



**Commentaries  
on the Seven Segments  
of Girolamo Cardano**

Valerie N. Livina



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on the Seven Segments  
of Girolamo Cardano**

*English translation from Latin by Henry Coley, 1675*

*Valerie N. Livina, PhD*

*November 28, 2006*



Livinalia Publishing

*Dedicated to my teachers  
and to my mum*

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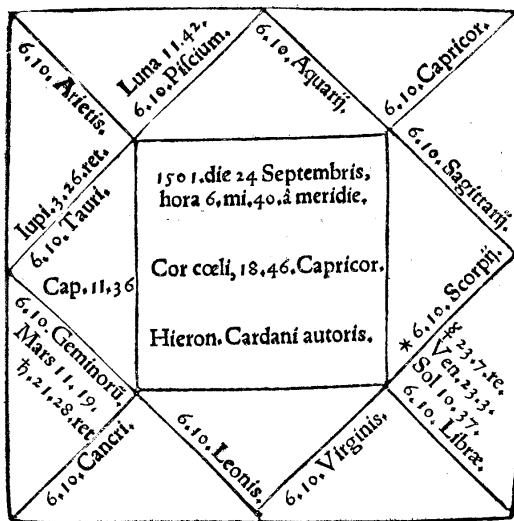
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# Introduction

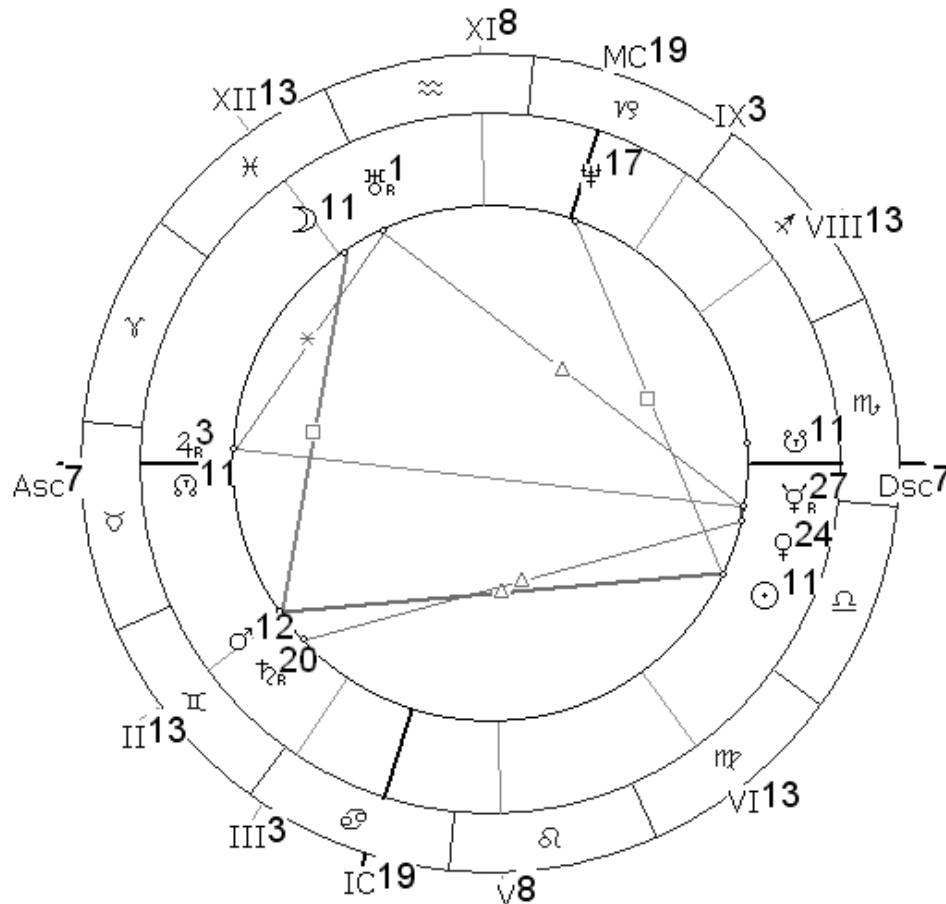
*He seems to have sacrificed every other consideration to a desire of being sincere; and this sincerity being often misplaced, tarnished his reputation.*

C. Eldon Serjeant

I first read some of Cardano's astrological aphorisms in 2001, on Anton Grigoryev's webforum for Russian traditional astrologers. They struck me as provocative and deep, and I soon obtained a copy of Coley's translation. I am not one of those happy souls able to read and translate Latin, nor am I perfect in English, but as I have been reading this treatise for five years, I feel I should share my understanding of Cardano's work: the master has become one of my teachers in the Art.



The life of Girolamo Cardano spanned the period from September 24, 1501 (Pavia) to September 21, 1576 (Rome), and according to the chart given in Cardano's 'Libelli Duo' [1], his birth time yields the Moon in Pisces. The following — surprising — description of a



Taurus ascendent with Jupiter rising is based on the Cardano's autobiography [2] (this version is, somehow, shorter than in the original!): *"He was a sickly man, rather small of stature, thin-armed, narrow-chested, lean, and gouty. His teeth were beginning already to fall out<sup>1</sup>. He was a fair-complexioned man, with yellow hair, having bald protuberant temples, and an luxuriant beard under the chin. The massive temples, indicating as we now say Ideality, indicated as he then said the influence of Taurus at his birth. He had an ugly scar upon his forehead, small grey-blue, weak, short-sighted eyes — his left eye, since the first*

<sup>1</sup>Written about Cardano in 1545.

*attack of gout, watered habitually, - and a pendulous lower lip. He was not trip of dress or suave of manner. He had a harsh, abrupt voice, and a slight stutter in his speech; he stopped when he walked, and was ungainly in his gesture. Furthermore, his whole skin had been subject to an eruption since he was twenty-four years old, and did not become sound again till he was fifty-one” [3].*

So much for the beauty of the genius who had the retrograde ruler of the 8th in the ascendent and ruler of ascendent in 6th in conjunction with retro ruler of 6th.

In addition to astrology, Cardano’s interests included mathematics, medicine, engineering, philosophy, meteorology, cryptography<sup>2</sup>, music, gemmology, history, botanics, geology, physiognomy and fables for children — demonstrating the breadth of his talent and wisdom. He thought his work in medicine and astrology would bring him immortality, but society chose to remember him for his universal joint — an essential part of the power train in our automobiles — and for his solutions to cubic & quartic equations. Only we weird astrologers - although we drive cars with cardan joints — still appreciate Cardano’s ”Seven Segments”.

The basis of the present work is the reduced and reorganized English translation from the Latin by Henry Coley, which was included in the ’Anima Astrologiæ’ [4] (the original aphorisms of Cardano is a part of Volume V of the ”Opera Omnia” [5]). In place of Cardano’s seven chapters, Coley and Lilly created nine topical ones, omitting ’irrelevant’ materials. Since questions

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<sup>2</sup>As a child, I used to play with a cardan grille to make coded messages, without knowing what it was called or anything about its inventor!



had arisen about the meaning and accuracy of some aphorisms in the *Anima*, Anton Grigoryev helped me to compare them with the Latin text (1663) and to make appropriate corrections. Still, it is not easy to identify the exact correspondence between the Latin original and Coley's version, because many aphorisms were truncated or shifted around and some were not accurately translated. This is the weakness of the old English translation, and further work is required to produce a complete and accurate English version of the aphorisms. In my 'light & free' version, however, I have not pretended to an academic level of thoroughness. My main aim here is to popularize the treatise.

Some of the Cardano's aphorisms are crystal clear and require minimal commentaries or none at all. These are mainly for beginners. Others — which probably describe particular (and peculiar) charts — make one think about the reasons why they captured the attention of Cardano's outstanding mind. My commentaries are indeed subjective, but if they are of any use to only one beginner in the Art, this will well compensate my efforts in reading and writing on the topic.

Apparently, we are attracted to the arts and books of those authors whose astrological charts share our natal vibrations. Having reading about Cardano's eccentric behaviour, dreams and life trials, I have my own thoughts about this, which should not be said loud. I would not protest, though, if those who looked at this book read only Cardano's text: I believe that his beautiful and pithy work should be disseminated and appreciated as widely as possible.

I would like to thank Anton Grigoryev, with his remarkable expertise in the mediæval astrology, for introducing Cardano's work to the Russian astrocommunity (his Russian translation of the *Anima Astrologiæ* appeared in 1998) and for helping me throughout my work in personal correspondence. I would like to thank John Frawley for teaching me planetary dynamics and dignities and for clarifying some aphorisms (see notes in the text). Without their guidance, I would be unable to understand or comment on Cardano's work.

Many thanks to my friends in the 'AngelicusMerlin' Yahoo group, Dorothy Kovach and Ruhama Veltfort, who supported me during a difficult period in the summer of 2006 and led me to the idea to begin writing on astrology. Special thanks to Ruhama Veltfort (<http://www.logosediting.com>) for her editorial comments.

Any suggestions or corrections which could help improve this ebook are welcome.

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# Chapter 1

## General aphorisms

*Here were seven things, of which it was necessary that every one should fall out exactly when and where it did for the attainment of the required results.*

Girolamo Cardano

- 1.1. *Life is short, Art long, Experience not easily obtained, Judgment difficult, and therefore it is necessary, that a Student not only exercise himself in considering several Figures, but also that he diligently read the writings of others who have treated rationally of this Science, and make it his business to find out the true natural causes of things by experiments, to know the certain places and processions of the Planets and Fixed Stars, Constellations, etc., but **above all to be a passionate lover of truth.***

Life is short, do not waste it doubting the Divine knowledge. Accumulate experience, modernise your understanding according to the evolving reality, but never discredit the basics, like rulerships and dignities. The believers reach the truth.

- 1.2. *The Principles of Art are three. Reason, Sense, and Experience, but the Principles of Operations four, viz.: The Planets, The Parts of Heaven, The Fixed Stars, and the Site or Position of all those in respect of one another.*

Whereas the Principles of Operations are clear (they comprise a chart and are objects of analysis), the Principles of Art stress the importance of both analytical and sensual components of astrology, and this needs to be reminded to many astrologers.

Astrology is a science, because it requires wit and logic (these can be developed by effort), but it is also an art, because it flourishes by personal talent and intuition which are gifts. Purely analytical approach would not work in astrology: the human brain is a too weak tool on the edge of the stellar sphere.

- 1.3. *There are some things perfectly known, as the Circle of Ascension, some in a competent measure, as the Revolution of the Sun; some may be known although they yet are not, as the Revolution of the Superiors; some things fall under knowledge, yet cannot be exactly known, as the precise Ingress of the Sun into the Equinoctial Point; some are neither known, nor can be known, as the complete commixtures and distinct virtues of all the Stars.*

There will always exist things remaining unknown to man, however advanced might be his tools and knowledge. When the science faces unpredictable results crashing contemporary theories, for some it is yet another intellectual challenge in the infinite hunt, for others it is a manifestation of

the borders imposed onto humans by means of the short life span, physical weakness, and limited mental capacity.

- 1.4. *It is much worse for an Artist to conceive he knows those things which he is ignorant of; than to be ignorant of those things which he ought to know.*

Poor knowledge is not an evil: studies remove it. Impudence is an evil. It blinds.

- 1.5. *Mean learning with an excellent judgement, avails more than a mean judgement with the greatest learning, yet is judgement very much assisted and perfected by learning: but everything prospers better, and is far more easily perfected that has nature for its guide and favourable stars, than that which is attempted by human industry though never so diligent.*

Mean learning can produce an excellent judgement only by means of intuition and insight which are signs of a potentially good artist — who has to learn. However, the best human efforts cannot get beyond the power of stars — this is very clear when compare charts of those who are just talented with those who are outstanding.

- 1.6. *He that has too great a conceit of himself will be apt to fall into many errors in his judgement; yet on the other side, he that is too diffident, is not fit for this Science.*

Self-confidence is yet another evil for an artist, as well as any emotion which interferes in the analysis. Be as detached as possible.

- 1.7. *He that would truly promote Art must insist as much on the confutation of false opinions delivered by others, as in the declaration of truth.*

Follow this and be ready for many conflicts — these happened to Cardano throughout his life in each community that he joined. This path is neither easy nor sweet, but it is the only true one. Be persistent in declaration of truth and always say about your mistakes yourself, do not wait until others would point at them. Be as sincere in the Art as Cardano.

- 1.8. *An Astrologer is so far only true and honest, as he depends in his conjectures on principles of natural philosophy, and since those Arts which are inherent in their proper subjects, cannot promise any certainty concerning matters to come, the Astrologer ought never to pronounce anything absolutely or peremptorily of future contingencies.*

The certainty of the coming matters is always doubtful: the human imagination is too weak to describe the unfolding future, even if one properly anticipates dangers or happiness. The human mind operates the known and the experienced, whereas the future is developing by means of supreme Will of God. The uncertainty is a direct consequence of the restricted human abilities.

- 1.9. *Truths of themselves are to be desired, for Science itself is a certain good, now the expectation of future good very much delights us, and on the contrary, when future evils are foreseen, we may*

*either avoid them, mitigate them, or at least bear them more contentedly.*

One can hardly avoid the foreseen evil, and the bitterness of obtaining the knowledge is comparable with sufferings of unknown future. However, the force that pushes an astrologer to learn is far stronger than any wise reasoning.

- 1.10. *Heaven is the instrument of the most High God, whereby he acts upon, and governs inferior things.*

No doubt.

- 1.11. *He that asserts things that can never be proved by experience is deceived and ambitious, but thus it always happens, those that are most ignorant of Art delight to boast of doing things difficult or wonderful.*

Those 'little wonders' are always signs of cheat, intentional or not.

- 1.12. *It is all one as to promoting of Art, etc., and the knowledge thereof, either from Nativities known, to predict what shall happen, or after accidents have happened, to discover the Nativities before unknown which are thereby rectified, but as to vulgar opinion, the first way far exceeds the last.*

Do both predictions of the future and rectifications over the past, whatever might be the 'vulgar opinion' — unless you starve cheap popularity. Avoid pondering over known past with known charts, trying to explain what has happened: this hobbles your judgement. While learning, try

first to predict and then analyse after events: without daring to predict one cannot become an astrologer. Predict first! If right, thank for knowledge. If wrong, seek knowledge.

- 1.13. *He that goes about to destroy Art, is far worse than he that is unskilled in it, for his mind is full of malice and idleness as well as ignorance.*

Enemies of the Art are manifold, from heretics to smugs. Fight the evil, the most active first.

- 1.14. *Men may be said almost to be compelled by the stars, even in voluntary actions, by means of their corrupt affections and ignorance.*

Men are compelled by the stars. Silly mistakes of the wisest are predestined: to fool them and to teach.

- 1.15. *Always deliver judgements from the Stars in general terms, or if thou dost otherwise let it be when thou hast very evident testimonies and in great and weighty matters.*

Delivering judgement in general terms is dictated by modesty: mere mortals are prone to mistakes, and a self-confident detailed mistake is a worse damage for the Art.

- 1.16. *We ought not to use arguments or tedious discourses in giving judgement, much less flatteries, but only to pronounce what is known by experience and firm reason.*

Avoid 'tedious discourses', especially those driven by narcissism.



- 1.17. *A main reason why events are so rarely foretold by Astrologers, is because the Art is yet but imperfectly discovered, for hitherto those that have been most excellent in it, being commonly old persons, have despaired to live to see the fortunes of children newly-born, and the Nativities of persons grown up, being uncertain, they scarce thought them worth so much labour.*

Apart from the imperfect discovery of the Art due to short lives of those who are skilled, there is the main forbidding reason: the Will of God keeping the secrets of the Nature, so the final knowledge is ever slipping away from the man. Be modest.

- 1.18. *When true genitures exactly taken in accidents prove false or absurd, and not agreeable to the things signified, they are to be accounted monstrous, and are to be avoided as anatomists do monstrous bodies in their dissections; for they overthrow Art.*

When you face a contradiction between a chart and course of the events, doubt the correctness of the chart.

- 1.19. *Generals are to be gathered from Singulars, and Singulars from Generals, and an Artist ought always to learn to distinguish between that which is by itself, and that which is only by accident.*

Learn how to distinguish common, particular, and occasional.

- 1.20. *The strength and efficacy of Fixed Stars is to be considered from their magnitude, their splendours, their natures or properties, their nearness to the Ecliptic, their place in the World, their multitude, their first oriental appearance, the purity of their place,*

*the similitude or agreement of the body or rays of a Planet with them and their circle of position.*

The stars are great helpers if beneficial and great enemies when evil. They amplify the influence of planets in the most of the prominent charts. Follow this Cardano's aphorism in the study of stars.

- 1.21. *The Light of the time is the Sun in the day, and morning twilight; and the Moon in the night when she is above the Earth, and in her morning rising: so that sometimes there may be two lights of the time, sometimes it so happens that there is none.*

The luminaries are givers of light and strength, their physical appearance in the sky is symbolic and helps understand a chart.

- 1.22. *When a Planet is within five degrees of the cusp of any house, it shall be accounted to have virtue in that house though actually posited behind the cusp in another house.*

An essential technical issue not to be forgotten or missed.

- 1.23. *Not only Trines and Sextiles may be counted friendly aspects, but even Squares and Oppositions too, if there happen a Reception.*

Here the importance of receptions is stressed: an obvious thing for those who are learned and the most essential one for the beginners.

## Chapter 2

### Aphorisms relating to nativities

*Bashfulness consists of Hope and Fear;  
Envy is a thin Hate; Suspicion is a little  
Fear, just as Audacity is a vast Hope.*

Girolamo Cardano

2.1. *A Child is then said to be born when first it breathes in air at its month, when outside its mother's womb.*

The first breath is the beginning: it signifies physical independence.

2.2. *Those that have the Luminaries unfortunate in Angles will be apt to commit suicide.*

Luminaries in angles are especially strong. Being unfortunate, they lead to many calamities and therefore depression (this is especially true about the Moon).

2.3. *Those that have Saturn in Opposition to Jupiter, will never enjoy peace, and those that have the Dragon's Tail with Jupiter, will seldom be rich.*

Saturn in opposition to Jupiter signifies an affliction of

general happiness. Conjunction with Ketu (Dragon's Tail) makes Jupiter and associated with it riches erratic, therefore poverty is plausible (sometimes, in charts of celebrities, such a combination signifies money coming and disappearing because of drugs, alcohol, etc.) I would also add here the affliction from Mars, which under influence of Jupiter becomes expansive, whereas the Jupiter loses nobility and becomes more choleric. Generally, any affliction of the Grand Benefic is not good (aspects, dignity, house placement, retro-motion).

2.4. *Those that have Saturn and Mars in the same part of the Zodiac will be liable, in the course of their lives, to many misfortunes; and if they shall both be in Taurus, and posited in the fourth house; when the Ascendant, by direction, comes to their rays, the Natives will have some severe falls, or be in danger by reason of some ruinous buildings falling on them.*

Conjunction Mars-Saturn is a violent constellation — this is correct regarding external circumstances, as well as the native's character. However, it is helpful in inventory and engineering work which require some kind of daring that is not in the nature of less malign characters.

Here Cardano mentions Taurus: earthy 4th house is the bottom and the end of matters, hence downfall. Also, Taurus being in 4th house means probable ascendent in Aquarius, and therefore the ruler of the ascendent is placed in 4th and is afflicted by Mars (probable ruler of 6th and obvious ruler of 10th). This is the height coming to the

bottom. Directions, progressions, profections, solars, lunars and transits are tools for timing the event.

- 2.5. *Fixed Signs give learning; with the exception of Scorpio; Common Signs, manners and conversation, with the exception of Virgo, and Moveable Signs; riches; with the exception of Capricorn; whence it appears that those are bad nativities that have all the Planets in Virgo, Scorpio or Capricorn.*

Scorpio does not give learning because of its passionate and bestial nature. Virgo does not give manners and conversation because of utilitarian and criticising mind. Capricorn does not give riches because of constrained character preventing from further investments.

- 2.6. *If the Ascendant be one of those Signs called "Mute", and Mercury in one that is not humane, with any fixed Star of the nature of Saturn, the Native will never speak well, but bring forth his words with difficulty.*

Mute signs symbolise silence, and in mute Pisces the Mercury is detrimented, but fortunately most Pisces fixed stars are of Mercurian nature — and one can find very talkative people with Mercury in Pisces! Here, the Mercury is endowed with an ocean in which it sinks. Fixed mute Scorpio with many Saturnine stars is more dangerous in the sense of speech restrictions. I would also add here any affliction of Mercury by Saturn, especially in fixed signs.

- 2.7. *He that hath the Moon in Taurus in the second separating from the Square or Opposition of Jupiter, and applying to a Trine of*

*the Sun shall obtain very considerable riches.*

Moon is exalted in Taurus, which is already a testimony for happiness (or rather emotional self-satisfaction which leads to simplicity - happy anyway!) Square and opposition with Jupiter makes Moon very happy (this is known in Jyotish as so-called Gaja-Keshari yoga - probably Cardano came to it empirically). The dynamics connecting Jupiter with Sun might signify riches (Jupiter) making the native well known (Sun).

- 2.8. *When the Abscissor, cutter off of life, or killing Planet, is on the Ecliptic, and an Infortune in an Angle, the Native will die a violent death.*

Abscissor/anareta on the ecliptic signifies a closer danger (similarly, more influential stars are those which are close to the ecliptic). Together with an infortune in an angle (accidentally strong one!), these are very dangerous. Infortune in an angle signifies either sickness and traumas (on asc), or fall (on MC), or execution (on desc), or hard end of matters (IC).

Anton Grigoryev adds: "A planet on ecliptic is in conjunction with one of its nodes, which makes it more prominent, amplifies its influence".

- 2.9. *When an Infortune is posited on the cusp of the seventh house, the Native will be liable to great calamities, and if an Infortune be in Aspect with the Sun or Moon afflicted in the same place, the Native, though a Prince, shall suffer a world of troubles.*

A planet on the cusp of 7th afflicts the ascendent by opposition. Often such a constellation signifies violent death in the middle of the life: execution or accident. During the life, such a planet will always manifests as the opposition of the world and the native — hence lots of troubles.

- 2.10. *Aries ascending, signifies the Natives to be handsome, and of a grave composed temper, but Scorpio on the horoscope, notes them to be great liars.*

These are both Marsian ascendants, but Cardano stresses the difference, Scorpio generally being more negative. However advanced and developed, this sign always possesses poisoned nature. With ascendent in Aries, a male is usually masculine and active, according to the brutal ruler.

- 2.11. *When the Moon is in Scorpio in Square of Saturn in Leo, or in Opposition to him when he is partially in Taurus, the Native rarely has either wife or children. If Saturn be in Aquarius, he will be a mere woman-hater.*

Essential affliction of Moon in a male's chart signifies a general problem in relationships with women. Additional affliction by opposition or square from Saturn (either in detriment in Leo or in own sign in Aquarius, where it is very strong and inhibits the Moon) complicates the matters.

- 2.12. *If the Dragon's Tail be with Saturn in Square of the Moon, and she Cadent, the Native will be consumptive, especially if from an Angle; but if besides it be in Square to the Lord of the Ascendant,*

*he will be sickly and infirm all the days of his life, and if such Aspect happen in or from the sixth house, so much the worse.*

First note the affliction of Saturn by Ketu. Then affliction of cadent Moon, Saturn being much stronger (and malicious) from angle. If these are connected with main significator of vitality, the ruler of the ascendent, the health is damaged.

- 2.13. *When Jupiter is in the Sixth house, Retrograde, and the Lord of the Second Peregrine, and no benevolent fixed star to help, the Native will be very poor and necessitous.*

The signifiers of prosperity are considered. Jupiter cadent and retrograde is very weak and thus is unable to help. Ruler of second being peregrine is also of no help. Last hope, fixed stars, — either with ruler of ascendent or with Jupiter, or on the cusp of 2nd. If none of these present, poverty is signified.

- 2.14. *He that has Mars in his Ascendant shall be exposed to many dangers, and commonly receives, at some time, a great scar or cut, on his face.*

Mars in ascendent afflicts head and face. It also gives vulnerable character (to what degree and of what quality depends on the sign and aspects), and thus causes various dangers by means of own deeds.

- 2.15. *Mercury mixing his beams with Mars, is a great argument of a violent death.*



Affliction of Mercury by Mars gives impudent and provocative thinking, which governs behaviour. One should also consider dignities, rulerships, and general temperament, but the conjunction in itself is eloquent.

- 2.16. *If Jupiter and the Moon in any nativity shall be very weak and afflicted though other positions seem never so promising, yet the Native shall be exceedingly unhappy.*

Jupiter is a natural giver of happiness. Moon defines the state of emotions. Both these being afflicted, neither circumstances nor the native's character could help to feel happy.

- 2.17. *When Venus is with Saturn and beholds the Lord of the Ascendant, the Native is inclined to Sodomy, or at least shall love old hard favoured women, or poor dirty wenches.*

Venus afflicted by Saturn signifies problems in relationships by means of Saturnine restrictions, cold and even dirt (depending on its dignities). If Saturn is itself afflicted and these are connected with the 'self' (ruler of ascendent), the love matters are heavily damaged.

- 2.18. *When Venus and Jupiter shall be in the Seventh, the Moon beholding them in her own dignities, and the Dragon's Head joined with them or with Mercury, the Native shall get a great Estate by means of his wives.*

This aphorism is an ideal picture of marital prosperity, with both benefics in 7th (Venus as a marriage giver am-

plified by joy giver Jupiter and by the aspect from flourishing Moon), again strong Moon (the native herself in a female chart or general women in a male chart), Rahu as a traditional significator of expansion, especially so with significator of intellect Mercury. Both luck and happy reasoning are indicated.

- 2.19. *The Moon full of light in Conjunction with Mars, makes the Native to be counted a fool; but if she be void of light and with Saturn, he is so indeed.*

Mars in conjunction with Moon makes first reactions and opinions harsh, and this creates impression of silly mind, especially so with Moon being strong. Saturn afflicting Moon leads to slow understanding, and depending on the sign, this might be much worsened by low dignities, or opposite, improved by the high ones (compare such conjunctions in Aries and Aquarius).

- 2.20. *Venus in the heart of the Sun gives vast honours and dignities, the same may be hoped for, if a Planet with the fixed Star called "Cor Leonis", behold the Moon.*

Venus in the heart of Sun is an indication of popularity; by which means — see the rest of the chart and the houses ruled by Venus and Sun. Any planet on Regulus brings luck, and this luck is brought to the 'self' (Moon as a co-significator of the native). As usual, consider also aspects and dignities of the planets.

- 2.21. *The Moon in the Seventh house renders Natives subject to the*

*Falling-sickness, and sometimes when she is in the Ascendant, but generally she makes them fools if she be afflicted.*

The Moon on axis 1-7 makes the emotional state of the native very fragile and focuses the self on the feelings. Be she afflicted, this may cause lots of problems with understanding, as well as with mental health.

- 2.22. *Bastards and supposititious children have frequently the Ascendant in aspect with the Moon, and not the significator of the Father; and for the most part attended with indications of some great misfortunes, and either there is no agreement between the Lord of the fourth, the Lord of the second and the Moon, or else Venus is joined with Mars or Mercury.*

Here Cardano probably borne in mind his own chart, for he was an illicit son and, indeed, his Moon in Pisces aspected ascendent in Taurus. More generally, ascendent, being the significator of the self, in aspect with Moon, the significator of mother, without aspect of the significator of father (Saturn for day, Sun for night, ruler of 4th house) stresses the connection to mother with no connection to father. Cardano's ruler of 4th Sun is a significator of father in his chart, and it is in detriment in Libra in 6th house (disjoint house to ascendent) — a good illustration for this aphorism.

Fatherlessness, at any time, is a straight road to great misfortunes, due to poverty and lack of protection — hence the lord of second is mentioned here. Venus suffers in conjunction with Mars (this gives hardly controllable passions) —

and similarly suffers with Mercury, as in the Cardano's chart (this deviates thoughts towards Venusian matters and spoils thinking).

Anton Grigoryev adds the following: "Ruler of 4th signifies both father and inheritance which is obtained from father. Neither the bastard gets this inheritance (no connection of ruler of 4th with ruler of 2nd), nor his mother does (no connection of ruler of 4th with Moon). Yet another possible significator of mother is Venus (depending on the sect of the chart). The aphorism mentions all possible misfortunes: a bastard, the child of sin and vice, must be goddamned, isn't he?"

2.23. *When Jupiter shall be in the tenth in Trine of Mars, and strong; and the Sun with the Dragon's Head, and the Moon with Cor Leonis; such Native, though the son of the meanest peasant, shall be wonderfully exalted.*

Moon on Regulus is an indication of luck. Additionally, trine of Mars with strong Jupiter in 10th spurs elevation, whether it would be from 2nd or 6th. Sun with Rahu means birth close to an eclipse — yet another indication of an unusual life.

2.24. *When any Planet shall be partly on the cusp of the Seventh in his own house, the Native's death will be of the nature of that Planet and Place.*

A planet in own house on the cusp of 7th is the native's open enemy, at full strength. This is a clear cause of death,

as well as of many prominent events during the life, because such a planet with high probability is the Lord of Geniture. Being a benefic, it will give easier death than, for instance, Saturn, but still, its influence will be noticeable in the death matters.

- 2.25. *The Inforfunes in Angles denote a public death, or a sudden one; the Sun there, afflicted, it shall be by some weapon, or burning, the Moon, by hanging, or drowning, according to circumstances.*

This aphorism continues the previous one, with burning as the natural signification of the Sun and watery kind of death for Moon. Judge others accordingly.

- 2.26. *Sol and Mars peregrine or the Dragon's Tail in the Second, signifies that the Native shall squander away his substance or Estate foolishly.*

The mentioned malefics destroy the native's estate — because of ambition (Sun) or just out of harshness (Mars). Remember that Cardano had Mars and Saturn in 2nd, and despite the great income during his glorious days, he ended up in poverty. Also, Gadbury said that Mars in 2nd spends money with noble carelessness. Ketu in 2nd means useless expenses, because this creature is headless and harmful. Each of these malefics might occupy 2nd house alone to cause poverty. ['And' can often be read as 'or' in 17th-century texts. So 'any of them'<sup>1</sup>.]

- 2.27. *When the Moon in Opposition to the Sun is joined with nebulous*

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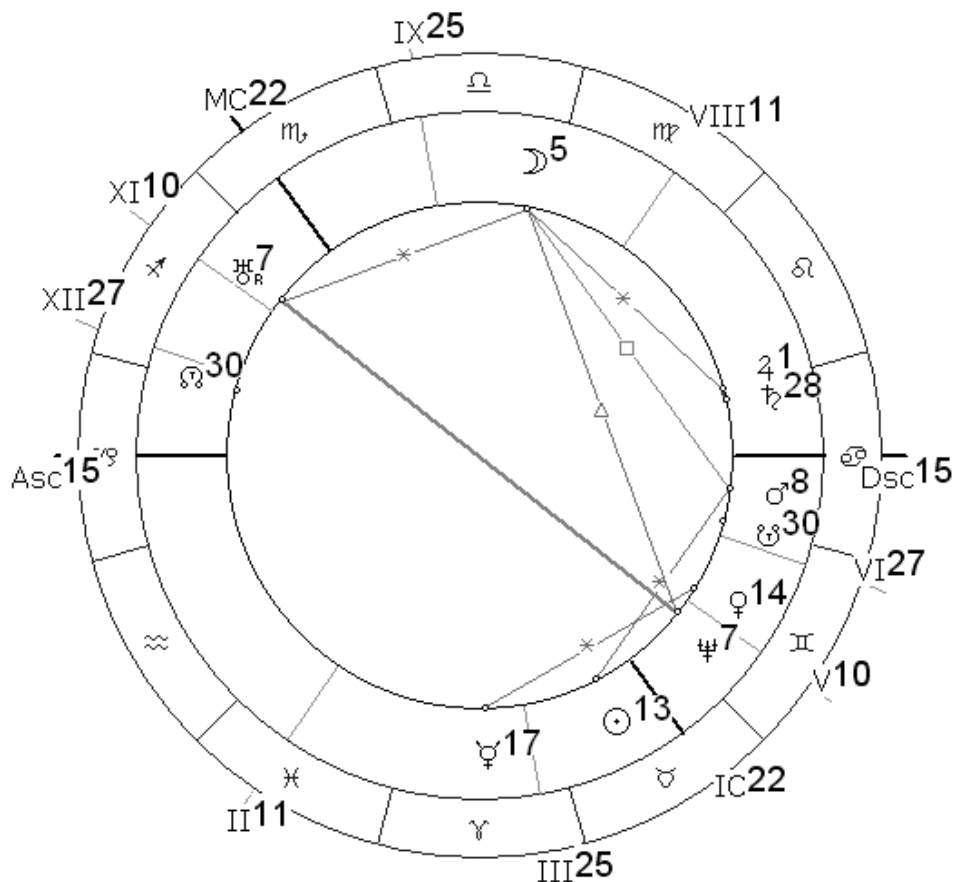
<sup>1</sup>John Frawley.

*stars, the Native will have some defect in his sight; if the Moon in the Seventh be afflicted by both the Infortunes, and if their rays are very strong he will be blind.*

The luminaries with nebulae signify poor eyesight: they figuratively and literally get clouded. Moon in opposition with Sun (within 17 degrees from the exact opposition) is combust, hence the additional affliction. Similarly, Moon afflicted by both malefics in an angle is an indication of weak eyes, especially so from 7th where thus afflicted Moon influences the ascendent (self & health).

2.28. *The compound rays of Jove, Venus, Mercury, and the Moon, give the greatest grace and sweetness of speech, and therefore when Jupiter shall be in Virgo, and the Moon in Pisces, it is an oportune time for the birth of a Poet. Poets are always born, not made.*

Moon and Mercury denote thinking and speech, and being aspected by (in domiciles of) both benefics, they are signifiers of that sweetness. The example of Jupiter in Virgo and Moon in Pisces combines domiciles of Mercury and Venus and aspects of Jupiter and Moon. For instance, Shakespeare had Moon in Libra (domicile of Venus) in trine with Venus in Gemini (domicile of Mercury). However, in some of his verses, one can observe influence of Marsian Mercury and square Moon-Mars (the latter in fall). Also, that chiselled style is due to reception Saturn-Moon, both in the signs relevant to sweet speech:



2.29. *That person will scarce make a prosperous end, or persevere long in any eminent degree, who has not some of his Ancestors' Genitures to sympathise with, and assist his own.*

The importance of the ancestors' genitures is stressed, because without their support (which manifests in promotion and inherited property), a rare chart can help achieve high status. An ordinary chart, without such help, will lead to decline, even after some rise. The same opinion is expressed in many religious texts, where the ancestors and their achievements are the basis for prosperity and success, hence they should be worshipped out of gratitude.

2.30. *The fifth sign from the Ascendant signifies the Native's children, because it is of the same nature as the sign on the Ascendant, and if two signs shall be in the Ascendant, the children will be of humours and manners exceedingly different, the one from the other; for the same reason the ninth house, signifies grand-children.*

'The same nature' means the same triplicity, this is correct for ascendent and cusp of 5th in the most charts, unless the house system is heavily stretched in high latitudes. Anyway, Cardano considered equal houses when wrote the Seven segments, therefore the underlying idea: two signs in ascendent and similarly two signs in 5th.

2.31. *The Moon with the Dragon's Tail in a Nativity gives suspicion of the mother's honesty, and hints that the child is none of the reputed father's begetting; however, it will prove ill-mannered, and for the most part unfortunate.*

Moon is afflicted by Ketu, thus signifying bad women, dishonest mother, and damaged emotions, which are all signs of misfortune.

2.32. *Whoever has Jupiter in aspect with the Sun, will be proud and haughty, and yet shall have little cause for it, unless they happen to be in reception.*

Jupiter in aspect with Sun inflates ego, and here the reception might be of some help — not for decreasing pride, but rather for giving more solid basis for it due to real dignities. Also, any of the planets being in own dignities would do the same, especially so in case of trine of Sun in



Leo and Jupiter in Sagittarius, provided neither of them are afflicted.

- 2.33. *The Nativities of women in matters appertaining to life, are like those of men, but as to fortune, wholly unlike, and touching manners, after a middle kind, neither wholly agreeable, nor wholly contrary.*

Fortunes of women in XVI century were rather restricted. While judging the manners, one should take into account that, for instance, Sun-Mars conjunction in a female geniture would manifest differently from that in a male's chart.

- 2.34. *A woman that has Mars with the Moon is right; I'll warrant her.*

Anton Grigoryev notes that this aphorism was translated very inappropriately: in the original (Seg. IV, aph. 4), Cardano said that a woman who has Mars with Moon cannot be chaste and pure.

We do not know what was the reason that Lilly and Coley provided such a translation. For its English variant, John Frawley suggested that the aphorism is rather ironic and means that a woman with Mars-Moon conjunction is of that sort that safer to admit she is right.

In other words, this is a malevolent and scandalous constellation.

- 2.35. *In complete Nativities the Moon returns to the sign ascending at conception, or its opposite, or to the body or aspect of some Planet with whom she was at the conception, or to her own sign,*

*and generally the Ascendant at birth is the Moon's place at conception, or its opposite, or the place of the Lord of the New-Moon foregoing the conception, yet there are sober genitures too, when the Sun comes to the place of the Ascendant or its Lord, etc.*

Here are the keys for the rectification of the birth time.

- 2.36. *When Mars or the Moon shall be with the Dragon's Head or Tail in the twelfth, and Sol and Jupiter in the fourth house, the Native will be hunch-backed.*

Presumably, Cardano is talking about a particular chart here. We can analyse these constellations straightforward: Ketu & Rahu are wretched planets, and affliction from them to a luminary (natural significator of health) or Mars (activity, constitution) is harmful. Sun-Jupiter conjunction in 4th does not look that malevolent, but makes the givers of strength and power hidden (also, Jupiter is probably combust), therefore, the whole chart seems to be powerless and wretched.

- 2.37. *When Mars is Lord of a Woman's Ascendant, and Venus posited in it, or Venus is Lady of it, and Mars in it, or Mars Lord of the Ascendant in the mid-heaven; it is more than probable she will Cuckold her husband.*

Cardano considers significations of women's infidelity. Marsian ascendent with Venus (she being detrimented and in the sign of Mars!) signifies extreme lust striving for men. Venusian ascendent with Mars inside means that the woman attracts men, and her Mars in detriment signifies

what sort of men she attracts. Mars as lord of ascendent placed on MC means that the woman dominates everybody, and, moreover, she has ascendent either in Aries (Mars on MC, hence exalted in Capricorn), or in Scorpio (sign of liars and traitors, as we remember) with Mars in Leo. All these combinations signify women who are far from standards of feminine nature.

Among the most beautiful Hollywood celebrities, one can find plenty of ladies with such combinations - and despite their beauty and prosperity, not many of them are happily married.

Anton Grigoryev adds: "In the original, this is Seg. IV, aph. 110. Cardano almost quotes Abu-Mashar 'Libri Mysteriorum', I.136: When you find in a geniture, the horoscope is in Venus domicile, and Mars is there, the woman becomes a prostitute. The same if the horoscope is a domicile of Mars, and Venus is there (ms. Angelicus 29, fo;. 34v)".

- 2.38. *The Lord of the Ascendant in the combust way, shows that the Native will be much entangled and pestered with business.*

The Combust Way (Via Combusta), which is regularly considered from 15 Libra to 15 Scorpio, is an unhappy, hesitated sector of the zodiac, and once lord of ascendent has fallen here, the hesitation will follow the native ('entangled and pestered').

- 2.39. *If Infortunes be in the tenth house, peregrine, and not friendly to the Ascendant, the Native will be always full of suspicions and*

*jealousies.*

Weak culminating infortunes, which are not having dignities in the ascendent (i.e., they do not represent the native), signify that some bad circumstances will dominate the native's life causing these suspicions and jealousies.

- 2.40. *All Planets above the Earth, make a man illustrious and generally known far and near, and being all swift in motion, render him dexterous and nimble in the dispatch of affairs.*

This aphorism is very simple: all planets above the earth and swift help in early and easy life achievements, and this happens publicly.

- 2.41. *Those that have the Moon, Lady of the Ascendant under the Earth, with the "Tail of the Lion" and the "Virgin's Head", the Sun in the sixth, and Saturn or Mars in their own dignities in the Angles of the seventh, will always be very infirm and weak.*

The described chart has ruler of ascendent Moon, which is a significator of inconstancy, and being under earth with bad stars, it brings dark destiny — this is additionally worsened by the Sun in sixth (diseases) and very strong malefics (own dignities and in angles).

Anton Grigoryev agrees that "Tail of Lion" is Denebola, but disagrees about "Virgin's Head" which some of commentators assign to Vindemiatrix. Considering ruler of ascendent Moon on Denebola in this aphorism, such a constellation with evil star of Saturn-Venus nature would

bring, according to Robson, diseases, poverty, separation with partner, etc.

- 2.42. *Mercury in Pisces lays an impediment on the tongue, making a man absurd in his speech and uttering unawares what he does not conceive in his mind; so if that sign ascend.*

Pisces is a mute sign and the place of the Mercury's detriment — this is an affliction to speech. Pisces ascending mean "fish" nature of the native - and fish are generally not talkative.

- 2.43. *Whoever is born on the day of the Vernal Equinox at noon, shall by that testimony alone, become great in the world.*

Sun just entering its exaltation — this is essential strength, and on MC — this is accidental strength<sup>2</sup>. The very first degree of Aries starts the year chart, and hence the native's chart is not only dignified but is also coherent with the mundane events, which brings a prominent life.

- 2.44. *Women that have their Ascendant, Moon, Mars, Venus, and Mercury in double-bodied signs, have generally very evil qualities.*

Double-bodied signs give mutable qualities, therefore the fast significators, which are most important in daily life, being placed there, provide unstable character.

- 2.45. *Jupiter very potent in a geniture always promises some extraordinary happiness, and if he be in the Midheaven near the cusp in Capricorn he gives a great deal of good fortune by means of*

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<sup>2</sup>This simple aphorism was explained to me by John Frawley in my early studies of horary.

*violence and power under pretence of justice, but the same will have an unfortunate issue.*

A planet may be potent in two ways: accidentally (in angles) and essentially (in signs of own dignities, which for Jupiter are Sagittarius, Pisces or Cancer). Being essentially dignified, Jupiter brings pure and noble spirit, whereas in angles it brings luck. Cardano describes the trickiest case, when Jupiter is very strong accidentally (on MC) and very weak essentially (in fall in Capricorn). Capricorn is an earthy sign, place of dignities of two malefics: Saturn by domicile and Mars by exaltation. In Capricorn, Jupiter loses all its idealism and expands qualities of Mars ('violence') and Saturn ('power', also related to MC position), doing so not sincerely ('under pretence of justice'). The unfortunate issue is a consequence of this detrimented state.

- 2.46. *Famous are those persons in whose Nativities the Moon receives the light of many Planets, or is joined to some powerful Royal Fixed Star.*

Moon receiving light of many planets means fast and fruitful connections between native and different significators and life events. The same principle is valid in Jyotish, although the aspect system is quite different there. By means of such a Moon, the native is 'multiply involved', and the Moon itself is much strengthened. The same effect is obtained when Moon is on a powerful fixed star of beneficial nature, providing advanced and flexible mind.

- 2.47. *When Sol and Jupiter rule in the ninth, and over the places of Mercury, the Moon, and Ascendant, and do behold each other, such a Native's words will be regarded as oracles.*

Sun or Jupiter ruling 9th house give nobility in the religious matters. When such a constellation is also connected with signifiers of self (ascendant and Moon) and speech (Mercury), all together these guarantee noble manifestations of the noble spirit, and such oracles will be regarded appropriately (provided the 7th house is not afflicted, otherwise the public would be rather averse to the native, however noble are his oracles).

- 2.48. *Jupiter and the Sun in the second house, give a gallant, noble, free spirit; but Saturn and Mars, or Saturn with Mercury in the seventh, render men sordily covetous.*

Sun-Jupiter conjunction in 2nd gives prosperity, so no reason to be envious and mean. Afflicted 7th house causes many sufferings, hence unhappy and unsatisfied nature of the native, hence greed.

- 2.49. *When the Lord of the figure of a Nativity shall be Retrograde, and both ways Cadent; the Native will be a weak, poor-spirited, dejected fellow, bringing nothing to perfection.*

Retro ruler of ascendant indicates the slow and undecided nature of the native, and this is worsened by the 'two ways Cadent' state (i.e., in a cadent house and in fall, the opposition to exaltation). Such a person would have problems in all endeavours.

2.50. *An Artist may more easily and certainly judge of a man's Nativity, than of the weather, because he knows the time of birth, but not that of the gathering together of vapours.*

A good note for meteorologists. With most advanced climate models, many processes ('gathering vapours') are still parameterised, some because of difficulties of observations, others because of their huge amount which just cannot be processed properly.

2.51. *Sol in Leo alone raises a man, at least scarce ever sorrel's him to want or beg, and if the same sign ascend, it buoys up his spirit with hopes, and makes him master of more than ordinary reason.*

The Sun is the main giver of light and power. It provides with huge ambition which pushes the native towards the goals signified by the house where it is placed in the chart (in 5th — towards pleasures, in 10th — towards fame, etc.). Note also that with Sun in Leo, in each solar return native will have at least one planet strongly dignified. If Leo ascends with Sun therein, this fortifies the ascendent enormously.

2.52. *If Cancer ascend, and the Moon be in Moveable or Common signs, especially remote from an Angle, the Native is credulous, light, and inconstant.*

This is a description of the Moon as a ruler of ascendent, without any dignity or fixity.

2.53. *Venus in the house or exaltation of Mars is always a sign of filthy Lust.*



This deep aphorism is something which can not always be seen manifested. Firstly, because lust can be released only in personal contacts (social norms generally make people to hide personal life). Secondly, because the whole chart will direct the manifestations of such constellation. Here the importance of Jupiter and 9th house is very prominent: most filthy lust will never be manifested even with own spouse if Jupiter is dignified: it is ashamed of the lusty fellow. Or, if Mars is demolished in a male's chart, he would never dare to do what lusty Venus suggested. But Venus is still there, as well as the lust.

Note also that the three signs of Mars' domicile-exaltation would give different nuances to Venus: aggressive Scorpio vs cold Capricorn vs blunt Aries.

- 2.54. *The Moon in Aquarius or Pisces makes the Native to be disliked by Princes, Grandees and the upper ten.*

The Moon in Aquarius gives too independent and disobedient spirit, whereas the Moon in Pisces gives 'slippery' nature, unreliable and weak. Such qualities provide nothing but dislike of princes and grandees.

- 2.55. *When the Lord of the Midheaven separates by Retrogradation from the Lord of the Ascendant, the Prince, King, or Ruler, shall be averse to the Native, but if on the other side the Lord of the Ascendant being Retrograde forsakes the Lord of the tenth, then the Native shall hate his Prince, King, or Governors; the like is to be understood of other houses according to their respective significations.*

Look at the chart and note dignities, aspects and receptions between ruler of ascendent and ruler of 10th. This will tell lots about the career matters.

- 2.56. *A Native of a City having the same sign and degree ascending with that City, shall in that place, by that alone grow great and eminent.*

On one hand, this aphorism stresses how the personal destiny is implemented into the mundane affairs. On the other hand, here is the hint for obtaining unknown mundane charts: just collect genitures of the local municipal members and derive the chart of the city!

- 2.57. *When the Lord of the second applies to the Lord of the Ascendant; especially if that Lord of the Ascendant be Jupiter; the Native shall, all his life time, be happy in acquiring riches even to admiration.*

Money is coming to native by application of ruler of 2nd to ruler of ascendent, the latter being the grand benefic. This amplifies the money matters.

- 2.58. *When the Lord of the Ascendant beholds the Sun with a friendly aspect or is Oriental next to the Sun, or joined with the Lord of the tenth, the Native will be much beloved by Kings and great people; for the cause of which favour consider the nature of the said Lord of the Ascendant and his place.*

Sun is a significator of superior persons, kings and leaders. Good aspect with Sun or with ruler of 10th signifies

friendly relationships. Lord of ascendent being oriental next to Sun means that the native is a close servant of the Sun (and his efforts are appreciated, provided the Sun is not in the sign of detriment or fall of the ruler of ascendent). The cause of favour is derived from the house and sign of the ruler of ascendent. For instance, Mercury in 9th oriental to Sun in 10th signifies that the native would serve to superiors by means of his knowledge.

- 2.59. *When several children have the same accidents and fortune, if it be in their childhood, it may be shown by the genitures of their parents; or if in their old age, we may conclude the Nativities of their Parents were so powerful that they assimilate their Nativities between themselves and suit them to the disposition of Children in the Paternal Figure.*

Here the interconnections between related charts are stressed, which is relevant not only to parents and children. Sometimes, one can clearer see particular events in a chart of a related person rather than in the chart of the native. This happens, for instance, in case of close friends, etc. Cardano suggests that this is caused by the strength of the 'assimilating' chart.

- 2.60. *Mars in moveable Signs makes people hasty and choleric, but nowhere more than in Cancer, nor less than in Virgo, but in the former he generally makes the tongue more foolish and impertinent.*

Moveable signs, Aries, Cancer, Libra and Capricorn, form two groups: where Mars is very weak (Cancer and Li-

bra) and very strong (Aries and Capricorn), but all of them signify rapid unfolding of the events. The cholericism of hot Mars in watery sign Cancer in own triplicity is somehow surprising (though confirmed by observations), and the reason for this effect might be that very weak Mars gets stretched by contradictory dignities. This makes him harsh and unpredictable: for instance, a real coward would permanently provoke conflicts trying to overcome own weakness. In any case, Mars in Cancer is very prone to accidents caused by own cholericism. Virgo is not a moveable sign, so probably it is mentioned here as a sign where Mars (peregrine), in the power of Mercury, possesses mental impudence, similarly to its fellow in Cancer.

2.61. *Saturn in the Twelfth threatens the gout; in the Sixth some lasting disease or tedious imprisonments.*

It is difficult to say why in this aphorism, on the contrary to conventional significations, Cardano assigns disease (gout) to 12th house and imprisonment to 6th. Either there is a mistake in the edition with switched houses, or there was some idea behind this aphorism which is not clear. If Cardano wrote this on purpose, the gout, as a long-term, noncritical disease, can be compared to imprisonment, whereas imprisonment, as a condition detrimental to health, can be assigned to 6th. There are 12 houses — and multitude of significations.

2.62. *If the Moon be between Mars and Sol or with them, the Native will almost exchange his cradle for a grave, being very short-lived.*

Moon is combust and besieged by two malefics — the vitality is heavily damaged.

- 2.63. *If the Moon separates from an Infortune, the Native will suffer many diseases in nursing, and afflictions afterwards.*

Separation from an infortune means trouble in the past, in particular, in early childhood.

- 2.64. *Whoever has Venus not well posited; within the rays of Mars, unfortunate, will assuredly suffer a world of mischief and troubles by means of love.*

Venus, a general significator of marriage and love affairs, being afflicted essentially (see aphorism 2.53), signifies love trouble. Aspect from Mars adds harshness and bad fortune in love matters. This constellation is more harmful for women than for men and often leads to multiple short-term marriages (check the charts of scandalous celebrities).

- 2.65. *Watery Signs; but especially, and above all others, Scorpio, make traitors ; and therefore if the Moon Lady of the Ascendant be in that viperous sign; the Native will betray, or prove a traitor to, his master; and if the same position happen in the radix of a city, its inhabitants will be rebellious against their Princes or Governors.*

Watery signs are traitors because water cannot keep forms and shapes, and this holds for the given words as well. In case of Scorpio, which is a poisonous sign, such shapelessness is worsened by evil intentions. The cities are the same

as individuals: what is above is the same as below, what is wider is the same as what is narrower.

- 2.66. *Mars is seldom joined with Mercury for good, for he makes people naughty and impudent, yet industrious in Art, whence it comes to pass that the best Artists are too often the worst men.*

Very deep aphorism explaining activity of such a conjunction, as well as its harshness. Note also that in XVII century (when the text was translated), 'naughty' had much worse meaning than in the modern English, being almost an insult.

- 2.67. *Mars unfortunate in the Ninth, signifies liars and atheists.*

With Mars in 9th, religious matters are afflicted causing at least skepticism. For further analysis, look at lord of 9th and Jupiter.

- 2.68. *He that has Mercury well posited but the Moon afflicted shall understand well, but deliberate ill, and therefore such, though they may advise others excellently, yet shall manage their own affairs foolishly.*

"He is basically saying that they are smart but impractical — advice is ok in the abstract<sup>3</sup>". Hence, by 'deliberation' one can understand realisation of ideas, their practical implementation. Indeed, we all know perfect intellectuals who live strange lives. Note the afflicted Moon in this aphorism: it adds bitterness to the diagnosis: be it dig-

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<sup>3</sup>John Frawley.

nified, the Mercury would 'deliberate' better. Here is the importance of the Moon for mind.

2.69. *When Venus shall be too powerful in a geniture, and in places of the Infortunes, inconveniences are to be feared from unlawful loves.*

In both places of Mars, Venus is detrimented. In places of another infortune, Saturn, Venus seems to be neutral (Aquarius) or 'sign of lust' (Capricorn). In none of these Venus is dignified, therefore it might be 'too powerful' only accidentally, i.e., being a ruler of ascendent, or being placed on cusps of angles. Three out of four signs, as we know, bring Venus to lustful affairs, whereas freedom-loving weird Aquarius just prefers love without restrictions — in XVI century, people would probably call these 'unlawful'. Being accidentally accented, such Venus indeed signifies 'inconveniences'.

2.70. *When the Moon and Mercury, and Lord of the Ascendant shall be all in double-bodied Signs, the Native will be naturally addicted to old opinions and curious religious notions.*

My hypothesis is that double-bodied signs signify the native's views permanently balancing (in particular, between past and present). Note also that by such position Moon and Mercury form a hard aspect: either opposition, or square, or still hesitated conjunction, and this explains 'addiction' and 'curiosity'.

2.71. *When Saturn and Mars behold each other, and the Luminaries*

*be posited in the sixth, eighth, or twelfth houses, the Native shall labour under some incurable disease and lead a life wholly miserable.*

Here the Cardano's chart is described, with Mars and Saturn in 2nd and luminaries in 6th and 12th.

- 2.72. *When the Moon is in the Mid-heaven in Capricorn, and Saturn or Mars in the fourth, the Native will be infamous, and so much the worse if Mars be in Taurus, and the Moon in Scorpio, for then many troubles will attend him during his whole life.*

Afflicted Moon in the midheaven signifies much emotional turmoil and problems related to career and public relationships. The career experiences unpleasant ups and downs, and Saturn and Mars in opposition (in 4th) promise fall. Similarly bad picture is when Moon and Mars are afflicted and in opposition on axis MC-IC.

- 2.73. *When Venus is with Saturn and Mars, and in opposition to the place of the Moon, the Native shall be but a fool, yet think himself a Philosopher.*

Venus-Saturn-Mars conjunction in opposition to Moon means that Moon is very hesitated (by Mars), depressed (by Saturn) and is aspected by Venus, which gives a certain artistic flavour. The native's thinking is heavy, unsteady and with pretense for understanding.

- 2.74. *For the profession or Art of the Native we must consider the Planet which being Oriental first makes its egress from under the*



*Sun beams, and if with this there be another in the Mid-heaven that beholds the Moon, take him for an Assistant, but if there be no such Planet coming from under the Sun beams take him that is in the mid-heaven, and if there be none therein posited then the Lord of it, and the places of Mars, Venus, and Mercury, but when these happen to be many, the Native will practise several Arts; now the Art a Native practises is much affected by the series of revolutions, which if they agree with his Nativity, he will be delighted with it; otherwise he will do it against his will.*

First oriental planet is the main significator of the profession, oriental means having smaller ecliptic longitude than Sun, between conjunction and opposition. Another significator of the profession is a planet in 10th in aspect with Moon. Third option is to consider Mars, Venus and Mercury, because these fast planets define our day-to-day activity. Revolutions activate the mentioned constellations.

- 2.75. *A prime cause of men leading single live is the combustion of the Moon in their Nativities with Saturn, or eminently afflicted by him, so in women if a Planet be combust or the Sun in Taurus greatly afflicted.*

Affliction of the Moon by Saturn denotes cold and detached emotions: Moon is a significator of women in a male's geniture. Similar conclusion can be made from the afflicted Sun in a woman's chart, especially if the Sun in Taurus afflicted, Taurus naturally being a sign of stubbornness.

- 2.76. *Mars and Mercury evilly disposed, and in conjunction with the*

*Moon, signifies Thieves and Robbers, but if Saturn behold them, or be in the Seventh, they will suffer according to their deserts, and therefore whenever you see indications of grievous crimes, consider whether the Infortunes are strong or not, and oppress the Sun, Moon, or Lord of the Ascendant; or if the Lord of the Ascendant be combust, or an enemy to the Moon, for then undoubtedly the Native will suffer for his villainy.*

Afflicted Mars and Mercury signify spoilt thinking, harsh and, in case of low dignity, mean. Being connected with Moon, such planets direct the mental power of the native towards bad deeds, for instance, robbery. Aspect from Saturn signifies punishment, especially in 7th, where it denotes execution. Strong infortunes in a bad chart signify dominance of justice. Bad for the bad is good.

2.77. *When the Moon is joined to Saturn in an Angle, the Native though a grandee will be reduced to poverty.*

Moon in conjunction with strong Saturn in an angle signifies grief and sufferings, thus reducing general happiness and prosperity.

2.78. *Let him that has Mars in the second house beware of concerning himself in merchandise.*

A person who tends to 'squander estate foolishly' (cf. earlier aphorism about Sun and Mars in 2nd) should be beware of merchandising! Cardano is a reliable authority here, with Mars & Saturn in 2nd in his natal chart.

2.79. *He that hath a Nativity unfortunate for riches and honour, and*

*yet the Moon in conjunction with an eminent propitious fixed star, shall unexpectedly become potent, and again, fall to misery, but to judge of the greatness of the event consider the state of the Moon.*

Here the effect of fixed stars is stressed. If the chart is weak and insignificant, fixed stars denote rise and fall, especially so with Moon which symbolises inconstancy.

2.80. *When Venus is in the eleventh, Mercury in the twelfth, the Sun in the horoscope, Jupiter in the second, Saturn in the sixth, and the Moon in the ninth, so many and great accidents will happen to the Native that his life may justly be esteemed prodigious.*

Certainly, Cardano is talking about a particular chart here. We do not know which one, but the person should be bright (Sun in ascendent), rich (Jupiter in 2nd), persistent (Saturn in 6th), virtuous (Moon in 9th), and able to cope with secrets (Mercury in 12th). The picture gives an image of a successful high-rank clerical person, probably related to secret negotiations, which indeed could provide a prodigious life.

2.81. *Saturn, Mars, and the Dragon's Head in the fourth, betoken sudden Death.*

Fourth house signifies end of matters. Saturn, Mars and Rahu are all malefics, and Rahu is especially erratic and unpredictable. Therefore, the death might be sudden and, since malefics here, violent.

2.82. *When the Moon in a nocturnal Geniture passes by her beams*

*from Mars to Saturn, many inconveniences will happen to the Native, chiefly occasioned by women.*

Moon is a significator of women; in a nocturnal geniture, it is the sect luminary, and therefore most important. Being afflicted by two malefics, it signifies much trouble related to women.

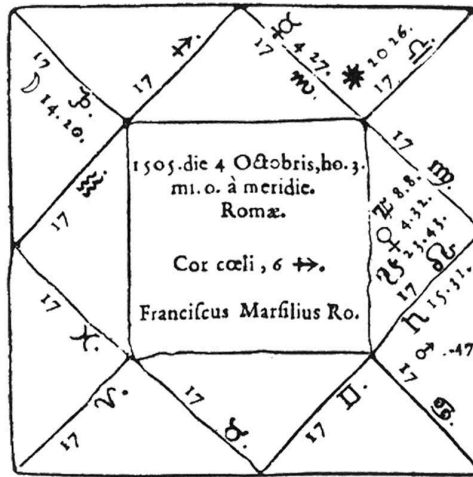
- 2.83. *Those persons are like to prove learned in whose nativities Saturn, Venus, Jupiter, and the Moon, do exactly behold Mercury, provided that neither Saturn nor the Moon be posited in the Ascendant, and that there be no Planet in an Angle, for any Planet strong in an Angle is an impediment to wisdom.*

Mercury associated with many planets, especially benefics, provides advanced and positive intellect. Saturn gives deeper understanding (although it slows thinking), Venus gives grace of thoughts, Jupiter expands the mental abilities, Moon couples emotions with intellect. Additionally, Saturn and Moon should not afflict the ascendent by their rigidity/fluctuations. Strong planets in angles, being very powerful, give pride and lack of meakness — these are to be avoided in learning.

- 2.84. *When the Sun peregrine in "Corde Coeli" shall be in square of the Moon in the Seventh, the Native will come to be the chief of his family or faction, but shall die suddenly.*

Anton Grigoryev comments this as follows: "When Cardano wrote the aphorisms, he used a peculiar house system: equal houses (30 degrees of ecliptic) counted from

the exact point of ascendent. At that, the midheaven did not necessarily coincide with the cusp of 10th house. In the Seven Segments, Cardano calls the midheaven ”Cor Coeli”, i.e., Heart of Heaven (’corde’ is one of the forms of ’cor’). See an example chart from the Seven Segments:



In the chart, the cusp of 10th house is in 17 Scorpio, and Cor Coeli is in 6 Sagittarius. Later, Cardano switched to the Regiomontanus house system”.

2.85. *In all Nativities examine exactly all the Moon’s condition in relation to the three ways whereby she is exalted, for ’tis very necessary.*

Moon and its dignities are very important in natal reading. As the most dynamic body, Moon gives practical understanding and activates all other planets by aspects and conjunctions.

2.86. *When Infortunes are in Angles, and Fortunes in Succeedent houses, or the Moon combust, and the Lord of her place strong and happy,*

*or Jupiter Cadent, and his dispositor well dignified, the Native from a sad mean condition and great misery shall rise to a considerable grandeur and felicity, and so on the contrary.*

”The houses will progress throughout the life, hence his first point. In the second half, it is the dispositors. Situation is bad, but sooner or later someone will come along to help you out of it”<sup>4</sup>.

- 2.87. *When the Moon, Venus and Mars are altogether in conjunction, ’tis a fit time to bring Neros and such cursed monsters of mankind into the world: the Native’s manners are prodigiously wicked.*

Moon-Venus-Mars conjunction is a constellation for violent lust, hence Nero. Again, never forget to check the status of Jupiter, because a dignified Jupiter would overcome evil intentions.

- 2.88. *Jupiter elevated and a little infortunated, destroys the Native’s children, but preserves his estate; if he be descending and low and not unfortunate, he gives children but not an estate.*

Jupiter is a natural significator of both children and prosperity. Elevated Jupiter means early achievements in life. Being ’little infortunated’, it focuses the native on social achievements, and this might destroy the family matters. If Jupiter is strong and below horizon, its beneficial influence focuses on family matters, and less social/material achievements are to be expected.

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<sup>4</sup>John Frawley.

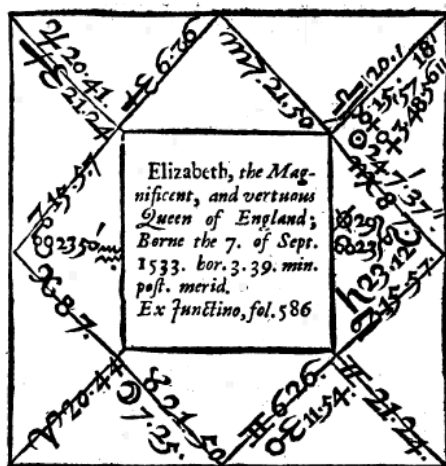
2.89. *When Saturn does not threaten a violent death, yet if he be in, or lord of the seventh or eighth houses, he signifies the Native shall die for grief of mind.*

The grief of mind can be explained, on one hand, by the melancholy, and on the other hand, by voluntary adopted single life, both brought by the Saturn causing permanent outer opposition from 7th house.

2.90. *Infortunes peregrine in the Seventh house, having dominions in the Ascendant, denote the deaths of the Native's wives or enemies.*

Yet another deep aphorism of the master. An infortune in 7th having dominion in the ascendent is just the native himself, solely focused on the matters of 7th house, i.e., on partners/opponents. Being a peregrine, the native is a heavy load for them, causing evil and even death. Bad luck for enemies!

As an example, Anton Grigoryev suggests Elizabeth I, the chart being taken from the Lilly's Prophetical Merlin [6]:



2.91. *It is next to impossible that they that have never a planet above the earth, nor in the Ascendant of their nativities, should either live long or accomplish any great matters in the world.*

Empty ascendent and upper hemisphere signify a native who is expected to manifest his abilities in the latter half of his life, when people generally suffer lack of energy and opportunities. As longevity is a rare gift (especially so was it in the Cardano's time), most of such natives would just not live long enough to enjoy the fruits of the night charts.

2.92. *The number of a Native's wives (where only one at once is lawful) is to be found out not only from the concourse of the Planets or Common signs, but with that you must consider that fit applications of the Moon to Planets at ripe years, and testimonies of the Death of Wives do also concur.*

Here Cardano is most probably talking about directions of the Moon during the course of life.

2.93. *When Mars and Mercury afflict the Lord of the Seventh, being elevated above him, the Native will kill his wife or his enemy, even though it be with poison, especially if either of them have power in the Ascendant.*

I suspect here the chart of his elder son is described, who was executed for the attempt to poison his wretched wife<sup>5</sup>. The meaning of the aphorism is similar to 2.90:

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<sup>5</sup>The woman had given birth to a baby, and she then teased the husband saying that the child was of another man. Cardano's son got furious and put poison for the whole family of his wife, but all of them recovered, except the wife who was weak after the pregnancy. She was staying in bed recovering after poisoning when young nurse run around and occasionally jumped onto her and crushed. The Cardano's son was executed anyway, after a long painful trial, see [3].



Mercury and Mars signify evil intentions directed towards 7th house, the partner.

- 2.94. *If in a woman's nativity Mars shall be under the Sunbeams, she will be apt to play the Harlot with her Servants and mean fellows, but if Venus be true, then she will trade discreetly with Nobles and gallants of quality.*

Sun-Mars conjunction can be observed in many charts of modern cinema/pop stars: this is the energy which drives to the top by means of being a 'harlot'. These change partners frequently and with ease — the medieval aphorism perfectly holds true in our time. Sun is a general significator of men, and its affliction by Mars means insults and scandals for the native's partners. Also, consider the state of the Venus. 'Discreet trade' provided by a dignified Venus might turn into something less noble if the Venus is afflicted. Some time ago I looked at the chart of very young and promising actress and was surprised to see these bad indications. However, in a few years she remarkably changed from a pure beauty into a spoilt diva. Still, her talent is outstanding.

- 2.95. *Infortunes afflicting the place of children, if they be but a little weak, the Native may have children; if much debilitated, the children he has will die; if they be very weak, he will be wholly barren.*

Very clear aphorism. I know a chart with Saturn in Leo on the cusp of 5th house. The native is 30, married for several years, - and yes, childless.

2.96. *When the Lord of the Geniture is an Infortune and does not behold the place of children, or being a Fortune beholds them with an Aspect of hatred, the Native will never love his children as he ought to do.*

The relation between 1st and 5th houses is considered, very similar to that between 1st and 10th in aphorisms 2.55. Take rules of 1st and 5th, look at the dignities, receptions and aspects (including cusps of the houses) and draw the conclusion. Similarly with all other matters, their houses and signifiers.

2.97. *When Mercury is under the earth he has greater efficacy in relation to giving Arts and Sciences, but in respect of eloquence he is best when he is above the earth.*

Being placed above the Earth, Mercury, as any other planet, provides public manifestations of its abilities, for instance, speeches. Under the Earth, it brings written communications, books, etc.

2.98. *When Mars is exactly on the cusp of the Mid-heaven, and has no dominion in the Ascendant, if the Native live to any considerable age, 'tis much to be feared that he will be killed.*

If Mars had domicile in the ascendent, then on MC it would signify elevation of the native himself. As in this aphorism it is mentioned as not having domicile in the ascendent, it signifies some external (and violent) circumstances, which may cause death.

2.99. *When it happens that the Signifiers of persons of quality well*

*posited in their own genitures, are such as were unfortunate in the Nativities of their Parents, it signifies that they shall spin out a laborious life as to riches and honour to a considerable age, and then by successive increases, shall attain to great Estates and Eminence, whence 'tis evident that the lives of no persons may be more unlike to each other, than theirs who were born at the same time.*

Rarely nowadays can we compare genitures of natives with their parents, but the main point of the aphorism is the importance of ancestors for the native's elevation. The latter part of the aphorism, as I understand it, means that even birth at the same time does not provide two people with similar destinies, for their own genitures, as well as those of their ancestors, promise their specific life paths.

- 2.100. *Nativities which can never be good, are such as have both the Infortunes in the same place joined to one of the Luminaries, or when the infortunes single are singly joined to the Luminaries, or when the Moon is under the sun beams with Saturn or Mars, or where all the Planets are in the third, sixth, eighth, or twelfth houses; or when the Infortunes are in Angles, and the Luminaries and Fortunes cadent, or when the Luminaries only are cadent and all the other Planets Retrograde, or when both the Luminaries, and both the Fortunes are afflicted, or when only Mars is above the earth the other Planets not being mutually joined nor in Angles.*

Here general afflictions are listed, mainly focused on luminaries as givers of light and life.

## Chapter 3

# Aphorisms concerning revolutions

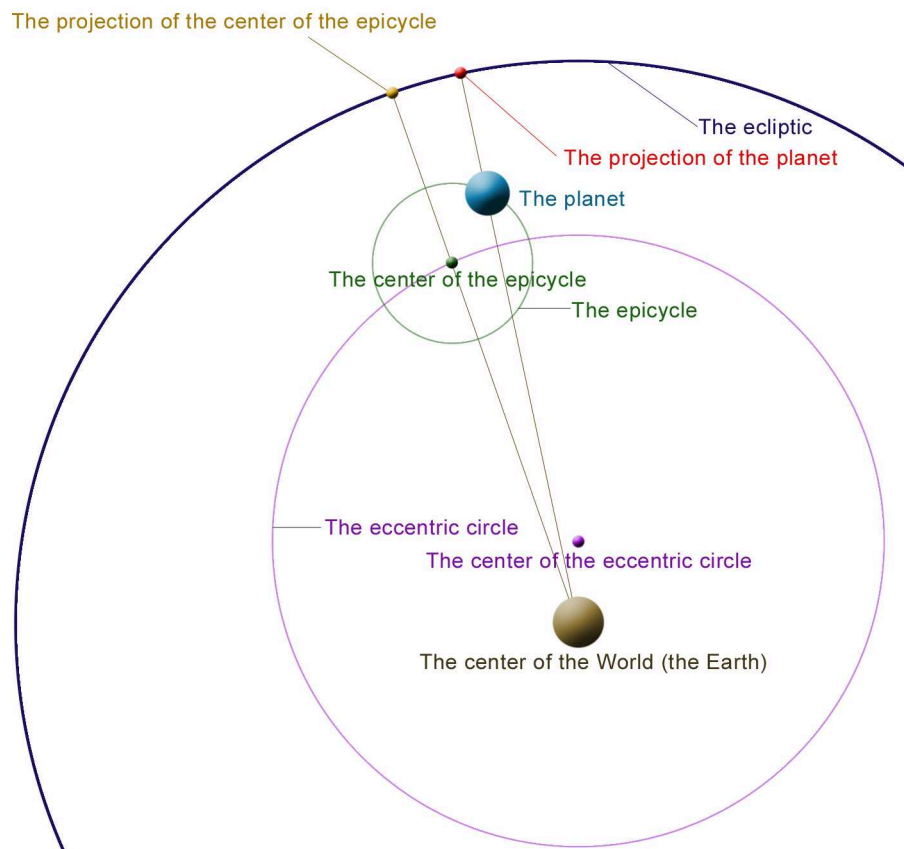
*What cannot be altered trouble  
yourself not about.*

Girolamo Cardano

- 3.1. *Revolutions may be said to be accomplished five ways, first, by the return of the Sun to the same point, which is most valid. Secondly, the return of the centre of a Planet to the same place of the Ecliptic, of which kind that of the Moon first, and then those of Saturn and Jupiter are chief. Thirdly, the return of the centre of some smaller Circle to the same place. Fourthly, the return of a Planet to his place in a smaller circle. Fifthly, the return of a Planet wherewith he was in the beginning joined as it is the place of another Planet.*

Anton Grigoryev comments this aphorism as follows:  
"1) return of the Sun to the same point — this is the conventional solar return widely used in the modern astrological practice; 2) return of the centre of a Planet to the same place of the Ecliptic — this is an analogue of the solar return for the planets; 3) return of the centre of some smaller circle to the same place — by "smaller cir-

cle”, Cardano denotes epicycle of a planet, and the center of the epicycle lays on a bigger circle called *eccentricus orbis*; this is the return of the projection of the epicycle centre into the same point where it was at birth; 4) return of a Planet to his place in a smaller circle — this is return of a planet into the same point of the epicycle where it was at birth; 5) the return of a Planet wherewith he was in the beginning joined as it is the place of another Planet — this is return of a planet to those places in the natal chart with which it was initially connected by major aspects.



3.2. *When the Dragon’s Tail in a Nativity unfortunately beholds the Lord of the Ascendant and in a Revolution the Moon shall be joined therewith, and the Lord of the House of Death being then*

*in the place of an infortune in the Radix, shall likewise behold it, the Party that year will die.*

Ketu with ruler of ascendent in the natal chart is a general affliction of the health, and Moon in the revolution chart falling into that place is a switch for problems. The second part of the aphorism gives a clue in combined reading of both natal and revolution charts: fatal is the placement of the ruler of 8th in the revolution falling onto infortune in the natal chart. Events related to matters of other houses should be read likewise.

- 3.3. *When the Infortunes are strong in the Radix, and the Moon applies to a powerful fixed Star of the Nature of Mars in a Revolution, the Party will be apt to commit man-slaughter that year, or be in danger about it.*

Strong infortunes in the natal chart signify potential evil, and when Moon in the revolution conjuncts an evil star, this can turn for violence, particularly a murder. Such a murder might be rather figurative, but evil, conflicts, and quarrels are inevitable.

- 3.4. *Revolutions may produce effects happening in the years following, either because one year is preparative to another, or because the Nativity decrees what the Revolution perfects, or by reason of the greatness of the event as death, or of the causes, as when the Sun is exactly in opposition of Jupiter.*

Promised effects are not constrained by calendar dates, because events evolve continuously, not discretely, and ac-

ording to speed of significators.

- 3.5. *When the Ascendant of a Revolution is the same with that of the Person's Nativity, something promised in the geniture happens, but much more certainty if the Moon shall be also in her place of the geniture, or the Lord of the Ascendant in a place partially behold the same house of the Radix.*

The ruler of the revolution ascendent being the same as in the natal chart signifies that events of the year are coherent with the nature of the native — such years are usually prominent. Similar effect when the ruler of ascendent or Moon of revolution fall into natal places: this accidentally strengthens them. When I am writing this book, the solar chart has the same ascendent as the nativity, with the same ruler of 10th, which is placed on the natal Jupiter in 12th, in reception and application to the ruler of the ascendent — no wonder that I am writing this book.

- 3.6. *If in a Revolution the Lord of the Geniture Retrograde (if he be one of the Inferiors), begins to be under the Sun beams, or (if he be one of the Superiors) if he be afflicted by an Infortune, you may expect some danger of your life that year.*

Here is the description of various afflictions and dangers for the lord of the geniture — which is the most essentially and accidentally dignified planet in the chart.

- 3.7. *When Jupiter in a Revolution beholds the Moon or Venus, or be in an Angle in either of their places in the Radix, it inclines the Party, if of fit age that year, to marry.*

Giver of happiness, Jupiter, joins Moon and Venus for good! Just watch which houses it rules in the natal chart, because sometimes it might become accidental malefic, without much harm though. Marriage is especially plausible when natal Moon or Venus are in angles (hence strong) and the revolution's Jupiter approaches there.

- 3.8. *When in a Person's Revolution whose only significator of life was debilitated in the Radix, the Fortunes shall be combust in any house but the Ascendant, and the Infortunes being above the Earth, shall behold the Sun, Ascendant and Moon, or the Moon be under the Earth, such person without any ill direction may die that year.*

The natal significator of life being afflicted is an initial weakness. Fortunes combust in revolution mean weakened support of heaven (except in the ascendent, because as such the first house would be much fortified by Sun and the benefic, despite the combustion). Dominance of infortunes is an additional factor, and Moon under the Earth is the final remark. Note that a bad revolution (i.e., the transit configuration) can kill 'without any ill direction'.

- 3.9. *If a Geniture be weak as to life, and three Planets be joined in a Revolution, there is imminent danger of some eminent disease, especially if they happen in the sixth house.*

This aphorism is similar to the previous one, and combination of three planets (doubtfully all of them benefics) focus the matters of the year on some particular issue, which is especially bad if it happens in a bad house, like 6th or 8th.



- 3.10. *When at ripe Age a Revolution shall have Venus in Sextile of Mercury, who was joined to her in the Genesis in the same place, the Native will be strangely haunted with wanton thoughts and venereal imaginations, and if they shall be in conjunction in the same place where before they were in Sextile, he shall that year enjoy some mistress that he is much enamoured of.*

Here the easy aspect between Mercury and Venus plays negative role, and being repeating the natal configuration, it gains more strength. Venusian matters acquire mental nature from Mercury, whereas Mercurian mentality becomes flirty, hence wanton thoughts.

- 3.11. *When in the hour of a Revolution the Superior Planets or others shall be joined in the place of a Radical Significator, expect from thence some notable matter to happen of that kind which is thereby naturally promised.*

Always watch in revolutions the natal placements of the planets.

- 3.12. *When the Moon is joined with Saturn in a Revolution, and he casts a square to the Ascendant, such person shall that year suffer in his body by reason of a disease of his mind.*

Moon-Saturn connection with ascendent logically connects depression with the body (native even may hurt himself).

- 3.13. *The additions that are made by the procession of the sun in an annual Revolution, transfer the significations for near upon so many days after the Revolution, as there are years past.*

As it is explained below in Aphorism 3.20, Cardano considered progressions of solar charts. In such case, each day after the solar return describes a particular year after the revolution.

- 3.14. *When the Moon agreeing with Saturn in the Radix, or being with any other Planet in his dignities, if she happen in a Revolution (after the age of forty years) to be corporally joined with Saturn in the same latitude, or being full of light shall be in opposition to him and in contrary latitude from the sixth house to the eighth, the Native will undoubtedly fall into some strange disease and die thereof.*

This aphorism corresponds to Seg. VII, aph. 161, and Anton Grigoryev translates it as follows: "When after 40 years the Moon conjoined with Saturn or with a planet that in the geniture is in Saturn's dignities and in the revolution it is with Saturn by body and at the same latitude, or full of light, in opposition at the opposite latitude, from sixth to eighth houses, the native undoubtedly will fall with unusual disease and die of it".

Anton Grigoryev comments: "When the Moon is conjoined by body with Saturn, the requirement of the aphorism is the same ecliptic latitude for the two (for instance, 3N). In case of the opposition, the latitude should be opposite too (3N & 3S)".

Being related to Saturn in the natal chart (by aspect or placement in his sign), the planet becomes much dependable, and any further connection with Saturn in revolution

(at appropriate age) might prove fatal. Conjunction in the same latitude or opposition in the contrary latitude perfect the influence — note the importance of the latitude which is often missing.

- 3.15. *When the houses of the Ascendant or Moon in the Radix shall be in square or opposition to the Infortune in a Revolution, the Native will suffer much trouble, but if the Moon be in conjunction with them, then he shall do much mischief to other people, but if besides this the Infortunes are Lords of inimical places, He shall both do damage to others and suffer much himself.*

In the first part of the aphorism, affliction to ascendent & Moon by opposition from a malefic is clear. If the malefic rules bad house (6th, 8th, or 12th), then it gets especially evil and causes much damage in the relevant matters (health, death, enemies). Moon is mentioned as the signifier of the common folks.

- 3.16. *The particular times of accidents happening are to be found out from annual and monthly revolutions and transits.*

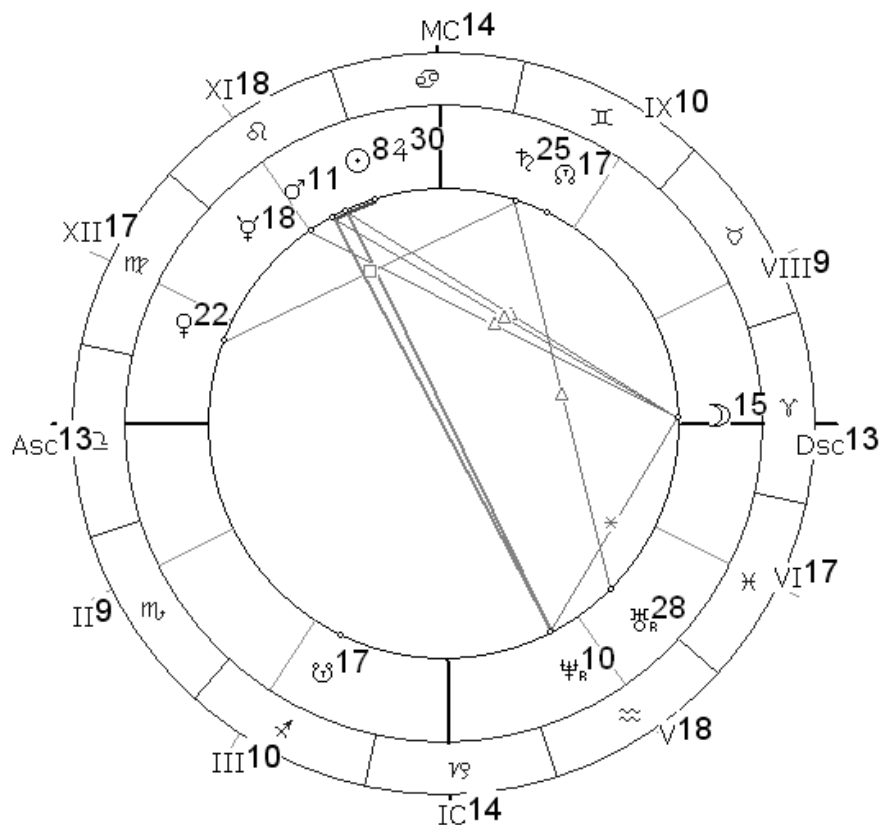
Note importance of transits: they trigger the yearly predictions of revolutions. The returns in themselves are snapshots of the transits — never underestimate the importance of these.

- 3.17. *Fatal will that year he to the Native's health, when in the Revolution many of the Hylegicals come to bad places of the Figure, or to the Aspects of the Infortunes.*

Hylegial places are luminaries, ascendent, MC and part of fortune. Their combined affliction is indeed fatal.

- 3.18. *If any Planet be afflicted in an annual revolution, the effects will appear when he shall apply by body, square or opposition to the Planet that is Lord of the sign wherein he is.*

An accurate aphorism allowing to time particular events during the year of the return. For instance, in my 2002 revolution, Sun in Leo was in conjunction with Mars, and certainly on the birthday the transit Sun applied by conjunction to the natal Sun, which is the lord of the place. On the next day, I got into a road accident, and my face was broken. Ruler of the revolution, Venus, was in detriment in 12th: hospitalization.



- 3.19. *Diseases are for the most part of the nature of the Lord of the sixth house, or the Planet therein posited as well in Revolutions as Nativities.*

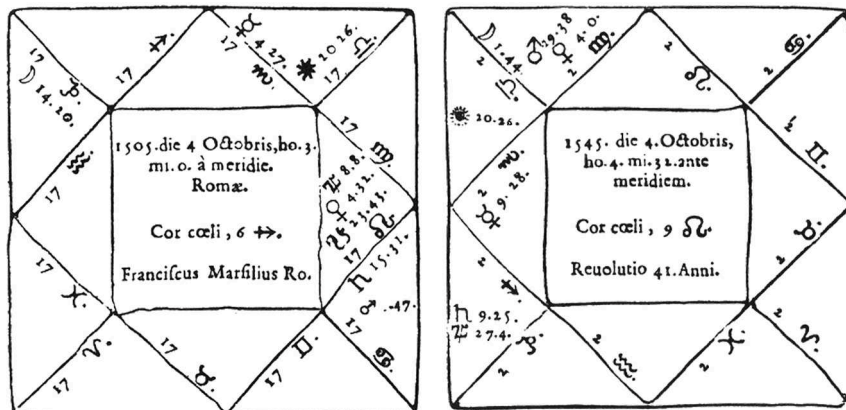
This aphorism combines natal and revolution readings. Look at the natal and revolution rulers of 6th or planets therein. Watch where they fall in both charts.

In the same 2002 revolution that I mentioned in the previous commentary, 6th house was empty, but the ruler of 6th was culminating exalted Jupiter (which rules the natal 6th as well), close to the conjunction Sun-Mars, and it signified sudden (cardinal Cancer) and intensive (Jupiter) bleeding (Mars-Sun-Jupiter) due to trauma.

- 3.20. *The Revolution of a year is one thing in time, which is the return of the Sun to the same point from the Equinoctial; — another thing in the World, which is its return to the same fixed star, and yet another thing in Nativities, which is its return to its former place, but with the addition of so much of the Ecliptic as he passes through in one natural day.*

Anton Grigoryev comments this as follows: "The last part of the aphorism, where he talks about returns in natal charts, might look strange. It would be incorrect to interpret these Cardano's words as casting a solar chart not for the moment when Sun is back to the same point of the ecliptic as at birth, but for a later moment ('with addition so much of the Ecliptic', etc.). The charts in the Seven Segments clearly show that he cast the solar returns exactly for the moment of the Sun's return to the natal

ecliptic position.



In this example, one can see the natal chart (left panel) and solar return for the 40th birthday of the native (right panel), with the same Sun’s coordinate, 20.26 Libra. So, what does Cardano mean when saying ‘with addition’? One can understand this aphorism (Seg. V, aph. 114) if looks at the next one (Seg. V, aph. 115): ‘A year and a day are similar. We say about the day when the Sun returns to the place, and we also say about the day of the considered year, namely, the return, as well as the passage (in degrees) which the Sun performs in one natural day’. Therefore, this aphorism clarifies the latter part of the previous one which is given in the *Anima Astrologiæ* [4]. Certainly, sentence ‘with addition’ in the *Anima* should not be interpreted as a mathematical action. Cardano means that since one day is equivalent to one year, we should consider not only the Sun return into the place where it was at birth, but ‘in addition’, we should consider its transit within the day following the exact return.”

## Chapter 4

# Aphorisms relating to decumbitures, diseases, physic

*Heat makes all things rare, and rarefaction in one part of the body produces suction from another.*

Girolamo Cardano

- 4.1. *In sickness, the Ascendant shall signify the Patient, the seventh house the disease, the Luminaries the Patient's strength, the Infortunes the strength of the disease, but the eighth house has always a share in the signification.*

A straightforward aphorism, stressing importance of the house of death in consideration of a decumbiture.

- 4.2. *When the Moon applies to Planets of a nature contrary to that of the distemper, especially if they be Fortunes, the disease will be changed for the better.*

A disease which has a particular significator will turn for better if Moon applies to a planet of the opposite nature: for instance, if the disease is Saturnine (dry and cold), then

Moon applying to Jupiter (warm and moist) would signify the cure caused by the balanced humours.

- 4.3. *When the Moon in the beginning of a sickness (which is called the Decumbiture of the Patient) shall be either under the Sun beams or with the Dragon's Tail, Saturn or Mars, it threatens extraordinary danger, and if the party be old, even her conjunction with Jupiter, Mercury, or Venus, is not without peril; the same but nothing so grievous may be feared when she is in square or opposition to any of them, but if besides all this she shall happen to have been in their places in the Patient's geniture, he will certainly die.*

Here two points are important: affliction of the Moon in the decumbiture and connections of this chart with the natal chart of the patient — this is similar to reading of the solar charts. Remember that decumbiture reflects the transit picture, which might kill.

- 4.4. *Mars, Jupiter, and Venus rule the blood; Mars and Sol, cholera; the Moon and Venus, phlegm; Saturn and Mercury melancholy; and Mars and Mercury with the Sun, black cholera.*

Anton Grigoryev comments this as follows: "What is the difference between melancholy and black cholera in this aphorism? By melancholy, Cardano denotes plain melancholic humour and assigns it to Saturn and Mercury - two cold and dry planets which correspond to the nature of this humour. By black cholera, he denotes so-called "atra bilis" which literary translates as "black cholera" and denotes a



special, pathological form of the melancholic humour. The process of humour forming in organism was traditionally described as "boiling". In stomach, food first transforms into phlegm and then, at body temperature, boils/cooks till transforms into blood. Part of it, under further warming, transforms into yellow bile, or choleric humour, and part of yellow bile further transforms into melancholic humour. However, if the heat is too high, then melancholic humour can "burn" and transform into its abnormal state called "atra bilis". Atra bilis is described as dry, and more hot than ordinary melancholic humour, but yet not as hot as yellow bile. Cardano assigns rulership over atra bilis to Mars and Mercury with Sun. On the contrary to melancholic humour, here two hot and dry planets present, Mars and Sun; on the contrary to yellow bile, there is cold in nature Mercury".

- 4.5. *Saturn causes long diseases; Venus indifferent, Mercury various ones; the Moon such as return after a certain time, as Vertigos, Falling-sickness, etc. Jupiter and Sol give short diseases, but Mars the most acute of all.*

Here natural duration and character of diseases are explained, from chronic due to Saturn to variable due to mutable Moon.

- 4.6. *When you find the Figure at the beginning of a grievous distemper to appear much more mild and favourable than the distemper, you may conclude the disease contracts its malignity from the Nativity, the principal places falling upon some disastrous*

*configurations.*

If decumbiture chart looks better than disease symptoms, it means that the danger will disappear. One also needs to look how the natal chart agrees with the decumbiture.

- 4.7. *It is necessary to consider the Lunations preceding the disease and thence likewise to take indications of the Patient's condition.*

Moon phase charts define short-term evolution of the events, which is important for disease prognosis. Lunations play the same role here as aspects of grand planets do in the mundane charts.

- 4.8. *If you find a Person after the age of 50 years labour under strong and frequent diseases, you may conclude the significator of life in his Radix, to be sorely afflicted by the body or aspects of one of the Infortunes.*

This can be used as a rectification method, because the natal chart parameters might be derived by means of the transits causing diseases.

- 4.9. *When the Moon is in a fixed sign physic works the less, and if in Aries, Taurus, or Capricorn it will be apt to prove nauseous and very distasteful to the Patient.*

Anton Grigoryev comments this as follows: "Here, Coley and Lilly combined two aphorisms of the Seven segments: 1) 'The Moon in a fixed sign promotes a remedy less, and in a ruminant sign she evokes nausea' (Seg. II,

aph. 148); 2) 'The ruminant signs are Aries, Taurus, Capricorn' (Seg. II, aph. 149.)”.

The Moon in a decumbiture describes the general state of the disease, and being placed in a fixed sigh, it promises slow process, where medicine might not be helpful immediately. Capricorn and Aries are two cardinal signs ruled by malefics. Such a disease promises to be harsh and hard. Taurus, due to natural stubbornness, signifies a persistent infirmity. The commentary by Anton Grigoryev about the original text of the aphorism provides the hint about the 'ruminancy' of all the three signs.

- 4.10. *In Purging, 'tis best that both the Moon and Lord of the Ascendant descend and be under the Earth: — in vomiting that they ascend.*

Thus placing the significators, the exertion/contraction functions can be regulated.

- 4.11. *Purging, Vomiting, Bleeding, Making use of issues, etc., ought to be done while the Moon is in moist signs, the chief of which is Pisces, the next Cancer.*

The humour of the significator and that of the procedure should be in agreement.

- 4.12. *The significator of life in the Radix being strong in natural diseases helps very much, but in casualties, little or nothing.*

Strong significator of life is helpful in the recovery after the accident. Certainly, the injuries are less related to the

organism strength than the natural diseases are.

- 4.13. *When the Moon is with Venus, Choler is better and more safely expelled; and when she is with Jupiter, Melancholy.*

To expel hot and dry choler, one needs the opposite quality, which is cold and dry, i.e., one needs the Venus. Jupiter is hotter, so it is helpful with colder Melancholy. Treat the contrary by the contrary.

- 4.14. *Every immoderate Position of the Heavens to Persons weak and aged, brings death; to others violent accidents and grievous calamities.*

The weaker and the older can be killed by lesser danger.

- 4.15. *If a disease begin when the Moon is in opposition to the Sun, 'tis by reason of superfluity of humours; if she suffer an eclipse, the same time 'tis for weakness of the Spirits and Vital power.*

Beautiful and transparent aphorism. Never forget basics in your analysis, phase and dignities of the Moon tell lots about disease and patient.

- 4.16. *The Infortunes being Oriental, cause Diseases; Occidental, defects.*

My hypothesis is as follows. An oriental planet is like a 'servant' of the Sun, and thus is dominated by him. Similarly, occidental planet dominates the Sun and thus defines problem which are ever incurable, i.e., defects.

- 4.17. *Venus with Saturn in the seventh and Mars elevated above them both, causes barrenness in men, and Abortions in women.*

Venus afflicted by Saturn often signifies absence of spouse or general lack of marital joy. Just like 5th house signifies both pleasures and children, the Venus itself is the natural significator of the same. When afflicted, and the affliction is confirmed by the elevated Mars, this signifies a childless person.

- 4.18. *Sagittary and Gemini signify Diseases that come with falling, as Swooning, Falling-sickness, Suffocations of the womb, etc.*

Gemini is related to breathing as an air sign. Sagittarius is assigned to falls in Jyotish as well, and this might be explained by its expansive bestial nature, which leads to injuries and calamities.

- 4.19. *When at the beginning of a disease the Luminaries are both with the Infortunes, or in opposition to them, the sick will very hardly escape.*

Affliction of luminaries is a bad sign indeed.

- 4.20. *From the Moon's applications to the Fortunes or good aspect of the Sun, the same being neither contrary to the disease, nor afflicted, nor in the power of the Infortunes: - health may be expected, but by her going to the Infortunes of like nature with the disease, or ill beams of the Sun, death is to be feared.*

Here again the stress is put onto the condition of the Moon, which is never to be forgotten in the analysis.

4.21. *Cold and dry diseases, such as are naturally long, are increased by Saturn; but those that are short, hot and dry, from Mars.*

Two malefics differ in speed, and so do their diseases.

4.22. *A conjunction of the Luminaries in Aries, causes alteration and death, if Venus and Mercury be there retrograde; the like if it happen in Scorpio or Virgo or in any humane sign; so likewise if such conjunction fall in the sixth, seventh, or eighth house of the figure of the Decumbiture within the Aspect of an Infortune, the Patient will be in great danger.*

New Moon is very weak, which is dangerous in disease. In Aries, Moon is peregrine, and Sun is very hot. Be detrimented Venus and retro Mercury here (problems with breathing!), the danger is even more prominent. If this is in a bad house and under aspects of malefics, the picture is scary.

4.23. *Mars in the Ascendant at the Decumbiture, makes the disease, swift, violent, afflicting the upper parts and disturbing the mind; and if besides this, the dispositors of the Luminaries and Ascendant happen to be afflicted, death will follow; the like if both the Luminaries be Cadent from Angles, and not assisted by the Fortunes; but if in such a position, the Fortunes strong shall have dominion in two places, the disease will be changed from Acute to Chronic, and the Patient at last will escape beyond hope.*

Therefore, look (i) where are the malefics, (ii) what happens to dispositors of the luminaries, whether they provide sufficient vital support or not, (iii) what happens to ascen-

dent, (iv) if there is support from benefics? Weight these to draw a conclusion.

- 4.24. *From the first hour of the day (or one in the morning inclusive) till six, blood predominates, whence morning sleeps become so sweet and pleasant; from thence to noon, Cholera, afternoon Phlegm, and from the beginning of the Night till mid-night, Melancholy.*

The observation is based on the traditional understanding of humours and explains why many Saturnine people are night-active.

- 4.25. *Saturn in Fiery Signs when the Sun is weak causes hectic fevers; Jupiter sanguinary ones, and if Mars behold him Putrid ones; Mars in such signs gives burning fevers of all sorts; Venus ephemeral fevers, and if the rays of Mars be mixed, putrid ones from phlegm; Mercury mixed ones, but if the Moon be joined with him she makes pituitous fevers from the corruption of the humours; Saturn mixing signification with Mars, causes Melancholy fevers, and if Mars be under the Sun in the sixth or twelfth house in fiery Signs, or being so posited shall cast his beams on the Significator of life, or the Lord of the Ascendant of the Revolution, or if the Lord of the Ascendant or Significator of life apply to his aspects by direction, it occasions burning pernicious fevers and like the venomous ones; but if to these, Saturn or the Dragon's Head or Tail, or Venus Combust be added, or if these Planets shall be posited in Scorpio or Leo, the fever will be altogether pestilential.*

Extended explanation of mixes of humours, which is es-

essential for correct diagnosis reading from a decumbiture. The same analysis is applicable to a natal chart to derive potential diseases of the native.

- 4.26. *Mischievous fevers are caused when the Sun is Afflicted in Leo, but if otherwise he be fortified they seldom happen, because the matter then corrupts and is carried off, unless by chance.*

Always look at dignities, receptions and aspects; the affliction from malefics is compensated by influence of benefics.

- 4.27. *Watery signs threaten Putrid fevers of very bad continuance if Mars (especially combust) have any rule in them, but earthly signs are altogether free from putrid fevers.*

Combust Mars increases fever, which in watery sign is certainly putrid. The earthly signs have no fire to suffer fevers.

- 4.28. *It will be a fatal time to suffer amputation or lose any member when the moon is in an oblique sign under the Sun beams and opposed by Mars.*

Oblique sign, or sign of short ascension, signifies fast events, like cuts. Combust Moon in opposition with Mars means that both luminaries are afflicted. Harsh affliction denotes possible amputation.

- 4.29. *A tedious travail and delivery in child-birth is to be expected, when the Moon is aspected by the Infortunes, and in an oblique sign, and a Planet retrograde or slow of Motion is in the Ascendant.*



Moon is a baby and a woman in a male's chart, so any affliction is dangerous for his wife and her ability to conceive.

- 4.30. *Venus is cold in the second degree, and moist in the third; the Moon cold in the third, and moist in the fourth; Jupiter hot in the second, and moist in the first; the Sun hot in the third, and dry in the second; Mars dry in the third, and hot in the fourth; and Saturn both cold and dry in the fourth.*

Anton Grigoryev comments this as follows: "Intensity of manifestation of a certain primary quality (hot, cold, moist, dry) is usually denoted by degrees, from 1st (weakest) to 4th (strongest manifestation). This allows to express the qualities of planets in a more accurate way. Both Venus and Moon are moist and cold, but Moon is colder and wetter than Venus. Both Sun and Mars are hot and dry, but Mars is hotter and drier than Sun. Both Venus and Jupiter are wet, but Venus is wetter than Jupiter. Saturn is colder than both Venus and Moon and surpasses both Sun and Mars in dryness, i.e., Saturn is extremely cold and dry".

- 4.31. *The special Significator of a disease is that unfortunate Planet from whom the Significator separates by a bad aspect; and the Lord of the Ascendant shows the cause of the grief if he be found anywhere unfortunate.*

This is about the cause of the disease, just as in a horary chart separation of the Moon signifies a recent event.

Lord of ascendent certainly describes the patient and his condition.

- 4.32. *If the Lord of the Ascendant be an Infortune the sick will be unruly, but if he be a Fortune he will readily take what is prescribed.*

A decumbiture chart keeps even such information, surprisingly.

- 4.33. *The fifth house and its Lord, show the medicines, and their nature whether good or evil, proper or improper.*

The medicine is neither 'pleasure' nor 'child' in a decumbiture chart, but rather 'the creative side' of the process, 'the mental power' which improves the state of the health.

- 4.34. *As the Revolution of a year as to its ill significations, happens according to the directions from the geniture, so the decumbiture as to its worse significations is regulated by the revolution according to Lunar directions.*

This is an impressive aphorism which describes the planetary dynamics, from monthly scale to the life extend. Cardano had that ability to see the whole picture — this makes an astrologer.

- 4.35. *Several Planets being Significators show that the distemper is complicated of several diseases.*

One can pity a patient who got all the seven planets as signifiers of the disease! Even sickly Cardano himself had only five of them related to his bad health.

4.36. *The Significator of the disease in double-bodied signs signifies a relapse, or that it will change into some other distemper.*

Clear explanation of the manifestation of the sign duality.

4.37. *The disease is desperate, when the Significator of the sick either in his Nativity or the decumbiture, has dominion in the fourth house.*

Fourth house is the end of matters, which for a sick is just the coffin.

4.38. *That sign in which the Significator of the disease is posited, and that to which he casts any aspect, show the members or parts of the body principally afflicted.*

Here again is the beauty and simplicity of our art. Consider those signs and find the parts of the body: Aries for head, etc.

4.39. *When Mercury is unfortunate he prejudice the phantasy and inward faculties, and thence threatens madness, etc., but so much the worse if Mars be the Planet that afflicteth him, for then if he be in an earthy sign it threatens the Patient will make away with himself.*

Weak Mercury spoils thinking, and affliction from Mars worsens the matters. In earthly signs this adds stubbornness.

4.40. *It is a very bad sign when the Significator of the sickness is in the sixth, or the Lord of the sixth in the eighth, or the Lord of the eighth, in the sixth house.*

Straightforward and important aphorism, always to be considered in decumbitures: 6th and 8th are houses of disease and death.

- 4.41. *Mercury significator of a disease in aspect with Saturn, or Saturn significator in aspect of Mercury, gives suspicion of witchcraft and enchantment.*

Grand malefic Saturn in aspect with Mercury signifies the big power afflicting the intellect. In XVI century, it was called witchcraft, nowadays it might be named mental obsession.

- 4.42. *A chronical disease (that is a disease which usually continues above a month) is ruled by the motion of the Sun; acute diseases (which are more sharp and violent but less lasting) by the motion of the Moon, according to whose swifter or slower motion the critical times are either hastened or retarded, the same being when the Moon comes to a sign contrary in both qualities to that in which she was in the beginning of the disease.*

Plain and elegant aphorism.

- 4.43. *For curing a member, the Moon and Lord of the Ascendant should be free from impediment, the sign that governs the part ascending and the Moon posited in it, and when you think to do any good to your eyes, let the Moon be fortunate, increasing in light and by no means in a sign of the Earthly Triplicity.*

Moon is the significator of the eyesight, the stronger the better. In the earthly signs, it has short vision, literally and figuratively.

4.44. *Even the Fortunes in diseases may become Infortunes, viz., when the disease itself is of their nature, or of the nature of things by them signified, and in such case the infortunes may be said to be fortunes, for contraries are to be cured by contraries.*

Carefully define the significators, the most scary malefic may be helpful in treating disease caused by a benefic.

# Chapter 5

## Aphorisms concerning elections

*He was lavish of advice. Few man could teach better how to manage the affairs of life discreetly, and no man ever fell into more trouble through his own want of discretion.*

Henry Morley

- 5.1. *An Election signifies nothing or very little unless it correspond with the Nativity, and time wherein you Elect.*

The agreement of the election with the natal chart is essential. A well-trained astrologer might have chosen an election promising kingship, but without a proper natal chart it remains an unfulfilled ambition.

- 5.2. *If you would have anything kept secret let the Moon be under the Sun beams when you do it.*

Combust blind Moon — no vision — the secret has been kept.

- 5.3. *Make no new clothes, nor first put them on when the Moon is in Scorpio, especially if she be full of light and behold of Mars, for they will be apt to be torn and quickly worn out.*

Moon in fall in the sign of the aggressive malefic and under its aspect — such an election would be bad for many activities.

- 5.4. *When in an Election you cannot fit the Moon to two Planets that you have occasion for, at once, join her to some fixed star that is of the nature of them both.*

Find a star of the nature of those two planets and place the Moon there — better to combine this with good aspects and with antiscia.

- 5.5. *When you would suddenly finish a thing, place the Moon and significator in Moveable Signs, but if you would have your work last long, let them be in fixed ones, and for this reason it becomes so difficult for a man to attain to do both.*

To suddenly finish or to make fast. Also, consider appropriate co-significators, like ruler of 2nd from 5th, when you seek income from a written book.

- 5.6. *The best election a man can make is the place of his habitation: for if the Ascendant of the City he dwells in be the place of his Ascendant, he will have his health well, if the Mid-Heaven, he will come to preferment, if it be the place of the Sun in the Nativity, he will undoubtedly obtain honour and dignities, if of Jupiter he will grow rich; if of the Moon he will be very happy in most respects there.*

This is important for relocations which are common nowadays: Cardano suggests to chose the place whose ascendent falls into important places of the natal chart. Since

in most cases the chart of the place is unknown, another generally accepted way to cast new chart is to change the geographical coordinates accordingly and to look at the initial ruler of the ascendent: how will it feel in the new place? Just make sure that the birth time remains the same, whatever time zone you choose (GMT is the easiest option).

- 5.7. *Every man's geniture in some things agrees with, and in some differs from another's, we should therefore deal with people (as to important matters) only in things wherein their Nativities sympathize with ours, but in other things to forbear, and indeed we ought generally to avoid the society of a person the Lord of whose Ascendant is an infortune and joined with the Dragon's Tail or any malevolent Fixed Star, for unless there be a great agreement between our Nativities they will do us some mischief, though perhaps against their will.*

Very deep aphorism about general synastries, which are important in any kind of relationships, not only with one's sexual partners. The note about ascendent ruler with Ketu is very true: I got a synastry with such a combination on my ruler of ascendent, and partnership proved to be disastrous. Good that it is at least useful for a commentary!

- 5.8. *When the significators of journies are in watery sign and the Infortunes (or the Fortunes themselves unfriendly posited) be elevated above them, the querent will be much troubled in his journies with bad weather and tempests, and note that the causes or business of journies is to be discovered from the dispositors of*



*the significators.*

It is wise to have the ruler of the ascendent elevated in election charts, especially in those which are about travelling, because these are always related to higher risks for the native. The final note about dispositors of significators is quite plain: significator placed in a particular sign is interested and in power of the ruler of the sign.

- 5.9. *You may sometimes use the Infortunes as Physicians do poisons, for they produce strong effects; but use them like those, sparingly and with caution.*

And in the matters which are relevant to malefics.

- 5.10. *News or reports raised and spread abroad whilst the Moon is in the beginning of Scorpio or Capricorn are generally false, but if she be with Jupiter in a masculine sign they are like to prove true.*

Significator of news, the Moon, being in fall and detriment in Scorpio and Capricorn, signifies spoilt/wrong news. On the contrary, Jupiter makes it rightful, and in masculine sign this means that the news is not a female gossip.

- 5.11. *Begin not to build whilst the Moon is in Scorpio or Pisces or when a southern sign ascends, nor let the Moon or Lord of the fourth apply to a Retrograde Planet, for it threatens that such edifice shall soon fall or be ruined.*

Moon in watery signs promises wet and unstable buildings. Southern signs, in particularly Capricorn, are not for

these purposes either: Capricorn is a cardinal sign ruled by malefic. Retro-planet ruling the 4th signifies slow construction, ruins, and destroyed building.

- 5.12. *At Play and in War it is said that it is considerable for a man to have his face look towards a friendly Part of Heaven, and that if both parties do so, the contest will be tedious, if neither of them, then both in battle will be much prejudiced, and in gaming there will be little won on either side, but if one of them only look that way, he will soon conquer his antagonist.*

Clear prevalence makes victory faster. When both are weak or strong, this is much delayed.

- 5.13. *In every Election let the Moon and Lord of the Ascendant be free from impediment or affliction.*

Good state of two major significators strengthens the election and the matters.

- 5.14. *But if when the Moon suffers some impediment from another Planet, thou art forced on that day to make an election, let a sign ascend that is either the house or exaltation of that Planet so impeding.*

Making a malefic sharing the rulership over ascendent is like reversing an enemy into a friend.

- 5.15. *It is best to undertake journies when the significators are in moveable signs, for they signify celerity and return with dispatch of business, but fixed signs in such cases are very bad, so also it is*

*if the Lord of the Ascendant or Moon happen to be in the sixth, eighth, or twelfth houses.*

General and essential rules for strengthening an election and pushing the matters towards desirable results.

- 5.16. *It is an undeniable thing (in general) to deliver a petition or request to a great person when the Moon applies to Jupiter, and he is joined with the Dragon's Head in the Mid-heaven.*

Jupiter with Rahu on MC is a sign of elevation — the same in a natal chart. Moon is for common folks, for the native, and for the petition. Such an application is even better with reception, provided that Jupiter is not in Capricorn, where it is just ambitious, devoid of dignity and hates the Moon.

## Chapter 6

# Aphorisms relating to eclipses and comets

*Men rule over their fellows through religion and force, or the art of fighting, or by necessity, as with the doctors. Many men, therefore, have found it advantageous to combine the art of fighting with religion.*

Girolamo Cardano

- 6.1. *In an Eclipse it is necessary to consider the strength of the Planet then ruling, for his significations will chiefly appear.*

The eclipse chart is the one where Sun and Moon have the same ecliptic longitude close to one of the Moon Nodes (Rahu or Ketu). The ruler of ascendent of such chart will signify the character of the coming events.

- 6.2. *Eclipses of the sun have powerful effects, and therefore if they fall upon a very flourishing and promising crop they generally damnify it, so that it scarce comes to any thing near what might have been expected.*

Especially so when eclipse is formed by Ketu.

- 6.3. *When at the time of an eclipse the significator of life in any per-*

*son's Radix shall be within the Beams of the Anereta or killing Planet, or of an Infortune not friendly disposed, such native will incur extraordinary hazard of his life.*

The eclipse chart should be considered as a snapshot of the transits with respect to the natal chart, and if something bad is happening in such a composite, there is a danger for the native.

- 6.4. *In general some Eclipses of the luminaries at the time or even before they happen raise showers and rain, others great droughts, some violent winds, others earthquakes, some scarcity of the fruits of the earth, others terrible fires.*

Eclipses always cause array of mundane events, first and the most in the area of their visibility, and second, in the countries which receive the eclipse into important parts of the horoscope. The effect of the eclipse is defined by the state of signifiers in the eclipse chart (Mercury for winds, etc.).

- 6.5. *A Comet usually foreshows the birth of famous persons in some time after to happen, for he is not said to be born under it (in this sense) who is born during the time of its appearance, but he that is born in that region or country subject to such an Angle or Figure, and hath his Sun and Moon in its place, or the Luminaries and the Lord of his Ascendant in cardinal signs, when the Comet rises, sets or culminates, and the tike.*

Since the sky omens are symbolic, their timing is not straightforward: the person might have already been born

by the time of the omen, just awaiting for the elevation — see how the natal chart agrees with the chart of the omen. Similar principles are applied to lunations and eclipses preceding the birth.

- 6.6. *A Comet in the East, signifies the rise of some eminent lawgiver, in the Mid-heaven, of some very powerful King, but seldom any inch illustrious matter when 'tis in the West or Succeedent houses.*

Lawgiver nowadays is a politician of secondary rank, whereas king is a president. These two are signified by the main angles of the mundane chart, 1st and 10th houses. A comet there has strength, but in other parts of the sky it is rather insignificant.

- 6.7. *Comets when they are immoveable, signify seditions, but when moveable they denote Foreign Wars, and one Nation invading another; in Cardinal Signs the death of Princes or great men; in the ninth house, Scandal or detriment to Religion; in the tenth or twelfth houses, the pestilence or scarcity of corn; and in the eleventh house, great slaughter and destruction of Noblemen.*

An immovable comet presents the local folk, movable is for coming foreign enemy. Cardinal signs are for princes because they have power to act. Eleven house signify servants of the king, i.e., noblemen.

- 6.8. *If a Comet appear whilst a woman goes with child, if it be either in the fourth, sixth, or eighth month, such child will prove very prone to anger and quarrels, and if he be of quality, to sedition.*

Anton Grigoryev comments this as follows: "In the An-

ima, the aphorism is present with mistakes. The original: 'If a comet appears in fourth, or fifth, or eighth, or tenth month of pregnancy, the child will be furious and mutinous' (Seg. III, aph. 141)<sup>1</sup>.

It is difficult to say why Cardano mentioned these months of pregnancy. According to the conventional sequence of the rulerships (first — Saturn, second — Jupiter, third — Mars, etc.), these would be months of Sun (4th), Venus (5th), Saturn (8th), and Mars (10th). However, it seems that Cardano used the reverse system. In his text, he mentions earlier: 'The condition of the Moon in the first month of pregnancy, and of the Mercury in the second, and so on with other planets, determine quality of body and soul more than the geniture does'. (Seg. III, aph. 138). Here, the order is opposite to the conventional one: first month — Moon, second — Mercury, third — Venus, etc. According to this order, the months in the aphorism would be those of Sun (4th), Mars (5th), Moon (8th), and Venus (10th).

Yet another possible explanation is symbolic correspondence between months of pregnancy and signs of the Zodiac. First month corresponds to Aries, second to Taurus, etc. Then the mentioned 4th month corresponds to Cancer, 5th — to Leo, 8th — to Scorpio, and 10th - to Capricorn, i.e. to the domiciles of luminaries and malefics, which makes sense in the context."

### 6.9. *No Eclipse whatsoever can threaten a scarcity or plague to the*

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<sup>1</sup>The same in both Latin and Italian versions of the aphorisms.

*whole Earth, nor can the pestilence continue above four years in one place.*

The restrictions of the eclipse power, in time and space: no more than four years and not wider than about the area of visibility. If it happens in Antarctica, it is relevant rather to penguins!

- 6.10. *Eclipses in the fourth house are more strong and efficacious than in the eighth or twelfth houses, and in the Ascendant more than in the ninth or eleventh.*

The importance of the angles is stressed again.

- 6.11. *An Eclipse of the Moon extends its effects as many months, and of the Sun so many years, as it continues hours.*

Very important aphorism for accurate timing of the events caused by the eclipse.

- 6.12. *An Eclipse has a threefold effect, first powerful by reason of the conjunction or opposition on which it happens; second general, because it slowly cools, in which respect it is extended for a long time. Thirdly power which it has from the Lord of the place wherein it happens and other positions at that time.*

The strength of the eclipse is defined by its connections with natal/mundane charts, its duration, and the state of the ruler of the eclipse for particular geographic location. Benefic as the ruler (as well as its happy location in the chart) may turn the eclipse for good.



6.13. *Eclipses operate more forcibly on Cities, Provinces, and Kingdoms than on Particular persons of private condition, or even upon Kings and Princes, for their effects rather respect the multitude.*

Since eclipses are mundane events, they more influence the mundane charts. However, depending on the strength of the natal chart, they may be prominent at individual level as well.

6.14. *When Eclipses happen or Comets appear in Earthly Signs they portend barrenness and scarcity by reason of excessive droughts; when in Watery Signs by reason of too much rain, in Airy Signs they signify mighty winds, seditions and the pestilence, in Fiery Signs terrible Wars and slaughters.*

Earthly signs are dry, and an eclipse drives this to the extreme. The same with water, &c.

## Chapter 7

# Aphorisms touching weather, meteors, etc.

*Predict nothing uselessly.*

Girolamo Cardano

7.1. *When Saturn passes out of one sign into another, you may expect for several days together strange Meteors and splendid sights or apparitions in the heavens.*

Saturn is a slow planet, it changes sign in about 2.5 years, so this is a remarkable event signified by various omens in the sky.

7.2. *When signs very different from the common course of nature appear about the Sun, or in or about the Moon, Stars, or any part of heaven, if thou observe the place where they appear, and the figure of the heaven from the beginning to the end, thou mayest come to understand what they portend.*

Cardano is talking about peculiar omens for which an astrologer should cast charts and try to interpret them according to his understanding and experience. Always at-

tempt to expand your thinking beyond the known.

- 7.3. *The Lord of the Interlunary Figure signifies very much as to the quality of the Air, and also the Planet that beholds him, especially if they be in Cardinal Signs.*

A lunar chart (an exact Moon phase) defines weather in the following week. This should be read by means of the ruler of the lunation, its receptions and aspects.

- 7.4. *When Saturn is Combust in the houses of Mars, and Mars beholds him, he often begets conical figures which are seen in the air composed of vapours that ascend, and are signs of an earthquake to ensue.*

Combust Saturn in house of Mars may take place only in April and November (early spring and late autumn, when the weather is changable) — hence thunders (aspects of Mars) and high humidity ('ascending vapour'). Also, double influence of Mars and Saturn means hard and violent earthy events related to fire (Aries) and underground matter (Scorpio). Watch the Moon and Nodes, and if they are approaching, earthquakes are highly plausible.

- 7.5. *Saturn and Mars, and Mars and the Sun, and Mars and Mercury, cause hail; Saturn most in summer, Sol and Mercury most in autumn, and those that cause hail in these two quarters cause snow in the winter and spring.*

A beautiful aphorism derived from basic significations of the planets. Note that the most 'weather-relevant' planets

are Mars (rashness of the changes, heat), Saturn (crashes, cold) and Mercury (mutability, wind). Sun is the life giver, and in combination with these, it drives the seasonal changes.

- 7.6. *Saturn with the Luminaries, Jupiter with Mercury and Mars with Venus, make an Apertio portarum or an opening of the gates, and usually cause some notable change of weather.*

The opening of gates, or weather change, is defined by noticeable conjunctions and aspects, as mentioned, as well as by the motion of the Moon connecting the planets. If you are in astrometeorology, you should have a diary with main changes of planetary constellations.

- 7.7. *When about the beginning of winter Saturn shall dispose of the Moon, expect unusual Colds with a cloudy season and rain.*

The chart for the beginning of winter is the Sun ingress into Capricorn which is cast for local coordinates. Then look at the dispositor of the Moon. Being it Saturn, draw your conclusions.

- 7.8. *Whenever Saturn is joined to the Sun the heat is remitted and the cold increased, which alone may be a sufficient testimony of the truth of Astrology.*

Cold Saturn demolishes the heat of the Sun noticeably well. Point at such moments to critics of the Art.

- 7.9. *When Mars and Mercury are joined and behold the Moon or Lord of the Ascendant in the sixth or seventh house, they portend a*

*great drought to ensue.*

Here Moon or lord of ascendent are afflicted by signifiers of wind and violent heat. Sixth or seventh house placement signifies affliction of the ascendent. The conjunction Mars-Mercury is malevolent in itself.

- 7.10. *That Star has a great efficacy on the air, to which the Moon shall be first joined after her conjunction, opposition or square with the Sun.*

By the star, he means a traditional planet. At each weekly lunation, watch the aspects of the Moon — they will define the weather in the next week.

- 7.11. *The mixture of the beams of Jove and Mars in moist signs gives Thunder with sudden showers.*

Yet another beautiful and clear aphorism combining signifiers of moisture and violence to explain thunder and rain.

- 7.12. *Jupiter naturally raises North Winds, Saturn Easterly, Mars Western, Venus Southern, and Mercury Mixed Winds, according as be applies to other Planets.*

Here the directions associated with planets are referring to Ptolemaic directions in the *Tetrabiblos*, II.3.

# Chapter 8

## Aphorisms relating to husbandry

*Commend yourself to Heaven  
for the gift of patience.*

Girolamo Cardano

8.1. *If you prune your vines when the Moon is at full in Taurus, Leo, Scorpio, Sagittarius, neither worms nor birds will infest your grapes.*

Full Moon is strong and flourishing, and these four signs are strong and defensive, so no affliction could happen to the grapes.

8.2. *Graft not Trees, the Moon waning. or not to be seen, and if you shear sheep in her increase their wool will grow again the better.*

Symbolism of the waning Moon explains actual waning of plants, so any tree grafting should be postponed till Moon increasing in light to make them happily growing. The same with the sheep coat.

8.3. *Fruits and Wood for use should be cut in the decrease of the Moon, but if you would have Timber to keep long, fell it towards*

*the latter end of the winter, the Moon being under the earth, and beheld by Saturn, for that will prevent its rotting, and render it exceedingly hard and durable.*

A good example of the Cardano's ability to combine common sense (end of winter for fell timber) and astrological reasoning (Saturn influence for durability and Moon under the Earth for preservation).

- 8.4. *But fire wood and what you would have grow quickly again, cut when the Moon is above the Earth in the first quarter joined either to Venus or Jupiter.*

Waxing Moon with Venus or Jupiter is a jovial combination suitable for growth of the future wood, as well as for a merry winter fireplace.

- 8.5. *Sow or Plant when the Moon is in Taurus, Virgo or Scorpio in good Aspect of Saturn, but when she is in Cancer set or sow all kinds of pulse, and in Libra or Capricorn dress your gardens and trim your small trees and shrubs.*

Choose fertile Moon for growing plants; place her in more rigid and structured signs (house and exaltation of Saturn) for trimming and shaping.

- 8.6. *Saturn in fixed signs causes scarcity of corn, dear years, and the death of many men.*

In fixed signs, the restrictive power of Saturn becomes strengthened. This mean that all its manifestations get more prominent, in particular, hunger and death.

8.7. *When Trees blossom they are most apt to be affected with injuries from the Heavens, for then they are like teeming women, and when they have put out their fruits like Nurses giving suck, which can endure more than when they went with child; and therefore if Eclipses happen whilst a tree is so blooming, it most times causes scarcity of that kind of fruit that year, and indeed the plenty of corn and fruit is not much discovered from the vernal figure or Revolution of the World, as from the temperature of the air, in moisture, dryness, or inequality, as also from the new and full Moons, and risings of the Stars; and Eclipses, especially happening then whilst things respectively blossom.*

Cardano is comparing blossoming trees with teeming women. What creates an astrologer is the ability for comparisons and analogies, because our art is about seeing the same principles in externally different phenomena.

As a fragile woman, the blooming tree easily gets afflicted, especially by such a harsh event as an eclipse — and beaten flowers produce no fruits. One has to consider various local charts when studying prospects of harvest.

8.8. *A Malevolent Planet being Lord of the year, though fortunate, generally hurts all fruits of the earth, but those particularly signified by himself.*

When a malefic dominates a mundane chart, this is an indication for an evil. Nothing is occasional.

Harvest and eclipses, comets and lunations, wars and earthquakes — these are all about the mundane astrology. Do it for the common good, not out of ambition or greed.



## Chapter 9

# Aphorisms relating to general accidents

*Shadow of princes is the cap of fools.*

Girolamo Cardano

9.1. *Saturn obtains Kingdoms or Supremacy of power by labour, fraud, and infamy; Mars by valour, rapine and cruelty; but Jupiter by Justice and great opinion of goodness and honesty.*

When Jupiter is afflicted, its goodness and honesty are often false and serve some mercantile aims (see aspects and receptions). The same with other planets when afflicted.

9.2. *When Saturn is in Libra and Jupiter in Cancer, great changes and alterations shall happen in the world.*

And these will be for good, because both superiors are dignified.

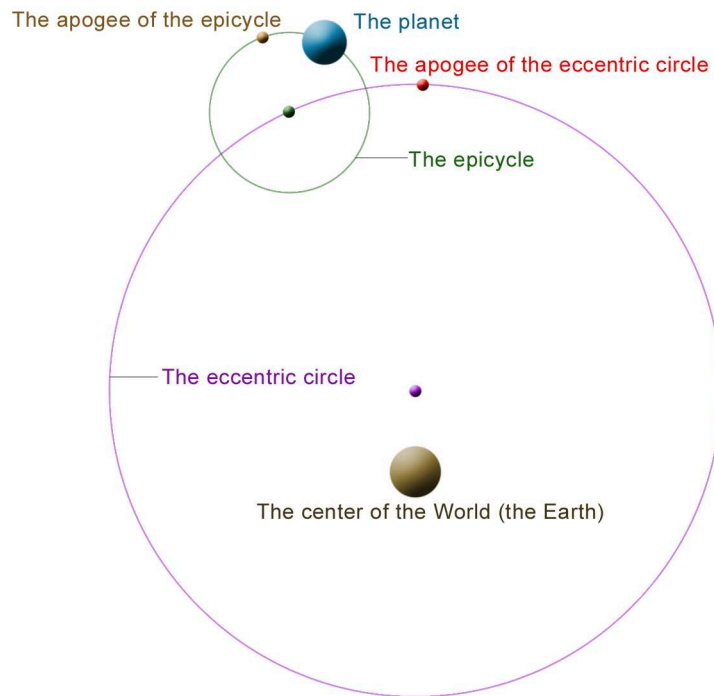
9.3. *For discovering such grand mutations we should well consider the great, mean, and lesser conjunctions of the Planets in the several Trignons, the removes of the Superiors from one sign to another, as also their applications to the fixed Stars.*

Here is the way to read grand conjunctions that describe the evolution of the world.

- 9.4. *Likewise the changes of the Absides of the Planets cause mutations in governments and laws, which is a point very much to be regarded.*

Anton Grigoryev comments this aphorism as follows: "In the *Anima Astrologiae*, the text is reduced, the original text looks like this: "Changes in absides influence the royal power, countries and religions. Planets or ascendent in absides or their opposite places gain power according to the nature of the planet whose abside it is — pure power in the abside and non-pure in the opposite place. Therefore, one should know them" ([5], Seg. I, aph. 37).

The abside mentioned by Cardano, is "that highest part of circle, when the planet is at the farthest position from the Earth, in opposition to the lowest position when the planet is at the closest point to the Earth. The farthest point is called apogee (Aux in Arabic), the other one is perigee (opposite of aux), and the planet there is called by Greek Hypaugus (neighbour of the Earth). Moreover, these points are considered in both eccentric circles and epicycles. Certainly, they move, although very slowly, and change their position in the Zodiac, and each planet has its absides in particular degrees of the Zodiac" [7].



In the Seven Segments, Cardano mentions absides several times, and he means rather apogee, calling the opposite place perigee. Sometimes he says that considers absides of epicycles. In this aphorism, he does not mention which absides he means, but it is clear that these are not absides of the epicycles. He includes a table of planetary absides for 1540; abside of Moon makes full circle in a month”.

*Absides Planetarum 1540.*

<b>Saturnus</b>	<b>Jupiter</b>	<b>Mars</b>	<b>Sol &amp; Venus</b>	<b>Mercurius.</b>
S. gr. mi.	S. gr. mi.	S. gr. mi.	S. gr. mi.	S. gr. mi.
♄. 13.39.	♃. 23.53.	♂. 15.28.	☉. 1.41.	☿. 0.55.

9.5. *Mercury with an unfortunate Planet in the eleventh, denotes the establishment of some severe or unjust laws in the world.*

Eleven is 2nd from 10th which signifies assistants of the ruler. Afflicted Mercury is a liar and malefic, and with

further affliction, its mental power is a great evil for the people.

- 9.6. *A Conjunction of Mars and Saturn in the sixth or eighth house, especially in a humane sign, signifies a great Pestilence.*

Mars-Saturn conjunction is violent, six and eight are bad houses. A human sign denotes an affliction directed towards people. Clear indications of great sufferings, diseases and death.

- 9.7. *When in the Radix of any City Mars shall be in the Mid-heaven, the Inhabitants will be inclined to Sedition. If Saturn be there they will be very mischievous, yet very laborious.*

Culminating Mars symbolises disobedience and scandals. Culminating Saturn is cold, suspicious and judgmental, and at the same time rigid and persistent. Indeed, better to have Jupiter on MC.

- 9.8. *If Wars be signified note the Angle of the figure wherein Mars is posited, for from that Part the Enemies shall come.*

Mars is a natural significator of danger and enemies, hence the directions derived from its placements.

# Appendix:

## Fragments of the Cardano's counsel to his children

*Science without religion is lame, religion without science is blind.*

Albert Einstein

I decided to present this piece of the Cardano's work for those who are his children in astrology. The Art cannot be separated from philosophy, otherwise it becomes a mean mental exercise.

Cardano was great at advising (though not too good at following own advices) — learn and apply the wisdom of the parent!

- Give thanks to God daily, if you can. You will become better by doing so.
- When human efforts are of no avail, seek help from God. It is temerity to beg that God will do for us what we can do ourselves.
- Receive, as from God, all good that happens to you.
- Time governs princes, princes govern men. Look for the end to time.

- Sleep should precede labour, labour should precede food, food should precede drink and exceed it. Be content with food of one kind at a time, lest you become gluttonous. Prefer water to wine; and among wines prefer the white.
- Do not eat mushrooms, snakes, or frogs, or anything that grates upon the teeth; and do not drink two kinds of wine. Eat only twice a day, and only once of meat.
- Never sleep on feathers<sup>1</sup>.
- Dismiss all careful thoughts when you retire to bed.
- When you are on the road, think of the road and nothing else.
- All virtues are fair and honest, only by fortitude we become like the immortal gods, and happy.
- Know that a good humour in an ill event bears half the weight of ill. Live joyously when you are able; men are worn down by cares. What cannot be altered trouble yourself not about. Be firm always; obstinate never.
- Next to fortitude, nothing secures happiness so much as prudence. Though nothing hinders you from knowing what cannot concern you, do not seek to know it.
- Do not put faith in dreams; but do not scorn them, especially because they are peculiar in our family.

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<sup>1</sup>This is from his experience after the famous cure of archbishop Hamilton who suffered asthma due to a wrong duvet.

- Four good mothers have begotten four bad sons: Truth—Hatred; Joy—Mourning; Security—Danger; Familiarity—Contempt.
- It is more prudent to spend money usefully than to lay it by, for more results come of the use of money, which is action, than of the preservation of it, which is rest<sup>2</sup>.
- When the mind is perturbed, never deliberate.
- Say little; among many words some are imprudent.
- Great prudence and little wit is better than great wit and little prudence.
- Fortune is more easily to be found than got; more easily to be got than kept.
- There is no necromancy; it is better for you that you put no faith in alchemy: avoid what is in bad repute.
- Do not talk to other people of yourselves, your children, or your wife.
- Let your dress be clean and elegant, but never costly.
- You will know wise men by their works, not by their words; you may know fools by both.
- When you talk with a bad or dishonest man, look at his hand, not at his face.
- Remember that a family is held together, not by fear or by love, but by mutual respect.

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<sup>2</sup>Cardano had Mars & Saturn in 2nd; and I agree with this opinion of his (my Mars is in 2nd too).

- The care of a wife is before the care for wealth. A bad wife makes the rich man wretched, but a good wife makes the poor man happy.
- A woman loves or hates; she has no middle humour.
- A woman left by herself thinks; too much caressed, suspects: therefore take heed.
- Children chiefly follow the nature and constitution of their mother.
- Never let your children have a stepmother; if you do, never put faith in her as their accuser.
- Trust schoolmasters to teach your children, not to feed them.
- You owe to your children agreeable names, knowledge of a useful art, good manners, instruction in music, arithmetic, and writing.
- Wealth comes by inheritance, by favour of princes, by the laborious exercise for payment of a difficult art.
- He who wishes to grow rich should undertake no journeys except for certainty of gain.
- Do not waste or despise wealth: it is the instrument of all good.
- Deeds are masculine and words are feminine. Letters are of the neuter gender.



- Have as many good friends and neighbours as you can; they strengthen reputation, and give comfort.
- If necessary, slip out of the tie of friendship, never break it<sup>3</sup>.
- Never talk about your enemies.
- Speak fairly to enemies who hide their designs, even though you may intend to be revenged upon them.
- If you hate a man, though only in secret, never trust him, because hate is hardly to be hidden.
- With enemies do not speak personally, but through messengers.
- Avoid those who are wicked, envious, foolish, talkative, passionate, proud, given to laugh at others, or ungrateful.
- Do not be querulous, meddlesome, morose, or too inquisitive.
- Put no trust in a red Lombard, a black German, a blinking Tuscan, a lame Venetian, a tall, thin Spaniard, a bearded woman, a curly-pated man, or a Greek.
- Avoid nothing so much as men who speak well and act wickedly.
- It is a part of happiness to mingle with the happy; diligently avoid, therefore, the company of the unfortunate.

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<sup>3</sup>Cardano had Moon in Pisces.

- Contemn no man for a bodily deformity; the mind is the whole man.
- Delay is the handle to denial.
- Visit nobody while he is eating, or while he is in bed.
- These authors only are worthy to be read, because the life of man is long enough to read them in; but, if more be taken, some of these have to be left, and so there is made an exchange of gold for brass. In Poetry: Homer, Virgil, Horace. In Grammar: Priscian. In Rhetoric: Cicero, Quintilian. In History: Xenophon's Anabasis, the Catiline of Sallust, Suetonius, Argentonius, Voyages to the Indies, Plutarch's Lives, and Carlo's Compendium. In Mathematics: Euclid, Apollonius, Archimedes, Vitruvius, Ptolemy. In Medicine: Hippocrates, Galen, Avicenna, Rhases for his copiousness; Dioscorides, Pierre Bellon, Gesner, Vesalius. In Physics: Aristotle, Theophrastus, Plotinus, Plutarch. Miscellaneous: Pausanias, Pliny, Atheneua; works of Pierre Bellon, Hieroglyphics of Pierius, Mythology of Katalis, Coelius Rhodiginus, Coelius Calcagninus, Stories of Boecacio, Polyphilus, Thesaurus of the Latin language. Beyond these you should not go; by using them you will economise your time, become richer in information than you could otherwise be, save much cost of book-buying, and want nothing in the way of solid learning, elegant composition, or amusement.
- Take care that you are better than you seem.

- Envy is to probity as shadow to the flesh; so do not fear it.
- Be more ready to help friends than to hurt foes.
- Play for relaxation, not for money.
- Never lie, but circumvent.
- To avoid falsehood, wear truth as a habit, occupy yourself only on worthy things, and do not argue.
- Have no horse, or a good one.

Conclusion. Observation of all these rules is not necessary to happiness, but he will be happy who observes them. It is, however, much easier to know these things than to do them.

*Thou, therefore, Most High God, from whom all good things flow, by whose nod all things are moved, whose empire has no bounds, infinite clearness, who alone affordest the true light, complete in Thyself, known to Thyself only, whose wisdom exceeds all thought, one and incomparable, out of whom there is nothing, who has led me as a worm of the earth under the shadow of knowledge, to whom I owe all truth that is here written: pardon in me the errors which my ambition and my rashness and my haste have bred, and by illuminating my mind out of Thine unwearied goodness, guide me to better things. And though Thou needest nothing, and I can add nothing to the voice of Heaven, and all heavenly powers, the sea and earth, and all the corners of the world, I pay to Thee incessant thanks for the innumerable benefits that I have received at Thy hands.*

Girolamo Cardano

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- [5] Hieronymi Cardani, *Opera Omnia: Tam Hactenus Excusa*, Huguetan/Ravaud, Lyon, 1663. The aphorisms, "Aphorismorum astronomicorum segmenta septem", are in Part V.
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<sup>4</sup>I suggest that the reader should look at the chart for the date when Lilly wrote the address to the book, August 2, 1675: this seems to be a perfect election carefully chosen in accordance with his natal chart. Also, read aphorisms in the "Christian astrology" — many of them originate from the Cardano's work.

# Afterword

*Mistakes we make — they're by the Will of God:  
To fool the smart, humiliate the proud.  
Trying avoid them, blaming ourselves —  
As useless as unwise.*

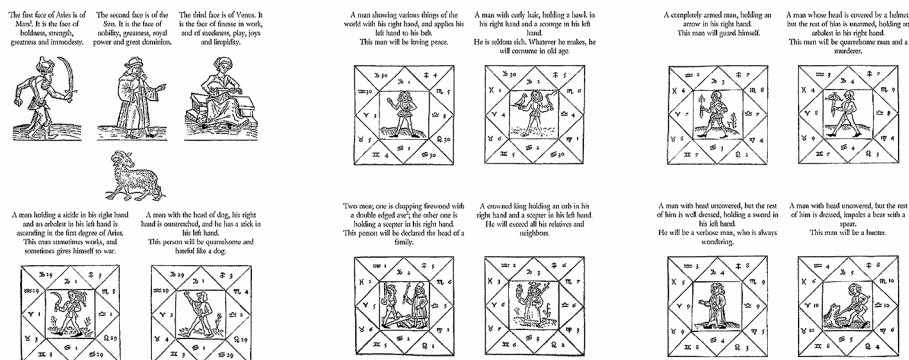
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## Astro Miscellanea

### ASTRO MISCELLANEA

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