

**/77P/ 18K;19P. The Exaltation of the Sun and Moon. Their Effects on Prosperity.**

We ourselves have found from experience a mystical way of calculating: for day births determine the distance from the sun at the nativity to Aries, which is the sun's exaltation (for night births from the moon to Taurus). <Count this> same distance from the Ascendant and examine the place where the count stops and its ruler. If it is found to be in the Ascendant or at MC, especially at an angle relative to the Lot, it indicates a royal chart, provided the other stars and procedures point to a basis of greatness for the nativity. In addition, if the nativity is of high rank, and if the exaltation or the houseruler is favorably situated, the native will be exalted even beyond/to leadership, civil or royal office, or other distinguished positions of responsibility. If the basis of the nativity is average, and the ruler of the exaltation or the place itself is favorably situated, the native will be successful in the status to which he has been assigned: a craft, a science, or a talent. The houseruler itself and the sign will point out the type of good fortune to be expected, either from its own nature or from the sign in which it is located. Many times men have fared poorly in early life and have been in distress and gone astray, but later they have become lucky because of other factors.

**/81K/ 19K;20P. The Lot of Fortune and Daimon. Their Influence on Prosperity and the Outcome of Actions.**

For the reason mentioned above, the Lot of Fortune and Daimon have great influence on undertakings and their outcomes. The former gives information about matters concerning the body and concerning the work of hands. Daimon and its ruler give information about spiritual and intellectual matters and about the activities of giving and receiving. It will be necessary to examine the places and the signs in which their houserulers are located and to correlate their natures, in order to learn the type of activity and fortune and the quality of activity <to be expected>.

Nativities will be considered glorious, distinguished, and vigorous /78P/ if they are from the sun and moon, and if benefics are in conjunction or incline to these places or houserulers. The nativities from Saturn and Mars are mediocre, inglorious, ruined, or adverse. It is best to find the ruler of Daimon at the Lot of Fortune or at its 10th Place (=Midheaven).<sup>11</sup> If so, then the nativities are illustrious and distinguished. If it is in its proper place or at another angle, the nativities will be as distinguished and vigorous as they can be under the circumstances. If it is turned away from its proper place, just precedes an angle, or has malefics in aspect, it indicates exile and distress abroad. If it is in conjunction with a benefic or has benefics in aspect, the native will live abroad for a long time, having a varied and fluctuating livelihood. If /82K/ it has a malefic in aspect, the native will become needy, destitute, experiencing trials and imprisonment. Likewise if <the ruler of the Lot or of Daimon> is in opposition to this place, it indicates men who reside abroad and become distressed. Often the goods of such men are not inherited by their own families, but by strangers.

**20K;21P. The 11th Place <Relative to the Lot> of Fortune and its Influence on Prosperity.**

We have found the 11th Place <relative to the Lot> of Fortune to be the Place of Accomplishment, the bestower of property and goods, especially if benefics are in this Place or in aspect. The sun, Jupiter, and Venus provide gold, silver, jewelry, and very great property, as well as gifts from the great and from kings. They cause men to spend money on the masses for noble purposes and to become benefactors of many people. The moon and Mercury bring ups and downs of livelihood, bringing changes and sometimes making men liberal and generous, at other times needy and burdened with debts. This happens because of the moon's waxing and waning, and because Mercury shares qualities of good and bad. Mars takes away what was gained and possessed, causing reductions, thefts, burning, trials, confiscation for public or royal use, or proscriptions /79P/ and condemnations. If, however, the nativity is in government or otherwise distinguished, then men will become successful due to an <astrological> impulse, from violent and dangerous action, and from theft—provided that the star is in its proper place. Even so, the star will make the occupation risky and will cause losses. Saturn when configured in its proper places makes men rulers

<sup>11</sup> So that it is at MC relative to the Lot. Note that <the author> defines "to be at an angle" as the same or as equivalent to "to be in its proper place." In the same way he makes "to just precede an angle" equivalent to "to not be in its proper place." "Having malefics in aspect" is in the same category as "being turned away" i.e. in the 8th place <relative to the Lot> - a marginal note.

of estates and property; if out of place and in the wrong sect it brings disaster, ruin, shipwreck, poverty, and debt.

Saturn with Mercury and Mars forecasts men who are abused by the onslaughts of trials or of criminals, or because of religious or violent matters. Saturn, Mercury, Mars, and Venus forecast men who are wronged by poisons or by females, and who are accused. Saturn, Mars, Mercury, Venus, Jupiter, and the moon forecast men who benefit from legacies and who profit from shipping, overseas trade, or moist matters. /83K/ In general, Saturn and Mars at MC or rising just after MC and ruling the Lot and the Place of Accomplishment indicate exile.

It is necessary to review the nature of each star and to make predictions according to its specific contribution and property relative to each other star. It is not just the stars in conjunction with the Place of Accomplishment which supply the indications previously mentioned. The sign itself will be influential according to the star's nature, as well as its own.

### **21K;22P. Examples for the Preceding Chapters.**

For clarification of the previous points, we will use examples, taking first a distinguished nativity:

Sun in Scorpio, moon in Cancer, Saturn in Aquarius, Jupiter in Sagittarius, Mars in Scorpio, Venus in Libra, Mercury in Scorpio, Ascendant in Libra. Since the birth was at night, I investigate the moon: this happens to be in Cancer, trine with Mars. We find Mars rising just after the Ascendant and in its own house <Scorpio>, triangle <Scorpio Pisces Cancer>, and sect <nocturnal>. Then we find Venus sharing rulership with Mars, being in the Ascendant and in its own house <Libra>. Third, we find the moon at MC in its own house <Cancer>. It is obvious that the nativity is distinguished, since the house rulers are configured so appropriately. Investigating the Lot of Fortune, I find it in Aquarius; Saturn is there, the ruler <of Aquarius> and in <the V Place of> Good Fortune, in its own house <Aquarius> and /80P/ triangle <Aquarius Libra Gemini>. Likewise the 11th Place from the Lot of Fortune, i.e. the Place of Accomplishment, is <Sagittarius>, and Jupiter is there. I also found the exaltation of the nativity: from the moon to Taurus is eleven signs, and the same distance from the Ascendant in Libra brings me to Leo, in <the XI Place of> Good Daimon. The sun is the ruler of this and since it is found to be at MC with respect to the Lot of Fortune, it made the birth even more illustrious and distinguished.

Another example: sun, Mercury in Taurus, moon in Aries, Saturn, Mars, Venus, Ascendant in Cancer, Jupiter in Capricorn, the Lot of Fortune and the exaltation of the nativity in Gemini. The native rose from mediocre origins to become a prefect and a governor. Since this was a day birth, I found the sun in the triangle of the moon <Taurus Virgo Capricorn> and its partners, Venus and Mars, at an angle <Ascendant>, the /84K/ Lot of Fortune and the exaltation in Gemini, just preceding an angle (hence the beginning of his life was humble), and its ruler <Mercury> in <the XI Place of> Good Daimon.

Another example: sun, Mars, Venus, Mercury in Aquarius, moon, Jupiter in Scorpio, Saturn in Aries, Ascendant in Leo. This nativity also went from humble and ordinary fortune to the fortune of a prefect and a wealthy man. Since it was a day birth, we find the sun in the triangle of Saturn <Aquarius Gemini Libra> with Saturn just preceding an angle <MC>. Therefore his first years were ordinary. Saturn's partner, Mercury, is at an angle <Descendant>. We find the Lot of Fortune in Taurus, the exaltation in Libra, and the ruler of these <Venus> is at MC relative to the Lot of Fortune and at an angle <Descendant> otherwise <=relative to the Ascendant>.

Another example: sun, Mercury in Taurus, moon in Aquarius, Saturn, Venus in Aries, Jupiter in Virgo, Mars in Pisces, Ascendant in Leo. We find the sun in the triangle of Venus and the moon <Taurus Virgo Capricorn> with Venus preceding an angle <MC>. So the native's life was at first burdened and lowly, but since the moon is at an angle <Descendant>, later he came into governmental and advantageous circumstances. Likewise the Lot of Fortune was found in Taurus, the exaltation in Cancer. The moon, the ruler of Cancer, was found at MC relative to the Lot of Fortune; therefore the native came into great fortune and governorship. Mars is found in the Place of Accomplishment, <which gave to him> property from plunder, stealing, and violence, property which after his death was plundered most abominably.

Another example: sun, Mercury, Saturn, Jupiter in Sagittarius, moon in Cancer, Mars in Virgo, Venus, Ascendant in Libra. Since this was a night birth, /81P/ we find the moon in the triangle of Mars <Cancer Scorpio Pisces> with Mars itself and the Lot of Fortune and its ruler <Jupiter> preceding angles. Therefore he lived his first years humbly and in poverty; he experienced captivity and servitude and was involved in many dangers. But since the stars of the same sect happened to be in operative places, he came into friendships and associations and received positions of royal trust. Since the exaltation of the nativity was found in Leo, and its ruler, the sun, was at MC relative to the Lot of Fortune, he was thought worthy of the governorship and a position of power.

**/85K/** Another example: sun, Mercury in Capricorn, moon, Venus in Sagittarius, Saturn in Scorpio, Jupiter in Libra, Mars in Aquarius, Fortune in Aries, Ascendant in Taurus. This nativity too was at first irregular and mediocre, but later he rose and gained chaplets and a high priesthood. The rulers of the triangle <of the Lot of Fortune: Taurus Virgo Capricorn> were found to be following an angle <Descendant>, and the third ruler <Mars> of the triangle and the ruler of the Lot were at MC. Likewise the ruler <sun> of the exaltation of the nativity <Leo> was at MC relative to the Lot of Fortune, as was the ruler <Mercury> of Daimon <Gemini>.

Another example: sun, Mercury in Cancer, moon in Taurus, Saturn in Pisces, Jupiter, Mars in Leo, Venus in Virgo, Ascendant in Libra. This nativity too was illustrious and distinguished. The native was entrusted with royal office and was thought worthy of a high priesthood. The ruler <Mars> of the triangle <Cancer Scorpio Pisces> was found with the ruler of Daimon <Jupiter> in <the XI Place of> Good Daimon and with the Lot of Fortune. The sun, at MC, was assigned the Lot. The ruler of the exaltation, the moon, was at MC relative to the Lot of Fortune. The Place of Accomplishment was irregular and unstable, sometimes being too full, at other times empty, for Saturn and Venus were in aspect to it <square>.

Another example: sun, Jupiter, Mars, Venus in Scorpio, Saturn in Libra, moon in Aries, Mercury in Sagittarius, Ascendant in Leo. The ruler of the exaltation, Mercury, was found in Sagittarius, at MC relative to the Lot of Fortune, and it elevated the nativity with respect to livelihood. Likewise the rulers <sun Jupiter> of the triangle <of the sun: Aries Leo Sagittarius> and of the Lot of Fortune were found at IC. This made him miserly, unambitious, and niggardly.

Another example: sun, Mercury in Taurus, moon in Aquarius, Saturn in Leo, Mars, Venus in Cancer, Jupiter in Virgo, Ascendant in Sagittarius. Since this was a night birth, the rulers, Saturn and Mercury, of the triangle <Gemini Libra Aquarius> just preceded angles <MC Ascendant>. **/82P/** Therefore he had many ups and downs in his early years and lived in debt, although the basis <of the nativity> was good with respect to parents. Later he got an inheritance and improved his means by profitable enterprises, and he became ambitious, dominant, and munificent. He was popular with the masses and a friend of kings **/86K/** and governors. He supplied temples and public works and gained perpetual remembrance. The Lot of Fortune and the exaltation were found in Pisces, and its ruler, Jupiter, was at MC.

Another example: sun, Mercury in Scorpio, moon in Aries, Saturn in Virgo, Jupiter in Pisces, Mars in Leo, Venus, Ascendant in Sagittarius. Even when he was a child, the nativity inherited great property. The Place of Accomplishment was in Pisces, with Jupiter in its own house. Venus, the co-ruler of the triangle, the Lot of Fortune, and the exaltation, was exactly in the Ascendant.

Another example: sun, Mercury in Capricorn, Moon, Saturn in Sagittarius, Jupiter in Cancer, Mars in Virgo, Venus in Aquarius, Ascendant in Libra. The rulers <Jupiter sun> of the triangle <of the sun> were found at angles, but in opposition <MC IC>. Therefore the nativity, though well provided for and prosperous at first, was later found to be exiled and needy because of burning and plunder. The ruler of the Lot of Fortune, Mars, was found in the Place of Accomplishment, but preceding an angle <Ascendant> and in aspect with Saturn <square>.

Another example: sun, Venus, Ascendant in Taurus, moon in Aquarius, Saturn in Cancer, Jupiter in Libra, Mars, Mercury in Gemini. In his first years, the native had great political prestige, affairs, and positions of trust. The rulers <Venus moon> of the triangle <Taurus Virgo Capricorn> happened to be at angles <Ascendant, MC>. Later his livelihood was ruined and he became a vagabond. Mars and Mercury were in opposition to the Place of Accomplishment and the rulers <Saturn Jupiter> of the Lot and of the Place of Accomplishment preceded angles <IC Descendant>.

Another example: sun, Mercury in Gemini, moon in Capricorn, Saturn, Mars in Aquarius, Venus, Ascendant in Cancer, Jupiter in Scorpio. This man, though born a slave, entered a noble family, attained political offices, and enjoyed honors. The rulers <Saturn Mercury> of the triangle of the sun <Gemini Libra Aquarius> and of the Lot and the exaltation were found in their own domains and in aspect with Jupiter. **/83P/** Mars, Saturn, and Mercury were unfavorably situated and so reduced his means and made him financially embarrassed.

Another example: sun in Aquarius, moon, Jupiter in Scorpio, Saturn in Cancer, Mars, Venus, Mercury in Capricorn, Ascendant in Pisces. This man was a eunuch, a distinguished priest of the goddess. **/87K/** The ruler <Jupiter> of the Lot happened to be in Scorpio, <the IX Place of> the God. The rulers of the <diurnal> sect, Saturn and Mercury, were found in Good Daimon, but in opposition. Therefore he fell into a great many troubles and losses and quarrels with governors and kings.

**22K;23P. Notable and Distinguished Nativities. Also Ignoble and Debased Nativities.**

I must append the following powerful places in order to clarify the topic of in notable and distinguished nativities. If the sun and the moon are in operative signs and are attended by most of the stars which are rising, with no malefics in opposition, they make fortunate and notable nativities of governors and kings. The same is true if their rulers happen to be at an angle. If the sign of the new or full moon or the ruler of this sign happens to be in the Ascendant or at MC, the native will be fortunate. If the sun or the moon or most of the stars are found at IC, the native will be distinguished and rich, but <the stars> will ruin his life terribly or involve him in hatred, lawsuits, and slander.

Since we wish to make very clear judgements about the Place/topic of prosperity, I will explain it further by citing many proven methods. Each planetary configuration is effective in its own way, but when comparing one with another, you will find that one elevates the native's rank when it is exalted, another utterly overthrows it when it is afflicted. Therefore we append this discussion to reinforce <our teachings about> the previously mentioned pattern of influences, not to abandon them.

So it will be necessary to calculate the effects of the Lot of Daimon in the same way we described for the Lot <of Fortune>. For day births, this Lot is found by determining the distance from the moon /84P/ to the sun (for night births, from the sun to the moon), then counting this distance from the Ascendant. Now examine the ruler of the Lot and its place—whatever that happens to be. Do the same for the Lot of Basis: it is found by determining the distance from Fortune to Daimon <for day births> or from Daimon to Fortune <for night births>, then counting that distance from the Ascendant. /88K/ (The distance will not exceed the number 7 <=7 signs> for night or day births but it is necessary to take the distance from the nearest Lot to the other Lot.) Then determine the place and its houseruler.

Now then, if the houserulers exchange places—i.e. if the ruler of the Lot of Fortune is in the Lot of Basis, the ruler of Basis is in the Lot of Daimon, and the ruler of Daimon is in the place of Fortune—the native is fortunate, royal, noted. If the ruler of Basis, together with the ruler of Daimon, is in the place of Daimon, the native is fortunate and great-hearted. If the rulers of Daimon, of Fortune, and of Basis are in their proper places, in such cases as well the native is fortunate. If Daimon is in conjunction with the sun and its ruler is rising, the native is fortunate. Likewise if Venus rules Fortune, Daimon, or Basis and is found to be rising and in its proper place, the native is fortunate. If its ruler is in Basis and the moon is in conjunction with it, the native will be fortunate and distinguished. If its ruler is in Daimon and the sun is in conjunction with it, the native will be fortunate, distinguished, and dictatorial.

If Mars is found to be in Daimon and in the places of the moon, with the moon in conjunction, the nativity is ruling, governing, and distinguished. If Mercury is found in Daimon, rising, and with benefics in aspect in the places of the moon, the native will gain fortune from letters and education; he will have many friends and be renowned, be thought worthy of honors, gifts, and high rank, and will be called blessed by many. If Jupiter rules Daimon with Mars in superior aspect, the native will not suffer misfortune, but will be vigorous and distinguished. He will, however, meet with reverses, be ruined, and experience arrest and exile. If the ruler is in Daimon and is rising with the moon, the native will be fortunate, rich, and generous. If the sun is in Daimon, in its own sect, and with its houseruler in its proper place, the native will be distinguished, elegant, and will have many friends. If it is in another place, the native will be fortunate after the chronocratorship of its adversary.

/89K;85P/ If the rulers of Daimon and of Fortune are found in the place of Basis, with the houseruler in conjunction, the nativity will be illustrious and renowned. Likewise if the rulers of Basis and of Fortune are found in Daimon, with the houserulers in conjunction, the nativity will be great and fortunate. Men who have the rulers of Fortune and of Daimon at morning rising in their proper places, with the sun and moon in aspect, will become famous and distinguished. Associating with kings and priests, they will be thought worthy of gifts and high rank. If Venus (or any one of the other stars) is found to be ruling the Lot <of Fortune> or Daimon along with the sun and the moon, and is not in its proper place, but is unfavorably situated, the native will have hard luck and be ineffective in his efforts. If some of them are in their proper places, the native will associate with great men, will be at court, and will receive positions of trust, but in the matter of women he will be grieved and childless.

If the rulers of Fortune and of Accomplishment do not happen to be in their own places, exaltations, triangles, or degrees, although they are at angles or proceeding with their proper motion, then they ruin nativities, especially when malefics are in aspect or in opposition to these places. If benefics happen to be at angles, rising, and proceeding with their proper motion, they make the native illustrious and famous. If the stars just follow an angle, the native lives off his own revenues.

If Accomplishment is afflicted, even though the Lots of Fortune, Daimon, and Basis are favorably situated, men lose their property in the course of their youth. If Fortune is in an unpropitious place and is

afflicted, but Accomplishment is favorably situated, then men will become more powerful from youth. If the rulers of Fortune or of Accomplishment happen to be at the lower angles <Descendant IC> or just following them, men will acquire prosperity and reputation in the course of their youth. If malefics are in conjunction with or in opposition to Accomplishment, when this Place is not at an angle, and if they are alien to the nativity and in alien signs and degrees, they then cause destruction of property, even if the Lot of Fortune and its ruler are favorably situated.

**/90K/** Whenever the ruler of Fortune and the ruler of Accomplishment are in opposition, **/86P/** even if they are benefics, they cause property to look like a mirage and to be infirm and at risk. If the rulers are malefics, they bring disaster. If Accomplishment is in opposition to Daimon, they bring failures of enterprises, loss, and damage, if they do not have benefics in conjunction. If the ruler of Accomplishment is in opposition to Accomplishment, it makes wealth useless. If it happens to be malefic, so much the worse. If benefics are retrograde, they do the same thing, and in such circumstances they cause disasters. If Accomplishment is in opposition to the houserulers, especially if they are malefic and not in their own sect, the native comes close to disaster. If Mars is in conjunction or opposition to Accomplishment, the native wastes his substance in pleasures and drink. Likewise if the ruler of Accomplishment is in opposition to it <Mars>, the native is extravagant. The same is true if the ruler of Accomplishment is itself retrograde in motion, not at an angle, or in another's degrees or house.

**23K;24P. The Lot of Debt.**

If the Lot of Debt is <badly> situated or if its ruler is square or in opposition to it, with malefics beholding, in opposition, or in superior aspect, this Lot makes nativities debtors. The Lot of Debt is calculated by determining the distance from Mercury to Saturn then counting that same distance from the Ascendant. From the Lots located in this place, or from the stars in conjunction <with Accomplishment>, opposition, or square with this Lot, the fate of the native's property will be obvious. The same conclusions can be drawn from the stars in conjunction with Fortune, with Daimon, with Accomplishment, or from the Lots coinciding with them, and from their rulers. Particularly examine the Lot of Deceit and the Lot of Theft to see if they have some relationship with Accomplishment, Fortune, Daimon, or Life, or any relationship with the rulers of these Lots. It is possible that those <stars> which bring possessions derived from these unwholesome activities, have no relationship <with those places>. If the places just mentioned **/91K/** have no relationship with Accomplishment, Life, Fortune, or Daimon, <the Lot of Debt> ruins the livelihood of the native and his property. If they do have such a relationship, **/87P/** you will find that his property comes from crime, deceit, plots, force, theft, and violence.

**24K;25P. The Lot of Theft.**

For day births, the position of the Lot is calculated by determining the distance from Mercury to Mars, then counting the same distance from Saturn; for night births, measure from Mars to Mercury, then from Saturn.

**25K;26P. The Lot of Deceit.**

For day births, determine the distance from the sun to Mars, then count the same distance from the Ascendant; for night births, the opposite <=from Mars to the sun>. If the rulers of the Lots of Fortune, Accomplishment, or Daimon are located in the Lots of Deceit or Theft, the native will gain his livelihood from violence and crime, or from someone's help. If the rulers of all these Lots are in conjunction, they have the same effect. If the rulers of theft or Deceit are in conjunction either with the Lot of Fortune, Daimon, or Accomplishment, the native's livelihood will be from these same activities. If benefics are in aspect with these places, especially in their proper places or in their own sect, they give the native good moral tone. If malefics are in opposition or square, the interpretation must be carefully considered.

**<Ignoble and Debased Nativities>**

We must now discuss nativities which are ruined and debased after knowing good fortune. If the Place of Rank and Exaltation has malefics not appropriate to the nativity in opposition, or if its ruler does not have Jupiter in aspect, especially if the luminaries just follow an angle or if the moon is afflicted, the native's standing and his high position will be ruined. The ruler of the Lot of Fortune, when in opposition to Exaltation or to the ruler of Exaltation, makes the native's standing and high position precarious. Likewise the ruler of Daimon and the Lots <in opposition> to each other are unpleasant and destructive of rank.

**/92K/** If the places of the Lot of Exaltation and the Lot of Standing are in opposition, and if the Lots or their rulers are beheld by malefics, **/88P/** they afflict themselves: the native will become disgraced, ruined,

and insulted. If the rulers of the Lot of Fortune, Daimon, or Exaltation are in opposition to the Lot of Standing—either to the Lot itself or to its ruler—or if malefics are in aspect, particularly in superior aspect, to these Lots, the native will be ruined and insulted. The same is true, especially when a malefic is in aspect to the Lot of Standing: it will then bring degradation of livelihood and status on the native, especially when the malefic is at an angle. In such a case it is clearly obvious that evil portends for the native.

The luminaries are ill-omened when in opposition to their exaltations or to the ruler of Exaltation, particularly when the luminaries are afflicted and are not in their own sect, either one or both of them. They then bring infamy and ruin on nativities. If Exaltation is at MC and a malefic is at IC, the native will succeed in his early years and be honored by many, especially if a benefic is in aspect on the right, but later he will be ruined. If the opposite situation obtains, he will be renowned later, despite having had ill-fortune in his early years. If the places are completely afflicted, they indicate ill-fortune from the native's youth—just as (the opposite case) if benefics are in aspect with the places, good clearly portends, all according to the specific natures and locations of the signs and stars.

Or again: if Daimon is in opposition to Exaltation, it will ruin the nativity. For any nativity, whenever most of the places or their rulers are afflicted, or whenever the new moon, the full moon, or the Lot of Standing have the Lots of Justice, Hostility, or Necessity in conjunction, in opposition, or in square, then the nativities meet with great upheavals and are harmed with respect to their standing. If the afflicted places are few, or if only the Place of Exaltation or its ruler is afflicted, the native will end up unsuccessful, obscure, and contemptible. Malefics in opposition or in superior aspect to the Place of Status bring ruin to /93K/ nativities. If the ruler of Exaltation and the ruler of Status are in opposition, as well as the Lots and their masters, the native is held in contempt. If Jupiter is in conjunction with Exaltation and is at an angle, or if it is the ruler of an angle, it makes men renowned. If it is in the signs of Mars <Scorpio Aries> or in its degrees, or if it happens to be /89P/ in its own signs <Sagittarius Pisces>, the native will be master of life and death.

As a result, the previously mentioned places and stars, when found in operative signs, make glorious, governing, royal nativities. When found in moderately active signs, they make noble and famous men who take control. When found in signs which just precede an angle, they make wealthy and vigorous men, stewards of others, men thought worthy of positions of trust and responsibility.

### **26K;27P. Examples of the Previously Mentioned Places.**

Let the sun, moon, Jupiter, Mercury be in Leo, Saturn, Ascendant in Libra, Mars in Gemini, Venus in Cancer. This person was fortunate, a leader, dictatorial, possessed of royal fortune, and in solid possession of great property. The Lot of Fortune, Daimon, and Basis were located in the same sign <Libra>, and Venus, the ruler of these Lots, was at MC in Cancer. The ruler <Jupiter> of the triangle <Leo Aries Sagittarius> and the ruler <Mercury> of the Exaltation <Gemini> were found in <the XI Place of> Good Daimon and in Accomplishment.

Another example: sun, Mercury, Venus, Ascendant in Leo, Saturn in Taurus, Jupiter in Sagittarius, Mars in Libra, moon in Capricorn. This person was a governor, a master of life and death because the stars were found in their own domains.

Another example: sun, moon, Jupiter, Ascendant in Aries, Saturn, Venus in Aquarius, Mars in Gemini, Mercury in Pisces. This person was commanding and dictatorial because the rulers <sun Jupiter> of the triangle <Leo Sagittarius Aries> were found to be at an angle and in the Ascendant. The Lot of Fortune, Daimon, and Basis, as well as the Exaltation, were located in the same place <Aries>. The ruler of these, Mars, being unfavorably situated and not in aspect with the <III> Place had the opposite effects, /94K/ both exile and violent death; for it was the ruler of the new moon <in Aries>.

Another example: sun, Jupiter, Venus in Pisces, moon in Libra, Mars in Cancer, Mercury in Aquarius, Saturn in Scorpio, Ascendant in Leo. This person was famous and wealthy because the sun was attended by benefics and was found situated in the Lot of Fortune <Pisces> with its houseruler <Jupiter>. But since /90P/ the co-rulers of the same sect <Mars moon> of the triangle <Pisces Cancer Scorpio> were unfavorably situated, and the ruler <Saturn> of Daimon <Capricorn> was turned away, this person was exiled and committed suicide. In addition Mars was in opposition to Accomplishment <Capricorn>, and the ruler <Mercury> of the Exaltation <Virgo> did not have a suitable place, but was afflicted by Saturn, which was in superior aspect.

Therefore as I have already said, if most of the configurations or their rulers are found in suitable places, the native will be famous and spectacular in his living. If some <configurations and rulers> are favorably situated, others unfavorably, rank and fortune will be transitory.

**27K;28P. Propitious and Impropitious Periods. The Length of Life Calculated from the Angles and the Signs Following the Angles.**

The periods of good or bad fortune, of failure or success, must be determined by using the rising times of each sign or the cyclical period of each star. When investigating the length of life, it is necessary to pay attention to the Ascendant and the moon, or to the signs in which their rulers are located. With respect to occupation and rank, it is necessary to pay attention to the Lot of Fortune, to Daimon, to the sun, to the new or full moons, and to the Exaltation and its ruler. The stars which are in the Ascendant (viz. the most important relationship), begin to rule over the first period of life <=first chronocratorship>. The stars at MC, at the Descendant, or at IC <rule over the subsequent periods>. If these places happen to be empty, then the stars just following the angles <rule>. If these too are empty, then the stars just preceding the angles <rule>. Even though they are not too strong, they will regulate affairs. /95K/ (The stars inclining away from <=just preceding> the Ascendant or MC make the allotment first, then the stars preceding the other angles. They cannot allot their entire rising times or periods, but only an amount proportional to the amount of the sign that they control.) Those stars which are in their proper place and at angles or just following an angle, and which are found to be rising, especially those which have some relationship with the business of the nativity, whatever that may be—whenever they control the previously mentioned places, they allot the rising times of their signs and their own periods, or the rising times and periods of the signs in which their rulers are located.

(Likewise, when investigating the remaining Places and their masters, it is necessary to interpret the chronocratorships (e.g. concerning livelihood, brothers, parents, children, /91P/ etc.), the harmful and helpful stars, and whatever influence each <star> can produce. We mention this so that we do not write too often about the same matters. Their natures have been explained; we will remind you of them in the rest of this work.)

It is necessary to allot first the minimum period of the ruler <of the sign> and of the star in conjunction, next the rising time of the sign <itself> or of the sign in which its ruler is located. In addition, examine the houserulers of the triangle, as we mentioned above. If both are well situated, the chronocratorship will be noteworthy and beneficial. If the indications are mixed, the results will be the same. If they are badly situated, the nativity will be irregular from beginning to end, involved in griefs and dangers. But if the Lot of Fortune or its ruler is configured in its proper place, it will give the nativity prosperity and a high rank suitable to the <nativity's> basis. If two or more stars happen to be in the same sign, the period of each, distributed consecutively, will be operative, but the effects will result from a mixture of the two or three stars. Likewise the rising time of the sign, distributed consecutively with the period of the star in conjunction (or its ruler), will be operative. If the chronocratorship derived from the rising times and the periods of benefic and malefic stars and signs coincide, then both good and bad together will happen at that particular time.

**/96K/ 28K;29P. Travel, from Hermippos.**

The difficult topic of travel has not been treated either by Petosiris or by the learned King in his treatises, except in this fashion: “If a malefic has a phase in this chronocratorship, it will cause travel and vexation for the nativity.” This is the truth, but they have nothing more than this to say about the Place of Foreign Lands. The most amazing Abraham has shown us in his books other astrologers’ explanations of the Place, as well as his own, since he found and proved additional <secrets/interpretations>, especially concerning expatriate nativities, with the following results: when Mars beholds the setting luminaries or the Lot of Fortune, if that Lot just precedes MC, or <when Mars beholds> the moon or most of the stars at IC, <it causes nativities to travel>. If the ruler of Fortune is found in the Lot or Place of Foreign Lands or in opposition to it, or indeed if Fortune itself is located there in the Lot of Travel, and /92P/ if Mars is in conjunction with the Lot or beholds that Place, this too causes nativities to travel. The same is true <if Mars beholds> Fortune and Daimon.

**29K;30P. Travel.**

The Lot of Foreign Lands is found by determining the distance from Saturn to Mars, then counting that same distance from the Ascendant. These circumstances make changeable nativities. The occasions and the times of travel for such nativities will be evident from the configurations outlined by Abraham. We will add the configurations observed by me personally; let no one reading this criticize us for adopting as

our own the work and observations of others—as some do. We testify to the work of these men. Let us return to our subject.

To distribute the operative chronocratorship according to Abraham, i.e. those which are allotted starting with Daimon (for he does allot in this way, starting where the Lot of Daimon is located at birth): first look at the ruler of the sign where the Lot is found; then determine how many years /97K/ its shortest cycle happens to be and divide that amount among the 12 signs starting from Daimon itself, counting through the signs in order. Next, when that cycle is completed, look at the ruler of the next sign after Daimon, determine how many years its cycle happens to be, and divide this <among the 12 signs>. Do the same in the successive signs, if the nativity has any years of life remaining. If the sign where the chronocratorship happens to be located has a place indicative of travel or the Lot of Travel either <in conjunction>, in opposition, or square, or if the stars (especially malefics not at an angle) which are in the signs that receive the allotment from the original sign, have more years than the <nativity's> basis, then they cause travel.

If the ruler of the sign which has received the allotment is not at an angle, is turned away from the sign, or is a malefic, it causes travel. Even if it is at an angle, it will do the same. If malefics have the allotment and are in the signs or are square with them, they cause travel. If a benefic receives the allotment, but is found in opposition to the nativity, it will cause travel and movement for the native. Again, whenever the rulers of the signs which have the chronocratorship or the distribution happen to be turned away from their signs, or are in opposition or in inferior aspect, or are not at an angle, these signs cause travel. Malefics in opposition, especially when beholding the luminaries in the places of the sun or moon, /93P/ also cause travel. If the ruler of the sign which has the chronocratorship is not at a center, or if it is in opposition to the sign, it makes movement or travel, provided that the Lot of Travel is located in the same place or in opposition or square with it. If it is in its proper place or is found in the squares, it does not cause travel.

Mercury and Venus do not cause distant travel, but rather swift returns. If the two Lots, Fortune and Daimon, fall in the same sign, and if the Lot of Travel is in opposition or square with this sign, and if some malefic is in this place, the native will be involved in travel. Likewise if the Lot of Travel is in opposition to the star which is the chronocrator or which is in conjunction with the Lot of Fortune, and if the two Places, Fortune and Daimon, are in opposition, it is the cause of movement and makes travel for the nativity, especially <if these Lots are> not at centers. Even if they are at angles, /98K/ or else if the signs which have the allotments also have the Places of Foreign Lands or the Lot <of Travel> in opposition or square, they cause travel for the nativity. Likewise if they are at IC, they make men fond of travel. Again, if the Lot of Travel is located in the Ascendant at MC or just following MC—even if the nativity is not naturally inclined to travel or does not have the configurations mentioned previously—it still makes them travel not a lot, but a little, especially if no malefics are in opposition.

If the signs above the earth have the chronocratorship or its distribution (apart from the XII or the IX Places), they do not cause travel, provided that the Lot does not cause it and that no malefic is in opposition to or conjunction with the sign with no benefics associated. If the signs below the earth have the chronocratorship, they do cause travel, especially when the Lot of Travel is located in the region below the earth. If the Lots of Fortune and Travel have malefics in conjunction or opposition, they cause frequent travel. If the ruler of the Lot of Foreign Lands happens to be in opposition to the sign which has the chronocratorship, it will make the nativity travel. If the Lot of Travel and the Lot of Fortune are together at IC, they cause much travel, especially when beheld or controlled by malefics or by a luminary. If it falls in one of the signs which has been assigned either the allotment of the chronocratorship or the monthly period, it causes motion, especially if it has a malefic in opposition or if the luminaries are similarly situated and at the Places above the earth which precede the angles. If the allotment is less or in opposition, /94P/ the nativity will have intermittent travel. The stars in superior aspect to the moist signs under the earth which have the allotment cause travel, especially if these signs have the luminaries or malefics in conjunction.

The configurations under discussion will be particularly influential if the current year <=chronocrator> of the Place has travel for the native or if it produces travelling nativities because of <the nativity's> fundamental nature. Wherever the allotment of the overall chronocratorship or its distribution may be located, the ruler of that sign—whether at an angle or not, provided that no malefic is in opposition...and that the ruler is not in one of the signs of the luminaries, /99K/ departures will occur. If they have them at or just preceding an angle, they cause foreign departures.

Malefics in conjunction with signs that just precede an angle, or that have the chronocratorship or its distributions, cause travel, and the year has special movement. Whenever the star which has the

chronocratorship or the ruler of the Place of Foreign Lands is found to be in the Place or Lot of Foreign Lands, it causes travel, especially if a malefic is square or opposed to the Unlit Place. Likewise if the sign which has the allotment of the chronocratorship is in opposition to the Lot of Travel, especially when it just precedes an angle, it causes travel. If the allotments of the chronocratorship just precede an angle and if the signs do not have <the Lot of Travel?> in opposition or in superior aspect, they do not cause travel; rather the native will nervously anticipate travel and will have unfulfilled intentions to travel. Whenever a benefic is in opposition or in superior aspect with malefics which have the chronocratorships or their allotments, or if the benefic is with <such a malefic> at IC and a travelling “year” occurs, they make delays and obstacles for departures occur.

If Fortune falls in the Place of Foreign Lands, or if the Lots are in opposition, with a malefic in conjunction or opposition, travel occurs, provided that no benefic is joined to any of them or in opposition. If the ruler of Foreign Lands is in opposition to it or to them <?>, with no benefics in aspect, and if Mars is in opposition to the Lot of Fortune or is located in the Lot of Foreign Lands, or is situated in one of them, this makes the native travel extensively. On the other hand, Mars as ruler of both Lots, even though turned away from the Lot <of Fortune> or is in the Lot of Foreign Lands, and it is the ruler of neither Lot, it does not cause travel, but it will cause the native to live mostly in his homeland, /95P/ experiencing only the threat of travel. Likewise if the Lots have benefics in conjunction, they do not make men who are subject to travel, but instead, those who rarely travel.

For any nativity it is possible to find configurations that do not <?> easily bring travel, because most nativities are subject to travel, some constantly and everywhere, others rarely /100K/ and briefly, because in some <nativities>, the configurations which cause travel are in the majority, in others they are not. Therefore some men become much travelled, others are rarely, only briefly, subject to travel. Concerning those people who have a few configurations indicating travel: if in the original horoscope or in a later recasting, the Lots of Travel and Fortune are located near benefics, they do not cause departures, especially if the year has no impulse toward travel. If the nativity has the configurations I mentioned above, they do cause travel. If the Lot of Travel is turned away from Fortune, especially if one of the Lots has a benefic in conjunction, it will make men spend most of their lives in their homeland, rather than be subject to travel. Mars turned away from the Lot of Foreign Lands causes short trips. The Lot of Fortune does not cause travel if it has benefic stars in conjunction and if they are above the earth. If the Lot of Fortune is at MC and is turned away from the Lot of Travel, and if it does not have a malefic or a luminary in opposition, it causes nativities to stay in their homeland rather than to travel. If the two Lots are in conjunction and in the Place just preceding MC, separated from <Mars> and having no malefic in opposition or conjunction in another sign, the nativity does not readily travel. But if the two Lots have malefics in conjunction or opposition, they cause nativities to be subject to travel, especially when the Lots are in moist signs. The Lot of Fortune, when well situated, having neither malefics in superior aspect nor the luminaries nor the Lot of Travel (especially when Mars is turned away from the two Lots), does not cause travel. Even if the native wants to travel, he does not go. If Jupiter transits these “signs,” he prevents departures. The native will have remarkable travels if the year falls just before an angle (Ascendant) and in moist signs, especially if a benefic is not in conjunction (either in transit or at the nativity). If the ruler of the chronocratorship transmits the year to the ruler of the Lot of Travel, especially if a malefic beholds it, or vice-versa if the ruler of the Lot <transmits> the year to the ruler of the chronocratorship, <it causes travel>...

#### **/101K;96P/ 30K;31P. The Predecease of Parents, with Examples.**

Some astrologers have explained the topic of the predecease of parents in one way, others in another way. We have tested these methods and have found the following. Since the sun indicates the father (as does Saturn in the second rank), the most accurate <procedure>, for night and day births, is to examine <which of these two> stars is associated with the moon, i.e. beheld by the moon, in conjunction with the moon, or in the <moon’s> house or triangle. That star assumes the Father’s Place. Venus and the moon assume the Mother’s Place, using the same procedure. So for each nativity it will be necessary to determine which star is beheld by malefics or which star is unfavorably situated, whether sun, moon, Venus, or Saturn (although the latter is already the destroyer of the father). If the sun assumes the Father’s Place and is beheld by Mars or Saturn with no benefics in aspect, the forecast of predecease will apply to the father. If the same is true of the moon or Venus, the forecast will apply to the mother. If both the luminaries or Venus are beheld by malefics, the star unfavorably situated or in another’s sect will indicate the predecease.

Another method: the Father's Lot in a masculine sign or its ruler with a malefic in aspect indicates the father's predecease. Likewise the same thing happens with respect to the Mother's Lot, especially if one knows for certain that the father is alive.

Another method: determine the number of days from the rising of Sirius to the birth date. Divide this figure by 12 and count the remainder (less than 12) from the moon's position, giving one to each sign. If the count stops at a masculine sign, the father will predecease; if at a feminine sign, the mother will predecease. For example, take the nativity cited below, Mechir 13: from the rising of Sirius on Epiphi 25 to Mechir 13 are 203 days. Divide this by 12, and the remainder is 11. Count this from the moon in Scorpio and stop in Virgo, a feminine sign. Mars is also in that sign. The mother will die first.

An example: sun, Mercury in Aquarius, moon in Scorpio, Saturn in Cancer, Jupiter in Libra, Venus in Capricorn, Mars, Ascendant in Virgo. For night births, Saturn is associated **/102K/** with the moon because it is found in Cancer <same triangle> and is the houseruler of the sun. Saturn assumes the Father's Lot/Place and was beheld by Jupiter, with Venus **/97P/** n Good Daimon. The moon and Venus, which are beheld by two malefics, indicated the predecease of the mother.

Another method: if the sun is in superior aspect with the moon, the mother will predecease; if the moon is in superior aspect with the sun, the father will predecease. If neither of these is superior to the other and if they are unconfigured, I examine Saturn and Venus. If these <are unconfigured>, I examine Saturn and the moon. If the sun is in superior aspect, but Venus is between, Venus will intercept the superior aspect. Then look to see if Saturn is in inferior aspect with Venus, and if so there will be the premature decease of the father—or the reverse, if Venus is inferior to Saturn. If the star that intercepts the stars of superior aspect has itself a superior influence, the intercepting stars will have the ability to bring about their own effects. (The superior aspecting happens in the same signs or in those in opposition. In general a star which heads for/aims at another <from the right> is in superior aspect to the other; the same is true of a star which has a correspondingly <?> superior power.)

### **31K;32P. [Another Method.] About Parents, from Timaios.**

Prediction about fathers are done as follows: for day births, the sun, the sign where the sun is located, the ruler of the sign where Jupiter is located, and the sign itself which holds Jupiter, all are operative. Predictions about the mother are made as follows: <for night births>, from the moon's sign (=the sign where the moon is located) and the houseruler of the moon; for day births, from Venus and the sign where Venus is located. Whenever these operative stars are found in their own sects, in their own houses, in their own exaltations, with any benefic in superior aspect (or in fact in aspect at all), and when they do not precede an angle or are not afflicted by any malefic in the place where they rejoice, then these stars indicate that the parents' affairs will be famous, distinguished, and illustrious. If the star that should indicate parents' affairs has any malefics in aspect, either by projection of rays or by superior aspect, or if it is found in a place where it does not rejoice, it will indicate lowly and humble parents.

**/103K/** The houserulers, along with the specifically indicative star, will also indicate good or bad concerning parents according to the position and aspect of the other stars. If the star indicative of parents' affairs or its houseruler is unfavorably situated in its place or is afflicted by any harmful aspect—because it is found to be setting under the rays of the sun, or because it is in <the XII Place of> Bad Daimon, or because the ruler and the afflicted indicative star is not operative in the Place of Parents but is **/98P/** turned away—if this is the case, it will indicate lowly, humble, and base parents. If in addition to being inoperative, these stars are afflicted by having malefics in aspect on the right or in conjunction, this will indicate that the parents are slaves or subjugated people. If however the star indicative of parents just precedes an angle or is afflicted in some other way, but the houseruler is favorably situated and operative... in the Place of Parents, having an indicative star operative in a place not afflicted by any malefic, they indicate harm, punishment, doom, or disaster for the parents. Saturn at MC and Jupiter at IC indicate the father to be a slave, a subjugated person, or an exile, especially when the sun is afflicted.

The Lot of the Father is found as follows: for day births determine the distance from the sun to Saturn and count this distance from the Ascendant. (Some determine the sun to Jupiter and count from the Ascendant.) For night births, determine the distance from Venus to the moon and count this distance from the Ascendant. The Lot of Parents is found as follows...

Concerning a stepfather, take the point directly opposite the Lot. If the ruler of the Lot of the Father happens to be at the point in opposition or if the ruler of the point in opposition happens to be at the Lot, this indicates a stepfather. Likewise if the <ruler of> the Lot of the Mother is found in opposition and the ruler of the point in opposition to the Lot of the Mother is found at the Lot of the Mother, this will correspondingly indicate a stepmother.

**32K;33P. The Loss of Parents.**

Mars in conjunction with the sun and square with Saturn causes bereavement. Saturn and Mars configured with Mercury, if Jupiter is not in aspect on the right, likewise make orphans. Saturn setting with Jupiter makes orphans. The moon in a bicorporeal sign and with Jupiter in aspect indicates children with two fathers. If Venus is in the Ascendant, /104K/ and if the moon is at IC, in the house of Mars, and if Jupiter is in unfavorable aspect and out of its own house—this too will make children who have two fathers.

The character of the parents can be determined from the stars which are configured together. Saturn will show them to be surly, envious, depraved, suspicious, foul, involved in secret passions, ugly, spending their money on religious matters, friends of great lords. Jupiter will show them to be lovers of the good, illustrious, generous, frank and open, cheerful. Mars will show them to be bold, /99P/ hot-tempered, rash, insolent, reckless, restless, risking all, drunkards, toilsome. (Concerning mothers: if Mars as houseruler overpowers the moon or Venus, it shows the mother to be rough, a whore, troubled acutely by bleeding or consumption, if no benefic in aspect relieves the situation.) Venus in aspect with the luminaries shows the parents to be cheerful, musical, fond of good cheer, affectionate, religious. Mercury shows them to be joiners, sociable and thrifty, sharers in some account or skill, lying most of the time and wronging their inferiors.

<When making this determination about parents> it is necessary to consider the places <of the stars> as well: the sun in a masculine sign and having a masculine star in aspect shows the father to be noble; in a feminine sign and having the moon in aspect shows him to be slack and effeminate. The sun in a feminine sign and having Saturn or Venus in aspect shows the father to be not unharmed and not without a bad reputation. The moon in a feminine sign and having feminine stars in aspect shows the mother to be dictatorial and wrathful; in a masculine sign and with masculine stars in aspect, it shows the mother to be hot-tempered and uncontrollable; in a feminine sign and having Jupiter in aspect, it shows the mother to be mild and kindly.

**33K;34P. The Separation of Parents.**

Mars and Saturn, when intercepting the luminaries or when situated between the <signs> which contain the luminaries, or between their rays, separate parents. Whenever one of the illuminators is in its sect but is unfavorably located, and the other is not in its sect and is malefic relative to the other, this separates parents. Saturn in conjunction with the sun, if the moon is estranged, separates parents. If the ruler of the Ascendant is operative, the Ascendant is afflicted, and its co-houseruler /105K/ is unfavorably situated, the parents will be separated, the native himself will be much disturbed and unfortunate, and his parents' property will be reduced. Parents will be in harmony whenever the luminaries and their houserulers are in harmony with each other. Whenever the houseruler of the sun is in harmony with the moon, and the houseruler of the moon with the sun, the parents will be in harmony.

/100P/ When one of the illuminators is not in its own sect, is nullified by a malefic or is in inferior aspect, and is in either conjunction with or opposition to the malefic, then <the parent corresponding to> the luminary which sets first or to the luminary whose place is more unfavorably situated will die first. If the moon is waxing, and if the nativity is at the full moon, and if some malefic beholds the first full moon, and if this full moon happens in a feminine sign, the mother will die first; if it happens in a masculine sign, the father will die first. If the nativity is at the full moon, the next new moon must be examined: if it happens in a feminine sign with a malefic beholding, then the mother will die first; if in a masculine sign, then the father will die first.

If the sun is below the earth, in most cases the father will die abroad. If Jupiter has a malefic in aspect, and if it <Jupiter> just precedes with the malefic just following, this indicates that the father will die abroad. If Saturn is just leaving an angle, and if it is just approaching Mars, and if either of them is in aspect with Jupiter or the sun, the father will die abroad.

For day births, if the moon is afflicted above the earth or just precedes an angle with a malefic approaching, or if Venus is afflicted in the same ways, the mother will die first. If the houseruler of the sun and the sun itself do not behold the Ascendant, the father will die abroad. If the sun is afflicted by a malefic and Jupiter is in inferior aspect, the father will die violently. If only Saturn afflicts the previously mentioned stars, the cause of the violent death will be suffocation, dropsy, fluxes, chills, poisoning, shipwreck, or old matters. If only Mars afflicts them, the cause will be sword slashes, stings, bloody wounds, consumption, miscarriages, burns, or falls. If both malefics afflict the sun and Jupiter, the violence of the death will be worse in proportion to the natural blending of each star's inclination.

**34K;35P. Free and Slave Nativities.**

Differences in birth, i.e. servile and noble nativities, are determined from the phases of the nativity. If /106K/ the sign of the phase or the ruler of that sign is unfavorably situated or is beheld by malefics, the native will be base. Even if he attains high rank and a position of trust, he will be ruined. If the phase is found at an angle, and its ruler has benefics in aspect, the native will become noble and famous. If the place <of the phase> is in operative signs, but its ruler is unfavorably situated or beheld by malefics, /101P/ then the native is free-born and begins life well, but he later falls into reversals, servitude, and want. If the ruler is found in operative signs, but the place itself is unfavorably situated, the native will fare very ill in his first years in servile roles and will be unsettled, but later he will live easily, be elevated, and gain freedom, success, and a family <name>, especially if benefics incline. If the place <of the phase> and its ruler are unfavorably situated and both are beheld by malefics, the native will be exposed as an infant, or will become a captive and experience servitude. If under these conditions, benefics come close or are in co-aspect, the native will be released from servitude after the chronocratorships of the malefics and will become a man of property. If the place is guarded by malefics, but its ruler by benefics, the native, although of servile birth, will be raised as a free-born man, or will rise by being adopted or taken in <to be reared>. If the opposite is true, i.e. the place is guarded by benefics and the ruler by malefics, the native, although free-born, will be reduced to slavery or will hand himself over, in middle age, into slavery for lack of food or as a means of gaining a position and occupation.

**35K;36P. The Eleven Phases of the Moon and The Influence of Their Effects.**

According to the physicists' reasoning, there are seven phases of the moon, but we find eleven listed elsewhere:

1. New moon;
2. First visibility;
3. Next the crescent moon, 45° from the sun;
4. Next the quarter moon at 90°;
5. Next the gibbous moon at 135°;
6. Next the full moon at 180°;
7. Next the second gibbous phase when it is 45° from full, i.e. 225° <from the sun>;
8. Next the second quarter at 270°;
9. Next the second crescent at 315°;
10. Final visibility at 360°;
11. There is another phase as well, when it first begins to wane.

**/107K/ What Each Phase Indicates and What Effects It Has.**

We will append how the preceding phases are to be taken in casting horoscopes and to which god they belong.

The new moon is indicative of rank and power, of kingly and despotic dispositions, of all public business concerning cities, of parents, /102P/ marriages, religion, and of all universal, cosmic matters. The rulers of the new moon, of the latitude, and of the motion are indicative of the same things.

The first visibility of the moon (which is also called its "light") and its ruler are indicative of life, occupation, and future wealth; in addition, it strengthens the matters influenced by the new moon. The ruler of the "light" indicates the overall influences in the same way that the monthly cycles and the universal cycles are observed by means of the first visibility. Mercury adds its influence until day 4 of the moon's motion.

The crescent formation is indicative of nurture and expectations in life, of wives and mothers. Mercury adds its influence until day 8.

The quarter formation is indicative of injuries, diseases, and violent accidents; also of children, status, and good things to come. Venus is configured with the moon until day 12.

The gibbous phase is indicative of prosperity, future success, travel, and the affinity of relatives. The sun works with the moon until day 14.

The full moon is indicative of fame and infamy, of travel and violent events, of those who fall from pre-eminence as well as those who rise from a humble state, of affinities, passions, political opposition, and the affinity of parents. This phase has the color of the sign in the Descendant.

The first ruler of the waning of the light is indicative of the diminishing of resources, of the chilling of occupations, of those who grow humble and lowly, and of sudden falls. This phase has the same influence as the sign which just follows the Descendant. Mars is its ruler until day 21.

The second gibbous phase is indicative of travel abroad, of great activities, and of prosperity. It has the same influence as <the IX Place of> the God. Jupiter is its ruler to day 25 of the moon.

The second quarter phase is indicative of old affairs, of chronic diseases, and of children. /108K/ It has the same influence as... Saturn is its ruler to day 30.

The ruler of the last crescent is indicative of a wife's death, of unemployment or robbery.

Finally, the last visibility is indicative of chains, imprisonment, secrets, condemnation, and infamy.

The preceding was the arrangement of the moon's phases, their relationships with the five gods and the sun in the ... angles.

**<A personal comment>**

Since I wished to set out brief explanations of these matters, and since I deprecate all long-winded, mythological mystification, I have published these chapters, most particularly for those who are vitally interested in these matters, those who have spent much time in their studies, and who, because of this, can make an equal contribution from their own insights. /103P/ I believe that I have persuaded these students, in what I have written and will write, to put aside the hard-to-believe and easily-ridiculed parts of our art, to convict our opponents of folly and mad raving, and to display the immortal foreknowledge which is <now> in danger. Eager scholars, exercised in the mathematical, introductory disciplines by other men, will win the victory-prize of glory with the help of this treatise—although they themselves are not unfamiliar with the mysteries of constructing and arranging astronomical tables (a subject which I did not want to go into and then have to repeat). Even if we seem to be <merely> compiling and explaining the doctrines of the old astrologers, <even> for this we will win the prize of merit from our readers, because of the precision, clarity, and instructiveness of their methods.

Others have employed long-winded, elaborate schemes, and although thinking that they have explained, have really overturned their existing reputation for foreknowledge. Trying to exercise a pure Hellenic style in their writings, they have revealed a thoroughly barbarian mind. One might say that they act like the Sirens, who attracted sailors with their treacherous, but harmonious, voices and with the music of instruments and of baneful song, then destroyed them on the reefs of the deep. This is what some men suffer and have suffered, men who fall in with the sects of those <other astrologers>: beguiled from the start by their spectacular words and their spells, they have become lost in a trackless wilderness, and finding no exit, they perish not only in the depths, but even in a maze. Some who think they have escaped /109K/ this danger fall into tormenting, soul-wearying agony and come to a bitter end. If someone uses Odysseus' scheme and sails past these "Sirens," he will bequeath <to others> knowledge sanctified by his life, knowledge with which he can live and associate always, enjoying his span of days, while repelling the malignant opinions of his opponents as if by magic. So then, saying farewell to these men, we will reach the glory which lies before us.

**36K;37P. Injuries and Diseases, with Examples In Each Sign: What Injuries and Diseases are Caused by Aries and the Succeeding Signs.**

Since the old astrologers have written about the topic of injuries very obscurely, we will lucidly explain it. Some astrologers, with reference to the underlying parts of the body and the mind, for each nativity /104P/ have <assigned> the limbs starting with the Lot of Fortune and with Daimon, and they make their forecasts concerning injuries and diseases with reference to the proximity of malefics. For example:

<u>Sign</u>	<u>Part Affected</u>	<u>Sign</u>	<u>Part Affected</u>
The Lot of Fortune	breast	Sign 7	knees
Sign 2	flanks	Sign 8	calves
Sign 3	belly	Sign 9	feet
Sign 4	groin	Sign 10	head
Sign 5	genitals	Sign 11	face, neck
Sign 6	thighs	Sign 12	arms, shoulders

Diseases are counted from Daimon:

<u>Sign</u>	<u>Part Affected</u>	<u>Sign</u>	<u>Part Affected</u>
Daimon	heart	Sign 7	bladder
Sign 2	stomach	Sign 8	bowels
Sign 3	kidneys,sperm ducts	Sign 9	brain,teeth,ears
Sign 4	colon	Sign 10	gullet
Sign 5	liver	Sign 11	tongue
Sign 6	intestines	Sign 12	stomach

This becomes obvious if one begins with Leo and Cancer, then goes in order, since the moon <Cancer> is the Fortune of the Universe, and the sun <Leo> is Mind and Divinity.

That is what the earlier astrologers stated. The following seems more accurate in our experience: Aries is indicative of the head in general, the sensory faculties, and the eyesight. In the point now at issue, Aries causes headaches, dimming of vision, strokes, deafness, blindness, leprosy, lichenous scaliness of the skin, loss of hair, mange, baldness, stupor, festering sores, sudden attacks of panting, arthritic joints, tumors, plus whatever syndromes occur of the sensory faculties, the ears, and the teeth.

Taurus is indicative of the neck, face, gullet, eyebrows, and nose. This sign causes hunchback because of its round-shouldered appearance and lameness because of its bent hoof; /110K/ also pains and dangerous crises of the eyes and blindness because of the Pleiades. This is a sneaky and degraded sign. It causes fits, excision of the uvula, carbuncles, goiter, choking, as well as injuries, diseases, and pains of the nostrils, falls from high places or from animals, fractures of the limbs, throat tumors, mutilation, sciatica, abscesses.

Gemini is indicative of shoulders, arms, hands, fingers, joints, sinews, strength, courage, change, the birth of women, speech, mouth, blood vessels, the voice. When afflicted, Gemini causes injuries to these parts; it also brings attacks of bandits and enemies accompanied by wounds, cuts, and loss of limbs. It brings jaundice and falls from high places.

Cancer is indicative of the chest, stomach, breasts, spleen, mouth, the hidden parts, the dimming of vision and blindness because of the nebula <in Cancer>. Under this sign the following occur: leprosy, lichenous scaliness of the skin and of the face, strokes, dropsy arising from complaints of the spleen, staggering gait, bilious syndromes, /105P/ lameness, jaundice, piebald skin, buck teeth, crossed eyes, loss of eyelashes, diseased eyelids, twisted spines, injuries from aquatic animals, birthmarks and moles around the eyes, coughs bringing up blood, jaundice, pleurisy, and lung ailments.

Leo is indicative of the flanks, the loin, the heart, courage, vision, sinews. Under this sign the following occur: lunacy or superstitious terrors, convulsions/wounds caused by violence or vice, or resulting from bravery or asceticism, loss of limbs, amputation, injury to the eyes. It is also the cause of foul odors. It also causes ugliness, amputations, fractures, falls from high places or from animals, bites from wild beasts, and injuries from buildings collapsing and from burns, as well as depression, cancer, and homosexuality.

Virgo is indicative of the belly, the internal organs, and the internal reproductive organs. It causes attacks of passion; with respect to intercourse, it makes people who are either weak, or strong and chaste. (So that we may not seem too lengthy—the injuries and diseases caused by a sign or star are obvious from the nature of the sign and the star.) Virgo causes orthopnoea, hernia, superstitious terrors; in women it causes hysterical syndromes and complaints of the womb.

Libra is indicative of the hips, buttocks, the colon, the genitals, the hind parts. This sign causes paralysis, hernia, rupture, dysentery, dropsy, kidney stones.

Scorpio is indicative of the genitals and the rump. Because of its sting, it causes dimming of vision, blindness, weak eyesight, kidney stones, strangury, recurrent illness, hernia/promiscuity <?>, fistula.

Sagittarius is indicative of the thighs /111K/ and the groin. Under this sign occur piebald skin with birthmarks, baldness, weak vision, eyestrain or blindness, bad breath, gout. It also causes falls from high places or from beasts, the loss of limbs and injuries from wild animals, and births with extra limbs.

Capricorn is indicative of the knees, the sinews, and internal and external sprains and strains because of its mysterious character. It causes weak vision and blindness because of its spiny vertebrae. It causes insanity, troubles from moist things; also delirium, incestuous women, lesbians and nymphomaniacs, banditry, and vice.

Aquarius is indicative of the legs, calves, sinews, and joints. It causes elephantiasis, jaundice, a sallow color, lameness, dropsy, insanity, castration, fractures, and sometimes strangury.

Pisces is indicative of the feet, the sinews, and the toes. Under it occur arthritis, lichenous scaliness of the skin and leprosy, and people who are on the way down, reviled and suffering many injuries. Pisces

causes births with extra limbs, halting speech, deafness, mange, wounds from aquatic beasts, or affliction from moist syndromes.

All this being given, it will be necessary to examine each nativity closely to see /106P/ in which sign the Lot of Fortune is located, for the nature of the sign will indicate the injury. The ruler of the Lot of Fortune will be particularly indicative, along with the sign in which it is located. Likewise examine Daimon and its ruler to see in which sign they are located, for these will clarify <the nature of> the disease. The stars in the Place of Occupation must be examined by you in the same way. Injuries and diseases will be quite violent if malefics are in conjunction or in aspect with these places or their houserulers. The native will be hale and healthy whenever the places and their rulers are favorably situated and not afflicted.

Each star has its own effect according to its allotted nature: if—to take a hypothetical example—the Lot is in Aries and its ruler, Mars, is also there (since Mars rules Aries and Scorpio), you can foretell an injury to the head and the genitals or the rump. Whatever the star *should* cause, judging from its nature, it *will* cause. Occasionally, if both places are afflicted, injuries and diseases occur, especially when malefics rule or are in aspect.

For example—so that we will not seem to talk in riddles—<take the following nativity>: sun, Jupiter, Mars in Capricorn, moon, Ascendant in Leo, Saturn in Taurus, Venus, Mercury in Aquarius, the Lot of Fortune <in Capricorn>, the ruler of Fortune, Saturn, in Taurus. The native was blind on account of the Pleiades and because of the malefic Saturn, and he had unmentionable /112K/ vices because of both signs <Capricorn Taurus>. In addition, Jupiter, the ruler of Daimon (in Pisces), was found in Capricorn. From these configurations it was clear that he had gout. The Lot and its ruler was sufficient to reveal the disease and the injury.

Another example: sun, Venus, Mars in Sagittarius, moon in Libra, Saturn in Cancer <error for Gemini>, Jupiter in Virgo, Mercury in Scorpio, Ascendant in Capricorn, the Lot in Scorpio. The genitals were injured because the ruler of Scorpio <Mars> was in Sagittarius. The native was bald and blind on account of <Sagittarius> arrow. Jupiter, the ruler of Daimon <Pisces>, was found in <the IX Place of> the God and caused him to recover his sight with the help of the god. He became a seer.

So we see that benefics unfavorably situated are perverted and lead to infirmities and diseases, while malefics favorably situated cause no infirmities, just temporary and intermittent bouts of illness. If the rulers of the Lot of Fortune or of Daimon happen to be in <the IX Place of> the God or <the III Place of> the Goddess and are intercepted or aspected by malefics, they cause men to be struck dumb, to be raving lunatics, or to be seers. As the Compiler says, and most reasonably too: “If the star which indicates infirmity is in a Potent Place and /107P/ is beheld by a malefic, the disease which befalls will be incurable and untreatable. If a benefic is in conjunction or in aspect with the Harmful Place, the native will be cured by medicine or by the help of a god.” (By “Potent Place” he means the angles and the two <Places> which rise just after <the angles>, especially when the malefics which hold <the rulership> are in these places.) It is necessary to scrutinize accurately the degree-position of the Lots, because often a rough calculation puts the Lot in one sign, but an exact calculation puts it in another. This frequently happens as a result of the positions of the luminaries or of the Ascendant, if they are found either at the beginning or the end of a sign.

Generally speaking, the sun, the moon, Saturn, and Mercury, when in opposition or when rising just after <another star>, bring injuries to the eyes and onsets of other disease, insanity, or strokes. The sun rising just after Mars or located in the same sign causes coughing or spitting blood and heart trouble, as well as injuries to the vision. Saturn and Mars at IC either together or alone make men of poor vision and subject to sudden fits, men who see visions of the gods or the dead, men who are initiated into secret, mystic lore. The same stars, if they are in opposition or in superior aspect with the new or full moon, or if the individually behold the moon while the moon is passing out of a given phase, /113K/ cause lunacy, possession, fits, and can strike men dumb.

For example: sun, Saturn in Capricorn, moon in Scorpio, Jupiter in Leo, Mars in Pisces, Venus, Mercury in Aquarius, Ascendant in Virgo, the Lot of Fortune in Scorpio, Daimon in Cancer. Saturn was in opposition to Daimon, which influences the intellectual and spiritual qualities, and Saturn beheld the full moon, which was the immediately preceding phase. The ruler of the Lot of Fortune <Mars> was in opposition to the Ascendant. The native had an injury in the fated places, tender feet, and—most significantly—he was a lunatic.

Another example: sun in Sagittarius, moon in Cancer, Saturn in Taurus, Jupiter, Mercury in Scorpio, Mars in Leo, Venus in Capricorn, Ascendant in Aquarius, the Lot of Fortune in Leo <!should be Virgo>. Mars is there, and Saturn in superior aspect. The sun, found in the places of Jupiter, is indicative of things

concerning the groin, thighs, and feet, and it caused infirmity in these parts as well as gout, for the sun is the ruler of the sinews. Since Saturn was found at IC, the native had visions of the gods and of the dead.

Another example: sun in Aquarius, moon in Virgo, Saturn in Taurus, Jupiter, /108P/ Ascendant in Gemini, Mars in Cancer, Venus in Pisces, Mercury in Capricorn, the Lot of Fortune in Capricorn, Daimon in Scorpio. Malefics were in opposition to the Lots. The native was homosexual and had unmentionable vices, because Capricorn is a lewd sign and its ruler <Saturn> was in Taurus, a pathic sign. Scorpio also indicates this kind of vice.

Another example: sun, Venus in Sagittarius, moon in Cancer, Saturn in Gemini, Jupiter, Mars in Leo, Mercury in Scorpio, Ascendant in Capricorn, the Lot of Fortune in Leo, Daimon in Gemini. Saturn located in this sign caused him to be castrated. The ruler <of Gemini>, Mercury, was in Scorpio, which indicated the genitals, and the sun in Sagittarius indicated the region of the groin...

...Malefics entering Daimon or in opposition <to Daimon> cause insanity and possession...

Another example: sun, moon, Mercury, Ascendant in Scorpio, Saturn in Leo, Jupiter in Cancer, Mars in Capricorn, Venus in Libra, the Lots in Scorpio. The native was blind because of <Scorpio's> sting. In addition Saturn was in superior aspect to the new moon <in Scorpio> and to the luminaries, and the ruler <of Scorpio>, Mars, was unfavorably situated.

/114K/ Another example: sun, Mercury in Taurus, moon in Aquarius, Saturn, Venus in Aries, Jupiter in Virgo, Mars in Pisces, Ascendant in Leo, the Lot of Fortune in Taurus. Its ruler, Venus, was in Aries with Saturn. The native had mange on the head and leprosy and lichenous scaliness of the skin because the ruler <Mars> of Daimon <in Scorpio> was in Pisces.

Another example: sun, Mars in Taurus, moon in Virgo, Saturn in Sagittarius, Jupiter in Gemini, Mercury, Venus, Ascendant in Aries, the Lot of Fortune in Sagittarius with its ruler <Jupiter> in Gemini. Furthermore Daimon was in Leo and its ruler <sun> was in Taurus. The native had abnormally short arms.

Another example: sun, Mercury in Aries, moon in Pisces, Saturn, Ascendant in Aquarius, Mars, Venus in Taurus, Jupiter in Libra, the Lot of Fortune in Pisces, the Lot of Daimon in Capricorn. The native was possessed of a god and insane. The ruler, Jupiter, of the Lot of Fortune was found in Libra, the IX Place of the God, and the ruler of Daimon, Saturn, was in the Ascendant. Venus was found at IC.

Another example: sun, Mercury in Leo, moon in Scorpio, Saturn, Ascendant in Aries, Jupiter in Pisces, Mars, Venus in Virgo, the Lot of Fortune in Capricorn, Daimon in Cancer. The native was a hunchback.

#### **/109P/ 37K;38P. Marriage, Wedlock, and Happiness. Various Theorems and Configurations.**

I have published, with explanations, all the methods which seem from my experience to be true. Now I will explain the Place/topic of Marriage, complicated to be sure, but easily grasped by those who pay attention. Scientifically speaking, the Place of Marriage is considered to be the VII Sign from the Ascendant. It is also necessary to look at the location of Venus, the other stars in <Venus's> sign, as well as its aspects and rulers. If Venus is operative in a tropic or a bicorporeal sign, especially for night births, it makes men oft-married and promiscuous, particularly if Mercury is in conjunction or—even more so—if Mars is in aspect: then the native also rushes into the embrace of boys. If the sign is virile, the native is successful in gaining the object of his passions. If Venus is operative, /115K/ and its ruler is either setting or in <the XII Place of> Bad Daimon, or if it is a malefic and afflicts Venus, or if it is wretchedly situated, it makes men unlucky in marriages and relationships. If a malefic nullifies Venus or—more particularly—its houseruler by being in aspect <with it>, it will cause deaths, injuries, or other problems to wives. If they are well situated at the nativity, they bring inheritances; if they are badly situated, diseases and pains.

If Saturn beholds the setting Venus, in most cases it makes unmarried, unsociable men. If Venus is in the sign or terms of Saturn, or if Venus has Saturn directly on the line of opposition, with neither Mars nor Jupiter in aspect nor Mercury in conjunction with Venus, the native will be a widow or a virgin. In all cases Saturn, when in opposition to Venus, brings sickly or barren wives—or for wives, brings sickly and sterile husbands. If Saturn is at MC and is in opposition to Venus, it brings wives who are slaves. If Venus is in the house of Saturn and has Jupiter in aspect, or if Venus is leaving Jupiter and making contact with Saturn, or becoming attached to Saturn, and is beheld by Mars, in these cases the native will lie with his nurse, with the wives of his tutors, with stepmothers, or with uncles and aunts. If the sun is also in aspect with them or with the moon, the native will be involved in perversion even more, /110P/ especially if the moon is in aspect with them or is aspected by them. Venus in conjunction with Saturn in the Descendant or at IC brings the native a marriage below his station and causes him grief in this marriage. Generally speaking, all those who have Venus in conjunction with Saturn, as a houseruler of Saturn, or in

superior aspect with Saturn, and who have Jupiter in aspect with both, are united with prominent or elderly women. If the native is a woman, the same applies to her.

The moon and Venus at the same angle unite the native with brothers or sisters, especially if Jupiter and Mars are also in aspect. The moon and Venus square or in opposition make men jealous; Mars in aspect as well intensifies the jealousy. The moon and Venus trine in their own houses, especially at angles, cause the marriage of relatives; even more so if Mars and Jupiter are in aspect. The sun in its own house or exaltation and in conjunction with Jupiter and Venus **/116K/** causes marriage with the father's relatives. Venus in its own house or exaltation <or> terms and in conjunction with Mercury and the moon causes marriage with the mother's relatives. Venus at IC with the moon, or Venus and the moon in opposition, particularly with one at MC, the other at IC, causes marriage with siblings or relatives.

In all cases Saturn in superior aspect, in opposition, or in conjunction with Venus, or as Venus' houseruler, chills or contaminates marriages, especially if Mercury is in aspect. Saturn in aspect with Venus at or just following an angle causes shameless, degrading, rebellious marriages, those involving the low-born or slaves, for whose sake the native is snowed under with trouble, unless some star intercepts and cancels the malign influence. If Jupiter is in aspect, most of the marriage's irregularity will be hidden and there will be no shame; the native will lie with prominent women, with women of high status. He will not have many children; his partners will be barren or conceive only with difficulty, and if they do conceive, they will miscarry. Apply similar reasoning to female nativities.

If Saturn is in aspect with Venus or in Venus' terms, and if Venus itself is configured with Jupiter and Mars, the native will achieve success with the help of children or females and will see **/111P/** prosperity, but he will fail utterly in the end, unless the stars happen to be operative in their own houses or exaltations. If the moon is struck by Jupiter's rays or if it is configured with Jupiter, and if Saturn is in aspect along with Jupiter, the native will live with a low-born, purchased women. (Saturn harms social standing.)

In this configuration <concerning marriage>, if Venus is in its exaltation and has Jupiter in aspect, the native will become successful and propertied, and will be acknowledged on the part of great men, because of Venus. Again in this arrangement, if Mercury is in the configuration as well, the native will be vigorous, shrewd, intelligent, and charming; he will also be promiscuous and unstable in his marriages. Generally speaking, Jupiter in aspect with Venus from the right, being familiar with Venus, or in agreement to the degree, causes sociable men, those helped by women (or for women, those helped by men). Even if Venus is afflicted, <Jupiter> helps so that not the native is not entirely ruined.

Venus at an angle (especially in the Ascendant or at MC) and unafflicted by Saturn makes men happy in their marriages. **/117K/** Venus with Jupiter in aspect restrains any malign influence so that no disaster occurs, and it causes affinity and marriage. Venus in <the XII Place of> Bad Daimon, in its own house or exaltation, with Jupiter in superior aspect, or beheld by Jupiter in trine, makes a good marriage, but it will bring the grievous death of a good wife. If Venus and Saturn are in Bad Daimon and Jupiter does not behold them, the native becomes a widower or unhappily married, distressed by death and desertion. If in the preceding configuration (i.e. Venus in Bad Daimon without Jupiter in aspect) a malefic like Mars is in aspect, the native becomes an adulterer or a victim of adultery, a dirty, unlovable man and consequently drawn into difficulties. In all cases, <malefics> in conjunction with or opposition to Venus cause separations, deaths, or grief-producing unions—or even worse, if they afflict the moon as well.

The moon setting under the rays of the sun is not good for marriages. Mars in conjunction with Mercury causes adultery, whoring, lechery; if their sign is tropic or bicorporeal, it causes even worse: the native sins more often, he casts his eyes everywhere but does not attain his desires. Sometimes he lies with people like himself and suffers the terrible things at their hands that he had done <to others>. Even worse happens if Mercury is in aspect with them. (The same happens in the case of feminine nativities.) If Saturn is also in aspect, even more occurs: **/112P/** the native is treated ungratefully even when he is kind to women, so much so that he plots against them as a result of their ill-treatment. Wives also suffer this at the hands of their husbands.

If Mars and Venus are setting under the rays of the sun, they cause sneaking adulterers and secret sins. If these stars are rising or at angles, the sins are more public. If Mercury is in conjunction and rising with them, the adultery and the public outcry will be rather dangerous. If Jupiter is also in aspect, the native escapes; if not, he will be seized and murdered, if he is fated to this sort of death. If he is not, then he will avoid death by paying a great ransom. If Venus is unfavorably situated with Mars in <the XII Place of> Bad Daimon, and if both of them are operative, not in their own sects, or if they are in the Descendant or in the house of another member of the same sect—for a native with this chart, the ruin will be more terrible, the adultery will be even more hazardous, the outcome will be murderous. If Mars and Venus are in

opposition, they still cause the above mentioned effects, /118K/ but they intensify their influence for divorce, unpleasantness, jealousy, and anger, and they bring in succession even more plots and dangers. Because of their aspect with Mercury, rebellious sins follow. The native is united to slaves and servants, is promiscuous, whores around, and becomes notorious. He is seduced by friends, slaves, and enemies, and is involved in riots and murder by poison.

Jupiter in conjunction or in aspect with Venus causes the above mentioned effects, but they are secret. The native makes progress toward greater property—especially if Jupiter is at morning rising or is at an angle.

Whenever Mars is in aspect with Venus and in harmony with it, the native is united as a result of adultery. Whenever Mercury is in aspect with Venus rising, with Saturn having nothing in common with <them or> the houseruler, the native is joined to a virgin or to a young women. If Mars beholds, this is even more true. If Jupiter beholds, this is positively certain. It is generally true in all cases that Mercury in aspect with Venus involves and unites the native with those who are young and of a lower class. Men and women with this nativity <do the same thing>. If Mars is together or square with Venus, it makes adulterers, lechers, involvement with the base-born, criticism, divorces, and the deaths of mates. It is worse if Saturn is in opposition: this configuration unites the native with elderly or barren women; if Jupiter <is in opposition>, with women of high rank. If Saturn is configured with Jupiter while Jupiter is in conjunction with Venus, the native lies with prominent women or noblewomen. (The same applies to women, but in addition, /113P/ whenever Mars and Mercury are estranged from Venus, the women are spinsters, marry late in life, and are abstinent and chaste.) If Saturn and Jupiter are in conjunction or trine with Venus, these results are more certain. Those masculine nativities which have Venus rising as a morning star can command women; those which have Venus under the rays of the sun are commanded by women. The reverse is true for feminine nativities.

Calculate the Marriage Lot as follows: for day births, determine the distance from Jupiter to Venus (for night births, from Venus to Jupiter), then count this distance from the Ascendant. The point in opposition to this Lot is indicative of Adultery. If the ruler of the Marriage Lot is found in opposition, and if the ruler of the Lot of Adultery is in the Marriage Lot, the native will constantly commit adultery, then be reconciled, then having /119K/ reconciled, be separated, then again rejoin his mate in the course of his adulteries. If the ruler of the Marriage Lot is at morning rising, the native will marry at an early age; if it is at evening rising, he will marry late. If the ruler is operative while setting, the native will have a jealous or an illegal marriage. The ruler of Marriage causes the first marriage, the benefics in harmony with the Marriage-bringer or its ruler also cause marriages, especially if the signs of the stars in aspect or of the Marriage-bringer itself are bicornoreal.

### **38K. More About Marriage. Examples.**

<To find the Marriage Lot:> for men determine the distance from the sun to Venus (for women from the moon to Mars), then count this distance from the Ascendant. Venus and Mars “depress” both luminaries because the sun has its exaltation in Aries and its depression in Libra, where it causes the day to become shorter. The moon has its exaltation in Taurus and its depression in Scorpio, where it causes the cosmic disappearance of light. So, Venus will be the Marriage-bringer for men, Mars the Marriage-bringer for women—generally speaking. For men the Place of Marriage should accord with Daimon; for women it should accord with the Lot of Fortune, because of the conjoining and uniting of the sun and moon. <If the Places do accord with the Lots>, the marriage will be judged harmonious and legitimate. If many stars are in conjunction or in aspect with the Marriage-bringer, there will be many marriages. If the stars are linked with the moon and have Jupiter in aspect, the marriages will be legitimate. If Saturn is in aspect, the marriages will end in death. If /114P/ Mercury is in aspect without Jupiter, the native will be criticized for marrying a slave. If Jupiter is in aspect with Saturn, a legitimate marriage is indicated—some will even be ennobled by marriage. If in addition these stars are linked to or have some relationship with Venus, the marriage will result from a seduction. If Jupiter is in aspect, the marriage will be legitimate, profitable, and harmonious. If Jupiter is absent, but Saturn, Mercury, and Mars are in aspect, the marriage will be with streetwalking, sterile, degraded, or crippled women. If the moon is with Venus, whorish and lecherous qualities arise as well as jealousy and quarrels; this sort of union is full of pretense. /120K/ If the sun rules the Marriage-bringer and is configured favorably, and if Jupiter is linked with the moon, the marriage will be legitimate, secure, and respected. If the moon is beheld by Saturn, the marriage will be with an orphan or under the direction of a guardian. If Venus and Mars are together or are linked with the moon, the marriage will be with a woman the native has raped or seduced. If the moon and Venus are configured with Jupiter and the sun, with no other stars in aspect, the native will marry once.

For men and women it will be necessary to examine the Lot of Fortune and Daimon, their squares and oppositions, their houserulers and its ruler, to see whether they are benefics or malefics. If they are configured in their own sects, the marriage will be fine and harmonious. If the places and their rulers are in opposition and are espied by malefics, then there will be setbacks, quarrels, jealousy, hostility, and trials concerning the marriage. Occasionally the native will suffer the compulsion of legal penalties. If Saturn is in aspect while all other stars are properly configured, death will separate the mates. If Mercury is the ruler of Daimon, the moon the ruler of the Marriage-bringer, and both are in conjunction or aspect with each other, the native will marry great ladies or women prominent for their money or rank. If Jupiter is also in some aspect, the union will be profitable and harmonious, but if Saturn or Mars is in aspect, upset, hatred, and separations will occur and damaging accusations will follow. If Jupiter is houseruler, is configured with the moon, and has Saturn in aspect, the native will unite with his mother or step-mother, but if the moon has no relationship with the Lot of the Mother, he will unite with elderly women. If Jupiter is the houseruler of Daimon and /115P/ Venus of the Marriage-bringer, the native unites with sisters or relatives. If Saturn is in aspect, all this will happen secretly; if Mercury and Mars are in aspect, divorces and public exposure will occur. If the sun is in aspect while Saturn is absent, the marriage will be legitimate and loving, harmonious and profitable. If the sun is the houseruler, the moon is the ruler of the Marriage-bringer and configured with the sun, and Jupiter is in aspect, the marriage will be harmonious, characterized by equality on both sides, legitimate, respected, and illustrious. If the sun is the houseruler, Venus is the ruler of the Marriage-bringer, and Saturn is in aspect, the native will be criticized for marrying a daughter. /121K/ If the Marriage-bringer is located with Saturn and <Saturn> or Mars is the ruler of Daimon, the native will remain unmarried. If Saturn is the houseruler of Daimon, and Venus holds the Place of Marriage and is found to be with Mercury and to have Mars in aspect, the native will marry barren women or those of bad reputation. Whenever the Marriage-bringer is away from an angle or is turned away from Daimon, the native marries foreigners or aliens, or gets a wife from abroad—what sort <of wife> will be clear from the nature of the signs and stars.

In the same way, for women it will be necessary to examine the Lot of Fortune and the Marriage-bringer (=from the moon to Mars) and to interpret their influences. If the moon rules the Lot <of Fortune>, and if Mercury rules the Marriage-bringer and is in conjunction or aspect with the moon, the native will unite herself to a slave or a freedman; if Jupiter is in some aspect, this marriage will be legitimized. If under the preceding circumstances Jupiter is in the Place of Children and Saturn is also in aspect, the native will unite herself to a child or some youth in the position of a child. If the Place of Child belongs to Saturn and the moon itself is in conjunction with Saturn, the native will remain unmarried. If the moon is houseruler, and if Saturn is the Marriage-bringer and is in conjunction or aspect with the moon, she will marry, but will hate her husband and live a disorderly life. If the moon rules the Lot of Fortune and Mars the Marriage-bringer, and if they are in aspect with each other, the marriage will be by force, by kidnapping, or by war and captivity. If Jupiter is also in aspect, later the marriage will be legitimized. If Mars is in opposition to the moon, with Saturn and the sun in aspect, the husband will be an acknowledged homosexual. For feminine nativities, if Venus rules the Lot, with the sun in conjunction and holding the Marriage-bringer and the Father's Lot, and with Saturn in aspect, the native will marry her father. If the sun rules the Father's Lot, she will marry an older man in the position of a father. If /116P/ Venus is the houseruler, Mercury holds the Place of Marriage, and Saturn is in aspect with both, the native will be promiscuous and live in brothels—but if Jupiter is also in aspect, she will be purchased and become a loving wife. If Jupiter is not in aspect, she will live shamelessly, in misery. If in the preceding configuration, Venus is found in Pisces or Capricorn, she will also be depraved. If Mars holds Daimon /122K/ and the moon holds the Marriage-bringer, the marriage will be by rape. If the two are in opposition and have Saturn or the sun in aspect, the perpetrator will be recognized and caught. If Venus rules the Marriage-bringer and Mars the Lot of Fortune, the marriage will be the result of seduction. If in addition Saturn is in aspect with Mercury, and Jupiter is absent, the native will be convicted of adultery.

As for the rest of the configurations, whatever has been said of the masculine nativities should be applied to the feminine as well. Even if this exposition seems quite complicated, it will become most clear to these who read <attentively>.

### 39. Children and Childlessness.

The Place of Children, which is figured from Mercury and Venus, must be examined: if afflicted by Saturn and Mars, they cause childlessness or the loss of children, but if helped by Jupiter, they cause fine offspring...

Therefore, it is necessary to examine the houseruler of this Lot of Children, which is found as follows: for male natiivities, this Lot is found by determining the distance from Jupiter to Mercury (for female, from Jupiter to Venus), then counting this distance from the Ascendant. If the ruler of the Lot of Children has malefics in aspect, it destroys children; if it has the Givers of Children in aspect, it is indicative of fine offspring.

Petosiris says: “Whenever Jupiter, Venus, and Mercury are not afflicted, they are indicative of fine offspring. When the opposite is true, they cause lamenting and the deaths of children. If the stars that are in aspect with the Givers of Children are in bicorporeal signs, or if <the Givers> themselves are in bicorporeal signs, the number is doubled. Feminine stars in aspect with the Childgiver grant female children; male stars grant male children.”

For male natiivities: if Jupiter is with Mars as Mars’ houseruler or if Mars is Jupiter’s houseruler, and if Saturn is in aspect with Venus or is in Venus’ house, the configuration is “productive” of childlessness and cuts off those already born.

For female natiivities: the moon in the places of Mercury, and /117P/ Venus in a masculine sign with Saturn in aspect or as houseruler cause childlessness and destroy those already born. If Jupiter beholds the moon or Venus, if the moon is in the places of Mercury, if Saturn is in opposition or at MC, and if Mars is in aspect with Saturn, the native will /123K/ bear only one child or be barren. Venus with Jupiter in aspect and afflicted by Saturn causes a difficult childbirth of one infant. If the moon is also afflicted, the native will be completely childless. Saturn and Mars at MC, or one at MC, the other at IC, bring childlessness, unless a benefic is in some aspect.

#### 40. Brothers.

The sun in the Ascendant causes the native to have few or very few brothers. Saturn in the Descendant causes the native to have few or very few brothers. Jupiter, Mercury, and Venus at the angles are the bestowers of brothers, but Saturn in opposition kills the oldest brother. Saturn in conjunction with Mars is destructive of brothers or makes them sickly. Venus and the moon domiciled in the III Place from the Ascendant, the Place of Brothers, grants sisters, especially if the sign is feminine. If the sun, Jupiter, and Mercury are in a masculine sign <in the III Place>, they grant brothers. Malefics in aspect with the Place of Brothers, if that Place is unfavorably situated, kill the brothers who have been born or cause the native to have few or no brothers. Benefics in aspect with the Place of Brothers not only grant brothers, but make them prosper. Mars, when operative in the Place of Brothers and favorably situated—especially when it has a benefic in aspect and is beholding the moon—becomes a Giver of Brothers.

Some astrologers calculate the Place of Brothers in the same manner as the Lots: for day births, determine the distance from Saturn to Jupiter (for night births the reverse), then count this distance from the Ascendant.

#### 41. Violent Deaths. Examples.

The opposition of sun and moon is not always bad. Only if an approaching malefic beholds the phase or if the malefic casts its rays while it has some relationship with the luminaries does the opposition become bad. Consequently, even the all-fortunate natiivities do not remain lucky to the end; at /124K/ some place the houserulership of the star /118P/ becomes badly situated or reversed and causes ill fortune.

Petosiris seems to have defined the place perfectly, even though he spoke in mystic riddles: “The beginning, the end, the controller, and the measurement standard of the whole is the houseruling star of each nativity: it makes clear what kind of person the native will be, what kind of basis his livelihood will have, what his character will be, what sort of body <=health and appearance> he will have, and all the things that will accompany him in life. Without this star nothing, neither occupation nor rank, will come to anyone.”

But, how is it possible for a nativity to succeed in everything or, on the other hand, to fail in everything, depending just on the houserulership of just one star? On the contrary, generally one star is found to be ruler of the basis of the nativity (i.e. noble, average, base-born) from its beginning (or that one star activates the influences of the rest). Another star is the ruler of the remaining factors. We see some men fortunate in their livelihood and public standing, adorned with all magnificence, with the apparent houseruler configured appropriately. <We see> these same men, however, to be unfortunate in the wives and children, becoming outrageous and disgusting, polluting their livelihood, and becoming public scandals as if they were unworthy of their excellent beginnings. Some are even ruined later or die violently. Therefore the native is not fortunate in everything nor does everything happen as the consequence of <one> houseruler. Another afflicted houseruler blackens reputations by bringing many

crises. We also note that other men have gone from a low and ignoble station to an unsurpassed and unhoped-for condition. We note others who are fortunate in their wives and children, but needy in their livelihood. Still others are prosperous in possessions, but of low rank and sickly. Others are long-lived, but toil-worn and crippled. Some are rich but short-lived or consumptive, and hence unable to profit from their riches. So we say: one star is the Life-giver, another is the ruler of property and of death.

But, someone will say, if the houseruler is unfavorably situated, the native will be short-lived. For that very reason, since it is unfavorably situated, it is of no use for <the houseruler> to grant a prosperous livelihood, /125K/ nor would it be appropriate for the houseruler to make a subjugated and base-born native illustrious and distinguished later in life. Nor will a well-configured star cause a high-born native, one never /119P/ entangled in evil-doing, to be condemned and to die violently. Instead, the unfavorably situated star creates the lesser man, but the ruler of rank and livelihood, found at an angle and receiving the chronocratorship, renders the man illustrious. If so, then this star which makes the man fortunate, if found at an angle or in operative places, keeps him fortunate during its own chronocratorship. But when the star comes to have another star which causes disease, infirmity, or some other critical affliction in superior aspect or in opposition, then it will yield and its influence will weaken. Many other noteworthy things happen in the life of man, things which come about not through the activity or operation of one houseruler, but through the activity of many.

If anyone researches thoroughly the Places and the houserulers, he will determine quite easily the area in which the nativity is fortunate and the area in which it is unfortunate. Whenever any star that has a relationship with the nativity (i.e. one that controls livelihood, life, injury, disease, occupation, or any of the other areas of concern) is afflicted in one respect, in that respect it will harm the nativity. Indeed, we find that the Compiler does not use <just> one influential houseruler. He says:

“One controls occupations, one the possession of years, one stability and change, one decline;”

or again:

“Observing the positions of the sun and moon at conjunction and their separations after full moon, with respect to the angles and the signs following them, on which the whole <forecast> depends;”

or again:

“When starting to cast a horoscope, one must examine the Descendant, the sign preceding the Descendant, and the sign just following the Descendant, because in these places is found the fated outcome.”

He says many other similar things. So it is necessary to consider one place for occupation and rank, another for life, another for injury, disease, and death. Not everything will depend on one houseruler. We act rationally when we make our forecasts after considering many influences.

Later in our treatise we will clarify these points, /126K/ particularly in <the section on> the distribution of the chronocratorships. Now we will press on to consider violent deaths. When the ruler of the new or full moon at the nativity is turned away from its sign or is unfavorably situated, with a malefic in aspect, it indicates violent death. In the same way, if Mercury is in opposition to the full moon and has malefics in aspect, it brings a bad cause of death. If Saturn, Mars, or Mercury are located in the sign <of the moon> on the fortieth day, /120P/ they indicate violent death. Likewise malefics in the Descendant or in the sign preceding the Descendant bring violent deaths or the onset of diseases and miserable deaths. The VIII Place from the Ascendant has the same influence on the cause of death; so does the 8th Place from the Lot of Fortune. It is necessary to examine the Lot and its ruler to see in which signs they are located, because the cause of death will be foretold by them: the moon (which is Fortune), when in conjunction with the sun in Aries, suffers an eclipse or loss of light in the eighth sign, Scorpio. Therefore Scorpio is called its depression.

We will give a brief tour of each sign in order to make what is said here easily understandable:

**Aries** is destroyed by Scorpio. Since they are both domiciles of Mars, Mars is a destroyer of itself. Therefore <Aries> causes suicides, those who throw themselves from heights, and those ready for death; accomplices in crime, bandits, and murderers (i.e. those who bring a cause of death on themselves), plus those perishing from animal attacks, from fires, or from collapsing buildings. <It also causes men to die> from animals, bleeding, or attacks.

**Taurus** is destroyed by Sagittarius, i.e. Venus is destroyed by Jupiter. Men born under this configuration die peacefully from luxurious living, from stuffing themselves with food, wine, or sex, or from strokes while asleep or while relaxing. No distressing cause of death will appear, unless some malefic in conjunction or in aspect introduces and indicates a cause of death appropriate to its nature.

**Gemini** is destroyed by Capricorn, i.e. Mercury by Saturn. Some men die violently troubled by black bile, are attacked by painful cramps or are harmed in damp places by beasts or by crawling things. Some are condemned to death, /127K/ imprisoned, or suffocated. Some are attacked by bandits or the enemy.

Some are poisoned—because of the wet quality <of the sign>.

**Cancer** is destroyed by Aquarius, i.e. the moon by Saturn. Men perish through dampness or internal complaints, from pains of the spleen and stomach, or from vomiting fluids. They die at sea, on rivers, from chills, from attacks of beasts and crawling things. They perish from elephantiasis, jaundice, lunacy, poisoning, long imprisonment, and other chronic fevers. Women die from pains of the breasts, cancer, infirmities of the genitals or womb, from suffocation, or from abortions.

**Leo** is destroyed by Pisces, i.e. the sun by Jupiter. As a result men die from heart attacks /121P/ and from complaints of the liver. They are at risk in wet places or from moist complaints, falls, the ague, accidents in the baths, and the treachery of women.

**Virgo** is destroyed by Aries, i.e. Mercury by Mars. They die from treachery and crime. They are attacked by the enemy or by bandits. They perish from burns, collapsing buildings, blindness, imprisonment, the wrath of noblemen, or from captivity, falls from animals or high places, the crushing of limbs, or animal attacks. Females die from collapsed uterus, abortions, hemorrhages, or consumption.

**Libra** is destroyed by Taurus, i.e. Venus by itself. Therefore men become suicides through poisoned drinks, through snakebite, through self-starvation. They die from excessive intercourse, excision of the uvula, drowning, or they become mutilated, blind, or paralyzed. They are attacked by females or fall from high places or animals.

**Scorpio** is destroyed by Gemini, i.e. Mars by Mercury. They die by knife cuts to the genitals or the rump, or from strangury, festering sores, choking, crawling things, violence, war, attacks by bandits, assaults of pirates, or because of officials, and by fire, impaling, attacks of beasts and crawling things.

**Sagittarius** is destroyed by Cancer, i.e. Jupiter by the moon. They die from disorders of the spleen, liver, stomach, from vomiting fluids or blood, falls from animals, attacks of ravenous beasts, collapsing buildings, shipwreck, wet places. They die from lunacy, blindness, feebleness.

**Capricorn** is destroyed by Leo, i.e. Saturn by the sun. They die from heart attacks and fractures and from accidents in the baths or from burns, through the wrath of kings and noblemen, or by impaling, injuries from beasts and animals, or falls from high places.

**Aquarius** is destroyed by Virgo, i.e. Saturn by Mercury. They die /128K/ from wasting of the vitals, dropsy, elephantiasis, jaundice, fever, sword slashes, dysentery, and from the treachery of women.

**Pisces** is destroyed by Libra, i.e. Jupiter by Venus. <They die> from moist complaints, poisoning, painful fluxes or cramps, complaints of the genitals or liver, sciatica, attacks of beasts and crawling things.

So much for the subject of violent death. In addition it will be necessary to take into account the influence of each sign on injuries and diseases so as to /122P/ make the type of death obvious. Each star in conjunction or aspect will have the effect of adding its influence to the cause of death according to the star's nature. It is necessary to examine how the Places and their rulers are situated and whom they have in aspect (viz. related or unrelated stars), and thus make your determination. Malefics in conjunction with the Places or in aspect with the houserulers bring violent death. Benefics indicate the cause to be distress, injury, disease, or an attack of fever. For example: Gemini is destroyed by Capricorn and Aquarius by Virgo, i.e. Mercury by Saturn and Saturn by Mercury. Now if these stars have the relationship of opposition or square in a nativity, they cause men to have short lives or a wretched death, since the Lifegiver is in opposition to the ruler of Death. If they have no relationship, but simply behold each other without being in their own domiciles, they bring setbacks, trials, exile, and other temporary misfortunes. (Consider the arrangement of Mars and Mercury as having the same effects.) The Old Astrologer wants them to be in opposition when he says: "Let every opposing configuration (=rising and setting) of any star or of the sun and the moon cause the native to be subject to the legal process." But I declare that crises concerning rank, livelihood, and death will occur, if the stars have a relationship involving destruction or some other houseruling function.

Examples: sun, Mars, Venus in Cancer, Saturn, Mercury in Leo, Jupiter in Aquarius, moon in Pisces, Ascendant in Scorpio, the Lot of Fortune in Leo, the <8th> Place of Death in Pisces. The moon was in this Place, and Saturn was in conjunction with the Lot of Fortune. The ruler <of Leo>, the sun, was with Mars in Cancer, a wet sign. This person died in the bath, drowned in the water. Mars was in opposition to the full moon <Capricorn>, and Saturn, the ruler <of the full moon>, was turned away. Therefore he died violently.

/129K/ Another example: sun, Mercury, Venus in Pisces, Saturn in Virgo, Jupiter in Aries, Mars in Taurus, moon in Sagittarius, Ascendant in Leo, the Lot of Fortune in Taurus. Mars was located so that it ruled Daimon <Scorpio> and was in opposition to it. The <8th> Place of Death was in Sagittarius, and the moon was there and had Saturn in superior aspect in the sign of the full moon <Virgo>. Likewise Mercury, the ruler of the full moon, was in opposition <to Virgo and Saturn>. The native was beheaded.

**/123P/** Another example: sun in Cancer, moon in Pisces, Saturn, Mars, Mercury in Gemini, Jupiter in Capricorn, Venus in Leo, Ascendant in Libra, the Lot of Fortune in Gemini. In this sign Saturn, Mercury, and Mars attended each other, being destroyers of each other, and they were in aspect with the moon <square>. Likewise the ruler <Saturn> of the full moon <Capricorn> was turned away, and Jupiter in the <8th> Place of Death and in opposition to the sun was not able to help. The native was beheaded.

Another example: sun, Mercury, Mars, Jupiter, Venus in Capricorn, moon in Aquarius, Saturn in Taurus, Ascendant in Aries. The native was beheaded.

Another example: sun, Venus in Aquarius, moon in Gemini, Saturn in Scorpio, Jupiter in Pisces, Mars in Cancer, Mercury, Ascendant in Capricorn, the Lot of Fortune in Virgo, the <8th> Place of Death in Aries. The rulers <Mars Mercury> of these places were in opposition to each other and in wet signs; furthermore Mars was in the Descendant. The native was roasted while relaxing in the bath.

Another example: sun, Venus in Capricorn, moon in Cancer, Saturn, Mercury in Sagittarius, Jupiter in Taurus, Mars in Leo, Ascendant in Aquarius, the Lot of Fortune in Leo. Mars was in Leo, a fiery and solar sign, in opposition to the Ascendant. Saturn and Mercury were in superior aspect to the <8th> Place of Death <Pisces>. The native was burned alive.

Another example: sun in Capricorn, moon in Libra, Saturn in Taurus, Jupiter in Gemini, Mars, Ascendant in Cancer, Venus in Aquarius, Mercury in Sagittarius, the Lot of Fortune in Libra. The moon was in Libra and was in inferior aspect to Mars, which was in opposition to the sun. The <8th> Place of Death was in Taurus, and Saturn was there. The native was thrown to the lions.

**/130K/** Another example: sun, moon, Mercury in Gemini, Saturn in Leo, Jupiter in Pisces, Mars in Cancer, Venus in Taurus, Ascendant in Capricorn. The Lots were also in Capricorn. The ruler <of the Lots>, Saturn, was in the <8th> Place of Death <Leo> and was beheld by Venus. Mars was in opposition to the Ascendant. The native died by poison.

Another example: sun, Mercury, Ascendant in Taurus, moon in Pisces, Saturn in Gemini, Jupiter in Aquarius, Mars in Virgo, Venus in Aries, the Lot of Fortune in Pisces. The moon was in Pisces beheld by Saturn and Mars. The ruler <moon> of Daimon <Cancer> and the ruler <Mars> of the full moon <Scorpio> were in opposition. The native drowned in bilge water.

**/124P/** Another example: sun in Leo, moon, Mercury in Virgo, Saturn in Gemini, Jupiter in Aries, Mars, Ascendant, Venus in Cancer, the Lot of Fortune in Gemini. Saturn, the ruler <of the 8th Place> of Death was in Gemini and in superior aspect to Mercury, the ruler of the Lot of Fortune, and to the moon. Furthermore Mars was in opposition to the <8th> Place of Death <Capricorn>. The native hanged himself.

Another example: sun, Mercury in Aries, moon, Venus in Pisces, Saturn in Cancer, Jupiter, Mars in Taurus, Ascendant in Scorpio, the Lot of Fortune in Sagittarius. The ruler <Jupiter, of the Lot of Fortune> was in the Descendant with Mars. The <8th> Place of Death was in Cancer. Saturn, the ruler of the full moon <?>, was turned away and Mars was in opposition to its own house <Scorpio>. The native was thrown to the lions.

In regard to the configuration of opposition, we have learned that malefics are not harmful in all ways for all nativities. Occasionally they are even benefic, especially for noble nativities, with the caution that <these nativities> are entangled in evils. Such nativities are violent men, living with struggles and involved in wicked, lawless activities. They act illegally; they plunder and rob; they become covetous and insanely arrogant because of the—temporary—blessings of fame. They attribute their own faults to others. Furthermore they despise God and death, because they are themselves masters of life and death. As a result good fortune does not stay with such men throughout their lives, but some fall from glory to a dishonored and lowly life—because of the configuration of opposition. Others die violently. Some suffer what **/131K/** they had inflicted on others, experiencing vengeance and punishment while railing at their previous, vain appearance of glory. When stripped in a moment's time of the possessions which they had swept together after years of toil, care, and violence, they grieve or they unwillingly yield to others. Along with their unsteady fortune, other things follow such men: Nemesis pulling at the reins, envy, plots, treachery, grief, care, bodily exhaustion, so that even if they wished to exchange their useless prosperity for the fortune of the average man, they cannot do so, but must suffer whatever Fate forces on her unwilling victims.

The configuration of opposition can be interpreted in two ways: one way when a star in the Ascendant is in opposition to another; the second when a star is in opposition to its own house, triangle, or exaltation. The rulers of the triangles or the sects will be most malign and most disturbing to livelihoods when they are in opposition to each other.

/132K;125P/ The *Anthologies* of Vettius Valens of Antioch: Book III

### 1. The Control.

Various astrologers have handed down various teachings about the basis of the <nativity's> length of life. Since this topic seems quite complicated and complex, we will clarify it using methods proven by our own experience. The first topics of discussion will be "control," "projection of rays," and "houserulership." First let the control with respect to the sun and the moon be investigated.

Some give day births to the sun, night births to the moon, but I say that the sun controls night births and the moon day births, if they happen to be configured advantageously. If both are, assign control to the one which is more appropriately configured in its own sect or triangle. Then the houseruler is found from the terms of the controlling star. If both <the sun and the moon> are unfavorably situated, then the term of the degree in the Ascendant or at MC will fix the houserulership, usually that <star> whose ruler is in an appropriate configuration with the Ascendant.

Let these controlling points be considered as proven by us. The first control: the sun in Leo, the moon in Cancer; the luminary in appropriate configuration with the Ascendant or MC will have the control, and the ruler of its term will be houseruler. If both are in the terms of the same star, that star will unquestionably be judged the houseruler.

The second control: if the sun is in the Ascendant, the moon in <the XII Place of the> Bad Daimon, the sun will have control. If the sun is in <the XI Place of the> Good Daimon, and the moon is at MC, the sun will have control. If the sun is in the Descendant while the moon is in the sign just following the Descendant, /133K/ the sun will have control. If the moon is in the Descendant while the sun is in the sign just following the Descendant, the sun will have control. If the sun just precedes MC while the moon is in the Ascendant, the moon will have control. If the sun again just precedes MC while the moon just follows the Ascendant, the moon will have control. If the sun again just precedes MC while the moon /126P/ is also at MC, the moon will have control. If the sun just precedes MC and the moon just follows MC, the moon will have control. If the moon precedes MC while the sun is at IC, the sun will have control. If the moon precedes MC while the sun just follows IC, the sun will have control. If the sun precedes the overhead angle while the moon follows IC, the moon will have control. If the sun precedes the overhead angle while the moon is at IC, the moon will have control. If both luminaries precede MC, the Ascendant will have control and the ruler if its terms will be considered the houseruler. If the Moon follows MC while the sun is in <the IX Place of> the God, the luminary which first sends its rays exactly to the Ascendant's degree-position will have control. If the sun and the moon just precede the Ascendant in the XII Place, MC will have control and the ruler of its terms will be houseruler.

As can be seen, if the nativity is during the day, the luminaries are not dominant if they are above the earth. The Ascendant will have control and the ruler of its degrees will be the houseruler. For night births, if the luminaries precede IC, MC will have control. If the sun just follows IC while the moon just precedes MC, the luminary which first sends its rays exactly to the Ascendant will have control. If the sun and the moon are in the Descendant, the term of the <preceding> new moon will have control and the ruler of its degrees will be the houseruler. Similarly if both are in the Ascendant, at MC, or at IC, the term of the new moon will have control and the ruler of its terms will be the houseruler. If the luminaries are in the same sign (or in different signs) and in the terms of the same star, infallibly that star will be the houseruler.

If the sun is found to be in its own depression <Libra>, it will not be the apheta, unless it is exactly in the Ascendant (to the degree). The same is true for the moon in Scorpio <its depression>. If the moon is found to be new and to be under the rays of the sun, it will not be the apheta, unless it too is exactly in the Ascendant.

If the moon is nearing full /134K/ and passes out of this phase within the term in the Ascendant, it will be both the apheta and the anaereta, if it passes out of the full-moon phase on that same day. It will be necessary to examine the number of degrees between this day and the full moon; having found this number, <you can> forecast the number of years. /127P/ For example: Ascendant, moon in Aries 22°. On the same day it passed out of the full-moon phase at 27° of the same sign. The distance from its position then and the full moon was 5°, which totals 4 years. The native lived that many years.

Death will occur particularly if a malefic applies its rays and if it is in aspect or opposition to the sign. If a benefic is in the same relation, there will be infirmity and disease instead of death. The rest of the moon's phases during its connection with <the sun> are destructive.

It is necessary to consider the control to be certain if the sun or the moon is in aspect with the ruler of the terms, and if it is at an angle or in operative degrees. If it is found to be turned away, the nativity is

judged to lack a houseruler. If the ruler of the sun's or the moon's sign and the ruler of the terms exchange terms, then too will the houserulership be without a controller. It will be necessary to determine if the star that seems to be houseruler is in the Descendant, for if it is, that nativity as well will lack a houseruler.

## 2. The Significant Degrees of the Angles.

First of all, fix the degree-positions of the Ascendant, MC, and the other angles. Then it is necessary to take the distance in degrees from the Ascendant to IC (moving in the order of the signs), to consider one-third of that total distance to be the "operative" degrees in the configuration of the angles, and to consider the stars in these degrees, whether benefics or malefics, to be powerful. Consider the rest of the degrees in order up to IC, as well as the stars in them, to be "inoperative" and impropitious. The points in opposition to the Ascendant and to the other angles will fall into the same pattern with respect to operative and inoperative degrees and the stars in <the operative degrees> will be powerful. It is therefore obvious that there will not always be 30° at an angle, but sometimes more, sometimes fewer. If in the Ascending and Descending signs there are fewer /135K/ than 30 powerful degrees, then there will be more than 30° at MC and IC. If in the Ascending sign and its opposite there are more than 30°, then at MC and IC there will be fewer.

An example: Ascendant at Pisces 13°, MC at Sagittarius 22°, IC at Gemini <22°>, Descendant at Virgo 13°. I take the distance from the Ascendant to IC, /128P/ 99°. One-third of this is 33°. I count this distance from the Ascendant and stop at Aries 16°. These degrees and the stars in them will be powerful; the rest of the degrees from Aries 16° to IC will be inoperative. The points in opposition will have the same effect. Secondly I take the distance from MC to the Ascendant, 81°. One-third of this is 27°. I count this from MC and stop at Capricorn 19°. These degrees and those in opposition to them will be operative; the rest will be inoperative. It is necessary to do likewise for other nativities in order to know whether stars are in operative or inoperative degrees.

Now to me the following method seems more scientific: take the distance from the degree in the Ascendant to IC, calculate one-third (as previously stated), then count from the Ascendant in the order of the signs, and consider these degrees and those in opposition to be powerful. Now consider the other <one-third> portion of the degrees to be average, neither completely good or bad, because this region 1) follows the Ascendant, 2) is <the III Place of> the Goddess, 3) is in opposition to <the IX Place of> the God. So then, the first third from the Ascendant will be operative and powerful, the second third will be average, the third third will be crisis-producing and bad. The stars <in these regions> will act in the same way.

It is necessary to calculate likewise from MC, and to consider the first third of the distance between angles as operative, the second third, following MC, as of average influence (thus it was called Good Daimon by the ancients), and the last third, up to the Ascendant, as afflicting and inoperative. The Places in opposition to these will have the same force. Orion expounded all this in his book.

## /136K/ 3. The Vital Sector.

Some astrologers, moved by envy or ignorance, have written elaborately, obscurely, and simply-mindedly about the vital sector. These men have made forecasts by adding, in every case, the rising times of the degrees from the aphetic place to the point square with it. In view of this error, we find it necessary to clarify the method of determining <the length of life>, because we find nativities living longer than the 90° arc, especially nativities in the signs of shorter rising times, even though the Old Astrologer specifically says this is impossible. On the other hand, /129P/ we see some nativities which do not live this 90° arc, even without the malefics' projection of rays.

Therefore in casting a nativity, it will be necessary to determine if it does or does not have a houseruler, and if the sun, the moon, or the Ascendant is the apheta. If the sun or moon are in the aphetic place, then it will be necessary to figure the total rising times (in the klima of the nativity) from the position of the apheta to the point square with it. Having found the total time, you can forecast that the native will live as many years. This forecast will be accurate if the houseruler is in its own terms or is configured appropriately, has contact or is in aspect with the apheta, and if no anaereta applies its rays and deducts from the number of years. If the houseruler is not in aspect with the controller, but is otherwise found to be favorably configured (i.e. in the Ascendant, at MC while rising), it will allot the full span of years. If it is <not at> one of the other angles, it will deduct a portion of the arc proportional to its relationship <with the rest of the horoscope>, but will allot the remainder <as the length of life>.

So, in all cases it will be necessary to figure the number of years allotted by the controller and compare them with the years allotted by the houseruler. The total will be the number of years the native will live.

If the years of the houseruler are less than those of the apheta, he will live the years of the houseruler.<sup>12</sup> The houseruler will allot the time—if the nativity has a houseruler—with some deduction of the arc from angle to angle. If the years of the apheta are less than the years of the houseruler, the native will live the number of years allotted by the apheta and the nativity will be judged to lack a houseruler. If the controller is appropriately situated, each one (viz. the apheta and the houseruler) will assign its own period of years.

Some astrologers figure the distance from the /137K/ houserulers to the angles using <only> the Ascendant and the Descendant. If they are 5 or 6 signs apart, they subtract <an appropriate> amount. I say that one should figure the houseruler's distance from all of the four angles, then subtract—if in fact the nativity is found to have a houseruler. For he says: "...If <a star> is found to be at MC, in <the XI Place of the> Good Daimon, or in some operative place, it will allot the full span of years." So he did not subtract the appropriate amount from <just> the Ascendant or the Descendant position. If neither the sun nor the moon are in the aphetic place, but the Ascendant or MC are, one should not figure the number of years from the aphetic place to the point square with it. <Instead> determine the number of degrees <from the apheta> to the next angle, then forecast /130P/ the years—unless some anaereta embezzles from the number of years by applying its rays.

An example: let a nativity in the second klima have Gemini 8° as the Ascendant, Aquarius 22° as MC. Even though the vital sector starts at the Ascendant, its ending point is by no means at the point square with it, Virgo 8°, but at IC, Leo 22°. I can forecast this total of years, unless some anaereta casts its rays. If an anaereta is in Gemini 20°, or in any degree of Cancer, or projects its rays to such a point, the native will live as many years as the number of degrees <=rising times> from the aphetic point to the anaeretic point. In the same way if we make the vital sector begin at MC, Aquarius 22°, we will not find the sum of years to be the distance from MC to the point square with it, Taurus 22°, but to Gemini 8° <the Ascendant>. It is obvious that the vital sector can exceed 90° when using the method of signs, but it cannot exceed the distance to an angle.

Occasionally this latter method can be used with the sun and moon, in which case they will exceed 90° if they are helped by houserulers, i.e. when they have houserulers in aspect, favorably situated, and able to allot the full span. In the same example: if we start the vital sector at the Descendant, Sagittarius 8°, we will find the end to be at Aquarius 22° <MC>. In each case, after finding the aphetic place, it will be necessary to examine the distance to the next angle, and to make the vital sector extend to that position, if no anaereta intercepts.

Let this further method be regarded as mystically proven in great detail by us: /138K/ to treat the degree-position of the apheta as <if it were> MC. With it as MC, it will be necessary to investigate (using the correct klima) which degree can be in the Ascendant. Having found this, make the vital sector extend to that point. For example: let the aphetic point be at Scorpio 12° in the second klima. If we calculate this as the *Ascendant*, the vital sector will extend to Aquarius 13°, which is IC. But if, as we just stated, we make this point <Scorpio 12°> MC, we will find in the table of rising times that Capricorn 28° is the Ascendant, and that the vital sector will extend from Scorpio 12° to Capricorn 28°. We will find the same to be true for the rest of the nativities or signs.

Likewise make the anaeretic position the /131P/ Ascendant (as with the aphetic point) and, while it is the Ascendant, examine which degree of which sign can be MC. Make the vital sector extend to that position or to the point in opposition. In addition calculate in detail the relationships of the houseruler (as we stated above), and examine the distance to the next angle, the configuration of the horoscope, and the combinations of the stars and the apheta.

An example: let the Ascendant be Sagittarius 18°, MC Libra 4°, and the houseruler Mercury at <Scorpio> 13°. I calculate the distance from it <Mercury> to the Ascendant as 35°, which equals 2 1/3 hours. Now since 76 is assigned as the full span of years, I divide this by 12 <hours> and find for each hour, 6 years 4 months. So for the 2 hours we find 12 years 8 months, plus (for the one-third hour) 2 years 1 month 10 days. The total is 14 years 9 months 10 days. I subtract this from 76, and the result is 61 years 2 months 20 days. (It is necessary to calculate in the same way if you subtract from the other angles.)

Having established this, now let the moon be the apheta at Libra 8°. For the remaining 22° <of Libra> I assign 29 years 4 months; for the 30° of Scorpio, 36 years; and for the 17° of Sagittarius, 18 years 1 month 18 days. Added, the total of the vital sector is 83 years 5 months 18 days.<sup>13</sup> Now since the

<sup>12</sup> This concerns the horimaea. The controller is one thing, the houseruler is another, and the apheta is another - marginal note.

<sup>13</sup> He is not calculating the vital sector and the MC of the moon according to sphaera recta, but by using the rising times of the signs - marginal note .

years of the apheta are more than the years of the houseruler, the native will live as many years as the houseruler, Mercury, allots: 61 years 2 months 20 days. /139K/ If the years of the apheta were less than those of the houseruler and suffered a deduction because of a destructive ray, e.g. at 53 years, it would happen that the cited nativity would live only 53 years. If, however, the houseruler is found to be at an angle and rising, or happens to be in operative degrees, even though the vital sector has more years, the houseruler will allot its total span. If the houseruler is favorably located, the destructive stars, even in conjunction or projecting their rays, will no longer shorten the length of life. If the nativity is found to lack a houseruler in the vital sector, it will then be necessary to examine the affiliations of the anaeretic stars or their aspects, whether sextile, trine, square, or opposition.

The anaeretic stars are Saturn, Mars, the sun, and the moon coming to a phase. The anaeretic places of each sign are the aphetic terms and the terms of malefics. The anaeretic degrees are considered to be /132P/ the 3° on each side of the apheta, because each 3° segment either preceding or following has the same effect as conjunction or equivalent degree-position. As a result, the degree itself <of the apheta> plus the two segments total 7° in all. Malefics projecting rays into this area become anaeretic, while benefics prevent the destruction.

For example: let a nativity have Aries 12° as the Ascendant. This point will be the midpoint <of the segment Aries 9°> to Aries 15°. If a malefic projects rays into the arc from Aries 9° to Aries 15°, it will be destructive in these degrees, not only in the sign of the vital sector, but in the other signs from the apheta to the point square with it. For example: if Aries is the Ascendant, and if Saturn or Mars are found at Taurus 15° or Gemini 15°, and if the vital sector comes to Taurus 12° or 13° or to Gemini 12° or 13° in the sequence of chronocratorships, there will be destructive action.

If the destructive stars are at or just following an angle, they become more active; if they are not at an angle, they are weakened. Let this method be most effective for those at an angle. For example: Aries is the Ascendant as cited above, and Saturn is at Sagittarius 13°, 12° or even 20°. Figured by signs, it just precedes MC, but since it projects its rays into an angle and into operative places (viz. into Aries, which is trine <with Sagittarius>), it will be considered the anaereta. If, however, Saturn is found in Sagittarius 3° or 7°, it will precede an angle both by degrees and according to signs, and it will not be the anaereta. This happens /140K/ because an anaereta which projects rays from an angle into inoperative degrees which precede an angle does not become destructive. All this also applies to benefics.

#### 4. The Winds of the Stars, their Exaltations, and their Steps.

Having established this, it is necessary to append the winds. First it is necessary to examine the degree in which each star is exalted; from these the determination is made:

<u>Star</u>	<u>Exaltation</u>
Sun	Aries 19°
Moon	Taurus 3°
Jupiter	Cancer 15°
Mars	Capricorn 28°
Saturn	Libra 21°
Mercury	Virgo 15°
Venus	Pisces 27°

Each star has its depression at the point in opposition to its exaltation.

The point square with the exaltation and preceding it is called northern; the point square and following it is called southern. For example: the sun is exalted in Aries 19°, and the point square with it and preceding is Capricorn 19°. If the sun is found there, we say it is ascending north and the exaltation is exalted. From Aries 19° to Cancer 19° it is descending north. /133P/ From Cancer 19° to Libra 19° it is descending south. From Libra 19° to Capricorn 19° it is ascending south.

If we seek the step of the wind, we find it as follows: since each step has 15°, we find the distance of the star from each degree <listed above>, then divide it by 15. For example: the sun is in Aquarius 22°. I find the distance from Capricorn 19° to Aquarius 22°; this is 33°. I subtract 30° (2 times 15°), which is equivalent to 2 steps, with a remainder of 3°. So the sun is ascending north in the third step of that wind.

We have given this to use as an example. Note that the northern and southern hemispheres must be calculated when the rest of the winds are determined, as must the wind itself and the step also.

For each nativity it is necessary to note whether the sun, the moon, or the Ascendant is the apheta, and which wind it has. Then examine the other stars. If any have the same wind as the apheta, they will be

related and associated, especially in their own chronocratorships. In fact they will be stronger and more effective if they are rising, /141K/ at an angle, proceeding with their proper motion, and in their own sect. If any star has a wind opposite to that of the apheta, it will oppose the apheta and will be malefic, especially at the transmission of the chronocratorship. If the star is setting or proceeding with a retrograde motion, it will be harmful and hazardous. It will not be considered a benefic at all, even if it happens to be at an angle during this period. If any star has a configuration with the apheta which is related in some ways, unrelated in others, it will be variable, not entirely helpful or harmful. If the Ascendant is found to be the apheta, it will be necessary to examine the ruler of the terms, and to note which wind it has and whether it is at an angle, rising, or proceeding with its proper motion, then to compare it with the other stars.

Now some astrologers think that this procedure is useless; I say that it is most scientific and effective. In their astronomical tables, astrologers have worked out this topic in various ways, but they have not brought it to perfection.

### 5. The Sects of the Stars.

It is necessary to examine the sects of the stars: for day births the sun, Jupiter, and Saturn rejoice above the earth; for night births, below the earth. For night births the moon, /134P/ Mars, and Venus rejoice above the earth; for day births below the earth. Mercury rejoices according to the sect of the houseruler in whose terms the star is located. Consequently for day births, if a nativity is found to have Jupiter, the sun, or Saturn favorably configured above the earth, this will be better than having them below the earth. Likewise <for night births> it is advantageous if the nocturnal stars are found above the earth. Venus particularly rejoices when in the Ascendant or at MC; the rest rejoice in the Ascendant or Descendant.

### 6K. Examples Illustrating the Previous Chapters.

An example: sun in Cancer 29° 30', moon in Pisces 12°, Saturn in Sagittarius 27° 8', Jupiter in Capricorn 22° 13' <7°?>, Mars in Scorpio 7° 23', Venus in Cancer 28° 13', Mercury in Leo 11° 25', Ascendant in Pisces 17°, MC in Sagittarius 25°. The nativity was without a houseruler because Venus, the ruler of /142K/ the terms of the moon, had already set. The apheta was the Ascendant. Mercury, the ruler of its <Ascendant's> terms, was itself found just preceding the Descendant. Thus the vital sector extends from the Ascendant to the point square <Gemini 17°>, and to the projection of rays on the part of Saturn into the point in opposition <to Saturn: Gemini 27°> to Saturn, which is in the terms of a malefic <Saturn>. Mars deflected its diametrically opposite ray because Jupiter was found in an equivalent degree and hindered the anaeretic influence. The native died at age 69, but if Jupiter trine had not hindered <this malign influence>, he would have lived only 64 years.

Another example: sun in Pisces 25° 8', moon in Gemini 16° 53', Saturn in Pisces 1° 25', Jupiter in Sagittarius 24° 18', Mars in Taurus 21° 8', Venus in Aquarius 9°, Mercury in <Aries 12°>, Ascendant in Libra 15°, MC at Cancer 16°. The luminaries preceded the angles <MC Descendant>, the Ascendant was the apheta in the terms of Jupiter, and Jupiter was unfavorably situated. The nativity lacked a houseruler, and the vital sector was <from the Ascendant> to Scorpio 21°, the point in opposition to Mars. Mars, located in the aphetic terms <of Jupiter> and casting rays into the same terms, was the anaereta. The native died in his 51st year.

The aphetic terms and the anaeretic terms (i.e. the terms of malefics) are not only those degrees in which the destructive stars are found or into which they cast their rays, but also those where the vital sector is in the beginning of the term <of a malefic>. In addition, it is necessary to calculate not only the chronocratorship of the sign which receives the ray, but also that of the sign which casts the ray, the sign in which the anaereta is found.

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### /135P/ 7K. Another Method from Critodemus about Hostile Places and Vital Sectors: from the Moon and the Ascendant.

Whenever the moon is found to be the apheta, one must observe the <contacts> and the points which are sextile, square, and in opposition to the Ascendant with reference to their rising times. These will be considered as effective, especially when they are in signs of the same or equal rising times, signs of the same power, the listening or beholding signs, or the degrees of the antiscia. Likewise if the Ascendant is found to be the apheta, then it will be necessary to examine its distances <=aspects> with respect to the moon according to rising times. My experience indicates that /143K/ the fatal degrees and the powerful degrees are those at MC, those at the Ascendant and the moon by themselves, and those in opposition <to

these points>. If they are at an angle, they have an extraordinary influence.

**8K;6P. Hostile Stars and Critical Places. The First Table of Critodemus.**

It is necessary to investigate the hostile places and stars, not only with respect to the other stars, but also for the Ascendant, the sun, and the moon. When they come into opposition, they indicate critical periods and death. Take Saturn for example: note which god controls the degrees in opposition to the position of Saturn, as given in the table. The native will die when Saturn is there, is square with the Ascendant, or in signs with the same rising time, depending on when the chronocratorships coincide. The same must be done for the other stars, because the rulers of the terms of the degrees in opposition are hostile. These stars indicate destruction when they come to these places or to the places with the same rising times as the Ascendant.

For example: Saturn in Cancer 21°, terms of Venus. The point in opposition is Capricorn 21°, terms of Mars; Mars was in Taurus 27°. The native will die when Saturn is in Virgo, because it was square, as calculated by degrees.

Jupiter in Scorpio 14°, terms of Saturn. Taurus 14° <the point in opposition> is also in the terms of Saturn, and this star does not become hostile to itself. Leo has the same rising time as Scorpio, and Leo 14° is in the terms of the sun. So Jupiter is the anaereta when it comes to the places of the sun.

Mars in Taurus 27°, terms of the sun. The same position in Scorpio <the point in opposition> is also in the terms of the sun. Since the star does not become hostile to itself, I then investigate **/136P/** Leo 27° or the sign of equal rising time <with Taurus>, which is Gemini according to the hourly intervals. Gemini 27° is in the terms of Venus. The native will die when <Mars> is in Scorpio or <Pisces>, which have the same rising times <as Leo and Taurus>, or in the signs square with them. If anyone calculates Leo 27°, he will find it to be in the terms of Saturn. Saturn was in Cancer. So the native will die when Mars is in Cancer, Sagittarius, or the signs square with them.

Venus in Scorpio 27°, terms of the sun. The point in opposition is Taurus 27°, terms of the sun, This star does not become hostile to itself, **/144K/** so I investigate Scorpio 27°, of equal rising time, which is in the terms of Mercury. The native will die when Venus is in Virgo, where Mercury was, or in the signs square with it. The same procedure should be followed with respect to Mercury.

In casting horoscopes for patients struck down by illness, it is necessary to examine the places in opposition, the stars in the hostile places, and the stars causing the monthly, daily, and hourly critical periods, with respect to the degree-position/sign of the moon in which the opposing star is found.

...

The vital sector will be considered as starting from the sun, the moon, or the Ascendant, or from the star found following the Ascendant, then the other <stars> in sequence in order of sign and degree at the nativity, making the determination <of the chronocrators> by the 10 year 9 month system.

**9K;6P. Winds and Turns.**

The arrangement some have made of the terms using the seven-zone system, i.e. 8, 7, 6, 5, 4 (and they are not in agreement even as to that) does not seem correct to me. I prefer the arrangement derived from houses, exaltations, and triangles, to wit:

Leo is the house of the **sun**, Aries is its exaltation, Sagittarius is the <other member if its> triangle. The total is 3, and so in each sign the sun has 3 terms.

Cancer is the house of the **moon**, Taurus is its exaltation, Virgo and Capricorn are the <other members if its> triangle. The total is 4, and so in the same way the moon has 4 terms in each sign.

Capricorn and Aquarius are houses of **Saturn**, Libra is its exaltation, Gemini is the <other member if its> triangle. The total is 4, and so Saturn has 4 terms in each sign.

Sagittarius and Pisces are houses of **Jupiter**, Cancer is its exaltation, Aries and Leo are the <other members if its> triangle. So Jupiter has 5 terms in each sign.

Aries and Scorpio are houses of **Mars**, Capricorn is its exaltation, Pisces and Cancer are the <other members if its> triangle. So Mars has 5 terms in each sign.

Taurus and Libra are houses of **Venus**, Pisces is its exaltation, Virgo and Capricorn are the <other members if its> triangle. **/137P/** So Venus has 5 terms in each sign.

Gemini is a house of **Mercury**, Virgo is its exaltation, Aquarius and Libra are the <other members if its> triangle. The total is 4, so its terms in each sign will be 4.