



# ANCIENT ASTROLOGY

IN THEORY AND PRACTICE

*A Manual of Traditional Techniques, Volume Two*

DEMETRA GEORGE



ANCIENT ASTROLOGY  
IN THEORY AND PRACTICE

*Ancient Astrology in Theory and Practice:  
A Manual of Traditional Techniques  
Volume Two: Delineating Planetary Meaning*

By Demetra George

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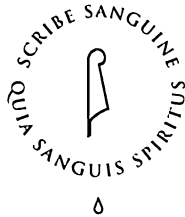
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DEMETRA GEORGE

VOLUME TWO  
DELINEATING PLANETARY MEANING



♁

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SYMBOLS AND ABBREVIATIONS  
USED IN THIS BOOK

	PLANETS		SIGNS
☉	Sun	♋	Cancer
☾	Moon	♌	Leo
☿	Mercury	♍	Virgo
♀	Venus	♎	Libra
♂	Mars	♏	Scorpio
♃	Jupiter	♐	Sagittarius
♄	Saturn	♑	Capricorn
		♒	Aquarius
☽	Lot of Fortune	♓	Pisces
♁	Lot of Spirit	♈	Aries
♊	North Node	♉	Taurus
♋	South Node	♊	Gemini
♁	Retrograde		

ASPECTS

♁	Conjunction
*	Sextile
□	Square
△	Trine
♁	Opposition

ABBREVIATIONS

ASC	Ascendant
DSC	Descendant
MC	<i>Medium Cæli</i> (Midheaven)
IC	<i>Imum Cæli</i> (Lower heaven)
CCAG	<i>Catalogus Codicum</i> <i>Astrologorum Græcorum</i> (Catalogue of Greek Astrological Codices)

## HISTORICAL NOTE

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The civilizations from which traditional astrology grew differ in many significant ways from our modern culture. As a result, it is important for the reader to recognize that ancient perspectives on things like gender, social structure, and cosmology cannot be expected to conform to modern perspectives on these matters. In many respects the role of the contemporary astrologer working with traditional techniques requires an ability to extract the pragmatic essence of the ancient techniques, and to “translate” them into a form that is compatible with modern needs. In order to do this, it is important for the astrologer to thoroughly understand the traditional approach on its own terms before beginning to revise and integrate it—a process that is inevitable for each new generation encountering astrology and wanting it to reflect the concerns of its own time. While the present work provides many important insights into this process, its main purpose is to clarify the ancient techniques themselves, with reference to their original cultural contexts, in order to make that pragmatic essence available. Upon this basis, the contemporary practitioner can then integrate the fruits of ancient astrology according to the collective responsibilities of the times—but always with discernment.

## ACKNOWLEDGMENTS

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*All translations are by the author  
unless otherwise noted.*

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I, HERMES  
THRICE POWERFUL  
INTERPRETER OF HEAVEN  
*for those most fortunate wise persons  
who have come into being from my emanation,  
I intend and guard this sacred blessed book,  
written in my own words as an offering  
for those semi-divine persons who are  
able to understand me at some time  
in the future, from which the  
cosmos as a whole will  
be led forth*



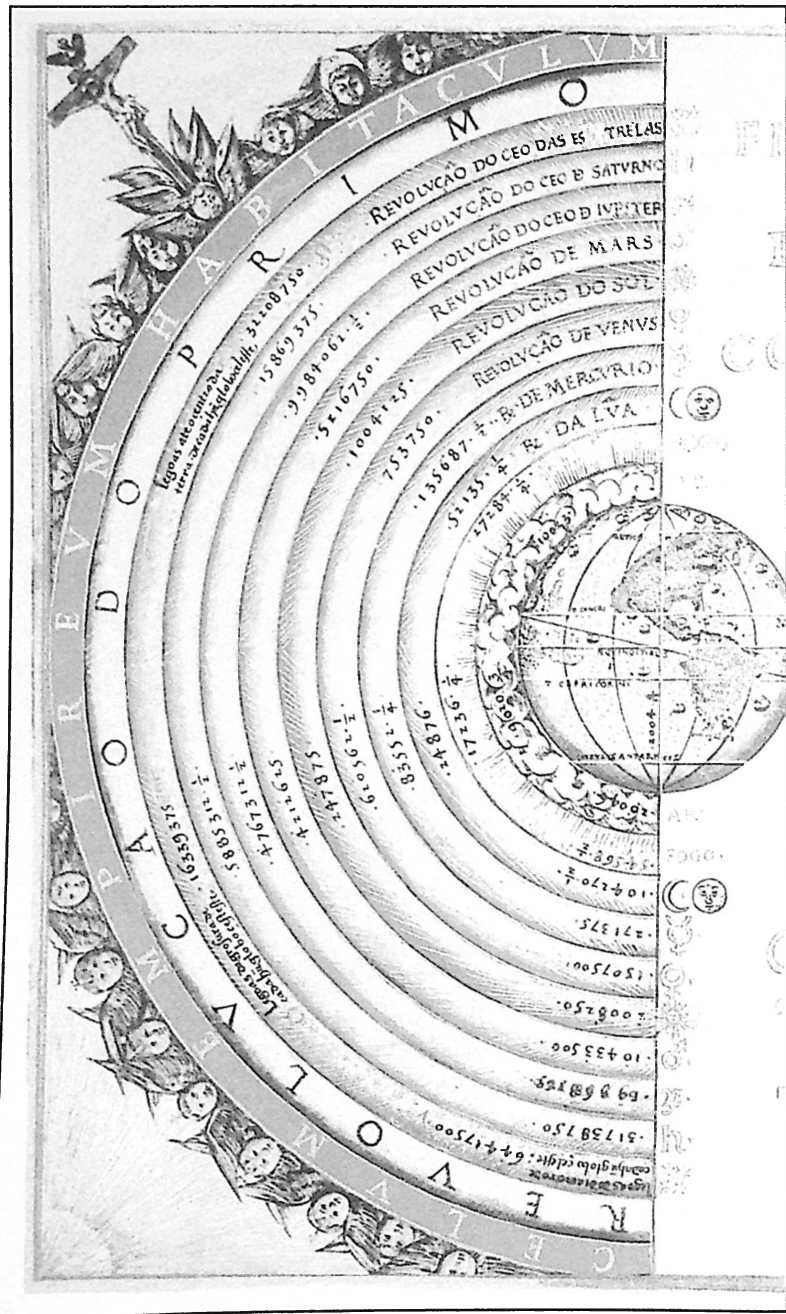
THE SACRED BOOK  
OF HERMES TO ASCLEPIUS  
*circa first century (MS Vindobonesis med. 23)*





# PART SEVEN

DOWN TO EARTH



# Down to Earth

## THE ASTROLOGICAL HOUSES

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THE NATIVITY PLACES EACH PERSON AT THE CENTER OF THE COSMOS relative to their time and place of birth. From this center, the native—the person who is born—looks outward at the arrangement of the planets that surround them. From this Earth-centered perspective, the divine energies emanating from a single undifferentiated creative intelligence flow down through the fixed stars whose images form the zodiacal signs. Those energies are then picked up by the planets and modified in accordance with the myriad variations of planetary condition. The planets (with the assistance of the Moon, who is closest to Earth) then transmit those energies to the terrestrial realm. Teeming with organic life, the terrestrial realm is composed of the four elements: fire, earth, air, and water. The human body shares in the elemental composition of the Earth, and according to the ancient philosophers, humans are also infused with the spark of the divine fifth element or *quintessence* that is synonymous with the soul.

Astrological systems divide the space encircling the Earth into twelve sectors. In modern astrology, each sector is called a house, but the ancient Greek term was *topos*, meaning “place”. *Topos* is the root of the word “topography”, the lay of the land. These twelve divisions are designated by the intersections of the horizon, meridian, and ecliptic, the “great circles” that surround the Earth. The houses represent the places on Earth where the energies of the cosmos are anchored into the physical world of everyday life. As terrestrial locations, they specify the various places where humans engage in the activities of the human condition. The houses describe the major topics of life, such as parents, children, marriage, profession, wealth, friends, illness, suffering, and religion.

In the trinity of signs, planets, and houses, the houses represent the most concrete topics of the astrological system. They embody the complete range of worldly activities that humans encounter in their earthly life on their journey from birth to death.

## ORIGINS OF THE HOUSES

As a system of astral divination used for general political and agricultural purposes, astrology originated in Mesopotamia during the second millennium BCE. In the cuneiform texts documenting the astronomical observations and correlations to terrestrial events, there is no mention of the use of house divisions. The precursor of natal astrology can be found in fifth-century Mesopotamia, but house divisions still did not appear in the texts or horoscopes. It was not until the development of Hellenistic astrology—formulated around 150 BCE in the cosmopolitan city of Alexandria (Greco-Roman Egypt) as a merger of Babylonian, Greek, and Egyptian influences—that we see the divisions of the chart into sectors that describe the various topics of life. However, the elements that would later lead to the house sectors were present in both Babylonian and Egyptian observances of the motion of celestial bodies during the second and first millennia BCE.

Babylonian star-gazers paid special attention to the places in the sky where the planets rose, culminated overhead, set, and anti-culminated in their daily diurnal motion. The Egyptians likewise marked these points for the rising, culminating, and setting of the thirty-six star decans used as timekeepers for the hours of the night and months of the year. The four critical cardinal turning points of planetary and stellar motion would later provide the framework for the division of the house sectors.

Egyptian “Books of the Dead” such as the *Amduat*, the *Book of Gates*, and the *Book of Caverns*, describe the Sun’s journey through the twelve hours of the day and night, giving names of each hour and the significant events, both good and bad, that the Sun encountered while passing through each hour-sector.<sup>1</sup> The text associates the solar journey to the odyssey of a soul. The various events that the soul experiences during each of the twelve Egyptian hour-watches of the night gave rise to the logic behind the significations of the twelve astrological houses, which turn in accordance with the Sun’s diurnal motion. The *Book of the Dead* states that the hours of the night are distributed according to the four cardinal points.

Hypsicles, a Greek astronomer and mathematician practicing in Alexandria around 150 BCE, published a work entitled *Anaphorikos: On Ascensions* (Rising Times). Using data and formulæ from Babylonia, he developed the algorithms for calculating the rising times of the signs at different latitudes. This allowed

1 See Erik HORNUNG, *The Ancient Egyptian Books of the Afterlife*, trans. David Lorton, Ithaca: Cornell University Press, 1999.

for the determination of the exact degree of the Ascendant at the birth moment of an individual. While the Babylonians had the necessary mathematics at their disposal to calculate the Ascendant degree, they did not indicate it in the descriptions of their natal charts. The innovation of an Ascending sign and degree led to the twelve-fold house sectors. The development of the Lots (Arabic parts) and timing by the ascensional times of the zodiacal signs (used in primary directions) also came about as a result of this innovation.

The earliest references to the topics of the various houses are found in the teachings of Hermes Trismegistus, credited as the fountainhead of Hellenistic astrology.<sup>2</sup> His teachings were codified and set down by Nechepso and Petosiris in a comprehensive astrological compendium, which, while no longer extant, is liberally quoted by almost every subsequent Hellenistic astrologer. Thrasyllus, a Platonic philosopher and court astrologer to Emperor Tiberius, wrote a text which not only survives as a summary, but which also gives the significations of the houses according to both Hermes and Nechepso/Petosiris.<sup>3</sup> This text refers to both an eight-house system (*oktotoπος*) and a twelve-house system (*dodekatoπος*).<sup>4</sup>

### THE NAMES OF THE HOUSES AND THE TOPICS THEY SIGNIFY

The twelve houses describe the basic fortunate and difficult experiences of the human condition. In ancient astrology, each house was given a name and many of the meanings of the houses were related to the names that they held. The names of the first, tenth, seventh, and fourth houses—Hour-Marker, Midheaven, Setting, Under the Earth—are based upon the position of the Sun as it rises, culminates, sets, and anti-culminates during its daily journey. The names of the remaining houses are connected to both the planet that rejoices in that house, as well as to the configuration between the house and the Ascendant. We will elaborate upon these names when we discuss each of the houses individually.

- 2 We have used "Hermēs" to refer to the Greek god or to the planet, and "Hermes" to refer to "Hermes Trismegistus" as author of the Hermetic and astrological texts.
- 3 THRASYLLUS, *Summary* (trans. SCHMIDT, *Definitions and Foundations*; HOLDEN, *A History of Horoscopic Astrology*).
- 4 For a discussion on the contemporary debate concerning the issue of house division, see Chris BRENNAN, *Hellenistic Astrology: The Study of Fate and Fortune*, Denver, CO.: Amor Fati, 2017, pp. 365-414.

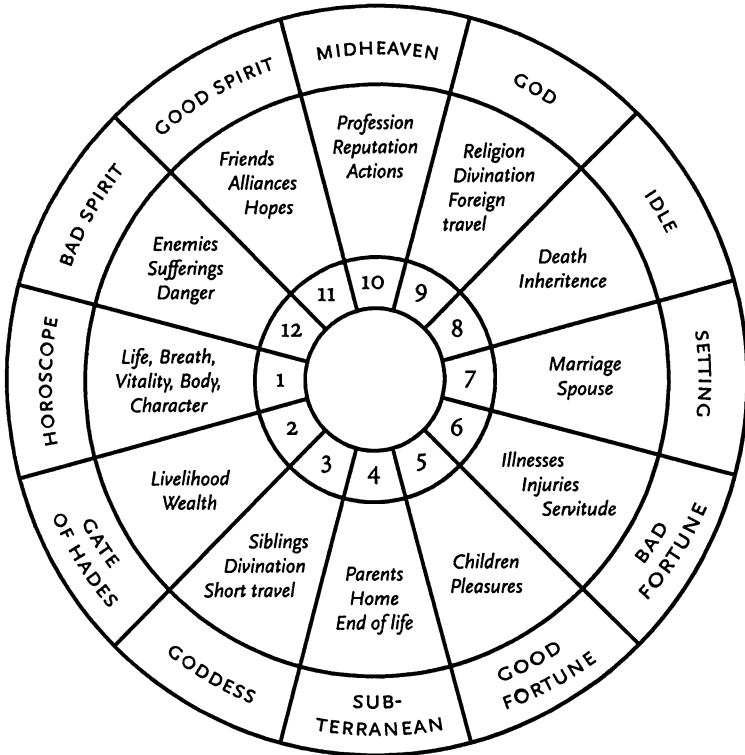


FIGURE 92.

NAMES & TOPICS OF THE TWELVE HOUSES

Table 34. The Names of the Houses

	GREEK	ENGLISH
FIRST HOUSE	<i>hōroskopos,</i> <i>zōē, pneuma, oiax</i>	Hour-Marker, Life, Spirit, Helm
SECOND HOUSE	<i>haidou pulē</i>	Gate of Hadēs
THIRD HOUSE	<i>thea</i>	Goddess
FOURTH HOUSE	<i>hupogeion</i>	Subterranean Place (literally “under the earth”)
FIFTH HOUSE	<i>agathē tuchē</i>	Good Fortune
SIXTH HOUSE	<i>kakē tuchē</i>	Bad Fortune
SEVENTH HOUSE	<i>dusis</i>	Setting
EIGHTH HOUSE	<i>argos</i>	Idle
NINTH HOUSE	<i>theos</i>	God
TENTH HOUSE	<i>mesouranēma</i>	Midheaven
ELEVENTH HOUSE	<i>agathos daimōn</i>	Good Spirit
TWELFTH HOUSE	<i>kakos daimōn</i>	Bad Spirit

### THE GREAT CIRCLES OF THE CELESTIAL SPHERE

In order to better grasp the astronomy behind the divisions of the astrological house systems, we need to understand the three great circles that surround the sphere of the Earth. These are the horizon, the meridian, and the prime vertical.

THE HORIZON is the horizontal circle around the Earth that separates the sky above from earth below, the visible and invisible hemispheres as marked by the rising and setting of the Sun.

THE MERIDIAN is the vertical circle of longitude that passes from the *south point* of the horizon, through the *zenith* to the *north point* of the horizon, and then through the *nadir*.

THE PRIME VERTICAL is the vertical circle that lies at right angles to the meridian. It passes through the *east point*, the *zenith*, the *west point*, and the *nadir*.

THE ECLIPTIC is the apparent path of the Sun against the background of the zodiacal signs as seen from Earth; it interacts with these three great circles

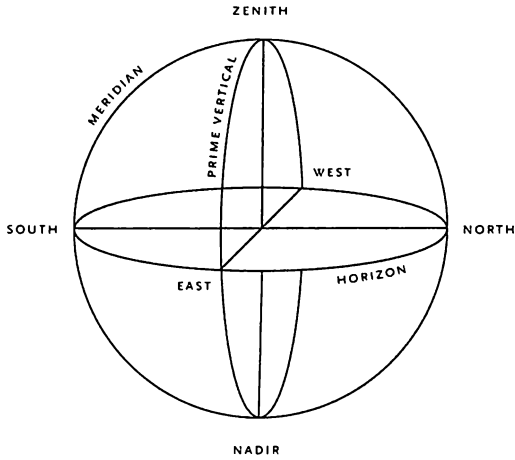


FIGURE 93. THE GREAT CIRCLES OF THE CELESTIAL SPHERE

*The meridian, the horizon, and the prime vertical form three circles of astronomical orientation around the Earth.*

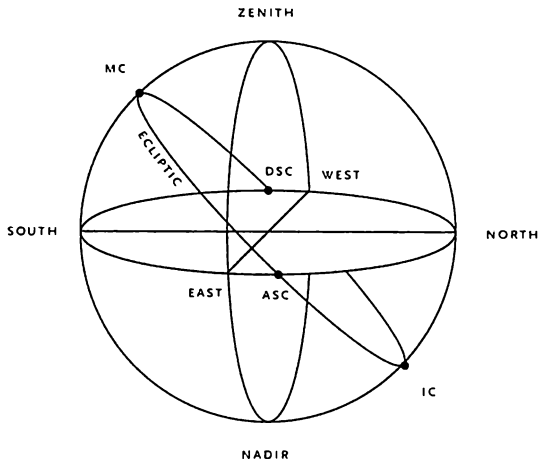


FIGURE 94. THE ECLIPTIC

*The ecliptic intersects the circles of the meridian and the horizon to form the Ascendant (ASC), Descendant (DSC), Midheaven (MC), and Lower Heaven (IC).*



to form the Ascendant, Midheaven, Descendant, and Lower Heaven. The *Ascendant* (ASC) marks the intersection of the ecliptic and the horizon in the east. The *Descendant* (DSC) marks the intersection of the ecliptic and the horizon in the west. The *Midheaven* (MC) is the intersection of the ecliptic and the meridian in the south (the Sun's highest elevation above the Earth). The *Lower Heaven* (IC) is the intersection of the ecliptic and the meridian in the north (the Sun's lowest elevation beneath the Earth).

## HOUSE SYSTEMS

Houses represent the twelvefold division of the ecliptic. They are the places where the celestial energies of the planets are grounded and anchored into the terrestrial realm. Hellenistic texts refer to several different house systems—whole sign, equal, Porphyry, and late in the tradition, Alcabitius (the Alcabitius method was used in the Hellenistic tradition by Rhetorius in the late sixth century but was named later after the tenth-century Arabic astrologer, al-Qabisi). Over the course of the entire tradition, many more house systems were created and employed.

In the whole-sign house system, each of the twelve zodiac signs coincide exactly with one of the twelve houses. In practical terms, this means that each house contains the entire 30° of one—and *only one*—sign. The zodiacal sign that rises over the eastern horizon at the moment of birth marks the hour; it was thus called the *Hōroskopos*, or “Hour-Marker”, by ancient astrologers. This is also the name for the entire first house. It is alternatively known as the ascending or rising sign. All the degrees of that sign occupy the first house. The first house begins at 0° of the sign and ends at 30° of the same sign.

The exact degree of the Ascendant sign, which designates the horizon, is a sensitive point occurring somewhere within the first house. Thus, part of the first house will be above the horizon and part will be below. Any planet in this sign, regardless of its degree, is considered to be located in the first house. The entire zodiacal sign that follows the rising sign in the natural order of the zodiac occupies the whole second house; any planet in that sign is considered to be in the second house. The rest of the houses follow in the same manner.

In the whole-sign house system, the four sensitive points—the Ascendant, Midheaven, Descendant, and Lower Heaven—are based upon variants in season, latitude, and the eccentricity of the ecliptic. They each fall at a different degree within the circle of twelve equal whole-sign houses. The Ascendant and Descendant are always located in the first and seventh houses. The Midheaven

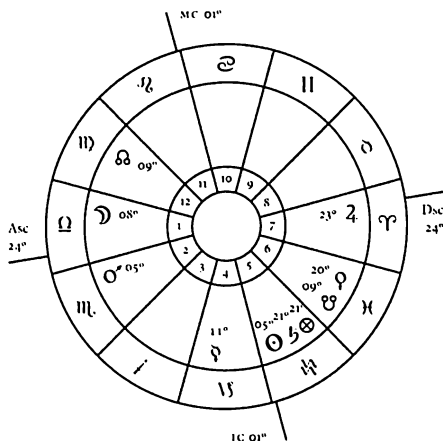


FIGURE 95. CHART OF MARIA VON TRAPP  
IN THE WHOLE-SIGN HOUSE SYSTEM

January 25, 1905, 23:50, Tyrol, Austria.

*In the whole-sign system of house division, signs and houses are exactly coincident. In this example, the Moon is in the first house, even though it is above the line of the horizon (defined by the degree of the Ascendant). Mars is in the second house, Mercury is in the fourth, Saturn and the Sun are in the fifth, Venus is in the sixth, and Jupiter is in the seventh.*

and Lower Heaven, however, float among the other houses. The Midheaven usually falls in the eleventh, tenth, or ninth house, but can even fall in the twelfth or eighth at extreme latitudes. The Lower Heaven usually floats between the third, fourth, and fifth houses, but can fall in the second or sixth in extreme latitudes.

The whole-sign house system is one of the oldest astrological house systems. It was used by ancient astrologers for the majority of inquiries during the first seven hundred years of the tradition. Except for a few charts very late in the tradition, literary and papyrus horoscopes did not contain any notations of degrees on the cusps of houses. Moreover, when a planet's position was designated by its sign, its interpretations were consistent with the topics of the house corresponding to that sign in the whole-sign system.

Hellenistic astrologers were aware of other house systems, but these were most often used for special inquiries. The equal house system is described in the

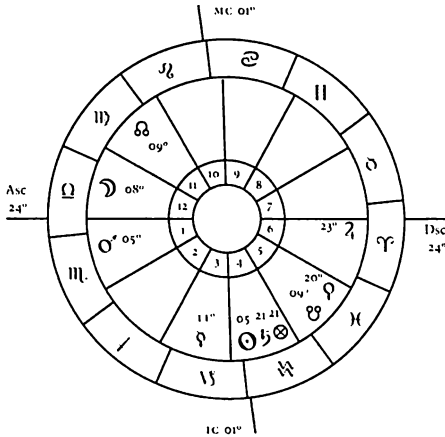


FIGURE 96. CHART OF MARIA VON TRAPP: EQUAL HOUSES

In the equal house system of house division, the first house begins at the degree of the Ascendant, and each house has exactly 30°. Only when the Ascendant degree falls at 0° will the houses and signs coincide exactly. Usually, however, the houses and signs do not coincide. In this example, Mars is in the first house, Mercury is in the third, Saturn and the Sun are in the fourth, Venus is in the fifth, Jupiter is in the sixth, and the Moon is in the twelfth. All house cusps are the same as the Ascendant and Descendant (24°).

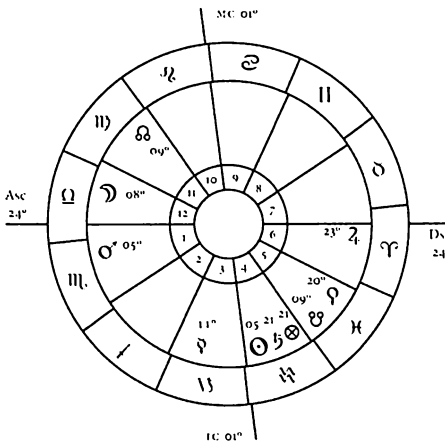


FIGURE 97. CHART OF MARIA VON TRAPP: PORPHYRY HOUSES

In the Porphyry system of house division, the houses are trisected between the arc of the Ascendant and the Lower Heaven, and between the Ascendant and the Midheaven; these divisions are then projected onto the remaining quadrants of the chart. In this example, Mars is in the first house, Mercury is in the third, Saturn and the Sun are in the fourth, Venus is in the fifth, Jupiter is in the sixth, and the Moon is in the twelfth. The house cusps are: first 24° Libra, second 26° Scorpio, third 28° Sagittarius, fourth 01° Aquarius, fifth 28° Aquarius, sixth 26° Pisces. The degrees of the seventh–twelfth house cusps are the same as their opposite counterparts.

texts of Vettius Valens and Firmicus Maternus.<sup>5</sup> Here, the degree of the Ascendant marks the *beginning* of the first house, and the interval of the first house extends over the next 30°. Each successive house begins with that same degree as the Ascendant, but in the following zodiacal sign, and each house contains

5 VALENS, *Anthology* 9; FIRMICUS, *Mathesis* 2.21.

30°. Valens uses this house system in a chapter which explains the relationship of the houses to certain timing procedures pertaining to length of life.<sup>6</sup>

Valens also explains how to compute the so-called Porphyry house system, which he attributed to an earlier astrologer named Orion.<sup>7</sup> In this system, the arc between the degree of the Ascendant and the degree of the Lower Heaven is trisected; these equal portions then become the intervals of the first, second, and third houses. Likewise, the arc between the Ascendant and Midheaven degrees is trisected; these equal portions become the intervals of the tenth, eleventh, and twelfth houses. These quadrant divisions are then projected across the chart for the remaining house cusps. Valens presents this house system in a discussion for ascertaining the dynamic strength of a planet in length of life calculations.

There is a vibrant debate among contemporary practitioners of traditional astrology concerning which house system was used by Hellenistic astrologers. Some argue for the primary use of whole-sign houses for designating the twelve topics of life, while reserving the equal house and quadrant systems,<sup>8</sup> such as Porphyry houses, for special timing techniques or to assess the dynamic strength of planets. Others maintain the primacy of equal and quadrant houses in order to distinguish the topics.

Adding to the confusion, the word Midheaven was used to refer both to the degree of the MC where the Sun culminated on that day, as well as to the tenth house. Hellenistic astrologers wrote how the exact degree of the Midheaven sometimes fell in the ninth or eleventh houses as well as in the tenth Midheaven house. This can only occur when using whole-sign or equal houses. In quadrant systems such as Porphyry and others, the MC degree is always the cusp or beginning of the tenth house.

As you look at the example of Maria von Trapp in these three different house systems (FIGURES 95–97) you will notice that the house location of planets can

6 VALENS, *Anthology* 9.2.

7 VALENS, *Anthology* 3.2.

8 Quadrant can refer to the division of the wheel of houses into four equal sectors containing three houses each. In modern astrology this division comprises the first, second, and third houses as one quadrant; the fourth, fifth, and sixth houses as the second; the seventh, eighth, and ninth as the third; and the tenth, eleventh, and twelfth as the fourth. Hellenistic astrology contains another method of dividing the sectors, where each angular house is flanked by a succedent house and a cadent house to form a quadrant. (See *Chronological Ages of the Houses*). However, when the term is used in reference to a house system, quadrant house systems divide the wheel by the number of degrees between the ASC and the MC, and the ASC and the IC. These subdivisions are then projected across the chart in order to determine the intervals of the other two quadrants. With quadrant house systems, the exact degrees of the ASC, MC, DSC, and IC mark the beginnings or cusps of the first, tenth, seventh, and fourth houses.

change from one system to another. This will naturally change the interpretation of these planets. Note that, while her planets happen to be located in the same houses in the equal house and Porphyry house systems, this is not always the case. In the whole-sign system on the previous page, however, we can clearly see that the Moon, Mars, Mercury, Sun, Saturn, Venus, and Jupiter are all in different houses.

The course of the next two-thousand years saw the development of more complex mathematics, and astrologers postulated many other ways of dividing the circle of the houses based upon time, space, and other factors. These house systems include:

PORPHYRY	Attributed to Orion in the first century CE; later ascribed to Porphyry, who lived in the third century CE
EQUAL HOUSE	First century CE
ALCABITIUS	Used in the late sixth century CE by Rhetorius; ascribed to al-Qabīṣī after the tenth century
CAMPANUS	Thirteenth century
REGIOMONTANUS	Fifteenth century
PLACIDUS	Seventeenth century
KOCH	Twentieth century

During the twentieth century, the most popular house system was Placidus, followed by the equal house system. Before modern computers, when charts were hand-calculated, the Placidus *Table of Houses* was the most readily available point of reference in print; it thus became the default system for most twentieth-century astrologers. Equal houses were also used because of the simplicity of calculating only the degree of the Ascendant and not the intermediate house cusps. With the advent of astrological software, however, the use of other house systems became much easier, and many astrologers began to experiment with different systems. As translations of the ancient astrological texts began to emerge in the last decade of the twentieth century, increasing attention was brought to the use of whole-sign houses.

Although it was one of the original systems of house division in the ancient world, whole-sign houses have only recently begun to regain popularity in the modern west after centuries of neglect. In the east by contrast, whole-sign houses have been in continuous use throughout the entire history of Jyotish astrology.

Based upon my readings of the primary source texts and the early recommendation of Rob Hand, I have been using the whole-sign house system since 2002. In this book, I will follow the examples given by the Hellenistic astrologers

themselves, who illustrated the various doctrines that they employed by using whole-sign houses for the location of planets in regard to inquiries concerning the topics of life.

New and seasoned astrologers alike are perplexed as to which house system to use. While every system has the same Ascendant and Midheaven degree, the boundaries or cusps of the other houses will differ. Planets can occupy different houses in the various systems. In the 1970s we joked: “Pick the house system in which your own chart looks best”. But on a more serious note, some astrologers suggest that you should use the house system associated with the type of astrology you do—Regiomontanus for Lilly, Alcabitus for Medieval, whole sign for Hellenistic, Campanus for Rudhyar, Humanistic, etc.

There is a broad enough scope in psychological natal interpretation of personality that meanings of planets in different houses can be justified and rationalized. It becomes a serious problem in horary and electional work, however. If someone is asking the question, “Will I find my keys?”, for example, one house system (based upon the planetary rulers of the signs on the houses signifying the question) will give a “yes” and another house system will give a “no”. Obviously the reality of the situation cannot be both “yes” and “no”; that is, it is not subject to nuance of perspective and interpretation. The multiple house systems are therefore the Achilles’ heel of external credibility in astrology as a valid system of inquiry. For now, it remains an unresolved problem within our community.

My recommendation is to use whole-sign houses while studying Hellenistic astrology. If you have been accustomed to looking at your chart in a different house system, be aware that the switch to whole signs can often precipitate an identity crisis. You are invited to experiment in order to be able to make an informed decision.

# Classifications

## OF THE HOUSES

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HOUSES CAN BE CLASSIFIED IN VARIOUS WAYS ACCORDING TO THEIR relative strength, favorability, and the chronological ages of life. Each of these categories, as well as significations from the derived houses and the planetary joys of the houses, contribute to the composite meaning of each house.

The word that the Hellenistic astrologers used to describe the underlying condition of a house was the verb *chrēmatisō*. The primary meaning of this word is “to transact business for one’s own profit”—or in a more colloquial sense, “to make money”. In this sense, the term is often related to the successful management of a household or property, which the Greeks called *oikonomia* (the origin of our modern word, “economy”). Economy derives from *oikos*, “house” and *nomos* “law”; the same sense is implied in Hellenistic astrological texts when they speak of the domicile or estate that a certain planet rules. The desire for profitability was therefore closely related to the idea of advantageous houses. As the Greek philosopher Xenophon wrote in an essay on estate management (*Oikonomia*): “what is profitable is wealth, and what is harmful is not wealth”.<sup>1</sup>

A major tenet of valuable real estate is “Location, location, location”. This idea seems to be behind the notion that some houses are considered more effective locations than others for doing profitable business and are thus more positively valued. In an astrological context, however, it is the business of the native’s life. A planet’s house location influences the circumstances that dispose the planet’s “business”—its activities and associated topics—to eventuate in ways that are effective and profitable, or ineffective and unprofitable.

In addition to profitable business dealings, the word *chrēmatistikos* was also associated by the Greek populace with oracles. A less common meaning of *chrēmatisō* is: “to give a response to those who consult an oracle”. The most famous oracle in the ancient world was at Delphi. On the occasion of the Pythian Games (held every four years, similar to the Olympic Games), city-state

1 XENOPHON, *Oikonomia* 1.10 (fourth century BCE).

officials would gather at Delphi, consult the oracle for advice about the business of their city, deposit their wealth in their treasury building as a sign of respect, and engage in profitable business dealings with other dignitaries. The path up to the divinatory temple was thus lined with treasuries so that city-states could gain prestige by displaying their wealth as offerings to the god Apollō.

Manilius called the astrological houses the “temples” or dwelling places of the gods;<sup>2</sup> here we see hints of the mystery tradition that stands behind Hellenistic astrology. A planet in a house that was *chrēmastikos*—effective or profitable—can be interpreted as an oracular sign that its matters will be profitable for the native.

There were two different traditions for determining which houses were *chrēmastikos* in Hellenistic astrology. One was based upon the relative *angularity* of the house, i.e., it evaluated the dynamic potential of a house to manifest and support the activities of that house topic.<sup>3</sup> The other was based upon the relative *favorability* of a house, i.e., it evaluated the benefic and malefic quality of the topics and activities signified by the house itself.<sup>4</sup>

#### THE RELATIVE ANGULARITY OF THE HOUSES

[A planet’s power is also determined] from how they are positioned relative to the horizon, for they are especially powerful when they are in the Midheaven or being borne towards the Midheaven; and second in power whenever they are on the horizon itself or rising up towards it. — PTOLEMY.<sup>5</sup>

When discussing the assessment of a planet’s power to bring about the magnitude of an event, Ptolemy wrote that, with respect to the nativity, “the planets are the strongest whenever they are passing by the angles (*kentron*) or the places which rise up towards the angles (*epanaphora*), especially the principal ones; I mean those ascending and those culminating”. “They are the weakest”, he adds, “whenever they are declining (*apoklino*) from the angles”.<sup>6</sup>

2 MANILIUS, *Astronomica* 2.856 ff.

3 NECHEPSO as quoted by ANTIUCHUS, *Summary* 19; SERAPIO, *Definitions*, CCAG 8.4.225–232.

4 HERMES according to TIMÆUS as quoted by ANTIUCHUS, *Summary* 19; PORPHYRY, 36; RHETORIUS, 27, 28.

5 *Tetrabiblos* 1.24.

6 PTOLEMY, *Tetrabiblos* 3.3.



The classification of the houses as angular, succedent, and cadent has survived intact into modern practice. The *angular* houses are identified as the first, tenth, fourth, and seventh and are considered to be strong; the *succedent* houses, the second, fifth, eighth, and eleventh are said to be moderate in strength; the *cadent* houses, the third, sixth, ninth, and twelfth are thought to be weak. Nechepso the King and Serapio said that angular and succedent houses are most conducive to business.<sup>7</sup> In this context, *chrēmastitikos* is understood as a place that provides the strength and dynamic energy that enables a planet to act effectively and profitably. When referring to a planet's relative angularity, *chrēmastitikos* has been translated in the astrological texts as "profitable, conducive to business, advantageous, effective, operative, busy, strong, energetic, and dynamic". Its opposite, *achrēmastitikos*, is variously translated as "unprofitable, non-conductive to business, disadvantageous, ineffective, inoperative, slack, weak, and unenergetic".

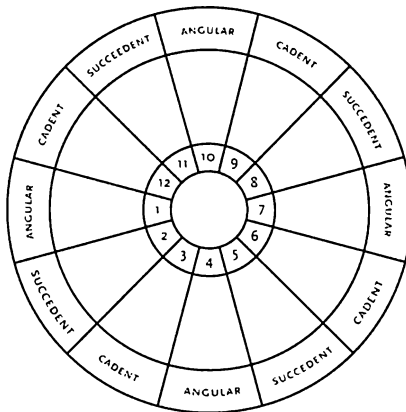


FIGURE 98. ANGULARITY OF THE HOUSES

The first, tenth, seventh, and fourth houses are angular and considered strong. The second, eleventh, eighth, and fifth houses are succedent and considered of moderate strength. The third, twelfth, ninth, and sixth houses are cadent and considered weak.

7 NECHEPSO as quoted by ANTIOCHUS, *Summary* 19; SERAPIO, *Definitions*, CCAG 8.4.225–232.

## ANGULAR HOUSES

Come now, prepare an attentive mind for learning the cardinal points: four in all, they have positions in the firmament permanently fixed and receive in succession the speeding signs. One looks out from the rising of the heavens as they are born into the world and has the first view of the Earth from the level horizon; the second faces it from the opposite edge of the sky, the point from which the starry sphere retires and hurtles headlong into Tartarus; a third marks the zenith of high heaven, where wearied Phoebus halts with panting steeds and rests the day and determines the mid-point of the shadows; the fourth occupies the nadir, and has the glory of forming the foundation of the sphere; in it the stars complete their descent and commence their return, and at equal distances it beholds their risings and settings.

—MANILIUS.<sup>8</sup>

The angular houses—the first, tenth, seventh, and fourth—are derived from the four critical turning points of the Sun and the planet's daily diurnal motion that mark their rising (Ascendant), culminating (Midheaven), setting (Descendant) and anti-culminating (Lower Heaven). These houses were traditionally called the Hour-Marker (*Hōroskopos*), Midheaven (*mesouranēma*), Setting (*dusis*), and Subterranean (*hupogeion*, literally, “under the earth”). These places mark critical shifts in direction relative to the diurnal motion of celestial bodies and are characterized by the release of potent energy. A dynamic and powerful quality of energy thus becomes available to planets passing through these sectors. According to Firmicus Maternus, the examination of these houses can explain the entire substance of fate.<sup>9</sup>

We can gain more insight into the thinking behind this evaluation by examining the meanings behind the words that Hellenistic, Arabic, and Medieval astrologers used to refer to the angular, succedent, and cadent houses. The Greek term used for an angular house is *kentron* (*kendra* in Sanskrit), which means “sharp point”, “goad” (i.e., for driving animals to action, like a spur), “pivot” (the fixed center around which something turns, like the arm of a compass or a fulcrum). The Arabs translated this word as *watad*, “stake” (i.e., for holding down a tent). The Medieval European translators rendered the Arabic word into Latin as both *cardō* (pivot, hinge, turning point, axis, pole) and *angulus* (angle or corner).

8 *Astronomica* 2.788–801.

9 FIRMICUS, *Mathesis* 2.18.1.

Table 35. Terms for Angular Houses in Greek, Arabic, and Latin

GREEK	<i>kentron</i>	Sharp point, goad, pivot, center, axis
ARABIC	<i>watad</i>	Stake for holding down a tent
LATIN	<i>cardo</i>	Pivot, hinge, pole, axis
	<i>angulus</i>	The corner formed by an angle

Taking all of these meanings together, ask yourself: what is the connection between these definitions, and how do they inform our understanding of the angular houses?

#### FOUR DIRECTIONS, FOUR WINDS

The four cardinal points which provide the framework for the angular houses have a symbolic correspondence to the four directions: east, south, west, and north. Many rituals open with an invocation to the spirits or guardians of the four directions based upon the belief that the four directions are *portals or openings between the earth and the cosmos*. These are the places in the circle of the whole where the greatest influx of cosmic energy rushes into the terrestrial realm.

The four winds of the Greeks also originate from the four directions. They were called Eurus (east), Notus (south), Zephyrus (west), and Boreas (north). Before being connected to the four elements, the triplicities were originally associated with these winds.<sup>10</sup> In the seminal diagram of the joys of the houses,<sup>11</sup> the triplicity lords that are grouped around the cardinal points of the chart illustrate their connections with the directions and the winds.

The four directions also correspond to the Sun's annual seasonal journey marked by its northern and southern turnings at the solstices, and its eastern and western transitions at the equinoxes. Hellenistic astrologers such as Ptolemy and Antiochus wrote how the air mass would turn at the cardinal points, causing the weather to shift into the corresponding climates of a season, getting wetter, warmer, drier, or colder. In all of these ways, the potent, dynamic energy associated with the four directions and four seasons underlies the four corresponding angular houses. According to Manilius, the axes formed by these four cardinal points hold the earth in place:

10 On the triplicities, see volume 1, chapter 11 (pages 161–64), with table 13.

11 See figure 35 (volume 1, page 203) and figure 106 (volume 2, page 629).

These points are charged with exceptional powers, and the influence they exert on fate is the greatest known to our science, *because the celestial circle is totally held in position by them as by eternal supports*; if did they not receive the circle, sign after sign, flying in its perpetual revolution, and clamp it with fetters at the two sides and at the lowest and highest extremities of its compass, then heaven would fly apart and its fabric disintegrate and perish.<sup>12</sup>

This passage explains how the angular houses are not only sources of dynamic energy but also locations that offer strong and stable support for the manifestation of planetary events. According to Nechepso, angular and succedent houses are the most conducive for the business of life.<sup>13</sup> In other words, the potential power of these houses enables the planets that reside within them to manifest their agendas in the external world.

For this reason, planets are considered to be powerful and energetic when they are located in the angular houses. They occupy places of central importance in human affairs and they have the greatest strength to act and effect their significations in a swift and dynamic manner. In angular houses, planets are well-supported and have a stable foundation.<sup>14</sup>

In sum, the angular houses are the locations that provide the greatest dynamic energy and stable support for planets to bring about their significations. They represent the critical phase transitions in the transformative cycle of the birth, maturity, death, and renewal of stars and souls. Here, the intensity of the energy precipitates the transition from one state to another. They are the goad that stimulates activity and their power comes from the influx of cosmic energy at the portals of the four directions. Their dynamic energy comes from the winds that usher in mass changes at the beginnings of the seasons marked by the equinoxes and solstices. They are stakes—places where the turning circle of the zodiac is clamped and fettered—bringing stability, support, and power. As fulcra, or pivot points, they are places of central importance in human affairs. In Jyotish and Medieval chart styles—which are square—they are drawn as the angles, hinges, and corners.

12 MANILIUS *Astronomica* 2, 880–05.

13 NECHEPSEO as quoted by ANTIOCHUS, *Summary* 19; SERAPIO, *Definitions*, CCA 8.4. 225–232.

14 When the figure of an upright human is placed within the circle of the houses, the head touches the tenth house, the feet the fourth house, and the outstretched arms touch the first and seventh houses. The meanings of these houses signify the areas of central importance in the human experience: the self and the spouse or partner (first and seventh), a person's relation to the public sphere of profession and social reputation (tenth), and the private foundation of home and family (fourth).

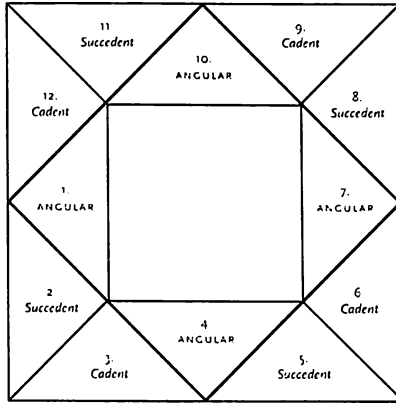


FIGURE 99. ANGULAR VERSUS NON-ANGULAR HOUSES

*Jyotish and Medieval astrologers use square charts which make the angularity of the houses explicit. The four angular pivots mark the “effective” or “busy” houses, while the intervening places mark the non-angular houses: the succedent (considered moderate in strength) and the cadent (considered “ineffective” or “slack”).*

SUCCEDENT HOUSES, CADENT HOUSES,  
AND THE ANGULAR TRIADS

To speak more concisely, the decline of the Sign of the Hour-Marker is called the ‘Bad Spirit’, and its post-ascension ‘Ineffective’; similarly the decline of the Midheaven is ‘God,’ and its post-ascension ‘Good Spirit’; and in the same way the decline of the Anti-Midheaven is ‘Goddess,’ and its post-ascension ‘Good Fortune’; likewise the decline of the Descendant is ‘Bad Fortune,’ and its post-ascension is ‘Idle’.  
— SEXTUS EMPIRICUS<sup>15</sup>

One way that Hellenistic astrologers divided the twelve houses into four quadrants was via “angular triads”. Here, each angular house is flanked on one side by a *succedent house which rises up towards it*, and on the other by a *cadent house*

15 *Against the Astrologers* 5.18–20.

which declines or falls away from it.<sup>16</sup> The succedent houses were thought to provide moderate dynamic energy and support for planets. The cadent houses were considered the weakest in their capacity to facilitate a planet's profitable dealings. This perspective will help us better understand the thinking behind the differing qualities of dynamic *chrēmastikos* energy that supports the planets located in those houses.

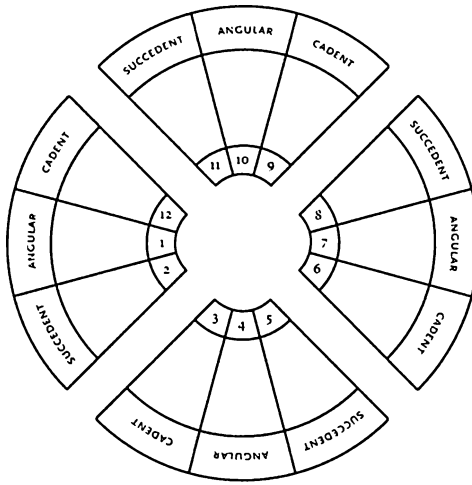


FIGURE 100. ANGULAR TRIADS

*The angular tenth house is flanked by the succedent eleventh house and the cadent ninth house. The angular first house is flanked by the succedent second house and the cadent twelfth house. The angular seventh house is flanked by the succedent eighth house and the cadent sixth house. The angular fourth house is flanked by the succedent fifth house and the cadent third house.*

- 16 See SERAPIO, *Definitions*. The term “angular triads” was coined by Robert Schmidt, although the conceptual grouping of these houses is present in the texts of Hellenistic authors. Hellenistic astrologers (as well as modern astrologers) are also accustomed to dividing the houses into four successive quadrants: here, the first, second, and third houses form one quadrant; the fourth, fifth, and sixth houses a second quadrant; the seventh, eighth, and ninth houses a third quadrant, and the tenth, eleventh, and twelfth houses the final quadrant. Sometimes these quadrants were divided by the specific degrees of the Ascendant, Midheaven, Descendant, and Lower Heaven, and other times by the whole-sign sectors. For further discussion, see the chronological ages of the houses (below, pages 625–627). Some modern astrologers have overlaid Carl Jung’s theory of four types of perception upon the four quadrants, ascribing the faculties of intuition, feeling, sensation, and thinking to this fourfold division (e.g., RUDHYAR, *Astrology of Personality*, 1936).

Now keep in mind the motion of diurnal rotation whereby (due to the rotation of Earth on its axis) the houses with their respective resident zodiacal signs are seen to rise and set in a clockwise direction over the course of each twenty-four hour period. For example, the succedent eleventh house rises up towards the tenth-house pivot point while the cadent ninth house falls down away from the tenth house. We can imagine this better by picturing how the Sun rises up towards the Midheaven and then falls down towards the horizon.

The Greek term for the succedent houses is *epanaphora*, which in its astronomical sense literally means to “rise up towards”. In this context each succedent house rises up towards the peak of the adjacent angular house. The succedent house does not partake of the full measure of the dynamic energy and stable support that is available at the peak of each triad, but it is approaching that peak. Just as we have more stable footing when we climb up a hill rather than when we go down a hill, so too do the succedent houses give moderate support to planets located in them. Its energy is thus middling but increasing.

Sometimes succedent is translated as “post-ascension” in the Hellenistic texts. This describes its motion as ascending or following after the angular house that precedes or goes before it. The Arabic astrologers called these houses *ma yali watada*, which is a very close, literal translation of the Greek, meaning “what follows/borders upon a stake”. The Latin astrologers translated the Greek term *epanaphora* as *succedens*, from which we get the English “succedent”. It has the sense of coming upwards so as to follow in succession, which describes the movement of succedent houses following the rising of the angular houses that precede them.

Table 36. Terms for Succedent Houses in Greek, Arabic, and Latin

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GREEK	<i>epanaphora</i>	ascend, rise up towards
ARABIC	<i>ma yali watada</i>	what follows or borders on a stake
LATIN	<i>succedens</i>	coming upwards, to follow in succession

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By contrast, the Greek term for the cadent houses is *apoklino*, which means to slope down, decline, or fall away. The cadent houses represent a fall from the peak and a decline of the dynamic power as one is on the way down from the heights. And the downward slope is slippery as it does not provide much stability or firm footing. These houses were called *achrēmatistikos*—unprofitable or ineffective for taking care of business. Thus, planets in the cadent houses were thought to have less support or energy to bring forth their matters.

The Arabic astrologers used the word *saqit*, which means “falling”, for the cadent houses. But over time, the Arabic terminology became more complicated because of the growing shift to quadrant houses that was taking place during the Medieval period. A planet was said to be *muqbil*, “advancing”, when approaching an axial degree by primary diurnal motion (i.e., the exact degree of the Ascendant, Descendant, Midheaven, or Lower Heaven) regardless of whether it was in an angular or succedent house. A planet moving past that degree was said to be *za’il*, “withdrawing”, and was considered dynamically cadent, even if it was in the same sign as the angular whole sign.<sup>17</sup> Sahl interprets the houses that are stakes (angular) as the places where the power resides; the houses that follow after the stakes (succedent) represent what is coming to be; those that are falling from the stakes (cadent) represent what has already elapsed and is passing away.<sup>18</sup>

The English term “cadent” derives from the Latin verb, *cadō*, which also means to fall, sink, or decline. When Hellenistic astrologers were looking for a planet to qualify as the Master of the Nativity (*Oikodespotēs*) or ruler of other global inquiries, a cadent location would automatically eliminate it from consideration and indicate a poor assessment of the planet’s capacity to bring forth fortunate outcomes.

Table 37. Terms for Cadent Houses in Greek, Arabic, and Latin

GREEK	<i>apoklino</i>	slope, decline, fall away
ARABIC	<i>saqit</i>	falling
LATIN	<i>cadō</i>	fall, sink, decline

While planets located in the cadent houses were generally considered to be weak and ineffective, there were certain circumstances that energized them. Paulus explained that when a planet in a cadent house casts its rays within 3° by trine aspect, either upon the degree of an angle or upon another planet in an angular house, it becomes more energized and effective in producing its matters relative to the meanings of that angular house (FIGURE 101).<sup>19</sup> Thus, a planet in the cadent sixth house that sends a trine ray to the MC degree or a tenth-house

17 See the “Editor’s Introduction” in Benjamin N. DUKES, trans., ed, *The Astrology of Sahl B. Bishr, Volume One* (Minneapolis, MN: Cazimi Press, 2019), 33.

18 SAHL, *Introduction* 2.31.

19 PAULUS, *Introductory Matters* 27.



planet becomes effective insofar as it gains the capacity to stimulate professional activity or other tenth-house matters. In a similar way, planets located in the cadent ninth house can potentially energize first-house matters; those in the third house, seventh-house matters; and those in the twelfth house, fourth-house matters (given the  $3^\circ$  orb for the trine ray).

The Hellenistic astrologer Rhetorius described each of the cadent houses as *metakosmios*.<sup>20</sup> This is a philosophical term that means the “state between worlds”, or in other words, alternate states of consciousness experienced in the liminal realms. The topics of the cadent houses all refer to behaviors and states of mind that are not conducive to business in the outer world, or which do not engage in business that produces profitable results. Whenever someone is ill or injured in the sixth house, or suffers and is confined in the twelfth, they cannot readily take care of their business. The third and ninth houses are connected to the topics of religious activities, scholarly pursuits, or travel. Once again, these activities generally don’t promote the making of money. It is not so much that the cadent houses are weak in and of themselves, but rather that they are not optimal locations for worldly business. Instead, planets in cadent houses encourage the cultivation of the inner life, which can be fortunate in a non-material sense.

As noted earlier, there exists a certain amount of confusion in the Hellenistic texts regarding the Midheaven and the MC. These terms are used in ways that refer both to the tenth whole-sign house (called the Midheaven), and to the degree of the Sun’s culmination point (called the *Medium Cæli* or “middle of the

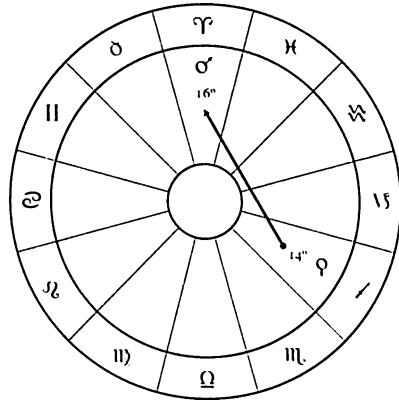


FIGURE 101. CADENT PLANET ENERGIZED BY TRINE WITH AN ANGULAR PLANET

*According to Paulus, when a planet in a cadent house casts a trine ray within  $3^\circ$  upon the degree of an angle or upon a planet in an angular house, it can more effectively bring about its significations relative to those of the angular house. In this example, the trine from Venus in the sixth (cadent) is cast upon Mars in the tenth (angular). Sixth-house topics (illness) are activated and harnessed towards the topics of the tenth (profession).*

heavens”, whence the abbreviation MC). It is not always clear from the context which one the author means.

In quadrant house systems such as Porphyry or Placidus, the degree of the MC always forms the *cusp* of the tenth house. However, in the whole-sign house system, the MC degree usually falls in the eleventh, tenth, or ninth houses. Paulus writes that “the culminating degree does not always fall in the tenth house from the Ascendant due to the inequality of the rising times of the signs, but sometimes in the ninth and sometimes in the eleventh”.<sup>21</sup> Firmicus Maternus instructs that “the MC is in fact the tenth sign from the Ascendant, but now and then the MC is also found by degree in the eleventh sign from the Ascendant”.<sup>22</sup>

The MC degree has its own quality of dynamic energy regardless of its specific house location. Thus, if it falls in the eleventh or ninth house, its presence can make the house more active and busy than it would ordinarily be. In addition, the nature of the profession or mark of reputation partakes of some of the significations of the house in which it is found, such as academic, religious, or international relations for the ninth house, and organizations or patronage for the eleventh. Furthermore, any planet that is conjunct the degree of the MC, regardless of its house location, is stimulated and energized. The Arabic astrologers, by contrast, suggested that the MC or IC axis in the tenth house was the best, in the eleventh was increasing in potency, but declining in its power when placed in the ninth.<sup>23</sup>

In summation, the angular houses represent the peak of power; planets located in angular houses have strong dynamic energy and stable support to bring forth their significations. Succedent houses indicate an ascent towards the power of the peak; planets located in succedent houses have moderate energy and support for the actualization of their matters. Cadent houses show a decline from positions of power; planets in cadent houses have the least energy and support to effect the things they are trying to bring about, at least insofar as the goal is profitable business dealings. But keep in mind that the nature and condition of the planets themselves can mitigate the diminished strength of the house and modify the judgment in the final accounting.<sup>24</sup>

21 *Introduction to Astrology* 30.

22 *Mathesis* 2.18a.

23 SAHL, *Questions* 1.47.

24 The traditional teachings on the strength of planets and relative angularity has been challenged in recent years by the Gauquelin Research studies that show the presence of planets in the cadent sectors having the most correlation to success in professions associated with the significations of that planet. For example, Mars is said to signify athletes and there is a significant peak of eminent athletes with Mars located approximately 10–20° above the Ascendant. In quadrant house systems where the Ascendant is the cusp of the first house,

## THE RELATIVE FAVORABILITY OF THE HOUSES

The second major classification of the *chrēmastikos* houses is the relative benefic or malefic nature of the topics located in each house sector. The traditional texts use descriptors such as: benefic and malefic, good and bad, favorable and unfavorable, fortunate and unfortunate, or advantageous and disadvantageous. The underlying criterion is: how *favorable* are the topics of these houses in the life of an individual.

According to the Hellenistic astrologer Timæus, the seven signs that are *chrēmastikos* are the four angular signs, (first, tenth, seventh, fourth); the two trigons to the Ascendant (fifth, ninth); and the post-ascension (*epanaphora*) of the Midheaven (eleventh). The rest of the signs are *achrēmastikos* (second, third, sixth, eighth, twelfth).<sup>25</sup>

This passage only makes sense within the context of the whole-sign house system, in which signs and houses coincide. It is the configurations of the signs themselves that provide the basis for this classification. What distinguishes this classification of favorable houses is that they are all configured by whole-sign aspects to the Ascendant sign. Furthermore, the signs have an intrinsic relationship with one another based upon gender, quadruplicity, and triplicity (as discussed in volume one). The Ascendant symbolizes the life of the individual and as such serves as the reference point for the topics of life that are favorable and unfavorable for the life force and its trajectory. Because aspects are connected to rays of light and vision, the houses that receive the light of life from the Ascendant are highly visible and thus function as prime locations for the business of life.

Using the first house of life as the point of reference, the sides of the hexagon connect the first house to the third and eleventh houses by sextile. The sides of the square connect the first house to the fourth and tenth houses. The sides of

the peak is clearly in the cadent twelfth house. The second peak falls in the ninth house, another cadent house. I have been thinking about how to reconcile this finding with the traditional doctrine of angularity for several years. One line of speculation is that if a planet is ten to twenty degrees above the Ascendant, it would have been rising over the Ascendant two hours prior. This is the approximate interval when transition in childbirth begins; the mother's labor intensifies as the fetus leaves the uterus to travel down the birth canal. Could it be the case that if a planet is crossing the Ascendant when transition begins, that planet has a marked imprint in the life of the native? This preserves the power of angularity linked to the Ascendant degree. In a similar fashion, a second peak in the cadent ninth house correlates to about eight hours prior to birth, which is the average time of labor as a whole. Likewise, a planet crossing the Ascendant at the onset of labor will be located near the ninth house at the time of birth, and may leave a strong impression in the adult's professional life.

25 ANTIOCHUS, *Summary* 19; PORPHYRY, *Introduction* 36; RHETORIUS, *Compendium* 27–28.

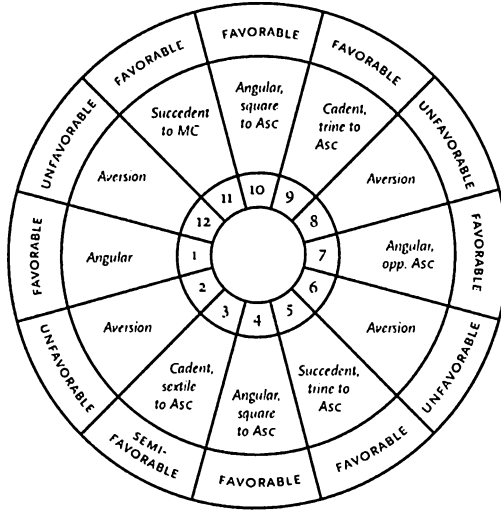


FIGURE 102. FAVORABLE AND UNFAVORABLE

*The houses traditionally considered favorable were first and foremost the angular houses (first, tenth, seventh, and fourth), followed by the eleventh, ninth, and fifth houses. The houses traditionally considered unfavorable were those in aversion to the Ascendant (second, sixth, eighth, twelfth). The third house had limited favorability and was considered the best of the unfavorable, and the worst of the favorable.*

the triangle connect the first house to the fifth and ninth houses by trine. The diameter connects the first house to the seventh by opposition. The topics of these houses—siblings, parents, children, spouse, God, honors, and friends—are all favorable to the individual's best interests.

The houses that are in aversion to the Ascendant—i.e., the houses that are disconnected or not configured—do not receive the light of life. They are obscure locations where the life force is not enhanced, and are considered to be unfortunate. These are the sixth house of illness (Bad Fortune), the eighth house of death (Idle Place), the twelfth house of afflictions (Bad Spirit), and the second house of finances, whose dark side is greed or debt (Gate of Hadēs).

While the third house is linked to the Ascendant by sextile, many ancient authors did not consider it to be a favorable location. This may be based upon the premise that the sextile is a weak aspect and the inferior sextile even weaker. The third house is also handicapped by being a cadent house. (The ninth house is likewise cadent, but it is more fortunate because of its superior trine to the Ascendant). Another possible rationale may be in a major topic of the third house

itself: brothers. In the ancient world, beginning with the Biblical Cain and Abel, rivalry and fratricide between brothers arose due to the laws of primogeniture in which the oldest son inherits everything. Astrologers such as Paulus, Firmicus Maternus, and Serapio, however, viewed the third house as a favorable and good house. Hephaistio followed the tradition that the third house was an unfortunate place (as did Timaeus, Porphyry, and Rhetorius) and ranked the planets in order from best to worst:

The following are the good places in which it is necessary for them [i.e., the planets] to be placed. First, the *Hōroskopos*; second, the Mid-heaven; third, the Good Spirit; fourth, the Good Fortune; after these the Descendant; then the pivot under the earth; after all [of these], the ninth place, the so-called God. These are the good places. Evil are the second and third from the *Hōroskopos*, and the eighth; the two remaining, which are the sixth and twelfth, are the worst.<sup>26</sup>

The “good” houses in order, starting from the most favorable, are the first, the tenth, the eleventh, the fifth, the seventh, the fourth and the ninth. The “bad” houses in order, starting from the least unfavorable, are the second, the third, the eighth, and finally, the sixth and the twelfth, the worst of the worst. The third house can be said to be the least good of the good, or the least bad of the bad.

The favorable houses, those configured to the light force of the Ascendant, are considered to be fortunate locations for planets. Planets have an array of positive topics to use in order to bring forth their own significations and agenda. The unfavorable houses—those in aversion to the light force of the Ascendant—are considered unfortunate locations for planets because they must express themselves through the difficult topics of life in order to carry out their agendas. The benefic or malefic nature of a planet in the house, its condition, and the condition of the house all play a role in the final judgment. In certain situations, planets have the power to mitigate or even transform the difficulties encountered in the unfortunate houses. This will be explained more fully in chapter 82.

#### ANGULARITY AND FAVORABILITY IN QUADRANT AND EQUAL HOUSE DIVISIONS

While the Porphyry and equal house systems are described in the Hellenistic literature, there is not much evidence of their use apart from special inquiries. I will nevertheless provide some guidelines for those who wish to explore these

26 HEPHAISTIO, *Apotelesmatics* 1.12.

systems to assess relative angularity and favorability.

Valens gave instructions for the calculation of what we now call the quadrant Porphyry house system.<sup>27</sup> He wrote that the first third of the quadrant following the exact degrees of the ASC, MC, DSC, and IC respectively are profitable and powerful sectors. The second third of these quadrants are middling, and the third are noxious and base.<sup>28</sup> You may want to keep in mind that these statements were a prelude to a discussion concerning the vitality and length of life procedure where a planet's proximity to the Ascendant correlated with the magnitude of its life force. This house system may thus have more to do with the magnitude of dynamic energy that is available to a planet than with the favorability of the house topic.

One approach that integrates both Porphyry and whole-sign houses is to use the Porphyry divisions for assessing the planet's relative dynamic strength, while using the whole-sign divisions for determining the topical locations for the planet's activities. For example, if a chart has a 25° Libra Ascendant and a planet is located at 2° Scorpio, that planet would be dynamically strong in the Porphyry first house, but this strength would express itself in regards to the second-house topic of generating wealth. In a similar fashion, if a planet was located at 10° Libra, it would fall in the Porphyry twelfth house, considered cadent and therefore weak in regards to the first-house topic of vitality. In length of life procedures, a planet's dynamic placement in whatever house system is used forms the main criterion, regardless of topic.

In the equal-house divisions, the first house is defined from the degree of the Ascendant extending through the next 30° (in the above example, 25° Libra to 24° Scorpio). That interval is considered to be angularly strong and favorable for life as a location for any planet. In addition, that entire sector pertains to first-house topics, even though it will most likely contain degrees and possibly planets of the next zodiacal sign. It has been suggested that the sector of each sign that is both angular in regards to degrees and angular in regards to zodiacal sign is the purest and strongest expression of the topics of that house, providing the most dynamic energy and favorable outcomes. In the above example, the twenty-fifth to the thirtieth degree of Libra is the most potent location for any planet when using the equal-house system.

27 VALENS, *Anthology* 3.2.

28 Another way to describe this is to take the number of degrees between the ASC and IC, divide that total by three, and then add the first portion to the Ascendant degree to obtain the first house; the second portion to obtain the second house, and the third portion to obtain the third house.

## THE HOUSES AND CHRONOLOGICAL AGES

As we have seen, the earliest intimations of the house doctrines came from the rising, culminating, and setting of the stars—both as timekeepers and as a metaphor for the journey of birth, life, and death. The daily journey of the Sun against the wheel of the houses was also seen to depict the chronological ages of a human life. Hermes was credited with proposing that the *Hōroskopos* signified the first age of life as the Sun is born anew each morning when it rises over the eastern horizon; the Midheaven indicated the middle age of life when the power of the Sun reaches its peak; and the Setting related to the ending of life as the Sun sinks below the horizon into the underworld (FIGURE 103).<sup>29</sup>

Other astrologers divided the chart into four quadrants and assigned the four primary ages of life to each quadrant. Each quadrant was marked by the arcs between the *Hōroskopos*, Midheaven, Setting, and the Subterranean Place. Manilius correlated these four quadrants to infancy, youth, adulthood, and old age, while Paulus linked them to youth, middle age, old age, and extreme old age until death.<sup>30</sup> Paulus specified the use of the specific degrees of the four angles (ASC, MC, DSC, and IC) to demarcate the quadrants, but other authors are silent on the matter, leaving the question of whole-sign houses open (FIGURE 104).

Serapio utilized the structure of the angular triads for his divisions. Here, the triad around the *Hōroskopos* shows the first age. The twelfth house shows the things that happened before birth; the first house shows the middle of the first age; and the second house shows the latter parts of the first age. The triad around the Midheaven shows the middle period of the entire life. The ninth house shows the first part of middle age; the tenth house the middle part; and the eleventh house the last part. The Setting triad shows the last age of life. The sixth house shows the beginning of the last age; the seventh, the middle of the last age; and the eighth, the last parts of the last age (for this reason it is called the house of death). The Subterranean triad is called death. The third house represents the things that happened before death; the fourth is death itself; and the fifth is the things that happen after death. (FIGURE 105).

James Holden explains the reasoning behind this sequence. In the diurnal motion of the sequence of the houses, the sign that is in the cadent house of the angular triad would have come to the angle first, *before* the sign that is now on the angle, while the sign that is in the succedent house would come to the angle *after* the sign that is currently on the angle. Therefore, the cadent house

29 ANTIOCHUS, *Summary*, 27.

30 MANILIUS, 2.841–855; PAULUS, *Introduction*, 7.

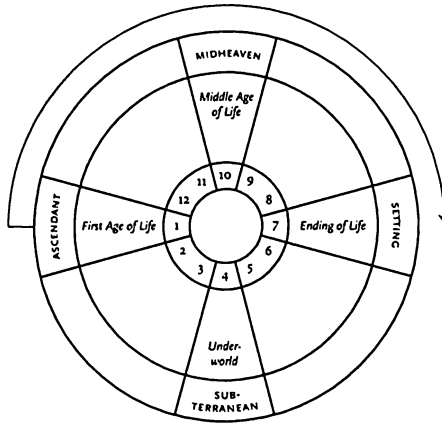


FIGURE 103. CHRONOLOGICAL AGES OF LIFE (HERMES)

The angles of the chart demarcated the chronological ages of life, which were defined in three phases according to Hermes. The Hōroskōpos marked the beginning of life, the Midheaven the middle of life, and the Setting Place the end of life.

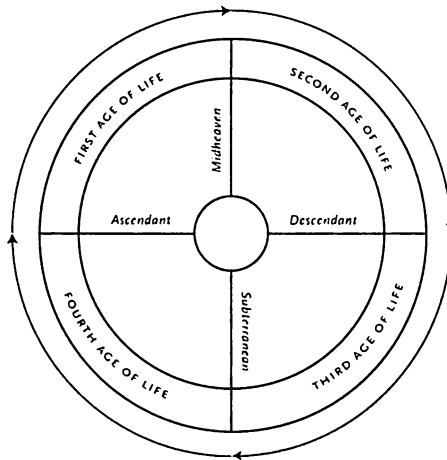


FIGURE 104. CHRONOLOGICAL AGES OF LIFE (MANILIUS, PAULUS)

Others authors identified the four quadrants with four phases of life: (1) infancy, (2) youth, (3) adulthood, and (4) old age (Manilius), or: (1) youth, (2) middle age, (3) old age, and (4) extreme old age (Paulus).



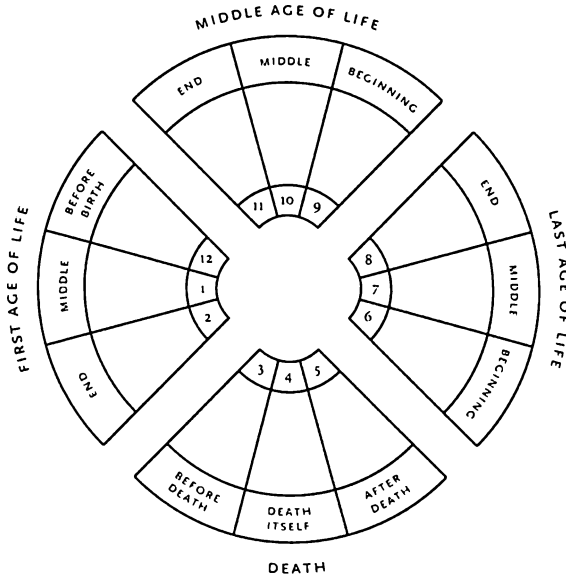


FIGURE 105. CHRONOLOGICAL AGES OF LIFE (SERAPIO)

*For Serapio, the four angular triads divide each age of life into three phases: the first age of life begins before birth in the twelfth house, has its middle in the first house, and its end in the second house. The middle age of life begins in the ninth, has its middle in the tenth, and its end in the eleventh. The last age of life begins in the sixth, has its middle in the seventh, and ends in the eighth. Finally, the third house signifies the things before death, the fourth house signifies death itself, and the fifth house the things after death.*

represents the first part of each age, the angular house the second part, and the succedent house the final part.

The chronological model also underpins some of the significations for each of the houses. The first house signifies birth and the beginnings of any endeavor, the tenth house is associated with the actions and status at the prime of life, and the fourth house reveals the conditions at the end of life or the end of the matter.

## JOYS OF THE HOUSES

Planets are said to rejoice when they are placed in certain house locations. In volume one (chapter 15) we explored the affinities that each of the planets have with particular houses. We will now extend upon this to see how the topics of the houses themselves also improve when occupied by a rejoicing planet—especially when the planet belongs to the sect of the chart and is in good condition.

In the scheme of the joys of the houses, Mercury rejoices in the first house of Life; the Moon rejoices in the third house of the Goddess, Venus rejoices in the fifth house of Good Fortune; Mars rejoices in the sixth house of Bad Fortune; the Sun rejoices in the ninth house of God; Jupiter rejoices in the eleventh house of Good Spirit, and Saturn rejoices in the twelfth house of Bad Spirit. The planets are said to be exceedingly happy when residing in these houses because the conditions of these houses are best suited to their natural expression. Their natural benefic or malefic condition is thought to be more beneficent when they rejoice. Thus, their condition is improved in their capacity to bring forth beneficial outcomes for the individual. Not only does the planet rejoice, but the condition of the house is likewise improved when it has a compatible occupant.

The planet that rejoices in a particular house contributes many of the topics or meanings to that house. For example, Venus, the goddess of love and pleasure, brings the significations of romance, arts, recreation, and procreation into the fifth house of Good Fortune. We will detail this more thoroughly in our discussion of the topics of each house.

The *thema mundi* is a scheme that reveals the underlying structure behind the planetary rulerships of signs.<sup>31</sup> There exists a second scheme that informs the arrangement of the planets in their rejoicing houses, one that unifies the doctrines of sect and triplicity lords. It illustrates the rationale for the planets in their joys and gives support to the use of triplicity lords as house rulers in interpretation. It has been suggested that Hellenistic astrology contained two competing traditions of house rulerships. The one depicted in the *thema mundi* was based upon the domicile and exaltation lords of a house as the primary rulers. The other, based upon the joys of the houses, supports the use of the triplicity lords as the primary rulers of house topics.

Turning your attention to FIGURE 106, note how the planets are arranged according to their sect status, belonging to either the diurnal or nocturnal sects. The diurnal-sect planets—Sun, Jupiter, Saturn—rejoice in houses that are above the horizon. The nocturnal-sect planets—Moon, Venus, Mars—rejoice in hous-

31 See volume 1, chapter 12.

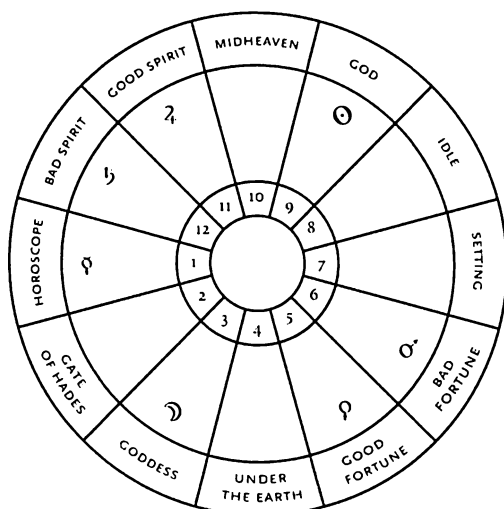


FIGURE 106. THE PLANETARY JOYS OF THE HOUSES

*Each of the seven planets were said to rejoice in a specific house. The house in which a planet rejoiced received many of its significations from that planet, as well as its fundamental favorability. The houses in which the malefics rejoiced, for example, were considered 'bad' (kakos), while the houses in which the benefics rejoiced were considered 'good' (agathos).*

es that are below the horizon. Because Mercury is common, with the ability to go either way in terms of his sect status—diurnal or nocturnal depending upon his degree and the degree of the Ascendant—he can fall above the horizon or below the horizon, maintaining his adaptability. Mercury thus rejoices in the first house.

The benefic or malefic natures of the planets have an intrinsic connection to the names of the houses that they rejoice in, and to their fortunate or unfortunate topics. The benefic planets rejoice in benefic houses—Venus in the fifth house of Good Fortune, and Jupiter in the eleventh house of the Good Spirit. The malefic planets rejoice in the unfortunate houses—Mars in the sixth house of Bad Fortune, and Saturn in the twelfth house of the Bad Spirit. Each pair is polar and complimentary, and each house reflects qualities of the house which stands opposite to it. The Sun rejoices in the ninth house of the solar God opposite the Moon in the third house of the lunar Goddess.

This scheme also illustrates the integrity of the aspect relationships that

connect benefic and malefic planetary natures with favorable and unfavorable house locations. The two luminaries and the benefic planets are all configured with favorable aspects to the life force of the Ascendant. The Sun in the favorable ninth house trines the first. Jupiter in the favorable eleventh house witnesses the first by sextile. Likewise, for the nocturnal sect planets, the Moon in the sometimes-favorable third house is configured by sextile to the first house; Venus in the favorable fifth trines the first. The two malefic planets are in aversion to the life force: Mars in the unfortunate sixth, and Saturn in the unfortunate twelfth. Neither see the Ascendant sign.

Each of the sect lights is configured with a favorable aspect to the benefic of its own sect and by an unfavorable aspect to the malefic of its sect. The Sun in the ninth house makes a sextile aspect to Jupiter in the eleventh and squares Saturn in the twelfth. Likewise, the Moon in the third house makes a sextile to Venus in the fifth and a square to Mars in the sixth. Mercury, which goes both ways, receives a trine from the Sun and a sextile from the Moon, reflecting the exaltation substructure in which the diurnal planets form a trine to one of their domiciles, while the nocturnal planets form a sextile to one of their domiciles.<sup>32</sup>

The lords of each elemental triplicity constellate around the angles in accordance with diurnal and nocturnal sect.<sup>33</sup> The triplicity lords of the fire signs—the Sun, Jupiter, and Saturn—hover around the Midheaven. Fire rises to the heights at the MC. The triplicity lords of the air signs—Saturn, Mercury, Jupiter—cluster near the Ascendant. In accordance with clockwise diurnal motion, air rises towards fire. The triplicity lords of the water signs—Venus, Mars, Moon—are closest to the Descendant. Water sinks downwards. And the triplicity lords of earth—Venus, Moon, Mars—are nearest to the IC, under the earth, the heaviest of the elements at the base of the chart.<sup>34</sup>

This schema clearly depicts the intimate relationship between the planetary joys of the houses and the triplicity lords. Triplicity lords were frequently used for house rulerships by the Hellenistic astrologer Dorotheus of Sidon, sometimes instead of domicile lords and sometimes in conjunction with them. Because his work was among the first of the Hellenistic texts to be translated into Persian and Arabic, his approach greatly influenced the development of Arabic astrology and, in turn, Medieval astrology. Over time, the first, second, and third triplicity lords of a house were used to signify the nature and relative good or bad, ups and downs, of the first, second, and third periods of life. They were also used to distinguish between the various significations of each house.

32 See volume 1, chapter 14.

33 See volume 1, chapter 14.

34 For a fuller discussion, see BRENNAN, *Hellenistic Astrology*, 258.

Ibn Ezra, who was influenced by Arabic astrological texts and wrote his own in Hebrew, states that:

The fourth house denotes the father, land, houses and fields, and regions, and buildings, and hidden treasures, and all hidden things, and the end of any matter. The first ruler of the triplicity signifies the father. The second ruler signifies land. The third ruler indicates the end of the matter.<sup>35</sup>

→ EXAMPLE CHARTS

*Using our example charts (reproduced on pages 1154–1155 at the end of part nine) we will now examine the triplicity lords of the fourth house. You may wish to review chapter 15 in volume one (triplicity rulerships).*

**CHART I:** The sign of Aquarius occupies the fourth house. Since this is a diurnal chart and Aquarius belongs to the air triplicity, Saturn is the first lord, Mercury the second, and Jupiter the third. According to this procedure, the condition and location of Saturn in the native's second house would denote the judgments about the father; he squandered her paternal inheritance. The condition and location of Mercury in the native's tenth house would be used to investigate matters of land and property. In midlife, after she embarked upon a career as a successful editor in a prestigious New York publishing house, she purchased valuable property on Martha's Vineyard and in Manhattan. Jupiter in the natal eighth would show the conditions at the end of life; she gained much wealth by inheritance from the death of her second husband. Furthermore, Saturn would describe the circumstances in the first part of her life, concerning fourth-house matters, Mercury during the second part, and Jupiter during the third.

**CHART II:** The sign of Scorpio occupies the fourth house. Since this is a nocturnal chart and Scorpio belongs to the water triplicity, Mars is the first lord, Venus is the second lord, and the Moon the third. According to this procedure, the condition and location of Mars in the native's twelfth house (ruling the fourth and the ninth) would denote judgments about the father as well as the first part of life. Picasso's father was a painter who trained and educated Picasso as an artist, as well as supported him financially in his youth. By the age of twenty-three, however, Picasso had permanently left his homeland in order to live in

35 IBN EZRA, *The Beginning of Wisdom* 3.

France. He felt that his father was critical of his new artistic style, and the two became increasingly estranged. This was further compounded when Picasso took his mother's surname (Picasso) instead of his father's (Ruiz) as his professional identity. Mars is in its fall in Cancer; Picasso never reconciled with his father before the latter's death. The condition and location of Venus, placed in the third house (and ruling the tenth), describes the matters of land and houses and the second part of life. Venus in Libra is the benefic of the sect in her own sign of rulership. During the second part of his life, Picasso gained fame and success through his profession as an artist. He used his considerable wealth to purchase lavish homes and estates that also functioned as his art studios. The Moon in the fifth and ruling the twelfth would show the conditions at the end of life. At his death he left 45,000 works of art worth billions of dollars, four children from three different women, and no will. He was estranged from two of his children, and the division of his estate took more than six years amidst much enmity and conflict.

Let us establish a baseline for the condition of each house based upon its relative angularity, favorability, chronological age, and joy. Keep in mind that these baselines can be modified in any particular chart due to how they are witnessed by the benefics and malefics. We will return to these considerations in chapter 78.

Table 38: *Classifications of the Houses: 1-6*

<i>House</i>	<i>Relative Angularity</i>	<i>Relative Favorability</i>	<i>Chronological Age (Serapio)</i>	<i>Rejoicing Planet</i>
1ST HOUSE <i>Hōroskopos</i> Body, character	Angular: High energy	Fortunate Best	Birth Middle of the first age	Mercury
2ND HOUSE <i>Gate of Hadēs</i> Money, livelihood	Succedent: Middling energy	Unfortunate Becomes better as the tradition goes on	End of the first age	—
3RD HOUSE <i>Goddess</i> Siblings, communica- tion, sacred rites	Cadent: Low energy	Least good of the good, least bad of the bad	Before death	Moon
4TH HOUSE <i>Subterranean Place</i> Parents, home	Angular: High energy	Fortunate	Death	—
5TH HOUSE <i>Good Fortune</i> Children, creativity, romance	Succedent: Middling energy	Fortunate	After death	Venus
6TH HOUSE <i>Bad Fortune</i> Illness, job, servitude	Cadent: Low energy	Unfortunate, second worst	Beginning of the last age	Mars

Table 39: Classifications of the Houses: 7–12

<i>House</i>	<i>Relative Angularity</i>	<i>Relative Favorability</i>	<i>Chronological Age (Serapio)</i>	<i>Rejoicing Planet</i>
7TH HOUSE <i>Setting</i> Marriage, part- nership	Angular: High energy	Fortunate	Middle of the last age	—
8TH HOUSE <i>Idle Place</i> Death, inheritance, money	Succedent: Middling energy	Unfortunate	End of the last age	—
9TH HOUSE <i>God</i> Spirituality, education, travel	Cadent: Low energy	Fortunate	Beginning of the middle age	Sun
10TH HOUSE <i>Midheaven</i> Profession, reputation, honors	Angular: High energy	Fortunate Second-best	Middle of the middle age	—
11TH HOUSE <i>Good Spirit</i> Friends, associates, aspirations	Succedent: Middling energy	Fortunate Third-best	End of the middle age	Jupiter
12TH HOUSE <i>Bad Spirit</i> Sorrows, enemies, transcendence	Cadent: Low energy	Unfortunate Worst	Before birth	Saturn



## DERIVED HOUSES

The Place of the Good Spirit, the place concerning friends, desires, acquisitions [...] Relative to the fourth place of parents, it concerns death. Relative to the fifth place of children, it is the marriage bringer. Relative to the seventh place of women, it concerns step-children.  
—VALENS.<sup>36</sup>

The next twelve chapters will deal with each of the houses in depth. As you look over the list of historical significations for the houses at the conclusion of each chapter, you may notice certain meanings that seem to be inconsistent with the basic principles of that house. For example, the sixth house of illness is also the house of aunts and uncles, while the seventh house of relationships also signifies grandparents. These additional meanings arise from a procedure known as *derived* or *derivative houses*, which were used extensively in traditional astrology. Valens is the earliest source, and by the Medieval period, Bonatti includes a complete listing for the derivative meanings of each house.<sup>37</sup>

In the derived house system, each house becomes a new starting point—an alternative Ascendant—for generating meanings for other houses in order to study matters relative to that person or topic by a “turning of the wheel”. Derived houses reveal the matrix of interconnected relationships that exist between the various houses in the chart.

Many astrologers are already familiar with one instance of this technique, where the eighth house is considered to be the house of the partner’s money. Given that the first house is the native and the second the native’s money, if the seventh house is the partner, then the eighth house is the *partner’s* money (or money that comes to you from your partner). In astrological terminology, it is said that the eighth is the “second from the seventh”.

In a similar way, the derivative meanings of all the houses can be generated by this method. For example, using the seventh house of the partner as the point of reference, the ninth house—the “third from the seventh”—signifies the siblings of the partner, or the native’s brothers or sisters-in-law. The tenth house as “fourth from the seventh” is the partner’s parents or the native’s father or mother-in-law. The eleventh as “fifth from the seventh” represents the partner’s children or the native’s step-children.

It is a useful exercise to develop a reference list of derived house meanings for each of the houses as you turn the wheel. The implication of this procedure

36 *Anthology*, 9.2.

37 *Anthology* 9.2; *Book of Astronomy* 2.3, 5.

is that the analysis of each house in your chart pertains not only to the topics of that particular house, but simultaneously to a host of other relations in your life. For example, using the fourth house as a reference point for your father, the meanings of the derived houses are:

FIFTH HOUSE	Second (money) from the fourth (father): the wealth of the father
SIXTH HOUSE	Third (siblings) from the fourth (father): the brothers or sisters of your father (your uncles and aunts)
SEVENTH HOUSE	Fourth (parent) from the fourth (father): the parent of your father (your grandfather)
EIGHTH HOUSE	Fifth (children) from the fourth (father): children of your father (from a different mother), particularly your step-siblings.
NINTH HOUSE	Sixth (illness) from the fourth (father): your father's illness or injuries or even your genetic illnesses
TENTH HOUSE	Seventh (spouse) from the fourth (father): your father's wife, or your mother or step-mother
ELEVENTH HOUSE	Eighth (death/inheritance) from the fourth (father): your father's death
TWELFTH HOUSE	Ninth (travels, religion) from the fourth (father): your father's religious beliefs
FIRST HOUSE	Tenth (profession) from the fourth (father): your father's profession or reputation
SECOND HOUSE	Eleventh (friends) from the fourth (father): your father's friends
THIRD HOUSE	Twelfth (enemies) from the fourth (father): your father's enemies

In his discussion of the twelve houses, Bonatti includes a list of all the additional significations for each house based upon derived assignments. An excerpt from his chapter on the fourth house illustrates the technique:

And the fourth house even signifies the substance of brothers, because it is the second from the third; and the household intimates and assistants of the brothers because it is the third from the second; the

children of hidden enemies because it is fifth from the twelfth; and the infirmities of friends and of the household intimates of the king because it is the sixth from the eleventh; and the enemies of the king because it is the seventh from the tenth; and the death of the religion because it is eighth from the ninth; and the profession of those absent because it is ninth from the eighth; and the profession of enemies and partners and their mothers because it is the tenth from the seventh; and the friends of slaves and their fortune, because it is the eleventh from the sixth; and it signifies the hidden enemies of children and the [children's] larger animals, because it is the twelfth from the fifth.<sup>38</sup>

By repeating this exercise for each of the houses, you can assemble twelve additional significations for each house in the chart based upon the derivative meanings. From an external perspective, the meaning of the derived house that one lands upon rarely has any explicit associations to the meaning of the natal foundation house. However, the shift in perspective reveals the structures of interconnectedness underlying all the topics of life.

Astrologers will often receive questions from clients concerning other people in the client's immediate life. These questions can be baffling for the astrologer, but the derived house method can be used to address these situations, particularly in horary astrology.

#### → EXAMPLE CHARTS

*Using our example charts, we will now examine the method of derived houses.*

**CHART I:** If a question is posed about “the native’s sister’s husband’s financial prospects”; this is the procedure. The native’s sister is the third house. The native’s sister’s husband is the seventh (spouse) from the third (sister), which is the ninth house. The financial prospects of the husband are the second (money) from the ninth (her husband), which is the tenth house. The tenth house in the example chart is extremely powerful; this angular house contains the Sun in Leo ruling the house as well as the Part of Fortune. Her sister married a prince who was born with royal wealth.

**CHART II:** To obtain information on Picasso’s son’s career, this is the procedure. The native’s son is the fifth house and the son’s career is the tenth house from the fifth, which is the native’s second house. Of

Picasso's four children, his first and oldest, Paulo, was the only legitimate child. Picasso never divorced Paulo's mother due to the laws concerning the division of community property. Upon Picasso's death, Paulo was one of the two main administrators as well as the uncontested beneficiary of his father's financial fortune, reflecting the second-house topics. Mercury is the lord of the second-house sign, Virgo; Paulo was known for his love of and skill in motorcycle and car racing. Mythological Hermès had winged sandals to speed his way on his journeys and signifies all forms of transportation. Finally, one might note that Mercury is located in Picasso's fourth house; Paulo was also a chauffeur for his father, a fourth-house signification.

## Topics of the Houses

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The first House shows, Life; the second wealth doth give;  
The third how Brethren, fourth how Parents live;  
Issue the fifth; the sixth Diseases bring;  
The seventh Wedlock; the eighth denotes the thing  
Called Death; the ninth declares Man's Faith and Zeal;  
The tenth the glory of a Commonweal;  
True Friendship from the eleventh house is known;  
And sorrows from the twelfth; (to everyone).

—PEZELIUS<sup>1</sup>

WE NOW TURN TO A DISCUSSION OF THE COMPOSITE MEANINGS OF EACH of the twelve houses. The term *topics* reflects the Greek word *topos* that was used for the sectors of the chart where the experiences and activities of the human condition were thought to take place.

Most students of astrology learn the meanings of the houses by memorizing lists of seemingly unrelated concepts. In contrast, we hope to show how the meanings of each house are drawn from the various classifications—relative angularity, favorability, chronological ages—as well as from the names, derivatives, and planetary joys of the houses. We will also incorporate associations from mythology, culture, and historical context in order to gain a more comprehensive understanding for the house meanings and how they change over the course of the tradition. Uncovering the various significations of the houses from a historical perspective is a form of archaeology. Some ancient significations survive into the modern era, others drop out due to errors of mistranslation or omission, while altogether new ones are added and become part of the surviving tradition. In many cases the dominant paradigms, cultural values, and social changes of the era inform the additional significations that accrue to the houses.

1 Cited by GADBURY in *The Doctrine of Nativities*.

The following chapters will provide the foundational meanings of each house and, upon this basis, chart the changes, developments, and continuities up to the modern period. In doing this, we hope to show how traditional concepts can be better applied to the circumstances and concerns of modern life. Each chapter provides detailed tables giving the significations and citations for each house according to practicing astrologers of the Hellenistic, Medieval, Renaissance, and modern eras. In this way, you can track the development of house meanings over the course of the astrological tradition. An essential question that astrologers must ask is whether new additions to the corpus in some way conform to the fundamental principles that stand behind the house meanings, or if they are a passing fashion.

If you have a background in modern astrology, consider setting aside the planet/house associations that you learned as part of the twelve-letter alphabet system. These correspondences for the visible planets entered into the astrological tradition in the sixteenth century (after more than 1600 years), while those of the outer planets emerged in the nineteenth and twentieth centuries.

While studying Hellenistic astrology, try to detach Neptune from the twelfth house, Uranus from the eleventh, Saturn from the tenth, Jupiter from the ninth, Pluto from the eighth, Venus from the seventh, Mercury from the sixth, the Sun from the fifth, the Moon from the fourth, Mercury from the third, Venus from the second, and Mars from the first. Afterwards you can decide whether or not to continue your use of these correlations between the planets and houses.

#### A NOTE ON SOURCES

The tables in the following twelve chapters consolidate the house significations given in Hellenistic (Greek and Latin), Medieval (Arabic, Latin, Hebrew), Renaissance (Latin, French, German, English), and Modern (English) primary sources. In some cases, especially in the Medieval tradition, both Arabic and Latin variants of a single source text exist. Sometimes, a later author will cite an earlier author, often in a translation that provides information that is different from the original. In order to maintain a streamlined presentation, we have condensed some of these variations in order to avoid repetition or confusion.

For those who wish to examine the traditional sources in more detail, we have provided an annotated bibliography of the Hellenistic and Medieval authors at the end of this volume. With regard to the house significations presented in the remainder of this section, the following clarifications should be made. The significations attributed to Hermes Trismegistus are those cited by Thrasyllus, who has a separate entry. Thrasyllus himself only gave significations

for the first eight houses, following a tradition based on an eight-house system (*oktotoπος*). For Sahl ibn Bishr, we have consulted the Arabic and Latin versions of his text, and condensed the significations from both to avoid repetition.<sup>2</sup> The entries for al-Qabīsi include the material that he attributes to Alendezgod, as well as significations attributed to Alcabitius given in Ibn Ezra's *The Beginning of Wisdom*. Guido Bonatti's significations largely repeat the Arabic sources that preceded him. His entries have been pruned to reflect his own contributions (where he has provided them), as well as the significations that he draws from sources that we do not have separate entries for.<sup>3</sup>

Among the modern astrologers, we have referred mostly to astrological texts from the twentieth century (1898–1985). The books used to assemble the lists for this period were restricted to those with dedicated sections on the significations of each house. Alan Leo's entries synthesize significations from two different books published in the same decade (1904, 1910). However, we have retained two entries for Dane Rudhyar, whose two cited works were published almost forty years apart, in order to better display his influence on the intervening astrologers. First editions of modern works have been followed whenever possible.<sup>4</sup>

The significations listed in the house tables that follow are drawn more or less verbatim, with occasional modifications, from the cited sources. As a result, the descriptions retain the style, character, and expression of the individual authors. While some rough edges have been smoothed out, a certain degree of unevenness remains, especially with regards to flow and expression, reflecting the stylistic diversity of the sources over time.

- 2 Principally via Benjamin N. Dyke's translations. See the annotated bibliography at the end of this volume for details.
- 3 The Arabic astrologers that Bonatti quotes on the significations of the houses include: ad-Dawla, al-Andarazar, al-Qabisi, Sahl ibn Bishr, al-Mansur, al-Khaiyāt, al-Qalandar, al-Battani, Umar al-Tabari, Albuaz, and al-Kindi.
- 4 Max and Augusta Heindel's *Message of the Stars* (1913) was consulted in its 1927 edition, which follows the 1922 revised version.





## CHAPTER 64

# The First House

### THE HOUR-MARKER (HŌROSKOPOS)

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Turn now your gaze upon heaven as it climbs from the first cardinal point, where the rising signs commence afresh their wonted courses, and a pale Sun swims upward from the icy waves and begins by slow degrees to blaze with golden flame as it attempts the rugged path where the Ram heads the procession of the skies. This temple, Mercury, son of Maia, men say is yours, marked for its bright aspect with a designation which writers also give you for name. The one wardship is commissioned with two charges; for in it nature has placed all fortunes of children and has made dependent upon it the prayers of parents. —MANILIUS.<sup>1</sup>

RHETORIUS BEGAN HIS DISCUSSION OF THE HOUSES NOT WITH THE FIRST house but with the twelfth because it was the house of childbirth. The entrance into life began during a mother's labor as the child leaves the womb and journeys down the birth canal. During this transition (depending on the length of the labor) the rising sign ascends over the eastern horizon. The exact moment of birth into the external world is designated by the exact degree of the rising sign on the horizon.

The joy and relief of a live birth is metaphorically heralded with the sounding of trumpets. Sextus Empiricus includes a fanciful image in his commentary on astrology. He tells us that a man sitting beside the woman in labor marks the time of birth by means of a gong; a Chaldean astrologer sits on a peak watching the stars and, upon hearing the gong, notes the rising sign.<sup>2</sup>

The first house is considered the strongest house in terms of angularity and the best house in terms of favorability because it signifies the triumph of indefatigable life over death. It signifies *zōē*, the physical life of the body. In the chronological ages of the houses, it represents birth and youth. The first house

1 MANILIUS, *Astronomia* 2.939–48.

2 SEXTUS EMPIRICUS, *Against the Astrologers* 5.68.

forms the main reference point and foundation for the entire chart because it signifies the life of the native in terms of both body and character. The astrological signatures of the first house indicate how the life will unfold and move forward as well as the vital force, constitution, and character of the person. The meaning is extended in horary and electional astrology to the beginning of all enterprises and events.

In the whole-sign house system, all the degrees of the rising sign occupy the entire first house, which was called the *Hōroskopos* in Greek (*hōros*, “hour” and *skopos*, “marker”), the “hour marking the birth”. This word was later used to refer to the entire chart or “horoscope”. When the texts refer to a planet marking the hour, they mean that this planet is located in the first house. The Latin astrologers translated *Hōroskopos* as *ascendens*, the zodiacal sign “ascending” over the eastern horizon at the hour of birth. It is from this word that we get the modern term Ascendant. The first house not only contains all the degrees of the zodiacal sign rising at birth, but also all of the planets that occupy that sign.

The life force, physical constitution, vitality, and general state of health are all indicated by the first house, as well as the predisposition to illness and the ability to overcome and resist disease. One of the first inquiries of ancient astrologers was a careful examination of the first house to ascertain the viability of the life, whether the child would live, and whether it would be healthy, injured, or orphaned. The presence of malefic planets or their rays close to the degree of the Ascendant was a concern, because their destructive energies could point to a tenuous hold on life. The strength of the constitution and life force was based on a full evaluation of the first house.

The zodiacal sign and planets that are located in the first house describe the form and appearance of the body. Traditional astrological books abound with elaborate descriptions of physical appearance in terms of the various rising signs and planets in the first house.

The Greek word *pneuma* is also used in reference to the first house. *Pneuma* means “breath” or “spirit” and refers to the divine breath of life that animates the body, the non-physical spirit which is inhaled at the moment of birth. It is this spirit that gives rise to a person’s character, and for this reason the first house signifies the native’s character. This *pneuma*, which can indicate good or bad character, is the subtle force that fills and governs the soul, and gives the individual the power of knowing, desiring, deciding, and acting. In the Christian literature of the Hellenistic period, the Holy Spirit (*pneuma to hagion*) is often depicted descending in the form of a dove into an individual’s crown. In an astrological context, it is the temperament, the moral and intellectual inclination, the kind of “grit” a person is made of. *Zōē* and *pneuma* together refer to

the breath of life and quality of soul that is infused into the physical body at the moment of birth.

The first house is the house in which Mercury rejoices. Rhetorius writes that “the star of Hermēs rejoices when it is present in the first house because divine spirit (*pneuma*) takes form through the word (*logos*)”.<sup>3</sup> This statement echoes the opening verse of the Gospel of John, which states: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1.1). The first house denotes life, body, speech, the beginning of all actions, as well as the thoughts on one’s mind.<sup>4</sup> The presence of joyful Mercury in the first house indicates a person whose power of speech and oratory skills carry the influence of their ideas.

The words *zōē* and *pneuma*—life and spirit—were a common pairing in the New Testament literature written concurrently to many of the Hellenistic texts. These two words were the foundational concepts of the first house. When *pneuma* is also connected with *logos*, spirit becomes manifest on earth not only through one’s bodily actions, but also through the words that one speaks and the thoughts one thinks. Buddhist teachings stress the importance of the precious human rebirth. The body gives life a place where the spirit can reside and from which it can take action, and it is only while inhabiting a human body that spiritual enlightenment can be realized. Thus the first house—the rejoicing of Mercury—represents the union of the physical body and the divine mind, which Plato called the soul and Valens, the spirit.

There are references in ancient texts that posit the solar hemisphere as above the horizon and the lunar hemisphere as below the horizon. The Sun signifies the spirit and the Moon, the body.<sup>5</sup> In the whole-sign house system, depending upon the exact degree of the Ascendant, part of the first house will be above the horizon in the realm of the solar spirit, while the other part will be below the horizon in the domain of the lunar body. The first house is thus the place where the spirit and the body meet and integrate. Mercury rejoices here because his dual nature bridges the solar spirit and the lunar body.

Another important name used by Hellenistic astrologers for the first house is *oiax*—the handle of a rudder or tiller, the steering wheel of a ship—translated in some texts as “helm”. In classical iconography, Tuchē (Fortuna), the goddess of chance and fortune, often held a rudder in one hand. The term suggests that the first house was also understood as the way by which we steer our lives to its destiny/destination. Planets in the first house have their hands on the steering

3 RHETORIUS, *Compendium* 57.

4 IBN EZRA, *Beginning of Wisdom* 3.

5 VALENS, *Anthology* 1.1.

wheel of our ship of life, and the lord of the first house is the steersperson who directs the course of the life journey. The analysis of the domicile lord of the first house is a primary traditional procedure used in the overall evaluation of the success of the life as a whole (see chapter 87).

In modern astrology, the first house represents the self as a person's identity and personality; the first impression that we make on others as we move out into the world. Does a person have good or bad personality, a lot of personality, charisma, presence, or are they bland and unnoticeable? From a psychological perspective, the first house is the *persona*—the image we project to others as well as how others see us. Women sometimes talk about “putting on their face” with make-up and hair styling before leaving home. The first house can also be the mask in front of our true self which allows us to move more easily in simple everyday interactions in society. On this level, the first house is our outer packaging, our brand, and how we present ourselves.

When we also consider the ancient view that the first house represents our character and vital life force as well as our bodily appearance, it deepens our understanding of what tradition considers the best and strongest of the houses. On the most fundamental level, the significations of the planets in the first house are made manifest through the body as seen in the activities of athletes, dancers, and physical fitness trainers. But even more, the first house is made manifest when a person embodies the qualities of their character, modeling their values and beliefs. Sometimes when interpreting the first house, it is not about what a person does, but rather who they are that shapes the life purpose.

The most traditional understanding of the first house posits that it is only the first house and the ruler of the Ascendant that signify the individual; every other house objectively represents someone or something else in its own right. In most modern psychological approaches, the entire chart is the individual and each house is the person's perception of others that is completely subjective. A middle ground could be proposed in which the first house represents the individual, and each of the other houses depict how others objectively impact the person. However, all agree that the first house represents the native: the individual with their body, character, mind, personality, and identity.

Table 40. *The First House: Summary and Primary Sources*


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**Summary**


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NAME	<i>Hour-Marker (Hōroskopos)</i> <i>Ascendant, helm</i>
ANGULARITY	<i>Angular</i>
STRENGTH	<i>Strong, stable</i>
FAVORABILITY	<i>Favorable</i>
RANKING	<i>First</i>
AGE OF LIFE	<i>Youth</i>
PLANETARY JOY	<i>Mercury</i>
TRADITIONAL SIGNIFICATIONS	<i>Body</i> <i>Appearance</i> <i>Physical constitution</i> <i>Vital life force</i> <i>Life of the native</i> <i>Temperament, character</i> <i>Mind, spirit, speech</i> <i>Beginning of all actions</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Individuality</i> <i>Identity</i> <i>Image</i> <i>Personality</i> <i>Persona</i>

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## Hellenistic Primary Sources

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<b>Authors</b>	<b>First-House Significations</b>
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	<p><i>Hōroskopos</i> as helm, indicative of fortune, soul, way of life, siblings</p>
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>Life (<i>zōē</i>)</p>
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24, 25</p>	<p>Helm of the life, entrance into the physical life, indicative of the soul, behavior, and all such matters; Hour-Marker of the place of life, for things concerning life are studied from it</p>
<p>MANILIUS Rome, first century CE <i>Astronomica</i> 2.939–46, 2.829–35</p>	<p>All fortunes of children and prayers of parents, temple of Mercury, formation of character, success to enterprises, profession, education, youth of life, station of birth</p>
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2</p>	<p>Life, helm, body, breath; basis of years; the soul- or life-breath (<i>psuchikon pneuma</i>, “psychic spirit”)</p>
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	<p>Giver of life and breath, helm, time of youth, joy of Mercury</p>
<p>FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.2</p>	<p>Life and spirit, contains the fundamental facts of the nativity, framework and substance of the entire nativity</p>
<p>RHETORIUS OF EGYPT Egypt, sixth or seventh century <i>Compendium</i> 57</p>	<p>Helm, newborn, beginning of interpretation of the nativity, breath/spirit, foundation of the nativity, joy of Mercury</p>

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 Medieval Primary Sources
 

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## Authors

## First-House Significations

AL-ANDARZAGHAR

Sassanid Persia, c. seventh century

As quoted by Bonatti

*Book of Astronomy* 2.3,5

First triplicity lord signifies life and nature of native or querent, his delights, pleasures, what he esteems or hates, good or evil at beginning of life; second triplicity lord signifies good will that happens to him in second third of life; third triplicity lord signifies end of the matter at death

SAHL IBN BISHR

Khurasan and Baghdad, ninth century

*The Introduction* 3

Life and death, bodies and life and every beginning, querent's secret questions revealed, speech

ABŪ MA'SHAR

Balkh and Baghdad, ninth century

*Great Introduction to Astrology* 6.26*Abbreviation of the Introduction* 1.109

*Hōroskopos*, body and life of the native and all their undertakings, conditions of every commencement and motion

AL-QABĪSĪ

Aleppo, tenth century

*Introduction to the Science of Astrology*,

1.57b, with additional material cited by Ibn Ezra

Soul, bodies and life, beginnings of works, interrogations, orating, speech, thoughts in the mind, beginning of life; first triplicity lord signifies life and nature of native/querent, their pleasure and desire, what they love and hate, what good or bad may come to them at the beginning of life; second triplicity lord signifies life, power, strength of middle of life; third triplicity lord signifies what the other two triplicity lords signify and the end of life in death

AL-BĪRŪNĪ

Ghazni, eleventh century

*Elements of the Art of Astrology* 461

Soul, life, length of life, education, native land

ABRAHAM IBN EZRA

Spain, twelfth century

*The Beginning of Wisdom*

Life, body, speech, mind, fruitfulness, beginning of all actions, thoughts on mind, beginning of life

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**Medieval Primary Sources (Continued)**

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**Authors****First-House Significations**

GUIDO BONATTI  
Italy, thirteenth century  
*Book of Astronomy* 2.3.5

Life, body of native, querent, beginning of any work

LEOPOLD OF AUSTRIA  
Austria, thirteenth century  
*A Compilation of the Science of the Stars* 4.1.77–80

Life and the weakness of life, querent asking questions from secret of his own heart, bodies and every beginning of motion

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## Renaissance Primary Sources

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Authors	First-House Significations
JOHANNES SCHOENER Germany, sixteenth century <i>Opusculum Astrologicum</i> 2.5, 6	Life of men, spirit, constitution of body, whatever happens to the body; rules head, eyes, ears, nose, polyps, and stink of mouth; ascending, feminine, phlegmatic, northern, green; co-significator: Saturn
CLAUDE DARIOT France, sixteenth century <i>Introduction to the Judgment of the Stars</i> 1.13	Life (lists significations in terms of derived houses from it); first triplicity lord shows the life and nature of the native, what they love and hate in the beginning of life; second triplicity lord judges the force and strength of the body; third has the same significations as the first two, and governs old age
JEAN-BAPTISTE MORIN France, seventeenth century <i>Astrologica Gallica</i> 17.3	Life, temperament, health, habits, intelligence
WILLIAM LILLY England, seventeenth century <i>Christian Astrology</i> 7	Life, stature, appearance, especially head and face, white color, joy of Mercury, good orators, co-significators: Aries and Saturn (Aries is the first sign, Saturn the first planet)
JOHN GADBURY England, seventeenth century <i>The Doctrine of Nativities</i> 6.1	Life, stature, form, shape, temperament, accidents of the body, qualities of the mind, faith, face, complexion, Horoscope, Ascendant, angle of the east

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**Modern Primary Sources**


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<b>Authors</b>	<b>First-House Significations</b>
<p>LUKE BROUGHTON UK, USA, nineteenth century <i>Elements of Astrology</i> (1898)</p>	<p>Signifies life of man, stature, complexion, shape of native or querent; rules head or face; white color, masculine</p>
<p>ALAN LEO UK, twentieth century <i>How to Judge a Nativity</i> (1904) <i>The Key to Your Own Nativity</i> (1910)</p>	<p>Personality, natural disposition, worldly outlook, physical experiences obtained through the five senses; head and face, personal appearance, character</p>
<p>LLEWELLYN GEORGE USA, twentieth century <i>A to Z Horoscope Maker and Delineator</i> (1910)</p>	<p>Nativity, personality, disposition, tendencies, self-interest, worldly outlook; head and face</p>
<p>MAX &amp; AUGUSTA HEINDEL USA, twentieth century <i>Message of the Stars</i> (1913)</p>	<p>Physical body, its constitution and appearance, conditions in youth</p>
<p>CHARLES E. O. CARTER UK, twentieth century <i>Principles of Astrology</i> (1925)</p>	<p>Physical body as instrument through which higher principles manifest in the material being; health, temperament, physical build, appearance, manners; how a person appears to acquaintances</p>
<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrology of Personality</i> (1936)</p>	<p>Bodily form, personal appearance, outlook on life, awareness of self, subjective viewpoint, form principle, the particular destiny; "the sower"</p>
<p>MARGARET HONE UK, twentieth century <i>The Modern Textbook of Astrology</i> (1950)</p>	<p>Person, physical characteristics, type, Aries, fire, angularity, cardinality</p> <hr/>

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 Modern Primary Sources (Continued)
 

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<b>Authors</b>	<b>First-House Significations</b>
CARROLL RIGHTER USA, twentieth century <i>Astrology and You</i> (1956)	You, your desires, physical appearance, optimal environment, health, personality; brings you to the moment
ERNEST & CATHERINE GRANT USA, twentieth century <i>Textbook Series</i> (c. 1960)	Early life, childhood, development of personality and disposition, physical body and constitution, head, health
JULIA & DEREK PARKER UK, twentieth century <i>The Compleat Astrologer</i> (1971)	Personality, disposition, health, temperament, physical build, appearance, behavior
DANE RUDHYAR France, USA, twentieth century <i>The Astrological Houses</i> (1972)	Experiences that lead to discovery of unique individuality, point of manifestation of the universal spirit
M. MARCH & J. MCEVERS USA, twentieth century <i>The Only Way to Learn Astrology</i> , vol. 1 (1976)	Personality, natural disposition, tendencies, individuality, self-expression, packaging, physical body, health, early childhood, approach to life, worldly outlook, appearance and bearing, beginnings of all enterprises, natural sign Aries, natural ruler Mars, house of life, keyword: identity
HOWARD SASPORTAS UK, twentieth century <i>The Twelve Houses</i> (1985)	Universal expression through each of us, lens through which we perceive the world, focus we bring to life, discovery of unique identity, how we get things started, experience of our birth, how we meet life, effect we have on others, atmosphere of early environment, heroic quest, some indications of physical vitality and appearance, naturally associated with Mars and Aries

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CHAPTER 65

# The Second House

THE GATE OF HADĒS (HAIDOU PULĒ)

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Not more fortunate is the portion of heaven above the west or that opposite it below the east; suspended the former faces downward, the latter on its back, they either fear destruction at the hands of the neighboring cardinal or will fall if cheated of its support.  
—MANILIUS.<sup>1</sup>

THE SECOND HOUSE HAS COMPLEX AND CONTRADICTIONARY IMPLICATIONS in the ancient astrological literature. On one hand it is a succedent house of moderate strength and support associated with the native's livelihood and money (coupled with hopes and expectations for increase). On the other hand, it is classified as a dark, shaded, unfavorable place because it is in aversion to the Ascendant and does not receive the light of the life force. The second house also carried an ominous name—the Gate of Hadēs. Together with the eighth house, Manilius called it the “dread abode of the monster Typhōn”. No planet rejoices in this sector.

As previously discussed, there is a precursor for the notion of house meanings in the Ancient Egyptian beliefs concerning the diurnal journey of the Sun. As the Sun rises from the Subterranean Place near the Lower Heaven and moves towards the Ascendant, it reaches the second house just before sunrise. In the pre-dawn hours, the Gates of Hadēs usher the Sun out of the underworld and towards its daily rebirth on the eastern horizon. In this context, the second house and the gates to rebirth correlates to its polar opposite, the eighth house of death, where the Sun begins its descent into the underworld as it approaches the western horizon.

An early reference to the Gates of Hadēs can be found in the *New Testament*, which was written concurrently with many of the Hellenistic astrological texts. The site of Cæsarea Philippi, an ancient Roman city at the foot of Mount

1 *Astronomica* 2.871–874.

Hermon in Israel, is buttressed against a large cliff known as the “Rock of the Gods”. From the mouth of a cave at the base of this cliff, a stream flowed that was thought to emerge from the underworld. When Jesus brought his disciples to this site, which contained shrines to Pan and the nymphs, it was considered a pagan, degenerate place. He proclaimed: “You are Peter, and on this rock, I will build my church, and the gates of Hadēs will not overcome it”:<sup>2</sup>

### FOLLOW THE MONEY

Hadēs was the abode of Pluto, and among other attributions, Pluto was the god of wealth. Jesus was outraged by the temple priests who allowed the money changers and lenders to facilitate a brisk trade in the sacred precincts that exploited the poor in their purchase of sacrificial animals as offerings for the rituals. Jesus’ intention was that his church remain uncorrupted by the immoral financial practices that were associated with the pagan god of wealth who resided in Hadēs. From this perspective we can see how the adage, “money is the root of all evil”, casts the shadow of unfavorability onto the second house.

However, the underworld of Hadēs (Pluto) is also the source of hidden wealth beneath the earth. Ancient Greek iconography depicts Ploutos, a young child of Dēmētēr (the goddess of agriculture), holding a cornucopia of vegetative bounty arising from under the earth. Echoing some of the fourth-house significations, it is from Pluto’s domain that the yearly renewal of crops emerges into the upper world together with oil, gemstones, gold, and other precious metals. In this way, we can see how the riches of Hadēs are easily transposed into the money generated from one’s livelihood.

The main Greek word used for second-house significations is *bios*, which, like *zōē*, means “life”, but in this context it refers to one’s manner of livelihood, i.e., the means of making a living. One of the fundamental issues of human survival is how a person gains the necessary resources to support and sustain physical existence: a roof over one’s head, food on the table, money in the bank. The second house points to the factors involved in generating, maintaining, and substantiating one’s lifestyle.

Poverty is one of the unfortunate outcomes of the second house. Lack of money can lead to misery through paucity of fundamental necessities, such as adequate shelter, sufficient food, access to medical care, and educational opportunities—not only for oneself, but also for one’s family and dependents.

<sup>2</sup> Matthew 16:18.

Second-house topics speak to one's relationship to wealth, as well as one's manner of livelihood. A second-house analysis can assess a person's financial standing in terms of relative richness or poverty. But beyond that, the second house describes all of our financial habits—generosity or miserliness; saving and spending; investing wisely or recklessly; living within or beyond our means; our caution or risk in financial ventures; how we accrue debt; how we meet, evade, or default on financial obligations; and finally, the ruin that can result from financial irresponsibility and ignorance.

Alongside livelihood (*bios*), the texts give *elpis* as a signification for the second house—the hopes or expectations of gain. No matter how much money a person has, it seems as if most people always want more. The second house incorporates the hope for ever more prosperity and material possessions to satisfy the underlying needs of basic livelihood. If we are “waiting for our ship to come in”, does it bring justified optimism and hope for the future, or unrealistic yearnings and expectations that result in continual disappointment? Such expectations can lead to the accumulation of wealth as a beneficial influence that improves the overall condition of life, or to financial greed and other grave difficulties of the human condition.

As the astrological tradition developed over time, the topics of possessions, substance, acquisitions, and household furnishings were added to the second-house meanings. The earnings from livelihood can be used to purchase or barter for the physical possessions that add solidity and substantiality to the self. The second house describes not only the amount, quality, or value of one's possessions, but also how a person thinks and acts around what they consider to *belong* to them. Is a person possessive and grasping, or are they generous and sharing? Does a person use what they have, hoard their possessions, or pass them on when no longer needed? How many rooms and storage lockers are filled with the life's accumulations? Does a person have so many belongings that they cannot move or be flexible for life's opportunities? How many friendships are ruined over the mishandling of one's possessions? To what extent are marriages and partnerships affected by financial expectations, resentments, and disagreements? Is a person financially dependent upon their partner or parents for survival, and if so, does that compromise one's integrity and personal freedom?

With the modern era and the trend towards psychological approaches in astrology, the concepts of self-worth and values become part of the second house's descriptions. However, these themes are rooted in money. Self-reliance contributes to a sense of self-worth. When a person can provide financially for oneself, they are not dependent upon others for survival. Being able to provide for others also bolsters one's sense of worth. But the shadow side of the second house lies in the danger of identifying one's self-worth with one's net worth, or in judging

the worth of others based upon their material accumulations. Comparison with others can result in perceived lack, leading to envy and self-denigration.

The second house also raises the issue of one's values. For those who wish to explore their experience of the second house beyond the fundamental need for financial security, ethical questions about money can arise. What is the proper nature of livelihood? Are the activities associated with making money in accordance with one's values? Does it benefit others and the world? It has been said that every time you spend money, you are casting a vote for the kind of world you want. Does a person's financial choices clearly reflect their values, or is the issue much more complicated? The ways in which survival forces a person to compromise their values can be an important therapeutic investigation around second-house issues.

Individuals who have an emphasis on second-house matters often encounter life lessons about the transformation of potential power into financial worth. An overriding agenda is learning to support and sustain the life in ways that are not only self-affirming, but also in the best interests of others. On a spiritual level, therefore, the second house can point to techniques of prosperity consciousness: the powers of envisioning and magnetizing in order to transform energy into manifestation. Good financial fortune can support philanthropy and investment in projects that further our spiritual values; but regardless of how financially fortunate we are, offerings and generosity always play a central role in spiritual development, especially when it entails personal sacrifice. The second house also allows us to examine the ways in which material desire drives our lives, bringing awareness to our material attachments, and showing us how to let go and embrace the process of cyclical renewal.

To return to the theme of the Gate of Hadēs, it has often been said that money is the root of all evil. Financial ignorance, mismanagement of money, and other difficulties in this area can have dire consequences. In previous eras, if a person could not pay their debts, they could not only be sent to prison, they could also be forced into hard labor, or their entire family could be sold into slavery. In modern times, people face foreclosure and bankruptcy due to financial misfortune. For some, the irresponsible use of credit cards can be a fast road to hell. Money can be used as an instrument of power and control over people, while greed clearly contributes to the exhaustion and destruction of the planet's natural resources. Boundless desire and greed result in gluttony, one of the seven traditional vices, and when greed and gluttony are rampant, "following the money" can indeed open the gates of hell.



Table 41. *The Second House: Summary and Primary Sources*


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**Summary**


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NAME	<i>Gate of Hadēs (Haidou Pulē)</i>
ANGULARITY	<i>Succedent</i>
STRENGTH	<i>Middling strength and support</i>
FAVORABILITY	<i>Unfavorable</i>
RANKING	<i>Eighth</i>
AGE OF LIFE	<i>Latter part of the first age of life</i>
PLANETARY JOY	<i>None</i>
TRADITIONAL SIGNIFICATIONS	<i>Money</i> <i>Livelihood (bios)</i> <i>Possessions</i> <i>Resources used to maintain manner of life</i> <i>Wealth and poverty</i> <i>Expectations of prosperity</i> <i>Fears of financial lack</i> <i>Earning, saving, and spending habits</i> <i>Substance, possessions, acquisitions</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Self-worth, values</i> <i>Power of manifestation</i> <i>Managing desire and attachment</i> <i>Generosity and philanthropy</i> <i>Greed as the road to hell</i>

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## Hellenistic Primary Sources

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<b>Authors</b>	<b>Second-House Significations</b>
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	<p>Hopes</p>
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>Manner or means of living, livelihood</p>
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24, 25</p>	<p>Expectations, the things that follow life</p>
<p>MANILIUS Rome, first century CE <i>Astronomica</i> 2. 871–880</p>	<p>Unfortunate, fears destruction or downfall due to lack of support from Ascendant, abode of Typhōn</p>
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2</p>	<p>Manner of living, Gate of Hadēs, shaded place, giving, receiving, community, livelihood, income from property</p>
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	<p>Livelihood, Gate of Hadēs, giver of good expectations</p>
<p>FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.3</p>	<p>Increase of hope and possessions, Gates of Hadēs, inactive due to aversion with Ascendant</p>
<p>RHETORIUS OF EGYPT Egypt, sixth or seventh century CE <i>Compendium</i> 57</p>	<p>Livelihood, Gate of Hadēs, idle (inactive) place</p>

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**Medieval Primary Sources**


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**Authors****Second-House Significations****AL-ANDARZAGHAR**

Sassanid Persia, c. seventh century

Quoted by Bonatti in

*Book of Astronomy* 2.3.5

The triplicity lord that is strongest by condition and place is the source and signifier of substance and acquisition; first, second, and third triplicity lords give substance in the beginning, middle, and end of life respectively

**SAHL IBN BISHR**

Khurasan and Baghdad, ninth century

*The Introduction* 3 (Latin); 2 (Arabic)

Substance, taking money and donations, assets, assistants, profiting, labor

**ABŪ MA'ŠHAR**

Balkh and Baghdad, ninth century

*Great Introduction to Astrology* 6.26*Abbreviation of the Introduction* 1.110

Possessions, dealings (income), wealth, gathering and storing wealth, means and conditions of livelihood, receiving and giving

**AL-QABĪSĪ**

Aleppo, tenth century

*Introduction to the Science of Astrology*

1.58, with additional material cited by

Ibn Ezra

Assets, means of livelihood, under-officials, end of youth, substance; first triplicity lord gives substance in the beginning of life, second in the middle, third in the end

**AL-BĪRŪNĪ**

Ghazni, eleventh century

*Elements of the Art of Astrology* 461

Suckling, nutriment, disaster to eyes if overtaken by ill luck, livelihood, household requisites, assistants, profession of children

**ABRAHAM IBN EZRA**

Spain, twelfth century

*The Beginning of Wisdom*

Money, possessions, trading, food, assistants, those who obey one's commands, the witnesses, keys and treasures; first triplicity lord signifies money in early years of life, second in middle years, third at end of life

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**Medieval Primary Sources (Continued)**

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**Authors****Second-House Significations**

**GUIDO BONATTI**  
 Italy, thirteenth century  
*Book of Astronomy* 2.3,5

Aggregation of substance or possessions, denarii and bezants (Roman and Byzantine currency), receiving and donations, lord of the second located in each house shows the place where native receives substance

**LEOPOLD OF AUSTRIA**  
 Austria, thirteenth century  
*A Compilation of the Science of the Stars* 4.1.82

Assets and the gathering and storing of them, the cause of the means of livelihood, the situation of its giving and taking

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## Renaissance Primary Sources

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Authors	Second-House Significations
JOHANNES SCHOENER Germany, sixteenth century <i>Opusculum Astrologicum</i> 2.5, 6	Gates of Hell, wealth, property, household furnishings, domestic substance; neck, throat, glands; ascending, feminine, phlegmatic, northern, green; co-significator: Jupiter
CLAUDE DARIOT France, sixteenth century <i>Introduction to the Judgment of the Stars</i> 1.13	Hope, substance, riches, servants, gain acquired by labor, household stuff (furniture, stock, provisions), rules neck, color green; the stronger of the first or second triplicity lord is the giver of substance or riches; first gives at the beginning of life, the second in middle age, the third at the end; co-significators: Taurus and Jupiter
JEAN-BAPTISTE MORIN France, seventeenth century <i>Astrologica Gallica</i> 17.3	Riches, gold, furniture, estate acquisitions
WILLIAM LILLY England, seventeenth century <i>Christian Astrology</i> 7	Estate, fortune, wealth or poverty, movable goods, money lent, profit gained, loss or damages; neck and hinder part of it towards the shoulder; color green; feminine, succedent, <i>anaphora</i> ; co-significators: Jupiter and Taurus
JOHN GADBURY England, seventeenth century <i>The Doctrine of Nativities</i> 6.2	Estate, fortune, riches, all things necessary for life, movable goods; rules neck; angle of the east, succedent, Greek <i>anaphora</i> , from the constant ascensions of the planets towards the east by diurnal motion of the <i>primum mobile</i>

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**Modern Primary Sources**


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<b>Authors</b>	<b>Second-House Significations</b>
<p>LUKE BROUGHTON UK, USA, nineteenth century <i>Elements of Astrology</i> (1898)</p>	<p>Wealth, poverty, movable goods, money, loss or gain by commodity or money lent, profit or loss, damage in lawsuits, monied friends and assistants, color green, feminine; neck and throat</p>
<p>ALAN LEO UK, twentieth century <i>How to Judge a Nativity</i> (1904) <i>The Key to Your Own Nativity</i> (1910)</p>	<p>Finance, monetary prospects, desires caused by tenth-house influence affecting moral growth, throat and ears, means of livelihood and interest in money matters, financial fortunes</p>
<p>LLEWELLYN GEORGE USA, twentieth century <i>A to Z Horoscope Maker and Delineator</i> (1910)</p>	<p>Financial affairs, monetary prospects, gain or loss according to the nature of the planets therein, and location and aspects of ruler of the house; throat and ears</p>
<p>MAX &amp; AUGUSTA HEINDEL USA, twentieth century <i>Message of the Stars</i> (1913)</p>	<p>Money, financial fortunes, substance acquired by individual effort, what use will be made of it</p>
<p>CHARLES E. O. CARTER UK, twentieth century <i>Principles of Astrology</i> (1925)</p>	<p>Possessions, support of physical body, financial condition, attitude towards money, native's worldly resources, influence on feelings</p>
<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrology of Personality</i> (1936)</p>	<p>Health, possessions, gain or loss, life substance to be used by the self, heredity, social substance to work out destiny (wealth, possessions), chemical substances of the body, food, metabolism; "the soil"</p>
<p>MARGARET HONE UK, twentieth century <i>The Modern Textbook of Astrology</i> (1950)</p>	<p>Possessions and feelings of the person, Taurus, Venus, earth, succedency, fixity</p> <hr/>

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**Modern Primary Sources (Continued)**


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<b>Authors</b>	<b>Second-House Significations</b>
<p>CARROLL RIGHTER USA, twentieth century <i>Astrology and You</i> (1956)</p>	<p>Money, property, possessions; environment in which you most appreciate “the good things of life”, whether through land, houses, apartments, stocks, bonds, salary, allowance, or other types of income; type of budgeting, how you maintain your property and possessions, what is materially important to you</p>
<p>ERNEST &amp; CATHERINE GRANT USA, twentieth century <i>Textbook Series</i> (c. 1960)</p>	<p>Finances, wealth earned by own efforts, prospects for acquiring and holding money or possessions, desire for wealth, material interests; throat, upper bronchi, base of brain; Taurus, nocturnal house of Venus</p>
<p>JULIA &amp; DEREK PARKER UK, twentieth century <i>The Compleat Astrologer</i> (1971)</p>	<p>Possessions of all kinds and the subject’s attitude towards them, worldly resources which support the physical body, feelings relative to the nature of any second-house planets</p>
<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrological Houses</i> (1972)</p>	<p>Experiences related to ownership, “mine” and “my own”; how to use, manage, actualize, and enjoy basic possessions</p>
<p>M. MARCH &amp; J. MCEVERS USA, twentieth century <i>The Only Way to Learn Astrology</i>, vol. 1 (1976)</p>	<p>Financial affairs, possessions (except real estate), investments, earning power, any gain or loss through own efforts, inner talents and resources, need for fulfillment, emotions, sense of self-worth, values, personal liberty; material debt, house of substance; natural sign and ruler: Taurus and Venus</p> <hr/>

**Modern Primary Sources (Continued)**

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**Authors****Second-House Significations**

HOWARD SASPORTAS  
UK, twentieth century  
*The Twelve Houses* (1985)

Differentiation of body out of universal matrix of life, awareness that mother's body is not our own, attachment of identity to the body, forging of personal ego; giving self more definition, boundary, shape; innate wealth, inherent faculties or capabilities which we can develop further, resources or attributes which give us a sense of worth; what constitutes security, things to which we attach ourselves, possessions or hoped-for possessions, money and material world, what we value, desire-nature; naturally associated with Venus and Taurus

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CHAPTER 66

# The Third House

GODDESS (THEA)

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Shining face to face with it [the ninth house] is that part of the heaven which rises first from the bottommost regions and brings back the sky once more: it controls the fortunes and fates of brothers; and it acknowledges the Moon as its mistress, who beholds her brother's realms shining on her from the other side of heaven and who reflects human mortality in the dying edges of her face. Goddess (*Dea*) is the name in Roman speech to be given to this region, whilst the Greeks called her by the word in their language (*Thea*).—MANILIUS.<sup>1</sup>

THE ROMAN ASTROLOGER-POET MANILIUS DESCRIBED THE THIRD HOUSE as the temple of the Moon whose name is Goddess. This cadent, declining third house was thought to have low energy and weak support for ordinary worldly business. However, its location also accords it unique qualities as a liminal realm or *metakosmos*, the interspace between worlds. Here ancient astrologers placed religious rites and sacred observances. There was considerable disagreement concerning the favorability of this sector in the ancient literature. Some classified it with the good houses, others with the bad houses, and it hovered between the least bad of the bad and least good of the good. Based upon the underlying geometrical substructure, its good condition came from the mildly benefic sextile to the Ascendant, while its bad condition was due to the inferior position it holds in that configuration.

In modern astrology, the third house is known as the house of communications, siblings, and short journeys. While ancient astrologers generally agreed, they knew the third house first and foremost by the name Goddess—the rejoicing place of the Moon. Many of the significations of the third house familiar to modern astrologers can be traced to the influence of the Moon rather than Mercury. When Hellenistic texts delineate planets in the third house, they frequently describe religious observances, priests and priestesses, sacred rites, and

1 *Astronomia* 2.910–917.

divination, especially by dreams. By weaving the scattered threads of the third-house significations together as a whole, its nature as a place for the sacred activities of the lunar feminine can be restored.

The Hellenistic astrologers used the name Selēnē when speaking about the Moon. In Greek mythology, Selēnē was the goddess of the Moon whose brother was Hēlios, god of the Sun. These siblings were born from the union of deities (Hyperīōn and Theia) personifying the lights of the heavens and the sky. Selēnē and Hēlios later became incorporated into the Olympian pantheon as the divine twins Artemis and Apollō, also lunar and solar deities. Manilius wrote how the third house “acknowledges the Moon as its mistress, who beholds her brother’s realms shining on her from the other side of heaven.”<sup>2</sup> This verse refers to the rejoicing of the Sun in the ninth house shining his light on his sister’s temple of joy in the third. Siblings, as a primary third-house topic, arises from the sibling relationship of the Moon and Sun. The notion of siblings is thus implicit in the relationship between the Sun god and Moon goddess.

In Greek iconography, Selēnē’s moon chariot is drawn across the skies by a pair of white-winged horses. Her lunar sphere or crescent was represented as either a crown set upon her head, or as the fold of a raised, shining cloak. Sometimes she was said to drive a team of oxen and her lunar crescent was likened to the horns of a bull. This evocative image recalls the Moon’s exaltation in the zodiacal sign Taurus. The handsome youth Hēlios was likewise crowned with the shining aureole of the Sun; each day he drove a golden chariot drawn by fire-darting steeds from east to west. While Brother Sun and Sister Moon both undertake journeys, Selēnē’s monthly course is shorter than the annual circuit of Hēlios. Short and long journeys thus enter into the significations of the Moon and the Sun, who rejoice in the third and ninth houses respectively.

Selēnē’s great love was the shepherd-prince, Endymion. The beautiful boy was granted eternal youth and immortality by Zeus and placed in a state of endless slumber in a cave near the peak of Mount Latmos. Each night his heavenly bride Selēnē descended to consort with him in his dreams, and from their unions she bore fifty daughters and one son. In the symbolic language of its day, this myth conveys that there are fifty-one draconic (nodal) months in an eclipse cycle.

In Thalamai and Lakedaimonia in Southern Greece, there was a cult of Selēnē that had an oracular sanctuary in which sweet water flowed from a spring. Supplicants would consult the oracle in sleep, and the goddess would reveal what-

2 MANILIUS, *Astronomica* 2.913.

ever they wished to learn in dreams.<sup>3</sup> The triple goddess, Artemis, Selēnē, and Hekatē, was worshiped as the new, full, and dark phases of the Moon. Hekatē's cults were also connected to *oneiromancy*, or divination by means of dream oracles. Here we can begin to see the mythic foundation of many of the third-house significations: Goddess, the rejoicing of the Moon, siblings, travel, and divination by dreams.

Aware of the Moon goddess's first relationship as sister to her brother, the traditional texts emphasized the signification of siblings in their commentaries. Manilius wrote of the fortunes and fates of brothers. In the ancient world, one's closest peer relations were often with one's siblings, followed by relatives and other kin by blood or marriage. Hellenistic authors included close friends who were like brothers and sisters in the third house, as contrasted with friends as social acquaintances in the eleventh house. These relations could be helpful and supportive, but there was also a dark underside in the tensions, competition, envy, and resentment often inherent in sibling relationships.

The third house has a borderline favorability rating due to the nature of its configurations to the Ascendant. However, we can also look to the topic of brothers itself in order to understand the trepidation with which this house was held. The difficulties around sibling relationships arose from the custom of primogeniture, in which the entire paternal inheritance of wealth, land, and titles was kept intact by being passed on to the eldest son. Archetypally, this enmity is depicted in the biblical tale of fratricide (Cain and Abel). Sisters likewise were subject to a pecking order in which younger sisters could not marry before their older sisters, and consequently received ever-smaller dowries, resulting in a less financially-fortunate future. Competition for the attention and favoritism of the parents also contributes to the mixed and tangled emotions that can arise from this sector.

In the Hellenistic world, most of traveling done by ordinary people was to visit siblings, relatives, and friends who usually lived nearby. There was no concept of long-distance travel for pleasurable vacations, as this was an arduous and dangerous endeavor limited primarily to merchants and pilgrims. Again, we can look to the joy of the Moon for the clues about short journeys in the third house. In contrast to the long and distant journey of Hēlios, who takes one year to orbit the Sun, Selēnē drives her chariot around the earth in twenty-eight days. Bonatti explains that the Moon rejoices in the third house because she signifies quick journeys—short and speedy changes from one purpose, thing, or place to

3 PAUSANIAS, *Description of Greece* 3.26.1.

another.<sup>4</sup> The Moon's swift motion is thus the basis for the third-house meanings of movement, transition, and change.

While taking short journeys to visit nearby relations, one passes through the villages and communities in the immediate locale, exchanging news and information. Here we see the origins of the third-house significations regarding neighborhood and communications of all kinds. Beginning with news, gossip, rumors, and letters, the third house continues to incorporate all the media innovations by which to share information—scrolls, books, newspapers, magazines, telegrams, telephones, radio, television, computers, the internet, email, websites, blogs, and social media. In the twenty-first century, the third house has grown to symbolize the digital information revolution with sophisticated intelligence and counter-intelligence operations, information technology careers, and data gathering and analysis used in politics and business enterprises.

Peddlers, tradesmen, and merchants also traveled the byways of a local community, selling and trading goods and services, and in the process also transmitting news and information. Thus mercantile activity along with advertising and publicity gradually came to fill the third-house significations. With the advances in mechanics and technology, all means of conveyances via transport—carrying people and goods from one place to another—also became included in this sector.

In 1904, Alan Leo makes a passing reference to Mercury in connection with the third house and associates this sector with the “lower brain mind”;<sup>5</sup> His interpretations of signs and planets in the third house include descriptions of various mental tendencies and the ways in which the mind operates. Several decades later, Dane Rudhyar expanded upon this idea with the suggestion that the relationship of a child to their environment was the foundation for the formation of intelligence. In this way, the development of speech, language, motor skills, as well as primary school education, entered the corpus of third-house topics. With these developments, the third house became the repository of the rational-analytical concrete mind, mental abilities, various kinds of intelligence, as well as possible learning and cognitive disabilities. The mercurial function<sup>6</sup> of the rational intellect and the different ways that people think were thus conflated with third-house investigations. Practical knowledge with concrete applications, as contrasted with abstract knowledge (associated with the ninth house), was the mental activity consistent with these new topics. Consciousness studies, research into the brain, the power of positive thinking, and the practices

4 BONATTI, *Book of Astronomy* 2.3.11.

5 ALAN LEO, *How to Judge a Nativity* (London: s.n., 1904), chapter 10.

and benefits of meditation, also stood at the cutting edge of the new third-house applications.

The spiritual side of the third house has for the most part been lost in the process of transmission. By reflection, the spiritual and religious topics that are found in the ninth house shine down into the third house, giving the significations of religious observances, sacred rites, and divination.

The cadent houses were all considered unsuitable for conducting profitable dealings. Classified as *metakosmios*—the interspace between worlds—the third house joins the other cadent houses as metaphorically residing in some other space where a person is unworldly or “not of this world.” This environment often describes the inner realms of the mind where monastics, mystics, and scholars live. Certainly the religious and scholarly pursuits, alongside travel and pilgrimage, located in the inactive cadent houses do not best facilitate taking care of worldly business. However, these houses can be very potent for the activities of the inner life that was not explicitly conceptualized as such until the establishment of the new discipline of psychology in the nineteenth century.

The ancient thread for our understanding of the third house as inner knowledge and self-arising awareness can be found in a passage by Firmicus Maternus written in the fourth century. He said that Mercury in the third house from the Ascendant indicates priests, mages, chief physicians, mathematicians (astrologers), and those who learn from their own efforts whatever was not handed down by the traditions of others.<sup>6</sup> This view of the third house can be interpreted as an alternate state of consciousness where one can access one’s own inner faculty of intuition, which is historically connected to divine inspiration (as opposed to spiritual knowledge gained from an external authority).

At the third-house temple of the Goddess, the Moon draws down the religious and spiritual beliefs from the ninth-house heavens, and brings them closer to home on Earth. Valens tells us that in the third house, some receive revelations from a god, prognosticate the future, prepare sacrifices, or make prayers and votive offerings.<sup>7</sup> The third house thus signifies the rituals, rites, observances, and practices that one performs as a tangible expression of the doctrines and dogmas found in the ninth house of God. In Greece, every *polis* or city-state had its own local divinities, cult sites, rituals, and sacred festival days at the public hearth-altars of the city square. These local practices stood in contrast to those found at the great Panhellenic temples visited as part of long-distance pilgrimages connected to the ninth-house significations.

6 FIRMICUS, *Mathesis* 3.3f.6.

7 VALENS, *Anthology* 4.15.

In many religious and spiritual traditions, the siblings of the third house are one's spiritual brothers and sisters, such as nuns and monks. The titles of *soror* and *frater* (sister and brother) in religious, esoteric, and magical societies, whose remnants survive in the fraternities and sororities of universities which were once all religious institutions, indicate these close sibling relationships found in the spiritual dimensions of the third house.

The third house was also known to the ancients as a house of divination. The Moon brings down the power of the Sun into the body and the Earth, anchoring it into the physical plane. Likewise, in the indirect modes of divination, the intention of the divine is brought down into the terrestrial world as signs and omens from nature. Examples include divination from birds (augury), livers of sacrificed animals (haruspicy), smoke from burnt offerings (capnomancy), as well as dreams sent by the gods as found in the dream oracles of lunar goddesses (oneiromancy).

Finally, the third house is the key to the signatures that point to the worship of the divine feminine and the Goddess in her many guises. Valens taught that the Sun in the third house, along with the Moon, indicates that the native will be a priest or priestess of the greatest goddess.<sup>8</sup> Feminism, and in particular the rise of goddess-based spirituality, nature and earth-based religions, and the proliferation in recent decades of women's "herstory," feminine mysteries, women's studies programs in universities, and goddess literature, all have their ancient roots in the third house. In a more worldly context, feminism as a political and social movement for liberation, equality, justice, and recognition, together with eco-feminism, find their home in the temple of the Goddess.

The modern astrologer might well be wondering at this point about Mercury's obvious connection to many of the third-house significations, especially communications and travel. In Hellenistic Egypt, the Greek god Hermēs and his Roman equivalent Mercury were assimilated into the worship of the Egyptian god Thoth. While they were all gods of intelligence, Thoth, in addition to his role as sacred scribe and diviner of mysteries, was more fundamentally a god of the Moon. Together these three deities merged into the thrice-great divine sage Hermes Trismegistus—fountainhead of astrology, alchemy, and magic. There is thus an implicit connection between the intuitive, divinatory powers of the Moon and the rational-intellectual powers of Hermēs and Mercury. In traditional texts, we can find this in Ptolemy's remark that the quality of the soul is discerned from both Mercury and the Moon.<sup>9</sup>

8 VALENS, *Anthology* 4.15.

9 PTOLEMY, *Tetrabiblos* 3.13.

*Table 42. Complementary Opposites of the Third and Ninth Houses*


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<b>Third House</b>	<b>Ninth House</b>
<i>Joy of Moon</i>	<i>Joy of Sun</i>
<i>Short journeys</i>	<i>Long journeys</i>
<i>Religious rites</i>	<i>Religious beliefs, doctrines</i>
<i>Local environment</i>	<i>Foreign places</i>
<i>Primary education</i>	<i>Higher education</i>
<i>Concrete practical mind</i>	<i>Abstract conceptual mind</i>
<i>Inner knowledge, internal authority</i>	<i>Outer knowledge, external authority</i>

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*Table 43. The Third House: Summary and Primary Sources***Summary**


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NAME	<i>Goddess (Thea)</i>
ANGULARITY	<i>Cadent</i>
STRENGTH	<i>Weak strength and support (between worlds)</i>
FAVORABILITY	<i>Mixed (least good of the good, least bad of the bad)</i>
RANKING	<i>Ninth</i>
AGE OF LIFE	<i>Things before death</i>
PLANETARY JOY	<i>Moon</i>
TRADITIONAL SIGNIFICATIONS	<i>Siblings, relatives, friends, neighbors Travel and short journeys Neighborhood, community, immediate environment Communications, transportation, mercan- tile activity Writing, languages, speech, dissemination, media Goddess Religious observances, sacred rites, dreams and divination</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Personal mind, knowledge within Mental abilities and processes Nature of mind Primary school and local lower education, certification and vocational courses</i>

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## Hellenistic Primary Sources

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Authors	Third-House Significations
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	<p>What one does (<i>praxis</i>), siblings</p>
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>Siblings</p>
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24, 25</p>	<p>Place of the Goddess, friends, siblings</p>
<p>MANILIUS Rome, first century CE <i>Astronomica</i> 2.910–917</p>	<p>Fortunes and fates of brothers, Moon as mistress who reflects human mortality in the dying edges of her face, Goddess</p>
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2</p>	<p>Siblings, being abroad, kingdom, authority, friends, relatives, those close to the heart (<i>epikardia</i>), slaves, life of brothers, place of the Goddess, place of the queen</p>
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	<p>Brothers, Goddess, house and joy of the Moon, patronage, living abroad</p>
<p>FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.4</p>	<p>Brothers, friends, Goddess, travel</p>
<p>RHETORIUS OF EGYPT Egypt, sixth or seventh century <i>Compendium</i> 57</p>	<p>Moon Goddess, authoritative and meta-cosmic [house], foreign matters, dreams, religious observances, table for offerings or money exchange (<i>trapeza</i>), friends, brothers, the queen</p>

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 Medieval Primary Sources
 

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Authors	Third-House Significations
<p>AL-ANDARZAGHAR            Sassanid Persia, c. seventh century            Quoted by Bonatti in the thirteenth-century <i>Book of Astronomy</i> 2.3.5</p>	<p>First triplicity lord signifies younger brothers; second triplicity lord middle brothers; third triplicity lord older brothers; their dignity and condition in accordance with their places</p>
<p>SAHL IBN BISHR            Khurasan and Baghdad, ninth century  <i>The Introduction</i> 3 (Latin); 2 (Arabic)</p>	<p>Brothers and sisters (of the same mother and father), relatives and kin, close companions, patience and counsels, faith and religion, contentions in sects, letters, legations, legates, travel, foreign journeys, dreams</p>
<p>ABŪ MA'SHAR            Balkh and Baghdad, ninth century  <i>Great Introduction to Astrology</i> 6.26  <i>Abbreviation of the Introduction</i> 1.111</p>	<p>Called brothers: indicates the conditions of brothers, sisters, relatives, sons-in-law; patience, opinions, religion and the science of religious law; religious disputes, books, rumors, messengers, travelers, women, and dreams.</p>
<p>AL-QABĪSĪ            Aleppo, tenth century  <i>Introduction to the Science of Astrology</i>, 1.67, with additional material cited by Ibn Ezra</p>	<p>Brothers, sisters, kinsmen, those who are esteemed, faith and religion, commands, legates, relocation, short journeys, condition of life before death; first triplicity lord signifies older brothers, second triplicity lord middle brothers, third triplicity lord younger brothers, their dignity and condition in accordance with their places</p>
<p>AL-BĪRŪNĪ            Ghazni, eleventh century  <i>Elements of the Art of Astrology</i> 461</p>	<p>Brothers, sisters, relations, law, jewels, friends, migration, short journeys, intelligence, knowledge, expertise in religious law</p> <hr/>

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 Medieval Primary Sources (Continued)
 

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**Authors****Third-House Significations**

ABRAHAM IBN EZRA  
 Spain, twelfth century  
*The Beginning of Wisdom*

Brothers, sisters, relatives, in-laws, knowledge, religious knowledge, dream interpretation, modesty, counsel, faith, letters, rumors, short distance travel

GUIDO BONATTI  
 Italy, thirteenth century  
*Book of Astronomy* 2.3.5

Male and female kindred and their condition, changes from dwelling to dwelling, patience, blood relatives, younger relations, neighbors, fellow citizens, relations who hold native as their elder and who revere and obey them; those lesser in riches, power, and wisdom; those who consult the native in their affairs and follow their advice; brothers, younger blood-relatives, neighbors; those who seek the native's counsel, advice, assistance

LEOPOLD OF AUSTRIA  
 Austria, thirteenth century  
*A Compilation of the Science of the Stars* 4.1.83

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Brothers and their condition, sisters, older kin

## Renaissance Primary Sources

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Authors	Third-House Significations
JOHANNES SCHOENER Germany, sixteenth century <i>Opusculum Astrologicum</i> 2.5, 6	Goddess, brothers, sisters, relatives, in-laws, neighbors, shorter journeys, hospitality, shoulders, arms, hands, ascending, feminine, phlegmatic, northern, color: saffron, the joy of the Moon, co-significator: Mars
CLAUDE DARIOT France, sixteenth century <i>Introduction to the Judgment of the Stars</i> 1.13	Goddess, house of brethren, brothers, sisters, cousins, changes, small journeys, kindred, faith, religion, rules shoulders, arms, hands, color: croceall, joy of the Moon, first triplicity lord signifies the elder brother; the second, the middle; the third, the youngest; co-significators: Libra and Mars
JEAN-BAPTISTE MORIN France, seventeenth century <i>Astrologica Gallica</i> 17.3	Brothers, relatives
WILLIAM LILLY England, seventeenth century <i>Christian Astrology</i> 7	Brothers, sisters, kin, neighbors, removals, small or inland journeys, moving, epistles, letters, rumors, messengers, shoulders, arms, hands, fingers, joy of the Moon, masculine, cadent, colors: red, yellow, croceall, co-significators: Gemini and Mars
JOHN GADBURY England, seventeenth century, <i>The Doctrine of Nativities</i> 6.3	Brothers, sisters, kindred, neighbors, removals, small journeys, epistles, letters, Goddess; happiness, delight, or pleasure received from kin as opposed to fear from strangers; arms and shoulders, cadent

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 Modern Primary Sources
 

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<b>Authors</b>	<b>Third-House Significations</b>
<p>LUKE BROUGHTON            UK, USA, nineteenth century  <i>Elements of Astrology</i> (1898)</p>	<p>Chest, arms, brothers, sisters, cousins, kindred, neighbors, short or inland journeys, letters, rumors, news, messengers, moving from place to place, masculine house, colors: red, yellow, sorrel; joy of the Moon</p>
<p>ALAN LEO            UK, twentieth century  <i>How to Judge a Nativity</i> (1904)  <i>The Key to Your Own Nativity</i> (1910)</p>	<p>Relatives and kindred, traveling, intellect derived from education and study, minor impressions made upon physical brain, neck, arms, shoulders, lungs, lower brain mind, mental disposition, mind and its capacity, travel, particularly short journeys, relatives, brothers, sisters</p>
<p>LLEWELLYN GEORGE            USA, twentieth century  <i>A to Z Horoscope Maker and Delineator</i> (1910)</p>	<p>Brethren, short journeys, writings, studies, mental inclinations and abilities, shoulders, arms, hands, lungs, collarbone, nervous system</p>
<p>MAX &amp; AUGUSTA HEINDEL            USA, twentieth century  <i>Message of the Stars</i> (1913)</p>	<p>Brothers, sisters, neighbors, instinctual mind, writings, short journeys, conveyances of travel</p>
<p>CHARLES E. O. CARTER            UK, twentieth century  <i>Principles of Astrology</i> (1925)</p>	<p>Relations, relationships, all means of intercommunication, blood relations, brothers and sisters, letters, books, writing, short journeys, means of transportation, speech, education, the mind</p>
<p>DANE RUDHYAR            France, USA, twentieth century  <i>The Astrology of Personality</i> (1936)</p>	<p>Brethren, neighbors, short journeys, letters, lower mind, relationship of physical self to personal substance, of "sower" to "soil", "the seed", formative intellect, synthesizing sense impressions and bringing together individual destiny and social elements, the environment</p> <hr/>

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**Modern Primary Sources (Continued)**


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<b>Authors</b>	<b>Third-House Significations</b>
<p>MARGARET HONE            UK, twentieth century  <i>The Modern Textbook of Astrology</i> (1950)</p>	<p>All sorts of communications and communication activity, walking, visiting, mental interest and quality, nearest relations such as brothers and sisters, neighbors, Gemini, Mercury, air, cadency, mutability</p>
<p>CARROLL RIGHTER            USA, twentieth century  <i>Astrology and You</i> (1956)</p>	<p>Type of mentality in regards to daily occupation and relationships, planning, regular routines; studying, papers, certificates, statements, and reports essential to your progress; short trips and journeys, especially for business, shopping, or errands; transportation and communications, usual companions, collateral relatives, neighbors, business associates, close friends</p>
<p>ERNEST &amp; CATHERINE GRANT            USA, twentieth century  <i>Textbook Series</i> (c. 1960)</p>	<p>Brothers, sisters, relatives, neighbors, short journeys, letters, papers, publications, literature, writing, matters of concrete mind, mental attributes, teaching, mental ability, all means of transportation and communication, lungs, nerves, arms, shoulders, Gemini, diurnal house of Mercury</p>
<p>JULIA &amp; DEREK PARKER            UK, twentieth century  <i>The Compleat Astrologer</i> (1971)</p>	<p>Family ties, brothers, sisters, cousins, school life, education, communication, letters, books, short journeys, cars, buses, public transport, speech, mind, relationship to environment and self-expression in daily life</p>
<p>DANE RUDHYAR            France, USA, twentieth century  <i>The Astrological Houses</i> (1972)</p>	<p>Relationship of child to their environment and people in it, development of intelligence, analytical intellect, practical knowledge</p> <hr/>

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 Modern Primary Sources (Continued)
 

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Authors	Third-House Significations
M. MARCH & J. MCEVERS USA, twentieth century <i>The Only Way to Learn Astrology</i> , vol. 1 (1976)	Local environment, brothers and sisters, communications, speaking, writing, transportation, short trips, adaptability of mind to learning and new ideas, ability to relate to environment, skills taken for granted, conscious and objective mind, primary schooling, house of side-by-side relationships, keyword: awareness, natural sign and ruler: Gemini and Mercury
HOWARD SASPORTAS UK, twentieth century <i>The Twelve Houses</i> (1985)	Differentiation of mind from body (mental ego); development of language and ability to distinguish subject from object, actor from action; concrete mind, left-brain processes, mental style, exploring immediate environment, naming and classifying things, discovery of relativity, comparison and contrast, siblings, projections onto siblings, other relatives: aunts, uncles, cousins; neighbors, early school experience, all forms of communication: writing, speaking, information exchange; short journeys, formative years: age 7-14; naturally associated with Mercury and Gemini

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CHAPTER 67

# The Fourth House

THE SUBTERRANEAN PLACE (HUPOGEION)

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Where at the opposite pole, the universe subsides, occupying the foundations, and from the depth of midnight gloom gazes up at the back of the Earth, in that region Saturn exercises the powers that are his own: cast down himself in ages past from empire in the skies and the throne of heaven, he wields as a father power over the fortunes of fathers and the plight of the old.

The fourth (angle) occupies the nadir, and has the glory of forming the foundation of the sphere; in it the stars complete their descent and commence their return, and at equal distances it beholds their risings and settings.—MANILIUS.<sup>1</sup>

THE FOURTH HOUSE REPRESENTS THE FOUNDATION THAT STANDS UNDER all the things that support us. As an angular house, it offers strong dynamic energy, stable support, as well as a favorable location for the business of life. The ancients understood this place as marking the middle of the night in the Sun's journey, its deepest descent under the earth. The Greek name for this sector is *hupogeion*, which literally means “under” (*hupo*) “the earth” (*gē*). Alternative translations are “subterranean” or “underground”, but it is also referred to as the “bottom of the heavens” or the “anti-culmination” (in contrast to the Midheaven and culmination of the chart). Of all the Hellenistic authors, only Manilius claimed that Saturn rejoices in this place; the others did not have any planet rejoicing in the fourth house.

The most basic signification of the fourth house is parents—those who provide the home base for a person's life from infancy to young adulthood. While both the mother and father are connected to this house, the ancient astrologers gave special consideration to the role of the father. In Rome, the father acknowledged paternity by placing the child on his lap (the fundament), hence bestowing legitimacy and paternal rights. Historically, the fourth house depicts the

1 *Astronomiia* 2.929–937, 2.798–800.

paternal circumstances into which a person is born, whereby the father establishes the child's position in society, provides the resources for growth and education, and guarantees rights to the paternal legacy and inheritance. In many ways, the *pater familias* (father of the family) is the paradigm for the astrological *oikodespotēs* (master of the household), the planet that rules a domicile.

There is much confusion in the astrological traditions as to which parent, the father or mother, belongs to which house, the fourth or tenth. Many Arabic and Medieval authors cite the tenth house as the place of the mother. Most of the Hellenistic authors assign both parents to the fourth house, yet emphasize the father as the primary parent. Ptolemy was the only Hellenistic astrologer who was thought to have placed the mother in the tenth house. This is based on a passage on the topic of siblings in which Ptolemy looks to the culminating place of the mother, which he defines as the place of Venus in a day chart or the place of the Moon in a night chart.<sup>2</sup> Thus, one would investigate the tenth house from the Moon or from Venus in order to inquire about siblings born from the same mother. The Arabic astrologer 'Umar al-Tabarī understood this to mean that the culminating tenth place was the house that signified the mother.<sup>3</sup> This attribution was subsequently adopted by Bonatti and other astrologers and henceforth entered into the Medieval and Renaissance traditions.

An argument can be made for this position based upon the premise that each house brings forth not only its own significations, but also the nature of the opposite house.<sup>4</sup> Thus, the tenth house also relates to the parents. In derived houses, the tenth is the seventh from the fourth, hence the spouse of the fourth-house father is the tenth-house mother. In a more specific sense, the tenth house can depict the stepmother (other wives of the father who are not one's own mother). However, as the astrological tradition went on, the issue became more complicated with the overlay of the twelve-letter alphabet system. Modern astrologers associate the fourth house with Cancer, connected to the Moon and the maternal matrix, and the tenth house with Capricorn, connected to Saturn, one of the traditional signifiers of the father, especially in a night chart. The fourth house can safely be used as the starting place for an analysis of both parents, with additional insights in accordance with each astrologer's approach and training.

Ancient texts included the predecessors of the parents in the list of fourth-house significations. Thus grandparents, all of one's ancestors, and the ancestral legacy as a whole are part of the fourth-house foundation. Based upon the most

<sup>2</sup> *Tetrabiblos* 3.5 (Robbins; compare 3.6 Schmidt)

<sup>3</sup> 'UMAR AL-TABARĪ, *Three Books on Nativities* 3.4.2.

<sup>4</sup> VALENS, *Anthology* 4.12.

recent scientific evidence, the Y-chromosome DNA genome identification line which uncovers the ancient group of people from whom one's lineage descends can be traced only through the patrilineal line. By contrast, Jewish religion looks only to the bloodline of the mother to verify Jewishness. The fourth house connects a person not only to their ancestral roots—their DNA and bloodlines—but also to their ethnic, cultural, and ideological heritage. A person comes into this life as the sum total of all their ancestral past, and from that foundation, begins the process of individuation. The importance of ancestor worship, an integral part of many cultural and religious traditions, is part of the familial duties of the fourth house.

The second important topic associated with the fourth house is that of home and hearth—the physical dwelling in which one resides, and the hub of family life. Traditionally, the hearth fire was the focal point of the household where food was cooked—the center of warmth, comfort, and family gathering. In early life, this refers to the environment provided by the parents; in adult life, to the home that each person creates for themselves. Ancient astrologers included household goods and domestic concerns in this sector.

The fourth house also refers to the land on which the house is built and the surrounding property, and by extension all real estate holdings. The personal home and land extend to encompass one's hometown, homeland, and country along with pride and a sense of nationalism. One's place of origin or residence is personified as the Fatherland or Motherland, which inspires people to defend their country and protect their families from attack. Environmental concerns associated with stewardship of the land that provides our foundational support are also relevant. Contemporary movements that advocate recycling, ecology, sustainability, organics, and protection of natural resources have their conceptual basis in the fourth house as the earth itself.

The topics of home, father, and ancestors designated by the fourth house are tied together in the design of the Roman home.<sup>5</sup> The *atrium* was the first room upon entering the house where guests and clients were seated each morning to await an audience with the *pater familias*, the father of the family whose office faced this room. The *atrium* had an open roof that allowed rainwater to be collected in a pool which drained into an underground cistern. The cistern not only insured the water supply, but also provided a direct passageway into the area under the house. The *atrium* was lined with busts of family ancestors made from wax molds of the faces of the deceased created during the burial rites conducted in this room, accompanied by plaques describing their accomplishments.

5 Anna Surjeet, personal conversation.

In the classification of the houses based upon the chronological ages of life, the fourth house corresponds to the stage of extreme old age, the conditions at the end of life, and matters after death. The significations of wrapping the corpse, funerary rites, burial in subterranean graves located at cemeteries, praises after death, and legacies for one's family are all embedded in the most literal name of the fourth house: under the earth. Ancestor worship is often linked to observance of proper burial rites and care of graves. Medieval horary astrologers associated the fourth house with the "end of the matter", the final outcome of the question.

The subterranean nature of this house was the most likely rationale for the significations of hidden wealth associated with this place by most traditional astrologers. Topics such as the mining of metals, agricultural produce, rent from properties, and buried treasures all hinge on the land and the earth.

With the advent of modern astrology, the fourth house became the locus for insights about the psychological foundations that support an individual. Rudhyar discussed how a person sometimes must go beyond the usual home, parents, and traditions in order to find a stable frame of reference which provides a sound foundation. He proposed that inner stability is finding one's own center, and this unshakable centeredness in self is the true foundation for one's security, integration, and stabilization.

From there, the fourth house came to represent how a person finds their center through the cultivation of the inner life experienced in the private and personal space of home, which leads to ultimate emotional security. The fourth house was seen as the anchor that makes a person feel safe, secure, protected, and supported, and which gives a sense of belonging and connection. The fourth-house foundation supports the tenth-house profession; the private home life forms the roots of the public social identity.

Modern psychological astrology reframes the objective nature of one's parents signified by the fourth house as one's experience of the early home environment and perceptions concerning how one was parented. This house speaks to the family of origin issues, wounds, and childhood traumas that impact adult emotional security and the capacity to bond with others. Psychological astrologers have explored the correlations between the various styles of attachment theory bonding and fourth-house planets. The fourth house thus becomes the source for the imprinting of familial patterns upon one's psyche, where the dysfunctions of the parents are bequeathed unto their children. These may result in mother and father complexes, as well as new insights concerning transgenerational trauma passed on to the descendants of holocaust survivors, genocide victims, and children of war veterans suffering from PTSD.

The Subterranean Place is transformed into the deep layers of the psychological unconscious where the events of our childhood sink into the hidden areas of the psyche, but continue to impact our emotional security as conditioned responses to threat. The entire legacy of all our ancestors flows into the repository of our personal unconscious. It has a role in shaping who we are in terms of our beliefs, fears, and motivations, but also everything that we in turn pass on to our own children. For the fourth house describes not only how we were parented, but also how we *ourselves* parent.

To the extent that the fourth house represents our anchor, center, and emotional security, it becomes that place in our imagination where we have an idealized image of home as a place where we feel safe, stable, protected—where we are loved and where we belong. Commonplace sayings such as “home sweet home,” “there’s no place like home,” “honey I’m home,” “home safe,” “home base,” “virtual home”—all evoke the ultimate experience of knowing where you are, where you belong, and where you feel safe and supported.

The two Roman deities most connected with fourth-house themes are Vesta and Janus. Vesta, known to Greeks as Hestia, is the goddess of the hearth fire. She tends the sacred flame in the center of the household, holding together the cohesion of the family and the flame on a ritual temple altar, and ensuring the safety of the empire. Two-faced Janus was the chief guardian of the home, god of doorways, ushering people in and out of houses, and between the old and new year (January). In the solar journey, the fourth house marks the deepest point under the earth where the Sun begins its regeneration from death to renewed life. The fourth house is the gateway between endings and beginnings, between the tomb and the womb.

Table 44. *The Fourth House: Summary and Primary Sources*


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**Summary**


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NAME	<i>Subterranean Place (Hypogeion) (Literal translation: "under the earth")</i>
ANGULARITY	<i>Angular</i>
STRENGTH	<i>Strong stability and support</i>
FAVORABILITY	<i>Favorable</i>
RANKING	<i>Sixth</i>
AGE OF LIFE	<i>End of life, death</i>
PLANETARY JOY	<i>None</i>
TRADITIONAL SIGNIFICATIONS	<i>Family and parents, especially the father Home and hearth, household goods Land, real estate, property, foundations, buildings Ancestors and graves Hidden treasures, mining Nationalism and homeland Conditions at the end of life, the end of the matter</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Family of origin issues Emotional foundations and security Private self Mother or primary nurturing caretaker</i>

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## Hellenistic Primary Sources

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Authors	Fourth-House Significations
<p>HERMES TRISMEGISTUS            Egypt, semi-mythical/first century BCE            As cited by Thrasyllus</p>	<p>Foundation of happiness, paternal circumstances, acquisition of slaves</p>
<p>THRASYLLUS            Alexandria and Rome, first century CE  <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>Parents</p>
<p>ANTIOCHUS OF ATHENS            Athens, first century BC or CE  <i>Summary</i> 24, 25</p>	<p>Home and hearth, treasures, nobility of birth and lands</p>
<p>MANILIUS            Rome, first century  <i>Astronomica</i> 2.820–825; 2.929–938</p>	<p>Foundations, wealth, mining of metals, gain from hidden sources</p>
<p>VALENS OF ANTIOCH            Alexandria, second century  <i>Anthology</i> 4.12, 9.2</p>	<p>Reputation, father, children, one's own woman, older persons, actions, city, household, possessions, abidings, retribution, changes of place, dangers, death, constraints, mystical matters, praises after death, family legacies, estates, property, treasure-troves</p>
<p>PAULUS OF ALEXANDRIA            Alexandria, fourth century  <i>Introductory Matters</i>, 24</p>	<p>Time of old age, end of life, wrapping of corpse, matters after death, lands, foundations, parents, father, acquiring ships, house, dwelling place, household goods, close associations with others</p>
<p>FIRMICUS MATERNUS            Rome, fourth century  <i>Mathesis</i> 2.21.5</p>	<p>Parents, inheritance, assets, foundations, movables, hidden and remote sources of wealth</p>
<p>RHETORIUS OF EGYPT            Egypt, sixth or seventh century  <i>Compendium</i>, 57</p>	<p>Subterranean Place, time of old age, parents, property, hidden matters, house in which one is born, foundations, matters after death</p>

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 Medieval Primary Sources
 

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## Authors

## Fourth-House Significations

## AL-ANDARZAGHAR

Sassanid Persia, c. seventh century  
 Quoted by Bonatti in the thirteenth-century *Book of Astronomy* 2.3.5

First triplicity lord signifies fathers, second signifies cities and lands, third signifies end of matters

## SAHL IBN BISHR

Khurasan and Baghdad, ninth century  
*The Introduction*, 3 (Latin); 2 (Arabic)

Fathers and their root and origin, family relationships, prisons, lands and countryside, villas, cities, buildings, covered and concealed things (hidden treasures), death and what happens to the dead, the end of life, houses, lands, everything buried underground, outcomes

## ABŪ MA'ŠHAR

Balkh and Baghdad, ninth century  
*Great Introduction to Astrology* 6.26  
*Abbreviation of the Introduction* 1.112

Called fathers: indicates the conditions of the father; root, race, lands, villages, towns, buildings, waters, everything hidden and secret, what is under the earth, treasures, outcome, death; the conditions of the dead after death such as burial, exhumation, looting, throwing the body somewhere, and other conditions

## AL-QABĪSĪ

Aleppo, tenth century  
*Introduction to the Science of Astrology* 1.60, with additional material cited by Ibn Ezra

Fathers, real estate, end of matters, treasures, concealed and hidden things, end of life; first triplicity lord signifies fathers; the second, cities and land; the third, the end of things and prisons

## AL-BĪRŪNĪ

Ghazni, eleventh century  
*Elements of the Art of Astrology* 461

Parents, grandparents, descendants, real estate, fields, houses, water supply, knowledge of genealogy, what follows death, what happens to the dead

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 Medieval Primary Sources (Continued)
 

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Authors	Fourth-House Significations
ABRAHAM IBN EZRA Spain, twelfth century <i>The Beginning of Wisdom</i>	Father, land, houses, fields, regions, buildings, hidden treasures, all hidden things, end of any matter
GUIDO BONATTI Italy, thirteenth century <i>Book of Astronomy</i> 2.3.5	Secret things, things secreted away, prisons, the incarcerated, things hidden or placed in the ground, whatever happens to a dead person when interred, whether they will be buried or burned, or their corpse abandoned so that no one cares about them, the end of the matter
LEOPOLD OF AUSTRIA Austria, thirteenth century, <i>A Compilation of the Science of the Stars</i> 4.1.84	Father, prisons, buildings, land, hidden things, storehouses, death, what follows burial and burning

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Renaissance Primary Sources

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## Authors

## Fourth-House Significations

JOHANNES SCHOENER  
Germany, sixteenth century  
*Opusculum Astrologicum*  
2.5, 6

Buildings, foundations, treasures, everything hidden, all agriculture, immovable property, breasts, lungs, esophagus, spleen, descending, masculine, melancholic, western, color: red, co-significator: Sun

CLAUDE DARIOT  
France, sixteenth century  
*Introduction to the Judgment of the Stars* 1.13

House of parents, fathers, houses, land, ancient heritage, gardens, water, wood, pastures and all things immovable such as castles, what may happen after death, hidden treasures and all things hidden in the earth, the end of all things, breasts, spleen, lungs, lights, the color red, first triplicity lord signifies fathers; the second, castles and cities; the third, the end of all things; co-significators: Cancer and the Sun

JEAN-BAPTISTE MORIN  
France, seventeenth century  
*Astrologica Gallica* 17.3

Parents, successions

WILLIAM LILLY  
England, seventeenth century  
*Christian Astrology* 7

Fathers, lands, houses, tenements, inheritances, tillage of earth, hidden treasures, end of the matter, towns, cities, castles, dwellings, gardens, fields, pastures, orchards, nature of grounds purchased: vineyards, cornfields, woody, stony, barren; breasts, lungs, color: red; angles of the earth, *Imum Cæli*, north angles, fathers; Sun by day, Saturn by night, Sun in fourth: father of noble disposition; feminine; co-significators: Cancer and the Sun

JOHN GADBURY  
England, seventeenth century  
*The Doctrine of Nativities* 6.4

Houses, lands, tenements, inheritances, hereditaments, patrimony, dwelling of the native; the father, his quality and condition, good or bad; angle of the earth, north angle, bottom of the heaven, breast and stomach, conclusion, the end of everything; feminine

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## Modern Primary Sources

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<b>Authors</b>	<b>Fourth-House Significations</b>
<p>LUKE BROUGHTON            UK, USA, nineteenth century  <i>Elements of Astrology</i>, 1898</p>	<p>Old people in general, the native or querent's father, lands, houses, tenements and inheritances; tilling the earth, hidden treasures and mines of all kinds; the end or conclusion of any design, project or undertaking; ancient dwellings, gardens, orchards, fields and pastures; the quality and nature of the ground the querent is about to purchase; breasts and lungs, color: red or yellow; vineyards, cornfields, chases, or ground barren, woody, strong; north angle; feminine</p>
<p>ALAN LEO            UK, twentieth century  <i>How to Judge a Nativity</i> (1904)  <i>The Key to Your Own Nativity</i> (1910)</p>	<p>Hereditary tendencies, home and domestic life, parentage, conditions at the close of life, environment, breasts, stomach, digestive organs, end or resting place of things</p>
<p>LLEWELLYN GEORGE            USA, twentieth century  <i>A to Z Horoscope Maker and Delineator</i> (1910)</p>	<p>Father, home, environment, domestic affairs, general conditions at end of life, outlook regarding lands, property, mines, the end of undertakings, breast, stomach, digestive organs</p>
<p>MAX &amp; AUGUSTA HEINDEL            USA, twentieth century  <i>Message of the Stars</i> (1913)</p>	<p>Parent who exercises the lesser influence in the person's life, conditions in the latter part of life, houses, lands, mines, everything pertaining to the earth</p>
<p>CHARLES E. O. CARTER            UK, twentieth century  <i>Principles of Astrology</i> (1925)</p>	<p>Beginning and end of life, womb and grave, home, private life, houses, land, early life at home, parents; said to denote father, although it corresponds to Cancer, ruled by Moon; dispositions and fortunes of parents</p>
<p>DANE RUDHYAR            France, USA, twentieth century  <i>The Astrology of Personality</i> (1936)</p>	<p>Home and parents, the father, end of life, affairs regarding land and estates, concretization of self, the soul, its base of operation, the father whose seed carries the astral pattern, the plan of the body</p>

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 Modern Primary Sources (Continued)
 

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<b>Authors</b>	<b>Fourth-House Significations</b>
MARGARET HONE UK, twentieth century <i>The Modern Textbook of Astrology</i> (1950)	Home (base), womb, grave, mother, private and hidden, occult, mystical, unconsciousness, Cancer, Moon, water, angularity, cardinality
CARROLL RIGHTER USA, twentieth century <i>Astrology and You</i> (1956)	Home, family, residence, property, conditions at the end of life, type of dwelling, household, members of family, home as haven of rest, strength, security
ERNEST & CATHERINE GRANT USA, twentieth century <i>Textbook Series</i> (c. 1960)	Place and circumstances of birth and death, home and environment, parent of opposite sex (unless Cancer cusp, then it rules the mother), grave, hidden or private side of life and death, ownership of land, property, mines, chest, breast, stomach, liver, Cancer, natural house of Moon
JULIA & DEREK PARKER UK, twentieth century <i>The Compleat Astrologer</i> (1971)	Beginning and end of life; home as a base; parents, their attitude and ability to fulfill their commitments, since the personal status and home life depend to some extent upon them; houses, land, and private life
DANE RUDHYAR France, USA, twentieth century <i>The Astrological Houses</i> (1972)	Experience of centering which grounds and roots consciousness on secure personal foundation
M. MARCH & J. MCEVERS USA, twentieth century <i>The Only Way to Learn Astrology</i> , vol. 1 (1976)	Home and parents, family you came from (roots), home you will establish, heritage, heredity, ancestry, psychological roots, private life, property, houses, real estate, all that is secluded, endings, closing years of life, end of matters, fame after death, place of burial, parent who has the greater influence on the native as a child, subjective self and foundation of character, keyword: security, a house of endings, natural sign and ruler: Cancer and the Moon

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**Modern Primary Sources (Continued)**

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**Authors****Fourth-House Significations**

HOWARD SASPORTAS  
UK, twentieth century  
*The Twelve Houses* (1985)

Self-reflective consciousness and assimilation of experiences from first three houses; integration of mind, body, feelings around a central "I"; sense of "me-in-here" who is experiencing and doing; maintenance of the individual characteristics of self in stable form; retreat back into ourselves; inner base of operation; home, private life, soul as intermediary between ourselves and events, roots of being, influence of family of origin, atmosphere in early home life and conditioning, qualities from racial and ethnic origins, influence of hidden parent (usually the father), inborn image of parent in question, how we end things, conditions surrounding the end of life, Moon, Cancer

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CHAPTER 68

# The Fifth House

GOOD FORTUNE (AGATHĒ TUCHĒ)

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Lightly loving, full of mirth,  
My children are happy here on earth.  
Merry when rich and merry poor,  
None can compare, you may be sure.  
Pipe and tabor, harps and lutes,  
They play organs, horns and flutes.  
With singing, and with dancing too,  
Embrace their lovers, kiss and woo.  
They rejoice to hear fair music's sound.  
Their mouths are darling, faces round.  
Beautiful bodies, parched by Lust's heat,  
My children find Love's duties sweet.<sup>1</sup>

THE PRIMARY SIGNIFICATIONS OF THE FIFTH HOUSE ARISE FROM THE planet Venus who rejoices there, as well as from its ancient name, Good Fortune (*agathē tuchē*). Firmicus Maternus claims that the fifth house is called Good Fortune because it is the rejoicing house of Venus.<sup>2</sup> The fifth house derives its meaning from its relationship to the first house, the preeminent place of the native's life force. The primary characteristic of life is the ability to reproduce itself and beget its own likeness. Firmicus Maternus emphasized the trine aspect configuration between the first and fifth houses that points to how the native reproduces itself and extends its life by means of its procreative activities. Children are the most basic signification of the fifth house, one which has remained constant throughout the entire tradition.

1 *The Planets and their Children*, based on a series of block books dating from the fifteenth century; see Friedrich LIPPMANN, *The Seven Planets* (translated by Florence SIMMONDS; London: Asher, 1895).

2 FIRMICUS, *Mathesis* 2.21.6.

In classical myth, Venus-Aphroditē was born from the sea foam that coalesced around the seminal fluid emitted from the castrated organ of her father, Ouranos. She was worshiped as the goddess of beauty, love, and desire who stimulated the sexual energies so that life could continue to be created. In the Hellenistic astrological texts, the Venusian force in the fifth house was directed towards the reproductive organs where it becomes the means by which children as physical progeny are generated. The benefics in this house were seen as giving good childbirth and notable children, while the malefics became destroyers of children or made them disobedient.<sup>3</sup>

Children were considered a source of good fortune, blessings, and happiness. As the wealth of the father (second from fourth), they were assets to the household, both as workers for the family business or farms as well as security for the old age of the parents. Children promulgated the name and genes of the father and contributed to the immortality of the parents. Children gave verification of virility for men and fertility for women. They also gave a woman social status and protection within the community, as barrenness could be a cause for divorce or displacement by other wives.

The name of the fifth house—Good Fortune (*agathē tuchē*)—is related to the Greek goddess, Tychē. *Tuchē* is the Greek term for fortune, and in Greek myth, she was a goddess of chance who could capriciously dispense both good and bad fortune. Cities erected statues of her holding a cornucopia in the hopes that she would bestow prosperity upon their locale. Hellenistic astrologers looked at planets in the fifth house, especially the benefics or those in good condition (particularly when they were the rulers of the Ascendant or of the Lot of Fortune) as bringers of good fortune in the form of honors, riches, success, fame, and leadership. The fifth house was also seen as a potential source of donations made by a community as a whole for a common cause or need.

According to the schema of the chronological ages of the houses, the fifth house signifies the things after death. As such, it often refers to the praise or blame that the native receives during their burial rites or eulogies.

While the sexual activities of Venus lead to the procreation of children, the Hellenistic texts did not explicitly associate the fifth house with sensual and sexual pleasures. The range and variety of sexual activities were described by Venus and Mars as planetary signifiers rather than as a fifth-house topic. However, that would change with the advent of the Arabic tradition.

The primary theme of children was carried forward by Arabic and Medieval astrologers. The authors gave detailed guidelines for natal and horary interpre-



tations concerning the number, sex, character, status, and timing for children and women's pregnancies. In addition, Arabic astrologers also translated the "joy" of Venus as sensual pleasures, which were added to the list of fifth-house significations. It was seen as the house of love (Sahl), delights (al-Andarzaghar, al-Qabīsi), seeking a woman (al-Khaiyāt, Sahl, Abū Ma'shar), and desires and sexual intercourse (Abū Ma'shar). Food, drink, and fine clothing were also added to the bevy of pleasures found in the fifth house.

The Arabic authors considered gifts and emissaries as fifth-house significations. This is because emissaries from other nations—e.g., legates, ambassadors, and embassies—typically came bearing gifts. As such, they were often a source of good fortune. By the end of the Arabic period, many of the texts enumerated that the first triplicity lord of the fifth house signifies children, the second delights, and the third emissaries and legates.

The good fortune of "speculative enterprises," which are now part of the modern corpus of fifth-house significations, did not enter into the tradition until the Medieval period. Writing in Hebrew in the twelfth century, Ibn Ezra repeats all the previous fifth-house significations and then adds *mazal*, which means constellation, but also luck, games of dice, and hence gambling. The Jewish phrase *mazel tov*, which is used to give congratulations, means good luck and is connected to a person's fate or fortune. This is the first mention of games of chance in relation to good fortune and pleasurable pastimes, which have since become embedded into the modern understanding of fifth-house meanings, especially sports and sport-betting. At the beginning of the twentieth century, Alan Leo headed his fifth-house chapter as the "House of Enterprises," which included all speculative endeavors, even in business dealings.<sup>4</sup>

In mid-fifteenth-century Europe, the influence of the planets upon their "human children" was a popular subject depicted in a variety of woodcut block-books which illustrated the various pastimes, professions, and activities associated with each planetary deity. The children of Venus were shown playing musical instruments, singing, dancing, kissing, and wooing. Renaissance astrologer William Lilly includes pleasures, delights, and merriment associated with banquets, ale-houses, taverns, and theaters under fifth-house meanings. By extension, all places of amusement and recreational activities fall into the fifth house.

4 Alan LEO, *The Key to your Own Nativity* (London: Modern Astrology Office, 1910).

The sensuality and pleasures associated with Venus as goddess of love and desire were made explicit in the twentieth century, when sexuality itself was placed in the fifth sector of human experience. We can follow this progression by tracing some of the words that were used by the various linguistic traditions to assimilate the joy of Venus to fifth-house significations.<sup>5</sup>

In the Hellenistic texts, the fifth house was clearly the house of children. There were no explicit references to sensual or sexual activity, despite the fact that Venus, the planet associated with sexuality, rejoiced in this house, and that children were the outcome of her activity. The Greek word for Venus' joy, *chairō*, meant "to rejoice" or "to take pleasure and delight" in a thing.

The Arabs conflated Greek *chairō* with Venus herself and used three terms to express the concepts that emerged. The first, *mahabbah*, means "love". The second, *ladhah*, means "joy, bliss, pleasure, enjoyment, delight, lust, and voluptuousness". The third, *surur*, also means "delight", but carries the more mental and emotional sense of "esteem in regards to love". These distinctions reflected their cultural and religious views regarding physical love and spiritual love.

It is important to note that here the Arabs themselves would have been influenced by Greek philosophical traditions which distinguished four kinds of love, and which specifically drew a distinction between a lower, sensual love and a higher, divine love. In Plato's *Symposium*, two forms of the goddess Venus were used to represent these: Aphroditē Pandēmos (the Venus of the people) representing "earthly" love, and Aphroditē Ourania (the heavenly Venus) representing "celestial" or divine love.<sup>6</sup>

There is a thesis that the troubadour tradition of courtly love, which appeared in southern France in the twelfth century, was influenced by the Islamic culture of al-Andalus in southern Spain, which celebrated both forbidden, sensual love and divine, spiritual love in its poetic verses and songs.<sup>7</sup> It was during this period that the libraries of Arabs were opened to European scholars, and the Latin translations of Arabic astrological texts began.

Medieval astrological texts carried forth this distinction in the Latin words used for fifth-house meanings. *Delectio* refers to sensual delights, amusements, attractions, and allurements, while *dilectio* speaks of a more refined love pertaining to someone who is considered "esteemed, dear, beloved". In the sixteenth century, a French physician and astrologer named Claude Dariot wrote an introduction to astrology in both Latin and French. In the Latin edition, he used the

5 Dr. Benjamin N. Dykes, personal communication.

6 PLATO, *Symposium* 180D.

7 Maria Rosa MENOCAL, *Ornament of the World* (New York: Little, Brown & Company, 2002).

word *dilectio* for the fifth house, which may have still carried the connotations of esteem associated with the beloved. A year later, when the French edition was published, *dilectio* was translated as *amours*, “loves”, ambiguously conflating the two different kinds of love.

In twentieth-century England, the more psychologically-oriented approach of Alan Leo set the stage for a shift of emphasis in fifth-house interpretations. In *How to Judge a Nativity* (1904), he mentions children almost as an aside. The bulk of his significations for the fifth house are sexual, and include “love affairs”, “courtships”, “affections arising from emotions”, and the “seat of physical and magnetic attraction between sexes”. He interprets planets in the fifth house in terms of sexual tendencies and difficulties, and delineates signs on the fifth house as an index of passionate tendencies and lower feelings in regards to sensual and sexual encounters. The theme of love affairs and sexual activities as the provenance of the fifth house is picked up and expanded upon by other modern astrologers. Charles Carter writes that if the fifth house is afflicted, it indicates “immorality, self-indulgence, profligacy, looseness due to desire for pleasure”; Max Heindel explains that this house points to “love, courtship, licentiousness, legitimate and illegitimate attraction, and social intercourse between sexes prior to wedlock”.

For the most part, contemporary interpretations emphasize that the sexuality of the fifth house is about romance and dating. Sex is for fun, pleasure, gratification; it is casual, not serious. At the same time, because it is not legitimized by marriage, there are connotations of misconduct associated with it. The element of moral risk-taking may lead to outcomes such as adultery, divorce, illegitimate children, scandal, or ill repute. Marriage and commitment are under the dominion of the seventh house, and in modern astrology, deep, meaningful, transformative sex has moved to the eighth house. That leaves the fifth house as the catch-all for the joy of Venus as something that is fun, but not serious, though not without risks and consequences.

The fifth house clearly illustrates the intimate connection between the planet that rejoices in a house and the accumulated significations of that house. From the first stage of visions of her beauty that arouse the senses and the emotions to flirtation, dating, romance, courtship, and pleasurable foreplay, to the final act of sexual consummation with its respective offspring, Venus is most able to be Venus when placed in the fifth house. The core meanings of the fifth house cannot be separated from the essence of Venus.

Creative self-expression joins children and romance as the third major topic of the fifth house. In the sixteenth and seventeenth centuries, Dariot and Lilly introduced the idea that the zodiacal sign Leo is the co-significator of the fifth house, along with Venus. In the twentieth century, Alan Leo was the first

to connect this sector with a person's artistic or creative capacity. Charles Carter followed suit by stating that the fifth house is "where the great creative and joy-engendering activities of the Sun find expression". This view can be supported mythologically in that Apollō, a solar god, is the leader of the Muses, who inspire a person's desire and ability to create music, literature, and the arts. Other twentieth-century astrologers such as Dane Rudhyar see the fifth house as the place of self-expression: producing a work of art or literature that impresses the personality or personal vision upon others and society. In this way, artists, writers, and composers live on through their creative endeavors.<sup>8</sup>

Traditional texts place artists, dancers, and performers under the tutelage of Venus. The fifth house should thus be recognized as a location for all creators of art, music, and performance. In the instinctual urge to reproduce oneself, the children of the body have been extended to include children of the soul and mind. By rejoicing in the fifth house, Venus thus gives birth not only to physical children, but to all artistic creations.

As a goddess embodying all forms of beauty, Venus inspires the artisan's desire to reproduce the Venusian vision through their creative endeavors. She arouses the seat of pleasure, sending forth sexual energy which can be directed either upward or downward—through the genitals to create physical children, or through the higher chakras to emerge through the crown as the birth of mental and artistic children. When a person has a direct encounter with a human emanation of this goddess of beauty, love, and desire, they are said to have "gotten lucky" in the house of Good Fortune. Given the associations between sexuality and the creative force that expresses one's life force through children and art, it is puzzling to see modern astrologers associating these qualities with the eighth house of death. We will explore this question further in our discussion of that house.

8 Michael MEYER, *Handbook for the Humanistic Astrologer* (Garden City, NY: Anchor Press, 1974).

*Table 45. The Fifth House: Summary and Primary Sources***Summary**


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NAME	<i>Good Fortune (Agathē Tuchē)</i>
ANGULARITY	<i>Succedent</i>
STRENGTH	<i>Moderate dynamic strength and support</i>
FAVORABILITY	<i>Favorable</i>
RANKING	<i>Fourth</i>
AGE OF LIFE	<i>Things said about native after death</i>
PLANETARY JOY	<i>Venus</i>
TRADITIONAL SIGNIFICATIONS	<i>Children</i> <i>Pleasurable pursuits</i> <i>Romance and sexuality</i> <i>Creative arts</i> <i>Good fortune and riches</i> <i>Increase of beneficence</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Gambling and speculative endeavors</i> <i>Non-serious or noncommittal sexuality</i>

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## Hellenistic Primary Sources

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<b>Authors</b>	<b>Fifth-House Significations</b>
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	<p>Good fortune</p>
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>Children</p>
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24, 25</p>	<p>Good fortune, acquisition of animals, increase of things pertaining to livelihood, children</p>
<p>MANILIUS Rome, first century <i>Astronomica</i> 2.82–825</p>	<p>[No meanings indicated for the fifth house]</p>
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2</p>	<p>Children, friendship, donations, putting forth emancipated slaves, good or well-doing; lord of Ascendant or Fortune in fifth gives good things in accordance with its own nature; life of children, good fortune</p>
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	<p>Good Fortune, house of Venus, children, benefics rejoice and give good childbirth, malefics become destroyers of children</p>
<p>FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.6</p>	<p>Number and sex of children, good fortune because it is the house of Venus, strong association with Ascendant due to trine</p>
<p>RHETORIUS OF EGYPT Egypt, sixth or seventh century <i>Compendium</i> 57</p>	<p>Good fortune, house of Venus' rejoicing; planets, in accordance with sect, bring the good things of their own nature</p>

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 Medieval Primary Sources
 

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## Authors

## Fifth-House Significations

AL-ANDARZAGHAR

Sassanid Persia, c. seventh century  
 Quoted by Bonatti in the thirteenth-century *Book of Astronomy* 2.3,5

First triplicity lord signifies children, the second triplicity lord signifies delight, the third, legates

SAHL IBN BISHR

Khurasan and Baghdad, ninth century  
*The Introduction* 3 (Latin); 2 (Arabic)

Place of love (*mahabbah*), delight/pleasure (*surur*), children, everything that is hoped for, everything in which there is trust, legates, donations, seeking of honor, seeking women and friendships of women, cities and their citizens, fruits of real estate

ABŪ MA'SHAR

Balkh and Baghdad, ninth century  
*Great Introduction to Astrology* 6.26  
*Abbreviation of the Introduction* 1.113

Called children: indicates children, messengers, gifts, piety, hope, seeking women, friendship, friends, towns, conditions of their people, the revenues of landed estates

AL-QABĪSĪ

Aleppo, tenth century  
*Introduction to the Science of Astrology* 1.61, with additional material cited by Ibn Ezra

Children, delights, legates, donations, what is said about native after death, joy, clothing; first triplicity lord signifies children and life, the second triplicity lord signifies delight, and the third, embassies

AL-BĪRŪNĪ

Ghazni, eleventh century  
*Elements of the Art of Astrology* 461

Children, friends, clothes, pleasure, joy, little acquisition of property, accumulated wealth of father, what is said about native at burial

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 Medieval Primary Sources (Continued)
 

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**Authors****Fifth-House Significations**

ABRAHAM IBN EZRA  
 Spain, twelfth century  
*The Beginning of Wisdom*

Son (children), gambling, food, drink, fine clothing, pleasure, gifts, emissaries, crops, treasures of the father; first triplicity lord signifies children and ancestors' property, second triplicity lord indicates pleasure, third emissaries

GUIDO BONATTI  
 Italy, thirteenth century  
*Book of Astronomy* 2.3.5

Everything in which trust is had; honor-seeking, petitions, women, friendship, condition of the citizens, fruits of inheritance, children

LEOPOLD OF AUSTRIA  
 Austria, thirteenth century  
*A Compilation of the Science of  
 the Stars* 4.1.85

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Children, delights, legates



## Renaissance Primary Sources

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Authors	Fifth-House Significations
<p>JOHANNES SCHOENER Germany, sixteenth century <i>Opusculum Astrologicum</i> 2.5, 6</p>	<p>Good fortune, children, favors, gifts, garments, stomach, liver, heart, nerves, side, back, descending, masculine, melancholic, western, sweet, joy of Venus, co-significator: Venus</p>
<p>CLAUDE DARIOT France, sixteenth century <i>Introduction to the Judgment of the Stars</i> 1.13</p>	<p>Children, love, ambassadors, messengers, gifts, joys, play, banquets, apparel, joy of Venus, color: honey; rules: stomach, liver, heart, sinews, sides, back; the first lord of the triplicity signifies children or their life; the second, love; the third, ambassadors, messengers, or gifts; co-significators: Leo and Venus</p>
<p>JEAN-BAPTISTE MORIN France, seventeenth century <i>Astrologica Gallica</i> 17.3</p>	<p>Children, bodily pleasures</p>
<p>WILLIAM LILLY England, seventeenth century <i>Christian Astrology</i> 7</p>	<p>Children, ambassadors, state of a woman (pregnant) with child, banquets, ale-houses, taverns, plays, messengers, wealth of father, stomach, liver, heart, sides of back, masculine and succedent, co-significators: Leo and Venus, who doth joy, thus the house of pleasure, delight, merriment</p>
<p>JOHN GADBURY England, seventeenth century, <i>The Doctrine of Nativities</i> 6.5</p>	<p>Children of the native, their condition, qualities, and fortunes; pleasure and delight, plays, banquets, reveling, merriments, messengers, ambassadors, taverns, victualing houses, gaming, substance of the father, joy and delight received from one's issue (children), masculine, succedent, connected to Leo, the fifth sign</p>

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 Modern Primary Sources
 

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## Authors

## Fifth-House Significations

LUKE BROUGHTON  
 UK, USA, nineteenth century  
*Elements of Astrology* (1898)

Children, ambassadors, state of a woman with child, banquets, plays, games, dancing, music, pleasure, delight, merriment, ale-houses, taverns, messengers, agents, wealth or poverty of father, stomach and liver; color: black, dark, honey; masculine; Leo and Venus enjoy this sign because Venus is the fifth planet and Leo is the fifth sign

ALAN LEO  
 UK, twentieth century  
*How to Judge a Nativity* (1904)  
*The Key to Your Own Nativity* (1910)

Offspring; generative powers; sensations and pleasurable emotions arising from senses; energy, loins, heart, back; all matters of speculative character concerned with pleasure and generative principles; planets show trends of past lives, worldly enterprise, all speculative things where there is room for individual effort and initiative; house of heart, love affairs, pleasure-seeking, children, artistic and creative capacity

LLEWELLYN GEORGE  
 USA, twentieth century  
*A to Z Horoscope Maker and Delineator* (1910)

Children, love affairs, pleasurable emotions, speculations; Leo and the Sun

MAX & AUGUSTA HEINDEL  
 USA, twentieth century  
*Message of the Stars* (1913)

Love, courtship, licentiousness, sexual attraction, intercourse between the sexes prior to wedlock, children, educational institutions, books, newspapers, sports, amusements, stocks, speculations

CHARLES E. O. CARTER  
 UK, twentieth century  
*Principles of Astrology* (1925)

Joys, pleasures, holidays, enterprises, new undertakings, speculations, games of hazard, children and grandchildren, instinctive affections, playmates, pets, sweethearts, afflicted immorality, self-indulgence, profligacy, and all kinds of looseness due to desire for pleasure; corresponds to Leo, creativity of the Sun

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 Modern Primary Sources (Continued)
 

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Authors	Fifth-House Significations
<p>DANE RUDHYAR            France, USA, twentieth century  <i>The Astrology of Personality</i>            (1936)</p>	<p>Offspring, children, artistic creations, speculation, amusements, exteriorization of self, creative and procreative activity, recreations</p>
<p>MARGARET HONE            UK, twentieth century  <i>The Modern Textbook of Astrology</i> (1950)</p>	<p>Creativity, principle of fatherhood rather than sexual impulse, desire to express oneself, risk-taking, children; creation of the artist, author, or actor; pleasures, making love, engagements, lovers, games, racing, gambling, speculations; related to Leo, the Sun, fire, succedency, fixity</p>
<p>CARROLL RIGHTER            USA, twentieth century  <i>Astrology and You</i> (1956)</p>	<p>Type of person who attracts our love and affection instinct, special gifts and abilities which bring you joy, relations with younger people and children, investments, how you charm others, recreation, entertainment, amusements, sports, romance, educational interests; under good influences: happiness and well-being; if afflicted: life looks dark</p>
<p>ERNEST &amp; CATHERINE GRANT            USA, twentieth century  <i>Textbook Series</i> (c. 1960)</p>	<p>Native's offspring, courtship, love affairs outside of wedlock, women, physical and emotional pleasures, theaters, places of amusement, luxuries, schools, education, gambling, speculation, investments; heart and back; related to Leo, natural house of the Sun</p>
<p>JULIA &amp; DEREK PARKER            UK, 1970s–2010s  <i>The Compleat Astrologer</i> (1971)</p>	<p>Creativity, children, pleasures, holidays, enterprises and new undertakings, speculation, games of hazard, sport, love affairs and the objects of instinctive affection (pets, playmates, sweethearts); afflicted planet indicates looseness of behavior and self-indulgence</p> <hr/>

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 Modern Primary Sources (Continued)
 

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**Authors****Fifth-House Significations**

DANE RUDHYAR  
 France, USA, twentieth century  
*The Astrological Houses* (1972)

Creativity, to make one's own mark upon society by giving birth and raising a child, producing a work of art or literature, founding a cultural institution, developing a great invention, leading a nation, exteriorizing and putting to use the power of the creator, inventor, or leader

M. MARCH & J. MCEVERS  
 USA, twentieth century  
*The Only Way to Learn Astrology*, vol. 1 (1976)

Children, love affairs, romance, pleasures, amusements, holidays, vacations, games, speculations, hobbies, avocations, enterprise, sports, originality, creative outlets; dramatic, literary, or artistic ability; publication, politics, fine arts, social affairs, pregnancy, education of children, fun groups; house of life; natural sign and ruler: Leo and the Sun; keyword: creativity

HOWARD SASPORTAS  
 UK, twentieth century  
*The Twelve Houses* (1985)

Urge to distinguish self as special and unique, expand and extend territory of influence, desire to be central, to have something revolve around us, generativity, ability to produce, outpouring of self and urge for creative self-expression, artistic expression, pursuits which make us glad to be alive, recreation, hobbies, spare-time amusements, pleasures, sporting events, gambling, speculation; romance, what kind of person ignites us and what happens during love affairs, sex, the ability to attract other people to us and to please them, the joy we feel being loved; children, the physical extension of the self, the inner child in us, play, personal flair; naturally associated with the Sun and Leo

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CHAPTER 69

# The Sixth House

BAD FORTUNE (KAKĒ TUCHĒ)

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But you're gonna have to serve somebody, yes  
Indeed you're gonna have to serve somebody  
Well, it may be the devil or it may be the Lord  
But you're gonna have to serve somebody

—BOB DYLAN—

BAD FORTUNE IS THE NAME GIVEN TO THE SIXTH HOUSE WHERE MARS, the ancient god of war, rejoices. Manilius described how the sky is divided into the house temples whose positions endow the stars passing through them with the power to benefit or harm.<sup>1</sup> The sixth house is cadent, declining, and falling away from an angle. It thus has minimal support resulting in an inherent weakness to hold up the life force. Because of its aversion to the Ascendant, which renders it shaded and inactive, it is considered an unfavorable place. The combination of weakness and inactivity makes this a difficult house for planets to bring forth positive outcomes; they tend to struggle in order to sustain the life force.

The goddess Tuchē (Fortuna) was a daughter of Zeus (Jupiter). A passage from the *Iliad* tells us that Zeus had two urns in his palace which contained the experiences that he grants to mortals. One was filled with blessings and the other with ills.<sup>2</sup> As each person stood before him, he would place his arms in the urns and arbitrarily hand out a mixture of good and bad fates, or to some people, only bad. A dispensation of all good fates was reserved solely for the gods. Towards the end of the third century BCE, in the foothills east of Rome, the Romans adopted the cult of Fortuna Primigenia of Præneste. Her temple contained an oracle used as a form of divination in which a small boy picked out one of various good or bad futures written on oak rods, a tree sacred to Zeus.

1 MANILIUS, *Astronomica* 2.856–859.

2 HOMER, *Iliad* 24.527.

The astrologers incorporated the prevailing notions of good and bad fortune in their constructs of the wheel of the houses. The fifth house is the repository of good fortune—children, pleasures, love, and artistic expressions—while the sixth house is the repository of bad fortune. It is the cache of many of the misfortunes that can befall a person in the course of their life. These include illness, accidents, injuries, infirmity, servitude, and just plain old bad luck, disappointment, and failure.

In the model of the chronological ages according to Hermes, where the seventh house is death, the sixth house represents the things that happen before death, which are typically illness and infirmity. The sixth house stands in aversion to the first house, a sort of blind spot in the vision that does not receive the life force's ray of light.

The sixth house is the rejoicing place of Mars, the god of war. In ancient Roman religion and myth, Mars was an important deity, second only to Jupiter in prominence. He was a military god and guardian of soldiers and farmers, and his power ensured peace. As the progenitor of the twins, Romulus and Remus, he was the ancestral father of the Roman people. He differed from his Greek counterpart, Arēs, who was a violent and bloodthirsty god whom the Greeks treated with contempt and revulsion. Even further back, Mars derives from the Babylonian Nergal, god of the underworld, disease, and plague. It is sometimes said that Mars delights in causing accidents and injuries. Mars' association with warfare indicates the misfortune of those who are caught up in wars, both through the suffering of soldiers resulting in infirmities or death, as well as through the victims whose lives, homes, and lands are ravaged by warfare and the ensuing slavery.

Manilius merges the uncertainties of fortune with martial characteristics in his description of the sixth house as the abode where “the changes in our health and the warfare waged by the unseen weapons of disease” engage “the two powers of chance and godhead affecting this region of uncertainty on either side, now for better, now for worse.”<sup>3</sup> Epidemics and pandemics are one example of humans battling or succumbing to the unseen enemies of attacking viruses that fall into the sixth-house domain of Mars.

Ancient sources are clear that the first house and its lord signify bodily strength, vitality, and constitution, while the sixth house and its lord denote illness, disease, and infirmity. The ill health, accidents, and injuries that occur in this unfortunate house render a person inactive. These afflictions to the life force and well-being were understood as misfortunes of life resulting in weakness and

incapacitation. However, a sixth-house planet was thought to be rendered more active if it cast a trine ray within three degrees to the exact degree of the Mid-heaven or to a planet in the tenth house.<sup>4</sup> If a sixth-house planet is in good condition and of the sect, it is capable of suppressing some of the difficulties of the house. A well-placed benefic, for instance, has the potential to transform the misfortune into fortune.

In the traditional techniques of judging illness, the system of *melothesia* assigned zodiacal signs and planets to the various body parts and organs. The sixth-house zodiacal sign pointed to the kinds and sources of diseases and defects that might afflict an individual. The planets located in the house indicated the part of the body that was vulnerable and the type of disease, while the nature and condition of the planets indicated the native's propensity toward illness. The lord of the sixth house was also considered as an originating cause of illness. Sixth-house factors were compared to first-house factors to see which significator was stronger. Would the native's vital force overcome the illness or succumb to it? This sector included accidents and injuries, especially to the feet due to the prevalence of people crippled through accident, surgery, or birth.

There are a number of factors that can mitigate poor health indications, and in some cases point to those who are healers of disease rather than victims. In modern astrology, the power of the first house has been transferred to the sixth, where the sixth house is now called the house of health. Its significations include the health industry and health professionals, the spectrum of healing arts, holistic health protocols, regimens of diet, nutrition, fitness, hygiene, and preventative measures. It is discussed in terms of efficient functioning and self-improvement, where personal health and integration become a prerequisite for successful relationships encountered in the next house, the seventh. However, if you follow this approach, it is important to remember that the essence of the sixth house is fundamentally weakness arising from ill health, and all of these treatments are remedial measures brought about by factors such as benefic planets or the lord of the sixth house in good condition.

Slaves were also a major topic of the sixth house in the traditional literature. Slavery was a common form of misfortune in the ancient world, and could be encountered through warfare, piracy, debt, or birth. In the many wars between the Hellenistic kingdoms, captives were taken as booty by victors. A man could put himself and his family up for collateral for loans, and if unable to pay his debts, all could be taken as slaves. Many previously wealthy and educated people became the property of a master whom they served as domestics, in farming or

4 PAULUS, *Introduction* 27.

mining, or in skilled professions such as scribes, accountants, weavers, or physicians. Slaves did not have any freedom or legal rights, could not own property, and were under the dominion of a master. The children of slaves also became slaves to the next generations. Pressing questions brought to ancient astrologers that fell under the sixth house were inquiries as to whether slavery was seen in one's fate, if one would be freed from servitude, or whether one's fugitive slaves would be returned.

The slaves became the serf class of the Middle Ages. As peasants, they were the lowest social class in feudal societies who worked in the lord's field and manor in exchange for the right to grow food for their own sustenance. In the context of slaves and serfs, the sixth house became associated with the bad fortune of having to do manual labor and hard work for low wages in order to secure one's livelihood. The modern signification of the sixth house as a place of mentoring may have its roots in the late Middle Ages. Master craftsmen employed young people as an inexpensive form of labor for a contracted period of time in exchange for food, lodging, and formal training in a craft. The opportunity to learn a skilled craft in exchange for a period of servitude was a stroke of good fortune in an otherwise dismal situation.

In the following centuries, serfs morphed into servants. Going into service meant working in the great manor houses as domestics in exchange for room, board, and a small salary. In the eighteenth and nineteenth centuries, one-quarter of the population worked in service. Workers migrated into the factories during the industrial revolution, and following World War I, moved into the service industry as staff at hotels, restaurants, places of entertainment and recreation, as well as in offices and retail stores.

Another service-oriented signification of the sixth house is military service. As the joy of Mars, the sixth house is the domain of the armed forces. The sixth house of bad fortune thus points to the bad luck of being conscripted into military service, as well as the arduous work and battle injuries that can follow. By contrast, when sixth-house planets are in good condition, they can indicate military officers and even honors in battle. A rigid hierarchy of obedience to superior officers, coupled with strict discipline, are defining features of military service. When Mars is both exalted in Capricorn and in its joy in the sixth, it reflects factors thought to denote an excellent armed service, or in some cases public and government service. Similarly, a planet of the sect in good condition placed in the sixth house can point to military leadership and rank. Sixth-house service to one's country also extends to all the civil servant government jobs that serve the public welfare.

Modern times have largely replaced slaves, masters, and hard labor with em-



ployees, bosses, and jobs. While the tenth house signifies the profession as the kind of work that enhances one's social status and reputation, the sixth-house job is often seen as menial work that is lower in prestige, income, and status. In the sixth house, one's livelihood is essentially dependent upon subservience to a boss or company. The term "wage slave" encapsulates the meaning of the ancient and modern experiences of this sector of the human condition.

The topics of illness and jobs come together in the analysis of working conditions that are unhealthy or stressful, either in terms of the kinds of work undertaken, or via the relations with co-workers and bosses. The hours and environment of a job also impact one's daily regimen, including sleeping, eating, exercise, relaxation, and commuting routines. Here lie the roots of job-related stress as a cause of ill-health.

The topics of the sixth house, when viewed through the lens of psychology, illuminate the issue of servitude. The slave, serf, apprentice, servant, soldier, employee, and disciple are all subservient to some authority or superior, social class, or caste upon whom the livelihood is dependent. When a person works for someone else, their freedom, choice, and autonomy are restricted. In a general sense, all sixth-house planets point to parts of the personality which are sensitive and vulnerable to feeling subjugated or oppressed by circumstances. This can depict situations where a person feels dominated by others and has limited economic, religious, or emotional freedom to change the circumstances. This has a wider application than simply economic employment.

The themes of dominance, bondage, and servitude located in the sixth house can extend into relationships with other people and with society. For instance, the lord of the sixth house located in the seventh house, or vice versa, can point to themes of dominance and submission in personal or intimate relationships. The nature and condition of the planet shows the response, the severity, and the possibility of transforming difficult situations.

A positive interpretation of the sixth house is provided by modern astrology, for whom servitude is reframed as voluntary service to others, to humanity, and to the collective. Taking care of others, serving one's community, volunteer service, and personal sacrifice for a cause or ideal are several ways that the notion of service is expressed on higher levels. It has been suggested that the cultivation of humility is an important lesson for individuals who have an emphasized sixth house, as it is the means to transform selfishness or self-centeredness for the benefit of others. In this context, the modern sixth house can be seen as the exaltation of service to a greater cause or for the collective good.

Discipleship has also been cited as a sixth-house signification in which there is a willing submission and dedication to a guru or teacher. It is through the experience of self-surrender to a higher power that the disciple receives the ability

to transform their personal life and attitudes. The success of many twelve-step programs that enable liberation from bondage to an addiction begin with a surrender of the egoic self to a higher force as the path towards ultimate freedom. Rudhyar spoke of the necessity to serve and obey as the only cure for egocentricity if a person is to pass successfully through crises which challenge the ego.

Following this vein of thought, the sixth house has also been seen as the ways in which a person faces adversity and deals with personal crises. Rudhyar taught that there was nothing intrinsically negative about the sixth house, but he did concede that sixth-house experiences often involve strain, stress, pain, and suffering. He explored the notion that the basic issue centers on how a person faces illness, failure, inadequacy, lack, frustration, and defeat, and how they respond to these crises in order to grow spiritually. In this context, the sixth house shows where one encounters personal crisis. The planets within the house show the basic kinds of challenges that arise when opportunities or growth are presented, while the lord of the sixth points to where these efforts should be focused.

Alongside illness and slaves, ancient astrologers consistently placed animals among the major sixth-house significations. It indicated the strength, multitude, scarcity, profit, and loss of cattle and other beasts, such as hogs, sheep, goats, hares, and other small animals that are not ridden. The rationale behind these inclusions is that sixth-house animals are working animals. As livestock they are bred for profit and must earn their keep. Often domesticated, they are usually harnessed, fenced, or restricted in freedom. Ultimately they are subject to ownership and used for the benefit of their owner. Today, pets are optimistically placed in this category: cats that catch mice, dogs that guard by barking at strangers or provide companionship; their function is to serve their masters in some way. Veterinarians also find a home in the sixth house.

The final sixth-house topic in Hellenistic astrology is enemies. This derives both from the rejoicing of Mars and by reflection from the twelfth house. Conspiracies, insurrections, slave rebellions, and revolts against oppression were connected to this sector. In modern times, this extends to labor unions, protests, and strikes. One distinction in the Hellenistic astrological literature is that the sixth house refers to open enemies, while the twelfth house refers to hidden enemies. The Medieval astrologers took open enemies out of the sixth house and placed them in the seventh, where they came to refer to opponents of all kinds, while hidden enemies remained in the twelfth. With its strong connection to Mars, the significations of the sixth house as a place of attempted rebellion against oppression and the urge to overthrow the misfortunes of bondage are often overlooked in contemporary astrology.

Table 46. *The Sixth House: Summary and Primary Sources*


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**Summary**


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NAME	<i>Bad Fortune (Kakē Tuchē)</i>
ANGULARITY	<i>Cadent</i>
STRENGTH	<i>Weak stability and support, between worlds</i>
FAVORABILITY	<i>Unfavorable</i>
RANKING	<i>Eleventh</i>
AGE OF LIFE	<i>Beginning of last part of life</i>
PLANETARY JOY	<i>Mars</i>
TRADITIONAL SIGNIFICATIONS	<i>Misfortunes, troubles, bad luck Illness and disease Accidents and injuries Servitude, slavery, jobs Bondage and oppression Military and armed services Enemies, insurrections Small animals as workers</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Health, daily regimen Crisis and transformation Pets</i>

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## Hellenistic Primary Sources

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Authors	Sixth-House Significations
HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus	Bad Spirit ( <i>kakodaimonias</i> ), vengeance, injury
THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)	Injury, Bad Fortune ( <i>Kakē Tuchē</i> )
ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24, 25	Troubles, sufferings, enemies, injuries to the body
MANILIUS Rome, first century <i>Astronomica</i> 2.900–904	Changes in health waged by unseen weapons of disease
VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2	Slaves, injuries, enemies, ailments, weaknesses, illness, afflicting crisis
PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24	Bad fortune, punishment, evil, cadent, house of Mars, injuries, female slaves, cattle, enmities arising from women, conspiracies, insurrections
FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.7	Cause of bodily defect and illness, bad fortune, house of Mars, inactive, malice is alleviated if there is a trine aspect to a planet in the tenth (or the Midheaven)
RHETORIUS OF EGYPT Egypt, sixth or seventh century <i>Compendium</i> 57	Evil, cadent, first to fall, bad fortune, <i>metakosmios</i> , injuries, slaves, enemies, quadrupeds, sicknesses of the feet

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## Medieval Primary Sources

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Authors	Sixth-House Significations
<p>AL-ANDARZAGHAR Sassanid Persia, c. seventh century Quoted by Bonatti in the thirteenth-century <i>Book of Astronomy</i> 2.3.5</p>	<p>First triplicity lord signifies infirmities and recovery; second, domestics and slaves; third, what will be found because of them, their usefulness, and works. Beasts and cattle, quadrupeds (their strength, multitude, and scarcity), prisons and confinements</p>
<p>SAHL IBN BISHR Khurasan and Baghdad, ninth century <i>The Introduction</i> 3 (Latin); 2 (Arabic)</p>	<p>Cadent from the Ascendant, does not aspect it, a malign place, infirmities, slaves, injustices, changes from one place to another</p>
<p>ABŪ MA‘SHAR Balkh and Baghdad, ninth century <i>Great Introduction to Astrology</i> 6.26 <i>Abbreviation of the Introduction</i> 1.114</p>	<p>Called illness: indicates illnesses, their causes, chronic illness, slaves, slave girls, desposition (dejection, evil action), injustice, migration from one place to another</p>
<p>AL-QABĪSĪ Aleppo, tenth century <i>Introduction to the Science of Astrology</i>, 1.67, with additional material cited by Ibn Ezra</p>	<p>Infirmities, slaves, end of life, what is going to be before old age; the first triplicity lord of the house of infirmities signifies infirmities and bad health, evil circumstances, and injurious wounds; the second lord signifies house servants; the third lord signifies what will happen because of these, their usefulness, and work</p>
<p>AL-BĪRŪNĪ Ghazni, eleventh century <i>Elements of the Art of Astrology</i> 461</p>	<p>Sickness, defects of the body, overwork; if unfortunate, accidents to the legs, loss of property, diseases of internal organs; slaves, maids, cattle</p>

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 Medieval Primary Sources (Continued)
 

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## Authors

## Sixth-House Significations

ABRAHAM IBN EZRA  
 Spain, twelfth century  
*The Beginning of Wisdom*

Chronic illness, slaves, maids, small animals, prison, lies, slander. First triplicity lord denotes illness and defects; the second signifies slaves; the third, whether they are useful or harmful

GUIDO BONATTI  
 Italy, thirteenth century  
*Book of Astronomy* 2.3.5

Infirmities and illness, male and female slaves, servants, vassals and power over them, beasts or quadrupeds which are not ridden, what happens before old age, end of life

LEOPOLD OF AUSTRIA  
 Austria, thirteenth century  
*A Compilation of the Science of the Stars* 4.1.86

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Infirmities, slaves, changing from place to place

## Renaissance Primary Sources

## Authors

## Sixth-House Significations

JOHANNES SCHOENER  
Germany, sixteenth century  
*Opusculum Astrologicum*  
2.5, 6

Evil fortune, illnesses, injuries, servants, animals which are not ridden, lower belly, intestines, colon to anus; descending, masculine, melancholic, western, black; joy of Mars; co-significator: Mercury

CLAUDE DARIOT  
France, sixteenth century  
*Introduction to the Judgment of the Stars* 1.13

House of health or sickness, infirmities and sicknesses, servants, maids, all that happens before old age or the end of life, changing and moving from place to place, small beasts and cattle, rules inferior parts of belly, the color black; first triplicity lord signifies maladies, diseases, and griefs; the second, servants; the third, cattle; joy of Mars, co-significators: Virgo and Mercury

JEAN-BAPTISTE MORIN  
France, seventeenth century  
*Astrologica Gallica* 17.3

Servants, subordinates, domestics, animals

WILLIAM LILLY  
England, seventeenth century  
*Christian Astrology* 7

Men and maid servants, galley slaves, hogs, sheep, goats, hares, cattle (profit, loss, sickness), offending humor, curability and duration of illness, day-laborers, tenants, farmers, shepherds, uncles, belly, intestines to arse. Feminine and cadent, unfortunate, having no aspect to Ascendant; Mars rejoices; co-significator: Mercury

JOHN GADBURY  
England, seventeenth century  
*The Doctrine of Nativities* 6.6

Sickness and disease, their quality and cause, curability and incurability, uncles and aunts, servants, small beasts: sheep, hogs, hare, dogs (gain and loss thereby). It is called *kakē tuchē* (bad fortune), from the unhappiness or infelicity and prejudice men receive by sickness and diseases of body and the damages that often ensue thereon, and also by being an obscure and abject place of heaven, having no manner of aspect or affinity with the Ascendant

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 Modern Primary Sources
 

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## Authors

## Sixth-House Significations

LUKE BROUGHTON  
 UK, USA, nineteenth century  
*Elements of Astrology* (1898)

Abdomen, men and maidservants, day laborers, galley slaves; all manner of small cattle (livestock), such as deer, goats, hares, conies, loss or gain from them; sickness whether long or short, curable or not; farmers or tenants, uncles, aunts by the father's side; if Jupiter, Venus, dragon's head or Mercury are well-placed and aspected in this house, and Mars beholds Mercury with a friendly ray, it makes an able physician; called *mala fortuna*, house of evil fortune; feminine; the color black; joy of Mars, co-significators: Virgo and Mercury

ALAN LEO  
 UK, twentieth century  
*How to Judge a Nativity* (1904)  
*The Key to Your Own Nativity*  
 (1910)

Service and attachments arising from the expression of the tenth house—servants and inferiors in social rank, sickness arising from worry and anxiety, house of phenomenal magic arising from powers of southern angle, bowels and solar plexus, state of health, associations with inferiors, servants and working capacities, planets have to do with matters of hygiene, and if afflicted, signify ill health; work, labor, service, sickness one is liable to if general health not maintained

LLEWELLYN GEORGE  
 USA, twentieth century  
*A to Z Horoscope Maker and  
 Delineator* (1910)

Sickness, servants or employees, service, food, hygiene, clothing, small animals, solar plexus and bowels

MAX AND AUGUSTA HEINDEL  
 USA, twentieth century  
*Message of the Stars* (1927)

Health, service to be rendered by person, condition and faithfulness of those who serve the native

CHARLES E. O. CARTER  
 UK, twentieth century  
*Principles of Astrology* (1925)

Work and toil by which pleasures of fifth are fed, subordinates, servants, service, health, unfortunate house where good planets are weak and evil ones incline to ill-temper

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 Modern Primary Sources (Continued)
 

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<b>Authors</b>	<b>Sixth-House Significations</b>
<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrology of Personality</i> (1936)</p>	<p>Sickness, servants, dependents, private enemies, conflicts resulting from exteriorization of self, enmity of other personal selves, including the cells of one's own body, sickness, relations between master and slave, employer and employees</p>
<p>MARGARET HONE UK, twentieth century <i>The Modern Textbook of Astrology</i> (1950)</p>	<p>Work of a practical nature, service, health and hygiene, service given by each person or cell in body to make a properly functioning healthy whole; Virgo, Mercury, earth, cadency, mutability</p>
<p>CARROLL RIGHTER USA, twentieth century <i>Astrology and You</i> (1956)</p>	<p>Daily work, labor, toil, health, dealings with co-workers; treatments that bring you well-being and the chance to get your apparel into good condition; pets, diet, daily routine, constancy in performance of duties and obligations</p>
<p>ERNEST &amp; CATHERINE GRANT USA, twentieth century <i>Textbook Series</i> (c. 1960)</p>	<p>Unfortunate house which rules ill health, handicaps difficult to overcome, house of service, employees and servants, labor, debt, small and domestic animals, worry, petty annoyances, bowels and solar plexus; connected with Virgo, nocturnal house of Mercury</p>
<p>JULIA &amp; DEREK PARKER UK, twentieth century <i>The Compleat Astrologer</i> (1971)</p>	<p>Traditionally: work, subordinates, attitudes towards servants; today: plumber, electrician, shop assistant, housekeeper; house of health, although physical well-being cannot be entirely assessed from it</p>
<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrological Houses</i> (1972)</p>	<p>How one meets realization of necessity for self-improvement in face of experiences of inadequacy, lack, frustration, or defeat; personal crises and how a person can grow and become transformed</p> <hr/>

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 Modern Primary Sources (Continued)
 

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**Authors****Sixth-House Significations**

M. MARCH & J. MCEVERS  
 USA, twentieth century  
*The Only Way to Learn  
 Astrology*; vol. 1 (1976)

Work, health, habits, employment, employees, tenants, servants, pets, dependents, service given to others, routine matters, your clothes and how you wear them, hygiene, interest in food and diet, sickness and all conditions affecting health, aunts and uncles, self-adjustment and unconscious mind, work and health are linked, a house of substance; natural sign and ruler: Virgo and Mercury; keyword: duty

HOWARD SASPORTAS  
 UK, twentieth century  
*The Twelve Houses* (1985)

Further refinement and differentiation of self, characterizing self by how we differ from others, reducing things to parts (left brain), discrimination and selectivity; assessing use we make of power, energy, and capabilities; relationship between inner and outer, body-mind connection, adjustment to necessity and living life within boundaries, mundane everyday reality, daily rituals; relationship to servants, hired help, employees; own qualities as a server; approach to work and co-workers, craftsmanship, attention to detail, perfection, technical proficiency, relationships of inequality, health issues, the nature of physical problems and underlying psychological significance of certain illnesses

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CHAPTER 70

# The Seventh House

SETTING (DUSIS)

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There remains one region, that in the setting heaven. It speeds the falling sky beneath the Earth and buries the stars. Now it looks forth on the back of the departing Sun, yet it once beheld his face; so wonder not if it is called the portal of somber Pluto and keeps control over the end of life and death's firm bolted door. Here dies even the very light of day, which the ground beneath steals away from the world and locks up captive in the dungeon of night. This temple also claims for itself the guardianship of good faith constancy of heart. Such is the power that dwells in the abode which summons to itself and buries the Sun, thus surrendering that which it has received, and brings the day to its close.—MANILIUS.<sup>1</sup>

THE NAMES OF EACH ANGULAR HOUSE ARE BASED UPON THE LOCATION of the Sun at one of its critical turning points in its daily journey. The first house marks the place where the Sun rises over the horizon in the east and ascends into the daytime sky. The seventh house marks the place where the Sun sets beneath the horizon in the west and descends into the realms of night. Hence, this sector is called Setting (*dusis*) and the western angle. It is a strong and stable place due to its angularity, and a favorable location insofar as it is configured to the Ascendant. However, the adversarial opposition can bring competition and conflict to seventh-house interactions. No planet rejoices in the seventh house.

The symbolism of the western direction in ancient philosophy and myth shapes the meanings of the seventh house. The west, where the Sun sinks beneath the horizon, was seen as the place of decrease and death. In ancient Greek cosmology, the river Oceanus was a great freshwater stream that encircled the flat earth. At the farthest western edge of the cosmos, beyond the dark misty shore, beyond the setting Sun, lay Hadēs, realm of the dead. A tree with the golden apples of immortality grew in the mythical garden of the Hesperides

1 MANILIUS, *Astronomia* 2.948–958.

that was located on the western shores of Oceanus. *Hesperus* in Greek means both “evening” and “the western direction” and is etymologically related to the English word “west”. In Egypt, the tombs of dead pharaohs were built on the western banks of the Nile River. Manilius describes how the region of the setting Sun that brought the day to its close was the portal of somber Pluto, who keeps control over the end of life and death’s firm-bolted doors.<sup>2</sup>

Death and the final age of life were prevalent meanings for the seventh house in the Hellenistic literature. Traces of these meanings continue to appear through to the Renaissance, but disappear by modern times. Rhetorius conveys that Jupiter makes for a fine old age, free from toil with windfalls from abroad, while Venus makes the native youthful and pleasing in old age; Saturn, if of the sect and in its own domicile or exaltation, can make for long-lived persons who are rich in old age, but distressed in youth.<sup>3</sup>

Marriage is the primary meaning for the seventh sector of human experience throughout the historical tradition. As each house reflects some of the principles of the house that opposes it, the seventh-house spouse forms the complementary opposite of the first-house self (the “life of the native”). Some authors assigned intercourse with the wife or an affair with a woman as seventh-house significations, indicating the tendency for most clients of astrology to be men for whom the seventh-house “other” were women and wives. Firmicus Maternus wrote that the seventh house indicated the quality and quantity of marriages, while Manilius speaks tenderly of the seventh house as “constancy of the heart”.<sup>4</sup>

The topic of marriage was discussed extensively by Ptolemy, Valens, Dorotheus, and Firmicus Maternus. In addition to the seventh house and its lord, astrologers looked to the placements of Venus and Mars, and to the Sun for a woman and the Moon for a man, as marriage indicators. Their inquiries focused upon the number of marriages, if they would occur early or late in life, and whether they would be lasting and beneficial. The delineation included the nature and rank of the spouse, whether high or low-born, wealthy or poor, relative to the person’s own eminence.

Marriage to a king or prince was indicated if the native had the signature of high eminence and the significator of relationship was in good condition. Middling eminence and a good relationship significator pointed to a fortunate marriage to a prosperous merchant; and low eminence, but a good relationship significator showed a happy marriage to a laborer. For the most part, the condi-

2 MANILIUS, *Astronomica* 2.951–952.

3 RHETORIUS, *Compendium* 57.

4 FIRMICUS, *Mathesis* 2.21.8; MANILIUS, *Astronomica* 2.956.

tion of a person's marriage and their relative happiness was primarily a factor of their own chart. However, Ptolemy devoted a lengthy chapter to synastry analysis with another person as a way to judge compatibility in marriage. There were numerous descriptions of the wide and varied range of sexual behaviors and the types of persons with whom one might have sexual intercourse in the general discussions concerning both lawful and unlawful relationships.

Valens presents several procedures for delineating the topic of marriage.<sup>5</sup> One of these is a three-pronged approach that involves (1) an analysis of Venus as a general significator of marriage for everyone; (2) the seventh house, its resident planets, and its lord as specific significators that will vary from chart to chart; and (3) the Lot of Marriage. Hellenistic authors gave a number of different formulas for the Lot of Marriage. Valens gives a Lot of Marriage that suggests sexual happiness and fertility. By day, it is calculated from Jupiter to Venus, projected from the Ascendant; by night, from Venus to Jupiter, projected from the Ascendant. Each of these factors is evaluated in terms of their sect status, zodiacal rulerships, solar phase criteria, and witnessing by benefics and malefics. If all are in good condition, the judgment supports an individual who has the capacity to form fortunate and happy marriages; if all are in poor condition, marriage may not be a feasible option; if they are in mixed condition, there will be both good and bad results in marriage. Sometimes a person can unite with another, but the union turns out to be unfortunate or unsustainable.

No planet rejoices in the seventh house, and many Hellenistic authors saw all planets as potential problems in marriage. Rhetorius commented that even Jupiter in this sector indicates an unhappy marriage, Venus indicates promiscuity, Saturn marrying a widow, Mercury a meddlesome wife, the Sun bad luck with marriage and children, the Moon homosexuality, and Mars an adulteress.<sup>6</sup> Several centuries later, the Arabic astrologer Abū 'Alī gave interpretations that are more in alignment with the general principles of benefic and malefic planets: Jupiter and Venus give joy from wives and success in endeavors, Saturn signifies sorrow in marriage, Mars distress, and Mercury contentions.<sup>7</sup>

A comment by Firmicus Maternus that the Descendant is joined in violent association with the Ascendant because of the opposition contributed to the Arabic understanding that enemies, contentions, controversies, and opponents all find their homes in this sector.<sup>8</sup> The seventh house came to embody death, marriage, and open enemies. Over time, all sets of opponents such as buyers and

5 VALENS, *Anthology* 2.38.

6 RHETORIUS, *Compendium* 57.

7 ABŪ 'ALĪ, *Judgment of Nativities* 25.

8 FIRMICUS, *Mathesis* 2.21.8.

sellers, contenders in legal disputes, athletic competitors, as well as proceedings between lovers and beloveds become part of the seventh-house repertoire.

Business partners, as those with whom one has dealings, were also placed in the seventh-house interaction between self and other. Connections between the seventh and tenth houses and their lords emphasize business venture relationships. One common feature of most seventh-house relationships is that they are bound by some kind of legal, financial, or good-faith contractual agreements. This points to the quality of binding and commitment between peers that distinguishes seventh-house interactions from other kinds of family relationships and friendships.

To the extent that marriage was historically undertaken as an “arranged union” for the purpose of exchanging or consolidating property, status, finances, or family honor, rather than a “love match”, the validation of the marriage contract was often contingent upon sexual consummation along with proof of virginity. If deemed otherwise, the contract could be considered void and the marriage could be annulled. This sense of contractual obligation and marital duty may be an underlying meaning of “intercourse with the spouse” as an early seventh-house signification.

The Arabic, Medieval, and Renaissance horary texts that discuss seventh-house matters seek the outcome of all kinds of associations between two people, and whether the interested parties will come together. Does one partner love another, or will their love be returned by the other? Will the attraction be perfected in marriage? Will the runaway spouse return? Will the thieves be caught? Will the stolen item be returned? When a person encounters the other in the guise of a spouse, partner, or opponent, will the interaction result in union or in separation? Will it be amicable and cooperative, or adversarial and conflicted? Who is stronger? Who will win?

In contrast to ancient astrology, where the seventh house represents the objective actual other partner or person in one’s life, the contemporary psychological approach views the seventh house as the projections of one’s less conscious self. The sign of the Ascendant and first-house planets are the conscious *persona*, the integrated, familiar, and acceptable parts of the personality that a person is comfortable expressing. The sign of the Descendant and the seventh-house planets represent the less-conscious, unknown, unfamiliar, uncomfortable, unacceptable, or even frightening qualities of the self that a person is unable to express as their own.

Projection is a psychological process whereby a person casts out the images of the hidden aspects of the self and magnetizes others who have some of these qualities so they can experience their inner self externally through other people.

In the astrological model, the obvious place for the projection of less-conscious aspects of oneself falls upon the seventh-house partner. If a person repeatedly attracts the same difficult patterns in their partnering relationships, the problem may be more about themselves than about the other. Therapeutic counseling advises the individual to take back their projections, to own those qualities as an aspect of themselves, and thus release others from the burden of living out their own unlived life.

Modern astrology regards the zodiacal sign occupying the seventh house as describing the positive qualities of the ideal partner, as well as the negative qualities that arise when projection becomes problematic. For example, a Libra-rising individual may be attracted to a partner who initially seems to carry the positive Aries qualities of bravery and assertiveness; but if the Libra-rising person disowns their own Aries nature by being too passive and always yielding in relation to the spouse, they may later experience the partner as reckless and domineering. In some cases, the partner described by a person's seventh house is magnetized so as to model the qualities that the native themselves needs to express for wholeness and integration.

When the projections are especially unconscious, negative, or frightening, the seventh-house other takes the shape of the opponent or enemy. This may support the thinking of ancient astrologers who placed opponents and open enemies in the seventh house. It is the place where the autonomy of the self is configured by the adversarial opposition aspect to the other, even the spouse, and struggles to maintain a solid footing in all kinds of relationships where one is bound by an agreement.

The enemy is also signified by the twelfth house. However, twelfth-house enemies were considered more hidden and insidious, either in an objective sense of actual people who secretly wish you harm, or as one's own inner demons: the personal cause of self-undoing. Seventh-house enemies, by contrast, are out in the open and "in one's face".

Travel, living abroad, and emigrants are sometimes mentioned by Hellenistic astrologers in connection with the seventh house. It is not altogether clear to me how this signification was derived. Robert Schmidt once suggested looking for an explanation in the nautical metaphor that is used in ancient astrology. Helm was one of the names for the first house, and it was located on the opposite side of a ship from the gangway plank, situated at the symbolic seventh house. Traveling passengers disembark from the gangplank onto foreign lands. We might also speculate that this is where the setting Sun disappears, going on a long journey through the dark night; or that wives often leave their birth families to live in the distant homes of their husbands.

In the Roman-era myth of Erōs and Psychē, the goddess Psychē is escorted by the community to her marriage with a beast who lives in a mountain-top castle. They are dressed all in black as for a funeral, singing mournful dirges. Psychē later discovers that the beast is the god Erōs, her beloved soul mate. In ancient Greek culture, respectable women lived behind the walls of their homes. They only ventured outside for participation in public rituals or for funeral processions. Funerals were one of the main venues where young women eligible for marriage could be seen by prospective bridegrooms and their families. In these ways, we have a window into the thinking behind the fusion of death, marriage, disembarkation, and enemies in the seventh house.



Table 47. *The Seventh House: Summary and Primary Sources*


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**Summary**


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NAME	<i>Setting (Dusis)</i>
ANGULARITY	<i>Angular</i>
STRENGTH	<i>Strong stability and support</i>
FAVORABILITY	<i>Favorable</i>
RANKING	<i>Fifth</i>
AGE OF LIFE	<i>Last part of life</i>
PLANETARY JOY	<i>None</i>
TRADITIONAL SIGNIFICATIONS	<i>Marriage and spouse</i> <i>Intercourse with a spouse</i> <i>Business partners</i> <i>All contractual relationships</i> <i>(business, therapist/patient, guru/disciple)</i> <i>Living abroad</i> <i>Enemies and opponents</i> <i>The other party in all negotiations and</i> <i>bargains (defendant in lawsuit;</i> <i>person to whom a challenge is issued;</i> <i>criminal on trial)</i> <i>Thief or robber</i> <i>Buyer in a purchase</i> <i>Horary/Electional: the astrologer or</i> <i>physician</i> <i>Conditions of death or old age</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Psychological projection</i> <i>Significant other</i>

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## Hellenistic Primary Sources

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Authors	Seventh-House Significations
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	<p>Death and wife</p>
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>Wife</p>
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24, 25</p>	<p>Final age of life, death, marriage</p>
<p>MANILIUS Rome, first century <i>Astronomica</i> 2.848–851; 2.948–956</p>	<p>Consummation of affairs and conclusion of toil, marriages and banquets, closing years of life, leisure and social intercourse, worship of the gods, constancy of the heart</p>
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 2.4.12, 9.2</p>	<p>Marriage, luck or success, an affair or intercourse with a woman, friendship, travel or being abroad, the Descendant, the marriage bringer, the life of women</p>
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	<p>Marriage arrangements, extended residences abroad, maker of death, the anti-Ascendant, the Setting sign, period of old age</p>
<p>FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.8</p>	<p>Quality and quantity of marriages, joined in a violent association with Ascendant because of opposition</p>
<p>RHETORIUS OF EGYPT Egypt, sixth or seventh century <i>Compendium</i> 57</p>	<p>Descending angle, old age and marriage, sometimes inheritance and injury, travel abroad, fingers, bladder, feet</p>

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 Medieval Primary Sources
 

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## Authors

## Seventh-House Significations

AL-ANDARZAGHAR

Sassanid Persia, c. seventh century  
 Quoted by Bonatti in the thirteenth-century *Book of Astronomy* 2.3.5

Enemy of the Ascendant; first triplicity lord signifies women/wives; second contention; third comminglings (partnerships)

SAHL IBN BISHR

Khurasan and Baghdad, ninth century  
*The Introduction* 3 (Latin); 2 (Arabic)

Western angle, marriages, battles, contentions, contrarities, comings together between two people, the one who seeks and the one who is sought (fugitive and robber), loss of things, foreign travels, enemy of the Ascendant

ABŪ MA'SHAR

Balkh and Baghdad, ninth century  
*Great Introduction to Astrology* 6.26  
*Abbreviation of the Introduction* 1.115

Called women: indicates women, marriage, its means, controversies, oppositions, the journey, destruction, and its reason

AL-QABĪSĪ

Aleppo, tenth century  
*Introduction to the Science of Astrology* 1.63, with additional material cited by Ibn Ezra

Women and nuptials, contentions and partnerships, opponents, middle of the end of life towards old age; the first triplicity lord signifies wives; the second, contentions; the third, comminglings and sharing

AL-BĪRŪNĪ

Ghazni, eleventh century  
*Elements of the Art of Astrology* 461

Women, concubines, giving in marriage, marriage feasts, contentions, partnership, losses, lawsuits

ABRAHAM IBN EZRA

Spain, twelfth century  
*The Beginning of Wisdom*

Women and intercourse, dispute, war, standing trial, robbers, partnership, fighting; first triplicity lord signifies women, the second indicates wars, and the third, partners

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 Medieval Primary Sources (Continued)
 

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**Authors****Seventh-House Significations**

GUIDO BONATTI  
 Italy, thirteenth century  
*Book of Astronomy* 2.3.5

Women, weddings, contentions, participation, opposition, and every opposite thing, wives, war, hostile things, middle of the end of life (towards old age), thieves, very pleasing things, partners, buying and selling, matters of marriage, fugitive and robber, highway robbers, a lost thing, battles, contrarities between people

LEOPOLD OF AUSTRIA  
 Austria, thirteenth century  
*A Compilation of the Science of  
 the Stars* 4.1.87

Contentions, women, contrarities

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## Renaissance Primary Sources

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Authors	Seventh-House Significations
<p>JOHANNES SCHOENER Germany, sixteenth century <i>Opusculum Astrologicum</i> 2.5, 6</p>	<p>Dowry, state of marriage, contentions, dissensions, and damages that come from the foregoing; rules the umbilicus to the buttocks with the groin, kidneys, and loins; descending, feminine, choleric, southern, white; co-significator: Moon</p>
<p>CLAUDE DARIOT France, sixteenth century <i>Introduction to the Judgment of the Stars</i> 1.13</p>	<p>Marriage, women, contentions, wars, public enemies, banishments, robberies, end of middle age, house of buying and selling, runaways, thefts, rapes, all wickedness; sometimes signifies death because it is opposite to the first, rules the thighs and haunches, and the navel downward, the color black; the first lord of the triplicity gives judgments of marriage and women; the second of contentions; and third of lawful or unlawful couplings; co-significators: Libra and the Moon</p>
<p>WILLIAM LILLY England, seventeenth century <i>Christian Astrology</i>, 7</p>	<p>Marriage, describes person inquired after (man or woman), love questions, public enemies, defendant in a lawsuit, opposing party in war; all quarrels, duels, lawsuits; the astrologer or the physician, thieves and thefts, wives, sweethearts, fugitives, runaways, rules haunches, navel to buttocks, the color black, angle of the west, masculine; significators: Libra and the Moon</p>
<p>JOHN GADBURY England, seventeenth century <i>The Doctrine of Nativities</i>, v1</p>	<p>Marriage, what kind of person the native marries, public enemies, lawsuits, contests, controversies, partners and persons that the native traffics and deals with, reins and loins; <i>katadusis</i> (setting) from the setting of the Sun and planets therein; angular and feminine</p>

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 Modern Primary Sources
 

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## Authors

## Seventh-House Significations

LUKE BROUGHTON  
 UK, USA, nineteenth century  
*Elements of Astrology* (1898)

Kidneys and lower part of back, gives judgments concerning marriage, describes person inquired after, whether man or woman, all sorts of love questions, public enemies, all persons with whom we have common dealings, quarrels, lawsuits, duels. In astrological medicine it signifies the physician; grandfathers, thieves, theft, robbers, wives or sweethearts, their shapes, description, and conditions, whether nobly or ignobly born, fugitives, runaways, or outlawed persons; dark or black color, angle of the west, masculine

ALAN LEO  
 UK, twentieth century  
*How to Judge a Nativity* (1904)  
*The Key to Your Own Nativity*  
 (1910)

Unions, marriage, partnerships, individual character and humane tendencies; veins and kidneys

LLEWELLYN GEORGE  
 USA, twentieth century  
*A to Z Horoscope Maker and  
 Delineator* (1910)

Unions, partnerships, marriage, contracts, lawsuits, open enemies, dealings with others and the public generally; reins, kidneys, ovaries, lower half of back

MAX & AUGUSTA HEINDEL  
 USA, twentieth century  
*Message of the Stars* (1927)

Marriage partner, the public in general, competitors, partners, opponents in litigation, rivals

CHARLES E. O. CARTER  
 UK, twentieth century  
*Principles of Astrology* (1925)

Partnership of all kinds: husband, wife, business, bosom friends; if afflicted: hostile, open enemies; other party in all bargains and negotiations, how we get on with people in general, what is complementary to and lacking in ourselves

DANE RUDHYAR  
 France, USA, twentieth century  
*The Astrology of Personality*  
 (1936)

Marriage and partnerships, the sense of human relationship on the basis of giving and taking, interchange of vital energies and of ideas

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**Modern Primary Sources (Continued)**


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<b>Authors</b>	<b>Seventh-House Significations</b>
<p>MARGARET HONE UK, twentieth century <i>The Modern Textbook of Astrology</i> (1950)</p>	<p>Any others with whom the person associates, partners in marriage or business, very close friendships; a bringing together, even to effect a disharmony; enmity of others; Libra, Venus, air, angularity, cardinality</p>
<p>CARROLL RIGHTER USA, twentieth century <i>Astrology and You</i> (1956)</p>	<p>Relations with others; because it is opposite the first house, partners and opponents; contracts and business associates, mate (when marriage is sealed, it is ruled by seventh instead of the fifth), partner who becomes a foe due to conflict, or adversary who becomes a friend due to erased misunderstanding, relations with the masses of people</p>
<p>ERNEST &amp; CATHERINE GRANT USA, twentieth century <i>Textbook Series</i> (c. 1960)</p>	<p>House of marriage, contracts, partnerships, agreements, laws concerning marital rights and responsibilities, public and relation to public, open enemies, rivals, competitors, thieves, robbers, litigation; rules bladder, kidneys, vital fluids; angular, Libra, diurnal house of Venus</p>
<p>JULIA &amp; DEREK PARKER UK, twentieth century <i>The Compleat Astrologer</i> (1971)</p>	<p>Those in close relationships of an emotional or business nature, description of marriage partner</p>
<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrological Houses</i> (1972)</p>	<p>Cooperation of individuals or functional participation in a larger whole for a common purpose</p> <hr/>

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 Modern Primary Sources (Continued)
 

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**Authors****Seventh-House Significations**

M. MARCH & J. MCEVERS  
 USA, twentieth century  
*The Only Way to Learn  
 Astrology*; vol. 1 (1976)

Business and marital partnerships, marriage, divorce, contracts, lawsuits, bargains, agreements, dealings with the public and the public's response, open enemies, cooperation or lack thereof; what you lack in yourself, since opposite of first (strongest personality traits), attitudes towards marriage; kind, quality, number of marriages; grandparents, people who act as your agents or on your behalf, house of face-to-face relationships; natural sign and ruler: Libra and Venus; keyword: cooperation

HOWARD SASPORTAS  
 UK, twentieth century  
*The Twelve Houses* (1985)

Reconnecting the "I" with the "not-I", activities which provide us with significance of the other, relationships based on mutual commitment (legal or otherwise), marriage partner or significant other, kind of partner to whom we are attracted, what we wish to import from others, projections onto a partner, what we bring into relationships, open enemies, what we see in others that we do not like in ourselves, general atmosphere in close relationships, how we meet society, process of collectivization and socialization, lower courts, how much we blend and cooperate versus assert our individuality

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# The Eighth House

THE IDLE PLACE (ARGOS)

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With justice are they held to be the dread abodes of Typhōn, whom savage Earth brought forth when she gave birth to war against heaven and sons as massive as their mother appeared. Even so, the thunderbolt hurled them back to the womb, and the collapsing mountains recoiled upon them, and Typhœus was sent to the grave of his warfare and his life alike. Even his mother quakes as he blazes beneath Etna's mount.—MANILIUS.<sup>1</sup>

THE NAME OF THE EIGHTH HOUSE IS “IDLE”, WHICH MEANS INACTIVE, without movement. Death is the fundamental and the most consistent historical meaning of this house in the astrological literature. The eighth house, standing in aversion to the first house, does not receive the light and life force of the Ascendant. Hence it is known as a dark, shaded place that is turned away from life. No planet rejoices in this sector. In Serapio's scheme of the chronological ages of life according to the daily motion of the Sun, the eighth house corresponds to the last part of the last age.

Manilius called the eighth house, along with the second house, the “dread abode of Typhōn”, which was the deadliest of monsters fighting against Zeus in the battle between the Titans and Olympians. Defeated by Zeus' thunderbolt, the serpent/dragon Typhōn was sent to his grave within the bowels of Mount Etna in Sicily, where he lies raging, spewing forth blazing volcanic fires. This image contributed to the later notion of the fires of hell as one of the destinations for the dead.

Hellenistic, Medieval, and Renaissance texts contain detailed descriptions concerning the nature of one's death, and whether the indications for death are peaceful or violent, close to home or far away in distant lands, from old age and natural causes, or by drowning, fire, wild beasts, lethal poisoning, or robbers. They also abound with elaborate procedures for judging the native's vitality and

<sup>1</sup> *Astronomica* 2.874–880.

length of life ascribed to the first house, and to the eighth house for the timing of death. Occupations related to death are also part of the eighth-house corpus of significations. These include morticians, undertakers, coroners, hospice workers, executors of wills and guardians of trusts, surgeons and butchers, homicide detectives, crime investigators, grief counselors, suicide prevention advocates, and death doulas.

The eighth house is the portal into the landscape of the underworld into which all life forms die and descend; it stands opposite the second house, the Gate of Hadēs, from which life and the wealth under the earth rises from the underworld. Entangled with the significations of death, the second and eighth houses both deal with gains and losses of money and substance. While the second house is generally gain or loss from one's own efforts, such as earned income, the eighth house designates gain from others, such as unearned income, primarily from inheritances but also dowries, financial assets from marriage or business partners, as well as investments, trusts, loans, alimony, child support, and welfare subsidies. The goods, coins, jewelry, and furnishings buried with the dead, as well as the distributions of the goods of the dead, including wills, legacies, and bequests, were understood as eighth-house matters. The losses of the eighth house were not only people but also finances from business failures, debts, lawsuits, and taxes. The Hellenistic astrologers, in their interpretations of planets in the eighth house, as with its opposite, the second, focused upon the native's general good or bad financial matters.

The Arabic and Medieval astrologers further developed the significators and procedures for assessing the nature, cause, and timing of death, one's own and that of others, both from the natal chart and in horary inquiries. They formulated a number of Lots (Parts) that were used in the analysis of this topic, such as the Lot of Death, the Lot of the Killing Planet, the Lot of the Year of Danger, the Lot of the Place of Sickness, and the Lot of Distress.<sup>2</sup>

The eighth house was considered weak because it was not connected to the life force. Consequently, its significations included many of the unfortunate conditions of life due to this inherent weakness—shortness of life, frailty due to critical illnesses, poverty, failure, subjection to crime. Weakness of the mind was particularly emphasized by ancient authors, who placed fear and anguish, mental illness, perceptual deficits (muteness, deafness, blindness), cognitive defects, insanity, paranoia, depression, schizophrenia, laziness, sloth (the ancient name of the eighth house was idle) into difficulties encountered in this sector of the human experience. Mercury's presence in this house was considered especially problematic for cognitive functions.

2 BONATTI, *Book of Astronomy* 8; IBN EZRA, *Beginning of Wisdom* 9.

The late nineteenth century witnessed an interest in the hidden causes of the unseen real which led to many occult, esoteric, and spiritual investigations into secret mystery teachings. William James and Sigmund Freud were pioneers in the discovery of the psychological unconscious; Helena Petrovna Blavatsky's alleged travels in Tibet penetrated into the secret teachings of Tibetan Buddhist sects; Annie Besant and Henry Steel Alcott established the headquarters of the Theosophical Society in India; Samuel Liddell MacGregor Mathers founded the Hermetic Order of the Golden Dawn and Aleister Crowley became a leader of the esoteric magical Order of Thelema; Max Heindel brought the metaphysical teachings of the Rosicrucians to America and his student Manley Palmer Hall published *The Secret Teachings of All Ages: An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, and Rosicrucian Symbolical Philosophy*. There was much overlap with the astrological circles: Alan Leo (*Esoteric Astrology*) was a Theosophist, Manley Palmer Hall was a member of the American Federation of Astrologers, Max Heindel (*The Message of the Stars*) offered a correspondence course in astrology, Alice Bailey (*Esoteric Astrology*) was influenced by H.P. Blavatsky, and Dane Rudhyar was in turn associated with Alice Bailey and the Arcane School.

The eighth house was considered a dark place, yet one full of secret, mysterious, and hidden things. By the twentieth century, modern astrologers added occultism, secret esoteric societies, astral experiences, psychic ability, spiritualism, ritual magic, Wicca, and paganism to the body of eighth-house meanings.

In the ancient world, necromancy was considered a form of divination. Described in the *Odyssey* and the *Æneid*, it often took place at the oracular temples located at the mythical entrances to the underworld. This form of divination is particularly connected to the eighth house, and gave rise to the widespread movements of Spiritualism in the late nineteenth and early twentieth centuries that could be associated with the discoveries of Neptune and Pluto. The aftermath of World War I saw countless soldiers killed or missing in action without graves or remains. Family members looked to mediums at séances to contact their loved ones. Disincarnate entities, astral spirits, ghosts, and poltergeists were added to the eighth-house closet of mysteries at this time. Mercury in the eighth house could indicate the ability to communicate with the dead and the spirits.

In the twentieth century, the eighth house became the repository of the psychological subconscious. The underworld of death is a metaphor for the deeper part of the psyche that contains the dark, hidden, repressed contents of the mind. The ancients understood that fears, anxieties, mental disturbances, and the anguish of the mind resided in the eighth house. With the birth of depth psychology and the practice of psychotherapy, the obsessions, compulsions, for-

gotten trauma, feared attractions to taboos, shame, self-hatred, and monsters under the bed were all prodded and roused. While divination of future events by dreams was a feature of the ninth house, the analysis of dreams and nightmares to provide therapeutic insight into sources of pain and irrational behaviors was sought via eighth-house inquiries.

Pluto was discovered in the early twentieth century and astrologers, eager to find a rulership for this planet, decided that the god of Hadēs was a natural fit for the House of the Dead. Since as early as Claude Dariot in the sixteenth century, the zodiacal sign of Scorpio had been linked to the eighth house; the association of these three factors was a “marriage made in heaven”, or more precisely, in the underworld. The only problem was that modern culture was trying to reframe and update astrology, liberating it from its fatalistic past. Thus in western astrology, it was considered unethical to discuss or prognosticate about the finality of death from the birth chart. Death was no longer death, but transformation to another state of consciousness or being.

The psychologizing of the eighth house developed the idea that the experience of death was not limited to the physical death of the body or the loss of physical substance. It was expanded to include the loss of a person’s most cherished attachments, such as a relationship with a living person, belief systems, a way of life, and reputation. Counseling involved education concerning the truth of cyclic processes whereby it is sometimes necessary to surrender and let go of that which is no longer useful or a helpful part of the future. Otherwise it might be forcibly removed by seemingly outer factors.

From this perspective, the eighth house can describe how we surrender to the inevitability of what must be left behind and cope with the crisis and catharsis of catastrophic loss, grief, betrayal, addiction, and fears which obstruct growth. In Greek myth, no one could move on after death to cross the River Styx without first paying a coin to the ferryman, Charon (which is now the name of Pluto’s moon in the solar system). It is sometimes necessary to give up and release something dear before it is possible to go forward. Grief counseling and emotional support for recovery from loss, as well as trauma and addictions, are an important facet of contemporary eighth-house healing approaches. Modern astrology has thus brought an important aspect of the eighth house to the fore: penetration into the depths of anguish and purification of the toxicity and pain therein can lead to regeneration and renewal. But one must first rouse the sleeping dragon in order to effect liberation on the other side.

Implicit in the transformation process is the notion that the regeneration and birth of something new lies on the other side of the death and release of the old. Charles Carter wrote that “the eighth house shows the interplay of decay

and regeneration, the death of the old and the birth of new things from the ruins". There are many cross-cultural myths of death and subsequent regeneration. In Egypt, the dead body of Osiris was resurrected long enough for Isis to conceive the child Horus, and each year Osiris, as the god of the Nile, floods and restores the parched land to vegetative life. In Greece, Pluto's underworld bride, Persephonē, returns to the upper world each spring accompanied by all germinating seeds and blooming flowers. Christian scripture tells of Jesus rising from the dead after three days.

The final eighth-house topic that must be addressed is its contemporary identification as the "house of sex". In an exhaustive analysis of astrological texts from the first to the twentieth centuries, the first mention of sexual activity as an explicit signification of this house was a single line by Alan Leo in 1910.<sup>3</sup> He wrote that the eighth house "indicates the sex tendencies" with no further commentary or interpretations.

We might well ask how sex, the force that creates life and is traditionally associated with romance and children (the fifth house) or with intercourse with the spouse (the seventh house), later came to be placed in the eighth house of death. The earliest Hellenistic texts made correspondences between the zodiacal signs and the parts of the body. According to the system of *melothesia*, Scorpio was linked to the sexual organs, euphemistically referred to as the secret places or private parts. In the sixteenth century, Johannes Schoener included the bladder, pubic hair, and the genitals in his list of eighth-house significations<sup>4</sup> and Claude Dariot listed Scorpio as a co-signifier of the eighth house along with Saturn.<sup>5</sup> We thus see the following progression: (1) the sexual organs linked to Scorpio; (2) their placement in the eighth house; and (3) the association of the eighth house with Scorpio. From here it was a short leap to Leo's 1910 assertion that the eighth house indicates the sexual tendencies.

There are several backstories that provide further insight into the reasons for this correlation between sex and death. Alan Leo was celibate. As a Theosophist, he traveled to India where he encountered the spiritual practice of withholding ejaculation to avoid decreasing the life force within the body. The interplay between sex and death was also proposed by Sigmund Freud in his speculations on the relationship between Erōs (sex) and Thanatos (death). For Freud, sex formed the root of the abnormal behaviors and psychological disorders that the ancients had long placed in the eighth house. *La petite mort*, "the little death," referring to the post-orgasmic state of unconsciousness, was

3 Alan LEO, *The Key to Your Own Nativity*, chapter 26.

4 SCHOFNER, *Opusculum Astrologicum* 2.5.

5 DARIOT, *Introduction to Judgment of the Stars* 1.13.

a popular theme in nineteenth century French literature. The Victorian era was characterized by both sexual repression and widespread promiscuity, resulting in the increase of fatal sexually transmitted diseases. The cultural associations of sex and death found their way into revisions in the astrological literature and foreshadowed the worldwide AIDS epidemic in the later part of the twentieth century. In ancient Greek mythology, another name for the god Hadēs (Latin Pluto) was Aidoneus.

In 1925, Charles Carter wrote that the eighth house was related to the sexual nature; in 1951 Margaret Hone included the sexual act in her discussion of this house; and by the early 1970s, sexuality was commonly accepted as a fundamental meaning of the eighth house by most astrologers.<sup>6</sup> A contemporary internet search now identifies it as the house of sex. The question that must be asked is what kind of sex belongs in the eighth house, if indeed it belongs there at all. Under what circumstances does the force of life reside and act in the house of death?

Contemporary descriptions look to Pluto for rulership of the eighth house and focus upon the motif of transformation and rebirth in order to discuss this sector. Mythological Pluto was Lord of the Dead, but stories rarely depict him as leaving his realm of Hadēs. He raged when anyone tried to reclaim a soul back into the world of the living. The pivotal story in his mythical biography is his rape and abduction of the maiden Persephonē, who then became the Queen of the Underworld and guardian of the souls of the dead. However, due to the bargaining of her mother, Dēmētēr (Ceres), Persephonē was allowed to rise from the world of the dead each spring in order to renew vegetative life. Dēmētēr and Persephonē were the central figures of the Eleusinian Mysteries, and it was the sexual act in the sacred marriage between Persephonē and Zeus that gave birth to the holy child. The great revelation included the Queen of the Dead giving birth to new life, manifesting in the physical world as the quickening and germination of all dormant seeds, bringing another season of fertility to the land. Persephonē is thus a much more appropriate archetypal symbol than Pluto for the transformative potentials of the eighth house.

The connections between death, sexual union, and rebirth are also present in the mystery teachings of other ancient cultures. Tibetan Buddhist beliefs, for instance, suggest that during the journey through the *bardo* of death, the soul is pulled toward reincarnation through the womb of its future mother upon being magnetized to one of the parents during the act of sexual intercourse.

6 HONE, *The Modern Textbook of Astrology* (London: L.N. Fowler & Co., 1950).

Modern astrologers explore the eighth house as the place of deep emotional bonding, the exploration of tabooed dimensions of the sexual nature, and the entanglements of sexuality with money and shared financial resources. These experiences are optimally imbued with the potential for dissolving the individual ego-self so it can be reborn into the union with the other. They symbolize the transformation that can take place when the old is surrendered and allowed to die, prefiguring renewed life on the other side of death. It is still not altogether clear if procreative sexuality rightfully belongs in the eighth house of death, but myth, religion, and psychology support the view that these topics are not unconnected.

Table 48. *The Eighth House: Summary and Primary Sources*


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**Summary**


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NAME	<i>The Idle or Inactive Place (Argos)</i>
ANGULARITY	<i>Succedent</i>
STRENGTH	<i>Middling stability and support</i>
FAVORABILITY	<i>Unfavorable</i>
RANKING	<i>Tenth</i>
AGE OF LIFE	<i>Last part of last age</i>
PLANETARY JOY	<i>None</i>
TRADITIONAL SIGNIFICATIONS	<i>Death: causes, nature, timing of death</i> <i>Violent deaths, lethal poisoning</i> <i>Profits from death, inheritances</i> <i>Matters relating to death: wills, legacies,</i> <i>trusts, goods of the deceased</i> <i>Occupations of death: undertaker, coroner,</i> <i>hospice, butchers, surgeons, mediums,</i> <i>executors, homicide detectives</i> <i>Gain or loss from other people's money:</i> <i>dowries, assets from spouse or business</i> <i>partner, inheritance</i> <i>Lawsuits, inheriting debts of others, taxes</i> <i>Squandering of what is gained</i> <i>Unfortunate conditions of life; short-lived</i> <i>Poverty, beggars, penury; crime</i> <i>Fears, anxieties, horror</i> <i>Mental illness, anguish, cognitive problems</i> <i>Laziness, weakness, inactivity</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>The occult, spiritualism, mediumship,</i> <i>communication with dead, psychic ability,</i> <i>dream consciousness, secret societies</i> <i>Depth psychology, psychotherapy</i> <i>Loss and Grief</i> <i>Transformation</i> <i>Sexuality</i>

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## Hellenistic Primary Sources

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Authors	Eighth-House Significations
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	<p>Life and livelihood</p>
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>Fortune and Death</p>
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24, 25</p>	<p>Post-setting (<i>epikatadusis</i>) and idle (<i>argos</i>) (twelve-topic system); end of life (eight-topic system)</p>
<p>MANILIUS Rome, first century <i>Astronomica</i> 2.868–880</p>	<p>Dread abode of Typhōn, <i>epikataphora</i>, “bearing down into” the seventh house</p>
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2</p>	<p>Death, benefits from fatality, idle place, lawsuits, weaknesses</p>
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	<p>Idle place (averted and disconnected from Ascendant), succedent of Descendant, signifies death; unfortunate, but benefics give inheritances, profits from deaths</p>
<p>FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.9</p>	<p><i>Epikataphora</i>, inactive (not conjoined with Ascendant), quality of death; no star rejoices, except waxing Moon in nocturnal births with Jupiter sextile or trine, and no aspect by malefics, in her own domicile or bounds or in those of Venus, Jupiter, Mercury; greatest fortune, riches without measure, magnificent glories of power, ornaments of nobility</p>
<p>RHETORIUS OF EGYPT Egypt, sixth or seventh century <i>Compendium</i> 57</p>	<p>Idle place, dimming, turned away from the Ascendant, turned away from life; death</p>

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### Medieval Primary Sources

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Authors	Eighth-House Significations
<p>AL-ANDARZAGHAR Sassanid Persia, c. seventh century Quoted by Bonatti in the thirteenth-century <i>Book of Astronomy</i> 2.3.5</p>	<p>First triplicity lord signifies death; the second, old matters or ancient things; the third, inheritance</p>
<p>SAHL IBN BISHR Khurasan and Baghdad, ninth century <i>The Introduction</i> 3 (Latin); 2 (Arabic)</p>	<p>Succeeds western angle, death, killing, lethal poisons, dread, inheritances from the dead, all that perishes, labor and sorrow, wars and contentions, footmen or allies of adversaries, things consigned to be preserved, farm overseers, sluggishness, bad mental characteristics</p>
<p>ABŪ MA'SHAR Balkh and Baghdad, ninth century <i>Great Introduction to Astrology</i> 6.26 <i>Abbreviation of the Introduction</i> 1.116</p>	<p>Called death: indicates death, killing, inheritances, lethal poisons, fear for everything that is destroyed and goes astray, and on what are deposited (inheritance), idleness, laziness, and mental disorder</p>
<p>AL-QABĪSĪ Aleppo, tenth century <i>Introduction to the Science of Astrology</i> 1.64, with additional material cited by Ibn Ezra</p>	<p>Fear, death, inheritances, assets of women, thefts, conditions of opponents, poisons, end of the years of life after old age; the first triplicity lord signifies death; the second, precepts and old things; the third, things inherited from the dead</p>
<p>AL-BĪRŪNĪ Ghazni, eleventh century <i>Elements of the Art of Astrology</i> 461</p>	<p>Death and its causes, murder, poisoning, evil effects of drugs on body, inheritance, wife's property, expenditure, poverty, extreme indigence, feigning death</p> <hr/>

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 Medieval Primary Sources (Continued)
 

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Authors	Eighth-House Significations
ABRAHAM IBN EZRA Spain, twelfth century <i>The Beginning of Wisdom</i>	Death, inheritance, loans, separation, fear, grief, loss; first triplicity lord signifies death; second lord anything ancient; third lord inheritances
GUIDO BONATTI Italy, thirteenth century <i>Book of Astronomy</i> II.3.5	House of fear, of death because it belongs to the assistants of public enemies and because it follows the seventh, labor, sorrows, war and those who despise, bellicosity, clients of adversaries, something deposited for safekeeping, estate management, cunning, skills, women's dowries, goods of enemies or partners
LEOPOLD OF AUSTRIA Austria, thirteenth century <i>A Compilation of the Science of the Stars</i> 4.1.88, 89	Deaths, killings, and instructions and assets of the dead; in this house a planet is said to be a murderer; a fortune (benefic) there does neither good nor bad, a bad one (malefic) there magnifies evil

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Renaissance Primary Sources

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## Authors

## Eighth-House Significations

JOHANNES SCHOENER  
Germany, sixteenth century  
*Opusculum Astrologicum*  
2.5, 6

Called "Supernal Gate," shows the kind of death, inheritances, occult faculties, great fears, sadness, lethal poison, signifies the bladder, pubic hair, genitals, spine, colic, constipation, strangury, stones, hemorrhoids; descending, feminine, southern, black; co-significator: Saturn

CLAUDE DARIOT  
France, sixteenth century  
*Introduction to the Judgment of the Stars* 1.13

Death, labors, sadness, heritage of dead men, end of life, house of the dead, hidden treasures, deadly poisons, fears, the color white; rules the womb and bladder; causes strangury, colic, stones, hemorrhoids; the first triplicity lord is the lord of death; the second teaches precepts and ancient things; the third is the heritage of the dead; co-significators: Scorpio and Saturn

JEAN-BAPTISTE MORIN  
France, seventeenth century  
*Astrologica Gallica* 17.3

Death

WILLIAM LILLY  
England, seventeenth century  
*Christian Astrology* 7

Estate of the deceased, quality and nature of death; wills, legacies, and testaments of the deceased; dowry of wife, portion of the maid (i.e., dowry) whether much or little, easy or difficult to obtain; in duels, the adversary's second; in lawsuits, the defendant's friends; the kind of death, fear, anguish of mind, heir to the deceased; privy parts, hemorrhoids, stones, strangury, poisons, bladder; the colors green and black, succedent, feminine; co-significators: Scorpio and Saturn

JOHN GADBURY  
England, seventeenth century  
*The Doctrine of Nativities* 6.8

Death of the native, goods of men deceased; legacies, wills, administrations, deeds, dowry of wife. All astrologers deem it unfortunate because it hath no manner of familiarity with the Ascendant; Greek name from its unlucky, infortunate, and black significations, and the evils it portends to the native; there is no part in the division of the zodiacal circle so ill, so cruel, and malicious in all things; rules secret body parts; succedent

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 Modern Primary Sources
 

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## Authors

## Eighth-House Significations

LUKE BROUGHTON  
 UK, USA, nineteenth century  
*Elements of Astrology* (1898)

Death, sadness, sometimes riches never thought of, wills, deeds, legacies of the dead; the estate of the debtor, of the querent's wife, or whom they deal with; portion of the maid, whether much or little, easy to get or with difficulty; in duels it denotes the adversary's second, in lawsuits the defendant's friends, what kind of death one may die; signifies fear and anguish of the mind, heir to the querent, rules the privy parts, diseases: piles, stones, strangury, poisons; the colors green and black; feminine

ALAN LEO  
 UK, twentieth century  
*How to Judge a Nativity* (1904)  
*The Key to Your Own Nativity* (1910)

Death, legacies or affairs connected with death; money coming from others, such as coworkers and partners; occult affairs, mysterious and secret undertakings, secret parts and the generative system, sex tendencies

LLEWELLYN GEORGE  
 USA, twentieth century  
*A to Z Horoscope Maker and Delineator* (1910)

Legacies, the money or goods of others, death and all matters connected to the dead, astral experiences, financial affairs of the partner, rules the muscular system, bladder, and sex organs

MAX & AUGUSTA HEINDEL  
 USA, twentieth century  
*Message of the Stars* (1927)

Death, legacies, the marriage partner's finances, occult abilities or latent faculties nearly ready for manifestation

CHARLES E. O. CARTER  
 UK, twentieth century  
*Principles of Astrology* (1925)

Death; interplay of decay and regeneration, both physical and moral; death of old and birth of new from the ruins; signification for health, accidents; effects from others; criminal types; malefics indicate crime and retribution, ordinary types, property of partner and money owed to native; goods of the dead (legacies, wills, settlements), occupations of death (undertakers, meat trade), moods, impulses; related to the sexual nature

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**Modern Primary Sources (Continued)**


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**Authors****Eighth-House Significations**

<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrology of Personality</i> (1936)</p>	<p>Death, legacies, destruction of personal limitations as a result of human interchange, enlargement of viewpoint, regeneration in relation to death, practical occultism, modern business based on contract and installment buying</p>
<p>MARGARET HONE UK, twentieth century <i>The Modern Textbook of Astrology</i> (1950)</p>	<p>Feelings and possessions gained through others, house of death (overemphasis on but one stage), possessions from others including money from partner or person closely associated with inheritance or legacies; the life force in birth, death, and after-life; the arousing of deep, strong feelings such as passion, love, hate, jealousy, revenge; mysteries of occultism and psychism; water, succedency, fixity; Scorpio, Mars, Pluto</p>
<p>CARROLL RIGHTER USA, twentieth century <i>Astrology and You</i> (1956)</p>	<p>Personal relations of an emotional nature, satisfactory or frustrating responses based on agreeable or discordant planetary positions; manner of death; joint taxation; mutual ventures with colleagues; fulfillment of contracts; details of mundane or sex relations with others</p>
<p>ERNEST &amp; CATHERINE GRANT USA, twentieth century <i>Textbook Series</i> (c. 1960)</p>	<p>Unfortunate house, death, dissolution, loss, legacies, bequests, wills, property of the dead, physical death of native, occult ability, regeneration, marriage partner's wealth, finances, dowry, sex and procreative organs, nocturnal house of Mars, succedent; Scorpio, Pluto</p>
<p>JULIA &amp; DEREK PARKER UK, twentieth century <i>The Compleat Astrologer</i> (1971)</p>	<p>Money from legacies, shared feelings, life-force elements of sex; birth, death, and after-life; big business, stock exchange, insurance companies, crime</p> <hr/>

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 Modern Primary Sources (Continued)
 

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<b>Authors</b>	<b>Eighth-House Significations</b>
<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrological Houses</i> (1972)</p>	<p>Possessions of the relationship, opportunities and restrictions in bringing relationship to a fruitful state, money, growth, influence, self-transformation, depth of awareness</p>
<p>M. MARCH &amp; J. MCEVERS USA, twentieth century <i>The Only Way to Learn Astrology</i>, vol. 1 (1976)</p>	<p>Support received from others, including financial, moral, spiritual, and physical; legacies, trusts, wills, taxes, insurance matters, secrets, sex, spiritual and physical regeneration, psychological rebirth and degeneration, death, occult matters, sleep, deep research, investigation, hidden assets, assets of partners, alimony; house of surgery, and along with the sixth house, types of illnesses; house of endings; natural sign and ruler: Scorpio and Pluto; keyword: regeneration</p>
<p>HOWARD SASPORTAS UK, twentieth century <i>The Twelve Houses</i> (1985)</p>	<p>That which is shared between people, other people's money, how we fare financially in marriage and business partnerships, inheritance, legacy, taxation, banking, accountancy, investments, how the partner's value system interacts with our own, intimate connections and mergings with another, relationships as catalysts for change, destroying old ego boundaries and opening new ones, cleansing and renewal, surfacing unresolved issues from early bonding through present relationships; raising of the dark, instinctual, and passionate in us; raging infant in us; containing and transforming raw primordial energy, sex as a means of transcending the separate self; divorce; death (physical death as well as our psychological or identity deaths); how we die and meet transitions, discovery of what is indestructible in us, self-regeneration; sensitivity to ecosystem and sharing of the resources of the planet; astral plane, sensitivity to invisible or intangible planes of existence</p> <hr/>





CHAPTER 72

# The Ninth House

GOD (THEOS)

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The stars that follow midday, when the height of heaven first slopes downward and bows from the summit, these Phœbus (Apollō) nourishes with his splendor; and it is by Phœbus' influence that they decree what ill or hap our bodies take beneath his rays. This region is called by the Greek word signifying god.—MANILIUS.<sup>1</sup>

GOD (GREEK *THEOS*) IS THE ANCIENT NAME FOR THE NINTH HOUSE WHERE the Sun finds his joy. While it is a cadent house, sloping down from the Midheaven, it nevertheless partakes of a certain power from its proximity to the heights of the chart, as well as from its superior trine to the life force of the Ascendant. For these reasons it is called the “good cadent”.

The primary topics of the ninth house include religion, faith, wisdom, divination, pilgrimage, and long-distance travel. These activities aptly reflect the “metacosmic” quality of the house (*metakosmios*), for they place a person in liminal spaces or states of mind that are “between worlds”. We have seen that the Moon goddess rejoices in the third house. She is the feminine counterpart of the Sun god who rejoices in the ninth. Both god and goddess preside over sacred activities and travel.

The nature of the Sun god is to see all. As such, he was called upon as a witness to oaths, for justice, and for divination. In Babylonia, he was depicted as Shamash emerging from the eastern gates in the morning and rising over the mountain crowned with a solar disc of radiating sunbeams.

Surya, the Hindu god of the Sun, is shown riding a chariot harnessed to seven horses, representing the seven colored rays of the rainbow. Hēlios, the Greek god of the Sun, was also portrayed driving a chariot drawn by solar steeds across the skies. The Homeric Hymn to Hēlios sings: “as he rides in his chariot, he shines upon men and deathless gods, and piercingly he gazes with his eyes

1 MANILIUS, *Astronomica* 2.905–910.

from his golden helmet”:<sup>2</sup> Apollō, the great Olympian god of light who was conflated with Hēlios, was worshiped as the god of divination, healing, music, and the arts. In all his guises, the Sun god illuminates the world with his light and observes everything that passed beneath him as he transverses the skies each day. Vettius Valens describes the astrological Sun as the “light of the mind, the organ of perception of the soul, and the kingly office”:<sup>3</sup>

In the ancient literature, God was envisioned as a *dēmiurgos* (demiurge), a “maker” or “creator”, as well as a *kosmokrator*, a “ruler of the world”. His oversight of the ninth house signifies that his sector represents the larger world and the larger mind. It provides the experiences that take us to the edge of the known, broadening our perspective and facilitating our search for larger meaning, wisdom, and understanding. These experiences include travel to far-distant and foreign places, religion, pilgrimage, divination, higher education, and making judgments in accordance with the spirit of the law where our ethical values can be actualized into practice. For the most part, these topics have remained consistent through the historical tradition. We will look at some of the rationales, details, and subtleties given by ancient authors, as well as the ways these topics take shape in contemporary culture.

From the perspective of Earth, the annual course of the Sun determines the solar year, whereas the Moon’s shorter orbital period determines the month. The ninth house is the sector signifying long-distance travel as contrasted with the third-house signification of short-distance travel. In the ancient world, people did not generally travel long distances for pleasure or vacation as they do today. Being away from home was regarded as an affliction because it entailed uncertainty, hardships, and dangers from storms, shipwrecks, robbers, or disease. The main reasons that a person might travel would be for business, trade, diplomacy, study with foreign teachers, pilgrimage to the cult oracle of a god, or to make an offering as remediation for a god-sent illness.

A selection of ninth-house horary questions from Medieval and Renaissance astrological texts written by Sahl, Bonatti, and Lilly reveal that people were concerned about whether or not travel would take place, the purpose and usefulness of the journey, the ease or difficulties encountered entering a foreign city, and the probability of a safe return. The sign of the ninth house, its lord, Lot, as well as any planets in the house, especially Mars, were all analyzed for the judgment and outcome. Various Hellenistic authors looked to the ninth house for indications of travel abroad, its direction, and frequency. They sought to as-

2 *Homeric Hymn* 31, trans. EVELYN-WHITE.

3 VALENS, *Anthology* 1.1.

certain whether benefic or malefic planets witnessed the signifiers of travel, pointing to honor, profit, safety, difficulties, injuries, or questionable return.

In contemporary practice, the ninth house expands to include multicultural interests, involvement in international relations and activities, foreign business dealings, and participation in religions and teachings that come from distant or foreign places. In the process of stretching the mind to encompass wide-ranging experiences, one encounters people and places of different customs and beliefs that can challenge one's own beliefs, values, and consensus reality. During an era of globalization, the most distant frontiers are reached by travel in space to other planets and star systems.

In the ninth house we encounter the interface (*metakosmos*) beyond which our rational mind cannot proceed. As a result, we are asked to accommodate our capacity for faith in that which we cannot ascertain empirically. Most of the Hellenistic interpretations of natal planets in the ninth-house focus upon faith and religion. Arabic texts give a more detailed exposition concerning the lord of the ninth house, the Lot of Religion, and how the role of Mercury in connection to the ninth house factors as a universal signification of faith and depth of knowledge. The interpretations and procedures addressed the kind of religion, the quality of devotion, the constancy of faith, and the depth of knowledge.

Churches and temples, their builders and supporters as well as their despoilers, the clergy, benefactors, donors, and lay volunteers were all placed under the auspices of the ninth house. As with the other general guidelines to delineation, the sect status, nature, condition, and witnessing of planets located in or ruling the ninth house provide the keys to judging devotion and piety as well as adherence to lawful or heretical creeds. Mercury's placement in the ninth house indicated priests, holy seers, and those who obtain their living through devotion to the gods.<sup>4</sup>

Contemporary discussions of ninth-house religious matters must address the many spiritual and metaphysical seekers who are not adherents of any formal religion. Thus, ninth-house issues that are brought to modern astrologers often take place outside the framework of traditional churches, temples, and mosques. Nevertheless, they usually still include belief in a higher mystical power or creative intelligence, faith in the power of divine intervention, and the efficacy of prayer and meditation.

Higher knowledge is a frequent attribution of the ninth house. In contemporary astrology, this sector is generally understood to refer to higher education at universities, post-graduate studies, participation in academia, as well as

4 FIRMICUS, *Mathesis* 3.3f, 19–20.

scholarly and philosophical pursuits. Abstract conceptual thinking and synthesis in the ninth house is often contrasted with third-house activities concerning primary education, concrete thinking, and practical applications of ideas.

However, the ancient understanding of higher education was to a large extent based upon knowledge gained from “on high”. It was the divine wisdom that comes from God whose visible manifestation in the ninth house is the Sun who sees and thus knows everything. Here we see the merging of religion and wisdom in this sector of human experience. In all ancient cultures, the priests and priestesses were the learned sages, the practitioners of writing and reckoning, the keepers of the mystery teachings. They were the intermediaries between gods and mortals. During the Medieval period in Europe, education survived because it was transmitted through religious centers. The rise of the universities occurred under the auspices of the church and various religious orders, and this tradition continues to the present time.

The special kind of knowledge that comes from God is divination. The word divination itself comes from the Latin verb *divino*, which means “to foretell”, while the adjective *divinus* was used to describe something “divine”, “inspired”, or “prophetic”. Divination is the practice of seeking knowledge of the future or unknown by supernal means. Thus, all forms of divination were placed in the ninth house along with prophets, oracles, astrologers, augurs, haruspices, and dream interpreters. According to Paulus, the co-presence of both Mercury and the Sun in the ninth house was a signature extraordinaire of all forms of divination and participation in the mysteries.<sup>5</sup>

When the religious aspect of higher knowledge is combined with travel to distant places, pilgrimage emerges as one of the highest and most sacred forms of ninth-house activities. Pilgrimage is travel to the temple of a god for the purpose of spiritual guidance by means of divination. The most famous oracular temple in ancient Greece was Delphi, where for over a thousand years, the Sun god Apollō would give advice to supplicants through his priestesses, the Pythia. Since the time of Muhammad in the seventh century, Muslims have made the *hajj*, an annual pilgrimage to the *Kaaba*, the “House of God” (*Bayt Allah*), in Mecca. Beginning in the ninth century, Christian pilgrims from many cities across Europe traveled to Spain to walk the five-hundred mile Camino de Santiago: a devotional act to atone for sins and to confirm one’s relationship with God. These pilgrims are called *peregrinos*, or wanderers, sleeping each night in *hostellos* run by monasteries. The word “peregrine” was adopted by Medieval astrologers as a term to describe a planet that does not have dignity because it is a wanderer, away from its home sign.

5 PAULUS, *Introduction* 24.

Many of the oracular sanctuaries in the ancient world were dream incubation temples where pilgrims would sleep in sacred chambers in order to receive a dream concerning the healing of their illness. Especially popular were the sanctuaries of the healing god Asklēpios at Epidaurus, Kos, and Pergamon. Dreams are the oldest and most essential form of divination. Cuneiform texts from the second millennium BCE in Mesopotamia tell of kings sleeping in temples in order to receive guidance from the gods in the form of a dream for the governing of their political affairs.<sup>6</sup> In the Medieval astrological horary texts, the main procedure of ninth-house topics described how to understand the meaning of a dream based upon the astrological chart at the moment of inquiry.

In the Renaissance period, the law and lawyers were assigned to ninth-house significations and continued to be included by other astrologers in subsequent descriptions. To the extent that lawyers act in an advisory capacity as counselors offering guidance concerning correct ethical and moral responses, the law is consistent with the ninth-house principle of spiritual guidance. On a deeper level, all the solar gods were witnesses to oaths and the protection of oaths was under their jurisdiction. Breaking an oath was considered to be a serious sacrilege to the gods and a crime punished by acts of divine justice. To this day, oaths to tell the truth in a court of law or with confirmations to protect the law are sanctified by placing one's hand on the Bible or other religious book.

Ancient laws were often divine in origin and usually brought back from an oracular or visionary encounter with divinities. The *Code of Hammurabi* is a Babylonian code of law inscribed upon a stone stele that dates to the eighteenth century BCE. It depicts the exalted prince receiving the law from the solar deity Shamash in order to bring about the rule of righteousness. Moses, likewise, received the *Ten Commandments* relating to ethics and worship amidst a lightning and thunder storm (Greek manifestation of Zeus) on Mount Sinai in a revelation from God. In India, the *Laws of Manu* (presenting the norms of domestic, social, and religious life circa 500 BCE) were believed to have been given to the first man (Manu) by the creator (Lord Brahma), and were thus of divine origin. The sixth-century Presocratic philosopher Parmenides wrote a poem on the nature of existence; it opens with a youth riding in a chariot with fire-blazing wheels steered by the daughters of the Sun, traversing the heavens to seek knowledge from an unnamed goddess. In these ways, the intimate connection between God, the joy of the Sun, divine revelation, laws, and ethics all merge into a profound understanding of the spiritual nature of the ninth house.

6 *The Dream of Gudea*, 2125 BCE.

The grand trine aspect configuration that connects the first, ninth, and fifth houses was discussed by the sixteenth-century French astrologer Morinus. He proposed that God gives man life so that he might worship God and beget his own likeness.<sup>7</sup> The first house of the life of the native flows harmoniously via the trine to the worship of God in the ninth house and to the begetting of children in the fifth. Furthermore, topics of the fifth house of artistic creativity flow harmoniously to the ninth house as the creation of sacred art in worship of the divine, which has historically comprised the main expression of artistic endeavors over the ages.

7 Jean-Baptiste MORINUS, "The Cabal of the Twelve Astrological Houses", in *Works of That Late Most Excellent Philosopher and Astronomer, Sir George Wharton, Bar. Collected into One Entire Volume by John Gadbury, Student in Physick and Astrology* (London: John Leigh, 1659).

Table 49. *The Ninth House: Summary and Primary Sources*


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**Summary**


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NAME	<i>God (Theos)</i>
ANGULARITY	<i>Cadent (the "good cadent")</i>
STRENGTH	<i>Weak stability and support; between worlds (metakosmos)</i>
FAVORABILITY	<i>Favorable</i>
RANKING	<i>Seventh</i>
AGE OF LIFE	<i>First part of middle age</i>
PLANETARY JOY	<i>Sun</i>
TRADITIONAL SIGNIFICATIONS	<i>Religion and Spirituality Higher knowledge, wisdom, philosophy Long journeys, distant places, unfamiliar territory Foreign travels, foreign countries, multicultural interests, international affairs, worldwide contacts Visions, divination, dreams, oracles, prophets, astrologers, augurs, dream interpreters Pilgrimage as a long journey to seek spiritual guidance from a god Law, lawyers as counselors and advisors</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Higher education, universities, academia Synthesis and conceptual thinking Abstract mind</i>

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Hellenistic Primary Sources

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Authors	Ninth-House Significations
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	<p>Being abroad, passing of life in a foreign country</p>
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>(No significations given for houses 9–12)</p>
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24</p>	<p>Place of God (<i>theos</i>) or decline of the Midheaven (twelve-topic system)</p>
<p>MANILIUS Rome, first century <i>Astronomica</i> 2.905–9.10</p>	<p>Under the Sun's influence, the ill or hap bodies take beneath his rays, God</p>
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2</p>	<p>Place of friendship, being away from home, benefits from foreigners, place of God, king, sovereignty, astrology, oracular consultations, manifestation of gods, prophesying place of mystical or secret matters, community; foreign lands, God, king</p>
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	<p>Gods, dreams, living abroad, <i>astronomica</i> (astronomy and astrology), house of the Sun, the good cadent house</p>
<p>FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.10</p>	<p>House of the Sun god, sects of men, religion, travels; seen by the Ascendant by trine aspect</p>
<p>RHETORIUS OF EGYPT Egypt, sixth or seventh century <i>Compendium</i> 57</p>	<p>God, house of the Sun, signifies all things concerning the gods, kings, foreigners, dreams, religious observances, astronomical and metacosmic</p> <hr/>



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 Medieval Primary Sources
 

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## Authors

## Ninth-House Significations

## AL-ANDARZAGHAR

Sassanid Persia, c. seventh century  
 Quoted by Bonatti in the thirteenth-century *Book of Astronomy* 2.3.5

First triplicity lord signifies pilgrimage and everything which happens on it; the second, faith and religion; the third, wisdom, dreams, stars, and omens, and their truth or lying in this

## SAHL IBN BISHR

Khurasan and Baghdad, ninth century  
*The Introduction* 3 (Latin); 2 (Arabic)

Cadent from the Ascendant, signifies foreign travels, journeys, the culture of the deity, all houses of religion, philosophy, the foresight of all matters, wisdom of the stars and divinations, letters, legates, legations, rumors, dreams, faith, divine wisdom, sanctity, religion, all past and receding things, a man put down from his honor or work, matters of the future world and foreknowledge of things that will be

## ABŪ MA'SHAR

Balkh and Baghdad, ninth century  
*Great Introduction to Astrology* 6.26  
*Abbreviation of the Introduction* 1.117

Called journeys: indicates journeys, routes, absence from the homeland, affairs of divinity, prophecy, faith, houses of worship, philosophy, prognostication, the science of the stars, divination, books, messengers, rumors, and dreams

## AL-QABĪSĪ

Aleppo, tenth century  
*Introduction to the Science of Astrology* 1.65, with additional material cited by Ibn Ezra

Pilgrimage, travels, faith, religion, wisdom, philosophy, books, letters, legates, reports, dreams, beginning of the second half of life; the first lord of the triplicity of the house of journeying signifies journeying and everything that happens to the native; the second signifies faith and religion; the third is the significator of wisdom, dreams, stars, auguries, and the truth or untruth of those who practice these arts

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**Medieval Primary Sources (Continued)**


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**Authors****Ninth-House Significations****AL-BĪRŪNĪ**

Ghazni, eleventh century

*Elements of the Art of Astrology* 461

Travel, religion, piety, fate, seriousness, attainment of knowledge from the stars and divination, philosophy, surveying, sharp discernment, trustworthiness, interpretation of visions and dreams

**ABRAHAM IBN EZRA**

Spain, twelfth century

*The Beginning of Wisdom*

Travel and a distant road, everyone who is removed from a high position, philosophy, religion, worship of God, emissaries, rumors, dreams, oaths, divination, laws, judgment; first triplicity lord indicates travel; the second, faith; the third, wisdom (education)

**GUIDO BONATTI**

Italy, thirteenth century

*Book of Astronomy* 2,3,5

Faith, religion, a long journey, vision, wisdom, culture of the deity, houses of religion, foreknowledge of things; first triplicity lord indicates pilgrimage, long journeys; the second, faith, religion; the third, wisdom, dreams, knowledge of the stars

**LEOPOLD OF AUSTRIA**

Austria, thirteenth century

*A Compilation of the Science of the Stars*  
4.1.90

Foreign travels, religions, dreams, divination

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## Renaissance Primary Sources

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Authors	Ninth-House Significations
<p>JOHANNES SCHOENER Germany, sixteenth century <i>Opusculum Astrologicum</i> 2.5, 6</p>	<p>Named God, in this we seek piety, truth, the sects of mankind, long journeys, wisdom, divination, philosophy, the interpretation of dreams; rules the chyme, liver, the hips and buttocks; descending, feminine, choleric, southern, sweet; joy of the Sun; co-significator: Jupiter</p>
<p>CLAUDE DARIOT France, sixteenth century <i>Introduction to the Judgment of the Stars</i> 1.13</p>	<p>Religion, faith, visions, wisdom, deities, the true worshiping, rumors, tales, dreams, declarations of things to come; ambassadors, long journeys, the half of a man's life that is known, the house of religion or God, ecclesiastical dignitaries, wisdom, arts, the color black; rules the fundament, buttocks, hips; joy of the Sun; the first triplicity lord shows long journeys, with accidents that occur in them; the second, the ruler of faith and religion; the third, the interpreter of dreams and governor of wisdom; co-significators: Sagittarius and Jupiter</p>
<p>JEAN-BAPTISTE MORIN France, seventeenth century <i>Astrologica Gallica</i> 17.3</p>	<p>Religion, travel</p>
<p>WILLIAM LILLY England, seventeenth century <i>Christian Astrology</i> 7</p>	<p>Voyages or long journeys beyond the seas, of religious men or clergy of any kind, dreams, visions, foreign countries, books, learning, church livings, kinfolk of one's wife; the colors green and white; rules the fundament, hips, thighs; masculine, cadent, joy of the Sun; co-significators: Sagittarius and Jupiter</p>
<p>JOHN GADBURY England, seventeenth century <i>The Doctrine of Nativities</i> 4.9</p>	<p><i>Theos</i> relates to <i>metus</i> (Latin: "fear, doubt") and is termed the house of religion because men of religion should always be doubting and never be settled, for there is no perfection to be attained while we remain on earth: therefore we have great reason to fear and be afraid of falling away from God and the truth; dreams, visions, voyages, long journeys, knowledge in all sciences, wife's kindred, churchmen, lawyers; thighs and hips; cadent</p>

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 Modern Primary Sources
 

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## Authors

## Ninth-House Significations

LUKE BROUGHTON  
 UK, USA, nineteenth century  
*Elements of Astrology* (1898)

Religion, learning, books, art, science, judgment of voyages and long journeys by sea or land, clergymen in general such as bishops and inferior ministers, dreams and visions, news or letters from foreign parts, the kindred of the husband, wife, or sweetheart, the colors green or white; hips and thighs; masculine

ALAN LEO  
 UK, twentieth century  
*How to Judge a Nativity* (1904)  
*The Key to Your Own Nativity* (1910)

Higher mentality; scientific, philosophical, and religious tendencies; long journeys, especially those which result in a broadening of the mind, expanding ideas and drawing one away from the petty and bourgeois; dreams, the image-making power; thighs and hams; vital things that are not readily seen; planets have strong influence on subjective consciousness

LLEWELLYN GEORGE  
 USA, twentieth century  
*A to Z Horoscope Maker and Delineator* (1910)

Long journeys, foreign countries and places remote from birth, dreams, visions, psychic experiences, education, intuition, higher development; scientific, philanthropic, philosophic, and spiritual tendencies; partner's brother or sister, being the third from the seventh; liver and thighs

MAX & AUGUSTA HEINDEL  
 USA, twentieth century  
*Message of the Stars* (1927)

Religion, spiritual experiences, aspirations, dreams, visions, long travels, law

CHARLES E. O. CARTER  
 UK, twentieth century  
*Principles of Astrology* (1925)

Travel and exploration, long journeys into unknown places, mental exploration as in metaphysical and philosophic thinking, speculative thought of all kinds; rules foreign countries, churches, law, and persons and things related to them; inspiration and humanity's relation with spiritual things and beings; prophecy and dreams; humanity's moral ideals and conscience

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**Modern Primary Sources (Continued)**


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<b>Authors</b>	<b>Ninth-House Significations</b>
<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrology of Personality</i> (1936)</p>	<p>Religion, philosophy, the abstract mind and the sense of relationship between relations, international contacts, mental adjustment to ancestral ideas and collective needs</p>
<p>MARGARET HONE UK, twentieth century <i>The Modern Textbook of Astrology</i> (1950)</p>	<p>Longer communications, foreign travel and lands, more profound mental activity, higher education, universities; deeper studies such as philosophy, law, religion; serious writing of more enduring literature; publishing, house of dreams and prophecy, travel into realms unknown; fire, cadency, mutability, Sagittarius, Jupiter</p>
<p>CARROLL RIGHTER USA, twentieth century <i>Astrology and You</i> (1956)</p>	<p>Principles and precepts under which one operates, convictions and earnestness with how one approaches higher realms of thought and consciousness, traveling, how one fares far away from birth, dealings with those of foreign birth and extraction; educational, scientific, and spiritual attainments; scope of idealist, imaginative and inspiring qualities, distant communication and transportation matters, publishing, the law, accuracy of prophetic insight</p>
<p>ERNEST &amp; CATHERINE GRANT USA, twentieth century <i>Textbook Series</i> (c. 1960)</p>	<p>Abstract mind, higher self, true religion, philosophy, idealism, philanthropy, dreams, visions, psychic experiences, higher education, personal cultivation and development, fine arts, journeys far from home (especially by sea), travels in foreign countries, clergy and church matters; thighs and some parts of the nervous system; cadent, Sagittarius, diurnal house of Jupiter</p>
<p>JULIA &amp; DEREK PARKER UK, twentieth century <i>The Compleat Astrologer</i> (1971)</p>	<p>Further education, in-depth study of profound subjects, mental exploration, long-distance travel, foreigners, (foreign) languages, moral ideals, conscience, and dreams</p> <hr/>

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 Modern Primary Sources (Continued)
 

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## Authors

## Ninth-House Significations

DANE RUDHYAR

France, USA, twentieth century  
*The Astrological Houses* (1972)

Experiences encountered in search for meaning, understanding, and comprehension; whatever expands the field of activities or scope of mind, long journeys; close encounters with foreign cultures, people, places; great dreams which reveal meaning of past and future collective destiny

M. MARCH &amp; J. MCEVERS

USA, twentieth century  
*The Only Way to Learn Astrology*; vol. 1 (1976)

Higher mind, superconscious, religion, law, science, ideals, higher learning, philosophy, psychology, profound mental study, dreams and visions, distant travel, foreigners, foreign dealings, commerce, big business, imports and exports, church as a spiritual factor, the clergy, in-laws, grandchildren, intuition, ethics, public opinion in general, lessons we learn through living; a house of life; natural sign and ruler: Sagittarius and Jupiter; keyword: aspiration

HOWARD SASPORTAS

UK, twentieth century  
*The Twelve Houses* (1985)

Search for meaning, purpose, direction, guidelines in life, seeking the truth and fathoming the underlying patterns and laws which govern existence, the higher mind, intuitive thought processes, workings of the right brain, ability to imbue an event with significance, the symbol-making capacity of the psyche, religious and philosophical style, god-image, what pulls us forward, viewing life at a distance, travel, long journeys, journey of the mind, higher education, codified systems of collective thought, dissemination of ideas (teaching, publishing, preaching, promotional work), the higher courts, ability to sense the direction in which something is heading, relationship to in-laws, possible career indication; associated with Sagittarius and Jupiter

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CHAPTER 73

# The Tenth House

MIDHEAVEN (MESOURANĒMA)

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First place goes to the cardinal which holds sway at the summit of the sky and divides the heaven in two with imperceptible meridians; enthroned on high this post is occupied by Glory (truly a fit warden for heaven's supreme station), so that she may claim all that is preeminent, arrogate all distinction, and reign by awarding honors of every kind. Hence comes applause, splendor, and every form of popular favor; hence the power to dispense justice in the courts, to bring the world under the rule of law, to make alliances with foreign nations on one's own terms, and to win fame relative to one's station.—MANILIUS.<sup>1</sup>

THE TENTH HOUSE RECEIVES THE NAME MIDHEAVEN BECAUSE IT SPANS the middle of the heavens where the Sun gains its highest elevation and reaches its peak above the earth. It was considered the second-best of all the houses: of strong dynamic angularity with stable support and fortunately configured to the Ascendant's life force by the powerful superior square. In the chronological scheme of the houses, it represents middle age, when a person has come into the summit of their power and position in the world.

The exalted symbolism of the tenth house was reflected by its position in the *thema mundi*, the famous historical chart depicting the creation of the world. As discussed in chapter 12, this chart has Cancer rising and Aries culminating at the Midheaven. The ancient Hermetic scheme of correlating zodiacal signs with both the limbs of the cosmos and parts of the human body gives the head of the cosmos and of man to Aries, which stands at the Midheaven. Thus the tenth house represents the pinnacle of a person's glory, achievement, and success in life. It also indicates the aspects of the self that are most manifest and visible to the public.

1 MANILIUS, *Astronomica* 2.810–820.

Social status and reputation are assigned to the list of tenth-house significations, which the ancients understood as a person's rank and honor. Called the "royal house", auspicious tenth-house planets indicated that a person was born in or would rise to nobility, would be associated with powerful rulers, and would derive the accompanying benefits of wealth and power. Discerning the potential for royal status or noble position was an important query in the work of ancient astrologers. They and their clients were ever searching for the signs of notable natiivities that might contribute to the public's perception of a claim to rulership as having been ordained by the stars. Roman Senator Nigidius Figulus was credited with having predicted the future grandeur of the Roman Emperor Augustus as "ruler of the world" from his nativity.<sup>2</sup> It has been suggested that the Star of Bethlehem granted Jesus of Nazareth a royal nativity and was used to bolster his claim as "king of the Jews".

The presence of the Sun and Moon in the tenth house signified potential for high rank and indicated that a person could be brought into the public eye with recognition for their achievements. Other planets showed the level of rank and honor that could be expected from their natures in accordance with their condition. If well-figured, Saturn could indicate status and fortune from cultivation of lands and ownership of buildings; Jupiter, wealth from wisdom and distinguished friends; Mars, valor from leadership; Venus, splendor from association with noble women; and Mercury, wealth and rank from intellect and mercantile activity. When these planets were the lords of the Ascendant, Fortune, or Spirit they had especially strong potency for granting status.

In modern astrology, the tenth house is said to govern the professional life and public self, as contrasted with the fourth house of home life and the private self. The tenth house as profession is often distinguished from the sixth house, which is seen as a job that may provide income but not identity. For many people it is their tenth-house professional occupation that provides their social identity and correspondingly high or low status. But this sector is not solely limited to career. It also speaks to one's role in the public sphere and ability to fulfill a function that is useful and valuable to the society in which one lives.

The Greek word *praxis* is used frequently in connection with tenth-house matters. It means actions, but in the specific sense of what a person does. The response to a question often posed at a social gathering, "So what do you do (for a living)?" is a query about one's tenth-house expression. In ancient Greek philosophy, *praxis* referred to practical actions performed as part of one's occupation. Medieval astrologers translated this word as *magisterium*, meaning mastery of a special skill that was generally expressed through the occupation.

2 SEUTONIUS, *Augustus* 94.5; CASSIUS DIO 45.1.3-5.



The tenth-house occupants and its lord were among a host of other factors that ancient astrologers considered in the assessment of what kind of occupation best suited a person. While all planets located in the tenth house might have some kind of significance for occupational matters, it was only Mercury, Venus, and Mars that were thought to indicate occupations that entail the mastery of a skill that could be taught and learned, that were particularly useful or serviceable, and that provided options for free men.<sup>3</sup>

Mercury gives intellect and indicated occupations such as scribes, merchants, teachers, bankers, interpreters, astrologers, and diviners. Venus gives creation of beautiful things with the hands and pointed to those who might work as artists, jewelers, innkeepers, and medicine makers, or those who work with clothing, unguents, perfumes, and spices. Mars provides strength and gave indications for soldiers, surgeons, and those who work with iron or stone. The testimony of other planets in accordance with their natures provided a range of additional occupations, so if Saturn testifies to Mars, the combination points to a stoneworker who excavates underground tunnels through the rock. Ptolemy gave an exhaustive listing of various occupations based upon planetary aspects to Mercury, Venus, and Mars.<sup>4</sup>

In terms of general principles, the Sun in the tenth house was thought to indicate those who rule over others; Saturn, those who do menial and laborious work; and Jupiter, those who are involved with religion or oration. The Moon, if badly disposed, points to wanderers. Additional factors for occupation looked to planets in the other angular houses, the first planet making a morning rising, a planet having an application from the Moon, the house of the Lot of Fortune and its lord, the lord of the tenth house, and the Lot of Work.

In an idiosyncratic passage, Manilius gave the tenth house as the rejoicing place of Venus, the only Hellenistic author to do so. He wrote that this abode has “the power to govern wedlock, the bridal chamber, and the marriage torch”;<sup>5</sup> significations which are also attributed to this sector by other Hellenistic astrologers. Marriage was and continues to be an important consideration in defining a person’s social status and thus determining acceptable social acquaintances. Class-conscious societies often have strict protocols concerning marriage to one’s social equal and usually restricted one to the same class. Marrying up, if possible, was seen as most fortunate and marrying down as an affliction. Marriage, in turn, impacted the social status of children born of that union and governed the child’s opportunities for education and other kinds of advancement.

3 See PTOLEMY, *Tetrabiblos* 4.4; PAULUS, *Introduction* 26; RHETORIUS, *Compendium* 82.

4 PTOLEMY, *Tetrabiblos* 4.4.

5 *Astronomica* 2.924–25.

Children were placed in the tenth house in addition to the fifth house, and were important in according status and honor to the parents. In many ancient and tribal societies, a woman's fertility and ability to bear legitimate children gave her status and rank, both as a prospective bride and as an honored mother. Barren women were pitied and marginalized; barrenness was a justification for divorce and subsequent dishonor. For men, children were a symbol of their virility, power, and ability to extend the sovereignty of their name and reputation over future generations.

There is a longstanding tradition from the Arabic period to the present which maintains that the tenth house signifies the mother. The claim goes back to a misreading of a passage in Ptolemy.<sup>6</sup> Under the chapter on siblings (those from the same mother), Ptolemy wrote that the judgment is to be taken from "the culminating sign [i.e., ten signs or houses away] of the maternal place", i.e., the place containing Venus by day and the Moon by night. Contrary to the earlier manuscripts, the later tradition of manuscript copyists inserted the word "and" into the text so that the passage read: "the culminating sign *and* the place of the mother".<sup>7</sup> It should be noted that the mother was not included in the meanings of the tenth house by any of the Hellenistic astrologers.

The Arabic astrologer 'Umar al-Tabarī carried on this manuscript reading and developed elaborate procedures to analyze the tenth house for indications concerning status, profession, dignity, fortune, and the death of the mother.<sup>8</sup> These were subsequently passed on to Medieval, Renaissance, and modern traditions. The rationale that can be presented for this claim is based upon the meanings of the derived houses. The tenth house is the seventh house from the fourth house. If the fourth house is the father, then the tenth is the father's spouse, or the mother. In a more specific sense, it can indicate one's stepmother as the spouse of one's father.

Beginning with Alan Leo and carried forward by Dane Rudhyar and Rob Hand, the tenth house is now also understood as signifying a person's evolutionary development. We have already mentioned how Alan Leo introduced the notions of karma and reincarnation into western astrology. He wrote that the tenth house is where the expression of a person's good and evil actions culminate and are thrust out into public life.<sup>9</sup> A conscious intentionality to avoid evil and cultivate good for the creation of destiny for the future life is made most manifest by tenth-house actions.

6 PTOLEMY, *Tetrabiblos* 3.5.

7 PTOLEMY, *Tetrabiblos*, trans. ROBBINS 3.5, note 1; trans. SCHMIDT 3.6, note 1.

8 'UMAR AL-TABARĪ, *Three Books on Nativities* 3.4.2.

9 ALAN LEO, *How to Judge a Nativity*, chapter 17.

Rudhyar described how the tenth house is involved in the transfiguration process, whereby the Midheaven is the channel through which the rays of the cosmic matrix descend through the crown of the head into the human personality.<sup>10</sup> The divine idea of an individual's perfection meets the individual's aspiration reaching upward. Rob Hand discussed the tenth house as the key to transcendence, the direction that one must evolve in order to live out the symbolism of one's horoscope at the highest, most conscious level. It involves reaching for a role to play in the world that is a higher calling beyond the profession and how we make our living.<sup>11</sup>

Summarizing all of these lofty notions into a practical delineation procedure, the tenth-house sign can be said to represent the quality where the evolutionary impulse is reaching upwards towards divine consciousness. Planets in the tenth house and especially those close to the MC degree are the parts of our personality that most participate in co-creating our spiritual destiny. The lord of the tenth house shows not only "what you do" in terms of occupation and vocation, but also "how you do it" in terms of right or wrong actions in shaping evolutionary growth. The house placement of the lord of the tenth house indicates the topics of life in which right actions directly impact future spiritual development.

10 Dane RUDHYAR, *The Astrological Houses* (New York: Doubleday, 1972), 122.

11 Robert HAND, *Horoscope Symbols* (Rockport, MA: Para Research, 1981), 298.

Table 50. *The Tenth House: Summary and Primary Sources*


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**Summary**


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NAME	<i>Midheaven (Mesouranēma)</i>
ANGULARITY	<i>Angular</i>
STRENGTH	<i>Strong stability and support</i>
FAVORABILITY	<i>Favorable</i>
RANKING	<i>Second</i>
AGE OF LIFE	<i>Middle Age</i>
PLANETARY JOY	<i>None</i>
TRADITIONAL SIGNIFICATIONS	<i>Rank, honor, reputation, social status</i> <i>Public role in society</i> <i>Profession, occupation, vocation</i> <i>Actions and mastery of skills</i> <i>Ambition, achievement, advancement</i> <i>Marriage and children</i> <i>Mother</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Spiritual/evolutionary development</i> <i>Contributions to the world</i> <i>Desire for public recognition</i> <i>Relationship with authority and</i> <i>authority figures</i>

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## Hellenistic Primary Sources

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<b>Authors</b>	<b>Tenth-House Significations</b>
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	<p>Livelihood and life, indicating children and conception, action and honor, ruling and leading</p>
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>Midheaven (Thrasyllus named the place that pre-ascended the <i>Hōroskopos</i> with a square on the right as “Midheaven”, but only gave significations for the first eight houses)</p>
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24</p>	<p>Called the summit of life; conducive to the business of reputation, action, technique (skill in a craft), middle of life, and fortune pertaining to livelihood</p>
<p>MANILIUS Rome, first century <i>Astronomica</i> 2.918–930</p>	<p>Distinction and honors, applause, splendor, popular favor; power to dispense justice in courts, to bring world under rule of law, to make alliances with foreign nations, to win fame relative to one’s station</p>
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2</p>	<p>Place of what one does, reputation, advancement, children, wife, change, renewal of things, occupation, rank</p>
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	<p>Midheaven, activities of middle age, action, reputation, rank, standing, precedence, the father, the continuation of status, designated as place showing marriage and male children</p>

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**Hellenistic Primary Sources (Continued)**

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**Authors****Tenth-House Significations**

FIRMICUS MATERNUS  
Rome, fourth century  
*Mathesis* 2.21.11

Principal and most elevated of all houses, middle of the heavens, located in middle part of the whole world, life and spirit, all actions, native land, the home; all associations, professions, and whatever is conferred on us by approbation of these professions; defects of mind

RHETORIUS OF EGYPT  
Egypt, sixth or seventh century  
*Compendium* 2.3.5

Angle, Midheaven, quadrant of the Ascendant, youth, marriage, children, substance of the parents, in this house the rulers of sect rejoice, and they give actions that are good and useful

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 Medieval Primary Sources
 

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## Authors

## Tenth-House Significations

AL-ANDARZAGHAR

Sassanid Persia, c. seventh century  
 Quoted by Bonatti in the thirteenth-century *Book of Astronomy*

First triplicity lord of the royal house signifies work and exaltation and the highest station; the second, one's voice and courage in the same; the third, its stability and durability

SAHL IBN BISHR

Khurasan and Baghdad, ninth century  
*The Introduction* 3 (Latin); 2 (Arabic)

Angle of heaven, signifies the king or kingdom, exaltation and empire, glory, memory or the voice of praise, mothers and substance that is stolen or taken away, judges, princes, authorities of works, and every profession or mastery

ABŪ MA'SHAR

Balkh and Baghdad, ninth century  
*Great Introduction to Astrology* 6.26  
*Abbreviation of the Introduction* 1.118

Called authority, the ruler, the judge, nobility, renown; indicates high rank, kingship, authority, fame, skills, actions, mothers

AL-QABĪSĪ

Aleppo, tenth century  
*Introduction to the Science of Astrology* 1.66, with additional material cited by Ibn Ezra

Royal house of works and loftiness, kingdom, memory (i.e., whether the native is remembered), voice (influence of words), masteries and mothers, the middle years of life; the first triplicity lord of the house of kingship signifies work and high rank, i.e., the lifting up of position and the highest dwelling; the second, the voice of command and boldness in the same; the third, the stability and durability of this

AL-BĪRŪNĪ

Ghazni, eleventh century  
*Elements of the Art of Astrology* 461

Rule of the Sultan, government with council of nobles, absolute authority, success in business, commerce, professions, well-behaved children, liberality (i.e., studies suited to the free)

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 Medieval Primary Sources (Continued)
 

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Authors	Tenth-House Significations
ABRAHAM IBN EZRA Spain, twelfth century <i>The Beginning of Wisdom</i>	Mother, government (authority), reputation, all professions; first triplicity ruler indicates the mother; the second indicates one's rank; the third indicates one's profession
GUIDO BONATTI Italy, thirteenth century <i>Book of Astronomy</i> 11.3.5	Royal house, empires and kingdoms, professions, dignities, offices, and every art which someone practices whence they are called a master, one whom God willed to be a master; signifies moth- ers, grandmothers, and all such female ances- tors and mothers-in-law; divine things, honors, positions of civil authority, king, glory, reputation of one's worth, judges, overseers of works; stolen substance of thievery
LEOPOLD OF AUSTRIA Austria, thirteenth century <i>A Compilation of the Science of            the Stars</i> 4.1.91	Loftiness, rulership, judges, the nobility, glory, boldness, mastery, works, mothers

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## Renaissance Primary Sources

Authors	Tenth-House Significations
<p>JOHANNES SCHOENER Germany, sixteenth century <i>Opusculum Astrologicum</i> 2.5,6</p>	<p>Royal house, <i>Medium Cæli</i>, dominion, honors, magistracy, office, nation, all kinds of studies and liberal arts, the mother; rules lower part of the hips, knees; ascending, masculine, sanguine, eastern, red; co-significator: Mars</p>
<p>CLAUDE DARIOT France, sixteenth century <i>Introduction to the Judgment of the Stars</i> I.13</p>	<p>Royal house, judgments about empire and rule, dignitaries, offices, arts, mother, the middle or angle of heaven, the magistracy or art that one is inclined towards, the half of the years of life; rules the knees and hams, the color red; the first triplicity lord is the moderator of works and advancements; the second gives dignity and boldness; the third signifies the stability or continuance of dignities or advancements; co-significator: Capricorn and the Moon</p>
<p>JEAN-BAPTISTE MORIN France, seventeenth century <i>Astrologica Gallica</i> 17.3</p>	<p>Actions, profession, dignity, fame</p>
<p>WILLIAM LILLY England, seventeenth century <i>Christian Astrology</i> 7</p>	<p>Kings, princes, dukes, earls, judges, prime officers, commanders-in-chief whether in armies or towns; all sorts of magistracy and officers in authority, mothers, honor, preferment, dignity, office, lawyers, profession or trade, kingdoms, empires, dukedoms, countries; rules knees and hams; the colors red and white; feminine; co-significators: Capricorn and Mars</p>
<p>JOHN GADBURY England, seventeenth century <i>The Doctrine of Nativities</i> 6.10</p>	<p>Angle of the south, the most excellent part of heaven, the Latin astrologers were wont to call it the "heart of heaven" (<i>Cor Cæli</i>), a metaphor proper to an animated body; the Greeks, <i>mesouraines</i> (<i>Medium Cæli</i>), the middle of heaven; house of sovereignty, kingship, dignity, preferments, honor, renown, magistracy, profession; mother, her quality and condition; knees and hams</p>

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**Modern Primary Sources**


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**Authors****Tenth-House Significations**

LUKE BROUGHTON  
 UK, USA, nineteenth century  
*Elements of Astrology* (1898)

Kings and princes, dukes, earls, judges, commanders-in-chief in armies and towns, all sorts of officers in authority, mother of the querent, honors, preferment, dignity, office, the profession or trade anyone uses, kingdoms, countries, empires, dukedoms, the Midheaven, the colors red and white; knees and hams; feminine; co-significators: Capricorn and Mars

ALAN LEO  
 UK, twentieth century  
*How to Judge a Nativity* (1904)  
*The Key to Your Own Nativity* (1910)

Reputation, profession, business ability, fame, honor, material reputation, all worldly activities and moral responsibilities, ambitions and responsibilities, credit and discredit, vocation; rules knees

LLEWELLYN GEORGE  
 USA, twentieth century  
*A to Z Horoscope Maker and Delinicator* (1910)

Profession, occupation, honor, fame, promotion, mother, employer, affairs of the country or government; rules knees

MAX & AUGUSTA HEINDEL  
 USA, twentieth century  
*Message of the Stars* (1927)

Parent who exercises the most influence in person's life, honor and social standing, a person's employer or judge, government

CHARLES E. O. CARTER  
 UK, twentieth century  
*Principles of Astrology* (1925)

Where physical and mundane activities reach pinnacle, place in society, standing before world, sense of honor, ambitions, vocation which is result of ambition and determinant of social standing, those in authority over native

DANE RUDHYAR  
 France, USA, twentieth century  
*The Astrology of Personality* (1936)

Honor, preferment, fame, public position, mother, concretization of relationships, base of operations in human society, business, state affairs, the mother in whom the collective ancestral consciousness and the national soul are concretized

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 Modern Primary Sources (Continued)
 

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Authors	Tenth-House Significations
MARGARET HONE UK, twentieth century <i>The Modern Textbook of Astrology</i> (1950)	All practical, ambitious, security-making matters outside the narrow protective circle of the home; used to be called house of career and father; expression of self in outer world as regards attainment in life; Capricorn, Saturn, earth, angularity, cardinality
CARROLL RIGHTER USA, twentieth century <i>Astrology and You</i> (1956)	Affects your worldly affairs, reputation, credit rating, vocation which gives greatest worldly success and honor; relations with executives, officials, authorities, higher-ups, and the means by which to gain their good will and active assistance; outlets of a civic or patriotic nature which bring the favor of the general public; relations with one parent, usually the mother; clarity in eliminating worldly flaws and for enhancing credit and prestige in which you are held
ERNEST & CATHERINE GRANT USA, twentieth century <i>Textbook Series</i> (c. 1960)	House of ambition, worldly activities, occupation, profession, honor, attainments, rank, fame, parent of same sex except Leo sign (then father), governmental and business affairs; angular; rules knees, skeleton, skin, fingernails; Capricorn, nocturnal house of Saturn
JULIA & DEREK PARKER UK, twentieth century <i>The Compleat Astrologer</i> (1971)	Aspirations, ambitions, public standing, matters outside the home, career, profession and attainment, social status and responsibilities, sense of discipline, matters affecting outward appearances and personal image
DANE RUDHYAR France, USA, twentieth century <i>The Astrological Houses</i> (1972)	Experiences resulting from success or failure in gaining a social position, function, status in community, resultant social power, house of achievement, dedication to the purpose of a social function and receptivity to the incarnation of a divine idea as cosmic function

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**Modern Primary Sources (Continued)**


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**Authors****Tenth-House Significations**

M. MARCH & J. MCEVERS  
 USA, twentieth century  
*The Only Way to Learn Astrology*; vol. 1 (1976)

Profession, reputation, standing in community, ego, status, fame, promotion, ambition, business and social activities, employer, government or any other authority over you, achievements, how the world sees and evaluates you, influences you exert in your own circle, church as an organization, opposite parent from one represented by fourth house, a house of substance; keyword: honor; natural sign and ruler: Capricorn and Saturn

HOWARD SASPORTAS  
 UK, twentieth century  
*The Twelve Houses* (1985)

Associated with Saturn and Capricorn, integration of self into society, fulfillment of individual personality through serving and influencing society, profession, vocation, career, office and status in life, approach to work, atmospheric conditions encountered in career, how we wish to be seen working, why we wish to be remembered for contributing to the world, style before the public and image we wish to promote, needs for achievement, recognition, and praise, ambition, image of the shaping parent (usually the mother), connection between our relationship to the mother and the way we relate to the world later in life, what we feel the world/mother requires of us, attitude towards authority figures and the government

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CHAPTER 74

# The Eleventh House

GOOD SPIRIT (AGATHOS DAIMŌN)

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The temple immediately behind the summit of bright heaven, and (not to be outdone by its neighbor) of braver hope, surges ever higher, being ambitious for the prize and triumphant over the earlier temples [...] There is thus no small cause of wonder, if the station nearest the zenith, and more secure than it is, it is blessed with the lot of fruitful Fortune [...] In this temple dwells Jupiter: let its ruler convince you that it is to be revered.—MANILIUS.<sup>1</sup>

THE ELEVENTH HOUSE IS NAMED “GOOD SPIRIT” (AGATHOS DAIMŌN) and is the rejoicing place of the great benefic, Jupiter. *Agathos daimōn* can be translated as “Good Spirit”, because a *daimōn* was a spirit or spiritual being. As a succedent house, it is considered moderate in strength and support. Nevertheless, it has substantial power, ranking as the third-best in the ascending order of the houses. It rises up towards the summit of the heavens (the Midheaven) and as it aspires towards the peak, it symbolizes a person’s motivation and hope for future success. It looks upon the Ascendant with a superior sextile and is thus seen as a house that is favorable for the matters of life. In the chronological sequence given by Serapio, the eleventh house represents the last part of middle age, when a person can reap the fruits of their efforts.

From the traditional perspective, the essence of the eleventh house is our aspirations, hopes, and dreams for future prosperity and well-being. In the modern era, the topics of friends and groups have gained more emphasis. Exploring the nature of its tutelary spirit, the *agathos daimōn*, gives us insight into the deeper meanings of this house.

The *daimōn* was an important concept in ancient Greek philosophy and literature that was accorded many nuances over the course of time. *Daimōn* is derived from the Greek verb *daiō*, which means “to divide and distribute one’s allotment”. Its earliest usage in Homer referred to *daimōnes* as gods or unpre-

1 MANILIUS, *Astronomia* 2.281–290.

dictable supernatural powers that compelled people to certain actions and was the precursor to the notion of fate. Hesiod described *daimōnes* as winged guardians or protectors over mortals who dispensed riches. In ancient Greek religion, the *agathodaimōn* (good *daimōn*) was depicted as a snake which protects the household. It was a luck-bringing deity who ensured riches and good health, the fertility spirit of the vineyard and grain fields.

Plato elaborated and expanded upon the earlier concepts regarding the *daimōn* over the course of his various dialogues. They were personal protecting spirits who accompanied each human's life and brought either luck or harm, enforcing the decrees of the Fates.<sup>2</sup> Socrates talks of his own *daimōn* as a small voice which speaks to him and warns him to refrain from certain actions.<sup>3</sup> *Daimōnes* could take shape as semi-divine beings, winged spirits, intermediaries between gods and men carrying prayers and answers.<sup>4</sup> In the celestial, earth-centered cosmos, invisible *daimōnes* occupied the space below the planetary gods and elemental air spirits surrounding the earth, fulfilling the office of interpreters.<sup>5</sup> Xenocrates, Plato's student, posited that there were both good and evil *daimōnes*. One of each appeared at the birth of a child and influenced their life. Christianity transformed the good *daimōnes* into protective angels and the bad *daimōnes* into demons which lead a person to evil and sin.

The philosophic notions of the good and bad *daimōnes* were incorporated into Hellenistic astrology as the names of the eleventh and twelfth houses. The good *daimōn*, as the protective and helpful companion on the path of life, was the spirit guide of the eleventh house, where Jupiter rejoices. By contrast, the bad *daimōn* that leads a person to sorrows, losses, and enemies was assigned to the twelfth house, where Saturn rejoices. The Good Spirit (*agathos daimōn*) of the eleventh house is the counterpart of the Good Fortune (*agathē tuchē*) of the fifth house, which stands opposite to it. In these two houses, the two benefics, Jupiter and Venus, rejoice. In this way, we can begin to see the intricate symmetry behind the structure of the house system as conceptualized by the Hellenistic astrologers.

The good *daimōn* has been variously envisioned as the Roman *genii*, the fairy godmother, the guardian angel, and the spirit guide. It is the companion on the path of life and bestower of riches, blessings, and protection, helping to make a person's dreams come true. Here we see the derivation for the core meanings of the eleventh house in terms of friends, hopes, and dreams.

2 PLATO, *Republic*, book 10.

3 PLATO, *Apology* 31D.

4 PLATO, *Symposium* 433.

5 PLATO, *Epinomis* 884E.

The Hellenistic astrological texts focused more upon the eleventh house's good *daimōn* as a bringer of wealth and abundance, an increaser of livelihood and prosperity, rather than on personal friends and alliances. Because of the strong inherent goodness of this sector, all planets had the potential to give good indications when placed in this house. Venus and especially Jupiter, when lords of the Ascendant or Fortune, were thought to give wealth, glory, and advancements, while Mars and Saturn had limited power to do evil.<sup>6</sup> Rhetorius instructs that every Lot or ruler of a Lot, angle, or house that is placed in the eleventh sector signifies all good things, but is weakened if aspected by a malefic, under the beams, in its detriment or fall, or retrograde. But even malefics, if not afflicted by the previously mentioned conditions, can render the nativity good, increase good things, and lessen bad things.<sup>7</sup>

The triangle that connects the third, seventh, and eleventh houses links the various kinds of peer relationships. The third house signifies siblings, relatives, and neighbors; the seventh house indicates spouses, business partners, or other contractual relationships; the eleventh house oversees an individual's ties to the members of the collective—those who share common interests and mutual benefits where there is no obligation by blood or law. This sector holds the space for friends and friendships based upon a sympathy of the soul. It also covers benefactors and patrons, those who support your goals and visions, advocate for your interests, and work with you towards their realization. When updated to contemporary times, this house includes social acquaintances and peer interactions in clubs, groups, organizations, or religious affiliations based upon shared interests, leisure activities, beliefs, or profitable outcomes from the cultivation of social connections. Some examples include doing business on the golf course, belonging to the right country club, sorority, fraternity, or political party, as well as membership in astrological organizations.

Ptolemy did not discuss any of the significations for the houses, but he did include a lengthy treatment on the analysis of friends and enemies based upon synastry connections between charts. His approach was transmitted by Hephaistio and became central to the procedures used by Arabic and Medieval astrologers who shifted the emphasis of the eleventh house from riches to friends. Some of the inquiries concerned the likelihood of having friends, the kinds of friends: their nature and characteristics as well the constancy, fidelity, discord, or harm arising from friends. Bonatti gives a procedure that analyzes the eleventh house and its Lord, planets in the eleventh house, the Lot of Friends (by day

6 VALENS, *Anthology* 2.6.

7 RHETORIUS, *Compendium* 57.

and night from Moon to Mercury and projected from the Ascendant), Venus and her lord, and the sect light and its lord.<sup>8</sup>

A key horary question included under eleventh-house inquiries concerned whether a person would attain a hoped-for matter. Aspirations, hopes, dreams, expectations of increase of fortune, prosperity, happiness, and well-being in the future all fell under the auspices of the good *daimôn*. The optimistic qualities of trust and faith were sought in the house of Jupiter's joy, where the god dispensed riches and well-being.

Modern astrologers often go directly to the topic of group affiliations when looking at the eleventh-house planets. To the extent that the fifth house speaks to a person's identity as centered in individual self-expression, the eleventh house addresses one's identity as defined and expressed through a group. Planets in the eleventh house represent parts of the self that reach out and establish contacts with others and become integrated into a group. This can lead to volunteer or professional activity under the umbrella of an organization whose ideals are in sympathy with one's own.

A fortunate eleventh house indicates the capacity to participate harmoniously in a group, identify with other people, and make the identity of a group part of one's personal identity. It shows the ability for teamwork and cooperation with others in a joint endeavor. For those who have a spiritual practice, the eleventh house can also indicate a person's involvement with a lay spiritual community such as a prayer or meditation group. In contemporary times the eleventh house, as well as the third house, also symbolizes interaction with the network of friends, groups, and colleagues found through social media.

Eleventh-house challenges often center upon the dissension that a person encounters in groups as well as the propensity for many groups to eventually get out of control because of disagreements and power struggles. One insight into this discord can be found in the group and family therapy model, which posits that people recreate, project, and enact their own childhood dysfunctional roles in the adult groups to which they belong. Everyone in the group represents someone in the family of origin, and this process is occurring simultaneously for each member of the group.

What is astrologically interesting about this therapy model is that children are also a traditional signification of the eleventh house. In part, this is a reflection of children as the major topic of the opposing fifth house. In addition, using derived houses, the eleventh is the fifth from the seventh, and as such represents one's step-children, or the children of the spouse. Most importantly, children are



one of the main hoped-for blessings from the perspective of the eleventh. The tradition of pilgrimage to shrines in order to pray and make offerings to receive the blessing of a child are universal. Given all of this, it is not such a stretch to posit that the eleventh house might represent the inner child of the adult as the participant in group systems.

When the notions of aspirations for a better future are combined with the group identity and participation, this sector can show the propensity to participate in collective endeavors with those who share your visions, aspirations, and ideals to bring about social change for the betterment of society. The eleventh house is the sector of political, social, and spiritual activism. It is not necessary to conflate the modern rulership of Aquarius and Uranus to the eleventh house in order to derive this meaning.

From an evolutionary perspective, the eleventh house represents contemporary advances in consciousness that are reflected in systems theory and holistic models of organization. The Gaia hypothesis posits that the Earth is a living organism whose constituent parts are all interdependent upon one another. The next stage of human development as pertains to eleventh-house themes is the realization that each person is an individual cell of consciousness within the organism of the larger whole. Each individual person thus has an essential function that contributes to and impacts the health, well-being, and purpose of the group mind and body.

Table 51. *The Eleventh House: Summary and Primary Sources*


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**Summary**


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NAME	<i>Good Spirit (Agathos Daimōn)</i>
ANGULARITY	<i>Succedent</i>
STRENGTH	<i>Middling stability and support</i>
FAVORABILITY	<i>Favorable</i>
RANKING	<i>Third</i>
AGE OF LIFE	<i>Last part of middle age</i>
PLANETARY JOY	<i>Jupiter</i>
TRADITIONAL SIGNIFICATIONS	<i>Friends, friendships, companions, their nature and characteristics</i> <i>Alliances, benefactors, patrons, patronage</i> <i>Advancement through friends</i> <i>Social acquaintances, associates, col- leagues</i> <i>Riches, prosperity, good fortune, happiness</i> <i>Aspirations</i> <i>Hopes, wishes, good expectations for the future, attainment of desires</i> <i>Trust, faith, praise</i> <i>Children, stepchildren (as hopes)</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Social participation in groups, clubs, teams, organizations, political and spiritu- al communities</i> <i>Group identity</i> <i>Political ideals and reforms</i> <i>Dreams and efforts to realize them</i> <i>Collective endeavors for shared social visions</i>

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## Hellenistic Primary Sources

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Authors	Eleventh-House Significations
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	Good Spirit
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	(No significations given for houses 9–12)
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24</p>	Post-ascension of the Midheaven, Good Spirit, increase of things in the future
<p>MANILIUS Rome, first century <i>Astronomica</i> 2.881–90</p>	Hope, ambition, triumph, blessed with the lot of happy fortune, Jupiter dwells in this temple
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2</p>	Friends, hopes, gifts, children, emancipated slaves, Good Spirit, friends, enemies, acquisitions
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	Joy of Jupiter, standing together, leadership, good expectations
<p>FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.12</p>	<i>Bonus dæmon/genius</i> , or Good Spirit, the Greeks call it <i>agathos daimōn</i> , the MC is frequently located in this house, house of Jupiter, seen by the Ascendant via sextile
<p>RHETORIUS OF EGYPT Egypt, sixth or seventh century <i>Compendium</i> 57</p>	Good Spirit, <i>epanaphora</i> (succeedent) of the MC; benefics in good condition show great wealth and illustrious actions; third part of the prime age of life; action, patronage, and leadership at the time of youth; joy of Jupiter, children

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Medieval Primary Sources

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**Authors**

**Eleventh-House Significations**

AL-ANDARZAGHAR

Sassanid Persia, c. seventh century  
Quoted by Bonatti in the thirteenth-century *Book of Astronomy* 2.3.5

First triplicity lord of the house signifies trust; the second, friends; the third, usefulness or benefit of friends

SAHL IBN BISHR

Khurasan and Baghdad, ninth century  
*The Introduction* 3 (Latin); 2 (Arabic)

Succeeds the angle of heaven, friends, trust, fortune; the substance of the king and his renderings or tribute, his soldiers and footmen, and the successor to the king or first prince; orations (eulogies) and children (as fulfillment of hopes)

ABŪ MA'SHAR

Balkh and Baghdad, ninth century  
*Great Introduction to Astrology* 6.26  
*Abbreviation of the Introduction* 1.119

Called Good Fortune: indicates hope, good fortune, friends, the commendable act, praise, children, helpers

AL-QABĪSĪ

Aleppo, tenth century  
*Introduction to the Science of Astrology* 1.67, with additional material cited by Ibn Ezra

Of trust, fortune, praise, friends, under-officials, recompense, clothing, scents, dignity, affection, and joy, the end of the middle years of life, after the middle of life; the first triplicity lord of the house signifies trust; the second, friends; the third, the usefulness and profit of these (friends)

AL-BĪRŪNĪ

Ghazni, eleventh century  
*Elements of the Art of Astrology* 461

Happiness, friends, enemies, concern for the next world, prayer, praise, friendship of women, love, dress, perfume, ornaments, commerce, longevity

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 Medieval Primary Sources (Continued)
 

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**Authors****Eleventh-House Significations**

ABRAHAM IBN EZRA  
 Spain, twelfth century  
*The Beginning of Wisdom*

Honor, grace, good name, hope, friends, companions, king's ministers, treasurers, wardrobe stewards; first triplicity lord signifies hopeful thoughts; the second, friends; the third, whether friends are good or bad to the native

GUIDO BONATTI  
 Italy, thirteenth century  
*Book of Astronomy* 2.3.5

Fortune, trust, hope, ministers, end of years of the middle of life, and from the middle onwards

LEOPOLD OF AUSTRIA  
 Austria, thirteenth century  
*A Compilation of the Science of  
 the Stars* 4.192

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Trust, the good fortune of friends, praise, ministers

## Renaissance Primary Sources

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Authors	Eleventh-House Significations
<p>JOHANNES SCHOENER Germany, sixteenth century <i>Opusculum Astrologicum</i> 2,5,6</p>	<p><i>Bonus daemon/genius</i> dedicated to friends, counselors, political supporters, hopes, favors; from the lower leg to the ankles; ascending, masculine, sanguine, eastern, the color saffron, joy of Jupiter; co-significator: Sun</p>
<p>CLAUDE DARIOT France, sixteenth century <i>Introduction to the Judgment of the Stars</i> 1.13</p>	<p>Hope, trust, confidence, footmen, aid and help of the king, judgment taken, praise and commendation, the familiar friends with whom one lives; rules the legs to the ankles; the color croceall (orange-yellow); the lord of the first triplicity is the giver of faith, favor, confidence, and boldness; the second, of labors; the third is the foundation of all commodities and profits that come of the labors; joy of Jupiter; co-significators: Aquarius and Sun</p>
<p>JEAN-BAPTISTE MORIN France, seventeenth century <i>Astrologica Gallica</i> 17,3</p>	<p>Friends</p>
<p>WILLIAM LILLY England, seventeenth century <i>Christian Astrology</i> 7</p>	<p>Friends, friendship, hope, trust, confidence, praise, dispraise, fidelity or falseness of friends, king's favorites, counselors, servants, associates, allies, money, treasure; in war their ammunition and soldiery; legs to ankles, the color saffron, succedent, masculine, Jupiter rejoices; co-significators: Aquarius and the Sun</p>
<p>JOHN GADBURY England, seventeenth century <i>The Doctrine of Nativities</i> 6.11</p>	<p>This house or space of heaven is sextile to the Ascendant, and immediately succeeds the heart or the principal part of heaven, and is called by the Greeks <i>agathos daimōn</i>, i.e., those of genius; the Good Spirit (<i>daimōn</i>), angel, spirit; from favor, friendship, and bedignity, therefore signifies the friends of the native, their condition and quality, their confidence and hopes, also the favorites, counselors, and servants of the king; legs and ankles</p>

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## Modern Primary Sources

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<b>Authors</b>	<b>Eleventh-House Significations</b>
<p><b>LUKE BROUGHTON</b>            UK, USA, nineteenth century  <i>Elements of Astrology</i> (1898)</p>	<p>Judgments concerning friendships and friends, their qualities and conditions, the querent's or native's hopes, a harbor or relief to voyages, the assistance of princes, their money and allies; it signifies the exchequer, the king's council, ammunition, and soldiers; in a commonwealth, governed by a few nobles and commons, it shows their assistance and council as in New York; the tenth denotes the mayor and the eleventh the common council, the Ascendant or first house the generality of the commoners of the city; legs to ankles; masculine; co-significators: Aquarius and Sun</p>
<p><b>ALAN LEO</b>            UK, twentieth century  <i>How to Judge a Nativity</i> (1904)  <i>The Key to Your Own Nativity</i> (1910)</p>	<p>Friends, acquaintances, hopes, wishes, aspirations, usually fortunate, planets connected with ideals, desire for union; legs and ankles</p>
<p><b>LLEWELLYN GEORGE</b>            USA, twentieth century  <i>A to Z Horoscope Maker and Delineator</i> (1910)</p>	<p>Friends, associations, hopes, wishes, financial condition of the employer (being the second house from the tenth); rules the ankles</p>
<p><b>MAX &amp; AUGUSTA HEINDEL</b>            USA, twentieth century  <i>Message of the Stars</i> (1927)</p>	<p>Friends, companions, well-wishers, hopes, wishes, aspirations, generally of a material nature, also stepchildren</p>
<p><b>CHARLES E. O. CARTER</b>            UK, twentieth century  <i>Principles of Astrology</i> (1925)</p>	<p>Hopes, aspirations, joys of spiritual and intellectual part of person, i.e., ideals (fifth is the pleasures of the lower side), friends, associations with others in clubs, societies; a fortunate house</p>
<p><b>DANE RUDHYAR</b>            France, USA, twentieth century  <i>The Astrology of Personality</i> (1936)</p>	<p>Friends, wishes, hopes, flatterers, exteriorization of social position, circle of acquaintances and friends, new ideals of human and social relationships, the reformer's dreams and efforts</p>

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 Modern Primary Sources (Continued)
 

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Authors	Eleventh-House Significations
<p>MARGARET HONE            UK, twentieth century  <i>The Modern Textbook of Astrology</i> (1950)</p>	<p>Connections, interests, objectives which are more detached than those of the fifth house; friends (not close friends) and acquaintances made in social groups, clubs, societies which meet for a certain cause or objective; formerly house of hopes and wishes; air, succedency, fixity; co-significators: Aquarius and Uranus</p>
<p>CARROLL RIGHTER            USA, twentieth century  <i>Astrology and You</i> (1956)</p>	<p>Personal hopes and wishes as opposed to tenth-house outer or public ambitions, types of friends, enjoyable hobbies and interests, social skills (from gregariousness to hermit), close companions, congenial comrades, warm well-wishers (other than romantic), firm friends, staunch supporters</p>
<p>ERNEST &amp; CATHERINE GRANT            USA, twentieth century  <i>Textbook Series</i> (c. 1960)</p>	<p>Social aspirations, friends, counselors, companions, attitude towards others and ability to make and maintain friendships; rules ankles, lower legs, circulation of blood; succedent; co-significator: Capricorn; natural house of Uranus, ancient diurnal house of Saturn</p>
<p>JULIA &amp; DEREK PARKER            UK, twentieth century  <i>The Compleat Astrologer</i> (1971)</p>	<p>Friends, acquaintances, clubs, societies, objectives in life and more detached contacts made in day-to-day affairs, intellectual pleasures as opposed to the more physical or sporting forms of relaxation</p>
<p>DANE RUDHYAR            France, USA, twentieth century  <i>The Astrological Houses</i> (1972)</p>	<p>Power of society, collectivity, or the group which is released through the individual and the activities they perform within the social unit—nation, class, church, club, profession—to which the native belongs</p> <hr/>



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**Modern Primary Sources (Continued)**


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**Authors****Eleventh-House Significations**

M. MARCH & J. MCEVERS  
 USA, twentieth century  
*The Only Way to Learn Astrology*, vol. 1 (1976)

Capacity for friendship, attitude towards friends and acquaintances and all non-emotional relationships, what you most desire in life, goals, the love you receive as well as money obtained from profession, stepchildren, foster children, adopted children, circumstances over which you have little control, humanitarian interests, perceptions of others, large and small organizations and clubs you belong to which somehow relate to your career; a house of group relationships; keyword: social consciousness; natural sign and ruler: Aquarius and Uranus

HOWARD SASPORTAS  
 UK, twentieth century  
*The Twelve Houses* (1985)

Urge to become something greater than what we already are, to move beyond existing images of self, identification with something larger than self; circles of friends, types of friends, how we behave with friends, what we project onto them, groups, systems, organizations, nature of the groups we join, our role in groups, how we feel in the group, what we project onto the group, sensitivity to new trends and currents in the atmosphere, social reform and causes, goals, objectives, hopes, wishes, what we encounter when we pursue our aims, group consciousness and the interconnectedness of all life, the global super-organism, global brain, group mind; co-significators: Saturn, Uranus, Aquarius

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CHAPTER 75

## The Twelfth House

BAD SPIRIT (KAKOS DAIMŌN)

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The temple that is immediately above the *Hōroskopos* and is the next but one to heaven's zenith is a temple of ill omen, hostile to future activity and all too fruitful of bane.—MANILIUS.<sup>1</sup>

THE TWELFTH HOUSE IS THE PLACE OF THE BAD SPIRIT (KAKOS DAIMŌN) where the malefic planet Saturn rejoices. It is considered to be the most unfortunate of all the houses, associated with sorrows, afflictions, losses, confinement, and enemies. As a cadent declining house, it lacks stability and support to bring about fortunate outcomes, and according to Manilius is “a portal of toil in which you are doomed to climb”:<sup>2</sup> Averted from the Ascendant, it is a dark, shaded place and therefore unfavorable for the matters of life. The twelfth sector, like the other cadent houses, is *metakosmios*, i.e., between worlds. In this case it is where the fetus hovers between death and life before birth. According to the chronological age sequence given by Serapio, the twelfth house shows the things that happened before birth.

Saturn rejoices in this house of the Bad Spirit as it faces the other malefic planet across the heavens, Mars, which rejoices in the sixth house of Bad Fortune. Note this symmetry as contrasted with the two benefics, Jupiter and Venus, which rejoice in the eleventh house of the Good Spirit and the fifth house of Good Fortune. Note also that Saturn rejoices in the Bad Spirit's house of enemies (twelfth), while Jupiter rejoices in the Good Spirit's house of friends (eleventh).

In antiquity, *kakodaimōnes* were depicted with ghastly faces, staring eyes, and gaping mouths. They were the personification of evil or malicious spirits, the bringers of disease and madness. Modern psychology defines *cacodemonia* as a form of insanity in which patients believe they are possessed by an evil spirit. Miracle workers and healers such as Jesus were venerated for their ability to

1 MANILIUS, *Astronomica* 2.864–866.

2 MANILIUS, *Astronomica* 2.869–70.

cast out demons and thereby restore health and sanity.

The archetype of the Bad Spirit is conflated in biblical literature to the fallen angels such as Lucifer, who were cast out of heaven into hell and committed to the gloomy darkness.<sup>3</sup> The *Book of Enoch* explains how the fallen angels brought the magical and occult arts to humanity. In Greek myth, the fallen angels were the Titan gods who, during the war against the Olympians, were cast out of heaven together with their king, Kronos (Saturn); they fell into Tartarus where they were enchained deep in the bowels of the earth. Saturn and Lucifer share the same fate as other fallen divine spirits. This archetype took form as Kronos-Saturn, the goat-horned god who is the lord of the zodiacal sign Capricorn and who also evokes Pan, Lucifer, the pagan horned god, and Satan. This archetypal image stands behind many of the traditional meanings of the twelfth house.

The Hellenistic astrologer Rhetorius began his description of the houses with a discussion of the twelfth house as the mother's labor preceding childbirth, during which "the newborn is placed in the midst of life and death".<sup>4</sup> In antiquity, childbirth was the greatest cause of death for both women and children. Saturn adds the element of constriction, pain, and suffering to this dangerous event and we still speak of a woman's confinement before and after birth. Planets in the twelfth house show the planetary transits that had recently risen over the Ascendant on the eastern horizon during the final stages of labor. The life force is in a tentative and vulnerable condition during childbirth, still fragile, and this weakness reflects the lack of strength that the cadent twelfth-house planets experience.

Psychiatrist Stanislav Grof proposed that people embody emotionally charged memories in the perinatal matrix (i.e., the womb); these memories, which are connected with the birth process, can emerge later in life as complexes and illnesses. In collaboration with his student Richard Tarnas, he suggested that the presence of outer planets in the twelfth house (the transits over the Ascendant in the hours immediately preceding birth) indicate the specific kinds of trauma that a person is prone to recreating. Neptune can indicate a positive womb identity with the mother and the cosmos that can lend mystical overtones to the life, but a negative experience can point to toxicity with drugs, other substances, and mental instability. Saturn suggests difficulty with the cervix opening and an extended struggle for emergence, resulting in lifelong feelings of constriction, limitation, and very hard work in order to attain a minimum sense

3 2 Peter 2.4.

4 RHETORIUS, *Compendium* 57.

of adequacy. Pluto describes a struggle where the baby's head is jammed into a narrow birth canal being pushed by powerful contractions, resulting in life experienced as a titanic struggle for survival and periodic sequences of breakdown and rebirth. Uranus denotes the sudden, final liberation from constriction, with lifelong patterns of rebelliousness and breaking free from any kind of restriction.<sup>5</sup>

A compelling argument against the traditional doctrine that the twelfth house is a cadent place signifying weakness is presented by the studies on the Gauquelin sectors. Research studies have found that planets in a zone approximately ten to twenty degrees above the Ascendant, which in quadrant house systems places them in the twelfth house, are statistically significant as indicators of professional achievement in accordance with the nature of each planet. In terms of timing, these planets would have risen over the Ascendant approximately one to two hours prior to birth, which is the general interval marking the beginning of the transition stage of labor. This has led me to wonder if a planet crossing the Ascendant when the fetus begins its journey from the uterus into the birth canal also leaves an indelible mark upon the character of the native, which is depicted in the birth chart as a twelfth-house planet.

From the Hellenistic through to the modern periods, the most basic and enduring meaning of the twelfth house was enemies. This core topic arises from the notion of the Bad Spirit as a bringer of misfortune, a companion on the path of life which can lead the native astray into temptation, wrong-doing, and harm. Initially, twelfth-house enemies were outer enemies, objective others external to the native; not simply competitors, but rather those whom you feared might harm you or who actually did seek to harm you. Arabic and Medieval texts emphasize the hidden and jealous nature of these kinds of enemies. In discussions concerning the twelfth house, they give detailed procedures for judging whether a person will have few, many, or no enemies; reconciliation or antagonism with the enemy; the nature and strength of the enemy; from where the enmity arises; and who will prevail and vanquish the other. Twelfth-house enemies are not only demons and actual persons, but also other kinds of hidden matters that have the potential to cause disruption and harm, such as secrets, scandals, family skeletons, physical dysfunctions, clandestine and illegal activities, spies, traitors, and witchcraft.

In the late nineteenth century, Sigmund Freud popularized the idea of the unconscious as the hidden realm of the psyche that contains all the disturbing,

5 Stanislaw GROF, *The Adventure of Self-Discovery* (New York: State University of New York Press, 1988).

socially unacceptable contents that we fear and actively repress. As astrology became increasingly psychologized during the twentieth century, the twelfth house became the repository of this hidden realm of the psyche: the container of the denied, hated, and ostracized parts of the self.

This “secret self” was elaborated upon by Tracy Marks in the 1980s. As a place of “self-undoing”, it describes the ways in which we are our own worst enemy.<sup>6</sup> It is the place where we hide the interests, behaviors, and beliefs that we fear might cause others to reject us; the place where we conceal our shame from traumatic experiences such as rape, abuse, and mental instability. It is where we hide our wrongdoings, our sins, the consequences of certain actions, and any motivations, behaviors, or compulsions that are considered socially unacceptable or taboo.

What had been understood by the ancients as possession by malicious spirits was reimagined in terms of the psychological shadow. The concept of the shadow, which was first articulated by Carl Jung (a former student of Freud), refers to this internalized repository of hidden, unintegrated, and often shameful material. When the shadow is repressed, it becomes toxic. These internalized inner demons thus become the hidden causes of disease, suffering, and self-undoing. Manifested through the twelfth house, especially through planets that are in poor condition, these negative emotions become the root cause of suffering. Ancient literature and artistic representations contain some notion of these ideas in the depiction of the seven deadly sins or vices. Saturn signifies hatred, Mars anger, Jupiter gluttony, Venus lust, Mercury deception, the Sun arrogance, and the Moon base ignorance and inconstancy. Many spiritual practices and psychological therapies focus on purifying and eliminating these negative emotional attitudes and behaviors as a means to facilitate relief from suffering and thus healing.

When the shadow is externalized and projected outwards, it can take the form of our outer enemies—those whom we fear will threaten and harm us (regardless if this is objectively true). According to Medieval astrologers, enemies signified by Saturn may be old, uncultured, black-clad, monastic, from remote places, or those who have been enslaved; Jupiter signifies apparent wise men, jurists, and secular clerics; Mars signifies bellicose soldiers; the Sun, nobles, magnates, and other powerful persons; Venus, women and drunkards; Mercury, literate young men; and the Moon, those who are unstable or common.<sup>7</sup> To up-

6 Tracy MARKS, *Your Secret Self: Illuminating the Mysteries of the Twelfth House* (Sebastopol, CA: CRCS Publications, 1989). Note that William LILLY already gives the meaning of “self-undoing” in the seventeenth century; see *Christian Astrology* (London, 1647), 56.

7 BONATTI, *Book of Astronomy* 9.3.

date this list, we could add authority figures for Saturn; intellectuals or religious persons for Jupiter; law enforcement for Mars; the one-percenters for the Sun; unscrupulous business persons for Mercury; and refugees, exiles, and the wandering homeless for the Moon. Ancient astrologers pointed out that if a twelfth-house Saturn is in a day chart and a diurnal sign, the native will be victorious over one's enemies.

Many of the painful experiences of life fall into the twelfth house. These include sorrow, suffering, troubles, malice, disappointments, trials, and tribulations. The cadent weakness of the house undermines the stability and support required for positive planetary outcomes and makes a person vulnerable to losses and subsequent sorrows and sufferings.

The rejoicing of Saturn in this place contributes the significations of melancholy, loneliness, isolation, and alienation to the twelfth-house corpus of meanings. A person with Saturn in the twelfth may experience life as a "stranger in a strange land", encountering denial and rejection in their attempts to connect meaningfully with others. Saturn is also the basis for the significations of imprisonment and confinement located in this sector. Mythical Kronos was cast into Tartarus, a realm under Hadēs, where he was imprisoned after losing the war against the Olympians. In Rome, the cult statue of Saturn had its feet bound with rope during most of the year, symbolizing his constriction. However, during the five-day intercalary festival of Saturnalia, his bonds were loosened, the restraints lifted, and slaves and masters exchanged places. Here we see how prisons, bondage, reformatories, concentration camps, and escape from such institutions all fall into the twelfth's domain—together with banishment, exile, and persecution.

When the theme of confinement is combined with illness, it yields institutionalization in hospitals, asylums, nursing homes and other places where the chronically ill, old, and disfigured are kept isolated and hidden. When confinement is combined with the enduringness of Saturn, it leads to long-lasting and chronic illnesses. Women in pregnancy, childbirth, and lactation are also said to be in confinement. Herein we see the cadency of the twelfth house giving rise to situations of isolation, weakness, and infirmity.

As with the sixth house, slavery is a historical part of the twelfth-house repertoire. The core theme of confinement also takes shape as bondage, captivity, subjugation, and victimization. A major concern of ancient peoples was the possibility of being enslaved due to war or financial indebtedness, a misfortune that would in turn be passed on to one's children. Equally strong was the fear of slave rebellions against one's household. Slaves were an important subset of enemies, and are intricately tied up with projections of the shadow and fear of those who are subjugated. Slaves, prisoners, and foreigners were a source of forced labor,

both hard and menial, an unfortunate condition which Saturn ruled.

Quadrupeds and wild beasts also feature among the lists of traditional twelfth-house significations. Large four-footed animals were used in servitude as beasts of burden if they could be ridden, carry large loads, or if they could be harnessed to a wagon, plow, or other vehicle. Whereas domesticated beasts were enslaved, wild beasts were potential enemies who could cause harm. In Arabic horary texts, one of the main twelfth-house inquiries focused upon beasts: e.g., which beast will win the prize in a race? What is the color and age of the winning animal?

During the twentieth century, the topic of past lives, karma, and reincarnation were introduced into the twelfth house. One of the main sources of this transmission was Alan Leo, who traveled to India from 1909 to 1911, and subsequently incorporated his understanding of Vedic traditions into his books, *Esoteric Astrology* and *The Art of Synthesis*. Here, suffering was seen as the result of the karmic misdeeds of past lives that come to fruition in the current life, and were indicated by twelfth-house planets. Tracy Marks reiterated this perspective with her statement that “another way of understanding the twelfth-house planets is to view them from a karmic perspective, as expressions of unresolved issues and tasks carried with you from past lives.”<sup>8</sup> While this seems like a modern interpolation, it can also be seen as consistent with the Hellenistic astrologer Serapio’s view of the twelfth house indicating “things that happen before birth”, i.e., not only during labor, but during previous lives. Although the Greek concept of rebirth (*palingenesis*) was generally not a Hellenistic inheritance, the notion of the transmigration of souls did persist among some authors through the influence of Pythagorean and Orphic thought.

Neptune and Pisces contributed the final layer of modern twelfth-house meanings. Neptune was discovered in 1848; in 1925, Charles Carter wrote that Neptune had no recognized sign rulership but that experience connected it to Pisces. In time, Neptune—who was named after the god of the oceans—came to replace Jupiter as the ruler of the water sign Pisces in modern astrology. This was facilitated by the increasing acceptance of the twelve-letter alphabet system as the basis for sign and house rulerships. Because the twelfth house was the final house, it was amalgamated with the meanings of Pisces as the final sign, and thereby fused with its new ruler, Neptune. As a result of this, the themes of mysticism, spirituality, and idealism; the archetypal dimensions of the collective unconscious; the creative imagination of great artists, musicians, and writers; universal love and compassion; divine inspiration, dreams, visions, psychic sensitivity; as well as illusion, deception, escapism, addiction, victimization, and



martyrdom—all fell into the twelfth house.

Once the themes of spiritual realization became associated with the twelfth house, it was also seen as the place of mystical transcendence. The notion that the twelfth house was a place of spiritual liberation had long been made by Vedic astrologers. Saturn (Shani) can take shape as the solitary mystic meditating or praying in isolated places such as caves. Deeper still, suffering was understood as a universal karmic consequence of wrong actions. In this context, suffering is the purification of negative karmic results. Freedom from suffering was conceptualized in terms of cultivating right mind and right action, which provided a path to spiritual realization. In this way, the twelfth house encompasses the duality of the suffering of hell and the liberation of heaven.

Saturn's joy in the twelfth house can be understood as the fulfillment of one's duties and responsibilities, despite the constraint that this puts upon the life. In ancient Rome, this was a form of *pietas*, "virtue" or "excellence of character", now understood in a religious sense as "piety".

When interpreting the twelfth house, look to planets occupying the house as indicators for the kind of suffering a person experiences. These planets indicate the nature of the enemy, whether inner or outer. The quality and condition of these planets offer clues to the intensity of the difficulties experienced, while the houses that they rule show the origin of the suffering. The lord of the twelfth also signifies the nature of the inner or outer enemy. A comparison between the conditions of the twelfth-house lord and the first-house lord shows whether the enemy or the native is stronger, and which of the two will be victorious. The Lot of Enemies (by day and night from Saturn to Mars, projected from the Ascendant) also gives clues about this topic.

Once the suffering and the causes of suffering are identified, the contemporary astrologer can use counseling skills or recommend various therapies to help mitigate and transform the native's suffering. Some problems are more easily resolved than others, and the presence of benefic planets in good condition witnessing planets in the twelfth or its lord provide keys to the possibility of relief, healing, and transformation. Through these means, suffering can be transmuted into something beneficial, such as the arising of wisdom. Indeed, some spiritual traditions hold that toxic emotions, when purified and transformed, give rise to the various wisdom qualities. Psychological therapies that acknowledge and embrace the shadow, the contemplative activities of the scholar or mystic, voluntary solitude and retreat, religious experiences, prayer and meditation, purification through right thinking and right action, and selfless service for the benefit of others can all provide pathways out of the suffering of the twelfth house.

Table 52. *The Twelfth House: Summary and Primary Sources*


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**Summary**

NAME	<i>Bad Spirit (Kakos Daimōn)</i>
ANGULARITY	<i>Cadent</i>
STRENGTH	<i>Weak stability and support</i>
FAVORABILITY	<i>Unfavorable</i>
RANKING	<i>Twelfth (worst)</i>
AGE OF LIFE	<i>Before birth</i>
PLANETARY JOY	<i>Saturn</i>
TRADITIONAL SIGNIFICATIONS	<i>Childbirth and labor</i> <i>Enemies</i> <i>Misfortunes</i> <i>Imprisonment</i> <i>Great illnesses</i> <i>Sorrows, sufferings, tribulations, toils</i> <i>Isolation</i>
ADDITIONAL MODERN SIGNIFICATIONS	<i>Karma, past lives, reincarnation</i> <i>Occultism, spiritualism, psychic dimension of the spirit world (Neptune)</i> <i>Suffering as path to liberation and reali- zation</i> <i>Spiritual transcendence</i> <i>Self-undoing, inner demons, shadow</i> <i>Collective unconscious, archetypal realm</i>

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## Hellenistic Primary Sources

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Authors	Twelfth-House Significations
<p>HERMES TRISMEGISTUS Egypt, semi-mythical/first century BCE As cited by Thrasyllus</p>	<p>Pre-ascension, Bad Spirit, indicative of being and livelihood and the submission of slaves</p>
<p>THRASYLLUS Alexandria and Rome, first century CE <i>The Table</i> (CCAG 8.3.99–101)</p>	<p>(No significations given for houses 9–12)</p>
<p>ANTIOCHUS OF ATHENS Athens, first century BC or CE <i>Summary</i> 24</p>	<p>Decline, Bad Spirit, necessity, childbirth, troubles, suffering (some say also conducive to business)</p>
<p>MANILIUS Rome, first century <i>Astronomica</i> 2.864–869</p>	<p>Temple of ill-omen, hostile to future activity, all too fruitful of bane</p>
<p>VALENS OF ANTIOCH Alexandria, second century <i>Anthology</i> 4.12, 9.2</p>	<p>Foreign countries, enmities, slaves, injuries, dangers, courts of judgment, ailments, death, weakness, evil spirit, gives signs for suffering, enemies, afflicting crises</p>
<p>PAULUS OF ALEXANDRIA Alexandria, fourth century <i>Introductory Matters</i> 24</p>	<p>True place of Saturn, evil divinity, pre-ascension of the <i>Hōroskopos</i>, Saturn rejoices when in a masculine sign and diurnal birth, gives determinations for sufferings, childbirth, enemies, male slaves, quadrupeds</p>
<p>FIRMICUS MATERNUS Rome, fourth century <i>Mathesis</i> 2.21.13</p>	<p>Bad Spirit (dæmon), enemies, slaves, bodily defects, illnesses, inactive because not conjoined with Ascendant, house of Saturn</p>
<p>RHETORIUS OF EGYPT Egypt, sixth or seventh century <i>Compendium</i> 57</p>	<p>Bad Spirit, rising before the Ascendant, <i>metakosmios</i>, enemies, slaves, quadrupeds, childbirth</p>

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### Medieval Primary Sources

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Authors	Twelfth-House Significations
<p>AL-ANDARZAGHAR Sassanid Persia, c. seventh century Quoted by Bonatti in the thirteenth-century <i>Book of Astronomy</i> 2,3,5</p>	<p>First triplicity lord signifies enemies; the second, one's labors; the third, beasts (for riding) and flock animals</p>
<p>SAHL IBN BISHR Khurasan and Baghdad, ninth century <i>The Introduction</i>, 3 (Latin); 2 (Arabic)</p>	<p>Cadent from the Ascendant with no aspect to it, enemies, labors, lamentations, sorrows, whisperings, distresses, jealousies, craftiness, evil wills, foreign travels, malice, labor, prisons, beasts</p>
<p>ABŪ MA'SHAR Balkh and Baghdad, ninth century <i>Abbreviation to the Introduction</i> 1.120</p>	<p>Called enemies: indicates enemies, misfortune, sadness, grief, envy, slander, cunning, stratagem, pains, trouble, labor, dire straits, punishment, accusations, fraud, deceit, hypocrisy, prisons, captives, falls, deposition, shame, loss, domestic animals, riding animals</p>
<p>AL-QABĪSĪ Aleppo, tenth century <i>The Great Introduction to Astrology</i> 2.26, with additional material cited by Ibn Ezra</p>	<p>Enemies, labor, sorrows, envy and whispering, clever tricks and devices, beasts (for riding), signifies what will happen to mothers in their conception (good or bad); the first triplicity lord signifies enemies; the second, workers; the third, beasts and cattle</p>
<p>AL-BĪRŪNĪ Ghazni, eleventh century <i>Elements of the Art of Astrology</i> 461</p>	<p>Enemies, misery, anxieties, prison, debt, fines, bail, fear, adversity, disease, prenatal fancies of mother, cattle, harbors, slaves, servants, armies, exile, tumults</p> <hr/>

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 Medieval Primary Sources (Continued)
 

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Authors	Twelfth-House Significations
ABRAHAM IBN EZRA Spain, twelfth century <i>The Beginning of Wisdom</i>	Grief, poverty, jealousy, hatred, fear, fraud, vigilance, prison, captivity, disgrace, affliction, animals that serve for riding or pulling vehicles; the first ruler of the triplicity indicates grief; the second, prison; the third, enemies
GUIDO BONATTI Italy, thirteenth century <i>Book of Astronomy</i> 2.3.5	Hidden enemies, deceivers, the envious; cows, horses, donkeys, camels, and all animals which are ridden; griefs, sorrows, wailings, weeping, lamentation, whisperings, slanderings, prisons, evil wills; all the lords of the triplicity signify prisons and the incarcerated
LEOPOLD OF AUSTRIA Austria, thirteenth century <i>A Compilation of the Science of the Stars</i> 4.1.93	Limitation, enemies, labors in productive things, animals

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## Renaissance Primary Sources

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Authors	Twelfth-House Significations
<p>JOHANNES SCHOENER Germany, sixteenth century <i>Opusculum Astrologicum</i> 2,5,6</p>	<p>Evil dæmon, hardship, sadness, enemies, prison, servants, large animals; ascending, masculine, eastern, green; rules the feet and gout; joy of Saturn; co-significatrix: Venus</p>
<p>CLAUDE DARIOT France, sixteenth century <i>Introduction to the Judgment of the Stars</i> 1,13</p>	<p>Evil spirit, gives judgment of private and secret enemies, deceivers, envious persons, imprisonment, evil thoughts, whisperings, great beasts, cattle, and all things good and evil which happen in the travail of women and of harlots, signifies hatred and dissension, certain diseases and sicknesses; rules the feet and gout; the color green; the first triplicity lord is secret enemies; the second, labors and sorrows; the third, beasts and cattle; joy of Saturn; co-significators: Pisces and Venus.</p>
<p>JEAN-BAPTISTE MORIN France, seventeenth century <i>Astrologica Gallica</i> 17,3</p>	<p>Illnesses, prisons, exiles, secret enemies, troubles</p>
<p>WILLIAM LILLY England, seventeenth century <i>Christian Astrology</i> 7</p>	<p>Private enemies, witches; great cattle such as horses, oxen, elephants; sorrow, tribulations, imprisonments, all manner of afflictions, self-undoing, men who maliciously malign their neighbors or inform secretly against them; rules feet, the color green, cadent, feminine; Saturn rejoices as author of mischief; co-significators: Pisces and Venus</p>
<p>JOHN GADBURY England, seventeenth century <i>The Doctrine of Nativities</i> 6.12</p>	<p>Imprisonments, captivities, banishments, private enemies, cattle, oxen, horses, cows, the Greeks called it <i>kakodaimōn</i>, i.e., <i>malus genius</i>, the evil angel or spirit; cadent; rules feet, being the last of the houses, as Pisces is of the signs</p>

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 Modern Primary Sources
 

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Authors	Twelfth-House Significations
<p>LUKE BROUGHTON            UK, USA, nineteenth century  <i>Elements of Astrology</i> (1898)</p>	<p>Private enemies, evil tongues; great cattle such as horses, cows, or oxen; sorrows and tribulations, prisons, imprisonment, jails and jailers, treason and all manner of villainy, chronic diseases, with all other torments and afflictions; house of self-undoing, for if the lord of the Ascendant be afflicted in this house, it denotes the querent will be the agent of his own misfortunes; rules feet, the color green; feminine; joy of Saturn, for Saturn is naturally the author of mischief; co-significators: Pisces and Venus</p>
<p>ALAN LEO            UK, twentieth century  <i>How to Judge a Nativity</i> (1904)  <i>The Key to Your Own Nativity</i> (1910)</p>	<p>Occult tendencies, psychic thought inheritance from the past that results in joy or sorrow, most unfortunate, self-motivated, true occultism, mystery, all that is secret or sacred, connected with mind more than actual physical manifestation; rules feet and toes; house of self-undoing</p>
<p>LLEWELLYN GEORGE            USA, twentieth century  <i>A to Z Horoscope Maker and Delineator</i> (1910)</p>	<p>Unseen or unexpected troubles, restraint, limitations, exile, seclusion, secret sorrows, silent sufferings, woe, self-undoing, secret enemies, hospitals, large animals, occult or hidden side of life; rules the feet</p>
<p>MAX &amp; AUGUSTA HEINDEL            USA, twentieth century  <i>Message of the Stars</i> (1927)</p>	<p>Confinement in hospitals or prisons, secret enemies and plots, sorrow, self-undoing</p>
<p>CHARLES E. O. CARTER            UK, twentieth century  <i>Principles of Astrology</i> (1925)</p>	<p>Sorrows, confinement, secret enemies, betrayals, ambushes, disappointment, limitation, loss, health of partner, self-sacrifice, forsaking of worldly things for life of the spirit; illnesses that cause confinement in homes, hospitals, etc.</p> <hr/>

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 Modern Primary Sources (Continued)
 

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## Authors

## Twelfth-House Significations

DANE RUDHYAR

France, USA, twentieth century  
*The Astrology of Personality*  
 (1936)

Hidden enemies, fate, imprisonment, conflict with the inertial forces of society; limiting power of the collective, ancestral level of consciousness and the rising above it by individual efforts of will occultly exerted, karma and the fatality of rebirth in a limited form of selfhood (either to neutralize failures or in compassionate sacrifice), forces which brought the self into incarnation, the overcoming of karma, liberation

MARGARET HONE

UK, twentieth century  
*The Modern Textbook of Astrology* (1950)

The hidden, psychic, unconscious; service which is sacrificial; ill health, incarceration in hospital, prison, or asylum; formerly "the house of one's own undoing"; "the house of sorrows", focusing on "catastrophes and troubles"; channel for intuition, inspiration, mystical spirituality; all that escapes, gases, anesthesia; prisoners, would-be suicides; the sea; forgers, deceivers, impersonators; water, cadency, mutability; co-significators: Pisces and Neptune

CARROLL RIGHTER

USA, twentieth century  
*Astrology and You* (1956)

All behind-the-scenes matters in which we spend a considerable amount of waking and sleeping hours, otherworld thoughts, dreams, intuitions, intimates and confidantes most understanding of one's needs, types of aid given in social service, philanthropic and charitable matters, hospitals and allied institutions, prisons, limiting or restricting conditions which must be handled in the quiet of one's own sanctum or with confidential advisors, how to deal with confinement

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 Modern Primary Sources (Continued)
 

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<b>Authors</b>	<b>Twelfth-House Significations</b>
<p>ERNEST &amp; CATHERINE GRANT USA, twentieth century <i>Textbook Series</i> (c. 1960)</p>	<p>Unseen and unexpected troubles of life; confinement and restraint in hospitals, prisons, home; inhibiting influences, seclusion, self-undoing, secret sorrow, silent sufferings, treachery, persecution, secret enemies, the occult, large and wild animals, hidden phases of life; rules feet and endocrine system; cadent; co-significators: Pisces, Neptune, ancient nocturnal house of Jupiter</p>
<p>JULIA &amp; DEREK PARKER UK, twentieth century <i>The Compleat Astrologer</i> (1971)</p>	<p>Need for seclusion; service to others, such as hospital visiting, self-sacrifice, often as a result of partner's illness; escapism, the unconscious; many planets in this house indicate negative escapism and susceptibility to drugs</p>
<p>DANE RUDHYAR France, USA, twentieth century <i>The Astrological Houses</i> (1972)</p>	<p>Unavoidable confrontation with both successes and failures, fears, omissions, denials as precursor for seeds of rebirth and new cycle of life; ability to complete, bring closure, transfigure</p>
<p>M. MARCH &amp; J. MCEVERS USA, twentieth century <i>The Only Way to Learn Astrology</i>, vol. 1 (1976)</p>	<p>Unknown or hidden strengths and weaknesses, sorrow, suffering, limitations, handicaps, secrets, seclusion, frustration, behind-the-scenes action, places of confinement, jails, hospitals, mental institutions, restraint, inhibitions, exile, secret enemies, hidden dangers, self-undoing, clandestine affairs, what we hide from others, research, background, subjective sustainment, inner consciousness, the subconscious mind, spiritual debts (karma), charity, sympathy, public welfare, closet or dustbin of the horoscope because it is here that we sweep away or hide problems which are too painful to face, difficulties that we refuse to acknowledge, a house of endings; keyword: subconscious; co-significators: Pisces and Neptune</p> <hr/>

**Modern Primary Sources (Continued)**

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**Authors**

HOWARD SASPORTAS  
UK, twentieth century  
*The Twelve Houses* (1985)

**Twelfth-House Significations**

Yearning to return to an original state of unity, sacrificing the separate-self sense to merge with something greater and yet fearing the dissolution of boundaries, nebulousness, confusion, empathy, compassion, escapist tendencies, meditation, prayer, immersion in alcohol and drugs and other substitute gratifications for wholeness; service to causes, beliefs, others, or God; behind-the-scenes activity, unconscious patterns and complexes, being swept away by unconscious compulsions, hidden enemies, external or internal saboteurs, influences from causes or sources we don't always remember, the umbilical effect and life in the womb, karma, what we bring over from past lives, energies which sustain or undo us, access to the collective unconscious, mythic images, the imaginal realm, the unconscious as storehouse of the past but also reservoir of future possibilities; how we fare or what we meet in hospitals, prisons, museums, libraries and other institutions; some indication of career, what we feel will redeem us, what we hope will give us immortality; natural sign and ruler: Neptune and Pisces

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CHAPTER 76

# Summary

AND SOURCE READINGS

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Each place (house) will bring about what it properly signifies, and also the nature of the opposite house will cooperate.

—VALENS.<sup>1</sup>

BEFORE WE CONCLUDE, LET US REVISIT THE MEANINGS OF THE HOUSES from one more perspective. The sets of houses that oppose each other in the zodiacal wheel have opposite, but complementary meanings regarding some of their significations. The archetypal relationship between the first and seventh houses as self and other, image and reflection, is the paradigmatic example for each of the other pairs. Valens alluded to this mirroring process when he wrote that the nature of an opposite house cooperates in helping a house to bring forth its own significations.

Because each house has its own unique set of meanings drawn from various sources, it is important to recognize that not every signification will have a precise complementary opposite in the opposing house. The third and ninth houses are exceptional in their one-to-one polarity; the other houses, at least in terms of their individual significations, are less consistent.

<sup>1</sup> *Anthology* 4.12.

Table 53. *The Houses as Complementary Opposites*


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<b>FIRST HOUSE</b>	<b>SEVENTH HOUSE</b>
<i>Rising</i>	<i>Setting</i>
<i>Self</i>	<i>Other</i>
<i>Self-directed</i>	<i>Other-responsive</i>
<i>Native</i>	<i>Spouse</i>
<i>Life</i>	<i>Death</i>
<i>Persona</i>	<i>Projection</i>
<b>SECOND HOUSE</b>	<b>EIGHTH HOUSE</b>
<i>Gain</i>	<i>Loss</i>
<i>Earned income</i>	<i>Income from others</i>
<i>Personal finances, goods, resources</i>	<i>Joint finances, goods, resources</i>
<i>Manifestation</i>	<i>Transformation</i>
<i>Security</i>	<i>Fears</i>
<b>THIRD HOUSE</b>	<b>NINTH HOUSE</b>
<i>Goddess</i>	<i>God</i>
<i>Joy of Moon</i>	<i>Joy of Sun</i>
<i>Short journeys</i>	<i>Long journeys</i>
<i>Religious rites</i>	<i>Religious doctrines</i>
<i>Local environment</i>	<i>Foreign places</i>
<i>Primary education</i>	<i>Higher education</i>
<i>Concrete mind (pragmatic)</i>	<i>Abstract mind (conceptual)</i>
<i>Inner knowledge, internal authority</i>	<i>Outer knowledge, external authority</i>

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*The Houses as Complementary Opposites (Continued)*

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## FOURTH HOUSE

*Under the earth**Home**Private/home life**Parents, ancestors, heritage*

## TENTH HOUSE

*Middle of the heavens**Career**Public/professional life**Rank, reputation, destiny*

## FIFTH HOUSE

*Good Fortune**Joy of Venus**Personal self-expression**Intimate relations**Pleasures, recreation, enjoyment*

## ELEVENTH HOUSE

*Good Spirit**Joy of Jupiter**Collective identity and expression**Non-intimate relations**Ideals and aspirations*

## SIXTH HOUSE

*Bad Fortune**Joy of Mars**Physical illness, infirmities**Sufferings of the body**Accidents**Servitude**Enslavement*

## TWELFTH HOUSE

*Bad Spirit**Joy of Saturn**Non-physical illness, sorrows**Sufferings of the soul**Enemies**Confinement**Spiritual liberation*

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## CONCLUSION

This is the system by which you must mark the powers of the temples: through them revolves the entire procession of the zodiac, which draws from them their laws and lends to them its own; the planets too, according as nature allows, transverse them in fixed order and modify the various influences of the temples whenever they occupy realms not their own and sojourn in an alien camp.

—MANILIUS.<sup>2</sup>

These are the topics of the twelve houses. As a whole they describe the range of both the fortunate and unfortunate experiences of the human condition. In the next section we will explore how a planet in a certain house must use the topics of that house, whatever those topics are, in order to bring forth its own individual significations. According to ancient thought, mortals are given a mixed lot of happiness and sorrows. Traditional astrology acknowledges this belief. Only the gods were given all happy lots. Part of being human is to be faced with the kinds of challenges that are the very experiences of the difficult house topics. Moving through and overcoming the adversities may lead to a deepening of character and spiritual growth which is the hope of human experience.

Now we turn to Part Eight. It is an extended workbook leading you through the process of delineating planets in houses as well as judging the outcomes of the topics of each house themselves. We will see how the houses, by means of their topics and condition, impact the significations of the planets therein as well as how the nature and condition of the resident planet shapes the outcome of the house topics.

2 *Astronomica*, 2.958–964.

PRIMARY SOURCE READINGS  
FOR PART SEVEN: THE TWELVE HOUSES

THRASYLLUS	<i>Summary</i> : Excerpt on the Topical places.
ANTIOCHUS	<i>Summary</i> 24, 25: Excerpts on Topical places.
VALENS	<i>Anthology</i> 4.12: Concerning the Naming of the Twelve Places.
VALENS	<i>Anthology</i> 9.3: The Twelve Places and their Relationship to Propitious and Improperious Times.
PAULUS	<i>Introduction</i> 24: On the Tabular Exposition of the Twelve Places.
ANTIOCHUS	<i>Summary</i> 19: On the Zodiacal Signs Conducive to Business.
SERAPIO	<i>Definitions</i> 226: On the Benefic and Malefic Zodiacal Signs.
VALENS	<i>Anthology</i> 4.11: The Prospering Year.
PAULUS	<i>Introduction</i> 27: On the Declines.
VALENS	<i>Anthology</i> 3.2: The Significant Degrees of the Angles.
PTOLEMY	<i>Tetrabiblos</i> 1.24: Excerpt on the Power of the Planets (end of passage).
SERAPIO	<i>Definitions</i> : The Houses and the Ages of Life.
PAULUS	<i>Introduction</i> 7: Concerning Quadrants.
FIRMICUS	<i>Mathesis</i> 2.21: The Powers of the Twelve Houses.
FIRMICUS	<i>Mathesis</i> 3.3: What the Stars do when Posited in each of the Houses.
RHETORIUS	<i>Compendium</i> 57: Significations of the Twelve Houses of the Chart.
SAHL	<i>Introduction</i> .
ABŪ MA'ŠHAR	<i>The Great Introduction to Astrology</i> 6.26.
AL-KHAIYĀT	38: On the General Manner for Judging the Twelve Houses of Heaven.
IBN EZRA	<i>The Book of Nativities and Revolutions</i> .
BONATTI	<i>Book of Astronomy</i> II.3,5.
BONATTI	<i>Book of Astronomy</i> : Treatise 9.
DARIOT	<i>Introduction to the Judgment of the Stars</i> 1.13.
MORINUS	<i>Astrologica Gallica</i> 21.
LILLY	<i>Christian Astrology</i> 7.
GADBURY	<i>The Doctrine of Nativities</i> 6.





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PART EIGHT  
INTERPRETING THE TWELVE  
TOPICS OF LIFE



*In any geniture, every sign is affected by the sky's division into temples. Position governs the stars, and endows them with the power to benefit or harm. Each of the signs, as it revolves, receives the influences of the heavens and to heaven imparts its own. The nature of position prevails, exercises jurisdiction within its province, and subjects to its own character the signs they pass by, which now are enriched with distinction of every kind and now bear the penalty of a barren abode.*

MANILIUS  
*Astronomica* 2.856–863



# Placing the Planets in the Houses

## GUIDELINES

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If all these things have been collected in a diligent manner, and if you have associated the mixture of the benefic and malefic stars, the strength of the houses, and the powers of the signs and degrees, with a balanced comparison of their connection, you can then delineate with a ready explanation of definition the whole person from their first day to their last day, and all of their life and hope, their brothers too, and their parents and children, illness, marriage partner, death, religion, actions, honors, travels, home, foundations, the substance of their friends [and] enemies, accusations [and] dangers.

— FIRMICUS MATERNUS.<sup>1</sup>

THE EARTH MAKES A COMPLETE ROTATION EVERY DAY; AS IT DOES SO, each house sector passes by a different zodiacal sign and its resident planets approximately every two hours. Depending upon the exact time and geographical location of birth, planets are said to “fall” into certain terrestrial houses. A planet’s celestial condition (zodiacal sign, solar phase, aspect configurations) is generally descriptive for everyone born on that day, with the exception of the Moon (which may change zodiacal sign and hence its aspect configurations). However, each planet’s house location will differ considerably from person to person over a twenty-four hour period. Hence, the terrestrial condition of each planet will also differ because of its house location.

The birth moment determines the Ascendant sign, the zodiacal sign that is seen rising over the eastern horizon, marked by a specific degree of that sign. Each successive sign that follows the Ascendant or rising sign occupies each successive house. The order of the signs in the houses proceeds according to the natural order of the zodiac, which progresses in a counterclockwise direction.

In accordance with its zodiacal sign, therefore, each planet finds its place in the wheel of the houses. A planet must use the topics of the house it occupies in

1 *Mathesis* 2.22.13.

order to bring about the matters it represents. The entire template of the house each planet occupies and the houses it rules derives from the birth moment.

The twelve houses describe the range of topics of life that shape human experience. Each sector is variable as to the amount of dynamic strength and stable support it offers to its resident planets. Some topics are favorable to life-affirming possibilities and some detrimental, not only due to their configuration to the Ascendant, but also on a case-by-case basis due to the positive and negative witnessing they receive from the benefic and malefic planets.

At the moment of birth, each planet lands in a particular house with its own agenda to fulfill in the best interests of the native. Its manner of expression is shaped by the gender, modality, and element of its zodiacal sign. Its capacity to do so effectively is predicated upon its condition as influenced by its sect status, the relative power (dignity) it derives from its sign, its relationship to the two luminaries, and to the positive or negative testimony it receives from the benefic and malefic planets.

The planet—enhanced or handicapped due to its condition—must then use the topics of the house in which it resides in order to bring about its own archetypal agenda. A planet may have access to positive house topics to do this, or it may have problematic house topics. Regardless, these are the topics that it has at its disposal, and they are not negotiable.

The relationship between the planet and house is reciprocal. A planet not only uses the topics of its house placement to bring about its own agenda, but the planet's benefic or malefic nature and its condition also impact how the topic of the house itself turns out for the native. Will the topics of marriage, children, reputation, illness, enemies, etc., be realized, thwarted, or changed from one state to another over the course of the life?

Moving beyond the house in which a planet is located, a planet is also tied to the houses occupied by the signs that it rules. It is responsible for how the topics of those houses eventuate, and in a similar reciprocal relationship, those houses are often the originating cause or motivation for its activities in the house in which the planet is located.

Finally, the realized or unrealized agenda of a planet and the outcome of a house topic can be influenced by a planet's own domicile lord, which in the whole-sign house system is also the lord of the house. The lord can provide additional resources for the realization of positive, affirming outcomes for both the planet and the house over the course of the life, or it can diminish the good, or even abdicate its responsibility altogether. These are the factors that contribute to the full interpretation of planets in houses that we will explore in the following chapters.



There are two distinct sets of considerations involved for a complete understanding of the intimate relationship between a planet and house as they pertain to each of the twelve topics of life.

1. One lens is *planet-centered*. What kinds of outcomes does the planet bring forth relative to its own significations as a result of its celestial condition and the kinds of activities described by the house it occupies?
2. The other lens is *house-centered*. How do the twelve topics of life described by the houses eventuate due to the condition of the house, the planet(s) residing in that house, as well as the lord of the house? If the house does not contain a resident planet, how do its topics eventuate due the agency of its lord?

The following chapters provide a template that will combine both perspectives. We will distinguish each one so you can better integrate the process.



# The Nature and Condition of the House

ANGULARITY, FAVORABILITY, WITNESSING

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When these places (houses) have been written in the order of the zodiac for the purpose of interpretation, it will be necessary to examine which stars are present or witnessing them (i.e., the places), whether they are benefics or malefics, and which zodiacal signs happen to be upon them, and if these are tropical, solid, double-bodied, wet, dry, licentious, servile, and so on. Likewise, examine the lords of the places [to determine] in which place (house) the lord is present.

—VALENS.<sup>1</sup>

## STEP ONE: THE CONDITION OF THE HOUSE

Focusing on the house rather than the planets, the first step is to evaluate the nature of the house itself in terms of its relative *angularity* and *favorability*.

1. **ANGULARITY:** Is the house strong (angular), moderate (succedent), or weak (cadent) in terms of the dynamic energy and stability that it offers to planets residing within it? In other words, can the house support the activity of the planet and provide a stable foundation for the consistency of its significations?
2. **FAVORABILITY:** Is the house a location of fortunate or unfortunate topics of life? In other words, is the house configured to the life force of the Ascendant?

These two determinations will generally be the same for each house in every chart. For example, the tenth house provides dynamic energy and stable support due to its angularity, and is a fortunate house because it is configured to the Ascendant. The ninth house has low energy due to its cadency, but is a fortunate

<sup>1</sup> *Anthology* 9.3.

house because it stands in a superior trine to the Ascendant. The sixth house is more difficult because it is both low energy (cadent) and is in aversion to the Ascendant, unseen by the light of life.

What will differ for each person's chart is the third major factor that influences the condition of a house—how the house is witnessed by the benefic and malefic planets.

3. **WITNESSING BY PLANETS:** Is the house witnessed by planets? If so, what is the *nature of the planet* that witnesses the house (i.e., benefic or malefic)? And what is the *nature of the ray* that the planet casts into the house (i.e., sextile, square, trine, opposition)?

It is important to note that the nature of the rays impacts the outcomes of the house topics regardless of whether a planet resides in that house. When the benefic planets—Venus or Jupiter—are present in the house (or even the lights in good condition and of sect), or if they cast a favorable ray into the house (sextile or trine), the condition of the house is improved. That is to say, it can support more beneficial outcomes. Remember, sextiles are weaker; the superior trine from Jupiter is the best, but even a superior square from a well-placed benefic can be quite helpful.<sup>2</sup>

By contrast when the malefic planets—Mars or Saturn—are present in the house, or if they cast a square or opposition ray into it (especially the superior square), the house is less able to support its best outcomes. Remember, this can be modified if the malefic belongs to the sect of the chart and is in good condition. In some cases, good topics, once realized, are later overturned or the harmful topics are activated. To some extent, witnessing by benefics can lessen the difficulty of the unfortunate houses, while witnessing by malefics can reduce the potential good of the favorable houses.

You will discover that some houses are witnessed only by the benefic planets, some only by the malefic ones, some have mixed influences, and some may not be impacted at all by witnessing. This is a very important preliminary assessment. Not only does it alert you to areas of life that may be better or worse than initially obvious, but this is also an essential prerequisite when employing certain time-lord procedures. Each time a house becomes activated in timing techniques such as annual profections or zodiacal releasing from the Lots of Fortune or Spirit, the judgment concerning the relative good or bad of that

2 See volume 1, chapters 44–46.

period is greatly influenced by the testimony it receives in the natal chart from the benefic and malefic planets.

Another factor that contributes to the condition of a house is whether it contains the *planet that rejoices in that house*. A house does better when its rejoicing planet is in residence. For example, if Mercury is located in the first house, or if Venus is in the fifth, the house is happier due to the presence of its patron and will support better outcomes, especially if the planet belongs to the sect of the chart. However, use caution when assessing the beneficial influence of the malefic contrary to sect if it is in the house of its joy. Due to the daily rotation of the earth, each zodiac sign—along with the planets in that sign—will change its house location approximately every two hours. Thus, each person has around a one-in-twelve chance of being born at a time when a particular planet falls in the house of its joy. *The presence of the Lot of Fortune* in a house also makes the house more active, and for the most part improves its condition.

→ EXAMPLE CHARTS

*Let us examine several houses in our example charts in order to establish the condition of the house on its own before we then consider the effect that the resident planet has in impacting the affairs of the house. We are evaluating a house based upon its relative angularity and favorability, its witnessing by the benefic and malefic planets, and whether it contains the planet that rejoices there. We are not trying to interpret the meaning of the planet in the house at this time, but rather to keep our attention focused upon the condition of the house itself due to the presence and witnessing of the benefic and malefic planets.*

*We have reproduced the two example charts that we used throughout volume one towards the end of this volume, at the end of part nine, on pages 1154–1155.*

## CHART I

The tenth house of reputation, status, and profession in every chart is always a dynamically strong angular house and second-best in favorability ranking. However, witnessing by the benefics and malefics can improve its already excellent condition or undermine its potency. In the example chart, the tenth house is made better because both benefic planets, Venus and Jupiter, are witnessing the tenth house with their benefic sextile rays. Neither malefic is present in the house nor casting square or opposition rays, so there are no obstacles to the good of this place coming forth. The tenth house is made even more fortunate by the presence of the Lot of Fortune.

The second house of money, livelihood and finances is always of moderate dynamic strength due to it being succedent and, at least from a Hellenistic perspective, contains some unfortunate significations because of its aversion to the Ascendant. In the example chart, the condition of the second house is worsened due to the presence of Saturn in this sector and the superior square ray cast by Mars. Both benefics, Venus and Jupiter, view it with the adversarial opposition ray; not exactly hostile because they are benefics, but not helpful either—a sort of limiting of their natural goodness. We can conclude that the second house will be a source of difficulty, even more so than its baseline, unless other factors intervene and mitigate this condition.

The eighth house of death, inheritance, and other people's money has a mixed condition. It shares a somewhat similar assessment with that of the second. It is also succedent and in aversion to the Ascendant. However, both Venus and Jupiter are present in the house, mitigating and blocking some of its difficulties, and even producing some very good outcomes. What intensifies the predicament of the house is that Saturn casts the adversarial ray of opposition into the house, and Mars strikes it with a square ray. The presence of both benefics in the house does much to transform many of these difficulties into a source of fortune. Some ancient astrologers held that the presence of both benefics in an unfortunate house could undo the bad outcomes. The judgment is that some eighth-house topics will turn out quite well, or at least not as bad as they could have, while other topics may bring overwhelming anguish and pain. The good and bad events of the house will alternate and coexist over the course of the life.

The ninth house of religion, long-distance travel, and higher wisdom is weakened due to its cadency, but redeemed because of its superior trine to the Ascendant, earning its reputation as the good cadent house. In this chart, it is not affected by witnessing from either the benefics or malefics. Venus and Jupiter in the eighth house are in aversion, as is Saturn in the second. Mars in the eleventh views the ninth by means of the mildly benefic but ineffective sextile ray. Thus the ninth house stands on its own.

## CHART II

The fifth house of Good Fortune, denoting children and artistic creativity, is always of moderate dynamic strength because it is succedent. It is a favorable house as it is witnessed by a trine from the Ascendant. Thus, its baseline is established as a good and effective location. It contains neither the benefic nor malefic planets, but its beneficence is mildly increased due to the benefic of the sect, Venus, casting a sextile ray into the house. Furthermore, both malefics are in aversion, so there is no obstruction or adversarial input. We can surmise that he will experience better than average good fortune regarding his generative potency, evidenced in his four children on one hand, and thousands of artistic creations on the other.

The third house, Goddess, signifying siblings and communications, has weak dynamic energy due to its cadency, but is mildly good according to some astrologers because the Ascendant witnesses it by sextile, a favorable but feeble ray. As a metacosmic house, the mind is turned toward the inner life. It is greatly enhanced by the presence of benefic Venus in her own sign of rulership. However, Mars witnesses the third house by a superior square from an unfortunate twelfth house, which maltreats the occupants as well as the house. This is a case where the judgment of the topics of siblings, communications, travel, mind, and relationship to the feminine (Goddess) can be expected to be a mix of some very good outcomes as well as some extremely bad events.

The eleventh house, Good Spirit, indicating friends, patrons, and hopes of future prosperity, is the most dynamically powerful of the middling succedent houses because it is rising up towards the peak at the Midheaven. It is also considered the third most favorable house, linked by a superior sextile to the Ascendant. Its base condition is excellent and enhanced by the trine from Venus. The malefics are both in aversion, their problematic gazes turned away from these topics. The expectation is of good and helpful friends, supportive patrons, and optimism concerning financial increase as time goes on.

The twelfth house, Bad Spirit, is a place of sorrows, losses, afflictions, and hidden sources of self-undoing. It has the reputation of being the most difficult house, weak by cadency and unfortunate due to aversion from the Ascendant's light of life. In Picasso's chart, Mars resides in this house in the sign of its fall, amplifying the potential anger and violence that can arise in this section. However, Jupiter witnesses the house with a superior sextile, mitigating the most extreme outcomes (to some extent) with its restorative balm. Thus, the twelfth house is made more difficult due to Mars' presence, but has a silver lining due to Jupiter's intercession.

## → EXERCISE 40

*Using your own chart, complete exercise 40:  
Evaluating the Condition of a House*



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## EXERCISE 40

### EVALUATING THE CONDITION OF A HOUSE

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**Assess the condition of each house based upon its relative angularity, favorability, and witnessing by benefics and malefics. Also note if the house contains the planet that rejoices therein, and if the Lot of Fortune is present. Then evaluate the overall condition of the house. Note whether the baseline nature of the house is improved or challenged due to witnessing.**

1. *Angular strength and favorability*

For each house, enter its strength as strong, moderate or weak based upon its relative angularity (angular, succedent, cadent) and its favorability as fortunate or unfortunate based upon its configuration to the Ascendant.

2. *Witnessing by benefics and malefics*

Note whether the house receives any beneficial testimony (whole-sign co-presence, sextile, trine, superior square) from Venus or Jupiter or harmful testimony (whole-sign co-presence, square, opposition) from Mars or Saturn.

3. *Rejoicing planet or Lot of Fortune*

Note if the house contains the planet that rejoices therein. Also note which house contains the Lot of Fortune.

4. *Judgment*

Make a judgment as to whether the baseline condition of a house shifts towards better (more benefic or less malefic) due to the witnessing testimony by benefic planets or presence of its rejoicing planet or Fortune, or towards more problematic (more malefic or less benefic) due to witnessing testimony from the malefic planets. For some houses, their good or bad baseline condition remains uninfluenced by any other factors.

*The Condition of a House: 1–6*

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STRENGTH	WITNESSING	REJOICING	JUDGMENT
<i>Angularity, favorability</i>	<i>By benefics and malefics</i>	<i>Planetary joy, Lot of Fortune</i>	

1ST HOUSE  
*Hōroskopos*  
*Body, character,  
joy of Mercury*

2ND HOUSE  
*Gate of Hadēs*  
*Money, wealth,  
livelihood*

3RD HOUSE  
*Goddess*  
*Siblings, com-  
munications,  
joy of the Moon*

4TH HOUSE  
*Subterranean  
Place*  
*Parents, home*

5TH HOUSE  
*Good Fortune*  
*Children,  
creativity,  
romance,  
joy of Venus*

6TH HOUSE  
*Bad Fortune*  
*Illness, job,  
servitude,  
joy of Mars*

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*The Condition of a House: 7-12*

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STRENGTH	WITNESSING	REJOICING	JUDGMENT
<i>Angularity, favorability</i>	<i>By benefics and malefics</i>	<i>Planetary Joy, Lot of Fortune</i>	

## 7TH HOUSE

*Setting  
Marriage,  
partnership*

## 8TH HOUSE

*Idle Place  
Death,  
inheritance,  
money*

## 9TH HOUSE

*God  
Spirituality, ed-  
ucation, travel,  
joy of the Sun*

## 10TH HOUSE

*Midheaven  
Profession,  
reputation,  
honors*

## 11TH HOUSE

*Good Spirit  
Friends,  
associates,  
aspirations,  
joy of Jupiter*

## 12TH HOUSE

*Bad Spirit  
Sorrows,  
enemies,  
transcendence,  
joy of Saturn*

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## REFLECTION AND ANALYSIS

1. Which houses and their topics receive the co-presence or fortunate rays of Venus and Jupiter?
2. Which houses and their topics receive the co-presence or difficult rays of Mars and Saturn?
3. Are any houses altogether good, i.e., possessing a good baseline improved by beneficial testimony?
4. Are any houses altogether problematic, i.e., possessing a poor baseline worsened by destructive testimony?
5. Are any houses of mixed condition, receiving both helpful and harmful testimony?
6. Are any houses neutral, uninfluenced by good or bad testimony, standing on their own as they are?
7. Write an analysis for each house describing its condition and make a judgment as to its overall condition as strong/moderate/weak, as benefic/favorable or as malefic/unfavorable, with adjustment according to testimony. This is an essential determination for the next step in our process.
8. This background will help you to craft your final interpretations of the meanings of the planets in houses. It will also inform you of the relative good or bad to expect when these houses become activated by transits and other time-lord techniques.

*Analysis of Each House*

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1ST HOUSE:

2ND HOUSE:

3RD HOUSE:

4TH HOUSE:

5TH HOUSE:

6TH HOUSE:

7TH HOUSE:

8TH HOUSE:

9TH HOUSE:

10TH HOUSE:

11TH HOUSE:

12TH HOUSE:

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# Delineating a Planet in a House

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## STEP TWO: THE CONDITION OF THE PLANET

THE FIRST PART OF THIS NEXT STEP IN OUR COMPREHENSIVE DELINEATION is similar to the guidelines of modern astrological interpretation. In contemporary literature, this is often a descriptive statement about:

1. *Who* is performing the action (*planet*)
2. *How* the action is being expressed (*zodiacal sign*)
3. *Where*, i.e., in which area of life, does it take place (*house*)

The significations of a planet are shaped by the qualities of the zodiacal sign it occupies and its activities take place through the topics of the house in which it is located:

1. What is the agenda of the planet based upon its own significations, and what is it trying to bring forth in the life of the individual?
2. How do the characteristics (gender, mode, element) of the zodiacal sign that the planet occupies shape the manner in which the planet brings about its agenda?
3. What topics of its house location must the planet use in order to accomplish its objective?

It is the second part of the process that is the hallmark of traditional astrology. This involves assessing the condition of the planet to determine how effective and successful the planet can be in accomplishing its own significations (its agenda) on behalf of the individual. We all have intentions to do certain things. But some of them get accomplished more effectively than others, and some do not come to fruition at all or turn out poorly. A planet's condition affects not only its ability to bring about its own natural significations, but also the extent

to which it can successfully manage the topics of life in beneficial ways indicated by the house it occupies. The final interpretive delineation is built upon an understanding of:

1. The planet's *condition* and how it affects the beneficial outcomes of its own natural significations
2. The planet's *capacity* for bringing forth the topics of the house in which it is located

The assessment of a planet's condition formed the subject of volume one, and was dealt with in considerable depth. Please review as needed.

#### A PLANET'S OWN NATURAL SIGNIFICATIONS

Each planet has its own natural significations.<sup>1</sup> The Hellenistic authors describe the range of human character traits, parts of the body, types of people, occupations, and concrete objects that fall under the auspices of each planet. Acknowledging the connection between planets and deities that existed at the origins of astrological traditions in both the west and east, each planet also symbolizes the character, attributes, and agenda of the god or goddess for whom it was a visible manifestation. This is the theoretical basis for modern archetypal astrology, which envisions planets as psychological forces underpinning the human personality.

An abridged summary of Mercury, for example, might depict the planet as the bestower of intelligence, the ruler over education and knowledge, and the maker of scribes and astrologers. Connected with sports and commerce, he indicates youth, gives persuasive oratory skills, but also makes liars and thieves. He rules the hands and shoulders, copper, brass, and coins used for buying and selling. As a deity he is the divine messenger, trickster, sage, and psychopomp; his agenda is to communicate information and knowledge as well as to guide travelers. In the psyche, he symbolizes the capacity to think, reason, speak, and write. As an astrologer, you will have to choose which of the many representations and combinations of the planetary characteristics that you want to employ for your understanding of the chart. However, the process of synthesis that we are presenting should provide the basic framework for traditional, archetypal, or psychological approaches.

1 See volume 1, chapter 3.



### A PLANET'S EXPRESSION IS SHAPED BY ITS ZODIACAL SIGN CHARACTERISTICS

The gender, modality, element, and images associated with each zodiacal sign shape the ways in which the planet expresses its basic significations.<sup>2</sup> Mercury in Gemini, for example, is shaped by its fast masculine gender, digressive mutable modality, consideration of multiple options representative of its air element, and reason arising from its human image. It is a verbally articulate quick thinker that can discuss myriad subjects and possibilities. Mercury in Capricorn, by contrast, is shaped by its slow feminine gender, dynamic cardinal modality, and the pragmatism represented by its earth element. Mercury in Capricorn moves the intellect slowly but forcefully and with a plan towards the accomplishment of its practical goals. The intellect and communication style of Mercury in Pisces is shaped by slower, digressive, flowing qualities that stimulate the imagination and aesthetic sensibility. These qualities are the foundation for the psychological profiles for each sign that are fully developed by modern astrology.

### A PLANET'S ACTIVITIES ARE DETERMINED BY ITS HOUSE LOCATION

The kinds of activities that the planets use in order to express their significations are determined by the topics of the house into which the planetary rays have fallen onto earth. A planet must look to the activities of its house location in order to express its own significations. If Mercury is located in the second house, the person must use the topic of making money and generating finances through the livelihood in order to express the intellectual communication agenda.

### A PLANET'S NATURE AND CONDITION DETERMINE THE POSITIVE OR NEGATIVE EXPRESSIONS OF ITS RANGE OF SIGNIFICATIONS

A planet's condition indicates if it can express its nature easily and effectively, moderately, or if it struggles to achieve limited or negligible results. The natural essence that stands behind each planet wants to become manifest in the terrestrial realm in the beneficial service of the individual who is born under its emanations. Its capacity to do so in a helpful and effective manner is shaped by its benefic or malefic nature and its condition. As a consequence of its overall good or bad condition in a particular chart, Mercury can indicate sound mind and judgment, or an unstable, confused, or deceptive mind. The operative questions

2 See volume 1, chapters 10–11, on the zodiac signs.

here are how easily and successfully the planet brings about its own positive significations and the positive topics of the house.

Mercury in Gemini, the sign of its rulership, is better able to bring about clear, logical thinking in language than Mercury in Pisces, the sign of its detriment and fall. In Pisces, Mercury operates in a more intuitive, nonverbal manner expressed through feelings, moods, symbols, and images. This does not mean that a Mercury in Pisces native is unintelligent or cannot communicate. Given other favorable conditions, Mercury in Pisces can express its thoughts artistically, psychically, or with spiritual and compassionate sensitivity. However, challenges exist in the native's capacity to use the rational intellect (which is the essence of Mercury) to bring about the topics of the house. If Mercury in Pisces is further weakened due to being retrograde, under the beams, or receiving negative testimony, it may become easily confused, distracted, or overly influenced by others, and have difficulty in making reasonable and sound decisions. Planetary condition impacts the outcomes of a planet's agenda—in this case: effective reasoned thinking and communication—and this in turn impacts the outcomes of the house topics as well.

Some of the house topics in the wheel of life are favorable to the well-being of human life and some are unfavorable. The planet by its nature and condition can produce a range of effective and ineffective results and can shift the favorable or unfavorable baseline of each house towards more benefic or malefic outcomes. For example, a strong and benefic Mercury in the unfavorable twelfth house can be victorious in business disputations with enemies; a weak Mercury can find itself in debtor's prison; a malefic Mercury might be involved in illegal and nefarious dealings that result in imprisonment. Thus, planets in poor condition have greater difficulty in easily or consistently expressing their own significations in ways that are beneficial for the long-term interests of the individual. This in turn undermines the potentially fortunate outcomes of the house topics associated with that planet.

Most planets are in intermediate condition in the charts of the majority of people. They indicate a moderate range of mixed outcomes that characterize the ordinary experiences of everyday life. What you want to notice and pay attention to is planets in extreme condition—either very good or very bad. These will indicate the topics of life that stand out—where a person encounters greater successes or greater sorrows and failures. As a counseling astrologer you can offer encouragement to pursue the areas where the chart indicates success. And you can offer compassionate insight and understanding in the areas that are problematic, being careful to not overinflate the client's expectations regarding these topics out of the desire to give a positive reading. To

the extent that the chart supports the mitigation of difficulties, you can offer suggestions and resources that may be helpful in overcoming their obstacles or sufferings.

→ EXAMPLE CHARTS

*Let us look more closely at the indications of an individual planet in our example charts. We will focus on Venus in chart one, and Saturn in chart two. (Refer to volume one to review the principles for assessing the condition of a planet). You will then have the opportunity to practice these initial steps with your own chart. You can use the following templates to organize the factors you must consider and to structure your thinking for the delineation of the planet. However, in the end, the art of astrology is to go beyond the formula of keywords to create an interpretation that is relevant and meaningful for the client.*

CHART I

Venus is the goddess of love and beauty; her own agenda is to attract pleasure, intimacy, relationship, and union. Her actions are shaped by the characteristics of the zodiacal sign Gemini. This masculine gender sign imparts speed and urgency to Venus' naturally relaxed predisposition; its mutable modality gives a changeable nature to her affections, and the air element adds that desire is stimulated by mental intimacy that envisions the potential of future possibilities. From a modern perspective, Venus in Gemini might be delineated as a spirited (masculine gender), flirtatious (mutable modality), and witty (air element) style of charm as a means to attract intimacy and union.

Venus finds herself in the dark shaded eighth house of death, inheritance, the spouse's money, fear and anguish. Previously, in volume one, we ascertained that Venus' condition was poor. While she is a benefic, she belongs to the contrary sect and is thus somewhat limited in her ability to do good for the individual. Venus is quite unhappy due to all three sect-rejoicing conditions, making her too quick, too bright, and too hot for her natural, nocturnal predilections. She is triply maltreated by her aspect configurations to Mars and Saturn, and is wounded and injured in her ability to love and be loved. However, she receives some grace from Jupiter's co-presence who contributes to saving her in the final accounting, although Jupiter is also constrained in the amount of good he can contribute to her welfare. Thus, Venus is handicapped in her capacity to bring forth the most positive outcomes of her own nature and makes her vulnerable to the unfortunate topics located in the eighth house. Venus' beauty paves the

way for financial entanglements with the spouse, yet any beneficial outcomes are mixed with death, anguish, and adversity.

*Table 54. Formula for Delineating Planetary Condition in a House, Chart One*

PLANET, SIGN, HOUSE	PLANET'S OWN SIGNIFI- CATIONS	ZODIACAL SIGN CHAR- ACTERISTICS	HOUSE TOPICS	PLANET'S CONDITION
Venus	Love	Masculine	Death	Poor
Gemini	Desire	Mutable	Inheritance	D+
Eighth House	Intimacy Union	Air	Partner's money Fear and anguish	

1. The PLANET *Venus* signifies *love, desire, intimacy, and union*.
2. It is in the ZODIACAL SIGN of *Gemini*, which is *masculine* (gender), *mutable* (modality), and of the *air* element.
3. Based upon these characteristics, the PLANET expresses its own SIGNIFICATIONS in the following manner: *spirited* (masculine gender), *flirtatious* (mutable modality), *witty* (air element).
4. The PLANET *Venus* is LOCATED in the *eighth house*. It must use the TOPICS of this house to actualize its significations. These are: *Death, inheritance, the partner's money, fear and anguish*.
5. Its CONDITION, i.e., its ability to bring about its own significations and the positive topics of the house in which it resides with ease, and in ways that are beneficial to the long-term interests of the native—is *poor* (D+)
6. Based upon the PLANET'S SIGNIFICATIONS, CONDITION, and LOCATION, the following description can be given on how the planet might operate: *Her beauty and charm lead to financial entanglements with the spouse, with mixed outcomes*.

## CHART II

Saturn in Taurus resides in the tenth house of profession, reputation, and desire for public recognition. This feminine gender sign turns the attention inward towards one's subjective perceptions. Picasso often spoke about how his paintings depicted how he saw his subjects in his mind, how he saw and felt about them internally rather than their objective perception. The fixed modality indicates the endless patience and constancy that he devoted to his work. The earth element points to the enormous productivity he brought forth over his lifetime.

In the previous volume, we ascertained that Saturn's condition in this chart was intermediate, slightly better than average. Diurnal Saturn is the malefic contrary to sect. Thus, the greatest challenges might be expected from this planet. Picasso certainly experienced the struggles of the "starving artist" early in life. Other difficulties of Saturn's condition include its retrograde motion. Picasso experienced resistance and rejection at the beginning of his career, particularly when he broke the conservative artistic conventions of his day by abandoning the canons of perspective. Saturn is also in curtailed passage. The retrograde malefic opposite the Sun expresses Picasso's rebelliousness against authority figures and his refusal to compromise his vision.

Taurus as its domicile provides an appreciation for beauty through the heightening of the senses and the capacity for work and productivity. Saturn does not have any zodiacal power in Taurus and is also in aversion to its domicile lord, Venus in Libra. However, because both Taurus and Libra are ruled by Venus, Saturn benefits from a "shared sympathy" and has access to her vast resources of artistic creativity, albeit not by aspect configuration.<sup>3</sup> Benefic Jupiter, Saturn's diurnal sect mate, is co-present in the same sign and thus improves Saturn's condition with professional honors and renown. Saturn gives the ability to set boundaries, and Picasso was known to forbid people or circumstances from interfering when he was working, giving him a reputation for rigidity and lack of sympathy. Nevertheless, through steady focus, perseverance, hard work, and conviction of vision, Saturn in the fixed-earth sign of Taurus indicates that Picasso was able to achieve long-lasting fame, recognition, and success in his artistic career.

3 On shared sympathies, see volume 1, chapter 53.

Table 55. Formula for Delineating Planetary Condition in a House, Chart Two

PLANET, SIGN, HOUSE	PLANET'S OWN SIGNIFI- CATIONS	ZODIACAL SIGN CHAR- ACTERISTICS	HOUSE TOPICS	PLANET'S CONDITION
Saturn Taurus Tenth House	Constriction, Discipline Work	Feminine Fixed Earth	Reputation Profession	Better than average C+

1. The PLANET *Saturn* signifies *limitation, work, discipline*.
2. It is in the ZODIACAL SIGN of *Taurus*, which is *feminine* (gender), *fixed* (modality), and of the *earth* element.
3. Based upon these characteristics, the PLANET expresses its own SIGNIFICATIONS in the following manner: *inner-directed* (feminine gender), *persevering* (fixed modality), *productive* (earth element).
4. The PLANET *Saturn* is LOCATED in the *tenth house*. It must use the TOPICS of this house to actualize its significations. These are: *profession, reputation*.
5. Its CONDITION, i.e., its ability to bring about its own significations and the positive topics of the house in which it resides with ease, and in ways that are beneficial to the long-term interests of the native—is *intermediate* (C+)
6. Based upon the PLANET'S SIGNIFICATIONS, CONDITION, and LOCATION, the following description can be given on how the planet might operate: *His moderate capacity for inner focus and discipline, together with steady dedication, lead to productivity in the domain of profession and reputation.*

→ EXERCISE 41

*Using your own chart, complete exercise 41:  
Delineating a Planet with its Condition in a House*

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## EXERCISE 41

### DELINEATING A PLANET WITH ITS CONDITION IN A HOUSE

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**Practice this preliminary evaluation with your own chart. Fill in the table and complete the sentence outlines for each planet. Then create delineations for each planet.**

At this point, you want to factor in the planet's natural significations, how these are shaped by its zodiacal sign characteristics, the house topics it must use to accomplish its agenda, and its overall condition. Then make a judgment as to not only how it expresses its agenda on behalf of the native, but also its relative success in doing so in beneficial ways for the person's own best interests.

1. *Planet, sign, and house*  
For each planet, enter its zodiacal sign and house location.
2. *Planet's own significations*  
List several significations based upon the planet's own nature.
3. *Zodiacal sign characteristics*  
Note the sign's gender, modality, and element.
4. *House topics*  
List several topics of the house in which the planet is located.
5. *Planet's condition*  
Referring to volume 1, part six (guidelines), enter your judgment of the planet's condition based upon its sect status/rejoicing, zodiacal rulerships, solar and lunar considerations, aspect testimony, and maltreatment/bonification conditions.
6. *Use the following sentence structure as a basis to organize your interpretation.*

#### **Sentence structure to guide your interpretations**

The **PLANET** (*Sun/Jupiter/Saturn/Mercury/Moon/Venus/Mars*) signifies: (*list the traits of the individual planet*).

It is in the **ZODIACAL SIGN** of (*Cancer/Leo/Virgo/Libra/Scorpio/Sagittarius/Capricorn/Aquarius/Pisces/Aries/Taurus/Gemini*) which is (*masculine/feminine*) of gender, is (*cardinal/mutable/fixed*) of modality, and of the (*fire/air/water/earth*) element.

Based upon these characteristics, the PLANET expresses its own SIGNIFICATIONS in the following manner: (*description based on gender*), (*description based on modality*), and (*description based on element*).

The PLANET (*Sun/Jupiter/Saturn/Mercury/Moon/Venus/Mars*) is LOCATED in the (*first/second/third/fourth/fifth/sixth/seventh/eighth/ninth/tenth/eleventh/twelfth*) HOUSE. It must use the TOPICS of this house to actualize its significations. These are: (*list the topics of the relevant house*).

Its CONDITION, i.e., its ability to bring about its own significations and the positive topics of the house in which it resides with ease and in ways that are beneficial to the long-term interests of the native, is (*good/mixed/poor*).  
(Good = A/B+; Mixed = B/C; Poor = C-/D)

Based upon the planet's SIGNIFICATIONS, CONDITION, and LOCATION, describe how the planet might operate: (*give a cumulative description based on a synthesis of the planet's significations, condition, and location*).

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#### SIGN, HOUSE, AND CONDITION OF THE PLANETS

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##### THE SUN

*Sign and house:*

*Planet's own  
significations:*

*Zodiacal sign characteristics  
(gender, quadruplicity, element):*

*House topics:*

*Planet's condition  
(good/mixed/poor):*

*Synthesis (cumulative  
description):*

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JUPITER

*Sign and house:*

*Planet's own  
significations:*

*Zodiacal sign character-  
istics (gender, quadru-  
plicity, element):*

*House topics:*

*Planet's condition  
(good/mixed/poor):*

*Synthesis (cumulative  
description):*

---

SATURN

*Sign and house:*

*Planet's own  
significations:*

*Zodiacal sign character-  
istics (gender, quadru-  
plicity, element):*

*House topics:*

*Planet's condition  
(good/mixed/poor):*

*Synthesis (cumulative  
description):*

---

**MERCURY***Sign and house:**Planet's own  
significations:**Zodiacal sign character-  
istics (gender, quadru-  
plicity, element):**House topics:**Planet's condition  
(good/mixed/poor):**Synthesis (cumulative  
description):*

---

**THE MOON***Sign and house:**Planet's own  
significations:**Zodiacal sign character-  
istics (gender, quadru-  
plicity, element):**House topics:**Planet's condition  
(good/mixed/poor):**Synthesis (cumulative  
description):*

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VENUS

*Sign and house:*

*Planet's own  
significations:*

*Zodiacal sign character-  
istics (gender, quadru-  
plicity, element):*

*House topics:*

*Planet's condition  
(good/mixed/poor):*

*Synthesis (cumulative  
description):*

---

MARS

*Sign and house:*

*Planet's own  
significations:*

*Zodiacal sign character-  
istics (gender, quadru-  
plicity, element):*

*House topics:*

*Planet's condition  
(good/mixed/poor):*

*Synthesis (cumulative  
description):*

---

## REFLECTION AND ANALYSIS

Remember, a planet in good condition has more capacity to bring about its own positive agenda, relative to its house placement, in ways that are beneficial to the native. Reflect upon the following questions as they pertain to your experiences.

1. Which planets are in good condition, and how does that affect your interpretation of them in regards to their significations and the topics of their house location?
  2. Which planets are in poor condition, and how does that affect your interpretation of them as regards their significations and the topics of their house location?
  3. Which planets are in intermediate condition, and how does that affect your interpretation of them as regards their significations and the topics of their house location?
-

# Planets and House Rulerships

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## STEP THREE: INTEGRATING PLANETARY RULERSHIPS

IN THE PREVIOUS SECTION WE SAW HOW A PLANET, IN ACCORDANCE WITH its nature and condition, brings about its agenda by using the activities of the house in which it is located. For a more comprehensive understanding of how a planet operates, it is necessary to refine the delineation by integrating the topics of the house that a planet *occupies* with the topics of the house (or houses) that a planet *rules*.

Planets are the domicile lords of certain zodiac signs that they are said to rule. Depending on the chart, these signs will occupy different houses, and by extension, the planets are said to rule those houses. Planets are responsible for tending to the affairs of the houses that they rule, and they do so by means of the activities of the house in which they are located. At the same time, the topics of the houses they rule are the originating cause for their activities in the house that they occupy.

As domicile lords, planets provide resources to the houses they rule as well as to the planetary occupants of those houses. In a similar way that a person works at a certain job in order to provide resources to sustain the people and things they most care about—such as home, children, spouse, parents, education, profession, or religion—the planets are motivated to use the topics of the house that they occupy on behalf of the house topics that they rule. Thus, a planet's effects manifest not only in the house in which it resides, but also pertains to the topics of the houses it rules.

Let us take an example (FIGURE 107). If Mercury is located in the second house in Capricorn, its agenda is to use the dynamically pragmatic nature of the intellect to make money through the livelihood. Using the whole-sign house system, this chart would have a Sagittarius Ascendant. Since Mercury is the domicile lord of the zodiacal signs Gemini and Virgo, in a Sagittarius-rising chart, Gemini will always occupy the seventh house of spouse and partnership, and

Virgo will always occupy the tenth house of profession. This person's livelihood (Mercury in the second) will be linked with issues involving the spouse (Gemini in the seventh) and profession (Virgo in the tenth). Mercury is responsible

both for tending to the spouse and for building the reputation. Simultaneously, the spouse and the desire for professional status motivate Mercury to generate financial livelihood.

Perhaps this person might engage in professional endeavors with the partner. The success of the person's financial accumulations through livelihood both impact and is impacted by the spouse or business partner; their relationship issues will constellate around money matters. The condition of Mercury points to how well the topic of wealth through livelihood will work out, and as a consequence, how well the relationship and the profession go. Should Mercury apply to a trine with Jupiter in Virgo in the tenth

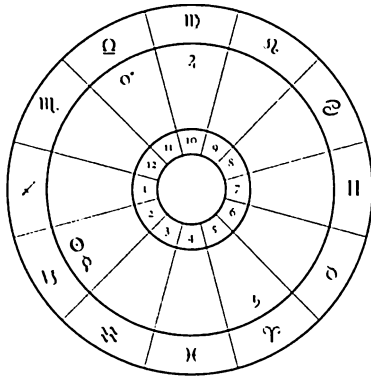


FIGURE 107. THE CONDITION OF THE HOUSE LORD

*Mercury as lord of the seventh and tenth houses applying to a superior square from Mars versus a superior trine from Jupiter.*

house, it bodes well as long as one's expectations are not overinflated (benefic in detriment). On the other hand, should Mercury apply to a square from Mars in Libra in the eleventh house, the financial well-being is harmed or threatened (malefic in detriment) due to friends, which in turn can undermine the harmony of the relationship.

If there are multiple planets in the same house, each planet is using the topics of that house to actualize its agenda, but each is motivated by different concerns to which it is obligated. In the above example, Mercury is both responsible for and motivated by the spouse to generate financial wealth as well as by the desire for professional status. Shifting our focus to the Sun, which is also located in the second house, we see that the Sun is the domicile lord of the sign Leo. In this chart, Leo occupies the ninth house of religion, higher education, and foreign travel. The Sun is both responsible for and motivated by spiritual or educational concerns to achieve a good livelihood for the native. Both planets, Mercury and the Sun, are geared towards making money, but the originating cause of that motivation and the destination of the finances are different for each planet.

The individual conditions of Mercury and the Sun each contribute towards influencing the outcome of the second-house topic of finances. If one planet is

in good condition and the other planet is in poor condition, the outcome of the house topic will be a mixture of good and bad. Interpreting multiple planets in the same house will be explained in chapter 83. But keep in mind that the houses the planet rules are also affected by its condition. For example, if a house contains Jupiter exalted in Cancer and Mars at fall in Cancer, the Jupiter-ruled houses, Sagittarius and Pisces, can prosper, while the Mars-ruled houses, Aries and Scorpio, may suffer. When delineating a planet in a house, you must always account for the houses that the planet rules.

#### TEMPLATE FOR PLANETARY RULERS OF THE HOUSES

When using the whole-sign house system, each rising sign has its own template whereby a planet, regardless of the house in which it is located, will rule the same house or set of houses. Certain house topics are always linked under the auspices of the same planet. A detailed psychological portrait for people born under each rising sign can be constructed upon these correspondences, independent from the locations of planets in the chart. The house information for each rising sign is displayed in the following table.

*Table 56. Rising Sign Template for Planetary Rulers of House Topics*

RISING SIGN	SUN ♌	MOON ☾	MERCURY ♁ ♀	VENUS ♁ ♀	MARS ♂ ♀	JUPITER ♃ ♀	SATURN ♄ ♀
<i>Aries</i>	5	4	3 & 6	2 & 7	1 & 8	9 & 12	10 & 11
<i>Taurus</i>	4	3	2 & 5	1 & 6	12 & 7	8 & 11	9 & 10
<i>Gemini</i>	3	2	1 & 4	12 & 5	11 & 6	7 & 10	8 & 9
<i>Cancer</i>	2	1	12 & 3	11 & 4	10 & 5	6 & 9	7 & 8
<i>Leo</i>	1	12	11 & 2	10 & 3	9 & 4	5 & 8	6 & 7
<i>Virgo</i>	12	11	10 & 1	9 & 2	8 & 3	4 & 7	5 & 6
<i>Libra</i>	11	10	9 & 12	8 & 1	7 & 2	3 & 6	4 & 5
<i>Scorpio</i>	10	9	8 & 11	7 & 12	6 & 1	2 & 5	3 & 4
<i>Sagittarius</i>	9	8	7 & 10	6 & 11	5 & 12	1 & 4	2 & 3
<i>Capricorn</i>	8	7	6 & 9	5 & 10	4 & 11	12 & 3	1 & 2
<i>Aquarius</i>	7	6	5 & 8	4 & 9	3 & 10	11 & 2	12 & 1
<i>Pisces</i>	6	5	4 & 7	3 & 8	2 & 9	10 & 1	11 & 12

For example, in an Aries-rising chart, the Sun will always rule the fifth house of children, the Moon will rule the fourth house of parents and home, Mercury will always rule the third house of siblings and the sixth house of illness, Venus will always rule the second house of money and the seventh house of relationships, Mars will always rule the first house of life and the eighth house of death, Jupiter will always rule the ninth house of religion and the twelfth house of sorrows, and Saturn will always rule the tenth house of profession and the eleventh house of associates. When delineating each planet, these are the sets of additional house topics that must be integrated with the topic of the house in which the planet resides.

However, the way in which these topics will turn out for each person varies. It is dependent upon the nature, condition, and location of that planet in the natal chart. For example, let us investigate Venus, the domicile lord of the signs Taurus and Libra. The Scorpio-rising template will always have Taurus in the seventh house of marriage and Libra in the twelfth house of sorrows. Thus, for everyone with Scorpio rising, the topics of marriage and sorrows are linked under the rulership of Venus. Should Venus be located in the fifth house of her joy, exalted in Pisces, and not witnessed by the malefics, these topics will turn out favorably in the end, connected in some way with the native's children or creative endeavors as per the fifth house. However, should Venus be located in the sixth house, in detriment in Aries and not witnessed by the benefics (in this case just Jupiter), there may be sorrow in marriage due to illness.

→ EXAMPLE CHARTS

*Let us now turn to our example charts and then your own chart to determine the additional significations that a planet carries due to its house rulerships. Since we are now focusing upon the planet-centered interpretation, when we look to the meaning of a planet in a certain house, we must also factor the houses that the planet rules into our delineation. Remember that in order for a planet to attend to the matters of the houses it rules, it should be able to witness that house by an aspect ray cast into that house. When a planet is in aversion to the house it rules, the topics of that house may suffer from neglect unless there are other mitigating factors such as sharing the same domicile lord or the same ascensional time.*



## CHART I: SCORPIO-RISING TEMPLATE

**The Sun:** In a Scorpio-rising chart, the Sun will always rule the tenth house of Leo. In this chart, since the Sun is in Leo, it is the lord of its own house, bringing leadership through profession or reputation, and no other houses are folded into its interpretation.

**Jupiter:** In a Scorpio-rising chart, Jupiter will always rule the second house of Sagittarius and the fifth house of Pisces. In this chart, Jupiter is located in the eighth house. Thus, Jupiter's interpretation in the eighth-house topics of death and inheritance is linked to both fifth-house children and second-house finances. Jupiter is able to witness both of the houses it rules, albeit with a square and opposition ray.

**Saturn:** In a Scorpio-rising chart, Saturn will always rule the third house of Capricorn and the fourth house of Aquarius. In this chart, Saturn is located in the second house. Thus, Saturn's interpretation in the second-house topics of livelihood and finances is linked to both the third house of siblings and communications, and the fourth house of parents. Saturn cannot witness the third house but does see the fourth by a sextile ray.

**Mercury:** In a Scorpio-rising chart, Mercury will always rule the eleventh house of Virgo and the eighth house of Gemini. In this chart, Mercury is located in the tenth house. Thus, the tenth-house topics of profession and reputation are linked to the eleventh house of friends and aspirations, which Mercury cannot witness, and the eighth house of death and inheritance, which it sees by a sextile ray.

**The Moon:** In a Scorpio-rising chart, the Moon will always rule the ninth house of Cancer. In this chart, the Moon is located in the sixth house. Thus, Mercury's interpretation in the sixth-house topics of illness and employment is linked to the ninth house of religion and travel, and the Moon witnesses the ninth house by a square ray.

**Venus:** In a Scorpio-rising chart, Venus will always rule the seventh house of Taurus and the twelfth house of Libra. In this chart, Venus is located in the eighth house. Thus Venus' interpretation in the eighth-house topics of death and inheritance is linked to the seventh house of marriage and the twelfth house of sorrows. Venus cannot witness the seventh house, but does see the twelfth house by a trine ray.

**Mars:** In a Scorpio-rising chart, Mars will always rule the first house of Scorpio and the sixth house of Aries. In this chart, Mars is located in the eleventh house. Thus, the interpretation of Mars in the eleventh-house topics of friends and aspirations is linked to the first house of life and the sixth house of illness. Mars can see the first house by a sextile ray, but cannot witness the sixth house.

## CHART II: LEO-RISING TEMPLATE

**The Sun:** In a Leo-rising chart, the Sun will always rule the first house of Leo. In this chart, the Sun is located in the fourth house. Thus, the Sun's interpretation in the fourth house of home and father is linked to the first house of self-identity, physical constitution, and character. The Sun in Scorpio witnesses the Leo first house by a square.

**Jupiter:** In a Leo-rising chart, Jupiter will always rule the fifth house of Sagittarius and the eighth house of Pisces. In this chart, Jupiter is located in the tenth house. Thus, Jupiter's interpretation in the tenth house of profession is linked to both the fifth house of children and creativity as well as to the eighth house of death, inheritance, and legacies. Jupiter in Taurus is in aversion to its Sagittarius second house and cannot witness it, but is able to witness the Pisces eighth house by sextile.

**Saturn:** In a Leo-rising chart, Saturn will always rule the sixth house of Capricorn and the seventh house of Aquarius. Thus, Saturn's interpretation in the tenth house of profession is linked to the sixth house of illness and the seventh house of partnership. Saturn in Taurus can witness both the houses it rules, the Capricorn sixth by trine, and the Aquarius seventh by square.

**Mercury:** In a Leo-rising chart, Mercury will always rule the second house of Virgo and the eleventh house of Gemini. In this chart, Mercury in Scorpio is located in the fourth house. Thus, Mercury's interpretation in the fourth house of home, father, and property is linked to the second house of money and the eleventh house of friends, patrons and aspirations. Mercury is able to witness its Virgo second house by sextile, but is in aversion to its Gemini eleventh house.

**The Moon:** In a Leo-rising chart, the Moon will always rule the twelfth house of Cancer. In this chart, the Moon in Sagittarius is located in the fifth house of children and creativity. Thus, the Moon's interpretation in the fifth house is linked to the twelfth house of sorrows, losses, estrangements, afflictions, and enemies. The Moon is in aversion to its Cancer twelfth house.

**Venus:** In a Leo-rising chart, Venus will always rule the tenth house of Taurus and the third house of Libra. In this chart, Venus is located in the third house. Thus, the interpretation of Venus in the third house is linked to her own house of communications, where she reigns supreme, and to the tenth house of profession. Venus cannot witness the tenth house, but she does "share a sympathy" with planets in that house.

**Mars:** In a Leo-rising chart, Mars will always rule the ninth house of Aries and the fourth house of Scorpio. In this chart, Mars in Cancer is located in the twelfth house. Thus, the interpretation of Mars in the twelfth house of sorrows

is linked to the ninth house of religion and the fourth house of home and father. Mars witnesses the Aries ninth house by square, and the Scorpio fourth house by trine.

→ EXERCISE 42

*Using your own chart, complete exercise 42:  
A Planet's House Rulerships*

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## EXERCISE 42

### A PLANET'S HOUSE RULERSHIPS

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**You will now incorporate the houses that a planet rules into your delineation of that planet. For each planet, first determine the houses that it rules and then integrate the topics of that house into your delineation of the planet.**

1. *In Table 56 on page 857, find your rising sign.*
2. *Begin with the Sun and find the house that is occupied by Leo. The Sun has dominion over this topic of life as well as the topics of the house it occupies.*
3. *For each planet, fill in the following template, using the examples given above.*

#### THE SUN RULES LEO

1. My Sun is located in (*house*):
2. The topics of this house are (*topics*):
3. The Sun rules Leo. In my chart, Leo occupies (*house*):  
The topics of this house are (*topics*):
4. The Sun is thus responsible for  
(*list topics of Leo house*):  
It fulfills these responsibilities through  
(*activities of house in which Sun is located*):  
The topics of my Leo house motivate the Sun's actions in the house in which he is located.
5. My Sun can/cannot witness (*circle one*) the Leo house and thus can/cannot (*circle one*) fully attend to its matters.

#### JUPITER RULES SAGITTARIUS AND PISCES

1. My Jupiter is located in (*house*):
2. The topics of this house are (*topics*):
3. Jupiter rules Sagittarius and Pisces.  
In my chart, Sagittarius occupies (*house*):  
The topics of this house are (*topics*):  
Pisces occupies (*house*):

The topics of this house are (*topics*):

4. Jupiter is thus responsible for  
(*topics of Sagittarius and Pisces houses*):  
It fulfills these responsibilities through  
(*activities of house in which Jupiter is located*):  
The topics of my Sagittarius and Pisces houses motivate Jupiter's actions in the house in which he is located.
5. My Jupiter can/cannot witness (*circle one*) the Sagittarius house and thus can/cannot (*circle one*) fully attend to its matters.
6. My Jupiter can/cannot witness (*circle one*) the Pisces house and thus can/cannot (*circle one*) fully attend to its matters.

#### SATURN RULES CAPRICORN AND AQUARIUS

1. My Saturn is located in (*house*):
2. The topics of this house are (*topics*):
3. Saturn rules Capricorn and Aquarius.  
In my chart, Capricorn occupies (*house*):  
The topics of this house are (*topics*):  
Aquarius occupies (*house*):  
The topics of this house are (*topics*):
4. Saturn is thus responsible for  
(*topics of Capricorn and Aquarius houses*):  
It fulfills these responsibilities through  
(*activities of house in which Saturn is located*):  
The topics of my Capricorn and Aquarius houses motivate Saturn's actions in the house in which he is located.
5. My Saturn can/cannot witness (*circle one*) the Capricorn house and thus can/cannot (*circle one*) fully attend to its matters.
6. My Saturn can/cannot witness (*circle one*) the Aquarius house and thus can/cannot (*circle one*) fully attend to its matters.

#### MERCURY RULES GEMINI AND VIRGO

1. My Mercury is located in (*house*):
2. The topics of this house are (*topics*):
3. Mercury rules Gemini and Virgo.  
In my chart, Gemini occupies (*house*):  
The topics of this house are (*topics*):

Virgo occupies (*house*):

The topics of this house are (*topics*):

4. Mercury is thus responsible for (*topics of Gemini and Virgo houses*):  
It fulfills these responsibilities through (*activities of house in which Mercury is located*):  
The topics of my Gemini and Virgo houses motivate Mercury's actions in the house in which he is located.
5. My Mercury can/cannot witness (*circle one*) the Gemini house and thus can/cannot (*circle one*) fully attend to its matters.
6. My Mercury can/cannot witness (*circle one*) the Virgo house and thus can/cannot (*circle one*) fully attend to its matters.

#### THE MOON RULES CANCER

1. My Moon is located in (*house*):
2. The topics of this house are (*topics*):
3. The Moon rules Cancer. In my chart, Cancer occupies (*house*):  
The topics of this house are (*topics*):
4. The Moon is thus responsible for (*topics of Cancer house*):  
It fulfills these responsibilities through (*activities of house in which Moon is located*):  
The topics of my Cancer house motivate the Moon's actions in the house in which she is located.
5. My Moon can/cannot witness (*circle one*) the Cancer house and thus can/cannot (*circle one*) fully attend to its matters.

#### VENUS RULES TAURUS AND LIBRA

1. My Venus is located in (*house*):
2. The topics of this house are (*topics*):
3. Venus rules Taurus and Libra.  
In my chart, Venus occupies (*house*):  
The topics of this house are (*topics*):  
Taurus occupies (*house*):  
The topics of this house are (*topics*):  
Libra occupies (*house*):  
The topics of this house are (*topics*):

4. Venus is thus responsible for  
(*topics of Taurus and Libra houses*):  
It fulfills these responsibilities through  
(*activities of house in which Venus is located*):  
The topics of my Taurus and Libra houses motivate Venus' actions in the house in which she is located.
5. My Venus can/cannot witness (*circle one*) the Taurus house and thus can/cannot (*circle one*) fully attend to its matters.
6. My Venus can/cannot witness (*circle one*) the Libra house and thus can/cannot (*circle one*) fully attend to its matters.

#### MARS RULES ARIES AND SCORPIO

1. My Mars is located in (*house*):
2. The topics of this house are (*topics*):
3. Mars rules Aries and Scorpio.  
In my chart, Mars occupies (*house*):  
The topics of this house are (*topics*):  
Aries occupies (*house*):  
The topics of this house are (*topics*):  
Scorpio occupies (*house*):  
The topics of this house are (*topics*):
4. Mars is thus responsible for  
(*topics of Aries and Scorpio houses*):  
It fulfills these responsibilities through  
(*activities of house in which Mars is located*):  
The topics of my Aries and Scorpio houses motivate Mars' actions in the house in which he is located.
5. My Mars can/cannot witness (*circle one*) the Aries house and thus can/cannot (*circle one*) fully attend to its matters.
6. My Mars can/cannot witness (*circle one*) the Scorpio house and thus can/cannot (*circle one*) fully attend to its matters.

#### REFLECTION AND ANALYSIS

1. Can you see the relationship between actions in one area of your life (topics of a planet's house location) and themes from another area of life (topics of the planet's house rulerships)?
2. Based upon the houses that each planet rules, to what extent are you aware of the additional topics that are constellated for that planet?

3. In which areas of life do you feel you can attend to these additional responsibilities, and what areas seem outside the realm of your awareness or ability?
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# The Planet's Domicile Lord

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## STEP FOUR: THE CONDITION AND LOCATION OF THE DOMICILE LORD

A PLANET'S DOMICILE LORD PLAYS A SUBSTANTIAL ROLE IN ITS OVERALL condition. It is the host who provides resources for the activities of its guest planet. Planets thus share in their host's good or bad fortune. The duty of a domicile lord is to see to the well-being of its guest, to protect it, and to help it accomplish its agenda. If a planet's domicile lord is in good condition, in a favorable location, and can witness the planet by means of an aspect configuration, the planet will benefit, become stronger, and improve over time. However, when a planet's domicile lord is in poor condition, located in an unfavorable house, or does not witness the planet, the planet's support system is weakened and it can lose its efficacy over time—especially if it is also challenged.

If a planet cannot be seen by its domicile lord by means of an aspect configuration, there is no direct conduit by which to send and receive the support. The Hellenistic texts do not indicate that the aspect needs to be applying by degree. Configuration pertains to whole-sign aspect relations.

The celestial condition of a planet's domicile lord has been previously detailed.<sup>1</sup> The next factor to integrate in our interpretation is the lord's house location. If a domicile lord occupies a favorable house, it has more beneficial topics to offer its guests. By contrast, a domicile lord located in an unfavorable house brings topics that may challenge the guest planet to overcome adversities. The nature and condition of the lord must be combined with the nature and condition of the house in which it is placed.

Thus, in the earlier example (FIGURE 107) of Mercury in Capricorn in the second house, Saturn is the domicile lord of Mercury in Capricorn (as well as the lord of any other planet in Capricorn or Aquarius). Let us say that Saturn

1 Volume 1, chapter 13.

is configured to Mercury by a square aspect (FIGURE 108). Should Saturn, as Mercury's domicile lord, be exalted in Libra in the favorable eleventh house of good expectations, assistance will come from esteemed friends and associates

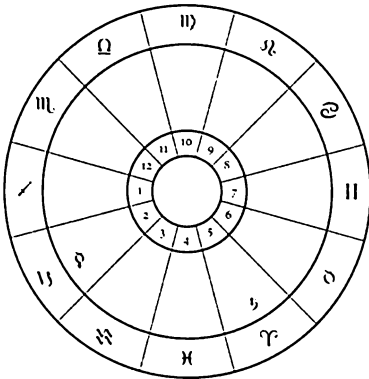
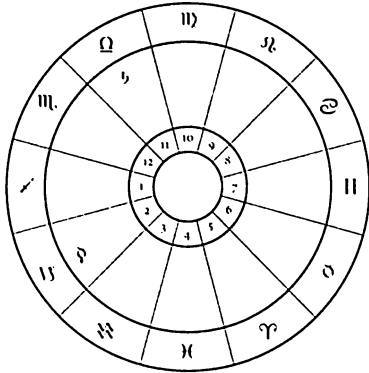


FIGURE 108. CONDITION OF THE PLANET'S DOMICILE LORD

*Saturn as lord of Mercury in Capricorn (second house), exalted (above) versus fallen (below).*

who bolster the financial picture. Even though Saturn witnesses Mercury by a superior square, Saturn is exalted in Libra in this chart and has a good house location. He can therefore function more beneficially, and is not necessarily obstructive as long as the native is serious, responsible, hardworking, and pays respect to their friends or patrons. This beneficial relationship is amplified should Mercury belong to the day sect, making him a sect mate of Saturn. However, should Saturn be placed in Aries, the sign of his fall (located in the fifth house in this example, and configured to Mercury by square) the person's financial well-being may be both burdened and diminished over time due to difficulties arising from the native's children or creative endeavors. (All the more so if Saturn is of the contrary sect to Mercury).

We have already explored the role of a planet's domicile lord in the evaluation of its condition.<sup>2</sup> Now we must expand that to include the importance of the lord's house location. A domicile lord that is angular has more potency to act as a benefactor to its guest planet than a lord that is cadent. A lord that lies in the sixth or twelfth house may send troubles relating to the topics of its house, such as illness or sorrows—especially if the lord itself is in poor condition and contrary to the sect of the chart.

<sup>2</sup> Volume one, chapters 12–13.

One of the conditions of maltreatment is when a planet has a malefic as a domicile lord, and that malefic is itself located in an unfortunate house. Conversely, to have a benefic as domicile lord with that benefic in a strong or good house is considered a boon, and implies the condition of bonification.<sup>3</sup> There may be situations where the planet under evaluation is weak by condition or is located in an unfortunate house. Nevertheless, tremendous assistance and mitigation can arise from a powerfully-placed domicile lord in a dynamically strong and fortunate house that witnesses the planet by means of a favorable configuration.

You should also remember to check whether the planet under consideration is in mutual reception with its domicile lord. Mutual reception takes place when two planets are in each other's domiciles and connected by an aspect configuration. In general, the planets support each other's significations and this bodes well for cooperation and mutual assistance for their joint endeavors over the course of the life. The benefits of mutual reception are amplified when a planet's domicile lord is well-placed by house location. For example, if you are evaluating Mars in Leo in the eighth house (which can be a difficult placement) but its domicile lord, the Sun, is in Aries, which would be located in the angular fourth house, these planets are not only in mutual reception but are also connected by the favorable trine configuration. Furthermore, because the exalted lord falls in the angular fourth house, the beneficence or status of the family, especially the father, can do much to offset the danger, loss, or anguish that Mars may experience in the eighth house.

→ EXAMPLE CHARTS

*Let us now look at our example charts. A discussion of the relationship between a planet and its domicile lord was given in volume one (chapter 12). To this we can now add the details of house location.*

CHART I

THE SUN in Leo in the tenth house is its own domicile lord, giving it optimal and consistent resources to accomplish its intentions for status, reputation, and profession over the course of the life. This angular house, second-best in ranking, offers dynamic energy and stable support for the realization of high ambitions and status.

3 Volume one, chapter 50.

MERCURY in Leo in the tenth house has the Sun in Leo as its domicile lord, which is both powerful by condition and dynamically strong in the tenth house of profession and honors. Standing next to Mercury, the Sun offers its guest ongoing support for intellectual accomplishments and professional success. In mid-life, Onassis became an editor at a prestigious New York publishing house. Mercury can expect ongoing and increased support from the Sun over time.

JUPITER AND VENUS in Gemini both have Mercury in Leo in the tenth house as their domicile lord. Mercury's overall condition is quite good due to his support from the Sun, and he witnesses his guests by the favorable sextile configuration. Mercury provided Onassis' Venus (ruling the seventh house) with a royal (Leo) marriage that gave her high status as the First Lady of the United States, while her Jupiter (ruling the fifth house) accorded royal status to her children. Mercury's support of Venus and Jupiter could be expected to continue over time.

SATURN in Sagittarius in the second house looks for financial support to his domicile lord, eighth-house Jupiter, who witnesses Saturn by the adversarial opposition. Jupiter, as a benefic sect mate, is generous by nature, but his own condition is mixed and problematic due to being in detriment, receiving negative testimony, and being placed in the unfortunate eighth house. The resources he provides to Saturn may be inconsistent and accompanied with difficulties. Jupiter filled Saturn's coffers with money from spouses—via inheritances and a divorce settlement—but also portended the death of her children as Jupiter also rules the fifth house.

THE MOON in Aries in the sixth house instinctively knows she must be vigilant about her young and her own health. She looks to her domicile lord and sect mate, the warrior Mars in Virgo, for protection. Despite Mars' location in the fortunate eleventh house of friends and social activities, his gaze is averted from her. Onassis felt vulnerable and defenseless when she contracted an illness which undermined her reproductive system, and was terrified by the death threats toward her children following the assassination of her husband and brother-in-law. Not much assistance can be expected from Mars.

MARS himself, in the eleventh house in Virgo, is not connected to his domicile lord, Mercury in Leo. While Mercury provided status and honors to his guests (Venus and Jupiter in Gemini) due to the witnessing by sextile, he ignores Mars in his Virgo domicile due to the aversion. Onassis had a coterie of jet-setting friends, but Mercury did not accord them honor. Her own reputation was sometimes tainted by her association with these friends, whose characters or backgrounds were regarded as questionable by the media.

Beyond this planet-by-planet evaluation—looking at both the condition of a planet's domicile lord as well as its house location to assess the amount and

kind of support it can expect—there are also some important general insights that can be gained from this exercise. The Sun provides for himself and for Mercury. Mercury is responsible for tending to Venus and Jupiter, and to Mars for whom he is remiss. In turn Mars ignores his guest, the Moon, who happens to be his queen and sect leader. Jupiter takes care of Saturn with some wariness and inconsistency. Neither Venus nor the Moon have any responsibilities as domicile lords. And while all the diurnal planets are provided for, two of the three nocturnal planets, the Moon and Mars, are without support from their domicile lords.

## CHART II

THE SUN AND MERCURY in Scorpio in the fourth house both have a twelfth-house Mars, at fall in Cancer, as their domicile lord. Mars witnesses them by trine configuration. A malefic lord in a bad house, regardless of the configuration, will maltreat its guests. Quick to anger and resentful of real or imagined slights, Mars offers a basket of troubles—sorrows, losses, afflictions, enmities, and estrangements. At best, the difficulties of Mars are not directed against these planets because of the trine, or least not all of the time. Picasso's feud with and estrangement from his father (Sun as planetary significator and fourth house as topical significator) and loss of friends due to suicide, imprisonment, and betrayal (Mercury as lord of the eleventh) were among his ruptured relationships. Mars' condition and placement portend decreasing support over time.

JUPITER AND SATURN in Taurus in the tenth house have the benefic third-house Venus in Libra as their domicile lord. Venus in Libra is powerful in her own domicile, and in the third house she has many resources of art and beauty at her disposal through which she can communicate to others. Yet she suffers maltreatment from Mars. While she is in aversion to Jupiter and Saturn by configuration, she nevertheless provides indirect assistance for them through a shared sympathy, ruling the zodiacal sign of Taurus as well as Libra, where she resides. Jupiter and Saturn partake of Venus' bounty, regardless of her direct acquiescence, but are also impacted by her injuries. She provided beautiful women who acted as muses for Picasso's artistic inspiration, but many suffered psychological or emotional breakdown, which he also depicted in his paintings.

THE MOON in Sagittarius in the fifth house has tenth-house Jupiter in Taurus as her domicile lord. As a benefic, Jupiter is generally predisposed to helping his planetary guests residing in his domicile. However, Jupiter is in aversion and cannot see the Moon, so the assistance is questionable. Picasso did not give honors or recognition to his children; he kept them in the shadows, ignoring them, focusing more upon his profession. As a result, they felt marginalized,

abandoned, and deprived of his affections and attention. However, the honors accorded the children dramatically improved after his death (Jupiter also rules the eighth house), after which they became administrators of his vast estate, and artists in their own right.

MARS in Cancer in the twelfth house has the Moon in the fifth house of Sagittarius as his domicile lord. The Moon is in aversion to Mars, though they are connected due to having the same ascensional time: their significations mature and come forth around the same time.<sup>4</sup> The Moon does not provide Mars with the compassion, sympathy, kindness, and understanding that might temper Mars' ill treatment of others. Located in the fifth house of children, this aversion also contributed to estrangements with his children, which became increasingly disassociative as he got older.

VENUS in Libra in the third house is her own domicile lord as she rules the sign in which she is located. She is flush with her own resources and not dependent upon any other planet for support. Picasso's primary mode of communication was through his art. In his childhood education (third house), he failed miserably at his letters and numbers but excelled in art. His first word referred to the pencil he used for drawing. The artistic proficiency by which he communicated to the world continually improved over the course of his life.

In evaluating this chart as a whole, we see that four of the seven planets are in aversion to their domicile lords. This suggests a pattern of insecurity in the support one can expect from others and can lead to either fears of abandonment or excessive self-reliance as compensatory behaviors. It may be observed that many of Picasso's paintings were of blind people. This could be an expression of all the "blind spots" or aversions in his own psyche, as indicated in his chart. The Sun, Mercury, and Saturn do not have any responsibilities, met or unmet, to other planets. Venus alone has a stable and plentiful supply of resources, which are her own.

→ EXERCISE 43

*Using your own chart, complete exercise 43:  
A Planet's Assistance from its Domicile Lord*

4 See volume 1, chapter 53, table 24.

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## EXERCISE 43

### A PLANET'S ASSISTANCE FROM ITS DOMICILE LORD

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**Determine the assistance and support each planet can expect to receive from its domicile lord. This impacts the extent of long-term support that a planet will have over the course of the individual's life.**

1. *Planet's zodiacal sign:*  
Enter the zodiacal sign and degree for each planet.
2. *Planet's domicile lord:*  
Enter the planet's domicile lord along with its sign and degree (this will be the planet that rules the sign that the planet under investigation occupies).
3. *Aspect configuration:*  
Is there a whole-sign aspect between the two planets (sextile, square, trine, opposition, or co-presence)? If so, enter the aspect. If not, enter aversion.
4. *Condition of domicile lord:*  
Evaluate the condition of the domicile lord, especially in terms of its relative power from its zodiacal sign, sect status, and fortunate or unfortunate house location.
5. *House location of domicile lord:*  
Enter the house location of the domicile lord. Note if the lord resides in a fortunate or unfortunate house, and what kinds of topics are available for it to provide for its guest planet.
6. *Make a judgment as to the nature and extent of the support that a planet can expect to receive from its domicile lord. Will the planet's own capacity to fulfill its agenda improve or diminish over the course of the life? Some factors to consider in your judgment are:*
  1. If there is an aspect between the two planets, there is a conduit for giving and receiving. The more favorable the aspect, the easier the support can flow. If there is no aspect, the planet that is not receiving support may feel denied and frustrated due to the lack of assistance that the domicile lord is duty-bound to give.
  2. The better the condition the domicile lord is in, and the better the house location it occupies, the more beneficial the assistance it can provide to its guests. A planet's circumstances will improve over time when it has a strong and well-placed domicile lord.

3. The poorer the condition the domicile lord is in, and the more unfortunate the house location it occupies, the less beneficial the assistance it can provide to its guests. A planet's circumstances will deteriorate over time when it has a weak and poorly-placed domicile lord.
4. Based on its house location, what kinds of topics does the domicile lord have at its disposal to offer its guests? Planets in mutual reception share their resources and can cooperate in joint endeavors for mutual benefit regarding the topics of the houses in which they reside.
5. Finally, think about how self-sufficient or needy and demanding the guest planet might be, and how it might tax, deplete, or exasperate the reserves and good will of its host.



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<i>Planet's sign &amp; degree</i>	<i>Lord's sign &amp; degree</i>	<i>Aspect configuration</i>	<i>House of lord &amp; condition</i>	<i>Judgment</i>
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SUN

JUPITER

SATURN

MERCURY

MOON

VENUS

MARS

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## REFLECTION AND ANALYSIS

1. Are there any planets that are self-sufficient because they occupy their own domiciles and are thus their own domicile lords?
2. Which planets, if any, can expect to receive considerable and consistent support from their domicile lords and thus improve over time? Based upon the domicile lord's house location, what kinds of topics are offered as assistance?
3. Which planets, if any, receive little support from their domicile lord because the lord itself is needy and located in an unfortunate place? What is the nature of the difficulties based upon the house location of the domicile lord? Do the beneficial outcomes of the planet's own significations decrease over time?
4. Are there any planets that receive no acknowledgment from their domicile lord because the host lord and guest planet are in aversion? Relative to the significations of that planet, does this correspond to a lack of support in life, of not being able to count on anyone else for help, and of having to be wholly responsible for oneself? If a planet and its lord are in aversion, are there any mitigating sympathies which could foster an indirect conduit of assistance?
5. Prepare a short delineation for each planet in your chart as you take these factors into consideration, and reflect upon the sources of support in your life that assist you in the accomplishment of your agendas. Learn to recognize those areas where what is given is not helpful, or where support is not available.

SUN:

JUPITER:

SATURN:

MERCURY:

MOON:

VENUS:

MARS:

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## CHAPTER 82

# The Outcome of House Topics

## INTRODUCTION

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IN THE PREVIOUS CHAPTERS WE HAVE FOCUSED OUR LENS UPON THE planet in terms of its own agenda, the manner in which it brings about its events, the house topics it must use in order to accomplish its objective, its additional responsibilities regarding the houses it rules, and the amount and nature of assistance it can expect to receive from its domicile lord. We now turn back to the houses themselves and a house-centered evaluation. Here we will take the interpretation further and add more details. We will explore how each planet's nature and condition impact how the fortunate or unfortunate topics of life eventuate. We will investigate how the twelve basic topics of life—such as marriage, children, wealth, health, and profession—will turn out for the individual. These are the key questions that clients bring to the astrological counseling session.

Keep in mind our first exercise in evaluating the condition of each house based upon its relative angularity, favorability, witnessing, and joy (exercise 40). In this chapter we are ready to elaborate upon the role that benefic and malefic planets in the house play in determining whether the good or bad topics of the house itself will be realized, prevented, or transformed.

The seventeenth-century French astrologer Jean-Baptiste Morin, known in English by his Latinized name Morinus, set forth a system of house interpretation in which he specified how planets, in accordance with their nature and condition, could realize or prevent the good topics of the fortunate houses and activate, mitigate, or suppress the bad topics of the unfortunate houses. He also explained how once a topic has been realized, it could later be destroyed as well as transformed into a source of fortune or misfortune.<sup>1</sup>

Here is an adaptation of the essence of his system. If you can fully imprint the following guidelines, your delineations will flow easily and accurately based upon traditional astrological guidelines.

1 MORINUS, *Astrologia Gallica* 21.

DELINEATION GUIDELINES  
AFTER JEAN-BAPTISTE MORIN (MORINUS)

1. A *BENEFIC* planet in *GOOD* condition in a *GOOD* and strong house suggests that the individual will be able to bring about the full potential of the positive events of that house in a way that is stable and consistent.
2. A *BENEFIC* planet in *POOR* condition in a *GOOD* and strong house suggests that the individual can still bring about fortunate outcomes in regards to those topics, but they may not realize their full potential in this area, or the events will be unstable, of short duration, not useful, or will require more effort than initially thought.
3. A *BENEFIC* planet in *GOOD* condition in a *BAD* house suggests that the individual can prevent or suppress the bad topics from arising, or if bad events do occur, the individual has the potential to transform them into something good and beneficial.
4. A *BENEFIC* planet in *POOR* condition in a *BAD* house suggests that the individual cannot prevent the bad events from arising, but they can survive them and will be able to move on.
5. A *MALEFIC* planet in *GOOD* condition in a *GOOD* house suggests that the individual can bring forth and maintain the positive topics of that house, albeit with hard work or conflict. Sometimes the good for the individual comes at the expense of others.
6. A *MALEFIC* planet in *POOR* condition in a *GOOD* house suggests that the individual cannot fully realize the good topics of that house or if they do occur, they turn into a source of misfortune.
7. A *MALEFIC* planet in *GOOD* condition in a *BAD* house suggests that the individual cannot prevent the bad topics from arising, but can survive them.
8. A *MALEFIC* planet in *POOR* condition in a *BAD* house suggests that the individual encounters the bad topics of that house.

Remember, when speaking of good and bad houses, or benefic and malefic planets, the fuller range of meanings encompasses the following terms:

Table 57. Ranges of Meaning for "Good" and "Bad"

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Good	Bad
Benefic	Malefic
Fortunate	Unfortunate
Favorable	Unfavorable
Advantageous	Disadvantageous
Profitable	Unprofitable
Positive	Negative
Busy	Slack

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#### BENEFIC AND MALEFIC PLANETS, CONDITIONS, AND HOUSES

To review the determination of whether planets function as benefic or malefic, the baseline for Venus and Jupiter is that they are essentially benefic in nature. The baseline for Mars and Saturn is essentially malefic in nature. Mercury's baseline is established by the benefic or malefic planets to which it is most closely connected. In general, the Sun and Moon are considered benefic, although there is conflicting testimony about this in the texts. A good rule of thumb is to evaluate them by sect and celestial condition in order to see if they are functioning in a more benefic or malefic manner in a particular chart.

A planet's celestial condition is shaped by its sect status and rejoicing, zodiacal rulerships, solar phase, and aspect testimony. Its essential benefic or malefic nature can be modified by its celestial condition, whereby the malefic planets can be predisposed to act beneficially, and the benefic planets can be limited in the amount of good they can do. The planet's fundamental properties will always prevail, but the extent to which the fortunate and unfortunate topics of each house eventuate is a factor of the condition of the planets that reside there. Benefic and malefic planets in good or bad condition work differently in the fortunate and unfortunate houses.

Planets in neither good nor bad zodiacal state give intermediate outcomes, and additional details are provided by the planet's domicile lord. A pithy rule of thumb for determining how a planet's nature and condition shapes the outcomes of the topics of the house in which it resides can be stated as follows: *The better the planet, the better its condition, the better the house, the better the outcome, the better the interpretation.*

Table 58. *Benefic Planets: Conditions and Houses*<sup>2</sup>

		<b>Benefic Planet</b>		
		<i>Good Condition</i>	<i>Bad Condition</i>	<i>Mixed Condition</i>
GOOD HOUSE		The planet is able to grant the full potential of the positive events of the house in a stable and long-lasting manner	The planet is not able to bring about the full potential of the positive events or does so in a way that is unstable, of short duration, not useful, or the good is accompanied with difficulty	The planet brings about moderate results with respect to quality, quantity, stability, and duration
BAD HOUSE		The planet can prevent the difficult events of the house from occurring, or if the bad does come about, it can mitigate it into something favorable or rescue the native	The planet is not able to prevent the negative events from coming about, but the native survives the difficulties	The planet neither causes nor prevents difficulties, but only tempers or mitigates the adversity

2 Adapted from Jean-Baptiste MORINUS, *Astrologia Gallica*, book 21. RHETORIUS (*Compendium* 3) says that benefic stars lessen the good when contrary to sect. Malefics, when belonging to the sect and in their own domiciles and angular or succedent, are injurious and dangerous; when in domiciles of the opposite sect and contrary to sect, the damages are worse. VALENS (*Anthology* 2.5; 2.9; 2.11; 2.15) states that the benefics in the bad houses can never bring forth their good.



Table 59. *Malefic Planets: Conditions and Houses*

		<b>Malefic Planet</b>		
		<i>Good Condition</i>	<i>Bad Condition</i>	<i>Mixed Condition</i>
<b>GOOD HOUSE</b>		The planet is able to grant the positive events, especially if it has a favorable aspect from Jupiter or the Sun. Morinus adds that the promise of the house comes after hard work, delay, struggle, or conflict, but with effort can maintain stability and consistency. Good may come to the native in an evil way or at the expense or loss of another	The planet prevents or destroys the full measure of the positive events of the house from being realized, or turns the good into a source of misfortune	The planet neither grants nor takes away, but prevents the good from taking place. Saturn restricts, Mars is reckless
<b>BAD HOUSE</b>		The planet is not able to prevent the difficult events from arising, but will rescue the native or lessen the difficulty, especially when in good aspect with a benefic	The planet brings about the difficult events of the house. The adverse events come about quickly	The planet does not prevent the difficult events of the house, but participates in their realization. The worse the condition, the more serious the outcome

## THE FORTUNATE HOUSES

The following chart examples illustrate the clear expression of benefic and malefic planets in good and poor condition in the favorable and unfavorable houses. These demonstrate more of an archetypal pattern that provides a baseline for interpretations. In reality, most charts are characterized by planets that have mixed conditions, suggesting lives that are not marked by such dramatic events. The mixed-condition charts necessitate interpretations that are more nuanced. Once you can clearly establish the baseline in your thinking, it is easier to move your mind to delineating the many variances that you will encounter in your examination and judgment of charts.

All planets in good celestial condition, both benefics and malefics, will bring forth the positive events of the fortunate angular houses as well as of the eleventh, fifth, ninth, and perhaps third. Benefic planets in good condition do so easily. The best outcomes of life are indicated by a benefic planet in good condition (especially in its own domicile or exaltation) in a favorable house. For example, Jupiter by day in Sagittarius in the tenth house has the power and support to bring forth consistent, long-lasting honors and prosperity in the profession. This is the case in the chart of Phil Donahue (December 21, 1935; 11:25 AM; Cleveland, OH). He was the creator and host of the first television talk show programs that included audience participation and focused on political and social issues that divided liberals and conservatives. With Jupiter and his Sun in Sagittarius in the tenth house (Jupiter has the intense 15° heliacal rise or *phasis* five days before his birth), his show had the longest continuous run of any syndicated talk show in U.S. television history.

The benefics in poor condition are less able to bring forth the full potential of the good houses. Thus, if Jupiter is in Capricorn, the sign of its fall, or has other difficulties such as detriment, retrograde, or negative aspect testimony, it is limited in the good it can do. The expectations are lessened, or it has problems in sustaining the success. This is the case in the chart of Bill Cosby (July 12, 1937; 12:30 AM; Philadelphia, PA), where Jupiter by night is in Capricorn, the sign of its fall, and is retrograde in the tenth house. He was initially renowned and venerated for the integrity associated with his signature acting role as father Cliff Huxtable in the television sitcom, *The Cosby Show*. However, he later fell from grace. The square testimony from Saturn in Aries, Jupiter's domicile lord, contributed to the destruction of his good reputation with the revelation of a secret life as a sexual abuser. Saturn in the sign of his fall was not able to sustain the flow of resources to support Jupiter's professional success over the course of the native's life.

The malefic planets in good condition, especially if they belong to the sect of the chart, can also bring about the positive significations of the favorable houses. For example, Saturn in Aquarius by day can indicate great honors and wealth when in the tenth house. However, the process might involve overcoming obstacles, personal gain at the expense of others, conflict, or disrepute. This is the case with the chart of singer-songwriter Miley Cyrus (November 23, 1992; 4:19 PM; Nashville, TN). Here, Saturn in Aquarius by day is enhanced by a superior applying trine from Jupiter. A famous “bad girl” of teen stardom, she was named number one in the Top Ten Richest Teens in Hollywood in 2011.

By contrast, the malefics in poor condition act to prevent the realization of the positive topics of the favorable houses, or if realized, they are later destroyed or turned into a source of misfortune. For example, civil rights leader Coretta Scott King (April 27, 1927; 4:00 PM; Marion, AL) has Mars by day in Cancer, the sign of its fall, in the tenth house. She became a political activist after humiliating and violent experiences of racial discrimination. Mars rules the seventh house of marriage, and in the wake of her husband’s assassination, she took up leadership of the African-American civil rights movement. Mars in the tenth, partile conjunct the MC, gave her leadership for the cause of oppressed people, but as a malefic in poor condition zodiacally, she lost her husband to the cause.

### THE UNFORTUNATE HOUSES

When the benefic planets in good condition occupy the unfavorable houses (twelfth, sixth, eighth, second, and perhaps the third), they are able to suppress the difficult topics of these houses from coming forth, or alternatively they can transform them into a source of fortune. Maria von Trapp (Jan 25, 1905; 11:50 PM; Tyrol/Vienna, Austria), heroine of *The Sound of Music*, had an exalted Venus by night in Pisces in the sixth house of illness and employment. She was sent as a novice by her convent to work as a governess for the baron’s children in the hopes that the high mountain altitude of his castle would help her lung problems. Within a year she married the baron and became mistress of the manor.

The benefics in poor condition in the unfavorable houses cannot prevent the bad topics from arising, but the person can overcome the difficulties that they present. Actor Jodie Foster (November 18, 1962; 8:14 AM; Los Angeles, CA) has Venus by day, retrograde and in detriment in Scorpio in the twelfth house, squared by both Mars and Saturn. During her freshman year of college, she was stalked by the man who would shortly thereafter attempt to assassinate President Ronald Reagan. She achieved fame as one of the best actresses of her generation in roles that portrayed the victimization of women—a teenage hooker (*Taxi*

*Driver*, 1976), anorexia (*The Best Little Girl in the World*, 1981), a rape victim (*The Accused*, 1988), and an FBI rookie investigating brutal serial murders (*The Silence of the Lambs*, 1991). She drew upon her own traumatic experiences to evoke the terror of the fictional characters that ultimately brought her acclaim.

Even the malefics in good condition in the bad houses can survive misfortunes or transform them into favorable outcomes, but they will usually be accompanied by struggle and reversals. Maria von Trapp was an orphan and financially destitute. However, in her nocturnal chart, Mars in Scorpio in the second house led to wealth through marriage to a military officer (Aries on the seventh house of marriage), followed by several episodes of financial loss and gain. American President Barack Obama (August 4, 1961; 7:24 PM; Honolulu, HI) has a retrograde Saturn ruling his Aquarius Ascendant, placed in the twelfth house of enemies, but in its own domicile of Capricorn. He encountered a multitude of enemies from within his own country and in Congress, but he survived the attacks and came out of his term of office with integrity and admiration.

The worst situation is a malefic planet in poor condition in an unfavorable house. In such cases, the afflictions that arise may not disappear, or they may destroy the individual. French poet Charles Baudelaire (April 9, 1821; 3:00 PM; Paris, France), author of the morally condemned *Flowers of Evil* (1857), was born with Saturn in its fall in Aries and Venus in detriment in Aries in his eighth house (together with Jupiter and Mars). He squandered a considerable inheritance, lived in destitution, was a sadist tormented by the human struggle between good and evil, suffered opium addiction, and died from the ravages of syphilis. Mars in Aries and Jupiter ruling the fourth gave him an inheritance, Saturn lost it, and Venus contributed to his death through sexual excesses.

→ THERE ARE NO EXERCISES FOR THIS CHAPTER

*In the next chapter, we will discuss, illustrate, and practice the application of these guidelines to charts that contain a single planet, multiple planets, and no planets in a particular house.*

## The Delineation of House Topics

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### STEP FIVE: HOUSE OUTCOMES

FOLLOWING THE GUIDELINES SET FORTH IN THE PREVIOUS CHAPTER, the delineation of a single planet in a house is relatively straightforward. It is more complex when two or more planets reside in the same house, because each planet is contributing its own indications. Furthermore, every chart—whether using traditional seven-planet or modern ten-planet systems—will contain several houses that do not contain any planets. Yet the topics of these empty houses still have outcomes. We will look at all three situations.

In order to make a preliminary judgment concerning the outcome of the various topics of life such as marriage, children, profession, finances, and illness, look to the house that signifies the matter. Note the relative dynamic energy and stable support that the house provides for the planet, whether the house contains the more fortunate or unfortunate topics of life, and any modifications due to witnessing.

Determine which planet or planets occupy the house. Identify the essential benefic or malefic nature of the planet. Then evaluate the planet's condition as benefic (good condition), malefic (bad condition) or intermediate (mixed condition). The sect status of the planet is especially important here. The diurnal planets in diurnal charts and nocturnal planets in nocturnal charts bring forth better outcomes than planets that are contrary to the sect of the chart.

Finally, consult tables 58 and 59 and make a judgment as to how the house topic will turn out for the native. Can the planet realize or obstruct the good topics of the good houses? Can it suppress or activate the bad topics of the bad houses? Is it able to transform the good events into bad or the bad into good?

## SINGLE PLANET IN A HOUSE

We will begin our analysis by looking at the case of a single planet in a house in both of our example charts.

*Table 60. Outcome of House Topics, Single Planet in House—Chart One*

HOUSE	PLANET	NATURE & CONDITION OF PLANET	NATURE & CONDITION OF HOUSE	OUTCOME OF HOUSE TOPIC
2ND HOUSE <i>Gate of Hadēs, money, livelihood</i>	Saturn	Malefic in mixed condition	Unfortunate house, Saturn present, witnessed by superior square from Mars, the malefic contrary to sect	Difficult events of house are activated
11TH HOUSE <i>Good Spirit, friends, aspirations, prosperity, joy of Jupiter</i>	Mars	Malefic in mixed condition	Fortunate house, Mars present, square witnessing from Saturn	Positive events of house are impaired in some ways.

## CHART I

THE SECOND HOUSE signifies money from livelihood and was considered an unfortunate house by Hellenistic authors, but gained in beneficence during the Medieval period. This house has Saturn as its occupant, which is a natural malefic. Even though in this chart Saturn belongs to the diurnal sect of the chart and occupies its own bounds, it is in generally poor condition due to being retrograde, receiving a superior square from Mars, and having little positive testimony from the benefics. A case could be made for an intermediate-to-poor rating. The second house is an unfortunate house, made more so by Saturn's presence in the house and the negative testimony of Mars.

A malefic planet in poor condition in a malefic house brings misfortune quickly and is destructive of the accumulation of personal wealth. If we hold the Medieval perspective that the second house is more favorable, our judgment

would shift to the view that the malefic in poor condition blocks the accumulation of wealth. This native was born into a very wealthy family, but the family lost most of its money in the stock market crash of 1929 a few months after her birth. By the age of eight, her father had squandered most of her paternal inheritance, and her wealthy stepfather did not leave her a trust when she came of age. This instilled lifelong fears around financial insecurity, despite the eventual inheritances from her spouses. The outcome of this second-house topic was thus very problematic and traumatic early in life.

THE ELEVENTH HOUSE signifies friends, associates, patronage, and hopes for future prosperity. It was considered to be quite fortunate, the third-best of the houses. It contains Mars, the malefic contrary to sect. Mars is especially important in this chart because it is the domicile lord of the Ascendant, functioning as the metaphorical steersperson of the life journey. While Mars receives negative testimony from its square with Saturn, Mars holds the superior position in this configuration and is thus the stronger of the two. Mars is also enclosed by the rays of both benefic planets, which allows it to bring forth outcomes that are better than expected, even beneficial.

A malefic planet in intermediate-to-good condition in a benefic house is able to grant the good events of the house, but with some conflict or misfortune, or at the expense of another. The increase in general prosperity through associations with friends is indicated, with the caveat that Mars is still Mars and there can be some slander, ill repute, violence, or other damage from social peers in this sector. The native was part of a bevy of wealthy friends who facilitated her participation in a glittering jet-set lifestyle, but she received criticism and slander for her choice of associates. Note that Mars is in aversion to its domicile lord Mercury, which was not able to prevent the criticisms of the press or the people. The outcome of the good eleventh-house topic was marred.

## CHART II

THE THIRD HOUSE, named Goddess, signifies siblings, communications, and travel. It has a mixed rating, hovering between the least good of the good and the least bad of the bad. This house has the natural benefic Venus as its resident, powerful in her own sign, and belonging to the sect of this nocturnal chart. Venus is moving at an average rate of speed and is visible. Her base condition is very good, except for the superior square from Mars which maltreats her and is extremely problematic. The judgment indicates that the planet is in mixed condition: bringing forth much good, but also severe difficulty. As a benefic in a borderline house, Venus is able to bring about good results to a moderate degree

of effectiveness, but she cannot prevent the negative events that she receives from her maltreatment.

The third-house topic of communication was enhanced by the presence of Venus in good zodiacal condition, giving him abundant artistic skill and vision. However, the childhood death of his beloved sister, who served as his first artistic model and muse, can be seen in Mars' maltreatment of both the house and of Venus. He survived the loss and went on to become one of the greatest artists of the century.

TWELFTH-HOUSE topics include sorrows, estrangements, enemies, and afflictions. It is considered the worst and most painful of the unfortunate houses. The malefic of sect, Mars, at fall in Cancer, resides in this house in aversion to its domicile lord, the Moon. However, the two benefics, Jupiter and Venus, are his exaltation and bound lords and Jupiter looks upon him amicably with the sextile ray. The judgment for a malefic in poor-to-intermediate condition is that the planet cannot prevent the difficult events of the house, and even participates in their realization. Picasso's martial anger, self-interest, and need for dominance contributed to estrangements and enmities with his father, children, lovers, wives, friends, and teachers.

Table 61. Outcome of House Topics, Single Planet in House—Chart Two

HOUSE	PLANET	NATURE & CONDITION OF PLANET	NATURE & CONDITION OF HOUSE	OUTCOME OF HOUSE TOPIC
3RD HOUSE <i>Goddess, siblings, communications, local travel, joy of Moon</i>	Venus	Benefic of sect in good condition, but weakened by maltreatment	Mildly favorable house with benefic ruler present, but harmed by superior square from Mars	Moderately good results punctuated by severe difficulties which the native is able to survive
12TH HOUSE <i>Enemies, sorrows, transcendence, joy of Saturn</i>	Mars	Malefic of sect Poor condition (fall), modified by witnessing to intermediate condition	Unfortunate house, malefic in fall present, sextile from Jupiter	Difficult events of house realized, some tempering



## MULTIPLE PLANETS IN ONE HOUSE

If there are multiple planets in the same house, each will impact the house topic in accordance with its own nature and condition. In this case, the topics of a house can have mixed outcomes over the course of the life.

When a house contains several planets, the topics of that house are particularly significant in the native's life. Multiple planets are using the activities of that house in order to bring about their various agendas. Each planet exerts its own influence upon what takes place in the house in accordance with its nature, condition, and attendance to the topics of the houses it rules. There can often be a mixture of good and bad outcomes, but the significations of the stronger planet prevail.

Traditional authors have suggested that the planet that is most dignified, i.e., in the best condition, has the most powerful influence in the final accounting of the house.<sup>1</sup> Another guideline is that the planet that is earliest in the sign will have the most lasting influence, as its power extends throughout the house over the course of life. This notion can be expanded to suggest that if there is a cluster of planets, each will take over from the other in incremental stages over the course of the beginning, middle, and end of life. Time-lord techniques such as the minor years of the planets can also indicate at what age a planet will take over from the one preceding it. For those astrologers who use a quadrant house system, a planet that is closest to the beginning of the house remains the most powerful because of the dynamic force inherent in the house cusp.

The combination and sequence of benefic and malefic planets in the same house also contribute insight to the interpretation of the house and how the topics unfold over the course of the life. Two benefic planets in the same house always bring forth the good potentials of the house topics. Even when located in an unfavorable house, the combination of two benefics has the power to suppress, mitigate, or transform the bad into a source of fortune. Two malefic planets in the same house are problematic in that they combine forces to block or destroy the good of the house, unless both planets are in good condition, such as Mars and Saturn in Capricorn.

The sequence of benefic and malefic planets in the same house indicates the sequence of the good and bad events. Two benefic planets indicate that good is followed by more good that is sustained over time. A benefic planet followed by a malefic planet points to disappointment following good, where the promise of the good is not fully realized or is later diminished. A malefic planet followed

1 MORINUS, *Astrologica Gallica* 21.2.3.

by a benefic planet leads to a lessening of the bad over time, or survival of the misfortune. When two malefic planets are in the same house, the difficult situations continue over time and can worsen, such that the person has difficulty escaping the misfortune.<sup>2</sup> Of course, the condition of the benefic and malefic planets shapes the relative intensity of these indications. This is the same pattern that governs the interpretation of successive time lords in the various timing procedures.

→ EXAMPLE CHARTS

*Let us look at multiple planets in a house in our example charts.*

CHART I

THE TENTH HOUSE signifies profession, status, and reputation; it is a fortunate house, second-best in rank, and further improved by the sextile rays from Venus and Jupiter. The tenth house contains the Sun and Mercury in Leo. In this chart, the Sun clearly functions as a benefic because it is the sect light of this diurnal chart and is in excellent condition—in its own domicile and triplicity, conjunct the Lot of Fortune, witnessed favorably by both benefics and not injured by the gaze of either malefic. Mercury, as a diurnal sect mate of the Sun, also functions as a benefic due to positive testimony. Its condition is slightly diminished as a result of being combust under the Sun's beams (although the Medieval astrologers held that a planet in Aries or Leo, the exaltation and domicile of the Sun, would not be debilitated by combustion).

Two functionally benefic planets in benefic condition in a benefic house can be expected to bring forth the full positive potential of good reputation and high status. Her position as First Lady of the United States led to her being voted the most admired woman in the world for five consecutive years according to the Gallup poll. The outcomes of the tenth-house topics were excellent.

THE EIGHTH HOUSE signifies death, inheritance, other people's money, and anguish of the mind. It is an unfortunate house with mixed testimony, both improved by the presence of the two benefics and challenged by the square and opposition from Mars and Saturn. Although it contains Venus and Jupiter, both are in poor condition. Venus, contrary to sect, is severely maltreated, and Jupiter, while of the sect and within his own bounds, is in detriment and receives negative testimony from both Mars and Saturn.

2 MORINUS, *Astrologica Gallica* 21.2.3.

A benefic planet in poor condition in a malefic house is unable to prevent the bad topics from occurring, but the individual can survive the adversity. Because this house contains both benefics, their combined power can transform some of the misfortune into good fortune. The native experienced the deaths of three children (Jupiter ruling the fifth), the violent death of her first husband (Venus ruling the seventh), and a long and contentious court battle for inheritance from her second husband, with eventual victory and substantial settlement. The outcomes of the difficult eighth-house topics were a mixture of good due to the presence of both benefics and bad due to their poor condition and the condition of the house itself.

*Table 62. Outcome of House Topics, Multiple Planets in House—Chart One*

HOUSE	PLANETS	NATURE & CONDITION OF PLANETS	NATURE & CONDITION OF HOUSE	OUTCOME OF HOUSE TOPIC
8TH HOUSE <i>Death, inheritance, others people's money, fears</i>	Jupiter	Benevolent in intermediate, mixed condition	Unfortunate house, both benefics present, both malefics witnessing with harsh aspects	Difficult events arise, but the native survives; benefics able to transform some of the difficulties into better outcomes
	Venus	Benevolent in poor condition		
10TH HOUSE <i>Profession, reputation, honors</i>	Sun	Functional benefic in excellent condition	Very fortunate house, helpful witnessing from both benefics, malefics in aversion	Full potential of positive events, stable and long-lasting
	Mercury	Functional benefic in very good condition		

## CHART II

THE TENTH HOUSE of profession, honors, and reputation is considered to be the second-best house in terms of dynamic strength and favorability. It receives both positive and negative influences from its occupants—benefic Jupiter and malefic Saturn. Their condition is intermediate. They have found themselves in Venus' plush domicile, but she is not aware that they are present due to the aversion. And yet because of the shared sympathy with this benefic, they feel entitled to fully avail themselves of all of her resources, assured she would not mind. On the other hand, they are both diurnal planets in a nocturnal chart, retrograde, and Saturn is under curtailed passage to the Sun. The judgment for a benefic planet in intermediate condition in a good house is that it can bring about moderate results, while a malefic prevents the good from taking place.

While Picasso received great praise and prosperity (Jupiter) for his artistic genius, he was also held in ill repute (Saturn) due to his rebellious behavior, arrogance, selfishness, and lecherous ways. The tenth house also signifies the king, and Saturn there indicates difficulties with authority figures, exemplified by his father's criticism of his artistic style. His condemnation of Franco was public, and during World War II he was harassed by the Nazi Gestapo.

In evaluating whether Jupiter's or Saturn's significations will prevail, the choice leans slightly towards Jupiter—simply because it is a benefic and because it is not in curtailed passage. One might pose the contrary argument that Jupiter is weakened by co-presence with Saturn, while Saturn is strengthened by its proximity to Jupiter. Saturn is also earlier in the zodiacal degrees, extending his influence in the sign for a longer period of time. However, when a benefic follows the malefic in sequence, it was thought that this leads to a lessening of the difficulties over time, and greater beneficence with age. Although Picasso became increasingly isolated in his later years, the last years of his life were also the most productive. His enormous wealth and fame from his thirties onward appears to speak to the power of the angular Jupiter in his chart to manifest the fortunate topics of the tenth house, along with the sympathetic access to the resources of Venus who rules this house. The outcome of tenth house topics was mixed, but the good increased over time.

Table 63. *Outcome of House Topics, Multiple Planets in House—Chart Two*

HOUSE	PLANETS	NATURE & CONDITION OF PLANETS	NATURE & CONDITION OF HOUSE	OUTCOME OF HOUSE TOPIC
10TH HOUSE <i>Profession, reputation, honors</i>	Jupiter	Benefic in intermediate condition	Fortunate and strong house, both a benefic and a malefic present	Jupiter gives moderately good results, Saturn prevents some of the good from taking place
	Saturn	Malefic in intermediate condition		

### EMPTY HOUSES

When using either the traditional seven-planet or modern ten-planet system in a wheel of twelve houses, every chart will inevitably contain several houses that do not have resident planets. Many students of astrology express concern over an empty house, wondering if nothing will happen regarding that area of life.

When a house is devoid of planets, it simply means that the planets are not using the topics of that house to bring forth their individual significations. However, this does not negate the topics of that house from coming about. For example, an empty seventh house does not mean that the person will not marry, nor does an empty fifth house indicate childlessness.

In these cases, when there are no planets in the house to influence or manage the outcomes of the house topic, the lord of the house plays the all-important role. The nature, condition, and location of the lord—as well as its capacity to witness the house it governs—determines the favorable or unfavorable outcomes of the house topic. The lord also establishes where the topics of the empty house will most likely be made manifest.

For now, we will focus simply upon identifying the lord of an empty house and the topics of the house in which it is located. We want to establish the interrelationship between the topics of these two houses. In the next chapter, we will provide a template for a more exhaustive analysis.

## → EXAMPLE CHARTS

*Let us look at empty houses in our example charts.*

## CHART I

**THE FIFTH HOUSE.** The primary topic of the empty fifth house is children. It is occupied by the sign of Pisces. Jupiter, lord of the fifth house, is located in the eighth house. There is a connection between children and death, as well as the benefits received from inheritances. The native had five pregnancies and lost three of her children prior to or immediately after birth. Although two children survived, one had an untimely death in his late twenties (although this was posthumous to the native).

**THE NINTH HOUSE.** The topics of the empty ninth house are spirituality, wisdom, foreign travel, and foreign interests. It is occupied by the sign of Cancer. The Moon, lord of the ninth house, is located in the sixth house of illness. Later in life, the native worked as a book editor facilitating the publication of *Healing and the Mind* and *The Garden of Life: The Healing Plants of India*. These titles illustrate the combination of the sixth and ninth-house topics, where spiritual wisdom and interests in foreign philosophies manifest in publications concerning the healing of illness.

*Table 64. Outcome of House Topics, Empty Houses—Chart One*

EMPTY HOUSE AND SIGN	LORD OF HOUSE, LORD'S LOCATION	CONNECTION BETWEEN HOUSE TOPICS
5TH HOUSE (PISCES) <i>Children, creativity, pleasure</i>	Jupiter eighth house	Children flow towards death and inheritance
9TH HOUSE (CANCER) <i>Spirituality, wisdom, foreign interests</i>	Moon sixth house	Spirituality and wisdom flow towards illness

## CHART II

**THE FIRST HOUSE.** The topics of the empty first house are vitality and character. It is occupied by the sign of Leo. Its lord, the Sun in Scorpio, is located in the fourth house of parents and home. Picasso's identity as an artist flowed to his father and paternal uncle who were both artists themselves. Picasso was born dead; his paternal uncle resuscitated him, connecting his life force to the Scorpiotic motif of death and rebirth. Picasso continually reinvented himself, and his identity is bound to the multiple artistic styles that he innovated.

**THE SEVENTH HOUSE.** The topics of the empty seventh house are marriage and partners. It is occupied by the sign of Aquarius. Its lord, Saturn in Taurus, is located in the tenth house. The theme of marriage flowed towards that of profession and status. Although Picasso had many romantic relationships, he married only twice. He felt constricted by both of his wives, who tried to control him. However, he gained social status through his first wife, which enhanced his reputation and thus the sale of his art. His second wife took over the business management of his career, but also further estranged him from his children.

*Table 65. Outcome of House Topics, Empty Houses—Chart Two*

EMPTY HOUSE AND SIGN	LORD OF HOUSE, LORD'S LOCATION	CONNECTION BETWEEN HOUSE TOPICS
1ST HOUSE (LEO) <i>Life force, body, character</i>	Sun fourth house	Identity flows towards parents
7TH HOUSE (AQUARIUS) <i>Marriage, partners</i>	Saturn tenth house	Marriage flows towards profession and reputation

## → EXERCISE 44

*Using your own chart, complete exercise 44:  
The Outcome of the Twelve Topics of Life*

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## EXERCISE 44

### THE OUTCOME OF THE TWELVE TOPICS OF LIFE

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Using the guidelines set forth by Morinus, make a judgment about the outcome of the house topics from your evaluation of the planet(s) present in the house, or if no planets are present, look to the planetary lord of the house. These are the fundamental questions you want to analyze in order to arrive at a judgment:

1. *Will the good topics of the fortunate houses be realized, blocked, destroyed once realized, or turned into misfortune?*
2. *Will the bad topics of the unfortunate houses be activated, suppressed, or transformed into good fortune?*

In the instructions for arriving at your judgment, note that there are different guidelines for the evaluation of a single planet in a house, multiple planets in the same house, and empty houses. Consider doing all the single planets first, multiple planets second, and empty houses last.

#### SINGLE PLANET

1. *Resident planet:*  
Enter the planet that resides in the house and whether its essential nature is benefic or malefic. (If the house does not contain a planet, see *empty house*, below).
2. *Nature and condition of the planet:*  
Enter whether each planet is a natural benefic or malefic, as well as its grade from your previous analysis. Judge its condition as good (benefic), poor (malefic), or intermediate.
3. *Nature and condition of the house:*  
Enter whether the house is a location for fortunate or unfortunate topics of life and whether it is slightly improved or worsened due to aspect testimony and the possibility of hosting a rejoicing planet.



4. *Referring to the guidelines, make an evaluation as to whether the fortunate or unfortunate topics of the house will be realized, prevented, destroyed after being realized, or transformed into a source of fortune or misfortune.*

#### MULTIPLE PLANETS IN THE SAME HOUSE

1. *Which houses contain more than one planet?*  
These houses may have mixed outcomes—a combination or alternation of some good and some difficult events. For each of these houses, think about the following factors in arriving at your evaluation.
2. *What is the nature and condition of each planet located in the house?*
3. *Which planet has the greatest influence?*  
You can consider the planet that is in the best condition and/or the one that is in the earliest degree of the zodiac sign.
4. *What is the sequence (from earliest to latest degree) of benefic and malefic planets in assessing how the outcomes progress over time?*
  - a. Benefic/Benefic—good and remains good
  - b. Benefic/Malefic—begins good and diminishes over time
  - c. Malefic/Benefic—begins poorly and improves over time
  - d. Malefic/Malefic—difficult and remains difficult.
5. *What is your judgment of the outcome of the topics of each house that contains more than one planet?*

#### EMPTY HOUSE

1. *Which houses do not contain any planets?*  
The outcome of empty houses depends upon the nature, condition, and location of the lord of that house, as well as the favorable or unfavorable topics of the house itself. For now, simply establish that the topics of each empty house flows towards or is connected in some way to the topics of the house of its lord. In the next chapter, you will do a more extensive analysis.

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HOUSE	PLANET (OR LORD), NATURE, & CONDITION	MULTIPLE PLANETS (INFLUENCE, SEQUENCE)	NATURE & CONDITION OF HOUSE	OUTCOME OF HOUSE TOPIC
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FIRST  
*Hōroskopos*

SECOND  
*Gate of  
Hadēs*

THIRD  
*Goddess*

FOURTH  
*Subterranean  
Place*

FIFTH  
*Good  
Fortune*

SIXTH  
*Bad  
Fortune*

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HOUSE	PLANET (OR LORD), NATURE, & CONDITION	MULTIPLE PLANETS (INFLUENCE, SEQUENCE)	NATURE & CONDITION OF HOUSE	OUTCOME OF HOUSE TOPIC
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SEVENTH  
*Setting*

EIGHTH  
*Idle Place*

NINTH  
*God*

TENTH  
*Midheaven*

ELEVENTH  
*Good  
Spirit*

TWELFTH  
*Bad  
Spirit*

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EMPTY HOUSES,  
TOPICS, SIGN

LORD OF HOUSE,  
LORD'S LOCATION

CONNECTION BETWEEN  
HOUSE TOPICS

FIRST HOUSE  
*Life force, body,  
character*  
*Sign:*  
*Empty (y/n):*

SECOND HOUSE  
*Livelihood*  
*Sign:*  
*Empty (y/n):*

THIRD HOUSE  
*Siblings*  
*Sign:*  
*Empty (y/n):*

FOURTH HOUSE  
*Home, family*  
*Sign:*  
*Empty (y/n):*

FIFTH HOUSE  
*Children, pleasure,  
creativity*  
*Sign:*  
*Empty (y/n):*

SIXTH HOUSE  
*Illness, servitude*  
*Sign:*  
*Empty (y/n):*

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EMPTY HOUSES,  
TOPICS, SIGN

LORD OF HOUSE,  
LORD'S LOCATION

CONNECTION BETWEEN  
HOUSE TOPICS

SEVENTH HOUSE

*Marriage, partners*

Sign:

*Empty (y/n):*

EIGHTH HOUSE

*Death, inheritance*

Sign:

*Empty (y/n):*

NINTH HOUSE

*Spirituality, wisdom,*

*foreign interests*

Sign:

*Empty (y/n):*

TENTH HOUSE

*Profession, reputation*

Sign:

*Empty (y/n):*

ELEVENTH HOUSE

*Friends, fortune*

Sign:

*Empty (y/n):*

TWELFTH HOUSE

*Suffering, enemies*

Sign:

*Empty (y/n):*

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## REFLECTION AND ANALYSIS

1. Are there any fortunate houses whose positive topics are fully realized due to the presence of a planet in good condition? Identify these house topics and describe the reasoning for your judgment.
  2. Are there any fortunate houses whose positive topics are limited, prevented, or destroyed once realized due to the presence of a planet in poor condition? Identify these house topics and describe the fine points of your judgment.
  3. Are there any unfortunate houses whose difficult topics are suppressed, mitigated, or transformed into something beneficial due to the presence of a planet in good condition? Identify these house topics and describe the fine points of your judgment.
  4. Are there any unfortunate houses whose difficult topics are activated by the presence of a malefic planet in poor condition? Identify these house topics and describe the fine points of your judgment.
  5. Are there any houses whose topics have a middling outcome due to the presence of a planet in intermediate condition? Identify these house topics and describe the fine points of your judgment.
  6. Are there any houses whose topics have a mixed outcome due to the presence of more than one planet, each of which has a different condition? Identify these house topics and describe the fine points of your judgment.
  7. Which houses are empty? Identify the topics of these houses, the lord of the house, and the topics of the house location of the lord. In what ways do you see a connection between these two topics in your life?
  8. Based upon the above considerations, which areas of your life in terms of house topics do you judge will be the most successful in furthering your best interests, and which areas may be the source on ongoing difficulties or disappointments?
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## The Lord of a House

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### STEP SIX: LOCATION AND TOPICS OF THE LORD

Another matter that must be especially considered is the ruler of that house, i.e., of the sign—in which house it is placed, or in what sort of sign, or in what sort of terms—which matter must be inquired into with the greatest diligence. Also whether it is adorned with the testimonies of the benefic stars, or whether on the contrary it is stricken with the onslaught of the malefics.—FIRMICUS MATERNUS.<sup>1</sup>

THE LORD OF A HOUSE IS THE FINAL COMPONENT IN DEVELOPING A judgment of a house topic. It is the planet that rules the zodiacal sign of the house under consideration. The lord of a house oversees the affairs of the house it rules, including those of any planets that happen to reside in that place.

We have already covered portions of this material several times when discussing the assistance that a planet receives from its domicile lord and the role that the lord of a house plays when the house it rules is empty of planets. Nevertheless, we return to this subject one more time in order to present additional considerations to incorporate into your understanding and final interpretation concerning the outcome of house topics.

Varying opinions exist as to whether the planets that reside in a house have more influence on the outcome of the house topics, or whether the lord of the house has the ultimate responsibility for how the house topics turn out. Both considerations are important and mutually interactive. While each has its own individual role, the resident planets and the lord of the house cooperate to varying extents to fulfill their intentions on behalf of the individual.

The planets located in the house have a more direct, visible, and immediate role in what goes on in that sector. In chapter 83, we looked to the nature and condition of a planet residing in a fortunate or unfortunate house in order to

1 *Mathesis* 2.18.

judge the outcome of that house topic. Benefic planets in good condition can more easily realize the positive events of the fortunate houses and mitigate the difficult events of the unfortunate houses. In intermediate or poor condition, they limit the amount of the good or temper the adversity. Malefic planets in good condition can also realize the positive events of the fortunate houses, albeit with some challenges, or they can lessen the difficulties of the unfortunate houses or help the person to survive them. In intermediate or poor condition, they can prevent the full potential of the good or they can activate the difficulties. The planets that reside in a house form the foundation of the judgment of its outcome. And for empty houses, it is the lord of the house that has the disposition over the matter.

The lord of the house gives additional information and support regarding the outcome of the matters of the house that it rules. In this chapter, we will take the analysis of a house topic several steps further, amplifying the indications of its lord in the following ways:

1. The lord of a house indicates the direction towards which the topics of that house move.
2. The lord of a house is the originating cause of the positive and problematic outcomes that eventuate in that house.
3. The lord's own significations, nature, condition, witnessing, and location also influence the outcome of the house it rules. This applies both to the resources it can provide to any planets occupying that house, as well as to the house topics themselves.
4. The favorable or unfavorable nature of the house under investigation (i.e., the house's topics) must be evaluated together with the lord's impact upon the house.
5. Finally, the lord is also responsible for the long-term prognosis of the affairs of the house and whether they will improve or diminish over the course of the life.

### THE DIRECTION OF THE FLOW

The lord of the house indicates the direction or means by which the objectives of the house under consideration are best fulfilled. The topics of a house flow towards the topics of the house occupied by its lord. This is an especially important consideration in delineating empty houses.

Morinus gives the following example: if the ruler of the tenth house is located in the twelfth, the reputation and professional activities of the native will



be the cause of illness, prison, enemies, or exile, etc. If, on the other hand, the ruler of the twelfth house is in the tenth house, then enemies, prisons, and exiles will be the cause of honor, recognition, and professional activities.<sup>2</sup> In the first case, tenth-house professional activities gravitate towards twelfth-house afflictions, while in the second case, twelfth-house afflictions become the substance of tenth-house public recognition. It is the lord's nature and condition that contribute to the relative good or ill quality that influences the outcome of the house under consideration.

In a similar manner, the house placement of the lord of each house shows the natural direction towards which the activities of that house flow. The second-house topics center around finances. If the lord of the second house is in the fifth, the finances flow towards children or creative endeavors; if in the seventh, towards the partner; if in the eleventh, towards friends; if in the ninth, towards religion, higher education, or travel. These people or topics play a prominent role in the financial affairs of the native.

Seventh-house topics center upon marriage. If the lord of the seventh is in the fifth, the natural impulse of the native's relationship needs is directed towards children, creative partnerships, or romance; if in the fourth, towards ownership of a home, land, and participation in family life; if in the ninth, marriage to a foreigner or partnership centered around religious or spiritual beliefs. The house of the lord points to the place where committed relationships eventually land, for better or worse.

This guideline is especially important in the analysis of the lord of the Ascendant, which was regarded later in the tradition as the ruler of the entire chart. Its house placement shows the focus and direction of the life force, the kinds of activities that steer the person towards their destiny. If the lord of the first house is in the second house, finances and livelihood become the guiding direction of the life journey; in the third house, siblings or communications; in the fourth house, home and parents; in the fifth house, children; and so on.<sup>3</sup>

The house location of the lord shows not only the direction towards which the topics of a house gravitate, but also the types of topics that the lord can offer to the house it rules. We have previously discussed how a planet must use the topics of the house in which it resides to carry forth its agenda, regardless of whether they are easy or difficult. These are also the kinds of topics that it has to offer to the planets in its domiciles as well as to the houses it rules. On the most basic interpretive level, if the lord of a house is itself located in a fortunate house,

<sup>2</sup> MORINUS, *Astrologica Gallica* 21.2.5.

<sup>3</sup> See chapter 87 for a more complete discussion of the ruler of the Ascendant.

it has better options to offer. If on the other hand, it occupies a house containing more problematic topics, what it has to offer may be ridden with troubles and challenges. However, these may be the very topics necessary for the growth of the person.

The lord's house location indicates the direction towards which a person's finances, marriage, or other topics of life flow. The nature and condition of the lord indicates the kinds of resources that it provides to the house under consideration. These resources include the positive or problematic significations of its own house location. In this way, the lord of a house helps determine the extent to which the topics of that house will thrive and be successful. To gain more precision, we must therefore look at the nature and condition of the planetary lord itself, whether it witnesses the house it rules, and the kinds of topics—fortunate or unfortunate—that it has to offer.

#### THE NATURE, LOCATION, AND CONDITION OF THE LORD OF THE HOUSE

If the lord of the house is in a fortunate location, in good celestial condition, and can witness the house by means of an aspect configuration, it contributes a share

of its own good fortune to the care of the house it rules. As a result, those house topics likewise prosper. On the other hand, if the lord of a house is badly placed by house location, in poor condition, or cannot witness the house, the topics of those houses suffer from neglect or perhaps injury if some kind of maltreatment exists. Keep in mind that even when the lord of a house is placed in an unfortunate house, if it is in good condition it has the capacity to suppress, mitigate, or even transform the difficult experiences into a source of good.

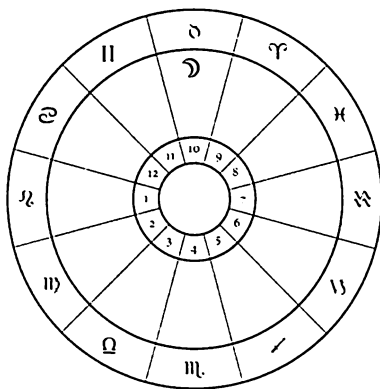


FIGURE 109. TWELFTH-HOUSE LORD  
IN THE TENTH

*The Moon is the lord of the twelfth house (Cancer), placed in her sign of exaltation (Taurus) in the favorable tenth house.*

Following Morinus' example above, let us look at a specific instance where the sign of Cancer occupies the twelfth house and its lord, the Moon, is in the tenth house in the sign of

Taurus (FIGURE 109). Here, twelfth-house topics such as sorrows, confinement, and other afflictions flow to the tenth house of professional reputation. Because the Moon is exalted in Taurus and witnesses the twelfth with a favorable sextile, the good condition of the Moon allows it to offer the full positive potentials of the tenth house to the twelfth house.

In this way, the lord of the twelfth enables the baseline difficulties of the twelfth house to take shape as professional honors and success. Mexican artist Frida Kahlo has this signature in her chart, adding to the indications of her native twelfth-house placements (Jupiter and the Sun in Cancer in the twelfth, Moon in Taurus in the tenth). In her youth she turned to art during a long confinement arising from accident and illness. As an adult she gained professional honors as an artist; many of her paintings depict the suffering she experienced from chronic pain.<sup>4</sup>

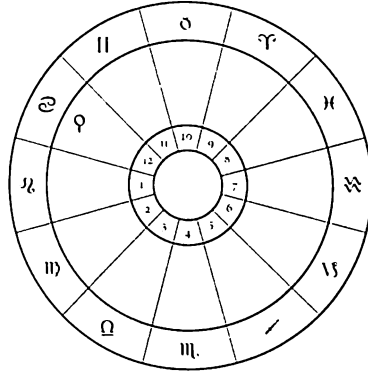


FIGURE 110. TENTH-HOUSE LORD  
IN THE TWELFTH

*Benefic Venus, the lord of the tenth house (Taurus), is placed in the sign of Cancer in the unfavorable twelfth house.*

In the opposite case—when the ruler of the tenth is in the twelfth—the direction flows from the house of profession to the house of enemies, imprisonment, and sorrows (FIGURE 110). If Taurus occupies the tenth house, and its lord, Venus, is in the twelfth house (Cancer), the tenth-house topics of profession and reputation gravitate towards the twelfth-house topics of enemies, prisons, and sorrows. In turn, these twelfth-house topics are provided by Venus to the tenth house, which it rules. Let us look at two more specific examples to see how the condition of the lord can be further impacted by witnessing.

In FIGURE 111 (top), even though Venus is a benefic by nature, she is adhering to Saturn in Cancer, a malefic in detriment. Because she is being maltreated, Venus is unable to prevent the unfortunate significations of the twelfth house from influencing the tenth house—profession and reputation. At worst, this may result in dishonor and imprisonment; at best, the person can survive the difficulties.

4 Frida Kahlo, July 6, 1907, 8:30 AM, Coyoacán, Mexico City, Mexico.

In the second case, by contrast (FIGURE 111, bottom), Venus in Cancer is conjoined to Jupiter, an exalted benefic. Because she is bonified, Venus has a better ability to transform the difficulties of the twelfth house into a more positive expression. The profession may flow to humanitarian action alleviating the suffering of others.

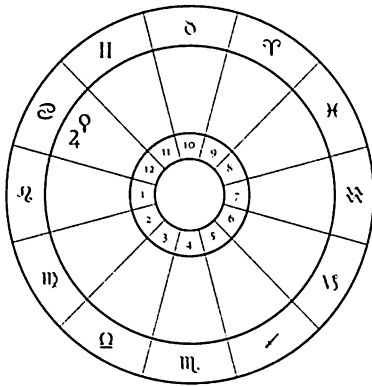
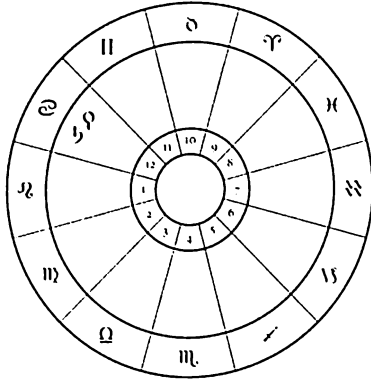


FIGURE 111. CONDITION OF THE TENTH-HOUSE LORD

*Above: Venus, the lord of the tenth house, in the unfavorable twelfth house, adheres to a detrimented malefic (Saturn in Cancer). Below: Venus, lord of the tenth in the twelfth, adheres to an exalted benefic (Jupiter in Cancer).*

Always remember that the indications of the lord of a house need to be integrated with the indications of any planets that reside in the original house under consideration. It is only when a house is empty of planets that the evaluation of the lord and its condition become the primary factors in judgment.

In the next two examples, we turn to the seventh house of relationships. In both of these charts, Virgo occupies the seventh house, so we turn to the placement and condition of Mercury, the lord of Virgo, in order to gain more information about the native's relationships. In the first case (FIGURE 112, top), Mercury is located in its diurnal domicile, Gemini, in the fourth house, where it applies to a conjunction with Venus. This bodes well for a fortunate and loving marriage marked by good communication, centered around the home, family, and possibly the parents as well. In fact, a family life centered around the home is what the person desires from marriage and would contribute to a marriage that fulfills the native's needs. Mercury signifies that communication is a major factor in relationship success. Its location in the fourth house speaks to communication in the home life and family interactions. Occupying Gemini

ni, the sign of its rulership, indicates that communication is clear and stimulating, and conjoining Venus, that it is loving. The topic of marriage flows to the home and the condition of the lord indicates a positive influence.

In the second case (FIGURE 112, bottom), Mercury is located in Pisces, a sign of his detriment, and he is applying to a superior square from Saturn. This indicates poor communication, hardships, disappointment, and constrictions with the spouse. Communication is still a major factor; however, Mercury in Pisces, being in the first house, points to the native's need for conversations with the partner to center on themselves and their own agenda as the primary concern of the relationship interaction. Because Pisces is the sign of Mercury's detriment and fall, the native may be less verbally articulate, but more emotionally expressive. Although this signature can give great artistic sensitivity, imagination, and empathy to the native, the relationship may suffer, especially if the (Virgo-signified) partner is more oriented to analytical and practical exchanges. The superior square from Saturn in Sagittarius could indicate that the native feels constricted or dismissed, perhaps due to lack of confidence in their own intellectual discourse.

It is also important to note whether the lord can witness the house it rules by a whole-sign aspect configuration. In this case, there is a conduit between the lord of the house and the matters for which it is responsible. If the lord of the house cannot see the house that it rules by an aspect configuration, it is not aware of the needs

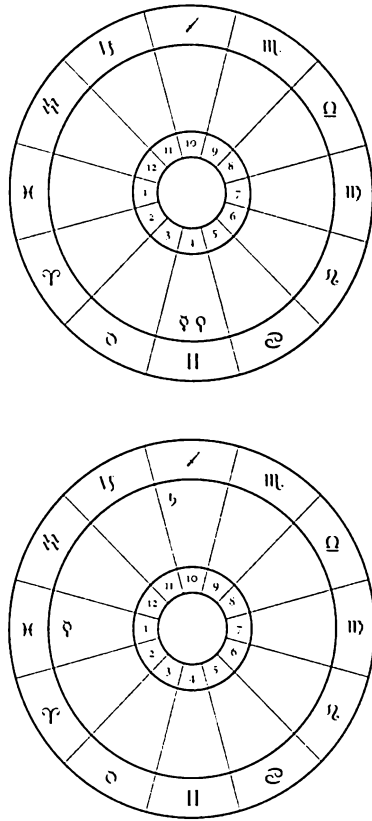


FIGURE 112. CONDITION OF THE SEVENTH-HOUSE LORD

*Above: Mercury as lord of the seventh house (Virgo) in his domicile (Gemini) applying to a conjunction with benefic Venus in the fortunate fourth house. Below: Mercury as lord of the seventh house in his sign of detriment (Pisces) in the first house, receiving a superior square from the malefic, Saturn.*

that exist or has no direct pathway through which to attend to them. Individuals who have a house that is not witnessed by its lord may therefore experience a fundamental lack of understanding or external support in their lives regarding the matters of that house, or else enmities, factions, and estrangements. These difficulties may be mitigated by other kinds of relationships, such as shared sympathies. As regards seventh-house matters, if the lord of the seventh house is in the second, eighth, sixth, or twelfth houses, it is in aversion to the house it rules. The topics of these houses can be especially problematic when the person struggles to feel a genuine connection with the partner.

### THE NATURE OF THE HOUSE ITSELF

Another important consideration is the favorable or unfavorable nature of the house under investigation. The nature of the house influences the way the lord contributes to its outcome. Thus, the nature of the lord (benefic or malefic) will enhance, obstruct, or suppress the basic topics of the house itself. For example, if the topics of the house being investigated are *favorable* to the life force (i.e., if the house is configured to the Ascendant), a benefic lord is more likely to enhance its positive significations, while a malefic lord can obstruct them. If the topics of the house being investigated are *unfavorable* to the life force (i.e., if the house is in aversion to the Ascendant), a benefic lord tends to suppress the problematic outcomes, while a malefic lord, especially one in poor condition and in an unfavorable house itself, can contribute to them. The following two tables summarize these possibilities. They take the following factors into account:

1. The nature of a lord (benefic/malefic)
2. The location/condition of the lord (good, poor, or mixed)
3. The nature of the house under investigation (favorable or unfavorable)
4. How the lord of the house under investigation affects the topics of the house, depending on whether those topics are favorable or unfavorable

Note that the lord must first be assessed in terms of its own condition and location. This can be good, poor, or mixed, depending on the sign and house in which the lord itself falls. The lord's condition then determines how it can contribute to the outcomes of the house that it rules, i.e., by providing positive, negative, or mixed support to the nature of the house.

Table 66. *Benefic Lord's Influence on Favorable vs. Unfavorable House Topics*

BENEFIC LORD'S CONDITION/LOCATION	INFLUENCE ON HOUSE UNDER INVESTIGATION: FAVORABLE TOPICS	INFLUENCE ON HOUSE UNDER INVESTIGATION: UNFAVORABLE TOPICS
GOOD <i>condition/location</i> , <i>witnesses house it rules</i>	Enhances positive out- comes	Transforms problematic significations into some- thing positive
POOR <i>condition/location</i> , <i>witnesses house it rules</i>	Moderate or fluctuating help for useful outcomes	Cannot prevent difficul- ties, but helps to survive adversity
MIXED <i>condition/location</i> ( <i>some good, some bad</i> )	Moderate help for positive outcomes accompanied by underlying difficulties	Limited help to temper problematic significations

Table 67. *Malefic Lord's Influence on Favorable vs. Unfavorable House Topics*

MALEFIC LORD'S CONDITION/LOCATION	INFLUENCE ON HOUSE UNDER INVESTIGATION: FAVORABLE TOPICS	INFLUENCE ON HOUSE UNDER INVESTIGATION: UNFAVORABLE TOPICS
GOOD <i>condition/location</i> , <i>witnesses house it rules</i>	Enhances positive out- comes, but also sends obstacles or conflicts	Lessens the difficulties, sometimes by stringent means
POOR <i>condition/location</i> , <i>witnesses house it rules</i>	Obstructs positive out- comes or later turns them into difficulties	Activates problematic significations
MIXED <i>condition/location</i> , ( <i>some good, some bad</i> )	Difficulties for positive significations accompa- nied by some beneficial help	Contributes indirectly to problematic outcomes

## LONG-TERM PROGNOSIS

The lord of a house is also responsible for the long-term prognosis of that house. Its job is to provide additional resources to sustain the activities of the house and its planetary inhabitants. You might think of the lord of a house as an owner or landlord whose job is to take care of the upkeep and repairs of the house in which the guest planets reside, thus protecting the investment over time. You might also compare the lord of the house to reserves in the home equity loan that ensure the flow of resources which maintain the house and enable it to flourish. The topics of a house, even if initially difficult, will prosper and improve over time when it has a lord in good condition and location. By contrast, the topics of a house, even if initially good, can diminish and decrease over time without sustained support if the lord is in poor condition and located in a house of unfortunate topics.

If a house contains resident planets, those planets are the primary determiners of how the house topics turn out. The lord of the house cooperates and adds its influence as a support system over the long term. If a house does not contain any resident planets, it is the lord of the house that has the primary responsibility for the outcome of the house.

The influence that the lord of the house exerts upon the houses that it rules is contingent upon the lord's own nature, condition, and location. The lord's own resources and handicaps thus determine the kind of support it can provide to the house that it rules. The influence of the lord is further modified by its ability to witness the house that it rules. This house, in turn, looks to its lord for direction and support.

If the lord can witness the house by co-presence or by any of the whole-sign configurations, it forms a conduit through which communication and relative support can flow. If the lord is in aversion to the house that it rules, there is no conduit for communication. This often results in some kind of estrangement or dismissal unless there is a shared sympathy between the signs involved.

In sum, the basic nature of the house under investigation—i.e., whether its topics are favorable or unfavorable—provides the foundation upon which the lord's influence operates. The house looks to its lord for direction and support. The lord, insofar as it is able, sends back resources according to its own nature, condition, and location. It is thus possible for the lord to contribute difficulties rather than assistance. Ultimately, the nature of the house itself, along with the indications of any resident planets, determines the base condition. The lord either enhances or obstructs the realization of the house's outcomes.



## → EXAMPLE CHARTS

*Let us apply this analysis of the house lords to our example charts.*

## CHART I

The topics of the first house are body and character. It is occupied by the sign of Scorpio. Since it is empty, its outcome is primarily influenced by its lord, Mars, which it looks to for direction and support. Mars, placed in the eleventh house, provides friends, social life, and prosperity. Mars is the malefic contrary to sect, but in fairly good condition, and witnesses the first house with the favorable sextile. The native's sense of self was strengthened by her participation in a wide variety of interactions with friends, peers in the higher social classes, and volunteer work in cultural organizations. She found both enjoyment and advantage through socializing, and periodically received harsh criticism from the public for these associations.

The topic of the second house is finances. It is occupied by the sign of Sagittarius, and Saturn resides in the house, indicating the native's lifelong fear of financial insecurity. The outcome of the house is also influenced by its lord, Jupiter in Gemini in the eighth house, which lends direction and support. Jupiter provides money from the partner and inheritances from the death of others. Jupiter, the benefic of the sect, is in mixed condition due to harsh testimony from Mars and Saturn, but is assisted by co-presence with Venus. The combined nature of both benefics in an unfavorable house transformed some of the difficulties into sources of fortune. Jupiter witnesses the second house by opposition. The native experienced many financial tensions with her parents, her sister, and her husbands, and received substantial inheritances amidst much adversity.

The topic of the third house is siblings. The house is occupied by the sign of Capricorn. Since it is empty, its outcome is primarily influenced by its lord, Saturn in Sagittarius in the second house, to which it looks for direction and support. Siblings flow towards finances. Saturn, a malefic which belongs to the sect of the chart, is in intermediate condition, impaired by being retrograde and squared by Mars. Saturn does not witness the third house. The siblings shared the financial insecurity indicated by Saturn. Over time, the tensions between the siblings escalated over rivalry concerning the relative wealth of their respective husbands, and led to their eventual estrangement.

The topic of the fourth house is parents and home. The house is occupied by the sign of Aquarius. Since it is empty, its outcome is primarily influenced by its lord, Saturn in Sagittarius in the second house, to which it looks for direction and support. Parents flow towards finances. Saturn, a malefic which belongs to the sect of the chart, is in intermediate condition, impaired by being retrograde

and squared by Mars. The native's relationship with her parents was also fraught with financial tensions. The native's father squandered her paternal inheritance on gambling and drink; her wealthy stepfather did not leave her a trust upon her coming of age. Yet Saturn, belonging to the sect of this day chart, witnesses the fourth with a sextile; the native grew up in affluent family homes, but did not have a sense of financial security from her parents. Her excessive expenditures in redecorating her adult homes drew censure from her husbands and from the American public.

The topic of the fifth house is children. The house is occupied by the sign of Pisces. Since it is empty, its outcome is primarily influenced by its lord, Jupiter in Gemini in the eighth house, to which it looks for direction and support. The topic of children is directed towards death and inheritance. Jupiter is the benefic of the sect, in mixed condition due to harsh testimony from Mars and Saturn, but receiving assistance from its co-presence with Venus; it witnesses the fifth house by square. Three of the native's five children died in infancy; the two who survived gained substantial inheritances. The native was beset with fears concerning the safety of her children following the assassinations of their father and uncle. The long-term outcome was ultimately beneficial; although she experienced much grief, she survived the adversity that arose during her life.

The topic of the sixth house is illness. It is occupied by the sign of Aries and the Moon resides in this house, indicating the vulnerability of her bodily and emotional health. The outcome of the sixth house is also indicated by its lord, Mars in Virgo in the eleventh house, to which it looks for direction and support. Illness flows towards friends. Mars, the malefic contrary to sect, is in fairly good condition, but is in aversion to the sixth house. When she was emotionally distraught, depressed, and angry, she escaped to her friends. Aside from the temporary comfort of social distraction, her friends, in the long run, were unable to offer her the emotional support she needed to stabilize her own well-being.

The topic of the seventh house is marriage. It is occupied by the sign of Taurus. Since it is empty, its outcome is primarily influenced by its lord, Venus in Gemini in the eighth house, to which it looks for direction and support. Marriage seeks its direction and support through the money of the partner and inheritance; the house carries the accompanying signification of death. Venus is a benefic of the contrary sect, in poor condition, severely maltreated, and in aversion to the seventh. Venus cannot fully support the topic of marriage; while lavishly supported by both husbands, the native was continually betrayed by their public affairs and bitterly disappointed. She was witness to the assassination of her first husband and threatened with divorce by the second husband to deprive her of inheritance. Because of Jupiter's co-presence, the adversity in marriage was mitigated to some extent; the outcome was financially beneficial, but emotionally devastating.

The topics of the eighth house are fears, other people's money, death, and inheritance. It is occupied by the sign of Gemini and by both benefics, Venus and Jupiter. Their combined influences, while unable to prevent the difficult deaths of the native's children and spouses, did much to mitigate the adversity. The outcome of the house is also influenced by its lord, Mercury in Leo in the tenth house, to which it looks for direction and support. Death flows towards reputation. Mercury is in very good condition and witnesses the eighth house with a sextile. For a time, the native received unprecedented international admiration and honors as the elegant widow of a slain American president.

The topics of the ninth house are spirituality, higher education, and foreign interests. It is occupied by the sign of Cancer. Since it is empty, its outcome is primarily influenced by its lord, the Moon in Aries in the sixth house, to which it looks for direction and support. Spirituality and education are directed toward the sixth house of illness. The Moon in Aries, light of the contrary sect, is in moderate condition, receiving sextiles from both benefics. It witnesses the ninth house with a square. The native edited a book about the role of the mind in healing and recovery, suggesting that her contribution to a larger body of knowledge was the outgrowth of her own health challenges.

The topics of the tenth house are profession and reputation. It is occupied by the sign of Leo and contains the Sun, Mercury, and Fortune. As the Sun is the lord of Leo, powerful in its own domicile and triplicity, it ensured the excellent outcome of reputation and honors throughout the course of the native's life.

The topics of the eleventh house are friends, patrons, and good expectations for the future. It is occupied by the sign of Virgo, and Mars resides in the house, indicating initiative in fostering advantageous social connections. In addition to Mars, its outcome is influenced by its lord, Mercury in Leo in the tenth house, to which it looks for direction and support. Mercury is in very good condition, but is in aversion to the eleventh house. The native's friends were among the rich and famous; they were drawn to her renown and status, hoping to benefit by association. Mercury's aversion to the eleventh house may suggest that the native had doubts about the sincerity of her friends, or her ability to fulfill their expectations.

The topics of the twelfth house are sorrows, losses, enemies, and afflictions. It is occupied by the sign of Libra. Since it is empty, its outcome is primarily influenced by its lord, Venus in Gemini in the eighth house, to which it looks for direction and support. Sorrows flow towards the difficult topics of fears, financial entanglements with others, and death. Venus, the contrary-sect benefic, is in poor condition, severely maltreated, and witnesses the twelfth house with a trine. Venus could not prevent the native's grief and depression from loss, but helped her to survive with grace and dignity.

Table 68. *Lords of the Houses, 1-6, Chart One*

HOUSE AND SIGN	NATURE OF HOUSE <i>Resident planets or empty</i>	LORD <i>Nature, sect, condition, location, witnessing</i>	DIRECTION OF FLOW	OUTCOMES
FIRST Scorpio <i>Life, body, character</i>	Favorable Empty	Mars, malefic contra sect, good, eleventh, sextile	Character flows to friends, associates, prosperity	Positive outcome with some difficulties
SECOND Sagittarius <i>Wealth, livelihood</i>	Unfavorable Saturn	Jupiter, benefic of sect, mixed, eighth, opposition	Personal money flows to partner's money	Tempers difficulties and realizes some positive outcomes
THIRD Capricorn <i>Siblings, communications</i>	Borderline Empty	Saturn, malefic of sect, mixed, second, aversion	Siblings flow to finances	Contributes to problems, eventual estrangement
FOURTH Aquarius <i>Parents, home</i>	Favorable Empty	Saturn, malefic of sect, mixed, second, sextile	Parents and home flow towards finances	Difficulties for positive outcomes accompanied by some beneficial help
FIFTH Pisces <i>Children, creativity, pleasure</i>	Favorable Empty	Jupiter, benefic of sect, mixed, eighth, square	Children flow towards death, inheritance	Moderate help with underlying difficulties
SIXTH Aries <i>Illness, servitude, job</i>	Unfavorable Moon	Mars, malefic contra sect, good, eleventh, aversion	Illness flows towards friends	Potential to alleviate difficulties, but aversion leads to disconnect instead

Table 69. *Lords of the Houses, 7-12, Chart One*

HOUSE AND SIGN	NATURE OF HOUSE <i>Resident planets or empty</i>	LORD <i>Nature, sect, condition, location, witnessing</i>	DIRECTION OF FLOW	OUTCOMES
SEVENTH Taurus <i>Marriage, partnership</i>	Favorable Empty	Venus, benefic contra sect, poor, eighth, aversion	Marriage flows towards death, inheritance	Mitigates some difficulties due to co-presence of Jupiter; aversion leads to disappointment
EIGHTH Gemini <i>Death, inheritance, money</i>	Unfavorable Jupiter Venus	Mercury, functional benefic, of sect, good, tenth, sextile	Death leads to reputation	Transforms problematic significations into positive
NINTH Cancer <i>Spirituality, wisdom, foreign interests</i>	Favorable Empty	Moon, luminary contra sect, mixed, sixth, square	Spirituality and wisdom flow towards illness	Moderate help to realize positive significations
TENTH Leo <i>Profession, reputation</i>	Favorable Sun Mercury Fortune	Sun, sect light, excellent, tenth, co-present	Profession and reputation	Greatly enhances positive significations
ELEVENTH Virgo <i>Friends, associates, prosperity</i>	Mars	Mercury, functional benefic of sect, good, tenth, aversion	Friends flow towards reputation	Positive potential not fully realized
TWELFTH Libra <i>Sorrows, losses, enemies</i>	Unfavorable Empty	Venus, benefic contra sect, poor, eighth, trine	Sorrows flow towards death	Cannot prevent difficulties; survives adversity

## CHART II

The topics of the first house are body and character. It is occupied by the sign of Leo. Since it is empty, its outcome is primarily influenced by its lord, the Sun in Scorpio in the strong angular fourth house, to which it looks for direction and support. The character flows towards the parents and home. The Sun is the contrary-sect light, in mixed condition, but strong by location; it witnesses the first house with a square. Picasso's father and paternal uncle were both artists who helped shape his identity. Furthermore, he was born dead and his uncle breathed life back into his body, giving him a strong constitution and will to fight for survival.

The topics of the second house are finances and livelihood. It is occupied by the sign of Virgo. Since the house is empty, its outcome is primarily influenced by its lord, Mercury in Scorpio in the strong angular fourth house, to which it looks for direction and support. The finances flow towards homes, land, and real estate. Mercury belongs to the sect of this night chart, is in mixed yet intense *phasis* condition, and placed in a strong angular house; it witnesses the second house with a sextile. Picasso accumulated valuable properties which doubled as homes and art studios, as well as furnishings and other material assets which contributed to his net worth.

The topics of the third house are siblings and communications. It is occupied by the sign of Libra; the lord of this sign, Venus, resides in the house. The native's relationship with his sister flows towards its own natural loving condition. Venus is the benefic of sect, potent in her own domicile of Libra, but severely maltreated by Mars. Picasso's sister served as his first artistic model and muse. However, her untimely death during youth left him lifelong pain which was expressed in the sad, lonely, anguished, and fractured images of his future lovers and models. His art, frequently inspired by suffering, broke the traditional rules of harmony, representation, and perspective.

The topics of the fourth house are parents and home. It is occupied by the sign of Scorpio, by the Sun, and by Mercury. These placements speak to the potent psychological and often unconscious forces that the native inherited from his early family life, which shaped his life purpose and thinking. The outcome of the house is also influenced by its lord, Mars in Cancer in the twelfth house, to which it looks for direction and support. Parents flow towards the difficult topics of enmities, suffering, and alienation. Mars is in mixed but poor condition: it is in the sign of its fall, is maltreated by its house placement, yet is also co-present with Fortune and viewed sympathetically by Jupiter. Mars exacerbates the native's alienation from his parents. Despite the financial support his father gave him to further his artistic career, he struggled against his father's criticism of his stylistic innovations.

The topics of the fifth house are children, artistic creativity, and pleasure. It is occupied by the sign of Sagittarius and by the Moon. The native sired four children and thousands of artworks. The outcome is also influenced by its lord, Jupiter in Taurus in the tenth house, to which it looks for direction and support. Children and art flow towards profession and reputation. Jupiter is the benefic contrary to sect, is in mixed condition, and is in aversion to the fifth house. The native's career blinded him to the needs of his children. However, the children benefited greatly from his status, especially after his death.

The topics of the sixth house are illness and daily work. It is occupied by the sign of Capricorn. Since it is empty, its outcome is primarily influenced by its lord, Saturn in Taurus in the strong and angular tenth house, to which it looks for direction and support. Illness and daily work flow towards the profession. Saturn is the malefic contrary to sect, in mixed condition, and witnesses the sixth house with a trine. Motivated by professional ambition, Saturn encourages hard work and self-discipline as a daily regimen to sustain bodily health, thereby lessening the otherwise problematic outcomes of sixth-house illness. He had robust health and pursued his profession into his nineties.

The topics of the seventh house are marriage and partnerships. It is occupied by the sign of Aquarius. Since it is empty, its outcome is influenced by its lord, Saturn in Taurus in the strong and angular tenth house. Marriage flows towards the profession. Saturn is the malefic contrary to sect, in mixed condition, and witnesses the seventh house with a square. Despite numerous romantic relationships, Picasso was married only twice. While he felt restricted by both wives, the first provided him with greater social status and hence an affluent clientele, while the second took over the successful management of his business affairs.

The topics of the eighth house are death, legacies, and inheritance. It is occupied by the sign of Pisces. Since it is empty, its outcome is influenced by its lord, Jupiter in Taurus in the strong and angular tenth house, to which it looks for direction and support. Death, fears, legacies, and inheritance flow towards the profession. Jupiter is in mixed condition and witnesses the eighth house with a sextile. Picasso's successful career provided a huge legacy of valuable art which he bequeathed to his heirs.

The topics of the ninth house are spirituality, higher education, and foreign travel. It is occupied by the sign of Aries. Since it is empty, its outcome is primarily influenced by its lord, Mars in Cancer in the twelfth house, to which it looks for direction and support. Education and foreign travel flow towards suffering and isolation. Mars, the malefic of sect, is in mixed but poor condition. The native clashed with his art teachers, and his independent spirit isolated him from the traditional art establishment. Leaving Spain for Paris, he became an expatriate, unable to return to his native country due to war.

The topics of the tenth house are profession and reputation. It is occupied by the sign of Taurus and contains Jupiter and Saturn, which bring persistence and honors for a successful career. Its outcome is also influenced by its lord, Venus in Libra located in the third house, to which it looks for direction and support. Profession flows towards siblings and communications. Venus, the benefic of sect, is in mixed condition. She is both potent in her own domicile and severely maltreated by an afflicted Mars in the twelfth house. Although Venus is in aversion to the tenth, she shares a sympathy with Taurus. When Picasso's sister fell ill, he prayed to God and promised to give up his career if his sister survived. When his sister died, he felt personally responsible, yet also duty-bound to continue his artistic profession.

The topics of the eleventh house are friends, patrons, and good expectations for the future. It is occupied by the sign of Gemini. Since it is empty, its outcome is primarily influenced by its lord, Mercury in Scorpio in the strong and angular fourth house, to which it looks for direction and support. The topic of friends flows towards home. Mercury belongs to the sect of this night chart, is in mixed condition, intensified by *phasis*, located in a strong, angular house, but is in aversion to the eleventh house. In his early years as a struggling artist, Picasso had friends who shared their homes with him. However, later in life he betrayed many of his former friends and became alienated from them.

The topics of the twelfth house are sorrows, losses, enemies, and afflictions. It is occupied by the sign of Cancer, by Mars, and by Fortune, which indicate emotionally aggressive behaviors turned to his advantage. Its outcome is also influenced by its lord, the Moon in Sagittarius in the fifth house, to which it looks for direction and support. Anger and sorrows flow towards his children and art. The Moon is the light of the sect, in moderate condition, but in aversion to her home sign in the twelfth house. Picasso had four children by three women. His children, from whom he became estranged, bore the brunt of his anger from his troubled relationships with their mothers. His art provided a medium through which to express his anguish.



Table 70. Lords of the Houses, 1-6, Chart Two

HOUSE AND SIGN	NATURE OF HOUSE <i>Resident planets or empty</i>	LORD <i>Nature, sect, condition, location, witnessing</i>	DIRECTION OF FLOW	OUTCOMES
FIRST Leo <i>Life, body, character</i>	Favorable Empty	Sun, light contra sect, mixed, fourth, square	Native's character flows towards parents	Moderate positive help; underlying difficulties
SECOND Virgo <i>Wealth, livelihood</i>	Unfavorable Empty	Mercury, common, of sect, mixed/intensified, fourth, sextile	Finances flow towards home and property	Tempers problematic significations
THIRD Libra <i>Siblings, communications</i>	Borderline Venus	Venus, benefic of sect, mixed, third, co-present (domicile)	Derives direction and support from itself	Enhances positive outcomes; some difficulties
FOURTH Scorpio <i>Parents, home</i>	Favorable Sun Mercury	Mars, malefic of sect, mixed, twelfth, trine	Enemies and sorrows flow towards parents and home	Undermines positive significations; some help
FIFTH Sagittarius <i>Children, creativity</i>	Favorable Moon	Jupiter, benefic contra sect, mixed, tenth, aversion	Children flow towards profession	Moderate assistance not fully realized due to aversion
SIXTH Capricorn <i>Illness, servitude, job</i>	Unfavorable Empty	Saturn, malefic contra sect, mixed, tenth, trine	Illness and job flow towards profession	Lessens difficulties by stringent means

Table 71. *Lords of the Houses, 7-12, Chart Two*

HOUSE AND SIGN	NATURE OF HOUSE <i>Resident planets or empty</i>	LORD <i>Nature, sect, condition, location, witnessing</i>	DIRECTION OF FLOW	OUTCOMES
SEVENTH Aquarius <i>Marriage, partnership</i>	Favorable Empty	Saturn, malefic contra sect, mixed, tenth, square	Marriage flows towards profession	Difficulties for positive significations; some beneficial help
EIGHTH Pisces <i>Death, inheritance</i>	Unfavorable Empty	Jupiter, benefic contra sect, mixed, tenth, sextile	Inheritance flows to profession and reputation	Moderate help for positive outcomes
NINTH Aries <i>Wisdom, foreign interests</i>	Favorable Empty	Mars, malefic of sect, mixed, twelfth, square	Education and travel flow to- wards suffering and enmities	Difficulties for positive significations with some help
TENTH Taurus <i>Profession, reputation</i>	Favorable Saturn Jupiter	Venus, benefic of sect, mixed, third, aversion yet sympathy	Profession flows towards siblings and communications	Moderate help for positive outcomes; underlying difficulties
ELEVENTH Gemini <i>Friends, associates, prosperity</i>	Favorable Empty	Mercury, com- mon, of sect, mixed/inten- sified, fourth, aversion	Friends flow towards home	Moderate help for good outcomes; underlying difficulties, estrangements
TWELFTH Cancer <i>Sorrows, losses, enemies</i>	Unfavorable Mars Fortune	Moon, light of sect, inter- mediate, fifth, aversion	Enmities and sorrows flow towards chil- dren and art	Limited help to temper difficulties; estrangements

## → EXERCISE 45

*Using your own chart, complete exercise 45: The Lord of a House*

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## EXERCISE 45

### THE LORD OF A HOUSE

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**Using your own chart, investigate the lord of each house, how it provides an additional topic to be factored into the delineation, and how it contributes to the overall positive or negative outcomes of the house over time.**

1. *House and sign*  
For each house, enter the zodiacal sign that occupies it.
2. *Nature of house, resident planets, or empty*  
Enter the favorable or unfavorable nature of the house. Enter any planets which reside in the house; put 'empty' if the house does not contain any planets.
3. *Lord's nature, sect, condition, location, and witnessing*  
For each house, enter the planetary lord of that house; its own nature (light, benefic, malefic); its sect status (the same or contrary); its house location and whether it is favorable or unfavorable; and whether it witnesses the house it rules (aspect) or not (aversion).
4. *Direction of flow*  
The topic of the house under inquiry flows towards the house topic of its lord, to which it looks for direction and support. The lord, in turn, sends back assistance in accordance with its own nature, condition, and house topics. Enter the topics of the house and the topics of its lord.
5. *Outcome*  
Make a judgment as to the outcome of the house based upon the nature of the house and the nature, sect, condition, location, and witnessing of its lord. You can then use this judgment of the house outcome as a baseline for the specifics of your interpretation.

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<i>House and sign</i>	<i>Nature of house, resident planets/empty</i>	<i>Lord: nature, sect, condition, location, wit- nessing</i>	<i>Direction of flow</i>	<i>Outcomes</i>
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1ST

2ND

3RD

4TH

5TH

6TH

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<i>House and sign</i>	<i>Nature of house, resident planets/empty</i>	<i>Lord: nature, sect, condition, location, wit- nessing</i>	<i>Direction of flow</i>	<i>Outcomes</i>
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7TH

8TH

9TH

10TH

11TH

12TH

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## REFLECTION AND ANALYSIS

1. Which house topics in your life receive support from well-placed lords?
2. Does this result in a sense of optimism, confidence, and security in your future well-being?
3. Which house topics struggle due to meager, inconsistent, tense, or resistant support from their lords?
4. Does this force you to work harder on your own and have a more pessimistic outlook on support from others in your future?
5. Are there any house topics whose lord is in aversion to them and thus not aware of its responsibility to provide and protect?
6. How do you experience this in your life? Do you feel like you cannot count on other people in your world regarding the topics of that unseen and unsupported house?
7. On the following two pages, create a delineation for the influence that the lord of each house in your chart contributes to the outcome of the house it rules. Include the location, nature, sect, condition, and witnessing by lord in your interpretation. Be sure that you indicate the direction towards which a house topic flows in accordance with the topic of the house location of its lord.

1ST HOUSE

2ND HOUSE

3RD HOUSE

4TH HOUSE

5TH HOUSE

6TH HOUSE

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7TH HOUSE

8TH HOUSE

9TH HOUSE

10TH HOUSE

11TH HOUSE

12TH HOUSE

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## CHAPTER 85

# Integration

### BRINGING THE PLANET AND HOUSE APPROACHES TOGETHER

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PLATO SPECULATED THAT THE PLANETS ARE THE VISIBLE MANIFESTATIONS of the gods. From a metaphysical or archetypal perspective, the planets represent the primary centers of consciousness within the human psyche that drive the personality towards self-realization. Within the particulars of the astrological nativity, each planetary god is charged with bringing forth its own significations that fall under its dominion. In addition, each planetary god is responsible for the other planetary gods and house topics of human life that occupy its own estates. It must use the activities of the house in which it resides in order to fulfill its extended agenda and may receive some assistance from its own domicile lord. With this compounded profile, the planetary god impacts and determines the outcome of the topics of the house in which it has taken up residence as a guest.

The *Iliad* set forth the Homeric mytho-poetic vision of the cosmos that predated the development of Hellenistic astrology. As the gods dwelling on Mount Olympus loved and fought and negotiated with each other, the humans under each of their auspices in the terrestrial world likewise took actions, loved, fought, and negotiated during the nine-year battle of the Trojan War. As above, so below. Humans resonate in accordance with the movements of the planetary gods who live inside them as centers of consciousness. The higher goal of the planetary gods, at least from the human perspective, is to bring forth the best possible outcomes for the human lives they oversee, to the extent that the external conditions shaped by their celestial motions allow. It might also be asserted that the gods ensure that each person's allotted fate is fulfilled.

The astrologer mediates between the planetary gods and the mortals, attempting to convey the celestial blueprint for each life as it has been ordained in the stars at the moment of birth. In an ideal scenario, the client consults the astrologer for advice on how to best live their life in accordance with divine intention in order to participate in the realization of their own spark of divinity. The astrologer, paying close attention to the varied indications of the planetary

gods, must decipher the signs and make a judgment as to the collective will of the planetary gods regarding the life and fate of the native. The human will, to the extent it so realizes, has the freedom to bring about the best possible outcomes from the indications of the native's chart.

### SUMMARY

This is a summary of the steps we have followed in the preceding chapters in order to develop a comprehensive interpretation of planets and houses.

1. *Evaluate the Nature and Condition of the House (Focus on House)*

Evaluate the house by means of its relative *angularity*, *favorability*, and *witnessing* by benefic and malefic planets in order to determine (1) its dynamic energy and stable support, (2) its good or bad topics of life, and (3) the help or harm it receives through the witnessing of certain planetary rays.

2. *Delineate the Planet in a Sign and House along with its Condition (Focus on Planet)*

Look at the planet's *condition* to determine how the planet expresses its own agenda by using the activities of the house it occupies. Combine (1) the *significations of the planet*, as modified by (2) the *characteristics of its sign*, and (3) the *topics of the house* it occupies.

3. *Planets and their House Rulerships (Focus on Planet)*

Look at the *houses that the planet rules* in order to identify the *planet's additional responsibilities* in a particular chart. This helps you understand the *originating causes* which prompt the planet's actions in the house in which it resides.

4. *The Planet's Domicile Lord (Focus on Planet)*

Look to the *nature, condition, and house location* of the *planet's own domicile lord* in order to gauge the kind and amounts, if any, of relative assistance it receives. Determine its long-term trend: is it getting better, getting worse, or remaining the same?

5. *The Outcome of a House Topic (Focus on House)*

The presence of *benefic and malefic planets* along with their *condition in the house* determines whether (1) the topics of the good houses will be realized or blocked, (2) the topics of the bad houses will be suppressed or activated, and (3) whether the good or bad, once realized, will be transformed to its opposite.

6. *The Lord of the House (Focus on House)*

The topics of a house will flow towards the topics of the house occupied by its lord. The lord, in turn, in accordance with its condition, provides the house with resources derived from its own house topics. The *nature, condition, and position of the lord* will give additional information on (1) how the topics of the house will eventuate—i.e., fortunately or unfortunately, and (2) the long-term prognosis of the house.

The diagrams on the following pages (FIGURES 113–115) present a streamlined overview of the process of interpreting and delineating houses, planets, and lords. They are not meant to replace the detailed discussions or procedures that have been given here, as there are many steps and nuances that cannot be displayed at a glance. Nevertheless, they have been provided as a visual guide to complement the discussion and to act as a simplified point of reference.

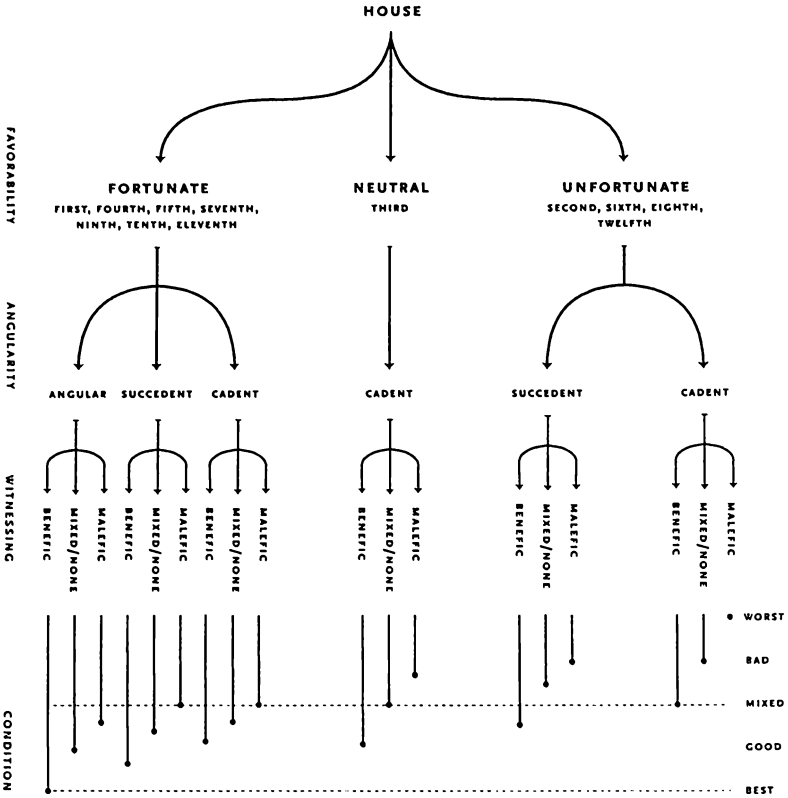


FIGURE 113. THE CONDITION OF A HOUSE

The condition of a house is determined by the following factors: 1. The FAVORABILITY of the house itself (fortunate, neutral, or unfortunate topics of life), 2. The relative ANGULARITY of the house (angular, succedent, cadent), and 3. whether the house is WITNESSED by benefics, malefics, both (mixed), or by neither (none).

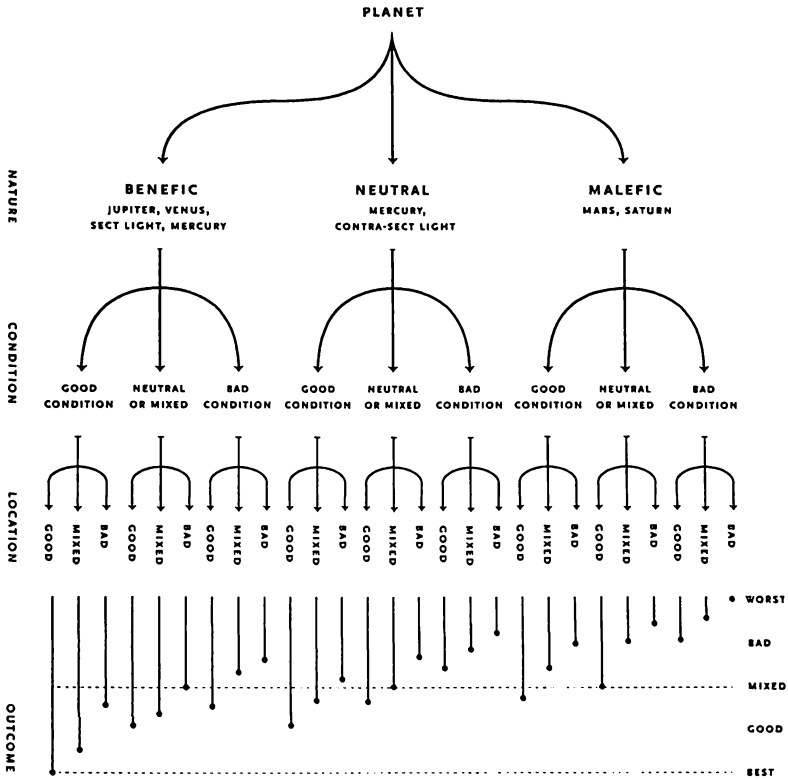


FIGURE 114. DELINEATING A PLANET IN A HOUSE

A planet in a house is delineated according to the following factors: 1. The **NATURE** of the planet itself (benefic, malefic, or neutral), 2. The **CONDITION** of a planet, determined by its sect status, the sign it occupies, solar phase, and witnessing from benefics or malefics. 3. The **LOCATION** of the planet, determined by the favorability and angularity of the house that the planet occupies (figure 113).

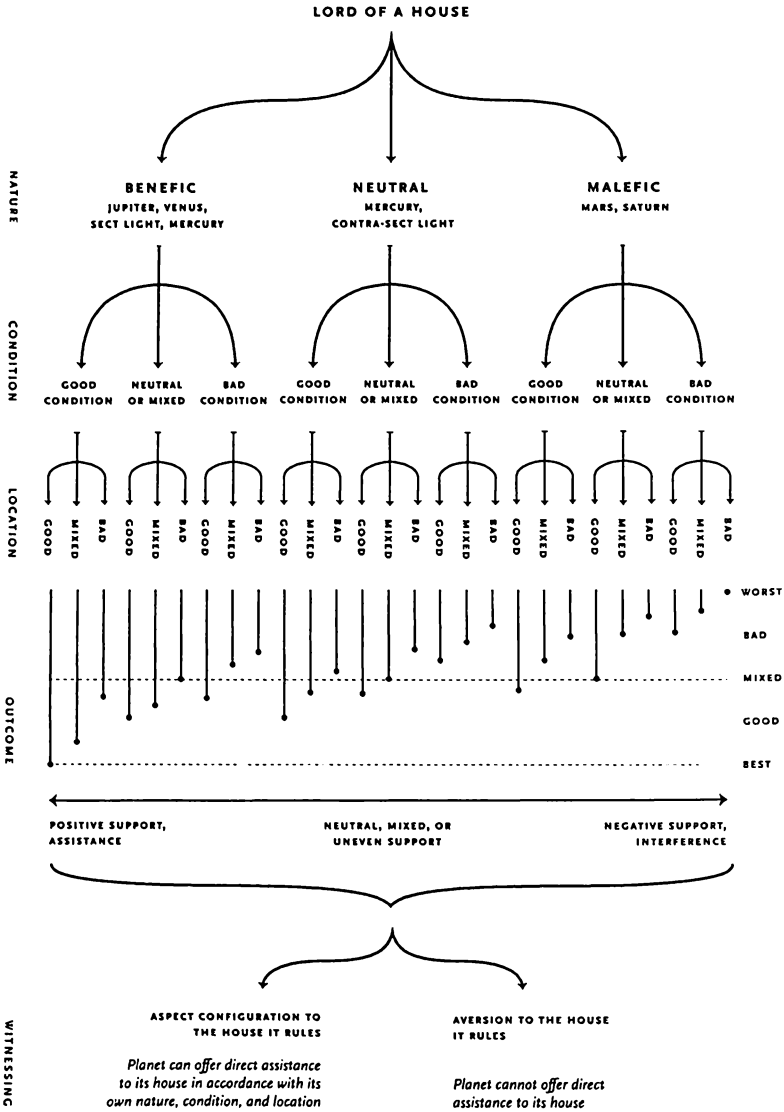


FIGURE 115. DELINEATING A LORD OF A HOUSE

*In addition to the process illustrated in figure 114, a lord needs to be evaluated in terms of its aspect configuration or aversion to the house that it rules.*

## FINAL DELINEATION OF PLANETS IN HOUSES

Now we are ready to fill out the final table in the interpretation of a planet in a house. Together with the templates, this will serve as a guide for writing the complete delineation of each house and planet. Let's illustrate this process with several selected examples from the example chart before you repeat it more fully with your own chart.

In the investigation of various life concerns such as love, children, wealth, health, and profession, an astrologer might turn to individual planets or to certain houses, or to a combination of both. The final delineation that is presented here involves a two-step approach that integrates the individual meaning of a planet in a house with that of the impact that one or more planets residing in a house have upon the outcome of that house topic. The evaluation of the planet is preliminary to the judgment of the house topic.

The complete interpretation of a *planet* in a house incorporates (1) how effectively the planet brings forth its own significations based upon its nature, sign, and condition; (2) the topics of the house it occupies; (3) the topics of the house(s) it rules; and (4) its relationship to its domicile lord.

The complete interpretation of a *house topic outcome* incorporates (1) the nature and condition of the house; (2) the impact of the planets that reside in the house; and (3) the lord of the house. The better the condition of a house's resident planets and lord, the better the outcome of the house topic for the native.

### → EXAMPLE CHARTS

*Let us apply the final delineation of planets in houses to our example charts.*

Table 72. Interpretation of Planets in Houses 1-7, Chart One

<i>House</i>	<i>Resident planet(s)</i>	<i>Sign characteristics; nature; condition</i>	<i>Houses ruled, responsibilities, causes</i>	<i>Assistance from domicile lord</i>	<i>Planet's impact upon house it occupies and rules</i>	<i>Lord's location &amp; condition; prognosis</i>
1ST	Empty	—	—	(Mars)	—	(Eleventh)
2ND	SATURN Sagittarius	Masculine, mutable, fire; malefic; intermediate	Third (siblings) Fourth (parents)	Jupiter in Gemini, eighth, opposition	Does not prevent difficulties of second house, assists realization	Personal finances flow towards inheritance, improve over time
3RD	Empty	—	—	(Saturn)	—	(Second)
4TH	Empty	—	—	(Saturn)	—	(Second)
5TH	Empty	—	—	(Jupiter)	—	(Eighth)
6TH	MOON Aries	Masculine, cardinal, fire; mildly benefic; intermediate	Ninth (religion, travel, wisdom)	Mars in Virgo, eleventh, aversion	Does not cause or prevent difficulties, but tempers adversity	Illness flows towards friends; lack of support from lord
7TH	Empty	—	—	(Venus)	—	(Eighth)



Table 73. Interpretation of Planets in Houses 8-12, Chart One

<i>House</i>	<i>Resident planet(s)</i>	<i>Sign characteristics; nature; condition</i>	<i>Houses ruled, responsibilities, causes</i>	<i>Assistance from domicile lord</i>	<i>Planet's impact upon house it occupies and rules</i>	<i>Lord's location &amp; condition; prognosis</i>
8TH	JUPITER Gemini	Masculine, mutable, air; benefic; mixed	Fifth (children) Second (money)	Mercury in Leo, tenth, sextile	Does not cause or prevent difficulties; tempers adversity	Death and inheritance flow towards reputation; improves over time
	VENUS Gemini	Masculine, mutable, air; benefic; poor	Seventh (marriage) Twelfth (sorrows)	Mercury in Leo, tenth, sextile	Cannot prevent difficulties but survives	
9TH	Empty	—	—	(Moon)	—	(Sixth)
10TH	SUN Leo	Masculine, fixed, fire; functional benefic; excellent	Tenth (reputation, profession)	Sun in Leo, own domicile lord	Grants full potential of positive events	Reputation aligned with profession; improves over time
	MERCURY Leo	Masculine, fixed, fire; functional benefic; very good condition	Eighth (death, inheritance); Eleventh (friends, patrons)	Sun in Leo, tenth, co-present	Grants full positive potential, stable and long-lasting	
11TH	MARS Virgo	Feminine, mutable, earth; malefic; intermediate/good	First (self), Sixth (illness)	Mercury in Leo, tenth, aversion	Grants positive events, but accompanied by adversity	Friends flow towards reputation and profession; lack of support from lord depletes house over time
12TH	Empty	—	—	(Venus)	—	(Eighth)

## DELINEATIONS FOR CHART ONE

THE TENTH-HOUSE topics are reputation, rank, and profession. The house contains two planets, the Sun and Mercury, in Leo. The Sun, as the solar god, signifies leadership, authority, and the capacity to shine. In the sign of Leo, he expresses himself in a vibrant, steady, and radiant manner. He is the sect leader of this diurnal chart, powerful in his own zodiacal domicile, witnessed favorably by both benefics, and receiving no negative testimony from the malefics. Thus, he acts as a functional benefic in this chart and has an excellent A+ rating in his capacity to bring forth his own significations.

The Sun in the tenth house represents the height of a person's achievements in life, including profession, reputation, and status. Because the Sun occupies his own domicile, does not rule any other sign, and is in top condition, he is not dependent upon any other planet for assistance. He has ample resources that only need to be invested in his own domain, where he resides.

The tenth house is a naturally strong house, offering dynamic strength and stability because of its angularity, and positive topics due to its favorability. In this chart, the house is improved even more due to the affirmative witnessing by both benefics from superior sextile aspects, and no negating testimony. Thus, the base evaluation of the tenth house increases, improving from a very good to an excellent environment for the fulfillment of any beneficial agendas that the resident planet may have.

A functionally benefic planet in excellent condition in a strong, stable, favorable, and benefic house can be expected to bring forth the full positive potential of the house regarding its topic: success in profession and reputation. The Sun in Leo in the tenth house can confer royal status upon the individual. At nineteen years of age, Onassis was chosen as "queen" debutante of the year. At thirty-four she became First Lady of the United States, and in the following years she was voted the most admired woman in the world for five consecutive years, according to the Gallup poll. The Sun produced a regal, prestigious, high-profile life.

Mercury is in Leo in the tenth house. As divine messenger, Mercury signifies speech, words, education, and his agenda is to communicate. In the zodiacal sign of Leo, he expresses himself in a direct, determined, and confident manner. A member of the sect of the chart, he derives much of his power from his proximity to his domicile lord—the radiant Sun—and his co-presence with the Lot of Fortune. Like the Sun, he receives testimony from both benefics and no negating testimony from the malefics. The detrimental effect of combustion with the Sun can be debated since it occurs in Leo.

Mercury is located in the tenth house of profession and reputation and is

responsible for the houses he rules: the eighth house of inheritance and the partner's money, and the eleventh house of friends and patrons. He receives ample resources and assistance from his lord, the Sun.

Mercury is in very good condition, a functional benefic in this chart, and is located in the strong, favorable, fortified tenth house of profession and reputation. Thus he has the capacity to bring forth his own best significations as well as the full, positive potential of the house's topics.

In her early twenties, Onassis won the *Vogue* prize for literature, was renowned for her fluency in several foreign languages, and in her middle age, rose to a full editorial position at Doubleday Publishing House. In addition to her own intellectual competency, her friendships with important people (eleventh house) and her experiences of tragic loss and gain from death (eighth house) contributed to her own fame and prestige. This in turn bolstered her reputation as a senior editor (tenth house).

In these two examples, you can see how strong, beneficial planets in a strong, favorable house each bring forth the best outcomes in the area of reputation, status, and profession in accordance with their own individual significations. Let us now turn to a more problematic area of her chart.

THE SECOND-HOUSE topics are finances and livelihood. The house contains one planet, Saturn, in Sagittarius. This dour, pragmatic god of time and aging signifies sorrows, fears, denial, and limitations. However, when in good condition it can also indicate the accumulation of wealth. In the sign of Sagittarius, Saturn expresses himself in a quick, changeable, and dramatic manner. During the latter part of her life, the native was able to come into her own livelihood as a senior editor, utilizing the Sagittarian resources of intellect and knowledge gained from international travel. Malefic by nature, Saturn belongs to the sect of this diurnal chart. He is in the domicile of the benefic Jupiter who witnesses him by opposition, and in the triplicity of the powerful Sun who regards him with the superior trine. Both are sect mates and offer a modicum of support. He also has autonomous power, being in his own bounds. Saturn's weakness comes from his retrograde motion and the negative testimony of the superior square from Mars. Overall, Saturn is in intermediate-to-mixed condition.

Saturn is located in the second house of personal money. The house is succedent, offering moderate dynamic potency, but is unfavorable due to its aversion to the Ascendant. The influence of both malefics—Saturn (present in the house) and Mars (witnessing the house by superior square)—increases the likelihood of difficult outcomes. Lurking behind the native's luxurious lifestyle was the fear of financial impoverishment. Her life was marked by dramatic fluctuations in fortune. A malefic in intermediate condition does not prevent the difficult events and can even participate in their realization.

Despite having been born into wealth and living among the rich, Onassis lived in continual fear of financial impoverishment. It was her financial insecurities that motivated many of her actions, which later ended up oppressing her. In October 1929, when she was a few months old, the Stock Market crashed and her family lost most of its fortune. Her father, Black Jack Bouvier, drank and gambled away most of what remained, resulting in her parents' divorce by the time she was ten. Saturn in the second house ruling the fourth can be reasonably interpreted as loss of financial security due to the father (Saturn is both the natural ruler of the father as well as the significator of the fourth house of the father). Her mother remarried an extremely wealthy man, and while Jacqueline and her sister grew up in opulence, they did not inherit trust funds upon coming of age, as did their half siblings. The fear of financial impoverishment was heightened by comparison with the prosperity of her siblings and peers (Saturn also rules the third house of siblings, again pointing to the motivation).

The lord of the second house is Jupiter, which is located in the eighth house of death, other people's money, and inheritance. She was encouraged by her mother to marry for money if she wanted to continue to live in the style to which she was accustomed. Jupiter's condition is mixed, with both positive and difficult features. However, Jupiter is still Saturn's sect mate. It witnesses Saturn and the second house by opposition, but the adversarial quality of the configuration is somewhat mitigated because Jupiter is a benefic and co-present with Venus, ruler of the seventh house of marriage. Jupiter is able to provide assistance to second-house finances by means of eighth-house topics; her personal finances increased in the long term, amidst much struggle.

One of Saturn's ancient significations was navigation and seafaring trades. Onassis' second husband, Aristotle Onassis, was one of the world's richest men due to his privately owned shipping fleet. They married after a lengthy negotiation concerning the financial arrangements of the marriage contract. A long court battle ensued after Aristotle's death concerning inheritance rights, but Jacqueline won a huge settlement from his estate. Saturn in the second house thus shows the financial fear as well as the eventual source of wealth; his house rulerships show the cause of the insecurity; and his domicile lord shows the long-term beneficial outcome.

THE FIFTH HOUSE signifies children. There are no planets in this Pisces house; thus we turn once again to Jupiter, the lord of the house. The fifth house is a succedent house, providing moderate dynamic potency and support. It is also a very favorable house as it is configured by a trine with the Ascendant. However, this good base is weakened due to witnessing by both malefics, Saturn by the superior square and Mars by opposition. The benefics are both square and are constrained in the good they can offer. The fifth-house topic of children,

vulnerable in its condition, flows towards the direction of its lord Jupiter, which is located in the eighth house of death and inheritance.

Jupiter is a principle of largesse and prosperity. In the sign of Gemini, it expresses itself in an outgoing, versatile, and social manner. Onassis' ability to converse intelligently upon a variety of topics in several different languages contributed to her image as a Jupiterian "great woman". As the benefic of the sect in this diurnal chart, he is fast, direct, and visible and has the authority to bring about the greatest good. However, he has several kinds of mixed conditions which weaken his ability to be consistent and reliable. Gemini is the sign of his detriment, and his triplicity lord Saturn opposes him from a bad house, which is an instance of maltreatment. Jupiter also receives negative testimony by an inferior square from Mars, the malefic contrary to sect. In Jupiter's favor, he is his own bound lord, allotting autonomy; he is co-present with the benefic, Venus; and he has a positive relationship with his well-configured domicile lord, Mercury, who witnesses him from the tenth house with a sextile. Jupiter's overall condition is intermediate in this unfavorable house. The judgment is that Jupiter does not cause or prevent the difficulties, but can temper or mitigate the adversity. This is also the baseline for the quality of support that Jupiter can provide to the houses he rules, both of which he witnesses, albeit by difficult configurations.

Jupiter resides in the eighth house of death, inheritance, and other people's money. Jupiter is both the general significator of children (according to Hellenistic planetary significations) as well as the specific significator of children in this chart because he rules the fifth house. The topic of children flows towards the topic of death, and Jupiter has mixed indications. Onassis had five pregnancies and suffered the death of three children in their infancy—a miscarriage, the stillbirth of Arabella, and the death of Patrick several days after his birth. She had two children that lived. Several years after her own death, her son John Jr. died in a plane crash when he was twenty-eight. Her children received a substantial inheritance from the Kennedy fortune. The Lot of Fortune in Onassis' chart is located in the tenth house. Looking at the house system that is generated from Fortune, the fifth house of children (from the Ascendant) becomes the eighth house of death from Fortune.

Before we close this analysis, let us try to separate out the complex threads that connect Jupiter's presence in the eighth house to the houses it rules, the second and fifth, and to the tenth house of its own domicile lord, Mercury.

Jupiter residing in the eighth house magnified her fears of financial insecurity to significant proportions and these led to complicated relationships concerning money. She was notorious for her excessive and extravagant spending on clothes and jewelry, redecorating houses, and luxury travel, which caused criticisms and disputes. After having lost her own wealth, her source of financial

support was from her stepfather, who left her without a trust, and later, from the estates of her two husbands. Her first husband, President John F. Kennedy, was assassinated, and her inheritance from him was very restricted by the Kennedy family, contingent upon their control of her children. Her second husband, Aristotle Onassis, tried to divorce her and attempted to change Greek inheritance laws so she would be deprived of his money. He died before these actions could take effect. She became embroiled in a long and bitter legal dispute for her share of the Onassis fortune, in which she was ultimately victorious.

When two benefics are located in the same unfortunate house (in this case Jupiter and Venus in the eighth house), the individual still experiences some of the bad, but the combined influences have the power to mitigate and even reverse the difficult indications. Furthermore, the eleventh house from the house of the Lot of Fortune was known as the house of acquisitions; if containing both benefics, it portended great prosperity. In this chart, the Lot of Fortune is in the tenth house, and the eighth house is the eleventh from the tenth.

A planet brings all of its own good and bad conditions to bear upon the house topics that it rules. Jupiter rules the Sagittarius second house of personal finances, which flow towards the eighth house. Most of her money came from inheritances—gain from other people's deaths. Jupiter also rules the fifth house of children, which also flow towards the eighth house of death. As a benefic in mixed condition, Jupiter brought instability to the affairs it oversaw, which were marked by periods of decrease and increase, loss and gain, tragedy and recovery.

Jupiter's own domicile lord is Mercury in Leo, for the most part strong in its condition and potent in the angular tenth house. Witnessing Jupiter with a sextile, Mercury provided Jupiter and the eighth house with royal status, fame, and reputation, which contributed to Onassis' ability to attract wealth from others. Finally, Mercury provided a literary career which enabled her to provide for herself. Overall, Jacqueline Kennedy Onassis lived an iconic, archetypal life that embodied a full spectrum of positive and negative life experiences.

Table 74. Interpretation of Planets in Houses 1-6, Chart Two

<i>House</i>	<i>Resident planet(s)</i>	<i>Sign characteristics; nature; condition</i>	<i>Houses ruled, responsibilities, causes</i>	<i>Assistance from domicile lord</i>	<i>Planet's impact upon house it occupies and rules</i>	<i>Lord's location &amp; condition; prognosis</i>
1ST	Empty	—	—	(Sun)	—	(Fourth)
2ND	Empty	—	—	(Mercury)	—	(Fourth)
3RD	VENUS Libra	Masculine, cardinal, air; benefic in intermediate (good but mixed) condition	Tenth (profession)	Venus in Libra, own lord	Grants positive events, accompanied by adversity	Own lord in good condition, but maltreated; improves over time
4TH	SUN Scorpio	Feminine, fixed, water; intermediate condition	First (vitality, character)	Mars in Cancer, twelfth, trine	Moderate results	Parents and home flow towards enmities and estrangements; support decreases over time
	MERCURY Scorpio	Feminine, fixed, water; intermediate condition	Second (finances) Eleventh (friends, patrons)	Mars in Cancer, twelfth, trine	Moderate results	
5TH	Moon Sagittarius	Masculine, mutable, fire; sect light in intermediate condition	Twelfth (sorrows)	Jupiter in Taurus, aversion	Moderate results	Children flow towards profession; sparse support until death
6TH	Empty	—	—	(Saturn)	—	(Tenth)

Table 75. Interpretation of Planets in Houses 7-12, Chart Two

<i>House</i>	<i>Resident planet(s)</i>	<i>Sign characteristics; nature; condition</i>	<i>Houses ruled, responsibilities, causes</i>	<i>Assistance from domicile lord</i>	<i>Planet's impact upon house it occupies and rules</i>	<i>Lord's location &amp; condition; prognosis</i>
7TH	Empty	—	—	(Saturn)	—	(Tenth)
8TH	Empty	—	—	(Jupiter)	—	(Tenth)
9TH	Empty	—	—	(Mars)	—	(Twelfth)
10TH	SATURN Taurus	Feminine, fixed, earth; malefic in intermediate condition	Sixth (illness, daily work) Seventh (marriage)	Venus in Libra, aversion mitigated by shared sympathy of rulership	Restricts some of the good outcomes	Profession flows towards artistic communication; support increases over time
	JUPITER Taurus	Feminine, fixed, earth; benefic in intermediate condition	Fifth (children) Eighth (death and inheritance)		Moderate results	
11TH	Empty	—	—	(Mercury)	—	(Fourth)
12TH	MARS Cancer	Feminine, cardinal, water; malefic in mixed condition	Ninth (religion, travel) Fourth (parents, home)	Moon in Sagittarius, aversion	Participates in realization of difficulties	Enmities and estrangements flow to children; lack of initial support continues over time



## DELINEATIONS FOR CHART TWO

THE TENTH-HOUSE topics are reputation, rank, and profession. The house contains two planets, Jupiter and Saturn, in Taurus. Jupiter, a benefic planet associated with largesse, signifies honors and prosperity. In the sign of Taurus, it expresses itself in a sensual, determined, and grounded manner. The five senses are more finely tuned to appreciate the beauty of the physical world, with an accompanying urge to bring those perceptions into tangible form. Taurus also desires to obtain and enjoy the comforts of a fine lifestyle.

Jupiter is a diurnal planet, contrary to the sect of this nocturnal chart. His domicile lord is Venus, the lady of beauty and art, and his exaltation lord is the Moon. Neither are his sect mates, but both are benefic and kindly by nature. Both Venus in Libra and the Moon in Sagittarius are in aversion to Jupiter; thus, easy access to their resources and support is challenged. This is mitigated by the shared sympathy of Taurus and Libra. Jupiter thus partakes of all the Venusian resources of artistic creativity and beautiful women, regardless of her direct consent by witnessing.

Jupiter is retrograde, moving slowly, encountering and overcoming obstacles in his determined push to achieve recognition. He is co-present with his sect mate, Saturn, who is also his bound lord, imposing strict rules for disciplining his excesses. Jupiter's overall planetary condition is intermediate, but because he is Jupiter, tremendous leeway is accorded to him.

Jupiter is located in the angular tenth house, an extremely favorable location, which gives him tremendous dynamic potency and the stability to bring forth honors and success in the topics of profession and reputation.

Jupiter rules the Sagittarius fifth house of children, which he does not witness because Taurus is in aversion to Sagittarius. Picasso loved his four children when they were young and was periodically close to them as was convenient during the times he was on friendly terms with their respective mothers. However, he also ignored them in favor of his artistic work, sometimes for many years at a time. He continued to support them financially, but not emotionally and became estranged from all of them. The Moon in the Sagittarius fifth house, receiving little support from Jupiter and ruling the twelfth house of sorrows, enmities, and estrangements, amplified this theme of separation from children. It was only after his death that his children came into professional prominence as administrators of his artistic legacy and as artists in their own right.

That his children benefited posthumously can be seen by Jupiter's rulership of the Pisces eighth house of death and inheritance, which, unlike the aversion to the fifth house, it witnesses by sextile. There are no planets in this house that

might impact its outcome. Over time, Picasso's tenth-house fame as an artistic genius increased the investment value of both his own art and his collection of other artists' work. This added to his own coffers as well as to the vast fortune of art that he bequeathed as a legacy to his heirs.

Overall, Jupiter helps to bring forth the positive potentials of the tenth house in which he resides and the eighth house which he witnesses favorably, but is negligent of his fifth-house responsibilities. Picasso was acknowledged as the greatest artist of the twentieth century. He innovated many new styles of art, often receiving initial rejection and criticism from the art world, but he never allowed this negative feedback to deter him from his conviction and the steadfast pursuit of his vision. Further commentary concerning the tenth house would focus upon the restrictive influence of Saturn and clashes with authority figures.

Venus, as the lord of the Taurus tenth house, is the benefic of the sect in this nocturnal chart. She is amply resourced with potent creative ability in her own domicile of Libra. She is located in the semi-positive third house, and is in strong condition overall, though she suffers Mars' maltreatment. Venus' positive support of Jupiter, Saturn, and the tenth-house topic of profession increases over time. Picasso lived to a ripe old age when his international renown, glory, and fortune were at their peak.

THE THIRD-HOUSE topics are siblings, communications, and the influence of the feminine Goddess. The house contains one planet, Venus, occupying her own domicile of Libra. Although Venus is the planet in the best condition in Picasso's chart, she is not without her problems. As mentioned, she is the benefic of the sect, strong in her own domicile, possessing an abundance of artistic creativity. But Venus is unhappy in all of the sect-rejoicing conditions: she is in the same hemisphere as the Sun, in a masculine sign, and in a morning-rising phase. Restless, she displays continual discontent, which manifested for Picasso as frequent change, both artistically and romantically. His style shifted as frequently as the women who inspired him. Venus' exaltation and bound lord is the harsh taskmaster, Saturn, and her triplicity lord is unpredictable and intense Mercury. Both are in aversion to her and do not offer their powers and support. She stands alone.

By solar phase, Venus is moving with faster than average, increasing speed as she moves towards the superior conjunction with the Sun four months later. She is direct in motion and visible, still well beyond the Sun's beams. The volume of Picasso's artistic works was staggering, as was the number of beautiful women who became his lovers and muses. Like his work, his liaisons were often very public, on full display, and totally consuming. It was the maltreatment that Venus received from Mars that inflicted pain and suffering upon him and his lovers. Mars, a malefic planet in the twelfth house full of unfortunate topics, is

overcoming and dominating Venus and the third house with a superior square. Venus was overwhelmed with loss, enmities, and estrangements. The judgment for Venus' influence in third-house topics must be a mix of some very good outcomes accompanied by significant difficulties, which can be tempered to some extent.

Venus resides in the temple of the Goddess and uses the topics of siblings and all forms of communication—including that of inspiration, which is the medium of divination—to bring forth her significations. This planet is motivated by the promise of tenth-house glory and recognition, which it rules. For Picasso, Venus in the third house expressed an artistic inspiration whose muse took the form of beautiful women who became his lovers; each of these muses inspired a new style of art. Many of the paintings depict sad, lonely, and tormented women, and resonate with the overtone of Mars' maltreatment.

The earliest precursor of this theme was his beloved younger sister. Picasso and Conchita adored one another, and she would sit for hours by his side while he painted. She died when they were both children. Picasso felt enormous guilt that he could not save her by his prayers and by his vow to give up art if she lived. At the same time, he felt abandoned and betrayed by the one he loved. This set the pattern of repeated separation from each of his muse-lovers when they ceased to inspire his creative output, conflated with an unconscious anger at the cessation of his artistic productivity. The relationships all ended amidst much bitterness, rage, violent words, and accusations.

After having been idolized as goddesses, placed upon a pedestal, and then discarded, these women suffered emotional and psychological breakdowns. His first mistress, Fernande Olivier, ended her life deaf, ill, and destitute, legally prohibited by Picasso from publishing her memoirs which might have given her a living income. His first wife, Russian ballet dancer Olga Khokhlova, mother of his son Paulo, went insane. Marie-Thérèse Walter, mother of his daughter Maya, committed suicide by hanging. Brilliant intellectual and artist Dora Maar, who inspired his masterpiece *Guernica* (depicting the violence of the Spanish Civil War) had a nervous breakdown and was institutionalized. When Françoise Gilot, mother of his children Paloma and Claude, published her memoir of their tumultuous relationship, Picasso was furious; feeling betrayed by the exposure, he refused to see their children ever again. His second wife Jacqueline Roque shot herself after his death. Each of these women was the model for many of his most famous and celebrated paintings. The complex condition of the third-house Venus in Libra, maltreated by Mars, results in extremely positive and negative outcomes that are frequently intertwined.

Another manifestation of Picasso's complex Venus can be seen in regards to the third-house topic of communication and early education. It was said that from childhood, he excelled in drawing. His very first word was *piz* (*lapiz*), the

Spanish word for pencil. However, he was quite deficient in reading and writing and left school at the age of ten. It has been suggested that he had dyslexia (a learning disability). It was primarily through art and sexuality, and after midlife, through poetry, that he could communicate effectively.

THE ELEVENTH-HOUSE topics are friends, patrons, and hopes for future prosperity. Looking at this Gemini house on its own, it does not contain any resident planets that might influence its outcome. It is dynamically moderate and favorable, and is in fact considered the third-best of the houses. In Picasso's chart, neither malefic gives it negative testimony, and Venus in Libra looks upon it with the favorable trine. The condition of the house suggests positive outcomes. Picasso had many good friends and patrons, such as Gertrude Stein, who gave unstinting support. His hopes for future wealth were realized. However, a full evaluation of the house is dependent upon its lord, Mercury in Scorpio, located in the fourth house.

Mercury, in aversion, does not witness the eleventh house. Fleet-footed divine messenger, patron of travelers and merchants, and guide through the underworld, Mercury was known as a friend to all. In the sign of Scorpio, Picasso expressed his thoughts and words in an instinctive, powerful, and emotionally intense manner. He was secretive, and when threatened, his words had the power to hurt. Mercury belongs to the sect of this nocturnal chart. Its domicile and triplicity lord, Mars, in its fall in Cancer, witnesses Mercury by trine. The relationship between them is complicated. On one hand, Mercury is maltreated by Mars—a malefic domicile lord in the unfortunate twelfth house who offers anger, resentment, and estrangements due to hurt feelings, real or imagined slights, and fear. On the other hand, Mars is the malefic of the sect, Mercury's sect mate, and gazes at Mercury via a trine and thus some sort of sympathy. It's almost as if Mars is saying: "even though I don't want to hurt you, nevertheless I am." Saturn, the malefic contrary to sect, is Mercury's bound lord, and regards him with the adversarial opposition. The quality of Mercury's support from its lords is harsh, restrictive, and emotionally confusing.

Mercury's solar phase condition is no less complicated. At the moment of Picasso's birth, Mercury was visible and direct in motion. It was moving slowly, about to make its retrograde station and heliacal set within the seven-day *phasis* range. Thus, it is extremely intensified and focused, soon to make its descent into the underworld. This is reflective of Picasso's mind plummeting into the depths of his own subconscious landscape, colored by the lords Mars and Saturn. Mercury does not receive any positive testimony from either benefic. From the perspective of planetary condition, Mercury has an intermediate-to-poor rating and brings his troubled mind to bear upon the houses he occupies and rules.

Mercury is located in the angular fourth house which gives it dynamic potency and a firm, stable foundation. The fourth-house topics include parents, the father in particular, home, and property. Even though Picasso's father and paternal uncle—artists themselves—supported him financially and encouraged his aspirations, he was resentful towards them because they wanted him to follow the traditional masters rather than his own innovative styles of expression. Both relationships were rife with conflict and ended in unresolved estrangement. Thus, Mercury gave a very mixed outcome to its fourth-house topics; it both realized the support of the parents and destroyed the relationships, transforming the good into bad.

Mercury witnesses its Virgo second house with the favorable sextile. Picasso's mercurial business acumen helped to accumulate financial wealth, which he funneled back into lavish homes and properties. With the ruler of the Gemini eleventh house located in the fourth house, the topic of friends flows towards the home. Many of Picasso's friends shared their homes with him when he was a young, struggling artist. He entertained friends, associates, colleagues, and patrons in his lavish homes when it suited his mercurial business interests. Picasso also had some enduring friendships, such as those with Georges Braque and Henri Matisse that were colored by a serious yet creative rivalry.

However, Mercury's aversion to the eleventh house presented another set of complicated and difficult relationships in Picasso's life. The god who was a "friend to all", hidden deep in Picasso's Scorpiconic fourth house, did not witness his eleventh house. There were many sorrows and betrayals among his friendships. The suicide of Carlos Casagemas, his close friend during youth whose suffering Picasso had marginalized, re-triggered Picasso's own fear of death. That anguish pushed deeper into his turbulent mercurial emotions, and informed his "blue period". Picasso had an intellectually intense and fruitful friendship with the poet and writer Guillaume Apollinaire, who early in Picasso's career understood the profound implications of his novel artistic visions. When Picasso was called to testify on behalf of him for an art theft in which Picasso was also implicated, he denied knowing him and allowed him to go to prison until cleared. Apollinaire was bitter over the betrayal and Picasso buried the shame in his fourth house. Another lifelong friend who helped established his career was French journalist and poet Max Jacob. Jewish by birth, Jacob converted to Catholicism and spent two decades living in a Benedictine monastery. He was nevertheless arrested by the Gestapo during World War II and sent to a detention camp. Picasso, who feared more for his own safety and reputation, refused to sign a petition drawn up by influential Parisians appealing the arrest. Jacob died of pneumonia while in the camp.

Picasso took from his friends, but did not reciprocate in their times of need. His selfish instinct for survival was complicit in his betrayals. As time went on, Mercury was unable to sustain positive support for the topic of friends. The thinking and expression of one of the most complex minds of artistic genius was thus colored by accumulated guilt from his fourth and eleventh-house relationships: his parents and friends.

Picasso has been called a creator and destroyer, reflecting his Leo Ascendant and Scorpio Sun. He was a prolific artist. Over his lifetime, the number of works he produced is estimated at over fifty thousand, including paintings, sculptures, installations, ceramics, drawings, and prints. Yet, he also left behind a trail of destroyed relationships, including his father, uncle, children, mistresses, wives, and friends, all of whom were sacrificed on behalf of his genius.

→ EXERCISE 46

*Using your own chart, complete exercise 46:  
Final Interpretation for Planets and Houses*

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## EXERCISE 46

### FINAL INTERPRETATION FOR PLANETS AND HOUSES

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**Complete the table for the final interpretation of planets and houses according to the following instructions. Use the template for interpretation to delineate the planets and houses of your chart.**

- Resident planets or lord*

Enter the planet(s) that reside(s) in the house. You can add one or two significations for the planet. If there is no planet in the house, write "empty" and enter the zodiacal sign that occupies the house and the planet that is the lord of that sign and hence lord of that house. Follow the directions for the lord of the house in exercise 45 (chapter 84) in order to make your judgment concerning the outcome of the house topic
- Planet's sign, characteristics, nature, and condition*

Enter the planet's zodiacal sign, its characteristics based upon gender, modality, element or any other factor that you think is pertinent, its essential nature as benefic or malefic, and its condition.
- Houses that the planet rules: its responsibilities and causes*

Keeping in mind the topics of the house that the planet occupies, note the topics of the house(s) that it rules. It is responsible for these topics in addition to its own natural significations, and these topics are the originating causes that motivate it to act in the house in which it resides.
- Planet's domicile lord*

Enter the planet's domicile lord, its nature, condition, fortunate or unfortunate house location, and whether it can witness the planet. Make a judgment as to how much assistance the planet can expect to receive from its domicile lord.
- In your mind, begin the process of making a judgment as to the planet's capacity to bring forth its own significations using the topics of the house it occupies. How will a planet tend to the topics of the houses it rules in ways that are beneficial for the individual?*
- Planet's impact upon the topic of its house*

Based upon the planet's overall nature and condition, make a judgment as to how it will act to realize, prevent, or transform the topics of the house it occupies.
- Lord of the house*

Enter the lord of the house. Based upon its location, note the direction of the flow. Based upon its condition and witnessing, evaluate the amount of support the house will receive and its long-term prognosis.

8. *Follow the template below to structure your delineation*

Make judgments as to the planet's efficacy to bring about its own significations and the topics of the house it occupies and rules in ways that are beneficial to the best interests of the individual.

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<i>House</i>	<i>Resident planet(s)</i>	<i>Sign characteristics; nature; condition</i>	<i>Houses ruled, responsibilities, originating causes</i>	<i>Assistance from domicile lord</i>	<i>Planet's impact upon house it occupies and rules</i>	<i>Lord's location &amp; condition; prognosis</i>
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1ST

2ND

3RD

4TH

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<i>House</i>	<i>Resident planet(s)</i>	<i>Sign characteristics; nature; condition</i>	<i>Houses ruled, responsibilities, originating causes</i>	<i>Assistance from domicile lord</i>	<i>Planet's impact upon house it occupies and rules</i>	<i>Lord's location &amp; condition; prognosis</i>
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5TH

6TH

7TH

8TH

9TH

10TH

11TH

12TH

## TEMPLATE FOR INTERPRETATION

In the final delineations of planets and houses, it is helpful to keep in mind the subtle differences between the assessment regarding the outcomes of a planet's own significations as contrasted with those of the outcomes of a house topic. The nature and condition of the planet impact the outcome of the house. At the same time, the nature and condition of the house provide the dynamic potency and the favorable and unfavorable topics at the planet's disposal.

Begin with the first house and then take each of the other houses in turn. Identify the topic under consideration. If there are any planets residing in the house, develop the planet's full analysis.

Note the planet's own significations or the archetype it symbolizes, the manner in which it expresses itself based upon its zodiacal sign characteristics, its essential benefic or malefic nature, and its condition. Keep in mind the amount of help and support it can receive from its domicile lord, and how this may alter its own good or poor condition.

Then describe how it uses the topics of the house it occupies to bring forth its own significations. Based upon its condition, it will do so more or less effectively. Include the influence of its mutually dependent relationship to the topics of the houses it rules. The planet is responsible for the outcome of those house topics as it is the lord of those houses. At the same time, these topics are the originating cause or motivation for its actions in the house it occupies.

Next, turn your attention to the outcome of the house topic itself. In addition to the relative angularity and favorability of the house, assess its condition due to the presence of or witnessing by the benefic and malefic planets. Then make a judgment as to the impact of the resident planet(s) upon the outcome of the house topic. Will the planet be likely to:

1. Realize the good topics of the favorable houses?
2. Prevent the good topics of the favorable houses?
3. Suppress the bad topics of the unfavorable houses?
4. Activate the bad topics of the unfavorable houses?
5. Diminish the good topics of the favorable houses once realized, or transform them into misfortune?
6. Transform the bad topics of the unfavorable houses into a source of good fortune?

If there are no planets in the house, after describing the topics and condition of the house, go directly to the lord of the house. Keep the lord of the planet

and house in mind as indicating the direction of the flow and the long-term prognosis.

If the house contains one planet, its evaluation is based upon the impact of the resident planet and its lord. In whole-sign houses, the domicile lord of the resident planet will be the same planet as the lord of the house.

If there are multiple planets in a house, each planet will contribute its own good or bad impact, and the nature, condition, and location of the lord acts as a third influence.

You can use the following template to organize and structure your thoughts when writing your final delineations. After you become familiar with the individual components and the process, feel free to be creative with your analysis, insights, and conclusions. Remember, a stable foundation of reason facilitates the accuracy of the divinely inspired aspect of astrology.

#### NEXT STEPS

Many of the questions that are brought to astrologers concern a person's prospects for the fundamental issues of life, such as marriage, children, health, and profession. These fall under the auspices of planets, houses, and Lots. For example, in an inquiry concerning marriage prospects, the astrologer would look to the planet Venus as a general significator of marriage (applicable to everyone), and to the seventh house with its resident planets and lord (unique to each chart); traditional astrologers would include the Lot of Marriage, which is sensitive to an exact birth time.

The following exercise provides two of the necessary pieces required to form judgments for various inquiries: (1) the planets residing in the house, and (2) the lord of the house. In addition, you might want to look at the general planetary significator of the topic. For example, Jupiter is the general significator of children; the Sun by day and Saturn by night for the father; the Moon by day and Venus by night for the mother. Often the general significator will not occupy or rule the house topic of the matter under consideration, but you can evaluate it according to the manner which we have explicated. Chapter 88 discusses the evaluation of the Lot and lord of Fortune; this process can be applied to an analysis of the other Lots. The final judgment is based upon an evaluation of the extent to which all the factors give positive indications, negative indications, or a mixture of both.

### TEMPLATE FOR DELINEATION

Use the following templates in order to structure your thoughts and your sentences when writing your final delineation for each house.

## The First House

### PLANET(S) RESIDING IN THE FIRST HOUSE

The planet (*if empty go to lord*):

Signifies (*significations*):

Expresses (*gender, modality, element of zodiac sign*):

Its essential nature is (*benefic/malefic*):

Its condition is (*good, intermediate, poor*):

Its ability to do good or bad is (*increased/decreased*):

It uses (*house topics*) to achieve its aims:

It is responsible for and motivated by (*houses it rules/their topics*):

### DOMICILE LORD OF THE FIRST HOUSE

The lord of the house is (*planet*):

The lord is located in (*house*):

The lord's house is (*fortunate/unfortunate*):

The lord's condition is (*good, intermediate, poor*):

The lord (*can/cannot*) witness the planet in its house:

It offers (*great/average/little/no*) support to the planet:

### JUDGMENT OF THE FIRST HOUSE

The good house topics are (*realized/prevented/transformed*):

The bad house topics are (*activated/suppressed/transformed*):

The house topics flow towards (*lord's house topics*):

Long-term prognosis: the house will (*improve/diminish*):

## The Second House

### PLANET(S) RESIDING IN THE SECOND HOUSE

The planet (*if empty go to lord*):

Signifies (*significations*):

Expresses (*gender, modality, element of zodiac sign*):

Its essential nature is (*benefic/malefic*):

Its condition is (*good, intermediate, poor*):  
 Its ability to do good or bad is (*increased/decreased*):  
 It uses (*house topics*) to achieve its aims:  
 It is responsible for and motivated by (*houses it rules/their topics*):

#### DOMICILE LORD OF THE SECOND HOUSE

The lord of the house is (*planet*):  
 The lord is located in (*house*):  
 The lord's house is (*fortunate/unfortunate*):  
 The lord's condition is (*good, intermediate, poor*):  
 The lord (*can/cannot*) witness the planet in its house:  
 It offers (*great/average/little/no*) support to the planet:

#### JUDGMENT OF THE SECOND HOUSE

The good house topics are (*realized/prevented/transformed*):  
 The bad house topics are (*activated/suppressed/transformed*):  
 The house topics flow towards (*lord's house topics*):  
 Long-term prognosis: the house will (*improve/diminish*):

## The Third House

#### PLANET(S) RESIDING IN THE THIRD HOUSE

The planet (*if empty go to lord*):  
 Signifies (*significations*):  
 Expresses (*gender, modality, element of zodiac sign*):  
 Its essential nature is (*benefic/malefic*):  
 Its condition is (*good, intermediate, poor*):  
 Its ability to do good or bad is (*increased/decreased*):  
 It uses (*house topics*) to achieve its aims:  
 It is responsible for and motivated by (*houses it rules/their topics*):

#### DOMICILE LORD OF THE THIRD HOUSE

The lord of the house is (*planet*):  
 The lord is located in (*house*):  
 The lord's house is (*fortunate/unfortunate*):  
 The lord's condition is (*good, intermediate, poor*):  
 The lord (*can/cannot*) witness the planet in its house:  
 It offers (*great/average/little/no*) support to the planet:

**JUDGMENT OF THE THIRD HOUSE**

The good house topics are (*realized/prevented/transformed*):

The bad house topics are (*activated/suppressed/transformed*):

The house topics flow towards (*lord's house topics*):

Long-term prognosis: the house will (*improve/diminish*):

**The Fourth House****PLANET(S) RESIDING IN THE FOURTH HOUSE**

The planet (*if empty go to lord*):

Signifies (*significations*):

Expresses (*gender, modality, element of zodiac sign*):

Its essential nature is (*benefic/malefic*):

Its condition is (*good, intermediate, poor*):

Its ability to do good or bad is (*increased/decreased*):

It uses (*house topics*) to achieve its aims:

It is responsible for and motivated by (*houses it rules/their topics*):

**DOMICILE LORD OF THE FOURTH HOUSE**

The lord of the house is (*planet*):

The lord is located in (*house*):

The lord's house is (*fortunate/unfortunate*):

The lord's condition is (*good, intermediate, poor*):

The lord (*can/cannot*) witness the planet in its house:

It offers (*great/average/little/no*) support to the planet:

**JUDGMENT OF THE FOURTH HOUSE**

The good house topics are (*realized/prevented/transformed*):

The bad house topics are (*activated/suppressed/transformed*):

The house topics flow towards (*lord's house topics*):

Long-term prognosis: the house will (*improve/diminish*):

**The Fifth House****PLANET(S) RESIDING IN THE FIFTH HOUSE**

The planet (*if empty go to lord*):

Signifies (*significations*):

Expresses (*gender, modality, element of zodiac sign*):

Its essential nature is (*benefic/malefic*):  
 Its condition is (*good, intermediate, poor*):  
 Its ability to do good or bad is (*increased/decreased*):  
 It uses (*house topics*) to achieve its aims:  
 It is responsible for and motivated by (*houses it rules/their topics*):

#### DOMICILE LORD OF THE FIFTH HOUSE

The lord of the house is (*planet*):  
 The lord is located in (*house*):  
 The lord's house is (*fortunate/unfortunate*):  
 The lord's condition is (*good, intermediate, poor*):  
 The lord (*can /cannot*) witness the planet in its house:  
 It offers (*great/average/little/no*) support to the planet:

#### JUDGMENT OF THE FIFTH HOUSE

The good house topics are (*realized/prevented/transformed*):  
 The bad house topics are (*activated/suppressed/transformed*):  
 The house topics flow towards (*lord's house topics*):  
 Long-term prognosis: the house will (*improve/diminish*):

## The Sixth House

#### PLANET(S) RESIDING IN THE SIXTH HOUSE

The planet (*if empty go to lord*):  
 Signifies (*significations*):  
 Expresses (*gender, modality, element of zodiac sign*):  
 Its essential nature is (*benefic/malefic*):  
 Its condition is (*good, intermediate, poor*):  
 Its ability to do good or bad is (*increased/decreased*):  
 It uses (*house topics*) to achieve its aims:  
 It is responsible for and motivated by (*houses it rules/their topics*):

#### DOMICILE LORD OF THE SIXTH HOUSE

The lord of the house is (*planet*):  
 The lord is located in (*house*):  
 The lord's house is (*fortunate/unfortunate*):  
 The lord's condition is (*good, intermediate, poor*):  
 The lord (*can /cannot*) witness the planet in its house:  
 It offers (*great/average/little/no*) support to the planet:

## JUDGMENT OF THE SIXTH HOUSE

The good house topics are (*realized/prevented/transformed*):

The bad house topics are (*activated/suppressed/transformed*):

The house topics flow towards (*lord's house topics*):

Long-term prognosis: the house will (*improve/diminish*):

## The Seventh House

## PLANET(S) RESIDING IN THE SEVENTH HOUSE

The planet (*if empty go to lord*):

Signifies (*significations*):

Expresses (*gender, modality, element of zodiac sign*):

Its essential nature is (*benefic/malefic*):

Its condition is (*good, intermediate, poor*):

Its ability to do good or bad is (*increased/decreased*):

It uses (*house topics*) to achieve its aims:

It is responsible for and motivated by (*houses it rules/their topics*):

## DOMICILE LORD OF THE SEVENTH HOUSE

The lord of the house is (*planet*):

The lord is located in (*house*):

The lord's house is (*fortunate/unfortunate*):

The lord's condition is (*good, intermediate, poor*):

The lord (*can/cannot*) witness the planet in its house:

It offers (*great/average/little/no*) support to the planet:

## JUDGMENT OF THE SEVENTH HOUSE

The good house topics are (*realized/prevented/transformed*):

The bad house topics are (*activated/suppressed/transformed*):

The house topics flow towards (*lord's house topics*):

Long-term prognosis: the house will (*improve/diminish*):

## The Eighth House

## PLANET(S) RESIDING IN THE EIGHTH HOUSE

The planet (*if empty go to lord*):

Signifies (*significations*):

Expresses (*gender, modality, element of zodiac sign*):



Its essential nature is (*benefic/malefic*):  
 Its condition is (*good, intermediate, poor*):  
 Its ability to do good or bad is (*increased/decreased*):  
 It uses (*house topics*) to achieve its aims:  
 It is responsible for and motivated by (*houses it rules/their topics*):

#### DOMICILE LORD OF THE EIGHTH HOUSE

The lord of the house is (*planet*):  
 The lord is located in (*house*):  
 The lord's house is (*fortunate/unfortunate*):  
 The lord's condition is (*good, intermediate, poor*):  
 The lord (*can /cannot*) witness the planet in its house:  
 It offers (*great/average/little/no*) support to the planet:

#### JUDGMENT OF THE EIGHTH HOUSE

The good house topics are (*realized/prevented/transformed*):  
 The bad house topics are (*activated/suppressed/transformed*):  
 The house topics flow towards (*lord's house topics*):  
 Long-term prognosis: the house will (*improve/diminish*):

## The Ninth House

#### PLANET(S) RESIDING IN THE NINTH HOUSE

The planet (*if empty go to lord*):  
 Signifies (*significations*):  
 Expresses (*gender, modality, element of zodiac sign*):  
 Its essential nature is (*benefic/malefic*):  
 Its condition is (*good, intermediate, poor*):  
 Its ability to do good or bad is (*increased/decreased*):  
 It uses (*house topics*) to achieve its aims:  
 It is responsible for and motivated by (*houses it rules/their topics*):

#### DOMICILE LORD OF THE NINTH HOUSE

The lord of the house is (*planet*):  
 The lord is located in (*house*):  
 The lord's house is (*fortunate/unfortunate*):  
 The lord's condition is (*good, intermediate, poor*):  
 The lord (*can /cannot*) witness the planet in its house:  
 It offers (*great/average/little/no*) support to the planet:

## JUDGMENT OF THE NINTH HOUSE

The good house topics are (*realized/prevented/transformed*):

The bad house topics are (*activated/suppressed/transformed*):

The house topics flow towards (*lord's house topics*):

Long-term prognosis: the house will (*improve/diminish*):

## The Tenth House

## PLANET(S) RESIDING IN THE TENTH HOUSE

The planet (*if empty go to lord*):

Signifies (*significations*):

Expresses (*gender, modality, element of zodiac sign*):

Its essential nature is (*benefic/malefic*):

Its condition is (*good, intermediate, poor*):

Its ability to do good or bad is (*increased/decreased*):

It uses (*house topics*) to achieve its aims:

It is responsible for and motivated by (*houses it rules/their topics*):

## DOMICILE LORD OF THE TENTH HOUSE

The lord of the house is (*planet*):

The lord is located in (*house*):

The lord's house is (*fortunate/unfortunate*):

The lord's condition is (*good, intermediate, poor*):

The lord (*can/cannot*) witness the planet in its house:

It offers (*great/average/little/no*) support to the planet:

## JUDGMENT OF THE TENTH HOUSE

The good house topics are (*realized/prevented/transformed*):

The bad house topics are (*activated/suppressed/transformed*):

The house topics flow towards (*lord's house topics*):

Long-term prognosis: the house will (*improve/diminish*):

## The Eleventh House

## PLANET(S) RESIDING IN THE ELEVENTH HOUSE

The planet (*if empty go to lord*):

Signifies (*significations*):

Expresses (*gender, modality, element of zodiac sign*):

Its essential nature is (*benefic/malefic*):

Its condition is (*good, intermediate, poor*):

Its ability to do good or bad is (*increased/decreased*):

It uses (*house topics*) to achieve its aims:

It is responsible for and motivated by (*houses it rules/their topics*):

#### DOMICILE LORD OF THE ELEVENTH HOUSE

The lord of the house is (*planet*):

The lord is located in (*house*):

The lord's house is (*fortunate/unfortunate*):

The lord's condition is (*good, intermediate, poor*):

The lord (*can /cannot*) witness the planet in its house:

It offers (*great/average/little/no*) support to the planet:

#### JUDGMENT OF THE ELEVENTH HOUSE

The good house topics are (*realized/prevented/transformed*):

The bad house topics are (*activated/suppressed/transformed*):

The house topics flow towards (*lord's house topics*):

Long-term prognosis: the house will (*improve/diminish*):

## The Twelfth House

#### PLANET(S) RESIDING IN THE TWELFTH HOUSE

The planet (*if empty go to lord*):

Signifies (*significations*):

Expresses (*gender, modality, element of zodiac sign*):

Its essential nature is (*benefic/malefic*):

Its condition is (*good, intermediate, poor*):

Its ability to do good or bad is (*increased/decreased*):

It uses (*house topics*) to achieve its aims:

It is responsible for and motivated by (*houses it rules/their topics*):

#### DOMICILE LORD OF THE TWELFTH HOUSE

The lord of the house is (*planet*):

The lord is located in (*house*):

The lord's house is (*fortunate/unfortunate*):

The lord's condition is (*good, intermediate, poor*):

The lord (*can /cannot*) witness the planet in its house:

It offers (*great/average/little/no*) support to the planet:

## JUDGMENT OF THE TWELFTH HOUSE

The good house topics are (*realized/prevented/transformed*):

The bad house topics are (*activated/suppressed/transformed*):

The house topics flow towards (*lord's house topics*):

Long-term prognosis: the house will (*improve/diminish*):

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# PART NINE

RULERS OF THE NATIVITY





# Rulers of the Nativity

## AN INTRODUCTION

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PLANETS REPRESENT THE VARIOUS ACTIVE ARCHETYPAL FORCES IN THE human life as a whole, including but not limited to the personality. They perform many functions in the natal chart, which can be viewed as a blueprint for a person's life. Each planet has its individual sphere of influence. First of all, it brings forth its own matters in accordance with its nature by using the topics of the house in which it resides. Its benefic or malefic nature, and its relative good or poor condition, also impact the outcome of the house topics themselves. Finally, the planet is also responsible for providing resources to the houses and the planets that it rules.

In addition to their individual agendas and responsibilities, some planets are charged with overseeing more global matters in a person's life as a whole. These planets are called the *rulers of the nativity*. They are rulers not only of specific topics, but of the chart and the life as an entirety. The domicile lord of the Ascendant, the domicile lord of the Lot of Fortune, and the triplicity lords of the sect light (Sun or Moon) are the planets that support the nativity in this global way. The ultimate rulers of the entire chart are known as the Master (*Oikodespotēs*) and Lord (*Kurios*) of the nativity.

Vettius Valens devotes much of book two of his *Anthology* to discussing the first three classes of planetary rulership—the domicile lords of the Ascendant, Fortune, and the triplicity lords of the sect light—that support the general well-being and stability of a person's life. In book seven he instructs the astrologer to “consider beforehand the universal support of the nativity and the manner of greatness or inferiority it attains”, which is determined from an evaluation of the triplicity lords of the sect light.<sup>1</sup>

He introduces book two with the word *hupostasis*, which had an important meaning in the philosophical and religious literature of the era.<sup>2</sup> It literally

1 Valens, *Anthology* 7.2.

2 Valens, *Anthology* 2: Proeminum.

means “to stand under” or “to support”, and indicates the underlying reality behind something that supports everything else, or which forms a firm foundation upon which we can have confidence. In Stoic philosophy, which permeated much of Valens’ view, *hupostasis* was also used in the sense of concrete, objective reality, analogous to the Latin word *substantia*, the “substance” of matter itself. In an astrological context, Valens seems to be addressing the factors that provide the underlying concrete support system of the chart, and to what extent there exists a stable foundation upon which an individual life can flourish.

Valens uses the Greek word *eudaimonia* to describe the condition of well-being that rests upon this foundation. Etymologically, it consists of the words *eu*, “good” and *daimōn*, “spirit”, and means to have a “good spirit” as one’s support system. Schmidt translated *eudaimonia* as “happiness” while Riley chose “good fortune”. Both are primary meanings as given in the Greek lexicon. However, *eudaimonia*, like *hupostasis*, was a complex philosophical term in antiquity subject to much disagreement. The notion of happiness was not merely an emotional state based upon pleasure and gratification, but a term used for the highest human good, and included virtue or excellence of character. Some philosophers such as Aristotle acknowledged the importance of health, wealth, and beauty as part of *eudaimonia*, while others such as the Stoics made virtue alone necessary for a good life. For Neoplatonists such as Plotinus, union with the divine mind (*nous*), the source of being itself, was the ultimate source of well-being.

In practical terms, the rulers of the Ascendant, Fortune, and the luminaries, as articulated in the astrological texts, are responsible for providing general happiness, good fortune, success, prosperity, assets, substance, reputation, and eminence: qualities that characterize a flourishing and thriving life. In the Dorotheus text, this state of well-being is described as good fortune, assets, and wealth.<sup>3</sup> This suggests the practical concerns of ancient astrologers and their clients. However, the use of these terms also points to a hidden spiritual and philosophical code that can be employed and which may have been recognized by initiates.

These broader qualities, which support the substantiality of the life as a whole, come under the jurisdiction of planets that rule particular power concentrations in each individual chart. The planets in question—the domicile lord of the Ascendant, the domicile lord of the Lot of Fortune, and the triplicity lords of the sect light (Sun or the Moon according to sect)—are invested with the power of a ruler in regards to the nativity. They speak to the support system that facilitates the “actualization of the soul”.

3 DOROTHEUS, *Carmen Astrologicum* 1.26.

The algorithms for determining and interpreting these first three classes of rulership—the lords of the Ascendant, of Fortune, and of the sect light—are straightforward and well-documented. Both Valens and Dorotheus illustrate these techniques with numerous examples.<sup>4</sup> These planets were thought to support or hold up the overall coherence of the life.

The planets which held the position of the Master (*Oikodespotēs*) and Lord (*Kurios*) are the ultimate and most important rulers of the nativity. These planets addressed the matters of life force, longevity, character, and destiny. The importance of these planetary rulers were discussed by most of the Hellenistic authors and continued to be emphasized in the subsequent Arabic, Medieval, and Renaissance traditions.

The procedures for determining these two rulers are considerably more complex. In addition, the textual discussions are often cryptic and, in some places, incomplete in the manuscript transmissions. All of the ancient authors agreed as to the primary importance of the Master and Lord, but they also stated that the planets that hold these offices were the most difficult to determine, sometimes nearly impossible.

While each of these five governing roles can be held by a different planet, a single planet can also hold more than one of the ruling positions. If one planet holds multiple roles, it has considerable influence in the life, for better or worse, in accordance with its condition.

To illustrate this, imagine an organization in which there are various committees each led by different chairs (similar to a planet occupying or ruling a house). Each chair focuses upon specific activities such as membership, communications, fundraising, education, and publicity. Some of these committee chairs may also hold the jobs of president, vice-president, treasurer, and secretary. As officers, these individuals have broader powers and duties in the management of the organization's business, and their activity supports the ongoing stability, functioning, and relative success of the organization. Sometimes the same person holds two or more of these offices, such as secretary-treasurer, giving that person not only added responsibilities but also more power to influence the outcome of the organization. In a similar manner, one planet can stand out as especially powerful when it is the ruler of several key positions in the chart.

In the following chapters, we are going to identify the managers of the broader themes of life, determine which planets hold these jobs, evaluate their effectiveness based upon their condition, and then make judgments about the general support that is available for the overall well-being of a person's life.

4 VALENS, *Anthology* 2.22, 2.27; DOROTHEUS, *Carmen* 1.26.

You may encounter the phrase “universal techniques” when reading about these procedures in other contemporary writings. It was coined by Robert Schmidt to describe this body of teachings. Be aware that neither this exact term, nor the grouping of all five procedures as a unified doctrine, is anywhere specified as a distinct category in the texts. Individually, however, each procedure is given special attention by the various authors.

Valens does group the domicile lords of Ascendant and Fortune and the triplicity lords of the sect light. He then proceeds to discuss other notable rulers of the nativity that include the lords of the Lot of Spirit (*daimōn*), the Lot of Exaltation (*hupsōma*), and the Lot of Foundation (*basis*).

The formula for the Lot of Spirit is given in Table 78.<sup>5</sup> For the Lot of Exaltation (*hupsōma*), a place which Valens found to be mystical, he instructed to “take by day from the Sun to Aries (which is its exaltation), and by night from the Moon to Taurus, and [project] equal amounts from the Ascendant”.<sup>6</sup> Subsequent astrologers interpreted this formula to mean the number of degrees (in the order of the signs) from the Sun to 19° Aries and from the Moon to 03° Taurus, which are the degrees of their respective exaltations.<sup>7</sup> The Lot of Foundation (*basis*) is found by taking whichever arc is shorter, from Fortune to Spirit or from Spirit to Fortune, and projecting this amount from the degree of the Ascendant.<sup>8</sup> The analysis of the condition and placement of the Lot and its lord indicated the relative measure of a nativity in terms of being royal, fortunate, notable, and of good reputation. A detailed analysis of these Lots is beyond the scope of this volume.

This section begins with explanations about the first three classes of rulership which support the nativity. Attention will then be turned to the final two highest-ranking rulers of the nativity. Each chapter will be followed by chart examples, as well as workbook exercises to guide you through the process of determining the rulers of your own nativity.

5 Chapter 88, p. 994.

6 *Anthology* 2.19.

7 The specification of exact exaltation degrees does not show up until the sixth century in Olympidorus' *Commentary* on Paulus. The Lot of Exaltation is mentioned in Sahl who cites Theophilus, and in Ibn Ezra, but not Abū Ma'shar or Bonatti. However, the Lot was widely used by Hellenistic astrologers.

8 *Anthology* 2.23.

# Steering the Ship of Life

THE DOMICILE LORD OF THE ASCENDANT

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ONE OF THE NAMES THAT HELLENISTIC ASTROLOGERS GAVE TO THE first house was *Hōroskopos*, the “Hour-Marker” of the zodiacal sign that was rising over the eastern horizon at the moment of birth. Later in the tradition, the *Hōroskopos* became known as the Ascendant. The domicile lord of the Ascendant is the planet that rules the rising sign. This planet has long been considered one of the most important planets in the chart. Later in the astrological tradition, it was automatically designated as the chart ruler.

The degree of the Ascendant marks the exact moment of birth, understood as the first breath, when the life of the native begins its independent existence. The Ascendant degree is one of the “places of life” in the Hellenistic literature. The domicile lord of the Ascendant is the planet most closely connected to the life force, which includes a person’s vitality, body, health, constitution, longevity, and character. Beyond these specific matters, as a ruler of the nativity, the lord of the Ascendant also speaks to the overall ability of the life to flourish, thrive, and proceed towards the fulfillment of its objectives.

The nautical metaphor was a common motif in ancient philosophy, religion, and astrology, as sailing was the primary means of transportation. Life was envisioned as a seafaring journey. A successful life was likened to a ship arriving at its port of destination with all its cargo intact. The Greek word *oiax*, translated as “helm” or “rudder”, was another name given to the first house which contained the Ascendant sign. The helm is the part of a ship where the rudder or steering mechanism is located. It alludes to the human body as the ship of life along with its steering mechanism that carries the native to their destination or destiny.

The domicile lord of the Ascendant is analogous to the steersperson of the ship of life, who controls the rudder and thereby directs the ship along its course towards its destination. The planet which holds this governing role has a substantial influence on the overall success of the life. In the contemporary world, we might imagine the responsibility that the pilot of an airplane has regarding the safe voyage of the passengers reaching their destination: the pilot’s skill and expertise are key factors in facilitating a successful journey.

In book two of the *Anthology*, Valens emphasizes the preeminent roles attributed to the domicile lord of the Ascendant (as well as to the lord of Fortune and to the triplicity lords of the sect light). He gives extensive delineations for the planet that is “allotted the Hour or the Lot” when it occupies each of the twelve houses. Valens explains how the judgment of a planet is modified by the positive or negative testimony it receives from each of the other planets.<sup>1</sup>

When the Sun is allotted the Hour or Fortune while it marks the hour: if Jupiter is also co-present or should witness by square, the native will be fortunate. If Mercury is co-present with it, he will advance through words. If Mars should be co-present or square along with Jupiter, he will be great and will have authority over life and death. And if, while these things are so, if Saturn should be square or opposite, they will fall into mishaps or dangers.<sup>2</sup>

In book seven, Valens set out the teachings concerning the evaluation of the domicile lord of the Ascendant for both the “vital times”, which refers to length of life, as well as for the “actualization of the soul”, which suggests the potency of the native to direct a successful life journey.

He gave the following criteria by which to assess the domicile lord of the Ascendant. The best placement for the lord of the Ascendant was to be located in the first house itself or in another zodiacal sign of its rulership. This probably refers to its other domicile sign, but can also be extended to its exaltation or triplicity sign as well. Factors that may weaken or restrict the successful outcomes initiated by the lord of the Ascendant are when it is setting (under the Descendant), or occupying the signs of its detriment, fall, or contrary sect, because its vitality and potency become exhausted at the conclusion of certain time-lord periods.<sup>3</sup>

This chapter will focus upon understanding the nature of the lord of the Ascendant and evaluating its capacity to be effective. At the end, there will be a few remarks concerning how it was used in the evaluation of the vital times.

1 VALENS, *Anthology* 2.4–15.

2 VALENS, *Anthology* 2.4.

3 VALENS, *Anthology* 7.2.

## NATURE OF THE PLANET AND ITS ZODIACAL SIGN

The first step in the analysis of the lord of the Ascendant is to identify the planet that rules the Ascendant sign. Imagine that this figure is steering the course of life towards its destination. Visualizing the deity that is associated with that planet can provide a more evocative image. The planet's own nature points to the kind of personality that is in charge of guiding the life towards successful outcomes.

The Sun is the king, leader, or illuminator, shining a beacon of light along the way. The Moon is the queen, mother, or caretaker, nurturing and tending to the emotional needs of others. Mercury is the messenger, friend to all, facilitating the sharing and exchange of information. Venus is the lover whose instinct for beauty and desire for intimacy magnetize certain people or situations to her in order to forge bonding and union. Mars is the warrior whose courage propels him to assertively pursue his desires, cut away obstacles, and attain victory. Jupiter is the sage or priest who imbues the world with wisdom, faith, and visionary optimism. Saturn is the elder, administrator, or laborer whose hardworking and serious nature shapes him as a pragmatic realist.

The planet's essential nature as a benefic or malefic shapes not only the personality of the native, but also the kinds of experiences encountered along the way. A benefic lord operates by fostering harmony and cooperation, while a malefic lord may encounter conflict and strife in the pursuit of one's objectives.

Valens wrote that when a planet is allotted the hour and if it marks the hour, it produces happiness in the activities signified by that planet.<sup>4</sup> The significations of the planetary lord itself indicate the kinds of activities that naturally lead to a sense of well-being and success. The strongest signature of a successful and happy life journey is when the domicile lord of the Ascendant is located in the first house. It will then necessarily occupy the zodiacal sign of its rulership, with all the accompanying power of its own optimal and steady resources necessary to fuel the voyage.

For example, if Sagittarius is rising, with Jupiter (the ruler of Ascendant) in the first house, the domicile lord of the Ascendant has its hands directly upon the rudder. The native is strong and capable, solely in charge of their destiny, with full power to steer the life course. Faith and optimism have no limitation as to the expanse of view. The success of the life journey is not contingent upon other people or circumstances, as would be the case if the lord was in some

4 VALENS, *Anthology* 2.4. When "marking the hour", a planet is located in the sign of the Ascendant; when it is "allotted the hour", it is the domicile lord or ruler of the Ascendant.

other house. Should Jupiter also be direct in motion, not under the Sun's beams, and not receiving any negative testimony or maltreatment, it would be judged extraordinarily competent in its job.

Other powerful indicators of a successful life are when the domicile lord of the Ascendant is located in its other zodiacal sign of rulership, its exaltation, or even its triplicity. These zodiacal signs shore up the strength, influence, support, and leeway that the planet has at its disposal. Vedic astrology proposes that the best placement for the lord of the Ascendant is to be in its sign of exaltation. Should a person have a Pisces Ascendant, for instance, with Jupiter (the domicile lord) occupying Cancer (its sign of exaltation), this would place Jupiter in the ninth house of God. The topics which guide the native's destinations are religion, spirituality, higher knowledge, and foreign travel. This individual may be raised to a position of respect and esteem as they nurture others through their ministry (or its equivalent). This planet and house placement is thus the indicator of one's destination and destiny.

The potency of the planetary lord is weakened when occupying the signs of its detriment or fall, which indicate unsuitable resources for one's agenda, or an erratic, unstable supply. In these situations, it may require more struggle and effort to navigate the course that is undertaken. However, keep in mind that there are other factors that can still indicate a successful life journey.

When the lord of the Ascendant is located in the seventh house (spouse, partner, opponent), the astrological pattern suggests that the path towards flourishing and success in life is through partnerships. However, this presents a special set of challenges. The planet is setting on the western horizon, mirroring the Sun sinking below the Earth at sunset. In length-of-life inquiries, this placement is seen as a weakening of the life force. As it pertains to relationships, the self is usually subsumed when merging with another.

In addition, when the ruler of the first is in the seventh (using whole-sign houses), the lord of the Ascendant will always be in its sign of detriment. The sign of a planet's detriment usually fails to provide sufficient and consistent resources for that planet's endeavors. When a person places their ultimate well-being and happiness into the hands of another, the outcome may not fully meet their needs or expectations, or the circumstances may not support the partner "coming through" in the way they desire. It has been suggested that in these kinds of situations, a person may look to the house placement of the exaltation lord or triplicity lord of the Ascendant for an alternate path if there are no other supporting factors. This does not suggest ending or avoiding relationships, because participating in a relationship is the topic that the planet needs to use to express its significations. However, one might do better to have more realistic expectations about what the other person can or should do to further one's own trajectory toward happiness and success.



## HOUSE LOCATION

Once you have identified the personality of the steersperson and its condition by zodiacal sign, the next step is to determine the direction that points towards the destination. The house location of the domicile lord of the Ascendant designates the topic that directs the life focus towards a flourishing and successful existence. Although this house topic may not be the ultimate destiny, the extent to which the person is participating in those activities shows that they are on the right course.

If the domicile lord of the Ascendant is placed in the first house, it is a person's own will and vital force that moves the life towards success. In the second house, it entails the generation of finances through one's livelihood and the development of fiscal competency. In the third house, relations with the siblings may be the compass direction; alternatively, skill in communicating or participation in sacred activities, or those attuned to the feminine. In the fourth house, the parents and the securing of a stable home foundation points one towards happiness and success. In the fifth house, the children's needs or the native's creative life direct the path to happiness. In the sixth house, it may be the person's accidents, injuries, and illnesses, or challenges posed by jobs necessitating servitude to others for economic survival, that move them towards other options that are in their better interest.

In the seventh house, relationships with others, whether personal, business, or adversarial, steer the course. In the eighth, encounters with death, one's own mortality, the irrational fears of the mind, or entanglements with other people's money are the challenges through which one must move in order to encounter the clear way to success. In the ninth house, following a path of religious studies, spiritual practice, higher education, or foreign travel leads toward the native's destination. In the tenth house, establishing a good reputation and attaining professional achievements are the keys to actualizing the soul. In the eleventh house, cultivating friends and connecting with others, but also participating in collective endeavors for the greater good, provides a road map. In the twelfth house, periods of isolation, losses, and sorrow temper the steel, so to speak, which ultimately allows a person to forge a path through suffering and to be of service.

The relative angularity of the lord's house placement is an especially important factor in the determination of the potency of life force and the quantity of dynamic energy that the guide has available for the journey. The angular houses provide the most energy, followed by the succedent; the cadent houses have the least, nevertheless they are still efficacious in some ways according to the

ancient authors. However, other Hellenistic astrologers made their judgment solely upon this criterion of angularity.

### FAVORABLE HOUSES CONNECTED TO THE ASCENDANT

As steersperson, the domicile lord of the Ascendant should ideally be able to “see” the rudder at the helm of the first house to ensure that their directives accurately keep the ship on its course. Thus, it is advantageous for the domicile lord of the Ascendant to be located in a house that is configured by whole-sign aspect to the sign of the first house. This substructure underpins the classification of houses as favorable or unfavorable that we explored throughout the first half of this volume (see chapters 61–76).

Remember that the words for aspect configurations are all variants of seeing, such as “witnessing” and “looking upon”. Thus, when the planetary lord is placed in the third or eleventh houses (sextile), the fourth or tenth (square), the fifth or ninth (trine), or the seventh (opposition), the lord can see the Ascendant by means of whole-sign configurations. In other words, there is a direct line of sight and hence a direct line of communication between the steersperson and the rudder at the helm.

However, when the lord is placed in the second, sixth, eighth, or twelfth houses, it is in aversion to the Ascendant. This presents a conundrum. On one hand, these are the very activities in which the person must engage. But when the steersperson cannot see the steering wheel, or is “asleep at the wheel” so to speak, the ship may drift off course, sail into the fog, float about aimlessly, get lost, or become damaged. Decisions that are made may not lead to the intended destination, as these individuals may have a blind spot in their vision during the course of their journey. They may feel as if they just don’t really know what they are doing or what they should do to move ahead, and may experience frustration and disappointment that their actions do not lead to the intended results. This is not to say that their ship will never arrive at its destination, or that the voyage will be disastrous, but rather that there may be factors other than their conscious decisions and actions that are involved in bringing them safely to port.

When the domicile lord of the Ascendant falls into a house that is in aversion to the Ascendant, not only does the individual have difficulty seeing their destination clearly or sensing how to direct their course, the house will also contain the more difficult topics of life. Illness, accidents, poverty, unexpected loss of livelihood and money, death, irrational fears and compulsions, sorrows, losses, confinements, enemies—all of these can be very painful and traumatic experiences, and can color a person’s life with unhappiness.

In some cases, these difficult topics provide the very path that may actually bring a person to their intended destination, especially if the lord is otherwise in good condition (e.g., by dignity or bonification). However, one might say that the course to the destination moves through troubled waters. There are some instances when an illness awakens a person to what is really important, motivates them to seek a non-traditional cure, and then provides a mission to share the information and to support and educate others towards healing. Facing the untimely death of a loved one may be the critical event that later leads a person to grief counseling or hospice work. Finding oneself in a job that is exploitative may also be the place where the person meets their life partner or becomes an activist for economic justice and equality. If the lord of the Ascendant is in good condition, it has the capacity to mitigate or transform certain elements of the difficulties into a source of positivity for the life.

Counseling oneself or others regarding how to think about the lord of the Ascendant inhabiting a house filled with unfortunate topics entails a view that the path to happiness and success sometimes necessitates passing through harsh terrains. Overcoming those obstacles may be the destiny itself. The heroic journey may be the archetypal motif of such a life, where the native confronts a dragon, tames, transforms, or destroys it, and survives the journey.

#### OTHER FACTORS TO CONSIDER

Apart from house placement, other factors may be considered positive and beneficial when evaluating the planetary lord of the Ascendant. The lord can be enhanced when it is:

1. Direct in motion
2. Visible when rising over the horizon
3. Of the sect of the chart
4. Receiving positive testimony
5. Not maltreated or otherwise prevented from fulfilling its role due to aspect relations

We have already made these determinations in our analysis of the planets in volume one. The present chapter emphasizes the special significance of the domicile lord of the Ascendant as one of the rulers of the nativity, whose job is to bring about a thriving and flourishing life.

After taking all the various factors into consideration, the operative questions are whether the overall condition of the domicile lord of the Ascendant

predisposes it to being strong, effective, beneficent, and capable, or whether its condition inclines it towards weakness, ineffectiveness, and confusion. The lord of the Ascendant in good condition confers the potency of the life force, the ability to envision a clear course of action, and to steer one's focus and efforts in that direction with successful outcomes. The lord of the Ascendant in poor condition may confer a weaker life force or will, and can dispose a person to feel lost, without a clear purpose or sense of direction, or unable to foresee or execute the means to achieving the things that would give greater meaning to their lives. In the analysis of the overall life, the lord of the Ascendant and its house location thus take on a much greater significance than those provided by the first-house topics alone, for good or ill.

As a counseling astrologer, you may suggest that if the outcomes of a person's efforts are not successful, a shift in course might be helpful. The Hellenistic astrologers advise to investigate the other rulers of the nativity, such as Fortune and its lord, or the triplicity lords of the sect light, to determine if those planets give better indications for the life as a whole. The success of the life does not rest upon only one factor.

Sometimes the success of the voyage is due to the fortune of fair winds, favorable currents, or birth into a privileged class rather than the focused directives of the steersperson. None of the rulers of the nativity should be taken in isolation; rather they are to be evaluated in tandem. If all are poorly situated, we must also consider that some lives drift without seeming purpose, are beset with continuous difficulties, and never seem to arrive at the desired destination, should there even be one. And some lives are simply about being awake, aware, and present for others, rather than doing, striving, and achieving tangible results.

#### THE DOMICILE LORD OF THE ASCENDANT AND THE VITAL TIMES

A flourishing life was understood not only in terms of the quality of the life, but also in a literal sense as a long and healthy life. Valens closed his section on the "star allotted the hour" with several guidelines on the lord of the Ascendant's role in the length of life.

Short lives, according to Valens, were indicated by the malefics witnessing the Sun and Moon and the Ascendant without the testimony of the benefics. Long lifespans could be prognosticated if the lord of the Ascendant was suitably situated or of its own sect. The lord of the Ascendant configured with the lord of the Lot of Fortune pointed to a long and fortunate life. If the lord was setting (i.e., on the Descendant), the native would be considered to be short-lived.

The Moon was also a key consideration. If a malefic should be present with the Moon or superior to it, the viability of the infant was compromised.<sup>5</sup>

The context for Valens' exposition in book seven was the use of the ascensional times of the signs and the planetary periods for ascertaining longevity, times of crises, and other notable events (ascensional times and planetary periods will be discussed later in this volume). His first consideration in the inquiry about the length of life was the lord of the Ascendant and its placement in an angular or "advantageous" house. If the lord was in good condition, it could then award the full measure of its years to the length of life. As the favorability of its house location and zodiacal condition decreased, the number of years that the lord could allot likewise declined.

In several length-of-life techniques, the lord of the Ascendant was the default or first choice for determining the years of life by means of various timing procedures. The bound lord of the Ascendant, as well as the domicile lord of the Ascendant, were used as primary rulers for longevity procedures.

Let us turn to our example charts and examine the nature and condition of the domicile lord of the Ascendant as a guide for a successful life voyage in the physical or material realm, which was an inquiry of many ancient astrologers.

#### → EXAMPLE CHARTS

*Using our example charts, we will now ascertain the lord of the Ascendant and assess its condition, drawing on the diverse factors of planetary condition that we learned in volume one, as well as our knowledge of the twelve houses that we have examined in the first half of volume two. We will then apply the same type of analysis to our own chart.*

#### CHART I

With a Scorpio Ascendant, Mars is the domicile lord and functions as the steersperson towards success in life. Mars is the archetypal warrior and is the malefic contrary to sect in this diurnal chart. Mars is likely to involve the native in conflicts where the native must fight to protect herself and her reputation. In a general sense, its significations of separation, bloodshed, accusations, betrayal,

5 VALENS, *Anthology* 2.4: "In general when the malefics observe the lights and the *Hōroskōpos* apart from the benefics, they make for short lives. If the lord of the Ascendant lies suitably or in its own sect, it becomes the distributor of the years of life. If it is somehow configured to the lord of the Lot, the native will become very old and fortunate, but if it happens to be setting under, short-lived. And if a malefic should conjunct or be superior to the Moon, the infant will be useless."

and violence may play a critical role in the life voyage. How capable is Mars of navigating through this turbulent and rocky landscape?

Mars is placed in the eleventh house, a strong, succedent, and fortunate house. Its location in the house of Good Spirit (*agathos daimōn*) indicates that her associations with friends, groups, patrons, and influential people are the themes that steer her life. Throughout her life, whenever she was having difficulties at home, she would go off with her glittering cotillion of friends to relieve the family pressures. However, she often received criticism from the press for doing so. Mars makes a favorable, applying, three-degree sextile aspect to the Ascendant degree, and is thus active and well-connected to directing the native's course. Despite the malefic nature of Mars, the Good Spirit is such a beneficial house that even the malefics do not have the power to do anything evil when placed in this sector, according to Valens.

Mars does not receive any of his own rulership power from his zodiacal sign. He is in aversion to Mercury, his domicile and exaltation lord, which belongs to the contrary sect; thus, Mars tends to act on his own initiative without external support or confirmation. It might be suggested that this confers a personality quality that has a disregard for authority because submission to the lord yields neither benefits nor subsequent obligations. Mars is in the triplicity and bounds of his sect mate, Venus, but that relationship is fraught with the tension of the square where he is part of an enclosure maltreating her while she is part of an enclosure bonifying him. Despite the violence Mars inflicts on the native's marriages, Venus continues to protect him and enhance his success with her beauty and charm. Mars also receives negative testimony from Saturn's inferior square. Saturn's pressures of financial insecurity stand behind her associations with the rich and famous.

We can conclude that Mars, placed in the house of the Good Spirit and enclosed by benefics, is surrounded by protective forces. He has access to dynamic power in a succedent house, and is spurred to action by the close applying sextile to the Ascendant. While his authority may not always be recognized (contrary to sect in favor) and the voyage may be fraught with the kinds of difficulties, separations, violence, and estrangements intrinsic to Mars' own nature, he is nevertheless aided by his associations with influential people, and will ultimately be successful.

## CHART II

The Sun is the domicile lord of Picasso's Leo Ascendant and functions as the steersperson guiding him on his journey to his destination. The Sun is the archetypal leader, illuminator, and king; it is also a general significator for the father. As ruler of Leo's urge to creatively express oneself, the Sun is a storehouse of vitality that can burn hot and bright. When placed in the sign of Scorpio, its radiant heat can destroy both oneself and others as the creative impulse has the potential to consume and burn everything in its path. Picasso was often called the "creator and destroyer", aptly reflecting the character of the Sun as lord of his Ascendant occupying the sign of Scorpio. Like the mythical phoenix, Picasso continually reinvented himself: he raised many innovative forms of artistic expression from the ashes of their earlier conceptions, which he destroyed, as well as from the debris of his familial relationships.

The Sun is located in the dynamically potent, angular fourth house, whose main traditional topics are parents and home, to which the modern significations of psychological foundations have been added. From the very beginning of life, Picasso's guiding lights were his father and paternal uncle, both of whom were artists themselves. Picasso was born dead and it was his uncle who revived the native with a plume of cigar smoke blown into his nostrils. Life out of death was very literally the first formative imprint burned into his psyche. The fourth house is a person's ancestral lineage; art as a profession was Picasso's paternal inheritance. By following in the footsteps of his father and uncle, both of whom encouraged his ambitions, supported him financially, and used their influence to gain him admission into educational academies, Picasso was guided to his destiny. The Sun in Scorpio witnesses the Leo Ascendant with a tight square configuration, indicating the connection between steersman and his ability to navigate the rudder, albeit a tense and stressful one.

The Sun's celestial condition is intermediate, bordering on poor. It is contrary to the sect of this nocturnal chart and dampened down in a feminine water sign—a slow-smoking fire that is deceptively dangerous. The Sun does not derive any of its own rulership power in Scorpio. Its domicile, triplicity, and bound lord is Mars, and while Mars witnesses the Sun with a trine configuration, it also maltreats the Sun due to its own condition. Mars is located in the unfortunate twelfth house and is in Cancer, its sign of fall. This Mars influence that afflicts the Sun might be compared to the hurt that is done to someone by those entrusted with their care—a harmful caregiver who may even think their actions are beneficial.

Venus is in aversion to the Sun, while both of the Sun's sect mates, Jupiter and Saturn, witness the Sun via opposition. The Sun thus derives no help from

Venus, but small benefit from Jupiter. Saturn retrograde in curtailed passage operates in an erratic and rebellious manner, and gives negative critical testimony, lending a cold and dismissive quality to the solar character, as well as relentless perseverance in the attainment of success.

What the Sun lacks in its celestial condition is compensated for by its potent angularity and status as the solar king, even if it is not the light of the sect who has the acknowledged authority. This sunken Sun, brimming with creative intensity and emotional turmoil, seeks to establish itself as the foundational measure against which all subsequent artistic expression will be compared. He destroys relationships in service of his creativity and transforms society's view of meaningful art as he strives towards the successful completion of his journey. As Picasso's steersperson, the Sun desires to be recognized and to reign supreme as the best of artists, certainly surpassing his father, and holds to a tight course, focused and unwavering in the vision of his destiny.

→ EXERCISE 47

*Using your own chart, complete exercise 47:  
The Domicile Lord of the Ascendant*



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## EXERCISE 47

### THE DOMICILE LORD OF THE ASCENDANT

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**Examine the domicile lord of your Ascendant and evaluate its capacity to steer your life in a thriving and successful direction.**

To refresh your memory, here is a list of the planets that rule each sign, together with the exaltations, detriments, and falls of the planets in each sign. *The planet that rules your rising sign is the domicile lord of the Ascendant.* Remember that in Hellenistic astrology, we are using only the seven visible planets and the traditional rulership system. (To review traditional rulerships, see volume 1, chapters 12–14).

*Table 76. Traditional Sign Rulerships*

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<i>Sign</i>	<i>Domicile Lord</i>	<i>Exaltation</i>	<i>Detriment</i>	<i>Fall</i>
ARIES	Mars	Sun	Venus	Saturn
TAURUS	Venus	Moon	Mars	—
GEMINI	Mercury	—	Jupiter	—
CANCER	Moon	Jupiter	Saturn	Mars
LEO	Sun	—	Saturn	—
VIRGO	Mercury	Mercury	Jupiter	Venus
LIBRA	Venus	Saturn	Mars	Sun
SCORPIO	Mars	—	Venus	Moon
SAGITTARIUS	Jupiter	—	Mercury	—
CAPRICORN	Saturn	Mars	Moon	Jupiter
AQUARIUS	Saturn	—	Sun	—
PISCES	Jupiter	Venus	Mercury	Mercury

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Using your own chart, answer the following questions.

1. *What is your Ascendant sign?*
2. *Which planet is the domicile lord of your Ascendant sign?*
3. *What is the character, deity, or archetype which governs the overall success of your life?*
4. *What house is this planet located in?*
5. *What are the topics that help steer your life towards its destination?*
6. *What is the condition of the lord of the Ascendant?*  
 GOOD (in own domicile or exaltation, direct, visible, heliacal or evening rise, witnessed by benefics, not witnessed or maltreated by malefics)  
 DIFFICULT (in detriment or fall, invisible under the beams, retrograde, morning or evening set, witnessed by malefics and not witnessed or bonified by benefics)  
 MIXED (a combination of good and difficult conditions)
7. *Does the lord of the Ascendant “see” the Ascendant by means of a whole-sign aspect configuration (co-presence, sextile, square, trine, opposition) or is it in aversion?*
8. *How capable is the steersperson as a guide?*
9. *Given these factors, what is the likelihood of a successful and fortunate journey?*

If the domicile lord of the Ascendant is challenged, you will need to examine the lord of Fortune and the triplicity lords of the sect light for indications that might counteract or mitigate that of the Ascendant lord. This is the subject of the following chapters.

#### REFLECTION AND ANALYSIS

1. Based upon the personality or archetype of your Ascendant’s domicile lord, what are the foremost qualities directing your life?
  2. Over the course of your life, have you generally experienced a clear sense of direction and focus, or have you generally felt lost and adrift?
  3. Do your actions lead you towards your intended goals, or do they bring you to unexpected places or dead ends?
  4. Consider the lord of the Ascendant in terms of its capacity to steer your overall life in a successful direction. In what ways have you experienced ease or difficulty in your actions leading to successful conclusions?
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# Introducing Lots

THE LOT OF FORTUNE AND THE LORD OF FORTUNE

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TRADITIONAL ASTROLOGY INCLUDES THE USE OF MANY LOTS (*KLĒROI*), which are often referred to as the Arabic Parts in contemporary astrology. Lots are sensitive points in a chart that were used to give additional information on a vast range of specific topics, such as the Lot of Children, the Lot of Marriage, the Lot of Siblings, the Lot of Injury, the Lot of Accusation, the Lot of Death, the Lot of Adultery, the Lot of Farming, the Lot of Sailing, and the Lot of Enemies. Each Lot is derived mathematically from the distances between two planets or points in a chart, giving an arc of separation that is then projected from the Ascendant. The first and most important Lots originated from the earliest stratum of Hellenistic astrology, and were attributed to the legendary divinity, Hermes Trismegistus. Over time, Arabic and Medieval astrologers added many more Lots to the corpus. In the ninth century, Abū Ma'shar listed ninety-seven Lots that he found in the texts of the ancient astrologers from Persia, Babylonia, Egypt, and the Greeks.<sup>1</sup>

The Lot of Fortune (or Part of Fortune) is the most important of all the Lots. It indicates the relative fortune of wealth, material acquisitions, and well-being that a person might expect in life. It is often interpreted along with its domicile lord, the planet that rules the zodiacal sign in which it is located. The Lot and its lord were given great prominence and power in the overall assessment of the life as a whole. The domicile lord of Fortune was treated as equal in power to the lord of the Ascendant by Valens. This planet holds a global role in governing a person's life in terms of their overall prosperity and physical health. Before we discuss the lord of Fortune as a ruler of the nativity, we will first provide some background on what a Lot is, how it is derived, and how it is used.

1 ABŪ MA'SHAR and other Arabic astrologers may well have had access to an extensive listing of the Lots contained in *A Commentary on Paulus Alexandrinus* written by Olympiodorus as a series of lectures given in Alexandria from May to July of 564 C.E. For English translations, see James H. HOLDEN and Dorian G. GREENBAUM.

## USE AND DETERMINATION OF LOTS

When analyzing a topic of life or making a particular inquiry, many ancient astrologers used a general, three-pronged procedure. They investigated a given theme via:

1. The house most appropriate to that theme, together with its lord
2. The planet most related to the theme, and
3. The Lot related to the theme

However, it was said by ancient authors that sometimes the astrologer looked only to the Lot, its position, and its lord in order to judge the matter.

Lots provide additional, more specific information for the matters of life that are signified by planets, houses, as well as other areas of interest not covered by the topics of the twelve houses. They add more finely tuned nuances to the interpretations of outcomes and help distinguish between the various topics of each house. For example, the fourth house and its lord signify both of the parents, but the Lot of the Father and the Lot of the Mother give more details about each individual parent.

When several factors for the judgment of a topic give conflicting indications as to the outcome, the Lot can help tip the scales. For example, a person might have a benefic planet in the seventh house of marriage, but the lord of the seventh house might be in poor condition, in a bad house, or in aversion to the seventh. If the Lot of Marriage and its lord are well placed, however, the judgment can still point towards an essentially fortunate marriage, albeit with possible challenges.

Many astrologers learn the calculations for the Lots simply as formulas involving the adding and subtracting of certain numbers obtained from the zodiacal degrees of certain planets. Abū Ma'shar offers a theoretical explanation for the thinking behind the innovation of Lots.<sup>2</sup> Any combination of two planets results in a mixture of their mutual significations. The outcome of their interaction varies from chart to chart depending upon the distance between them (such as a square or trine), the direction from which a planet is approaching, and whether it is conjoined with or separating from the other planet (based on the natural order of the directional movement of the zodiac, not upon the relative speeds of planets in applying and separating aspects). Bonatti adds that a planet signifies one thing when it advances towards another planet, something

2 ABŪ MA'SHAR, *Great Introduction* 8.

else when it is present with it, and something different again when it recedes or separates.<sup>3</sup> In volume one, we discussed the different interpretations given when Jupiter, for example, overcomes Saturn on the right-hand side as contrasted with Saturn overcoming Jupiter.<sup>4</sup>

The indications of Lots involve subtle distinctions among the natures of the planets involved, and the qualities of the mutual interactions arising from their arc of separation. The planet that establishes the direction from which the interval is counted, which determines the actual number of degrees between them, is also an important factor. For example, if the Sun is at 15° Virgo and the Moon is at 15° Scorpio, the distance from the Sun to the Moon is 60°, while the distance from the Moon to the Sun, counting in the order of the signs, is 300°. This distinction is the basis of the different calculations for the Lot of Fortune in day births versus night births.

Most of the Lots have different formulas for day and night births, in which the starting and ending planets are reversed. Usually the count starts from the planet that is stronger by sect and proceeds towards the other planet. For example, the Lot of Fortune is determined from the relationship between the two luminaries. In diurnal births, the count begins with the Sun and proceeds towards the Moon, as the Sun is the stronger luminary by day. In nocturnal births, the count begins with the Moon and proceeds towards the Sun, because the Moon is more preeminent by night. The direction in which one counts will change the number of degrees in the arc of separation.

The number of degrees between the two planets also shapes the quality of their interaction. A distance of around 90° (square), for instance, will influence the nature of the planetary interaction differently than a distance of around 120° (trine). Per the natures of the configurations they approximate, the distance of a trine is more affirmative, and the distance of a square is more negating.

This arc of distance is then projected from the Ascendant—the most potent and vital degree in any chart. Highly time-sensitive, the Ascendant is very unique to the individual due to the constantly changing degree of the horizon point (about one degree for every four minutes of time). Thus, while people born on the same day might have very similar planetary placements by sign, they will usually have very different Lot placements due to their Ascendant degrees.

When the arc of separation is projected from the Ascendant, it falls at a specific point in the zodiacal wheel, which thus determines the location of the Lot. The spatial relationship between the two planets used to determine the Lot

3 BONATTI, *Book of Astronomy*, 8.2.1.

4 See volume 1, chapters 44–45.

is exactly mirrored in the relationship between the Ascendant and the Lot itself. Therefore, if the two planets used to determine a Lot have a square configuration, the Lot derived from them will also have a square configuration relative to the Ascendant.

The interpretation of the Lot is based upon its sign, its house location, and the planetary ruler of the sign that the Lot occupies. Whether used together with other factors, or on its own, the Lot provides a very specific and personalized window into how the matter unfolds in that particular life. Some Lots involve calculations from a planet to the Lot of Fortune or to the Lot of Spirit, or to a particular house or to the lord of a particular house.

### THE SEVEN HERMETIC LOTS

Each of the seven visible planets has a Lot that provides greater insight into its significations. Collectively, these seven Lots are known as the Hermetic Lots (Table 77). Paulus of Alexandria identified them by name and gave the calculations to determine their zodiacal positions (Table 78).<sup>5</sup> The formulas for calculating each of the Lots proceed as follows:

1. First measure the distance between the two planets or points *in the natural direction of the zodiacal order*.
2. Then project this distance from the degree of the Ascendant, again in zodiacal order.

Note that the calculations for the Lots of the benefic planets employ the Lot of Spirit, while those for the Lots of the malefic planets (as well as Mercury) employ the Lot of Fortune.

5 PAULUS, *Introduction*, 23. For discussion, BRENNAN, *Hellenistic Astrology*, 525–528.

Table 77. The Seven Hermetic Lots

PLANET	LOT	GREEK	MEANING
<i>Moon</i>	Lot of Fortune	<i>Tuchē</i>	Fortune, chance, luck; body, possessions, what one does through the course of life; reputation, privilege
<i>Sun</i>	Lot of Spirit	<i>Daimōn</i>	Soul ( <i>psuchē</i> ), temper, practical or moral intelligence ( <i>phronēsis</i> ), exercise of power; cooperates in indications of what one does
<i>Venus</i>	Lot of Erōs	<i>Erōs</i>	Love, desire, passion, appetites, friendship, favor
<i>Mercury</i>	Lot of Necessity	<i>Anankē</i>	Force of compulsion, constraints, obligations; conflicts and enmities
<i>Mars</i>	Lot of Courage	<i>Tolma</i>	Courage, boldness, treachery, strength, evil-doing
<i>Jupiter</i>	Lot of Victory	<i>Nikē</i>	Faith, good hope, contests, generosity, success
<i>Saturn</i>	Lot of Nemesis	<i>Nemesis</i>	Spirits of the underworld, concealed things, weakness, banishment, destruction, sorrow, quality of death

Table 78. Formulas for Calculating the Seven Hermetic Lots

PLANET	LOT	DAY FORMULA	NIGHT FORMULA
<i>Moon</i>	Lot of Fortune	Sun→Moon, project from ASC	Moon→Sun, project from ASC
<i>Sun</i>	Lot of Spirit	Moon→Sun, project from ASC	Sun→Moon, project from ASC
<i>Venus</i>	Lot of Erös	Spirit→Venus, project from ASC	Venus→Spirit, project from ASC
<i>Mercury</i>	Lot of Necessity	Mercury→Fortune, project from ASC	Fortune→Mercury, project from ASC
<i>Mars</i>	Lot of Courage	Mars→Fortune, project from ASC	Fortune→Mars, project from ASC
<i>Jupiter</i>	Lot of Victory	Spirit→Jupiter, project from ASC	Jupiter→Spirit, project from ASC
<i>Saturn</i>	Lot of Nemesis	Saturn→Fortune, project from ASC	Fortune→Saturn, project from ASC

Each of the twelve houses also has its own set of Lots that distinguish between the various significations of each house topic. Abū Ma'shar, who had the most comprehensive list, knew of eighty Lots related to the houses. According to Hermes and some of the ancients, for example, the range of sixth-house topics could be more precisely judged by the location of the Lot of Illness, Defects, and Chronic Disease (Saturn→Mars), the Lot of Short-Term Illnesses (Mercury→Mars), the Lot of Slaves (Mercury→Moon), and the Lot of Captives (lord of the house of the Sun→Sun; lord of the house of the Moon→Moon).

There are also Lots whose indications do not relate to any of the twelve houses. In some cases, there were duplicate Lots for certain matters. While they had the same name, they involved different planets. Dorotheus looked to Saturn and Venus for the Lot of Marriage, while Valens combined the indications of Venus and the Sun for men and Mars and the Moon for women. Another variant that



Valens gave involved Venus and Jupiter for the Lot of Desire or of sexual happiness in marriage.

During the era of Arabic astrology, new Lots were created to encompass a long list of commercial commodities. These reflected the needs of clients seeking advice on the growth, sale, and trade of goods that contributed to wealth. The texts give calculations for such things as the Lot of Lentils, the Lot of Honey, and the Lot of Silk.<sup>6</sup> However, despite the later proliferation of Lots, the foremost Lot remained that of Fortune, under the auspices of the Moon.

### CULTURAL CONTEXT OF THE LOT OF FORTUNE

Lot comes from the Greek word *klēros*, and originally referred to the art of klēromancy—divination by the casting or drawing of lots, stones, or straws. During the Hellenistic period in Egypt, titles and deeds to land were awarded to Greek citizens by means of drawing lots, and so it came to have a secondary meaning of legacies and inheritances. In the fledging Greek democracy, political officers were determined by the drawing of lots. Today, we have lotteries by which certain people are chosen from the many for various purposes, such as admission to a school, or winning the jackpot. On one hand, winning the lottery seems to be a matter of random chance and good luck, but the divinatory aspect of this procedure is based upon the notion that a spiritual agency stands behind the outcome, revealing the will of the divine.

The Hellenistic era has been described as an age of anxiety characterized by the often-opposing forces of fortune and fate. Astrology was developed under the umbrella of Stoic philosophy where “fate rules the world and all things stand fixed by its immutable laws.”<sup>7</sup> The Greek word for fate is *moira*, which is also a technical term in astrology for each single degree of the zodiacal circle that surrounds and binds the native. *Moirā* is also the name for the goddess of fate who doles out a person’s allotment in life, one that cannot be contested or changed.

At the same time, the culture acknowledged the role of chance, which was personified by the Greeks as the capricious goddess *Tuchē* and by the Romans as *Fortuna*. This goddess could raise men and women up and strike them down for no discernible reason. In a passage describing Fortune (before proceeding to Fate), Manilius says:

6 BONATTI, *Book of Astronomy* 8.2.18.

7 MANILIUS, *Astronomica* 4.14–15.

It happens that virtue fares ill, and guilt fares well; poorly conceived plans are rewarded, whilst foresight fails; nor does Fortune examine the merits of a case and attend to the deserving, but moves capriciously through the lives of all without distinction.<sup>8</sup>

To appease her uncontrollable and unpredictable behavior, Tuchē-Fortuna was widely worshiped in the Hellenistic world as the local guardian of the city's luck. She is often depicted holding a cornucopia (horn of plenty) or the child Plutus (wealth) in the hope that she will bless and protect the locality. She is also shown with wings, a rudder, a ball, and is sometimes shown striding upon the prow of a ship. The image of the Wheel of Fortune descended from the goddess Tuchē-Fortuna. Its derivative was the roulette wheel that immediately granted or removed fortune.

The innovation of the Lot of Fortune occurred within the predominant Hellenistic belief that the world was governed by fate as decreed by the planetary divinities; simultaneously, however, the possibility was also acknowledged that chance could alter the web of fate by means of seemingly random circumstances. Despite these simultaneous beliefs, some ambiguities remain in the Hellenistic astrological texts. To what extent fortune, as indicated by the Lot, was accidental, or whether it simply indicated the amount of material prosperity that a native could expect, is not altogether clear.

Nevertheless, Hellenistic astrologers attempted to quantify this element of chance—the odds of accidental good or bad fortune that could befall an individual in a world that was primarily dominated by fate. In the contemporary world, we might ask what the odds are that Lady Fortuna might smile upon someone who wins the lottery and suddenly escapes the materially limiting circumstances of their life. Hellenistic astrologers thought that even this kind of lucky break was predetermined in the nativity, and they designated it by the Lot of Fortune.

### THE GIVER OF FORTUNE AND PROSPERITY

As we saw in volume one, the Lot of Fortune is the special Lot of the Moon.<sup>9</sup> Its counterpart is the Lot of Spirit, the special Lot of the Sun. Together they form the two most important Lots, and give us further insight into the interaction between the body (Moon) and the soul (Sun). Both Lots are derived from the zodiacal degrees of the Sun, Moon, and Ascendant, which are the three most

<sup>8</sup> MANILIUS, 4.94–97.

<sup>9</sup> See chapter 33, pp. 361–67.

important factors in the chart. The calculation of Fortune begins from the Moon to the Sun in nocturnal charts (as the Moon is the preeminent luminary by night), and from the Sun to the Moon in diurnal charts (as the Sun is the predominant light by day). The calculations for the Lot of Spirit are the reverse of these (see Table 78).

The Lot of Fortune is the degree in the nativity that connects the soul (symbolized by the Sun), the lunar life force (associated with the Moon), and the physical body (represented by the Ascendant). The overarching emphasis of the Lot of Fortune, however, is on the *body*, or, more specifically, on how the living soul fares *in* the body as the person inhabits the physical world of incarnation. The Lot of Fortune also indicates the relative quantity of a person's good fortune in receiving wealth and prosperity. This material bounty enhances a person's physical well-being and general happiness. By contrast, the Lot of Spirit places the emphasis on the *soul*, its sense of purpose, and its intentional actions in the world. The Lot of Spirit can be used to reveal vocational and professional matters and their timing. Our focus in this chapter is upon the lord of Fortune as one of the rulers of the nativity.

Robert Schmidt suggested that the Lot of Fortune functions as an impersonal agency that represents the external and accidental circumstances that befall an individual, i.e., circumstances that are beyond a person's control rather than the result of intentional actions, efforts, or merit.<sup>10</sup> However, the texts themselves do not imply that the indications of the Lot of Fortune are a matter of accidental good luck. The only hint of this kind of thinking comes from a commentary on Paulus' *Introduction* written by Olympiodorus several hundred years later. In speaking about the Lots of Fortune and Spirit, he writes:

the greatest power of divination abides with knowing the characteristics of the soul and instruction about the body; that is to say, how a soul, having come from above, is here a citizen according to the cosmos, and how the body [is situated] and things concerning the body. And to say, simply, all the things it will encounter not depending upon us."

Because the body is the domain of the Moon, the ancient authors called the house that contained the Lot of Fortune the "House of the Moon":<sup>12</sup> The Moon

10 SCHMIDT, *Kepler College Sourcebook of Hellenistic Astrological Texts*, 122.

11 OLYMPIODORUS, *Commentary on Paulus Alexandrinus* 22, trans. GREENBAUM.

12 FIRMICUS, *Mathesis* 4.4.5.

with its changing phases was seen to regulate the forces of increase and decrease, and thus the shifting tides of material fortune.

Dorotheus used the Lot of Fortune to judge the “condition of the wealthy, those in the middle, and the poor.”<sup>13</sup> Firmicus Maternus wrote that it was an indicator of the quality of life, the amount of personal wealth, and the course of good or bad fortune.<sup>14</sup> Valens added reputation to this list of attributes, while Ptolemy clearly stated that the Lot of Fortune signified a person’s material acquisitions.<sup>15</sup> Paulus taught that Fortune signifies all things about the body and the actions of the native, and that it was indicative of acquisition, reputation, and privilege.<sup>16</sup> Rhetorius related that the Lot of the Moon or of Fortune signified all things in the body, the actions and praises arising from one’s way of life, the sicknesses of mind, and companionships.<sup>17</sup>

The Arabic astrologer Abū Ma’shar attributed prosperity, enrichment, riches, honor, and lack of honor to this Lot.<sup>18</sup> Bonatti, in a discussion about second-house assessment and the acquisition of prosperity and substance, wrote that the Lot of Fortune signifies the native’s substance, prosperity, status, and indeed his whole condition.<sup>19</sup> In modern astrology, the Lot of Fortune is used as an index of happiness where the life energies can flow with the greatest amount of ease because it is the “meeting point” of the Sun, Moon, and Ascendant.<sup>20</sup>

### ANALYZING FORTUNE

The Lot of Fortune was analyzed according to the nature of its zodiacal sign, the angular strength and favorability of its house location, and whether it was witnessed by benefic or malefic planets. Because a Lot is a mathematically derived point rather than a celestial body, there is some question as to whether it becomes debilitated when under the Sun’s beams.

The Lot was considered to be in good condition when it was located in a favorable house or an angular house, witnessed by the benefic planets, and in a zodiacal sign that was ruled by a benefic planet or a planet in its own sign of rulership (domicile, exaltation, triplicity, bound). Under these circumstances, a

13 *Carmen* 1.28.10.

14 *Mathesis* 4.4.5.

15 VALENS, *Anthology* 2.2; PTOLEMY, *Tetrabiblos* 4.2.

16 *Introduction* 23.

17 *Compendium* 47.

18 *Great Introduction* 8.3.

19 *Book of Astronomy* 9: On the Second House.

20 RUDHYAR, *The Lunation Cycle*.

person's life was well-supported by the world for accumulating prosperity and the ease of daily life.

Conversely, the Lot of Fortune was considered to be in poor condition when it was located in an unfavorable or cadent house, witnessed by the malefic planets (especially by co-presence, square, or opposition, and more so if located in their sign of detriment or fall, or in a zodiacal sign whose ruler was in bad condition or a bad house), and arguably, if it was under the beams of the Sun. The Dorotheus text is unclear as to whether it is the Lot or the lord of the Lot, or perhaps even both, that were weakened when under the Sun's beams. It can be argued that because the Lots are points in the zodiac rather than planets, location under the beams is not applicable. A poorly placed Lot of Fortune did not necessarily indicate poverty and wretchedness, but the individual might have to work harder, have limited means of achieving prosperity, have a more difficult time engaging with the physical world, or experience less support from it.

Because of its intimate connection with the Moon and hence the body, Fortune and its lord (as well as the Lot of Spirit and its lord) were considered in medical diagnosis.<sup>21</sup> Injuries, physical afflictions, and ailments were more active when the malefic planets were present or witnessing the place of Fortune or its lord, in accordance with the parts of the body associated with the zodiacal sign of Fortune or its lord. Lack of injuries in the body parts were indicated when the zodiacal places of the Lot of Fortune and its lord were well-situated and unafflicted.

## FORTUNE HOUSES

The Lot of Fortune was considered so important that it was used to generate an entirely new set of houses called Fortune houses. The house and zodiacal sign containing Fortune became the first house and was invested with a potency and dynamic strength equal in power to the first house as defined by the Ascendant. Each of the other houses along with their meanings proceeded from that of Fortune. The tenth house or sign from Fortune pointed to professional or social endeavors that lead to prosperity. The eleventh house from Fortune was called the House of Acquisitions and the presence of the benefics portended the accumulation of wealth; the eighth house from Fortune contained insight concerning the person's manner of death.

Fortune houses were also used in a timing procedure called zodiacal releasing from the Lots of Fortune and Spirit. When the time-lord period arrived at the house containing the Lot of Fortune, or to a house that was angular to it, the outcomes of that period of time were said to be more dramatic and eventful. The tenth house from Fortune was an especially significant time in the peak of one's power in relation to prosperity. Periods of lesser intensity or activity were indicated when the releasing comes to the houses that are non-angular in relation to the house that contains Fortune.

For those individuals whose natal Lot of Fortune falls in a cadent house, it is that very cadent house that establishes the sequence of angular houses in the Fortune houses wheel. Thus, when the releasing moves into any of the natal cadent houses, those times are potentially the most active for that person. One might speculate whether the most active times for individuals born with Fortune in a cadent natal house are quantitatively less active than for those born with Fortune in an angular natal house. In a general sense, the presence of the Lot of Fortune, Lot of Spirit, Lot of Erōs, or Lot of Necessity in any house, even if it is a natively cadent house, was thought to make that house more energetic, active, and operative.<sup>22</sup>

As the timing procedure of annual profections made its way through the later tradition, Lilly wrote a passage explaining that when the Part of Fortune comes to be the Ascendant in an annual profection or to be the sign on the first house, it imports an apt time to gather wealth, which comes upon the native unexpectedly. Furthermore, as the profection of Fortune comes to each of the successive houses year by year, the topics of that house become the sources of wealth during that year.<sup>23</sup> At the beginning of the twentieth century, the Lot of Fortune was interpreted simply by house location as the source of gain and happiness.<sup>24</sup>

### THE LORD OF FORTUNE

We now turn to the primary inquiry of this chapter, which concerns the domicile lord of the Lot of Fortune as one of the principal rulers of the nativity. We have seen that the Lot of Fortune has a significance equal to that of the Ascendant. In a similar manner, the lord of Fortune carries a power and rank equal to that of the lord of the Ascendant. In book two of his *Anthology*, Valens de-

22 VALENS, *Anthology* 4.11.

23 LILLY, *Christian Astrology*, chapter 171.

24 Llewellyn GEORGE, *A to Z Horoscope Maker and Delineator*.

votes many chapters to interpreting both of these lords identically in the various houses for indications of good fortune, success, and happiness in accordance with the significations of the planet that is the lord.

While the Lot of Fortune can indicate the extent to which a person is supported by the world via the accumulation of wealth and prosperity, which eases the life, the lord of Fortune is the planetary agent which is responsible for taking advantage of fortuitous opportunities for prosperity that present themselves to the native. An effective lord of Fortune can actualize material profit and allow the native to receive good fortune, while an ineffective lord avoids or dismisses disadvantageous opportunities or is less able to capitalize upon them. In this way, the lord of the Lot of Fortune holds a global role in governing the life in terms of a person's overall material prosperity, which contributes to physical well-being and happiness.

In the ancient texts, the interpretation of the lord of Fortune is often combined with the interpretation of the Lot. The most important considerations are the relative angularity and favorability of their house placements along with witnessing. The best indication of good fortune occurs when the Lot and its lord are located in angular, succedent, or favorable houses while being witnessed by benefics that are also in good houses.

An important consideration is the lord being able to witness the Lot from a favorable house. By contrast, when the Lot and the lord are in cadent and unfortunate houses, witnessed by malefics that are also in houses that contain difficult topics, or the Lot is being witnessed by its lord from an unfortunate house, these indications point to impediments and delays in accumulating material fortune.

Further considerations entail the zodiac sign which the lord occupies, its sect status, and witnessing by its own sect mates. The realization of good fortune is amplified when the lord occupies the sign of its own domicile, triplicity, exaltation, or bound; it is diminished when the lord is in detriment or fall. If the lord of Fortune is witnessed by the Sun, Jupiter, or Saturn in a day chart, it provides good support; in a night chart, witnessing by the Moon, Venus, or Mars increases its capacity to be effective.<sup>25</sup> In some cases, even the malefics can be effective lords of Fortune and bestowers of good if they belong to the sect of the chart, have power of rulership in one or more of their zodiacal signs, and are witnessed favorably by their sect mates. In this case, Saturn can indicate those who are wealthy through lands, buildings, and inheritances; Mars, the accumulation of gain through leadership and public office.<sup>26</sup> Here we see the importance that ancient astrologers gave to sect considerations.

25 DOROTHEUS, *Carmen* 1.28.

26 VALENS, *Anthology* 2.2.

If the lord of Fortune is under the beams of the Sun, the potency of the lord for granting good may be lessened, its matters concealed under the cover of secrecy, or it may simply not be visible to public perception. They do not have the power to grant good.<sup>27</sup>

Dorotheus provides several considerations that yield middling interpretations for Fortune and its lord.<sup>28</sup> He emphasized the importance of the lord of the Lot being able to witness the Lot from a good house. However, in the situation when the lord was not able to look upon the Lot, but the lord itself was placed in the eleventh or fifth houses, some happiness and wealth was still possible. And if the lord of the Lot was in poor condition, but the benefic planets Venus and Jupiter were in good places, eastern, testifying to the Ascendant and the Moon, the person would be middling in assets and livelihood. He explains that when Jupiter is in a good position, it always indicates that the native will attain good fortune from nobility; Venus will grant benefit from females; and Mercury, benefit from commerce, knowledge, and calculation.

Ptolemy looked to the condition of the lord of the Lot to indicate the quantity of power it had to make the native rich. He assessed its condition according to its zodiacal dignity and relative angularity, as well as the testimony it receives from other planets, or from those planets of the same or opposite sect that are in a superior position to it. When the planet or planets that rule the Lot of Fortune are powerful, and especially when they are suitably witnessed by the lights, they bring material wealth in accordance with the nature of the lord itself. Saturn brings riches through buildings, agriculture, wealth; Jupiter, through fiduciary relationships, guardianships, or priesthoods; Mars, through military operations and command; Venus, through gifts from friends or women; and Mercury, through eloquence and trade.<sup>29</sup> Ptolemy did not mention the Sun or Moon as lords of Fortune in his discussion.

It should also be noted that Ptolemy advocated for the same calculation for Fortune for both day and night births. While he was the only one among the ancient astrologers to do so, this was the preference that made its way into the modern tradition. With the rediscovery of the other Hellenistic authors, many contemporary astrologers have begun to use both the day and night formulas. To avoid confusion, everyone who has a night birth should double check the placement of their Lot of Fortune to determine which method was used to calculate it.

As an individual planet in the nativity, the lord of Fortune also attends to the

27 DOROTHEUS, *Carmen* 1.28.

28 DOROTHEUS, *Carmen* 1.28.

29 *Tetrabiblos* 4.2.



matters of its house location and rulership responsibilities. But because it holds the office of the lord of Fortune, it has an additional function to manage the overall good fortune of the native's material prosperity. While the delineations given in the ancient texts are similar for the lord of the Ascendant and the lord of Fortune, one governs the overall potency and success of the life force and the other the overall wealth. It is possible to be successful in one's life journey but not have an accumulation of wealth. Conversely, one could be blessed with riches and prosperity, but run adrift in an aimless life. However, one of these rulers, if well-situated, can compensate for the deficiencies of the other according to the ancient astrologers. As an astrologer you need to distinguish between the overlap and the extremes of these two broad themes in the evaluation of the life as a whole.

In the next chapter we will turn to the triplicity lords of the sect light as another set of factors that support and uphold the native's life as a whole. The triplicity lords of the Sun or Moon provide further opportunities for eminence, success, well-being, and prosperity. The Hellenistic astrologers were clear that no single placement was the sole determining factor in the overall well-being of the native's life.

#### → EXAMPLE CHARTS

*Using our example charts, we will now ascertain the Lot of Fortune and the lord of Fortune. We will then assess the condition of the Lot and its lord, drawing on the diverse factors of planetary condition, as well as our knowledge of the twelve houses.*

#### CHART I

The Lot of Fortune at 8° Leo falls in the angular tenth house, the second most powerful house that relates to rank, reputation, and profession. It is favorably witnessed by a sextile configuration from the benefics Venus and Jupiter, and does not receive any negative testimony from the malefics. Fortune is in quite good condition, with some possible weakening due to being under the Sun's rays, but with the Sun in Leo as its lord, an argument can be made for mitigation. The indications are strongly positive that she will receive wealth due to reputation, status, and rank.

The domicile lord of the Lot of Fortune is the all-powerful Sun in this chart, co-present with the Lot. The Sun is excellently suited to the task of taking advantage of the good opportunities that Fortune presents. The bound ruler of the Lot is Venus, indicating that Onassis' great beauty and charm underlies the good

fortune that befalls her. Using Fortune houses with the Lot as the Ascendant, the lord of the Lot falls in the favorable and powerful first house, which is another excellent indicator of its capacity to be effective and favorable in the execution of its responsibilities.

An examination of the houses from the Lot of Fortune as the Ascendant puts both benefics, Venus and Jupiter, in the eleventh house, the place of acquisitions. Valens explains that the Sun, Jupiter, and Venus (being in the eleventh from the Lot of Fortune) furnish gold, silver, and ornament, greater property, and gifts from superiors and kings; and they appoint them to virtuous missions for the multitudes and make them benefactors of many.<sup>30</sup>

*Table 79. Lot and Lord of Fortune, Chart One*

	LOT OF FORTUNE	LORD OF FORTUNE
<i>Sign and House</i>	Leo, tenth house	Sun, tenth house
<i>Relative Angularity</i>	Angular	Angular
<i>Zodiacal Rulership</i>	n/a	Own domicile & triplicity
<i>Solar Phase</i>	Combust, under the beams (?)	n/a
<i>Witnessing</i>	Sextiles from Venus and Jupiter, ignored by malefics	Sextiles from Venus and Jupiter, ignored by malefics

A judgment can be made that she is blessed by the gods and will receive great fortune, a good life, and material prosperity that is enhanced by her beauty. For a time, Jacqueline Kennedy Onassis was America's goddess and queen.

#### CHART II

The Lot of Fortune falls at 0° Cancer 07' which places it in the twelfth house. Note that it is only seven minutes into Cancer. If Picasso's actual birth time was one minute earlier at 11:14 PM, the Lot would fall at 29° Gemini 56', changing

30 *Anthology* 2.21.

both its house location and its lord, and thus dramatically altering the interpretation. It is these kinds of situations that illustrate the importance of an accurate birth time.

The presence of Fortune in the twelfth house presents a problematic judgment for the topic of wealth and material prosperity. The twelfth house is cadent, signifying a weak level of dynamic potency; it is an unfavorable house that is in aversion to the Ascendant, and its topics include sorrows, losses, and enemies. Fortune is co-present with the malefic Mars in its fall in Cancer, further decreasing the positive indications (though it is ever-so-slightly improved by the sextile from Jupiter). Altogether, however, the Lot of Fortune does not point to wealth, earned or accidental.

The lord of the Lot of Fortune is the Moon. The Moon is the light of the sect in the moderately dynamic succedent fifth house and is favorably witnessed by her benefic sect mate, Venus. However, the Moon does not witness the Lot, and is not supported by Jupiter, its domicile, triplicity, and bound lord. The analysis of the Moon as lord presents another formidable set of obstacles to the accumulation of wealth. The only positive indication here is Dorotheus' comment that when the lord was not able to look upon the Lot, but the Lord itself was placed in the fifth or eleventh house, some happiness and wealth was still possible.

*Table 80. Lot and Lord of Fortune, Chart Two*

	LOT OF FORTUNE	LORD OF FORTUNE
<i>Sign and House</i>	Cancer, twelfth	Sagittarius, fifth
<i>Relative Angularity</i>	Cadent	Succedent
<i>Zodiacal Rulership</i>	n/a	Domicile, triplicity, and bounds of Jupiter, which is in aversion
<i>Solar Phase</i>	n/a	Visible
<i>Witnessing</i>	Mars co-present, Jupiter sextile	Jupiter, Mars, Saturn in aversion

At this point, the astrologer may experience some dissonance between the indications of the chart and the actual outcome of this topic in Picasso's life. He

accumulated vast wealth and prosperity through his profession as an artist. And yet his art—the very source of his wealth and fame—may be psychologically interpreted as an expression of his own suffering, depicted through the suffering of others (for example, *Guernica*, his commentary on the horror of the Spanish Civil War). There are several options to consider. One may be to question the birth time, especially because one minute of time would make a huge difference in the judgment. In this case, the possibility that the Lot of Fortune might be placed in the eleventh house, Gemini, with Mercury as lord, would paint a different picture. The second option is to question whether this technique is valid or effective. The third option is to remember that no single ruler of the nativity taken in isolation gives the full picture. If the Lot of Fortune is problematic, then one needs to investigate the triplicity lords of the sect light to see if they give better insights into this inquiry.

→ EXERCISE 48

*Using your own chart, complete exercise 48:*

*The Lot of Fortune and the Domicile Lord of Fortune*

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## EXERCISE 48

### THE LOT OF FORTUNE AND THE DOMICILE LORD OF FORTUNE

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**Examine and evaluate the Lot of Fortune and the domicile lord of Fortune for their indications of material prosperity and their contributions towards the ease of life.**

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	LOT OF FORTUNE	LORD OF FORTUNE
<i>Sign and house</i>		
<i>Relative angularity</i>		
<i>Zodiacal rulership</i>	n/a	
<i>Solar phase</i>	n/a	
<i>Witnessing by benefics and malefics</i>		
<i>Can the lord witness the Lot?</i>	n/a	
<i>Sect status</i>	n/a	

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Using your own chart, answer the following questions:

THE LOT OF FORTUNE

1. *Calculate the Lot of Fortune and place it in your chart.*  
 DAY CHART: Count the number of degrees from the Sun to the Moon in the zodiacal order of the signs; project this amount from the Ascendant.  
 NIGHT CHART: Count the number of degrees from the Moon to the Sun in the zodiacal order of the signs; project this amount from the Ascendant.
2. *Zodiacal sign and house:*  
 Enter the Lot of Fortune's zodiacal sign and house.
3. *Relative angularity*  
 Enter whether the Lot of Fortune is placed in an angular, succedent, or cadent house.
4. *Relative favorability*  
 Is the Lot placed in a favorable or unfavorable house?
5. *Witnessing*  
 Is the Lot of Fortune witnessed favorably by the benefics or unfavorably by the malefics?
6. *What is your judgment concerning the amount of good or bad fortune that can be expected from the Lot of Fortune on its own?*
7. *Based upon the topics of the house in which the Lot of Fortune is located, do you see a correlation between the topic of the house and the source of good or bad fortune?*

THE DOMICILE LORD OF THE LOT OF FORTUNE

1. *Zodiacal sign and house*  
 Enter the lord of Fortune's zodiacal sign and house.
2. *Zodiacal rulerships*  
 Is the lord of Fortune in any of its own signs of rulership (domicile, triplicity, exaltation, bound) or in detriment or fall?
3. *Relative angularity*  
 Is the lord of Fortune located in an angular, succedent, or cadent house?
4. *Relative favorability*  
 Note whether the lord is placed in a favorable or unfavorable house.
5. *Solar phase*  
 Is the lord of Fortune under the beams of the Sun or retrograde?

6. *Witnessing*  
Enter if the lord of Fortune is witnessed favorably by the benefics or unfavorably by the malefics.
7. *Sect status*  
Does the lord belong to the sect of the chart?
8. *Can the lord of Fortune witness the Lot?*
9. *What is your judgment concerning the ability of the lord of Fortune to take advantage of good fortune and opportunities that bring prosperity and wealth and to steer clear of bad fortune that results in unfruitful or disastrous outcomes?*

#### REFLECTION AND ANALYSIS

1. Combine your analysis of the Lot and lord of Fortune and write a few sentences concerning your judgment regarding the wealth, prosperity, happiness, and relative good fortune that can be expected.
  2. Have you experienced luckiness in life, unexpected good things happening, or fortuitous opportunities or people presenting themselves (e.g., you win raffles, make tight connections, always find parking spots in crowded traffic, etc.)?
  3. Do you feel that good fortune and wealth have been a recurring theme in your life?
  4. Conversely, has your overall experience been that seemingly lucky breaks happen to others, but not to you? Do you feel that you are dogged with bad luck, that you miss or never see the random opportunities to better your material circumstances?
  5. Can you correlate these experiences with your analysis of Fortune and its lord?
  6. If the lord of Fortune is challenged, carefully examine the lord of the Ascendant and the triplicity lords of the sect light for indications that can counteract or mitigate those of the Lot and the lord of Fortune.
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# Triplicity Lords of the Sect Light

BESTOWERS OF HAPPINESS, PROSPERITY,  
SUBSTANCE, AND EMINENCE

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THE DOMICILE LORD RULERSHIP SYSTEM PROVIDES TWO OF THE FIVE rulers of the nativity that have been previously discussed: the domicile lord of the Ascendant and the domicile lord of the Lot of Fortune. In this chapter we turn to the triplicity lord system, which appoints the third set of planetary rulers that establish the general foundation of the nativity. This procedure is called the triplicity lords of the sect light.

The triplicity lords are planets that have power within each elemental grouping of signs—the fire, earth, air, and water signs. In the most general sense, they offer the support of assistance from friends, relatives, and followers to help bring about positive outcomes for a planet's agenda or a house topic. In traditional astrology, these groups are often referred to as the triplicities rather than the elements. Originally, these groups of signs were associated with the winds from the four directions and only later with the elements. Each triplicity or elemental group contains three ruling planets: one planet that exerts its power by day, a second planet that exerts its power by night, and a third that cooperates with the other two in both day and in night charts.<sup>1</sup>

The triplicity lords of the sect light, i.e., of the Sun or the Moon, have special significance as rulers of the nativity. Similar to the domicile lords of the Ascendant and Fortune, they assume principal roles concerning the overall management of the life. These planets are investigated to assess the indications for a stable, thriving life that is supported by good fortune, happiness, prosperity, and assets. In particular, they can indicate the relative esteem, eminence, and recognition (e.g., by name or face) that a person might expect. Ancient authors referred to the magnitude of the brightness and illustriousness of the life when using this method. Power arises from the ability to influence others because of the fame or esteem in which one is held, and in turn, the subsequent support that one receives from others. In a contemporary context, it might be comparable

1 You may want to review the discussion of triplicities in volume one, chapter 15.

to the influence a person has in shaping public thought, selling products, or raising money based upon the number of followers they have on social media platforms.

These matters were thought to provide a strong foundation for the general well-being of the life. In addition, these triplicity lords are examined for indications concerning the successive periods of relative prosperity and happiness over the course of the life.

The main Hellenistic sources for the triplicity lords of the sect light are from Dorotheus and Valens. Because Dorotheus' work was well-translated and transmitted during the Arabic era, this technique was replicated in the works of many Arabic authors, eventually being included as one of several considerations in Bonatti's treatment of the second house of substance.<sup>2</sup>

Dorotheus used the triplicity lords extensively in many inquiries, preferring them over the domicile lords as alternate rulers for the various topics of each of the houses. In book one of his *Carmen Astrologicum*, the triplicity lords of the sect light are introduced to assess the fortune and resources that provide the foundation for general prosperity (wealth and assets), reputation, and eminence.

Valens for the most part limits the use of the triplicity lords to this procedure (although he often acknowledges them as one of the lords of a planet that gives the planet authority). However, he also provides the most complete treatment of this technique: both by itself, and in conjunction with other significant rulers of the nativity, such as the Lots of Fortune (*Tuchē*), Exaltation (*hupsōma*), and Foundation (*basis*). He indicates the importance of the triplicity lords by introducing them at the beginning of book two of his *Anthology*. Here he emphasizes the triplicity lords of the Sun and Moon as preeminent indicators of either the good, middling, or base happiness and fortune indicated by a nativity. Should these lords be unfavorably situated, he would then turn to the Lot of Fortune and its lord to look for positive indications. His chapters on the triplicity lords of the sect light are immediately followed by a discussion of the domicile lords of the Ascendant and Fortune, two other rulers of the nativity.<sup>3</sup> In addition to highlighting their importance, the grouping of these procedures at the beginning of the book also indicates the connection and interaction of these lords, which together establish the potential support system—the strong or weak foundation of the overall quality of a life.

2 DOROTHEUS, *Carmen Astrologicum* 1.24–28; VALENS, *Anthology* 2.1–2; MĀSHĀ'ALLĀH, *On Nativities* 6; ABŪ 'ALĪ AL-KHAIYĀT, *Judgment of Nativities* 7; and SAHL (quoting al-Andarzagar), *On Nativities* 2.3, all who refer back to DOROTHEUS. BONATTI, *Book of Astronomy* 9 (On the Second House, 1), cites ABŪ 'ALĪ as his source.

3 *Anthology* 2.1–4.

Valens frames his discussion of these triplicity lords in regards to the extent that a person's life will be happy (*eudaimonia*—supported by a good virtuous spirit, fortunate and bright), while Dorotheus focuses his treatment of these lords in terms of the relative superiority of good fortune and assets. In their examples, both authors definitely include material wealth as a component for happiness, but also go beyond that to mention reputation, praise, status, and power in nobility and leadership as part of a good life. We might conclude that a strong support system offered by the triplicity lords facilitates the happiness gained in part by good reputation, rank, and eminence. Robert Schmidt, commenting on this passage in Valens, writes that this assessment, called the “magnitude of the nativity”, addresses the grandeur or eminence of the life.<sup>4</sup>

Following this line of thought, the triplicity lords of the Sun or Moon are a key to the magnitude of the recognition that a person receives, and the relative fame, good reputation, and brilliance of the life. An analogy can be made to the brilliance of a first, second, or third-magnitude star. Eminence and rank often brought a person the fortunate circumstances associated with high status, property, material prosperity, admiration, and leadership. But beyond the material gain associated with eminence, being well-known in this life was a guarantee of immortality in a culture that did not believe in reincarnation and another chance to have a better life. If one's name was well-known while alive, it would likely continue to be known after death. In this way a person could live into future generations.

The triplicity lords of the sect light is one method that can give a direct and immediate judgment of eminence. One important task of the ancient astrologer was the identification of notable nivities. A person aspiring to leadership could use the signature of a notable nativity to promote the idea that their ascendancy was ordained and confirmed by the stars.

The eminence of a person's social status was also used as the basis for making other kinds of judgments. In charts of ordinary clients, an astrologer might often determine the relative eminence of a nativity first, before making other prognostications. For example, if a person has great eminence as indicated by the triplicity lords, and the marriage indicator is also strong and fortunate, the astrologer might predict a royal marriage to a prince. But if the triplicity lords indicate middling eminence, the prediction might be marriage to a prosperous businessman; with triplicity lords of low eminence, the prognostication could be a happy marriage to a laborer. In other words, the status conferred to

4 *Kepler College Sourcebook of Hellenistic Astrological Texts* (Cumberland, MD: Phasor Foundation, 2005), 137.

an individual by the triplicity lords of the sect light has a global impact on the magnitude of the judgments made for all the other topics.

### TRIPPLICITY LORDS

As discussed in volume one,<sup>5</sup> the triplicities are the four sets of three zodiacal signs that have a triangular configuration with one another, i.e., whole-sign trine aspect. These are (1) Aries-Leo-Sagittarius; (2) Taurus-Virgo-Capricorn; (3) Gemini-Libra-Aquarius; and (4) Cancer-Scorpio-Pisces. While today we identify these groups with the four elements (fire, earth, air, and water), in the earliest stratum of Babylonian and Hellenistic astrology, they were linked with the winds from the four directions rather than with the elements.<sup>6</sup> The ancient Egyptians believed that it was the winds that carried the stars along on their courses. When triplicity lords occupy powerful places in the birth chart, it is like the native has a powerful wind at their back, propelling them into prominence like a shooting star that rises fast and high in the sky. Indeed, people who are seen as rapidly gaining in prominence, fame, and influence are often called “rising stars”.

### IDENTIFYING THE TRIPPLICITY LORDS OF THE SECT LIGHT

First determine whether the chart is a diurnal (day) or nocturnal (night) chart, then refer to the instructions below.

**DAY CHART:** look to the placement of the Sun in the chart and determine the element of its zodiac sign (fire, earth, air, water).

The *diurnal lord* of that element is the first (primary) triplicity lord.

The *nocturnal lord* of that element is the second (secondary) triplicity lord.

**NIGHT CHART:** look to the placement of the Moon in the chart and determine the element of its zodiac sign (fire, earth, air, water).

The *nocturnal lord* is the first (primary) triplicity lord.

The *diurnal lord* is the second (secondary) triplicity lord.

<sup>5</sup> Chapter 15.

<sup>6</sup> VALENS was the first Hellenistic author to associate the triplicity sets with the four elements; see *Anthology* 1.2.

Table 81. *Triplicity Lords*

ELEMENTAL TRIPPLICITY	DIURNAL LORD	NOCTURNAL LORD	COOPERATING LORD
FIRE ☿ ♁ ⚡	Sun	Jupiter	Saturn
EARTH ♁ ♀ ♃ ♄	Venus	Moon	Mars
AIR ♁ ♁ ☿	Saturn	Mercury	Jupiter
WATER ♁ ♃ ♆	Venus	Mars	Moon

For example, if the chart is diurnal, the Sun is the sect light. If the Sun occupies Libra, the diurnal lord of Libra is Saturn and Saturn is the first (primary) triplicity lord; Mercury, the nocturnal lord of Libra, is the second (secondary) triplicity lord. If the chart is nocturnal and the Moon is in Libra, the nocturnal lord of Libra is Mercury which is the first (primary) lord; the diurnal lord of Libra is Saturn, the second (secondary) triplicity lord. Study this example carefully until you feel confident that you understand it and can replicate it with another example of your choice.

Note that the diurnal signs of the zodiac (fire and air) have the diurnal-sect planets (Sun, Jupiter, Saturn, and Mercury) as their triplicity lords, while the nocturnal signs of the zodiac (earth and water) have the nocturnal-sect planets (Moon, Venus, and Mars) as their triplicity lords. From the start, it is advantageous to have the leading sect light of the chart in a sign that agrees with its sect, i.e., the Sun by day in a diurnal sign (fire or air) or the Moon by night in a nocturnal sign (earth or water). This strengthens the efficacy from the beginning because the sect light itself, or its sect mates, are the triplicity lords. Valens states that if the sect light is in a triplicity of the opposite sect, the circumstances of happiness (flourishing) will be fewer.<sup>7</sup>

## ANALYZING THE TRIPPLICITY LORDS

Once you have determined the primary and secondary triplicity lords of the chart's sect light (Sun or Moon), it is necessary to investigate each of them in order to judge how much support they offer to the foundation of the chart and the amount of relative prosperity, well-being, and eminence that the native is given. If one is in better condition than the other, the overall good or poor indications may vary over the course of the life. Timing methods for distinguishing when these periods change over will be discussed later in this chapter. In the Hellenistic tradition, the function of the third, cooperating lord was to support the primary and secondary lords insofar as its condition and location allowed. It wasn't a stand-alone triplicity lord.

The triplicity lords of the sect light are analyzed first of all according to their relative angularity. Their power in signs of rulership is also taken into consideration. Witnessing by the benefics and malefics, as well as their rising or setting phases, are additional factors in the evaluation of their efficacy. Furthermore, it is important to note the condition and position of the Sun in a day chart and the Moon in a night chart, and whether the triplicity lords are witnessing the luminary of the sect. The purpose of this was to see to what extent the triplicity lords supported the life force of the Sun or Moon in ways that bring prosperity and eminence to the life.<sup>8</sup>

## ANGULARITY

The relative angularity of the triplicity lords seems to be the most important consideration in the analysis of eminence. The angular houses represent the peaks of accomplishment. Triplicity lords located in the first, tenth, seventh, and fourth houses have access to the greatest dynamic energy and stable support to manifest, sustain, and gain both assets and recognition. This is comparable to someone who is "at the top of their game". The Greek word *kentron*, referring to "angular" houses, may also be translated as "center". From this perspective, when triplicity lords are located in angular houses, the native is at the center or hub of a major sphere of influence where people and matters revolve around them. Ancient astrologers considered these natiivities "fortunate and bright".<sup>9</sup>

The location of the triplicity lords in the succedent houses (second, fifth,

8 VALENS, *Anthology* 2.2.

9 VALENS, *Anthology* 2.2.

eighth, and eleventh, i.e., the houses that rise up towards the angular houses) provide moderate but increasing levels of energy. These house placements provide support for planets in their ongoing efforts in striving towards the peak, where the native garners increasing recognition. A nativity was judged “middling” when the triplicity lords were located in the succedent houses.

The cadent houses (third, sixth, ninth, and twelfth) are on their way down. Diminishing and decreasing levels of energy are characteristic of the cadent houses. The triplicity lords located in these houses do not have access to what it takes to rise up and be seen, nor are they able to sustain what has been realized. Sometimes, the native may fall from their heights and sink downwards. These naticities were deemed “unfortunate and depressed” by ancient astrologers.<sup>10</sup> A modern interpretation might suggest lives that are more ordinary in that they do not stand out.

There is some confusion in the application of this criterion due to debates about which house system should be used. Different house systems can locate the same planet in different houses; for example, a placement that is angular in one house system may be cadent in another. Dorotheus provided a guide for determining relative angular potency based upon a planet’s proximity of approach to each angle, regardless of the whole-sign demarcation of houses. He related that the most potent and fortunate location for a triplicity lord is within fifteen degrees of the specific degree of the angle (translated from the Arabic as “stake” by Dykes)—i.e., the Ascendant, Midheaven, Descendant, or *Imum Cæli*.<sup>11</sup> These are the first fifteen degrees that are rising towards the angle. If the triplicity lord is in the next fifteen degrees, secondary good fortune is available compared to the first fifteen-degree segments. And if it is in the third fifteen degrees, the native will be unknown, and middling in fortune. Finally, if it is located after these degrees, but before the next angular stake, the native will be needy.

It is important to point out that, according to Dorotheus, these intervals should be determined by the *ascensional times of the signs* rather than the equal thirty degrees per zodiacal sign.<sup>12</sup> Hellenistic astrologers certainly looked at the potency provided to planets that were located near the angles, but this guideline should not be interpreted as a preference for quadrant house systems over whole-sign house division when investigating the topics represented by the houses. The divisions of the zodiacal signs according to their ascensional times is a completely different frame of reference than the divisions demarcated by various house systems.

10 VALENS, *Anthology* 2.2.

11 DOROTHEUS, *Carmen Astrologicum* 1. 28.

12 DOROTHEUS, *Carmen* 1.28.7.

Here is an example given by Dorotheus in which relative angularity is the only consideration in his analysis. Note that this chart is evaluated in the whole-sign house system; when it was recalculated with intermediate house cusps by a Medieval translator in a Dorotheus manuscript, the description no longer makes sense in terms of the angularity of the planets' locations.<sup>13</sup>

A native was born with the Ascendant in Gemini, and the positions of his planets in the circle were according to this image (FIGURE 116). The native was nocturnal, and I found the most worthy of the planets in the matter of his good fortune to be Mars and Venus because they are the lords of the triplexity of the sign in which the Moon was; and they are both in a falling [cadent] place so the man was in need, poor, not finding his daily bread, having toil. And this was more evident in him than what I have mentioned.<sup>14</sup>

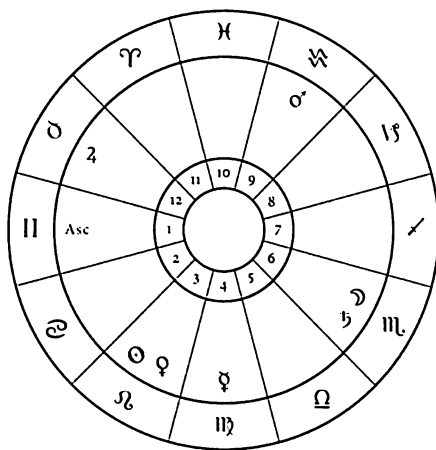


FIGURE 116. CADENT TRIPLEXITY LORDS  
OF THE SECT LIGHT

*Mars and Venus, the triplexity lords of Scorpio (the location of the Moon in this nocturnal chart) are in cadent houses, bringing the native misfortune.*

13 See discussion by DYKES in MĀSHĀ'ALLĀH, *On Nativities* 6, n. 59.

14 DOROTHEUS, *Carmen* 1.26, trans. DYKES.



## SIGN RULERSHIPS

The second consideration in the evaluation of the triplicity lords is the zodiacal signs which they occupy. A triplicity lord which has power deriving from the rulership of its sign indicates brilliance and eminence. A planet in its own domicile or exaltation naturally gives power and esteem to the individual. However, it is especially noteworthy if a triplicity lord is its own triplicity ruler, or is at least in the same zodiacal triplicity in which it has some rulership. The Medieval astrologers said a planet in its own triplicity is like a man who is among his allies and people, who obey and follow him.<sup>15</sup> The triplicity lord benefits from the assistance and support provided by others. In contemporary parlance relative to social media, one could say a person has many “followers” or “likes”. One could also suggest that they have a strong wind at their back pushing them along rapidly towards prominence.

In the following example of a notable nativity, which Valens himself provides, you can see how he incorporates the criteria of zodiacal sign rulerships and sect status in his analysis (FIGURE 117). The chart is dated to October 25, 50 CE, at around 4.00 AM, by Neugebauer.

Let the Sun be in Scorpio, the Moon in Cancer, Saturn in Aquarius, Jupiter in Sagittarius, Mars in Scorpio, Venus in Libra, Mercury in Scorpio, Ascendant in Libra. Since the nativity is by night, I seek the Moon. This happens to be in Cancer, in the triplicity of Mars. We found Mars rising up [towards the Ascendant] in its own domicile and triplicity and its own sect; then the one sharing in this [triplicity], Venus, in the Ascendant in her own domicile; third, the Moon culminating at the Midheaven in her own domicile. It is clear that the nativity is of high repute since the rulers are positioned suitably.

Seeking the Lot of Fortune, I find it in Aquarius. Saturn, its lord, is in this [sign] in [the house of] Good Fortune in its own domicile and triplicity. The eleventh sign from the Lot of Fortune is the Place of Acquisitions. Jupiter is there. I also found the [Lot of] Exaltation of the nativity, from the Moon to Taurus, is eleven signs, and an equal amount from the Libra Ascendant. It left off in Leo in the [house of] Good Spirit. The lord of this sign, the Sun, was found in the culminating place from the Lot of Fortune. It made the nativity even more well known and held in high esteem.<sup>16</sup>

15 BONATTI, *Book of Astronomy* 2.2.19.

16 VALENS, *Anthology* 2.22.

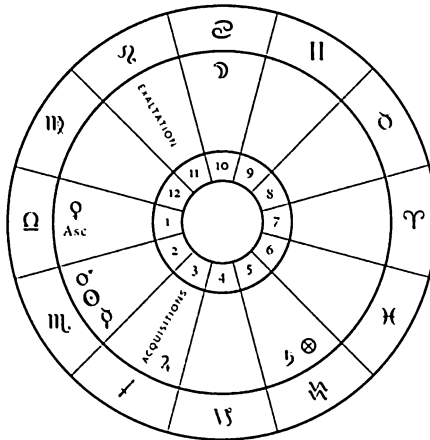


FIGURE 117. DIGNIFIED TRIPPLICITY LORDS  
OF THE SECT LIGHT

*Mars and Venus, the triplicity lords of Cancer, the sign of the Moon in this nocturnal chart, are each in their own domiciles, in succedent and angular houses respectively.*

In the above example, Valens looks to the two triplicity lords of the Moon in Cancer, since this is a night chart. The first triplicity lord of Cancer is Mars, the nocturnal lord of the water triplicity, and the second one is Venus, the diurnal lord of water. Both Mars and Venus belong to the sect of the chart; Mars is located in the succedent second house in its own domicile of Scorpio and is also its own triplicity lord. Venus is located in the all-powerful first house in her own domicile of Libra. The Moon, the sect light, is culminating in the tenth angular house and in her own domicile of Cancer. Venus witnesses the Moon by square and Mars witnesses the Moon by trine. Thus, both triplicity lords and the sect light are well positioned, in excellent zodiacal condition, and the two lords are configured to the Moon. Valens confirms and strengthens his judgment by looking at the Lot of Fortune, which is in the succedent fifth house of Good Fortune in the sign Aquarius, and co-present with its lord, Saturn, who is strong as the domicile lord of Aquarius. The eleventh house from Fortune is the house of acquisition; in this case it is the third house of the natal chart which contains Jupiter in his own domicile of Sagittarius. Furthermore, the Lot of Exaltation is placed in the strong eleventh house in Leo and its lord, the Sun, is found in the

tenth house from Fortune, the most prominent of the Fortune houses. This is an extraordinary chart, but most charts will have mixed indications. This example demonstrates how the triplicity lords of the sect light, the Lot of Fortune, and the Lot of Exaltation were all examined for a thorough evaluation of a person's status.

### WITNESSING BY BENEFICS AND MALEFICS

The third important criterion in the evaluation of the triplicity lords of the ruling luminary is whether they and the sect light are witnessed by the benefic or malefic planets. This consideration is especially significant if the malefic planet of the contrary sect squares or opposes the triplicity lords or the leading luminary. Valens makes a point of explaining that if Saturn opposes or squares these planets in a night chart, it leads to obstacles, impediments, reductions, and suffering. By contrast, Mars squaring or opposing these points in a day chart may provoke rash and deceitful behavior which can result in trials, cuts, burns, or bloodshed.<sup>17</sup> Equally important is the statement that if the malefics of the sect of the chart are in good condition and favorable locations, and have a relation to the rulership of the chart, Saturn can indicate wealth and distinction, while Mars can grant military and political leadership. In other words, they operate as functional benefics. However, if these well-figured malefics are contrary to the sect of the chart, what has been acquired is vulnerable to loss. When the benefic planets are the rulers and are poorly positioned, they may be limited or less effective in the amount of good they can bring about. Here we see the critical role that sect plays in the evaluation of the foundational strength that supports a flourishing life.

### OTHER FACTORS

When a triplicity lord is too close to the Sun, falling under its beams within a fifteen-degree interval, it was considered problematic. This could indicate a decrease in the stability of the good, difficulty in the increase of assets, or being more knowledgeable in thinking than in action.<sup>18</sup> Additional considerations examine whether the triplicity lords are configured to one another, to the sect light and its domicile lord, to the Moon, and to the Ascendant. The more the lords,

<sup>17</sup> *Anthology* 2.2.

<sup>18</sup> DOROTHEUS, *Carmen* 1.24.

the key planets, and the key points are favorably configured, the more harmoniously they can work together to achieve flourishing excellence in the life of the native. These favorable configurations provide support to the native through illumination, recognition, and material substance.

### COMPARING THE TWO TRIPPLICITY LORDS

In evaluating the two triplicity lords of the sect light, one may be better situated than the other. Valens explains that if the first triplicity lord is badly situated, but the second is strong by house and condition, then the person will have ups and downs in the first part of life, but will be vigorous and more effective later (except for ongoing anxiety about the return of instability). But if the principal triplicity lord is well placed, but the secondary one is badly situated, after having been carried well during the first part of life, the native's circumstances will be reduced in the second part of life. If both triplicity lords are well placed and in good condition, the circumstances of good fortune and eminence will persist throughout the life and the native will become estimable (unless a malefic planet opposes or holds a superior square to one of the triplicity lords). In every case, a triplicity lord of the sect light located in a declining cadent house becomes an obstacle to reputation, eminence, and livelihood. And all of these indications are subject to counteraction depending upon each triplicity lord's own domicile lord.<sup>19</sup> A benefic domicile lord in good condition, favorable location, and with positive witnessing can offset some of the weak or difficult indications of a poorly-placed triplicity lord. In the following example from Valens (FIGURE 118), we see the contrast between the different conditions of the first and second triplicity lords:

Sun, Mars, Venus, Mercury in Aquarius, Moon and Jupiter in Scorpio, Saturn in Aries, Leo Ascendant. This nativity was reversed from a lowly and moderate fortune into an authoritative and powerful man. The nativity is diurnal: we found the Sun in the triplicity of Saturn and Saturn declining (whence the first part of life was moderate), but Mercury, the star sharing [the triplicity], to be angular. In addition, we found the Lot of Fortune in Taurus and the Lot of Exaltation in Libra; the lady [Venus] culminating in the tenth place from the Lot of Fortune, and also angular.<sup>20</sup>

19 VALENS, *Anthology* 2.2.

20 VALENS, *Anthology* 2.22.

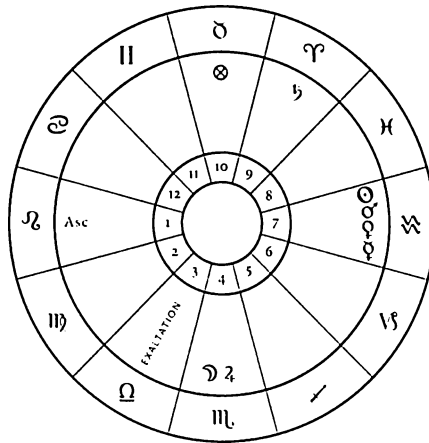


FIGURE 118. CONTRASTING TRIPPLICITY LORDS OF THE SECT LIGHT

*Saturn, the first triplicity lord of the Sun in this diurnal chart, is in its fall in a cadent house, while Mercury, the second triplicity lord, is angular.*

In this diurnal chart, the primary triplicity lord of the air sign Aquarius is Saturn, and Saturn is placed in the cadent ninth house, which is an indication of lowly eminence and fortune. However, the second triplicity lord, Mercury, is angular, pointing to better circumstances later on in life. This judgment is confirmed by Venus, who is the lord of Fortune in Taurus as well as the Lot of Exaltation in Libra. Venus is located in the angular seventh house, which is potent as the tenth house relative to the Lot of Fortune.

Dorotheus gives a similar explanation for comparing the two triplicity lords of the sect light. If both triplicity lords are located in good places, the native’s affairs are excellent, elevated, and wealthy over the entire course of the life. If the first lord is well-situated and the second one poorly situated, the first part of the life goes well but there is difficulty at the end. If the first lord is poorly situated and the second one is in a good place, there is good in the middle of the life but that good is not necessarily lasting.<sup>21</sup> If both lords are in falling, cadent places,

21 Based on the apparent logic being developed here, one might expect that when the first lord is poorly situated and the second is well-situated, that the first part of life will be difficult and the second will improve. However, Dorotheus (*Carmen* 1.24.) clearly states that in this situation, any good that ensues after the first period will not be lasting or stable, as if to suggest the first period is foundational.

the native experiences distress and poverty, and more so if the malefic planets are witnessing them from the square or opposition and are also angular.<sup>22</sup>

One question that has arisen among contemporary astrologers is whether the second triplicity lord completely supplants the indications of the first, or if it builds upon what the first lord has accomplished. In other words, do the indications of the first and primary triplicity lord provide a baseline over the course of the entire life, which the second triplicity lord modifies at a certain age? This is a question that requires further exploration and research.

### TIMING WITH TRIPPLICITY LORDS

As demonstrated in the preceding example, the first and primary triplicity lord indicates the magnitude of eminence and fortune in the first part of the native's life, while the secondary triplicity lord indicates their magnitude in the second part of the life. If the first triplicity lord is in good condition, while the second lord is in poor condition, this indicates that the first part of the life will go well, while the latter part is more difficult, or vice versa if the conditions are reversed. The ascensional times of the signs occupied by each triplicity lord and the minor years of these planets give the timing for the changeover.<sup>23</sup>

In the above example, if the latitude of the birth was at 35° North, the ascensional time of Aries (the zodiacal sign of Saturn) is 19°44'. Thus, the changeover from the first lord would have occurred at around twenty years of age. If we look at the minor years of Saturn (30), another changeover to better circumstances would have occurred around the age of thirty. Valens devotes much of book seven of the *Anthology* to a discussion of timing using the ascensional times of the signs and the minor, mean, and greater years of the planetary periods. The more precise computation of the times of changeover are more complex than indicated above, but a fuller discussion is beyond the scope of this volume.<sup>24</sup>

In the Persian-Arabic period, and in Medieval astrology, the third triplicity lord (i.e., the participating or cooperating lord) was used as a ruler of the third part of life.<sup>25</sup> In the Hellenistic texts, however, the third or cooperating lord does

22 DOROTHEUS, *Carmen* 1.24.

23 VALENS, *Anthology* 2.2; see also DOROTHEUS, *Carmen* 1.25.

24 For the ascensional times of the planets and planetary years, see chapter 96.

25 Many passages in the Arabic and Medieval texts state that the third triplicity lord governs the third part of life. Benjamin Dykes has pointed out that this is due to an error in the translation of the Dorotheus text. See Benjamin N. DYKES, "Translator's Introduction", in DOROTHEUS, *Carmen Astrologicum*, p. 51. HEPHAISTIO, who is a commentator on Dorotheus, states it correctly in his Greek excerpt (*Apotelesmatics* 2.21) as does SAHL (*Nativities* 7.1.17), who most likely saw an earlier Persian translation of Dorotheus.

not govern the third part of life. Nevertheless, its placement and condition do impact the overall judgment of the nativity. The participating lord must be studied along with the first lord for the first period of life, and with the second lord for the second period of life. The participating lord cooperates with the first and second triplicity lords over the duration of the life by giving them assistance in accordance with its own ability based upon its location, condition, and its configuration to the principal and secondary lords. If the cooperating triplicity lord is configured with the other two, it will either assist them if well configured, or work against them if it is badly configured. If it is in aversion, it offers no assistance.

### SUMMARY

Here is a brief summary of the steps involved in assessing the magnitude of the life in terms of both brilliance and prosperity according to the triplicity lords of the sect light, which are among the rulers of the nativity as a whole.

1. Determine the sect of the chart and the sect light (Sun or Moon).
2. Identify the triplicity lords of the sect light (the three lords of the element of the sign that the sect light is in).
3. Evaluate these planets by the relative angularity of their house placement. Angular houses are best; succedent houses are middling; cadent houses are poor.
4. Consider any power derived from rulership of their zodiacal sign by domicile, exaltation, or triplicity.
5. Check to see if they are witnessed by a square or opposition from the malefic planet of the contrary sect.
6. Compare the condition of the first and second triplicity lords; they will govern the first and second parts of the life in accordance with their overall condition.
7. If there is a changeover from lesser to better circumstances, or vice versa, this will be indicated (approximately) by the completion of the ascensional time of the triplicity lord's zodiacal sign, and/or by the completion of the minor years of its planetary period.
8. Note whether all three lords are well-configured to each other, to their sect light, to the Moon, and to the Ascendant. This indicates the relative cooperation of the triplicity lords in providing support for the native.

As with the domicile lord of the Ascendant and the lord of Fortune, the triplicity lords of the sect light are not to be used in isolation, but as part of an integrated judgment with the other planets in the support of the nativity. To the extent that the triplicity lords do not offer solid support for the foundation of the life, ancient astrologers would investigate the domicile lord of the Ascendant, the Lot of Fortune and its lord, and the Lots of Spirit (*daimōn*), Exaltation (*hypsōma*), and Foundation (*basis*). Their goal was to find the planet that was the greatest provider of well-being for the native, and which could also confirm or deny other indications.

→ EXAMPLE CHARTS

*Let us investigate our two example charts to see how the triplicity lords of the sect light illuminate the measure of eminence.*

CHART I

SECT OF CHART:            Day  
 SECT LIGHT:             Sun  
 ELEMENT OF SECT LIGHT: Fire

*Table 82. Triplicity Lords of the Sect Light, Chart One*

	<i>Planet</i>	<i>House Angularity</i>	<i>Zodiacal Rulerships</i>	<i>Witnessing</i>
PRIMARY TRIPPLICITY LORD	Sun	Angular, tenth	Own domicile, own triplicity	Sextile from Venus and Jupiter
SECONDARY TRIPPLICITY LORD	Jupiter	Succedent, eighth	Own bounds, cooperating triplicity	Co-presence with Venus, negative tes- timony from Saturn and Mars (malefic contrary to sect)
COOPERAT- ING TRIPLICI- TY LORD	Saturn	Succedent, second	Own bounds, cooperating triplicity	Square from Mars (malefic contrary to sect)



This is a diurnal chart with the Leo Sun in the fire triplicity. The primary triplicity lord of the fire signs is the Sun itself, the secondary triplicity lord is Jupiter, and Saturn is the participating or cooperating lord. The Sun as the first triplicity lord is the sect light, located in the dynamic tenth house at the peak, and is its own triplicity lord. In addition, the Sun occupies its own domicile and its own triplicity, adding to the force of its power. It is favorably witnessed by both benefics, and does not receive any negative testimony from either malefic. The Sun establishes the baseline for great eminence.

The secondary triplicity lord, Jupiter, is located in the succedent eighth house, still a potent house, but not as dynamic as the angular tenth. Jupiter in Gemini occupies its own bounds, so has some rulership power despite its detriment. While it is co-present with benefic Venus, it receives negative testimony from both Saturn and Mars, the malefic contrary to sect. The second triplicity lord is clearly not in as good condition as the first, but by the same token, it is not altogether dire, resulting in a middling evaluation. Saturn as the participating triplicity lord is in middling condition itself, similar to Jupiter in that it is located in a succedent house and in its own bounds. Saturn also receives superior square negative testimony from Mars, the malefic contrary to sect. Saturn is configured to both the Sun and Jupiter, and cooperates with both, though better with the Sun which it trines than with Jupiter which it opposes, mitigated somewhat in Sagittarius because it is received by Jupiter.

The judgment is that the overall life will have great eminence, but less so during the second part, with some reduction of good reputation because of the negative testimony. The changeover occurs at thirty-eight years of age, the ascensional time of the zodiacal sign Leo, in which the first triplicity lord is located. Jacqueline Kennedy Onassis achieved astounding eminence as an extremely popular First Lady and as widow of a heroic American president. At the age of thirty-seven, the Gallup poll voted her the most admired woman in the world for the fifth consecutive year. Shortly thereafter, she received much criticism from the media because of the notoriety around a number of romantic liaisons. At the age of forty, she married the Greek shipping magnate Aristotle Onassis. The international public opinion was hostile; she was perceived to have betrayed her husband's memory by marrying a coarse, foreign tycoon. Jacqueline continued to live the life of the rich and famous after Jupiter took over as the second triplicity lord, but her exalted image as a pristine goddess had been knocked off its pedestal.

## CHART II

SECT OF CHART: *Night*  
 SECT LIGHT: *Moon*  
 ELEMENT OF SECT LIGHT: *Fire*

*Table 83. Triplicity Lords of the Sect Light, Chart Two*

	<i>Planet</i>	<i>House Angularity</i>	<i>Zodiacal Rulerships</i>	<i>Witnessing</i>
PRIMARY TRIPPLICITY LORD	Jupiter	Angular, tenth	None	Co-present with Saturn
SECONDARY TRIPPLICITY LORD	Sun	Angular, fourth	None	Trine from Mars, opposition from Saturn and Jupiter
COOPERAT- ING TRIPLI- CITY LORD	Saturn	Angular, tenth	None	Co-present with Jupiter

In this nocturnal chart, the Moon is the light of the sect and occupies the fire sign Sagittarius. The first and primary triplicity lord of the fire signs by night is Jupiter, the second triplicity lord is the Sun, and Saturn cooperates with both. A quick glance at their house locations shows that all three lords are angular. Thus, as a base interpretation, the life will be very prosperous and the person held in high esteem. Undoubtedly, Picasso was the most famous artist of the twentieth century and amassed a huge fortune from his work, which allowed him to live a luxurious lifestyle.

Looking more closely at the Moon's triplicity lords reveals that none of these diurnal sect planetary lords belong to the Moon's sect. This suggests that the circumstances of happiness will be fewer. Neither Jupiter nor the Sun have power from their respective zodiac signs, although Jupiter does benefit from a shared sympathy with its potent domicile lord, Venus in Libra. But more importantly, neither lord witnesses the Moon, as both are in aversion to her. Saturn, the cooperating triplicity lord, is the malefic contrary to the sect of the chart. This is especially problematic as it is co-present with Jupiter and opposes the Sun,

giving negative testimony to both and bringing forth obstacles and sufferings. Venus is in aversion to all the triplicity lords. One might say that his outstanding fame and recognition came at the expense of fractured relationships with family, partners, colleagues, and friends.

Because both the primary and secondary triplicity lords are angular, the circumstances of support for the life force and its well-being are uniformly strong throughout the life. Jupiter governs the first part of life. Since it is angular, it can award the full number of the twelve years of its planetary period and the twenty-three years of the ascensional time of its sign Taurus (birth latitude  $36^{\circ}43'N$ ). A planet's significations mature and bring forth their events at the completion of their planetary periods and the ascensional times of their signs. Because Jupiter is located in the tenth house of profession, we might expect significant events concerning that topic to occur at these times.

In 1893 when he turned twelve, his family moved to La Coruna where his father enrolled him in the School for Fine Arts, officially beginning his art career. In 1904, when he turned twenty-three, Picasso moved permanently to Paris where he met the poets, intellectuals, and patrons who would help shape and support his artistic vision. The Sun took over at that time. With the Sun placed in the fourth house of home, Picasso would remain in France for the rest of his life. Picasso lived to be ninety-one years old. Over the remainder of his long, vigorous, and productive life, he acquired substantial homes, castles, and estates from which to work.

→ EXERCISE 49

*Using your own chart, complete exercise 49:*

*Triplicity Lords of the Sect Light*

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## EXERCISE 49

### TRIPPLICITY LORDS OF THE SECT LIGHT

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In this exercise, you will examine and evaluate the capacity of the triplicity lords to confer eminence in your life. Be sure to review the triplicity lords (Table 81) before completing your own chart analysis. You may also wish to revisit our earlier discussion of triplicities in volume one (chapter 15, pp. 199–208).

1. *Day or night chart:*  
Enter whether the chart is diurnal or nocturnal.
2. *Sect light, Sun or Moon:*  
Enter whether the sect light is the Sun or Moon (Sun in a day chart, Moon in a night chart).
3. *Zodiacal sign and elemental triplicity:*  
Enter its zodiacal sign and its elemental triplicity (fire, earth, air, water).
4. *Planet: refer to Table 81 and enter the primary, secondary, and participating planetary triplicity lords of the sect light.*  
In a day chart, the primary triplicity lord is the day lord, the secondary lord is the night lord, and the participating lord is always the same. In a night chart, the primary lord is the night triplicity lord, the secondary lord is the day triplicity lord, and the participating lord is always the same.
5. *House angularity:*  
Enter whether the triplicity lord is located in an angular, succedent, or cadent house.
6. *Zodiacal rulerships:*  
Enter whether the triplicity lord occupies any of its own positions of zodiacal rulership—domicile, exaltation, triplicity, or bound. If not, note if it occupies a sign of one of its sect mates. If not, it occupies an alien sign (make a note of this).
7. *Witnessing:*  
Enter if the triplicity lord receives positive or negative whole-sign testimony from the benefics and malefics, as well as any instances of maltreatment or bonification.

8. *Sect light:*

Pay special attention to whether the malefic that is contrary to sect is squaring or opposing the sect light or triplicity lords.

9. *Judgment:*

Examine whether the triplicity lords are configured to each other, to the sect light, or to the Ascendant. Make a judgment as to the magnitude and eminence in the life as a whole, and give each triplicity lord an evaluation in terms of how supportive or challenging it is for the native. If both lords are well placed, the life will be fortunate and bright throughout. If the first lord is well placed, and the second is not, the first period of the life will be successful, but the second period will be reduced. If the first lord is not well placed, but the second lord is well placed, then the life will be up and down during the first period, but will later be successful; however, the second part of life will be characterized by instability and fear. If both lords are not well placed, the life may lack the support of others to sustain its well-being and recognition, or will face challenges.

SECT OF CHART:

SECT LIGHT:

ELEMENT OF SECT LIGHT:

---

<i>Planet</i>	<i>House</i>	<i>Zodiacal</i>	<i>Witnessing</i>	<i>Judgment</i>
	<i>Angularity</i>	<i>Rulerships</i>		

PRIMARY  
TRIPPLICITY  
LORD

SECONDARY  
TRIPPLICITY  
LORD

COOPERATING  
TRIPPLICITY  
LORD

---

## REFLECTION AND ANALYSIS

1. Based upon the location and condition of the triplicity lords of your sect light, what measure of stability and support do they offer to your life?
  2. To what extent does this foundation support the eminence, magnitude, and brightness of your life?
  3. If you are familiar with timing by planetary periods and ascensional times of the signs, what are the ages at which you might expect a changeover in the indications of prosperity and eminence? Note: The more complete teachings on this timing procedure state that planets in cadent houses cannot award their full number of years; location in a succedent house is variable.
  4. Explore the baseline position that the primary lord sets, from which the secondary lord improves or diminishes the magnitude of the life.
-





# The Ultimate Rulers of the Chart

THE PREDOMINATOR, THE MASTER OF THE NATIVITY,  
AND THE LORD OF THE NATIVITY

---

OUR DISCUSSION NOW TURNS TO THE NEXT SET OF PLANETS THAT HAVE the greatest authority in the nativity. They are:

1. The Predominator
2. The Master of the Nativity (which is derived from the Predominator)
3. The Lord of the Nativity

These planets indicate the vital life force that is available to a person, the number of years of the life that are allotted to the native, and the spiritual agency that oversees and guides their higher purpose. The three previous rulers—the domicile lords of the Ascendant and Fortune and the triplicity lords of the sect light—are rulers of the nativity insofar as they hold up and support the foundation of the chart, anchoring the factors that bring overall well-being to a flourishing and prosperous life. However, the ultimate rulers of the chart were thought to have governance over the very life force itself.

Over time, the investigation of what is perhaps life's greatest secret—its number of years—became conflated into one planet, referred to as the Master of the Nativity (*Oikodespotēs geneseōs*). Almost every ancient author made a reference to such a planet, which was thought to have the ultimate influence over a person's longevity, character, and destiny. The astrologer's search for the supreme ruler of the chart can be likened to the legendary searches for the holy grail, the elixir of life, Shangri-La, and the philosopher's stone.

In their introductions concerning the *Oikodespotēs geneseōs*, Antiochus and Porphry (as well as others) also mentioned two other important planets that are intimately connected to the Master. One is the Predominator (*Epikratētōr*) and the other is the Lord of the Nativity (*Kurios*). The procedures for identifying these planets go back to the earliest stratum of Hellenistic astrology. They were said to be derived from the work of Nechepso and Petosiris (*circa* first century

BCE), who elevated the Master and Lord of the Nativity above all other planets in terms of their importance in the life as a whole.<sup>1</sup>

The Predominator (*Epikratētōr*) under ideal circumstances is the ruling light, either the Sun or the Moon. The Predominator is the source of the vital force that resides in the individual and signifies the animating power of life in the chart. In certain cases, the Predominator can be the Ascendant or even the Lot of Fortune, the Prenatal Luration, or any planet. The Predominator appoints the Master. It is also used on its own for timing longevity by primary directions, and in this capacity it is called the “releaser” (or in some texts, the “prorogator”), from the Greek *aphetēs*.

The Master of the Nativity (*Oikodespotēs*) hosts the vital life force and distributes the years of the life. It is derived from the Predominator as one of its lords. It was used primarily in timing longevity by means of planetary periods, and sometimes in the analysis of constitution and character.

The Lord of the Nativity (*Kurios*) is the most dignified planet in the chart according to multiple criteria. There are hints that it guides the soul and executes the plan and purpose of the life. The *Kurios* is a shadowy figure mentioned by only a few astrologers; later texts conflate the procedures for determining the *Kurios* with those for the *Oikodespotēs*.

Table 84. Terms for Predominator, Master, and Lord of the Nativity

ENGLISH	GREEK	PERSIAN/ARABIC	LATIN
PREDOMINATOR (RELEASER, PROROGATOR)	<i>Epikratētōr</i> ( <i>aphetēs</i> )	<i>Hilāj</i>	<i>Hyleg</i>
MASTER OF THE NATIVITY	<i>Oikodespotēs</i>	<i>Al-kadkhudāh</i>	<i>Alcochoden</i>
LORD OF THE NATIVITY	<i>Kurios</i>	<i>Al-mubtazz</i>	<i>Almuten</i>

The procedures for determining the Predominator, Master, and Lord of the Nativity continued to be discussed and elaborated upon during the Arabic and Medieval periods. The table above gives the corresponding terminology in the

1 ANTIOCHUS, *Summary* 1.29, 2.3; PORPHYRY, *Commentary* 30.

various languages for the same concepts. The Arabic term for the Predominator is the *hilāj* and the Latin is *hyleg*. The Master of the Nativity is called *al-kad-khudāh* in Arabic and the Latin term is *alcochoden*. The Lord of the Nativity is sometimes conflated with the Arabic *al-mubtazz* or Latin *almuten*.

In surveying the voluminous ancient literature on the ultimate rulers of the nativity, the identification of these potent planets tantalizes us with the promise of their revelatory potential. However, their discovery remains elusive. Each of our ancient authors posited their own unique variations of the procedures.<sup>2</sup>

The identification of these planets was laborious and sometimes inconclusive. Porphyry writes that the ancients “entangled their names and did not distinguish their properties”, and yet “each had its own force just like the ship owner (*nauklēros*) and the ship captain (*kubernētēs*)”.<sup>3</sup> The procedures are challenging to present in a concise manner because they are written cryptically, vary in details, and often conflict from one author to the next. Furthermore, some of the texts are incomplete, breaking off midway in the manuscript transmission. The discussion, debates, and variations surrounding the preferred procedure were carried through the writings of almost all of the Arabic, Medieval, and Renaissance astrologers.

For most astrologers, the *Oikodespotēs* and *Kurios* were the planets most in charge of the life—its length, physical constitution, character, and purpose. For some astrologers, knowledge of these planets was also a key to spiritual liberation and transcendence. The proper identification of the *Epikratētōr*, the *Oikodespotēs*, and the *Kurios* thus took on a great religious significance for Porphyry who, as a student of the great Neoplatonist Plotinus, was foremost a philosopher concerned with the liberation of the soul. Porphyry believed that a careful study of these three planets could lead to the discovery of the native’s personal *daimōn*. Later philosophers posed that knowledge of one’s personal *daimōn* could help that person understand the grand plan of their life, liberate them from fate by means of propitiating the proper planetary deity, inspire them towards virtuous behavior, and thereby steer them towards the fulfillment of their destiny.

In our exposition on the ultimate rulers of the nativity, we are going to follow Porphyry for the most part because he distinguished between the *Oikodespotēs* and the *Kurios* and gave different procedures for discovering each ruling planet. However, references to the variant methods used by other astrologers

2 ANTIOCHUS, *Summary* 1.29–30, 2; DOROTHEUS, *Carmen* 3.2; VALENS, *Anthology* 3.1–3; PTOLEMY, *Tetrabiblos* 3.2, 3.10, 4.10; PORPHYRY, *Introduction* 30; FIRMICUS, *Mathesis* 4.6–8; PAULUS, *Introduction* 36; HEPHAISTIO, *Apotelesmatics* 1.13, 2.26. Voluminous material also exists in the Arabic, Medieval, and Renaissance astrological texts.

3 PORPHYRY, *Commentary* 30.

will also be included in our exposition to make it clear that Porphyry's approach was not a standard or uniform doctrine.

All the Hellenistic primary sources for this material are listed at the end of this section. You are encouraged to explore this additional material on your own for the details of the variant approaches. We will begin with a discussion of the Predominator—the source of the life force.

## CHAPTER 91

# The Predominator

(EPIKRATĒTŌR)

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EPIKRATĒTŌR COMES FROM THE GREEK VERB MEANING “TO CONFIRM, predominate, be victorious, prevail, and to be superior”. In an astrological sense, its lexical definition is given as “ruling star”. The identification of the Predominator (*Epikratētōr*) is the all-important first step. The Master of the Nativity, the *Oikodespotēs geneseōs*, is chosen from one of the Predominator’s lords. In addition, the Predominator itself is the key to one of the methods used to time the length of life, wherein it is called the releaser (*aphetēs*) or *hyleg*.

Dorotheus called the Predominator the indicator of the matter of life, and the Master the governor of the matter of life.<sup>1</sup> The Predominator indicates the source or fountain (*pēgē*) of the life force, while the Master of the Nativity (*Oikodespotēs*) distributes the flow of that vitality as the number of years of life. Both of these planets were used in various life-expectancy timing procedures, which demarcate periods of greater and weaker vitality.

While certain methods used to discover the Predominator and Master were similar and overlapped, others were quite diverse. Each astrologer had his own particular variations. However, all of them looked to the primacy of the Sun, Moon, and Ascendant as the main candidates for the Predominator. The emphasis in modern astrology upon the Sun, Moon, and Ascendant as providing the basic psychological framework for the life thus reaches back into the beginnings of the tradition. This is because these points were originally understood as the places where the life force is most concentrated. Variations of the technique include additional points such as the Lot of Fortune and the Prenatal Lunation (*suzugia*) as candidates for the Predominator. Valens referred to these five points as the “places of life”.

We are going to begin with an explication of the search for the Predominator that was given by Antiochus and Porphyry, and then guide you through the process to determine your own Predominator. In the next chapter, we will present

1 DOROTHEUS, *Carmen* 3.2.1.

a summary of the procedures advocated by other astrologers, which sometimes indicate a different planet or point as Predominator.

### THE PREDOMINATOR ACCORDING TO ANTIOCHUS AND PORPHYRY

The optimal choice for the Predominator is a light that is angular, in the east, and of the sect of the chart. These conditions predispose the luminary to best represent the source of the life force, with the further authority to designate one of its lords as *Oikodespotēs*, which can then allot the years of life in accordance with its own condition. However, if the light of the sect is cadent, the predomination might go to the other light if it satisfies certain requirements. If both the Sun and Moon are too weak by virtue of being cadent or in the west, the responsibility would go to the Ascendant to provide one of its lords as the ultimate ruler of life. Before we examine this procedure in more detail, let us first look at the issue of the house system.

#### HOUSE SYSTEM

The Porphyry text that we are following does not specify any particular house system, so we may assume that he used whole signs for determining the Predominator. Dorotheus also seems to have used the whole-sign house system. There are differing views as to whether Valens used the Porphyry house system for the entirety of this particular inquiry, or whether he used whole-sign houses for identifying the Predominator and limited the use of the Porphyry house system to assess the strength of an *Oikodespotēs* relative to its dynamic angularity in “profitable degrees” that could span both an angular and succedent sign. Ptolemy employed his own version of equal houses. Given the complexity of this doctrine and the introductory scope of this book, I am going to keep my initial explanation as simple as possible. Thus, because Porphyry does not mention a switch to any other house system for this procedure, we will remain with the whole-sign house system.<sup>2</sup>

It is nevertheless important to be aware of the variants, which you may encounter in your readings. If you are going to experiment with the approaches of other astrologers, I suggest that you use the house system that each astrologer

2 Remember that the text written by Porphyry and the originator of the Porphyry house system are not the same person. Be careful not to confuse the two.

specifies in their method. You may well come up with different results for each method, but if you begin to mix the different house systems with the different methods (not to mention the timing techniques) you will undoubtedly end up in a quagmire. That being said, once you have understood the basic method outlined here, you are encouraged to think about these matters further and experiment with other house systems and methods in a consistent manner. That way you can make an informed decision based upon your investigations.

#### SECT

Sect is the primary consideration that is agreed upon by all the astrologers. Because of the primacy of sect in many other considerations, the light that leads the sect of the chart is naturally given first preference in the determination of the Dominator. Thus, the Sun will generally predominate in a day chart and the Moon in a night chart. However, the light must also meet the further criteria of angularity and easterly direction. If the sect light does not meet these requirements, the predomination may fall to the light of the contrary sect if it is in a better position to provide greater life force.

#### ANGULARITY

The light of the sect is subject to an examination of its relative angularity. If it is located in an angular or succedent house, it becomes a candidate, pending further requirements. Remember that the angular and succedent houses were thought to provide planets with a greater amount of consistent dynamic energy for bringing about their matters, while the cadent houses indicated a diminishing of energy for manifesting external events. If the sect light was found declining in a cadent house, it would be immediately disqualified due to being too weak to hold this position of authority. In this case, the light contrary to the sect of the chart would then be examined for its relative angularity, before proceeding to the other requirement of direction. Should both lights fail the tests of angularity (i.e., if both lights are cadent), the predomination defaults to the Ascendant.

#### EASTERLY DIRECTION

After the determination of relative angularity, the next criterion is that the light be rising in the east. There are several different interpretations concerning the

meaning of eastern and western in the astrological texts.<sup>3</sup> I am taking the meaning of “rising in the east” in the Porphyry text to refer to the eastern hemisphere. This means that the light, via diurnal motion, is rising from its anti-culmination point under the earth and ascending over the eastern horizon towards its culmination overhead at the Midheaven. As you may recall, a planet that is rising in the east—similar to the Sun at sunrise—is associated with birth, growth, and vitality, while a planet that is setting in the west is heading towards the exhaustion of its vital force.<sup>4</sup>

The easterly houses in which the Sun is rising are the third, second, first, twelfth, eleventh, and tenth. (The westerly houses are the ninth, eighth, seventh, sixth, fifth, and fourth). But since the cadent houses are automatically disqualified as placements for the Predominator, this leaves only the second, first, eleventh, and tenth as qualifying locations.

There is another sense in which houses are thought to be ascending (*epanaphora*) or declining (*apoklima*) based upon the notion of angular triads.<sup>5</sup> *Epanaphora* is the Greek term for a succedent house. One of its main meanings is “rising” or “ascending”. In the astrological sense, it refers to a house that is rising up towards an angular house—in other words, the succedent houses. The succedent houses that are rising in the eastern hemisphere are the second and the eleventh, which are acceptable places for the location of a Predominator. *Apoklima*, whose meaning is “declining”, is the technical term for the cadent houses.

Antiochus, in this context, uses the phrase “declining in the east” to eliminate the Sun by day from predomination; this would suggest the twelfth house. The lights are also disqualified if they are “declining westward”. The cadent

3 These include: (1) When a planet rises before the Sun or Moon in an earlier zodiacal degree, it is said to be *eastern*; when it sets after the light in a later zodiacal degree it is said to be *western*. (2) With respect to visibility, a planet is eastern when it is outside the beams of the Sun and *visible*, and western when it is under the beams and *invisible*. (3) Eastern quadrants are from the Ascendant/horizon to the Midheaven and from the Descendant/horizon to the IC, while western quadrants are those from the Midheaven to the Descendant and the IC to the Ascendant. (4) The *eastern hemisphere* consists of the six houses where the Sun is rising in its diurnal motion from its anti-culmination point to the Midheaven—the third, second, first, twelfth, eleventh, and tenth houses; the *western hemisphere* consists of the six houses where the Sun is declining in its diurnal motion from the Midheaven to the anti-culmination point—the ninth, eighth, seventh, sixth, fifth, and fourth houses. (5) When an inferior planet (Mercury or Venus) is visible after sunset in the western sky, it is near its *greatest eastern elongation*. When an inferior planet is visible before sunrise in the eastern sky, it is near its *greatest western elongation*. (6) The terms *oriental* and *occidental* are used to refer to east or west and it is unclear if they are being used in reference to the Sun or to the hemispheres.

4 See volume one, chapter 21.

5 See chapter 62.



ninth and sixth houses are the declining cadent houses in the western hemisphere.

More questions arise as to the precise definition of the Midheaven as the dividing line between eastern and western hemispheres of the chart. Does this mean the Midheaven as the entire tenth whole-sign house, or the Midheaven as the exact MC degree, which might fall in the eleventh or ninth whole-sign houses? Or does it indicate the peak which is the midpoint of the equal tenth-house cusp? This is another point of ambiguity. The ancient astrologers themselves were aware of the different definitions for the same word, Midheaven. The same situation exists relative to the fourth whole-sign house or IC degree demarcating the end of the daily course of the lights setting in the west and the beginning of their rising in the east. Since we are using whole-sign houses for this explication of Porphyry's procedure, let us take the Midheaven to encompass the entire tenth house as both angular and eastern.

In sum, our general guidelines couple the easterly directional requirement with the relative angularity of the house location. The light of the sect that is more angular and more easterly is the strongest candidate for the Predominator. However, predomination can go to the contrary sect light if it is better positioned according to these criteria. If both lights are disqualified due to cadency, setting, and being westerly, the predomination usually goes to the Ascendant, but other variants are given by other authors.

#### OUTLINE OF THE PROCEDURE ACCORDING TO ANTIOCHUS AND PORPHYRY

**DAY CHART.** By definition, the Sun will be located above the horizon (the exact degree of the Ascendant/Descendant axis) in the first, twelfth, eleventh, tenth, ninth, eighth, or seventh houses.

1. Look first to the Sun.
2. The Sun predominates when it is rising in the east. This essentially means that the Sun must be in the first, eleventh, or tenth houses. The presence of the lights in the cadent houses disqualifies them; in this case, if the Sun is in the cadent twelfth, it cannot predominate.
3. If the Sun is declining in the west by day, the Moon will predominate if she is in the east, even if she is in the "post-ascension of the Hour-Marker" (i.e., the second house). Thus, if the Sun is in the cadent ninth house, then the Moon in the second, first, eleventh, or tenth will predominate.
4. It is not altogether clear from these two texts what happens if the Sun is

in the eighth or seventh houses. Does “declining in the west by day” refer only to the cadent (*apoklima*/declining) ninth house, or to all three houses (ninth, eighth, seventh) that mark the passage of the Sun’s westward descent and sinking below the horizon (at which time the chart then ceases to be a day chart)?

5. If both the Sun and Moon are declining westward (e.g., in the cadent ninth house), the Ascendant will have the predomination.
6. Porphyry states that if both lights are declining in cadent houses, the predomination goes to the Ascendant. That implies the twelfth house as well.

**NIGHT CHART.** By definition, the Sun can only be located beneath the horizon (the exact degree of Ascendant/Descendant axis) in the first, second, third, fourth, fifth, sixth, or seventh houses.

1. Look first to the Moon.
2. If the Moon is ascending in the east, it will be the Predominator. This means the Moon is in the second, first, eleventh, or tenth houses. Here we see preference given to the sect light that is rising in the east in angular or succedent houses.
3. If the Moon is declining in the west (ninth house) and the Sun is under the Earth succedent to the Ascendant (i.e., the second house), the Sun will be the Predominator. Even though the Sun is not the light of the sect, if it is rising in the east, it is given preference over a Moon of the sect that is declining in the west.
4. If both the Sun and Moon are under the Earth (beneath the horizon as defined by the degrees of the Ascendant/Descendant axis), and both are located in angular or succedent houses, the predomination will go to the Moon, because she is the light of the sect. But if the Moon is cadent (third or sixth houses), while the Sun is angular (in the fourth or under the horizon in the first or seventh), the Sun has predomination.
5. If both the Sun and Moon are in the third house (cadent), Porphyry gives predomination to the Ascendant: “if both luminaries are declining from the angles, then the Ascendant will be the Predominator.” He also gives predomination to the Ascendant when both lights are declining, i.e., in the cadent third and/or sixth houses.

These guidelines specify many instances where the identification of the predominating light is clear. The strongest Predominator is the light of the sect that is angular or succedent and rising in the east. But if the preferred light is badly

placed, the contrary sect light can take over the predomination. If both lights are too weak, the Ascendant assumes the predomination. This is certain when both lights are cadent, but in some cases we are left with ambiguity and incomplete explanations concerning the other house locations of the Sun and Moon.

→ EXAMPLE CHARTS

*Let us look at our example charts using Porphyry's method for determining the Dominator.*

CHART I (PORPHYRY'S METHOD)

The chart of Jacqueline Kennedy-Onassis is a diurnal nativity. The Sun is the light of the sect. Thus, we begin our search with an examination of the Sun. Using the whole-sign house system, the entire tenth house is taken as the Midheaven: the Sun is located in the angular tenth house and is in the eastern hemisphere. Thus, it qualifies as the Dominator. Porphyry does not give any additional requirements in order to ratify the Dominator. The search and identification are complete.

CHART II (PORPHYRY'S METHOD)

Picasso has a nocturnal nativity, and the Moon is the light of the sect. It is located in the succedent fifth house and the Sun is located in the angular fourth house. This chart presents an instance when both the Sun and Moon are beneath the horizon. According to Porphyry's guideline, when both lights are under the earth, angular or succedent, the Moon will predominate because of sect. Thus the Moon is the Dominator.

In most cases, once the Dominator (*Epikratētōr*) had been determined, the Master of the Nativity (*Oikodespotēs*) was derived from it. This discussion will continue in the following chapter. But first, try your hand at discovering the Dominator in your own chart.

→ EXERCISE 50

*Using your own chart, complete exercise 50:  
Identifying the Dominator—Porphyry's Method*

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## EXERCISE 50

### IDENTIFYING THE PREDOMINATOR—PORPHYRY'S METHOD

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In this exercise, and the exercises for the following chapters, I am going to provide a format to help you determine the Dominator (*Epikratētōr*), the Master (*Oikodespotēs*) and the Lord (*Kurios*) of the nativity according to Porphyry's main method. For some charts, the process will give you a clear and obvious ruler. For others, you will come to a place where you are lost, confused, or stuck. This is part of the enigma that has always been associated with this technique. Please be aware that, due to the complexity and variations of this procedure, as well as ambiguities in the original texts, my presentation of the technique here is not exhaustive. What follows is my best attempt, based upon my reading of the texts, to decipher the ancient teachings in the spirit of the astrologers who have come before me.

#### OPTION 1: IS THE CHART A DAY CHART?

1. *If YES, look to the Sun and proceed. If NO, go directly to option 2.*
2. *Is the Sun in the first, eleventh, or tenth house?*
3. *If YES, the Sun is the Dominator.*
4. *Is the Sun in the twelfth or ninth house? If YES, the Sun is disqualified.*
5. *Look to the Moon. Is the Moon in the second, first, eleventh, or tenth house?*
6. *If YES, the Moon is the Dominator.*
7. *Are the Sun and Moon both in the ninth house?*
8. *If YES, the Ascendant degree is the Dominator.*
9. *Are the Sun and Moon both in the twelfth house?*
10. *If YES, the Ascendant degree is the Dominator.*
11. *There are no specific instructions for what to do if the Sun is in the ninth and the Moon is in the twelfth or vice versa, but the general pattern is that the domination defaults to the Ascendant.*
12. *There are no instructions in Porphyry for the Sun in the eighth or seventh houses. These locations may be automatically eliminated because they are setting in the west.*

## OPTION 2: IS THE CHART A NIGHT CHART?

1. *If YES, look to the Moon.*
2. *Is the Moon in the second, first, eleventh, or tenth house?*
3. *If YES, the Moon is the Predominator because of sect, relative angularity, and easterly directional rising.*
4. *Is the Moon in the twelfth or ninth house?*
5. *If YES, the Moon is disqualified because it is cadent. It is also disqualified if it is located in one of the other cadent houses, the third or the sixth.*
6. *Look to the Sun. Is the Sun in the second house or below the horizon in the first house?*
7. *If YES, the Sun is the Predominator because of relative angularity and easterly directional rising.*

## OPTION 3: IS THE CHART A NIGHT CHART WITH BOTH THE SUN AND MOON BENEATH THE HORIZON?

(When you investigate the first or seventh houses, be sure you are looking at the interval *beneath* the degree of the Ascendant/Descendant axis).

1. *Are both the Sun and Moon located in angular houses (first, fourth, or seventh) or succedent houses (second or fifth)?*
2. *If YES, predomination will go to the Moon because she is the light of the sect.*
3. *Is the Moon located in the third or sixth house while the Sun is in the second, fourth, or under the horizon in the first or seventh?*
4. *If YES, the Sun is the Predominator because of relative angularity.*
5. *Are both the Sun and Moon located in the third or sixth houses?*
6. *If YES, predomination goes to the Ascendant.*
7. *There are no instructions for predomination if the Sun is in the fifth house and the Moon is in the third or sixth.*
8. *Does your chart have a predominating light?*
9. *If YES, is it the Sun or the Moon?*
10. *If NO, predomination defaults to the Ascendant.*

**REMEMBER:** the whole point of the Predominator is to indicate the place of the most potent life force in your chart. Having ascertained this, you can then use the Predominator to determine the Master of the Nativity.

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## Variations in the Search for the Predominator

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ALTHOUGH PORPHYRY WROTE IN THE THIRD CENTURY CE, HE WAS following the same source text as Antiochus, who dates from around the first century CE. His approach contained some elements that were common to the procedures of other astrologers who lived both before and after him, but they all had their individual variants. The original Greek source by Dorotheus has not survived in full, but before it was lost it was translated into Persian and then Arabic, and it is from the Arabic edition that our English version derives. The text contains many interpolations from the Persian and Arabic eras, so is not a completely faithful representation of the Hellenistic tradition. However, in the early fifth century, Hephaistio of Thebes preserved some of Dorotheus' writings in Greek. It is thanks to Hephaistio's work that we can have greater confidence in Dorotheus' actual views on predomination.

The most detailed procedures for the determination of the Predominator are found in the second-century works of Valens and Ptolemy. These two authors were the ones most often referred to by later Hellenistic and Medieval astrologers regarding predomination and its use in length-of-life treatments. Shortly after Porphyry, Firmicus Maternus and Paulus Alexandrinus composed their works in the mid-fourth century. Paulus added additional factors that later became an integral part of the Medieval corpus, while Firmicus Maternus presented an entirely different and unique method.

As you read through these variant approaches to predomination, it is useful to keep this historical context in mind. These writings spanned a period of four-to-five hundred years, and it was inevitable that astrologers would amend the doctrines that they transmitted, whether by not fully understanding them or by attempting to improve them. By the end of the Hellenistic era, there was no single, universally-agreed-upon procedure, though most approaches contained different combinations of the same basic factors. Sometimes their procedures yielded the same result and sometimes they did not.

## DOROTHEUS AND THE PREDOMINATOR

Dorotheus' search for the Predominator is aimed at finding a planet to "release" the life force in order to determine the number of years of life.<sup>1</sup> Later traditions referred to this planet as the *hyleg*, while some modern translators have called it the "prorogator" or "controller". In addition to the Sun and Moon as lights of the sect, Dorotheus expanded the possible candidates to include the Lot of Fortune and the Prenatal Luration, before defaulting to the Ascendant. In a day chart the first choice is the Sun, or in a night chart, the Moon. The sect light must be located in the first, eleventh, or tenth houses. If not, the other light is examined, and then Fortune and the Prenatal Luration, in that order. If none of them are located in the houses that provide them with the dynamic, stable, and increasing vital force to foster life, then the Predominator defaults to the Ascendant.

Once a planet qualifies by house location, the planet (or the Ascendant) must meet further criteria. It must be witnessed by one of its lords—bound, triplicity, domicile, or exaltation—in order to confirm its authority to release the times of life. Dorotheus preferred that the bound lord of a potential candidate witness the Predominator within its own bounds, thus narrowing the range (FIGURE 119). If the bound lord was out of range or in aversion to the Predominator, then the other lords were considered and examined in the following order—domicile, triplicity, exaltation, decan.<sup>2</sup> It may be that a whole-sign aspect configuration is sufficient for witnessing. And although the text seems to hint that some orb of aspect is necessary, the range of this orb is not given.<sup>3</sup>

Dorotheus looked to one of the Predominator's lords to find a planet that could confirm the Predominator's authority to release the times of life via circumambulations through the bounds. While Dorotheus' Greek text is no longer extant, Arabic translations call this planet *al-kadkhudāh* (Latin *alcochoden*), an originally Persian word meaning "house master", and thus a literal translation of the Greek *oikodespotēs*. For Dorotheus, the only use of the *al-kadkhudāh* (the Predominator's lord) is to confirm the Predominator as releaser. This differs notably from other Hellenistic astrologers, who used the Predominator's lord more directly in character delineation, and for a separate longevity technique based on planetary periods. They referred to this planet as the *Oikodespotēs genesēōs* (Master of the Nativity).

- 1 DOROTHEUS, *Carmen Astrologicum* 3.2. See chapter 97 for discussion of the releaser.
- 2 Decan is not included in the Greek version of Dorotheus transmitted by Hephaistio, thus suggesting it is an Arabic addition.
- 3 DOROTHEUS, *Carmen Astrologicum* 3.2.6.



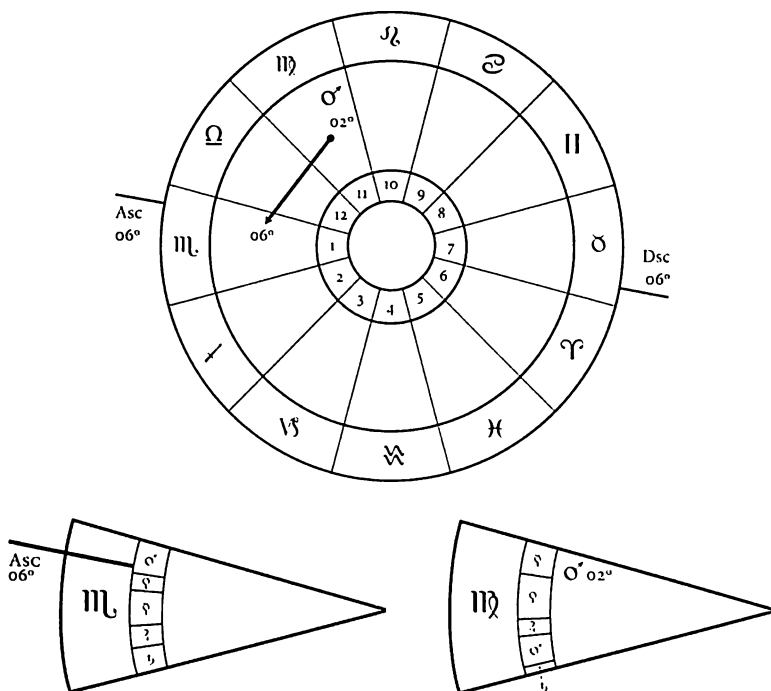


FIGURE 119.

PREDOMINATOR CONFIRMED AS RELEASER BY  
WITNESSING FROM THE BOUND LORD

*In order to confirm the Predominator as a releaser for the times of life, the Predominator must be witnessed by its bound lord. In an example given by Dorotheus, the Predominator defaults to the Ascendant, and its bound lord must be investigated to see if it can confirm the Ascendant as releaser. The Ascendant (06° Scorpio) is in the bounds of Mars (01–07° Scorpio), while the bound lord, Mars, is at 02° Virgo. Mars witnesses the Ascendant by a sextile. Most importantly, he casts his ray into the bounds that he rules, thus confirming the Ascendant as releaser. Note that Mars, at 02° Virgo, is not in the bounds of Mars, but in those of Mercury. What is important here is that Mars witnesses the degrees that he rules—in this case, the first seven degrees of the sign. If the bound lord does not cast a ray into its own bounds (i.e., if its ray falls outside this range), then it cannot confirm the Predominator as releaser. (See Dorotheus, *Carmen Astrologicum*, 3.2.21–22).*

## VALENS AND THE PREDOMINATOR

Valens opens book three of the *Anthology* with a discussion about the identification of the Dominator in regards to the support of life.<sup>4</sup> He looked first to the Sun in a diurnal chart and to the Moon in a nocturnal chart. Either light could predominate in a day or night chart, depending upon which was better positioned by sect or triplicity, and house placement; any of the angular and succedent houses could be considered. Placement in a cadent house almost always disqualified the light. When both lights were cadent, predomination went to the degree of the Ascendant or to the Midheaven. The bound lord of the Dominator was designated as the ruling *Oikodespotēs*.

Sect seemed to be the more important consideration. Valens wrote that if the Sun occupies Good Spirit (eleventh house) while the Moon culminates (tenth), the Sun will predominate. For Valens, a succedent Sun in a day chart was thus more powerful than an angular Moon in a day chart. Similarly, if the Moon is in the Setting Place (seventh) while the Sun is in the Post-Descending Place (eighth), the Sun will predominate. The sect light in a succedent house predominates over the contrary-sect light in an angular house, even if that succedent house is in aversion to the Ascendant.

He also considered zodiacal sign rulerships in certain instances. In some cases, predomination could also go to the degree of the Prenatal New Moon or to the “first planet to bring its ray to the degree of the Ascendant”;<sup>5</sup> Neither the Sun in Libra nor the Moon in Scorpio could predominate unless they were partile-conjunct the Ascendant (i.e., at the same whole-integer degree). Presumably this is because in these zodiac signs the lights are in their fall, but the exact conjunction with the Ascendant gives them sufficient strength to represent the life force. In addition, a Moon under the beams (i.e., a New Moon) could not predominate unless it was partile-conjunct the Ascendant.

Valens specified many individual instances of these variations. Robert Hand, in his commentary on book three of the *Anthology*, has provided a useful summary of these predomination rules, which are reproduced in the following table.<sup>6</sup>

- 4 VALENS, *Anthology* 3.1.
- 5 VALENS, *Anthology* 3.1; Robert HAND, commentary to VALENS, *Anthology* 3.1 (Golden Hind Press, 1994), p. 33, summarizes this as “first to bear on *Hōroskopos*”.
- 6 HAND, commentary to VALENS, *Anthology* 3.1 (1994), pp. 32–33 (reproduced with permission). We have made three additions to Hand’s table following our close reading of Valens and Schmidt. (1) Under the heading *Moon Predominates Over Sun*, we have added “Moon in fourth > Sun in ninth”; (2) under the heading *Other Predomination Rules*, we have added “Moon in eleventh, Sun in ninth” (this addition overlaps with the conditions of an earlier rule); (3) under the same heading, we have added “Sun and Moon in tenth house”.

Table 85. Summary of Predomination Rules (after Robert Hand)

**Sun Predominates Over Moon**


---

<i>Sun</i>		<i>Moon</i>
Sun in first house	>	Moon in twelfth house
Sun in eleventh house	>	Moon in tenth house
Sun in seventh house	>	Moon in eighth house
Sun in eighth house	>	Moon in seventh house
Sun in fourth house	>	Moon in ninth house
Sun in fifth house	>	Moon in ninth house

---

**Moon Predominates Over Sun**


---

<i>Moon</i>		<i>Sun</i>
Moon in first house	>	Sun in ninth house
Moon in second house	>	Sun in ninth house
Moon in fourth house	>	Sun in ninth house
Moon in tenth house	>	Sun in ninth house
Moon in eleventh house	>	Sun in ninth house
Moon in fifth house	>	Sun in ninth house

---

**When Neither Predominates**


---

Sun and Moon in ninth house	→	Ascendant predominates
Sun and Moon in twelfth house	→	Midheaven predominates
Sun and Moon in third house	→	Midheaven predominates

---

> = "predominates over"

Table 85. Summary of Predomination Rules (Continued)

**Other Predomination Rules**


---

Sun in fifth, Moon in ninth Moon in eleventh, Sun in ninth	}	First to bring its ray to the degree of the Ascendant predominates
Sun and Moon in first house Sun and Moon in fourth house Sun and Moon in seventh house Sun and Moon in tenth house	}	Degree of New Moon predominates
Sun in Libra Moon in Scorpio Moon under beams	}	Cannot predominate unless partile-conjunct the Ascendant

---

Regarding the times when neither Sun nor Moon predominate, Hand adds that “it would also seem reasonable to assume that the Sun in 6, Moon in 6 [i.e., the sixth house] causes the Midheaven to predominate, but the text does not say this”.<sup>7</sup> His general conclusion is that “although there are gaps in the descriptions given here, the general idea is clear enough. The Predominator will be the light that is stronger in terms of house placement, sect, and to a limited extent, placement in *zōdion*”.<sup>8</sup>

The house system Valens used for this technique is not clear. He inserted a chapter describing the calculations for the so-called Porphyry house system between the chapter identifying the Predominator and the chapter discussing a length-of-life technique.<sup>9</sup> Some astrologers have thus concluded that Valens used the Porphyry house system for both of these procedures. This presents a conflict. In Valens’ predomination hierarchy, a light of the sect in an angular or succedent house predominates over the contrary sect light. From his examples, sect is a stronger consideration than house position. Valens did not make statements in regards to disqualifying the cadent sectors of angular houses when using Porphyry house divisions. A diurnal chart by definition has the Sun above

7 HAND, commentary to VALENS, *Anthology* 3.1 (1994), p. 33.

8 HAND, commentary to VALENS, *Anthology* 3.1 (1994), p. 33.

9 VALENS, *Anthology* 3.2.

the Ascendant; if the diurnal Sun falls in the first house in the whole-sign system, this same Sun will always be cadent in a quadrant-house division. In that case, the Sun as sect light (i.e., in a day chart) could never predominate when placed in the all-powerful first house.

At the end of the predomination chapter, Valens wrote further about choosing the *Oikodespotēs* as the bound lord of the Dominator. He required that it be witnessed by the predominating light and ideally wanted it to be located in the angular houses or in “profitable” degrees (*chrēmatisousai moirai*). In the next chapter he explained how to calculate the Porphyry houses and defined the profitable degrees as the first third of the interval that follows the angles as “powerful and profitable.”<sup>10</sup> This interval can include degrees of the following succedent sign. This is important when the *Oikodespotēs* is used for length-of-life calculations, as it could impart its full number of years when located in “profitable” degrees that might span both the angular and succedent signs following an angle.<sup>11</sup>

#### PTOLEMY AND THE PREDOMINATOR

Ptolemy also introduced his length-of-life procedure with the search for the Dominator.<sup>12</sup> He set forth an equal house system in order to determine the strongest places with reference to the “power of domination”. Ptolemy advised to begin the division of houses five degrees *before* the Ascendant degree, marking the horizon up to the next twenty-five degrees for the first house, and to apply these same divisions to mark each of the successive houses. Based upon these equal-house divisions, the preferred places were, in this order, the tenth, the first (*anatolē*, rising), the eleventh, the seventh (*disis*, setting), and the ninth. Note that these places of releasing are each configured to the Ascendant by square, sextile, opposition, or trine, and are thus considered places of fortunate topics. Ptolemy did not disqualify the ninth house because it is cadent. He clearly disqualified the eighth and twelfth due to their aversion from the Ascendant. He made a point that the entire region below the Earth must be disqualified for such an important consideration, with the exception of the portion of the Ascendant sign itself that was coming into the light, i.e., below the horizon.

Similar to the other astrologers, Ptolemy looked first to the light of the sect, the Sun by day or the Moon by night, in order to choose the Dominator. His

10 See explanation of Porphyry houses in chapter 61.

11 See SEVEN STARS ASTROLOGY, “Traditional Astrology of Death: A History of Length of Life Special Techniques” (<https://sevenstarsastrology.com>).

12 *Tetrabiblos* 3.10.

only requirement was that it be located above the horizon (as he defined the house cusp as five degrees before the actual Ascendant degree) in one of the aforementioned releasing houses.

In a day chart, if the Sun was not located in such a house, then the procedure was (1) to first check the house location of the Moon. If the Moon was not in a releasing house, then (2) to see if there was a planet in one of these houses that had three or more modes of rulership<sup>13</sup> in relation to the Sun, to the Prenatal New Moon, or to the Ascendant.<sup>14</sup> If none of these options yielded a Predominator, then (3) the predomination defaulted to the Ascendant.

In a night chart, if the Moon was not located in one of the releasing houses, then the order of investigation proceeded to (1) the Sun, then (2) to a planet in a releasing house having the greatest number of rulership modes to the Moon, (3) the Prenatal Full Moon, and (4) to the Lot of Fortune.<sup>15</sup>

If none of these options yielded a Predominator, and if the Prenatal Luration was a New Moon, then predomination would go to the Ascendant or in the case of a Prenatal Full Moon, to the Lot of Fortune. If both the Sun and Moon were in releasing houses, the one that was in the most authoritative place should be preferred (i.e., the one in the strongest house in the order given above). Preference should be given to a ruling planet instead of the lights only if it occupied a releasing house *and* had a rulership relation to both sects.

### PAULUS AND THE PREDOMINATOR

Paulus' method for identifying the Predominator combined elements from many of the previous astrologers, but he also added features of his own.<sup>16</sup> His ultimate objective was to find a planetary ruler of a qualified Predominator to use as an *Oikodespotēs* in order to calculate the years of life. He did not specify any particular house system.

He gave first preference to the Sun by day and to the Moon by night. If the lights were located in any of the houses that his method required (Sun: first, tenth, eleventh, and in the seventh and eighth when their zodiacal signs are masculine;

- 13 Ptolemy designated the five modes of rulership as triplicity, domicile, exaltation, bounds, or in phase and aspect.
- 14 For example, if the Sun, Prenatal New Moon, or the Ascendant was at 27° Aquarius, making Saturn its domicile, triplicity, and bound lord, and Saturn was located in the tenth house, then Saturn could assume the role of Predominator.
- 15 For example, if the Lot of Fortune is at 27° Capricorn in the exaltation, triplicity, and bounds of Mars, and Mars is located in the eleventh house.
- 16 PAULUS, *Introduction* 36.

Moon: first, tenth, seventh, fourth, fifth, eleventh, second, and eighth). However, if the Sun and Moon were not located in Paulus' set of authoritative houses, then the search went to the Prenatal New or Full Moon. Should they prove inactive (that is, not located in the required houses), the Lot of Fortune and the Lot of Spirit should be examined in a similar manner. The final default was to the Ascendant. Once the Predominator has been determined, one of its lords is chosen as the Master of the Nativity, which is explained in the next chapter. It is not altogether clear if, in addition to the house location requirement, the potential Predominator had to be witnessed by one of its lords in order to confirm it. In the case that it wasn't, the search might have to continue.

### SUMMARY

Identifying the Predominator—the source of the vital life force—was a complex enterprise with different approaches and methods. Many Hellenistic authors had a hand in trying to solve the great mystery of the length of life. However, the correct identification of the Predominator could vary depending upon the method and house system employed.

There were certain features that everyone agreed upon. The Sun and Moon were the prime candidates, and first choice went to the sect light of the chart. The saying that the Sun and Moon were “the givers of all” may well have referred to their primacy as givers of life.

The house placement of the lights was all-important. Everyone agreed that the first, eleventh, and tenth houses were the strongest placements for a potential Predominator. Everyone except Ptolemy, who included the ninth house in his list, automatically eliminated the cadent houses. This speaks to the importance of the dynamic energy provided by the angular houses, and to a somewhat lesser extent by the succedent houses, to sustain and revitalize the life force. The cadent houses by contrast represented the places where the cyclic trajectory of energy had been exhausted; one might even say they are resting places that need to “lie fallow” before renewal and reactivation can occur. They were seen as too weak and deficient to sustain the life force.

The choice of house systems was one major difference among the authors. Thus, candidates that qualified due to being located in an angular house in one system would be rejected in another house system that placed that planet in a cadent house. In some instances it is not clear which house system an astrologer used for this purpose, unless specifically indicated. In these cases, we have defaulted to whole-sign houses for purposes of illustration.

The potential candidates for Predominator also varied among astrologers. Some looked only to the Sun and Moon. Others included the Lot of Fortune and the Prenatal Luration—either the New Moon or the Full Moon—as well as the Lot of Spirit, which are all derivatives of the two lights. Ptolemy added the possibility that some dominant planet might assume this role. And should none of these lights, points, or planets meet the requirements, the default was generally to the Ascendant, and for Valens, in some instances, even to the MC.

Some, but not all, required that a potential Predominator be witnessed by one of its lords in order to confirm it for the office. The bound lord headed the list, and for Valens this was the only lord that could designate an *Oikodespotēs*. Should the bound lord be in aversion to the Predominator, other astrologers would look to witnessing by its domicile, triplicity, or exaltation lord in order to validate the power vested in it. The support and hence power that comes from a planet's lord as host was thus seen as an essential requirement by many astrologers. Overall, the identification of the all-important Predominator was not a simple process, nor did it result in a universally agreed-upon outcome.

The next chapter will explore how the Predominator was used to appoint the Master of the Nativity. The final chapters will detail its use in longevity calculations.

#### → EXAMPLE CHARTS

*Let us look at our example charts using the alternative methods for determining the Predominator according to Dorotheus, Valens, Ptolemy, and Paulus.*

#### CHART I

*In the previous chapter, using Porphyry's method, we found the Predominator to be the Sun.*

#### DOROTHEUS' METHOD

The Sun is the light of the sect in this diurnal chart. It is located in the tenth whole-sign house and qualifies as a candidate. Jupiter is its bound lord, but Jupiter at 09° Gemini does not witness the Sun at 05° Leo within its (i.e., Jupiter's) own bounds in Leo, which extend from the first to the sixth degrees. Next in line is the triplicity lord of the Sun. In this case, the Sun is its own triplicity lord and can confirm itself as Predominator.



## VALENS' METHOD

If we use the whole-sign house system, the Sun as the sect light of this diurnal chart is located in the angular tenth house. The Sun clearly predominates over the Moon, which is located in the cadent sixth house. Some astrologers may wish to consider whether Valens used the Porphyry house system for this procedure. Here, the Sun as sect light is found cadent in the ninth house and disqualified. The Moon, examined next, is also cadent (sixth house) and disqualified. Because Valens does not address the case of the Sun in the ninth house and the Moon in the sixth, he may have defaulted either to the Ascendant or to the Midheaven as a potential Predominator. If one of these qualified, it could then release the times of life and appoint the *Oikodespotēs*.

## PTOLEMY'S METHOD

Ptolemy uses his version of an equal house system. This is a day chart and thus Ptolemy would look first to the placement of the Sun. The Sun is located in the cadent ninth house, which Ptolemy, unlike the other astrologers, accepts as a valid place for a Predominator used as a releaser.

## PAULUS' METHOD

Using whole-sign houses, the Sun is the sect light and is located in the tenth house. The Sun is thus the Predominator.

*Table 86. Alternative Procedures for the Predominator, Chart One*

---

PORPHYRY	<i>Sun</i>
DOROTHEUS	<i>Sun</i>
VALENS 1 (WHOLE SIGN)	<i>Sun</i>
VALENS 2 (PORPHYRY)	<i>Ascendant or Midheaven</i>
PTOLEMY	<i>Sun</i>
PAULUS	<i>Sun</i>

---

In sum, Porphyry, Dorotheus, Valens, and Paulus would accept the Sun as Predominator in the tenth house according to the whole-sign house system. If Valens used Porphyry houses for this procedure, then he would have

rejected both the Sun and the Moon as Predominators because of their cadency. Valens would have then defaulted to the Ascendant or Midheaven as Predominator. Ptolemy would also accept the Sun, even though it is cadent in the equal house system. He did not deem the cadency of the ninth house a problem due to its trine configuration to the Ascendant (though he did for the twelfth house, due to its aversion).

#### CHART II

*In the previous chapter, using Porphyry's method, we found the Predominator to be the Moon.*

#### DOROTHEUS' METHOD

The Moon is the light of the sect. It is not located in the first, tenth, or eleventh houses. Neither is the Sun, the contrary light. The next candidate is the Lot of Fortune. Assuming our birth time is exact to the minute, Fortune is declining in the twelfth house and is also disqualified. The Prenatal Lunation is 29° Libra (the degree of the New Moon before birth, since this is a waxing Moon). That is also cadent in the third house and thus eliminated. Therefore, we must default to the Ascendant. A valid Predominator must be witnessed by one of its lords, in the following order. The bound lord is the first choice. The requirement for the bound lord is that it witnesses the Predominator from within its own bounds. Jupiter is the bound lord of the 05°38' Leo Ascendant, but Jupiter at 23° Taurus is not within the range of Jupiter's bounds, which extend from 01–06° Leo. To clarify this last point, Jupiter must be witnessing the Ascendant from the first six degrees of Taurus so that he casts his ray into his own bounds, i.e., into the first six degrees of Leo. In this particular instance, Jupiter would have to be in the first six degrees of Taurus (which are actually Venus' bounds) in order to send his ray into the first six degrees of Leo. Because he is at 23°, he does not qualify. Thus, the remaining lords must be examined and for these, witnessing can occur by whole sign. Next in line is the domicile lord of the Leo Ascendant, which is the Sun. The Sun at 02° Scorpio witnesses the Ascendant by whole-sign square, which is sufficient for the Ascendant to be confirmed as Predominator.

#### VALENS' METHOD

Using either the whole-sign house system or the Porphyry house system, the Sun is located in the angular fourth house and the Moon in the succedent fifth house.

In this night chart, the Moon is stronger because of sect, even though the Sun is stronger by its angular position. The Moon is thus the Predominator.

#### PTOLEMY'S METHOD

Ptolemy set up an equal house system with the Ascendant beginning five degrees before the actual Ascendant degree. In Picasso's chart, since his actual Ascendant is  $05^{\circ}$  Leo, his equal house chart begins with  $0^{\circ}$  at the cusp of each house. The light of the sect, in this case the Moon, must be located in the first, eleventh, tenth, ninth, or seventh house. It is not, nor is the Sun. Since this is a night chart, he would look to a planet that is first of all in one of the authoritative releasing houses and which holds three or more rulership modes in the sign of the Moon, the Prenatal Full Moon, or the Lot of Fortune. Jupiter and Saturn, both located in the tenth house, are the only two planets that might begin to qualify. Jupiter is the domicile, triplicity, and bound lord of the Moon at  $08^{\circ}12'$  Sagittarius. Thus, Jupiter can qualify as the Predominator.

#### PAULUS' METHOD

Paulus looks first to the light of the sect, which in this case is the Moon. Since this is a night chart, he allows for the Moon to be located in the fifth house; thus it might be deemed the Predominator. As we shall see in our discussion of the *Oikodespotēs*, this is by no means certain.

*Table 87. Alternative Procedures for the Predominator, Chart Two*

---

PORPHYRY	<i>Moon</i>
DOROTHEUS	<i>Ascendant</i>
VALENS 1 (WHOLE SIGN)	<i>Moon</i>
VALENS 2 (PORPHYRY)	<i>Moon</i>
PTOLEMY	<i>Jupiter</i>
PAULUS	<i>Moon</i>

---

In sum, the Moon is the choice for Porphyry, Valens, and perhaps Paulus; Dorotheus defaults to the Ascendant, and Ptolemy lands upon Jupiter. What is clear from both example charts is that all the astrologers looked to variations of similar requirements; the process of investigation could be complex, but did not necessarily yield a definitive result. The various systems led to different conclusions.

In most cases, once the Predominator (*Epikratētōr*) had been determined, the Master of the Nativity (*Oikodespotēs*) was derived from it. This discussion will continue in the following chapter. But first, you may want to try your hand at looking for your Predominator according to a different system. The next exercise leads you through Dorotheus' system for determining the Predominator.

→ EXERCISE 51

*Using your own chart, complete exercise 51: Identifying the Predominator—Alternative Procedure*

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## EXERCISE 51

### IDENTIFYING THE PREDOMINATOR—ALTERNATIVE PROCEDURE

---

**Try your hand at determining the Dominator according to the alternative method given by Dorotheus.**

If neither the Sun nor Moon are located in the first, tenth, or eleventh houses, look to see if the Lot of Fortune or the Prenatal Luration are located in one of these houses, which will give it the proper authority. Otherwise, default to the Ascendant. When you come to the first potential candidate, check to see if it is witnessed by one of its lords in order to ratify that choice.

#### SUN AS POSSIBLE PREDOMINATOR

1. *Do you have a day chart? YES/NO*
2. *If NO, go directly to the Moon.*
3. *If you have a day chart, is the Sun in houses 1, 10, or 11? YES/NO*
4. *If YES, is the Sun witnessed by its bound lord within its own bounds? YES/NO*
5. *If YES, stop. You have found the Dominator to be the Sun.*
6. *If the bound lord does not witness the Sun within its own bounds, is the Sun witnessed by its triplicity, domicile, or exaltation lord (in this order) by whole-sign configuration? YES/NO*
7. *If YES, stop. You have found the Dominator to be the Sun.*
8. *If the Sun is not in houses 1, 10, or 11, or if it is, but it is not witnessed by any of its lords, disqualify the Sun and repeat this process with the Moon. If the Moon qualifies, the Moon is your Dominator.*

#### MOON AS POSSIBLE PREDOMINATOR

1. *Do you have a night chart? YES/NO*
2. *If you have a night chart, is the Moon in houses 1, 10, or 11? YES/NO*
3. *If YES, is the Moon witnessed by its bound lord within its own bounds? YES/NO*
4. *If YES, stop. You have found the Dominator to be the Moon.*
5. *If the bound lord does not witness the Moon within its own bounds, is the*

*Moon witnessed by its triplicity, domicile, or exaltation lord by whole-sign configuration? YES/NO*

6. *If YES, stop. You have found the Predominator to be the Moon.*
7. *If the Moon is not in houses 1, 10, or 11, or if it is, but it is not witnessed by any of its lords, disqualify the Moon. Repeat this process with the Sun if you have a night chart. If the Sun qualifies, the Sun is your Predominator. Otherwise examine Fortune and the Prenatal Lunation.*

**LOT OF FORTUNE OR PRENATAL LUNATION AS POSSIBLE  
PREDOMINATORS**

1. *If neither the Sun nor Moon qualify, repeat this process using the Lot of Fortune.*
2. *Is the Lot of Fortune in houses 1, 10, or 11, and witnessed by any of its lords in the appropriate manner? YES/NO*
3. *If YES, the Lot of Fortune qualifies as the Predominator.*
4. *If NO, the Lot of Fortune does not qualify. Repeat with the Prenatal Lunation.*
5. *Is the Prenatal Lunation in houses 1, 10, or 11, and witnessed by any of its lords in the appropriate manner? YES/NO*
6. *If YES, the Prenatal Lunation qualifies as the Predominator.*
7. *If NO, go to the Ascendant.*

**ASCENDANT AS DEFAULT PREDOMINATOR**

1. *If none of these qualify, the default falls to the Ascendant.*
2. *Is the Ascendant witnessed by any of its lords in the appropriate manner? YES/NO*
3. *If YES, the Ascendant qualifies as the Predominator.*
4. *If NO (the Ascendant is not witnessed by any of its lords) then you do not have a Predominator.*

Now that we have identified the Predominator as best we can, we are now ready to discover the Master of the Nativity (*Oikodespotēs*).

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# The Master of the Nativity

(OIKODESPOTĒS)

---

THE PREDOMINATOR WAS SEEN AS THE SOURCE OF THE LIFE FORCE. It had two major functions. One was its use in length-of-life procedures. The other, which we detail in this chapter, is its role in appointing the *Oikodespotēs geneseōs*, the Master of the Nativity. For some astrologers, this planet was the supreme ruler of the entire chart. In particular, it was thought to allot the number of years of a person's life.<sup>1</sup>

The ancient astrological literature abounds with the search for a single *Oikodespotēs geneseōs*. Over the centuries, the astrologers' fascination with identifying the *Oikodespotēs* was not unlike the timeless search for the fountain of youth. Antiochus said that the *Oikodespotēs* shows the "vital times of men";<sup>2</sup> Firmicus Maternus stated that it denotes the "number of years of life";<sup>3</sup> and Paulus explained how to calculate the length of life based upon the condition of this planet.<sup>4</sup> This technique became the basis for the Persian/Arabic *al-kadkhudāh* and the Medieval *alcochoden* used to determine life expectancy.

The literal translation of the term *oikodespotēs* is "house (*oikos*) master (*despotēs*)";<sup>5</sup> In Hellenistic culture, the master of the house is the head of the household, its inhabitants, the property, and the land. This is the person responsible for the management and upkeep of the domicile, and the final arbiter of all decisions concerning the family and servants. The Greek word *oikodespotēs* was also used to refer to a ruler of the city or state, who had similar powers and duties, but on a grander scale.

- 1 The procedures for determining the length of life and the number of years are explored in chapters 96–97.
- 2 ANTIOCHUS, *Summary* 2.3.
- 3 FIRMICUS, *Mathesis* 4.6.
- 4 PAULUS, *Introduction* 36.
- 5 See volume 1, chapter 12, for an explanation of our translation of *oikos* as "domicile" in order to avoid confusion with the twelve houses, which were called "places" (*topoi*) in Greek.

In an astrological context, the usual sense of *oikodespotēs* is that of a planet that is the ruler of a sign and by extension the individual topics of the house occupied by that sign (as well as any planets located in that sign). However, the additional term *geneseōs* (“geniture, nativity”) augments the meaning of *oikodespotēs* to mean the master or ruler not just of an astrological house or zodiacal sign, but the master of the entire nativity. This is the meaning employed in the following chapters, which focus on the *Oikodespotēs* as “Master of the Nativity”. This use of the term has been capitalized to distinguish it from an ordinary house or sign ruler.<sup>6</sup>

The *Oikodespotēs* is the host of the life force that is embodied in the lights. In some ways it is similar to the role that the domicile lord of a planet plays when it is host to a guest that resides in its zodiacal sign. In this case, however, it is hosting the life force itself. The power and prestige of the planetary *Oikodespotēs* lies in its authority to allot and distribute the number of years of a person’s life.

The *Oikodespotēs* was used in various procedures to calculate the length of life and times of physical crisis. In addition, the ancient texts contain delineations for the *Oikodespotēs* as Master of the Nativity that describe the character, constitution, bodily characteristics, illnesses, and manner of death, as well as the overall fortunate and unfortunate circumstances of the life. The *Oikodespotēs* itself set the length of life, while its nature and condition indicated the quality of that life.

## IDENTIFYING THE OIKODESPOTĒS

### PORPHYRY’S METHOD

Once the predominating light or other predominating point is identified and confirmed, the Master of the Nativity (*Oikodespotēs*) is simply the domicile lord of the Dominator. There was also a Joint-Master (*Sunoikodespotēs*) of the Nativity. For Porphyry, this was the bound lord of the Dominator.<sup>7</sup>

Porphyry acknowledged other traditions that looked to the bound lord of the Ascendant as the Master of the Nativity, and to the domicile lord of the Ascendant as the Joint-Master. The importance of the bound lord was emphasized

- 6 Note that some translators render *Oikodespotēs* as “Ruler of the Nativity”. To avoid confusing the reader, we will remain consistent in our usage by rendering *Oikodespotēs* as “Master of the Nativity”, or “Master” for short (intentionally capitalized). When directly citing other translations, we will make a note to clarify any difference of usage.
- 7 PORPHYRY, *Introduction* 30. The manuscript of the Antiochus text breaks off before explaining what to do once the Dominator has been identified.



by many astrologers as confirming the potency of the Predominator. Porphyry straddles this controversy by giving the bound lord second place in his own system, and pointing out its primacy in other approaches.

Porphyry was mute on the necessity that the domicile lord and bound lord be able to witness the Predominator as a prerequisite for receiving the highest office of *Oikodespotēs*. However, he did specify that it was important to examine how the Master and Joint-Master were situated, whether they were configured to one another (by whole-sign aspect), and whether they testified to the Ascendant or to the Moon. As we have seen, some kind of witnessing seems to be involved in the process of settling upon the rulers of the nativity.

Once again, we are left with many questions. Porphyry's choice for the Master of the Nativity, the *Oikodespotēs*, was the domicile lord of the Predominator, which was either the Sun, the Moon, or the Ascendant. This point further emphasizes the great global power that the domicile lord of the Sun, Moon, or Ascendant potentially wields in a chart—beyond its rulership of a particular house or planet.

#### VALENS' METHOD

Valens taught that the *Oikodespotēs* was found from the bound lord of the Predominator; this could be either the bound lord of the Sun or the Moon, or the bound lord of the degree marking the Ascendant or Midheaven.<sup>8</sup> However, if the *Oikodespotēs* was not witnessed by the Predominator, or if it was setting on the Descendant, the nativity would be without an *Oikodespotēs*.<sup>9</sup>

An *Oikodespotēs* that was witnessed by the Sun or Moon in turn made the predomination more certain, especially if the lights were in angular houses or in profitable degrees. But if the lord of the Sun or Moon exchanged bounds with their bound lord, then the rulership of the chart would be without a Predominator.<sup>10</sup>

In his discussion concerning longevity calculations,<sup>11</sup> Valens looked to both the Predominator and the *Oikodespotēs*, each of which had its own unique pro-

8 VALENS, *Anthology* 3.1.

9 One of the significations associated with the seventh house was death, where the Sun disappears each night.

10 For example, if the Moon is the Predominator at 26° Gemini, the domicile lord is Mercury and the bound lord, Saturn. If, in this chart, Mercury is at 04° Libra in the bounds of Saturn, and Saturn is at 06° Aquarius in the bounds of Mercury, this "exchange of bounds" (also called mutual reception in another context) would negate the existence of a qualified Predominator according to this passage.

11 VALENS, *Anthology* 3.3.

cedure for timing the length of life. The results of each unique procedure, carried out separately, were then compared and subject to further analysis. However, if the chart lacked an *Oikodespotēs*, the method was less straightforward.

Valens discussed how to use an *Oikodespotēs* if it was unwitnessed by the Predominator, as well as additional considerations if the nativity had a Predominator as releaser but lacked an *Oikodespotēs*. Although this situation brings up some unsettling questions—for instance, what kind of life occurs when there is no authoritative planet to apportion and distribute the life force over the duration of the native's lifespan?—Valens also provided numerous other procedures for calculating the length of life that were not based on the Predominator or on the *Oikodespotēs*.<sup>12</sup>

#### PAULUS' METHOD

Once Paulus had settled upon a Predominator,<sup>13</sup> he chose one of its four zodiacal lords—domicile, exaltation, triplicity, or bound—to be the Master of the Nativity.<sup>14</sup> This lord was primarily chosen upon the strength of its rulership, but other factors could also contribute to its strength, such as morning rising, angularity, and location in its own throne (thus, if it had two or more modes of zodiacal rulership, it gained further strength). He wrote that it was especially important that the lord be able to witness the Predominator, though it is not clear from his text if this was absolutely required.

Here we see that the identification of the *Oikodespotēs* involved assessing the lords in terms of their zodiacal power, as well as their visibility, angularity, and witnessing. These are all factors that Porphyry, in the previous century, had required for the choice of the Lord (*Kurios*) of the Nativity.

Having settled upon the planet that assumed rulership of the nativity, Paulus then indicated the number of years of life that each planet allotted to the person in accordance with the greater number of years of that planet. This method will be described in chapter 97.

#### FIRMICUS AND PTOLEMY

Firmicus Maternus recorded some of the varying traditions, but then posed an altogether different procedure for identifying the *Oikodespotēs*. He took the do-

12 VALENS, *Anthology* 3.1, chart illustrations after 3.5, 3.7, 3.9, 3.11; chart illustrations after 3.13, 6.8, 7.4, 9.3, 9.8, 9.9, 9.13, 9.14, 9.16, 9.17.

13 As detailed in chapter 92.

14 As noted above (p. 1066), this is sometimes translated as "Rulership".

micile lord of the zodiacal sign following that of the natal Moon (but skipping over Cancer and Leo), because in his opinion the Sun and Moon could never be the *Oikodespotēs*. The example that Firmicus gave to determine the *Oikodespotēs* of the entire chart is that of a person born with the Moon in Gemini. It is necessary to skip over Cancer and Leo, and then land upon Virgo, which would make Mercury—the domicile lord of Virgo—the ruler of the nativity.<sup>15</sup> Firmicus was clear that the Sun or Moon could never be the ruler of the nativity. However, he did allow the lights to influence the character and physical appearance of the native if the lights were co-present with the ruler, if they witnessed it with a favorable aspect, or if the ruler was the domicile or bound lord of the light.<sup>16</sup>

Ptolemy had a complex method for the determination of the Predominator, which he used as a starting point for calculating the length of life. However, he did not seek a single *Oikodespotēs* from the Predominator. He stated that there was not one single planet that had dominion over the many contradictory fortunate and unfortunate experiences that might occur during the same period of time, but rather many ruling planets that each governed specific topics.

He presented a method of releasing from the Ascendant for events relating to the body and journeys abroad; from the Lot of Fortune for matters of property; from the Moon for affections of the soul and for marriage; from the Sun for dignities and glory; and from the Midheaven for other matters such as actions, friendships, and the begetting of children.<sup>17</sup>

### THE GLOBAL ROLE OF THE OIKODESPOTĒS

In a discussion concerning the scope of the *Oikodespotēs* and whether or not it was possible for one star, even though it is an *Oikodespotēs*, to give uniformly good or bad fortune on all topics throughout the life, Valens included a passage from Petosiris, whom he said had obscured it mysteriously:

Beginning, end, dominion over all the places under examination—the star according to each nativity that is the *Oikodespotēs*, which makes clear beforehand for the children which ones will have life and what kind of support they will have for it, what kind of character they will have and the form of their body, all of this follows from this star. And without this star, there is nothing, neither action nor reputation, that exists for anyone.<sup>18</sup>

15 FIRMICUS, *Mathesis* 4.6.

16 FIRMICUS, *Mathesis* 4.8.31–40.

17 PTOLEMY, *Tetrabiblos* 4.10.

18 *Anthology* 2.41.3–4.

The *Oikodespotēs* has two clear-cut roles as the Master of the Nativity. The first is denoting the years of life, which we will discuss in the final chapters. The second is the shaping of the character, constitution, and appearance of the individual. The Hellenistic astrologers acknowledged the intimate connection between the *Oikodespotēs* and the bound lords. Indeed, this seems to be the major application of the bound lord rulership system. The cumulative zodiacal bound lord degrees of each planet determined the greater years ascribed to that planet, and formed the starting point for length-of-life determinations.

Porphyry designated the bound lord of the Predominator as the Joint-Master (*Sunoikodespotēs*), and acknowledged several traditions where the bound lord of the Ascendant was the *Oikodespotēs*. Valens looked to the bound lord of the Predominator for the office of *Oikodespotēs*. Dorotheus looked first to the bound lord of the Predominator to confirm the Predominator's authority to release the times of life, before considering other options. Paulus included the bound lord in his assessment concerning which of the Predominator's lords was most qualified for the rulership of the nativity, and then looked to its greater years (which were derived from the bound lords) for determining the number of years of life. Firmicus Maternus, like Paulus, looked to the *Oikodespotēs'* greater years for the indication of the years of life. Ptolemy gave second place to the bound lords of the many ruling planets (*oikodespotai*) that governed the fortunate and unfortunate events of life in accordance with their specific topics.

The most comprehensive character delineations for the Master of the Nativity are contained in Firmicus Maternus and Rhetorius.<sup>19</sup> Because neither the Sun nor Moon are given descriptions as rulers or lords of the nativity, we must assume that both authors were following the tradition of considering only the five planets that are bound lords to identify the Master of the Nativity. These descriptions articulate the qualities of a person's character, their professional indications, as well as their physical constitution and bodily illnesses.

Here are two examples. The first, from Teucer of Babylon, is when Jupiter assumes the role of the Master of the Nativity:

When Jupiter receives the rulership [*Oikodespotēs*] of the nativity upon an angle by day and operates in its own domicile or that of a sect mate, it indicates important and notable persons, acceptable, revered, good, open-hearted, high-minded, those who accomplish matters beyond the power of cities or the common people, those who are received by kings and other great people, well-spoken because of their virtue and piety, those who prepare honors of sacred offerings, affec-

19 FIRMICUS, *Mathesis* 4.6–8, trans. HOLDEN; RHETORIUS, *Compendium*, excerpt from TEUCER OF BABYLON.

tionate towards family and beneficent to friends, and who delight in their wives and children, unless Jupiter occurs upon the setting angle, for then they are not blessed with children in this way.

If Jupiter is greatly damaged by destructive stars striking its beneficence, in a manner similar to others, they have much less power for generosity and their advancements will be regarded with jealousy. And Jupiter itself has similar significations in accordance with itself; whatever configurations it makes with other stars will be said in what follows.

And it makes white-skinned persons, plump, full-bearded, good manners, dignified, large, broad-browed, bright-eyed, hair in the nostrils, bald, a large head, giving good counsel. This person will die from a sore throat, pneumonia, headache, heart conditions, apoplexy, and those conditions that arise from an excess of wind.<sup>20</sup>

The second, from Firmicus Maternus, describes Mars. Note the descriptions of the character traits and the physical body and its ailments:

If Mars is made the Ruler [*Oikodespotēs*] of the Nativity, it will make rugged, invincible persons, and those who cannot be subjugated by any means, excitable, contentious persons, daring, prone to dangers, violent persons, who are accustomed to be deceived in frequent ways, gluttonous persons who digest much food in the easiest way, strong, equable, vehement.

And persons with red hair, bloodshot eyes, imperious, and always claiming the principal insignia of power for themselves. They are always practicing arts involving fire and hot iron, but they are preposterous in their hot temper. And they do not have affection for their wife, or their children, or their friends. They are daring and those who crave other people's possessions with an envious desire. But it will make bodily defects from fire and iron, i.e., from cuts and burning; and he frequently falls down from the highest places or breaks his extremities; but it will make his death to be either sudden or violent.<sup>21</sup>

20 *On the Nature of the Planets* (from TEUCER OF BABYLON as transmitted by RHETORIUS), CCAG 7, p. 216.

21 FIRMICUS, *Mathesis* 4.7.13, trans. HOLDEN.

## EVALUATING THE OIKODESPOTĒS

In a conceptual structure predicated upon the distinction between day and night, light and dark, good and bad, all the absolute qualities that were noble and productive of life were attributed to the benefic planets, while the ignoble and destructive qualities were linked to the malefic planets. Here we see the stark contrast between Jupiter and Mars in the descriptions of character arising from the Master of the Nativity. Keep in mind that this is the baseline that is subject to many modifications due to other factors. The final step of this process is to evaluate the condition of the *Oikodespotēs* in order to judge the vitality, well-being, character, and length of life. Firmicus Maternus gave an extensive list of criteria by which to evaluate the Master of the Nativity:

For if it [*Oikodespotēs*] possesses the sum of the whole nativity, and the decrees of the individual stars are allotted by it; which, if it is well posited in those signs in which it rejoices or in which it is exalted, or in its own domiciles, and the nativity was of its own sect, and it was not struck by a harmful aspect of the malefics, nor was it devoid of the protection of the benefic stars, it denotes all good things in accordance with the quality of its own nature, and whole number of years [of life]. But if it is impeded by the malefics or deserted by the benefics, all of its efficacy languishes in a debilitated [state].<sup>22</sup>

Embedded within the delineation texts are instructions to consider whether the *Oikodespotēs* belonged to the sect of the chart, occupied its own domiciles or exaltation, was located in angular or succedent houses, and was rising. If so, it gave good character in accordance with its nature, and overall success by means of the things it signified.

Sect was an especially important factor in the evaluation of an *Oikodespotēs*. Near the end of the description of Mars are the following statements:

For generally, it is necessary to notice that the benefic stars lessen their good deeds when operating contrary to the sect of the chart, while the destructive stars, in their own domiciles and belonging to the sect of the chart, bring forth activity that is dangerous and malignant along with harm. But, the malefic stars when in the places of the opposite sect and acting according to sect are more difficult with respect to harm. And whatever stars happen to be in ineffective signs or setting under the beams, having been found as lords (*Kurios*) or

22 FIRMICUS, *Mathesis* 4.6.1, trans. HOLDEN.

rulers (*Oikodespotēs*) of the nativity, they show these nativities to be lowly and without advancement.<sup>23</sup>

This suggests that the benefics lessen their good when contrary to sect, but the malefics, when belonging to the sect of the chart and in their own domiciles, still have the ability to be harmful—but even more so when located in the domiciles of the opposite sect or contrary to the sect of the chart. Here is an example from Teucer comparing the quality of the life when Saturn, as the Master of the Nativity, is well-situated as opposed to poorly situated:

And when this star takes rulership of the nativity [...] being effective by day in a nativity in its own domiciles or its exaltation, of the same sect, angular, or being succedent and oriental (visible), it will give rulership of fields or buildings or watery property, excellent holdings, or the possessions of others [...] And acting in nocturnal nativities, and in the domicile of the other sect, angular or succedent, it is injurious, bringing dangers from powerful and elderly persons [...] and it brings debts, prison, and false accusations.<sup>24</sup>

Here is another excerpt about Venus to compare with the earlier excerpt that was focused more on character traits rather than how the condition modifies the character traits:

When Venus has rulership of the nativity in a night chart and when it is effective in its own domicile or rising in sect, it will make handsome persons, witty, cleanly, illustrious, religious, loving tenderly [...] stand out in appearance, wearing gold, wealthy; if it operates contrary to sect it lessens the benefits for they are regarded with jealous hate.<sup>25</sup>

As the condition of the *Oikodespotēs* is increasingly compromised by being contrary to the sect of the chart, in the domiciles of contrary sect planets, cadent, setting under the beams, and witnessed by malefics, its indications point to harm, illness, deprivation, ill repute, and unfortunate circumstances, as well as the reduction of the years of life.

Teucer mentions that the aspect configurations to the *Oikodespotēs* modify the judgment, and he indicates that these delineations are covered in the subse-

23 TEUCER, in RHETORIUS, *Compendium*, CCA 7, pp. 218–19.

24 TEUCER, in RHETORIUS, *Compendium*, trans. HOLDEN: “rulership of the nativity” = “Master of the Nativity”.

25 TEUCER, in RHETORIUS, *Compendium*, trans. HOLDEN: “rulership of the nativity” = “Master of the Nativity”.

quent sections of the work. However, these passages are no longer extant in the Teucer text as transmitted by Rhetorius. The Firmicus text incorporates some of this material.

→ EXAMPLE CHARTS

*Let us look at our example charts to identify the Oikodespotēs (Master) and Sunoikodespotēs (Joint-Master) of the Nativity.*

CHART I

We will first apply Porphyry's method for determining the *Oikodespotēs*, and then compare the result with some of the other approaches. Be aware that we may not always arrive at a definitive conclusion. However, we will familiarize ourselves with the general procedure and the considerations of the search. Also keep in mind that the purpose of this chapter is to identify the *Oikodespotēs* as one of the Rulers of the Nativity, and to explain how to evaluate and delineate it. The procedures for determining life expectancy, while touched on here, will be explored separately in the final chapters.

PORPHYRY'S METHOD

Having accepted the Sun as Predominator, Porphyry would then take the domicile lord of the Sun as the Master of the Nativity. Since the Sun is in Leo, it is its own domicile lord and therefore *Oikodespotēs*. The Sun (05°09' Leo) is in the bounds of Jupiter (00°–06° Leo), who is thus the Joint-Master. Porphyry's first method thus gives the Sun as Master and Jupiter as Joint-Master. Both planets witness each other by sextile; the Sun squares the Ascendant and trines the Moon; Jupiter witnesses the Moon (sextile) but not the Ascendant (aversion). Overall, these two rulers cooperate in supporting the life force.

Some astrologers, according to Porphyry, simply used the Ascendant's bound lord and domicile lord to indicate the Master and Joint-Master respectively. In Jacqueline's chart, the bound lord of the Ascendant (17°58' Scorpio) is Mercury and the domicile lord, Mars. No further requirements are made. Thus, with this approach, Mercury is the Master and Mars the Joint-Master.

VALENS' METHOD

Using the whole-sign house system, the Sun is the Predominator because of its



location in the angular tenth house (chosen over the Moon in the cadent sixth house). The bound lord of the 05°09' Leo Sun is Jupiter. Jupiter witnesses the Sun by sextile which confirms it as *Oikodespotēs*.

Using the Porphyry house system, the Sun and Moon are disqualified due to their cadent locations in the ninth and sixth houses, respectively. Thus, if predomination goes to the Ascendant, the bound lord of the 17° Scorpio Ascendant is Mercury at 02° Leo. Mercury witnesses the Ascendant by a whole-sign square, thus qualifying as the *Oikodespotēs*. If predomination goes to the Midheaven at 28° Leo, the bound lord is Mars at 14° Virgo, which is in aversion to the Midheaven. In this case, the chart is without an *Oikodespotēs*.

#### PAULUS' METHOD

Using a whole-sign house system, the Sun at 05° Leo in this diurnal chart is located in the tenth house—an effective releasing house. We next examine the Sun's bound lord, which is Jupiter at 09° Gemini, and then compare this to the Sun, which is the triplicity lord of Leo; there is no exaltation lord in Leo. The Sun is the triplicity lord of Leo and is placed in an angular house. By contrast, Jupiter does not have any rulership modes in Leo (aside from being the triplicity lord by night, but this is a day chart), and he is located in a succedent house. The Sun is clearly the stronger of the two, and Paulus, unlike some of the other Hellenistic astrologers, allowed for the Sun and Moon to be Masters of the Nativity.<sup>26</sup> Thus, the Sun is the *Oikodespotēs* in this chart.

#### DOROTHEUS' METHOD

Dorotheus examined whether one of the Predominator's planetary lords could witness it and thereby confirm its authority to release the times of life. Here, the Sun in Leo is its own domicile and triplicity lord and is thus able to witness and confirm itself. For Dorotheus, this is its only function; other Hellenistic astrologers regarded it as the *Oikodespotēs*, the Master of the Nativity used in character delineation and in a different longevity technique.

#### FIRMICUS MATERNUS' METHOD

Firmicus Maternus looked for the *Oikodespotēs* in the planet that was the domicile lord of the zodiacal sign following that of the Moon (excluding the signs

26 PAULUS, *Introduction* 3.3.

Cancer and Leo). Thus, because the native's Moon is in Aries, Firmicus would go to Taurus and appoint Venus as *Oikodespotēs*.

#### PTOLEMY'S METHOD

Ptolemy did not look for a single *Oikodespotēs*, but rather enumerated five different ruling planets or positions (thus, several *oikodespotai*). Each of these *oikodespotai* governed the timing of a specific topic of importance in the life.

#### SUMMARY AND ASSESSMENT, CHART I

According to the various systems, the contenders for the office of *Oikodespotēs* are the Sun (following Porphyry and Paulus), Mercury (following the more general procedure of looking to the Ascendant, or Valens' method using Porphyry houses), Jupiter (Valens' method using whole-sign houses), and Venus (Firmicus Maternus). Only Porphyry mentions a Joint-Master (*Sunoikodespotēs*); the contenders for this office are Jupiter and Mars.

Table 88. *Predominator, Master, and Joint-Master of the Nativity, Chart One*

	PREDOMINATOR ( <i>Epikratētōr</i> )	MASTER ( <i>Oikodespotēs</i> )	JOINT-MASTER ( <i>Sunoikodespotēs</i> )
PORPHYRY 1	Sun	Sun	Jupiter
PORPHYRY 2	Ascendant	Mercury	Mars
VALENS (WHOLE SIGN)	Sun	Jupiter	—
VALENS (PORPHYRY)	Ascendant	Mercury	—
PAULUS	Sun	Sun	—
DOROTHEUS	Sun	—	—
FIRMICUS	—	Venus	—
PTOLEMY (EQUAL)	Sun	—	—

Let us look more closely at each one and assess its condition. We are not trying to make our choice based upon the planet that is in the best condition. Ideally, having made our choice as to the system we are following, we would accept whatever result our system yielded. But to the extent that we are surveying several different systems, we can speculate as to which planet might be more descriptive of her overall character.

THE SUN is the choice of Porphyry as well as Paulus. The Sun is in excellent condition—sect leader of the chart, in its own domicile and triplicity, located in the strong, angular tenth house, witnessed favorably by both benefics, and without negative testimony from the malefics. The Sun is configured to Jupiter, its Joint-Master, by the favorable sextile, and to the Moon and the Ascendant.

In terms of character delineation, there are no descriptions for the Sun. Firmicus Maternus gives a hint in a chapter discussing the influence of the Sun upon the character and body when it is connected to the planetary ruler of the nativity. He said that it makes a person full of faith, but inflated, haughty, wise, humane, and affectionate towards their fathers. They also rejoice in their delight of moist regions.<sup>27</sup> The Leo Sun, being in excellent condition, would portend dignity, leadership, reputation, and a royal bearing. Jupiter would add its own influence as Joint-Master. These traits are consistent with the native's role as the First Lady of a United States President. She adored her father, "Black Jack" Bouvier. And she was especially happy when near water, sailing and yachting from the Greek island of Skorpis when married to Aristotle Onassis, and also at her home on Martha's Vineyard, an island off the coast of Massachusetts.

MERCURY qualifies as *Oikodespotēs* according to Valens' method when using the Porphyry house system, as well as in the general approaches which look to the bound lord of the Ascendant for all charts. Mercury belongs to the sect of the chart, and while not in any of his own rulership positions, he is conjoined to the Sun which is his powerful domicile and triplicity lord. He is witnessed by both benefics and not harmed by either malefic. Mercury's greatest problem is his lack of visibility due to combustion, speedily hurtling into the Sun's beams. He is strong by angular house placement in the whole-sign system, but cadent in the Porphyry system.

As a character delineation, Mercury as Master of the Nativity confers literary skill, learned speech, success in intellectual matters, sociability, and foreign service. It denotes a medium and graceful body, and eyes adorned with the loveliness of beauty. Jacqueline Kennedy Onassis was fluent in four languages, won literary prizes, conversed with foreign dignitaries, and had a successful midlife career as an editor at a major New York publishing house. However, for much of her life she was not known for these intellectual qualities, and they were generally unnoticed by the public. This may be a consequence of Mercury being hidden under the Sun's beams.

JUPITER can be considered as *Oikodespotēs* according to Valens' method

27 FIRMICUS, *Mathesis* 4.32.

when using whole-sign houses. Jupiter is also Porphyry's Joint-Master for this chart. As the benefic of the sect, it is in intermediate condition; although at detriment in Gemini, it occupies its own bounds. Fast, direct, visible in its morning rising, and co-present with Venus, it nevertheless receives negative testimony from both Saturn and Mars.

Jupiter as a Master or Lord of the Nativity in altogether good condition describes a person who is magnanimous, imperious, and noble; a lover of elegance accustomed to always do well. The body is elegant, shapely, with beautiful eyes and the head adorned with thick locks of hair. This is certainly descriptive of her character and appearance. However, in this chart, Jupiter has several significant challenges which modify its pure expression. When it occupies signs in which it is at detriment, located in inactive houses (eighth), and configured to malefic stars by square and opposition, it detracts from the greatness of the nativity and subtracts from the decreed number of years.<sup>28</sup> A case could be made that Jupiter's presence in the eighth house of death indicated how the personal tragedies of the assassination of her husband, the death of her children, and legal battles for inheritance augmented the magnanimity of her character.

VENUS is the final candidate according to the system of Firmicus Maternus. When in good condition, Venus as a ruler of the nativity denotes those who are lovable, pleasing, charming, pious, and just. When she is contrary to sect, her benefits are lessened. In this chart, Venus is not only contrary to sect, but in damaged condition due to multiple maltreatment. Firmicus paints a dire portrait of Venus when located in an inactive eighth house and applying towards Saturn: she leads the native towards repeated calamities and public infamy due to desire for love affairs.<sup>29</sup> While these descriptions were evident in her life, by no means do they describe the overall quality of her character.

This comparison will give you some idea of both the delineative power of the *Oikodespotēs*, as well as the challenges faced by advanced Hellenistic techniques in determining the most essential planets.

## CHART II

### PORPHYRY'S METHOD

Having determined that the Moon in Sagittarius is the Predominator, as dis-

<sup>28</sup> FIRMICUS, *Mathesis* 4.7.9–12, trans. HOLDEN.

<sup>29</sup> FIRMICUS, *Mathesis* 4.7.23.

cussed in chapter 91, then Jupiter, as its domicile lord, is the *Oikodespotēs*. Since the Moon is also in the bounds of Jupiter, Jupiter is the Joint-Master, which augments its power as a ruler of the nativity. Jupiter squares the Ascendant and is in aversion to the Moon, suggesting some disturbance in the integration of the life force with the body.

Other traditions mentioned by Porphyry look to the bound lord and domicile lord of the Ascendant to identify the Master and Joint-Master, respectively. The bound lord of Picasso's Ascendant (05°38' Leo) is Jupiter, which in this tradition is acknowledged as the *Oikodespotēs*. The domicile lord of the Leo Ascendant, which is the Sun, is thus the *Sunoikodespotēs*.

#### VALENS' METHOD

Valens looks to the location of the Sagittarius Moon in the succedent fifth house and the Sun in the angular fourth house. He would have given preference to the Moon because she is the light of the sect and is therefore stronger by night, even though the Sun is stronger by position. He would then look to the bound lord of the Moon, which is Jupiter in Taurus, but would reject Jupiter as Master because Jupiter is in aversion to the Moon. Valens would conclude that this chart does not have an *Oikodespotēs*.

#### PAULUS' METHOD

In this night chart, the Moon in Sagittarius qualifies as the Predominator because it is located in the acceptable fifth house of Good Fortune. Jupiter is the bound, domicile, and triplicity lord of the Moon, which gives it excellent status as *Oikodespotēs*. And Jupiter is located in the angular tenth house, which is desirable. However, Jupiter is in aversion to the Moon, which is the sect light. It is not altogether clear if Paulus required that the Predominator be witnessed by its lord, although he stated that it was especially important. If he did not accept Jupiter as *Oikodespotēs*, the search would go on. In that case, investigation would proceed to the house locations of the Prenatal Lunation and the Lots of Fortune and Spirit. For now, we will give the rulership of the nativity to Jupiter with the understanding that it is uncertain.

#### DOROTHEUS' METHOD

Dorotheus defaults to the 05° Leo Ascendant as Predominator. Its domicile lord, the Sun, witnesses the Ascendant with a square aspect and thereby confirms it to release the times of life. For Dorotheus, this is its only function. Other Hellenis-

tic astrologers would call it the *Oikodespotēs*, the Master of the Nativity, which they used in character delineation as well as in a separate longevity technique based on planetary periods.

#### FIRMICUS' METHOD

The *Oikodespotēs* is Saturn. It is the domicile lord of Capricorn which follows Sagittarius, the sign of the natal Moon.

#### SUMMARY AND ASSESSMENT, CHART II

In Picasso's chart, Jupiter is the main contender for the supreme office of *Oikodespotēs*, although it is by no means certain. Both of Porphyry's methods indicate Jupiter. The methods of Valens (using both house systems) and Paulus also lead to a consideration of Jupiter. However, because of Jupiter's aversion to the Moon, Valens would have clearly rejected Jupiter and regarded the chart as lacking an *Oikodespotēs*; Paulus might have continued his search for another Predominator for the same reason, and hence a different *Oikodespotēs*. Dorotheus would have chosen the Sun, but only for the purposes of confirming the Ascendant as Predominator. The choice for Firmicus Maternus is Saturn.

Table 89. *Predominator, Master, and Joint-Master of the Nativity, Chart Two*

	PREDOMINATOR ( <i>Epikratētōr</i> )	MASTER ( <i>Oikodespotēs</i> )	JOINT-MASTER ( <i>Sunoikodespotēs</i> )
PORPHYRY 1	Moon	Jupiter	Jupiter
PORPHYRY 2	Ascendant	Jupiter	Sun
VALENS (WHOLE SIGN)	Moon	None	—
VALENS (PORPHYRY)	Moon	None	—
PAULUS	Moon (?)	Jupiter (?)	—
DOROTHEUS	Ascendant	—	—
FIRMICUS	—	Saturn	—
PTOLEMY (EQUAL)	Jupiter	—	—

JUPITER is the most prominent planet in Picasso's chart, a benefic located in the prestigious tenth house. Teucer's full description of Jupiter as *Oikodespotēs*

is given earlier in this chapter. It describes important and notable persons who accomplish great matters. However, Jupiter is contrary to the sect of the chart, retrograde, and co-present with the malefic Saturn, all of which decrease his capacity for affection and generosity to others. While the native's achievements may be great, they engender jealousy. According to Porphyry's first method, Jupiter is also the Joint-Master, emphasizing the importance of this planet. It is configured to the Ascendant by a superior whole-sign square—an instance of bonification having the power to impress its benefic significations upon the life force of the Ascendant.

There is no doubt that Picasso was a larger-than-life figure, eminently successful in both reputation and accomplishments. However, his character was also marred by what some saw as narcissistic, defiant, and dismissive behavior towards others, both on a personal and professional level. His appearance does conform to these physical traits—broad browed, bright eyed, hair in the nostrils, bald, large headed.

SATURN in Taurus in the tenth house is the final contender for *Oikodespotēs* according to the method proposed by Firmicus Maternus. Teucer writes that if Saturn is the *Oikodespotēs* of the nativity, it brings in old matters, makes the person lurk inside, and is dark, opinionated, silent, depraved, and downcast. If he belongs to the sect of the chart, is in his own domicile or exaltation, angular or succedent, and visible, he can give substantial holdings, wealth, authority, and benefit from others' losses. But this is not the case in Picasso's chart. Despite being angular (Picasso did accumulate wealth), his Saturn is contrary to the sect of the chart and in the domicile of Venus, a nocturnal planet. The delineation of this condition is that of injury, danger from old and powerful persons due to past transactions, debt, imprisonment, false accusations, and banishments.<sup>30</sup> Picasso did have skirmishes with the Gestapo during World War II, and was involved in adversarial relations with the dictator General Franco, but despite this, Saturn is not descriptive of the overriding qualities of Picasso's character.

→ EXERCISE 52

*Using your own chart, complete exercise 52:  
Determine the Master and Joint-Master of the Nativity*

30 TEUCER, *On the Nature of the Planets*, CCAG 7, p. 215.

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## EXERCISE 52

DETERMINE THE MASTER AND JOINT-MASTER OF THE NATIVITY

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**Once the Predominator has been identified (if possible), the next step is to determine the Master of the Nativity (*Oikodespotēs*).**

OPTION 1. According to Porphyry's main method, the Master of the Nativity is the domicile lord of the Predominator and the Joint-Master is the bound lord of the Predominator.

1. *The Predominator of the Nativity is:*  
(Sun, Moon, Ascendant)
2. *The Master of the Nativity is:*  
(domicile lord of the Predominator)
3. *The Joint-Master of the Nativity is:*  
(bound lord of the Predominator)

OPTION 2. The second approach recorded by Porphyry is that in all cases, the *Oikodespotēs* is the bound lord of the Ascendant and the Joint-Master is the domicile lord of the Ascendant. No Predominator is necessary.

1. *The Master of the Nativity is:*  
(bound lord of the Ascendant)
2. *The Joint-Master of the Nativity is:*  
(domicile lord of the Ascendant)

EVALUATION OF THE MASTER AND JOINT-MASTER OF THE NATIVITY

Porphyry does not require that the *Oikodespotēs* witness the Predominator, as do many other astrologers. However, he is concerned that this Master and Joint-Master witness each other to ensure their cooperation and that they witness the Ascendant or the Moon (regardless of the sect of the chart). Because both the Moon and the Ascendant signify the physical body, the planet that designates the number of years of life should ideally be connected to the physical body itself.



1. *Does the Oikodespotēs witness the Ascendant or the Moon? YES/NO*
2. *If YES, there is a connection between the planet that designates the years of life and the physical body itself?*
3. *Do the Master and Joint-Master witness each other by aspect configuration? YES/NO*
4. *If YES, to what extent are they working together harmoniously on behalf of the individual?*

## WHAT IS THE CONDITION OF THE OIKODESPOTĒS?

1. *Does it belong to the sect of the chart? YES/NO*
2. *Does it occupy its own domicile or exaltation? YES/NO*
3. *Does it occupy its own triplicity or bounds? YES/NO*
4. *Is it located in an angular or succedent house? YES/NO*
5. *Is it under the beams? YES/NO*
6. *Is it witnessed by benefics or malefics? YES/NO*
7. *If YES, which?*
8. *Is it ignored by the benefics or malefics? YES/NO*
9. *Overall evaluation:*

## WHAT IS THE CONDITION OF THE SUNOIKODESPOTĒS?

1. *Does it belong to the sect of the chart? YES/NO*
2. *Does it occupy its own domicile or exaltation? YES/NO*
3. *Does it occupy its own triplicity or bounds? YES/NO*
4. *Is it located in an angular or succedent house? YES/NO*
5. *Is it under the beams? YES/NO*
6. *Is it witnessed by benefics or malefics? YES/NO*
7. *If YES, which?*
8. *Is it ignored by the benefics or malefics? YES/NO*
9. *Overall evaluation:*

## REFLECTION AND ANALYSIS

1. Are the Master and the Joint-Master of the Nativity in similar overall condition (i.e., good or bad), or is one markedly better or worse than the other?
2. Are these planets located near the Ascendant, Midheaven, or between the Descendant and the IC? If so, their fortunate or unfortunate indications will arise in early, middle, or late age, respectively.

3. Try some of the other methods for determining the *Oikodespotēs* and compare your results.
  4. Reflect upon the nature and condition of the planet that appears to be the Master of your nativity. Can you see the qualities of this planet embodied in your character and physical traits?
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# The Lord of the Nativity

(KURIOS)

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PORPHYRY OPENED HIS DISCUSSION OF THE RULERS OF THE NATIVITY with the distinction between the Master (*Oikodespotēs*) and the Lord (*Kurios*) as two separate and distinct primary rulers of the overall chart. In his discussion, he wrote that each had its own meaning. He was aware that the ancient astrologers before him had not clearly distinguished their individual functions, but he nevertheless asserted that each had its own force, comparing them to the ship owner (*nauklēros*) and ship captain (*kubernētēs*).<sup>1</sup> It is not clear if this statement is generally referring to different roles that are held in the management of any endeavor, or if he is making a more specific analogy using the metaphor of a ship's voyage that correlates the roles of the ship owner (*nauklēros*) and captain (*kubernētēs*) to those of the Master (*Oikodespotēs*) and Lord (*Kurios*) of the Nativity in the journey of life.

Several hints are given by other Hellenistic astrologers concerning the respective roles of these two rulers regarding the management of the life. Antiochus made a brief mention of them, citing Nechepso and Petosiris, for whom the *Oikodespotēs* indicated “the vital times of men”, and the *Kurios* “the manner of life for those destined to perish”.<sup>2</sup> For Valens, even though a single star ruled the foundation of the nativity from the beginning, this star could not indicate the overall good or bad fortune for the other topics of life. The rulership of the remaining factors was given to another star. Thus “one star is the giver of life; another is the lord (*kurios*) of existence and death”.<sup>3</sup> While others briefly alluded to the existence of two ruling planets, they only gave procedures for the *Oikodespotēs*. Porphyry was the only astrologer who described specific procedures for determining both—the *Oikodespotēs* and the *Kurios*—the Master and the Lord of the nativity.

1 PORPHYRY, *Introduction* 30.

2 ANTIOCHUS, *Summary* 2.3.

3 VALENS, *Anthology* 2.41.

We might ask why the determination of the *Kurios* was so important for Porphyry, yet glossed over by the other astrologers. Let us begin with the nautical metaphor to shed further light on the nature of the two distinct functions, and by analogy the roles of the two rulers of the nativity. In the ancient world, seafaring was the primary means of transportation and formed a widely understood metaphor. The *nauklēros* was the owner of the ship, or sometimes the contractor or agent who hires the ship. Sometimes the owner and the agent were the same person and sometimes they were separate. The *nauklēros* was responsible for the physical condition of the vessel (including repairs), the destination of the ship's voyage, and the nature of its cargo. This person also had the fiscal responsibility for buying and selling the cargo; all of the profit and income thus accrued to the *nauklēros*.

The *kubernētēs* was the captain, a hired professional with full authority over the running of the vessel and the crew once it set sail. The captain mapped the route, and once the voyage was underway, had ultimate authority on board in order to bring the ship safely to its port of destination. It was the *kubernētēs* who gave the orders to the steersman, the officer with their hands on the wheel or rudder. Sometimes the *nauklēros* could be their own *kubernētēs*—the captain of their own cargo ship.<sup>4</sup>

The image of a *kubernētēs*, from which the word “governor” derives, was a widely used metaphor in ancient philosophical and religious circles. Plato used the word for a political helmsman who provided strategic leadership, often on behalf of an owner or superior authority, by setting a direction or purpose for the governance of the state.<sup>5</sup> He also spoke of the *nous*, the divine intelligence within the human being, as the *kubernētēs*—the “pilot of the soul”.<sup>6</sup> In the *New Testament*, *kubernētēs* is used to refer to the spiritual gift of guidance.<sup>7</sup>

Biblical commentators liken the *nauklēros* to God and the *kubernētēs* to Christ. Thus, the spiritual implications of these terms within an astrological context would have been easily understood during this time period by both Christian and pagan communities.

Porphyry was foremost a philosopher as well as an astrologer. In one of his philosophical treatises, *Letter to Anebo*, he speculates that it may be possible, albeit exceedingly difficult, to ascertain the personal *daimōn* by means of the

4 Lionel CASSON, *Ships and Seamanship in the Ancient World* (Johns Hopkins University Press, 1995).

5 PLATO, *Republic* 488A–489B.

6 PLATO, *Phaedrus* 247C–D.

7 1 Cor. 12:28.

planetary Lord of the Nativity.<sup>8</sup> This treatise, which was addressed to the pagan Neoplatonist, Iamblichus of Chalcis, advocated salvation through a form of divine ritual known as theurgy. For Porphyry, the Lord of the Nativity was a specific attempt to establish an astrological procedure that could determine the personal *daimōn* and thus the *kubernētēs* of the soul. This planetary divinity could then serve as a focus of religious contemplation for the purposes of divine guidance and spiritual liberation.

According to Plato's Myth of Er, the *daimōn* was a semi-divine spirit that accompanied each soul during its journey on earth to ensure that the life chosen by the soul was lived as decreed and its purpose fulfilled.<sup>9</sup> In his *Letter to Anebo*, Porphyry reflected upon the Egyptian mysteries, stating that they believed that the motion of the stars binds everything in the indissoluble bonds of necessity, which they called fate or allotment. However, if one can discover one's personal *daimōn* or guardian spirit, there is the possibility of being liberated from fate.

The personal *daimōn* was understood as a spirit guide who descends into the body and unites with the soul. Similar to a voice of conscience, it urges a person to express their most virtuous behavior, and thereby enables the attainment of one's highest potential—the fulfillment of the life purpose or destiny.<sup>10</sup> When Porphyry gave his instructions for the determination of the Lord of the Nativity, it is my sense that it was the *Kurios* that he was attempting to discover. In this context, the *Kurios* is the planetary god who corresponds to the personal *daimōn*, the guardian and guide of the soul.

In the Hellenistic world, the word *kurios* was used as a title of honor, expressive of respect and reverence. The meaning behind the word *kurios* is superiority and authority. As a title designating supreme authority, it was used for the father of the family, by servants towards their masters, by the people towards their sovereigns, and by spiritual practitioners to refer to God (or to Jesus as the Messiah). In an astrological context, the *Kurios* corresponds to the planet that has the greatest respect and authority to oversee and coordinate the management of the life as it directs the native toward the liberation of their soul by fulfilling the intent of its incarnation.

Antiochus states that the *Oikodespotēs* indicates the length of the human life.<sup>11</sup> We might speculate that the *Oikodespotēs* is similar to the *nauklēros* who is responsible for the durability and seaworthiness of the vessel and for the nature

8 PORPHYRY used the word *Oikodespotēs* in his text, but in context the word probably referred to either the Lord or Master.

9 PLATO, *Republic* 10.

10 The *daimōn* of Socrates would famously prevent him from doing anything against his soul's nature. PLATO, *Apology* 31C-D.

11 ANTIOCHUS, *Summary* 2.2.

of its cargo. The *Kurios* shows the manner or course of life for those who are destined for mortality, and may correspond to the *kubernētēs* as helmsman, who directs and manages the course of the journey. The *Oikodespotēs* as *nauklēros* owns the physical body—its constitution, vital force, and longevity—while the *Kurios* as *kubernētēs* is the guide of the soul, the divine part of the human mind which lives in the body and has the authority to design and execute the manner and course of the life journey. Since the *nauklēros* could refer to either the ship owner or the ship agent, these dual roles might correspond to the *Oikodespotēs* and the *Sunoikodespotēs*, the Master and Joint-Master of the Nativity.

Porphyry gave his procedure for the Master of the Nativity (*Oikodespotēs*), as did many other astrologers. However, he is the only one to follow up with a method for determining a second ruler, the Lord of the Nativity (*Kurios*). His technique for the *Kurios* contains elements of the variant approaches by other astrologers for the determination of the *Oikodespotēs*, especially the importance of zodiacal rulerships as emphasized by Ptolemy and Paulus.

Ptolemy made a clear distinction between the Predominator as longevity indicator and the existence of other ruling planets (*oikodespotai*) for various areas of life. Ptolemy's ruling planets were judged on the basis of zodiacal rulerships along with phase visibility, direction, house placement, and testimony. Porphyry's *Kurios* technique included Ptolemy's zodiacal rulership criteria as well as the angularity and eastern-rising requirements that were necessary for most of the Predominator searches. Later astrologers merged all of these criteria under the heading of a single *Oikodespotēs*, a ruler of the entire nativity used primarily for length-of-life techniques.

Over time, the ruler of the entire nativity, an amalgam of the Hellenistic Predominator, *Oikodespotēs*, and *Kurios*, with all of its variants, wended its way—ever-changing in its details but still recognizable in essence—through the texts of the Persian and Arabic astrologers. The terms were translated as *hilāj* (the Predominator as releaser), *al-kadkhudāh* (the *Oikodespotēs*), and *al-mubtazz* (the *Kurios*). *Al-mubtazz*, meaning “the victor”, referred to the most powerful planet in the chart.

Bonatti wrote that the *hilāj* signifies the root of life, while the *al-kadkhudāh* determined the number of years. In other words, the provision of life itself is taken from the *hilāj*, but the giving of years is taken from the *al-kadkhudāh*.<sup>12</sup> Bonatti's discussion of the *al-mubtazz* seems to focus upon the location and condition of the *al-kadkhudāh* in order to ascertain if it will give the greater or middle years of life, or even the months and weeks if the life force is weak.<sup>13</sup> In

12 BONATTI, *Book of Astronomy* 9.2.1.

13 BONATTI, *Book of Astronomy* 9.2.2.

a later discussion concerning the *al-mubtazz*, Bonatti wrote that it is easier to discern the form of the native's body rather than the qualities of the soul.<sup>14</sup>

In Medieval Europe, these rulers were known in Latin texts as the *hyleg* (*hīlāj*), the *alcochoden* (*al-kadkhudāh*), and the *almuten* (*al-mubtazz*). Astrologers referred to the "almuten of the figure" (*almuten figuris*) as a planet that is the most powerful by virtue of its zodiacal rulerships in a particular degree of the zodiac, being in the greatest number of its own places of rulerships (essential dignities). Medieval astrologers calculated the *almuten* for house rulerships (the most powerful planet in relation to a particular house) as well as an *almuten* of the entire chart (the planet that had the most overall dignity and hence power). However, as with Bonatti, the focus was primarily upon its use in analysis of vitality, physical constitution, and longevity procedures.

In the Renaissance period, William Lilly called this ruler the Lord of the Geniture. He acknowledged that this planet ruled over all of the native's actions, "his complexion, conditions, temperament, and manners", and gave his own set of procedures for determining it.<sup>15</sup>

The possibility that a planetary *Kurios*, as guide of the soul, could be determined by an astrological procedure was of great interest to Porphyry because of his adherence to the spiritual philosophy that he shared with Iamblichus and other Neoplatonic philosophers. Such a *Kurios* could be a key to the theurgic cosmology where the universe was animated by a pantheon of divinities proceeding from a single source. The goal of theurgic practice was to raise the soul to this divine origin, above the rule of fate. This stood in contrast with the Stoic position held by astrologers such as Valens and Firmicus that, while the universe was permeated with divine substance and reason, prayers and sacrifices to the gods were ineffective in averting the decrees of planetary fate. Ptolemy, who is credited with presenting a more "scientific" astrology, looked to natural rather than divine causes for planetary influence. For many subsequent astrologers, the physicality of the body and the life force signified by the planetary *Oikodespotēs* assumed greater importance than the metaphysical and supernatural aspects.

The *Kurios* thus went underground into Hermetic, Gnostic, and Neoplatonic spiritual philosophies; it was transmitted to the Sabians of Harran, a Hermetic outpost in Northern Mesopotamia, and from there to the mystic brotherhoods

14 BONATTI, *Book of Astronomy* 9.3.1.

15 LILLY, *Christian Astrology* 105. For additional discussion, see IUN EZRA, *Book of Nativities and Revolutions: Ruler of Nativity Under First House*; BONATTI, *Book of Astronomy* 9.2, 1–2; BRENNAN, *Hellenistic Astrology*, pp. 109, 160, 170, 388, 419; REGULUS ASTROLOGY, "Astrology of the Soul: History and Sources" ([regulus-astrology.com](http://regulus-astrology.com)); RYHAN BUTLER, "The Ruler of Them All" ([www.medievalastrologyguide.com](http://www.medievalastrologyguide.com)).

of ninth-century Baghdad. It eventually found its way back into Europe through astro-magical works such as the *Picatrix* (thirteenth century), Marsilio Ficino's *Three Books on Life* (fifteenth century), and Heinrich Cornelius Agrippa's *Three Books of Occult Philosophy* (sixteenth century). Knowledge of one's personal planetary deity remained a secret key to religious contemplation, esoteric practice, and magical rites that aspired towards the liberation of the soul.

### PROCEDURE FOR DETERMINING THE KURIOS

The requirements for determining the *Kurios* were more stringent and numerous than for the *Oikodespotēs*.<sup>16</sup> While the search for the *Oikodespotēs* according to Porphyry focused primarily upon the strength of the two lights, the angularity of their house locations, and their eastern ascension, the identification of the *Kurios* considered additional criteria such as visibility, zodiacal rulerships, and witnessing from other planets. These are the same factors that Paulus and Ptolemy included in their lists of criteria for the selection of a single *Oikodespotēs* or for other important ruling planets. However for Porphyry, all of the planets were possible candidates. Porphyry set forth two different methods for arriving at the planetary Lord:

On one hand, some define the Lord of the Nativity as the ruler of the Midheaven, if it is operative upon an angular house, or if not, then a planet that is present upon the Midheaven ruling as a monarch over the actions of the nativity as if upon a citadel, and if not, a planet ascending towards the Midheaven.

Others define the Lord of the Nativity as first, the lord of the Ascendant or a planet that has stepped onto the Ascendant in its domicile and bounds, then the lord of the Moon, then the lord of the Midheaven, then the lord of Fortune, then a planet making a phase of rising or setting or station seven days before or within seven days of the birth. For this planet is authoritative as it conforms to the cosmic state and to those being born at that time; if there are two [such planets], they reckon the one rising to be more powerful. To these they add the ruler of the prenatal lunar conjunction; I mean the ruler of the bounds in which the conjunction of the Moon to the Sun occurred if the Moon was being borne away from the conjunction [i.e., New Moon]; but if the Moon is waning, the ruler of the bounds of the Full Moon.<sup>17</sup>

16 PORPHYRY, *Introduction* 30.

17 PORPHYRY, *Introduction* 30.



## FIRST PROCEDURE

According to Porphyry, some astrologers identified the *Kurios* as the lord of the Midheaven if it was located in an angular house, which would accord it dynamic potency. Failing this, one could look for a planet that was placed in the Midheaven. Such a planet would rule over the actions of the nativity like a monarch upon the summit of their stronghold. The third and final candidate for the *Kurios* could be a planet that was ascending towards the Midheaven, i.e., one located in the eleventh house.

In this approach, the emphasis upon the Midheaven most likely refers to the tenth whole-sign house. Modern astrology views the topics of the tenth house primarily in terms of the profession or career that defines a person's contribution to society, as well as their rank and status in the world. In addition to professional and business success, however, the Greek word *praxis* ("what one does"), which was associated with the Midheaven, also included the sense of a person's moral actions that shape a good or bad reputation, and thus honor.

A planet in the eleventh house of Good Spirit can therefore be seen as aspiring towards the summit of authority that arises not only from what one does but also who one is. A planet having a relationship with the Midheaven—whether as lord, resident, or via its approach to the Midheaven—can grant the moral authority of the *Kurios*. In addition to external profession, it can act as the *daimōn* inspiring a person to fulfill a larger life purpose, one whose goal is spiritual perfection.

## SECOND PROCEDURE

Porphyry's second method looked for a planet with the strength, power, and authority to direct the manner and course of the native's life. He specified seven authoritative roles in the nativity to designate the first round of planetary candidates. Each candidate was then evaluated by a number of criteria in order to determine if it was indeed the most qualified planet to guide the soul. In this approach, while any of the seven planets could be considered for the supreme position, if it did not hold one of these roles, the planet was not eligible. The seven authoritative roles are listed in the following table:

Table 90. Seven Candidates for the Kurios (Porphyry)

- 
1. The lord of the Ascendant
  2. A planet in the domicile of the Ascendant and in the same bounds as the Ascendant degree
  3. The lord of the Moon
  4. The lord of the Midheaven
  5. The lord of the Lot of Fortune<sup>18</sup>
  6. A planet making a heliacal rise, set, or station within seven days before or after the birth (if there are two, preference is given to the one that is rising and more visible)
  7. The bound lord of the Prenatal Lunation (New Moon if the natal Moon is waxing, Full Moon if the natal Moon is waning)
- 

Having specified the candidates, he then proceeded to list the criteria for evaluating the candidate that was most qualified to be the Lord: i.e., to direct the person to their highest expression and ultimately to the liberation of the soul.

From all these [candidates], they proclaim the Lord to be the one that is situated with the greatest sympathy for the nativity; this is the planet that is placed in front, the one more eastern or more in its own familiar places [of rulership] and having the greatest strength relative to the scheme of the nativity and those stars bearing witness to it.<sup>19</sup>

- 18 We must assume that Porphyry meant the *domicile* lord of the Ascendant, Moon, Midheaven, and Lot of Fortune, because he made a point of specifying the *bound* lord of the Prenatal Lunation.
- 19 PORPHYRY, *Introduction* 30. Cf. the alternate translations of this passage in Schmidt, Holden, and Greenbaum. SCHMIDT, *Definitions and Foundations*, pp. 321–22: “From all of these, they reveal the lord [of the nativity] to be the star most sympathetically situated in relation to the nativity—that is, the star lying prior, the one capable of arising, or the one more upon familiar places and having the most power in relation to the figure of the nativity and in relation to the stars that jointly testify to it”. HOLDEN, *Porphyry the Philosopher*, p. 24: “From all of these, the one posited [so that it is] harmonizing most with the nativity [is the] Ruler, i.e., the one posited in front, the most easterly, or the one that is most in its own domicile, and that has the force for the scheme of the nativity and those that are mutually configured with it”. GREENBAUM, *The Daimon in Hellenistic Astrology*, App. 7C, pp. 442–43: “From all these they declare the lord to be the one placed most sympathetically in the nativity, that is the one more on a centerpin, more in a phase of visibility or more in its own places and having the most power in relation to the figure of the nativity and those co-witnessing it”.

### 1. *Greatest Sympathy for the Nativity*

Porphyry was looking for a planet that was situated with the “greatest sympathy for the nativity”. *Sumpatheia* is a concept found in ancient philosophy that posits a chain of correspondences, a sort of mutual interdependence, between the cosmos, terrestrial life, and human life, as one organic whole. As it pertains to astrology, the various signs and planets in the heavens have direct correspondences to plants, stones, metals, and human physiology. These correspondences could be used in both medicinal and magical remedies. This was predicated upon a view of the cosmos that was alive, ensouled, and interactive with all life forms. In regards to the identification of the *Kurios*, a planet that has the greatest sympathy for the nativity is the one that is most aligned with the spiritual destiny of each individual. To the extent that the *Kurios* was understood as the personal *daimōn*, that planet could be ritually recognized or supplicated with appropriate correspondences.

### 2. *Placed in Front*

Porphyry began his list of criteria proper with the phrase, “the planet that is placed in front” (*ton epikeimenon proteron*). One meaning of the operative verb *epikeimai* is “to be set in authority”; when followed by the word *proteron*, which means “in front”, it could suggest the “one that is set authoritatively in front of all others”. Thus, Porphyry may have been reemphasizing that this Lord is the first and foremost planet of the nativity. It could also mean that if all other candidates are equal in other respects, it is the one lying prior or first on the list, as Schmidt concluded.<sup>20</sup> This assumes that the candidates are given in the order of their rank of importance.

### 3. *More Eastern*

The next criterion for judging a planet’s suitability as *Kurios* is that it should be “more eastern” (*ton anatolikōteron*). There are two ways to take the meaning of the word “eastern”. One is relative to the horizon, and the other is relative to the Sun. The Greek word *anatolikos*, “eastern”, is related to the word *anatolē*, which means “rising above the horizon”. In the identification of the Predomina-

20 SCHMIDT, *Definitions and Foundations*, p. 324. GREENBAUM emended the Greek to read “on a centerpin”, which is her convention for placement in an angular house. HOLDEN gave “the one posited in front”, but does not provide any commentary. REGULUS ASTROLOGY suggests that Holden meant “pertaining to arising”.

tor, Porphyry gave preference to a planet rising in the eastern hemisphere over one declining in the western hemisphere. He may be repeating that requirement here as well. Planets rising in the eastern hemisphere—moving towards the Midheaven and thus approaching the summit—were seen as increasing in vital force and potency in contrast to those declining in the west on their way down from the peak.

When relative to the Sun, “eastern” can also refer to a planet that has made its heliacal rise and is visible as a morning star. In this context, *ton anatolikōteron* is interpreted as “capable of arising” or “phase of visibility”.<sup>21</sup> Both of these meanings indicate a time when, after a period of concealment, a planet is visible in the morning, rising in the eastern sky before the Sun. Such a planet can be located in either hemisphere at the actual time of birth, as long as it was visible in the morning sky before sunrise on the day of the birth. This first visibility is often the auspicious moment of heliacal rise. You may recall the Egyptian tradition that a star at its heliacal rise was associated with the rebirth of the pharaoh and later with the rebirth of the soul.<sup>22</sup> It was imbued with the potency of the renewed life force that follows the conquering of death.<sup>23</sup>

Porphyry might want the *Kurios* to be located in the eastern hemisphere at the exact time of birth, or visible as a morning star on the day of the birth at an interval greater than fifteen degrees from the Sun. Or, ideally, both.

#### 4. *In its Own Familiar Place (of Rulership)*

The next criterion in the selection of the *Kurios* was that a candidate be more in its “own familiar places or modes” (*ton mallon epōikeiōn topōn*) of zodiacal rulership. Planets were said to be “mighty when in their chariots” when occupying the zodiacal signs of their own domicile, exaltation, triplicity, or bound. They were judged as even stronger when in more than one of these places. For example, if Jupiter was located at 06° Sagittarius in a night chart, it would be in its own domicile, triplicity, and bound, thereby gaining tremendous power from

21 This word has been translated by SCHMIDT as “capable of arising”, by HOLDEN as “easterly”, and by GREENBAUM as “phase of visibility”.

22 See volume 1, chapter 24.

23 A planet was considered especially powerful within certain orbs of its heliacal rise. Later Arabic authors specified three levels of a planet’s power based upon the increments of twelve, twenty-four, and thirty-six degrees from the point of heliacal rise. The form of visibility that was closest to the Sun, but greater than twelve-to-fifteen degrees from the Sun, was regarded as the most potent. The correlate to this is that a planet that is hidden under the Sun’s beams or combust is too weak or debilitated to properly fulfill the duties of the *Kurios*.

its zodiacal sign in order to execute its role as *Kurios*. Everyone seems to agree upon the importance and clarity of this factor.

A planet gaining power from greater counts in the modes of its own rulerships was a primary feature of both Paulus' criteria for determining the Predominator and Ptolemy's for ruling planets (*oikodespotai*). Here, Porphyry reserves this criterion for the *Kurios*. Later Medieval astrologers would judge a planet for preeminence (*almuten* or *victor*) primarily on the strength of the number of zodiacal signs in which it had rulership (known as essential dignities).

### 5. *Greatest Strength in Relation to the Figure of the Nativity*

Porphyry next wanted a *Kurios* that had the "greatest strength" (*ten pleistēn dunamin*) in relation to the "figure of the nativity" (*schēma tēs geneseōs*).<sup>24</sup> The "figure of the nativity" refers to the geometrical structure of the twelve houses. Angular houses are the houses in which planets were thought to have the greatest strength in terms of dynamic energy and stable support. As with the searches for the Predominator and *Oikodespotēs*, location in an angular house was of utmost importance for a candidate, with the eleventh house also being acceptable. Some authors allowed for the other succedent houses. Location in a cadent house, by contrast, led to immediate disqualification, recognized by almost everyone except Ptolemy, who allowed a ninth-house location for the Predominator. The importance of an angular location and dismissal of cadent location seems to be carried forth into the qualifications for a *Kurios*.

An alternative possibility is that the *schēma* of the nativity refers not to the houses but to the aspect configurations of the chart. This would indicate a planet whose strength derives from the nature of its aspects, and from the testimony it receives from other planets (which is discussed in the next criterion in the list). If this is the case, angularity is not a criterion for the *Kurios*. However, this conclusion is not supported by any other techniques for the rulers of the nativity, which make location in an angular or succedent house all-important.

### 6. *Testimony of the Other Stars*

The final criterion is that a planetary candidate has the testimony of other stars (*echonta tous te summartuountas autō*). The simplest guidelines for power derived from witnessing are (1) positive testimony from the benefics, which pro-

24 BRENNAN has suggested that a planet with the greatest power refers to the superior square configuration, i.e., a planet which dominates another planet by overcoming. See *Hellenistic Astrology*, pp. 314–15, 466–70.

vide it with protection and assistance, and (2) aversion from the malefics, which keeps it out of harm's way. Together, this enhances a planet's ability to bring forth its best outcomes for the individual. The square and opposition from malefics, as well as co-presence with malefics, detracted from a planet's ability to bring about fortunate outcomes. These configurations could disqualify the planet in favor of a more well-configured candidate.

The criterion of testimony has one further implication in this passage that proves crucial. The Greek word *summartureō* means "co-testify." The specific kind of witnessing that a *Kurios* needs in order to be powerful comes from being seen by one of its own lords (domicile, exaltation, triplicity, or bound, as required in the confirmation of a Predominator). When this happens, a planet is being received into the residence of its lord and is thus acknowledged and honored as authoritative. This is a much stronger bond of mutual reciprocity than ordinary witnessing. An analogy might be made to a candidate for state office presenting themselves to the King or Queen and being recognized and received by the reigning monarch into the royal chamber. A planet that has the full support of its superiors is better positioned to steer the native towards their life's purpose.

Combining the general testimonial relations from benefics and malefics with the more specialized testimony from one of a planet's lords, the best situation is for a planet to be witnessed favorably by one of its lords, where the lord is itself a benefic. At the other end of the spectrum is unfavorable witnessing by a malefic lord, especially if that malefic belongs to the contrary sect.

Porphyry concluded his chapter with a similar statement that he made in the *Letter to Anebo*, that while possible, it was exceedingly difficult to ascertain the personal *daimōn* by means of the planetary Lord of the Nativity:

It is necessary to examine how the Lord has been found and how much power there is from this. Such matters will be discussed next. The examination of these things is very lengthy and perhaps the most difficult of all. Sometimes, however, it happens that the same planet is found to be Lord (*Kurios*) and Master (*Oikodespotēs*). Whenever the Lord (*Kurios*) that is found is the same as the domicile master (*Oikodespotēs*) of the predominating light, that very planet governs over a great destiny.<sup>25</sup>

In sum, Porphyry concluded that the judgment of the *Kurios* was a long process, difficult to understand, and open to interpretation and dispute. Eastern

25 PORPHYRY, *Introduction* 30.

hemisphere and morning visibility, zodiacal rulerships, relative angularity, and positive witnessing, especially by a planet's own lords, must all be taken into consideration, studied carefully, and weighed and balanced for each candidate.

He also notes that, in some cases, the same planet might turn out to be both the *Oikodespotēs* and the *Kurios*. Whenever the *Kurios* is the same planet as the *Oikodespotēs*, it is indicative of a great outcome, undertaking, or destiny. In this case, the owner of the ship and the captain of the ship are the same person. Body and soul are in unison. Both primary rulers are of one mind in the execution of the life plan. This cosmic signature portended a life whose destiny would be outstanding.

→ EXAMPLE CHARTS

*Let us look at our example charts to see how the procedures for determining the Lord work in practice.*

The first procedure that Porphyry explained for determining the *Kurios* is more straightforward and does not require analysis. According to this first method, a planet can qualify as *Kurios* if it is (a) the lord of the Mid-heaven and located in an angular house, or (b) simply a planet located in the tenth or eleventh whole-sign house.

Porphyry's first method, CHART ONE: (a) the Sun is the lord of the Mid-heaven and located in the tenth whole-sign house; (b) Mars is located in the eleventh house. The Sun and Mars qualify for the role of *Kurios*. CHART TWO: (a) Saturn and Jupiter are both located in the tenth house (b) there is no planet in the eleventh house. Saturn and Jupiter qualify as *Kurios*.

The second method of finding a qualified candidate for the *Kurios* is more complex and confirms Porphyry's allusion that it was very difficult to determine. It is this second procedure that will be further explicated here (Tables 91–92). In our example charts, we have listed each of the planets that qualifies as a candidate for the role of *Kurios*. We have then entered whether it is rising in the eastern hemisphere and ahead of the Sun by diurnal motion; occupying a zodiacal sign where it has rulership; located in an angular, succedent, or cadent house; and witnessed favorably by benefics, unfavorably by malefics, or by one or more of the planet's lords.

*Table 91. The Seven Candidates for the Kurios, Chart One**1. Lord of the Ascendant: MARS*


---

EASTERN HEMISPHERE OR MORNING VISIBILITY	Eastern hemisphere (eleventh house) Evening-rising visibility
ZODIACAL RULERSHIPS	Own places: none (o) Domicile and exaltation of non-sect mate, Mercury Triplexity and bounds of sect mate, Venus
RELATIVE ANGULARITY	Succedent Eleventh house (third-best)
WITNESSING	Mercury (domicile and exaltation lord) in aversion Superior square from Venus (benefic, triplexity/bound lord) Superior square from Jupiter (benefic) Inferior square from Saturn (malefic) Enclosed by rays of benefics

---

*2. Planet in the domicile and bounds of the Ascendant: NONE**3. Lord of the Moon: MARS*


---

EASTERN HEMISPHERE OR MORNING VISIBILITY	Eastern hemisphere (eleventh house) Evening-rising visibility
ZODIACAL RULERSHIPS	Own places: none (o) Domicile and exaltation of non-sect mate, Mercury Triplexity and bounds of sect mate, Venus
RELATIVE ANGULARITY	Succedent Eleventh house (third-best)
WITNESSING	Mercury (domicile and exaltation lord) in aversion Superior square from Venus (benefic, triplexity/bound lord) Superior square from Jupiter (benefic) Inferior square from Saturn (malefic) Enclosed by rays of benefics

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4. *Lord of the Midheaven:* SUN

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EASTERN HEMISPHERE OR MORNING VISIBILITY	Eastern hemisphere (tenth house) (Sun is the point of reference for visibility)
ZODIACAL RULERSHIPS	Own places: (2) domicile and triplicity lord Bounds of Jupiter
RELATIVE ANGULARITY	Angular tenth house
WITNESSING	Superior sextile from Jupiter (benefic, bound lord) Witnesses itself as own triplicity lord Superior sextile from Venus (benefic)

---

5. *Lord of the Lot of Fortune:* SUN

---

EASTERN HEMISPHERE OR MORNING VISIBILITY	Eastern hemisphere (tenth house) (Sun is the point of reference for visibility)
ZODIACAL RULERSHIPS	Own places: (2) domicile and triplicity lord Bounds of Jupiter
RELATIVE ANGULARITY	Angular tenth house
WITNESSING	Superior sextile from Jupiter (benefic, bound lord) Witnesses itself as own triplicity lord Superior sextile from Venus (benefic)

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6. *Heliacal rising, set, station within seven days:* NONE

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7. *Bound lord of the Prenatal Lunation: MARS*

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EASTERN HEMISPHERE OR MORNING VISIBILITY	Eastern hemisphere (eleventh house) Evening-rising visibility
ZODIACAL RULERSHIPS	Own places: none (o) Domicile and exaltation of non-sect mate, Mercury Triplexity and bounds of sect mate, Venus
RELATIVE ANGULARITY	Succedent Eleventh house (third-best)
WITNESSING	Mercury (domicile and exaltation lord) in aversion Superior square from Venus (benefic, triplicity/bound lord) Superior square from Jupiter (benefic) Inferior square from Saturn (malefic) Enclosed by rays of benefics

---

CHART I

The only two planets that have the rank to qualify as candidates for *Kurios* are Mars and the Sun. Mars qualifies as a candidate in three ways: (1) as the domicile lord of the Ascendant in Scorpio, (2) as the domicile lord of the Moon in Aries, and (3) as the bound lord of the Prenatal Lunation at 28°30' Capricorn (since this chart has a waning Moon, the previous Full Moon occurred on July 21 in the bounds of Mars).

The Sun qualifies as a candidate in two ways: (1) as the Lord of the Leo Midheaven and as the domicile lord of Fortune in Leo. There are no planets conjunct the Ascendant and no planets made a heliacal rise, set, or station within seven days of the birth. Thus, the competition is between Mars and the Sun.

The Sun in the Midheaven places it in the eastern hemisphere. As the reference point for this phase category, it is always visible. In Leo, the Sun occupies two of its own rulership positions—domicile and triplicity—giving it zodiacal power. It is located in the angular tenth house, giving it dynamic strength. As it also rules the Midheaven, this would confer the role of *Kurios* according to Porphyry's first method. The Sun is witnessed favorably by its benefic bound lord, Jupiter, and also by Venus, and has no unfavorable testimony from either malefic. The Sun has ample power, strength, and support to execute the office of *Kurios*.

Mars is also located in the eastern hemisphere, making its way towards the Midheaven. However, because Mars rises after the Sun, he will not be visible until evening. He does not occupy any positions of his own rulership; his domicile and exaltation lord is Mercury, a diurnal planet contrary to his sect that does not witness and confirm Mars. Mars is in the triplicity and bounds of its sect mate, Venus, who regards him with a superior square. Thus, he receives limited power from his zodiacal sign and from his lords. Mars is located in the succedent eleventh house, an excellent house as far as strength goes, but not as powerful as the angular first and tenth houses. Finally, Mars receives negative testimony from an inferior square from Saturn, detracting from his ability to do good. Mars gains some protection and beneficence from enclosure by the rays of the benefics.

The conclusion is obvious: the Sun has the greater authority to act as the *Kurios* of the chart. The Sun as *Kurios* leads the native to her royal destiny and exalted reputation.

*Table 92. The Seven Candidates for the Kurios, Chart Two**1. Lord of the Ascendant: SUN*


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EASTERN HEMISPHERE OR MORNING VISIBILITY	Western hemisphere (fourth house) (Sun is reference point for visibility)
ZODIACAL RULERSHIPS	Own places: none (o) Domicile, triplicity, and bounds of Mars (witnesses by trine)
RELATIVE ANGULARITY	Angular fourth house
WITNESSING	Opposition from Saturn (malefic)

---

*2. Planet in the domicile and bounds of the Ascendant: NONE**3. Lord of the Moon: JUPITER*


---

EASTERN HEMISPHERE OR MORNING VISIBILITY	Eastern hemisphere Acronychal phase
ZODIACAL RULERSHIPS	Own places: none (o) Domicile of Venus; triplicity of the Moon; bounds of Saturn
RELATIVE ANGULARITY	Angular tenth house
WITNESSING	Co-presence with Saturn (bound lord) Aversion to domicile lord, Venus (benefic), shares sympathy Aversion to triplicity lord, the Moon

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*4. Lord of the Midheaven: VENUS*


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EASTERN HEMISPHERE OR MORNING VISIBILITY	Eastern hemisphere (third house) Morning rising
ZODIACAL RULERSHIPS	Own places: (1) domicile Exaltation and bounds of Saturn Triplexity of Mercury (aversion)
RELATIVE ANGULARITY	Cadent third house
WITNESSING	Aversion from exaltation and bound lord, Saturn Superior square from Mars

---

*5. Lord of the Lot of Fortune: MOON*


---

EASTERN HEMISPHERE OR MORNING VISIBILITY	Western hemisphere (fifth house)
ZODIACAL RULERSHIPS	Own places: none (o) Domicile, triplicity, and bounds of Jupiter
RELATIVE ANGULARITY	Succedent fifth house
WITNESSING	Aversion to domicile, triplicity, and bound lord, Jupiter (benefic) Superior sextile from Venus (benefic)

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 6. *Heliacal rising, set, station within seven days: MERCURY*


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EASTERN HEMISPHERE OR MORNING VISIBILITY	Western hemisphere (fourth house) Evening-rising visibility
ZODIACAL RULERSHIPS	Own places: none: (o) Domicile and triplicity of Mars (trine) Bounds of Saturn
RELATIVE ANGULARITY	Angular fourth house
WITNESSING	Opposition from bound lord, Saturn (malefic)

---

 7. *Bound lord of the Prenatal Lunation: MARS*


---

EASTERN HEMISPHERE OR MORNING VISIBILITY	Eastern hemisphere (twelfth house) Morning visibility
ZODIACAL RULERSHIPS	Own places: (1) triplicity lord In fall in domicile of Moon (aversion) Exaltation of Jupiter, bounds of Venus
RELATIVE ANGULARITY	Cadent twelfth house
WITNESSING	Superior sextile from exaltation lord, Jupiter (benefic)

---

## CHART II

Six of Picasso's seven planets occupy authoritative positions in his chart that potentially qualify them to be considered for the office of *Kurios* according to Porphyry's second method. Only Saturn is set aside. The Sun is the lord of the Ascendant, Jupiter is the lord of the Moon, Venus is the lord of the Midheaven, the Moon is the lord of the Lot of Fortune, Mercury is making a heliacal set and station within seven days of the birth, and Mars is the bound lord of the Prenatal Lunation. No planet is in the domicile and bounds of the Ascendant.

A cursory survey shows that only Venus and Mars have any power in their zodiacal signs. Venus is in her own domicile in Libra, and Mars is his own triplicity lord. But both of them are cadent, which would immediately disqualify

them according to many of the rules for the Predominator and *Oikodespotēs*. Furthermore, Mars is in the sign of his fall and Venus, not witnessed by any of her lords besides herself, receives serious maltreatment from a superior square from the fallen, twelfth-house Mars.

Thus, the search should continue on to the other candidates that might be better qualified—the Sun, Jupiter, Moon, and Mercury. The Moon is in a succedent house, while all the other planets are angular. The Moon's house location may be compensated for because it is a favorable house trine to the Ascendant and the Moon is the light of the sect. However, Porphyry does not include sect status in his list of qualifications for the *Kurios*. Moreover, the Moon is not witnessed by Jupiter, which is her only lord—domicile, triplicity, and bound. There is no shared sympathy between the Moon's sign (Sagittarius) and Jupiter's sign (Taurus). The Sun, Jupiter, and Mercury remain.

Mercury's candidacy is due to his phase—he makes both a heliacal set and station within seven days of the birth. However intense Mercury may be, setting and turning retrograde move it towards a state of weakening. All of his lords are malefics, either Mars or Saturn, and Saturn (the malefic contrary to Mercury's night-sect status) is witnessing it with the adversarial opposition.

The contest is now between the Sun and Jupiter. Assuming that Porphyry's list may have been given in a hierarchal order, the Sun as lord of the Ascendant has a slightly higher rank than Jupiter does as lord of the Moon. Jupiter in the tenth house is in the eastern hemisphere and residing at the summit of the Midheaven, while the Sun is in the western hemisphere, under the earth in the fourth house. Jupiter's phase is acronychal; while technically still rising before the Sun, it is not visible in the eastern sky until after dark. Phase visibility is non-applicable for the Sun. Neither planet derives any power from its zodiacal sign. The Sun's only lord is the malefic, Mars, which witnesses it by trine but from an unfortunate house. The Sun in Scorpio is maltreated because its domicile lord, Mars, is a malefic in the unfavorable twelfth house; this further diminishes its suitability as *Kurios*. Jupiter's domicile lord is the benefic Venus, which is in aversion but mitigated due to shared sympathy between Taurus and Libra. Jupiter's triplicity lord is the Moon, which is also in aversion. Both the Sun and Jupiter are located in angular houses—the Sun in the fourth and Jupiter in the tenth. However, the tenth house was considered dynamically stronger than the fourth. Saturn witnesses the Sun by an adversarial opposition and it is co-present with Jupiter.

While their evaluation is close, Jupiter may have the edge over the Sun. It is in the eastern rather than western hemisphere, has a benefic rather than a malefic as its domicile lord, is located in a dynamically stronger and more favorable

angular house, and the co-presence with Saturn is arguably not as problematic as the opposition from Saturn. Furthermore, in the alternative approach for choosing a *Kurios*, placement in the tenth house could be sufficient.

A case can be made that Jupiter is the strongest candidate for *Kurios*. However, others may reach a different conclusion. Astrology has been called both an art and a science. The science involves identifying and assembling the relevant data. The art is the skill of interpreting the meaning of that data. Different assessments of the *meaning* of the facts and their relative *weighting* point to the difficulties, ambiguities, and disputes concerning the procedure, which Porphyry himself acknowledged.

→ EXERCISE 53

*Using your own chart, complete exercise 53:  
The Lord of the Nativity*



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## EXERCISE 53

### THE LORD OF THE NATIVITY

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**In this exercise, you will list the various candidates for the *Kurios* as Lord of the Nativity and then evaluate them according to the given criteria. You are trying to determine which planet has the best overall condition, i.e., which planet has the ability and authority to guide and manage the native's life journey towards the best possible outcome.**

**IDENTIFY THE CANDIDATES:** First, identify and list all the candidates for the role of the *Kurios*. Some of the seven authoritative roles may not yield a candidate. In that case, simply leave them blank.

1. *Lord of the Ascendant*  
Enter the planet that is the domicile lord of the Ascendant.
2. *Planet in the domicile and bounds of the Ascendant*  
If there is a planet near the Ascendant degree, check to see if it has the same domicile and bound lord as the bound lord of the Ascendant degree. If so, enter this planet as a candidate.
3. *Lord of the Moon*  
Enter the planet that is the domicile lord of the Moon.
4. *Lord of the Midheaven*  
Enter the planet that is the domicile lord of the Midheaven.
5. *Lord of Fortune*  
Enter the planet that is the domicile lord of the Lot of Fortune.
6. *Planet making a heliacal rise, set, or station within seven days before or after the birth*  
If necessary, review chapter 24 (volume one) to refresh yourself on the details of this determination. If there are two or more planets that qualify, preference is given to the one that is rising or more visible.
7. *Bound lord of the Prenatal Lunation*  
If you have a waxing Moon, look to the zodiacal degree of the previous New Moon; if you have a waning Moon, look to the zodiacal degree of the previous Full Moon. Then find the bound lord of that zodiacal degree.

**ASSESS THE CANDIDATES:** Next, evaluate each candidate according to the following criteria.

1. *Eastern hemisphere and morning-rising visibility*

To meet this qualification, a planet must be located in the eastern hemisphere (increasing in life force and vitality). A planet that is rising ahead of the Sun qualifies as morning rising if it is visible (i.e., not under the beams of the Sun, or for superior planets, not in its retrograde/acronychal phase).

2. *Own zodiacal rulerships*

A planet that occupies its own positions of zodiacal rulership (domicile, exaltation, triplicity, bound) has more authority to hold the role of *Kurios*. The more of its own rulership positions it occupies, the more powerful it is. Second-best to rulership is occupying the zodiacal signs of its sect mates; the least powerful and thus least qualified is to occupy the zodiacal signs of planets of the contrary sect.

3. *Relative angularity*

Location in an angular house (with the first and tenth houses being stronger than the seventh and fourth) gives the greatest dynamic strength to a planet. Succedent houses are next (with the exception of the eleventh house, which places a planet in the first tier). Location in a cadent house disqualifies a planet.

4. *Testimony*

A planet becomes more qualified with positive testimony from the benefics and less qualified with negative testimony from the malefics. It is especially important that the planet is witnessed by one its own lords, who receives it and thereby acknowledges its authority.

5. *Judgment*

Determine the planet that is most qualified. If you think that two or more planets are equal in your evaluation, consider taking the one that is higher in the list of candidates, following the order of authoritative positions given by Porphyry (Table 90, page 1092).

You may see other planets in the chart that are in better overall condition according to these criteria, but if they do not hold positions in the chart that qualify them as candidates, you cannot consider them for the role of *Kurios*. In some cases, all of the planetary candidates may be in problematic condition, initially disqualified for one reason or another. You will have to decide which one is the best of the lot and consider that the *Kurios* may be a weak or ineffective leader and guide.

1. *Lord of the Ascendant:*

---

EASTERN HEMISPHERE  
OR MORNING VISIBILITY

ZODIACAL RULERSHIPS

RELATIVE ANGULARITY

WITNESSING

---

2. *Planet in the domicile and bounds of the Ascendant:*

---

EASTERN HEMISPHERE  
OR MORNING VISIBILITY

ZODIACAL RULERSHIPS

RELATIVE ANGULARITY

WITNESSING

---

3. *Lord of the Moon:*

---

EASTERN HEMISPHERE  
OR MORNING VISIBILITY

ZODIACAL RULERSHIPS

RELATIVE ANGULARITY

WITNESSING

---

4. *Lord of the Midheaven:*

---

EASTERN HEMISPHERE  
OR MORNING VISIBILITY

ZODIACAL RULERSHIPS

RELATIVE ANGULARITY

WITNESSING

---

5. *Lord of the Lot of Fortune:*

---

EASTERN HEMISPHERE  
OR MORNING VISIBILITY

ZODIACAL RULERSHIPS

RELATIVE ANGULARITY

WITNESSING

---

6. *Heliacal rising, set, station within seven days:*

---

EASTERN HEMISPHERE  
OR MORNING VISIBILITY

ZODIACAL RULERSHIPS

RELATIVE ANGULARITY

WITNESSING

---

7. *Bound lord of the Prenatal Lunation:*

---

EASTERN HEMISPHERE  
OR MORNING VISIBILITY

ZODIACAL RULERSHIPS

RELATIVE ANGULARITY

WITNESSING

---

REFLECTION AND ANALYSIS

1. If you have found a qualified *Kurios*, think about how the nature of this planet may function as your personal *daimôn*, urging you towards your highest potential in fulfillment of your soul's intent and purpose.
  2. In which house is the *Kurios* located and how does that house topic give you more insight into your direction?
  3. The *Kurios* is the candidate with the best overall condition in your chart. Assess how good it is relative to the best condition possible for this planet in an ideal chart.
  4. In what ways may the best candidate for *Kurios* in your chart be weak, less effective, or challenged in being able to do its best job? How can this awareness help you better navigate the obstacles you may encounter on life's journey?
  5. If you are so inclined, consider obtaining an image, statue, or other representation of this planetary divinity to use as a focus for meditation and for clarifying and setting positive intentions. Create or cultivate poetry, stories, music, or art that evokes its energy. Or simply go out into the night sky, locate its light in the heavens, and make its acquaintance.
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CHAPTER 95

# The Five Rulers of the Nativity

FINAL SUMMARY

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For the divine Mind is diffused throughout the whole body of the universe as in a circle, now outside, now inside, and rules and orders all things.—FIRMICUS MATERNUS.<sup>1</sup>

IN AN INTEGRATED VIEW OF THE COSMOS WHERE ABOVE AND BELOW coexist in one unified field, the arrangement of planets in the solar system at a particular moment mirrors the structure of the nativity at the time of birth. The planets in the cosmos can be correlated with the centers of consciousness within the human psyche. This is not a modern innovation. Valens himself wrote: “the Sun is the soul, the light of the mind”;<sup>2</sup>

Each planet has its own individual function in manifesting a certain component of a person’s essence and destiny. Some planets also play extra roles and carry additional responsibilities within the broader context of a person’s life as a whole. These planets are the Rulers of the Nativity. We have investigated five offices that oversee the management of the life in terms of (1) overall happiness and success, (2) material fortune and well-being, (3) eminence and support from one’s community, (4) vitality and life force, and (5) guidance towards spiritual liberation from earthly constraints.

These five offices can be held by five different planets, or one planet can hold multiple roles. In the latter case, that planet would wield considerable power. Porphyry indicated that if the roles of the *Oikodespotēs* and *Kurios* were held by the same planet, it signified an outstanding destiny.

It is illuminating to identify which planets in a given chart have the ultimate authority for overseeing and governing a person’s life. Is the responsibility and power shared by many, or is it concentrated among just a few? Which planets are these? And what are the individual agendas that they carry out alongside or even

1 *Mathesis* 1.5.10 (trans. RHYS BRAM).

2 VALENS, *Anthology* 1.1.

superimpose upon the entirety of the life? How capable are they of fulfilling the tasks that they have been invested with? Which planets do not play any role in the larger organizing principles shaping the life, but rather remain focused upon their specialized duties?

Table. 93. *The Five Rulers of the Nativity*

### Planets that Support the Nativity

OFFICE	FUNCTION
<i>Domicile lord of the Ascendant</i>	Overall happiness and success
<i>Domicile lord of the Lot of Fortune</i>	Overall material prosperity, physical comfort, and well-being
<i>Triplicity lords of the sect light</i>	Overall eminence and support from others

### Supreme Authorities of the Nativity

OFFICE	FUNCTION
<i>Master of the Nativity (Oikodespotēs)</i>	Distributes vital force that animates and shapes the character
<i>Lord of the Nativity (Kurios)</i>	Guides the soul towards self-realization and liberation

The domicile lord of the Ascendant, the domicile lord of the Lot of Fortune, and the triplicity lords of the sect light are analogous to the supporting cast of the production of a person's nativity. These planets provide the physical and structural support system that holds up the life and thereby facilitates a thriving and flourishing existence.

The Master and Lord of the Nativity are the supreme authorities. The Master (*Oikodespotēs*) is the vital force that sustains the life and animates the expression



of the character. The Lord of the Nativity (*Kurios*) is the higher self or the conscience and foresight that guides the life to its spiritual realization.

Take a moment to reflect upon which planets in your chart carry the weight of your life, enliven your being, and guide you toward the fulfillment of your destiny. In other words, consider which planets govern your life materially, vitally, and spiritually.

It is useful to know which planets manage the life and have the ultimate authority and hence responsibility for the native's life. By analyzing each ruler's condition and location, the astrologer can determine how capable the ruler is of fulfilling the tasks with which it has been charged on behalf of the life of the individual. A survey of these planets can give the astrologer a striking impression of the relative happiness, prosperity, well-being, reputation, success, and vitality of the life as a whole.

→ EXAMPLE CHARTS

*Let us take a final look at our example charts before undertaking a deeper meditation upon your own chart. In this final exercise, we are going to dispense with giving planets letter grades as we did in volume one. The intent of giving grades was to hone your analytical skills by assessing multiple factors and making a judgment of a planet's condition. When the principles of planetary condition and their application in interpretation are fully integrated into your understanding, you can move beyond the assignment of a particular grade and simply hold the planet's overall condition in your mind.*

## CHART 1: FINAL SUMMARY

Table 94. *The Five Rulers of the Nativity, Chart One*

OFFICE	FUNCTION	PLANET
<i>Domicile lord of the Ascendant</i>	Overall happiness and success	Mars
<i>Domicile lord of the Lot of Fortune</i>	Overall material prosperity, physical comfort, and well-being	Sun
<i>Triplicity lords of the sect light</i>	Overall eminence and support from others	Sun Jupiter
<i>Master of the Nativity (Oikodespotēs)</i>	Distributes vital force that animates the character	Sun (Porphyry)
<i>Lord of the Nativity (Kurios)</i>	Guides the soul towards self-realization and liberation	Sun

Of the seven visible planets in the chart, we see that the Sun is preeminent in managing the life, holding three or possibly four of the five offices. The Sun is the domicile lord of the Lot of Fortune, the primary triplicity lord of the sect light, the *Oikodespotēs* or Master (according to Porphyry), and the *Kurios* or Lord of the Nativity. As we saw in volume one, the Sun is in excellent condition.

This chart is a preeminent example of a person who is the captain of her own ship, and that captain is in the best possible condition and location. The destination and the execution of the journey, as well as the rise to eminence, were all orchestrated in a superlative manner. The Sun in Leo in the tenth house favorably witnessed by both benefics brought Jacqueline Kennedy Onassis royal status and an illustrious reputation. She was First Lady of the United States, the most admired woman in the world for five consecutive years, and married to one of the wealthiest men in the world. Later in life, she became a senior editor at a prestigious publishing house in the United States, which brought her recognition and honor for her own accomplishments.

Jupiter holds some influence in a supporting role. It is the secondary triplicity lord of the sect light, and in Porphyry's system, the Joint-Master of the Nativity (*Sunoikodespotēs*) because it is the bound lord of the Sun (Predominator). Although Jupiter is the benefic of the sect, visible in its morning-rising phase and direct in motion, its condition is compromised by occupying the sign of its detriment, the square from Mars, and an opposition from Saturn. This suggests some decline or decrease at some point in her life relative to the indications of the Sun. Jupiter governs over the second part of her life according to both of its offices. It is placed midway between the Midheaven and Descendant, and thus becomes active between middle age and old age according to the Teucer passage in the Rhetorius text. As the secondary triplicity lord of the sect light, its indications mature after those of the Sun have completed, according to the planetary periods and ascensional times of the signs, as Valens instructed. The native's eminence did in fact decline after her marriage to Aristotle Onassis, which took place shortly after the completion of the ascensional time of her Sun's zodiacal sign, Leo (38 years), the first and baseline triplicity lord.

Mars as lord of the Ascendant presented some challenges due to its status as the malefic contrary to sect, in aversion to its domicile and exaltation lord, and its square aspect from Saturn. Mars steered her into the glittery, jet-setting social world of her eleventh house, where she found refuge from the stresses and humiliations of her marriage. It was through those associations that she secured eventual financial wealth, and it should be noted that Mars is enclosed by the rays of both benefics. However, Mars figured into her failed pregnancies (domicile lord of her sixth-house Moon), the death of children, the violent assassination of her husband, betrayal and humiliation from the public infidelities of her partners, fear for the safety of her and her children's lives, and maligned publicity.

In this diurnal chart, the Sun, in the best condition possible, stands out as being the planet most in charge of her life, with the assistance of its benefic sect mate, Jupiter, handicapped in its capacity for consistent positive outcomes. Mars, however, as helmsman of the Ascendant steers the course. As the malefic contrary to sect, he led her into painful and violent experiences. Because Mars was enclosed by the benefics, she had protection and survived the worst outcomes of these events.

The Sun, Jupiter, and Mars all clearly demonstrate global power in the native's life. The remaining planets—Mercury, Venus, Saturn, and the Moon—did not hold any claim as global rulers of the nativity.

## CHART II: FINAL SUMMARY

Table 95. *The Five Rulers of the Nativity, Chart Two*

OFFICE	FUNCTION	PLANET
<i>Domicile lord of the Ascendant</i>	Overall happiness and success	Sun
<i>Domicile lord of the Lot of Fortune</i>	Overall material prosperity, physical comfort, and well-being	Moon
<i>Triplicity lords of the sect light</i>	Overall eminence and support from others	Jupiter Sun
<i>Master of the Nativity (Oikodespotēs)</i>	Distributes vital force that animates the character	Jupiter (Porphyry)
<i>Lord of the Nativity (Kurios)</i>	Guides the soul towards self-realization and liberation	Jupiter

Of the seven visible planets in Picasso's chart, Jupiter is preeminent in managing the life as a whole, holding three of the five offices. Jupiter is the primary triplicity lord of the sect light in this nocturnal chart, the Master (*Oikodespotēs*), the Joint-Master (*Sunoikodespotēs*), as well as the Lord (*Kurios*) of the Nativity.

In terms of its celestial condition, Jupiter has several significant challenges. It is contrary to the sect of this diurnal chart, but Porphyry did not include sect status in his criteria, at least for the *Kurios*. Jupiter is also retrograde in an acronychal phase, but visually dominates the night sky as it is closest to the earth and thus brightest throughout the long night; during this phase it rises in the eastern sky shortly after dark and sets in the west at dawn. Jupiter in Taurus resides in the domicile of the benefic, Venus, potent in her own sign of Libra. Jupiter is not seen by Venus, who is in aversion to him; there is no direct conduit by which she can funnel her resources of art, creativity, and beauty to him. However, because they share a sympathy in the Venus-ruled signs of Taurus and Libra, Picasso has indirect access to the Venusian treasure chest. Finally, Jupiter is co-present with the malefic, Saturn. Despite the negative testimony, Saturn is Jupiter's sect mate and bound lord; he keeps a tight rein on Jupiter's excesses and constrains him

into long hours of persistent work to achieve the professional success towards which both planets aspire.

Jupiter in Picasso's chart is an excellent example of a planet that appears to have some difficult conditions, but which, upon deeper examination, reveals the subtle ways that its beneficent significations overcome these obstacles. Jupiter's greatest strength is its location at the summit of the chart in the Midheaven, the angular tenth house. Whatever its absolute condition might be, relative to Picasso's chart it is the planet in best condition.

As primary triplicity lord of the sect light, Jupiter conferred great fame and recognition upon Picasso as one of the greatest artists of the twentieth century. As Master of the Nativity, Jupiter lent a largesse to his character and to the scope of his accomplishments; its damaged condition detracted from the full measure of Jupiterian influence, pointing to a deficiency in his generosity to others and the jealousy with which he was regarded by his colleagues. And as Lord of the Nativity, Jupiter guided him with an unwavering faith in his expansive vision for transforming art for future generations, as evidenced in the multiple styles he innovated during the course of his life.

The Sun holds the second rank among the ruling planets in Picasso's chart. As lord of the Ascendant, steering the course of his life, its placement in the fourth house directed him to follow in the footsteps of his father and paternal uncle, who were both artists. Upon being stillborn, he was literally revived from death. This primal imprint gave him an indomitable will to live, endlessly creating, destroying, and creating yet again. As secondary triplicity lord of the sect light, the Sun in the angular fourth house sustained the power that arose from the native's eminence during the second part of his life, extending it all the way until his death.

The Moon is the lord of Fortune. Even though the Moon, as lord, is in aversion to Fortune, its placement in the fifth house of Good Fortune was thought to offset this difficulty. Picasso accumulated substantial material wealth, including property, and also enjoyed physical comfort and good health—all of which fall under the auspices of Fortune.

The remaining planets—Mercury, Venus, Mars, and Saturn—did not hold any claim as global rulers of the nativity, but were focused upon their individual responsibilities. Jupiter stands out as the primary triplicity lord, Master, Joint-Master, and Lord of the Nativity. Together these indicate the greatness of physical life and eminence of destiny that was allotted to Picasso.

→ EXERCISE 54

*Using your own chart, complete exercise 54:  
Final Summary of the Rulers of the Nativity*

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## EXERCISE 54

### FINAL SUMMARY OF THE RULERS OF THE NATIVITY

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**In this exercise you will list all the rulers of your nativity along with their evaluation, and then review which planets hold the greatest global power in the governing of your life and their relative capacity to do this well.**

*For each ruler of the nativity, enter the planet that holds the relevant role, and then evaluate its condition.*

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OFFICE	FUNCTION	PLANET
<i>Domicile lord of the Ascendant</i>	Overall happiness and success	
<i>Domicile lord of the Lot of Fortune</i>	Overall material prosperity, physical comfort, and well-being	
<i>Triplicity lords of the sect light</i>	Overall eminence and support from others	
<i>Master of the Nativity (Oikodespotēs)</i>	Distributes vital force that animates the character	
<i>Lord of the Nativity (Kurios)</i>	Guides the soul towards self-realization and liberation	

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## REFLECTION AND ANALYSIS

1. Which planets are most in charge of managing the broader themes of your life?
2. Are each of the five primary rulers of the nativity a different planet?
3. Does one planet hold more than one role?
4. If so, which planet and which roles?
5. Which planets do not hold any roles as global rulers of the nativity?
6. What are their localized spheres of influence?

*Write a short analysis for each planet that is a ruler of the nativity. Identify the role or roles it holds in the overall management of the life. Describe how its condition and location influence how the life unfolds.*

**THE DOMICILE LORD OF MY ASCENDANT IS:**

This lord is in charge of my overall happiness and success. How does its nature, location, and condition steer my life to its destination?

**THE DOMICILE LORD OF MY LOT OF FORTUNE IS:**

This lord is in charge of my overall material prosperity, physical comfort, and well-being. How does its nature, location, and condition provide the quantity and quality of material substance that allows my life to thrive and flourish?

**THE TRIPPLICITY LORDS OF MY SECT LIGHT ARE:**

These lords are in charge of the magnitude of the life, its eminence, and reputation. How does their nature, location, and condition advance my good name in the world and magnetize support from others?

**THE MASTER OF MY NATIVITY IS:**

The *Oikodespotēs* gives the years of life and influences character. Can you see any correspondences between this planet and your overall vitality, life force, or predisposition to bodily weaknesses? In what ways does it speak to the essential nature of your character?

**THE LORD OF MY NATIVITY IS:**

The *Kurios* gives the manner of life, showing how your destiny and soul purpose will be fulfilled. Can you envision how this planet (or corresponding deity) acts as a guide to the realization of your highest potential?

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## CHAPTER 96

# Length of Life

### AN OVERVIEW OF TIMING METHODS

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PTOLEMY OPENS HIS CHAPTER ON THE LENGTH OF LIFE BY STATING THAT it is the most important inquiry about the events following birth because it is absurd to make specific predictions about a person who will never live to attain all the events of their life.<sup>1</sup> The search for a procedure that would determine the length of life was thus one of the most compelling investigations that almost all of the ancient astrologers attempted to solve. As a result, there is a plethora of divergent material on this topic scattered throughout the Hellenistic, Arabic, Medieval, and Renaissance texts. Among the foremost approaches to this inquiry were those that were based upon the Predominator as a releaser (*aphetēs*), as well as on the Master of the Nativity. In order to bring a sense of completion to our discussion about the rulers of the nativity, the final two chapters will discuss how these two important planets—so painstakingly identified—were used in length-of-life procedures.

The prediction of length of life and time of death is a highly controversial topic in contemporary astrology. The objections within the astrological community are part of a larger cultural opposition for which such an inquiry constitutes a challenge to many religious beliefs, as well as philosophical and ethical positions. We are not advocating that astrologers should undertake this inquiry for their clients, and we actively question whether these techniques are logistically feasible, coherent, and yield accurate results. However, in this exposition of ancient astrology, our task is to simply describe how the ancient authors conceived and approached this process—which for them was all-consuming.

While we will attempt to articulate the broad outlines of this topic, a complete analysis of the different technical details and methods is beyond the scope of this book. In this chapter, we will focus on the timing techniques that were used by ancient astrologers as a foundation for this inquiry. In the next chapter

1 PTOLEMY, *Tetrabiblos* 3.10.

we will describe how the various approaches were undertaken upon the basis of these timing techniques.

The variety of timing methods used by ancient astrologers did not only pertain to life and death, but to many other kinds of events as well. Often, a planet or point that signified the nature of the event being investigated was used as the point of reference in many of these timing techniques. When the inquiry was the length of life and the astrologer looked to the Predominator as the designated planet or point, the Predominator was referred to as the “releaser”.<sup>2</sup> While important, the releaser was not the only point of reference in these timing methods; other planets and points were also used. The *Oikodespotēs* was used by some astrologers to designate the number of years of life.

Among the different timing techniques themselves, two broad categories may be identified. The first investigated the life as a whole, identifying the successive fortunate and unfortunate periods of the life, the critical times of danger to the life force, and the termination of the life. These techniques are generally referred to as *time-lord procedures* in the modern literature. The other methods, known collectively as *direct timing methods*, looked primarily to the specific date that might indicate an event, in this case death.

Certain techniques used a combination of both time lords and direct timing in their procedures. The timing techniques used by Hellenistic astrologers to predict length of life include:

1. Primary directions
2. Ascensional times of the signs
3. Planetary periods
4. The greater years of life and the bounds
5. Circumambulations through the bounds
6. The *horimæa*

This chapter will survey the main features of each of these timing techniques. Once this is done, we will then examine how they were used by the Hellenistic authors to determine length of life.

### PRIMARY DIRECTIONS

Primary directions is an early timing technique that refers to the primary or diurnal motion of the earth. Due to the daily rotation of the earth on its axis ev-

2 See chapter 97.

ery twenty-four hours, in clockwise direction, each planet, point, and zodiacal degree will rise in the east, culminate overhead, set in the west, and pass across the anti-culmination point below the horizon. This movement proceeds in the opposite direction to counterclockwise, zodiacal motion (FIGURE 120). During the course of this passage, each planet, point, and zodiacal degree will come into contact with all the natal planets.

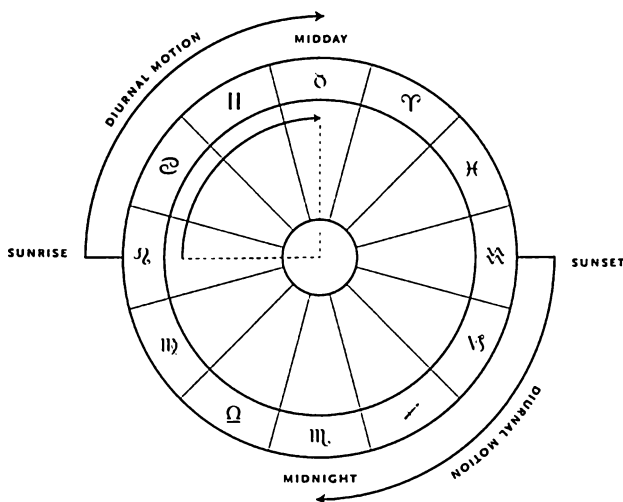


FIGURE 120. PRIMARY DIRECTIONS,  
DIURNAL MOTION, AND THE 90° ARC AS LIFESPAN

*Diurnal motion moves in the opposite direction of the zodiacal order at a rate of one degree per four minutes of clock time, completing a full circuit in twenty-four hours. Using a formula of one degree = one year of life, primary directions equates the arc created by the first 90° of diurnal motion with the arc of the human lifespan (90 years). Any aspects to planets, points, or angles made by this arc will signify the nature of events in the native's life.*

During the first six hours after birth, an approximately ninety-degree arc equivalent to approximately ninety years of life is made. For many ancient astrologers, the arc of the quarter circle thus formed a base measure for a maximum lifespan. The baseline for this timing increment is:

*One zodiacal degree = four minutes of clock time = one year of the life.*<sup>3</sup>

The contacts made to significant points or planets in the natal chart during this period—but especially to the releaser—were considered particularly powerful. They were used to determine the span of the life, and to prognosticate the fortunate or unfortunate events of life, including death.

The initial premise of primary directions is simple enough. During the hours after birth, the diurnal motion of planets and points will pass over the planets and points of the natal chart. By taking the arc of that distance and converting its degrees to years of life, one can determine the age at which certain influences may occur, corresponding to the nature of the planets or points involved.

Several astronomically-based factors affect the method used to compute the arc and its conversion to years. When a planet or point is “directed” to one of the four angles which lie upon the circles of the horizon and meridian—the Ascendant, MC, Descendant, and IC—for the most part the timing conforms to the conversion rate of one degree per year. However, when a planet or point or one of their aspect rays is directed to the conjunction of another planet or point, this is a more difficult computation. Each planet lies upon its own diurnal circle and will never reach the exact place of the other, though they might be parallel. Ptolemy contributed a solution to this problem by setting forth a procedure based upon proportional semi-arcs, related to the total time elapsed within the quadrant in which the planets are located. The portion of one planet’s apparent relative travel within its sign relative to its quadrant location is used to determine the same proportional distance that the other planet has traversed. These figures are then used to calculate the number of degrees (converted to years of life) at which the two planets connect (having traveled similar proportional distances along their respective arcs).

In addition to this, a planet can be directed *in mundo*, “in the world”, based upon its latitude (known as “mundane directions”), or *in zodiaco*, “in the zodiac”, based upon its longitude (known as “zodiacal directions”). Each of these two options yield slightly different results. Before the fifteenth century, only zodiacal directions were used.<sup>4</sup>

3 See especially Martin GANSTEN, *Primary Directions: Astrology’s Old Master Technique* (Bournemouth: The Wessex Astrologer, 2009).

4 For comprehensive explanations of primary directions, see GANSTEN, *Primary Directions*. Cf. also Anthony LOUIS, *Primary Directions in Astrology: A Primer* (digital edition, S.L.: S.N., 2013); M. J. MAKRAŃSKY, *Primary Directions: A Primer of Calculation* (Guatemala: Dear Brutus Press, 1988).

## THE ASCENSIONAL TIMES OF THE SIGNS

The ascensional times of the signs are the varying amounts of time that it takes for a sign to fully ascend over the horizon. While the average rate of ascension is two hours per sign (twenty-four hours divided by twelve signs), due to the obliquity of the ecliptic, some signs take longer to rise than other signs. This is the origin of the distinction between signs of short and long ascension. The latitude of the place also affects the actual time elapsed. The ascensional times of each sign are derived from the number of degrees that pass over the degree of the Midheaven as each zodiacal sign rises over the eastern horizon. The number of these degrees is converted into the years of life. Yet, because the ascensional time of each sign differs, each degree in that sign can correspond to a period that is greater or lesser than one year of life.

At locations on or near the equator, the signs have similar rates of ascension. In these places, one degree is approximately equivalent to one year. However, as the latitude increases, the different ascension rates of the signs diverge. At extreme latitudes, one degree can equate to almost two years of life in some signs, and in others to only several weeks. In the table below (Table 96) the northern latitudes are reversed for southern latitudes; whereas in the Northern Hemisphere, Aries and Pisces are signs of short ascension and Virgo and Libra are signs of long ascension, in the Southern Hemisphere, Aries and Pisces are long and Virgo and Libra are short. At latitudes greater than 23.5° north, the signs Leo and Scorpio have the longest ascensional times and at latitudes greater than 23.5° south, the signs Taurus and Aquarius have the longest ascensional times. Note that these latitudes mark the Sun's greatest declinations north and south of the equator at the Tropics of Cancer and Capricorn respectively.<sup>5</sup>

Table 96. Signs of Long and Short Ascension

<i>Northern hemisphere</i>		<i>Southern hemisphere</i>	
♈-♋	Shortest	♏-♍	Longest
♉-♌	Shorter	♐-♎	Longer
♊-♍	Short	♑-♏	Long
♋-♎	Long	♒-♏	Short
♌-♏	Longer	♓-♌	Shorter
♍-♌	Longest	♊-♏	Shortest

5 Data derived from astro-seek.com, calculated for January 01, 2000 with the kind assistance of Petr Soural, based on Rob Hand's method ('On the Invariance of the Tropical Zodiac').

Table 97. Ascensional Times of the Zodiacal Signs

LATITUDE	♈-♈	♉-♉	♊-♊	♋-♋	♌-♌	♍-♍
	♈-♈	♉-♉	♊-♊	♋-♋	♌-♌	♍-♍
00°	27.91	29.91	32.18	32.18	29.91	27.91
01°	27.71	29.74	32.11	32.25	30.07	28.11
02°	27.51	29.58	32.05	32.31	30.24	28.32
03°	27.30	29.42	31.98	32.38	30.40	28.52
04°	27.10	29.25	31.91	32.45	30.57	28.70
05°	26.89	29.09	31.85	32.51	30.73	28.93
06°	26.69	28.92	31.78	32.58	30.90	29.13
07°	26.48	28.75	31.71	32.65	31.06	29.34
08°	26.28	28.59	31.64	32.72	31.23	29.55
09°	26.07	28.42	31.58	32.79	31.40	29.75
10°	25.86	28.25	31.51	32.86	31.57	29.96
11°	25.65	28.08	31.44	32.92	31.74	30.17
12°	25.44	27.91	31.37	32.99	31.91	30.38
13°	25.23	27.73	31.30	33.07	32.08	30.60
14°	25.01	27.56	31.22	33.14	32.26	30.81
15°	24.79	27.38	31.15	33.21	32.43	31.03
16°	24.58	27.20	31.08	33.28	32.61	31.25
17°	24.35	27.02	31.01	33.36	32.79	31.47
18°	24.13	26.84	30.93	33.43	32.97	31.69
19°	23.90	26.66	30.85	33.51	33.16	31.92
20°	23.68	26.47	30.78	33.58	33.35	32.15
21°	23.44	26.28	30.70	33.66	33.54	32.38
22°	23.21	26.09	30.62	33.74	33.73	32.61
23°	22.97	25.89	30.54	33.82	33.93	32.85
24°	22.73	25.69	30.45	33.91	34.13	33.09
25°	22.48	25.49	30.37	33.99	34.33	33.34
26°	22.23	25.28	30.28	34.08	34.54	33.59
27°	21.98	25.07	30.19	34.17	34.75	33.85
28°	21.72	24.85	30.10	34.26	34.96	34.10
29°	21.45	24.63	30.01	34.35	35.18	34.37
30°	21.18	24.41	29.92	34.45	35.41	34.64
31°	20.91	24.18	29.82	34.54	35.64	34.91
32°	20.63	23.94	29.72	34.64	35.88	35.20
33°	20.34	23.70	29.61	34.75	36.12	35.48

*Ascensional Times of the Zodiacal Signs (Continued)*

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LATITUDE NORTH SOUTH	♈-♏ ♏-♈	♉-♌ ♌-♉	♊-♍ ♍-♊	♋-♎ ♎-♋	♌-♏ ♏-♌	♍-♐ ♐-♍
34°	20.04	23.45	29.51	34.85	36.37	35.78
35°	19.74	23.19	29.40	34.96	36.63	36.08
36°	19.43	22.93	29.28	35.08	36.89	36.39
37°	19.12	22.65	29.16	35.20	37.16	36.71
38°	18.79	22.37	29.04	35.32	37.44	37.03
39°	18.45	22.08	28.91	35.45	37.73	37.37
40°	18.11	21.78	28.78	35.58	38.04	37.71
41°	17.75	21.47	28.64	35.72	38.35	38.07
42°	17.38	21.15	28.50	35.86	38.67	38.44
43°	17.00	20.81	28.34	36.02	39.01	38.82
44°	16.61	20.46	28.18	36.18	39.36	39.21
45°	16.20	20.09	28.02	36.35	39.73	39.62
46°	15.78	19.71	27.84	36.52	40.11	40.04
47°	15.34	19.31	27.65	36.71	40.51	40.48
48°	14.89	18.89	27.45	36.91	40.93	40.94
49°	14.41	18.44	27.23	37.13	41.37	41.41
50°	13.92	17.97	27.00	37.36	41.84	41.91
51°	13.40	17.48	26.76	37.60	42.34	42.42
52°	12.86	16.95	26.49	37.87	42.86	42.96
53°	12.29	16.39	26.20	38.16	43.42	43.53
54°	11.69	15.80	25.88	38.48	44.02	44.13
55°	11.06	15.15	25.53	38.83	44.66	44.76
56°	10.40	14.46	25.14	39.22	45.35	45.42
57°	9.70	13.72	24.70	39.66	46.10	46.12
58°	8.96	12.90	24.21	40.15	46.91	46.86
59°	8.17	12.01	23.64	40.72	47.81	47.65
60°	7.33	11.03	22.97	41.39	48.79	48.49
61°	6.44	9.94	22.18	42.18	49.88	49.39
62°	5.48	8.71	21.20	43.16	51.11	50.35
63°	4.44	7.32	19.94	44.42	52.50	51.38
64°	3.33	5.71	18.24	46.12	54.11	52.50
65°	2.12	3.81	15.69	48.67	56.00	53.71
66°	0.80	1.53	10.86	53.51	58.29	55.03

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The ascensional times of the signs are discussed with respect to length-of-life procedures by Ptolemy, Valens, Dorotheus, and Paulus.<sup>6</sup> Some astrologers used ascensional times in addition to primary directions to determine the length of life, while others used it instead of primary directions. In addition to predicting the time of death, ascensional times were used to time fortunate and unfortunate events or general periods of life.

### PLANETARY PERIODS

Planetary periods were an important timing procedure for many different kinds of inquiries and were used by almost all of the ancient astrologers. The operating premise is that each *planet* corresponds to a certain number of *years*. There are three sets of planetary periods that are unique to each planet—their *minor* years, their *mean* years, and their *greater* years (the minor years are sometimes referred to as the least years, and the greater years are sometimes referred to as the major years). At the completion of these periods, the significations of the planets were thought to fully mature and bring forth their events. This process of maturation was activated at critical points occurring at one-third, one-half, and two-thirds of the way through the period. These periods could be further subdivided into months, weeks, days, and hours.<sup>7</sup>

#### MINOR, MEAN, AND GREATER YEARS OF THE PLANETS

The minor years of the planets Saturn, Jupiter, Mars, Venus, and Mercury are derived from their synodic recurrence cycles relative to the Sun.<sup>8</sup> This is the length of time between a planet's successive conjunction to the Sun at the same sign and degree as its previous conjunction with the Sun. The minor years of the Sun were derived from its nineteen-year Metonic eclipse cycle, while those of the Moon were derived from the interval of time it takes for its phases to occur on the same days of the year.<sup>9</sup> Speculations concerning the rationale for the greater years of the planets suggest that they were also derived from longer successive

6 PTOLEMY, *Tetrabiblos* 3.10, 4.10; VALENS, *Anthology* 3.3; DOROTHEUS, *Carmen* 3.2; PAULUS, *Introduction* 34.

7 See VALENS, *Anthology* 7, for a detailed exposition of the use of planetary periods.

8 You may want to review volume one, chapter 26 (on the synodic cycle and the minor years of the planets) before reading on.

9 Robert HAND, "Predictive Periods in Vettius Valens", in *Introduction to Vettius Valens, Anthology* 2, translated by Robert SCHMIDT (Berkeley Springs, WV: Golden Hind Press, 1994).



cycles of the synodic cycle. However, the precise mathematical algorithms for the greater years have not yet been uncovered.<sup>10</sup>

Table 98. Planetary Periods

	<i>Moon</i>	<i>Mercury</i>	<i>Venus</i>	<i>Sun</i>	<i>Mars</i>	<i>Jupiter</i>	<i>Saturn</i>
MINOR	25	20	8	19	15	12	30
MEAN	66.5	48	45	69.5	40.5	45.5	43.5
GREATER	108	76	82	120	66	79	57

Although this timing method could stand on its own, it was also used in conjunction with other time-lord procedures such as zodiacal releasing from the Lots of Fortune and Spirit. Planetary periods were used to prognosticate many different topics and kinds of events. For most inquiries concerning longevity, it was the greater number of years assigned to the *Oikodespotēs* that set the baseline for the calculation of the length of life.

#### THE GREATER YEARS OF LIFE AND THE BOUNDS

The rulership system of the bounds was an integral part of the procedure that looked to the bound lords and their greater years for timing the lifespan. Most often, it was the bound lord of the Predominator that was designated as the *Oikodespotēs* (or at least, this was the first of the Predominator's lords to be considered for the office). The number of years of life allotted by the *Oikodespotēs* corresponded to that planet's greater years. These are equivalent to the total number of degrees that that planet rules in the table of bounds.

The bounds—also known as terms or confines—are one of the rulership systems used in traditional astrology.<sup>11</sup> Each zodiacal sign is divided into five unequal sectors or bounds. The degrees of each of these sectors are ruled over by one of the five planets (but not the Sun or Moon). This ruling planet is known as the bound lord.

10 The greater years of the planets may be related to the recurrence cycles found in the Babylonian "goal-year" texts, but there is not an exact correlation between the Babylonian and Greek values. So, for now, this rationale is still speculative.

11 See volume 1, chapter 16, for our discussion of bounds and bound lords.

In the table of bound lords (Table 99) you will notice that Jupiter rules the first six degrees of Aries, the fifteenth to the twenty-second degree of Taurus (eight degrees), the seventh to the twelfth degree of Gemini (six degrees), and so on throughout the rest of the signs. The total number of Jupiter-ruled bound degrees within the zodiac as a whole adds up to seventy-nine degrees—Jupiter’s greater years. The greater years of each planet are determined in a similar fashion.

Although the Sun and Moon are not included as bound lords, Valens offers a rationale for their role in the computation of the greater years of the planets. The Sun and Moon, he observes, impart half of their greater years plus their full minor years to each planet. For example, if the Sun gives half of his 120 greater years (60) plus his 19 minor years to Jupiter (his sect mate with whom he forms a sympathetic Leo-Sagittarius trine), then the sum is 79 years—the greater years of Jupiter. In a similar way, if the Moon gives Jupiter half of her 108 greater years (54) plus her 25 minor years (because of her beneficence and the sympathy of the trine between Cancer and Pisces), the sum is also 79 years.<sup>12</sup> Here we see evidence of a deeper integrated structure underlying the construction of the bounds table. We also gain insight as to why the Sun and Moon themselves are not rulers of the bounds, because it is from the lights themselves that the values of the other planets are derived. This may be the basis of Paulus’ statement, in his discussion of the bounds and the greater years, that the Sun and Moon are “givers of all.”<sup>13</sup>

### CIRCUMAMBULATIONS THROUGH THE BOUNDS

Circumambulations, from the Greek *peripatos*, is a general term meaning “to walk around.”<sup>14</sup> This technique is used in a variety of timing procedures to indicate the movement of a planet or point around the chart, degree by degree. As it moves, it contacts other planets or points—either bodily, by adherence (conjunction), or by connecting to one of their aspect rays. As it does this, the circumambulating planet, in accordance with its own nature, activates the potential events indicated by the natal planet.

12 VALENS, *Anthology* 4.6.

13 PAULUS, *Introduction* 3.

14 In the Arabic and Medieval texts, *peripatos* is sometimes translated as “distributions”.



Timing by transits, a technique familiar to many modern astrologers, is in fact a form of circumambulations. Transits appear in ancient astrology, where they are known as “ingresses,” but they are relegated to a more minor role in timing procedures. Circumambulations through the *bounds*, on the other hand, is a timing technique based upon both the ascensional times of the signs, as well as the bounds of the zodiacal signs. This technique demarcates the successive fortunate and unfortunate periods in the life, and was used to examine specific times of danger and fatality to the life force.

The general procedure is as follows. At birth, a planet or point begins to “release” the times of life relative to its meaning in the chart. In inquiries concerning the length and quality of life, the releasing planet was generally the Sun, Moon, Ascendant, Midheaven, or Lot of Fortune. In other kinds of inquiries, other planets or points were used with this method. In either case, the designated planet or point “circumambulates”—i.e., moves or walks—around the chart, beginning in the degree of its own bound before passing through the successive bounds of the signs in turn. In actuality, it is the bound degrees of the signs that are rising by diurnal motion to approach the designated planet or point, but in terms of appearance, it functions like secondary zodiacal motion. The bound lord that rules the degrees of the bound through which the planet or point is moving assumes the role of the primary time lord. As such, it governs that period of life in accordance with its own benefic or malefic nature until the planet or point moves into the next bound, whereupon the lord of that bound takes over. The duration of each bound period is determined by the number of degrees in that bound, converted into years according to the ascensional time of that sign at the birth latitude. The ongoing movement of the planet or point thus determines a sequence of benefic and malefic bound rulerships (lords) by which one can judge the quality of the various periods over the course of a lifetime. The nature and condition of each bound lord in the natal chart thus sets the tone for the events that come about when it is the acting time lord (*chronokratōr*).

The ongoing movement of the releaser not only establishes the sequence of primary time lords, but also the sequence of *cooperating* time lords. As the releaser moves through the bounds of the zodiacal signs, it is brought into contact with other planets and points, either bodily or by aspect rays. Those planets, in turn, become the cooperating time lords until the releaser conjoins or aspects another planet, which then takes over the role of cooperating lord. By combining the planetary significations and the condition of the primary and cooperating time lords, along with their benefic and malefic natures, the various periods can be evaluated through a synthesis of their influences.

When the releasing planet or point adheres bodily to a malefic or encoun-

ters the rays cast by a malefic planet, a harmful period in the life of the native is indicated—unless mitigated by a benefic or its rays. The square or opposition ray from an afflicted malefic could be especially dangerous. The life force could also be threatened if a malefic planet cast a difficult ray to the releaser in the natal chart when that malefic became the time lord of the bound by circumambulation.

### THE HORIMÆA

The *horimæa* are known as the hourly times. The hourly time of a planet is one-twelfth of the diurnal or nocturnal arc between its rising and setting. The total number of hours between the rising of a planet (relative to its zodiacal longitude degree) and its setting, which will vary by season as well as latitude of birth, is divided by twelve. The hours are converted to minutes of clock time. The total number of minutes are divided by four, expressed as degrees, and the degrees are then converted to the corresponding number of years.<sup>15</sup> The *horimæa* are mentioned by Ptolemy in his description of length-of-life techniques.<sup>16</sup>

15 See GANSTEN, *Primary Directions*, p. 110, for an explication of this technique.

16 PTOLEMY, *Tetrabiblos* 3.10.



## CHAPTER 97

# Length of Life

### AN OVERVIEW OF PROCEDURES

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THE ASTROLOGICAL LITERATURE FROM HELLENISTIC ANTIQUITY through to the Renaissance is filled with treatises containing procedures for calculating the length of life and time of death. Foremost among the approaches used by the Hellenistic astrologers are those based upon the Predominator (*Epikratētōr*) as the *source of life*, and the Master of the Nativity (*Oikodespotēs*) as the *giver of life*. While the Lord (*Kurios*) completed the trinity of prominent rulers, it was not used in longevity procedures per se. If anything, its concern was *transcendence of life*.<sup>1</sup>

In the previous chapters we explored several procedures for identifying the Predominator and the Master. Different results were obtained depending upon which planets or points were considered as candidates, which house systems were used, which houses could qualify or disqualify a candidate, the rules for confirmation, and the defaults. Once these life-infused planets or points had been identified according to each astrologer's preferred method, they were then designated as life-givers and used for the determination of longevity in conjunction with each astrologer's preferred timing method.

### THE PREDOMINATOR AS RELEASER (APHETĒS)

As we saw in chapter 91 and 92, the Predominator was understood as the source of the vital life force. Ideally, it was the Sun or Moon according to the sect of the chart, but the Ascendant, the Lot of Fortune, the Prenatal Lunation, or some other authoritative planet could also qualify. When the Predominator was used on its own to determine length of life, it was referred to as the "releaser".

1 One of the primary reasons for identifying the Predominator and Master was for the very purpose of determining longevity. However, it should be noted that the procedures based upon these two rulers are not the only methods for investigating length of life. Traditional astrological literature abounds with techniques that focus on different planets and points.

The term “releaser” (in some translations, the “prorogator” or “controller”) comes from the Greek word *aphetēs*, which was translated into Arabic as *hīlāj* and transmitted into Latin as *hyleg*. The notion of the releaser is comparable to a charioteer being released from the starting gate (*husplēx*) in order to enter the course of the chariot race (*harmatodromia*). In an astrological context, the releaser is the life force itself which is released at birth to run the course of the lifespan, from the “starting gate” to the “finish line”, whereupon the releaser exhausts its allotment of life force.

Timing techniques that look to a releaser entail the movement of the planets and points around the chart after the native’s birth. The basic structure of time-lord procedures based upon a releaser may be understood in terms of the following three components:

1. THE RELEASER (LIFE FORCE)  
A point or planet which “moves” through the degrees of the chart. The releaser represents the native or the life force itself.
2. THE JOURNEY OF THE RELEASER (LIFE COURSE)  
The arc or trajectory of the releaser through the chart, representing the course of the life’s journey.
3. CONDITIONS ON THE JOURNEY (LIFE PHASES)  
The arc of the releaser’s journey was subject to different planetary conditions via the influence of aspect rays, or specific subdivisions of the chart. These determined the different phases of and influences upon the native’s life, including those that could end the life.

Timing methods that looked to the trajectory of the releaser and which charted its critical conditions, such as times of danger, included *primary directions* (using the timing increment of 1 degree = 1 year)<sup>2</sup> and *circumambulations through the bounds* (using the ascensional times of the signs).

### THE MASTER OF THE NATIVITY

As we saw in chapter 93, the Master of the Nativity was most often appointed by the Predominator. In the context of length-of-life procedures, the Master was referred to as the “giver of life” (*dator vitæ*) because it indicated the number of

2 With variations according to proportional semi-arcs, latitude, and longitude, as noted in the previous chapter.



years of life that were allotted to a person.<sup>3</sup>

The Master of the Nativity (*Oikodespotēs*) was chosen from the Predominator as one of its lords.<sup>4</sup> First preference often went to the bound lord of the Predominator, but some astrologers also considered its domicile, triplicity, and exaltation lords as well. The requirements varied as to whether the potential *Oikodespotēs* was configured to the Predominator by whole-sign aspect, was itself located in an angular house or otherwise dynamically active degrees, was rising ahead of the Sun or weakened under the Sun's beams, or sinking below the horizon in the seventh house.

Unlike the Predominator as releaser, which involves the movement of planets or points through the chart, the planetary years derived from the Master is a fixed base number, but one that can be adjusted by other fixed factors such as its house location and witnessing.

The Master of the Nativity awarded the number of years of life based upon the planetary periods. The starting point for the length of life was the greater years of the planet that was deemed the Master. However, the allotment of the Master's greater years was not uniform and fixed. That number could be modified by the relative angularity of its house location, and some astrologers used witnessing by other planets to add or subtract years from this figure. Both Valens and Ptolemy used their own methods of taking proportional arcs between a planet's rising and setting on the horizon and its own zodiacal degree relative to that arc in order to calculate a number of years that could then be added to or subtracted from the planet's greater years to adjust for these other factors.

### THE KILLING PLANET (ANAIRETĒS)

In addition to the Predominator and Master, a third planet was involved in determining the time of death in the length-of-life techniques. This was the *anairētēs*, the "destroyer", "killing planet", or "death star". The *anairētēs* was often conceptually paired with the *aphetēs*, which together defined the beginning and the end of the life, the "birth star" (*aphetēs*) and the "death star" (*anairētēs*). The metaphor of the chariot becomes more relevant here because in the ancient

3 See FIRMICUS, *Mathesis* 2.25: *Cum daturum vitæ diligenter inspexeris, id est dominum genituræ*, "when you have diligently inspected the giver of life, that is, the Master of the Nativity" (trans. Rhys Bram = Holden, 2.26).

4 The term *Oikodespotēs*, literally "house-ruler", "house-master", sometimes translated as "governor", corresponds to the Persian/Arabic *al-kadkhudāh* and Latin *alcochoden*.

world, chariot racing was a dangerous sport beset with sharp turns that could result in grievous injury and untimely death.

The *anairētēs* was generally a malefic (Mars or Saturn), but sometimes Mercury could be the destroyer if closely configured to the malefics. Using a range of different timing techniques, the astrologer would note a time when the killing planet contacted the releaser, either through bodily adherence, or via a square or opposition aspect ray. There were other conditions involving the malefic planets that could also portend death.

Each astrologer would employ his own preferred variant of how to choose the Predominator and the Master. Some used only the Predominator in their procedure, some used only the Master, and some used both. Each astrologer also had his own preferred method of timing techniques to compute the time when the releaser would encounter the destructive force of the killing planet, portending death or danger. The choice of rulers, killing planet, and timing method yielded different results for the length of life and the time of death.

### THE PROCEDURES

Rhetorius, an Egyptian writing in the late sixth century, was a compiler of the teachings of earlier astrological authors. He conveyed that in order to find the times of life it was necessary to employ the methods of Ptolemy, Valens, and those of an unknown Egyptian named Phnais. Rhetorius mentioned a number of techniques that he attributed to these astrologers. The most comprehensive discourses on length of life that looked to the Predominator and Master are contained in Ptolemy and Valens.<sup>5</sup>

In the third century CE, Porphyry was the only astrologer who gave instructions for determining both the Master (*Oikodespotēs*) and the Lord (*Kurios*) of the Nativity, but he did not set forth any timing procedures for the length of life. He designated both a Master and a Joint-Master. The only hint of timing that we find in the Hellenistic authors concerning the Master and the Joint-Master comes from an excerpt written by Teucer of Babylon. He said that when one of these rulers is well-situated, but the other is poorly situated, part of the life will be fortunate and part will be unfortunate. When the ruler is located around the Ascendant, its significations (whether good or bad) occur during the first age

5 Scholars speculate that Phnais is an unknown author mentioned by Porphyry and Antiochus and may be “the ancient” who is cited by Valens. In this excerpt, Phnais is credited along with Valens for advocating the doctrines that Valens proposed. *CCAG* 8.1, pp. 237–38.

of life; when located around the Midheaven, during the middle age; and when located between the Descendant and the IC, during the later age of life.<sup>6</sup>

#### DOROTHEUS' METHOD

*Predominator as releaser, circumambulations through the bounds, ascensional times of the signs, whole-sign houses*

In the first century CE, Dorotheus chose the Predominator from among the Sun, Moon, Fortune, and Prenatal Lunation, defaulting to the Ascendant if these candidates were not located in the first, tenth, or eleventh houses and not witnessed by one of their four lords. He used the whole-sign house system. The first of the potential Predominator's lords that witnessed it and thus confirmed its authority was designated the Master. That was the only function of the Master, which was then set aside.

Dorotheus then considered the ongoing movements of the Predominator as releaser (*aphetēs, hyleg*) to determine the quality of the various periods of life, along with their significant events and the termination of life. He employed the timing method of circumambulations through the bounds, directing the various bounds each in turn to the releaser, and employing the ascensional times of the signs to calculate the interval of years. The end of life could be indicated by the bounds of a malefic lord encountering the releaser if no benefic intervened with its rays, or by a malefic planet itself contacting the releaser bodily or by one of its aspect rays. He provided an example in his text showing that when Saturn was directed to the Ascendant, which was the releaser of the chart, the native died.<sup>7</sup>

#### PTOLEMY'S METHOD

*Predominator as releaser, primary directions, proportional semi-arcs, eastern and western quadrants, horimæa, equal houses*

In the second century CE, Ptolemy looked only to the Predominator as releaser for judging the length of life. He noted that there were many house masters (*oikodespotēs*), each of which ruled over other important matters that could be timed, but these were not directly relevant to the length-of-life inquiry. The Sun,

6 *On the Nature of the Planets*; Teucer of Babylon as transmitted by RHETORIUS, CCAG 7, p. 222.

7 DOROTHEUS, *Carmen* 3.2.

Moon, an authoritative planet, or the Ascendant could be the releaser. He used his own variant of the equal house system.

Ptolemy employed primary directions as his preferred mode of timing, looking to the diurnal movement of the malefics, bodily or by their aspect rays, to the degree of the releaser. He also outlined some instances in which the sextile rays of signs of long ascension, sextile rays of equal signs that could see and hear one another, and the trine rays of signs of short ascension could also be indicative of death. He gave a short list of other situations in which benefic planets could intervene and prevent death, where latitude was an important consideration.

When timing the direction of planets or rays to the Ascendant as releaser, the basic conversion rate of four minutes of elapsed time = one zodiacal degree = one year of life could be used (with slight modification depending upon whether *in mundo* or *in zodiaco*). However, this was not an accurate timing increment when directing to a *planet* as releaser. For this situation, he provided a more accurate and complex method called proportional semi-arcs.

Ptolemy outlined different procedures to use when the releaser was in the eastern quadrant or in the western quadrant. In general, the critical time of death was indicated when malefics or their rays encountered the releaser by primary motion. This was more dangerous when the releaser was in the eastern quadrant because the body or the rays of malefics were approaching the releaser by diurnal directional motion. When a releaser was located in the western quadrant, the encounter with malefic planets or rays was less dangerous to the life force because the diurnal motion was carrying them away from the releaser. In this situation, encounters with benefics and malefics were thought to simply add or subtract years of life.

In addition, when a releaser was located in the western quadrant ninth house (and possibly the seventh), the planet or point itself could be directed to the setting point on the horizon, which would cause the life to expire. For western-quadrant calculations, including encounters with both malefics and benefics, their rays, and the interval from the releaser to the Descendant, Ptolemy used the *horimæa*. Ptolemy provided an example of this method in his text.<sup>8</sup>

8 PTOLEMY, *Tetrabiblos*, trans. ROBBINS, 3.10; trans. SCHMIDT, 3.11. In the Project Hindsight edition translated by Schmidt, Robert HAND has explicated the example with commentary.

## VALENS' METHOD

*Predominator as releaser, ascensional degrees, Master and planetary periods, proportional semi-arcs*

In the second century CE, Valens presented many different length-of-life procedures in the *Anthology*. In the procedure discussed below, he used both the Predominator (as releaser) and the Master (*Oikodespotēs*) in tandem in order to determine longevity.

Valens set forth two different methods for calculating the years of life—one for the Predominator as releaser, and another for the Master. Comparing the number of years that each indicated, he chose the lesser of the two ages. For the releaser, he took the interval between the degree of the releaser and the degree of the next angle (moving in zodiacal direction), summing the ascensional degrees and converting them into years of life. This would indicate a maximum lifespan unless some destructive planet intervened with one of its rays, thereby cutting the life short. The age at which death could occur was the interval of the cumulative ascensional degrees between the releaser and the malefic or its ray, converted into years of life.

When calculating the length of life using the Master, he used the planetary periods. The best indications for longevity were for it to be located in an angular house or in profitable degrees; then it could award its greater years. If it was setting on the western horizon, it was immediately disqualified. If the Master was well-situated (even if it did not witness the releaser, in a seeming contradiction to his earlier statement), it could still impart its full number of years. If a Master was cadent, he presented a special method of taking the proportional distance between the planet and the next angle (in zodiacal order) based upon the total distance of the semi-arc from the Descendant to the Ascendant. Valens then gave the specific circumstances and orb range in which the destructive planets could harm or not harm the Master, and the ways in which the benefics could intervene and prevent destruction. He explained how to use the *Oikodespotēs* even if it was not witnessed by the Predominator, as well as how to use a Predominator as releaser on its own when the nativity is lacking an *Oikodespotēs*. In book three, Valens provided several detailed illustrations of this procedure, and in book seven showed when and how to use the months, weeks, and days of the planetary periods.<sup>9</sup>

9 VALENS, *Anthology* 3.3 (illustrations of the procedure). ROBERT HAND explicates and comments upon these examples in the Project Hindsight translation. For the use of the planetary periods, see *Anthology* book 7.

In his discussion concerning predomination, Valens explained that if a Moon was full within the bounds of the Ascendant and left its full phase on the same day, it would become a destroying planet. The number of degrees between the natal position and its departure from the full phase was equivalent to the years of life.<sup>10</sup> Here the Moon was said to be “under the bonds”.

The Moon is said to be carried “under the bonds” (see chapter 30) when it is within the 15° interval approaching as well as separating from its conjunction or opposition to the Sun. The Moon travels 13° per day on average. Thus, according to Valens, if the Moon is in its full phase, located on the Ascendant and within the bounds of the Ascendant degree, and it leaves its full phase on the same day as the day of birth, then the interval in degrees between its natal position and the degree at which it “escapes” the bond, converted to years, is a vulnerable time period regarding the life force.

#### FIRMICUS MATERNUS’ METHOD

##### *Master as giver of life, planetary periods*

In the fourth century CE, Firmicus Maternus, in a chapter entitled “Which god denotes the number of years of life”, looked exclusively to the planetary periods of the Master of the Nativity (*Oikodespotēs*) for determining the length of life. Only the five planets, not the Sun or Moon, were regarded as possible Masters of the Nativity. The Master was the domicile lord of the sign following that of the Moon (skipping over Cancer and Leo). It was used for delineating the native’s character and physical body as we discussed in chapter 93. When the Master was used for length of life, Firmicus referred to it as the “giver of life” (*dator vitæ*).

If the giver of life was well-situated by house, sign (domicile, exaltation, bounds), specific degree, favorable witnessing from benefics and its sect light, it awarded the full number of its greater years. If it was in its own domicile or bounds, or rising with a Libra Ascendant, it allotted a middling age in accordance with its mean years. When badly placed, it could give only months, days, or hours.<sup>11</sup>

Firmicus did not make any reference to a Predominator as releaser, and did not use primary directions or the ascensional times of the signs in his length-of-life treatment.

<sup>10</sup> VALENS, *Anthology* 3.1.

<sup>11</sup> FIRMICUS, *Mathesis* 2.26, trans. HOLDEN; see also 4.6–7.

## PAULUS' METHOD

*Predominator, Master, planetary periods, circumambulations*

In the fourth century CE, Paulus Alexandrinus described a process for determining the Predominator that was in some ways similar to that proposed by other authors—looking to the Sun, Moon, Prenatal Luration, and the Lots of Fortune and Spirit. If none of these points were in the authoritative houses according to sect distinctions, then the Predominator defaulted to the Ascendant. The *Oikodespotēs* as Master of the Nativity was chosen from among the Predominator's lords—the one that was in the best condition according to Paulus' criteria.

Paulus employed the planetary periods of the Master of the Nativity to determine the lifespan. Similar to Valens and Firmicus Maternus, Paulus emphasized that if the Master was well-situated, it could award the full allotment of its greater years. Unlike Valens and Firmicus, however, Paulus allowed the Sun and Moon to award their greater years to the lifespan. Other planets that witnessed the Master could add their own minor years or subtract them from the base number indicated by the Master. However, if these planets were cadent, under the beams, or witnessing the Master while being retrograde, they were powerless to add or subtract their years. Paulus concluded this section with a listing of the planetary-period increments for each planet according to the minor years, as well as months, days, and hours.<sup>12</sup>

In an earlier chapter in which he discusses the timing of death and other dangerous crises, Paulus referred to the circumambulations of the Sun and Moon according to sect, and sometimes of the Ascendant. When they encountered a malefic, either bodily or by any of their rays (the left-sided rays being more harmful than the right-sided), these contacts could indicate periods of varying danger. He also introduced the notion that if the lights met the Nodes of the Moon by co-presence or opposition, it could precipitate a crisis.<sup>13</sup>

## CONCLUDING REMARKS

The foregoing explanations of Hellenistic approaches to longevity inquiries are necessarily simplified. We wish to reiterate that the purpose of this chapter is not to provide a complete exposition on length-of-life procedures, but rather to indicate the various ways that the Predominator and Master in particular were

<sup>12</sup> PAULUS, *Introduction* 36.

<sup>13</sup> PAULUS, *Introduction* 34.

used in conjunction with timing techniques in order to determine longevity. To do justice to the many specific details of each author's complete procedure would necessitate an entire book in itself. However, by providing this brief overview, we hope to show that the rulers of the nativity were part of a complex system for understanding not only the character and lifespan of the native, but also the difference in quality of each individual life journey. As you can see, there was no single, standard procedure. For this reason, there is no exercise for this chapter.



CHAPTER 98

# Source Readings

FOR THE RULERS OF THE NATIVITY

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PRIMARY SOURCE READINGS FOR  
PART NINE: THE RULERS OF THE NATIVITY

- DOROTHEUS**     *Carmen* 1.24 (trans. Dykes): The Knowledge of the Matter of the Native's Good Fortune, Assets, and Sickliness  
*Carmen* 1.25: The Knowledge of the Planet's Distribution of Good and Evil  
*Carmen* 1.26: On Judging the Matter of Good Fortune and Assets in Nativities  
*Carmen* 1.27: On the Knowledge of the Superiority of Good Fortune  
*Carmen* 1.28: The Greatness of Good Fortune and Assets  
*Carmen* 3.1: The Releaser and the House-Master  
*Carmen* 3.2: The Releaser  
*Carmen* 5.33: The Native's Assets and their Condition  
*Carmen* 5.34.30: The Lot of Fortune
- ANTIOCHUS**     *Summary* 1.26 (trans. Schmidt): On Fortune and Spirit  
*Summary* 1.27–28: More on the Lot of Fortune and the Topical Places  
*Summary* 1.29: The Predominator and the Domicile Master of the Nativity and the Lord of the Nativity  
*Summary* 2: The Lord and Master of the Nativity
- VALENS**         *Anthology* 2.1 (trans. Schmidt and Riley): On Triplicities  
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*Anthology* 7.1: Successful and Unsuccessful Times in Relation to the Master and the Ascensions and the Hour-Marker
- PORPHYRY *Introduction* 30 (trans. Schmidt and Holden): The Ruler of the Nativity and the Lord and the Ruling Star
- PTOLEMY *Tetrabiblos* 1.18 (trans. Robbins and Schmidt): Triplicities  
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*Mathesis* 4.6: Finding the Ruler of the Nativity  
*Mathesis* 4.7: What the Star Does That is the Ruler of the Nativity  
*Mathesis* 4.8: What the Ruler of the Nativity Does When Joined to Another Star
- PAULUS *Introduction* 3 (trans. Schmidt, Greenbaum, Holden): The Bounds That Were Allotted to the Five Wandering Stars in the Twelve Zodiacal Signs  
*Introduction* 23: The Seven Lots in the Panaretus  
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- HEPHAISTIO *Apotelesmatics* 1.13 (trans. Schmidt): Rulership and Co-Rulership  
*Apotelesmatics* 2.17: Concerning Fortune Pertaining to Acquisition  
*Apotelesmatics* 2.18: Concerning Fortune Pertaining to Rank  
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- AL-KHAIYĀT *On the Judgment of Nativities* 2–8 (trans. Dykes)
- SAHL B. BISHR *On Nativities* 1.15–23 (trans. Dykes)  
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- ABŪ MA'SHAR *The Great Introduction to Astrology* 8 (trans. Yamamoto and Burnett): Lots  
*On the Revolutions of the Years of the Nativities* 3 (trans. Dykes):  
On Directions
- IBN EZRA *Book of Nativities and Revolutions* (trans. Epstein): Ruler of Nativity  
under First House
- BONATTI *Book of Astronomy* 9.2–3 (trans. Dykes): Nativities  
*Book of Astronomy* 9.3 (trans. Dykes): On the Second House, 1
- LILLY *Christian Astrology* ch. 105: Lord of the Geniture



## Afterword

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IN 2002, I BEGAN WRITING THE FIRST LESSONS EXPLAINING HELLENISTIC astrology for the students of Kepler College. By 2006, the intention to write this book was set in my mind. I had already been using the chart of Jacqueline Kennedy Onassis as an example chart to demonstrate the principles and procedures. At the historic Project Hindsight Conclave held in the summer of 2006, at which I was a featured speaker, there was a jewelry store housed in the same building as the venue. That store was having a special exhibit and sale of costume jewelry—including replications of originals that belonged to Jacqueline Kennedy Onassis. My students saw this as a “sign” that I should continue to work with her chart.

It wasn't until late 2015 that the formal, focused, and committed effort to write the book began. I then began searching for a second example chart. Because Onassis was a woman and had a diurnal chart, I was seeking a man who had a nocturnal chart for contrast and comparison. Both persons had to be deceased so we could see how their lives had turned out in the end. I also wanted the example chart to be a person who had name recognition across generations, and whose life might be of interest to the reader. Pablo Picasso was suggested and I took up his chart, which at that time was unfamiliar to me. I knew even less about his character and the events of his life, except that he was a highly famous artist whose work I had casually viewed in various museums.

It wasn't until the very end of this book, more than one thousand pages and six years later, that I discovered that both of these individuals had the same planet as the Master and Lord of the Nativity, portending—and fulfilling—a great destiny, as we know they each had.

The ancient Greek historian Herodotus recounted a story concerning the visit of Solon, one of the wisest Athenians, to Croesus, the King of Sardis in Asia Minor.<sup>1</sup> Croesus was considered to be the wealthiest man in the world, and he

1 HERODOTUS, *The Histories* 1.

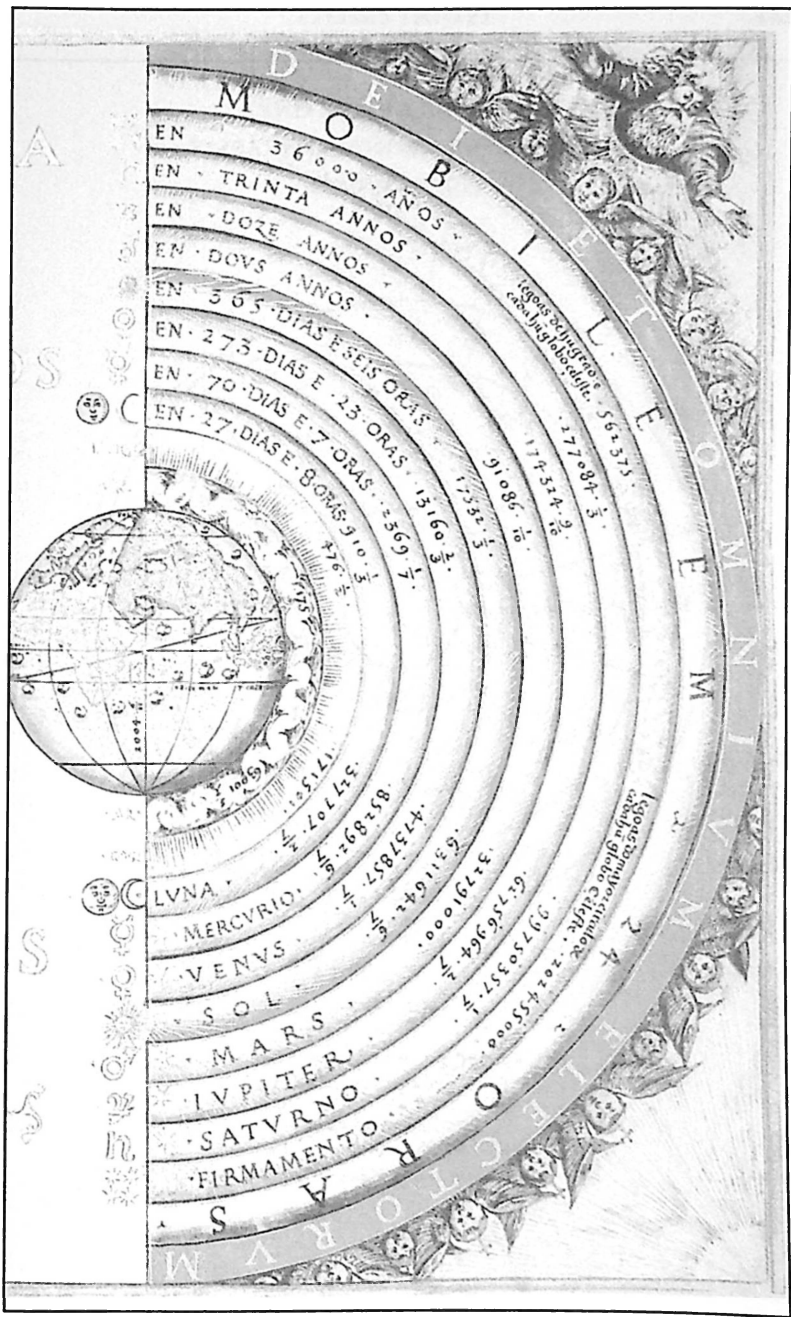
showed Solon all of his magnificent treasures. He then questioned him as to whom he thought was the happiest of all men, thinking that it must be Croesus himself. He was dismayed, however, when Solon spoke of others. He pressed Solon for his definition of happiness, and Solon responded that stores of riches do not guarantee happiness. They may serve to content one's desires and to alleviate sudden calamity, which those of fewer riches are less capable of withstanding unless assisted by luck. Instead, he enumerated several conditions of happiness that could characterize a life less materially fortunate—wholeness of limb, health, freedom from misfortune, the joy of children, comeliness of appearance, and a good ending to one's life. Solon concluded that the person who unites the greatest number of advantages, retaining them until the day of their death, and who then dies peacefully, is the person most entitled to bear the term "happy". One cannot fully judge a person's life until it is over.

*Apoteleō* and *teleō* are Greek terms meaning "to bring to an end", "to complete" or "to perfect". Jesus Christ, before releasing his spirit, said that he had completed the work in the world which God had given him to do. He used the verb *teleō*.<sup>2</sup> *Apotelesma* is also the word used in the titles of many Hellenistic astrology works whose ultimate inquiry was how a particular topic—as well as how the whole of a native's life—turns out in the end.<sup>3</sup> In the final analysis, the art and science of "apotelesmatics" asks: what is the final outcome or result?

For the ancient astrologers, the identification of the rulers of the nativity and the length of the lifespan was part of a deeper understanding similar to Solon's. According to this conception, the composite quality of the life as a whole—the measure of fortune and happiness that is allotted to each person at birth—becomes fully manifest and fulfilled at the end.

<sup>2</sup> John 17:4 (*teleiōsas*), 19:30 (*tetelestai*).

<sup>3</sup> ΗΕΡΗΑΙΣΤΙΟ, *Apotelesmatics*; ΠΤΟΛΕΜΥ, *Apotelesmatica*.



EXAMPLE CHART ONE  
 JACQUELINE KENNEDY ONASSIS  
 (1929-1994)

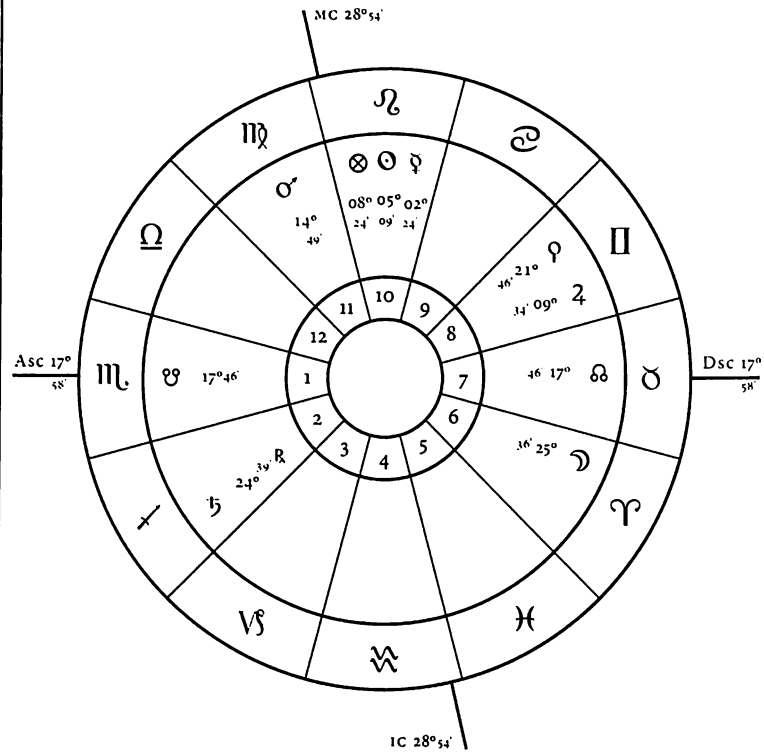


FIGURE 121. HOROSCOPE OF  
 JACQUELINE KENNEDY ONASSIS

Sunday July 28, 1929  
 2:30 PM EDT + 4:00, Southampton, New York  
 Geocentric, Tropical, Whole Sign, True Node



EXAMPLE CHART TWO  
 PABLO PICASSO  
 (1881-1973)

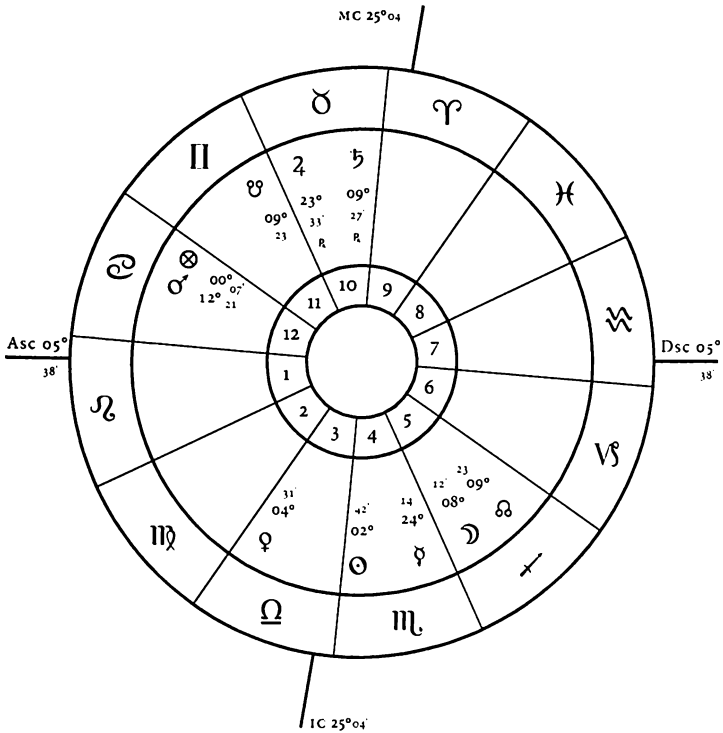


FIGURE 122. HOROSCOPE OF  
 PABLO PICASSO

*Tuesday October 25, 1881  
 11:15 PM LMT + 0:17:40, Málaga, Spain  
 Geocentric, Tropical, Whole Sign, True Node*



# PART TEN

GLOSSARY, SOURCES  
BIBLIOGRAPHY, INDEX



# Glossary

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**ACRONYCHAL PHASE** A planet is acronychal (in opposition to the Sun) when it rises as the Sun sets or sets as the Sun rises. The superior planets Mars, Jupiter, and Saturn are in the acronychal phase from the time they make their retrograde station through to their opposition to the Sun, when they are in curtailed passage, and until they make their direct station. The Greek term is *akronuktos*, which means “rising at sunset”.

**ADDITIVE IN NUMBERS (OR TIMES)** Most often refers to a planet that is in direct motion, where its zodiacal longitude increases each day as recorded in an ephemeris. The Greek word is *prothetikos*, “adding, filling”. Contrast with **SUBTRACTIVE IN NUMBERS (OR TIMES)** (*aphairetikos*). Not to be confused with accelerating (or decelerating) speed, which is called moving toward the greater (or lesser) extent of a planet’s course.

**ADHERENCE** A faster-moving planet applying to a bodily conjunction with a slower-moving planet within 3°, or the Moon applying bodily to a planet within 13°. The Greek term is *kollēsis*, which means to glue or bond together.

**ADVANTAGEOUS** Commonly refers to house division locations in which planets are more effective in bringing about their matters. See **CHRĒMATISTIKOS**.

**AL-KADKHUDĀH, ALCOCHODEN** Middle Persian term adopted into Arabic and later Latin (*alcochoden*) for the planet used to determine life expectancy. See **MASTER OF THE NATIVITY** (*Oikodespotēs*).

**ALMUTEN, AL-MUBTAZZ** Medieval terms for “victor,” a planet that has the greatest authority to determine a particular house topic, or the greatest authority over the chart and life of the native as a whole. The Latin term, *Almuten*, is derived from the Arabic, *al-mubtazz*. See also **KURIOS**, “Lord of the Nativity”.

**ANGLE** Term used to refer to any one of the four cardinal points in a horoscope

relative to the Sun's motion, as observed in the Northern Hemisphere facing south. They are the Ascendant (sunrise point on the eastern horizon), the Midheaven, also called *Medium Cæli* and abbreviated as MC (the Sun's highest elevation overhead in the southern sky), the Descendant (sunset point on the western horizon), and the *Imum Cæli*, abbreviated as IC (Sun's lowest passage under the Earth). In Greek, these four angles are called *Hōroskopos*, *mesouranēma*, *dusis*, and *hupogeion* respectively. These are also the names of the first, tenth, seventh, and fourth houses. The Greek terms for angles are *gōnia* and *kentron*.

**ANGULAR HOUSE** The first, fourth, seventh, and tenth houses. Traditional astrology holds that planets are the strongest when located in the angular houses. In Greek, an angular house is called a *kentron*, and this word is sometimes translated as pivot, goad, center, stake, or cardine. The degree span of each angular house may vary depending upon which Hellenistic house system is used—whole sign, Porphyry, or equal.

**ANNUAL LORD OF THE YEAR** A planet that assumes governance of the chart for the duration of one year based upon a time-lord procedure.

**APOGEE** The furthest distance of a planet from the Earth. Contrast with perigee, the nearest distance of a planet from the Earth.

**APPLYING ASPECT** A term used to describe a faster-moving planet approaching, or applying to, an aspect with a slower-moving planet. Aspects are considered more powerful when forming (applying) rather than when separating. See CONNECTION (*sunaphē*).

**AQUARIUS** Originally the sidereal constellation that the Greeks called the Water-Bearer, Aquarius indicates the tropical sign that spans the second thirty-degree segment of the Sun's annual path following the Winter Solstice. Its characteristics are drawn from both its image and its seasonal qualities. As the Water-Bearer, Aquarius is human, rational, winged, mute, unprolific, free, and seasonally, very wet and very cold. As a sign it is diurnal, masculine, solid, wintry, and airy. It is the domicile of Saturn, exalts no planet, and is the triplicity of Saturn by day and of Mercury by night. Aquarius was envisioned as the shins and ankles of the cosmos in the *thema mundi* and as the calves and ankles of the human body. Depending upon the relationship with the domicile lord, those born under Aquarius were described as fearful, malicious, concealers, haters of their own families, misanthropists, deceitful, impious, betrayers of truth, workers in hard materials, practitioners of handicrafts or waterside trades. The Greek word for Aquarius is *hudrochoos*, "water-pourer".

**ARABIC PART** See LOT.

**ARIES** Originally the sidereal constellation that the Greeks called the Ram, Aries indicates the tropical sign that spans the first thirty degrees of the Sun's annual path following the Spring Equinox. Its characteristics are drawn from both its image and seasonal qualities. As a Ram, Aries is bestial, quadrupedal, terrestrial, free, unprolific, semi-vocal, lewd, licentious, and violent. As a sign it is diurnal, masculine, equinoctial, vernal, and fiery. It is the domicile of Mars, the exaltation of the Sun, the triplicity of the Sun by day and of Jupiter by night. Aries was envisioned as the summit, the head of the cosmos in the *thema mundi*, and corresponds to the head and face of the human body. Depending upon the relationship with the domicile lord, those born under Aries were described as bright, bold, commanding, great-hearted, boastful, unruly, intimidating, or irascible. The Greek word for Aries is *krios*, "ram".

**ASCENDANT** The exact degree of the zodiacal sign that is rising above the eastern horizon at the moment of the native's birth. The sign in which the Ascendant degree is located is known as the rising or ascending sign and is generally used as a descriptor of appearance and character. The Greek term is *Hōroskopos*, from which the word horoscope is derived. Sometimes this term refers to the whole-sign first house. Contrast with DESCENDANT, which is the exact degree of the zodiacal sign that is setting below the western horizon at the moment of birth.

**ASCENDING NODE** The point where the plane of the Moon or a planet in its orbital motion crosses the ecliptic from a southerly to northerly direction. The Greek term is *anabibazō*, which means "to go up". Also known as the North Node, it is called the North Lunar Node when referring to the orbit of the Moon.

**ASCENSIONAL TIME** The amount of time it takes for a sign to ascend fully over the eastern horizon. It is also known as oblique ascension. The ascensional time of a sign varies according to geographical latitude. The Greek term is *anaphoros chronos*.

**ASPECT** The angular relationship between two planets or other celestial bodies. Ancient astrologers understood this relationship as the configuration made by two planets occupying signs in conformity with the sides of regular polygons, such as a sextile from the sides of a hexagon, a square from the sides of a square, and a trine from the sides of a triangle. Modern astrologers define this relationship in terms of planets separated by an arc of a certain number of degrees that are derived from the division of the circle by whole num-

bers, regardless of the signs these planets occupy. Both approaches agree that planets linked in this manner influence one another's significations in harmonious or unharmonious ways. The closer the planets are to the exact arcs of separation specified by 0° (conjunction), 60° (sextile), 90° (square), 120° (trine), or 180° (opposition), the more active the influence. Traditional astrologers use only these five aspect configurations; modern astrologers employ a host of additional aspects.

**ASSEMBLY** A faster-moving planet applying to an ADHERENCE with a slower-moving planet by more than three but less than fifteen degrees. Generally, the planets are in the same zodiacal sign. The Greek word is *sunodos*, "assembly, meeting, gathering" (from *sun-*, "together" + *hodos*, "way, road"), also translated as "concourse".

**AVERSION** A term used by ancient astrologers to refer to planets occupying signs that are unconnected to one another, specifically the whole-sign semi-sextile (30°) and the whole-sign inconjunct (150°). The Greek term is *apostrophē*, which means "turn away" or "avert."

**BAD HOUSES OR PLACES** Generally speaking, the houses that are in aversion to the Ascendant (i.e., the second, sixth, eighth, and twelfth houses) are considered to be locations of the more difficult or unfortunate topics of life. The third house is sometimes classified with the good houses and sometimes with the bad. Planets located in these houses are said to be badly situated or positioned. See CHRĒMATISTIKOS.

**BENEFIC** Literally a "doer of good", usually used to describe the planets Venus and Jupiter (the lesser benefic and greater benefic respectively). The Greek term is *agathopoios* (from *agathos*, "good" + *poieō*, "to create, make, do"). Contrast MALEFIC.

**BI-CORPOREAL** A zodiacal sign that is double-bodied: Gemini (the twins), Virgo (the maiden carrying a shaft of wheat), Sagittarius (the archer riding a horse), and Pisces (the two fishes). These are called the *mutable signs* in modern astrology. The Greek term is *disōma*, "two-bodied", "bi-corporeal". See QUADRUPPLICITY.

**BODILY CONJUNCTION** An applying conjunction between the physical bodies of two planets, usually in the same zodiacal sign or close to the same degree. The bodily conjunction is contrasted with the APPLYING ASPECT (sometimes called a figural conjunction), where it is the rays rather than the bodies of the two planets that come together (i.e., by sextile, square, trine, or opposition). The Greek term is *sunaphē sōmatikos* (from *sun-* "together",



+ *haptō*, “to join,” and *sōmatikos*, “somatic, bodily”).

**BODYGUARD** See SPEAR-BEARING.

**BONIFICATION** Specific aspect relations involving the benefics (Venus and Jupiter), plus other conditions such as zodiacal signs or house placements that enhance a planet’s favorable significations or lessen its unfavorable significations. The Greek term is *agathunō*, “honor, magnify, make beneficent” (from *agathos*, “good”).

**BOUNDS (TERMS)** The five unequal divisions of each zodiacal sign in which each segment is under the rulership of a different planet, called its bound lord. The bound lords are Mercury, Venus, Mars, Jupiter, and Saturn, but cannot be the Sun or Moon. Called “terms” in Medieval astrology. There are several different systems of bounds recorded in the ancient astrological literature; the most common set in the Hellenistic literature are known as the Egyptian bounds. The Greek word is *horion*, which is sometimes translated as “boundaries,” “limits,” or “confines”.

**CADENT HOUSE** The third, sixth, ninth, and twelfth houses. Traditional astrology considers planets to be weak when located in the cadent houses. In Greek, a cadent house is called *apoklima* (from *apo-* “away from” and *klinō*, “bend, slant, wane”), sometimes translated as “declining” or “falling away”.

**CANCER** Originally the sidereal constellation that the Greeks called the Crab, Cancer indicates the tropical sign that spans the first thirty-degree segment of the Sun’s annual path following the Summer Solstice. Its characteristics are drawn from both its image and its seasonal qualities. As the Crab, Cancer is bestial, amphibious, fertile, mute, servile, rough-skinned, and broken. As a sign, it is nocturnal, feminine, solstitial, summery, and watery. It is the domicile of the Moon, the exaltation of Jupiter, the triplicity of Venus by day and of Mars by night. Cancer was envisioned as the Ascendant, breast, and ribs of the cosmos in the *thema mundi* and corresponds to the breasts and stomach of the human body. Depending upon the relationship with the domicile lord, those born under Cancer were described as ambitious, popular, changeable, fond of pleasure and entertaining, cheerful, easily downcast, inconstant in knowledge, wandering, and journeying abroad. The Greek word for Cancer is *karkinos*, “crab”.

**CAPRICORN** Originally the sidereal constellation that the Greeks called the Goat-Horned One, Capricorn indicates the tropical sign that spans the first thirty-degree segment of the Sun’s annual path following the Winter Solstice. Its characteristics are drawn from both its image and its seasonal

qualities. As the Goat-Horned One, Capricorn is bestial, amphibious, unprolific, semi-vocal, dual, servile, rough-skinned, violent, lecherous. As a sign it is nocturnal, feminine, solstitial, wintry, and earthy (though very wet by season). It is the domicile of Saturn, the exaltation of Mars, the triplicity of Venus by day and of the Moon by night. Capricorn was envisioned as the knees of the cosmos, the Descendant of the *thema mundi*, and corresponds to the knees and sinews of the human body. Depending upon the relationship with the domicile lord, those born under Capricorn were described as bad yet pretending goodness and sincerity, hardworking, burdened with responsibilities, planners of great works, prone to making unfortunate mistakes, critical, fickle, fond of jokes, stone cutters and farmers, hunchbacked, and lame. The Greek word for Capricorn is *aigokerōs*, “goat-horned”.

**CARDINAL** See QUADRUPPLICITY.

**CASTING A RAY** Each planet was said to send forth seven rays, three upward at an arc of 60°, 90°, and 120°, three downward at the same intervals, and one diametrically opposite at a 180° interval. The Greek expression is *aphimi aktis* (from *aphiēmi*, “to send” and *aktis*, “ray, beam”). Compare STRIKING WITH A RAY.

**CELESTIAL EQUATOR** The equator of the Earth projected out into space, one of the three main celestial coordinate systems of celestial latitude.

**CELESTIAL LATITUDE** The distance of a planet north or south of the ecliptic.

**CELESTIAL LONGITUDE** The distance of a planet along the ecliptic measured in degrees from 0° Aries.

**CHALDEAN ORDER** The order of the planets from the slowest to the fastest: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Also called the seven-zoned sphere.

**CHARIOT** When a planet occupies its own domicile, exaltation, or bound (some authors include triplicity as well). This condition was thought to protect the planet from being weakened (debilitated) when under the destructive beams of the Sun. The Greek term is *lampēnē*, which specifically indicates a covered chariot (hence protection from the Sun, in addition to power and mobility).

**CHRĒMATISTIKOS** A technical term with multiple meanings used in relation to the advantageous or disadvantageous quality of certain houses. The primary meaning of *chrēmatistikos* is money-making, but the underpinning idea is “effectiveness”, especially in business, commerce, negotiation, and other public affairs. By extension, it refers to the ability to successfully bring

about one's activities in a way that leads to prosperity. In an astrological context, it refers to houses that are "advantageous", "effective", "useful", and "operative" in relation to bringing about a planet's "business" or "affairs" (significations). The opposite term, *achrēmatistikos*, means "disadvantageous, useless, slack, ineffective, inoperative". Related terms include *chrēstos*, "useful, good, effective, fortunate, propitious"; *achrēstos*, "useless, unkind, ineffective, unprofitable"; and the verb *chrēmatizō*, "to have dealings, conduct business, negotiate, operate". In an oracular context, the term indicates the responsiveness (versus unresponsiveness) of an oracle. Ancient authors give two different classifications of *chrēmatistikos* houses. According to Nechepso and Serapio, the four angular houses (first, fourth, seventh, tenth) and the four succedent houses (second, fifth, eighth, eleventh) are *chrēmatistikos*, while the cadent houses (third, sixth, ninth, twelfth) are *achrēstos*. This refers to the relative quantity of dynamic energy and stable support that is available to planets located in these houses. According to Hermes, Timæus, Porphyry, and Rhetorius, the four angular houses, plus the fifth, ninth, and eleventh houses, are *chrēmatistikos* (good, advantageous), while the remaining houses (second, third, sixth, eighth, twelfth) are *achrēstos* (bad, disadvantageous). Houses that are configured by whole-sign aspects to the Ascendant are the locations of the more favorable and fortunate topics of life, while those houses that are in aversion to the Ascendant are the location of unfavorable or difficult topics. The third house has a mixed classification according to modern commentators and can be considered the "least good of the good" and the "least bad of the bad".

**CIRCUMAMBULATION** Literally "to walk around", this is a term used in traditional timing techniques for advancing a planet around the chart at a fixed rate. When used with the bounds, this procedure establishes a series of time lords that govern the life for various periods of time; it is also used in length-of-life determinations. Circumambulations are conceptually similar to primary directions. The Greek term is *peripatēsis* (from *peri-*, "around" and *pateō*, "to walk").

**CO-MASTER OF THE NATIVITY** See **JOINT-MASTER OF THE NATIVITY**

**COMBUST** Combust is a Medieval term from the Latin *combustus*, meaning to be "burned up" or "ruined". This occurs during a planet's lying-hidden phase, when under the beams, i.e., when it is extremely close to the Sun. Various authorities place this distance from 1–9° degrees on either side of the Sun. See also **UNDER THE BEAMS, LYING-HIDDEN PHASE**.

**CONFIGURATION** A term in traditional astrology that refers to sextile, square,

trine, and opposition aspects envisioned as planets standing in conformity to the sides of these regular polygons (hexagon, tetragon, trigon, diameter). Planets can be configured either by whole sign or by degree. Configurations are the means by which planets can see and witness each other and enter into harmonious or unharmonious relationships. The Greek word is *schēmatismos*, from *schēma*, “form, shape, figure”.

**CONJOIN** When a faster-moving planet is in the process of coming together bodily or by aspect ray with a slower-moving planet. See **ADHERENCE**, **CONNECTION**, **PARTILE ASPECT**.

**CONJUNCTION** When planets occupy the same zodiacal sign and are close to the same zodiacal degree. The exact orb varies according to the astrologer. From the Latin, *conjunctus*, meaning “connection” and *conjungō*, meaning “to join together” or “to unite”.

**CONNECTION** A faster-moving planet moving towards union with a slower-moving planet within a precise range of 3° by sextile, square, trine, or opposition. If the faster-moving planet is the Moon, the precise range is 13°. The Greek term is *sunaphē*, from *sunaptō*, “join together, connect”. Also translated as “engagement”.

**CONTAINMENT** A planet is said to be contained when another planet sends whole-sign aspect rays (sextile, square, trine, opposition) into the zodiacal signs on either side of it, without any other planet interposing rays in the intervening space. The Greek term is *perischesis*.

**CONTRARY TO SECT** A diurnal planet in a nocturnal chart or a nocturnal planet in a diurnal chart is said to be contrary to sect, i.e., contrary to the sect of the chart. The Greek term is *para tēn hairesin*.

**CO-PRESENCE** When two planets occupy the same zodiacal sign, they are said to be co-present, regardless of distance. It is similar to the modern concept of conjunction, but without the restriction of orb. The Greek term is *sumparousia* (from *sun-*, “together,” + *para*, “beside” + *ousia* [*eimi*], “to be”).

**COUNTERACTION** A planet’s good condition is undone when its domicile lord is badly situated or when it occupies the domicile or exaltation sign of a planet that is contrary to its own sect. The Greek term is *antanalusis*, “incongruity of position”, which seems to come from *anti-*, “counter-” + *aluō*, “to wander, be restless”, thus a planet that is “wandering” in a place that is “counter” to its nature, causing it “unease and restlessness”.

**CURTAILED PASSAGE** A planet is in curtailed passage when it is visible for a certain period of time, but invisible at its rising or setting. The lack of visi-

bility at the horizon occurs for the superior planets when they are within  $7\frac{1}{2}$  degrees on either side of the opposition to the Sun. The Greek term is *kolobodiexodos*, from *kolobos*, “docked, curtailed, stunted” + *diexodos*, “pathway, passage, orbit”.

**DECAN (FACE)** The subdivision of a sign into three equal  $10^\circ$  portions, where each decanate is ruled by a different planet. The ruler of the decan influences any planets occupying that decan. Decans, originally thirty-six fixed stars or sets of stars associated with a divinity, are the indigenous Egyptian contribution to Hellenistic astrology. The deity associated with the decan was called its “face” (the decans as a rulership system are thus known as faces in Medieval astrology). The Greek word for decan is *dekanos* (from *deka*, “ten”); the word for face is *prosōpon*.

**DECENNIAL** Modern name given to a timing system used in Hellenistic and Medieval astrology where the life is divided into equal ten-year, nine-month intervals, each under the rulership of a certain planet that has governance over the life during that period.

**DECLINATION** A planet’s distance north or south of the equator.

**DECLINE** Generally, refers to the cadent third, sixth, ninth, and twelfth houses where planets are “falling away” (*apoklima*) from the peak of the angles or from the angular houses themselves. Decline can also refer to the degrees rising before the four angles (ASC, MC, DSC, IC). See **CADENT HOUSE**.

**DECREASING IN LIGHT** When the Moon is waning, from the Full Moon back to the New Moon, its light decreases and it is said to be “diminishing in light”. The Greek expression is *lēgei phōti* (from *lēgō*, “to abate, cease” and *phaos* “light”).

**DEGREE** A single portion of a  $360^\circ$  circle used to measure the zodiacal longitude of a planet’s position along the ecliptic. The Greek word is *moira*, which means “portion” but also “fate” (with the implication that fate “apportions” destiny).

**DESCENDING NODE** The point where the plane of the Moon or a planet in its orbital motion crosses the ecliptic from a northerly to a southerly direction. Also known as the South Node. When referring to the orbit of the Moon, it is also called the South Lunar Node. The Greek term is *katabibazō*, which means “to go down”.

**DETRIMENT** The condition of a planet that occupies the sign opposite that of its domicile rulership. Generally speaking, a planet in detriment has difficulty bringing forth or sustaining the matters it represents because its basic

nature is fundamentally contrary to that of the sign. Aquarius is the detriment of the Sun, Capricorn of the Moon, Sagittarius and Pisces of Mercury, Aries and Scorpio of Venus, Taurus and Libra of Mars, Gemini and Virgo of Jupiter, and Cancer and Leo of Saturn. The Greek word is *enantiōma*, which literally means “opposition”, but to avoid confusion with the oppositional aspect (*diametros*), it has been called “detriment”. An excellent alternative is “antithesis”. Contrast DOMICILE.

**DIAMETER** The term used for the opposition aspect, in which planets are 180° (or seven zodiacal signs) apart. The Greek word is *diametros*.

**DIGNITY** A Medieval term for the power that a planet gains by virtue of its rulership (domicile, exaltation, triplicity, term, face) in certain signs or portions of certain signs. The Latin word is *dignitas*.

**DIRECT MOTION** A planet that is moving forward in the natural order of the zodiacal signs, as opposed to retrograde (when a planet appears to move in a backward direction). Sometimes referred to as “additive in numbers (or times)” in the Hellenistic texts.

**DISJUNCT** See AVERSION.

**DISPOSITOR** The planet that rules the sign in which a planet is located, adding its influence to how the planet operates. For example, when Venus is in Cancer, the Moon is the dispositor of Venus since the Moon rules the sign Cancer. In Hellenistic astrology, the dispositor is referred to as a planet’s domicile lord. See DOMICILE LORD, RECEPTION.

**DIURNAL CHART** A chart in which the Sun is above the horizon, as defined by the Ascendant–Descendant axis.

**DOMICILE** The zodiacal sign in which a planet resides; its dwelling place. The Greek term is *oikos*, literally “house”, but it is translated as “domicile” to avoid confusion with the houses of a chart, i.e., the twelve places or topics of life (*topoi*).

**DOMICILE LORD** The planet that rules a zodiac sign, especially one in which another planet resides. A domicile lord is responsible for providing resources to any planet which resides in its own sign. The Greek term is *oikodespotēs*. The same term is used for the Master of the Nativity, which is one of the rulers of the chart as a whole. This use—the ruler of the *chart* or nativity as a whole—has been capitalized (*Oikodespotēs*) to distinguish it from the ruler of a *sign* (*oikodespotēs*)

**DOUBLE-BODIED** See BI-CORPOREAL.

**EASTERN/WESTERN** These terms are used in two different ways. The first use is relative to the MC-IC axis, where planets are rising in the eastern hemisphere and setting in the western hemisphere. The second use is relative to the Sun, where eastern-rising planets rise *before* the Sun and western-rising planets rise *after* the Sun. The terms oriental (Latin *matutine*) and occidental (Latin *vespertine*) have also been used (oriental refers both to the eastern hemisphere as well as to a planet rising before the Sun; occidental refers both to the western hemisphere and to a planet rising after the Sun). The Greek terms *heoios* and *hesperios*, literally “morning” and “evening,” are sometimes translated as “eastern” and “western,” or as “oriental” and “occidental”.

**ECLIPTIC** The apparent path of the Sun as seen from Earth.

**ELECTIONAL CHART** A chart that is deliberately chosen (elected) for the inception of a specific event (such as a surgery, marriage, or business opening) in order to determine an auspicious outcome. The Greek term, *katarchē*, refers to an electional or inceptional chart. See **INCEPTION**.

**ELEMENTS** The four fundamental components—fire, air, water, and earth—which composed all terrestrial matter according to ancient natural philosophy. Later in the Hellenistic tradition, the four elements were appended to the triplicity grouping of signs that had previously been associated with the four winds (i.e., the four compass directions). The fire signs are Aries, Leo, and Sagittarius; the air signs are Libra, Aquarius, and Gemini; the water signs are Cancer, Scorpio, and Pisces; the earth signs are Capricorn, Taurus, and Virgo. See **TRIPPLICITY**.

**ENCLOSURE** When a planet is hemmed in bodily or by the aspect rays of other planets, it is said to be “enclosed.” For a planet to be enclosed, a planet or ray must lie on each side of the enclosed planet without any other planet casting an aspect ray into the intervening space. A planet is said to be maltreated when enclosed by the rays of the malefics, Mars and Saturn. The term used in Medieval astrology is *besiegement* (Latin *importunitas*, “trouble”; Arabic *hasr*, “encirclement, confinement, besiegement”), and is considered an unfortunate condition. A planet can also be enclosed by two benefics, in which case it is thought to be protected. The Greek term is *emperischesis*.

**EVENING RISE, EVENING SET** See **EVENING STAR**.

**EVENING STAR** When planets rise over the eastern horizon after the Sun rises, they are said to be “of the evening” or “evening stars” because they are not visible in the western sky until nightfall, after the Sun has set (unless they

are under the Sun's beams and thus invisible). Compare MORNING STAR.

**EVENING-STAR PHASE** Mars, Jupiter, and Saturn are in their evening-star phase from their direct station until their heliacal evening set. Mercury and Venus are in their evening star phase from their first visibility in the west at their evening rise until their heliacal evening set. During this interval, Mercury and Venus undergo their greatest eastern elongation. All planets are more effective during their morning and evening star phases than during their lying-hidden phase (under the Sun's beams) or their acronychal phase. Compare MORNING-STAR PHASE.

**EXALTATION** The condition of a planet in which its matters or significations are raised high, honored, and respected. The Sun is exalted in Aries, the Moon in Taurus, Mercury in Virgo, Venus in Pisces, Mars in Capricorn, Jupiter in Cancer, and Saturn in Libra. The Greek term is *hupsōma*, from *hupsōō*, "lift high, raise up, elevate, exalt", *hupsos*, "height, summit, sublimity".

**FACE** The image of the deity associated with each decan. The Greek term is *prosōpon*. See also DECAN.

**FALL** The condition of a planet when it is in a zodiacal sign opposite its sign of exaltation. Traditional astrology posits that when a planet is fallen, the matters that it represents are brought down low, dishonored, and not respected. The Sun is in its fall in Libra, the Moon in Scorpio, Mercury in Pisces, Venus in Virgo, Mars in Cancer, Jupiter in Capricorn, and Saturn in Aries. The Greek term is *tapeinōma*, which is sometimes translated as "depression" or "descension".

**FAMILIARITY** Related to the notion of family, familiarity refers to zodiacal signs that share an affinity of some kind. These affinities include: gender or triplicity; signs sharing the same planetary ruler (such as Taurus and Libra); planets in signs in which they have some kind of rulership or sect status; or planets in signs of their sect mates (with whom they share friendly relations). These planetary placements were thought to increase the planet's capacity to be effective. The Greek term is *oikeiōsis*.

**FIGURAL CONJUNCTION** An applying aspect (in contrast to a bodily conjunction) by sextile, square, trine, or opposition configuration within 3° for planets and 13° degrees for the Moon. The Greek term is *sunaphē kata schēma*.

**FIXED SIGN** See QUADRUPPLICITY.

**FLOWING AWAY** When a faster-moving planet is separating bodily or by aspect from a slower-moving planet. It is not altogether clear if the Hellenistic astrologers used an orb of the next whole-integer degree, of one degree, or



of three degrees or more. The Greek term is *aporrhōia*.

**GEMINI** Originally the sidereal constellation that the Greeks called the Twins, Gemini indicates the tropical sign that spans the third thirty-degree segment of the Sun's annual path following the Spring Equinox. Its characteristics are drawn from both its image and seasonal qualities. As the Twins, Gemini is human, rational, winged, barren, vocal, whole, dual, and free. As a sign it is diurnal, masculine, bi-corporeal, vernal, and airy. It is the domicile of Mercury, exalts no planet, the triplicity of Saturn by day and of Mercury by night. Gemini was envisioned as the shoulders and arms of the cosmos in the *thema mundi* and corresponds to the shoulders, arms, hands, and fingers of the human body. Depending upon the relationship with the domicile lord, those born under Gemini were described as scholars, translators, educators, those who are fond of discourse, who work with letters or numbers, who have an aptitude for commerce, or are seekers after mystic lore. The Greek word for Gemini is *didumoi*, "twins".

**GENDER** A classification of planets and signs as masculine or feminine, active or receptive. Events signified by planets occupying masculine signs are more active and thus come about earlier; events signified by planets in feminine signs are slower and thus occur later. Masculine gender signs are Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius; feminine gender signs are Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces. Masculine gender planets are the Sun, Mars, Jupiter, and Saturn; feminine gender planets are the Moon and Venus. Mercury's condition determines its gender. This classification is sometimes referred to as polarity. The Greek terms are *arrenikos*, "masculine" and *thēlukos* (feminine), which Rhetorius applied to signs and planets; Ptolemy spoke of two primary kinds of nature (*phusis*); planets and signs thus had masculine or feminine natures (*phuseis*).

**GOOD HOUSES OR PLACES** Generally speaking, the houses that are configured by whole-sign aspects to the Ascendant (i.e., the first, fourth, fifth, seventh, ninth, tenth, and eleventh houses) are considered to be locations of the more favorable and fortunate topics of life. The third house is sometimes classified with the good houses and sometimes with the bad. See **CHRĒMATISTIKOS**.

**GREATEST ELONGATION** A planet is at its greatest elongation when it reaches its greatest angular distance from the Sun. When viewed from Earth, Mercury's maximum elongation is 28° and Venus' maximum elongation is 47°. They appear at their greatest distances above the horizon at their greatest elongations. Mercury and Venus are at their greatest western elongation

when they are morning stars, as they are west of the Sun. They are at their greatest eastern elongation when they are evening stars, as they are east of the Sun. The value of the greatest elongation (west or east in any particular cycle) is between 18° and 28° for Mercury, and between 45° and 47° for Venus. This value varies because the orbits of the planets are not perfect circles, but elliptical.

**HELICAL EVENING SET** A planet's last visibility when setting after the Sun in the western evening sky at approximately 15° of separation from the Sun. Upon its helical evening set, a planet goes "under the Sun's beams" and enters into a period of invisibility known as its "lying-hidden phase". See **EVENING STAR**, **LYING-HIDDEN PHASE**, **UNDER THE BEAMS**.

**HELICAL MORNING RISE** A planet's first visibility when rising before the Sun in the eastern morning sky at approximately 15° of separation from the Sun. Upon its helical morning rise, the planet emerges from the Sun's beams and leaves a period of invisibility known as its "lying-hidden phase". See **MORNING STAR**, **LYING-HIDDEN PHASE**, **UNDER THE BEAMS**.

**HEXAGON** The regular six-sided polygon, each side of which is sixty degrees, used to describe the sextile aspect when planets are three signs apart (60°). The Greek term is *hexagōnos*.

**HOUR** Hours refer to the distinct periods of each day that are ruled by different planets, also known as "planetary hours". The Greek word is *hōra*.

**HOUR-MARKER** The hour that marks the birth. Specifically, the whole sign that is rising at the hour of birth, the entire first house, as well as the specific degree of the sign ascending at the moment of birth. The Greek term is *Hōroskopos* from *hōra*, "hour", and *skopos*, "one who watches", or "a mark or object upon which one fixes the eye"; the Latin word is *Ascendens*, "rising", whence English "Ascendant".

**HOUSE (PLACE)** The nativity is divided into twelve houses, understood as locations for the twelve basic topics of life. The Greek term is *topos*, "place, topic". It should not be confused with *oikos*, literally "house", but translated as "domicile", which refers to a planet's sign of rulership. The twelve houses are: (1) Ascendant, (2) Gate of Hadēs, (3) Goddess, (4) Subterranean Place (Under the Earth), (5) Good Fortune, (6) Bad Fortune, (7) Setting, (8) Idle Place, (9) God, (10) Midheaven, (11) Good Spirit, (12) Bad Spirit.

**HURLING A RAY** A backward aspect ray cast by a planet on the left side of an aspect configuration to a planet on the right side of that figure or onto the zodiacal signs preceding it. For example, a planet in Capricorn casts a back-

ward square ray to a planet in Libra or onto the zodiacal signs of Scorpio, Libra, and Virgo. The Greek term is *aktinoboleō*.

**HYLEG** Medieval Latin term for the releaser when it is used to determine longevity. The Latin term is derived from Persian/Arabic, *hilāj*, which in turn is a translation of the Greek *aphetēs* “letting go, release”. See **RELEASING**.

**IC (IMUM CÆLI)** The Latin term *imum cæli* means the “bottom” or “lowest part” (*imum*) of the heavens (*cæli*). The IC degree is also called the anti-culminating point of the Sun’s daily course, as it is exactly opposite the MC degree (the Sun’s culmination overhead on any particular day). It marks the intersection of the ecliptic with the local meridian. In quadrant house systems, the IC is the cusp or beginning of the fourth house, which is similarly called Under the Earth (*hupogeion*). However, in the whole-sign house system, the IC degree can be located in the third, fourth, or fifth houses (and at extreme latitudes, in the second or sixth houses). See **ANGLE, MIDHEAVEN**.

**INCEPTION** The beginning of an event, usually used in electional (katarchic) astrology. The Greek term is *katarchē*. See **ELECTIONAL CHART**.

**INCONJUNCT** See **AVERSION**.

**INCREASING IN LIGHT** When the Moon is waxing, gaining in light from the New Moon to the Full Moon. The Greek expression is from *auxanō*, “to increase, strengthen, grow” and *phaos* “light”.

**INFERIOR** This term is used in two different contexts. When referring to planetary order in the cosmos, Venus, Mercury, and the Moon are called the inferior planets as they are lower than the Sun in Ptolemaic cosmology, i.e., closer to the Earth. When used in aspect doctrine, inferior refers to a planet positioned on the left side of an aspect configuration, which generally has less power than the planet in the superior position (i.e., a planet on the right). See **SUPERIOR**.

**INTERVENTION (INTERPOSITION)** When a planet inserts itself, either bodily or by aspect ray, in the intervening space to prevent an enclosure (*emperischesis*), containment (*perischesis*), or the completion of a three-degree aspect of connection (*sunaphē*) or adherence (*kollēsis*). The Greek term is *mesembolēsis*, “throwing in the middle (or in between)”.

**IN THE HEART (CAZIMI)** A planet is in the heart of the Sun when it is within the range of one degree on either side of the Sun (Hellenistic), or seventeen minutes on either side of the Sun (Medieval). The term *cazimi*, which means “in the heart” (of the Sun) is Arabic, and was adopted by Medieval astrologers. The Greek term is *enkardios* (*en*, “in”, *kardios* “heart”). For Rhetorius,

“stars are said to be in the heart (*enkardios*) when they travel in company with the Sun, either on the same degree or near or alongside the degree.”

**JOINT-MASTER OF THE NATIVITY** Defined by Porphyry as the bound lord of the Predominator, or in alternative traditions, the domicile lord of the Ascendant. The role of the Joint-Master of the Nativity is to help the Master as second-in-command of the nativity as a whole. The Joint-Master can also designate, in accordance with its condition and location, the overall favorability or unfavorability of the quality of the life during the first, middle, or later ages of life. The Greek term is *Sunoikodespotēs*. See **MASTER**.

**JOY** A condition in which a planet rejoices and finds delight when located in a particular house. Mercury has its joy in the first house, the Moon in the third, Venus in the fifth, Mars in the sixth, the Sun in the ninth, Jupiter in the eleventh, and Saturn in the twelfth. When a planet rejoices, it tends to bring about more favorable outcomes relative to both its own significations and the topics of the house in which it rejoices. The Greek word is *chara*. See also **REJOICING CONDITIONS**.

**JUPITER** Known as “the star of Zeus” by the Greeks, Jupiter’s significations fell under the auspices of the supreme leader of the gods. Jupiter is a benefic, diurnal sect planet, the domicile lord of Sagittarius and Pisces, exalted in Cancer, and the triplicity lord of the fire signs in night charts. Its nature is warm, moist, and productive of the life force. Jupiter signifies wise persons, priests, and magistrates. It is associated with the begetting of children, friendships, prosperity, wealth, success, good reputation, honors, and justice. Jupiter symbolizes the force that augments, expands, increases, regenerates, and confirms. The “star of Zeus” (*astēr tou Dios*) was poetically known as *Phaethōn*, “the radiant one”.

**LEFT** The planet on the left side of an aspect figure is later in the zodiacal order (up to the point of opposition). In general, it is less powerful than the planet on the right side of the figure, which is earlier in zodiacal order. For example, a planet in Libra, Scorpio, or Sagittarius is on the left side of a planet in Leo. The Greek term is *euōnumos*; in Medieval Latin astrology it is called *sinister*. Compare **RIGHT**.

**LEO** Originally the sidereal constellation that the Greeks called the Lion, Leo indicates the tropical sign that spans the second thirty-degree segment of the Sun’s annual path following the Summer Solstice. Its characteristics are drawn from both its image and its seasonal qualities. As the Lion, Leo is bestial, quadrupedal, terrestrial, semi-vocal (roaring), barren, free, lewd, and broken. As a sign it is diurnal, masculine, solid, summery, and fiery. It is

the domicile of the Sun and exalts no planet, the triplicity of the Sun by day and of Jupiter by night. Leo was envisioned as the heart of the cosmos in the *thema mundi* and corresponds to the heart, back, and ribs of the human body. Depending upon the relationship with the domicile lord, those born under Leo were described as noble, kingly, well tempered, intellectual, good, just, haters of evil, hating work, inflated with lofty thoughts, imperious, and irascible. The Greek word for Leo is *leōn*, "lion."

**LIBRA** Originally the sidereal constellation that the Greeks called the Scales, Libra indicates the tropical sign that spans the first thirty-degree segment of the Sun's annual path following the Fall Equinox. Its characteristics are drawn from both its image and its seasonal qualities. As the Scales, Libra is human, vocal, good, unprolific, and servile. As a sign it is diurnal, masculine, equinoctial, autumnal, and airy. It is the domicile of Venus, the exaltation of Saturn, the triplicity of Saturn by day and of Mercury by night. Libra was envisioned as the lower midheaven and buttocks of the cosmos in the *thema mundi*, and corresponds to the hips and buttocks of the human body. Depending upon the relationship with the domicile lord, those born under Libra were described as noble and just, but malicious and desirous of others' goods; they were of changing fortune, and were artisans or overseers of measures, weights, and grain supplies. The Greek word for Libra is *zugos*, "the beam of the balance or scales".

**LIGHTS (LUMINARIES)** The Sun and the Moon. The Greek word is *phōta*.

**LINE OF THE HORIZON** The axis formed by the Ascendant and Descendant indicating the points of sunrise and sunset on the horizon.

**LOOSING THE BOND** The Moon "loosens or escapes the bond" when it has flowed away and passed beyond the fifteen-degree interval (or in some texts the five-degree interval) of its conjunction or aspect with the Sun. The expression "loosing the bond" is also used in the timing technique of zodiacal releasing from the Lots of Fortune and Spirit. When the releasing through the zodiacal signs completes a full cycle through the zodiac but has not yet completed its time allotment, it "jumps" across to the opposite sign to continue its releasing. Loosing the bond often marks a transition period in which there is a significant turn in the course of the life trajectory. The Greek terms are *lisis*, "loosing, releasing" and *sundesmos*, "bond of union, that which binds together, fastening". See **RELEASING**.

**LORD/LADY (OF A ZODIACAL SIGN)** The planet that rules a zodiacal sign, usually the domicile, but also the exaltation, triplicity, or the degrees of a bound sector. The Greek terms are *kurios* (lord) and *kuria* (lady).

**LORD OF THE NATIVITY** The planet that rules the entire chart based upon specific conditions and positions of authority. It is sometimes associated with the guiding force of the personal *daimōn*, and is distinct from the Master of the Nativity, which determines longevity and in some cases character. The Greek term is *kurios geneseōs*, from *kurios*, “lord” + *geneseōs*, “genesis, birth”). Throughout this book, the capitalized form, *Kurios* (Lord), has been used to distinguish the lord of the nativity from the lord of a sign.

**LOT** Also known as Arabic Part. A mathematical point calculated by taking the distance between two planets, or between a planet and a Lot or house degree, and then projecting this distance as an arc from the Ascendant. Hellenistic and Medieval astrology utilized dozens of Lots, such as the Lot of Spirit, the Lot of Marriage, the Lot of the Father, and the Lot of Death. The most well-known Lot is the Lot of Fortune. The Greek term is *klēros* and the Latin, *pars*.

**LOT OF FORTUNE (TUCHĒ)** The special Lot of the Moon. The quality and quantity of good fortune concerning body, health, wealth, and happiness that a person may expect in life. Also known as the Part of Fortune in Medieval and modern astrology. Many traditional astrologers calculate this and other Lots differently in diurnal versus nocturnal charts by taking the arc from the Sun to the Moon in a diurnal chart, or the arc from the Moon to the Sun in a nocturnal chart (in the order of the signs) and projecting this arc from the degree of the Ascendant. The Greek term is *klēros tuchē*.

**LOT OF SPIRIT (DAIMŌN)** The special Lot of the Sun which is used in determinations regarding a person’s intentional actions in society and professionally. In contrast to the Lot of Fortune, it is connected with the soul rather than the body. The Greek term is *klēros daimōn*. The calculations are the reverse of those for the Lot of Fortune. See LOT OF FORTUNE.

**LUMINARY (LIGHT)** The Sun or the Moon. The Greek word is *phōta*.

**LUNAR NODE** See ASCENDING NODE and DESCENDING NODE.

**LUNATION PHASE** The phase, or arc of separation, between the Sun and the Moon.

**LYING-HIDDEN PHASE** Planets are said to be in the lying-hidden phase when they are under the Sun’s beams, standardized at 15° before and 15° after the Sun. Mars, Jupiter, and Saturn are no longer considered effective as morning or evening stars during their lying-hidden phase, i.e., the interval between their heliacal evening set and their heliacal morning rise (midpoint conjunction with the Sun), except for when they are “in the heart” of the Sun.

Mercury and Venus are no longer considered effective during the interval between their heliacal evening set and heliacal morning rise (midpoint inferior conjunction with the Sun) and that of their morning set and evening rise (midpoint superior conjunction with the Sun), except when they are “in the heart” of the Sun. The Greek term *kruptō*, “to hide, cover, conceal”, is used by Paulus when speaking of morning or evening disappearance in his chapter on the “phases” (*phaseōn*) of the five planets in relation to the Sun.

**MALEFIC** A planet that is literally a “doer of bad”, usually ascribed to Mars and Saturn (the lesser malefic and greater malefic respectively). The Greek term is *kakopios* (from *kakos*, “bad, evil”, and *poieō*, “to create, make, do”). Contrast **BENEFIC**.

**MALTREATMENT** Specific aspect relations involving the malefics (Mars or Saturn), plus other conditions such as sign or house placements, that either severely injure a planet’s ability to bring forth its positive significations, or which bring out its most negative significations. In Medieval terminology, maltreatment is sometimes referred to as “corruption” or “affliction”. The Greek term is *kakōsis*, from *kakos*, “bad, evil”.

**MARS** Known to the Greeks as “the star of Arēs”, the significations of Mars came under the auspices of the god of war. A nocturnal sect planet, Mars is malefic, the domicile lord of Aries and Scorpio, exalted in Capricorn, and the triplicity lord of water signs in night charts. Its nature is extremely hot, dry, and destructive of the life force. Mars signifies military personnel, violence, anger, danger, bloodshed, recklessness, estrangements, and is associated with sexual intercourse. Mars symbolizes the force that initiates, takes offensive action, cuts, separates, and divides. The Romans saw their god Mars as a military protector, symbolizing courage and valor. The “star of Mars” (*astēr tou Areōs*) was poetically known as *Puroeides*, “the fiery one”.

**MASTER OF THE NATIVITY** A planet that has rulership over the nativity as a whole, often considered to be the most powerful planet in the chart for determining longevity. Often this is the planet that is the domicile lord or bound lord of the Predominator, but if this does not qualify, other candidates can be chosen. The Greek term is *oikodespotēs geneseōs*, literally “domicile master of the nativity”. When referring to the ruler of the *chart*, the term *Oikodespotēs* (Master) has been capitalized to distinguish it from the ruler of a *sign* (*oikodespotēs*, domicile lord). Compare **DOMICILE LORD**.

**MC (MIDHEAVEN)** The middle of the heavens refers to both the name of the tenth whole-sign house, as well as the highest culminating point of the Sun’s daily course across the sky between its rising and setting on the horizon.

The MC degree is the intersection of the ecliptic with the local meridian, which may be located in a house other than the tenth when using whole-sign houses. The Greek word is *mesouranēma*, from *mesos*, “middle” and *ouranos*, “sky, heaven”. The Latin is an exact translation: *Medium*, “middle”, *Cæli*, “sky, heaven”.

**MERCURY** Known to the Greeks as “the star of Hermēs”, Mercury’s significations came under the auspices of the patron god of travelers who journeyed both above and below the Earth. Mercury carried messages between gods and mortals as well as between mortals themselves. He also protected liars and thieves. Mercury as “common” could be either masculine or feminine, benefic or malefic, and of either the diurnal or nocturnal sect; he is the domicile lord of Gemini and Virgo, exalted in Virgo, and the triplicity lord of air signs in night charts. His nature changes quickly, sometimes wet, sometimes dry. Mercury signifies youth, children, merchants, scribes, scholars, teachers, translators, diviners, and astrologers. He is associated with communication, the intellect, education (including athletics), friendship, commerce, money, and accounting. Mercury is the force that travels between the various parts of the whole—informing, communicating, connecting, mediating, and integrating. The “star of Hermēs” (*astēr tou Hermou*) was poetically known as *Stilbōn*, “the one who gleams, glitters, or glistens”.

**MODALITY** See QUADRUPPLICITY.

**MOON** The Moon was called *Selēnē* by the Greeks, after their Goddess of the Moon, whose waxing and waning phases regulate the tides, the ripening of vegetative life, and women’s monthly blood flows. She is the light of the nocturnal sect, the domicile lord of Cancer, exalted in Taurus, and the triplicity lord of the earth signs in night charts. Her nature is slightly warming and moist. The Moon signifies the queen, mother, nurse, the mistress of the household, common people, and travel, especially seafaring. She is associated with the conception and health of the entire physical body, and is the key planet examined in medical diagnosis. The Moon symbolizes receptivity, reflection, foresight, and the force of life itself.

**MORNING RISE, MORNING SET** Relative to the horizon, all planets rise in the east and set in the west on a daily basis. Relative to the Sun, all planets make a heliacal morning rise in the east at the time of their first visibility when they are at 15° of separation from their conjunction with the Sun. In addition, Mercury and Venus make a morning set at their last visibility when they are at 15° degrees of separation from their approach to the superior conjunction with the Sun. The Greek term for morning rising is *heoria anatolē*, and for



morning setting, *heoria dusis*. Compare EVENING STAR.

**MORNING STAR** When planets rise over the eastern horizon before the Sun rises, they are said to be “of the morning” or “morning stars” because they are visible in the eastern sky before the Sun rises (unless they are under the Sun’s beams and hence invisible). Compare EVENING STAR.

**MORNING-STAR PHASE** Mars, Jupiter, and Saturn are in their morning-star phase from their first visibility at their heliacal morning rise until their retrograde station. Mercury and Venus are in their morning-star phase from their first visibility in the east at their heliacal morning rise until their morning set. During this interval, Mercury and Venus undergo their greatest western elongation. All planets are more effective during their morning and evening-star phases than in their lying-hidden phase (under the Sun’s beams) or their acronychal phase. Compare EVENING-STAR PHASE.

**MONOMOIRA** A rulership system in which each single degree of the zodiac is given a planetary ruler. The Greek term is *monomoira* (from *monos* “single, unique” + *moira*, “portion, degree, fate”).

**MUTUAL RECEPTION** See RECEPTION.

**NADIR** The lowest point, beneath the Earth, directly opposite the zenith. Technically, these two points together are referred to as the “pole of the horizon” and should not be exclusively identified with the MC and IC degrees, or with the tenth and fourth houses. See ZENITH.

**NATIVITY** A term used in traditional astrology to refer to a birth chart and to the individual’s life. From the Latin *natus*, “birth”. The native is the person represented by the nativity. The Greek word for nativity is *genesis*, “beginning, origin, generation”.

**NEIGHBORING** When two planets are in an applying conjunction within three degrees (adherence, *kollēsis*) in the same zodiacal sign and in the same bound. Or, when two planets are in a whole-sign aspect configuration and each occupies the bounds of the same planet. The Greek word is *honorēsis*.

**NOCTURNAL CHART** A chart in which the Sun is below the horizon, defined by the Ascendant–Descendant axis.

**NODE** See ASCENDING NODE and DESCENDING NODE.

**NORTH NODE** See ASCENDING NODE.

**OCCIDENTAL** See EASTERN/WESTERN.

**OF THE EVENING** When planets rise after the Sun has risen, they are of the

evening. In accordance with diurnal motion, they occupy the degrees and zodiacal signs following the Sun (up to the degree of the Sun's opposition). The Greek word for evening is *hesperios*.

**OF THE MORNING** When planets rise before the Sun, they are of the morning. In accordance with diurnal motion, they are located in the degrees and zodiacal signs preceding the Sun (up to the degree of the Sun's opposition). The Greek word for morning is *heōios*.

**OIKODESPOTĒS** See MASTER OF THE NATIVITY.

**OPPOSITION** See DIAMETER.

**ORB** The range of degrees on either side of a planet that demarcate its range of influence. This term is commonly found in discussions of aspects with other planets, as well as proximity to the Sun. Sometimes, orb refers to the extent of a planet's light.

**ORIENTAL** See EASTERN/WESTERN.

**OUTCOME** The manifest final result of a planet or house topic based upon its overall condition. The Greek word is *apotelesma*, which was a popular title for Hellenistic astrology books.

**OVERCOMING** A planet in the superior position on the right side of a sextile, square, or trine configuration overcomes and impresses its significations upon the planet in the inferior position on the left side of the aspect configuration. The Greek term is *kathuperterēsis*.

**PARTILE ASPECT** An aspect that is exact to the same whole-integer degree of longitude in each planet's respective sign. For example, a sextile aspect between the Moon at 08° Leo and Venus at 08° Gemini is a partile aspect.

**PASSING BY** When the ray of one planet passes by and beyond another planet. The suggested range is one degree past, but this is not an absolute distance. The Greek term is *parallagē*, "passing beyond". In context, this term is often used in relation to the opposition aspect.

**PHASE** Certain specified angular distances between the Sun and either the Moon (lunar phases) or the planets (planetary phases). The Greek term is *phasis*.

**PHASIS** A term used by contemporary Hellenistic astrologers to refer to a planet's heliacal rising or setting, standardized as an exact 15° separation from the Sun within seven days before or after the birth, or a planet's direct or retrograde station within seven days before or after the birth. It is interpret-

ed as an intensification of the planet's energy. In an astrological context, the Greek word *phasis* means "phase" but also "appearance" (from *phainomai*, "cause to appear, bring to light").

**PISCES** Originally the sidereal constellation that the Greeks called the Fish, Pisces refers to the tropical sign that spans the third thirty-degree segment of the Sun's annual path following the Winter Solstice. Its characteristics are drawn from both its image and its seasonal qualities. As the Fish, Pisces is bestial, aquatic, fertile, mute, servile, scaly, rough-finned, lewd, and broken. As a sign it is nocturnal, feminine, bi-corporeal, wintry, and watery. It is the domicile of Jupiter, the exaltation of Venus, the triplicity of Venus by day and of Mars by night. Pisces was envisioned as the feet of the cosmos in the *thema mundi* and corresponds to the feet in the human body. Depending upon the relationship with the domicile lord, those born under Pisces were described as unstable, unreliable, ever-changing, of two-minds, alternating in good and bad fortune, erotic, licentious, sociable, popular, wandering, or practicing waterside trades. The Greek word for Pisces is *ichthues*, "fishes".

**PIVOT** See ANGLE, ANGULAR HOUSE. The Greek word is *kentron* and the Latin, *cardine*.

**PLACE** SEE HOUSE.

**PLANET** The only planets used in traditional astrology were the Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn, i.e., the only ones visible in the sky until the invention of the telescope in the sixteenth century. In the Hellenistic texts, the Greek word most often used to indicate a planet is *astēr*, "star". Specifically, the texts refer to each planet as the "star" of one of their gods or goddesses, such as "star of Hermēs", the "star of Aphrodite", etc. Because *astēr* was used to refer to all the other stars in the sky as well, another word, *planētes*, was used to distinguish the "wandering" stars from the "fixed" stars. Here, "wandering" (from *planaō*, "to wander") refers to the paths of those "stars" (i.e., planets) that move in secondary zodiacal direction—forward and backward, faster and slower, above and below the ecliptic—deviating from the uniform primary motion of the fixed stars.

**PLANETARY CONDITION** The evaluation of a planet according to sect, sign, house, aspect, and phase. The condition of a planet determines how effective it is in bringing about its significations, and to what extent the outcome of its matters will be favorable or unfavorable.

**PLANETARY NODE** See ASCENDING NODE and DESCENDING NODE.

**PLANETARY PERIODS** Specified lengths of time, often used in timing proce-

dures, at which the significations of a planet are activated. The least or minor years are derived from a planet's synodic recurrence cycle with the Sun; the major or greater years are derived from the total number of degrees a planet rules in the bound division of the zodiac; the mean years are an average of the minor and greater. The Greek term is *astēr periodos*.

**POST-ASCENSION** The four succedent houses (second, fifth, eighth, eleventh) that rise (ascend) *after* the angular houses. The Greek term is *epanaphora*.

**PRE-ASCENSION** The four declining cadent houses (third, sixth, ninth, twelfth) that rise (ascend) *before* the angular houses. The Greek term is *proanaphora*.

**PRECESSION** Due to the gyrating motion resulting from the ellipsoid shape of the Earth, the intersection of the vernal equinox point and the celestial equator drifts backward through the zodiacal signs at a rate of approximately fifty seconds per year, or one degree every 72 years, making a complete cycle in 25,695 years. In recent literature, the precession of the equinoxes has been placed in relation to historical ages in popular culture, such as the "Age of Aquarius".

**PREDOMINATOR** The planet or point in the nativity that is the source of the native's vital life force. It is generally the Sun or Moon, defaulting to the Ascendant or occasionally to the Midheaven. A derivative of the lights (Lot of Fortune, Lot of Spirit, Prenatal Lunation) or another authoritative planet can also assume this role. Used in length-of-life techniques and in the determination of the Master of the Nativity. The Greek word is *Epikratētōr*.

**PRENATAL LUNATION** The New Moon or Full Moon preceding the birth. The degree of this lunation remains a sensitive point throughout the life. The Greek terminology is *progenomenē suzugia sunodikē* (Prenatal New Moon), and *progenomenē suzugia panselēniakē* (Prenatal Full Moon) (from *progenomenē*, "prenatal", *suzugia* "syzygy, conjunction, union", *sunodos*, "assembly", and *panselēnos*, "Full Moon").

**PRIMARY DIRECTIONS** A symbolic timing system used to investigate future events in which planets or sensitive points are moved forward according to the direction of diurnal motion to encounter other planets, exact aspects to other planets, or angles. It is based on the measure of right ascension, i.e., the amount of time it takes for one degree to pass across the Midheaven.

**PRIMARY MOTION** Also called diurnal motion. When standing in the northern hemisphere and looking south—which is the orientation of looking at an astrological chart—diurnal motion is the east-to-west, clockwise movement of a planet rising over the Ascendant, culminating at the Midheaven,

setting over the Descendant, and sinking towards the anti-culmination or IC. It is contrasted with secondary motion, which is the west-to-east, counterclockwise motion of the planets through the zodiacal signs in the natural order of the zodiac.

**PROFECTIONS** A symbolic timing procedure in which each sign is individually activated, in zodiacal order, at a fixed rate. Annual profections move one sign per year; monthly profections move one sign per month; daily profections move one sign every 2 ½ days. The matters of the house occupied by the profected sign are emphasized for that period of time, and the planet that rules the profected sign (the time lord) influences the outcome of the house's matters. The time lord governs the life for the duration of the profection (e.g., in annual profections, the time lord will actively govern for a year). During that time, it has the opportunity to bring about its significations as indicated in the natal chart. The term profection comes from Latin *profectiō*, "departure, journey", from the verb *prōficiō*, "to advance". There was no specific term in Greek. Ptolemy spoke about the yearly, monthly and daily *chronokratōrs*, while Paulus spoke of the nativity "spinning out" years, an expression which comes from the verb *diagō*, "carry across, draw through, spend or pass (time), spin out, protract, continue". See TIME LORD.

**PROGRESSIONS** A symbolic timing procedure of directions used in both traditional and modern astrology. In secondary progressions, the positions of the planets and angles are moved forward from the natal positions in secondary zodiacal direction at the rate of one day for a year. The progressed planets and angles are then compared to the natal positions (some astrologers use transits to the progressed positions of the natal planets). In tertiary progressions, planets and angles are moved forward at the rate of one day for a month, and are then compared to the natal positions. Valens describes this as a timing technique for nativities, but does not give it a name. It was not used much in Hellenistic astrology.

**QUADRANT HOUSES** Quadrant houses structure the zodiacal wheel by dividing the space between the horizon and the meridian in different ways. Each house can contain more or less than thirty degrees. Some houses span partial degrees of one zodiacal sign, some span the partial degrees of two zodiacal signs, and others contain degrees of three zodiacal signs. Quadrant house systems include Porphyry, Alcabitius, Placidus, Regiomontanus, Campanus, and Koch. Quadrant houses are contrasted with whole-sign houses, in which each house sector is exactly 30° and in perfect alignment with a single zodiacal sign.

**QUADRUPPLICITY** A category of zodiacal signs based upon square relationships.

Each group of four signs (quadruplicity) describes the mode or manner in which the planets in those signs manifest themselves. The modalities are (1) tropical or movable (Aries, Cancer, Libra, Capricorn), (2) solid (Taurus, Leo, Scorpio, Aquarius), and (3) bi-corporeal (Gemini, Virgo, Sagittarius, Pisces). The tropical signs were also termed solstitial (Cancer and Capricorn) and equinoctial (Aries and Libra). In modern astrology, quadruplicities are known as the modalities of the cardinal, fixed, and mutable signs.

**RECEPTION** A relationship between two planets in which a planet in a sign is received as a guest by a host planet that is the ruler (or domicile lord) of that sign. Simple reception is when one planet receives another planet into its domicile. For example, when Mars is in Leo, Mars is received by the Sun into its Leo domicile. Mutual reception is when two planets receive one another when they occupy each other's domiciles, or signs of rulership, such as Mars in Leo and the Sun in Scorpio. Each planet was thought to gain more power than it would otherwise have. Mutual reception was not explicitly defined in the Hellenistic tradition, though it was referred to in examples. Arabic and Medieval astrology developed the concept into comprehensive doctrines, and some astrologers specified that the planets need to be configured by a whole-sign aspect. The Greek term for reception is *hupodochē*.

**REJOICING CONDITIONS** Conditions that increase the happiness of a planet, based on its placement being more compatible with its essential nature. When a planet occupies the house of its joy, it takes delight in the matters of that house. There are also several rejoicing conditions according to sect status that contribute to more favorable planetary outcomes: a planet being located in the preferred hemisphere (diurnal hemisphere for diurnal planets and nocturnal hemisphere for nocturnal planets), occupying the preferred sign (diurnal signs for diurnal planets and nocturnal signs for nocturnal planets), and a planet's rising relative to the Sun (diurnal planets rising before the Sun and nocturnal planets rising after the Sun). The Greek word for rejoice is *chairō*.

**RELEASING** A planet or point is released from its fixed position in the natal chart, like a charioteer released from its gate. The released planet or point moves around the course of the chart and becomes a significator in timing procedures such as circumambulations, directions, and distributions. The Greek word is *aphesis*, from *aphiēmi*, "to release, let go, send away".

**RETROGRADE MOTION** A planet's apparent backward motion along the zodiacal ecliptic. Since retrograde planets move extremely slowly, this was seen by traditional astrologers as a weakening of the planet's energy and hence

its significations. The Greek term is *anapodismos*, “going back”, from *ana-*, “back, backwards” and *podos*, “foot”.

**RIGHT** The planet on the right side of an aspect figure is earlier in the zodiac up to its opposition degree. In general, it is more powerful than the planet on the left side of the figure, which is later in zodiacal order. For example, a planet in Libra, Scorpio, or Sagittarius is on the right side of a planet in Aquarius. Authors often referred to the planet on the right as being in the superior position relative to the planet on the left. The Greek term for right is *dexios* (Latin *dexter*). Compare **LEFT**.

**RISE** Relative to the horizon, a planet or star rises when it ascends above the eastern horizon. Relative to the Sun, a planet rises when it emerges out from under the Sun’s beams. All planets have a morning rise relative to the Sun, but only Mercury and Venus have an evening rise as well. The Greek word is *anatellō*.

**RISING SIGN** See **ASCENDANT**.

**SAGITTARIUS** Originally the sidereal constellation that the Greeks called the Archer, Sagittarius indicates the tropical sign that spans the third thirty-degree segment of the Sun’s annual path following the Fall Equinox. Its characteristics are drawn from both its image and its seasonal qualities. As the Archer, Sagittarius is terrestrial, winged, human and bestial, quadrupedal (second half), vocal (first half), semi-vocal (second half), unprolific, free, and sinewy. As a sign it is diurnal, masculine, bi-corporeal, autumnal, and fiery. It is the domicile of Jupiter and exalts no planet, the triplicity of the Sun by day and of Jupiter by night. Sagittarius was envisioned as the thighs of the cosmos in the *thema mundi* and corresponds to the hips and thighs of the human body. Depending upon the relationship with the domicile lord, those born under Sagittarius were described as great-hearted, generous, prominent, just, fond of brothers and friends, superior to enemies, benefactors, judges, those who lose and regain their possessions, seekers of noble reputation. The Greek word for Sagittarius is *toxotēs*, “archer”.

**SATURN** Known as “the star of Kronos” to the Greeks, Saturn’s significations were placed under the auspices of the dethroned king of the gods who came to rule aging and time. Saturn is a malefic, diurnal-sect planet, the domicile lord of Capricorn and Aquarius, exalted in Libra, and the triplicity lord of the air signs in day charts. His nature is cold, moderately dry, and destructive of the life force. Saturn signifies old people, elder brothers, ancient matters or things, laborers, farmers, sailors, slaves, widows, orphans, and those who are barren. He is associated with grief, depression, sorrow, punishment,

captivity, and limitations. Saturn is the force that constricts, confines, decreases, and negates. For the Romans, Saturn was the god of agriculture, responsible for the productivity and wealth arising from the land. The “star of Kronos” (*astēr tou Kronou*) was poetically known as *Phainōn*, “the shining one”.

**SCORPIO** Originally the sidereal constellation that the Greeks called the Scorpion, Scorpio indicates the tropical sign that spans the second thirty-degree segment of the Sun’s annual path following the Fall Equinox. Its characteristics are drawn from both its image and its seasonal qualities. As the Scorpion, Scorpio is bestial, terrestrial, scaly, fertile, mute, servile, broken, violent, and foul-smelling. As a sign it is nocturnal, feminine, solid, autumnal, and watery. It is the domicile of Mars and exalts no planet, the triplicity of Venus by day and of Mars by night. Scorpio was envisioned as the sexual parts of the cosmos in the *thema mundi* and corresponds to the genitals and rump in the human body. Depending upon the relationship with the domicile lord, those born under Scorpio were described as swift, courageous, and ardent; treacherous, incorrigible, and covetous; thieves, secret plotters, or haters of their own family. The Greek word for Scorpio is *skorpios*, “scorpion”.

**SECONDARY MOTION** When standing in the northern hemisphere and looking south (which is the orientation of looking at an astrological chart), secondary motion is the west-to-east, counterclockwise motion of planets moving along the ecliptic in the natural order of the zodiac. Contrast **PRIMARY MOTION**.

**SECONDARY PROGRESSION** See **PROGRESSIONS**.

**SECT** The classification of a chart as belonging either to the day or night, depending upon whether the Sun is above the horizon (diurnal chart) or beneath the horizon (nocturnal chart). Sect also refers to the division of planets into two separate factions: the diurnal-sect planets (Sun, Jupiter, Saturn, and morning-rising Mercury) and the nocturnal-sect planets (Moon, Venus, Mars, and evening-rising Mercury). Planets that belong to the same sect as the sect of the chart are more likely to act on behalf of the individual’s best interests and are said to be “of the sect” (*tēs haireiōs*). Planets that do not belong to the same sect as the sect of the chart are said to be “contrary to sect” (*para tēn haireisin*). The Greek word *haireisis* has multiple meanings: “sect, faction” (in a religious or political context), but also “school, system” (in a philosophical context). The term is ultimately based on the verb *haireō*, “to take, grasp” and by extension “to choose”, and thus indicates a choice between schools, systems, sects, or positions. In an astrological sense it can



also mean “condition” (thus the nocturnal or diurnal condition).

**SECT LIGHT** The Sun in a diurnal chart and the Moon in a nocturnal chart.

**SECT MATES** The alliances of planets that belong to the same sect. The Sun, Jupiter, Saturn, and morning-rising Mercury are diurnal sect mates; the Moon, Venus, Mars, and evening-rising Mercury are nocturnal sect mates. The Greek word is *sunairetēs*, or *sunairetistēs*, from *sun-* “together” + *hairetistēs*, “sect-member”.

**SEPARATION** A planet separates when it begins to move away from a bodily adherence (conjunction) or aspect connection (sextile, square, trine, opposition) that it has recently made. This is known as a separating aspect in modern astrology. (Contrast with **APPLYING ASPECT**, where one planet is moving towards another). The Greek word is *aporrhōia*, from *aporrhēō*, “to flow away”. See also **FLOWING AWAY**.

**SET** Relative to the horizon, a planet or star sets when it descends beneath the western horizon. Relative to the Sun, a star sets when it disappears under the Sun’s beams. All planets have an evening set relative to the Sun, but only Mercury and Venus have a morning set as well. The Greek word is *duis*, from *dunō*, “to sink, plunge”.

**SEXTILE** See **HEXAGON**.

**SIDEREAL ZODIAC** A zodiac based on the fixed stars of the zodiacal constellations; it is divided into twelve 30° divisions. Compare **TROPICAL (ZODIAC)**.

**SIGNIFICATOR** A planet’s association with certain people, things, and events. General signifiers are associated with fixed topics; particular signifiers are associated with the topics of the house a planet rules and can vary from one chart to another. For example, Mercury is a general signifier of students, books, and business transactions in every chart, as well the particular signifier of the topics associated with whatever houses are occupied by the signs Gemini and Virgo. The Greek terms are *sēma*, “sign, mark, token”, and *sēmainō*, “to signify, indicate, give signs”.

**SOLAR-ARC DIRECTIONS** A symbolic timing procedure used in traditional and modern astrology in which all the planets are advanced at the same rate as the Sun’s motion, and one day is equated to one year.

**SOLAR-PHASE CYCLE** The cycle of a planet relative to the Sun and the critical points in that cycle, described in terms of a planet’s visibility, heliacal rising and setting, speed, and direction of motion. Also called the synodic cycle.

**SOLAR RETURN** A chart cast every year around the birthday to provide a view

of the coming year based upon the Sun's return to its natal position. In traditional astrology, the term solar revolution is sometimes used instead.

**SOLID (SIGNS)** The zodiacal signs of Taurus, Leo, Scorpio, and Aquarius. See **QUADRUPPLICITY**.

**SOUTH NODE** See **DESCENDING NODE**.

**SPEAR-BEARING** Sets of conditions based upon sect, zodiacal sign, aspect configurations, and houses whereby planets act as bodyguards and offer protection to other planets, usually the Sun and Moon. Often considered a signature of eminence. The Greek word is *doruphoria*, "bodyguard", but literally means "spear-bearer" (*doru*, "spear" and *pherō*, "to carry").

**SQUARE** See **TETRAGON**.

**STAR** In Hellenistic texts, the word *astēr*, "star", refers both to the seven visible wandering planets and to the fixed stars.

**STATION, STATIONARY** The motionless, still-standing position of a planet that lasts for several days as it changes from direct to retrograde motion or vice versa. The Greek term, *stērigmos*, means "being fixed, standing still".

**STATIONARY DIRECT** A planet is stationary direct when it stands still just before it turns direct.

**STATIONARY RETROGRADE** A planet is stationary retrograde when it stands still just before it turns retrograde.

**STRIKING WITH A RAY** When a planet on the left side of an aspect configuration hurls a backward ray and strikes a planet on the right side of that configuration within three degrees on either side of the planet being struck. A malefic striking with a square ray maltreats, while a benefic striking with a trine ray protects. The general Greek word is *aktinobolia*. Stars "send forth" (*aphiēmi*) rays (*aktis*) both forward (right) and backward (left). However, stars "hurl backward rays" (*aktinoboleō*) "from the left" (*peri aktinobolias*; the lexicons give "aspecting from the left" for *aktinobolia*). But only some of those backward-hurled rays from the left actually strike another planet or point. Holden translates *aktinoboleō* as "cast a ray", Schmidt as "strike with a ray"; Brennan gives "hurling a ray" and "striking with a ray" for *aktinobolia*. The Greek texts themselves do not seem to make a distinction in terminology between hurling and striking. Valens gives the above degree range for when the backward rays of malefics can be destructive (by square), while noting that the benefics can be protective (by trine). He uses the word *aktinoboleō* for both. Compare **CASTING A RAY** and **HURLING A RAY**.

**SUBTERRANEAN** One of the names of the fourth whole-sign house. The Greek word is *hupogeion*, which translates as “under the earth” (which is the term used in this book).

**SUBTRACTIVE IN NUMBERS (OR TIMES)** Most often refers to a planet that is in retrograde motion, where its zodiacal longitude decreases each day as recorded in an ephemeris. The Greek word is *aphairetikos*, “taking away, deleting”). Contrast **SUBTRACTIVE IN NUMBERS (OR TIMES)** (*prosthetikos*). Neither are to be confused with accelerating and decelerating speed, which is called moving toward the greater or lesser extent of a planet’s course.

**SUCCEDENT HOUSE** The second, fifth, eighth, and eleventh houses. Traditional astrology holds that planets have moderate strength when located in the succedent houses. The Greek term, *epanaphora* (variant: *anaphora*) means “to be carried up upon”, i.e., to “rise towards” the angle (*kenatron*).

**SUN** The Sun was known as Hēlios to the Greeks, the god of the Sun who oversaw oaths and divination. He is the light of the diurnal sect, the domicile lord of Leo, exalted in Aries, and the triplicity lord of the fire signs in day charts. His nature is hot and somewhat dry. The Sun signifies the king, the father, and persons of nobility and high repute. He is associated with the organ of mental perception, the soul as the divine part of the human mind, leadership, and illumination. The Sun symbolizes the force of the life-breath itself. The poetic name for Hēlios was *Phōs*, “light”.

**SUNOIKODESPOTĒS** See **JOINT-MASTER OF THE NATIVITY**.

**SUPERIOR** This term is used in two different contexts. When referring to the sequence of planets in the cosmos (according to the Ptolemaic system), Mars, Jupiter and Saturn are called the superior planets as they are higher than the Sun and beyond its orbit. When used in aspect doctrine, the superior-positioned planet is on the right side of an aspect configuration and generally has more power than the planet in an inferior position on the left. Compare **INFERIOR**.

**SYNASTRY** The comparison of two or more charts to assess compatibility and outcome.

**SYNODIC CYCLE** See **SOLAR-PHASE CYCLE**.

**TAURUS** Originally the sidereal constellation that the Greeks called the Bull, Taurus indicates the tropical sign that spans the second thirty-degree segment of the Sun’s annual path following the Spring Equinox. Its characteristics are drawn from both its image and its seasonal qualities. As a Bull, Taurus is bestial, quadrupedal, terrestrial, unprolific, semi-vocal (grunting),

servile, broken, lewd, licentious, and violent. As a sign it is nocturnal, feminine, solid, vernal, and earthy. It is the domicile of Venus and the exaltation of the Moon, the triplicity of Venus by day and of the Moon by night. Taurus was envisioned as the neck of the cosmos in the *thema mundi* and corresponds to the neck and throat of the human body. Depending upon the relationship with the domicile lord, those born under Taurus were described as noble, hard-working, pleasure-loving, music-loving, generous, planters, builders, and indicated priestly offices, estates, and possessions. The Greek word for Taurus is *tauros*, "bull".

**TERMS** See **BOUNDS**.

**TESTIMONY** See **WITNESSING**.

**TETRAGON (SQUARE)** The regular four-sided polygon, each side of which is 90°, used to determine the square aspect when planets are four signs apart. The Greek term is *tetragōnos*.

**TIME LORD** The planet that governs the life of the native for a certain period of time, as established by various time-lord procedures. The planet's significations and condition in the natal chart, for better or worse, are more likely to eventuate when it is a time lord. The Greek term is *chronokratōr* (from *chronos*, "time" + *kratōr*, "ruler").

**TRANSIT** A timing system that looks at the current zodiacal positions of the planets relative to the natal positions, and possibly to the progressed positions, in the chart. The Greek term is *epembasis*, which means "advance" or "step upon".

**TRIGON (TRINE)** The regular three-sided polygon, each side of which is 120°, used to determine the trine aspect when planets are five signs apart. The Greek term is *trigōnos*, "triangle".

**TRIPPLICITY** A category of zodiacal signs based on triangular relationships. They were originally associated with the winds from the four cardinal directions rather than the four elements, but later took this association. The triplicities are composed of the signs Aries, Leo, and Sagittarius (fire); Taurus, Virgo, and Capricorn (earth); Gemini, Libra, and Aquarius (air); and Cancer, Scorpio, and Pisces (water). In traditional astrology, triplicities provide another system of rulerships for planets in which each triplicity has a diurnal lord, a nocturnal lord, and a participating lord. There are some variants in the assignment of planetary rulers to triplicity groupings. The Greek term is *trigōnos*, "triangle", but they are known as triplicities in Medieval astrology. Compare **QUADRUPPLICITY**.

**TROPICAL (QUADRUPPLICITY)** See **TROPICAL (SIGN)**.

**TROPICAL (SIGN)** Zodiacal signs in which the Sun makes a turning or transition in its annual course. Aries and Libra mark the turning at the equinoxes (equinoctial signs), while Cancer and Capricorn mark the turning at the solstices (solstitial signs). The Greek word *tropikos* comes from *tropos*, “turn”.

**TROPICAL (ZODIAC)** A seasonal zodiac of twelve 30° divisions, based on the Sun’s apparent annual path north and south of the equator. It is demarcated by the equinoxes and solstices, which define the first degrees of the signs Aries, Cancer, Libra, and Capricorn. See **TROPICAL (SIGN)**.

**TWELFTH PART** A zodiacal division that can refer to (1) each of the twelve signs in the zodiac, or (2) the division of each individual zodiacal sign into twelve segments of 2½° each. The Greek word is *dōdekatēmorion*, “divided into twelve portions”.

**UNDER THE BEAMS (RAYS)** A planet that is obscured by the glare of the Sun. This condition was standardized by Hellenistic astrologers to the interval of 15° behind and 15° ahead of the Sun. (The actual distances varied by planet, geography and latitude; Medieval astrologers often used a 12° interval). Some astrologers reserve the designation “under the beams” specifically for the 12–15° interval, while the closer interval was called the combust zone. The Greek term is *hupaugos*, from *hupaugazō*, “to shine under” or “gleam beneath”, but the implication is that the planet is hidden under the illumination of the sun. See **LYING-HIDDEN PHASE, COMBUST**.

**UNDER THE BOND** The Moon is said to be under the bond when it is within 15° on either side of the Sun around the New Moon (conjunction), or within 15° on either side of the opposition to the Sun around the Full Moon. Some astrologers also include the other aspects (sextile, square, trine), but narrowed the interval to 05° on either side. The Greek term is *sundesmos*, “that which binds together, bond of union, fastening”, from *sun-*, “together” and *desmos*, “bond”.

**UPON THE TENTH** When one planet is ten signs away from another planet in the natural direction of the zodiac, it was said to be “upon the tenth”. It forms a superior right-sided square by whole-sign configuration. Some translations call this placement “decimation”. The Greek term is *epidekateia*.

**VENUS** Known as the “star of Aphrodite” to the Greeks, Venus’ significations were placed under the auspices of their goddess of love, beauty, and desire. A nocturnal-sect planet, Venus is benefic, the domicile lord of Taurus and

Libra, exalted in Pisces, and the triplicity lord of the earth and water signs in diurnal charts. Her nature is warm, moist, and productive of the life force. She signifies women, sisters, daughters, and priestesses, and is associated with beauty, erotic desire, marriage, purity, religious rites, pleasure, as well as skill in the creative arts, music, and precious metals/stones. Venus symbolizes union, harmony, magnetism, and the force that draws and binds people together. The “star of Venus” (*astēr tēs Aphroditēs*) was poetically known as *Phōsphoros*, “light-bearer”.

**VIRGO** Originally the sidereal constellation that the Greeks called the Virgin, Virgo indicates the tropical sign that spans the third thirty-degree segment of the Sun’s annual path following the Summer Solstice. Its characteristics are drawn from both its image and its seasonal qualities. As the Virgin, Virgo is human, rational, winged, vocal, barren, and free. As a sign it is nocturnal, feminine, bi-corporeal, summery, and earthy. It is the domicile and exaltation of Mercury, and the triplicity of Venus by day and of the Moon by night. Virgo was envisioned as the belly of the cosmos in the *thema mundi* and corresponds to the intestines of the human body. Depending upon the relationship with the domicile lord, those born under Virgo were described as good at domestic affairs, fastidious, just, industrious, modest, kindly, and included writers, accountants, stewards, and those involved with religion or the mysteries. The Greek word for Virgo is *parthenos*, “maiden” or “virgin”.

**VOID IN COURSE** According to Hellenistic astrologers, the Moon is void in course when it does not make any applying aspect to a planet for the next thirty degrees. This applying aspect can cross sign boundaries. Modern astrology defines void in course as the interval between the Moon’s last aspect in a sign and the end of that sign (i.e., until it enters the next sign). The Greek term is *kenodromia*, from *kenos*, “empty, void” and *dromos*, “course, race”. The term can be rendered “void in course” or “void of course”.

**WHOLE-SIGN HOUSE SYSTEM** The house system in Hellenistic and early Arabic astrology in which signs are coincident with houses. Each house contains all thirty degrees of one (and only one) single sign. The term “whole-sign houses” is never specifically articulated or described in the Hellenistic texts, which has been one of the main arguments by contemporary opponents of the system. However, for the most part, the discussions of the chart examples given in Hellenistic texts only make sense when using whole-sign houses. The terms “whole-sign house system” and “sign-as-house system” were employed by Robert Hand and James Holden, among other translators of the Hellenistic texts.

**WITNESSING** The foundation of the Hellenistic aspect doctrine. Planets that are configured in signs that have an affinity, or planets which cast a visual ray by sextile, square, trine, or opposition, can *see* into the affairs of a house and can *witness* the actions of a residing planet. Based upon what the planet witnesses, it can provide testimony in accordance with its own essential nature, and by the nature of the aspect configuration. The testimony that the witnessing planet gives—whether supportive or unsupportive—influences the outcome of the other planet’s significations. The Greek term is *epimarturia*, “calling to witness”, from *epimarturiō*, “bear witness, support, confirm”.

**ZENITH** The highest point above the Earth directly overhead, through which the prime vertical and the meridian circles pass. It is opposite the nadir, and together these two points are referred to as the “pole of the horizon”. They should not be confused with the MC and IC degrees, nor with the tenth and fourth houses. Compare NADIR.

**ZODIACAL RELEASING** A time-lord system generated by a sequence of signs and their planetary rulers based on the Lot of Fortune or Spirit as a releasing point. Relative to the Lot of Fortune, this timing technique describes matters concerning bodily and material affairs over the course of the life; relative to the Lot of Spirit, it describes matters connected with profession and intentional actions. See RELEASING, LOT OF FORTUNE, LOT OF SPIRIT.

**ZODIACAL SIGN** The twelvefold division of the ecliptic, based upon the Sun’s apparent annual path as viewed from Earth, into equal thirty-degree arcs. From a geocentric perspective, a planet’s longitude is located in a certain sign along the ecliptic, measured from 0–30°. The zodiacal signs are no longer aligned with the zodiacal constellations which, although having the same names, are a different frame of reference for measuring planetary positions. The Greek word is *zōidion*, “a small painted or carved figure” of a living thing. The Latin word is *signum*, “sign”.

**ZŌIDION** The Greek word used to refer to a zodiacal sign. *Zōidion* is a diminutive of *zōion*, which means “animal” but also “form, image” (ultimately from *zōē*, “living, life”). *Zōidion* thus indicates a “small representation of a living thing”.





# Annotated Bibliography of Hellenistic Astrologers

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THE FOLLOWING ANNOTATED BIBLIOGRAPHY LISTS THE MAIN HELLENISTIC authors in chronological order, together with a brief discussion of their historical context, before listing the critical editions and English translations of their works. While this bibliography is intended to be a relatively comprehensive guide to the Hellenistic sources, it is by no means an exhaustive one. Apart from listing the critical editions, which are often published in European languages, we have only provided references to translations that have been published in English. For a more complete discussion of the biographies, bibliographies, and dating of the Hellenistic astrologers, see Brennan's *Hellenistic Astrology*, together with the secondary literature cited therein.

## HERMES TRISMEGISTUS *circa first century BCE*

Hellenistic synthesis of the Egyptian divinity Thoth, the Greek god Hermès, and the Roman Mercurius; mythical originator of the Hermetic wisdom literature to whom numerous magical, alchemical, and astrological works were ascribed. The foundational astrological writings attributed to Hermes Trismegistus are referenced in Thrasyllus, Antiochus, Valens, Paulus, and Dorotheus, where it appears that he originated the twelve-house system. A Medieval-era work attributed to him, the *Liber Hermetis*, appears to be compiled from known Hellenistic authors (Valens, Paulus, Firmicus, Rhetorius). In this volume, we have used “Hermès” to refer to the Greek god or to the planet, and “Hermes” to refer more specifically to “Hermes Trismegistus” as author of the Hermetic and astrological texts.

### *Liber Hermetis*

Critical edition: S. FERABOLI, ed.

*Hermetis Trismegisti de triginta sex decanis.*

(Hermes Latinus, vol. 4, part 1. Brepols, Turnhout, 1994).

English edition: R. ZOLLER, trans., R. HAND, ed.

*Liber Hermetis, Part I*, and *Liber Hermetis, Part II.*

(Berkeley Springs, WV: The Golden Hind Press, 1993).

NECHEPSO AND PETOSIRIS *circa first century BCE*

Almost always cited as a pair, Nechepso and Petosiris, styled as “king” and “compiler”, are referred to as both “Egyptians” and “ancients” by later authors. Credited as originators of numerous foundational astrological doctrines, Nechepso and Petosiris were highly influential, but their works only survive as scattered references and citations in the writings of later authors. Like Hermes Trismegistus, they are usually regarded as pseudepigraphic figures, but some scholars have attempted to identify them with known historical personages.

*Fragments*

Critical edition: E. RIESS, ed.

“Nechepsonis et Petosiridis fragmenta magica”

*Philologus*, Supplement 6 (1891–1893), pp. 325–394.

English edition: There is no complete English version of the fragments.

TIMÆUS *late first century BCE*

Plato’s cosmological dialogue, the *Timæus* (fifth century BCE), centered around the figure of Timæus of Locri, whose name still carried authority in the late first century BCE, when two texts attributed to Timæus appeared. One was a cosmological text, *On the Nature of the World and the Soul*, which was ascribed to Timæus of Locri and purported to be the source of Plato’s dialogue. The other is an astrological work cited by later astrologers, but which only survives in fragments. In the surviving fragments, the author is referred to as Timæus Praxidos.

*Testimonia, fragments*

Critical edition: F. BOLL, F. CUMONT, W. KROLL, and A. OLIVIERI, eds.

*De Astrologicis Græcis Testimonia Potiora*.

*Timaiou Praxidou peri drapetôn kai kleptôn*.

In *Catalogus Codicum Astrologorum Græcorum* 1, pp. 79–80; 97–99.

(Brussels: Lamertin, 1898).

English edition: R. H. SCHMIDT, trans., R. HAND, ed.

*The Astrological Record of the Early Sages in Greek*, pp. 41–44.

(Berkeley Springs, WV: The Golden Hind Press, 1995).

TEUCER OF BABYLON *first century BCE*

Possibly from the Babylon of Egypt rather than Mesopotamia, Teucer appears to be one of the original sources for the descriptions of the planets, signs, and decans, and in this regard he appears to have influenced the writings of Manilius, Firmicus, Valens, and Rhetorius.

*Fragments*

Critical edition: F. BOLL, ed.

*Rhetorii Ægyptii excerpta ex Teucro Babylonio de duodecim signis.*

In *Catalogus Codicum Astrologorum Græcorum* 7, pp. 192–224.

(Codices Germanicos. Brussels: Lamertin, 1908).

English edition: Teucer is cited in the works of Valens and Rhetorius, but there is no complete edition of his fragments in English. Holden, in his edition of Rhetorius, provides a translation of the sections on the signs and planets. See *The Twelve Signs* and *The Nature and Force of the Seven Planets*, in: J. H. HOLDEN, trans.

Rhetorius, *Astrological Compendium Containing his Explanation and Narration of the Whole Art of Astrology.*

(Tempe, AZ: American Federation of Astrologers, 2009).

**THRASYLLUS** *first century (died 36 CE)*

Court astrologer to the Roman Emperor Tiberius (42 BCE–37 CE), Thrasyllus was well known both in classical sources as well as in astrological literature. His work, *The Tablet (Pinax)*, has only survived in the form of a summary that was made of it. This summary indicates that Thrasyllus' sources were solely the earliest: Hermes Trismegistus, Nechepso, Petosiris.

*Fragments*

Critical editions: P. BOUDREAUX, ed.

*Sunkephalaiōsis tou pros Hieroklea Thrasullou pinakos.*

In *Catalogus Codicum Astrologorum Græcorum* 8.3, pp. 99–101.

(Lamertin, Brussels, 1912).

H. TARRANT, ed. *Thrasyllan Platonism*, pp. 215–249.

(Ithaca, NY: Cornell University Press, 1993).

English editions: R. H. SCHMIDT, trans., R. HAND, ed.

*The Astrological Record of the Early Sages in Greek*, pp. 57–60.

(Berkeley Springs, WV: The Golden Hind Press, 1995).

R. H. SCHMIDT, trans., commentary.

*Definitions and Foundations*, pp. 341–345.

(Cumberland, MD: The Golden Hind Press, 2009).

**BALBILLUS** *first century CE*

Court astrologer to the Emperors Claudius, Nero, and Vespasian, high priest of the Temple of Hermēs in Alexandria, and head of the Museum and Library at Alexandria, Balbillus, who served as prefect of Egypt from 55–59 CE, is one of the most exceptionally accomplished astrologers of antiquity. Despite his eminence, all that remains of his astrological works is a short summary of his book, *Astrologoumena (Astrological Practices)*, which was dedicated to Hermogenes.

*Astrologoumena*

Critical Edition: P. BOUDREAUX, ed.

*Sunkephalaiōsis tōn Barbillō pros Hermogeniēn astrologoumenōn.*

In *Catalogus Codicum Astrologorum Græcorum* 8.3, pp. 103–104.  
(Lamertin, Brussels, 1912).

English edition: R. SCHMIDT, trans., R. HAND, ed.

*The Astrological Record of the Early Sages in Greek*, pp. 66–68.

(Berkeley Springs, WV: The Golden Hind Press, 1995).

MARCUS MANILIUS *early first century CE*

Manilius was a Roman author of an instructional poem in Latin written in five books, which is the first surviving complete major work on Hellenistic astrology. However, it is considered somewhat idiosyncratic and inconsistent in comparison to the doctrines established by the ancient tradition as a whole.

*Astronomica*

Critical edition: G. P. GOOLD, ed.

*M. Manilii Astronomica.*

(Leipzig: Teubner, 1985; revised edition, 1998).

English edition: G. P. GOOLD, ed., trans.

Marcus Manilius, *Astronomica*. Loeb Classical Library 469.

(Cambridge, MA: Harvard University Press, 1977; revised edition 1997).

ANTIOCHUS OF ATHENS *first century CE*

Author of an important introduction to the technical concepts of astrology based on early sources (Hermes, Nechepso, Petosiris, Timæus). Antiochus' work—referred to as the *Introduction* (*Eisagōgika*) or *Treasuries* (*Thēsauroi*)—only survives in the form of definitions preserved in the following three texts:

1. Antiochus, *Introduction*

Critical edition: P. BOUDREAUX, ed.

*Tōn Antiochou eisagōgikōn bibliou a' sunkephalaiōsis.*

In *Catalogus Codicum Astrologorum Græcorum* 8.3, pp. 111–119.

(Brussels: Lamertin, 1912).

English edition: R. SCHMIDT, trans., commentary.

*Definitions and Foundations*, pp. 43–53 (referred to as the *Summary*).

(Cumberland, MD: The Golden Hind Press, 2009).

2. Porphyry, *Introduction*

Note that only certain parts of Porphyry are similar to Antiochus. Some chapters are unique to Porphyry and some are later interpolations. It is also possible that

Porphry and Antiochus are similar because they were drawing from a common, unknown source.

Critical edition: E. BOER, and S. WEINSTOCK, eds.

*Porphyrii Philosophii, Introductio in Tetrabiblum Ptolemæi.*

In *Catalogus Codicum Astrologorum Græcorum* 5.4, pp. 187–228.

(Royal Academy of Belgium, Brussels, 1940).

English edition: J. H. HOLDEN, trans.

*Porphyry the Philosopher, Introduction to the Tetrabiblos, and Serapio of Alexandria, Astrological Definitions.*

(Tempe, AZ: American Federation of Astrologers, 2009).

### 3. Rhetorius, *Compendium*

Note that in addition to Antiochus, Rhetorius has also compiled excerpts from other astrologers, and that these are not individually identified or differentiated. The parallel Antiochus *Summary* chapters, the Porphyry chapters, and Rhetorius chapters all vary in the details.

Critical edition: F. BOLL, F. CUMONT, W. KROLL, and A. OLIVIERI, eds.

*Rhetorii quæstiones astrologicæ ex Antiochi thesaurus excerptæ.*

In *Catalogus Codicum Astrologorum Græcorum* 1, pp. 140–164.

(Brussels: Lamertin, 1898).

English edition: J. H. Holden, trans.

“The Twelve Signs from Teucer of Babylon”.

“The Nature and Force of the Seven Planets”.

In *Astrological Compendium Containing his Explanation and Narration of the Whole Art of Astrology*, Appendix I, pp. 167–190; Appendix II, 195–206.

(Tempe, AZ: American Federation of Astrologers, 2009).

### SERAPIO OF ALEXANDRIA *circa first century BCE–first century CE*

Serapio of Alexandria is another early author whose work only survives in fragments. He appears to have been one of the first systematizers of katarthic or inceptional astrology, but the main text that survives is a Byzantine-era compilation of astrological definitions attributed to Serapio.

#### *Definitions*

Critical edition: P. BOUDREAUX, ed.

*Sarapionis Alexandrini excerpta.*

In *Catalogus Codicum Astrologorum Græcorum* 8.4, 225–232.

English editions: J. H. HOLDEN, trans.

*Porphyry the Philosopher, Introduction to the Tetrabiblos, and Serapio of Alexandria, Astrological Definitions*, pp. 59–73.

(Tempe, AZ: American Federation of Astrologers, 2009).

R. H. SCHMIDT, trans., commentary.

*Definitions and Foundations* (interspersed throughout the text).

(Cumberland, MD: The Golden Hind Press, 2009).

E. J. Gramaglia, trans.

Scrapion of Alexandria, *Paranomasiai* or *Definitions of the Configurations of the Stars*. ([www.hellenisticastronomy.com](http://www.hellenisticastronomy.com), 2013).

#### ANUBIO *circa first century CE*

Author of an instructional verse poem in Greek elegiac couplets, Anubio's work, which only survives in fragments, is cited by both Hephaistio and Rhetorius. In addition to the verse composition, a prose paraphrase of planetary delineations also survives, along with fragments from the *Oxyrhynchus Papyri*, which seem to have influenced book 6 of Firmicus Maternus' *Mathesis*.

##### *Carmen Astrologicum*

Critical editions: D. OBBINK, ed.

Anubio, *Carmen Astrologicum Elegiacum*.

(Munich: Teubner, 2006).

P. SCHUBERT, ed., trans.

*Anoubion. Poème Astrologique: Témoignages et Fragments*.

(Les Belles Lettres, Paris, 2015).

English edition: The original 1999 edition of Obbink's book contained an English translation of six fragments. The 2006 edition does not contain any English translation.

#### DOROTHEUS OF SIDON *late first century CE*

Reputed to have traveled throughout Egypt and Mesopotamia in his quest for astrological knowledge, Dorotheus, like Manilius and Anubio before him, compiled the doctrines at his disposal into an instructional verse poem. Although the Greek edition of his work only survives in an incomplete form, a ninth-century Arabic translation by 'Umar al-Tabarī exists which, while more complete, introduces its own problems and interpolations. Dorotheus was especially influential on Hephaistio of Thebes.

##### *Carmen Astrologicum*

Critical edition: D. PINGREE, ed., trans.

*Dorothei Sidonii Carmen Astrologicum, Interpretationem arabicam in linguam anglicam versam una cum Dorothei fragmentis et græcis et latinis*.

(Teubner, Leipzig, 1976).

English editions: D. PINGREE, ed., trans.

*Carmen Astrologicum* (republication of 1976 edition).

(Abingdon, MD: Astrology Center of America, 2005).

B. N. DYKES, ed., trans.

*Carmen Astrologicum: The 'Umar al-Tabari Translation.*  
(Minneapolis, MN: Cazimi Press, 2019).

**MANETHO** *early second century CE*

This pseudepigraphic text is attributed to the third-century BCE Egyptian priest, Manetho, who wrote a famous chronology of the pharaohs called the *Ægyptica*. The astrological text (*Apotelesmatika*) included a birth chart of its author that has been dated to 80 CE, placing the work centuries after the historical Manetho.

*Apotelesmatika*

Critical edition with English translation: R. LOPILATO, ed., trans.  
*The Apotelesmatika of Manetho* (PhD diss., Providence, RI: Brown University, 1998).

**ANONYMOUS MICHIGAN PAPYRUS** *mid-second century CE*

A papyrus roll which preserves several long passages from an anonymous author. The work is part of an instructional manual largely consistent with the Hellenistic astrological mainstream of the second century, but also contains some unique doctrines and references.

*Anonymous Michigan Papyrus*

Critical edition with English translation: F. E. ROBBINS, ed., trans.  
"Michigan Papyrus 149: Astrological Treatise".  
In J. G. Winter, ed., *Michigan Papyri, Vol. III, Papyri in the University of Michigan Collection, Miscellaneous Papyri*, pp. 62–117.  
(Ann Arbor, MI: University of Michigan Press, 1936).

**CLAUDIUS PTOLEMY** *mid-second century CE*

Ptolemy was an Alexandrian polymath who wrote on mathematics, astronomy, geography, harmonics, optics, and astrology. Although he wrote the most historically influential of all Greek astrological texts (the *Tetrabiblos*, Four Books), this work is not considered completely representative of the mainstream of Hellenistic astrology in the second century. Against a more oracular theory of divination, Ptolemy sought to legitimize astrology as an Aristotelian science based on natural rather than supernatural causality, which contributed to its historical endurance and influence.

*Tetrabiblos*

Critical edition: W. HÜBNER, ed.  
*Claudii Ptolemæi opera quæ exstant omnia* 3.1: *Αποτελεσματικά*  
post F. Boll et Æ. Boer secundis curis.  
(Leipzig: Teubner, 1940; republished 1998).

English editions: F. E. ROBBINS, ed., trans.  
*Tetrabiblos*. Loeb Classical Library.  
 (Cambridge, MA: Harvard University Press, 1940; reprinted 2001).

R. H. SCHMIDT, trans., R. HAND, ed.  
*Tetrabiblos*. Books I–IV (4 vols).  
 (Berkeley Springs, WV; Cumberland, MD: Golden Hind Press, 1994–1998)

*Phases of the Fixed Stars*

Critical edition: J. L. HEIBERG, ed.  
*Claudii Ptolemæi opera quæ exstant omnia 2: Opera astronomica minora*.  
 (Leipzig: Teubner, 1907).  
 English edition: R. SCHMIDT, trans, R. HAND, ed.  
*Phases of the Fixed Stars*.  
 (Berkeley Springs, WV: The Golden Hind Press, 1993).

VETTIUS VALENS 120 CE–circa 175 CE

Born in Antioch, Vettius Valens traveled widely to absorb a broad range of astrological teachings, and migrated to Egypt specifically to deepen his knowledge of timing procedures. He later set up a school, probably in Alexandria, to teach the doctrines he had synthesized. Between 150 and 175, he wrote one of the most important surviving instructional texts of applied astrology, the *Anthology*, consisting of nine books. Expressing a Stoic philosophical approach to astrological determinism, Valens' work is considered the most representative of the practicing tradition.

*Anthology*

Critical edition: D. PINGREE, ed.  
*Vettii Valentis Antiocheni anthologiarum libri novem*.  
 (Leipzig: Teubner, 1986).  
 English editions: R. SCHMIDT, trans.  
*The Anthology* (Books 1–7).  
 (Berkeley Springs, WV; Cumberland, MD: Golden Hind Press; 1993–1997; The PHASER Foundation, 2001).  
 M. T. RILEY, trans.  
*Anthologies* (s.p., released online, December 2010).

ANTIGONUS OF NICÆA late second century CE

Author of an instructional manual consisting of several books, only surviving in fragments. Of these, some lengthy chart delineations are preserved by Hephaistio, including a chart identified as Emperor Hadrian's. Little else is known about Antigonos. Apart from Hephaistio, he is mentioned by later authors such as Porphyry, Anonymous of 379, and Rhetorius.



*Fragments and testimonia*

Critical edition: S. HEILEN, ed.

*Hadriani Genitura. Die astrologischen Fragmente des Antigonos von Nikaia.*  
(Berlin: De Gruyter, 2015).

English edition: R. SCHMIDT, trans.

In *Definitions and Foundations*, 349–69.

(Cumberland, MD: The Golden Hind Press, 2009).

**SEXTUS EMPIRICUS** *circa second or third century CE*

Sextus Empiricus was a Hellenistic philosopher of the Pyrrhonian school of skepticism whose work, *Against the Astrologers* (*Pros astrologous* = *Adversus mathematicos* 5) marshaled a critique against the theories of cosmic sympathy and astral determinism held by contemporary astrologers. Despite being a work of criticism, Sextus' writings provide an important summary of astrological methods and doctrines in order to refute their assumptions and logic.

*Against the Astrologers*

Greek text and English translation: R. G. BURY, trans.

*Sextus Empiricus Volume IV: Against Professors.* Loeb Classical Library 382.

(Cambridge, MA: Harvard University Press, 1949; reprinted 2000).

**PORPHYRY OF TYRE** *circa 234–circa 305 CE*

Phoenician philosopher who studied in Athens and later Rome, where he became a student of the Neoplatonist, Plotinus, and editor of his *Enneads*. Porphyry himself wrote on numerous topics, including an introduction to Aristotle's categories, a philosophy of oracles, and a controversial defense of paganism against Christianity. The most important astrological work attributed to him is an introduction to Ptolemy's *Tetrabiblos*. Although he is credited with the house system named after him, the so-called Porphyry houses in fact preceded him.

*Introduction to the Tetrabiblos*

Critical edition: E. BOER and S. WEINSTOCK, eds.

*Eisagōgē eis tēn Apotelesmatikēn tou Ptolemaiou.*

In *Catalogus Codicum Astrologorum Graecorum* 5.4, pp. 187–228.

(Codicum Romanorum. Brussels: Lamertin, 1940).

English edition: J. H. HOLDEN, trans.

*Porphyry the Philosopher, Introduction to the Tetrabiblos, and Serapio of Alexandria, Astrological Definitions.*

(Tempe, AZ: American Federation of Astrologers, 2009).

JULIUS FIRMICUS MATERNUS *mid-fourth century CE*

Sicilian lawyer and author of a Latin treatise on astrology, Firmicus Maternus' *Mathesis* ("science, learning") was written in fulfillment of a promise to his friend Mavortius during the reign of Constantine (306–337). While written in Latin, it is based on Greek sources, and is a rich source of delineations not preserved elsewhere. He later became a Christian polemicist.

*Mathesis*

Critical edition: W. KROLL, F. SKUTSCH, K. ZIEGLER, eds.

*Iulii Firmici Materni Matheseos libri VIII*, 2 vols.

(Leipzig: Teubner, 1897–1913).

English editions: J. R. BRAM, trans.

*Ancient Astrology, Theory and Practice: Matheseos Libri VIII*.

(Park Ridge, NJ: Noyes Press, 1975; Astrology Center of America, Abingdon, MD, 2005).

J. H. HOLDEN, ed., trans.

*Mathesis* (Tempe, AZ: American Federation of Astrologers, 2011).

PAULUS OF ALEXANDRIA *circa 378 CE*

Paulus Alexandrinus is the author of an astrological work known as the *Introduction* (*Eisagōgika*), which he dedicated to his son, Cronamon (whose chart appears to be included in the text). Although little is known of Paulus apart from his provenance, in one section of his work he gives the exact date for the day he was writing (February 14, 378). Paulus' work would become the subject of a commentary by the Neoplatonist Olympiodorus in 564 CE.

*Introduction*

Critical edition: Æ. BOER, ed.

*Pauli Alexandrini elementa apotelesmatica*.

(Leipzig: Teubner, 1958).

English editions: R. SCHMIDT, trans., R. HAND, ed.

*Introductory Matters*.

(Berkeley Springs, WV: Golden Hind Press, 1993; second revised ed.).

D. G. GREENBAUM, trans., R. HAND, ed.

*Late Classical Astrology: Paulus Alexandrinus and Olympiodorus, with the Scholia from Later Commentators*.

(Reston, VA: ARHAT, 2001).

J. H. HOLDEN, trans.

*Introduction to Astrology*.

(Tempe, AZ: American Federation of Astrologers, 2012).

ANONYMOUS OF 379 *fourth century CE*

An anonymous astrological text written in Rome entitled *The Treatise on the Bright Fixed Stars*, which claims to have been written under the consulship of Olybrius and Ausonius (during the reign of Gratian, 367–383 CE). Some scholars have suggested it was written by Paulus, whose *Introduction* was composed in 378 CE.

*The Treatise on the Bright Fixed Stars*

Critical edition: F. BOLL and F. CUMONT, eds.

*Apotelesmata tēs tōn aplanōn asterōn epochēs.*

In *Catalogus Codicum Astrologorum Græcorum* 5.1, pp. 194–212.

(Codicum Romanorum. Brussels: Lamertin, 1904).

English edition: R. SCHMIDT, trans., R. HAND, ed.

*The Treatise on the Bright Fixed Stars.*

(Berkeley Springs, WV: Golden Hind Press, 1993).

MAXIMUS *circa fourth century CE*

Author of a work on katarchic astrology called *On Inceptions* (*Peri Katarchōn*), Maximus was said to have been a tutor to the Emperor Julian (331–363). Scholars dispute this connection, and the dating is uncertain.

*On Inceptions*

Critical edition: A. LUDWICH, ed.

*Maximus et Ammonis carminum de actionum auspiciis reliquiæ.*

(Leipzig: Teubner, 1877).

No English translation currently exists.

HEPHAISTIO OF THEBES [HEPHÆSTION] *early fifth century (b. 380 CE)*

Hephaistio is the author of a three-book compilation entitled *Apotelesmatika*, which is based largely on Ptolemy and Dorotheus, but also draws on other authors. His work is especially important for preserving lengthy passages in Greek from Dorotheus, whose work has generally only survived in a problematic Arabic translation.

*Apotelesmatika*

Critical edition: D. PINGREE, ed.

*Hephæstionis Thebani apotelesmaticorum libri tres.* 2 vols.

(Teubner: Leipzig, 1973–1974).

English editions: R. SCHMIDT, trans., R. HAND, ed.

*Apotelesmatics, Book I.*

(Berkeley Springs, WV: Golden Hind Press, 1994).

*Apotelesmatics, Book II.*

(Cumberland, MD: Golden Hind Press, 1998).

E. J. GRAMAGLIA, trans., B. N. DYKES, ed.  
*Apotelesmatics, Book III: On Inceptions.*  
 (Minneapolis, MN: Cazimi Press, 2013).

**OLYMPIODORUS** *mid-sixth century CE*

One of the last pagan philosophers to teach at the Neoplatonic academy at Alexandria before it was closed by Justinian, Olympiodorus was the author of numerous commentaries on Platonic and Aristotelian writings. Among his surviving corpus is a commentary on Paulus' *Introduction*, which appears to be an outline for a lecture given by Olympiodorus in mid-564 CE. This Paulus commentary is actually attributed to Heliodorus, the brother of Olympiodorus' teacher, Ammonius Hermia. Scholars, however, generally ascribe it to Olympiodorus. Some works from the Greek alchemical corpus have also been attributed to Olympiodorus.

*Commentary on the Introduction of Paulus of Alexandria*

Critical edition: Æ. BOER, ed.

*Heliodori, ut dicitur, In Paulum Alexandrinum commentarium.*

(Leipzig: Teubner, 1962).

English edition: D. G. GREENBAUM, trans., R. HAND, ed.

*Late Classical Astrology: Paulus Alexandrinus and Olympiodorus, with the Scholia from Later Commentators.* (Reston, VA: ARHAT, 2001).

J. H. HOLDEN, trans. *Introduction to Astrology.*

Scholia, pp. 83–117; Heliodorus Commentary, pp. 119–167.

(Tempe, AZ: American Federation of Astrologers, 2012).

**RHETORIUS OF EGYPT** *early sixth or early seventh century CE*

Rhetorius of Egypt, who lived in the early Byzantine era, is the last Hellenistic astrologer for whom we have surviving writings. His *Compendium* is a large work based on excerpts from many early sources, and is an important source for the work of Antiochus of Athens. The dating of his work is contested by scholars.

*Compendium*

Critical edition: F. BOLL, F. CUMONT, W. KROLL, and A. OLIVIERI, eds.

*Rhetorii quæstiones astrologicæ ex Antiochi thesaurus excerptæ.*

In *Catalogus Codicum Astrologorum Græcorum* 1, pp. 140–164.

(Brussels: Lamertin, 1898).

*Rhetorii Ægyptii capitula selecta.*

In *Catalogus Codicum Astrologorum Græcorum* 8.4, 115–224.

(Brussels: Lamertin, 1921).

English edition: J. H. HOLDEN, trans.

*Astrological Compendium Containing his Explanation and Narration of the Whole Art of Astrology.* (Tempe, AZ: American Federation of Astrologers, 2009).

# Annotated Bibliography of Medieval Astrologers

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THE FOLLOWING BIBLIOGRAPHY LISTS THE PRINCIPAL MEDIEVAL SOURCE texts that have been referred to throughout this book. As our emphasis in this work has been largely on the Hellenistic material, we have only consulted the later Medieval texts in English translation. A survey of the original and critical editions of these later sources is beyond the scope of this book. For a useful survey, the reader is referred to James Herschel Holden's *History of Horoscopic Astrology* and his *Biographical Dictionary of Western Astrologers*. For the Arabic material, the serious student is referred to volume 7 of Fuat Sezgin's *History of Arabic Literature (Geschichte des arabischen Schrifttums)*.

In the context of the history of astrology, the term "Medieval" is taken to represent the period beginning after the close of the Hellenistic era (which stretched as late as the sixth-to-seventh centuries) until the beginning of the Renaissance (circa 1500). The period is characterized by the emergence of astrological texts in Middle Persian, Classical Arabic, Hebrew, and later, Latin. Many of these works arose in connection with the House of Wisdom (*Bayt al-Hikma*) in Baghdad, which flourished during the Islamic Golden Age (eighth to fourteenth centuries). These texts consisted of translations and transmissions of earlier Hellenistic and Persian texts, as well as original compositions, synoptic treatises, commentaries, and syntheses. In the twelfth to thirteenth centuries, following the expansion of Islam into Andalusia, the Spanish cities of Cordoba and Toledo became major centers for the cultivation of scientific and religious texts, as well as their translation from Classical Arabic into Latin. Spain thus formed the principal conduit for the transmission of Greek, Persian, and Arabic astrological knowledge into Europe.

## AL-ANDARZAGHAR *circa seventh century*

Zādānfarrukh al-Andarzaghār was a Persian scholar and astrologer from the Sasanian Empire (224–651 CE) whose name comes from the Pahlavi (Middle Persian) title, *handarzaghar*, "advisor, teacher of precepts". Although not precisely dated, he was probably active towards the end of the Sassanian period (mid seventh century). His Persian writings survive in Arabic translation, and notably elaborate on Hel-

lenistic authors such as Valens and Dorotheus, but also feature much innovative material. Al-Andarzagar influenced later Medieval authors such as al-Dāmaghānī, Māshā'allāh, Sahl b. Bishr, Abū Ma'shar, Al-Qabīsi, and Bonatti. His work also appears to be the basis of Hugo of Santalla's *Liber Aristotelis* (Book of Aristotle).

See SAHL B. BISHR (*Nativities*), ABŪ MA'SHAR (*Persian Nativities*), AL-QABĪSĪ (*Introduction*), and BONATTI (*Book of Astronomy*).

#### THEOPHILUS OF EDESSA *circa* 695–785

A Greek-speaking Christian from Syria, Theophilus worked as an Arabic astrologer at both the Umayyad and Abbasid courts in Damascus and Baghdad. Late in life he was chief court astrologer to Caliph al-Mahdi, and wrote four treatises in Greek discussing diverse topics, including military, electional, meteorological, and predictive astrology.

E. J. GRAMAGLIA, trans. (Greek); B. N. DYKES trans. (Arabic), ed.  
*Astrological Works of Theophilus of Edessa*.  
(Minneapolis, MN: Cazimi Press, 2017).

#### MĀSHĀ'ALLĀH (MESSAHALA) *circa* 740–815

Māshā'allāh ibn Athari was a prominent eighth-century Persian-Jewish astrologer, astronomer, and mathematician from Khurasan (Greater Iran) who lived in Basra (Iraq). He participated in the election of a chart for the foundation of Baghdad (July 30, 762) and served as court astrologer for the Abbasid caliphate. He wrote numerous astrological treatises, and his work was influenced by both Hermes Trismegistus and Dorotheus. He was known in Latin as Messahala (with variants).

R. HAND, ed., trans.

*Masha'allah On Reception*.

(Reston, VA: ARHAT, 1998).

B. N. DYKES, ed., trans.

*Works of Sahl and Māshā'allāh*.

(Minneapolis, MN: Cazimi Press, 2008).

B. N. DYKES, ed., trans.

*The Book of Aristotle*.

*In Persian Nativities, Volume I: Māshā'allāh and Sahl*.

(Minneapolis, MN: Cazimi Press, 2009).

J. H. HOLDEN, ed., trans.

*Six Astrological Treatises by Masha'allah*.

(Tempe, AZ: American Federation of Astrologers, 2009).

**SAHL B. BISHR (ZAEI, ZAHEL)** *fl.* 810–825

Known in Latin as Zael or Zahel, Sahl ibn Bishr al-Israili was a Persian-Jewish astrologer and mathematician from Khurasan. He worked as a court astrologer for the vizier to Caliph al-Mamun in Baghdad, and wrote extensively on horary, electional, and natal astrology, drawing upon a wide variety of earlier Persian astrologers. His main work, which existed under several Arabic titles in the manuscript tradition, was known in Latin translation as the *Introductorium*, which formed the first of five volumes dealing with the whole science of astrology.

B. N. DYKES, ed., trans.

*The Astrology of Sahl B. Bishr, Volume I: Principles, Elections, Questions, Nativities.*  
(Minneapolis, MN: Cazimi Press, 2019).

J. H. HOLDEN, ed., trans.

*The Introduction to the Science of the Judgments of the Stars.*  
(Tempe, AZ: American Federation of Astrologers, 2008).

**‘UMAR AL-TABARĪ (OMAR TIBERIADES)** *fl.* circa 762, *d.* circa 815

Known in Latin as Omar Tiberiades, Abū Hafṣ ‘Umar ibn al-Farrukhān al-Tabarī was a Persian polymath and court astrologer at Baghdad (part of the group that elected the chart for the foundation of the city). He translated Dorotheus’ *Carmen Astrologicum* from Middle Persian into Arabic, commented on Ptolemy’s *Tetrabiblos*, and wrote several treatises of his own; his *Book on Nativities* (*Kitāb al-Mawālid*) was translated into Latin as *De nativitatibus* in the twelfth century.

R. HAND, trans.

*Three Books on Nativities.*  
(Reston, VA: ARHAT, 1997).

B. N. DYKES, ed., trans.

*Three Books on Nativities.*

In *Persian Nativities, Volume II: ‘Umar al-Tabarī and Abū Bakr.*  
(Minneapolis, MN: Cazimi Press, 2010).

**ABŪ BAKR (ALBUBATER)** *circa early ninth century*

Of Persian origin, Abū Bakr al-Hassan b. Abī al-Hassib (known in Latin as Alubater) was considered “one of the skilled astrologers” by a contemporary source. His four-part treatise, *Book of Nativities* (*Kitāb al-Mawālid*) was translated into Latin as *Alubater magni Alchasili filius de nativitatibus*. He is mentioned by William Lilly as a learned Arabian physician whose writings influenced his own astrological aphorisms.

B. N. DYKES, ed., trans.

*On Nativities.*

In *Persian Nativities, Volume II: 'Umar al-Tabari and Abū Bakr.*

(Minneapolis, MN: Cazimi Press, 2010).

**ABŪ MA'ŠHAR (ALBUMASAR) ninth century**

The most famous and authoritative of all the Arabic astrologers, Abū Ma'šhar Ja'far ibn Muhammad ibn 'Umar al-Balkhī was originally a scholar of the Hadith (traditions of the Prophet Muhammad) before turning more decidedly to astrology later in life. Born in Balkh, Khurasan (Greater Iran), he became an astrologer at the Abbasid court in Baghdad, as well as a private practitioner and teacher. Fifty books are credited to his name, but his most influential astrological works were *The Great Introduction to Astrology* (*Kitāb al-mudkhal al-kabīr*) and its shortened version, *The Abbreviated Introduction to Astrology* (*Kitāb mukhtasar al-mudkhal*). His works were translated into Latin from the twelfth century onwards under the name Albumasar (*Introductorium in astronomiam, Incipit tractatus Albumasaris florum astrologie, etc.*).

C. BURNETT, ed., trans.

*The Abbreviation of the Introduction to Astrology.*

(Leiden: Brill, 1994).

J. H. HOLDEN, ed., trans.

*The Book of Flowers.*

In *Five Medieval Astrologers.*

(Tempe, AZ: American Federation of Astrologers, 2008).

B. N. DYKES, ed., trans.

*Abū Ma'šhar On the Revolutions of the Years of Nativities.*

In *Persian Nativities IV.*

(Minneapolis, MN: Cazimi Press, 2019).

K. YAMAMOTO and C. BURNETT, eds.

*The Great Introduction to Astrology, Volume I and II.*

(Translated from the Arabic with an edition of the Greek by D. Pingree).

(Leiden: Brill, 2019).

**ABŪ 'ALĪ AL-KHAIYĀT (ALBOHALI) early ninth century**

Arabic astrologer and student of Māshā'allāh who wrote ten books. Two are known to have survived in Arabic: *Book of Nativities* (*Kitāb al-Mawālīd*) and *Book of the Secret Action* (*Kitāb Sirr al-'Amal*), but only one was translated into Latin (*De Iudiciis Natiuitatum*, "On the Judgments of Nativities"). His work was strongly influenced by Dorotheus' *Carmen Astrologicum* and highlights the use of triplicity lords and Lots.



J. H. HOLDEN, ed., trans.

*The Judgment of Nativities.*

(Tempe, AZ: American Federation of Astrologers, 1988).

B. N. DYKES, ed., trans.

*On The Judgment of Nativities in Persian Nativities, Volume I: Māshā'allāh and Abū 'Alī.*

(Minneapolis, MN: Cazimi Press, 2010).

**AL-KINDĪ (ALKINDUS) circa 801–873**

Abū Yūsuf Ya'qūb ibn Ishāq al-Kindī was a Muslim philosopher and polymath from Kufa (Iraq) who studied Greek manuscripts and went on to become a prolific author of philosophical and scientific works, including around a dozen astrological treatises. His most influential works in Latin translation deal with meteorological astrology (weather forecasting), but he also contributed important philosophical writings to the theory of astrological causality and magic, such as *On the Stellar Rays* (*De Radiis stellarum*, preserved only in Latin).

R. E. ZOLLER, trans., R. HAND, ed.

*On the Stellar Rays.*

(Berkeley Springs, WV: Golden Hind Press, 1993).

B. N. DYKES, ed., trans.

*The Forty Chapters of al-Kindī.*

(Minneapolis, MN: Cazimi Press, 2011).

**AL-QABĪSĪ (ALCABITIUS) tenth century (d. 967)**

Abū s-Saqr 'Abdal'aziz ibn 'Utmān al-Qabīsī was a Muslim polymath from Qabisa (Iraq) who worked in Aleppo (Iran), where he wrote several treatises on mathematics, astronomy, and astrology. His most influential surviving work is the *Introduction to the Art of the Judgment of the Stars* (*Al-Madkhal ilā sin'āt ahkām al-nujūm*), which was translated into Latin in 1144 as *Alchabitii Abdilazi liber introductorius ad magisterium judiciorum astrorum*, and subsequently appeared in numerous manuscript and printed editions in Europe.

C. BURNETT; K. YAMAMOTO; M. YANO, eds.

*Al-Qabīsī (Alcabitius): The Introduction to Astrology: Editions of the Arabic and Latin texts and an English translation.*

(London: The Warburg Institute, 2004).

**PICATRIX tenth century**

The *Picatrix* is an Arabic manual of astrological magic focusing on the creation of talismans. Reputed to reflect the kinds of practices associated with the Sabians of

Harran, the original title of the work is the *Ghāyat al Hakīm*, or “Goal of the Wise”. The name *Picatrix* comes from the title of the thirteenth-century Latin translation, and may refer to the name of the author, given in Arabic as Buqrātīs. The work has been plausibly linked by scholars to al-Qurtubī (d. 1007).

J. M. GREER, C. WARNOCK, trans.

*The Complete Picatrix: The Occult Classic of Astrological Magic.*

(S.L.: Lulu, 2018).

D. ATTRELL, and D. PORRECA, ed., trans.

*Picatrix: A Medieval Treatise on Astral Magic.*

(University Park, PA: Pennsylvania State University Press, 2019).

#### AL-BĪRŪNĪ 973–circa 1048

Abu r-Raihān Muhammad ibn Ahmad al-Bīrūnī was an Arabian polymath of Persian descent who contributed significantly to the disciplines of geography, philosophy, linguistics, history, and astronomy. Born in Kath (present day Khiva, Uzbekistan), his travels and studies in India led him to write the first great work of Indology. Al-Bīrūnī is credited with being the first to distinguish semantically between the disciplines of astronomy and astrology. His most influential astrological work was *The Book of Instructions in the Elements of the Art of Astrology* (*Al-Taḥṣīm li-awā'il sināat al-tanjīm*), written in 1017. However, unlike many of his forebears, his works were not translated into Latin in the twelfth century.

R. R. WRIGHT, trans.

*The Book of Instruction in the Elements of the Art of Astrology.*

(London: Luzac & Co., 1934).

#### ABRAHAM IBN EZRA fl. circa 1140–1160

Born in Tudela in Islamic-ruled Spain, Ibn Ezra was one of the greatest Jewish philosophers and biblical commentators of the late Medieval period. He lived in Cordoba and Granada, and traveled to Egypt and Israel, but fled Spain for Italy and later France, where he authored over fifty books on astronomy and astrology. Although steeped in the Arabic sources, he wrote in his native Hebrew. His most well-known astrological work is *The Beginning of Wisdom* (*Reshit Hokhma*), which was translated into Latin as *Principium Sapientiae*.

M. EPSTEIN, trans., R. HAND, ed.

*The Beginning of Wisdom.*

(Orleans, Mass: ARHAT, 1998).

S. SELA, ed., trans.

*Abraham ibn Ezra's Introductions to Astrology: A Parallel Hebrew-English Critical Edition of the Book of the Beginning of Wisdom and the Book of the Judgments of the Zodiacal Signs.*

(Leiden: Brill, 2017).

M. EPSTEIN, trans., R. HAND, ed.  
*The Book of Nativities and Revolutions.*  
 (Reston, VA: ARHAT, 2008).

M. EPSTEIN, trans., R. HAND, ed.  
*The Book of Reasons.* Project Hindsight, Hebrew Track, vol. 1.  
 (Berkeley Springs, WV: Golden Hind Press, 1994).

**GUIDO BONATTI** *circa 1207–1296*

Influential Italian mathematician, astronomer, and astrologer who served at the courts of several rulers, including the Holy Roman Emperor, Frederick II. His encyclopedic *Book of Astronomy* (*Liber Astronomiæ*) drew strongly on the Arabic astrological tradition in Latin, and became a crucial source for Renaissance astrologers such as William Lilly.

B. N. DYKES, ed., trans.  
*Book of Astronomy* (2 vols).  
 (Minneapolis, MN: Cazimi Press, 2007).

**LEOPOLD OF AUSTRIA** *thirteenth century*

Astronomer and author of a compilation of Arabic astrological excerpts in Latin entitled *Compilation of Leopold, Son of the Austrian Duke, on the Science of the Stars, Containing Ten Treatises* (*Compilatio Leupoldi, ducatus Austrie filij, de astrorum scientia, decem continens tractatus*). Written around 1279, Leopold's work was likened to a shorter version of Bonatti's more comprehensive opus.

B. N. DYKES, ed., trans.  
*Leopold of Austria: Compilation on the Science of the Stars.*  
 (Minneapolis, MN: Cazimi Press, 2015).



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- Vol. 2. *Codices Venetos*. Edited by Franz Boll, Franz Cumont, Wilhelm Kroll, Alexander Olivieri. Brussels: Lamertin, 1900.
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- Vol. 5. Part 1. *Codicum Romanorum. Partem priorem*. Edited by Franz Cumont and Franz Boll. Brussels: Lamertin, 1904.
- Vol. 5. Part 2. *Codicum Romanorum. Partem secundam*. Edited by Wilhelm Kroll. Brussels: Lamertin, 1906.
- Vol. 5. Part 3. *Codicum Romanorum. Partem tertiam*. Edited by Josef Heeg. Brussels: Lamertin, 1910.
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ERRATA TO VOLUME ONE  
*For editions published before April 2022*

Volume two has been published in conjunction with a revised edition of volume one. For the most part, the editorial refinements to the first volume simply bring more consistency to our capitalization and hyphenation conventions, e.g.: Lord = lord (the capitalized form being reserved for the *Kurios*); whole sign houses = whole-sign houses, etc. The *Errata* that follow have been reserved for actual errors.

- p. 15: Abu Ma'shar = Abū Ma'shar; Abu Ali al-Khayyat = Abū 'Alī al-Khaiyat; Al-Kindi = al-Kindī; Abu-Bakr = Abū Bakr, Al-Rigal = al-Rigal, Al-Biruni = al-Bīrūnī
- p. 16: Regiomantanus = Regiomontanus
- p. 18: *Catalog of Greek Astrological Codices* = *Catalogue of Greek Astrological Codices*
- p. 44: hermetic = Hermetic
- p. 47: Heliōs = Hēlios
- p. 54: the Moon, listed as "hot", should be listed as "cold" next to Saturn; the rows: "moist" and "dry" should be reversed ("dry" before "moist") to fit the masculine/feminine pattern (the correspondences remain correct)
- p. 71: omission of Venus; Venus should be added to the list of planets
- p. 75: 1st = first
- p. 90, Figures 10–11 (caption): "Nocturnal sect planets rejoice below the horizon (night) in nocturnal charts" should read "Nocturnal sect planets rejoice above the horizon (night) in nocturnal charts"
- p. 164: "would that this thing happen" = "would that this thing would happen"
- p. 168: "signs that see and behold" changed to "signs that see"; "Aquarius looks at Scorpio" added to description of Figure 30 (List of Figures, p. xvii, amended accordingly)
- p. 183: Venus in Libra listed as "contrary sect"; should read "sect mate, benefic"
- p. 183: "Venus stands out as occupying her own domicile (but in the non-rejoicing sign of Taurus)"; should read: "in the non-rejoicing sign of Libra"
- p. 189: *hupsoma* = *hupsōma*
- p. 191: *tapeinoma* = *tapeinōma*
- pp. 202 n.3, 213 n.5: Al-Qabisi = al-Qabīsī
- p. 225 with n.8: Hermēs = Hermes (as noted on p. 599 n.2, we have used "Hermēs" for the Greek planet/deity and "Hermes" for Hermes Trismegistus)
- p. 227: ibn-Saul = Sahl ibn Bishr
- pp. 227, 352, 352 n.3, 353, 542: Abu Ma'shar = Abū Ma'shar
- p. 305: Achronychal = Acronychal; "Jupiter, of the morning, is extremely slow" should read "Jupiter is extremely slow"; "Saturn, of the evening" should read "Saturn, also acronychal"
- p. 341, n.3: Bonatti, *Book of Astronomy* 3.7 = 3.1.7
- pp. 347 n.1, 348 n.2, 543 n.3: *Iatromathematika: From Hermes to Ammun to Egyptian*, in J. L. Ideler, *Physici et Medici gracci minores. = Iatromathēmatika: From Hermes Trismegistus to Amun the Egyptian*, in J. L. Ideler, *Physici et Medici Græci Minores*
- p. 442 n.6: Al Kindi = al-Kindī
- p. 516: terminology for signs that "see and behold one another" simplified to "see one another" (List of Figures, List of Tables, pp. xix–xx, amended accordingly)









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## VOLUME TWO

### DELINEATING PLANETARY MEANING

IF THE PLANETS are the essential forces ruling life in the sublunary world, the houses are the principles that bring them down to earth and ground them in our everyday reality. Building on the foundations of volume one (assessing planetary condition), volume two begins by exploring the twelve houses in rich detail, before providing a synthesis of planet-based and house-based approaches to delineating a chart. Having articulated the principles of delineation, the book then explores the different systems for ascertaining the rulers of the entire nativity. Like the helmsman's rudder that steers the ship of life through the waters of existence, the rulers of the nativity provide the overarching principles that support and guide the native's life as a whole.

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*This book provides a comprehensive overview of the techniques of what has come to be known as Hellenistic astrology, which was practiced in the Mediterranean region around the time of the Roman Empire. The goal of this book is to help revive an astrological tradition that until now has been lost for centuries.* — CHRIS BRENNAN

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