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"Complete Seven Segments  
of Girolamo Cardano",  
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# Complete Seven Segments of Girolamo Cardano

*Valerie N. Livina, Anton L. Grigoryev*

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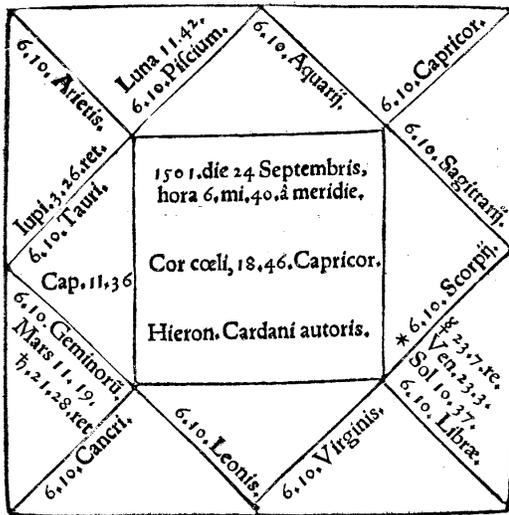
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*Dedicated to our devoted opponents  
whose efforts helped us improve the book*

# Introduction

*Imagination is more important than knowledge. For knowledge is limited to all we now know and understand, while imagination embraces the entire world, and all there ever will be to know and understand.*

Albert Einstein



The life of Girolamo Cardano spanned the period from September 24, 1501 (Pavia) to September 21, 1576 (Rome), according to the chart given in Cardano's 'Libelli Duo' [4].

Cardano wrote the aphorisms between 1546 and 1547 years. They were first published in 1547 in Nuremberg [4], and later repeatedly reprinted. For example, they were included in the collections of astrological aphorisms [6] published in Ulm in 1641 and 1647, copying the version in the "*Opera Omnia*".

In 1647, a French translation appeared, and in 1676 in the collection "*Anima Astrologiae*" some of the aphorisms appeared in the English translation by Henry Coley. In 1998, the Italian translation by Renzo de Martino was published [7].

The present work is the first complete translation of the

Cardano's aphorisms in the English language performed from the original Latin text. We used two editions of the aphorisms, the section from the "*Opera Omnia*" [5] and one of the Ulm editions [6].

It is necessary to note the differences between these two editions. First of all, in the Ulm edition all the chart examples present in the "*Opera Omnia*" are missing. Furthermore, the 96th aphorism of the VI Segment is missing, and as a consequence all the numeration of the aphorisms is wrongly shifted up to the 132 aphorism of the same Segment. On the other hand, the comparison of the texts of the aphorisms in both editions allowed us to discover the defects of the text in the "*Opera Omnia*" that were affecting the astrological sense of some aphorisms.

In the examples of the charts, Cardano uses the system of so-called equal houses, which is sometimes called Firmicus system, because it often appears in the "*Matheseos Libri*" by Julius Firmicus Maternus. Moreover, this system is also called "*juxta gradus aequales*" — according to the equal degrees. "*Equal degrees*" were called the degrees of the ecliptics, and the system of houses that corresponds to the equal degrees contains 30 equal degrees of the ecliptics; the counting starts from the ascendent. Therefore, in this system the medium coeli does not coincide with the cusp of the 10th house. In the charts of the examples, the coordinates of the MC (cor coeli) are specifically mentioned in the central square of the original chart.

At a mature age, or at least from the time of writing the

commentaries for the Ptolemy's Tetrabiblos, which were first published in 1554, Cardano used the Regiomontanus house system.

We present original charts from the "*Opera Omnia*" and their modern equivalents with Regiomontanus houses. Note that in the text Cardano mentions equal houses, and the planetary positions are often mentioned as such. We have corrected the dates of 12 charts, according to placements of the Moon and given information about accidents and MC, with corresponding footnotes in the text. Values of MC and ascendants also allowed us to estimate locations of some charts. For convenience, we also present original and modern version of each table in the text.

The time in the charts is mentioned in different systems. Most common are the following two:

- in equal hours from the noon (hours and minutes after the noon);
- time *horologij*, i.e. by clock — this is the common in that period in Italy system of counting time in equal hours from about sunset.

There are also other ways of mentioning time in the text, such as "at sunrise", "about sunset", "close to midnight", "6 hours of night", etc. We also kept the medieval style of naming natural benefics "fortunes" (that may be "infortunate" by placement or aspects with "infortunes") and using pronouns of animated objects ("she", "he") when mentioned the planets.

The genre of the aphorisms implies some mystique style

of writing requiring additional explanations. Certainly, Cardano had examples of aphorisms of his predecessors, in particular, the Centiloquium of Ptolemy. In the Cardano's aphorisms, there are unambiguous hints to the Ptolemy's aphorisms. Cardano was also familiar with the commentaries of the Centiloquium assigned to Abu'l Hasan Ali ibn Ridwan Al-Misri. Therefore, aphorisms for Cardano meant to be formulated darkly and were expected to be interpreted.

This work originated from the free e-book of commentaries [9] to the old, reduced and reorganized English translation from the Latin by Henry Coley, which was included in the 'Anima Astrologiæ' [2] published in 1675. In place of Cardano's seven chapters, Coley and Lilly created nine topical ones, omitting 'irrelevant' materials.

Thus, this is the first English translation of the complete Seven Segments, written and commented by non-native English speakers. We started this work not due to vanity and ambition, but due to sincere admiration of the Cardano's talent and eagerness to learn and share the breadth of his genius.

The translation from Latin to Russian was performed by Anton Grigoriev; the English translation was performed by Valerie Livina; the final English version of the aphorisms was repeatedly discussed. The commentaries were written by Valerie Livina under supervision of Anton Grigoriev whose expertise in the mediæval astrology was most helpful.

We admit that our English and Latin are not perfect, yet this is not the main reason for the occasional oddity of the text. The speech of Cardano, itself, is odd at places, due to his natal

retrograde Mercury, cadent and combust. His mind was deep and elegant; his speech, at times, was not. We did our best to preserve his style, yet to make it readable (this means some minor corrections deviating from the original, which we tried to keep minimal and accurate). Hopefully, the commentaries would clarify the rest.

Any suggestions/corrections that could help improve this e-book are welcome.

Valerie N. Livina

[vlivina@gmail.com](mailto:vlivina@gmail.com)  
<http://vlivina.googlepages.com>  
<http://vlivina.blogspot.com>

Anton L. Grigoryev

[libellus@bk.ru](mailto:libellus@bk.ru)  
<http://www.antonblog.net>  
<http://www.astromaster.info>  
<http://www.anton-grigoryev.ru>

# Segment I

*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

- I.1. *Life is short, art long<sup>1</sup>, experience is obtained not due to our will, judgement is difficult, and moreover, it is necessary not only to exercise in own judgements, but also in judgements of others who speak according to the reason; to study scriptures, and also to discover the natural causes of appearing events; to consider the true positions of stars and then their movement, and to be a passionate lover of truth.*

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

- I.2. *The knowledge of events is achieved by three means: what will the future events be, why will they happen, and why will they happen that time. Therefore, it is very important to know what*

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<sup>1</sup>See Aphorisms by Hippocrates [8] and Cardano's commentary on them in the Opera.

*is signified by these three.*

What, why and when — three major questions of the Art.

- I.3. *However connected the arts and their subjects, it is impossible to tell anything definite about the future, and astrologer should not say about future anything undoubtedly.*

There is the main reason forbidding precise predictions: the Will of God keeping the secrets of the Nature, so the final knowledge is ever slipping away from the man.

Yet, since the subject of the art is ourselves, and the judgments depend on ourselves, this connection does influence the result. By the Will of God.

- I.4. *Strong positions of stars, which are mediocre in nature, you will interpret as misfortunes for paupers and as bright deeds for the powerful. But if they are good or bad and in strong positions, they signify either luck or disasters.*

Planets of mediocre (neutral) nature are Mercury, Moon and Sun, and their strong positions (accidental strength) promise different future according to the status of the native. The good planets (benefics) are Jupiter and Venus, and in strong (accidentally) positions they promise unconditional luck, whereas malefics (Saturn and Mars), being accidentally strong, would give unconditional disaster. Therefore, judge significations of planets according to their nature and accidental/essential strength.

- I.5. *There will be no trust to what contradicts reason, and there is*

*no hope it could last long.*

The rational is stable, the irrational is not.

- I.6. *Whoever suddenly achieves great luck, those suddenly suffer great disasters.*

The destiny pattern has a certain amplitude of extremes, both good and bad. Astrologically, the stronger the chart, the stronger rise, as well as downfall. Hence, do not envy the lucky.

- I.7. *The positions of stars should be carefully studied before you come to a judgement on the basis of an assumption, such as we, for instance, we know the placement of the Moon by means of an added argument of latitude and by Dragon's Head, and [the places] of the other planets — by means of the Sun.*

Cardano compares usage of inaccurate positions of planets with a judgement by assumption or guess in opposition to a confident judgement according to carefully checked exact positions of planets. Apparently, he wants to draw a parallel between coming to judgement from a supposition and from the exact positions of planets by means of corrections to a mean position, as it was done in his time.

- I.8. *Mathematics cannot be known completely. Hence the movement of star can never be perfectly known, nor the judgements based on them. Therefore, it is necessary to correct the movement of stars periodically after new observations.*

Astrologers of the past did not have computers, so their

routine work was harder, their efforts were more diligent, and their faith guided them properly. Nowadays, we are equipped with better and faster instruments, our life is easier — this creates illusions. Keep the faith!

I.9. *It is better to know less but correctly and firmly than more mixed and with mistakes.*

And the best is to know more and firmly.

I.10. *It is good to know how much each planet can move in a single year, and on the other hand, their revolutions, as well as those of fixed stars and Dragon's Head.*

Average speed of planets should be known, from degree per day for the Sun to one sign per 2.5 years for Saturn.

<i>Circuitus stellarum &amp; syderum,</i>						<i>Progressus in anno.</i>			
	An.	Dies	hor.	mi.	sec.	Par.	mi.	sec.	ter.
Fixæ	49000.	0	0	0	0	0	0	32	14
Satur.	29	157	22	43	0	12	13	53	5
Iupiter	11	311	23	0	3	30	21	35	18
Mars	1	321	22	40	18	191	24	31	14
Sol	0	365	5	48	41	360	0	0	0
Venus	0	365	5	48	41	360	0	0	0
Merc.	0	365	5	48	41	360	0	0	0
Luna	0	27	7	43	7	132	34	12	7
Caput	18	224	8	0	0	19	20	29	33

Table 1 (original).

	years	days	hours	minutes	seconds
stars	49000	0	0	0	0
♃	29	157	22	43	0
♄	11	311	23	0	3
♂	1	321	22	40	18
☉	0	365	5	48	41
♀	0	365	5	48	41
♁	0	365	5	48	41
♂	0	27	7	43	7
♁♂	18	224	8	0	0

**Table 1a** (modern). Revolutions of stars and planets.

	degrees	minutes	seconds	thirds (sec/60)
stars	0	0	32	14
♃	12	13	53	5
♄	30	21	35	18
♂	191	24	31	54
☉	360	0	0	0
♀	360	0	0	0
♁	360	0	0	0
♂	132	34	12	7
♁♂	19	20	29	33

**Table 1b** (modern). Annual movement.

I.11. *Besides the known seven planets, there are stars in the 8th sphere: 15 of first magnitude, 45 of second, 208 of third, 474 of fourth, 217 of fifth, 49 of sixth, 9 obscure and 5 nebulous, therefore, 1022 in total.*

Modern astronomers can add a little, but it is better to

use the table from Ptolemy's *Almagest* in the Book VII, Chapter 5.

- I.12. *Empty parts of the 8th sphere partly correspond to the nature of the signs, partly to the nature of the neighbour stars.*

8th is the stellar sphere, its empty areas inherit quality of zodiacal signs and stars nearby.

- I.13. *There are three Principles of the Art: reason, sense and experience. There are four Principles of Operation: planets, sky degrees, fixed stars and houses.*

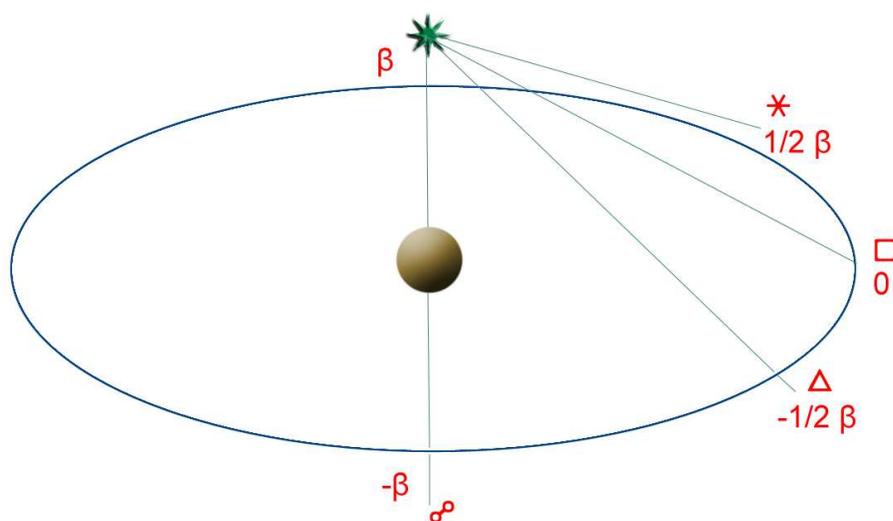
Whereas the Principles of Operations are clear (they comprise a chart and are objects of analysis), the Principles of Art stress the importance of both analytical and sensual components of astrology, and this needs to be reminded to many astrologers.

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.

- I.14. *In conjunction and square, direct the place and the body of the planet, but in opposition, trine and sextile, directions are always done for the place calculated with the latitude of the beam.*

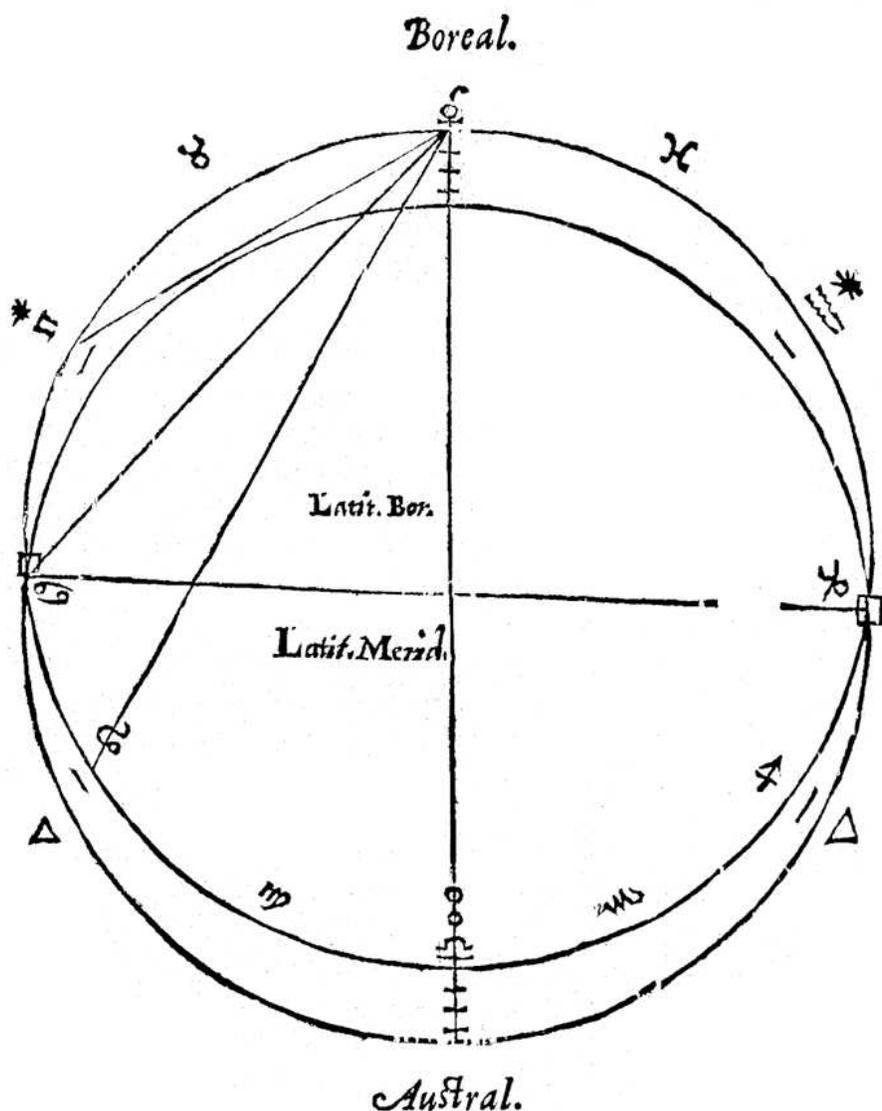
It seems that Cardano, as many other astrologers, in using directions accepts the doctrine of aspects by Giovanni

Bianchini. According to this doctrine, the aspects of a planet at certain latitude, too have latitude. The opposition has the latitude opposite to the latitude of the planet, in value and sign. Trine aspect has latitude of the opposite sign and half in value. Sextile has latitude the same in sign and half in value. Square does not have latitude, i.e. is placed on the ecliptic. Andrea Argoli explains the Bianchini doctrine as follows [1]: *"Giovanni Bianchini... in the great circle passing through the centre of the star, having some latitude and inclined with respect to the ecliptic, establishes uniform distribution of all aspects. And shows that the square is always calculated on the ecliptic and without latitude. The opposition will keep the same latitude as the body of the star, although with the opposite denomination. Trine and sextile — half of the latitude; sextile of the same and trine of the opposite denomination."*



He gives the following example: *"In this scheme one can*

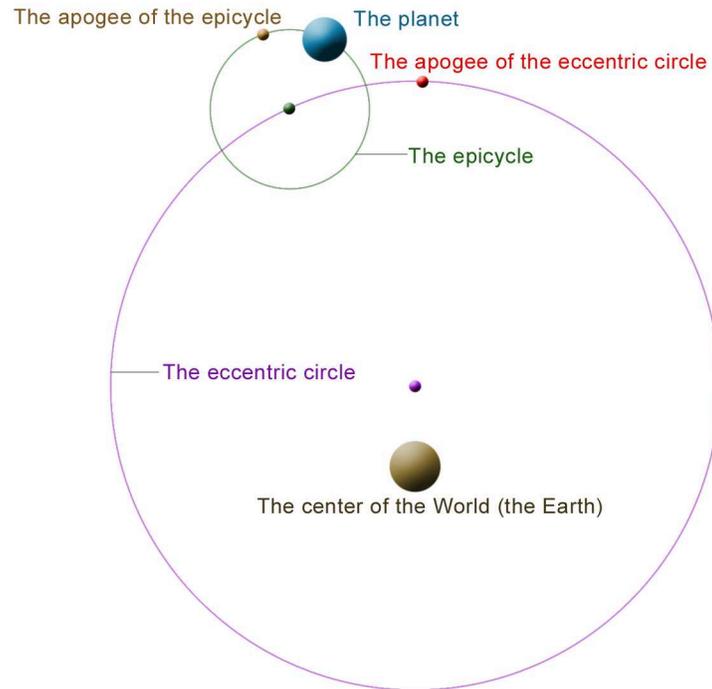
see that Venus has 4 degrees of northern latitude. Her opposition is 4 degrees of southern latitude, because she falls into the opposite side. Trine — 2 degrees of the southern latitude, because it also gets on the opposite side. Sextile — 2 degrees of the northern latitude, because it gets on the same side with the body of Venus. Whereas both squares are on the ecliptic and void of latitude.”



Therefore, Cardano says that for squares we have to take the place of the ecliptic, whereas for other aspects to consider the latitude.

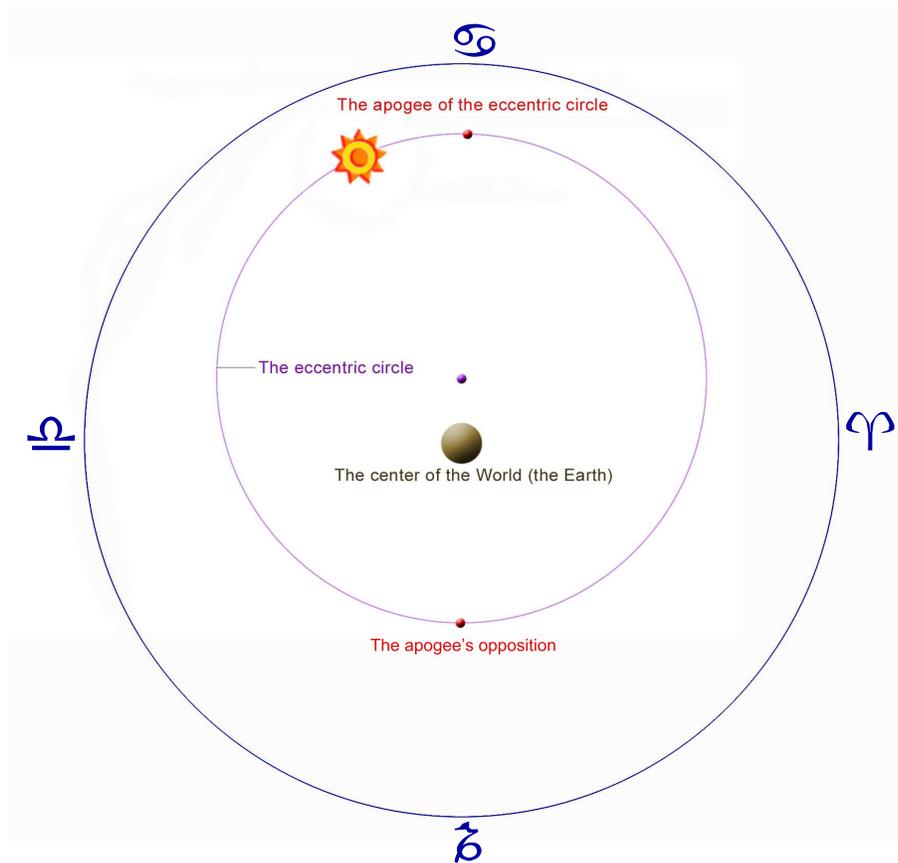
- I.15. *You will know equality and inequality of days, because Sun moves faster in opposition to abside than in abside, and because the arcs from the beginning of Capricorn to the end of Gemini ascend faster than on the other half.*

The abside 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" [13].



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 the geocentric system, the Sun does not have an epicycle, but moves along the circle whose centre is shifted with respect to the world centre (the Earth), in the eccentric circle. This explains different speed of the Sun along the ecliptic in different seasons. Being in the most remote from the Earth point of its circle (apogee), the Sun is slowest. In the opposite point, the Sun moves fastest.



Cardano gives two arguments explaining inequality of the days of the year. First, the Sun moves with different speed in different parts of the ecliptics, therefore in different days the ecliptic distance between the Sun positions at rising and setting are different. Second, the ecliptics has two parts with signs from Capricorn to Gemini rising faster than the part from Cancer to Sagittarius. These two factors explain the inequality of the days in the year.

- I.16. *When you wish to know, on the basis of the star location obtained with an instrument, the hour distance from some initial place, each degree will be given four minutes of an hour, and do this along the circle.*

One day, which is 24 hours, gives full circle of 360 degrees. Hence one hour corresponds to 15 degrees, or one degree per four minutes. This is the conversion of the arc of the equatorial degrees into time and vice versa.

- I.17. *Therefore it is obvious that the complete possible difference which can be achieved is 1 hour, 5 minutes, 28 seconds, although Ptolemy found it a bit bigger, but without significant difference.*

In [7], this is commented as the estimates of the value of the precession.

- I.18. *Besides, one should know revolutions of single planets in a small circle and how long can they take.*

Cardano says that one should know the time required for the planet to make a complete circle in epicycle.

- I.19. *It is better to know less about the superior things than more about the inferior.*

Multiple knowledge of insignificant things is useless. Astrologically, this is about Mercury loves details and is devoid of understanding.

- I.20. *Astrology is the most superior among the sciences, because the knowledge of celestial bodies and of the future is not only Divine but also most useful.*

Divine — no doubt. Useful — for knowing and accepting the Will of God.

I.21. *Something is perfectly known, like ascensions of circles; something is known closely, like the revolution of the Sun; something is unknown but can be known, like revolutions of superior planets. Some things are within the bounds of the knowledge, but can never be known, like ingressions of the Sun into the equinox point. Other things are not known and cannot be known, like mixtures and powers of 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.

I.22. *But there is something super-celestial which helps the man to predict.*

This is the divine power which is above the stars.

I.23. *Except to the Sun, none of the planets would return to the initial place in the whole eternity, and even in an incredibly long time to the previous place, according to the human understanding.*

Cardano is probably talking about the origin of the world, which is hardly reproducible in the nearest future.

I.24. *Fools ignore astrology and do not pay attention; one who contradicts is conceited, one who abuses is stupid. The mystery is indeed Divine. Therefore, those who refused the natural causes*

are hardly attached tight, but rather flippant; hence buttress is required.

The buttress of the astrology is the natural philosophy and faith in particular. In the mediæval times, faith was an integral part of science and was rationally embedded into the body of knowledge, according to the scientific criteria of the time of Cardano.

*Tabula aequationis dierum.*

Partes		3	6	9	12	15	18	21	24	27	30
Aries	Gr.	1	1	1	1	0	0	0	0	0	0
	Mi.	55	40	24	9	55	40	26	12	1	0
Taur.	Gr.	0	0	0	0	0	1	1	1	1	1
	Mi.	23	32	41	49	55	0	3	6	5	4
Gemi.	Gr.	1	1	0	0	0	0	0	0	0	0
	Mi.	2	0	55	49	42	35	27	19	10	0
Canc.	Gr.	0	0	0	0	0	0	0	1	1	1
	Mi.	11	20	29	37	45	53	58	3	5	7
Leo.	Gr.	1	1	1	1	1	0	0	0	0	0
	Mi.	10	10	8	5	1	53	46	37	28	16
Virgo	Gr.	0	0	0	0	0	1	1	1	1	2
	Mi.	3	9	22	37	52	7	22	38	54	10
Libra	Gr.	2	2	2	3	3	3	3	3	3	4
	Mi.	25	40	54	7	19	30	40	46	55	1
Scor.	Gr.	4	4	4	4	4	3	3	3	3	3
	Mi.	5	8	7	5	3	58	51	42	31	19
Sagit.	Gr.	3	2	2	2	1	1	1	0	0	0
	Mi.	4	48	31	13	52	31	9	47	24	0
Cap.	Gr.	0	0	1	1	1	2	2	2	3	3
	Mi.	25	46	7	29	49	9	28	45	0	15
Aqu.	Gr.	3	3	3	3	3	4	4	4	4	3
	Mi.	26	38	46	54	58	1	2	3	0	56
Pifces	Gr.	3	3	3	3	3	3	2	2	2	2
	Mi.	51	45	36	27	16	5	52	38	24	10

*Revoluciones Planetarum in parvo circulo.*

Saturnus	Iupiter	Mars.
An. di. ho. mi.	An. di. ho. mi.	An. di. ho. mi.
1. 12. 20. 24.	1. 33. 15. 24.	2. 49. 10. 47.
Venus	Mercurius	Luna.
An. di. ho. mi.	An. di. ho. mi.	An. di. ho. mi.
1. 218. 16. 26.	0. 115. 21. 5.	0. 27. 13. 8.

Table 2 (original).

Degrees	3°	6°	9°	12°	15°	18°	21°	24°	27°	30°
♄	1°55'	1°40'	1°24'	1°09'	0°55'	0°40'	0°26'	0°12'	0°01'	0°11'
♃	0°23'	0°32'	0°41'	0°49'	0°55'	1°00'	1°03'	1°06'	1°05'	1°04'
♂	1°02'	1°00'	0°55'	0°49'	0°42'	0°35'	0°27'	0°19'	0°10'	0°00'
♆	0°11'	0°20'	0°29'	0°37'	0°45'	0°58'	0°58'	1°03'	1°05'	1°07'
♁	1°10'	1°10'	1°08'	1°05'	1°01'	0°53'	0°46'	0°37'	0°28'	0°16'
♂	0°03'	0°09'	0°22'	0°37'	0°52'	1°07'	1°22'	1°38'	1°54'	2°10'
♂	2°25'	2°40'	2°54'	3°07'	3°19'	3°30'	3°40'	3°46'	3°55'	4°01'
♁	4°05'	4°08'	4°07'	4°05'	4°03'	3°58'	3°51'	3°42'	3°31'	3°19'
♂	3°04'	2°48'	2°31'	2°13'	1°52'	1°31'	1°09'	0°47'	0°24'	0°00'
♁	0°25'	0°46'	1°07'	1°29'	1°49'	2°09'	2°28'	2°45'	3°00'	3°15'
♁	3°26'	3°38'	3°46'	3°54'	3°58'	4°01'	4°02'	4°03'	4°00'	3°56'
♁	3°51'	3°45'	3°36'	3°27'	3°16'	3°05'	2°52'	2°38'	2°24'	2°10'

**Table 2a** (modern). Equating time. Red colour marks values to add ('adde'), blue colour marks values to subtract ('minue') in Table 2.

Planets	years	days	hours	minutes
♃	1	12	20	24
♂	1	33	15	24
♁	2	49	10	47
♂	1	218	16	26
♁	0	115	21	5
♁	0	27	13	8

**Table 2b** (modern). Revolutions of planets in a small circle<sup>a</sup>.

<sup>a</sup>The epicycle.

I.25. *It is difficult to judge by means of the scriptures; more difficult to hand down the Art; the most difficult to discover the Art.*

Studies are difficult, teaching is more difficult, and most difficult is research, which is an essential part of the tradition. Tradition is not about rigidity and repeating the

known; tradition is about following the canon and preserving the structure while moving forward and adjusting to the reality.

- I.26. *The child is then called born when starts breathing the first gulp of air with own lips outside the mother's womb.*

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

- I.27. *When you double the distance of the mean place of the Moon to the place of the Sun, this becomes the mean argument of the Moon. Each time when you count degrees of the distance from Sun to a superior planet according to mean movement, you get distance from the planet to the abside.*

This aphorism gives the technical method of calculating absides using the old-fashioned ephemerides.

- I.28. *And the method of casting a chart for the direction that shall happen is that not only the planets, but also with the fixed stars could be written according to their magnitude - 246 fixed stars of the signs and 27 out of them.*

While considering directions, one should take into account not only planets, but also fixed stars, because there will be directions to the fixed stars. There are 246 big stars in the zodiacal belt and 27 outside it.

- I.29. *You should have an instrument like a planisphere, very large, divided into 3600, with which you can calculate directions at ease, both direct and converse. The same for genitures, you with*

*all care place into a big table the positions of all fixed stars of the signs and the rest big ones outside the zodiacal belt, and in the outside limb — degrees and minutes, opposite to the printed.*

Planisphere might be helpful even in the computer age: understanding the spatial dynamics is essential. Manual filling the chart is helpful as well; especially for those who are earthy and watery.

- I.30. *Besides, each planet should be directed along the line where it moves, like the Sun along ecliptics, and others — along the circles of their latitudes; similarly we understand the fixed stars, which move according to the bodies — however, the direction of the place is always along the degrees of the ecliptics.*

Technicalities about directions of Sun, planets, stars, and ascendent.

- I.31. *Thus, when this happens, it is necessary that all rays should be considered this way on such a circle, hence the opposing to the Sun follow the Bianchini method. In this case, it is necessary to know the maximal latitudes of planets and the places where the latitude circle intersects the ecliptic that time, and then to find rays and directions according to tables of primary motion or with help of an instrument.*

*Latitudines maxima Planetarum.*

Saturnus	Jupiter	Mars	Venus	Mercur.	Lunæ.
Par.mi.	Par.mi.	Par.mi.	Par.mi.	Par.mi.	Par.mi.
3. 5.	2. 8.	7. 7.	7. 22.	4. 13.	5. . Au.
3. 2	2. 4.	4. 21.	7. 23.	4. 5.	5. 0. Bo.

Table 3 (original).

Planets	southern	northern
♄	3°05'	3°02'
♃	2°08'	2°04'
♂	7°07'	4°21'
♀	7°22'	7°23'
♀	4°13'	4°05'
♃	5°00'	5°00'

**Table 3** (modern). Maximal latitudes of planets.

I.32. *Also, it is necessary to consider not just maximal latitude, but the one which is maximal when the planet moves along its own circle.*

One should consider the particular latitude circle, because a planet can be not reaching the maximal latitude (planets have variable latitude deviation, especially Mars, Venus and Mercury).

I.33. *Therefore, it is obvious that the astrology is based on the known science of movement and natural philosophy, which are not possessed by many, and nothing miraculous that nobody knew this before, so that one should not increase the ill fame of the art of our predecessors.*

A reasonable observation preventing from complacency.

I.34. *Therefore, the astrology is the most beautiful as well as the most difficult, requiring tremendous efforts.*

Very correct, even with modern software which simplifies the calculations.

I.35. *From the round figure, we obtain the place that direction may reach, the nature of degrees found in houses, the image of the whole sky, and confluence of revolutions.*

Cardano probably talks about the sphere representation of the sky (not just flat projection on circle), which helps to understand directions. The division of the sphere produces houses. It is not sufficient to consider only a chart, but to keep in mind the entire celestial sphere.

I.36. *It is possible to find minutes by instrument by means of drawn lines between two circles.*

*Absides Planetarum 1540.*

Saturnus	Iupiter	Mars	Sol & Venus	Mercurius.
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.

*Aux Luna singulo mense reuoluitur.*

Table 4 (original).

Planets	sign	absides
♄	♄	13°39'
♃	♃	23°53'
♂	♂	15°28'
♁	♁	1°41'
♀	♁	1°41'
☿	♁	0°55'

**Table 4** (modern). Absides of planets in 1540. Moon's abside revolves within one month.

Unfortunately, the modern ephemerides do not provide information about absides.

- I.37. *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.*

Among "changes in absides", most and foremost the changes of signs were considered. These changes (especially of the Sun) denoted significant changes in mundane astrology.

- I.38. *Imprints of the geniture which remain in the body part until the time in which they should complete, are partly in the body matter that is changed, partly in the matter that is changed, and they define the gyre of the diseases.*

This is about material manifestation of the astrological significations relevant to health.

- I.39. *And it is known that superior planets return to the same positions with Sun: Saturn in 59 years, Jupiter in 71 years, Mars in 79 years, which is called greater years of planets.*

The return to the same position in longitude and latitude. For example, for Venus such cycle has period of 8 years.

- I.40. *The Moon is called situated with a Node each time when it is within boundaries of an eclipse.*

The diameter of the Earth shadow through which Moon can move and the visible diameter of the Moon are varying depending the current distance between Earth and Moon. Given the mean values, the zones of the Moon eclipses

may move away for up to 11 degrees in both sides from the nodes.

- I.41. *The luminary of the time: Sun during daytime and in the morning twilight; Moon in the night above the Earth and in its morning rise. Therefore, sometimes there are two luminaries of the time, sometimes none.*

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

- I.42. *Additions of 360 degrees above the days of the year, up to 69 degrees, always can transfer the judgement of directions into the next year; in 70 degrees, necessarily transfer; and also to the next year each time when the direction happens at the end of the year.*

This is about directions of planets in a solar chart.

- I.43. *It is useful, as well as necessary, to know beginnings and ends of figures of the sky, with what degrees they would occupy *cor coeli*<sup>2</sup>, rise and set.*

One should certainly know parameters of a chart for the analysis. The figures of the sky are constellations and asterisms, and one should know their placements and boundaries, the times of rising, culmination and setting (the degrees of ecliptics with which they co-rise, co-culminate and co-set).

- I.44. *In particular degrees of their signs, planets are more exalted; on*

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<sup>2</sup>Medium Coeli, heart of heaven or midheaven.

*the other hand, in those which are opposite, they feel worse, hence one should know this.*

There are particular degrees, where planets are especially strong (for instance, the Moon in the 3rd degree of Taurus). In the opposite places they are especially weak (as Moon in the 3rd degree of Scorpio).

- I.45. *One should know not only the number of days corresponding to certain degrees, but also how many degrees correspond to years and days.*

These are necessary for estimation of average planetary dynamics.

Anni					Exaltationes.		
Dies	Par.	Mi.	sec.	ter.			
1	0	59	8	20	♄	♃	21.
2	1	58	16	40	♃	♄	15.
4	3	56	33	20	♃	♄	28.
8	7	53	6	40	♃	♄	19.
16	15	46	13	20	♃	♄	27.
32	31	32	26	40	♃	♄	15.
64	63	4	53	20	♃	♄	3.
128	126	9	46	40			
256	252	19	33	20			

Table 5 (original).

days of year	degrees	minutes	seconds	thirds
1	0	59	8	20
2	1	58	16	40
4	3	56	33	20
8	7	53	6	40
16	15	46	13	20
32	31	32	26	40
64	63	4	53	20
128	126	9	46	40
256	252	19	33	20

**Table 5a** (modern). Ecliptic arcs versus days.

Planets	sign	degree
♃	♈	21
♄	♉	15
♅	♊	28
♆	♋	19
♇	♌	27
♈	♍	15
♉	♎	3

**Table 5b** (modern). Exaltations.

I.46. *Figures are called isosceles if they are limited by the same parallels of the equinox circle. Indeed, on equal sides, there can be placed all planets with equal latitude<sup>3</sup>, if equal arcs are marked from the pole of the zodiac<sup>4</sup>. Those equal that are drawn from the intersection of the meridian circle and horizon, cannot form*

<sup>3</sup>The same sign and value.

<sup>4</sup>i.e., poles of the ecliptic.

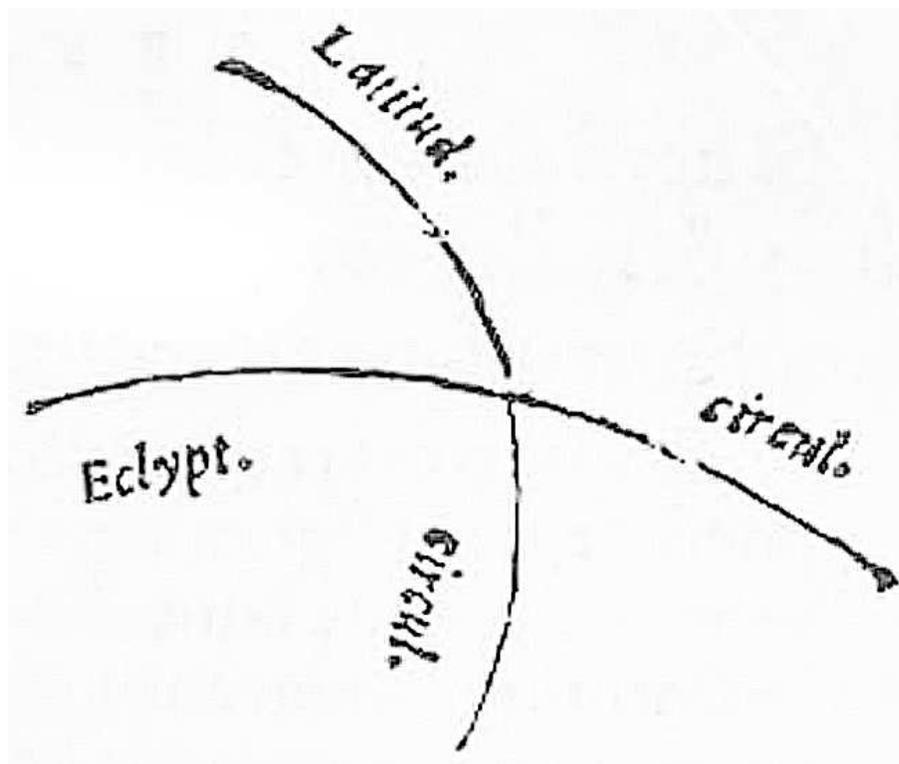
*an isosceles figure since those stars by none movement could be carried in the same circle. Therefore, those without latitude form an isosceles figure when they are in antiscia, equally distant from tropics. And others in the same way.*

An isosceles figure is mentioned by Ptolemy in the III book of Tetrabiblos in the Chapter 9 "Of Children that are not Reared"): *"For it is merely the case that if one of the luminaries is angular and one of the maleficent planets is in conjunction with it, or in opposition, both in degrees and by isoscelesness (κατ'ἰσοσκελείαν), while no beneficent planet bears any aspect, and if the lord of the luminaries is found in the places of the maleficent planets, the child that is born will not be reared, but will at once come to its end"*<sup>5</sup> Ptolemy himself does not provide explanations what isoscelesness is, and astrologers of later times invented several interpretations of this term. Cardano in his Commentary to Tetrabiblos explains this as follows: *"He describes three cases when the native is not reared. First of them — when the luminary is in an angle and an infortune in conjunction with it or in opposition by degree and in an isosceles figure, i.e., when in the conjunction the latitude is the same, whereas in opposition of the Sun the infortune is on the ecliptic, or in opposition with the Moon it has an opposite latitude. Namely, when the Moon is in the 10th degree of Aries with 3 degrees of North latitude, either Saturn or Mars is in the 10th degree of Libra*

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<sup>5</sup>Translation by Robinson.

*with 3 degrees of South latitude, because in this case the infortune, the Moon, and the places of the ecliptic of the infortune and the Moon form two isosceles and equal triangles. Of which one side will be a quarter of the ecliptic, the other one is the quarter of the great circle passing through the centre of the Moon and the infortune. And this isosceles figure is as you see in the figure:*



*Otherwise, one can say isosceles when the latitude is the same up to a degree, because the arcs from the poles of the zodiac are equal.”*

I.47. It is also necessary to mention the Lunar month, the Moon return to the same place, counting days by means of Moon returns to the horizon circle. In this case, it constitutes 26 days, 9 hours, 30

*minutes, and 5 second. Hence, the basis of judicial days is different from what was mentioned in the beginning of the objections.*

Cardano gives the rule of the calculation of judicial days in decumbitures.

- I.48. *You should know that many will boast of the written, what you will know from predictions. On the other hand, nobody knows everything, and you should know that one cannot know even a small part of oneself.*

Lilly and Coley somehow omitted this aphorism in the Anima. It is not about calculation, but it is about the core of astrology.

- I.49. *Truth is desirable in itself, whereas knowledge is definite good. On the other hand, we enjoy awaiting welfare, avoid future disasters, make them softer or easier pass.*

Provided that prediction was correct, which is not always the case. 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.

- I.50. *From the experience, one needs many genitures to achieve the ease of calculations. Therefore, the art consists of its intense practice.*

Working hard is indeed useful. The easy of calculations is not the main aim nowadays, therefore this should be re-

lated rather to readings. Lots of readings — lots of experience. This is less about horary, which is generally routine. The natal and mundane readings are most fruitful in this sense.

- I.51. *Lives of people follow from completed rotations. Those that are spoilt and not finished due to opposing stars and variety of obstacles are fulfilled only in part.*

The ideal life is completed as a full circle of evolution. Those that are interrupted by the celestial indications remain unfulfilled.

- I.52. *When in diseases the Moon is approaching planets which are opposite to the sickness, especially benefics, the diseases turns for recovery.*

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.

- I.53. *It is highly obvious that more prominent effects are due to the Sun, then due to the Moon, then due to fixed stars, those which are bigger and brighter. Thus, where there is order, there is the reason of the order as well.*

Yet another omitted — and precious — aphorism. The meaning and order of planetary influence. With this, the hierarchy of dignified planets in the chart might be estimated.

- I.54. *As the stars are bigger than the Moon and can move and enlighten the more inferior by beams, it is also necessary that they could sometimes produce a bigger effect in these more inferior.*

The power of the Moon influence is defined: it is submissive to superior planets.

- I.55. *Those which act slower provide more abundant effects. Indeed, one cannot escape the power of the stars, and they cannot be eliminated. The same is shown by the nebulae near the Aselli.*

Hints regarding the particular influences of slow planets and fixed stars.

- I.56. *Whereas the particulars depend on the generals, the generals, on the other hand, are ruled by the stars, as tides by the Moon. Also it is necessary that each particular was ruled by their mixture.*

Probably Cardano builds a kind of philosophical hierarchy of the events, where general and repeatable phenomena are ruled by movement of the planets and cause particular and unusual ones. There is a kind of uncertainty in this system, which admits that peculiar events might be out of the influence of stars<sup>6</sup>.

- I.57. *The effects of the stars show own meanings, like the Hercules' stone is always directed towards north, and [the effects] of Pleiades is in the birth and death of herbs.*

The Hercules stone is a metaphor for magnet, and as the

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<sup>6</sup>This is rather a manifestation of the duality of the Cardano's chart, with three planets, including the night-ruling luminary, in double-bodied signs.

magnet is always oriented towards North, so the celestial bodies inevitably signify what is attributed to them. Cardano probably connects the vegetative period of herbs with the morning rising and morning setting of Pleiades, which according to the ancient authors happened in the beginning of May and end of October.

- I.58. *Therefore the sky is a tool of Supreme God, by means of which He rules the more inferior, sets in motion and reigns.*

And whatever happens is all by the Will of God.

- I.59. *The cases of Tiberius, Claudius, Neron, Domiciane, Hadrian and Hordian show the rightfulness of the art, as long as the Piccinino<sup>7</sup>, and this happens in our times as well.*

Cardano possibly means the strength of genitures of the mentioned persons whose charts proved their high status, and thus the art.

- I.60. *If one could obtain the strength of the art from the final outcome of any geniture! From which many who practiced a little predict own upcoming death, as Giovanni di Bergamo did.*

An astrologer, however skillful he is, cannot obtain the complete geniture of his own life, but many attempted to predict own death, being driven by scientific perfectionism. Cardano did the same, according to the legend. Once an artist approached the secret of life, he is tempted to reach the final truth, which is unreachable, and thus the mistake is inevitable. Pride worsens this.

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<sup>7</sup>Niccolo Piccinino (1386 - October 15, 1444), an Italian condottiero.

- I.61. *The Moon, when eclipsed, gives reddish light, from this it possesses double power.*

Moon eclipse happens when the Earth is between Sun and Moon and Moon is on the ecliptic. The light of Sun reaching Moon is dispersed by the shadow of Earth and becomes reddish at its surface. This red colour, though explained by the properties of light, has symbolic meaning: red colour signifies fire, danger, activity, and enhancement of the power.

- I.62. *Most of the stars that are located in the signs are sometimes eclipsed by more inferior planets. This will be considered if happens in the nearest time to the eclipses of the luminaries.*

This is about occultations of stars by planets. Since the planets do not move beyond the zodiacal belts, hence only the stars inside it can be occulted.

- I.63. *Sickly genitures bring learning to great men, from which, in the most cases, also the shortness of life, like Giovanni Pico; this also brings fame to poor, like Erasmus. Lucio Bellanti of Siena, who wrote against Giovanni Pico Mirandola, predicted him from revolution 34 year as the last and deadly, and he was not wrong.*

Two points here: difference in fruits of sickly charts for the poor and for the great — and shortness of life (obviously in both cases). Sickly charts give heavy physical restrictions, thus spurring some other human activity. Great (i.e., prosperous) people turn this for focusing on studies which bring learning. Poor people first have to achieve ma-

terial status, so their initial activity is primarily focused on deed which manifest socially and bring fame.

- I.64. *For weather changes, one should consider greater, medium and lesser conjunctions, then of luminaries, as well as changes of signs by slow planets, and conjunctions with fixed stars.*

If you are in astrometeorology, you should have a diary with main changes of planetary constellations. Conjunctions of luminaries are New Moons.

- I.65. *The lesser conjunction of Saturn and Jupiter occurs once in 19 years, 315 days and 19 hours. From here, there is movement through 242 degrees 56 minutes 9 seconds, which, on the other side, equals to 8 signs 2 degrees 59 minutes 9 seconds in the zodiac. And this in the signs of the same triplicity, like from Aries to Sagittarius. From this we know that they pass the nature of signs from fiery to earthy, and then to airy, the watery, by ten full circles in signs of the same nature and quality. Therefore, they remain in the same triplicity for 198 years and 236 days. On the other hand, the beginning of the middle conjunction was in 6 years 67 days after Navuhodonosor when the middle conjunction occurred in 12 degrees 23 minutes of Aries. As a result of this, the great conjunction happened 53 year 148 days before the Navuhodonosor's coronation in 3 degrees 21 minutes of Aries. Then the great conjunction started 800 year 98 days before Christ, and this repeats in 794 years 214 days.*

Here Cardano starts a series of aphorisms on the mundane predictions based on the cycles of conjunctions of Jupiter and Saturn.

I.66. *From this, it is easy to obtain places and times of lesser conjunctions by constant addition of 19 years 315 days and 242 degrees 59 minutes 9 second.*

Or look into software.

I.67. *Conjunction is called great when it shifts from a watery sign and enters Aries, from where it is not the same as before, or preceding in Leo.*

The conjunction of Jupiter and Saturn preceding their conjunction in Aries may happen in Leo. Such case is not the change of the triplicity which is the requirement for the great conjunction.

I.68. *Thus, it is obvious that the Mohammed's law begins under Scorpio, according to the birth of the founder in Pisces. Almost the same with Luterans.*

The first grand conjunction in the watery series was the one in Scorpio in 1425. Then close to the Luther's birth there was a watery conjunction in 1484, and it was considered as connected with his birth. This is why Cardano connects these two confessions as related to watery grand conjunctions.

I.69. *The Ptolemaic tables are quite wonderful for calculation of movement of planets in the past; ephemerides – for the modern time. Zacuto's tables and Elizabeth's tables are difficult due their shortness and are not thoughtfully made. Alfonsean's tables are mediocre between ephemerides and Ptolemaic. Tables by Jean de Lignerés and Hipparchus are now out of use due to difficulty and lack or*

precision. The tables of perpetual ephemerides are approximate. Tables by Giovanni Bianchini are based on wrong assumption that maximal elongation of Sun in 11 degrees 32 minutes of Gemini<sup>8</sup> Christ, which precedes the Ptolemaic time for more than 140 years; and yet many others that do not correspond to Ptolemy's remarks. On the other hand, the Copernicus' opinion has not been considered properly yet, and indeed, he hardly expresses what he means.

*Tabula magnarum & mediarum  
coniunctionum secundum  
medios motus.*

	Anni	Dies	Sig.	par.	mi.
Ante Christum. Post	800	98	♄	3	21
	621	177	♂	0	14
	422	306	♂	0	5
	204	120	♂	2	56
	5	249	♄	2	47
	192	352	♄	2	39
	391	223	♄	2	30
	590	94	♂	2	22
	788	330	♄	2	13
	987	201	♄	2	5
	1186	72	♄	1	56
	1384	308	♂	1	48
	1583	179	♄	1	39
	1782	50	♄	1	31
	1980	286	♄	1	22
	2179	157	♂	1	14
	2378	28	♄	1	6
2576	264	♄	0	57	
2775	135	♄	0	48	
2974	6	♂	0	40	
Christum	3172	242	♄	0	32
	3371	113	♄	0	24
	3569	349	♄	0	16
	3768	220	♂	0	8
	3967	91	♄	0	0

Table 6 (original).

<sup>8</sup>Here is possible lacuna with a particular year of the event.

year	day	sign	degree	minute
800BC	98	♈	3	21
621BC	177	♉	0	14
422BC	306	♊	0	5
204BC	120	♋	2	56
5BC	249	♈	2	47
192	352	♌	2	39
391	223	♍	2	30
590	94	♋	2	22
788	330	♈	2	13
987	201	♌	2	5
1186	72	♍	1	56
1384	308	♋	1	48
1583	179	♈	1	39
1782	50	♌	1	31
1980	286	♍	1	22
2179	157	♋	1	14
2378	28	♈	1	6
2576	264	♌	0	57
2775	135	♍	0	48
2974	6	♋	0	40
3172	242	♈	0	32
3371	113	♌	0	24
3569	349	♍	0	16
3768	220	♋	0	8
3967	91	♈	0	0

**Table 6** (modern). Great and medium conjunctions according to average movement.

I.70. *If from Nebuchadrezzar to Christ one can count 746 ordinary years and 310 days, according to Alfons' opinion, there would be an error for all planets with respect to the Ptolemaic tables. Thus, for Saturn the movement is ahead for one year.*

Cardano attempts to compare available planetary tables. He shows that Alfons' tables do not correspond to Ptolemy. Fortunately, this is not that important in the modern times.

I.71. *From this, one can mistaken in the following four: wrong basis, wrong calculation, wrong observation, wrong time counting. Ptolemy was wrong in the last two, or rather in the second of them. Observations of his predecessors were wrong, but he himself was not wrong either in basis, or in observation, or in calculation, but maybe only in time counting. Hence, one should consider the observations of the Ptolemaic time, therefore the Alfons' table are more precise.*

Whatever might be the authority, nobody can work without mistakes.

I.72. *The first month in womb is of Moon, second — of Mercury. Those born in 7th and 9th months do not survive<sup>9</sup> On the other hand, those 7th and 9th are called by the philosopher and Hippocrates eighth and sixth.*

The pregnancy months are governed by the planets aligned according to increasing speed. The philosopher is Aristotle.

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<sup>9</sup>Cardano is talking about Moon sidereal months.

I.73. *The beginning of Romans is in fiery triplicity, the Alexander's empire — in airy, Persian power — in earthy, Mohammed — in watery.*

And so are the characters of their reigns.

I.74. *The beginning of what happens occasionally is in the native's soul which pushes him to face the occasion. On the other hand, the soul is pushed by the sky according to movement of Moon, and this in not what is from the nature.*

Beautiful aphorism demonstrating that free will is nothing but an illusion.

I.75. *What can oppress the strongly manifested, if happens to be weak, it slows down and diminishes the effects.*

The compactness of the deep thought.

I.76. *Those which are positioned in a geniture as unavoidable, are defined at birth by signifiers: for instance, death. Those which are not unavoidable, appear and disappear again, like children, riches, and friends.*

The philosophical category of the unavoidable is not defined in the Cardano's work. Are children avoidable? If not, aren't they defined in the geniture and thus predictable? This is a tricky aphorism, which probably reflects Cardano's philosophical doubts. After all, his life was governed by the contemporary Catholic doctrine which inevitably contradicted determinism of his art.

The so-called free will is a recent invention. Early Christians were mainly gnostics and believed in the pre-destined pattern of life. Think about our art and its predictive power. If free will existed, then after the first "free choice", the further course of life would be completely different, unexpected and out of reach of astrology with no chance to estimate the life evolution. What would be astrology then? Prediction upto the moment of the free will and nothing further? The "free will" arose together with modern science which naïvely claims infinite human power and with modern "psycho-astrology" which is unable to predict. This is the "bipolar disorder" of the civilization: we think about ourselves as gods, at the same time wandering in the gloomy uncertainty.

I.77. *Consider two or three conditions of life through revolutions of Saturn; and conditions of expansion and development through revolutions of Jupiter. Indeed, in its second revolution is the beginning of aphrodisias<sup>10</sup>; consider deeds and activity through revolutions of Mars; and course of years by means of Sun; and course of months by means of Moon; and course of days by means of movement of Sun in the sky; and hours and parts by means of ascendent.*

These divisions of life by means of significators of various speeds provide the whole picture and allow to compare and understand.

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<sup>10</sup>This was the name of celebrations of Aphrodite, but Cardano probably uses figurative meaning, the second revolution of Jupiter in 12 years age starting the puberty and sexual interests of a teenager.

I.78. *It is worse to believe that you know what cannot be known than to be ignorant of what is ought to be known*<sup>11</sup>.

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

I.79. *Pleasures are of Venusian nature. When she is in the house of Sun or Jupiter — from precious stones, in her own house — from cloths. Similarly, Jupiter in ascendent makes people enjoy precious stones, and Saturn in trine with the ruler of ascendent — pleasures from carved stones.*

The self (ascendent or Sun) connected with benefics increases involvement with pleasures. Particular case of positive aspect with Saturn gives specific Saturnine interest in carved stones.

I.80. *In diseases, give the first to the sick, the seventh to the disease, luminaries — to the strength of the sick, malefics — to the power of the disease. The eight has some importance as well.*

A straightforward aphorism, stressing relevance of the house of death, as well as other houses, in consideration of a decumbiture.

I.81. *As an annual revolution might be for worse according to a direction in the geniture, so the beginning of disease for worse according to the lunar direction of that revolution, as we showed in the book "On judgements"; so is the death in the comparison with the position at the beginning of disease.*

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<sup>11</sup>In the Anima, this aphorism appeared as 1.4 and was translated inaccurately.

One should consider a set of charts relevant to analysis, not just separately one. When an unfortunate revolution happens at the time of an unfortunate direction, this is much worse than bad revolutions or directions alone. As Cardano says in "De Iudiciis Geniturarum" ("On Judgements of Genitures"): "*Thus, under a present strong significator, will not be cut by any revolution, unless there will be a direction added; and by none direction, unless it agrees with the revolution*". Disease is more dangerous if the chart of its beginning agrees with the direction of the Moon in the chart of the revolution. And death comes when the positions of the planet agree in the negative influence with the chart of the disease beginning.

- I.82. *See what pleases the person, and you will get the planet governing the properties of the soul; the same regarding the body.*

The natal chart might be derived from appearance, behaviour and interests of the native.

- I.83. *It is necessary to divide the arc of the sky ascending in one day, which comprises 360 degrees 59 minutes and 8 seconds, by the movement of Moon in one day, which comprises 13 degrees 10 minutes 35 seconds, and you obtain one true month, which being divided by the same movement would give the part corresponding to one degree. Thus, a lunar month is 27 days 9 hours 30 minutes 48 seconds, and the part of degree is 2 days 1 hour 54 minutes 3 seconds.*

Par.	di.	ho.	mi.	sec.
1	2	1	54	3
2	4	3	48	6
4	8	7	36	12
8	16	15	12	24
16	33	6	24	48
32	66	12	49	36
64	133	1	39	12
128	266	3	18	24

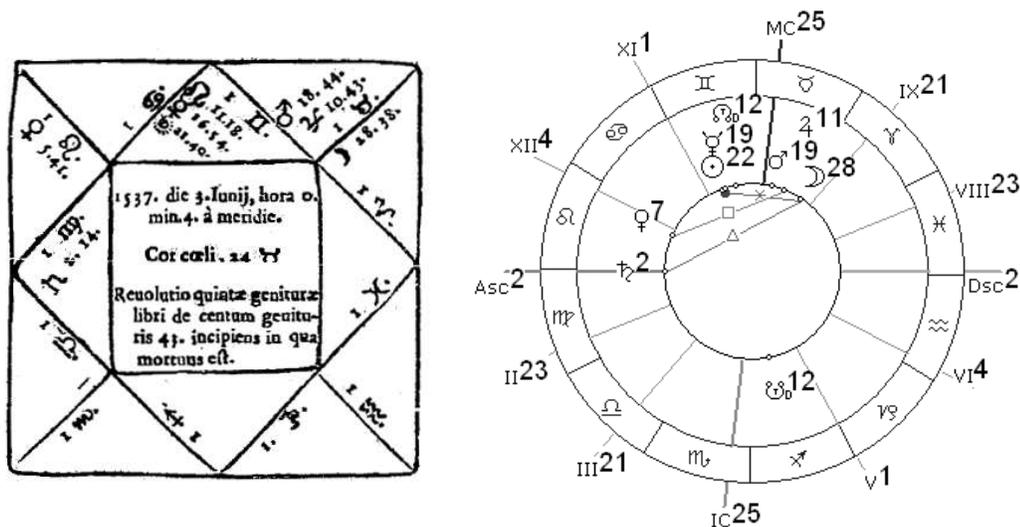
Di.	Par.	mi.	sec.
1	0	28	51
2	0	57	43
4	1	55	26
8	3	50	52
16	7	41	44
32	15	23	29
64	30	46	58
128	61	33	57
256	123	7	54

An.	Par.	mi.	sec.
1	303	2	30
2	246	7	0
3	189	10	30
4	132	42	51
8	265	25	42
16	170	51	24
32	341	42	48
64	323	25	36

Table 7 (original).

degrees	days	hours	minutes	seconds
1	2	1	54	3
2	4	3	48	6
4	8	7	36	12
8	16	15	12	24
16	33	6	24	48
32	66	12	49	36
64	133	1	39	12
128	266	3	18	24
	days	hours	minutes	seconds
	1	0	28	51
	2	0	57	43
	4	1	55	26
	8	3	50	52
	16	7	41	44
	32	15	23	29
	64	30	46	58
	128	61	33	57
	256	123	7	54
	years	degrees	minutes	seconds
	1	303	2	30
	2	246	7	0
	3	189	10	30
	4	132	42	51
	8	265	25	42
	16	170	51	24
	32	341	42	48
	64	323	25	36

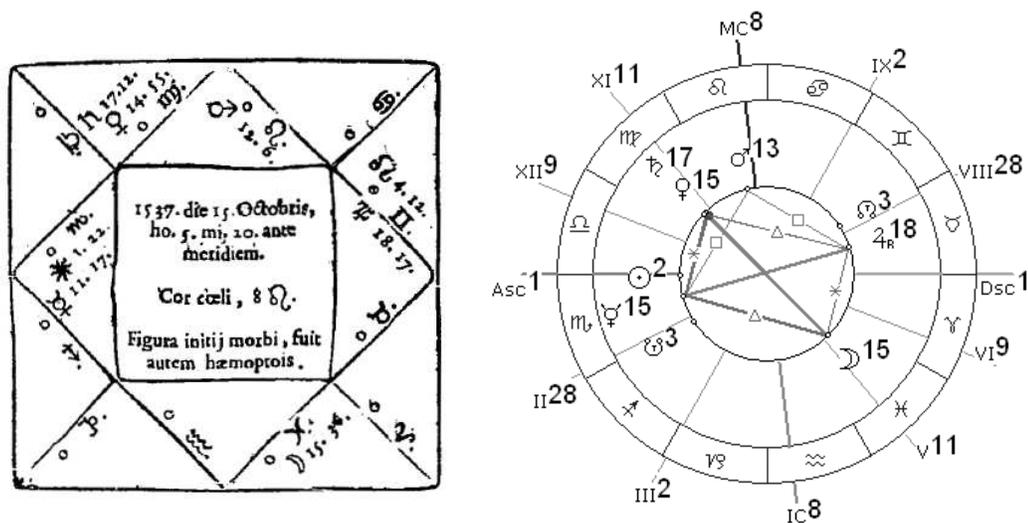
**Table 7a** (modern).



June 3, 1537, 0.04 before noon. Revolution of the 5th geniture of the book of 100 genitures, starting 43rd when he died.

*It can be seen that the ascendent, which signifies life, that time came in Leo to square with Mars and Moon, and ascending Saturn is malevolent, and Jupiter which is the ruler of ascendent of the geniture came to the cacodemon<sup>12</sup> conjunct with unfortunate Mars, and the ruler of ascendent is with Node and combust.*

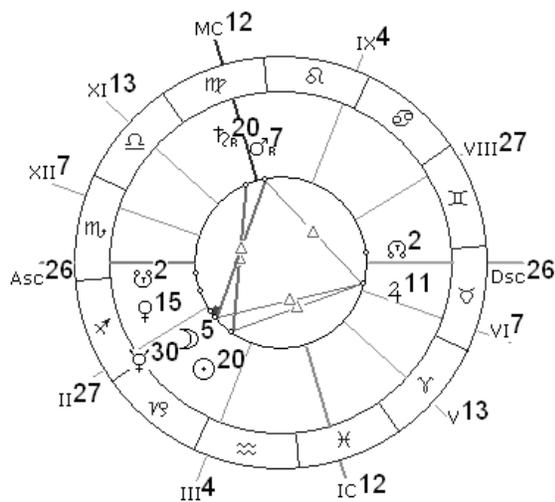
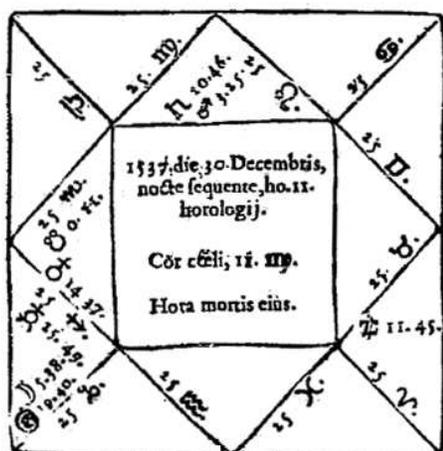
<sup>12</sup>Usually cacodemon is used as one of the names of the 12th house, but Cardano uses this term in another meaning. He gives definition in Aphorism II.68, "The place of cacodemon is from Saturn, Mars, Mercury, luminaries and malevolent stars conjunct together by beams or bodily".



October 15, 1537, 5.20 before noon. Figure of the beginning of disease which was hemoptysis.

*The ascendent from the place of an infortune in the geniture, its ruler is in square with Mercury which is in cacodemon of geniture and of the ruler of 8th house. And Sun has already passed the place of the infortune approaching cacodemon. And Moon is in opposition with Saturn and Venus, herself is in the place of Tail, whereas they are with Head in the geniture. Thus, he excreted in the night of October 22 and in the next one, i.e., in 7th and 8th from the beginning of the disease, and after that he seemed to grow stronger. Then in the night of November 14, which was 31st from the beginning of the disease, he excreted more than ever, and again on 15th day and in the next night. Then he got calmer, and again in daytime of 5th December, then at 5am next night, and at 7am next night, again in the daytime of 26th and 27th, and in the following nights he had heavy excretions. Thus, it is obvious*

that the blood was poured out on 52nd, 53rd, 74th, and 75th days of the disease. But died on the 77th day from the beginning of the disease. Therefore, the order of judicial days was not preserved. On the other hand, in the death hour Moon entered the sunbeams, and Tail was in the ascendent, and malefics in the midheaven in Virgo, and Moon was cadent and in trine with Mars, and Jupiter in 6th in cacodemon. Therefore you see that better is the method which we presented, about the correction of months and days according to the Moon.



December 30, 1537, 11th hour of the following night according to the clock. The hour of his death.

I.84. Moon revolutions do not complete the entire circle in one year, but also degrees of signs do not complete the entire circle during the course of the human life.

Do not expect geometrical perfectness in real life.

I.85. It is also possible that moving forward occurs from the place of the geniture every year in Moon revolutions.

A geometrical observation.

- I.86. *Expulsions and decrements in diseases are not only due to stars, but also due to the general constitution and accidental events.*

The course of the disease depends not only on the current positions of the stars but also on the general constitution of the patient and the circumstances and events (which also depend on stars).

- I.87. *When in the beginning of a long disease Moon is either under sunbeams or with Tail or Saturn or Mars, this signifies great danger. For an old man, if she also in conjunction with Jupiter or Mercury or Venus. If in their opposition or square, the same but in easier form.*

The weaker the patient, the less danger can harm him — even by means of benefics.

- I.88. *If she is also found in these places in the geniture, he will certainly die.*

Similar affliction in the natal chart worsens the decumbiture and confirms bad prediction.

- I.89. *Man does not fall sick because of the Moon coming to one of those in that moment, unless a direction comes there.*

Bad Moon transits happen more often than diseases. This does not mean uselessness of transits, but rather that transits of slow planets are more important than the fast ones. Consider conjunctions of transit Saturn with natal planets

— for these one can find a dozen of confirming directions. On the contrary, dozens of Moon transit need a direction for the event. Think and distinguish.

- I.90. *Thus, when these two gather, and one of them is powerful, the man falls sick. If both are powerful, he gets heavily ill. If some third appears, the man dies. In the old age, as we said, even only two can kill.*

In addition to Moon transit and direction, the required third might be difficult firdaria or yet another bad transit.

- I.91. *Mars, Jupiter and Venus — blood; Mars and Sun — cholera; Moon and Venus — phlegm; Saturn and Mercury — melancholy; Atra bilis — Mars and Mercury with the Sun.*

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. *Atra bilis* 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.

- I.92. *If Moon is in conjunction with Jupiter or Venus, the person may be sick. If this happens in bad place regarding the geniture, the patient will survive. If in a good place regarding the geniture, the fortune is a significator of death.*

A person can fall sick even if Moon is in conjunction with a benevolent planet - usually when a seemingly good conjunction falls into a bad place in the natal chart. In this case, the patient will be saved, because the fortunes are benevolent and the disease is just due to the bad placement in the natal chart (accidental). However, it may happen that the place with respect to the natal chart is good, yet the person falls sick. This happens when the benefic planet is a significator of death in the natal chart.

- I.93. *Saturn produces long diseases; Venus — medium, Mercury — various ones; the Moon — intermittent, such as dizziness, epilepsy, gout; Jupiter — short ones, then Sun, and the shortest — Mars. And when the principal places and cutters are both strong or weak, the disease will be long; if one strong and another weak — it will be short.*

Here natural duration and character of diseases are explained, from chronic due to Saturn to variable due to mutable Moon. To estimate correctly, one should take into

account not only the speed of the significator, but also the strength and balance of all the parameter synthesised<sup>13</sup>.

- I.94. *On the other hand, everything said about the sickness is valid regarding health and death. Indeed, people die when a direction may come to an end, as well as when Moon approaches the worst place of the geniture or applies to inimical infortunes. There, the conjoining might state health not less than death.*

Analogy by contrast.

- I.95. *The best use is of sphere, then planisphere, the last are tables. Indeed, in infinite variability, the three-dimensional sphere provides great advantage.*

The sphere is much better than tables, because one would need very many tables to understand what the sphere illustrates visually at a glance.

- I.96. *Also, everything has something specific in comparison with the part of the geniture, which should be considered.*

This very general aphorism appears in the block of aphorisms related to health, so probably Cardano borne in mind some particular meaning of this in the context of decumbitures.

- I.97. *For everybody who has in the beginning of disease the position of the sky softer than the disease, the sickness moderates ferocity because of the geniture, by falling of its principal places into the bad places.*

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<sup>13</sup>The second part of this aphorism was omitted in the Anima.

Soft decumbiture promises cure, and this happens when the disease chart gets demolished by the natal chart (principal places of the decumbiture fall into bad places of the natal chart).

- I.98. *Also, we usually consider the conjunction of luminaries preceding the disease, and judge the coming sicknesses from this as well.*

In diseases, one also considers the chart of the preceding New Moon.

- I.99. *It is a worse beginning of disease when at severe sickness Moon and ruler of ascendent, which are not with malefics, are coming to malefics.*

Non-malefic Moon and ruler of ascendent signify the patient. Malefics to which they apply are external circumstances of the disease that promise worsening condition — the dynamics of the Moon and the ruler of the ascendent coming from better to worse state (not with malefics in the beginning and then coming to malefics) show the increasing disease.

- I.100. *As a lover of riches derives riches almost by himself, so the lover of truth derives truth.*

Cardano's wisdom is incomparable. It all starts by itself, true.

- I.101. *There is a bigger difference between writings of Ptolemy and all others after him than between emerald and mud. On the other*

*hand, the same is possible regarding centuries-old amazing writings of chaldeans and babylonians, as well as egyptians.*

The followers are never as good as the founder: be they capable, they would be founders themselves.

- I.102. *The genitures of princes are most true, because they are not under power of either general conditions or orders of private persons. The genitures of nobles are true, but under the power of the sky. Of poor and slaves — not that true, because they are under power of the sky, i.e., laws, as well as genitures of rulers and general conditions. Therefore, as some rightly said, offsprings of rulers are not under power of stars as they are pure.*

There are two truths in this aphorism. Firstly, the charts of powerful people promise and bring at bigger scale and with less material obstacles, therefore one can call them true: their predictions are more prominent and easier to observe. Secondly, the princes are not under the influence of the mundane laws, their life is governed purely by astrological influence. The nobles are governed by both, and the poor are governed by the mundane influence and the power of others, and in their case the astrological influence is most blurred.

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