 817, these hours are specifically stated to be "unequal."

⁵⁶ literally, it is feared for him.

On the Duodena of the Moon. *Liber astronomiae,* *Tractatus Quartus*

“Likewise there may be another division of these hours which is called the 12 hours of the Sun and the Moon. The 12 of the Moon is a thing especially to be observed, that is, you ought to know the hour and minute of the conjunction [of the luminaries] and you should accept 12 hours after the conjunction and divide these into 3 equal parts, giving to each part 4 hours and give the first division to the Sun who is lord of the first triplicity, namely fire. To the second lord of the same triplicity, Jupiter, you give the second division, and the third to the third lord of the same triplicity, which is Saturn. And you will judge according to the *esse* of these lords as I will expound for you in the following.”

“Then you ought to give the next 12 hours to the lords of the second triplicity, i.e. earth, and judge according to their *esse*, giving the first four hours to Venus; the second to the Moon; the last 4 to Mars. Then you ought to give the next 12 hours to the airy triplicity; 4 hours to Saturn; 4 hours to mercury; and 4 hours to Jupiter. Then 12 hours to the watery triplicity; 4 hours to Venus; 4 hours to Mars; 4 hours to the Moon. These hours are unequal not equal hours.”

“And so you ought to do with all the lords of each of the triplicities until the disposition returns to Sun and attains the degree and minute of the next conjunction of the luminaries.”

“ For whenever the Moon is in any of these "duodenaria", her *esse* and disposition will be according to the *esse* of the planet to whom the third a part of the duodena was given and in which the Moon now stands. Whence that duodena of the Moon ought to be avoided according to the disposition of the planet to whom those four hours are attributed which ought not to be placed in the part of that thing which you elect (if you are ever able to avoid it) unless it happens from someone's bad luck that the beginning of his war or of his journey to war falls in any of those prohibited combust hours. That danger mentioned would be feared then.”

“And all the more so do these 4 hours of the duodena of the Moon matter if the Moon were evilly disposed because then there would be no remedy for it, even having a good election for war. God alone would be able to avert [the danger]. Nevertheless the twelve aforesaid combust hours ought the more to be avoided

because they are subordinated to these. And so each planet has 12 degrees of all these duodenas allotted to it by dividing these 12 duodenaria equally among the planets. Whence are effected those degrees among all the 84 because $12 \times 7 = 84$. Then the 8th duodena returns to the Sun and they make the divisions of the duodenaria again as was laid in the preceding words until it arrives at the second conjunction. Then the wise men said that after the aforesaid 12 combust hours in which it is not good nor useful to do any of the aforementioned things, there are 72 incombust hours in which one is able to begin to do what he desires unless something else impedes. And so on until it reaches the second conjunction. Whence you ought to consider in judgements and especially in those things of which I made mention to you to see lest the beginning of anything which you intend to do or begin (you or anyone else) falls in any of these prohibited hours whether it may be a journey or something else and to avoid that in so far as you are able."

2. Planetary Hours by Bethen.

Bethen de horis. Bethen on Planetary Hours.

Abrahe Avenaris Judei Astrologi peritissimi in re judiciali opera ab excellentissimo Philosopho Petro de Abano post accuratam castigationem in latinam traducta ⁵⁷

On the hour of Saturn

"When it is the hour of Saturn it is good to sell things of a heavy nature such as iron, a pond [*stagnum*], lead and every metal and stone and black cloths and to begin to dig a garden [*incipere ortos fodem*] and devise any deceptions against enemies; and it is not good to let blood [*phlebotomy or venesection*] nor to take medicine. Nor is it good to speak to the powerful nor to a prelate, monk, hypocrite; nor to a fisherman, hunter; nor to any friend. It is not good to construct any wall or to begin to build anything human nor to make any alliance nor to take a wife because there will

⁵⁷ 1507 Venice published and printed by Peter Leichtenstein.

never be any concord between the spouses; nor to cut clothes, nor to put any new garments on.”

On the hour of Jupiter

“The hour of Jupiter is good for selling and to exchange silver and to acquire clothes, to deal in coloured goods; and bridges and houses for orating. It is good for beginning a journey for the lord for the sake of business; and it is good for beginning sea journeys. It is good for taking medicine and for letting blood. It is good for speaking of concord and peace and friendship and power. It is good for buying chestnut coloured horses and weapons [*de azaro*] It is good for taking up weapons; and for cultivating and sowing a field; and for digging a well. It is good for constructing a wall and whatever you like. It is good to begin all good works in the hour of Jupiter.”

On the hour of Mars

“The hour of Mars is good for buying weapons and *serrandos* horses and all horses fit for war. It is good for *galeas armar*; to begin the journey whether by land or sea; and to buy all clothes of a red colour. But for taking medicine and letting blood, and for starting a journey for the sake of business it is not good. It is especially good for all things, which pertain to fire such as the works of workers of furnaces, and of ovens and cooks and whatever we said regarding the hour of Saturn. It is not good to begin an alliance nor to marry or get engaged.”

On the hour of the Sun

“The hour of the Sun is good to buy gold and all things of a gold colour, and golden horses, and it is best in that hour to speak to the king and all powerful men. It is good to begin a journey for powerful men for the sake of war and to begin a war. It is good for trading crocus coloured clothes. But for taking medicine, for letting blood, for beginning a journey for the sake of business or for marrying or for forming alliances or making contracts it is neither good nor evil.”

On the hour of Venus

“The hour of Venus is good for buying women pearls and all women's ornaments and gold rings and for entering into all feminine matters. It is good for engagements and for marriage and it is also good for buying white horses and white clothing. It is good for taking medicine and for letting blood; for speaking to the queen and noble women.”

On the hour of Mercury

“The hour of Mercury is good for buying all painted things, writings, fruit, millet, baked goods and all clothes of varied colours which pertain to every human use. It is good for selling *bobace* [?] silk, bristle or Chinese silk and to begin to make a prescription *placitum*, also to take a wife and to make an alliance; to take medicine and to let blood it is the best. Also to begin a journey for the sake of business and to buy *equos baleianos* and to buy weapons of two colours, crocus and gold and green coloured clothes and to take up arms.”

On the hour of the Moon

“The hour of the Moon is good for buying honey, oil, figs, chestnuts, nuts, *amigdolas*, wool, flax, hemp, barley, pork, and all animal meat and especially eggs. It is good, indeed, for buying birds pertaining to Mercury and all beasts, which pertain to the market. It is good for conspiracies, deceptions, surrenders, [*traditiones*, also, betrayals] frauds. It is good for making inventions. It is not good to start anything you wish stability of but if you want quickness of it this is the time to begin.”

On the Rising of the Triplicities

First on the first Triplicity

“If Aries, Leo or Sagittarius rise because these signs are fiery it is good to begin those things which pertain to fire such as to light the furnace and to colour gold, silver, lead, *stagnum*, *auricalcum* and on the other hand things made by hand [*fabricalia*] and every

work of which you desire quickness such as a horse race; to send a messenger; to set sail; to dig a well; to discover treasure; and many other things which it is not possible to enumerate.”

On the rise of the second Triplicity

[The Earth signs material is missing]

On the rise of the third Triplicity

“If Gemini, Libra or Aquarius rise, because these are the signs of the airy triplicity it is good to do those things which pertain to air such as to load trees on ships and to raise their yard arms and to set and unfold their sails and to do all things which pertain to the ship. It is good to begin to race horses and galleys [*galea?*] and to begin a journey.”

On the rise of the fourth Triplicity

“If the signs Cancer, Scorpio or Pisces ascend because these are the watery triplicity, it is good to do all things under them, which pertain to water such as to put nets in the water and to practice all sorts of fishing, to bathe and to construct baths. To make narrow water channels for running mills and to direct watercourses and many things, which cannot be enumerated.”

On the Hour of Saturn and its Sign Ascending.

“These things should be rather diligently attended to: if it were the hour of Saturn and Saturn's sign ascends too it is wonderful for doing all the things which were spoken of under Saturn's hour. Understand likewise regarding the other hours and signs and if you are able to make the hours agree with the signs do so because it is best. What we said about Saturn understand also of the other planets.”

3. A paraphrase of Ibn Ezra's instructions for finding the Almutem or Ruler of the Figure - which is not the Ruler of the Ascendant.

Abraham Ibn Ezra

A few words here on the Jewish astrologer [Abraham Ibn Ezra](#) ⁵⁸ would not be out of place. He was born in Toledo, Spain. The *Encyclopedia Judaica* gives his dates as 1089-1164; other sources vary. He was a poet, grammarian, biblical exegete, philosopher, astronomer, astrologer, and physician.

Ibn Ezra's life of a ceaselessly wandering scholar (his travels took him from Britain through North Africa to Rome and Italy; possibly to Egypt and Palestine) epitomizes the life of the wandering sage restlessly journeying from land to land teaching and learning.

Historians and biographers picture him as travelling with only the barest essentials.

"This is the man who, all the days of his life, wandered around the world, from the extremity of the western sea to Lucca and Egypt, Ethiopia and Elam. He had no money, not even a few coins, for he despised these all his days. He had only the garments he wore and the bag which contained his astrolabe, a stout heart and the spirit of God within him." ⁵⁹

"Ibn Ezra's philosophical influence was restricted to the Jewish World; to the Christians he was known mainly as an astrologer." ⁶⁰
The same was true of his religious, poetic and linguistic efforts.

⁵⁸ See article Jewish Astrology for further detail on Ibn Ezra www.new-library.com/zoller/features

⁵⁹ Joseph Solomon Delmidigo in *Mikhtav Ahuz* (1834) as quoted in the *Encyclopedia Judaica*, vol. 8, col. 1164-1165.

⁶⁰ *Introduction to the History of Science*, Dr. George Sarton, II, p. 145.

It is his astrological writings with which we are interested. They are seven in number. Composed in Hebrew, they represent an ambitious attempt on the part of their author to compile an all-inclusive text of astrology- quite similar in conception to Bonatti's *Liber Astronomiae*.

Ibn Ezra's unsettled life, however, one of constant movement from place to place did not lend itself to the production of other than short, concise books. Thus, his *magnum opus* in astrology seems to have been conceived of as a series of short works which taken together would comprise the encyclopaedic sort of text that the *Liber Astronomiae* is.

His astrological works are a weaving of his own keen observations and experience with that of his predecessors. He draws largely on Abu Ma'shar, Masha'allah, Indian and other Middle Eastern sources much as Bonatti does. However, he also adds, in *Rashit Hokhmah* (The Beginning of Wisdom) some kabbalistic speculation of his own which, of course, Bonatti was unfamiliar with.

His astrological works were written between 1146 and 1150. Raphael Levy, who together with Francisco Cantera published an English translation of Ibn Ezra's *Beginning of Wisdom* in 1939 ⁶¹ says ⁶² that there were two drafts of these astrological treatises: one in 1146 and another in 1148. The latter edition of the original served as the basis of an old French translation made by an obscure "Hagin the Jew" who, being unfamiliar with the Roman alphabet employed a mediocre calligrapher named Obert de Montdidier. This edition in turn formed the basis for three Latin translations. One by Henry Bate in 1281 and 1292; another by Peter of Abano in 1293; and a third by Arnoul de Quinquempoix some time before 1326. The Abano edition was partially translated into English and a Catalan edition based on the original Hebrew also gave rise to another Latin edition called the *Liber Nativitatum* or *Book of Nativities* in 1448. Other minor Latin editions are extant as well. Like Bonatti's *Liber Astronomiae* Ibn Ezra's astrological works were popular. Written in the original Hebrew they were widely distributed among Jewish astrologers.

⁶¹ *The Beginning of Wisdom, An Astrological Treatise by Abraham Ibn Ezra*, Levy and Cantera, John's Hopkins Press, Baltimore 1939.

⁶² p.14 op.cit.

Thirty-three series of these works survive plus another forty-three manuscripts of individual treatises.

The seven titles are:

The Beginning of Wisdom

The Book of Reasons

The Book of Nativities

The Book of Consultations of the Stars

The Book of Lights

The Book of the World

The Conjunctions.

In general, Ibn Ezra is another classic medieval astrologer. His works form a valuable link in the transmission of astrological knowledge from the second century to the reintroduction of astrology into Europe in the twelfth century. In this reintroduction Ibn Ezra played an important role. In a very real sense he embodies the entire process. He collected and edited the available astrological material of his day. He experimented with it and deleted what he felt of no value. He translated this material into Hebrew or wrote it in that language himself and passed it on to others in the Jewish communities in Europe from whence it eventually found its way to the Christian community.

Ibn Ezra's efforts antedate Bonatti's by about 140 years although they remained unknown to most of Europe until Bonatti's century and did not finally appear in Latin until about the same time as the *Liber Astronomiae* appeared and perhaps a bit later. Even then, the Latin editions are confused and imperfect and to this day there is no complete and accurate translation of all of Ibn Ezra's astrological works in English from the original Hebrew. This is a pity for the astrological world would be greatly benefited by such a translation which would present a very clear picture of the Medieval Jewish Kabbalistic Astrologer/Sage to the present age. This would be yet another example of the astrologer as an influencer of religious and philosophical doctrines and even the destiny of nations for Ibn Ezra's influence was considerable within the Jewish community as an astrologer and in connection with his many other contributions.

On the Almutem ⁶³ . Paraphrased from a comparison of Henry Bate's Latin translation of Ibn Ezra's *De Nativitatibus* and Peter of Abano's Latin translation of the same work.

The most powerful testimony of all is that of the planet having dominion over the entire chart, which the Saracens call the *Almutez*. Its testimony according to its condition is equally as powerful as all the other planets taken together. ⁶⁴

Here is how it is discovered. It ought to be known that there are 5 principal places. One is the place of the Sun; the second, of the Moon. The third is the place of the conjunction *or* opposition of the luminaries, which preceded the birth. However, concerning this the wise disagree. Regarding the opposition they disagree on whether the position of the Sun, or the Moon, or a third place ought to be taken.

Ptolemy says that the third place ought to be that of a planet in the superior hemisphere. ⁶⁵

Hermes and Dorocheus ⁶⁶ assert that the third place ought to be taken to be the place of a planet holding the upper hemisphere in the nativity.

The Indians and Messahalla say that the place of the Moon in the hour of the opposition ought always to be taken as the third with which both the wise men of the Saracens and I agree ⁶⁷.

⁶³ The subject of the Almutem and its distinction from the Almuten is further discussed in the Advanced paper *Almutem* at www.new-library.com/zoller/advanced

⁶⁴ *eius enim testimonium pro qualitate sui status omnibus allis simul acceptis equipollet.*

⁶⁵ The Latin reads: "*Ptholemeus autem affirmat supelocum eius qui superius hemisperium obtinuit: tertium ponendum.*" See Ashmand's *Tetrabiblos* pp. 132-133 with which the author seems to agree. A question arises as to in what chart is this planet Ptolemy refers to, in the nativity or in the figure for the time of the opposition.

⁶⁶ i.e. Dorotheus of Sidon

⁶⁷ See Figure G for chart of New moon prior to birth.

The fifth is the *pars fortunae* ⁶⁸, which according to Ptolemy is always (both in the day and at night) taken from the Sun to the Moon.

Compute how many "virtues" ⁶⁹ each of the planets have in these 5 places and in the place in which the planet itself is; the ruler in the day of the nativity and the hour of birth.

Give to the lord of the house (sign) 5 virtues. To the lord of honour (exaltation) 4. To the lord of triplicity 3. To the lord of the term ⁷⁰ 2. To the lord of face [decan] 1 ⁷¹.

If there were any planet in the first house, give him 12 virtues. If in the 10th house, 11 virtues. In the 7th house 10 virtues. In the 4th house 9, in the 11th house, 8. In the 5th house 7. In the second house, 6. In ninth house, 5. In the eighth house, 4. In the third, 3. In the twelfth, 2. In the sixth, 1 ⁷².

Give 7 virtues to the lord of the day and to the lord of the hour 6 virtues⁷³.

The planet which has the greatest number of "virtues" is the Almutem. And as the number of the 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 ⁷⁴ .

⁶⁸ Further details on calculation and use if the Part of fortune is found in the CMA lessons at www.new-library.com/zoller/cma and in the Advanced Paper The Arabic Parts at www.new-library.com/zoller/advanced . For those using it in financial matters it is worth reading the Advanced Paper *Financial Significator*.

⁶⁹ For tables to calculate these please refer to Tables 1 – VII of *Tools and Techniques Book I* www.new-library.com/zoller/books

⁷⁰ Note that the Egyptian Terms are used. See Table VI of *Tools and Techniques Book I* www.new-library.com/zoller/books

⁷¹ See Table II , first 5 rows

⁷² See Table II, Accidental Dignities row

⁷³ See Table II, Planetary Ruler of the Day row and Planetary Ruler of Hour row

⁷⁴ In Table II you will see that Saturn receives 33 virtues. Then comes Jupiter and Venus with 28; Mars with 25. Then Mercury with 20. Then the Moon with 18. Thus Saturn as Almutem is most influential. Next Jupiter and Venus and so on.

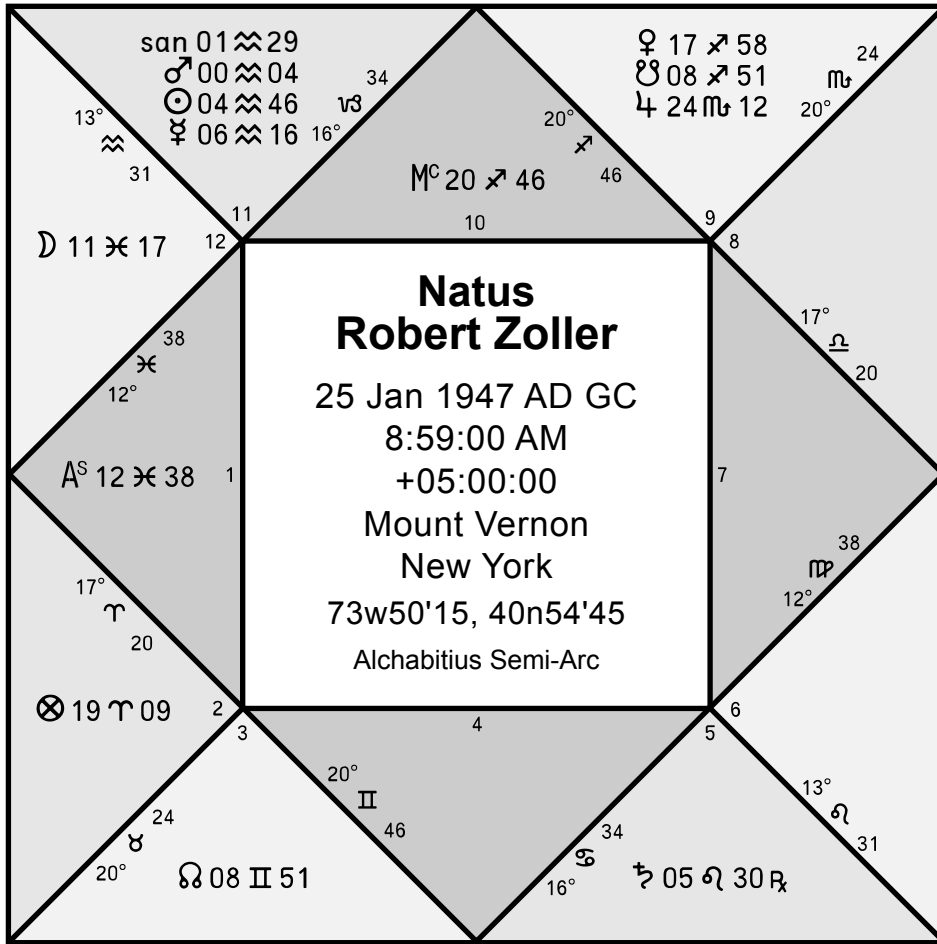


Figure F
 Natus Robert Zoller

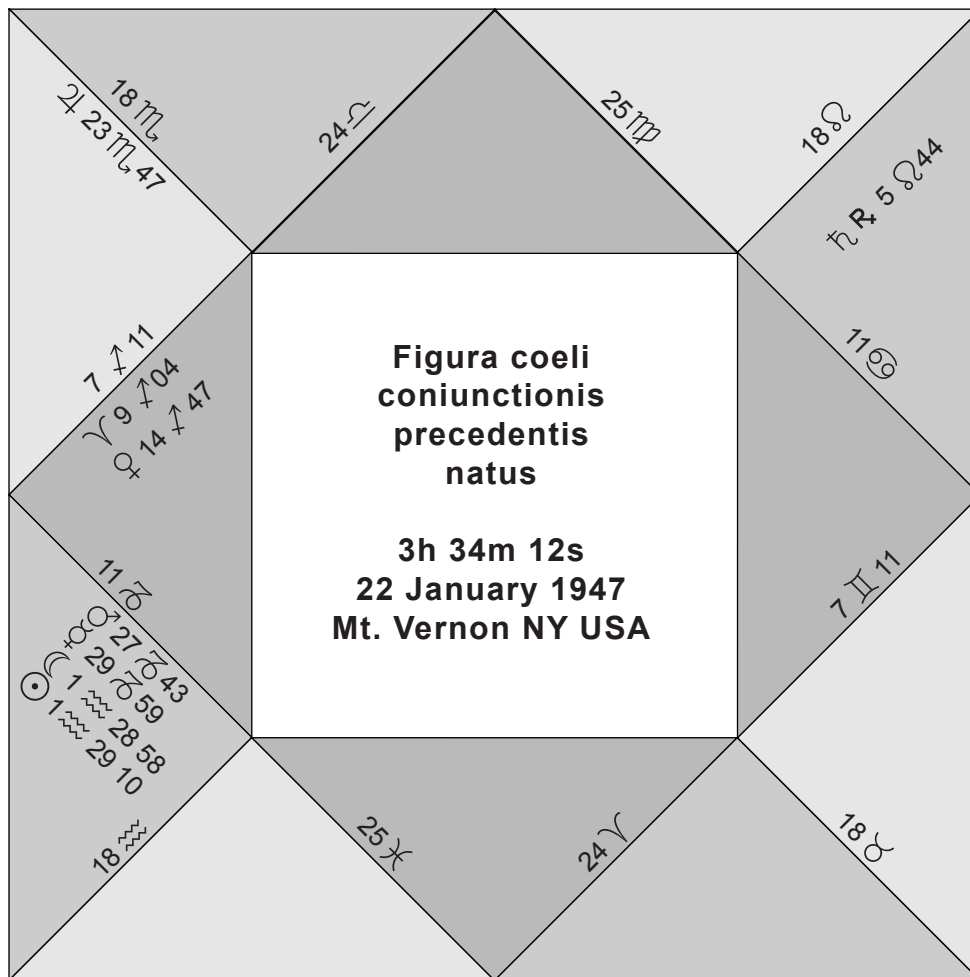


Figure G

New Moon Prior to Birth of Native - see figure F for natal chart

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

Table II

Almutem Table showing the assigning of virtues to the planets for Figure F

The Almutem may be the Alcocoden as it appears according to Firmicus opinion .⁷⁵

Ptolemy is quoted as saying that the Almutem ought to be considered above the places of the Moon and Mercury as indicating the quality of the soul. This according to the virtue of the planets aspecting the Almutem or joined to it. But the author⁷⁶ says "If the Almutem has any honour⁷⁷ in the ascending degree⁷⁸ and is lord of the hour of birth,⁷⁹ it alone suffices for judging concerning the soul. But if it does not have honour in the ascendant degree nor is lord of the hour of birth you ought to mix the nature of the lord of the ascendant or the planet in the first house with the virtues⁸⁰ of Mercury and the Almutem.

That the sign in which the Almutem is placed influences its nature greatly is apparent as the author abruptly jumps off to consider what Messahalla said about the fiery triplicity. He says that the nature of the fiery signs vary according to the quality of their rulers. He then describes the effect of the fiery sign Aries rising and how this is affected according to Mars' condition. Then what effect Jupiter has these in various conditions. So also with Leo. "And," he says⁸¹, "it ought to be noted that Mars is indicative of ire in every nativity. But if it were in a fiery sign the anger will be greater than in a water sign and if Mars is in a human sign the native will be a spiller of blood."

"Saturn in every nativity is significator of anxiety and of works of endurance."

"Sol of the appetite for honour and power."

⁷⁵ See *Tools and Techniques Book I* Section II *On the Alcocoden* www.new-library.com/zoller/books

⁷⁶ Author, in this paraphrase, meaning Ibn Ezra [Ed note]

⁷⁷ *virtutem*

⁷⁸ *in oriente*

⁷⁹ *dns [sic?] sit hore*

⁸⁰ As indicated by zodiacal state and local determination

⁸¹ Ibn Ezra

"Venus seeks women, games, banquets, drinking and things similar to these."

"Mercury indicates wisdom, and works and this more so when occidental to the Sun."

"Jupiter firm faith and appetite for money."

The Almutem is involved in the determination of the degree of beauty of the native (according to Bate's translation) or of the native and parents (according to Abanos' translation).

In the first case the beauty of the native is determined by 3 factors. The sign in which the Moon is placed. Because "Luna indicates the natural virtues and complexion of the body. And it ought to be noted that the complexion of the body is able to be perfectly known by the nature of the sign in which the Moon is placed and the proportion of the Moon to the Sun (i.e. *pars fortunae*). And the nature of the planet aspecting either the Moon or rising degree or both". The second factor is the sign of the Almutem. The author gives Gemini, Virgo, Libra, and the first half of Sagittarius as signs of beauty. As signs giving mediocre beauty he lists Scorpio, Capricorn and Pisces.

According to the Abanos' translation, if the "*principans* were in the ecliptic the native will be thin. But if it has latitude he will be fat and according to his latitude you will judge⁸². But if the latitude is south he will be agile. If however, the latitude is north, he will be slow. And if a sign of long ascension were rising at birth and better if the ascendant were in the first decan and the Moon similarly in a sign of long ascension the native will be tall with respect of his parents. Contrarily he will be short if the sign is of short ascension. And in this way ought to be judged, the beauty of his parents. And it ought to be known that human signs signify beauty as we explained in our book the *Beginning of Wisdom*. If one of these signs is rising at birth and the Moon as ruler⁸³ were in one of them and even better if Venus aspects the

⁸² This must be considered according to which planet is considered and what is the most latitude it can have, and then make your proportion.

⁸³ *principalior* - possibly as Almutem.

ascendant or the Moon or the ruler ⁸⁴, then the native will be beautiful in figure and countenance. The signs significative of mediocre beauty are Scorpio, Capricorn and Pisces."

4. Ibn Ezra's Eight Rules by which Judgement on a Nativity is Verified.

"The statements of a wise man who overlooks the heavens will prove false because he did not take care to note those things which it behoved him to note. Likewise it ought to be mentioned that universal judgements disturb particular judgements. Concerning this I will point out eight rules."

"**The first** is that it is necessary to know whose law the native is under (that is of what nation) because if he were a Jew and in his nativity the astrologer were to see that he would be a king, it would not be right so to judge. The great conjunction namely of Saturn and Mars denoted that the native's people would be in captivity so that the particular power (of the natal chart) would be insufficient to disturb the universal. But it is right that the astrologer indicate that the native will abide with kings and will be intermingled with them and that he would introduce himself into their being ⁸⁵, however he himself will not be king. And similarly if you find Saturn in the nativity of a Jew in the ninth house it denotes infirm faith in his law. But equally it would indicate the same in the nativity of a Saracen."

"**The second** rule is from the part of the climate ⁸⁶. Because if the native were born in the land of the Moors and if Venus were in the ascendant with the Moon. You may not judge that the native is beautiful and white."

⁸⁴ *matrum nascentem protendit*

⁸⁵ *ac intromisset se in eorum esse*

⁸⁶ Climate here refers to the part of the world or the region of birth. The Greek word, *klima*, refers to bands of latitude north and south of the equator, not meteorological conditions.

“With respect to men of other climates: he will be of such a kind as is in keeping with the men of his own climate. And similarly if the ruling planet⁸⁷ in the nativity were Mercury you ought not to judge on this account that he will be wise in every kind of knowledge. It does not occur that a wise, learned man is born in the land of Ethiopia. Because of the power of the heat of the Sun, in this land his nature is not able to be balanced⁸⁸. Judge therefore that he is learned in respect to men of his own country.”

“**The third** is a universal cause (or what happens universally) happening because of a great conjunction. This must be considered first, because it may come to pass that a man will be murdered (lit. killed by the sword)⁸⁹ somehow as a result of the influences of the conjunction even though the nativities of those born in that land do not indicate that they will die by the sword nevertheless it occurs.”

“**The fourth** rule is that which happens on account of the revolution of the world. If indeed because of the revolution illness comes to someone note first that, even though according to his nativity he ought not to become ill in that year, nevertheless, he will become ill because the particular does not disturb the universal.”

“**The fifth** is that which comes about by the role of the parents. If two children were born in the same hour and in the same country, and one is the son of the seneschal, but the other is the son of a servant of a servant. By the strength of their nativities it is shown that the degree of sublimity and the height of power to which they will rise is proportionate to their beginnings⁹⁰. Indeed, the son of the seneschal is made king. But the son of the servant becomes a wealthy merchant.”

⁸⁷ *principalior planeta*, literally, the more principal planet.

⁸⁸ Literally because of the power of the heat of the Sun in this land his nature is not able to be equal.

⁸⁹ *gladiari* means in classical Latin to be murdered - here it seems to be used in the sense of some universal catastrophe such as war.

⁹⁰ *Si enim fuerint duo nati hora una et in una patria. Sitque alter filius senescalshi alter vero famulantis servi: monstraturque vigore nativitatis eorum ad gradum sublimitatis et dominium supremum conscendere ascendent in ipsorum esse proportionatum:*

“**The sixth** rule is communal, by which the cause of the king intervenes. Indeed the law of the king is as a power [of] the whole. Because if there were in the nativity of the king an indication that he would go to war, he would lead many men with him into the war none of whom would have changed their place (of dwelling) ⁹¹ according to their nativity.”

“**The seventh** is from the part of nature because if anyone went to sea in a ship in the winter and it were stormy, although Jupiter or Venus which are fortunes is placed in the degree of his ascendant still in no way would he be preserved from harm because the season of nature is universal and having chosen a particular time will profit very little. And in this way thousands of men are submerged in the sea. Nor has it been discovered in the nativity of any of them that one of the rulers of life has come to a dangerous place ⁹². Were he not at sea, which is a dangerous place, little of harm would have happened to him, and he would have been free.

“**The eighth** rule is universal that which happens by reason of the strength of the soul, that is by wisdom. If indeed, the native is wise in astrology and he should see in his revolution of the year that he would incur sickness from heat, with the time having been foreseen when Mars will come the degree of the ascendant then indeed, he will preserve himself from all hot food before the advent of the disease and he will drink cool drinks and when Mars comes to the degree of the ascendant then he will moderate his body with contrary ⁹³. And similarly with him who with all his heart has faith in God. God indeed, will change the circle, ⁹⁴ and before Him the operations of causes have been prepared, (created) so that the native is saved from harm that would come because of his nativity.”

⁹¹ That is going off to war and living in a foreign land - or dying there for that matter would not be indicated in the nativities of these men. But they would go because the king went and the force of his nativity is law for his country and its people.

⁹² i.e. you will not find one of the five principal places of life near an anaretic point. See the Longevity Part I and Longevity Part II at www.new-library.com/zoller/advanced. Also see sections of longevity in *Tools and Techniques Book I* www.new-library.com/zoller/books .

⁹³ Contrary to Mars.

⁹⁴ *Deus enim mutabit circuitum*

“It is without reason that there is doubt that a just man is preserved better by the wisdom of astronomy. Indeed, there has been much tribulation in that the judgement of astronomy as it has been said and the divinator are committed.”

“For indeed, that man is happy who has his heart perfected with his God.”

Conclusion

Astrology is not a frozen anachronism. Like all human arts its methods and its application has changed somewhat over the centuries. What we have seen from the material covered in this book leads us, I think, quite naturally to this conclusion. We have seen the Medieval astrologers transmitting doctrines to the West from earlier Middle Eastern sources and we have seen therein a process of change going on from an exclusively "sky-based" astrology⁹⁵ to an astrology which combines more completely the its predecessor the action of heaven on earth.

We have also seen something of the state of the Art at the time (or shortly after) it was transmitted to the West from the point of view of method. Many of the methods described in this book were excised from the astrologer's usage due to the Scientific Revolution and the ensuing "Enlightenment". It is the opinion of the author, as stated several times during the course of the book, that in retrospect it seems that some if not all of the methods given here could be profitably re-examined since once the medieval perception of the cosmos is appreciated, these methods make more sense than they did to those thinkers and propagandists of the Renaissance who criticized them. This reappraisal, however, ought to go hand in hand with a purposeful investigation of the closely associated systems of philosophy and metaphysics which underlie them⁹⁶.

⁹⁵ see Advanced Papers *Sabaeism* www.new-library.com/zoller/advanced

⁹⁶ For further discussion see *The Occult Sciences of Astrology, Alchemy and Magic* at www.new-library.com/zoller/features

At the beginning of this book I suggested that there was a system of metaphysics behind astrology and that this metaphysics was not identical with but rather remarkably similar to the well known systems of Kabbalah, Vedanta, Gnosticism and others and that a knowledge of one or more of these systems was of inestimable assistance in uncovering astrological metaphysics.

Our investigation of the doctrine of the Alcocoden and of Elections while not categorically proving the above assertion, has nevertheless lent strong support to it and further investigation along these lines should prove successful. At the very least, some new and useful astrological methods will be uncovered. For example, that future events can be predicted by the mathematical movement of significators in the circle as is done in [Primary directions](#)⁹⁷ for instance is incredibly significant.

It says something about the nature of Mind — not merely individual but universal Mind. This cannot be distinct from the laws of the physical creation for physical bodies; those of individuals and of collectives such as nations, are affected by whatever the Primary direction or other astrological tool reflects. That this process submits to any degree of mathematical analysis is also highly significant. It implies that, in some way, number underlies the process. This brings us eventually to the doctrines of Pythagoras.

It is frequently remarked that the Middle Ages had a comprehensive philosophy of causality embracing everything from the then known laws of physics to the laws of spiritual existence. Today, due to our increasing specialization, we lack such an all-inclusive worldview. However, we are today on the [brink of a New Age](#)⁹⁸ which brings with it the recognition of the limitations of the early physics and "Enlightenment philosophies" which cut man off from his environment on the mistaken belief that there was something called matter which was absolutely distinct from energy which was itself distinct from consciousness.

This new realization, which I think we are in the process of making, is a revolution in its own right. It is bringing with it some

⁹⁷ See Advanced Paper *Prediction V Directions* at www.new-library.com/zoller/advanced

⁹⁸ See Advanced Paper *Archetypes* at www.new-library.com/zoller/advanced

remarkable alterations in our thinking and perception. For instance, the metaphysical systems referred to above, Kaballah, Gnosticism, Vedanta, Sufism, etc. were themselves the products of the Medieval and Ancient periods. Only a very short time ago they were considered anachronistic, obsolete, and superstitious. Yet today millions of people are assiduously meditating and studying Vedanta and Kaballah and finding that these systems are extraordinarily practical and are a means of finding the overview necessary in order to make sense in a world increasingly senseless through the effects of previous incomplete systems of thought.

Not only do these systems, no matter how "oriental", give consistency to our daily actions they also have profound benefit from the point of view of physics. What many modern western thinkers are finding is that they make possible the linking of the inorganic world with the organic world, i.e. physics and biology, and both with chemistry.

As the science of Chronobiology progresses it must merge with these neo-metaphysical systems (for they will be reinterpreted by us moderns) and the Revolution will be complete. For let it be remembered that a Revolution is by definition a return to an original position. Thus, the 20th - 21st centuries will certainly see the restoration of these "outdated superstitions" albeit in different garb from that of their original exalted positions.

This must occur because the very nature of time is cyclical and though we may speak of "spiral" when we speak of time so as to emphasize the fact that things can never come back to exactly as they were before, nevertheless the cyclicity, the recurrence of a theme or of a perceptual mode is assured.

This, then, is why the reinvestigation of the older astrological methods is of importance. In this way we reconnect with the perceptual mode of the ancients and are instructed thereby in the principles underlying their world. We do this, not to re-enter the past but rather to re-enter the future and to do homage to those who went before us thereby making our efforts possible.

Therefore, in concluding, let us say that this work goes on simultaneously on two levels: the theoretical/metaphysical and the practical. The latter is addressed in this book in that a number of methods and concepts have been presented from Medieval and

Ancient astrology, which seem to have something to recommend them. All may be of practical benefit. Some at least, are. The theoretical level consists in attempting to understand the reasoning behind the rules and to descry what this reasoning can tell us about Mind. Thus, the two levels are not separate. One flows from the other and the practitioner is the theorist except in so far as he refuses to theorize. The astrologer, it must be remembered in order to learn his art, looks up.