

Treatise on Astronomy



Ramon Lull

RAMON LULL

**Treatise on Astronomy
Book I**



HERITAGE

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Introduction to Lull's Treatise on Astronomy

by
Robert Hand

As we are issuing this work in two booklets, so my introduction will be divided into two parts with Part I in this volume and Part II in the next. Part I is a general historical introduction to Lull, his life and his thought. Part II will be a specific introduction to Lullism as embodied in the *Ars Brevis* (see below) and the *Treatise on Astronomy* with its possible implications for Astrology as presently practiced and for the future.

Ramon Lull, His Life and the Bases of his Thought¹

Most astrologers and other students of the Western Mystery Tradition are aware of Ramon Lull but very unclearly. He looms out of the Middle Ages as a figure of enormous importance, an alchemist, magician, holy man, proto-algebraist, rather like a similar figure from the North of Europe, Roger Bacon.² But much of this image is incorrect. Lull was definitely not a magician. He would have been horrified at the thought. He was probably not an alchemist. The alchemical works attributed to him are certainly spurious. And his acknowledged works contain a number of severe indictments of alchemy as practiced in his time. It is not, however, clear that Lull rejected alchemy entirely because some of the principles implicit in his writings are conducive to it, but we will probably never know for certain what were his complete ideas on the subject.

Mainstream historians of ideas have seen in Lull someone who anticipated later algebraic ideas and the principles of symbolic logic. But these scholars have almost all committed the historiographical crime of seeing a figure from the past entirely in terms of how they may or may not have anticipated the present, as if the present were the end of

¹ Most of the material contained in this introduction is derived from the two volume work, Anthony Bonner, *Selected Works of Ramon Lull*, Princeton University Press, Princeton, 1985.

² Something else that both men had in common is that both were connected with the Franciscans and strongly influenced thereby.

history, rather than simply another location in the unending stream of historical developments.

The strange thing about all of this is that we have no real shortage of hard information about Lull's ideas or even his life. The vast majority of his works have survived intact. He has even left us an autobiography written late in his long life in which he lists the times in his life when he wrote many of his works and what he was doing at the time he wrote them.

So what was Lull in 100 words or less? He was most assuredly a philosopher, but one whose principal goal was the defense and propagation of Christianity and the conversion of Moslems. But unlike most of his crusading brethren, Lull sought to achieve these goals by persuasion and the force of his ideas. He seems to have been devoid of the bigoted hatred of the infidel that characterized both sides in the conflict between Christianity and Islam. He regarded Moslems simply as erring brothers to be persuaded and converted. His approach was completely nonviolent. Fundamentally Lull was a missionary!

What makes Lull truly remarkable is the means by which he chose to do this. He developed a mode of analysis by which he could test ideas, concepts and their interrelationships. He sought to achieve an intellectual rigor in his presentations that would make any conclusions that followed inevitable. This led to Lull's most remarkable achievement, the *Ars Combinatoria*, or Art of Combining, or simply the Art. The Art was a method of analyzing logical relationships by breaking complex ideas down into simple components and then assigning letter names to these so that their interactions and relationships could be analyzed abstractly. The effect of this is to separate the relations between the ideas from the ideas themselves. This apparently was to allow a much more dispassionate and detached mode of analysis. While this has some resemblance to modern symbolic logic, the actual methods were quite different so that one does not gain a greater understanding of Lull by making him out to be some kind of proto-modern logician. However, the Art does have an historical connection to the development of symbolic logic in that one of the keen and late students of Lull's Art was the mathematician Leibniz.

The actual structure of the Art went through a number of changes. It was not a constant system. Lull adapted and modified the system as he found it necessary to deal with particular questions and with particular disputants. He was not dogmatic about it. He was more

interested in being effective than in creating a static structure, good for all time and all occasions. The details of the system will be taken up in Part II of this introduction contained the second part of the *Treatise on Astronomy*.

Lull's Life

As mentioned above we do have an autobiography by Lull. This is our main source of information about his life.

In the years preceding Lull's birth the reconquest of Spain by the Christian Spaniards had been especially rapid in the eastern parts of Spain. This part of the reconquest had been carried out by peoples speaking the Catalan language, a language related more to Provençal than to Spanish. It, rather than Castilian Spanish, is still the language of Catalonia and the Balearic Islands.

The rapid expansion of the Catalonian kingdom down the east coast of Spain into the Balearics had caused Catalan to become the dominant language of the western Mediterranean, the language of trade and commerce throughout the region. However, the expansion of the Christian Catalonian peoples into areas previously under Moslem control caused a mixing with a large Moslem population. A culture emerged in which the two religions existed side by side with Christianity dominant but by no means the exclusive religion. This is what determined the course of Lull's life, the conversion of the Moslem peoples.

Lull was born in 1232 or 1233 C.E. in Palma, the principal city of Majorca in the Balearic Islands off the east coast of Spain. For the early part of his life he led the kind of life that would be expected of a member of a moderately prominent family with good connections to the royal court. He received a reasonably good education, wrote poetry, married, had children and became an official in the Majorcan government. Then in 1263 he began having a series of visions of Christ which caused him to change his life direction completely. The following is a passage from his autobiography.

Ramon, while still a young man and seneschal to the king of Majorca, was very given to composing worthless songs and poems and to doing other licentious things. One night he was sitting beside his bed, about to compose and write in his vulgar tongue a song to a lady whom he loved with a foolish love; and as he began to write this song, he looked to his right and saw our Lord Jesus Christ on the cross, as if suspended in midair. This sight filled him with fear, and, leaving what he was

doing, he retired to bed and went to sleep.¹

It took several such visions before he decided to abandon his old life. Then he came to dedicate himself to three tasks: to spend his energies converting the heathen by preaching, to write a great book that would completely convince the heathen, and to establish teaching monasteries where the languages necessary to such work would be taught to students. To some extent, he accomplished all three.

He came to see the first part of his life as a complete waste and spent the next nine years studying and preparing for his mission. He learned Arabic and studied the Bible, the Koran, the Talmud, Plato and Aristotle. There is also internal evidence in his writings that he studied Sufi writings. At the end of this first period he began to create the Art.

Anthony Bonner has divided Lull's intellectual development into four phases:²

I. Pre-Art Phase (c. 1272-74) — The last period of his preliminary studies.

II. Quaternary Phase (c. 1274-89) — The period in which the most complex development of the Art occurred. In this period Lull grouped his ideas into clusters of 16 and created a system of extreme complexity, too extreme as it turned out. When he presented the Art at the University of Paris in 1289, he found that few either could or wished to understand it.

III. Ternary Phase (1290-1308) — This period is characterized by a simplification of the Art to cope with the "weakness of the human intellect." The *Ars Brevis* (Brief Art), which is the paradigm work of this period, and our *New Treatise on Astronomy* both come from this time, which also produced an extremely important treatise called *The Flowers of Love*.

IV. Post-Art Phase (1308-15) — In this period Lull did not use the Art as extensively as in earlier times, according to Bonner, but worked on specific logical and philosophical problems. His autobiography was written in this period c. 1311.

During all these periods Lull traveled extensively through the Christian

¹ Bonner, *op. cit.*, p. 13.

² Bonner, *op. cit.* pp. 56, 57.

world visiting various popes, England and France. He also made forays into the Islamic world where from time to time he was imprisoned for trying to make converts. On one of these trips he died under unknown circumstances in Tunis, on a ship to Tunis or in Maiorca, by March, 1316, at the latest. He is buried in the church of San Francisco in Palma.

Lull's output was enormous, 263 works in all. These became the basis of several schools of Lullist thought, so that Lullism was an influential stream in European thought up until the 18th century. Unfortunately in 1376 a particularly zealous inquisitor, one Nicholas Eymereich, managed to convince the pope to promulgate a papal bull condemning Lull's teachings. In 1390 the University of Paris also prohibited the teaching of his methods. Although in 1416 another papal bull rehabilitated Lull's teachings, they remained theologically controversial thereafter. Subsequently he underwent several of the preliminary steps toward canonization, but he has never been fully canonized.

Lull's ideas entered the general pool of European philosophy, resulting in some who wrote as out-and-out Lullists, and others who showed varying degrees of being overtly or covertly influenced by Lullism. During the periods of controversy over his orthodoxy, several authors who might have been open Lullists felt compelled to disguise their Lullism. Among the most important of these was Nicholas of Cusa.

Lull's importance for astrology may turn out to be great. It is not clear that he had much influence on the astrology of his time, although references to his work, especially in the Renaissance, are numerous. It is also not clear to what extent Lull was an astrologer. He definitely knew its teachings well. This book demonstrates that. He definitely believed in its efficacy. But the indications of this book are that astrology was merely a part, perhaps a very important part, of his whole system of ideas regarding the universe. In this Lull was like Ptolemy. Like Ptolemy, Lull developed a "scientific" approach to astrology, reasoning from first principles to astrological effects. The main difference between Lull and Ptolemy is that between the times of the two men a vast body of lore had grown up about the four qualities, the four elements, the four humors and their effects upon the body and mind. Lull relies on this lore in his discussions of astrological effects and is much more overtly psychological than Ptolemy. He is also much less mathematical. Nevertheless I feel that Lull and Ptolemy would have

found much in common could they ever have met, Ptolemy being much more the scientist and Lull much more the philosopher.

The chief importance of Lull for us lies in the Art itself. Where Ptolemy shows us how a scientific astrology could have been constructed using Aristotelian principles, Lull shows us how not so much a scientific but a symbolically rigorous astrology may actually be constructed. What really is happening when Mars and Saturn are in aspect? What virtues, energies, qualities etc. are working together? Which ones are in conflict? Exactly how do the manifestations that result from this combination come about? These are all questions that modern astrologers are not good at answering. For most of us, each astrological symbol is a somewhat incoherent combination of qualities resulting in something very much like a persona, a persona which we have a feeling for but do not really understand in rational terms. What we do not have is a theory of personality that explains the personae of astrological symbols. If Dane Rudhyar was right that astrology is the Algebra of Life, we must acknowledge that the notation and manipulation of that algebra by astrologers is at best crude. It may be that when and if we actually do have an algebra of life within astrology, it will be a kind of Lullism.

In the introduction to the second booklet containing the remaining books of *Treatise on Astronomy* I will give more of an introduction to Lullism especially as it pertains to astrology.

Before I end this introduction I wish to take this opportunity to welcome a new translator and worker to Project Hindsight, Kris Shapar. Kris comes to this project with many language skills. She is fluent in French, German, Spanish, and several other modern languages as well as Latin and Classical Greek.

Several of these have come into play in this translation project. Ramon Lull wrote in medieval Catalan, a language, as we have said, closely related to Provençal, linguistically somewhere between Spanish (Castilian) and French. While Catalan is not an extinct language by any means, being the language to this day of Catalonia in Eastern Spain and the Balearic Islands, knowledge of medieval Catalan is not widespread in this country.

Many of Lull's works, including this one were also either written in or translated into Latin. We hoped originally to translate it from the Latin, but we were not able to locate the Latin version of the text,

whereas we have in the Hindsight library both the Catalan version and a French translation. (See the Translator's Preface). Therefore Kris Shapar was compelled to translate from the Catalan using her extensive knowledge of Latin, French and Spanish, all of which are closely related to Catalan. With the help of Catalan lexicons the first half of the result lies before you. The second half will be the next text issued in the Latin track of Project Hindsight.

It turns out that using the Catalan has been the best way to go, for it is the original text. However, at the same time this text clearly shows evidence of scribal errors. We hope to obtain the Latin translation in the near future so that subsequent editions of this work can be corrected and emended on the basis of the Latin, but for the moment we have noted the most obvious scribal errors. We would like the reader to be properly aware of the magnitude of what Kris Shapar has accomplished here.

As usual, with the exception of this introduction, all of the notes in the text are by the translator except those marked {RH} which have been added by your editor.

Translator's Preface

by Kris Shapar

This translation was made from the Catalan manuscript Add. 16.434 in the British Museum, dating from sometime between the 14th and 15th centuries, as published in the edition by Jordi Gayá with the collaboration of Lola Badia, published in Barcelona in 1981 by the Autonomous University of Barcelona under the general series "Texts and Studies Concerning Spanish Astronomy in the 13th Century", under the general editorship of Juan Vernet. Although the treatise was originally written in Catalan, there exists a Latin translation of it in several manuscripts. Unfortunately the Catalan text lacks some sections and passages to be found in the Latin, for example the introduction to the work and parts of the sections on the Sun and Venus. We have not yet been able to obtain a copy of the Latin version, but fortunately the Catalan text included missing passages from the Latin version, and I translated these to arrive at a complete translation of the work.

I tried to make as faithful a translation as I could, rather than trying to make a finished composition in English. Therefore this translation is a bit rough in parts, but I hope it reveals the thought of the original clearly. Most of the text was fairly clear, but I had and still have questions about the meaning of some of the passages. I tried to make as literal a translation as possible so that my uncertainty would not prevent the reader from being able to see the original through my words, thereby perhaps being able to discover a better meaning than I was able to find in these passages.

As far as we know, this is the first translation of the work into any modern European language, with the exception of the French version by Armand Llinares published by Stock/Moyen Age in 1988 in Paris, which I found a useful reference in parts. However, I found this translation to be little more than a paraphrase because Llinares left out phrases and clauses in order to arrive at a finished translation; these omitted phrases are valuable because they contain much of the subtlety of Lull's thought, especially when he is trying to introduce a fine distinction in a definition of a concept such as a principle. Lull is not a modern astrologer and does not view the heavens as we do; frequently these omissions make him sound like a modern astrologer instead of letting him express his own, very different thoughts. It reads more like a polished composition in French than an accurate translation of a work

not originally written in French, which I think obscures what Lull was trying to say. For example, much of the interest in the work lies in Lull's use of letters to designate elements or qualities. But instead of letting these letters remain, Linares always wrote out the word or words that they represent. Also, the French translator did not consistently use the same words to translate certain technical terms, such as the words for nature and appetite.

I found Lull's language fresh, direct, and vigorous, and I think it shows great subtlety of thought, especially in how he tries to distinguish and define each part of the influence that the celestial bodies exert on the bodies below and the way it is transmitted. The language seems like a cross between French and Spanish, very like Provençal, although it also includes words, like *ubi* and *nunc*, taken directly from Latin.

While the manuscript seemed to be in good shape, there seemed to have been a few mistakes in it, perhaps caused by a copyist. For example, in one part the text says that Capricorn, not Sagittarius, is the sign opposite Gemini. Another example is when talking of, say, Mars and Jupiter, the text refers suddenly and uniquely to some third planet, when such a reference appears to be a non sequitur. There were also many variant spellings in the text, and these caused me much trouble: I often had to hunt through the dictionaries in many different places, looking for a word in which the initial vowel and consonants, and usually other letters in the middle, were different from the way I eventually found them in the dictionary. Some of these were simply different spellings of the same word, such as *quar* and *car*, but others presented a bit more difficulty in that the variant spelling was that used for another word entirely, such as *rossa* and *causa*. I think it shows what writing was like in an age where consistency in spelling did not have a high priority, especially considering that writing was in handwritten manuscripts; this might have changed with the advent of printing two centuries later.

I hope this translation is useful and look forward to receiving suggestions about it, especially concerning the passages whose translation is particularly doubtful.

General Note

There are three terms in the text that are important, occurring throughout the work, whose translation presented certain difficulties.

They are *complecció* (also spelled as *complecció*, *complacaió*, *compleisió*, etc.), translated as 'constitution;' *vertut*, translated as 'virtue;' and *judicis*, translated as 'judgment.' The difficulties encountered in finding an adequate translation for each of them give some idea of the nature of the questions that arise from this work.

While a literal translation of the first would be 'complexion,' we have used 'constitution' instead because this seemed to convey the meaning better without the complication of a connotation pertaining to appearance, and because this is in accordance with what we have found in the other astrological works of the time. It raises the question of the kind of unity of elements presented in each planet or sign, whether this unity is an entity in itself or just a mixture of elements: when you blend hot and wet, does it make a new entity or just a blend of hot and wet? 'Complexion' comes from the Latin *complector*, to embrace or clasp, by way of *complexio*, a connection or combination; the Concise *OED* defines 'complexion' as a "combination of supposed qualities determining nature of a body." Therefore, this word stresses the coming together of the elements that make up the unity. 'Constitution' comes from *constituere*, to stand together or to set up, and so by contrast seems to stress the whole that is formed. However, how Lull thought of this matter is very much open to question.

'Virtue' here has nothing to do with morality, but rather is some kind of power; its root is *vir*, the Latin word for man. I could not use 'power' to translate it, however, because that is the translation of another term, *poder*, and also one of the translations of *potencia*. So I left it at 'virtue.' Perhaps the phrase 'by virtue of' might help shed light on it.

The 'judgment' being discussed here has nothing to do with the act of a judicial body or with opinion, which are two of the most important meanings for its Latin root, *judicium*. Instead, it has to do with making an astrological prediction—indeed, the word could almost have been translated as 'prediction.' However, this would have been anachronistic, since for some centuries after Lull the word used in this connection by a variety of writers was some form of *judicium* and not of *predicare*.

Treatise on Astronomy by Ramon Lull

Prologue

God,¹ with your power and to your honor begins this new treatise of Astronomy.

Since many are the men who want to know the truth of the natures and secrets of the super-celestial bodies through the art of Astronomy, and this is very difficult to know, and many judgments that are made through it are found by experience to be false, therefore I, Raymond, propose to investigate and declare in this treatise, with a general art² for all the sciences, the natures and secrets of the celestial bodies, so that reasons may be found why judgments made through the art of Astronomy are found to be false more often than true.³

We also want to investigate and discover new ways through which man can have knowledge of the many natural secrets by means of which a great knowledge of Astronomy and of its judgments may be had.

Likewise, we want to compose this treatise of Astronomy for princes and the great, that with it they may know how to protect themselves from those astronomers who deceive them with the false judgments they make of the super-celestial bodies; because, by means of what we intend to say in this treatise, princes and other men will be able to recognize the deceptions that some false astronomers want to perpetrate upon them, as well as the deceptions that are made with the art of Geomancy.

¹ This entire prologue, up to the first section on the ancient principles of astronomy, is lacking in the Catalan manuscript and has been translated from the Latin version.

² In other words Lull's Art as exemplified in his other works. See the editor's introduction. [RH]

³ According to Thorndike, *History of Magic and Experimental Science*, this and other comments in the paragraphs immediately following were taken out of context in the *Histoire Littéraire de la France* were taken out of context by the editors to give the impression that Lull did not believe in astrology. Anyone who bothers to read the full treatise will be abundantly convinced that Lull was quite accepting of astrology even where he thought its practitioners erred from time to time. See *H.O.M.E.* Vol II, p. 868. [RH]

Of the Division of This Treatise

Astronomy is divided into two parts: the first part is about the motions, conjunctions¹ and aspects² of the planets in the signs; the second part is about the judgments that can be made through the conjunctions and oppositions of the planets in the signs. The entire science of Astronomy treats and consists of these two parts.

Of the First Part of Astronomy. We have divided this part into five parts: 1) the first part is about the principles of Astronomy; 2) the second part is about the figure³ of Astronomy; 3) the third part is about the conjunctions of the planets and signs; 4) the fourth part is about the objections that we make against some opinions of astronomers; 5) the fifth and last part is about questions.

Book I. Of the Principles of Astronomy

This book is divided into two parts: the first part is about the ancient principles of Astronomy; the second part is about the principles of the art of Raymond that he applies to the ancient principles of Astronomy, that with the principles of his art [one] can understand and discover the truth of the ancient principles of Astronomy and can discover and show the natures and secrets of them.

¹ *coniunctio*. As in the Latin tradition generally, this word may have here a broader sense than bodily conjunction; it may include connection by means of aspect. However see the next note.

² *obviatio*. Literally, a meeting or encounter, often a hostile one. In this passage we have a bit of an ambiguity. *Coniunctio*, as mentioned in the previous note can mean either 'aspect' or 'bodily conjunction', conjunction in the modern sense. Usually when *coniunctio* refers to aspects, however, the phrase is *coniunctio aspectu*, i.e., "conjunction by aspect." In terms of the word by itself *obviatio* could either mean 'aspect' or 'opposition'. But in practice it usually seems to be a generic term for a connection between planets, in this context an aspect. [RH]

³ This is not an astrological figure, but the combinatorial figure Lull will use in the second section to explore combinations of influences.

A. Of the Ancient Principles of Astronomy

This part is divided into two parts. The first part is about the dozen signs of the heaven; the second is about the seven planets. We will first speak of the first part.

1. Of the Signs of Heaven

The astronomers have divided the heaven where the fixed stars are into twelve parts, calling each part a house. And they call each house a *signe*, that is, a sign¹ of each part of the heaven. And the sign is signified by the stars that are in that house.

The first sign is Aries, the second Taurus, third Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.²

Astronomers consider that all the natures of the heaven are through these xii.³ signs and attribute to each sign conditions⁴ and natures that differ one from the other. Therefore, we want to speak of each sign according to its condition, beginning with the first.

Of Aries — Aries is a sign to which is compared the constitution of fire, which is hot and dry, and this constitution of fire we signify by **B**.⁵ It⁶ is hot through its own proper heat, and it is dry through the dryness that the earth gives it. However, Aries is not hot or dry in its essence or nature, but it has the nature of increasing the heat and dryness of

¹ *senyal* (*senyal*). Later in the text *senyal* seems to be used for 'sign.'

² After Libra, the text has the order Capricorn, Scorpio, Aquarius, Pisces, Sagittarius; this would seem to be an obvious manuscript error.

³ Lower case Roman numerals followed by a period follow the convention in the original text. This means that the number is simply a shorthand for the word. In other words xii. means 'twelve'.

⁴ *condicio*.

⁵ This is a symbolic notation. The original text in Catalan uses lower case letters preceded and followed by a period as in .b. The Latin editions and modern English translations as well use upper case letters. We have chosen to follow that convention because it is just as effective and a bit less startling to the modern reader. To make the symbolic identification stand out even more, we have also chosen to make the letters in boldface. Thus the Catalan text .b. becomes **B** in our text. [RH]

⁶ Presumably fire.

fire, inasmuch as the heaven has the nature of imposing its virtue on the bodies below. As the Sun has the nature and virtue of increasing the heat in fire by its light and brightness, which is similar to the brightness of fire, Aries by its heat increases the heat below and destroys the cold, and by its dryness it increases the dry below and consumes the moist. We say that it has heat and dryness because its nature and virtue have more in accord with fire than with any other element; therefore, when some planet is in the house of Aries, judgment is made according to the constitution of Aries and of that planet.

Aries is diurnal. It is said to be diurnal because its proper nature and virtue are more in accord with the day than with the night. And therefore, the astronomers say that men who were born during the day in the constellation of Aries are more choleric than those born at night, and through Aries they have more of the virtue of the day than of the night.¹

Aries is masculine, which is to say that the nature and virtue that it has through itself are more in accord with the bodies below which are masculine than with those which are feminine. And so, whoever was born in the constellation of Aries is more fortunate² in masculine than in feminine things. And if one is conceived in this constellation, he is disposed by nature to be masculine—if, that is, the nature of Aries is not opposed by a planet that is conjunct it and is contrary to its constitution, such as Venus or the Moon, which have a nature by which feminine bodies are engendered, which by comparison are more of the constitution of water than of fire.

Aries is movable.³ It is said to be movable because it is more in accord with the bodies below through their movement than through their standing still. Therefore, when men are engendered or born in the constellation of Aries, they are lighter and more active⁴ than others who may be born in, say, Taurus. While⁵ what they make is less enduring than what men make who are engendered or born in the constellation of Taurus, even so they finish what they do more quickly than do those

¹ *més de virtut de dies que da nit*. Or possibly, they have more virtue by day than by night.

² *struch* (*astruc*).

³ This would be cardinal in modern terminology. [RH]

⁴ *coren més*. Literally, "run more."

⁵ *Enperò*. . . *anperò*.

born in Taurus.

Aries has Mars, which is its planet, by which it is more disposed and in accord than by any other planet to exert its virtue over bodies below, for Mars is the messenger of the appetite that the bodies below have for exerting¹ the virtue of Aries. And Mars takes on this virtue of Aries and by its [own] virtue gives it to the bodies below, as need be² through hot and cold, and through masculinity, and mobility, and the diurnal nature of Aries, and of that which pertains to Mars.

Aries has three parts: the 1st is called the head or the face, and this holds sway³ from the morning up to the third hour, and we signify it by E. The second part holds sway over midday, and we signify it by F, and it is called the middle. The last holds sway over the evening until the sun sets, and we signify it by G and it is called the tail. And the same thing is understood of the night. Therefore astronomers say that Aries has xxx. degrees: x.⁴ in E ascending; x. in F standing; and x. in G descending. Also, in each degree its own judgement holds strongly,⁵ and each degree has lesser parts. And in knowing the diversity of these degrees, and in making judgments by them, consists the greatest difficulty of this science. And so on with the other signs.

Aries holds sway over the head and the face in man, and its region is Persia and Babylonia. That is to say that it has more power over the head and the face than over the other parts of man. And so on with the other signs.

Those are the conditions that Aries has simply through itself, by which it gives its virtue and communicates its nature to the bodies below. But its nature is conditioned depending on the planet or planets conjoined with it and in its house; for, if a planet or planets are in accord with its nature, it transmits that nature to the bodies below, and if the planet or planets are contrary to it, it transmits its nature to the bodies below altered according to the subject that carries it downward, that is, the planet or planets. Thus with the bad taste, which brings bitterness to the taste of the sweet potato. And the same thing of the

¹ Reading *pondre* for *pandra*, though perhaps is a misspelling of *prendre*, in which case it would translate as "taking on the virtue of Aries."

² Reading *mester* = *menester* for *master*.

³ *haver*.

⁴ A reminder. This is Roman numeral for ten. [RH]

⁵ *intensament*.

other signs, according to their constitution.

Of Taurus — Taurus is of the constitution of the earth, dry and cold, and we signify this constitution of the earth by C. Taurus is nocturnal, feminine, fixed, and its planet is Venus. The reason that astronomers say that Taurus is of the constitution of the earth is that the earth takes more virtue from it through C than through B A D. They say it is feminine because it aids the substances below that are feminine. They say that it is of the night because it has more of the virtue of the night than of the day. And they say it is fixed inasmuch as it does not exercise its virtue on the bodies below that are movable. And its planet is Venus inasmuch as it has more in accord with it than with another planet. Astronomers say that Taurus holds sway over the neck and the throat of man, that is the Adam's apple, and the trees that are planted. And they say that it holds sway over these bodily parts below because they take more influence and virtue from it than from any other sign. It holds sway over the region of the blacks.

Of Gemini — Gemini is of the constitution of the air, signified by A. For the astronomers say that it exercises its virtue by humidity and by heat more strongly than by any other constitution. They say it has virtue of the day, and so they call it diurnal. It is masculine because it aids masculine substances. They say that it is common¹ in movement, which is to say that it does not have the nature to make the bodies below move or not move. Its planet is Mercury because it transmits its virtue by it more than by any other planet. And they say that it holds sway over the muscles, arms, and hands of man, and its region is Arminia.² It is a liberal sign and gives men courage.

Of Cancer — Cancer is of the constitution of water, which is cold and moist, and we signify its coldness and moistness by D. Astronomers say that Cancer is of the constitution of water because it gives its virtue below to water and to those substances that are of the constitution of water. Astronomers say that Cancer is feminine because it aids the feminine substances below. It is movable because it gives them the nature of and appetite for movement. It is of the night because by it the

¹ mutable. [RH]

² Cf. Cancer.

night has virtue for those substances that stand in it. Astronomers say that Cancer holds sway over the breast and stomach of the body of man, inasmuch as it gives them its virtue. And it holds sway over the trees that are naturally of average height. It holds sway over the oriental region which is Armenia.¹ Its planet is the Moon, for it gives its virtue to the bodies below principally by it

Of Leo — Leo is of the constitution of B. It is *fixus*, that is, fixed.² The astronomers say that it is fixed because it gives [its] nature to the bodies below that stand firm and that have neither nature nor appetite for movement. They say that it is masculine, of the day, and that its planet is the Sun, and that of the body of man, it holds sway over the heart, the flanks, and the back. It holds sway over large trees. Its region is Seruccro up to the region that is habitable. It establishes³ ingenuity.

Of Virgo — Virgo is a sign that has the constitution of C. It is common, which is to say that it is common in movement and non-movement. It is of the night, feminine, and its planet is Mercury. Of the body of man it holds sway over the abdomen, the diaphragm, and the intestines. It is Lord of the seeds that man sows in the earth. It is generous, gives courage, and its region is Geremita, near Jerusalem.

Of Libra — Libra is of the constitution of A, for it imposes heat and moistness below on the elemental bodies. It is masculine, of the day, movable, and its planet is Venus. Of the body of man it holds sway over the kidneys, pubis, naval to the thighs. It holds sway over the trees that are of average size. It is liberal, and its region is Rome and Greece.

Of Scorpio — Scorpio has the constitution of D, for it imposes dryness and cold below. It is movable, of the night, feminine, and its planet is

¹ Cf. Gemini.

² *fixus*. . . *ficat*. The past participle form in Catalan is *ficat*, not *fixus*, which is the form in Latin. In the rest of the text, Lull has used *ficat*, so I think this may be an instance of his introducing a word into Catalan in a form modified from the Latin version.

³ *aeret* (*erig?*).

*Saturn.*¹ Of the body of man it holds sway over the penis, genitals, and anus. It holds sway over the high and average trees, and its region is Arabia.

Of Sagittarius — Sagittarius is a sign which has the constitution of fire. It is common, diurnal, masculine, and its planet is Jupiter. Of the body of man it holds sway over the thighs, and its region is India. It is ingenious and artful.

Of Capricorn — Capricorn is of the constitution of D.² It is movable, nocturnal, feminine. It has Saturn, and it holds sway over the knees of the body of man. Its region is Ethiopia.

Of Aquarius — Aquarius has the constitution of A, for it imposes moistness and heat on the bodies. It is a sign that is fixed, for through its nature bodies hold steady and have no appetite for movement. It is masculine, of the day, and its planet is Saturn. Of the body of man, it holds sway over the legs up to the ankles. Its region is the third part of Egypt, and it holds sway over other countries.

Of Pisces — Pisces is the constition of D, for it imposes coldness and moistness on the bodies below. It is common, feminine, of the night, it holds sway over the feet of the body of man, its planet is Jupiter. It makes men cautious and wise, and it mixes many colors by which it makes bodies variegated, and its region is to the north, and it borders on the Romans.

We have spoken of the xii. signs³ of the heaven and of their constitutions and their natures, according to the influences that they exert below. Now we will speak of the vii. planets and of their constitutions

¹ The italicized portion of these two lines is almost certainly a scribal error. The italicized part of the first sentence clearly applies to an earth sign and the second sentence is almost exactly the same as the parallel passage concerning Capricorn. Then in turn the wrong letter, D for water, is assigned to Capricorn. It would appear as if this section has been transposed from Capricorn and Capricorn has been slightly scrambled as well. [RH]

² This should be C. See the note under Scorpio. [RH]

³ *sayals*.

and natures, according to which they exert their virtue on the bodies below.

2. Of the Planets

The planets are vii., that is, Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon.

They are stars that have movement from setting to rising through the movement that they have properly,¹ but because of the heaven, which moves from rising to setting, they move in an accidental fashion² from rising to setting.

And they are stars that the astronomers call wandering. They call them wandering because they do not have movement in the same manner, for one planet has one [kind of] movement, and another has another. And each has its own proper sphere, through which it moves.

Of Saturn — Saturn is of the constitution of the earth, signified by C, and it is masculine, diurnal, and evil.³ It holds sway over lead and Saturday. It is lord of Capricorn and Aquarius and makes its course in xxx. years, as the Sun makes its in one year.

Astronomers attribute many properties to Saturn according to its constitution and according to the experience that they have had of them, but they do not prove them. I want to speak of some of them according to the investigation I have made by the principles of my Art, and I will speak of those properties of which they speak and that appear true to me. Of the others, which do not bear semblance to the truth according to the conditions that they give them, I will not speak. And this process will hold with respect to the other planets.

Saturn is evil, for it is of the constitution of the earth, which is of an evil constitution⁴ in comparison to the constitution of the air; air has

¹ The zodiacal motion of the planets is their "proper" motion, i.e., their own motion. Their "accidental" motion is due to the fact that they are carried by the motion of heaven, the *motus primus*, from rising to setting to rising in 24 hours. [RH].

² *accidentalment*.

³ *mal*.

⁴ This is not a basis for evil that the Greek astrologers would have recognized. [RH]

a good constitution for the blood, which is the font of life, while melancholy is the source of death.

Men who are born in its constellation are melancholy and heavy through the ponderousness that they have from earth and water,¹ which are naturally heavy. Through the nature of the weight they are constant and firm in their appetites and enterprises and naturally look toward the earth. They have a good memory because water is restrictive² and is greedy and receptive, and they love imaginative and mathematical forms,³ while the earth is the dense subject in which the impression of the recollected forms endures.⁴ Therefore, melancholy men are disposed to have great knowledge⁵ through the multiplication of many forms. By nature melancholy men are suspicious and see the future from far away⁶ through their imagination, which has more in accord with melancholy than with another constitution. The reason that melancholy has more of a relation⁷ and accord with the imagination is that the imagination conceives measures, lines, figures, and colors, which can often be impressed in water and earth because they have denser matter than do fire and air.

Because Saturn is of the earth, and the earth is dry and cold, men born under Saturn are naturally disposed to be laborers and make large buildings, and naturally have more appetite for occupations that pertain more to water or earth than to air or fire.

Men have all these properties and many others simply through Saturn. But if a planet or planets are conjunct Saturn in the sign when the man is born in that constellation, then the natures and conditions are

¹ Normally water is not considered an attribute of Saturn. However, in the Greek tradition Saturn is often associated with persons who work on or near water such as dock workers, fishermen and sailors. [RH]

² *rastrativa*.

³ *spècias*. In the Aristotelean tradition, forms impressed upon the matter of the soul are tantamount to ideas, and Lull is clearly talking about our thought processes here. However, it would be anachronistic to translate it such in this context.

⁴ Using the variant reading *durat* or *done* suggested in a footnote to the Catalan text.

⁵ *scièncias* (*cièncias*). I made this plural noun into a singular form. The word could also of course mean 'science,' 'learning,' and so on.

⁶ *prevèuan de luy* (*lluny*).

⁷ *proporció*.

changed by the conjunction and the planets that take part¹ in that sign. We wish to speak briefly of such natures according as they will have been validated² through ancient opinions and through the principles of the General Table.³ But we don't want to speak in greater detail⁴ in this place, for we still haven't spoken of the properties of the other planets.

Of Jupiter — Jupiter is of the constitution of the air, which is moist and hot, and tin and Thursday are his. It is lord of Sagittarius and Pisces. It makes its movement in xii. years, as the Sun makes its movement in one, and it is masculine and diurnal.

Because air and earth are contrary through dryness and cold being contrary to moistness and heat, men born in the constellation of Jupiter should naturally be of the opposite conditions to those of men who were born under the constellation of Saturn. And therefore it is not necessary that we speak at such length of the conditions of Jupiter as we have spoken of those of Saturn, but it is good that we speak of some conditions that men have through Jupiter.

Jupiter is moist and hot, not in itself but because it gives moistness and heat and imposes its virtue below, and it is lord of the blood, which is naturally moist and hot. The men born under Jupiter should be happy, because the life of men subsists principally through moistness and heat; and they should be generous,⁵ just as fire is generous inasmuch as it diffuses and divides the parts, and the air is that which is filling and more convertible than any other element. And therefore, sanguine men do not fear poverty or need and are naturally vainglorious and love honoring more than other men, just as they have a more noble constitution. And through the greater appetite that they have for the good,⁶ they naturally have more desire for infants, whom they love and want to have more than other men, whereby they multiply the human

¹ *participan.*

² *uifares.* I believe this to be a form of *vigir.*

³ The General Table was originally described in the *Taula General* of 1293-4. This was the first statement of the ten general questions which are characteristic of all the Ternary Phase writings concerning the Art. These will be introduced in this work shortly. See also Part IV of the *Ars Brevis.* [RH]

⁴ *intensament.*

⁵ By analogy with *liarguesa* meaning 'generosity' or 'liberality.'

⁶ *bé.* Might it *vide* instead, as in French *vie*?

species.

Sanguine men are naturally more faithful than others and more trusting in all men, and are neither calumniators nor maledictors. They are more willing to show¹ what they know than other men, because they think² more than other men by reason of the liberality of fire and of the abundance of air. Sanguine men born under Jupiter without conjunction to another planet should naturally have a gross imagination, full through the abundance of air. And for this reason sanguine men collect thick forms in the imagination, as the choleric collects lean and meager³ ones, for as water restricts them and fire extends them, so earth dries them and air fills and vivifies them. And we speak thus concerning the comparison of the nature of the imagination, which has one nature through Saturn and another through Jupiter. And therefore the scientific habit that the men of Jupiter have, that is to say, those born under it, is a faithful and tangible science, easy⁴ to understand, for sanguine men do not naturally hold secrets. But the subject of their habit of knowing is not so stable as with that of the men of Saturn, and that is because the subject of the imagination of the sanguine is soft in comparison to that of the choleric, which is hard and dry. And therefore, it is said that the men of Jupiter learn and understand more easily than the men of Saturn; but they forget sooner than the melancholics.

The men of Jupiter naturally love occupations according as they pertain to the constitution of Jupiter and its other properties. This is the case with the butcher, hunter, and fisher; and men of arms, who let⁵ blood; and the draper, who considers the heat, color, and nobility of the cloth; and the taverner, who blends⁶ wine with good cheer; and the painter, who composes figures to gladden the heart; and the same thing of beautiful vestments and ornaments, and of beautiful new buildings. And so sanguine men are, more than other men, founders of new ways of doing, while melancholics stand more firmly in ancient customs than in new ones.

¹ *anseyen (ensenyar)*. This can also mean 'to teach.'

² *amen (estimar)*, which can also mean 'to esteem' or 'love,' among other things.

³ *primas*.

⁴ *laugera (lleugera)*.

⁵ *fan sanc*.

⁶ *consirar*. Taking it like Latin *consero*.

Of Mars — Mars is of the constitution of fire, which is hot and dry. It is masculine, nocturnal, and evil. It holds sway over iron and Tuesday, it is lord of Aries and Scorpio, and it makes its course in ii. years. Because Mars is of the constitution of fire, and fire is the element that burns and consumes the elemented¹ bodies below, astronomers say that Mars is evil. Therefore, they say that men born in its constellation are evil and combative, and make quarrels through the cholera that they have, and are light men, because fire is light and consumes the gross matter of the earth, which is dense² and adheres to³ the form of the earth. And for this reason they say that choleric men do not live long, for the nature of the earth is scanty⁴ and dried out, and heat does not have anything by which it can be sustained, such as charcoal, the material of which is consumed and makes ash. However, if the choleric man survives his youth, he lives long by nature, for the matter of the earth thickens by the accord that it has with water, which gives it cold against the heat of fire. And because water is in accord with air through moistness, it gives moisture to the earth to temper the great dryness; therefore, the earth in the choleric man is gross and heavy and full of its nature, and the fire cannot consume him by heat, nor the air by moistness against dryness. Therefore, choleric men live longer than other men because they have good digestion through the heat of the fire, which is great, and the earth is a level substratum and a stable and tempered foundation.

As men that are born under Mars are choleric through it, astronomers say that they love and have an appetite for the conditions of Mars. And for this reason, because the fire is more movable than any other element, the choleric man is more quickly angered than another, and has greater anger; but the anger does not last long, for fire consumes the earth, through which the choleric man is dry, is quickly consumed through the great heat of the fire. They also say that the choleric man quickly gives his accord or refuses it, and quickly undertakes affairs and quickly neglects them, and is inconstant and ready to do an about-face.⁵ This nature comes to him through the great

¹ *allemantat*. That is, bodies composed of all four elements.

² *faxugua*. Related to words like English 'fasten?'

³ *alenit*.

⁴ *poca*.

⁵ Literally, 'of two faces.'

movement of fire, which Mars also multiplies in man with that movement by his own nature through the bile, in the same way that the Sun causes heat in fire in summer and by means of its light by day.

The man born under Mars is subtle and learns and understands quickly, but by nature he does not have a good memory and forgets as quickly as he understands and wishes. This happens through the imagination, which is too dry in the choleric man, for the great heat of the fire dries it out, and so the forms of the phantasy do not have a durable basis. And also, because of the great movement of the bile and of the nature of Mars, when the intelligence passes forms on to the memory, it abruptly passes them on and as abruptly wants to retrieve them, since it has a great appetite to collect¹ and multiply other forms. Because of this abrupt movement, the memory does not have a deliberation ordered for receiving or conserving them and restores the old forms, and is sick by the excess of bile and of Mars. And it is the same thing with the imagination as with the memory, that the imagination does not have the deliberation for imagining the figures and the dispositions of corporeal substances. And the same thing follows for the nature of the body, for the choleric man is more active² than other men; but he is quickly worn out,³ for he has quickly consumed the constitution of cold in the earth and the moistness in the water through his great movement.

Men born under Mars have an appetite to be blacksmiths because of of fire, which is hot, and love iron because of the fact that it is dry through the earth, and they naturally love to make hammer blows, sword blows, blows of the mace, to loose arrows, and so are blacksmiths, woodworkers, tailors, combantants. Through Mars and through bile they are also trumpeters and flute players, which they play by striking the air, for they can give more breath through the mouth than other men because they are more empty and are leaner. Also, a choleric man loves commerce of the constitution of fire more than other commerce, and so on of the other occupations. A choleric man also has a larger appetite for hot, dry meats then for moist, cold ones, and he loves yellow colors more than others, and long vestments, the chase, the sword and knife and also the other things pertaining to the nature of

¹ *guoayar (collir?)*. Or perhaps, a variant for *goyer*, 'to gain.'

² *core més*. Literally, 'runs more.'

³ *hujat (usar?)*.

fire. Also, the choleric man dreams more than another, but he has shorter dreams than others, and more quickly forgets them, and he naturally dreams according to the nature of Mars and of fire.

As we have spoken about Mars with respect to its constitution of fire, one can say of it by virtue of its masculinity and nocturnal nature, its day and its signs, for it will act on everything according to the conditions that it has through fire, which is its general instrument in transmitting its virtue in many forms, as with the hammer, which, to the blacksmith, is the general instrument for forging a knife, a sword, a nail¹ and thus of similar things; and the same thing follows of the other planets according as they are conditioned through the constitutions of the other elements.

Of the Sun — The Sun is hot and dry and has the constitution of fire, and it is masculine and diurnal. It also holds sway over gold and Sunday and is mediate, that is to say, good through heat and evil through dryness, because it generates through heat and destroys through dryness. It is the Lord of Leo and it makes its course in one year.

The Sun and Mars are like in the constitution of fire and on this account what we said about Mars extensively can be said about the Sun, but intensively² the Sun has some conditions that Mars does not have. And the same thing can be said in its way about the men of the Sun, who have some conditions through the constellation³ of the Sun that the men of Mars do not have through the constellation of Mars.

¹ The Catalan text has a long lacuna starting here. The end of the present paragraph and the beginning of the section on the Sun is supplied from the Latin translation.

² "extensively . . . intensively" The qualities are thought of almost as substances which have a *quantity* relating to how much of the overall *quality* of the Sun and Mars they make up. This is the extension of heat and dryness in the composition of the Sun and Mars. In addition both heat and dryness have an intensity, i.e., how hot, how dry, or possibly a difference in the quality of the heat or dryness such that those of the Sun are good and those of Mars are bad (the context suggests the latter). In ordinary modern thinking the intensity of heat is usually thought of as the same as the quantity of heat. Although this is not true even in modern Physics, it is very untrue in medieval thought. Thus Mars and the Sun have the same ratio of heat and dryness, but the intensities of heat and dryness in the two planets is not the same. [RH]

³ Not constellation in the usual sense of star grouping. [RH]

The Sun is the great star of the heaven and therefore has more power in fire than any other star; and because the Sun has the day and the day is better than night, the Sun is good, which brings joy because of its beauty and because of the fact that it makes the day. In the same way, the Sun is good because it consumes the gross and viscous vapors that the earth has through night, such as a cloud, gross air, and gross humors. Also, it is good to the extent that men procure their necessities more by day, which the Sun makes, than by night. Likewise, the Sun is good since it makes healthy places, because it consumes the corruption that the air has because of night; it is also good because it makes the summer, in which fruit and leaves ripen, and the Sun is good because it is the instrument through which the fruit of herbs and plants are gathered together. The Sun is also good because of many other properties, which would take many words to narrate.

Whence, since the Sun has as many good conditions and properties as has been said, astronomers say that it is good not only intensely through heat and dryness but because of the end for which it was created, which is to illuminate the day, make the summer, and ripen fruit. Nevertheless, it is evil¹ because of excessive heat and dryness because it increases burnt cholera more than Mars, since it is the greater star. And therefore, more men die in summer than at another time, wherefore astronomers say, as I believe, that the Sun is a planet that causes in lower bodies more good or more evil. It does more good through its heat and through the end wherefore it was created; it does more evil through its dryness, with which it consumes the moistness of men. And because of this, men who were born in its constellation are naturally more good in one way, and more evil in another, than other men born under the constellation of another planet.

In the manner that was just spoken of—namely, when men are naturally good through the Sun—men want to be kings, bailiffs, judges and² public persons, because they can do great goodness; and they love to have such occupations because the public³ good requires it, for the Sun is the most public planet of the heaven because of its great substance, size, brightness, mobility, and end. Also the men of the Sun

¹ The Sun is considered a malefic in Hindu astrology also because of its heat and dryness. [RH]

² The Catalan text resumes at this point.

³ *comun*.

have a larger appetite for rising to more honor and power than other men, and they have an appetite for all those things and occupations through which they can rise, as with the peasants of the Sun who want to be merchants and rise to mayor or burgher, then rise to judge or knight, then rise to count, and then rise to king.

But because the Sun effectively has the dryness of earth, it has¹ evil conditions that accord with Mars or Saturn. And for this reason, men of the Sun are more evil men than others when they are evil, for as when through goodness and through heat they have more appetite for the common good than other men, when they are evil, they have through dryness a larger appetite to do evil than other men.

The men of the Sun—and we say men of the Sun because they are born in it—have an appetite to know the sciences and to have virtues, according as the Sun gives them goodness through heat and dryness, and through good and evil. And for this reason, those who have more inclination to goodness and heat have one habit² of knowing, while those who have an appetite for knowing through the inclination of dryness and for doing evil have another. And so the good and choleric men have a good habit of knowing and investigate the truth through good understanding; and when they have found it, they love it and concede it to the master who has taught it, and immediately they have an appetite to show that truth and to know other truth. Such are men of affirmation and they learn more than other men and make fewer objections. But the other men of the Sun, who are evil and through dryness are dependent on the earth and melancholy, make many objections and are men of the negative through the fact that they often deny and contradict, and through iniquity they do not want to concede truth if they understand it, nor do they want to show it. They are mockers and railers who learn little, and are sad and conceited in knowledge, to which extent they are against the good end of the Sun and of the sciences. And they have too dry a subject of imagination through dryness and through anger and sadness, and through the great mobility that they have of speaking, and because they speak against conscience, which dries out the body, to that extent it makes the understanding and will suffer, for they do not confess the truth. And so

¹ Reading *a* for *a*.

² *abit*. In the classical tradition, knowledge is considered to be one of the habits or dispositions of the soul.

such men have little virtue in memory, understanding, nor imagination, and they have great vices in the will, and they have an appetite to possess great riches, honors from their masteries¹ and great schemes,² and are evil and false men.³

Of Venus — Venus⁴ is of the constitution of water, which is cold and moist, and it is feminine and nocturnal and holds sway over copper and Friday and is Lord of Taurus and of Libra.

Astronomers say that Venus is a good planet since it tempers the malice of Saturn through the contrariety of moistness and dryness; in the same way, it tempers the malice of Mars, and Venus is a good planet that is near the Sun, which is good through heat, as was said above in the chapter *On the Sun*. Likewise, it is good since with its cold it tempers in the bodies below the great influence of the heat that comes through the Sun, and it is good since it is Lord of the composite waters, of which are rains, streams, springs, and rivers, from which plants and animals live.

Astronomers say that men born in the constellation of Venus have a natural instinct and appetite for the conditions of Venus and so are moderately phlegmatic because Venus does not have so intense a constitution through water as the Moon, because the sharing⁵ it has with the Sun tempers it.⁶ Also, because the Sun illuminates the heaven, Venus has a more intense virtue through moistness than through cold, and so they say that men born under Venus are of better constitution than those born under the constellation of the Moon.

Water through its moistness and cold is the reason that herbs, plants

¹ *maastrias (mestrias)*.

² *tractions*. Deriving it from *tracció* as applied to drawing up plans, although it may be related to O.F. *traison* instead, in which case it would mean 'betrayals.'

³ In the opinion of your editor the preceding section is a masterpiece of psychological reasoning based on the four primary qualities. It should serve as an excellent paradigm for any who wish to understand the psychological qualities of hot, cold, wet and dry. [RH]

⁴ This entire section on Venus is also omitted from the Catalan and has been supplied from the Latin text. [RH]

⁵ *participatio*.

⁶ In Ptolemy Venus is considered to be warm and moist, not cold and moist. Lull is inclined somewhat in the same direction. [RH]

and animals grow, and it makes the flesh swell through temperate air. And because of this, astronomers say that Venus is the cause of luxury, pollution, and flooding of waters; and because in luxury a natural delight is possessed with laughter, song and stories, they say that men born in the constellation of Venus are mimics or jokers and inventors of songs and stories, and they choose all other occupations that look toward the delight of luxury, such as a barber, who smooths the beard and combs the hair of the head, and such as a launderer, who washes garments, and a painter, who paints figures on walls, and thus with others similar to these, like those who make dances and games in weddings and feasts.

And so Venus is a planet that keeps men at leisure and turns them aside from the ends of corporeal things, wherewith they have an instinct and an appetite for existence, and moves them toward appearances and vanities. Venus also inspires women more toward beauty and embellishment than toward good, and it has this nature through water, which has an appetite for lotions of faces, hands, garments, and for the elegance of vestments, homes and beautiful colors.

Of Mercury — Mercury is an intermediate planet, and it holds sway over quicksilver and Wednesday; it is of the day, but it is the lord of Gemini and Virgo.

They say that it is an intermediate planet because, like Venus, it has one year of revolution, and it is neither hot, moist, cold, nor dry in itself. Astronomers also call it such because Mercury is an instrument wherein are made the conversions of the influences of the signs and the planets which are above, and because Mercury gives that conversion to the Moon, in which the influence is handed over to the instincts and natural appetites of the elements and of the bodies below. And such a planetary nature is necessary in celestial bodies because ordinarily they deliver their influence below. That is to say that, for the planet or planets which dominate Mercury by a greater virtue, by sign and by themselves, Mercury is the subject in which this conversion is made. That is not to say that the constellation of Mercury is more fortunate and more beneficent to men born in it because of that conversion of the influences above which is made in it. As with pepper, in which the virtues of the elements are converted toward the end of fire; and in the gourd, in which they are converted to the end of water; and so on of the others.

Some say that Mercury is hot and dry because it tempers through nullification¹ the large quantity of moistness and cold of Venus and of the Moon. The reason would be sufficiently apt, were it not for the nature of the conversion of which we have spoken, which is necessary to the nature of the heaven. And because of that, a more satisfying reason would be that Mercury is of the constitution of air, which is converted more easily than the constitution of fire, which is consuming and is difficult to convert because of the great virtue it has through heat, and the hardness it has through the earth from which it takes dryness.

Mercury has a nature that is more convertible and alterable. And so men born in its constellation follow this nature by instinct and natural appetite, as with men who now have one project and now another, and easily affirm and deny, and run about with diverse occupations and sciences, and are less constant and firm than other men. Therefore they say that the women of Mercury are chaste with difficulty. And they say that the merchants of Mercury buy and sell more often than other men and more often have an appetite for eating, drinking and laughing, and crying than other men. And the same thing follows of other things similar to these, as with shimmering colors, and those born under the constellation of Mercury often gain and lose, are often well and sick, generous and avaricious, thick and thin, friends and enemies, courageous and cowardly; they easily understand and are ignorant, remember and forget. They have all these alterations through the nature that Mercury has, in which the influences of the bodies above are converted. Therefore, the men of Mercury are more orderly than others when they are good and more disorderly when evil.

Of the Moon — The Moon is of the constitution of water, which is cold and moist, and it is good and evil, and is feminine and of the night. It holds sway over silver and Monday and is Lady of Cancer, and it makes its course in xxvii. days and viii. hours.

The reason that the astronomers say that the Moon is good and evil

¹ *vainansa*. Perhaps derived from a verbal form of 'vain;' there is in fact an obsolete English verb 'to vain,' meaning 'to frustrate'. However, it may instead be akin to our word vicinity (O.F. *voisnage*), in which case the passage would read "it tempers through its proximity the large quantity etc." The Latin translator seems to have read it this way since he saw fit to add after it the phrase "which it has with Venus and the Moon."

is principally because it takes and collects in its sphere the influences that come below from above, as summer makes the fruit of the trees ripen. When the Moon gives good influence it is good, as with cutting trees and pruning vines in the old Moon, in which the cutting is good, while it is bad in the new Moon. And so with men who fall prey to gout according to the lunation,¹ and some falcons that in one Moon refuse to hunt and are good in another. And likewise of formation, someone can sow wheat under such a lunation, which will be perverted to wild rice when the Moon is young, and barley will become oats. And the same thing of menstruating women, bleeding, the navigations of men, and other things similar to these, thus with rains and winds, and crabs, which are empty² in the old Moon. Thus, one says that the Moon is good in one manner and evil in another. The properties and natures that we have spoken of concerning the Moon are not all its own formally, but it gives them below to the elements in the sphere of fire through the instinct and natural appetite of them and of their bodies, according as they formally take those properties of the signs and of the other planets.

They also say that the Moon is evil because it is the cause of phlegm, which is cold and moist, and has evil constitution, through which it makes men too heavy and fat, and lazy and gives little ingenuity and movement, and makes them sleep too much, spit and cough, and it does not give them so good an appetite for eating, nor make them sense the odors and flavors of the meats so much as the other planets do.

The astronomers also say that the Moon is evil because of the night, which is not so good as the day, and because the night makes the air thick, dense, and viscous. They say that it is good because it gives light in the night; and so on of many other conditions through which the Moon is good through some and evil through others. Therefore, wherein the Moon is evil, the men are naturally evil who were born in its constellation, and one can know their evil nature through what we have said of the Sun, which is of the opposite constitution of the Moon.

As the Sun makes summer by increasing the heat in fire, because it is like it in brightness, so the Moon makes winter, because it is like

¹ *lunio*.

² *buyits (buits)*. Void, as when they have shed their shells.

water in whiteness.¹ Also, the Moon is the planet through which impressions of colors are made below more strongly than through another planet, as with water, which takes a vermilion color in wine and blood and a black color in ink, and a green color in herbs, and so on with the other colors. Therefore they say that as Mercury has a nature in which the natures of the influences coming from above are converted below, so the Moon is the planet through which the color of water is converted into many colors.

As the Moon attracts² the natures, instincts, and appetites of its men to the natures of its sphere and its own nature, so it acts on the waters and their natures in its sphere, because it gives them the influences that come from above. Therefore, the men who are of the Moon pursue those occupations that pertain to its conditions through cold and moistness, and through its femininity and nocturnal nature. Such are, for example, fishermen; laundrymen; masters of baths; gardeners, who water their plants; millers, who use canals of running water; and so on of the other occupations for which men born in the constitution of the Moon naturally have an appetite.

The Moon has a greater office of filling and emptying than any other planet. This is because water has thick matter and is restrictive, which closes the pores and does not let the vapors escape from them. It is also because filled air requires emptiness because it cannot sustain repletion, as with the man who eats and drinks too much throws out through his mouth the meats he has eaten and the wine he has drunk. When the Moon has emptied the substances below, it has an appetite to fill them, for the water that is empty requires it, and the air that is filled the reverse. And the same thing for the nature that the Moon has through the splendor of the Sun, which at one time gives it much brightness and at another little; and so it is said that the Moon waxes and wanes.

They say that the Moon fills the western sea at one time and at another the eastern sea, and that when it fills the one sea it empties the other; and likewise of the springs and wells, and of the blood of animals and of their instincts and natural appetites.

It is said that the Moon takes, in that figure which is black in it, the

¹ The winter season is the season of the element water in traditional astrology. [RH]

² *atrau (atreu)*.

influences that are of the color black, green, blue, dim, and motley, and that have gross matter. In the part where this figure is not, it takes the influences that are in color white, diaphanous, luminous, and intense. In the same place at which it takes the influences from above, it delivers them to the instincts and the natural appetites and to the subjects, for example plants, herbs, animals, and springs, which, when there is a great dryness and heat below, have an appetite for rain and for the virtue of the Moon, through which they procure rain; and so on with other things similar to these, which it would take much time to recount, and which can be found with the procedures of the General Table.¹

We have spoken of the planets and their conditions, properties, and natures, and likewise of the signs. From what we have said, one can know how to make mixed judgments and conjoin some planets with others, running through the houses of the heaven and looking at which house and which planet are stronger in the the constellation that it occupies at the time when the question and the nativity of the man is made; and we will speak more about this in the third part of this Treatise.

We have spoken of the first part of the Principles. Now we want to speak of the second, in which my opinion is recounted, which is signified as true according to the principles of the General Table, by which we will investigate the secrets and the natures of the signs and of the planets.

B. Of the Second Part of the Principles of Astronomy²

In this part we will investigate if what we said in the first part is true. We will make the investigation by the principles of the General Table and by the x. general modes³ for all questions. These are Goodness⁴,

¹ See page 11, note 3.

² *strolomia*.

³ *maneres*.

⁴ It is not entirely clear from this text, but this is a list of the principles, not the questions. There are eighteen principles in two groups of nine. The first group extends from Goodness to Glory and the second group extends from Difference to Inferiority. The first group is higher and more fundamental and the second group lower in a hierarchy of ideas. The two groups of principles

Greatness, Duration, Power, Wisdom¹ and Will,² Virtue, Truth, Glory, Difference, Concordance, Contrariety, Beginning, Middle, End, Superiority, Equality, Inferiority. By these xviii. principles one is able to study everything scientific and possible to be understood. The ten³ genres of questions are these: whether,⁴ what, of what, through what, of quantity, of what kind, when, of place, of manner, and of instrumentality. All questions and interrogations come through these x. genres of questions. Under Goodness, we ask why Jupiter is good and why Saturn is evil. Under Greatness, why they are great or mean. Under Duration, why they endure. And so on of their masculinity or femininity, heat or dryness, and of the other things. And we ask what and of what is Aries, and so on of other questions, [about] signs and planets.

1. Of Dominance.⁵

We have said that the signs and the planets affectively⁶ have the

are grouped under letters in the *Ars Brevis* as follows: A Goodness and Difference, B Greatness and Concordance, C Duration and Contrariety, D Power and Beginning, E Wisdom and Middle, F Will and End, G Virtue and Superiority, H Truth and Equality, I Glory and Inferiority. These letters overlap with their usages in this book and point to the conventional rather than essential usages of the letters. See my introduction to basic Lullism in second volume of Lull, our next issue. [RH]

¹ Later in this text this comes under the heading of the "Instinct of Heaven" which is presumably Wisdom. [RH]

² In this text Will is discussed under the heading of Appetite. [RH]

³ These are evidently Lull's own version of the ten Aristotelean categories.

⁴ These are the ten questions of the General Table. "Whether" as a question is not actually discussed in the text. The question of "whether" is the question of whether something actually exists. All of the entities discussed in this work actually exist, therefore "whether" is already answered. Note that there are ten questions. Often in referencing these "manner" and "instrumentality" are grouped together to make yet another group of nine. These then are placed in a table with other groups of nine. See my introduction to Lullism in the next volume. [RH]

⁵ *vensment.*

⁶ *afectivament.* If this is not a deviant spelling for *efectivament* (effectively), it would mean that the signs and planets are related to the elements in terms of their *affections*, which word signifies the attributes that inhere in the planets, signs, and elements as subjects. There is probably not

constitutions of the elements. Now we want to investigate which sign, and likewise which of the planets, is more good and more great in power and virtue than any other. We will find this according to the conditions of the elements, constitutions signified by A B C D,¹ which we will mix together² so that we find which dominates the other; and through this dominance we will be able to know which planet dominates the other, also according to the house in which they are.

Of A B — We have said that A is moist and hot, and that B is hot and dry. And A is moist because of air and hot because of fire, while B is hot because of fire and dry because of earth. Thus, A has two qualities, one proper to it and another appropriated, and likewise with B. And because proper is more good, more great, more powerful and virtuous than appropriated, therefore A B are worth³ more through their proper qualities than the appropriated ones. Therefore, the substance is at rest⁴ in its proper quality and lives⁵ through an appropriated quality, as with man, in whom human nature is in repose through the radical moistness which makes the human species, and who lives by the nutrimental [quality], which is through eating, drinking, sleeping, and the other qualities pertaining to it.

Having made a mixture of two herbs or seeds, the one of the constitution of A and the other of B, B dominates A because A has the heat of B and the heat of A has a greater appetite for being in the essence of the herb of B than for being in that of the herb of A. And this is so because heat is an appropriated quality to A and is proper to

much emphasis here on psychological attributes, or emotions in the modern sense, but this should perhaps not be entirely ruled out, since the heaven is regarded by Lull as having a soul.

¹ Remember that these codes signify Air, Fire, Earth and Water respectively in this work. And this is the proper order of these elements in that each is transformed into the one after it by the changing of one quality in that element at a time. Air = Hot and Moist. Moist changes to Dry → Fire = Hot and Dry. Hot changes to Cold → Earth = Cold and Dry. Dry changes to Moist → Water = Cold and Moist. Cold changes to Hot → Air and so forth. [RH]

² *masclaram (mesclarem)*.

³ *valen*, which can also mean 'amount to.'

⁴ *à rapós*.

⁵ *viu*.

B.

And for this reason, when Jupiter and Mars are in Leo, Mars is dominant and Jupiter is dominated. Just as Mars dominates Jupiter through heat, it dominates it through dryness and through nocturnal nature, masculinity and evil, and through metal, day, and sign. This is so because constitutions [arising] from the elements are more general principles of goodness, greatness, power, and virtue than masculinity, nocturnal nature, etc., since it is the case that constitutions [arising] from the elements are general sources that issue from the four elements, which are the general substances, and masculinity and the others are particular sources that issue from the particular substances through nativity, according to Astronomy.

Of A C — The letter C signifies the constitution of cold and dryness, which is the constitution of earth, which is formally dry through itself and cold through water.

When a medicine is made of two herbs that are equal in power and virtue, one of the constitution of A and the other of the constitution of C, A does not dominate C, nor does C dominate A, for they are equally contrasted through proper qualities and appropriated ones. But if the patient who drinks the medicine is of the constitution of A, then C is dominated by A and vice versa. It is a similar matter with the constellations, thus if Saturn and Jupiter are encountered in Gemini, Jupiter dominates Saturn; and if they are found in the house of Taurus, Jupiter is dominated. And the judgment is made according to the planet that dominates the other.

Of A D — The letter D signifies the constitution of water, which is cold and moist. If an electuary¹ is made of the constitution A D, A dominates and D is dominated in that electuary. This is so because air gives moistness to water, and in that decoction the air recovers it and the herb that is of D loses it. In all cases it remains that A dominates D, for if D were to dominate A through the constitution of the patient, the sickness would increase through the electuary, which is through an abundance of D, and medicine would not be a science. Therefore, A

¹ *latovari*. [Additional by RH] Latin *electarium* or *electuarium*. An electuary is a gooey mixture of honey and medicine taken by licking, much like a modern lozenge.

dominates **D**, but not so much as it would if the patient were of the constitution of **A**.

It is a similar matter with the planets that conjoin in the house of Aquarius or of Pisces, when it would be that one is of **A** and the other of **D**. And therefore, astronomy should make judgment through **A**, which dominates **D**.

Of B C — Fire is hot through its nature and dry through the earth; and earth is dry through its nature and cold through water. And for this reason, when the physician makes a medicine of two herbs, the one of **B** and the other of **C**, **C** dominates **B** through the fact that the dryness of **B** is naturally a quality proper to **C**, and **C**, by the cold it has through water, will oppose **B** and will recover dryness from it, and **B** will not be able to defend itself by its heat because its dryness has more appetite for the essence of the herb of **C** than for that of the herb of **B**.

This occurrence and also the others will be useful for the doctor to know, as we have said in the *Principles of Medicine*. And if the patient who drinks the medicine is of the constitution of **C** or of **B**, **C** will always dominate, according to the doctrine we have given above.

It is the same thing with the planets of **B C**, thus with Mars and Saturn. If they are encountered in the house of **B** or **C**, **C** will always dominate and **B** is dominated. For example, through this nature, if someone is naturally a knight of the king of France and is a soldier of the king of England, if the two kings fight, the knight will leave the king of England and will come to the aid of the king of France because the nature of the constellation will give him a natural appetite for him.

Of B D — **B** and **D** are contraries through proper and appropriated qualities, and according to their nature the one does not naturally dominate the other, but one will dominate the other through an intermediary,¹ that is, through the subject.

That is to say, if Mars and the Moon are encountered in Pisces, **D** dominates and **B** is dominated. If they are encountered in Sagittarius, **B** dominates **D**. If they are found in Capricorn, **B** dominates **D**, because one moistness has no power against two drynesses, and **D** dominates **B** because one heat has no power against two colds. And for this reason, astronomers cannot make good judgments of that constellation, for they

¹ *miyà*.

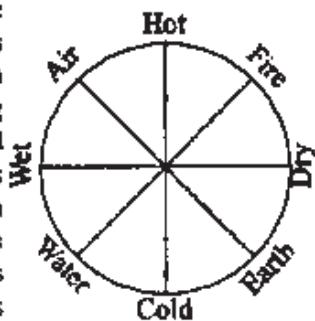
are confused because each planet is dominated. But if another planet, of A, joins them, then the planet of D is dominated. And if another planet, of C not A, joins them, the planet of B is dominated.

Of C D — C and D are in accord through cold and are contraries through moistness and dryness, and their accordance and contrariety are equal; but D dominates and C is dominated through cold, which D¹ dominates. If the planet of C and the planet of D are encountered in the sign of A, D dominates C by A, since A D act in accord through moistness and A C are all in all contraries. And the same thing happens if the planets are encountered in the sign of C, where the planet of D is dominated, and the judgment is made according to the dominance.²

We have spoken of the dominance of the planets and have given a general doctrine of the manner through which astronomy knows how to

¹ *que vens*. There was no subject here, so I supplied D.

² A summary of the preceding is in order along with an explanation of the logic behind it. The figure below is a wheel of the qualities and elements. Each of the elements consists of the two qualities that lie to either side of it. If we consider the wheel as rotating, then at each elemental position we have one quality that is becoming weaker and another that is becoming stronger. If we consider the wheel as rotating clockwise, then we have the following situations. In Air Wet is passing away and Hot is becoming stronger. In Fire Hot is passing away and Dry is becoming stronger. In Earth Dry is passing away and Cold is becoming stronger. And in Water Cold is passing away and Wet is becoming stronger. In each case the proper quality is the one that has become fully established and has begun to pass away. The appropriated quality is the one that is coming into being or getting stronger. To Lull the proper quality is the stronger of the two.



This is one way of representing Lull's ideas as presented in the previous section. When two adjacent elements are combined, the quality that they have in common remains dominant while the qualities that are opposite cancel out. When two opposite elements are combined, their constituent qualities are perfectly opposed and equilibrium is reached. While this mode of representation is not exactly the way that Lull would have conceptualized it (nor is it very far judging from some of the diagrams in his works), it may help the reader to understand what underlies his principles. [RH]

make judgments. This occurrence is much declared and proved by the astronomers, and it is very necessary to be known by them and also by physicians. And following this we propose to pass on to the third part, which is of the conjunctions of the planets.

Now we will speak of the investigations that we will make through the questions of the natural essences and properties of the signs and planets. We will first investigate the question that inquires about definition, inasmuch as it asks what is a sign and planet, and what are their natures, properties, and conditions.¹

2. Investigation Through Questions.

What? — Question: What is a sign and what is a planet?

A sign is a part of the heaven in which the influence and virtue of the heaven first commence, which come below to the bodies [that are] moved through that influence and virtue to natural works.²

A planet is a star that naturally gives the influence and the virtue of the heaven to the bodies below, which through that influence and virtue have an appetite and nature that moves and causes their natures and virtues in natural acts of generation and corruption and in the conditions pertaining to them.

A sign, and the same thing for a planet, has in itself a proper virtue that is of its essence, and by which it moves the virtues of the elements and of the elemented bodies below, in which the virtue of the heaven is appropriated, through the fact that it is an instrument for them by which they move themselves to work,⁴ and by which they are moved by the bodies above. And so the virtue that comes from above to below is a double instrument, that is, proper and appropriated.⁵ An example of

¹ In the application of the questions that follow the question of "whether" is not discussed. See page 24, note 4. [RH]

² *Què*

³ In this and other sections Lull shows that he subscribes to the idea, which we find among the Greeks, that the signs are the main source of astrological power and that the planets distribute it and are subordinate to the signs. [RH]

⁴ *a hobra (obra)*.

⁵ The proper virtues come directly from the heavenly bodies, whereas the appropriated virtues come indirectly. They are first appropriated (acquired) by lower bodies between the earth and heaven from the higher bodies, and the

proper is the brightness of the Sun and its movement, that is, instruments by which the fire moves to illuminate and produce heat. By the instrument that comes below, fire moves itself in itself and also in the other elements and elemented bodies, procuring and increasing its natural objects through heat and brightness and through its other properties, by which it does what it naturally does, as with digestions, combustions, ripenings of fruits, dryings of bodies, and so on of other natural works similar to these.

Sign and planet are the superior¹ powers and masters that move, dispose, and order the instincts, appetites, and natural movements below, and for this reason the bodies above are the lords and causes of the ones below. Thus, the astronomers say that the natural works below, which we sense and imagine, are impressions of the works above, which impress their semblances, properties, virtues, and natures on the works below as the foot places its semblance on the sand.

From what has been said, one can have a doctrine for knowing the bodies above and for make definitions of them; for, it has been said what they are, both what they are naturally in themselves and what they are below.

Now we will investigate of what they are.

*Of What*² — The question asks, of what are the signs and the planets, that is, of what are the heavens and the stars, and of what are the influence and the virtue that they exert below.

The signs and the same thing of the heaven, which is the substance where they are fixed, and likewise of the planets, which are part of the fifth essence—are of celestial form and of celestial matter, which is the substance that is called “fifth essence.”³ This must be of form and matter because it is a body and something that has a quantity by which it occupies space, inasmuch as Aries cannot be in the place

lower bodies transmit in turn these appropriated virtues to the earth. [RH]

¹ *majores*.

² *De Què*.

³ This is the standard Aristotelian doctrine that heavens are made of ether, the fifth element or essence. [RH]

where Taurus is, nor can the Sun be in one¹ place with the Moon. And again, the heaven must have form, because without form, it cannot properly have action over the bodies below; and it must have matter, because the heaven, if it did not have its proper matter, would not have a proper passivity by which it naturally causes the passivities that are below through nature. This is impossible according to the course of nature, for the influences that come below from above would carry the virtue and nature of the forms and not of the matter above; and the natural passivities which are below would not have an appetite for the passivities above; and nature would be void of appetite through privation of matter of the heavens, which would not exist. Many inappropriate things² would follow from this vacuum because the matter below would not have that by which³ it could participate in the fifth essence according to its nature, and the bodies above would not have that by which they could participate by passivities, for one star would not have action on another; without passivity matter could not be particularized⁴ in them; and so on of many other unseemly things. For example, Mercury could not be the cause of conversion without its proper matter, nor could the Moon receive influences from above, which are taken [from] it by the appetites and instincts below. Therefore, the celestial bodies have their own proper matter, which is of their essence, and they are of it and can be bodies through it.

Therefore, it has been proved that the bodies above are of celestial form and matter. Now we want to investigate of what are their form and matter.

That is, if the heaven—and likewise the stars—had its form and matter of itself and not of another thing or things, many inappropriate things would follow, which nature could not sustain. For, if it were not of substantial goodness, the heaven would not be formally good through

¹ In the Catalan the Roman numeral i. was used rather than the word for 'one'. Apparently Lull was trying to eliminate the ambiguity of most Romance languages which do not clearly distinguish between derivatives of *unus* meaning 'one' and derivatives of *unus* meaning the articles 'a' or 'an'. In English there is no such confusion, so we have replaced 'i.' with 'one'. In all other instances we have left the original Roman numerals in place. [RH]

² *inconuenients*.

³ *la matèria sajús no auria ab què sagons sa natura. . .*

⁴ *privat*. Literally, "private to them."

substantial goodness, but through accidental¹ goodness. The deprivation² of such a substantial goodness³ is evil and mean for it, for its substance would not be good in its essence and nature, but in its accidental goodness. And an accident is good through the essential nature of goodness itself in the heaven⁴ and is not a substance, which is more noble, virtuous, and powerful than its accident. Again, if Jupiter were not good through substantial goodness, which would be a part of its substance, the goodness that it transmits below would cause accidental goodnesses below and not substantial essences; and the substances below would not be affected by the substantial goodnesses above, but by accidental ones. From which it would follow that the instincts and appetites below would have more virtue by accidents above than by substances, which are the lords, masters, and movers of their accidents. This is impossible.⁵

Therefore, the form and the matter of the heaven are of substantial goodness, which is one part of the heaven, and from that substantial goodness issues another goodness, which is accidental and the instrument of the substantial, by which the heaven makes good⁶ the natural goodnesses below, transmitting to them the influence and power of its substantial goodness, by which it makes the substances below and their accidents good.

If the heaven were not of substantial greatness, it would not have the nature or power to extend itself through a circle, nor to have extensive greatness; and the circle would be of a greatness, and the heaven would have another essence, different from corporeal greatness, which is impossible. And again, if the heaven were not formally of

¹ 'Accident' and 'accidental' as used throughout this text are to be read in the philosophical senses of the word. Accidents are qualities and attributes which are not essential to a thing, but are acquired or circumstantial, owing to the environment, etc. Astrology preserves this exact distinction in its use of the word 'accidental' as in "accidental dignities", as opposed to "essential dignities." In this passage 'accidental' is contrasted to 'substantial'. [RH]

² *priveció (privació).*

³ *substància bona.*

⁴ *à accident bo per sa mateixa essencial natura en lo cel.*

⁵ Substance must always precede and have greater power than accidents. Otherwise one would have qualities and attributes acquired by a nothing. [RH]

⁶ *bonifica.*

substantial greatness, it would through accident be more great through accidental greatness than through substantial; which is impossible because the substance naturally is more by necessity and nature than the accident.

If the heaven were not of substantial duration, it would have more nature and power to endure through its accident than through its substance, and the duration of its substance would be sustained in the duration of its accident. From this there would follow an inversion¹ of nature, that is to say, substance would be sustained in accident and accident would not be sustained in substance.

If the heaven did not have substantial power, which would be one of its parts, it would be more powerful through accidental nature than substantial, and accident would be more than substance.

And if the heaven did not have substantial natural instinct, which would formally be one of its parts, all its instinct would be accidental.

And likewise if the heaven did not have a substantial appetite, and a substantial virtue, and so on for the other principles of the General Table² with the exception of contrariety, which the heaven cannot have because it can be neither generated nor corrupted, it would also follow that the heaven is more by accident than by substance, and it would be in accord, and have beginning and end, difference and rest accidentally more than substantially. Since it would be disordered in itself, its affect would also cause disorder below³ and would bring it about that fire, trees, man, and the other bodies would have more nobility and perfection through accident than through substance; which is impossible and contrary to the experience that we perceive, imagine, and understand of the substances and accidents below.

Therefore it has been proved that the heaven is of substantial goodness, greatness, etc. And goodness communicates itself to form through action, inasmuch as the heaven makes good,⁴ and through passivity, inasmuch as that goodness can be magnified through greatness, and so on of the other essential, natural, and substantial parts of the heaven. Now we will investigate of what are the substantial parts of the heaven.

¹ *ragirement* (from *regirar*, to turn over) *da netura en contrari*.

² See page 11, note 3.

³ *causa e dessordone sajü son affectu*.

⁴ *às sayent bé*.

The goodness of the heaven—and likewise of its greatness, duration, and its other formal parts—is not derived, engendered, made, nor created from another goodness, but God has created it and made it a general principle that causes the goodnesses below, which are corporeal and natural. And the reason why the goodness of the heaven is of itself and not of something else is because, just as there must be one most great corporeal goodness, so there must be one most great corporeal greatness, duration, power, etc. And if this were not so, one would have to keep on saying to infinity that the goodness of the heaven is of another more great goodness, and that one of another, and so on to infinity. And God would not have determined any principle that would be general with regard to the species standing under it¹, nor would the species be of its individuals through nature. All these inappropriate things are impossible according to the course of nature and the ordering power of God.

Therefore, the goodness of the heaven is of itself; and likewise of greatness and the other general parts of which the form and the matter of the heaven are. Now we will investigate of what are the influences that come below from above.

The seal, which presses² semblances of letters on the wax, influences³ those images in the wax. These are not of the essence of the seal because the seal does not give anything of its essence to the wax, for the letters, which are in it, are of its essence, and they do not leave it. In like manner the signs and the planets neither remove nor cull⁴ anything substantial or accidental from their essences, natures, nor properties, but they imprint their semblances below, which are the influences they transmit. And those semblances are of qualities which are led from potentiality to actuality⁵ in the substances below by the substances above, just as the seal brings into actuality the semblances of its letters, which are potentially in the seal. Those semblances that come below are the influences, and they are similar to the goodness, greatness, and the other principles of the heaven, which move the substances below to bring into actuality the forms that are potential. For

¹ *qui fos general a les espècias sots el astants.*

² *pran (prèm?).*

³ *influeix.* That is, the semblances "flow onto" the wax.

⁴ *cóllan.*

⁵ *ducts enex de potència an actu.*

example, the Sun, by its great brightness in summer, multiplies great heat in fire, which greatness of heat causes [the summer] to be led¹ from potentiality to actuality. The Moon does the same thing when by its waxing and waning it makes increase and decrease the springs, rivers, menses, the appetites and instincts in the semblances that are born beneath its constellation. And so on with the other celestial bodies, for example Saturn, which by its slow movement makes men slow to move when they are [born] in a house or sign in which Saturn has more power than another planet.

We have said of what are the celestial bodies and of what are the influences that they transmit below.

Now we will speak of why they are.

*Through What*² — We will consider the question of through what in iii. manners.³

One is according to cause and effect; for example the chamber,⁴ which is because of⁵ the builder.⁶ And according to this manner, we say that the heaven and the stars are because of having a maker, that is, a creator who creates the heaven and everything that exists. And because of the fact that God is the creator, the heaven exists, which is an effect⁷ and work of Him.

The second manner of response is through the manner of formality, as with man, who is formally man through being⁸ a union⁹ of a rational soul and of a human body. And as with bread, which is bread through being of water and of flour. It is in like manner with the heaven, for it is heaven through being formally and essentially of celestial form and

¹ Reading *adur* as *a dur*.

² *Per Que*. That is, 'Why?' This is the question of causation.

³ These are actually three of the four causes of Aristotle which are the Material Cause, the Efficient Cause, the Formal Cause and the Final Cause. The material cause has already been discussed under the heading *Of What*. In these next paragraphs Lull takes up the other three causes. [RH]

⁴ *cambra*.

⁵ *per*. Literally 'through'.

⁶ *mestra*. Literally, "master".

⁷ *afectu*.

⁸ *per so car*.

⁹ *ajustat*.

matter. And its form is form through being of the form of goodness and of the form of greatness, and of the others. And the matter of the heaven is such through being of the matter of goodness, and of the matter of greatness, etc., according to what we have proved in the chapter *Of What*.

The third response is through the manner of the end, as with man who exists through this, that¹ he remembers and understands, loves and serves God. Thus with bread, which exists through this, that men can live from it. In like manner, the heaven and the stars exist through this, that the substances below can live, and that there be generation and corruption and privation through alteration from life to death; for, without the heaven and the stars, there would be no generation below, nor corruption, nor day, hour, summer, winter, nor any natural work. For, without the influence of the heaven, bodies could not be engendered from the elements. For, the nature that moves the instincts and natural appetites to make elements, vegetative and sentient beings, would not exist, because the principles below (such as fire, plant, man, etc.) could not constrain themselves and their contrary natures to subsist. Thus with fire, which without the aid of the Sun could not make water in the pan become hot, which is the opposite of water, which cooks the meat and cannot cool it down; for, fire makes it do the opposite of cooling down and the nature of water. The reason why fire cannot make water hot without the aid of the Sun is that water is in accord with earth through cold and with air through moistness, and fire cannot destroy this accordance on its own and change it to the opposite nature of² heating without the Sun, which aids fire more than water. And so on with the other things similar to these, through the end for which the heaven and the stars exist, so that there may be natural works below.

‘We have spoken of the art through which the heaven is and through which the stars are.

Now we will speak of why there are xii. signs in the heaven, neither more nor less, and why there are only vii. planets.

Of Quantity — The reason that there are xii. signs in the heaven, neither more nor less, is through this, that there may be iiii. times in the

¹ *per se que.*

² *per.*

year, through spring, summer, fall, and winter, and so that each time may have iii. months, so that there may be tempering of the constitutions below through the circle, and also through the quadrangle and triangle, just as iii. times¹ iii. make iii. quadrangles. And through the fact that the circle is composed of quadrangles and triangles, in the circle the iii. triangles are in the iii. quadrangles and the iii. quadrangles are in the iii. triangles. This could not be if the heaven were naturally divided into more or fewer than xii. signs; and the heaven would not have the nature of the circle, nor of the quadrangle, nor the triangle, and would lack the virtue, property, proportion, and nature of the circle, quadrangle, and triangle. Because of this lack it could not be the cause of the circles, quadrangles, and triangles below.

Among the other reasons that man can prove why there are by nature vii. planets, neither more nor less, we want to say iii.

The first is through weeks, which are of vii. days, and that each planet may have its day, and that the year and its course are involved² with weeks. This could not be if there were viii. or vi. planets.

The second reason is that in the number vii. there exist triangles in³ quadrangles, and reciprocally,⁴ quadrangles in triangles. Thus, a triangle is made of Saturn, Jupiter, and Mars through a natural sharing of constitutions and natures, properties, and conditions, and another one is made of Jupiter, Mars, and the Sun. In these ii. triangles are the iii. planets we have spoken of. There is also i. triangle of Mars, the Sun, and Venus, and another of the Sun, Venus, and Mercury. Both of these ii. triangles are reciprocally in a quadrangle, which is of Mars, the Sun, Venus, and Mercury. There is another triangle of Venus, Mercury, and the Moon, and one of Mercury, the Moon, and Saturn. Both are in i. quadrangle, which is of Venus, Mercury, the Moon, and Saturn, in the circle. And again there is a triangle of the Moon, Saturn, and Jupiter, and this, with the triangle of Mercury, the Moon, and Saturn, is in a quadrangle in the circle of Mercury, the Moon, Saturn, and Jupiter. Hence, there are vii. triangles in iii. quadrangles and iii. quadrangles in vii. triangles. And also reciprocally according to the works, natures,

¹ *vaguades.*

² *complicar.*

³ Reading *en* for *e.*

⁴ *sircularment.*

and influences they transmit below. Each planet is the head¹ of a triangle and quadrangle. This could not be without a number perfected² in .vii. planets, neither more nor less.

There is still another nature and manner that declares that the planets cannot nor must not be more than vii. uniquely, which manner is this: through experience we sense and imagine that there are ii. constitutions that man calls active, that is, heat and cold, and there are ii. others that man calls passive, after the constitution of the ii. that we have spoken of, which are greater, and the qualities called passive are moistness and dryness. And for this reason, it must be that there are ii. planets of similar accordance in their proper and appropriated qualities that increase heat through their proper qualities, namely Mars and the Sun, which have the constitution of B.³ And there must be another ii. planets in accord through their proper and appropriated qualities, namely Venus and the Moon, which have the constitution of D⁴ through the fact that they increase coldness. Saturn is of dryness and coldness, and there is no other planet that properly has dryness, and the same thing of Jupiter, which fails to have a peer through A.⁵ Therefore, the qualities of C and of A are proper passive qualities, for there is no peer that joins them, as there are ii. B and two D. And if there were viii. planets, there would be like and like of A A and of C C, and moistness and dryness would have as great action below as heat and cold, which cannot be, according to our experience. And if the planets were only vi., the order spoken of above would be destroyed. Through this destruction nature would have passivity through emptiness,⁶ which it would have through the destruction of the order spoken of above. Nature cannot sustain this emptiness.

We have proved that there must be xii. signs and vii. planets in the heaven. Now we want to investigate why there are proper and appropriated qualities.

¹ *cap.*

² *consumat (consumat).*

³ Recall that B stands for Fire. [RH]

⁴ Water. [RH]

⁵ Air. [RH]

⁶ *vacuitat.*

Of What Kind' — In the heaven, and the same thing of the stars, there are proper and appropriated qualities.

Their proper qualities are their proper principles, of which we have spoken in the question of What, where we have proved that they are goodness, greatness, duration, and so on with the other principles of the General Art. These qualities are proper to all the signs and planets inasmuch as they are accidents that issue from their substantial principles; and they are qualities proper to all through their being of one goodness, greatness, duration, etc.²

Their appropriated qualities are those that man applies to them affectively,³ such as evil to Saturn, goodness to Jupiter, masculinity to Aries, and femininity to Taurus; and so on with the others. These appropriated qualities are in two manners: one is common, the other is specific. An example of common is evil, which is common to Saturn and Mars, while goodness is common to Jupiter and Venus; and the same thing of the signs. An example of a specific appropriated quality is that of lead and Saturday, which are properly of Saturn, and tin and Thursday, which are of Jupiter, and so on of the others.

The planets can have company in exerting their influences below on the same subject through the common qualities. For example, Saturn and Mars do evil through malignity and through vinegar and sour things,⁴ inasmuch as they make men thin by eating vinegar and sours, and it is bad for man to be thin.⁵ But if men who are too fat eat them, Jupiter and Venus do good by vinegar and sours, because they are good planets. And for this reason, certain planets, likewise signs, do good or evil by the same quality, according as they are good or evil planets.

As we have said that one planet does good and another does evil by the one very same quality, so it is of masculinity or femininity, diurnal or nocturnal nature, mobility or immobility, and the other appropriated qualities.

¹ *De Qual.* That is, Quality.

² Thus the qualities derived from the Lullian Principles are proper qualities. All others are appropriated. [RH]

³ *affectivement.* That is, as properties inhering in the proper substance.

⁴ *agrès.*

⁵ O tempora, o mores! [RH]

No sign or planet does evil with respect to its proper quality.¹ This is because it has goodness, and because good and evil are contraries. But through accident, according to the dispositions below, the same planet can do good or evil by its proper quality. As with the Sun, which by its brightness and heat does good to the hunter, who shoots the stag with an arrow, for without brightness, the arrow could not reach the stag. But by the same brightness and day, the Sun does evil to the stag, killed because of the Sun, which gives day and brightness to the archer with which he can see the stag.

The Moon is cold and moist, and by its cold and moistness it is good to the herbs through snow, rain, and dew. Saturn is cold and dry, and does evil to the herbs through frost. The Moon and Saturn accompany each other through cold in doing evil, and Saturn and Mars accompany each other through dryness, to the extent that they sear the herbs by frost.

Just as we have given examples of good and evil through proper and appropriated qualities, one could give them through greatness and meanness, duration and privation, active qualities and passive qualities, natural instinct and of appetite, virtue, truth, pleasure, difference, concordance, contrariety, principle, middle, end, superiority, equality, and inferiority. We will first speak of greatness.²

Of Greatness. Greatness, inasmuch as it is a part of the heaven and of the stars, is a proper quality of the bodies above, for it is an accident that issues from their substantial greatness. And their³ substantial greatness moves its⁴ accidental greatness to give its semblance below, and the accidental greatness, giving below its semblance of the substantial celestial greatness, gives its own accidental semblance. And for this reason, the greatness above causes the one below, inasmuch as it gives its semblance both substantial and accidental. Through the substantial semblance that comes from above, the substances below are

¹ This is a principle stated in ancient writers such as Iamblichus. No planet or sign is of the essence of evil, for they are all of heaven and therefore divine and good. But no one to our knowledge has ever given a formal reason for this in the way that Lull does here.

² Of the qualities or principles Goodness is the first and Greatness the second. Goodness (versus evil) has just been discussed. [RH]

³ Evidently, that of the stars.

⁴ Evidently, that of the heaven.

caused to be substantially great, as with great trees and great men. And it is the same thing with accidental greatness, as for example deep¹ colors and intense heat and flavors. And so on of the other things similar to these.²

The heaven is greater than the planets both substantially and accidentally, for its substance contains all the planets and its movement comprehends and moves all the movement of the planets. And for this reason, the heaven is substantially and accidentally a greater cause of the greatnesses below than the planets. However, because the heaven is divided into xii. signs, no sign has so great a virtue below as the Sun, which is not divided into parts in its sphere. Although Saturn has a larger circle than the Sun, it does not have so great a virtue below as the Sun, and this is so because the Sun has a greater quantity and brightness as a star than Saturn.

Just as from its cold, water does good to corn by snow and rain and does them evil by the frost that sears it, and as it does the good through its proper quality, which is cold, and through appropriated moistness, so it does evil by its cold and by its dryness and heat, which Mars brings by the frost, which sears the corn. Now, in like manner the greatness above through its proper nature makes the substances below great in length, width, and depth, but through accidents it makes substances mean³ in ugliness, monstrosity, deformity, or infirmity; and so on with the other qualities, such as by excess, a large nose or lips in the face of man. Hence the greatness above is always the cause of greatness of the body, but not of greatness of beauty. And the same thing of virtue, as for example in the heart of man, in which it causes greater virtue than in the foot, and there is more great sensation in the hand than in the foot; and so on of the other things. But greatness acts according to the natures that are above and that are below, for it causes great beauty below under one sign or planet, and under another great ugliness; and under the one, little natural virtue while under the other, great natural virtue. And just as fire makes water have an action contrary to its nature inasmuch as it heats the meat in the pan, so the greatness above,

¹ *gran.*

² It is interesting to note that greatness in extension is here correlated with the substantial greatness of the heavenly bodies, while the greatness in intensity is correlated with the accidental greatness of the heaven.

³ *poquas.*

according to the disposition of the planet or sign or nature of the substances below, makes little virtue in great substances and great virtue in small substances—as with the fig tree, a large tree that does not bear such large fruit as the vine, and also the pepper plant, which makes pepper that is less in quantity than the grape but has greater heat.

According to what we have said of the greatness of the heaven, man can consider the influence that comes below from above through the signs and planets, and which is received below substantially in one manner and accidentally in another. In one manner it causes its semblance by one planet, and in another manner its dissimilarity by another planet, according to the example we gave above concerning water, the Moon and Saturn, and snow and frost.

Of Duration. Duration is a part and nature of the heaven and the stars through which they endure, and it makes the bodies below, their properties and natures endure, for its office is to make endure, as that of goodness is to make good and that of greatness is to make great. It performs its office in one manner by the signs and in another by the planets, and likewise of goodness, greatness, and the others. For, by goodness it makes good things endure, and by greatness the great things, and by evil the evil things, and by meanness the mean things, and so on of the other principles.

The duration of the heaven preserves the movements below and the immobilities, the masculine and the feminine things, days and nights, and the other properties and natures that are below. For example, by Saturn it preserves evil, for Saturn is evil, and it preserves the natural works of the day more than of the night, the masculine things more than the feminine, and the dry and cold things more than the hot and moist ones. With¹ Jupiter it preserves heat and moistness more than with Saturn. For example,² it makes the shell of the hazelnut, which is cold and dry, endure more than the seed within, which is A; and it makes the pit of the olive, which is C, endure more than the pulp of the olive, from which the oil issues, which is of B. And with Jupiter duration does the contrary.

Duration preserves the leaves in the trees in winter and in summer, and the hair in animals, and by Saturn the plumes on the birds, for the reason that cold constricts and dryness hardens the bark of the trees and

¹ *ab an Júpiter.*

² The following refers to the effect of duration with Saturn.

the hairs of the animals. And by Jupiter it makes men heavy¹ and preserves A in fat men; by Jupiter it preserves the flesh and the blood, while by Saturn the bones and the nerves, and so on of the other natures similar to these.

Duration preserves memory by Saturn because by C Saturn is lord of the organ of the memory. And by the Sun it preserves the understanding, because by B the Sun is lord of the forehead, which is the organ of the understanding. By Jupiter it makes love endure because by A Jupiter is the lord of the heart. And it makes the imagination endure by Saturn because the organ of the imagination is of C. And so on with the other natures and conditions by which the duration of the heaven makes things below endure.

Of Power. In the heaven and the stars there is a natural and essential power, by which the signs and planets have action on the bodies below. And the power of the heaven has conditions and properties in one manner by one sign and in another by another sign; and it has one condition by goodness, another by greatness, and another by itself; and so on of the other things similar to these.

By greatness, the celestial power is greater in masculinity than femininity, just as in men who have greater power than women and can have more power than they. And by greatness and Saturn, power can make the substances of men, animals, and plants long and slim, for Saturn constricts and greatness elongates, and Saturn makes the matter of a tree spread out in length and not in width. And for this reason, by the greatness and power of the heaven, it makes the trees long and thin and men melancholy. And thus, by greatness and power, Jupiter does the opposite in sanguine men and in the thick trees that are not tall or long.

By duration and Saturn, celestial power preserves lead more than iron, for iron is consumed before² lead; but by Saturn, celestial power makes iron harder than lead, which Saturn does by duration and Mars, of which iron is. And by Taurus, power makes the works of men endure more than by Aries, since Taurus is fixed and Aries movable.

The power and greatness of the heaven make non-predatory male birds greater and stronger than the females, as with the cock, which is greater and stronger than the hen; and the same thing of the partridge

¹ *tais (talôs).*

² *anans...que = avant que?*

and the others. And it does this by the Sun, which is greater and stronger than the other planets. But the power of heaven makes predatory female birds greater by greatness and more powerful by the same thing than the males, as with the eagle, the falcon, and the others that are greater and more powerful. It does this with the aid of the natural instinct of the heaven, for the predatory female birds must be greater and stronger than the males in order to protect the eggs. And so on of the other things similar to these, as with rabbits, of which the females are bigger than the males so that they can flee. Because the lion is a feral beast that does not naturally flee, the power and greatness of the heaven make the lion stronger than the lioness.

*Of the Instinct of the Heaven.*¹ We consider the natural instinct that the signs and planets have through wisdom, by which they move the natural agents below to work according to the course of nature, as with Aries, which has an instinct toward masculinity and mobility, diurnal nature, and of B. And for masculinity it has that instinct by goodness and by grandeur, and for femininity it has it by meanness, and it is greater in the spring than in the autumn.

In the heaven each sign and each planet has its proper natural instinct according to A B C D E F G,² as with Jupiter, which has it by spring, and the Sun, which has it by summer, and the Moon by winter, and by autumn Saturn,³ which has the instinct by ponderousness because it is heavy and slow; and so on with the others according to their conditions.

Aries through E has one instinct in ascending, through F has another in the middle, and another in the back.⁴ And for this reason, the instinct of the substances below, as far as movement [is concerned], is found ahead both in the face and the breast through E, and neutrality in the middle from E G. And for this reason, we say that in movement the virtue of the instinct of goodness, greatness, and the others is forward [in] the face, and in the tail the instinct of goodness, greatness, and the

¹ Corresponds to Wisdom in the General Table. [RH]

² In this case the letters mean respectively Air, Fire, Earth, Water, Beginning, Middle, End. A B C & D are assigned meanings as in this text, but E F & G are from the General Table and the *Ars Brevis*. [RH]

³ Spring is of the element Air, hence Jupiter; summer is Fire, hence the Sun; autumn is Earth, hence Saturn, and winter is Water, hence the Moon. [RH]

⁴ Which would be G. [RH]

others is behind,¹ and in the middle the instinct of goodness, greatness, and the others is found in F.

The celestial instinct causes below the organ of the understanding of man, and it causes it in one manner under one sign and in another manner under another; and through one planet it makes it good and great, and through another evil and mean. And the same thing of masculinity and femininity, as for example man, in whom it causes this by greatness in comparison with the female, who naturally does not have so great an understanding as the man. And the Sun, which causes more instinct of understanding than the Moon, and more by day than by night, and more through mobility than immobility, does the same thing; and so on with the other things similar to these.

Through the celestial instinct the trees below have a natural instinct for having leaves before flowers, and for having flowers before fruits. It is thus that the shoot of the vine, which doesn't see, extends itself toward the tree, in order to be able to attach itself to it and to raise itself over the tree and thus sustain the weight of the grapes. The vine could not do this without the help of the celestial instinct that moves it.

As with the understanding of men, which moves men to conceive the truth, so the celestial instinct does the same thing in the irrational animals, for example the spider, to which by greatness it gives great imagination and many long legs to spin its web. And likewise with the fox, to which it gives great cunning to live. And so on with the other things similar to these, as with the ant, to which it gives the natural instinct by which it knows how to conserve the grain in the earth, and to the bee, to make the hive and conserve the honey and to make a king, which keeps the hive in peace and guards them from the wasps.

*Of Appetite.*² There is in the signs and the planets a natural appetite for where³ and when,⁴ which moves the natural appetites that are below to the end for which they are. It does this by the signs and planets, and by the other principles, and by masculinity, femininity, and the others.

¹ *de trà*. May be a scribal error for *dextra* which is equivalent to *dexter* meaning "the right."

² Corresponds to Will in the General Table. [RH]

³ *ubi*.

⁴ *temps*.

Through the natural appetite of the heaven, the will¹ of men is naturally moved to wish for the natural needs of the body, to which the soul is conjoined. And it moves that will according to the natural dispositions and needs of the body, as with man, to whom it gives the desire² to have a son so that the human species is multiplied. And when the body has B through greatness and D through smallness, it gives appetite for drink; and likewise for eating. It also does such³ with the beasts and the herbs.

Just as the weaver, who makes a cloth of gold in which he weaves many figures, makes this with many diverse instruments, so the celestial appetite causes and moves the appetites below to objects with many instruments and in many forms and figures, which are the celestial bodies and their qualities and properties, such as goodness, greatness, and the other principles. It moves one appetite by one principle and another under another, as when by masculinity it moves men to women, and by femininity it moves women to men; and by the mobility of Aries it moves the trees in spring to bear leaves and to flourish, and by the Sun in summer it moves the fruits to ripen. And by the need to cut it moves men to have an appetite for the knife, plowshare, and sword; and by the need for gain it moves men toward commerce and to making ships, fabrics, and straps; and so on with the other things similar to these.

The appetite of the heaven moves the will more than the memory and the understanding, and it moves it more by Jupiter than by Mercury, for Mercury is according to its nature a mixed⁴ and extensive planet, while Jupiter has a specific and intense nature. And the same thing follows for Taurus and Saturn, which move men to feel a good and great appetite more than Cancer and the Moon. And for this reason, the goodness and greatness of the appetite of the heaven in the melancholy man's appetite for eating are more through dryness by the aid of Taurus and Saturn; and in the phlegmatic one, it is more for drink by Cancer and the Moon, and more by movement than by station, and by day than by night. And likewise of the other things similar to these, as with the avaricious man, who naturally being of Saturn and

¹ *volenta*.

² *cobajement (cobejament)*.

³ *atretal*.

⁴ This could also be translated as indeterminate.

Taurus, has a greater appetite by a lesser greatness for goodness than the prodigal, who is of Gemini and Jupiter.

Influences and counterinfluences¹ ascend and descend through the appetite of the heaven and the appetite of the substances below. For example, earth has an appetite to ascend through E to take the virtue of the heaven and, when it takes it, has an appetite to descend; and the one appetite leads the other. And likewise of fire and the other elements. The appetites below cannot be without the help of the ones above, for the sphere of the air would not allow the influences that come to earth to pass, nor would the sphere of fire let the influences pass that are made for water. But Saturn and Taurus, goodness, greatness, power, and the other natures of the heaven help earth,² and Venus and the Moon help water. And the same things of the appetites of fire and of air, which descend.

Of Virtue. In the heaven and planets there is virtue that informs, moves, and disposes the virtue below according as it is diffused through the signs and planets. As with the virtue of the Sun, which works³ on the flowers and makes them turn toward its gaze⁴ so that they take virtue and growth from it, inasmuch as it disposes that the virtue that is potential in them becomes actual. However, there are some flowers that do not turn toward the Sun because they are not of a movable sign, or because they are of Venus or the Moon. But all the flowers take virtue from it through its own nature, by which it does great good through its greatness and goodness and through its own power, and because it is masculine and makes the day, which attracts the vapors from the earth and lifts them above.

The rhubarb has virtue counter to bile, which is of the constitution of B; and it could not be opposite bile without the virtue of the heaven, for two species of the same constitution cannot be opposites without some intermediate. But the virtue of the heaven, which works below by the goodness, greatness, duration, power, instinct, and appetite of the heaven, disposes and orders that the bile is purged by the rhubarb and by Jupiter and the Sun. And likewise of escamoneya, through the fact that it does good. However, when the patient takes too much rhubarb

¹ *rafluencias.*

² Supplying 'earth.'

³ *obra.*

⁴ *asguardement (esguardement).*

or escamoneya, then the virtue of the heaven works by Mars and by excessive greatness, and it is counter to Jupiter and does evil by Capricorn, which is movable. And through the great power of Mars and the greatness of Leo, which is not movable, they cannot help him.

For example, a man eats meat that is mutton, which is of A and of Jupiter and Gemini, while garlic is of Mars and Aries. The virtue of the garlic and of the mutton are helped in heating and drying through the virtue of the signs and of the planets, because B dominates A, as we have proved in the section on A B.

The magnet draws iron by the virtue of the heaven and by the power of the heaven through the signs which are movable and which are of the constitution of the magnet and of iron, and the virtue of the north¹ draws the iron by means of the magnet. Therefore the virtue of the magnet is an intermediary² that has the office of bringing into accord the virtue of the north with the virtue of the iron, which accord is through the greatness, power, and appetite of the heaven through C D. And because D dominates C, as we have proved, the magnet, which is of C, must have greater virtue through D than through C; it has this greater virtue through the greatness and virtue of the heaven, which influences its semblances more through D than through C.

Cubebs are of B and the brain is of D. And likewise rue is of B and the eyes are of D. The cubebs aid the brain against D, and the rue aids the eyes against D. This could not happen without the virtue of the heaven, which aids B against D and brings the virtue of B and of D into accord. This is good for physicians to know, so that they will give medicines of B against D in the constellation in which B has great virtue—through Aries, Leo, Mars, and the Sun.

Mustard has the virtue of raising the vapors to the head, and quince has the virtue of taking the vapors below. Mustard has this virtue through E of the heaven, and quince through G. Because quince has the double virtue of descending through earth and through water, and mustard has no more than one, and that one through fire, quince has greater virtue in descending through G than mustard has in rising through D. However, because the virtue of the heaven communicates itself more to the mustard through E than to quince through G, mustard has more intense movement to ascend to the brain to heat and dry it

¹ *tramontane*.

² *mige*.

than quince has to descend to the font of the stomach to cool and moisten it. Quince contracts in fasting and enlarges in eating, and it could not do this without the virtue of the heaven, which causes diverse virtues and works below by the same virtue of C. It does this through G and through F, for the virtue that the signs and the planets have through G is communicated to quince in the descent, and through F in standing. And for this reason, quince enlarges by the virtues of the mobility of the signs and contracts by their immobility.

Fire has the virtue of heating, but in itself it has neither the virtue to grow¹ nor the virtue to sense, because it does not have the nature to grow nor to sense of its own property. But the virtue of the heaven, through the instincts and appetites and through the other principles of the heaven, gives the virtue to fire and also to the other elements of having the virtue through which they can sense heat and grow, to increase and to feed. Likewise the stone or the tree, which in itself does not have the virtue of being seen, has the virtue of being seen through the virtue of the heaven. And the same thing happens when one stone touches and shocks another: the shock has the virtue of being heard through the virtue of the heaven. And likewise of the other sensations and of the virtue of the imagination. And for this reason, objects are disposed by the virtue of the heaven to be reached through the vegetative, sensitive, and imaginative virtues, which have been incited and caused by² virtue to attain the objects; the astronomers place much confidence in this virtue.

We could speak of many other secrets and natures and show them through the virtue of the heaven and through the principles of the Table. However, because we do not intend to make a great book, we speak briefly. However, from what we have said, a doctrine has been given for investigating the virtues and natures below through the principles of the heaven.

Of Truth. In the heaven is the truth through which the signs and the planets have true essences, natures, and properties, for without truth, these could not be. This truth causes true essences, natures, and properties below by the other principles of the heaven. As with the virtue of Aries, which causes the spring in March, April, and May in

¹ *vegetar.* That is, a vegetative virtue.

² Reading *ab* for *a*.

the pole in which we reside.¹ And as we have spring in our heaven through March, April, and May, Libra causes autumn in the opposite heaven through September, October, and November. And for this reason, the truths that are below where we are, are not below where we are not. According to us, that is, according to the truths of the parts of the earth² where we are, and the natures and properties of the planets, and the sensation and the imagination, and also the nature fire has in the places where we are, it does not have in the places below us through the same one truth.

When Aries is above Paris, Libra is in opposition above the earth of the antipodes. And for that reason, the fire that is at Paris has an appetite for ascending through Aries, which is of B, and the fire that is under the regard of³ Libra has the appetite for ascending in Libra through A; and this gives⁴ the truth of the heaven in spring. And when Libra is above Paris, Aries is in opposition below, and the fire of Paris has an appetite for ascending through A, while the fire below does this through B. When Taurus is above Paris, the fire of Paris has an appetite for ascending through the dryness of C, which is an appropriated quality of fire, because it is in accord with earth and by dryness is able to force the air to receive heat from it. And for this reason, the appetite for rising is greater in the fire of Paris through Aries than through Taurus. And this gives the truth of the heaven in spring, without which there would not be spring, for without the truth of the heaven, the fire of Paris though B would have an appetite for rising throughout the year and not for descending.

When Gemini is above Paris, the fire of Paris has an appetite to ascend through A, which is of Gemini, and the fire that is found in the opposite place has the appetite to ascend through C, which is of Capricorn;⁵ therefore the fire of Paris, which is of Gemini, has the appetite to ascend in order to heat the air.

When Cancer is found above Paris, then the fire of Paris has the appetite to rise in order to flee from earth; but the appetite of the

¹ That is, in this hemisphere.

² *de les terras.*

³ *an l'esgardement.*

⁴ *possa.*

⁵ Not B through Sagittarius?

heaven and the constriction¹ of the water, the bond and conjunction that it has with the air, hinder it from rising and do not release it at all² so that³ Cancer and the Moon can damage it. And the instinct of the heaven causes its virtue to stay largely in potential so that, in summer, Aries, Mars, and the Sun aid it in becoming actual.

What we have said of fire can be understood of the other elements, which means that the elements, according as the signs and the planets are moving in a circle around the earth, have many diverse appetites and natures.

The men who are at Paris, according to the situation of the imagination and the earth where they reside, naturally imagine that the those at the antipodes fall down. And the imagination that is at Paris puts itself in the region of the antipodes and imagines that the men of Paris would fall toward the heaven. And for this reason, the truth of the heaven verifies⁴ that the imagination has the nature of imagining according to the disposition and the region of the place where it is, just as it verifies that the bodies above influence their semblances below according to the places and the regions in which the bodies below are found.

Of Glory. In the heaven there is a natural delight,⁵ many times more than it is in the elements. As fire by the help of its instinct and natural appetite takes delight in burning and increasing its heat, so the signs and the planets take delight in doing good below, inasmuch as they are of goodness, and to do great things, inasmuch as they are of greatness; and so on with the others.

Aries takes delight more in spring than in summer, and in summer more than in autumn; and it takes more delight in Mars than it has from the Moon; and in masculinity than in femininity; and in movement than in standing still; and so on of the other things similar to these, which are its conditions. And for this reason, men born under Aries at its greater delight⁶ are more conditioned to be healthy than those born in a constellation in which it did not take such great delight in transmitting

¹ *rastriment.*

² *da tot an tot.*

³ *per so que.*

⁴ *passa an ver.*

⁵ *dellactació.*

⁶ *ell à sa dellacteció major.*

its influence below. And for this reason, men born in a sign and planet that took great delight at that point, are individually¹ more happy than others. And likewise of their sadness, which they have through being born in a constellation of the sign or planet that at that time did not take delight in transmitting its influence below. Thus with a woman who weeps tears in sadness, or because she has lost her son, which tears are wept from sadness. C dominates B, and if Aries exerts its virtue below when it is conjunct Saturn and Venus, Aries is constrained to transmit its virtue below through Saturn and through Venus; and thus the man who will be born under Aries will not naturally take such great delight as he would have² if Mars and Jupiter were in the house of Aries, for B dominates A, and Mars helps Aries, since they are similar through B. And the same thing of the other planets.³

According as the nativities of men are through signs and planets, they are at one time naturally sad and at another happy, and at one time strong and at another weak, and at one time healthy and at another sick, and at one time they show a greater appetite for eating, drinking, and intercourse than at another. And this is according as the native is born and as the constellations pass above him with the signs and the planets, for at a certain time the signs and planets do not have such a great appetite to influence things below as at another, and at one time they influence sweetness and at another bitterness, just as the potato is subject to sweet flavor and gall is subject to bitter flavor. All these delights and natural pains are caused by the delight or non-delight above.

Of Difference. Difference is a principle that is an essential part of the heaven and of the stars; through this principle the signs can differ from each other; and likewise with the planets. For, just as the celestial bodies cannot be good naturally without natural goodness, nor great without natural greatness, nor durable without natural duration, nor powerful without natural power, so they cannot be different from each other without difference.

¹ *als uns.*

² *agra.*

³ Here we have another excellent example of Lull's symbolic reasoning whereby from the first, principles of the elements and qualities astrological principles which are experientially true are deduced. Lull does this much more effectively than most moderns. [RH]

The difference of the heaven is effectively¹ the cause of the difference below, as with fire, which through the difference above causes different heats, brightnesses, and drynesses, for its heat in one manner is caused through the heat of Mars, and in another manner it is caused through the heat of Aries. And thus with the Sun, and also with Jupiter and Gemini, which through heat increase dryness in fire; and the same thing of Saturn, which in one manner increases dryness in fire, while Aries does this through another. The Sun has all these diversities in its heat through the difference that the signs and planets have through A B C D. As with a man, who while he going, is always in movement and changing from one place to another, so the movements above are always different in their moments, conditions, properties, and qualities, and in all that pertains to their essence and to the influence they transmit below. And for this reason, according as their movement is made through difference, it is expressed below through difference; thus, the judgments of astrology are very difficult and are only slowly understood.

Aries has iii. parts: one is E, another F, and another G.² And each part has x. parts, and each of the x. parts has lesser parts. And so, in the whole differentiation of part into parts, until it comes to one lesser part, which is of E, or of F, or of G, and a moment is found in these, and in this moment when the man is born or asks a question is the truth of the judgment. The difference above makes all this. And at times there are many moments in one judgment, according as the men were born, according as they quickly or slowly ask a question when they inquire after the events or fortune from astronomy, of war or of famine, and so on of the other questions that can be posed. And for this reason, the judgments have virtue through the extensions and assemblies of the moments in one constellation; and according to the sign or planet in which they are, they will have more of goodness, greatness, power, and virtue.

Through the difference above is the difference below of colors, flavors, customs, and natures. And all the things that are below are so different through the difference above that none could turn out to be such from another state without some or several differences. And for this reason, no man can have such a face as another without a

¹ *effectivement.*

² Once again, Beginning, Middle, and End. [RH]

difference, no painter can paint one figure such as another without a difference in the ii. figures. All this is so because the difference above is great and is always in movement, and it is the cause of the difference below. And through this men are astonished, because one thing below cannot be such as another in all manners without a difference.

Of Accordance. Accordance is a part of the heaven by which the signs are in accord among themselves, and the same thing of the planets. This accord causes the accordance below because they are in accord among themselves, through which they can be in accord in transmitting their influence below.

Aries has an accord with Taurus through dryness and with Gemini through heat, and the same thing with Saturn and with Jupiter. And Aries has this accordance through accident, as do Taurus, Saturn, and Jupiter, because their accord is through A B C D, so that they can be in accord in transmitting influence through the accord that they have through the natures and proper principles of which they are, that is, goodness, greatness, duration, etc. And for this reason, A B C D and likewise of masculinity, femininity, sweetness, heat, and the other accidents, which are naturally of the substances below—are messengers and instruments by which the bodies above transmit their semblances to the bodies below and influence them. They are semblances of their essential principles, as the letters of the wax are semblances of the letters of the seal, in the way that the goodness, greatness, and other parts of fire are substantially semblances of the goodness, greatness, and other parts of the Sun. And the heat and the dryness of the fire are not semblances of the Sun as a thing¹ because the Sun is formally neither hot nor dry; for this reason, the Sun is in more accord with fire through goodness, greatness and duration, power, instinct, appetite, virtue, etc., than through heat and dryness. For as the face of the son is similar to the face of the father from whom he exists by generation, and is materially more similar to the face of the father than to the figure that this face of the son impresses on the mirror, so the bodies above and below are similar more through their first principles than through A B C D, and diurnal nature, masculinity, etc. And for this reason, the bodies above do not cause those below principally through A B C D, but through goodness, greatness, etc.; but they don't cause them

¹ *royalment (realment)*. That is, 'really' in the original sense of the term—namely, as pertaining to thing (*res*).

formally or materially through their essence, but only affectively.

The accordance above is the source of the accordance of the elements, and the accordance of the elements is the source of the accordance of the bodies below, and the accord above passes accordance to the bodies below through the accordance of the simple elements. Through this it is meant that accordance is found in the simple elements through some manner of A B C D in order: that the accordance above of the celestial bodies can pass below to the particular bodies. In this way all movement of the signs and planets above is in accordance through goodness, greatness, etc., save¹ through difference. For if the movement were not always in accord, the movement could not be successive and there would not be movement through the whole circle from one instant to another, and each circle would be broken and divided, which is impossible according to circular movement and the nature of the natural circle. And for this reason, the contrariety that Aries has against Cancer is not formally in the celestial bodies, but it is through B and through C, because Aries and Cancer take hold of the semblances of the bodies below in order to be able to influence their semblances.

Of Contrariety. Contrariety is in the celestial bodies through accident, that is, through A B C D E F G. And contrariety is in them so that they can cause and dispose contrarieties below, without which there could not be generation below, nor corruption, nor a natural work. In the celestial bodies this contrariety is not within their semblances and essences; for, if it were, they would be corruptible. But it is on the outside, as with the blacksmith, in whom his art is not in his essence, for it is not of his substance, and therefore he makes the nail outside of his essence and nature.

Aries and Mars are contrary to Gemini and Jupiter,² and the subject

¹ *con per.*

² In these next few passages we have a shift. Lull appears to be talking about decanic faces with the traditional rulerships given according to the Chaldean order. The reader will note that the word 'face' actually occurs. This is not metaphorical. The contrariety arises from the conflict of elements A B C D that arises from the beginning, middle and end, i.e., the faces, E F G. The first face of Aries is ruled by Mars. Aries and Mars are in accord. The first face of Gemini is ruled by Jupiter which is contrary to the nature of Gemini, that is, Jupiter is in detriment in Gemini. However some of the logic of what he is

of contrariety is below through A B. They are contraries through dryness and moistness, and likewise of mobility and immobility, masculinity and femininity. But contrariety is tempered through the fact that accordance is in its subject, as with A B, which have accord through heat and through dryness. Therefore the subject of contrariety and accordance is fortunate according as Aries, Jupiter, Gemini, and Mars are the causes of contrariety and accordance below.

Through E Aries and Mars are contrary to Gemini and Jupiter, which are its contraries by G, because when Aries and Mars ascend, then they make fortunate because they ascend through the face that they have; in this face is more goodness, greatness, power, virtue, appetite, and instinct than in F G; while Gemini and Jupiter do the opposite.¹ And for this reason, the E of Aries and Mars takes what it was disposed to take through E from Gemini and Jupiter, and the E of Gemini and Jupiter fights² as much as it can the G of Aries and Mars, which does not have such great power and virtue as the E of Gemini and Jupiter. But everything cannot be destroyed,³ for the accordance of A B, of which we have spoken, conserves these as much as it can, and also F, which is the nature of E G, since it stands in the middle of them.

The contrarieties below are through the contrarieties above, as when men are fortunate through the constellations. But goodness and evil are by the essence of God, as are richness or poverty, health or illness, happiness and sadness, and the fact that some are great and the others mean, some white and the others black. Men who have natural qualities and customs are through F, and so on of the other things similar to these.

Through the contrariety above men below are disposed to be against each other, and they make wars and many evils, and are angered against one another; and where the anger endures more, it increases the evil and contrariety more. And this is through the duration and appetite and greatness above, which cause their semblances below. Therefore rage grows below through the influence of the contrariety above, as the stench of the mustard does, which grows when it is more spicy.

The contrariety above is the principle and cause of the men who are

doing with G escapes me at this point. {RH}

¹ *autretal*.

² *desfer*, which can also mean 'undo.'

³ Reading *destruere* for *deservir* as supplied in the Latin.

born deformed, and it is the principle of the bitterness that taste finds in the sweet apple, and it is the principle of illness and of distorting mirrors; and so on with the other things similar to these.

Of Beginning. Principle¹ is a part of the heaven through which the other parts are also principles of the principles that are below when they are good through goodness and the goodnesses that are below; and the same thing of greatness, duration, and the other things.

The principles above are the planets and signs, and the goodness, greatness, duration, and the other things of which they are. And according as the principles above are, they make impressions below, as with the Sun, which imprints its great power and its great virtue on the fire below, inasmuch as it impresses rain in winter, and heat and brightness in summer. Therefore it is said that it is the principle of fire, just as the Moon is the principle of water because in winter it increases cold in it and white color in snow and frost.

All the principles above are in movement through A B C D,² and are in succession through E F G, which signify beginning, middle, and end. Therefore, according as they are above through A B C D E F G, they are the principles of the principles below, which receive influences below from them, as when the A below receives influence from the A above, and the B that is below receives influence from the B above, and so on of C D E F G. The influence that A below receives from A above is of the semblances of the goodness, greatness, etc., above, which are taken in the goodness, greatness, and the other things that are below. And the same thing of B C D E F G. And thus, to such an extent each essence that is below takes an influence from each principle above, according to the succession of E F G, which are principles in which time increases through the succession of movement.

The generations and nativities of men, plants, and other animals below commence through the principles above, as do fortunes and misfortunes, and instincts, appetites, customs, and as men commence

¹ *comensament*, which can also mean 'beginning,' as does Latin *principium* and Greek *arche*. [Additional by RH] This entire section relies on the identity in Romance languages of the words for 'beginning' and 'principle'. In Latin both are *principium*. It would be difficult to render this in English. The reader is urged to remember that wherever one word occurs, the other is implied as well.

² The elements. [RH]

homes, mills, ships, and so on of the other mechanical arts.

Aries is one principle with Saturn, another with Jupiter, and another with Mars, and so on with the other planets. And it is one principle with i. planet, another with ii., another with iii., and so on of all. And what we have said of Aries can be said of Taurus and the other signs, and of planet and planet. For Saturn is one principle with Jupiter and another with Mars and another with the Sun, and so on with the Moon. And the same thing of Jupiter, which is one principle with Saturn, etc.

As Aries is one principle through its B, it is another principle through C, for it causes dryness and heat through B, and it causes dryness through C and mortifies the cold of C through its heat. And likewise of A D E F G.

Aries is one principle by goodness, another by greatness, another by duration, and so on of the others. And this is so because, as Aries is one principle through difference and through all the other principles, so it is one principle through accordance of all the principles, and it is good through goodness and all the goodnesses of the principles. And also the same thing that we have said of Aries can be said of the other signs and planets.

There is one principle over all, which is the first cause, called God, and He is the principle for all the other principles by His dignities and properties; that is, by His goodness He is the cause of all the other goodnesses, and by His greatness He is the cause of all other greatnesses, and by His eternity the cause of all other durations, and so on of the other principles of the General Table¹ except contrariety, superiority, and inferiority, which are not in God because they cannot be in an infinite and eternal essence. By His proper dignities, God is the principle for created contrariety, superiority, and inferiority through creation.

*Of Middle.*² In the heaven is a middle, which is the principle of the middles below. For example, in the goodness of the heaven, beneficence³ is the middle that is between the nature of benefitting⁴ and

¹ See page 11, note 3.

² *migā* or *miyā*, which can also be translated as 'mean' or 'center.' I usually used 'middle,' including in places where one of these other two meanings might have been better but would have wrecked the consistency of the translation.

³ *bonifacació*.

benefitability.¹ And this beneficence above causes that beneficence below. And likewise of magnification, which is the middle that is found between magnifying and magnifiability and is the cause below of the acts of greatness, as with great heating, cooling, sensing, and imagining, elongating, enlarging, deepening, and so on of the other principles.

Through the middle above, the stars are gathered in the middle of the zodiac and of the ii. poles, and they make the galaxy of the heaven, and in the zodiac are the habitable regions.² And through this middle, the natural virtues below are mostly in the middle place of the substances.

The conjunctions and accordances below are made through the middle above, and thus the houses³ that are conjunct in the heaven are the middles of goodness, greatness, and the others; and the middle of the heaven is the cause of the lines that are between ii. points.

There is another middle, which is signified by F, which is in the middle of E G; and though this the signs and the planets are conditioned, as with Aries, whose nature is, with respect to its movement, between the nature of Taurus and Pisces; and the nature of Saturn, which is moving in the middle of Aries; and of Jupiter, in the middle of Saturn and of Mars; and so on of the others. And this species of middle causes movement below that passes through middles, as with fire, which passes to air through heat and dryness, and then on to water, since air is the middle between fire and water, and fire is the middle between earth and air, and water the middle between earth and air, and earth the middle between water and fire. Therefore the middles below are made through A B C D E F G, as are the mixtures of the elements in the bodies and the compositions below.

The middle of the heaven is the cause of the trunks of the trees and of the bodies of the elements and of the nerves that conjoin the thigh and the leg to the knee, and the arms and the forearms to the elbow, and so on of the other joints.

And again, the middle of the heaven is the cause and nature that

⁴ *bonificativitat*. Which could also be rendered as "the activity of making good."

¹ *bonificabilitat*.

² This may be a reference to the signs (*zōidia* in Greek) as the dwelling places for the planets. (See General Note to Vettius Valens, Book I.)

³ *les cassas*. Or perhaps 'the things' (*les cosas*).

conjoin the forms and the matters below from which the substances are [constituted], and so on of the other things similar to these, as with the actions of the substances, which conjoin the potentials and the objects.

Of End. In the heaven end is one of its principles, which end is the cause below of the corporeal and natural ends and it is the end by the signs and planets, and goodness and greatness and the others that are part of the heaven.

Through the natural end of the heaven, which is a part of the heaven, are the privations and deaths below, and the confinements of the earths and regions, and the end of completion below, such as nativity in generation, and the maturations of fruits in summer, and gain in commerce, and sensation in feeling, and knowledge in science, love in loving, and so on of the other things similar to these.

Aries has its end of perfection principally through the heat of B rather than the dryness of B, since B is more good and more great in virtue through a proper quality than through an appropriated one; for this reason, in B dryness is had for the end of heat.

And when Mars is conjunct Aries, the dryness of it has the end of the heat and of Mars; and the same thing of the others.

When Jupiter is conjunct with Aries, then each is contrary to the end of the other, and Jupiter has an appetite for privation of the end of Aries, and principally for the privation of dryness, for it is contrary to the heat of Aries through dryness. When Venus is conjunct with Aries, then it is contrary to the end of Aries principally through cold, rather than through moistness, since Aries and Venus are contraries more strongly through proper qualities than through appropriated ones.

According as the signs and planets are contrary to their ends or are in accord with their ends, they are the causes below of the contrary or concordant ends through A B C D E F G; and again through the goodness, greatness, etc., that are below by the goodness, greatness, etc., above. And the judgments of astronomy are found principally in this occurrence, which all regard the end of perfection or of privation by the instincts and natural appetites.

*Of Superiority.*¹ Superiority is a principle in the heaven through which the substances above and below can be superior to accidents, and through which some substances can be superior to others. For example,

¹ *majoritas.*

the Sun is superior to the Moon, and the Moon is superior to Venus,¹ and so on of the others.

Through the superiority above, goodness, greatness, power, and virtue in B can be more through heat than through dryness, and in A more through moistness than through heat; and so on of C D E F G. And so the superiorities below of the substances and of the accidents are caused by the superiorities above.

Aries is more through Mars than through Saturn because it is in accord with Jupiter² through its proper quality and in accord with Saturn through an appropriated one.³ And likewise of Taurus and of Saturn, and so on of the others according to their conditions.

Through the superiorities above, the men below have more appetites for more goodness than for less, and for more greatness of duration, power, prosperity, than for less. And for this reason, some men want to be lords over others and are envious, angry, pugnacious against each other.

Through the superiority above there is more accordance below between one man and another than between two other men, and the same thing of more resemblances, equalities, and proportions. And the same thing follows of the contrariety above, which through its superiority causes more contrarieties below. The same thing follows of the superiority above, which, diffused by the instinct, appetites, and virtues below, is the cause of yearning for above.⁴

Of Equality. In the heaven there are natural equalities, which are below. The equality above is the cause of the equalities below in ii. manners, that is, through equality of measures and through proportional equalities. As between one man and another, who are equally under one species of humanity, goodness, fiery-ness,⁵ terrestriality,⁶ and others proportionally when they are equal through honor, as with a knight, to whom honor pertains more than to a burgher, and the body of man, which has parts of equal proportion, and so on with the other things

¹ This is clearly not superiority according to the height of the spheres. It must be superiority according to the power of the planet. [RH]

² A mistake for Mars?

³ See page 28, note 2. [RH]

⁴ *per la desús.*

⁵ *fojeitat.*

⁶ *terestritat.*

similar to these.

Aries and Mars are equal through species of B, and this equality is through equal measures. However, according to proportional equality, Mars has more of B than Aries, for Mars has B through its whole sphere,¹ while Aries does not have it through the whole circle of the heaven. Therefore Mars makes more equal measures and more proportional ones below by B than Aries; and it does the same thing through measures of goodness, greatness, and the others. Aries and likewise Mars have equal proportion through B, B being more through heat than through dryness; and through such proportional equality above the proportional equalities below are made.

The Sun is more great than Venus, and so the equality above cannot make equal measures of B D in them, but it makes them proportionally so that the contrariety below might be tempered through the Sun and through Venus. The same thing happens with the goodness of the Sun and the evil of Mars, which are proportional and cannot be in equal measures because the Sun is a greater star than Mars.

Aries and the Sun are equal in masculinity, but not equal in virtue or diurnal nature, for the Sun has more of these below than Aries. But they have equality through species and proportion of qualities, and according to their equality they cause equalities of species and of qualities below.

The equality of the heaven is the cause that causes the instincts and natural appetites below for justice, semblances, customs; and it is the cause of counting and of Geometry, Arithmetic, and Music. And for this reason, the astronomers can know through Astronomy the other sciences of the Quadrivium before other men, and also the Law and Medicinæ through the fact that equality is the subject of the Law and of Medicine.

Through the equality and the superiority above, some equalities below are more than others, as with ii. books, of which a greater equality is made than one of two ounces; and thus, according to the equality of weight but not the equality of greatness, if the one weight has more lead and the other has more iron, for iron is more great through substance and through sturdiness than lead. And the same thing of the other things similar to these.

*Of Inferiority.*² There is inferiority in the heaven, for without

¹ Reading the supplied Latin *speram* instead of the Catalan *aspècia*.

² *minoritat*.

inferiority there could not be superiority, which is in the heaven according to what we have proved. Because superiority and inferiority are relative through all manners, therefore from what we have said of superiority, one can know the inferiority that is in the heaven; and it is thus the cause of the inferiorities that are below, since the superiority of the heaven is the cause of the superiorities that are below.

In the chapter on the question of quality, we have investigated the natures and secrets of Astronomy that must be known, by means of the principles of the General Table¹. As we have applied the principles of the Table to Astronomy through quality, so they can be applied through the other ten genres of questions in order. This step is very scientific and contains much of the doctrine according to the General Table, and it is very necessary that those who occupy themselves with Astronomy know it; and in this much of the virtue and utility of the General Table shines.

Of When — By means of the x. genres of questions, one can investigate and discover the definitions of time; and these are of what it is, and through what it is, and which are the qualities, and where it is, and when it is, and by what it is; and such knowledge of time is very necessary for astronomers.

Time is an accident in which moments are multiplied and placed² in succession by movement, just as with E F G of the signs and planets, which pass by movement above Paris, multiplying the moments placed in succession.

Time exists of itself, as a genus is of itself and not of something else. And from it there are moments and successions of them make hours, days, weeks, months, and years.

Time exists so that there can be a succession of mutable substances through growth and alteration; for, if there were no time, there could be no movement of substances in the heaven nor below.

Time below is divided into iii. large parts, which are spring, summer, autumn, and winter. These are diffused through smaller parts, which are the xii. months of the year, and these are divided into smaller parts, which are weeks, and the weeks into days, and the days into

¹ See page 11, note 3.

² *passatz* (*posats*). or maybe 'passed' *passats*.

hours, and the hours into minutes.¹ The natures and qualities of time are the large and smaller parts of which we have spoken, for time has one nature in spring, another in summer, and so on of the other parts. The places in which time is found are substances above and below, in which it exists with their motion and succession.²

The manner of time above causes the manner of time below, and in the ii. manners is one general manner of time from which descend particular manners in the individuals above and below.

Time exists by means of³ movement, quality, quantity, and the other accidents, and it is by means of the substances, without which it could not be, because it would not have anything in which it would be substantiated.

All these ix. places of which we have spoken are necessary to know for him who wants to have a great knowledge of time, and so that we can better present the doctrine of the science of Astronomy, we want to speak of time according to the liii. times of the year.

Of Spring. Spring is from Mars, April, May, and it is of Aries, Taurus, Gemini, and it of those planets joined to them in Mars, April, and May. Spring is of the B of Aries, and of the C of Taurus, and of the A of Gemini. It is of B because spring is the renewal of the year through heat, which in the month of March disposes old dryness to be renewed, and the new dryness renews the old heat. It is likewise of the C of Taurus and the A of Gemini. For this reason, the trees begin to bud in March, and the birds to renew their plumes, and the beasts their hair. The fruits begin in April and the grains in May. Spring is of A, which is the end of the B of the month of March and of the C of Taurus and of the month of April. And for this reason, the the best time of spring, and the most beautiful, is in the month of May, and at this time more birds and men are happy and sing than at another time of the year.

According as spring is divided through B C D A, the astronomers make judgments of those men who are born in spring, so that one judgment must be given through B, another through C, another through A. For the men who were born in spring under B are fortunate according to the beginning of spring, and the men who were born in C.

¹ *moments.*

² This last sentence is missing in the text and supplied from the Latin.

³ *ab.*

are fortunate according to the middle of spring, and those who were born in A are fortunate according to the end and completion of spring.

And because A is better in the spring through goodness and the virtue of blood, which is a better constitution than any other, they say that the men who are born in May are born under a better constellation than those born in B C. Therefore the men of A naturally require having lordship and honor over the men of B C.

According as the planets are conjoined and found in spring, March, April, and May are conditioned, for they have one condition through Saturn, another through Jupiter, and so on of the other planets. For if Jupiter is in the month of March, and Saturn is in the month of May, the men of Aries are born under a better constellation and are more fortunate than the men of Gemini; for, they were born in Aries in accordance with newness through heat and moistness, and in Gemini they were born in a contrary newness of heat and cold, and dryness and moistness. For this reason, the astronomers say that they are of good fortune who were born in the accordance of the signs and the planets, and they are unfortunate who were born in their contrarieties. And according as the accordances and the contrarieties are more or less, they are more or less fortunate or unfortunate.

Of Summer. Summer is of Cancer, Leo, Virgo. The B of Leo consumes the D of Cancer and the cold of Virgo. And for this reason, the fruits ripen and men die more in summer than in another time of the year. And July has more intense heat than June, and August has more intense dryness than July; and for this reason, there are naturally more sicknesses in August than in June or July, because dryness is of evil constitution in comparison with heat.

In summer the constellation of July is better than that of June or August because B prevails over C D and the constellation of D C is submissive to¹ that of B. For this reason, if the planets do not intervene,² the men of July are naturally lords, through being princes or vicars³ or through some office of public persons, over the men of June and August, and those of August over those of June. But the planets can intervene, of which we have given examples in the chapter on spring.

According to what we have said of spring and summer, autumn and

¹ *sotemassa.*

² *anpatxen.*

³ *vaguarias.* Perhaps 'viziers.'

winter can be understood, for spring and autumn are opposites, as are summer and winter. And for this reason, according to what we have said of the *iiii.* times of the year, one can know how the time of the heaven is the cause of the times below and naturally causes the fortunes and misfortunes of men according to A B C D E F G and according to goodness, greatness, and the other principles of which the substances above and below exist, in which time is sustained and moved successively from one substance to another.

Of Place — Because it is a very difficult thing to know what place is, of what it is, for what it is, and so on of its quantity, quality, time, and manner, and by what it is, we want to investigate through these ten genera concerning place and its secrets and natures, so that we will know the places of the heaven, which cause the places of the substances below; which places are necessary to know for those who occupy themselves with the science of Astronomy.

Place is that accident by which one substance contains and positions¹ another substance and one part contains another. As with the bottle, which contains the wine and the goodness of the wine by place, and which makes good by place the greatness of the wine in it; and so on of the other things similar to these. Place is of itself just as a genus is of itself and not of something else. However, inasmuch as it is accident, it is of something else, that is of substance, inasmuch as it is its instrument, as with the heat of fire, which is the instrument by which fire heats water and iron. There is moreover the place of the accidents of the substance,² which accidents it could not have without place, such as quantity, time, movement, heat, figure, surface, and so on of the other accidents pertaining to the substance.

Place does not have quantity or measure in its essence and nature, but it is the instrument by which the substance can have³ a quantity of length, width, and depth. And the same thing of quantity, which is an instrument for the substance by which it can be in a place, as when the wine can be included in the bottle through the quantity of the bottle. The quantities⁴ of place are lines placed in a circle, quadrangle, and

¹ *collocar.*

² *És anquere loch dels accidents de la substància.*

³ The Latin has *qualitates*, 'qualities.'

⁴ See previous note.

triangle. And so circle, triangle, and quadrangle are figures of place, just as times past, present, and future are figures of time.

E F G pass through the places of the heaven by time and by movement, and by A B C D and by goodness, greatness, etc., and by masculinity, femininity, etc. And according as they pass through the places of the heaven, they cause the passages below from one place to another and from one individual into¹ another; and according as they are in this place or places, the bodies and places above give fortunes or misfortunes to the bodies that are below.

In the heaven Aries is in one place, Taurus in another, Gemini in another, and so on of the other signs. And Saturn is in one place, Jupiter in another, and so on of the other planets. And in the house of Aries is one place for Saturn and another for Jupiter, and so on of the other signs and planets; for, one constellation is found in the house of Aries for Saturn, and another for Jupiter, and another for Mars, and so on of the others.² And one place is in Aries through E, and another through F, and another through G. And one degree is at one time the place of E, and at another of F, and at another of G. And for this reason, the places of the heaven are so many that they are difficult to count and to understand.

Each sign and planet has a place in the body of man according to A B C D and according to goodness, greatness, etc., and movement and nonmovement, and masculinity and femininity, and so on of the other things; and likewise in the bodies of the other animals, and in the bodies of the herbs and trees, metals, and of all elemented things. The brain of man is the place of Cancer, of Scorpio, and of Pisces, and it is of Venus and of the Moon, because it is of a cold and moist constitution. And when a man is born in the constellation of Aries and of Mars, Aries and Mars have a place in his brain, which is conditioned by their B and by their other qualities; and the same thing of A C, by which the other signs and planets have a place in the brain. According as the one dominates the other, the brain is fortunately or unfortunately conditioned, and so on of the other members of the body of man—for example the heart, which is of A; and the nerves and bones, which are

¹ *en.*

² This sentence seems to be talking about the astrological dignity called terms. It is interesting that Lull associates the different terms with constellations in the sign.

of C; and the liver and the gall, which are of B. The face and all the parts that are in front are of E, and the ones in back are of G, and those that are in the middle are of F. From this it follows that the parts of the body are of E F G in one fortune, in one house and planet through E, and in another through F, and in another through G.

Seeing is the place of A because it is made through the light of fire and through the transparence of air. And hearing is of the place of B, for the hot or dry substances make a great sound, while the cold and moist ones make a little sound. And smelling is of A because in spring, which is of A, more odors are made than at another time of the year, and there is more intense odor in it than in another. And speaking is the place of B, as with hearing, which is why choleric men have more intense and more active words than the others. Taste is the place of B in so far as it is drinking, for in summer men taste more of the flavor through drinking than in winter; and it is the place of D through eating, for in winter men have more savor in eating than in summer. Touching is the place of A because the heart feels more strongly than another member. The imagination is the place of C, for men who are melancholy have a better imagination than the others. And for this reason, according as the senses are the place of A B C D, they are the places of the planets and signs through their A B C D. The hands of men and the feet are places of the places of the heaven, for inasmuch as the hands are the places for working and the feet are the places for walking, they are places of the works and of the movements above. And for this reason, according as man is born, he is fortunate or unfortunate in working and walking, according to the works and the movement of the constellation in which he is born.

Of Manner — The celestial bodies have manner in their natural works above, and by this manner have a manner of influencing the semblances of their natures below, and the bodies below according to the manners of their natures receive the semblances of the manner above. For this reason, astronomy should be forced to know the manner above, of which we want to investigate what is this manner, of what it is, why it is, how much it is, how it is, when it is, where it is, by what it is. This investigation is very helpful in considering and remembering the manner that we have used in investigating truth in the above chapters by the

principles and the questions of the General Table.¹

Manner is the order of natures or customs that are for one end, as for example Aries and Mars, which have an end in heating and in drying, and Taurus and Saturn, which have an end in drying and cooling. Aries and Jupiter thus have one manner in increasing heat, while Aries has one of destroying the moistness of Jupiter, and Jupiter has one of destroying the dryness of Aries; therefore Aries and Jupiter are in accord through one manner and in opposition through another.

The manner above is from the natures of the signs and of the planets and of their principles, that is, from their goodness, greatness, etc. This manner is made in their conjunctions and meetings, and A B C D are their instruments, by which they have a manner of influencing their semblances below, that is, the semblances of their goodness, greatness, etc.

The manner above is so that the bodies below have a manner of natural movement, instinct, appetite, etc., for without manner above they could not have manners below of engendering, feeding, and in movement. Thus with the other natural works below, as with fire, which without summer could not have a manner for increasing its heat to ripen the fruits, nor could the waters grow without the waxing of the Moon, nor wane without the waning of it.

The quantities and the numbers of the manners above cause the quantities of the manners below, as with Aries, Taurus, Gemini, which have a manner of causing spring by A B C, and with Cancer, Leo, and Virgo, which have a manner of causing summer by D F E; and so on of the others according to what we have said. And for this reason, according as the manners of times increase below, men increase the manners of customs in drinking, eating, clothing, lodging, and the other things similar to these.

The signs and the planets have manners according to their proper and appropriated qualities, as with Aries and Saturn; for, Aries by dryness has a manner of being in accord with Saturn, and it has a manner of being contrary to Saturn by heat, and Saturn has one of being contrary to it by cold; also fire below is contrary to water by heat, and water is contrary to fire by cold. They have the manner of such contrariety through the influence and incitement² of the manner above,

¹ See page 11, note 3.

² *accitació*.

and fire and water have a manner of being in accord through the accordance of Aries and of Saturn, which are in accord in dryness. In like manner, fire and water are in accord through a mean, that is, the fact that fire and air are in accord, and air and water are in accord, and earth and fire.¹ And the same thing of the men who have a manner of having accordance and contrariety through the qualities of which they are and through the influence that they take from above.

Manner is in time, for at one time one must speak and another be silent, at one buy and at another sell, and so on of the others. Astronomers say that these manners are naturally through the manners of the constellations above, for according to the constellation in which the man is born, he has his manner of speaking and of asking questions, and so has his appetite for walking and for standing, and for eating some meats but not others, and so on of the other things similar to these.

According as manner is found in the places above, it is found below. Thus with spring, which spreads its heat and its moisture and odor, and consumes cold and dryness. And for this reason, the astronomers say that men can plant trees and take baths, medicines, and bleeding, so that corrupt cold and dryness issue from their bodies through an abundance of heat and moistness. The manner of the instinct and natural appetite above moves the appetite and instinct of the medical astronomers to consider the vacuities spoken of above.

The blacksmith has a manner of stretching iron by fire, which consumes the cold of the iron and destroys the moistness and heat that were in the iron by the fire of the orge; and the iron, which was hard through cold, becomes soft by the heat it takes in the forge. Likewise the blacksmith, by fire and the hammer, has a manner of stretching the iron and of making a nail. Because the iron cannot be taken by the hand, nor can be stretched by the fist² without a hammer, the manner of the natural instinct above makes him first consider tongs and hammer; and the appetite above makes him think of working on³ the iron with stones, because the end above imposes its semblance on the ends below. And for this reason, the astronomers say that the instruments above are the cause of the inventions of the instruments

¹ 'earth and earth' in the text.

² Reading *puny* for *puy*.

³ *jals* (some form of *feina*?)

below by which the machines¹ have their operations.

Of Instrumentality — Instrument is that by which the agent has action and the patient has passivity, as with the hammer, by which the blacksmith has action over iron, and the fire of the forge, by which the blacksmith disposes the iron to be soft. And likewise with the understanding, which is the instrument by which man understands, and of taste, by which man senses flavor, and so on of the other things similar to these. And for this reason, the astronomers say that the instruments above are the acts and the works of the signs and of the planets, and that A B C D are their instruments, by which they work below. Heat is the instrument of fire and heating the instrument of heat,² just as the hand of the blacksmith is the instrument of working, and the hammer, which makes the nail, is the instrument of the hand and of the nail. Therefore the astronomers say that the instruments above are double and cause double instruments below.

According to instinct and natural appetite, the instruments above are so that there may be natural instruments below, and that through the natural ones artificial instruments necessary for life are found. For example, man has eyes to be able to see and teeth to be able to eat, and so on of the other natural instruments. Thus, the tree has leaves to be able to conserve the flowers and fruits, the bird has feathers to be able to fly, and the blacksmith has a hammer to be able to stretch iron; and so on of all the other instruments that are necessary to man and to nature, and all that are through the end of man. The instruments above are so that the instruments below may be applied and through them conduce to the life of man and of the other animals, and of the plants, and of all their natures.

The instruments above are many and have such great quantity as is necessary to cause the increases of the number and real quantity of the substances below, as with the Sun, which is such a great instrument as is necessary for the heaven and the day, and with Aries, Taurus, and Gemini, which are as great as is necessary to make spring, and so on of the other things similar to these.

¹ *macànichs*.

² *Callor às astrument del foc a escalfar e astrument de calor*. The Latin text has *et calefacere est instrumentum* for the last phrase, and we have followed it.

The instruments above by their proper qualities cause proper qualities below, as with Aries, which by its goodness causes goodness in the fire, and by its greatness causes greatness in it, and by the nature of heat causes the increase of heat in the fire, and by its dryness the nature of increasing dryness, and through fire causes the bodies that have its constitution and were born in its constellation, and so on of the others.

Time is an instrument to the bodies above by which they cause time below, as with Leo and Mars, which cause the time of summer, and so on with the others, and likewise of the others.

And the places and manners that are above are instruments of the places and manners below, as with the places of the constellations, which are instruments in the judgments of the astronomers, and the manners above, which are instruments for knowing the judgments of the offices below.

We have spoken of the ix. genera or questions for investigating the secrets and natures of Astronomy. Now we want to investigate the soul of the heaven through them.

3. Of the Soul of the Heaven

The heaven has a soul — It is asked if the heaven has a soul or not. We want to prove though the ix. genres of questions that it has a soul, for in asking what is the heaven and what is it from, what is signified is if the heaven has a soul or not; and similarly, in asking what the heaven is, and so on of the others, what is signified is what are the appropriate and inappropriate things if the things one asks are or are not.

The heaven is that body that has more extensive greatness than any other body, and it is of goodness, greatness, and the other principles, as we have shown. The heaven exists so that the natural ends below can be through it, which could not be without the heaven. Also, the heaven has more quantity of the corporeal nature of goodness and the others than any other body; and the same thing of its movement and of its other qualities. And its movement is the principle of time. All the other bodies are contained in it. Its manner is the cause of the corporeal manners below, and the same thing of its instruments. And all these things are true, as we have shown.

When the heights and nature of the heaven and of its parts are

considered, it signifies that the heaven has a soul. For, as the Sun is the natural cause of the day by its splendor, it must be that the heaven by its soul causes the vegetative and sensitive soul below. For, just as the Sun could not cause the day without light, so the heaven could not cause the soul below if it did not itself have a soul; for, because the soul is the form and perfection of the body, it could not be the cause of the perfection of an effect without perfection in itself. Therefore, the heaven has a soul, by which it is the perfection and cause of the vegetative soul in trees and of the vegetative and sensitive soul in animals.

The tree has a body, and its body has form and matter, and the vegetative, which is its soul, informs and completes the form of the body, and by the form of the body completes the matter of the body. And for this reason, the vegetative soul is the end and the completion of the tree and all the parts of the tree have an appetite to grow.¹ And in a like manner with the heaven; for, the heaven is a body composed of form and of matter, for without form and matter it could not be a body nor have movement. If the heaven did not have another form, which perfects the form of the body, the tree would be of more noble condition than the heaven, which is naturally its cause, which is impossible. Therefore, the heaven has a soul.

The form of the tree, which makes the tree from matter, does not have any other appetite than to make substance from matter and the matter besides. Now, when tree is dry and does not have a vegetative soul in it, its form has no appetite other than to be that body. But when the tree has a vegetative soul, then it has an appetite through the vegetative soul for the end for which it is, to increase its nature and semblance. And likewise, if the heaven did not have a soul, its form and its matter could have no other appetite than to restore² the body to its goodness, greatness, and the other parts of which it is, which would be imperfect, void of end, and idle, and they would have no nature and appetite to work or to complete. And the heaven would not have natural movement through itself, and it would be an instrument without any appetite for the ends below, as the hammer has for the nail, which in itself has neither movement nor appetite to forge the nail. Hence it must be that the heaven has a soul that informs the form of its body to the

¹ *vegetar.*

² *restituir (restituir).*

end of its parts and of the substances below.

There is a difference between essence and nature. Essence looks to¹ restoring being, as with humanity, which restores the being of man; and lion-ness restores the being of the lion, and fiery-ness restores the being of fire. Nature looks to acting according to one's nature,² as with the nature of man, which gives an appetite to act as a man, and the nature of the lion to act as a lion, and the nature of fire to heat. Fire does not have a soul; if the heaven, which moves the fire to heating by nature, did not have a soul, it would not have a nature by which it would move the fire to act according to its nature, for the matter and form of the heaven simply look to nothing else than to constituting³ celestial being. However, since the heaven has a soul, it moves the fire to heating and elementing by nature. Fire without the soul of the heaven would not have the nature to act according to its nature with respect to stone or gold, and so on of the others; for, all its appetite would be enclosed within its being and in its essence to be only itself.

We have proved that the heaven has a soul. Now we want to investigate what its soul is, and what kind it is. First we will prove that the heaven does not have a soul that is vegetative, sensitive, or rational.

That the heaven has a soul that is not vegetative, sensitive, or rational — The vegetative soul conjoins by the nature of growing that which comes through moist nutriment with the species of the body to which it is joined. For example, in the tree the vegetative soul converts the earth and water into leaves, flowers, and fruits. And the same thing of the horse, which converts the herb it eats into its species and into the blood and flesh of its body. And the heaven does not⁴ do the same

¹ *à asgardement*

² *neturar*. Literally, 'to nature.' This is an interesting coinage. In context, it seems to mean something like 'to be natural.' However, it is possible that *neturar* can mean something like 'make' because in Latin *natura* comes from *nascor*, which means 'to be produced' as well as 'to be born.'

³ *constituir*. This word is used here for the union of form and matter, while *complacció* was used for the combination of elements.

⁴ *E aysò matex fa lo cel*. There is no negative here, but the sentence and section did not make sense to me without one, so I supplied 'not'. I wonder if perhaps something is missing in this section, since Lull usually argues by first presenting something in contrast to the examples or cases in the first part of a

thing, for its parts do not receive growth in them, and there is neither generation nor corruption in them. Therefore the heaven is not animated by a vegetative soul.

In sentient bodies, the sensitive soul gives an appetite for sensing, eating, drinking, staying awake, sleeping, and engendering another sentient substance of its species. This is not the case with the heaven; for, the heaven has no appetite for eating or drinking, which are works to sustain the body that it may not be corrupted, nor does the heaven have eyes, ears, nor any of the other parts and members that pertain to sensing. Because the sensitive soul cannot be in a body without such operations, therefore it is manifest that it is not in the heaven.

The rational soul has the nature of remembering, understanding, and loving, and it has all its operations in freedom and choice, and it makes the body to which it is conjoined sense and grow, and it makes it move and stay when it wants, and it moves it at one time to rise, and at another to go to bed, and at one time to go to the middle, and another to the north. The heaven does not do this because the heaven has one movement continually at every hour and does not have the nature to move to the east, nor does its soul make it turn its body in upon itself¹ nor make it have sensations. Therefore, the heaven does not have a rational soul; for if it did, in its body it would do by means of it that which the rational soul does below with the body and in the body to which it is conjoined.

That movement is the soul of the heaven — The soul of the heaven must be that it is that essence that is more general in the end for which it naturally is, as with the tree, in which the vegetative is its soul because it does more to the end of the tree, which is to bear fruit, than any other part of the tree; and the same thing of the sensitive soul, which is the soul of the beasts, for the major utility² that the beasts have is through sensing. Now, since the heaven is more useful below by its movement than by any other essence of its parts, therefore the motive essence must be its soul, which motive essence moves it and informs

paragraph, then closes with a "therefore". Here, however, he goes immediately to the "therefore" without having first presenting the contrasting situation or examples.

¹ *en si matex.*

² *utellitas.* That is, a utility in the sense of a faculty or tool for use.

and completes it in the end for which it is. It moves it to its end through itself by its motive form, just as it makes the tree grow by its vegetative form and the beast sense by its sensitive form.

The heaven moves itself naturally from east to west by its motive form, and it moves the Sun and the other planets from west to east. The heaven could not do this if its soul were not a motive form; but because it is a motive form, therefore its form incites their movement by its mobility, as the vegetative does in the tree, water, and earth, inasmuch as it converts them into its essence and species.

The heaven is the subject of its movement without present, moment, or time, for there are no hours, days, or years in it; for, all its movement is without succession of time, as its circle is without beginning, middle, and end; and for this reason, it causes moments and successive times below. The heaven could not do this if movement were not its soul, as it would not be motive form and cause of successive movement by multiplying time and its parts, which are moment, days, hours, and years.

The heaven does not have a place in itself in which some of its parts move or are moved. For if it did, there would be in it an instant,¹ which would break and make discontinuous the nature of its circle, as if one point of black color could be placed in one circle of intense whiteness, which point of black color would make discontinuous the white color of the circle. And because the heaven does not have a place in itself in which it moves, but it moves intensely and continuously in a circle, it is necessary that that which gives such a nature of movement be its motive form, which has its end in its natural movement. For, as fire has its appetite to move itself upward, and as earth has its appetite to downwards toward the center, so the heaven has an appetite for circular movement, and it is at rest in moving itself without place or center. And for this reason, it must be that its soul is the motive form that moves through itself in itself in a circle without succession, instants, and movement from one place to another in its subject, which is the body of the heaven, which moves in a circle.

No body that has straight movement is at rest in moving itself or in being moved. For example, if there were one hole in the earth in Paris that extended to the surface of the antipodes, and if someone threw one stone into that hole, the stone would fall to the middle place

¹ *instant.*

of the center and would not move from this, for if it did, it would convert its weight¹ into lightness.² But the heaven is not at rest except when moving in a circle, and for the reason that its center has its circular movement, which it has because its soul is motive in itself, which moves formally in its subject and in a circle.

We have proved that the heaven is animated by a motive circular soul. The intent wherefore we have proved that the heaven is animated is so that the astronomers, aided by the knowledge that the soul is animated by a motive soul, may know in their judgments the causes³ that are caused below through the motive soul of the heaven, which ordains⁴ the instinct and appetite for circular movement in them, for example through generation and corruption, and through multiplication of the successive movement of instants, hours, days, and years.

We have spoken the first part of the Treatise. Now we want to speak the second part.

¹ *ponderositat.*

² *lavitat.*

³ *causas.* But perhaps 'things' *cossas.*

⁴ *l'ordone.*

RAMON LULL

**Treatise on Astronomy
Books II-V**

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Introduction to the *Ars Combinatoria*
by
Robert Hand

In my introduction to the first volume of this work I outlined something of the history of development of Lull's thought. Here I would like to give a brief introduction to Lull's methods as embodied in the *Ars Combinatoria* or the Combinatory Art, usually referred to as the Art.

As mentioned in the previous introduction, the Art had two major phases of development. There was an earlier, longer and more elaborate form of the Art in which principles were grouped into sixteens, and a later, simpler form in which the principles are grouped into nines. This later form is exemplified by the *Ars Brevis*. In this introduction I will confine myself to the Art of the *Ars Brevis*, because it is the method used in the *Treatise on Astronomy*.

The basis of both phases of the Art is that abstract qualities are referred to by letters. Then all possible combinations of the letters are made to find all possible combinations of qualities. While it may be tempting to see in these letters the kind of notation that was later used in Algebra, and there may be some historical connection, Lull's letters are always constants, never variables; in any one work a letter always has the same meaning, i.e., they are determinate. Given this, what purpose do the letters serve for Lull; why not just use the words for the qualities themselves?

The function of the letters is to allow one to make all possible relationships of qualities in combinations without regard to what the qualities actually are. It is a technique of abstraction. This may not seem to the modern reader to be very important, but one suspects that in the Middle Ages words had such powerful connotations in the mind of the hearer that these obscured the possibilities of various relationships. Also Lull, as we shall see shortly, would group different sets of qualities into nines and then make all possible combinations within a particular set and between members of different sets. Although the historical connections are not completely clear, Lull laid a foundation not only for the mathematics of combinations and permutations, but also for set theory. And even though the connections are not completely clear, Lull's influence was sufficiently great in the Middle Ages and Renaissance so that he easily could have been a source for both of these

ideas. In the introduction to the first volume I have already referred to his influence on Leibniz one of the pioneers of symbolic logic and also of material that later led to set theory.

The General Table

In the first volume of this translation and throughout this volume as well there are a number of references to the General Table. The General Table is the basic reference table for the *Ars Brevis* version of the Art. Here is the table in the form given in the *Ars Brevis*.¹

Fig. A	Fig. T	Questions and Rules	Subjects	Virtues	Vices
B goodness	difference	whether?	God	justice	avarice
C greatness	concordance	what?	angel	prudence	gluttony
D eternity	contrariety	of what?	heaven	fortitude	lust
E power	beginning	why?	man	temperance	pride
F wisdom	middle	how much?	imaginative	faith	accidie
G will	end	of what kind?	sensitive	hope	envy
H virtue	majority	when?	vegetative	charity	ire
I truth	equality	where?	elementative	patience	lying
K glory	minority	how? and with what?	instrumentative	pity	inconstancy

The entities designated by the words in each column are intended to be used on various kinds of wheels and matrix-type tables which allow all possible combinations of elements from each column with elements from every other column. Wheels were apparently used when any element in a column might be combined with any other element of that same column (other than itself) as well as the elements from other columns. Tables were used when the elements could not be combined in this manner. A modern thinker doing something similar would undoubtedly use modern mathematical techniques of combination to

¹ This table and much of the discussion of it come from Anthony Bonner, editor and translator, *Selected Works of Ramon Lull*, Princeton N.J., Princeton University Press, 1985, pp. 579-646. This is a complete translation of the *Ars Brevis*. For a more complete understand of the Art of the *Ars Brevis*, the reader is referred to this work.

achieve the same result. But we must remember that these mathematics had not yet been developed and that Lull's work may well have been a stage on the way to developing that mathematics.

An example of the wheel type of arrangement can be seen at the beginning of this volume in Part II where the planets are arranged in seven concentric rings designed to rotate about a central spindle on top of a fixed disk containing the signs of the zodiac. There are also wheel diagrams in the *Ars Brevis*.

The vertical columns in the table clearly represent coherent sets of concepts. What is not so clear is whether or not the ordinal position of a column element connects it in any way with another element in another column in the same ordinal position; in other words, does goodness have any connection with difference, whether?, god, justice and avarice. In some instances there does seem to be a connection, such as between goodness and God, but in others the connection is not apparent. For example, what connection is there between eternity and lust?¹ Let us look at each column and get some idea of what each column set represents.

The First Column, Figure A — It is called Figure A in reference to the first of the figures used to illustrate the Art in the *Ars Brevis*. The elements of this table are basic principles which can pertain to anything else including other principles in this column. Thus one can say that goodness is great, that goodness is truth, that truth is goodness, wisdom is goodness etc.

In this treatise duration replaces eternity; the phrase "Of the Instinct of the Heaven," replaces wisdom presumably because wisdom is the instinct of Heaven; appetite serves instead of will;

The Second Column, Figure T — This is called Figure T for the same reason as the previous; Figure T is the second figure in the *Ars Brevis*. Notation by the letter T serves to indicate that the letters that follow it refer to the principles in the second column rather than the first. These principles are arranged in three groups of three as follows: Difference, Concordance, Contrariety; Beginning, Middle, End; Majority, Equality, Minority. They are all types of relationship or linkage that can exist between entities. Presumably a principle from each group of three may not be combined with another principle from

¹ Numerous jokes can be made of course.

the same group because the members of each group of three are mutually exclusive. In our treatise Beginning, Middle, and End (E F G) are quite important being used to indicate the decans of the signs and also possibly a sign's rising, culminating or setting. In this translation Accordance is used instead of Bonner's Concordance, Superiority instead of Majority, and Inferiority instead of Minority.

Below is an example from Lull of how the principles of Figure A and Figure T can be combined. The group on the left is A combined with A, and the one on the left is A combined with T.

goodness is great	goodness is different
goodness is enduring	goodness is concordant
goodness is powerful	goodness is contrary
goodness is knowable ¹	goodness is beginning
goodness is lovable ²	goodness is mediating
goodness is virtuous	goodness is ending
goodness is true	goodness is magnifying
goodness is glorious	goodness is equalizing
	goodness is lessening ³

In Lull's notation these would be written as follows:

	B T B
B C	B T C
B D	B T D
B E	B T E
B F	B T F
B G	B T G
B H	B T H
B I	B T I
B K	B T K

There is no **B B** because a principle from Figure A cannot be combined with itself.

¹ i.e. Wisdom.

² Love is seen as a manifestation of Will.

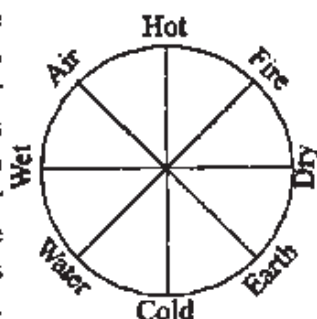
³ Bonner, *op. cit.* p. 586-587.

The Third Column, Questions and Rules — There are actually ten of these because “How and with What?” are two different questions. They seem to be combined simply to makes the questions fit into the nine rows of the table. These are all of the simple questions that one could ask of any subject or thing. Of these in this treatise Lull omits only “Whether?” because it is obvious that all of these things do exist. Interestingly the question “of What Kind?” is used as the basis for bringing in the principles of Tables A and T of the General Table given above.

Columns Four, Five and Six, Subjects, Virtues and Vices — The principles in these columns are reasonably self-evident and do not play a prominent role in this work.

In this treatise the General Table is referred to quite often. However the main thrust of this work is the use of the Art to explicate sign-planet interactions using the notation. Therefore he adopts A B C & D respectively to stand for Air, Fire, Earth and Water. These letters do not have the same significations that they usually have in books of the *Ars Brevis* period. But he retains the *Ars Brevis* E F & G to stand for Beginning, Middle and End, as mentioned above. The purpose is to deduce from first principles which elements are strong in any combination and which are weak. And this is done according to a set or principles which are explained in what follows. Some of this material is taken from a note in the first volume of this set and is repeated here for convenience and also in order to combine that material with material that emerges for the first time in this book.

The figure at the right is a wheel of the qualities and elements. Each of the elements consists of the two qualities that lie to either side of it. If we consider the wheel as rotating clockwise, at each elemental position we have one quality that is becoming weaker and another that is becoming stronger. We have the following situations. In Air Wet is passing away and Hot is becoming stronger. In Fire Hot is passing away and Dry is becoming stronger. In Earth Dry is passing away and Cold is becoming stronger. And in Water Cold is passing away and Wet is becoming stronger. In each case Lull designates as the *proper* quality the one that has become fully established and has begun to pass away. The *appropriated* quality then



is the one that is coming into being or getting stronger. To Lull the proper quality is the stronger of the two.

When two adjacent elements are combined, the quality that they have in common remains dominant while the qualities that are opposite cancel out. The element which possesses the common quality as its proper quality is then said to dominate the element that possesses it as an appropriated quality. Therefore the order of dominance goes about the wheel *counterclockwise*, so that Air dominates Water, Water Earth, Earth Fire, and Fire Air. Whenever pairs of the elements are combined in this way, such as a single planet in a sign, the dominant element becomes the fortunate element and the other element the unfortunate. Good fortune normally comes through things that have the quality of the fortunate element and ill fortune through things that have the quality of the unfortunate element. However, if the fortunate element is due to a malefic, then the results even of the dominant element may not be very fortunate. In the case of signs the element of the sign is in some cases reinforced by the element of the ruling planet of that sign.

For readers who may not be familiar with the assignment of elements to the planets, the elements were assigned to the planets as follows: Air (A), Jupiter; Fire (B), Mars and the Sun, with Mars unfortunate and the Sun fortunate; Earth (C), Saturn; Water (D), the Moon and Venus. Mercury is considered as being able to take on the qualities of any element with a slight predisposition for Air (A). In Ptolemy Venus was regarded as Hot and Wet and would have been considered Air, but the Middle Ages made Venus a Water planet. Using this notation the Sun in Aries would be notated as B B. Fire (B) would be completely dominant. If Saturn were in Aries this would be B C. The cold of Saturn would cancel out the heat of Aries leaving only the proper quality of C, dryness. Therefore C dominates and B is the unfortunate element. Since Saturn is malefic the C component is not too great either!

If the elements are of opposite types such as Fire (B) and Water (D), then one would expect a cancellation of effect as mentioned above. Here however the ruler of the sign takes a hand. If B D arises because of the Moon in Aries, then the ruler, Mars, lends its fiery weight to B and B is dominant over D. If B D arises because of Mars in Cancer then the Moon lends its weight to Cancer and D becomes dominant over B.

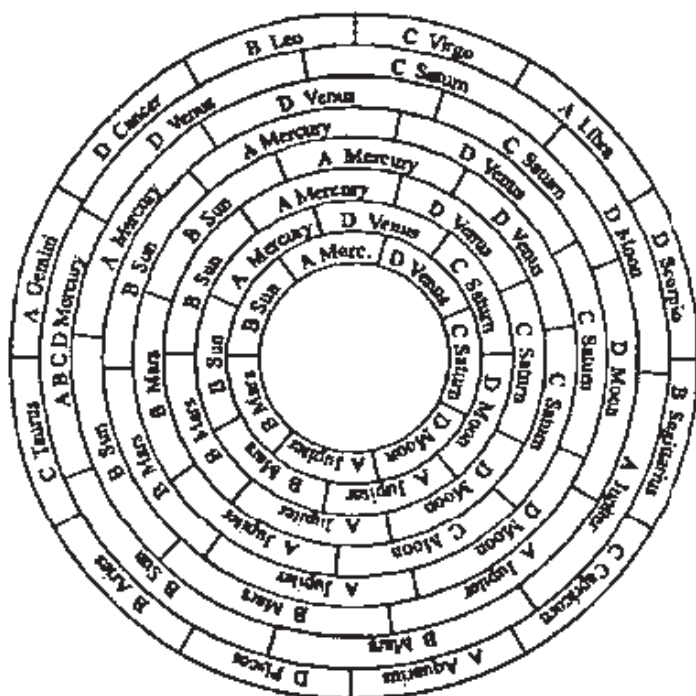
If there are two planets in a sign giving rise to three components,

then a more complex set of procedures arises. If two or more of the group, i.e. two of the planets, or the sign and one of the planets, are of the same element, that element is the dominant one. If the three elements are all different than there is a general tendency for the element of the sign to dominate if the ruler of the sign is of the same element as the sign. If the element of the sign dominates the element of the first planet and the element of the first planet dominates the element of the second planet, the element of the sign also dominates the element of the second planet. If the element of the first planet dominates the element of the sign which in turn dominates the element of the second planet, the sign element still wins if the element of the ruler of the sign is the same as that of the sign. The two planetary elements which must be opposed to each other in this case cancel out leaving the sign element dominant, the sign element being reinforced by the ruler.

In more complex situations Lull uses straightforward reasoning based computing the number of instances of the occurrence of each of the four qualities, Hot, Cold, Wet and Dry, to arrive at an estimate of the balance and which element comes out on top and which on the bottom. There are many different variations on this and these constitute a good percentage of the book. The reader will find the logic of these worked out in the notes where Lull's reasoning is not entirely clear and also to help the reader get used to the method.

What we have here is an utterly ingenious method of synthesizing complex combinations of symbols in an almost mechanical manner. Astrologers both modern and medieval might sometimes quarrel with his conclusions but one has to acknowledge that here is a potentially useful method of analyzing astrological combinations. I am not quite ready to go ahead and apply this to actual chart analysis, but it is clear that, as I said in the introduction to the first volume, any method of dealing with astrological symbols through some kind of logical calculus must have a strong resemblance to Lull's use of the Combinatory Art in analyzing astrological effects.

Treatise on Astronomy by Ramon Lull — Second Part



[Notes on the above diagram. This diagram is the basis of the sections that follow. The diagram as presented here is basically the same as that presented in the edited version of the Catalan text used by Kris Shapar. The actual angular relationships of the rings are as close as possible to the original text. However, these are probably not important as these rings are intended to be disks set on top of each other on a central spindle. In the original diagram Sagittarius is listed as being A when it should be B. We have changed it to B. Mercury in the outer ring is listed as being A B C D, i.e. all four elements. This is probably the way it should be on all seven rings, but we have left Mercury on the inner rings as being of A only as it is in the Catalan text.]

Book II. Of the Second Part [On the Figure]

This part is divided into two parts: the first is about the figure, the second is about the subjects of judgments.

A. Of the Figure.

The first [figure] contains viii. circles in it. The twelve signs are written in the dominant ring¹, and in each of the vii. that are movable are written the vii. planets, as it appears in the figure. B is placed in the house of Aries, which signifies that it is of the constitution of fire; and E F G² are placed in it, which signifies that in it [there] is the nature of the face of ascending through E, and the nature of standing³ through F, and the nature of descending through G, as we have said. And C E F G⁴ are placed in the house of Taurus. And so on in order of the other houses of the heaven and of the planets, according as their qualities are signified through letters.

The intention in placing this figure in this Art is so that it may be an instrument for making judgments. For example, when the section [on the wheel] of Saturn⁵ is placed on the section [of the wheel] of Aries, astronomy can know what those ii. sections signify through B C⁶; and when Jupiter is placed under Saturn, which is below Aries, another judgment through B C A⁷ is signified. The same thing [occurs] with the other circles up to the smallest, and the significations of the judgment can be known according to the doctrine that has been given in the

¹ This refers to a fixed disk on the bottom upon which the smaller ones rotate. [RH]

² As we have the wheel the letters E F G are actually not placed in the signs. These letters stand for Beginning, Middle and End, according to the General Table and serve to indicate the decanates. [RH]

³ *estant*.

⁴ Again E F G are not actually written in. [RH]

⁵ *la casse de Saturnius*. We are not taking *casse* in the technical astrological sense, but as meaning a 'compartment' or 'section', clearly referring to divisions on the wheels. [RH]

⁶ B = Fire from Aries, C = Earth from Saturn. [RH]

⁷ A = Air from Jupiter. [RH]

second part of the first part,¹ in the section on Dominance.

Having placed the C of Saturn below the B of Aries, it is signified that C dominates B,² according to what we have proved in the second part of the first part, in the section³ on B C.⁴ And having placed the A of Jupiter below the C of Saturn, which is below the B of Aries, it is signified that the heat of B and of A dominate the cold of C, and the dryness of B and of C dominate the moistness of A.⁵ And for this reason, whoever is born in the constellation of B C A is a fortunate man; he is born in it through heat and dryness, and more through dryness than heat, since C dominates B; and his misfortune is through moistness,⁶ which is dominated by ii. drynesses. We give a more general doctrine of this in the third part;⁷ we say what we say in this part so that we may signify the office that this figure⁸ has in this science.⁹

B. Of the Second Part of the Figure.

This part is divided into two parts: i. is about fortune, the other is about misfortune. The subjects of the two parts are many and they are subjects common to the two parts, according to the constellations in which they are. For example, buying and selling, which are subject to fortune and misfortune because if the merchant sells something for C¹⁰ pounds on Monday, and the merchandise is worth CL¹¹ pounds on Tuesday, the merchant that sells is unfortunate, and the one who buys is fortunate.

¹ Book I, B, 1 [RH]

² See my introduction for an explanation of the logic of this. [RH]

³ *cassa*. This confirms our previous use of the word. [RH]

⁴ Book I, B, 1, *Of B C*. [RH]

⁵ Aries = Fire = Hot and Dry. Saturn = Earth = Cold and Dry. Jupiter = Air = Hot and Moist. Speaking in terms of qualities we have two Hots and one Cold so heat wins; we also have two Dry's and one Wet so dryness wins. [RH]

⁶ Moistness is an inferior, undeveloped quality being dominated by the drynesses, and is presumably not useful to the native. [RH]

⁷ Book III. [RH]

⁸ That is the wheel. [RH]

⁹ That is, in order to show how to use to wheels. [RH]

¹⁰ '100' in Roman numerals.

¹¹ '150' in Roman numerals.

For this reason, astronomers say that the merchant who sells is moved to sell through the evil constellation that exists on Monday, and the merchant who buys is moved to buy because his good constellation and fortune are on Monday and Tuesday. According to the example we have concerning commerce, the other things that pertain to the judgment of Astronomy can be understood, for example health, sickness, life, death, joy and rage, richness, poverty, abundance, enfeeblement¹, repose, travail, beginning a voyage, taking a wife, acquiring a home, wind,² rain, ice, theft, war, peace, gaining, losing, conquering, being conquered, going to one country³ and not to another, and at i. time and not at another, bathing, or bleeding, or taking medicine, having one office and not another, or i. office more than another, finishing or not finishing, advice, security, peril, giving, removing,⁴ speaking, being silent,⁵ going, staying, learning, showing, and so on of all the other things pertaining to the case of fortune or misfortune.

The naturalists⁶ and the astronomers have different considerations, for the naturalists say that it is natural that a man who is thirsty should imagine a spring or tavern where he can drink; while that astronomers say that depending upon how the man's stars lie in one direction or another at the point or instant in which he is thirsty and imagines drinking, he must imagine a spring or tavern that would be in the direction of the region in which he is fortunate through his constellation if he has good fortune at the instant in which he imagines and desires to drink. But if at that point he is unfortunate through his constellation, misfortune will make him imagine a spring in which there will be bad or little water, or a tavern where there is bad wine, or it will make him

¹ *fractura*. Literally, 'fracture'. This was translated as 'need' in the first part. Most of these examples pair off nicely as contraries, but not all.

² Taking *vens* as *vent*. *Vens* might mean 'dominance', but that would seem to make redundant the example of 'conquering and being conquered' he gives below.

³ *iera*.

⁴ *talra* (*tallar*).

⁵ *calar* (*callar*).

⁶ *naturalis*. [Additional by RH] The context here suggests that the "naturalists" are more likely to be natural philosophers than they are to be natural scientists or other type of person signified by the modern use of the word. However, we have no way of knowing for certain.

seek¹ water or wine in places where he will not be able to find it at all.²

The naturalists say that the man who begets makes a son if he is disposed to make a son through his nature, which is stronger than that of the woman, and this son is more like the father than the mother; and they say [also in this case] that the woman is more disposed to make a son than a daughter. The astronomers say that, according to the constellation of the man and of the woman, and as it gives fortune or misfortune, the man will make a son or a daughter, and more like himself than like the mother, and so on of the other things similar to these.

The men who do not make judgments according to course of nature,³ nor according to Astronomy, but according to the discretion of the freedom of the soul, which is the form of the body,⁴ say that fortune or misfortune, and likewise the course⁵ of nature, are not consistent with the choice of being i. thing and not another and of going to one part and not to another. For example, a king freely wishes to punish men or to pardon them, and gives his free will to one man and not to another, and freely chooses⁶ to go through i. place and not another, and drinks i. wine and not another, and so on of the other things similar to these. But the astronomers say that all that the king does, in whatever manner or fashion,⁷ he does of necessity,⁸ according to the constellation and the point in which he was born,⁹ [which is] fortunate or unfortunate. For this reason, they say that all that he does, he does of necessity. And they say this because the king must be fortunate or unfortunate through the fact that¹⁰ the bodies above can have virtue and influence on the ones below, as with cause and its effect. We will respond to these

¹ Reading *seguir* for *sarguar*.

² *en los locks, on no-n porà gens atobar.*

³ *cos natural.*

⁴ *forme del cors.*

⁵ *de cors natural.*

⁶ Reading *alleg* as a form of *elegir*.

⁷ *fasse.*

⁸ *tot of ffa de nassecitat e segons. . .*

⁹ *costullat.*

¹⁰ *per so que.*

reasons in the fourth and fifth parts of this science.¹

We have spoken of the second part, which is the theoretical part² of the first. Now we will speak of the third part, which is the practical [portion]³ of the last part of this part.

Book III. Of the Third Part

This part is divided into ii. parts.

The first part is about the conjunctions of the planets or of the signs, and it is the practical [part] of the other parts of this *Treatise*. We divide this part into iii. parts: the first part is about the judgments that we will give by means of the planets of Aries; the second is about the judgments that we will give about the planets of Taurus;⁴ the third about those we give with those of Gemini; the fourth about those we give with those of Cancer. According to the judgments that we will give of the planets in the houses⁵ of Aries, Taurus, Gemini, and Cancer, one can know⁶ the judgments that pertain to the other houses, since we will give judgments in the iii. houses through A B C D.⁷ The second

¹ Whatever the "naturalists" and others may be, Lull here discusses the distinction between some form of energy, power, or knowledge exerted through free will and choice versus an extreme form of astronomical determinism. Although many who practiced or were sympathetic to astrology in the Middle Ages believed in a limited degree of astral determinism, and therefore, a limited degree of free will, there were many who believed in a rigid and total astral fatalism in which everything was determined by the movements of the stars. This is not a widely held position today. [RH]

² Reading *teòric* for *tassòric*.

³ *pràtica* could also mean 'practice'.

⁴ *ab les planetes de Taurus*.

⁵ *cassa*, which is singular.

⁶ *aver conexasa*. Literally, "to have knowledge of." NB: This is knowledge in the sense of knowing about or being familiar with, rather than a knowledge of, say, facts. This is the same kind of distinction to be found in French between *connaître* and *savoir*, or in Spanish between *conocer* and *saber*.

⁷ This will take us through one sign in each triplicity, which in Lull's notation is A B C D, i.e. the four elements. As we shall see, the logic of the planets in one sign of an element is basically the same as it would be in any other sign of that element. [RH]

part is about the aspect that the signs and planets have obliquely.¹

A. Of the First Part [Conjunctions].²

We will present multiple sections³ about each of the iii. houses to signify that the same i. sign is mixed⁴ differently with⁵ [a different] planet or planets. For example Aries, which comprises one section with Saturn, will comprise another section with Saturn and Jupiter, and so on with the others. Under each house we will have⁶ to investigate and look at the significances of the conditions of the signs and of the planets, to wit, A B C D and goodness, evil, mobility and immobility, masculinity and femininity, diurnality and nocturnality, days and metals, and so on with the others; and we have to investigate which conditions dominate the others through greater goodness, greatness, power, virtue, or evil, as the result of masculinity and femininity. And judgment should be made of the constellation in the subject of him who asks the question accordingly as the sign is more in accord with its planet or is more contrary⁷ according to its conditions, namely⁸ according to fortune or misfortune; and the greater utility of this science consists in this, [which is the subject of the third part.]

1. [Of Aries]

Of Aries and Saturn — When Saturn is in the house of Aries, C dominates B according to what we have proved in the second part,⁹ which is of dominance,¹⁰ and thus the constellation is evil by reason of

¹ *an bias*. Lit. on a bias.

² *Conjunctions* (word supplied by Catalan editors).

³ *ròbriques*.

⁴ *masclat*.

⁵ *ab*.

⁶ *convenrà*.

⁷ Here begins a section preserved only in Latin.

⁸ *scilicet*.

⁹ Book 1, B. 1. [RH]

¹⁰ See my introduction. [RH]

the nature of the weight of lead; nevertheless the fortune of lead¹ is good, this is to say that using heavy things is good, and especially on the Sabbath.² The mobility and masculinity of Aries are unfortunate through the malice of Saturn and Mars; and because C dominates B, fortune is better³ through lead than through iron, and on the Sabbath than on Tuesday; and judgment of Aries and Saturn should be made according to these conditions.

Of Aries, Saturn, and Jupiter — When Saturn and Jupiter are in the house of Aries, C dominates B through dryness, and B A dominates the cold of C; and thus the fortune is better through the two heats, which dominate one cold, than the fortune of dryness through Saturn, which dominates the dryness of B; and the dryness of B and of C dominate the moistness of A. Thus the fortune through heat and dryness is greater in the constellation than through moistness and cold.⁴

¹ *plumbi*, 'of lead'. This is the simple genitive case, which denotes possession. However, the Catalan text uses *de*, 'of', when talking about the fortune or misfortune in a constellation, and *de* can also mean 'from'. It is possible that a constellation brings fortune or misfortune, which would be suggested using 'from', rather than suffers it, which is what 'of' can connote. I did not want to skew the reading, and there are many instances where there is no question of the right translation's being 'of', so I have used 'of' throughout; it might be helpful however to bear this other possible meaning in mind when reading this part.

² This seems a little strange because the Christian sabbath is Sunday which is ruled by the Sun. It is the Jewish sabbath which is Saturday and is ruled by Saturn, hence the affinity with lead. [RH]

³ *melior*. In these Latin paragraphs, *maior*, 'greater', is usually used instead of *melior* 'better'. The Catalan paragraphs use *mayor*, which can mean either. There is a question of good fortune vs. evil misfortune, so 'better' and 'worse' would seem to be good translations instead of 'greater' and 'lesser', but the Latin usage would seem to contradict this. Therefore I have translated the terms by 'greater' and 'lesser', but the reader should bear in mind the alternative meaning.

⁴ The logic is as follows: Aries = Hot and Dry; Saturn = Cold and Dry; Jupiter = Hot and Moist. Therefore we have two Hots, two Drys and one each of Cold and Moist. Thus the combination is dominantly one of Fire, i.e., Hot and Dry, and this is the fortunate combination resulting from this mixture of these planets and the sign. The Cold and Moist are recessive with respect to the

Therefore fortune stands more through **B** than through **A** or through **C**, and through **C** than through **A**, and Mars assists the fortune of **B** against the fortune of moistness and cold. And according as **B** dominates **C** **A**, the other conditions of Saturn and Jupiter are dominated, and the masculinity, diurnal nature, and mobility of Aries are fat,¹ viz. abundant and full.

Of Aries, Saturn, Jupiter, and Mars — When Saturn, Jupiter, and Mars are conjoined in the house of Aries, **C** dominates **B** through dryness and **B** dominates **A** through heat, and **A** dominates nothing through moistness; and thus Jupiter is unfortunate, while Saturn and Mars have² fortune. And Aries has greater fortune through heat than through dryness because heat is a proper quality through Aries, Jupiter, and Mars, and between Saturn and Mars there is no proper quality except that of dryness; for this reason, the constellation is through **D**,³ which is ruler⁴ in that house.

Of Aries, Saturn, Jupiter, Mars, and the Sun — When Saturn, Jupiter, Mars, and the Sun are conjoined and are up against each other in turn,⁵ then there are *iiii.* heats in the house, which are through Aries, Jupiter, Mars, the Sun. There are *iiii.* drynesses in the house, one through Aries, another through Saturn, another through Mars, and another through the Sun. Thus **B** is the ruler and has fortune, and **A** has misfortune through moistness,⁶ and **C** [has misfortune] through cold,⁷ and **C**⁸ is made more

Hot and Dry and therefore less fortunate. This is the basic method by which the logic of all of these sign and planet combinations works. [RH]

¹ *pingues.*

² *habent*, perhaps in the sense of “bold sway over?”

³ ? Not **B**? [Additional by RH] The placing of **D** here rather than **B** is almost certainly a scribal error.

⁴ *rex.*

⁵ *sibi invicem obviant.*

⁶ Moistness comes only through Jupiter and is a recessive quality. [RH]

⁷ Cold comes only from Saturn. [RH]

⁸ Here the Catalan text resumes.

unfortunate¹ through the *iiii.* heats against its cold than A is unfortunate through the *iiii.* drynesses against its moistness. The reason why the *iiii.* heats dominate the fortune of the *iiii.* drynesses is because heat is a proper quality in B, while dryness is an appropriated one.

Of Aries, Saturn, Jupiter, Mars, the Sun, and Venus — When Saturn, Jupiter and Mars, the Sun, and Venus² are encountered in the house of Aries, then there are *iiii.* heats in that house, through B A. and *iii.* drynesses through B, and *i.* through C, and *i.* moistness through A, and another through D, and *i.* cold through D and another through C. B dominates D, and C dominates A. And because heat is a proper quality in B and dryness is an appropriated one, B is lord³ in the house, and after B, C is lord; and D is made more unfortunate than A because B is the ruler⁴ of the house.⁵

Of Aries, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury — When Saturn and Jupiter, Mars, the Sun, Venus, and Mercury are encountered in the house of Aries, then, supposing that⁶ Mercury has no constitution,⁷ there are *iiii.* heats in the house, *iii.* through B and one through A; and there are *iiii.* drynesses in it, *iii.* through B and *i.* through C; and *ii.* moistnesses, *i.* through A and the other through D; and *ii.* colds, *i.* through C and the other through D. And because Mercury is a convertible planet, B is ruler, and after B, C; and the

¹ *astã pus infurtunade*. There seems to be a distinction between *infurtunade* and *infurtunat*, which I have rendered as 'made unfortunate' and simply 'unfortunate', and likewise for the terms pertaining to good fortune. I do not know why in some cases something is made fortunate or unfortunate, while in others it simply is fortunate or unfortunate, but I have tried to preserve the formal distinction so that others can look into it if they wish.

² Reading 'Venus' for 'vens', following the suggestion in the note.

³ *done*. Some form of *domar*, 'to master or control', from Latin *dominus*, 'lord'?

⁴ *rey*.

⁵ D which is water, is the contrary of B or Fire, the first being cold and moist while the second is hot and dry. Therefore D is more oppressed by B than A. [RH]

⁶ *sotzpossat que*.

⁷ That is, Mercury has no particular elemental quality by itself. [RH]

misfortune is more through D than through A.

Of Aries, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon — When Saturn and the other planets are encountered in the house of Aries, then in that house there are *iiii.* heats, and four drynesses, and *iii.* colds, and four moistnesses. And B is the ruler, and after it, C. But the misfortune of D and of A is not so great as it would be without the Moon when all the other planets would be in the house of Aries. And D is more unfortunate¹ than A because B has more fortune than C, because there is proper heat in the *iii.* B's, while in the *iiii.* drynesses there is no more than one proper dryness.²

Of Aries and Jupiter — When Jupiter enters in the house of Aries, B dominates A, according to what we have proved in the section on dominance.³ And because B dominates A, the fortune is of B and the misfortune is of A, inasmuch as it is dominated. And the constellation

¹ *plus infortunat.* See note to No. 4 above.

² We will work out one last example for the reader. After this the reader will be expected to be able to work out the principles on his or her own.

The "*iiii.* heats" come from Aries, Jupiter, Mars and the Sun. Three of these are proper qualities as they come from Fire (B). The heat from Jupiter is an appropriated quality. The "*iiii.* drynesses" come from Aries, Saturn, Mars and the Sun. Of these only the one from Saturn is a proper quality (Earth C), and the others are appropriated qualities because they come from Fire entities (B), Aries, Mars and the Sun. We also have three moist entities, Jupiter, Venus and the Moon. Only Jupiter's (A) moisture is a proper quality; with the other two (D) the moisture is appropriated. We also have three cold entities, Saturn, Venus and the Moon. Of these the cold of Venus and the Moon (D) is a proper quality but that of Saturn is appropriated (C).

Since the most dominant qualities are heat and dryness, the dominant element is Fire (B). The next most dominant quality after heat and dryness is Cold rather than Wet because with the Cold has two entities having it as a proper quality whereas Wet has only one entity possessing it as a proper quality. Therefore Earth (C) is the second most dominant element. Of the remaining Air (A) is the more fortunate because three of the heats are proper qualities, whereas only two colds are proper. However, there is so much moisture in this combination that even Water (D) is not very unfortunate. [RH]

³ The heat of B is proper, while that of A is appropriated. Therefore B dominates A. [RH]

is more evil than good by¹ reason of Mars, which is the planet of Aries, and by reason of Aries, which dominates Jupiter.

Of Aries, Jupiter, and Mars — When Jupiter and Mars are encountered in the house of Aries, A is dominated through B in that house; and for this reason, B is the ruler and the misfortune is of A, which is contrary to B through dryness. For this reason, in that constellation A suffers² through ii. drynesses, i. through Aries and the other through Mars.

Of Aries, Jupiter, Mars, and the Sun — When Jupiter, Mars, and the Sun are encountered in the house of Aries, then all that is of the nature of Jupiter is unfortunate, because Jupiter is dominated through iii. B's, and it is unfortunate more strongly through moistness. And because Jupiter is good in itself, the constellation is very evil; which would be good, if Jupiter dominated and were not dominated.

Of Aries, Jupiter, Mars, the Sun, and Venus — When Jupiter, Mars, the Sun, and Venus are conjoined in the house of Aries, Jupiter is unfortunate through iii. drynesses and is fortunate through iii. heats; and because its moistness is its proper quality, it is more unfortunate through dryness than it is fortunate through heat. And Venus is unfortunate through iii. heats and fortunate through ii. moistnesses, which are unfortunate through the dryness of Aries, Mars, and the Sun. The constellation is more evil than good. Venus is more unfortunate than Jupiter, because Jupiter is hot and the proper drynesses are not contraries to it, while the iii. proper heats are contrary to Venus.

Of Aries, Jupiter, Mars, the Sun, Venus, and Mercury — When Jupiter and Mars, the Sun, Venus, and Mercury are encountered in the house of Aries, then the fortune or misfortune in that house is according as they are in the constellation of which we have spoken above, which is adjacent to this. This is so because Mercury is convertible; and thus the alchemists say that Alchemy has fortune in the constellation through B and misfortune through B A.³

¹ *per.*

² *à pasciô.*

³ The Latin has 'DA'.

Of Aries, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon — When Jupiter, Mars, the Sun, Venus, Mercury, and the Moon are encountered in the house of Aries, then the fortune is of B and the misfortune is of D, because the iii. heats of B have more goodness, greatness, power, and virtue than the ii. colds of D. And D is more unfortunate than A because its contraries are proper qualities, while those of A are appropriated ones.

Of Aries and Mars — When Mars enters the house of Aries, then the constellation is evil through Mars, which is evil. And it is more evil through heat than through dryness, since it is the case that B is more strong through heat than through dryness,¹ for heat is its proper quality and dryness is an appropriated quality in B. For this reason, the properties of Aries have misfortune through Mars.²

Of Aries, Mars, the Sun — When Mars and Aries are encountered in the house of Aries, then man is unfortunate in that constellation, because the Sun is good with³ the good planets⁴ and evil with the evil ones; and because Mars is evil, the qualities of the Sun, which are good, are converted into evil by reason of Mars. And the misfortune is greater through heat than through dryness, because B is stronger through heat than through dryness.

Of Aries, Mars, the Sun, and Venus — When Mars, the Sun, and Venus are encountered in the house of Aries, then Venus gives good fortune, and the Sun helps it through its own goodness, and Mars opposes it through its malice.⁵ The Sun helps Mars more than Venus because Aries is contrary to Venus through quality, and B is three times⁶ in the constellation. Hence D has the misfortune and B is the evil ruler. Thus astronomers say that men who are born in the constellation are public⁷

¹ Dryness is the appropriated quality. [RH]

² Notice that the logic of this indicates that the essential dignity of Mars in Aries may be good for Mars but not for natives who possess it. [RH]

³ *ab.*

⁴ I supplied 'planets'.

⁵ *trax vaguades (vegadas).*

⁶ *mallea.*

⁷ *comunes*

persons—such as rulers, counts, bailiffs,¹ chief magistrates,² and judges—who are evil in their offices.

Of Aries, Mars, the Sun, Venus, and Mercury -- When men are born in the house of Aries where Mars, Sun, Venus, and Mercury are, then misfortune is upon them as it is in³ the men who were born in the constellation spoken of above, which is adjacent to this; and this is because Mercury is convertible.

Of Aries, Mars, the Sun, Venus, Mercury, and the Moon — When Mars, the Sun, Venus, Mercury, and the Moon enter the house of Aries, then the fortune is through B, and more through heat than through dryness, and the misfortune is through D, and more through cold than through dryness, since B is contrary to D through a proper heat and through an appropriated dryness; and the constellation is evil through Mars.

Of Aries, the Sun -- When the Sun is in the house of Aries without any other planet, then B is the ruler and the constellation is good, because the Sun is converted to good more than [the vicinity of Mars would make it do evil].⁴ And the men who were born in the constellation are good and should be public persons by nature, to wit, rulers and officials of the ruler.⁵

Of Aries, the Sun, and Venus — When the Sun and Venus enter or are in the house of Aries, then the Sun and Venus are contraries through B D, and because Aries helps the Sun through B, which is its quality, thus the Sun is lord⁶ and has the fortune. Because Venus is good and the Sun is converted into goodness, the passivity of Venus, which is under the Sun, is a passive fortune. For this reason, there are ii. good fortunes in the constellation, the i. through action and the other through

¹ *bailifs.*

² *veguers.*

³ *en.*

⁴ *que no à vainanse ab Mars.*

⁵ In this case the pure theory of the system seems to break down a bit. Lull has to go beyond reasoning from the elements and the qualities and invoke the general goodness of the Sun. [RH]

⁶ *sayor (senyor).*

passivity. Thus the servant is fortunate in lord and the lord is fortunate in underling.¹ And there is fortune of peace and matrimony in the constellation.²

Of Aries, the Sun, Venus, and Mercury — When the Sun, Venus, and Mercury are encountered in the house of Aries, then there follows good fortune through form and matter, according to what we have said of this in the adjacent section above. And this constellation is good for³ alchemists and physicians, and it is the cause of patience and humility according to Astronomy, because Mercury is convertible into goodness through the good action of the Sun and the good passivity of Venus.⁴

Of Aries, the Sun, Venus, Mercury, and the Moon — When the Sun, Venus, Mercury, and the Moon are in the house of Aries, then there is very great contrariety through ii. B's against ii. D's, and Mercury is the subject of the contrariety. And if it were true that Mercury in itself did not have a quality other than A,⁵ fortune and misfortune would not be able to be converted in it, and nature would have a vacuum, which is impossible. For this reason, Mercury must have some elemental quality,⁶ because the fortune in the constellation is of B or of D.

Of Aries and Venus — When Venus enters the house of Aries, then Aries is contrary to Venus through B, and Venus is contrary to Aries through D. And because Mars helps Aries, B dominates D, and the fortune is of Aries and the misfortune is of D.⁷

Of Aries, Venus, and Mercury — When Venus and Mercury enter the house of Aries, Mercury is subject to the contrariety of B D and of

¹ *soismâr.*

² All of this reasoning does not seem to take Venus' Fall in Aries as a factor. [RH]

³ *als.*

⁴ Mercury with benefics is benefic. [RH]

⁵ *no aje A. de altra callitat.*

⁶ *algune callitat d'element.*

⁷ Here we do see a reason for Venus' Fall in Aries. However the logic would apply to any Water (D) planet in Aries or any other Fire sign. [RH]

Mars,¹ which is evil, and of Venus, which is a good planet. Thus **B** summons² misfortune through Mars, and **D** summons fortune through Venus. And if Mercury had no elemental property,³ it could not help through **A B C D**, and the subject would be an indeterminate⁴ subject in which no man could be fortunate or unfortunate, which thing is impossible according to Astronomy. For this reason, it must be that Mercury have some elemental nature.

Of Aries, Venus, Mercury, the Moon — When Venus, Mercury, and the Moon enter the house of Aries, then the **B** of Aries is dominated through **ii. D's**, and Mercury contains the fortune through **D** and the misfortune through **B**. The constellation has good fortune through **D** and evil misfortune⁵ through **B**, because Mars is friendly⁶ to Aries.

Of Aries, Mercury — When Mercury enters the house of Aries, then the fortune is of **B**, and there is evil fortune through Mars, which is friendly to Aries and is evil. And if Mercury did not contain **A**, nor **B C D**, it could not be the subject of evil misfortune, and quicksilver nor Thursday⁷ could not belong to it.

Of Aries, Mercury, and the Moon — When Mercury and the Moon enter the house of Aries, then there is contrariety of **B D** in the constellation, and Mercury is subject to that contrariety, and the Moon is converted into an evil constellation through Mars. And **B** dominates **D** in evil fortune and **D** suffers⁸ because the Moon is evil by virtue of the evils and because Mercury is convertible.

Of Aries and the Moon — When the Moon enters the house of Aries, then there is contrariety of **B D**, and the good fortune of the Moon is

¹ Reading *Martis* instead of *de Mercuri*, as suggested by the Latin note.

² *raquer*, which also means 'demands' or 'needs'.

³ *nugare propiatus d'illumens*.

⁴ *confus*.

⁵ *male infortune*.

⁶ *amic*.

⁷ Not Wednesday?

⁸ *à la passid*.

overcome¹ because Mars, which gives evil fortune, helps the B of Aries. And for this reason, the women who are born in such a constellation should not by nature have good fortune in chastity.

We have spoken of the natures that Aries has with each planet and with all the planets² together. A doctrine is given from what we have said through which astronomy can make judgments of the fortune or misfortune of those who were born in the constellation of Aries.

2. [Of Taurus].

Of Taurus and Saturn — Taurus is of the constitution of C and Saturn is of C, and thus they are in accord in the constitution of the earth³ in giving fortune or misfortune. But they are contraries because Taurus is good through its planet, Venus, which is good, and Saturn is an evil planet. For this reason, the constellation of Taurus and of Saturn⁴ is tempered and sluggish⁵. However, Taurus is ruler, principally because Saturn does not have such great power in its house as does Venus.

Of Taurus, Saturn, and Jupiter — When Saturn and Jupiter are encountered in the house of Taurus, then the constellation is according to the A C of Taurus and of Saturn, and it is of good fortune according to Taurus and Jupiter, because Taurus holds sway over Venus, which is a good planet, as is Jupiter; while the misfortune is through Saturn, which is evil.

Of Taurus, Jupiter, Saturn, and Mars — When Saturn, Jupiter, and Mars are encountered in the house of Taurus, then the fortune is of C,

¹ *às la Lune vensude de bone fortune*, which might also mean "the Moon is overcome by good fortune", which does not seem to be what the passage is saying.

² I supplied 'the planets'.

³ Reading *terree*, 'of earth', as suggested in the Latin note instead of *d'ela*, 'of it', as given in the Catalan text.

⁴ Reading *Saturni* instead of *de Mercuri*, as suggested in the Latin note.

⁵ *ramisse (remís)*, which can also mean 'diminished'.

which is the ruler in that constellation because C dominates B,¹ and the misfortune is of A. However, [the misfortune is] not so much of B as of A² because heat does not have such great power through B in that constellation against the cold of C as the dryness does against the moistness of A. And for this reason, in the constellation there is great power in evil femininity, and nocturnal nature, and the immobility of Taurus; and Venus suffers under Mars,³ and copper under lead, and Thursday under Saturday. The good fortune that Taurus has through Venus is dominated through Mars, which is contrary to D, which is the constitution of Venus.⁴

Of Taurus, Saturn, Jupiter and Mars, the Sun — When Saturn, Jupiter, Mars, and the Sun are conjunct in the house of Taurus, then C has the evil fortune in that house through Saturn and through Mars, there being greater power of C in this house than of B or A, since B is ii. times dominated in the house through C. The misfortune is contrary to Venus, which is contrary to Jupiter,⁵ but the Sun helps it in the part that has some good fortune, and it helps Jupiter, inasmuch as the Sun has good fortune in⁶ the good things through heat.

Of Taurus, Saturn, Jupiter,⁷ Mars, the Sun, and Venus — When Saturn, Jupiter, Mars, the Sun, and Venus are encountered in the house of Taurus, then in that house there are ii. B's, ii. C's, i. A; and, because C dominates B, the fortune is of C, and the misfortune is of A, which is absolutely contrary to C, and B has fortune over D, and A⁸ is more

¹ The dryness of Earth is proper whereas that of Fire is appropriated. Hence Earth (C) dominates Fire (B). [RH]

² *e amperò de B non tant con de A*

³ *à passió dejús Mars.*

⁴ The reader is reminded of that fact that Venus was not a cold and moist planet for Ptolemy. For him it was warm and moist. This is a change introduced by medieval astrology, probably the Arabs. [RH]

⁵ *la infurtune és contra Venus qui és de Júpiter.* [Additional by RH] Venus' Cold, a proper quality, is contrary to the Hot of Jupiter, an appropriated quality.

⁶ *ab.*

⁷ 'Jupiter' is added in the Latin note and is absent in the Catalan text..

⁸ A is added in the Latin note.

unfortunate than **D**, because it is more contrary.

Of Taurus, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury — When everything except the Moon is encountered in the house of Taurus, the fortune and misfortune follow in that house according as they follow in the house above this. This is because Mercury is more strongly convertible in the house where the planet or planets have more power or virtue.¹

Of Taurus, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon — When Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon are encountered in the house of Taurus, then in that house there are ii. **B**'s, ii. **C**'s, ii. **D**'s, and i. **A**. Because **C** dominates **B**, the better² fortune is of **C** and after it **B**, and the worse³ fortune is of **A** and after it **D**;⁴ and this is inasmuch as **B** is absolutely contrary to **D** and is in accord with **A**.

Of Taurus and Jupiter — When Jupiter alone is in the house of Taurus, then the constellation is of ii. absolute contraries through **A C**, and it is a constellation that does not give great fortune nor misfortune, but the constellation is of good fortune through Venus and through Jupiter, which are good planets. However, **C** is ruler because it is said that "Man in his house and the cock in his dunghill are kings", and because of Venus, which helps Taurus.

Of Taurus, Jupiter, and Mars — When Jupiter and Mars are encountered in the house of Taurus, **C** dominates **B**, and **B** dominates **A**; and because **C** dominates **A** through **B**, the fortune is of **C**, and the misfortune is of **B**, inasmuch as it is dominated through **C**. And because **B** dominates **A**, the fortune is of **B** and the misfortune is of **A**.

Of Taurus, Jupiter, Mars, and the Sun — When Jupiter, Mars, and the Sun are encountered in the house of Taurus, the ii. **B**'s dominate **C A**.

¹ Reading *virtut* for *ventura*, as suggested by the Latin note.

² *la mayor*, which can also mean 'the greater'.

³ *la menor*, which can also mean 'the lesser'.

⁴ That is, **D** is worse off than **A** which is worse off than **B** etc. [RH]

and for this reason, the fortune is of B. And because there is greater power and virtue in B through heat than through dryness, A dominates C, for A is more in accord with B than with C, since heat is a proper quality of fire and dryness is an appropriated one.

Of Taurus, Jupiter, Mars, the Sun, and Venus — When Jupiter, Mars, the Sun, and Venus enter together in the house of Taurus, then C dominates one B, and an equal contrariety is made between D and the other B. For this reason, the fortune is of C, which dominates i. B, and the other B and D dominate each other. And because C dominates B and B dominates A, the misfortune is principally through D.

Of Taurus, Jupiter, Mars, the Sun, Venus, and Mercury — When Jupiter, Mars, the Sun, Venus, and Mercury enter the house of Taurus, then the fortune or misfortune is according to what we have said in the other section adjacent to this, since Mercury is convertible.

Of Taurus, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon — When Jupiter, Mars, the Sun, Venus, Mercury, and the Moon enter the house of Taurus, then in that house there are ii. B's, ii. D's, i. C, i. A. And because C dominates B, C is ruler of B,¹ and consequently of² A, because B dominates A, and the greater misfortune is through A.

Of Taurus and Mars — When Mars is all alone in Taurus, then C is ruler, since C dominates B, and the misfortune is of B. And for this reason, the malice of Mars is dominated and the constellation is good through dryness and through cold and through Venus, which is the planet of Taurus.

Of Taurus, Mars, and the Sun — When Mars and the Sun enter the house of Taurus, ii. B's dominate i. C, and thus B is the ruler. And because Venus helps Taurus and the Sun is good, the malice of Mars is dominated and the constellation is good.

¹ This does not entirely make sense because while C dominates B, there are two B's. It is possible that Mercury taking on the C of Taurus counts as the second C. [RH]

² *per consequens*.

Of Taurus, Mars, the Sun, and Venus — When Mars, the Sun, and Venus enter the house of Taurus, then the fortune is of B and the constellation has good fortune, according to what we have said in the above section adjacent to this one.

Of Taurus, Mars, the Sun, Venus, and Mercury — When Mars, the Sun, Venus, and Mercury enter the house of Taurus, then the constellation is similar in fortune to the other constellation above adjacent to this one, because Mercury is the messenger.

Of Taurus, Mars, the Sun, Venus, Mercury, and the Moon — When Mars, the Sun, Venus, Mercury, and the Moon enter Taurus, then the constellation is tempered because C¹ dominates B and D dominates C, and the ii. B's and ii. D's make the contrariety tempered. However, because Venus is a friend of Taurus, C has greater fortune than D.

Of Taurus and the Sun — When the Sun enters Taurus, then the Sun is the ruler through passivity,² because C dominates B and the Sun is good through itself and Taurus is good through Venus. For this reason, the women who are born in the constellation should by nature be the wives of rulers and of their officials, who are public persons.

Of Taurus, the Sun, and Venus — When the Sun and Venus enter Taurus, D dominates C and C dominates B. For this reason, Venus is the ruler of the³ good fortune, and after Venus, Taurus is the ruler of [the] good fortune, and then the Sun. And for this reason, those who are born or who begin something in this constellation are fortunate.

Of Taurus, the Sun, Venus, and Mercury — When the Sun, Venus, and Mercury enter the house of Taurus, then the constellation has good fortune in the way that the other of which we have spoken, which is adjacent to this one, does.

Of Taurus, the Sun, Venus, Mercury, and the Moon — When the Sun,

¹ See the note I in the section "Of Taurus, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon." [RH]

² *per passive qualitat.*

³ I supplied 'the'.

Venus, Mercury, and the Moon enter the house of Taurus, then C dominates B, and the ii. D's dominate B and C. Thus the constellation has good fortune more through D than through C, and more through C than through B. And Venus is the ruler in the constellation, because it is a friend of Taurus.

Of Taurus and Venus — When Venus enters the house of Taurus, D dominates C, and so Venus is ruler¹ in the house. And the constellation is simply good, and it is more good through water than through air, since D is stronger through its proper quality than through an appropriated one.

Of Taurus, Venus, and Mercury — When Venus and Mercury enter the house of Taurus, then the constellation is similar in good fortune to the constellation spoken of above adjacent to this one, for Mercury is the messenger.

Of Taurus, Venus, Mercury, and the Moon — When Venus, Mercury, and the Moon enter Taurus, the ii. D's dominate C, and Mercury converts the good greatness, duration, power, instinct, appetite, virtue, and the other principles of D. And it does this more in the D of Venus than in that of the Moon, because Venus is a friend of Taurus. For this reason, the constellation has good fortune, principally through Venus.

Of Taurus and Mercury — When Mercury enters Taurus, then the constellation has good fortune simply, because Venus is a friend of Taurus. And thus the men who are born in the constellation are fortunate and are quickly converted to peace, patience, and to doing good and being slow to do the contrary. This is by reason of the convertibility of Mercury and of the Moon, which Taurus holds sway over² through its planet.

Of Taurus, Mercury, and the Moon — When Mercury and the Moon enter Taurus, then D dominates C, and D gives good fortune and C also. And C does not have such good fortune as D because it is

¹ Reading *regina* for *vaine*, as suggested by the Latin note.

² *à*.

dominated in¹ the greatness of goodness, power, and virtue. For this reason, the fortune is greater through action and less through passivity. Whence it follows that the lords are more fortunate in their subordinates² than in their vassals.

Of Taurus and the Moon - When the Moon enters Taurus, D dominates C, and thus the Moon is lord³ of the constellation and the constellation is good through the Moon and through Venus, which is a friend of Taurus. And for this reason, the men born in the constellation have good phlegm and good melancholy.

We have spoken of the fortunes and natures that Taurus has with the planets, and, from what we have said, one can make judgments according to Astronomy of the men who make voyages, engage in commerce, wage wars, and the other things similar to these, according as Taurus is conjoined with one planet or planets. And if the solution to the question pertains to Taurus and Saturn, the section of Taurus and of Saturn is required, and so on of the other sections, and the response is made according to what we have said in the section, applying the significances of the principles and of the x. questions of the General Table to the response, following the examples we have given in the first part⁴ of this Treatise.⁵

3. [Of Gemini].

Of Gemini and Saturn — Gemini with Saturn makes a constellation composed⁶ of good fortune and of evil fortune, since Gemini is of A and Saturn is of C, and Saturn is evil while Gemini is good. Gemini⁷ is good through A, which is a good constitution, and it is also good because it is master of the spring through A, which is a good time in

¹ *un.*

² *sozmasses.*

³ Reading *bone* as *dome*, from *domar*, as before.

⁴ Book I, B. 2. [RH]

⁵ *dictat.*

⁶ *costillació composta de.*

⁷ Adding 'Gemini' as suggested by the Latin note.

which the renewal of the natural good of the whole year commences. And because A C are contraries and Mercury is convertible and helps A against C, thus the fortune is good through A more than the fortune is evil through C. In this constellation [the parts of men are not in proportion¹ by reason of the contrariety, for they are beautiful through A and ugly through C, as with the man who has beautiful eyelashes and beautiful eyes, [but] an ugly nose and an ugly mouth.

Of Gemini, Saturn, and Jupiter — When Gemini has Saturn and Jupiter in its house, then the ii. A's dominate the i. C, and thus the good fortune is through A, and the evil fortune is through C. And because Gemini is common² in movement and nonmovement, good fortune and evil fortune are often in those who are born in the constellation and often are at peace, happy, in health, and in honor, and who are often in the contrary.

Of Gemini, Saturn, Jupiter, and Mars — When Saturn, Jupiter, and Mars are encountered in the house of Gemini, the ii. A's dominate C. And C, because it³ is dominated, cannot dominate B,⁴ nor can one B dominate ii. A's. For this reason, the good fortune is of A, then of B, because B is in accord with A, and A, which is ruler, is simply contrary to C. And so men who are lords through A, are lords of C through an intermediary,⁵ that is, through B, which is in accord with C.

Of Gemini, Saturn, Jupiter, Mars, and the Sun — When Saturn, Jupiter, Mars, and the Sun enter the house of Gemini, then there is a controversy⁶ of ii. A's and of ii. B's because of dryness,⁷ and an accord of all iii. through heat. And because B dominates A, the fortune is through B and the misfortune is more through the cold of C. For this reason, the men who are born in the constellation are unfortunate

¹ *astan parts no porporcionades an los homes.*

² *cumá.*

³ Reading *per so que for pus que*, which means 'more than'.

⁴ We have a new theorem here, that a dominated element cannot dominate in turn. This seems perfectly reasonable. [RH]

⁵ *mijà.*

⁶ *controvàrcia.*

⁷ contrary to the wetness. [RH]

through all those things that pertain more to the earth than to another element, as with the blacksmith, the farmer, and those who make pots, and plant cabbage and sow barley. Thus astronomers say that barley is converted into oats through such a constellation and that he who sows wheat, which is of A, has good fortune, and he who sows pepper or mustard has worse¹ fortune.²

Of Gemini, Saturn, Jupiter, the Sun, and Venus — When Saturn, Jupiter, the Sun, and Venus enter Gemini, then there are iii. degrees of fortune in the constellation. i. degree is of ii. B's, which dominate D, and this is the greatest³ degree. Another degree is of B, which dominates A; another is of A, which dominates D; and another is of D, which dominates C. And for this reason, astronomy can know through such an order of degrees when the fortunes or misfortunes are in the subjects born in the constellation, or who have offices, or eat meats, which pertain to the constellation through A B C D.

Of Gemini, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury — When Saturn, Jupiter, Mars, the Sun, Venus, and Mercury enter Gemini, then such fortune or misfortune is made as that which is above this section adjacent to it; and this is because Mercury is convertible.

Of Gemini, Saturn, and the Other Planets — When Saturn, Jupiter, and the other planets enter the house of Gemini, then in that constellation there are ii. B's, ii. D's, ii. A's, i. C. The two B's dominate the ii. A's and, through the dominance that they have⁴ of the ii. A's, they dominate the ii. D's, since A dominates D, and A,⁵ which dominates D, dominates C because D dominates C.⁶ For this reason, the fortune is of B, and after B, A; and after A, D, because they are doubled in the constellation and because C has the evil fortune because the ii. A's are contraries to it.

¹ *mallor.*

² Pepper and mustard are presumably of Earth (C). [RH]

³ *majior.*

⁴ *fan.*

⁵ Reading A for a.

⁶ A (see above note) *car D vens C qui vens D, vens C.*

*Of Gemini and Jupiter*¹ — When Jupiter is in Gemini, then A is double in the constellation. And because Mercury is the planet of Gemini, therefore the fortune is very thick² through A in goodness, greatness, power, virtue; and tin, Thursday, and Jupiter give good fortune to the masculinity, communal nature, and diurnal nature of Gemini.³

Of Gemini, Jupiter, and Mars — When Jupiter and Mars enter the constellation of Gemini, A and B are contraries in the constellation,⁴ and B dominates one A and the good fortune is of the other A. And the fortune is good through a half⁵ and everything would be good if the i. A were not dominated through B. And for this reason, the men who are born in the constellation do not have great fortune in goodness, nor great misfortune in evil.

Of Gemini, Jupiter, Mars, and the Sun — When Jupiter and the Sun⁶ enter the house of Gemini, then the fortune is through B, for the ii. B's dominate the ii. A's, and the misfortune is⁷ the evil half.⁸ For this reason, the men of the constellation are unfortunate in iron and gold, and on Thursday and Sunday, because Mercury is converted more to evil fortune than to good fortune.

Of Gemini, Jupiter, Mars, the Sun, Venus — When Jupiter, Mars, the Sun, and Venus enter the house of Gemini, then the fortune is good

¹ The text actually says "Taurus," but this obviously a scribal error given the paragraph that follows. [RH]

² *grosse*.

³ Note that the logic of this system contradicts the notion that Jupiter is in detriment in Gemini. Clearly if we are to adapt Lull's methods we have to resolve this kind of conflict or discard tradition. Lull would have been likely to regard this as in fact invalidating tradition. However we have also to remember that we are not really dealing with Gemini as such but with Air signs in general. [RH]

⁴ Only with regard to Wet and Dry. Otherwise these two elements are not contraries. [RH]

⁵ *per maiat (metat)*.

⁶ Where's Mars?

⁷ *às*. Perhaps 'has'?

⁸ The meaning of this is not clear. [RH]

through A D, which are good, and it is more in goodness through A than through D. And because D is in accord with A through goodness, the ii. B's cannot dominate the ii. A's. For this reason, there is accord of lord and vassal in the constellation, and it is the constellation of making peace because D, which is naturally contrary to B, is the occasion in the constellation that B, which would naturally dominate A, is dominated and submissive¹ to A through good fortune.

Of Gemini, Jupiter, Mars, the Sun, Venus, and Mercury — When Jupiter, Mars, the Sun, Venus, and Mercury enter the house of Gemini, then the fortune is like the fortune that we have spoken of above in the constellation adjacent to this one; and this is because Mercury is convertible.

Of Gemini, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon — When Jupiter and the other planets are encountered in the house of Gemini, then in the constellation there are ii. A's, ii. B's, ii. D's. And because B D are simply contraries, B cannot dominate A;² and A dominates B D because it does not have a simple contrary. Thus A has good fortune through an intermediary, and in the constellation there are good messengers for speaking peace, and agents³ for making an accord between buyers and sellers, and in the constellation those who should simply lose by nature gain [instead], as for example a discreet knight who is overcome through indiscretion, and a savvy⁴ merchant who loses when the indiscreet merchant gains.

Of Gemini and Mars — When Mars enters Gemini, B naturally should dominate A, but in our experience⁵ A dominates B in the time of spring because Gemini dominates B with the help of Mercury, since Gemini is the lord of the generation and renewal of spring. And B, which is evil through Mars, is the lord in spring of those ancient forms that corrupt

¹ *sotsmàs*.

² A is reinforced by Mercury's rulership of Gemini. [RH]

³ *corédos* (*corredor?*).

⁴ *savi*.

⁵ *per spèiencia avem que*

and overcome new forms.¹ Thus A is the ruler and B is submissive² in the constellation, and the men who should be lords are servants³ of their subordinates,⁴ as for example a ruler or a mayor who does everything that some man wants is submissive, and the husband who is submissive to the wife. And again the men of the constellation have a good intention to do good [but] do evil; they have the good intention through A and do evil through B. And again they have an evil intention through B and want to do evil, [but] do good through A. And for this reason, astronomers say that fortune or misfortune are necessary causes.

Of Gemini, Mars, and the Sun — When Mars and the Sun enter Gemini, then A is dominated through the ii. B's, and the misfortune is through B, which causes the misfortune of A. But the misfortune is not very evil through Mars because Mercury helps A. Thus the men born in such a constellation do good, [but] other men return them evil for the good that they do. For this reason, they say that both⁵ are unfortunate, for the man who receives evil⁶ is unfortunate, and the one who does evil and should do good likewise.

Of Gemini, Mars, the Sun, and Venus — When Mars, the Sun, and Venus enter the house⁷ of Gemini, then the house has this figure A B B D.⁸ And the ii. B's dominate the A and D, the D more than the A because B D are simply contraries; and, because D is strongly dominated through B, A, with which it⁹ is in some accord, cannot dominate. For this reason, B is the ruler and the greater misfortune is of D. Thus the men of Venus who ought naturally to be happy and to sing and dance, are unhappy and weep through the constellation.

¹ Could this be a survival into the Middle Ages of Mars as the god of death, Nergal, of the Babylonian pantheon? [RH]

² *sotsmassos*.

³ *sers*.

⁴ *sotzmàs*.

⁵ *los unes e-s altres*

⁶ Reading *malum recipit* for *fa bé ab mal*, as suggested in the Latin note.

⁷ *cambre*.

⁸ Reading *ABBD* for *ABCD*, as suggested by the Latin note.

⁹ Presumably D.

Of Gemini, Mars, the Sun, Venus, and Mercury — When Mars, the Sun, Venus, and Mercury enter the house of Gemini, then in the house there is this figure A B B D, and Mercury, because it is convertible, makes this figure A B D. For this reason, there is such a judgment in this figure as in the constellation above, which is a similar figure.

Of Gemini, Mars, the Sun, Venus, Mercury, and the Moon — When Mars, the Sun, Venus, Mercury, and the Moon enter the house of Gemini, then they make this figure A B B D D., and this figure is converted into this figure A B D. through Mercury. And because B D are contraries, the fortune is through A, for B is afflicted through D, which cannot dominate A, and A dominates D with the help of B. For this reason, it happens¹ that i. man dominates two men; and the astronomers say that the dominance is through fortune.

Of Gemini and the Sun — When Gemini and the Sun are together, they make this figure A B. And because B dominates A, the Sun is ruler. However, because Mercury is the planet of Gemini, Gemini shares in² the good fortune, and also because it is in accord with B through heat, but its moistness is made unfortunate³ through the dryness of the Sun.

Of Gemini, the Sun, and Venus — When the Sun and Venus are in Gemini, then they make in the house this figure A B D. And B dominates A, and A dominates D, and the fortune is of the Sun, and the misfortune is of D, and A is in the middle of the good fortune and of the evil fortune. Thus, by reason of the nature of the constellation, the men who were born⁴ messengers between the fortunate ones and the unfortunate ones share in their fortune or misfortune.⁵

Of Gemini, the Sun, Venus, and Mercury — When the men of Gemini are fortunate through this figure A B D, the Sun, Venus, and Mercury are in the house. Therefore the judgment is according to its constellation

¹ *s'asdavé (esdevenir).*

² *à Gèmini part an le bone fortune*

³ *infortunade.*

⁴ *maten = some form of naten?*

⁵ *àn fortune o infortune en participar ab els.* Literally, 'have fortune or misfortune in sharing with them'.

above this one by reason of Mercury, which is convertible.

Of Gemini, the Sun, Venus, Mercury, and the Moon — When the Sun, Venus, Mercury, and the Moon are in the house of Gemini, then in the house there is this figure A B D D, and the constellation is of D, for ii. D's have more power than i. B, and B dominates A. For this reason, there are ii. misfortunes in the house, i. through B, which is dominated through D, and the other of A, which is dominated through B. The misfortune of B is greater than that of A because it suffers twice¹ and because of its simple contrary.² For this reason, some men are more unfortunate in the house than others.

Of Gemini and Venus — When Venus is in Gemini, then in the house there is this figure A D. Because A dominates D, the fortune is of A and the misfortune is of D. However, the misfortune is greater through cold than through moistness because the moistness is double in the house and the cold is uneven.³ For this reason, a misfortune of odd and even is made⁴ through such a constellation.

Of Gemini, Venus, and Mercury — When Venus and Mercury enter Gemini, then they make this figure A D, and it is similar to the judgment of the constellation above by reason of Mercury, which is convertible. However, this constellation is more intense than the one above because it has more planets.

Of Gemini, Venus, Mercury, and the Moon — When Venus, Mercury, and the Moon enter the house of Gemini, then they make this figure A D D, and A is dominated as far as heat and not through moistness. Thus A is unfortunate through the i. half. They say that through such misfortune some men are paralyzed in the i. part of the body and in that which is hotter by nature, that is the part on the right.⁵

¹ à dopla passió.

² et de son simpla contrari.

³ Reading *senar*, which can also mean 'odd', for *sanar*. In the sense of singular?

⁴ *sa fa infortune de par e de impar*. By analogy with section of Sun and Venus in Cancer.

⁵ *part dreta*.

Of Gemini and Mercury — When Mercury enters Gemini, then only the figure of A¹ is made, and the constellation is intensely good.² For this reason, those who are continual in their good fortune³ in the constellation have sons and not daughters by nature.

Of Gemini, Mercury, and the Moon — When Mercury and the Moon enter the house of Gemini, then they make this figure A D. Because Mercury is friendly to A, and A dominates D through itself, A is ruler through ii. natures and D is dominated ii. times. For this reason, ii. men should dominate i. man through such a constellation.

Of Gemini and the Moon — When the Moon all alone enters Gemini, then in the house there is this figure A D. The constellation has good fortune through the goodness of the Moon.⁴

We have spoken of Gemini and we have demonstrated the natures of Gemini and the planets that are in it, through which demonstration astronomers will be able to know the natural reasons that are suited to⁵ the judgments of Astronomy.

4. [Of Cancer.]

Of Cancer and Saturn — When Cancer and Saturn make a constellation, then their constellation is in this figure C D. D is doubly ruler, through itself and with the help of the Moon, which is the friend of Cancer, and the misfortune is principally through dryness. Thus in the constellation there should be a figure⁶ of wind, and of cold things, and of dry things, and there is too great an abundance of rain through D and

¹ It would appear from this and other places that Mercury may be converted to any element but is most naturally of Air. This certainly accords with modern views. [RH]

² *bona et intensement.*

³ *continue an lur bone fortune*

⁴ Reading *cozza* for *casse* in *per la bontat de la casse de lla Lune*. Otherwise, it could mean 'through the goodness of the house of the Moon'.

⁵ *covenan.*

⁶ The Latin note suggests *indigentia*, meaning 'want' or 'lack', for *figura*, but this would have made the sentence meaningless to me.

of ice through C.

Of Cancer, Saturn, and Jupiter — When Saturn and Jupiter are encountered in Cancer, then they make this figure A C D. And A is the ruler because A dominates D and D dominates C. For this reason, the misfortune is through C, and the constellation signifies through A abundance of blood, of blondness,¹ and of health through good air.

Of Cancer, Saturn, Jupiter, and Mars — When Cancer, Saturn, Jupiter, and Mars are together, then they make this figure A B C D. B dominates A, and A dominates D, and D dominates C.² Hence B is the ruler and the misfortune is of A, which is its contrary. Thus the men who are born under Mars have³ fortune over those who are born under Jupiter in buying and selling and in sharing. Also there should be great wind through B in this constellation, and it signifies misfortune of planets, and little rain, and great scarcity of wheat and of wine but not of olives, for olives are of the constitution of B.

Of Cancer, Saturn, Jupiter, Mars, and the Sun — When Cancer, Saturn, Jupiter, Mars, and the Sun are together, then they make this figure A B B C D. B is lord of the fortune, and the misfortune is over D through the great force of the two B's. And because D is sick⁴ through misfortune, C is made unfortunate, because D cannot increase its cold.⁵ For this reason, the figure signifies scarcity of cold and dry or of cold and moist foods, and abundance of hot and dry and of hot and moist foods. However, it signifies more abundance of hot and dry foods than of moist and dry ones, such as olives and wild rice, which are of B, and figs and turnips, which are of A.

Of Cancer, Saturn, Jupiter, Mars, the Sun, and Venus — When Cancer, Saturn, Jupiter, Mars, the Sun, and Venus are together, then they make this figure A B B C D D. Because B D are in great contrariety against

¹ *ros.*

² It is not clear why we stop here. It looks a circle of infinite regress here. Why does C not dominate B? [RH]

³ Reading *àn* for *an*.

⁴ *mallaltia*

⁵ *no la pot abundar de frador.*

each other, A is unfortunate through B, which cannot increase its heat, and C is unfortunate through D, which cannot increase its cold, and B and D are sick through their great contrariety. For this reason, the significance through the figure is of great sickness and enfeeblement¹ of foods and of peace. Such a constellation is among² the evil ones of the heaven.

Of Cancer, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury — When Cancer, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury are together, then they signify the judgment of the constellation spoken of above. However, it is a more intensely evil constellation than that one because Mercury is convertible.

Of Cancer, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon — When Cancer and the other planets³ are together, then they make this figure A B B C D D D. D will have the rulership of the constellation and will be ruler, and the misfortune will be of B, and the fortune of D will be of great things, and the misfortune of B also. But the fortune will be greater than the misfortune, and there will be fortunes and misfortunes of A and of C that will not be great, for A will be unfortunate through heat through B, which is dominated, and it will be fortunate through the moistness of D, and C will be made fortunate and unfortunate⁴ according to what we have said of A on the contrary. Great abundance of rains, winds, and foods of the constitution of D is signified in such a constellation.

Of Cancer, Jupiter — When Cancer and Jupiter make this figure A D, then the constellation is of A, and A is the ruler because it dominates D, and the constellation is good and in it blood reigns,⁵ and the commerce of beasts and of iron⁶ and of red cloths and of silk, and health reigns and the other things similar to these.

¹ *fraitura*.

² *de*.

³ All seven planets in other words. [RH]

⁴ *fortunade e infortunade*.

⁵ *à la sanche ragine*. Literally, 'blood is queen'. Perhaps this means 'reigns' or 'is dominant'?

⁶ Reading *ferrum* for *figurat*, as suggested by the Latin note.

Of Cancer, Jupiter, and Mars — When Cancer, Jupiter, and Mars make this figure A B D, and B dominates A and A dominates D and D is dominated, A has no subject in which it can dominate, and thus B is ruler of the fortune, and A which is tormented through B, is unfortunate and submissive in one half through heat and in the other half through moistness. And D is made unfortunate simply through B and in part through A, which gives it sick moistness, just as misfortune makes¹ tasting the sweetness of the apple sick, which signifies to be bitter.

Of Cancer, Jupiter, Mars, and the Sun — When Cancer, Jupiter, Mars, and the Sun are together, then they make this figure A B B D, which has the significance of a double figure in comparison with the figure above this one. For this reason, B is doubly fortunate and has great fortunes, and consequently D is unfortunate and has great misfortunes.

Of Cancer, Jupiter, Mars, the Sun, and Venus — When Cancer, Jupiter, Mars, the Sun, and Venus are together, they make this figure A B B D D. The figure signifies that A is the ruler of the fortune,² for the breaking³ that B makes of D and that D makes of B⁴ is the misfortune of B D. For this reason, A, which has no contradictory C, can be ruler, as for example a man of little force can dominate ii. men weary of combating against each other.

Of Cancer, Jupiter, Mars, the Sun, Venus, and Mercury — When Cancer, Jupiter, Mars, the Sun, Venus, and Mercury are together, then the constellation and the figure of them are similar to the one above, because Mercury is convertible.

Of Cancer, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon — When Cancer, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon are together, then they make this figure A B B D D D, which signifies that D is ruler of the constellation and B is unfortunate, while A has fortune and misfortune together. For this reason, phlegm is ruler, and

¹ *fa mallante.*

² Reading *fortunae* for *de la figura*, as suggested by the Latin note.

³ *confracció.*

⁴ by means of mutual contrariety. [RH]

blood and bile are servants, which are made to serve by force. Squires and the other servants grumble and serve their lords with difficulty and with great sluggishness through such a constellation.

Of Cancer and Mars — When Cancer and Mars are together, then they make this figure **B D**. Because **B D** are contraries, the figure cannot be the cause of either fortune or misfortune. But since the Moon helps Cancer because it is its friend, thus **D** dominates **B** and the fortune is through **D** and the misfortune is through **B**. And so the astronomers will discover the reason why each house of the heaven has a master¹ planet that helps it, for if the Moon were not the planet of Cancer, **B D** could not cause fortune or misfortune because of² the equal contrariety in which they would be.³

Of Cancer, Mars, and the Sun — When Cancer, Mars, and the Sun are together, then they make this figure **B B D**, which signifies that **B** is the ruler in the house, and **D** is doubly unfortunate, as **B** is doubly fortunate. For this reason, the fortunate and unfortunate are doubles in the constellation.

Of Cancer, Mars, the Sun, and Venus — When Cancer, Mars, and the Sun⁴ are together, then they make this figure **B B D D**, which signifies that **D** is the ruler, because the Moon helps Cancer, and the fortune of **D** is not great. For this reason, the men who are fortunate through the constellation do not have great fortune, as with a king who is of little goodness and who does not reign long, and likewise of his officials, and who gives few gifts.

Of Cancer, Mars, the Sun, Venus, and Mercury — When Cancer, Mars, the Sun, Venus, and Mercury are together, then they make the figure of the constellation above this one, and this has such a judgment as the other because Mercury is convertible.

¹ *master.*

² *per.*

³ This argument does not explain why a planet should rule a sign, but by comparing the results against the theory, it suggests a means by which an observer can prove a planet to be the ruler of a sign. [RH]

⁴ Where's Venus?

Of Cancer, Mars, the Sun, Venus, Mercury, and the Moon — When Cancer, Mars, the Sun, Venus, Mercury, and the Moon are encountered together, then they make this figure **B B D D D**, which signifies that the **D** is the ruler of the constellation and has very great rulership over **B**. And for this reason, the sick who are caused to be sick in the constellation through too much **D** have a long sickness.

Of Cancer and the Sun — When Cancer and the Sun are together, then they make this figure **B D**. **D** dominates **B** with the help of the Moon, and thus **D** is the ruler in the constellation, and women have power in virtue and will over the men who are of the constitution of the Sun. And the things that are begun by night¹ are more quickly finished than those that are begun by day, and the commerce of gold is not of good fortune, nor does the yellow color give happiness.

Of Cancer, the Sun, and Venus — When Cancer, the Sun, and Venus are together, then they make this figure **B D D**. **B** is dominated through **D**, and **D** is doubly ruler, and hence its fortune is double and causes an even number,² because it is double, and the misfortune of **B** causes an odd³ number. For this reason, ii. men according to the constellation should dominate iii. men, and should gain more with x. deniers than with xi.

Of Cancer, the Sun, Venus, and Mercury — When Cancer, the Sun, Venus, and Mercury are together, then they make the figure of the case spoken of above, and they have the fortune and misfortune of which we have spoken above, and this is because Mercury is convertible.

Of Cancer, the Sun, Venus, Mercury, and the Moon — When Cancer, the Sun, Venus, Mercury, and the Moon are together, then they make this figure **B D D D**. **D** is ruler and the fortune is of an odd number and likewise the misfortune, and the fortune is of the triangle and the misfortune is of i. of its parts. Phlegm and its conditions reign,⁴ and

¹ *de nit.*

² *nombre par.*

³ *nombre impar.*

⁴ *estâ reine.* See note to Jupiter and Cancer above.

commerce of silver and of white color has iii. times more fortune than that of gold and of yellow color.

Of Cancer and Venus — When Cancer and Venus are together, then they make this figure D D. D is doubly ruler, and the constellation is of good fortune simply, and women, nights, copper, and Friday are of good fortune.

Of Cancer, Venus, and Mercury — When Cancer, Venus, and Mercury are together, then they make the figure spoken above and are the same constellation. And this is because Mercury is the convertible planet.

Of Cancer, Venus, Mercury, and the Moon — When Cancer is encountered with Venus, Mercury, and the Moon, then this figure D D D is in it. D has the fortune triply and also four times [over] by reason of Mercury, which is convertible. For this reason, D is in the greatest good fortune in which it can be, and alchemists love this constellation much because quicksilver has good fortune in it and also white color.

Of Cancer and Mercury — When Cancer and Mercury are together, then they make this figure D. And the constellation is intensely good, and women do not want men because the fortune is odd and of singular things; and quicksilver has good fortune.

Of Cancer, Mercury, and the Moon — When Cancer, Mercury, and the Moon are encountered, then they make this figure D D. D is the ruler, and the women are happier than the men by reason of Cancer, which is feminine, and quicksilver and silver, white color and the night, Monday and Thursday¹ are of good fortune.

Of Cancer and the Moon — When Cancer and the Moon are together, then they make this figure D D. It is [of] good fortune, and of an even number, and of the conditions of Cancer and of the Moon. And in the constellation, advice of the night is worth more than that of the day, and asking for help, taking medicine, taking a voyage, and a work of night

¹ Not Wednesday?

than of day do better.¹ And in this constellation women give good advice.

We have spoken of the constellations of iiii. signs and of the planets. And from what we have said, the doctrine of the other signs and of the conjunctions that the planets have with them is given, because we have discussed the matter through A B C D, through which we discuss² all the signs and all the planets. But the variation of the judgments is through the variations that the signs have from each other because they are diverse in properties, as for example Aries has Mars, and Leo has the Sun, and Taurus has Venus and is immovable, and³ Virgo is common and has⁴ Mercury, and so on of the others. And so, since they are diverse, the judgments are diverse. Each sign has xxviii. conjunctions in the heaven with the planets and each has its own judgment, because i. conjunction has different fortunes or misfortunes than another, according to what we have signified.

We have spoken about the third part of this science and have shown the conjunctions and the judgments that they signify, and all the virtue and utility of Astronomy is in this part.

Now we will speak of the fourth part.⁵

B. Of the Second Part of the Third Part. [Oblique⁶ Aspects⁷]

This part is about the aspects that the signs and planets have obliquely. As with Aries, which, being principally the constellation of some man born in it, stands in the middle of the iii. signs above, Taurus, Gemini, and Cancer, and of the iii. signs below, Pisces, Aquarius, and Capricorn.

¹ *fa maior.*

² Reading *discóram* for *discóran.*

³ Reading *e* for *per.*

⁴ Reading *às* for *a.*

⁵ This is clearly wrong because the next part is the second part of the third part. [RH]

⁶ *biaix*, which can also mean 'slopes' or 'diagonals'. Perhaps 'oblique'?

⁷ *esguardements*, which is a way of looking at or regarding. Like "aspects."

And thus it is aspected¹ obliquely by them according to the nativity of the man born in the center of the pole above.² And so Aries is the ruler of the fortune or misfortune because it stands higher and more upright [with regard] to the man who was born in the part of the earth where there is a line between it and Aries³ more upright than between it and any other sign.⁴ Now, according as a good planet or planets will be in Aries, Aries will be the ruler of good fortune, or if evil, it will be the ruler of bad fortune. It will be the ruler of good fortune with Jupiter and of bad fortune with Mars; and so on of the others, according to what we have said in the first part.⁵

Let it be supposed that the constellation is principally of Aries, and that Saturn is in it, and that Jupiter is in Taurus and the Sun is in the house of Gemini, and Mercury is in the house of Cancer, and Mars is in the house of Pisces, and Venus is in the house of Aquarius, and the Moon is in the house of Capricorn. Then the planets aspect each other obliquely and all will have an aspect to the nativity of the man who will be born in the house of Aries. Some planets—and the same thing of the signs—will have an aspect according to good or bad fortune, as with Taurus, which will be aspected contrary to Jupiter by C, which will aspect the constellation contrary to C by A.⁶ And in the constellation of Aries and Saturn, dryness will be increased in B through C contrary to the moistness of Jupiter, which will increase the heat in B and give moistness contrary to C. Gemini will help the heat of the B of Aries through heat and will be contrary to the dryness⁷ of B by its moistness. The Sun will help the B of Aries by B. Cancer will be contrary to the B of Aries by D and Mercury will be the subject of that contrariety. Pisces will be contrary to Aries by D and Mars will act contrary to⁸ Pisces because it helps Aries, with which it is in accord by constitution. Aquarius will act contrary to Aries through moistness and will be in accord with it through heat. Venus will be contrary to the B of Aries

¹ *garde-s.*

² This appears to refer to Aries on the Midheaven. [RH]

³ *pus drata linia d'ela e de Arias.*

⁴ In other words where Aries is culminating. [RH]

⁵ Book I, B. 1. [RH]

⁶ Air, Hot and Wet (A) is contrary to Earth, Cold and Dry (C). [RH]

⁷ Reading *siccitatem* for *calor*, as suggested by the Latin note.

⁸ *contradirà.*

and contrary to the heat of Aquarius. Capricorn will be contrary to the B of Aries through cold and will have accord with it through dryness. And the Moon will be simply contrary to the B of Aries and contrary to the heat of Aquarius and the dryness of Capricorn.

According to the example we have given in the part before this, one can have knowledge of the coaspect¹ or regard² that some planets have by the others and of the judgment that³ each side in the constellation can dominate the other, according to what we have said in the second part of the second part.⁴ According to the example we have given of Aries, Taurus can be understood if it is in the middle of signs that stand above the earth and there is i. planet in each sign; and the same thing of Gemini and of the other signs.

According to what we have said of i. planet being in i. sign and i. in another, the coaspect⁵ can be understood if ii. or more planets are in i. sign in the nativity of some man. As when a man is born in Aries, in which there should be found Jupiter and Saturn, to which are aspected the other planets, some through accord and the others through contrariety, for the principal constellation will always be stronger through the upright line above than through the transverse lines that are through coaspect, as with the Sun, which gives more heat to the earth at midday than at any other hour of the day.

A diameter divides the heaven into ii. parts, and the part above where a man will be born gives the man his fortune⁶ by the signs and the planets that will be in that part, and the signs and planets that will be in the part below will not make the man in the part above fortunate or unfortunate, because neither fortune nor misfortune in the part below the diameter is made for the men who are born above [it], since the A B C D which are below—and the same thing of E F G—are not

¹ *cospectu.*

² *usguardement.* Although we have previously translated this word as 'aspect', we are leaving it here as 'regard' because pairing with '*cospectu*'.

³ *que.* Since 'judgment' is usually like a prediction, perhaps this means something like "the judgment that can be made when each side can dominate the other?"

⁴ He actually appears to be referring to Book III, A. [RH]

⁵ *cospectu.*

⁶ *fortunari.*

regarded¹ by the men who are in the part above. For example, if a stone fell from the heaven to the middle place of the earth, it will not pass the part below the diameter in the heaven, for if it did, that passing would make it rise again.²

The influences and the natures above, which are gathered in the sphere of the Moon, are gathered through the appetites below more through upright lines than through transverse lines, since A B C D give straight movement³ through lightness and through ponderousness. Thus men are more fortunate or unfortunate through upright lines than through the transversals which are through a transverse aspect. And when⁴ they⁵ are gathered through coaspect rather than through upright lines from above, then nature makes and engenders monstrosity through such constellations in the natives, who are deformed and of ugly figure.

We have spoken of the aspect of the planets and of the signs, and we have spoken briefly because through the first part⁶ before this, one can know when the planets aspect each other and have a coaspect by means the direct constellations⁷ of the first part,⁸ which are the rulers and masters of the oblique and transverse constellations if these are graded against the first ones, according as some are nearer to them than others.⁹

¹ This is the same as our aspect word, but a human being is the subject of the sentence. This view is similar to Placidus. [RH]

² Surprisingly mechanistic. [RH]

³ i.e., rectilinear the normal motion of the four elements. [RH]

⁴ Reading *con* for *can*.

⁵ Presumably the influences and natures above.

⁶ Book III, A. [RH]

⁷ *ab les constillacions dretas*.

⁸ Book III, A. [RH]

⁹ It appears that the signs that are closer to the culminating signs aspect more powerfully than the ones further away simply because they are more upright. This appears to allow semisextiles which are not usually considered to be aspects. [RH]

Book IV. Of the Fourth Part [Objections to the Ancient Astronomy]

Against the ancient philosophers who discovered the science of Astronomy, we want to say some reasons by which we will respond truly in some things in which they have erred in this science. We also want to prove that this science is not simply necessary. And so we divide this part into ii. parts: the first is of the responses that we make against the other astronomers; the second part is of the proof that we make that this science is not necessary.¹

A. Of the First Part of the Fourth Part.

The astronomers have erred inasmuch as they have not given necessary reasons for what they have experienced² in this science of Astronomy, as for example a physician who has experience that rhubarb purges bile and does not give the reason why it purges bile, which is that bile and rhubarb are of the same constitution, signified through B. And because the ancient experiences are not for³ all times, the new astronomers do not have in their judgments general principles to which they can resort when they fail, because the science is positive. But if the ancient astronomers had⁴ set up and given Astronomy with proofs, then, when the new astronomers fail in their judgments, they would have something to which they could resort to know why they fail in the judgment that they make of the fortunes and misfortunes asked about.⁵

Also, the ancient astronomers erred in that they did not treat of the proper qualities in A B C D, and they did not investigate the dominance that one side has of the other, according to the doctrine we have given

¹ In this passage and in what follows the word 'necessary' does not refer to whether the science itself is necessary, i.e. that we either must or must not use it, but whether its results follow from necessity, i.e., are inevitable. [RH]

² *que àn avut per experiència an asta sciència*. Literally, 'what they have had through experience in this science'.

³ *an*.

⁴ *aguéssan* = from *haver*.

⁵ Here we have a superb reason for basing astrology on first principles rather than relying entirely on unsystematic observation. This is exactly what Lull was trying to do in this book. [RH]

in the second part of the first part.¹ For when A B are encountered in some sign, B dominates A, and thus one knows which constitution is the ruler in the house, according to the examples we have given in the third part.² This is very necessary for this science to know, and they have very greatly erred where it is most necessary, in that they have not distinguished the proper qualities from the appropriated ones in the constitutions of the elements, as for example fire, in which heat is its proper quality and dryness is an appropriated quality in it through the earth.

The ancient astronomers did not suppose that the heaven and the planets have proper and primary parts of which they are, that is natural and substantial goodness, greatness,³ and the other [parts] of which they are, according as we have proved in the second part of the first part.⁴ For, not knowing the first principles, they are ignorant of the natures and the consequences that follow through them in the subjects and consequent substances. As for example Taurus and Gemini, and the same thing of Saturn and Jupiter, which are contraries through A C through accident and in accord within their essential nature, inasmuch as they are of the same goodness, greatness, etc. And for this reason, whoever fails to have knowledge of essential accord and accidental contrariety, fails in making a judgment of that which is internal by means of⁵ that which is external.

The astronomers considered each sign in xxx. degrees, and each degree in lesser parts, and to this extent they considered the instants through which are made and pass the conjunctions of the planets in the houses of the sky. They did this so that they would know the points and the movements of the fortunes and things asked about, caused through the natures and the influences that the bodies above have on those below through A B C D E F G. Hence, when they fashioned the science, they made it impossible for a judgment to be made by it because they erred in considering such a great intensity⁶ of movements

¹ Book III, A. [RH]

² Book III, A. [RH]

³ A reference to the General Table. [RH]

⁴ Book III, A. [RH]

⁵ *per.*

⁶ *intencitat.* By way of contrast to 'extensively' in the next sentence.

of instants to instants. They managed to consider¹ the judgments extensively through E F G, making one judgment through C, and another through F, and another through G in the same constellation, and these² are in accord with the nature of the elemented bodies below, which are in i. same extensity³ in⁴ different instants and movements, at i. hour or ii., or day or month.

The ancient astronomers did not know the soul of the heaven, which is motive potency, as we have proved in the second part of the first part.⁵ And it is potency and motive form that causes and informs the movements below that are natural. Those who do not know the sovereign motive soul are ignorant of its effects, through which ignorance the science of Astronomy is very damaged and ignorant, because whoever does not know the cause cannot know the truth of the effect.⁶

The astronomers gave B to Aries, and C to Taurus, A to Gemini, and they did not give a reason why, and they supposed the iii. signs spoken of above [to be the] lords of spring, in which A is ruler, just as B is ruler in summer, C in autumn, and D in winter. And so they placed B in March, C in April, and A in May. And because A must be in the middle of spring, since the virtue that is in the middle is the source and principle⁷ of the virtues that are in the extremities, thus they erred, because they placed C, which is the contrary of A, in April, in which they should have⁸ placed A. And as they erred in the situation⁹ of spring, so they erred in the other situations of the times of the year; and from the first and general errors there followed the consequent and latest¹⁰ errors, which damage and confound the practice of this science.¹¹

¹ *abastiar*, 'to reach', with *inf* and *a* = 'manage to'.

² Presumably the judgments.

³ *astansiat*. Perhaps that they have the same extensive nature at different times?

⁴ Reading *an* for *à*.

⁵ Book I, B. 3. [RH]

⁶ *afectus*.

⁷ *comensament*, which can also mean 'beginning'.

⁸ *deguéram?*

⁹ *assituació*.

¹⁰ *derés* = from *darrer*?

All astronomy has the experience that it fails in the judgments that it gives more times than it says the truth, but they¹ absolutely suppose that the science is true and that the principles and the theory of it are true. For this reason, they are to be reprimanded, inasmuch as they do not search for the causes why they make false judgments more often than true ones. And as the astronomers fail in the causes spoken of above, so they fail in many other things that would take a long time to recount.

B. Of the Second Part of the Fourth Part.

In this part we will speak of that in which the astronomers have erred against God and against the soul of man. And first we will say [that] they have erred against God.²

¹ None of these apparent contradictions would have occurred if the astrologers had kept the Stoic elements for the triplicities rather than switching to the Aristotelian ones. The Stoic elements, also called Fire, Earth, Air and Water, differed from the Aristotelian in that Fire = Hot only, Earth = Dry only, Air = Cold only and Water = Wet only. The seasons were always Aristotelian elements so that Winter = Water = Cold and Wet, Spring = Air = Hot and Wet, Summer = Fire = Hot and Dry, and Autumn = Earth = Cold and Dry.

What is interesting however is that Lull stumbled onto this very important theoretical inconsistency in the arrangement of the elements in the zodiac and seasons and realized that there was a problem. No one else seems to have noticed. [RH]

¹ The astronomers?

² In this section Lull takes his place among those who recognize the validity of astrological principles but who question some of the ideas and practices of astrologers. Here he argues against extreme astral determinism in favor of the ability of God and Free Will to modify astral influences. This is exactly the kind of section that causes historians who like to read only what fits their preconceptions to classify historical figures as being against astrology. Plotinus, often described as an opponent of astrology, might have disagreed about the details of Lull's position but not the general thrust. It is obvious from this work that Lull accepted both the validity and usefulness of astrology. Yet there have been scholars who read this book in such a superficial manner that they actually were able to convince themselves that Lull did not accept astrology. Having been at various times a critic of specific astrological practices, I guess by these criteria I can regard myself as an opponent of

God is the first cause of the signs and of the planets and of all that is below simply and absolutely, for all is his effect¹ and his creature, and all is conserved and caused through God. And for this reason, God, through the dominion that he has over his effect, makes what he wants of his effect and makes of it that for which he created it. And because God has created the heaven and the whole firmament for man, he moves the constellations to the end for which they are, that is to the end of man, through which it must be that God at times changes the actions² of the constellations to³ that which must be according to the end for which they are. For example, Mars should naturally dominate Jupiter in the house of Aries according to B; but God through his power, justice or grace, of which he wants to make use below, changes the constellation to perform the grace or the justice over some region or some man. If for example there should be hunger or sickness in that region through the nature of Aries, Jupiter, and Mars, God through prayer and through the sanctity⁴ of someone or of some men will give health, rain, and abundance of temporal goods. And for this reason, the science of Astronomy is not an absolutely necessary science.⁵ And just as the hammer, when it acts on the nail, can strike it obliquely if the hand moves it on a twisted line, and can act on the nail contrary to the nature of its weight, which requires the blacksmith to fall on the nail in a straight line, so the constellation moved through God by His will does not have a necessary judgment.

Man is composed of soul and of body, and the bodies above do not participate in the nature of the soul of man, which is an incorporeal substance, and thus they do not have power on the soul of man. And because the conjoined soul has power on the body, inasmuch as it informs it and moves it by its will from i. act to another and from one place to another, for this reason, the constellation does not have power over the custom that man has through the soul. For if Taurus and Saturn

astrology! [RH]

¹ *afectu.*

² *los actus.* Could *actus* also mean something like 'actualities', given the contrast throughout the work of *l'actu* and *de potència*?

³ Reading *un* for *en*.

⁴ Reading *sanctitatem* for *sanitat*, as suggested by the Latin note.

⁵ i.e., what it indicates is not inevitable. [RH]

by nature have virtue to move man to evil and to do more evil of night¹ than of day, and in women more than men, the soul has freedom, which will do the contrary in the man through the habit of virtue. And we have experience of this, as for example a man, who naturally has an appetite to eat, or drink, or sleep, or urinate, and does not want to eat at that hour, or to drink, or to sleep, or to speak, or to urinate; and so on of the other things similar to these. Just as when God moves water to heat by means of fire, the heaven makes water heat contrary to its nature, since its proper act is to cool, and so God moves the body, by the soul conjunct the body of man, to act² contrary to the constellation in which he was born. For example, if he is born in the house of Aries with Saturn, he will do works that are suitable to the house of Cancer and of Jupiter. And so the astronomers have erred [in] not considering that God has power over the course of nature, and they have affirmed that the science is necessary³ and that through it everything comes of necessity.

Geomancers say that Geomancy is a necessary science because it is i. species of Astronomy, which they suppose is a necessary science, and augurers do the same thing, and so on of the others. Which Geomancy is not necessary, because its principles are through the freedom of the soul, which moves the hand to make the figures of even or odd in the ashes just as it makes the hammer strike the nail in whichever part it wants. And one can have experience of this, for if at i. time a question is made of two geomancers about the same thing, the i. will make a figure contrary to the other, and the i. will say i. judgment and the other will say the contrary.

The astronomers say that when a man asks a question of his fortune, the constellation in which he will have been born makes him ask the question at that time, and thus they deny the freedom that men have in speaking and in asking what they want. For example, a merchant comes from many countries away⁴ to i. geomancer and asks if he knows what he wants to buy with the deniers that he carries in his bag. When he left the country, the merchant intended to buy wax or wheat with the deniers. The geomancer will make a figure, by which he

¹ *de nit.*

² *fer.*

³ Again meaning that its indications are inevitable. [RH]

⁴ *de longuis terras.*

will say that the merchant wants to buy iron or silver with those deniers. This is because if the science were true, the merchant would have changed his intention of buying merchandise¹ according as the constellation would be at the time in which the merchant asked the question. The merchant did not change his intention and is in the first thought in which he was when he left home, be it i. month or i. year or more, in which many constellations have passed.

Gemini, Jupiter, and Mercury make a good constellation, and if some man who is born in the constellation is in mortal sin, it would follow, if the science of Astronomy were necessary, that the man in the constellation would repent of the sin, and that he would do penance and do good works through the constellation, which is good. [But] we see that many men are in mortal sin x., xx. or i. years. And again, if the sinner left the sin, he would not have the free will to leave the sin, and would not be imprisoned in the prison² of the justice of God, and the constellation of Gemini and Jupiter would be stronger than the justice of God, which is impossible.

We have spoken of the fourth part of this science, by which men and princes can respond to the false men who would make themselves out to be knowledgeable in this science so that they can deceive them and get money from them.

Book V. Of the Fifth Part, Which Is of Questions

In this part we will treat the questions of Astronomy in iii. manners. We will solve³ certain questions straightaway and will transfer others to the passages of this treatise where their solutions are signified. We will solve the remaining questions according to that which we have posed from our thought⁴ in this treatise through our principles, because these [questions] could not be solved according to the positions and principles of the ancient masters. The questions that one can make of Astronomy are many and, since we propose that this treatise should be brief, we do not want to ask many questions; and through those that we will ask and

¹ *marquederia.*

² *ní sara ancarsarat an lo càrser.*

³ Taking *solrem* as some form of *resoldre.*

⁴ *cap.*

the manner that we will give of their solutions, one can have a doctrine for solving the various¹ other questions of Astronomy.

A. [Questions with Solution].

1. *Question:* It is asked, why the astronomers attribute constitutions, which are the proper qualities of the elements, which we have signified through A B C D, to the celestial bodies.

Solution: Ramon responds to the question and says that the bodies above and the ones below participate by nature in the general and primary principles, which are goodness, greatness, etc.,² according to what has been proved in the second part of the first part.³ And because the bodies above are incorruptible and their qualities do not leave⁴ their proper subjects, and the elemented bodies below are corruptible and can be generated, and A B C D are mixed in them and are the qualities through which the elements have greater and more virtuous works than through other qualities, therefore the bodies above influence the ones below more through A B C D than through the other qualities. And this is the reason why the ancients have attributed A B C D to the bodies above.

2. *Question:* Why are masculinity, femininity, days, and metals attributed to the signs, when in themselves they do not have masculinity or the other properties attributed to them?

Solution: See the section on Aries in the first part.¹

3. *Question:* Why have the ancients placed xxx. degrees in each house of the heaven, neither more nor less?

Solution: The influences above are culled in the sphere of the Moon

¹ *palegrines.*

² Again the General Table. [RH]

³ Book I, B. [RH]

⁴ *lexen* = from *llegar*?

¹ Book I, A, 1. *Of Aries.* [RH]

through the natural instincts and appetites that are of the bodies below; and because the Moon makes its course in one month, they divide each house into xxx. degrees. See also the section on Aries in the first part.¹

4. *Question:* Why do the ancient astronomers hold that Aries holds sway over the head and face of man?

Solution: Aries is the head of the year, and the face, in which there are more members than in any other part of the body of man, is in front. For this reason, because Aries is in front of the whole renewal of the year, they say that it holds sway over the head and face of man.

5. *Question:* Since B is of Aries and D is of Cancer, and the brain of the head of man is of D, why do they say that the head is of Aries?

Solution: The ancients did not consider that the head of man is of Aries simply, but they thought that because the head and the face are the head of the renewal of the year, such a property can be through the beginning² of the year, while it can be that the brain is of Cancer according to D.

6. *Question:* Why does Aries have B, and Taurus have C, and Gemini have A, and Cancer have D, and so on of the others, when the spheres of the elements below are situated³ [such that] B is above through Fire, and [then] A through Air, and [then] D through Water, and [then] C through Earth, which is the lowest sphere?

Solution: If the constitutions acted in the signs according to this figure A B C D, the bodies above would not have such great power and virtue below as they have through this figure B C A D. For Aries and Taurus participate in the accord of dryness through B C, and they have contrariety through heat and through dryness. And Taurus and Gemini participate through the absolute contrariety of cold and heat and of moistness and dryness, and Gemini and Cancer through the contrariety

¹ Book I, A, 1, *Of Aries*. [RH]

² *comensament*, which can also mean 'principle'.

³ *asituades*.

of heat and cold and through the accord of moistness, and likewise of Cancer and Leo, which are contraries simply, and so on of the others in order. And thus the compositions and mixtures are made below through such a mixture of accord and of contrariety of the contacts of A B C D through accord and contrarieties.¹

B. Of the Second Part of Questions [Questions with a Referenced Solution].

[Editor's Note: To facilitate matters in the questions and solutions that follows below we have listed the cross-references to other sections of the book according to the conventions that we have used in our editing of the book. These will be placed in square brackets [] after the references where appropriate directly in the text rather than in footnotes.]

7. *Question:* Since the sphere of Fire is supreme² and that of the Earth is subordinate,³ why does Saturn have the constitution of Earth?

Solution: See the section on Saturn in the first part. [Book I, A, 2.]

8. *Question:* Why is Saturn the ruler of melancholy and of imagination?

Solution: See the section on Saturn.⁴

9. *Question:* Why does Saturn have the constitution of earth and Jupiter that of air, when the sphere of air is above and that of the earth is below; and why does Jupiter have the constitution of air and Mars and the Sun that of fire, when the sphere of fire is above the sphere of air and Jupiter is above the sphere of Mars and of the Sun?

¹ Here again the Stoic versus Aristotelian element problem requires that Lull resort to rather tortuous reasoning to explain the order of the elements in the signs. See page 45, note ?. [RH]

² *sobirane.*

³ *sotairane.*

⁴ Actually it is not at all clear that Lull does deal with this interesting question. However Ptolemy does. The reasoning is simple, Saturn is furthest from the moisture of the sublunary sphere and from the heat of the Sun. This makes it dry and cold hence earthy. [RH]

Solution: The situation of the constitutions below should be made in the spheres of the planets above according to this figure C A B B D D, Mercury being common in its sphere. This is because Saturn, through the virtue of dryness and cold, gives the earth the appetite to raise its instinct and appetite to take assistance from it; Saturn could not do this if it were of the constitution of B, A, or D. And because C A are contraries simply, nature requires that the constitutions of C A be adjacent because they cause simple contraries below. For example, B & B¹ are adjacent because both are simply in accord without contrariety and cause simple accords of the species below, such as pepper and garlic. And the same thing of D & D², which come to be adjacent through Mercury,³ where the influences above that come to the Moon are disposed. This has already been said in the first part in the chapter on Mercury. See also the section on the planets that is in the first part. [Book I, A, 2.]

10. *Question:* Since Saturn and Mars are creatures⁴ and are naturally of goodness, why are they evil?

Solution: See the section on Saturn. [Book I, A, 2.]

11. *Question:* Why are sanguine men naturally more generous than other men, and why do they laugh more willingly and love honors more than other men, and why do they love having children more than other men, and why do the men of Jupiter show and say what they know more than other men?

Solution: See the section on Jupiter that is in the first part. [Book I, A, 2.]

12. *Question:* Why are the men of Mars lighter than other men, and why is the choleric man quick to rage and quick to peace, and why does the man of Mars understand quickly and is subtle and quickly forgets,

¹ The first B is that of Mars and the second that of the Sun. [RH]

² Venus and the Moon. [RH]

³ *convenen ésser vaines per an Mercuri.*

⁴ i.e., created.

and why does he have a great appetite, and why is he very active¹ and is a tailor, [or] carpenter, merchant of pepper, of salted meat, [or] of wine?

Solution: See the chapter on Mars. [Book I, A, 2.]

13. *Question:* Since the Sun and Mars have similar qualities, i.e., through B, why is the Sun good and Mars evil, and [why is it that] when it² is evil, it is more evil than Mars, and why do the men of the Sun have more appetite for being kings, mayors, and public officials than other men, and why are the men of the Sun more inconstant³ than other men, and why does the Sun have a greater office and virtue than any another planet?

Solution: See the section on the Sun. [Book I, A, 2.]

14. *Question:* [Why is] luxury naturally more through Venus than through another planet, and why do women love to be beautiful more than good?

Solution: See the chapter on Venus. [Book I, A, 2.]

15. *Question:* Why are the men of Mercury absolutely of better fortune than the others, and why does it not have so intense a constitution as those of the other planets, and why are the men of Mercury more inconstant and less firm than other men, and why are the merchants of Mercury more quickly rich than other men, and why do the alchemists love to work through it more than another planet?

Solution: See the chapter on Mercury. [Book I, A, 2.]

16. *Question:* Why is the Moon good and evil, and why is barley perverted into oats, and why is the Moon the cause of the menstruation of women, and why does the Moon manifest its virtues more strongly

¹ *cora molt.*

² Presumably the Sun.

³ Reading *inconstantes* for *doble volentat*, as suggested in the Latin note.

than the other planets in for example bloodletting, tree cutting, navigation, moving the sea, filling and emptying springs, and vegetable and sentient bodies?

Solution: See the chapter on the Moon. [Book I, A, 2.]

17. *Question:* It is asked if Aries and Jupiter, and so on of the other celestial bodies according to their qualities, have more power and virtue below through A B than through their proper qualities, to wit through their Goodness, Greatness, etc.¹

Solution: The blacksmith, who makes the nail by means of the hammer, has greater power on making the nail by means of his hand than by the hammer, but the nail suffers more² through the hammer than through the hand. See also the first part of the figure of A B. [Book I, B, 1.]

18. *Question:* When the signs and the planets are connected,³ how⁴ do they aspect each other?

Solution: See the first part. [Book I, B, 1.] and see the cases of A B, A C, and of A D, when B dominates A and A dominates D, and A & C are directly⁵ contraries. In like manner, when Saturn, Jupiter, Mars, and Venus are in the house of Aries, B dominates A through a straight line, that is through a straight aspect,⁶ and A dominates D, and D dominates C, and C dominates B; and A dominates C obliquely⁷ because it dominates D, which dominates C. For this reason, there are ii. aspects in the constellation, i. that is in a straight line,⁸ and another that is oblique. See also the second part of the third part. [Book III, B.]

¹ The General Table again. [RH]

² *à major passió.*

³ *s'ajústan.*

⁴ or when?

⁵ *dratament.*

⁶ *drat asguardement*, which can also mean 'direct regard'.

⁷ *per biaix*, i.e., indirectly.

⁸ *de drat an drat*, literally, 'of straight to straight'.

C. Of the Third Part of Questions [Questions with Proper Solutions].

19. *Question:* It is asked if Mars dominates Jupiter above in the house of Aries.

Solution: As the Sun gives a semblance of its light to Venus, and Venus gives it to Mercury, and so on from sphere to sphere to the bodies below, so Aries gives a semblance of its virtue to Jupiter, which takes it according to its quality. For example, a vessel makes wine good or bad according as the vessel is good or bad, and conversely,¹ that is to say that good wine makes a good vessel and bad wine makes a bad vessel. Just so, Aries gives a semblance of its virtue in the form of B and Jupiter takes it in the form of A and gives it to Mars in the form of B A, and Jupiter takes it [back] in the form of B. Hence B dominates and A is dominated above; and according as it is dominated above, the semblance of its being dominated comes below.

20. *Question:* It is asked, what is a sign and what is a planet.

Solution: See the second part of the first part in the section that asks what it is, and is of definitions. [Book I, B, 2.]

21. *Question:* What are signs and planets in themselves?

Solution: See the section mentioned above.

22. *Question:* How are signs and planets different from one another?²

Solution: See the section mentioned above.

23. *Question:* Of what is the heaven, and does the heaven have matter?

Solution: See the second part of the first part in the section that asks of what it is. [Book I, B, 2.]

¹ *asò-s convartax.*

² *Signe e planeta, què òs an altra et què òs an altra?*

24. *Question:* Why are the signs and the planets?

Solution: See the second part of the first part in the section on why. [Book I, B, 2.]

25. *Question:* Why are there xii. signs and vii. planets, neither more nor less?

Solution: See the second part of the first part in the section that asks of quantity. [Book I, B, 2.]

26. *Question:* What are the proper and appropriated qualities of the signs and the planets?

Solution: See the second part of the first part in the section on quality. [Book I, B, 2.]

27. *Question:* What does the heaven have in itself through which it is good, great, durable, and powerful?

Solution: See the section mentioned above.

28. *Question:* Does the heaven have an appetite for movement?

Solution: See the section on Appetite. [Book I, B, 2, *Of What Kind?*]

29. *Question:* Does the heaven in itself have proper and natural contrarieties?

Solution: See the second part of the first part in the section on contrariety. [Book I, B, 2, *Of What Kind?*]

30. *Question:* Is there a beginning¹ in the heaven?

Solution: See the section on beginning in the second part of the first part. [Book I, B, 2, *Of What Kind?*]

¹ *comensament*, which can also mean 'principle'.

31. *Question:* Is there succession of time in the heaven?

Solution: See the section mentioned above. [Book I, B, 2, *Of What Kind?*]

32. *Question:* Does Aries have i. principle or many?

Solution: See the section mentioned above.

33. *Question:* Since the heaven is a continuous circle, does it have a middle in it?

Solution: See the section on middle in the second part of the first part. [Book I, B, 2, *Of What Kind?*]

34. *Question:* Since the sky is an incorruptible substance, can it be the cause of the corruption of a substance?

Solution: See the section on End in the second part of the first part. [Book I, B, 2, *Of What Kind?*]

35. *Question:* If it is supposed¹ that the heaven is not of equal parts, can it be the cause of equal parts below?

Solution: See the section on Equality in the second part of the first part. [Book I, B, 2, *Of What Kind?*]

36. *Question:* What is time, and what is it in itself, and of what is it, and why is it, and so on of the other genres of questions.

Solution: See the section on when in the second part of the first part. [Book I, B, 2, *Of What Kind?*]

37. *Question:* Why do the men who are born in March naturally seek to have honor and lordship over the men who are born in March and in April?

¹ *possat.*

Solution: See the section on spring in the second part of the first part. [Book I, B, 2, *Of When?*]

38. *Question:* Why do more men naturally die in summer than at another time?

Solution: See the section on summer in the second part of the first part. [Book I, B, 2, *Of When?*]

39. *Question:* Which month of summer is better for a man who is healthy?

Solution: See the section on summer in the second part of the first part. [Book I, B, 2, *Of When?*]

40. *Question:* Where is the place where the heaven is, and of what is place?

Solution: See the section on place in the second part of the first part. [Book I, B, 2, *Of Place?*]

41. *Question:* Is the manner that the bodies have below in their works and natures caused by the manner that is in the bodies above?

Solution: See the chapter on manner in the second part of the first part. [Book I, B, 2, *Of Manner?*]

42. *Question:* Are A B C D instruments of the bodies above, or is the virtue of the bodies above that comes below the instrument of A B C D below?

Solution: See the chapter on Instrumentality in the second part of the first part. [Book I, B, 2, *Of Instrumentality?*]

43. *Question:* Are the hammer and the tongs thought of primarily because of¹ the necessity of the knife or of the nail, or because of the

¹ *per.*

natural instincts and appetites of the bodies above?

Solution: See the chapter mentioned above.

44. *Question:* Can one time be the cause of another simply?

Solution: See the chapter mentioned above.

45. *Question:* It is asked if the heaven is animated or not?

Solution: See the chapter on the soul of the heaven in the second part. [Book I, B, 3]

46. *Question:* Does the heaven have only i. form or many?

Solution: See the chapter mentioned above.

47. *Question:* Does the heaven have in itself the nature or virtue through which it moves itself?

Solution: See the chapter mentioned above.

48. *Question:* What is the soul of the heaven?

Solution: See the chapter mentioned above.

49. *Question:* What is the utility of the circular¹ figure that is placed in this art?

Solution: Through the figure of this art, one can have many manners of making judgments according to the aspects that the signs and planets have to each other. For example, let Mars be in Aries and Jupiter in Libra. Therefore, through the line of the diameter, both constellations are regarded directly through diverse contrary judgments by us, who are under Aries and Mars at Paris, and by those at the antipodes, who are [in] the opposite [situation]. It is the same thing below Libra and

¹ *volibla?*

Jupiter. Cancer and Capricorn¹ will be a constellation [that is] in opposition and in contrariety through the moistness of Cancer and the dryness of Capricorn, and the ii. will be in accord through cold. And if the Sun is placed below Cancer, and Saturn below Capricorn, the compositions will be double and straight,² and the constellation of Cancer and the Sun will have an oblique line³ to Aries and Mars; and the same thing of Capricorn and Saturn, and the same thing of Libra and Jupiter. And the constellation of B B will be helped by C C in part and will be hindered in part, and there will be a total contrariety of C C and A A, and there will be a mixture of accord and contrariety in A A; and likewise [of] the constellation of B D and B B. This will be signified through the figure, through which signification one will be able to know how the planets and signs aspect each other universally through all the places of the heaven and of the spheres. It is a great advantage in this science to know this, and this figure is useful for this.

The figure is also necessary in this science because one can make the figures of the constellations through the movable circles, according to the examples we have given in the fourth part. Thus Aries and Mars make this figure: B C, and Aries, Saturn, and Jupiter make this figure: B C A, and so on of the others. And through the figures that the letters in the circular figure make, one may know how to make judgments of the constellations according to the significances of the letters of which the figures are made.

There is another utility in the movable figure. For in the constellation of Aries and Mars, opposite that of Libra and Jupiter, the G of Aries and Mars and the E of Libra and Jupiter aspect each other, and the E of Cancer and of the Sun and the G of Aries and Mars aspect each other, and so on of the other regions. And one can know the aspects of the situations of the movements above for such an imagined situation,⁴ through which one can make judgments of the fortunes below. Just as the astrolabe is a necessary instrument for knowing the hours of the day, so this circular figure is a necessary instrument for

¹ *Asò matex dejús Libra et Júpiter et Cànsèr et de Capricorn.*

² *dratas*, which can also mean 'direct'.

³ *s'auran per layn oblique a.*

⁴ *imagineció.*

knowing¹ the aspect and the situation of the bodies above and of their movements. See also the second part, which is of the figure. [Book II]

50. *Question:* Why are proper days attributed to the planets?

Solution: If a planet did not have a proper day, there could not be² accord or contrariety through days in fortunes and misfortunes. See also the second part on the figure. [Book II.]

51. *Question:* It is asked, if the goat has thought and imagined the spring where it has drunk many times, is it moved to imagine the spring through its own proper instinct and natural appetite, or through the influence of the fortune above.

Solution: The astronomers say that the instincts and appetites above cause those below and that the imagination of the goat that imagines the spring is moved primarily through the causes above toward the parts where the spring is. For example, when a man plays chess,³ the constellation of fortune makes him put the chesspiece⁴ in the place⁵ through which there is good fortune or misfortune; and the same thing of the points of the die. See also the second part on the figure. [Book II.]

52. *Question:* When Aries, Saturn, and Jupiter assemble, and Jupiter is masculine and diurnal, it is asked if its masculinity and diurnal nature is dominated and made unfortunate through that of Aries and of Saturn.

Solution: Someone makes a decoction of one herb that is hot and dry and of another that is moist and hot. The heat of the hot and moist herb is changed⁶ and its heat passes to being under the virtue of the nature of the species of the hot and dry herb. This is because B dominates A.

¹ A sentence completed from the Latin; the Catalan stops with "the astrolabe is a necessary instrument for knowing" and resumes here.

² *no-s progen.*

³ *ascachs (esac).*

⁴ *ascach.*

⁵ *li fa guardar l'ascach e lo loch.*

⁶ *resol.*

In like manner, when Jupiter is with Saturn in Aries, then its masculinity and diurnal nature pass to that of Aries and of Saturn, because it¹ has a greater nature of goodness, power, and virtue in it.

53. *Question:* It is asked if, when Aries, Saturn, and Venus are joined, the masculinity and diurnal nature of Aries and Saturn dominates the femininity and nocturnal nature of Venus, and if the lead of Saturn dominates the copper of Venus.

Solution: In the constellations, i. planet dominates through i. manner and is dominated through another, and this is in i. same constellation. Thus, in the constellation mentioned above, C dominates B and D dominates C, and so D is master through cold and moistness. But it cannot be master through nocturnal nature, for i. nocturnal nature cannot dominate ii. diurnal natures, and it cannot be master through i. femininity, for i. femininity cannot dominate ii. masculinities.

54. *Question:* It is asked why monstrosities are made below.

Solution: See the second part of the third part. [Book III, B.]

55. *Question:* Why are planets attributed to the signs, as Mars is to Aries and the Moon is to Cancer?

Solution: If the houses were not helped by planets appropriated to them, it would follow that there would be no difference of fortune and misfortune in any of the figures. For example, in this figure of B B and of D D, and this figure of C A, there could be no dominance except by the Moon, which helps Cancer against B, and Venus helps Taurus against A. See also the section on Cancer, Mars, the Sun, and Venus, and the section on Taurus and Jupiter.

Through the questions that we have made and the solutions through the third part, we have given a doctrine through which one can solve the various² questions that one is drawn³ to ask in the third part.

¹ Presumably the nature of Aries and Saturn.

² *palagrines*.

³ Taking *trer* as some form of *atreure*.

56. *Question:* When the Sun is in Sagittarius on i. day of one month, and Jupiter in Pisces, and Mars in Cancer, and Saturn in Leo, and i. man is born on the same day, which sign has the major dominance on him?

Solution: The Sun and Sagittarius make this figure: B B, and Jupiter and Pisces make this: A D, and Mars and Cancer make this: B D, and Saturn and Leo make this: C B. Because there are iiii. B's in the constellation, the constellation is of B, and B has lordship principally in the Sun in Sagittarius, because there is doubly more [here] as in another house,¹ and through this the man will be more fortunate through the Sun in² Sagittarius than through another house.

57. *Question:* On Sunday, the first hour of the morning is of the Sun, the second of Venus, the third of Mercury, the fourth of the Moon, the fifth of Saturn, the vi.th of Jupiter, the vii.th of Mars. Thus it is asked, which planet has more power and virtue in the vii. hours.

Solution: The vii. hours make this figure: B D D C A B, and Mercury makes this: A B C D. Thus, when the signs of B or of D [are] at that time, the vii.th hour is more through the help of the sign,³ as the second hour is more for⁴ Venus and the third for Mercury through the help of the sign; thus if the hours in the day are in Leo, B dominates, and if they are in Pisces, D dominates, and so on of the others.

58. *Question:* It is asked if the viii.th hour of Sunday, which is of the Sun, and the ninth, which is of Venus, and so on to the xxi.st hour, are in the order that the vii. first hours are, and if they are, [it is asked if]

¹ *hi a[is]s plus doblement que an altra quasse.*

² *Reading en for e.*

³ This part of the sentence appears to be incomplete because a) no mention is made of any planet relating to the seventh hour, and b) the sequence (if it is a sequence) continues (?) with the second and third hour, leading one to ask if maybe this is really the first hour—unless this is a general statement to the effect that whichever sign is present during a particular hour determines which planet has more power then, and then starting the sequence of examples with the second hour.

⁴ *per.*

the xxiii.th hour of the same day, which is a natural day, is worth more¹ than all the hours that have passed in the day, supposing that the 24th hour, which is of Mercury, is in Pisces on the Sunday.

Solution: The vii. successive hours that are after the vii. of the day of Sunday make the same figure that the first vii. hours make, and the same thing of the vii. hours that end in xxi. For this reason, their i. judgment and [that of] the iii. hours that are over the xxi. must be the same, which is of B, i.e., of the Sun, the other of D, i.e., of Venus, and the 24th hour is of Mercury. They are principally converted into B because all the xxiii. hours are of the Sunday, and Sunday is of the Sun. And because there are vii. B and vii. D among all the xxiii., if Sunday is in the house of Pisces, those last² hours come to be tempered by B and by D. But it pertains more to B than to D, by reason of the property of Sunday, of which all the xxiii. hours are.

59. *Question:* Why are the planets moved from west to east?

Solution: See the section on the soul of the heaven. [Book I, B, 3]

60. *Question:* It is asked if the heaven moves in place.

Solution: See the section mentioned above.³

61. *Question:* It is asked if the heaven moves to⁴ any proper center of its own.

Solution: The circle of the sphere of the Sun is the center to which it moves circularly, just as rain below makes a straight movement to its center.

62. *Question:* It is asked if Saturn is greater than the Sun.

¹ *val sobre.*

² Taking *quax* as an adjective from *cua*, 'tail'.

³ '7' = sic.

⁴ *a*, which can also mean 'in' or 'by'.

Solution: Consider the order of the general principles of which the heaven is. According to what we have proved in the second part of the first part, the Sun is greater than Saturn because the greater virtue that the Sun has on the bodies below is in accord with its greater quantity of substance, and the virtue of Saturn, which is not so great as that of the Sun, is in accord with the causal nature¹ of the substance on its subject. Also, we naturally see that the greater virtue is in the middle and the lesser is naturally in the extremes, and the fact that the Sun is in the middle of the vi. planets is the cause below that the virtue of the natural substances, which are below, is in the middle of them. And this could not be if Saturn were a greater planet than the Sun. Also, if Saturn were greater than the Sun because it is farther from the earth, the Sun would appear no greater than Venus, Mercury, and the Moon.

63. *Question:* It is asked if, there being vi. signs above the earth and vi. below, if a man who is born in Gemini is fortunate or unfortunate through the planets of the heaven and the signs that are below the earth.

Solution: A diameter divides the heaven into ii. parts, and hence those that are below the earth cannot have the virtue that makes the man fortunate or unfortunate who exists at the pole according to the natures that are in the pole above, which is above the earth. This is apparent inasmuch as if one stone falls from the pole above, it would not fall to the other pole below, because the fall would make it rise.² Also, we have experience [of this] through the imagination, which imagines, as we have said, that the antipodes fall downwards. Which imagination is false and contrary to nature through the way that³ it imagines the natures that are at the pole below. It is concluded, therefore, that the planets and signs that are below the earth do not make the men who are born on⁴ the earth fortunate or unfortunate, for the planets and the signs that are in the heaven above the earth suffice⁵ for making fortunate or

¹ *causitat.*

² Once the stone passed the center between the two poles, it would be rising toward the second pole. [RH]

³ Reading *per so que* for *per so car*, which would otherwise mean 'because'.

⁴ Reading *en fur dejús.*

⁵ *abàstan.*

unfortunate those who are born on the [part of the] earth where the signs and planets are when they are born. See also the second part of the third part. [Book III, B.]

64. *Question:* It is asked if a man is born in the constellation of Aries and Saturn, and Gemini, Jupiter, and Venus are in aspect to the constellation, if he is more fortunate or unfortunate through Aries and Saturn than through Gemini and Jupiter and Venus.

Solution: See the second part of the third part. [Book III, B.]

65. *Question:* It is asked why the Moon is of the constitution of D.

Solution. If the Moon were of the constitution of B, there would be no temperate place where it would cull¹ the influence above through the appetites below, for there would be too intense a heat in the sphere of the Moon.

D. Of the Questions That Were in the Fourth Part.

66. *Question:* The natures through which the causes bring about their effects are two: Some natures are the ones above that are of the celestial bodies, the others are those of the bodies below. Thus we ask which natures are more necessary causes to bring about the effects below: the natures above or the natures below.

Solution: According to nature, it is apparent that when Mars and Venus are all alone in the house of Aries or of Leo or of Sagittarius, Venus is transmuted into the contrary act,² just like hot water in a pan, which heats the meat in the pan through the heating that the flame of the fire gives it. Thus, if the natures above are more necessary causes than the ones below, it would have to be that the water that heats the meat in the pan heats it by necessity through the nature above, which is the cause of the one below. And the nature of the planet of D is dominated by B, from which it would follow that every hour of the days of the year it

¹ *aculls*.

² *actu*, which may also mean 'actuality'?

would be dominated and would make the water heat the meat. And because it is impossible that the planet of D, whichever it is,¹ be dominated in all the constellations, it is manifest that [the heating of] the water of the pan, which can heat the meat every day of the year, is not² caused through the planet [of] D, which is dominated. Therefore it is manifest that the natures above are not such necessary causes as the natures below.

Man engenders man with the help of the Sun, and the father is the more necessary and proper cause in the generation than the Sun. And because the father engenders of himself and puts the son into his own species, which the Sun does not do, if the father is of the constitution of D and the woman also, they engender a son who is of the constitution of D. Thus the man engenders the son formally and the Sun engenders him mediately³ and is an instrument in the generation. From which it follows that the father is the more necessary cause in the engendering than the Sun.

67. *Question:* When Jupiter and Venus are in Gemini or in Libra or Aquarius, then the constellation causes happiness below in those who will be born in the constellation. Thus it is asked if the man who is in sin and is born in that constellation can have sadness and grief from the sin, or if he will always be preserved in joy and happiness.

Solution: Let us suppose that i. woman, who is of the constellation mentioned above, has i. son whom she loves with a very great love. If the son is killed⁴ in front of her, the constellation will not be able to defend her from sadness, weeping, and grief. In like manner, the sinner can be caused sadness and grief through the freedom and conscience to have sadness and grief for his sin more than happiness and joy through the constellation in which he will have been born.

68. *Question:* It is asked if God has more power through justice and

¹ *aquel que sia.*

² I supplied the 'not' as the only way the conclusion could make sense to me.

³ *per mijà.*

⁴ Taking *auciura* as a form of *occir*.

pity,¹ charity,² and grace³ in making men fortunate or unfortunate below than the constellations above.

Solution: God is the first cause, while the constellations are secondary causes. Thus it is manifest that God is supreme over the natures above in causing what He wants below. Also man is naturally a greater cause below than the Sun, according to the example we have given above of generation, in which the Sun and the father make a son of the man. See also the second part of the fourth part. [Book IV, B.]

69. *Question:* It is asked if man has freedom⁴ against the constellations above.

Solution: Freedom is an instrument of the will, which is one part of the soul of man, which is conjoined to the body, and for this reason, freedom in man is one of his parts and is a natural instrument in choice, as the ears are in hearing and the eyes are in seeing. And the constellations above, although they are natural instruments for the fortunes and misfortunes below, are not instruments conjoined to the bodies of men and are not parts of them. And thus man dominates the effects⁵ of the constellations by his free will. We have experience of this when a man has an appetite for some natural act through thirst, hunger, sleepiness, or urinating or indulging in lust.⁶ He can constrain his act by his will so that the appetite does not go from being potential to becoming actual.⁷ And he will not want it and he will not have it through the will, which does not want it, although the constellation gives him an appetite for it. See also the second part of the fourth part.

70. *Question:* It is asked if the men who are in mortal sin and who do not have conscience nor any moral virtue can act contrary to the natural

¹ *misericòrdia.*

² *caritat.*

³ *gràcia.*

⁴ *libertat.*

⁵ *afectus.*

⁶ *luxuriam.*

⁷ *que no vengua de potència an actu.*

course of the constellation and the acts above.

Solution: As the goat cannot imagine that the sweet water of the spring from which it has drunk is salted, and as it cannot imagine that the wolf is a good beast, so the constellations cannot dominate or constrain the freedom in man in any manner, for corporeal acts¹ do not have power over spiritual ones in any natural manner. Thus, through his freedom, the sinner has the power to choose i. sin or another, without the constellation being able to constrain him.

71. *Question:* Does a constellation have such great power on a man who sleeps as on a man who is awake?

Solution: A constellation has power over the body of man through health or sickness, or color, or through generation or corruption, but it does not extend to the soul, as the visual potency² does not extend to the act of hearing, nor of tasting, but only to that of seeing. Thus a constellation has such great power on man when he is awake as when he is asleep only according to the nature of the body, just as the wind and the sea have power over the ship according to their will when all the sailors are sleeping, but when the pilot³ tends the ship, he makes it go through a movement contrary to that of the sea and of the wind.

72. *Question:* Can a constellation constrain a man who is thirsty not to go drink where he will be able to drink?

Solution: No constellation is contrary to its action through itself, as we have said, just as through its proper nature, fire cannot be contrary to heating. But, through fire, water is contrary to its nature through heating, as we have said, and just so, man is contrary to his constellation through the freedom of his will, and hence he does not want to drink or go to the place where he could drink when he is thirsty.

73. *Question:* Does custom dominate a constellation?

¹ *actus*, or 'actualities'?

² *la potència visiva*.

³ *notxer*?

Solution: A man who is thirsty is naturally thirsty because **B** dominates the **D** in him. Thus **D** and the constellation that is made actual¹ through **D** give an appetite to the man who goes to drink, but the will gives the license to drink or not to drink. And for this reason, if a man is accustomed to drink wine by reason of [its] good taste, he will go drink wine in the tavern, which is of **B** contrary to the appetite of **D**, and hence custom dominates the constellation.

74. *Question:* Leo and the Sun give an appetite for increasing **B**, and Cancer and Venus give one for increasing **D**. Thus it is asked if the man who is very thirsty and is moved to chose to drink wine is moved through the constellation of² **B B** or through [that of] **D D**.

Solution: The man who is thirsty and knows of wine through **B** naturally seeks to drink wine, while he who knows of it through **D** seeks to drink water. And above this nature is the freedom of the will, which chooses against **B** or against **D** as it wishes.

75. *Question:* Is there any nature in the planets and in the metals that can be contrary to the constellations and the natures above?

Solution: Any inanimate body below does not have a choice of change, as the tree does not have the choice of moving from one place to another or from one quality to another, nor does gold, and so on of the other elemented and inanimate bodies. Thus, that which does not have a choice cannot be contrary to a constellation.

We have spoken of the questions of Astronomy, and through them and our solutions one can know the judgments of the actions³ above and passivities below, where the fortunes and misfortunes of men are caused. And through the questions that we have made, princes and other men can crush and respond to the false men and deceivers⁴ who make themselves out to be astronomers and know little, for they do not know

¹ *qui à actu.*

² *és costilal.*

³ *de los judicis e de les accions*, which could also mean 'of the judgments and of the actions'.

⁴ Taking *anguandors* as some form of *enganyar*.

how to respond to the questions that we have made in this treatise.

This first part of Astronomy is explicated by the grace of God, which is spoken of above in its v. parts. And of the second part of Astronomy we do not treat, for that pertains to the places of the hours and the degrees when a planet or planets is in a sign, and that is known through the astrolabe and the table. For the hours are shown by the astrolabe through shade, and they are counted by the table from the day that makes the number commence up to a certain time. Thus, we have spoken of it sufficiently for this treatise, and of the second part it is not a matter of saying other reasons,¹ but [one of] supposing that the table is true.

Finished is this *Treatise on Astronomy* by the virtue of God in the city of Paris, in the year MCCXCIV. and the month of October of the Incarnation of Our Lord God. Amen.

¹ *no qual dir altres raons.*