

A compilation of longevity techniques using the prenatal lunation with other techniques

I did not go into details with the each longevity technique to find the releaser (*hīlāj*) and its lord (*kadukḥudhāh*). I mainly wanted to see how each major astrologer treated the prenatal lunation in that context. It is clear there were 2 main lines of technique; Dorothean & Ptolemy. Valens methods were only cited in a few cases and often the techniques were not quite what we find in Valens but a derivative most certainly. There were many techniques using the prenatal lunation in delineation. I have only touched briefly on some of them in this compilation

I think it is safe to start with Dorotheus.

Dorotheus used the prenatal lunation for indications concerning the native and his mother; whether free or slaves.

[Prenatal lunations and their triplicity lords]

24 I command you to look (for one born in the meeting)¹ at the degree of the meeting, so it may be known who the lord of the triplicity of that sign is (and for one whose nativity was in the fullness, so that the lord of the triplicity in which the fullness was, may be known). 25 So you look at these two signs: who is looking at them?

26 Now if you found the first lord of the triplicity in a bad place and the second one in a good place, then those people will go out from slavery to emancipation.

27 And if you found the first lord of the triplicity in a good place and the second one in a bad place, then say that in his first years he will be free, and at the end of his life poverty, baseness, and service will come to him. 28 (And the bad places are the sixth, twelfth, eighth, and third, except that the Moon rejoices in her alighting in the third.)

29 And if you found the first and second lords of the triplicities of the meeting and fullness in a bad place, then one born like that will not cease to be a slave or servant, from the beginning of his life to the end of his life.

30 And if they were both in a good place, then he will be free from the beginning of his life to the end of his life.

31 And if you found an infortune in the sign of the meeting or fullness, and you found the other infortune looking at it, you report his [terrible] fate, and misfortune will overwhelm him.

32 And <if you found> the lord of the bound of that degree in which the meeting and fullness was, in a bad place or in the sign of the seventh or the fourth from the Ascendant, then it indicates slavery and poverty. 33 But if a planetary fortune looks at it, and the lord of that bound is in a good place, and the meeting or fullness is in a bad place and the infortunes look <at it>, then the father of the native will be esteemed and his mother will have poor esteem.²

Dorotheus' gave instructions when to use the prenatal lunation as the releaser (hyleg); as translated by 'Umar:

[Chapter III.2:] The releaser

¹ 'Meeting' is referring to the 'meetings' of the luminary; i.e. either the prenatal new moon ('the meeting') or the prenatal full moon (the 'fullness').

² Book I chapter 10 (p. 74) – *Carmen Astrologicum* by Dorotheus of Sidon – Translated and edited by Benjamin Dykes PhD, Cazimi Press 2017

1 <Now I will explain to you> the releaser (and it is the indicator [of the matter of life]), and the house-master (and it is the governor of the matter of life). 2 So the releaser by day is the Sun, and by night the Moon, then the degrees of the bound of the Ascendant, then the Lot of Fortune, and for one whose nativity is from the meeting to the fullness,³ [the next strongest is] the degree of the meeting,⁴ and for one whose nativity was in what is between the fullness and the meeting,⁵ [it is] the degree in which the fullness was (and it is fifteen [days] in the month, and its night is more powerful [for] that).⁶ 3 And by day the Sun and by night the Moon and the better of the two is the one in a stake, and especially the Ascendant. 4 And there is no escaping [that] if the one whose lord of [its] bound is looking at the releaser (or the lord of its house, or the lord of its elevation,⁷ or the lord of its triplicity, or the lord of its image⁸), then it was in this status, it is the releaser. 5 But if the lord of the bound or one of those I mentioned (the lord of its house, or its triplicity, or its exaltation, or its image; the primary one of them being the lord of the bound, then the lord of the triplicity) is not witnessing it, then it is not fit to be made the releaser.⁹

The Dorothean instructions to find the hyleg are also found summarized in Hephaistion. By day, the order is the Sun, Moon, Lot of Fortune, prenatal lunation, and Ascendant. By night the order is Moon, Sun, and then presumably the others in the same order. The candidate releaser must be in a good place (such as the Ascendant, Midheaven, or eleventh), and be seen by one of its lords in the following order: bound, house, exaltation, triplicity.

These things, then, if the Sun should be in advantageous places and is seen by the lord of its bounds or of its domicile or of its exaltation or of its trigon;¹⁰ but if the Sun should not be in advantageous places, but the Moon chances to be in such places, we prefer its lord in the same manner; but if not, we prefer the lord of the Lot of Fortune; and again, if the Lot should not be so found, if the lord of the prenatal syzygy should be in an advantageous place, we prefer its lord; and if there is a full moon, we likewise prefer its lord; and if the lord of these should not

³ i.e. from the new moon to the full moon.

⁴ I am not sure why been inserts the text [the next strongest] because what Dorotheus is saying is that if the Moon in the nativity was from the new moon up to the full moon then use the degree of the new moon.

⁵ i.e. when the Moon is found between the full moon to new moon.

⁶ This seems to mean that the degree of the prevention is more significant for people born at night. But this sentence could also be understood in the following, more simple way: (1) for people born after the meeting, the degree of the meeting is the next strongest releaser; (2) for people born after the fullness, the degree of the fullness is the next stronger; and (3) the fullness happens on the fifteenth day of the month, which includes the night. –Ben Dykes

[My opinion is that it simply meant that in a nocturnal chart, if it was a prenatal full moon, it was more **significant**; not that should be preferred in a nocturnal chart. It might be desired but not necessary. He most certainly does not choose one above the other but obviously in a diurnal chart one could say that the new moon is perhaps more weighty in delineation than the full moon simply because the new moon is not visible and the sun predominates, i.e. it is of the diurnal sect; just like in a nocturnal chart a prenatal full moon would be 'of the sect' and therefore more weighty. If Ptolemy were working from the same root text as Dorotheus, or maybe even citing Dorotheus here, then I would say Ptolemy has extrapolated a rule that was not in fact a rule but a comment on how strong the prenatal lunation would work in the nativity. We know Hephaistio was working with the original manuscript and poem because he cites it. And the diurnal/nocturnal distinction is not in that citation he gives from Dorotheus. Therefore it is hard for me to believe Dorotheus' intention was to say that the prenatal full moon should only be used in nocturnal charts. The number 1 problem with Ptolemy's astrology is that he NEVER tells us his sources! This is odd in itself but even odder knowing the fact that he **always** cites his sources in the Almagest! -Steven Birchfield]

⁷ Exalted ruler

⁸ This is not included in Hephaistio's quote from Dorotheus...perhaps a Persian addition?

⁹ Book III Chapter 2 (p. 189) - *Carmen Astrologicum* by Dorotheus of Sidon – Translated and edited by Benjamin Dykes PhD, Cazimi Press 2017

¹⁰ The Arabic version of Dorotheus as translated by Pingree (III 2, 1-13) adds the decanate to this list; however, there is not the least trace of it in Hephaistio's treatment and I believe that this represents an Arabian [more specifically Persian since Omar was Persian and not Arabic] addition to the list of dignities.

be so found, last of all we take the lord of the Hōroskopos in the same manner. As he says, 'Always, then, that the releaser must gain the testimony of these'.

In the case of a nocturnal nativity, we prefer the Moon when she is in an advantageous place; but if we do not find her so, and the Sun chances to be in the degrees close to the side of the Hōroskopos under the earth, we will again make use of its lord....¹¹

With regards to Ptolemy we can read his instructions for finding the hyleg in Book III chapter 10 in his *Tetrabiblos*.

Of these, by day we must give first place to the sun, if it is in the prorogative places; if not, to the moon; and if the moon is not so placed, to the planet that has most relations of domination to the sun, to the preceding conjunction, and to the horoscope; that is, when, of the five methods of domination that exist, it has three to one, or even more; but if this cannot be, then finally we give preference to the horoscope.¹² By night prefer the moon first, next the sun, next the planets having the greater number of relations of domination to the moon, to the preceding full moon, and to the Lot of Fortune; otherwise, finally, if the preceding syzygy was a new moon, the horoscope, but if it was a full moon the Lot of Fortune. But if both the luminaries or the ruler of the proper sect should be in the prorogative places, we must take the one of the luminaries that is in the place of greatest authority. And we should prefer the ruling planet to both of the luminaries only when it both occupies a position of greater authority and bears a relation of domination to both the sects.

If we take a look at Valens we find he uses the prenatal lunation as well to give indications of freedmen or slaves.¹³ He also used the prenatal lunation in a lot calculation. The bound lord of the lot was then the ruler of life and the releaser (*aphesis*).

It will be necessary to examine whether the nativity is one of a Conjunction or of a Whole Moon. And if it should be found to be of a Conjunction, it will be necessary to count the degrees from the Conjunction to the Moon at birth/ and to depart with an equal amount from the Hōroskopos in accordance with the next in succession.¹⁴ And wherever the number should leave off, the lord of the bound will be the ruler of the life and the aphasis. And if the nativity should be found to be of a Whole Moon, it will be necessary to count from the lunar degree at birth to the upcoming Conjunction and to depart with an equal amount from the degree of the Hōroskopos, not in accordance with the next zōidion, but upwards as to the Midheaven.¹⁵ And wherever it should leave off, the lord of the bound will be judged the ruler.¹⁶

¹¹ Book II, Chapter 26 (p. 79) – *Apotelesmatics* Book II by Hephaistio of Thebes – translated by Robert Schmidt, Project Hindsight (Greek Track Volume XV) Golden Hind Press 1998

¹² This is an interesting method in that if neither the Sun nor the moon were the releaser, then we should take that planet that has the most relations in the places of the sun, moon, prenatal new moon and ascendant in diurnal nativities. In Nocturnal nativities then if neither the Moon nor the sun were the releaser to take that planet which had the most testimonies in the prorogatory places, i.e. the moon, Sun, prenatal full moon, and the lot of fortune. Now Ptolemy says 5 methods of domination and what he is referring to is either rulership by domicile, exaltation, term and triplicity or by aspect.

¹³ In the translation Valens uses the term 'phase' for the prenatal lunation. Book II chapter 35 (p.70) – *The Anthology* by Vettius Valens – translated by Robert Schmidt, Project Hindsight (Greek Track Volume VII) Golden Hind Press 1994 (see also Rhetorius chapter 101)

¹⁴ This is the lot of the Hyleg which is transmitted into the medieval Persian astrology.

¹⁵ If the nativity was of the full moon lunation, instead of counting from the degree of the full moon to the natal moon, Valens wants us to count from the natal moon to the degree of the next new moon and cast that out from the ascendant in the **reverse** order of the signs, i.e. with the diurnal motion.

¹⁶ *Ibid* Book III Chapter 6 (p.54)

Likewise the bound of prenatal conjunction would be the predominator in a chart where both the sun and the moon were in the same sign in an angle, and the bound lord would be the ruler.

*If the Sun and the Moon should happen to be in the setting zōidion, the bound of the Conjunction will predominate, and the lord of the bounds will be the ruler. Similarly also, if both should happen to be in the Hōroskopos or in the Midheaven or in the subterraneous pivot point, the bound of the Conjunction will predominate, and the lord of the bounds will be the ruler.*¹⁷

In cases where there was no predominator, Valens would direct the degree of prenatal lunation to the ascendant or another angle but he said it was more powerful to direct it to either the north or south nodes. There are several instructions for if the degrees were too many as well.¹⁸ Of course he used the prenatal lunation in a calculation to find the degrees of the sun, moon ascendant at the conception. Interestingly he made another lot from Saturn to the lord of the prenatal lunation and cast out from the Ascendant. This was a “*lot of crisis*” for lack of a better word.¹⁹ A crisis year was also when the profected year came to the place of the prenatal lunation or one of its squares or diameter.²⁰

We find in both Hephaistio & al-Andarzaghar the prenatal lunation was also used in finding the date of conception as well as the ascendant in a birth.²¹

The early Persian astrologer al-Andarzaghar²² repeats the teaching from Dorotheus when he writes:

Therefore, with a diurnal birthday appearing, one should note the Sun (in a nocturnal one, the Moon); for as a matter of fact these two, if their places are cleansed and safe, earn the dignity of the hīlāj.²³ However, with these being estranged from this function, the eastern degree will take up the hīlāj in turn. Which if it is not found to be free, one must have recourse to the sign of the Lot of Fortune. Moreover, with it appearing unworthy, the degree of the coming-together²⁴ or the opposition²⁵ will then come next.²⁶

Moreover al-Andarzaghar maintained that the prenatal lunation was held to have a common indication similar to the lord of the chart luminary’s triplicity lord, or triplicity lord of the ascendant, or the triplicity lord of the Lot of Fortune and the Lot of Spirit. He states that:

¹⁷ Ibid Book III chapter 1 (p. 31)

¹⁸ Ibid Book III chapter 9 (pp. 62 – 63)

¹⁹ Ibid Book V chapter 2 (p. 6)

²⁰ Ibid

²¹ Ibid Book II Chapter 1 “concerning conception and birth” (p. 3) and also chapter 2 (p. 8-9) (Book III, Chapter III.1.9 (p. 67) – The Book of Aristotle – Persian Nativities Volume I – Translated by Benjamin Dykes PhD

²² He is most likely the true author of the text The Book of Aristotle which Ben Dykes translated from the Latin in his Book Persian Nativities Volume I. It is Pingree that attributed this to Māshā’allāh simply because it was found amongst another alleged manuscript from Māshā’allāh. However it became clear to Ben when working with the text from Theophilus and later with Sahl’s Book of Nativities he translated from the Arabic, that the Book of Aristotle was NOT Māshā’allāh but very likely the remains of al-Andarzaghar’s book of nativities. C.f. Ben’s introduction in the translation of Theophilus and his Introduction to Sahl’s’ book *On Nativities*

²³ The *hīlāj* is the predominator or releaser. The *kaduk* is the master of the predominator; preferably the bound lord.

²⁴ Prenatal new moon

²⁵ Prenatal full moon

²⁶ Book III chapter III.1.5 (p.54) – *The Book of Aristotle* by al-Andarzaghar – translated by Benjamin Dykes in Persian Nativities Volume 1, Cazimi Press 2009

Moreover, in all births you must turn your mind toward these things in common, because the sign of the coming-together or the opposition, and the kadukḥudhāh of the one being born, and [the Lord of] the solar triplicity or the lunar one, or of the eastern one (particularly of the solar triplicity by day and the lunar one by night), moreover that of the Lot of Fortune and the Lord of that which is called “Spirituality”. The corruption of all of these discharges one already dead or refuses to bestow life for one hour.²⁷

Al-Andarzaghar makes it very clear that one is to use the prenatal lunation that was in effect when the native was born and had nothing to do with sect:

Again, for that matter, with the Sun and Moon being corrupted so that they do not merit the duty of the hīlāj, one will have to have recourse to the east.²⁸ For with it being worthy, a tasyīr²⁹ of its own degrees should be made up to where it would apply to the infortunes, with degrees of the arisings.³⁰ For thus it destroys completely, and this is the most difficult. Moreover the kadukḥudhāh – namely the Lord of the bound or domicile or triplicity or kingdom – if it should exhibit no testimonies to the east, seek the hīlāj from the Lot of Fortune (as above, from the east itself). Moreover, with [the Lot] appearing unworthy, the degree or sign of the coming-together or the opposition (I say of **the one under which the nativity happens**) do not miss their own tasyīr, as was said about the east and the Lot of Fortune.³¹

Likewise he used the prenatal lunation as one of the indicators for finding the native’s fortune with regards to finances:

[2] Whence however he should grieve for a lost resource and lament the unchangeable face of Fortune, could be discovered thusly... Ninthly, the Lord of the coming-together or the opposition: which place it would be holding onto in the nativity.³²

[2.9] Moreover, the Lord of the coming-together or the opposition, traversing in the sixth or the twelfth, and especially regarded by the malevolents, means the same thing.³³

[2.3] Even the degrees of the coming-together and the opposition—if benevolents should be regarding [them] under the nativity—it is a sign of riches and nobility: for the regards of the infortunes to them wholly testifies to the scantiest [amount].³⁴

Al-Andarzaghar uses the prenatal lunation for a multitude of indications & delineations ranging from longevity to health, illnesses and death, as well as for parents, children, professions etc. They are too numerous to mention all of them here. But a read of the Book of Aristotle especially Books I and III will give a lot of uses for the prenatal lunation. It is clear the only criteria for the prenatal lunation was that the birth either occurred from the new moon to the full or from the full to the new moon. There are only a couple situations where a specific lunation is related to a specific sect of the chart.

²⁷ Ibid Book III chapter III.1.3 (p. 51)

²⁸ i.e. to the ascendant

²⁹ i.e. a directing of that degree through the bounds; or simply a primary direction.

³⁰ i.e. using ascensional degrees because it is the ascendant.

³¹ Ibid Book III Chapter III.1.9

³² Ibid Book III chapter III.2.0 (p.74)

³³ the fall of a native’s Fortune. Ibid (p.85)

³⁴ Ibid, chapter III.4.3 (p. 105-106)

As regards Māshā'allāh and what he taught with regards to the hyleg and the use of the lunation preceding the birth, then I find some discrepancy. Now it must be said that there is absolutely no surviving original texts from Māshā'allāh. There are either Latin translations of what is assumed to be Māshā'allāh or more accurately we find other astrologers quoting him like Sahl. Abu Ali al-Khayyāt was the student of Māshā'allāh, so one would think that Abu Ali's text should reflect the text of his teacher. There should not be any serious differences in the techniques. But there is a serious difference in using the prenatal lunation and that difference is this.

Whether there is a Hyleg or not in a Nativity

And if you wish to know this, arrange the hyleg according to the Sun in a diurnal nativity... but if one of these³⁵ does not aspect him, he will not be hyleg. Then you should look at the Moon...

*But if neither the Sun nor the Moon is hyleg, you should look at the **lord of the house of the New or Full Moon**; if it is not hyleg, you should look at the **lord of the house of the Part of Fortune**; and if you do not find this to be hyleg, put the degree of the Ascendant as hyleg, **if the lord of the Ascendant aspects the Ascendant.**³⁶*

That is the instructions from the so-called book of nativities from Māshā'allāh as translated by Robert Hand. In Abu Ali it goes like this;

...seek the hīlāj, beginning indeed in diurnal nativities from the Sun:... And the Sun (nor another planet) cannot be the hīlāj unless some one of the Lords of the five essential dignities would regard him: and [this is] a judgment [which] is to be observed constantly for all hīlājes. Which if, in the aforesaid manner, the Sun were not the hīlāj, look at the Moon...If however the Moon bore herself in a different manner, she will not be the hīlāj. For then, if the nativity were conjunctional, seek the hīlāj [from] the Ascendant, just as you have sought [it from] the Sun and Moon. Moreover, if the hīlāj could not be determined from this either, seek the hīlāj [from] the Lot of Fortune. Which if it did not happen with this one either, seek likewise the hīlāj from the one of them who was more worthy in the degree of the conjunction or opposition of the luminaries which was before the nativity.³⁷

Abu Ali further elucidates the prenatal lunation in his instructions for a nocturnal nativity by saying:

*But if it were fit for the hīlāj either, choose the hīlāj in the same way [from] the **degree of the conjunction or prevention** which more recently preceded the nativity: which if it were in the angles or the succeedents of the angles, and one of the Lords of the five essential dignities aspected it, it will be the hīlāj.³⁸*

So the major difference between the 2 texts is in one he says to use the lord of the prenatal lunation and lord of the lot of fortune, which has a familiar ring to it as a derivative of what Ptolemy taught. And in the students he says to use the degree of the prenatal lunation and degree of the lot of fortune. The differences are huge.

³⁵ i.e. One of its lords starting with the domicile lord, then the bound lord, then the exaltation lord, then triplicity & finally decan lord.

³⁶ The chapter "Whether there is a Hyleg or not in a Nativity" (p.9) – *Book of Nativities* by Māshā'allāh – translated from the Latin by Robert Hand. Project Hindsight (Latin Track Volume IX-B) Golden Hind Press 1994

³⁷ Chapter 2 (p.231-232) – *On the Judgments of Nativities* by Abu Ali al-Khayyat – Translated by Benjamin Dykes PhD in Persian Nativities Volume 1, Cazimi Press 2009

³⁸ Ibid specifically p.232

Now we find a text attributed to Māshā'allāh called 'On Reception' and in that book there is also a chapter on finding the *hīlāj*.

Chapter XI: Concerning the Discovery of the Hyleg.

*...if the native was born in the day, begin from the Sun...(if the sun cannot be the hīlāj)... Leave the Sun and examine the Moon. (if the Moon cannot be the hīlāj)... Look then at the **degree** of the Part of Fortune...(if the lot of fortune cannot be the hīlāj)... But if it is in a conjunctive nativity, that is, a nativity which was most nearly preceded by a synod of the luminaries, look then at the **degree of the conjunction** of the Sun and Moon before the birth of the native... In a like manner look at the degree of the prevention or opposition of the luminaries which is otherwise called the **degree of the fullness of the moon** which was immediately before the nativity if the nativity is in the [period of] the aforesaid prevention.*³⁹

This chapter from Māshā'allāh agrees very much with Abu Ali's description something I would expect to find between teacher and student. Rob mentions that the manuscript used for the *Book of Nativities* was heavily edited because of its bad condition and Pingree was forced to add a fair number of words and phrases to the original Latin text in order to make the text read properly. Since we don't know what Pingree added then I am inclined to assume that these serious errors are of Pingree's making. We have 3 texts where the one which required the most editing is the one with the greatest discrepancies. And in no other Persian text do they say to use the lord of the sign the prenatal degree falls in.

Úmar gives the same information as Abu Ali & Māshā'allāh.⁴⁰ We find that all the medieval Persian astrologers agreed in large on what was a potential hyleg (releaser) and the order to take them in. You will find the same teaching in Abu Bakr.⁴¹

The odd man out amongst the medieval Persian astrologers was Sahl ibn Bishr. Sahl cites Nawbakht as his source for this teaching. And it is pretty clear Nawbakht was following Ptolemy to a certain extent but not quite exact.

6 Then look in nativities of the day at the Sun and the meeting: because if you found the Sun in the Ascendant, the Midheaven, the house of hope, or in the stake of the west, or in the eighth, then he will have a releaser from which is taken the indication of life. 7 But if you do not find the Sun in any of these places, or he was in one of them but the lord of his bound was not looking at him, nor that of his house, exaltation, triplicity, or face, then the Sun will not be the releaser. 8 And with that you must look at the meeting,⁴² where it is: for if the meeting was in any of these five places, then the meeting is the releaser. 9 But if the meeting and the Sun were both falling, then the releaser at that time will be the Ascendant. 10 And in nativities of the night, begin by looking at the Moon, the fullness,⁴³ and the Lot of Fortune.⁴⁴

³⁹ Chapter IX (p. 48 – 51) – *On Reception* by Māshā'allāh – translated & edited from the Latin by Robert Hand, ARHAT Publications 1998 (also published in *The Works of Sahl & Māshā'allāh* – (p.482) by Benjamin Dykes PhD, Cazimi Press 2008)

⁴⁰ See Chapter I.4 (p.7-8) – *The Three Books on Nativities* by 'Umar al-Tabarī – translated by Benjamin Dykes PhD in *Persian Nativities Volume II*, Cazimi Press 2010

⁴¹ Chapter I.5 (pp. 125 – 127) – *On Nativities* by Abū Bakr – translated by Benjamin Dykes PhD in *Persian Nativities Volume II*, Cazimi Press 2010

⁴² In a diurnal chart then you would use the prenatal new moon which is not necessarily the lunation the nativity was in. Likewise you use only the ascendant degree which is the ascendant of the Sun and solar.

⁴³ That is in a nocturnal nativity you would choose the prenatal full moon not necessarily the lunation the nativity was in. And you would use the lot of fortune (Ptolemy's lunar ascendant) rather than the ascendant degree.

⁴⁴ Chapter 1.15 (p. 288) – *On Nativities* by Sahl Ibn Bishr – translated by Benjamin Dykes PhD in *The Astrology of Sahl B. Bishr Volume I*, Cazimi Press 2019

Sahl then cites other astrologers and how they determined the releaser and used it in primary directions & directions through the bounds. When citing al-Andarzaghār, Sahl cuts to the core of things and says;

4 And know that the more excellent of the releasers are the Sun and Moon; so if one of them was the releaser and they were powerful in the places of the releaser which I have explained to you (even if a house-master is not looking, and it [itself] is not the house-master), then direct the Sun or Moon by the degrees of the ascensions in that city, and see when the releaser connects with a killer.⁴⁵

He goes on to say;

7 (And know that even if the Moon is not the releaser, you should still direct her just as you direct the releaser: because if she connected with the infortunes, it points either at producing a harsh difficulty resembling death, or she will aid the killing infortune in killing....)⁴⁶

When giving rules about distributions he says;

33 And do not neglect to distribute from the Sun, Moon, Ascendant, the meeting, the opposition, and the Lot of Fortune. 34 For whenever an infortune looks at the **Sun and Ascendant**, then one should fear for his **soul**. 35 And if the aspect of the infortunes was to the **Moon**, there will be corruption in the **body**. 36 And if it was to **the Lot**, then in [his] **social status and good fortune**.⁴⁷ 37 And likewise if the distribution from one of them reached the fortunes, then state delight in it.

38 And if you found the releaser connecting with the degree of the Tail, then judge harm for the native from enemies and the introduction of evil upon him (and especially if Mercury and the Moon were with the Tail), along with distress afflicting him, until it connects with the Moon <or> the degree of the Tail.⁴⁸

The Majority of astrologers followed methods that were from Dorotheus. We do find a couple of texts where Ptolemy's method is only partly followed and none sought an *al-mubtazz*⁴⁹ over the 4 indications used to find the releaser or *hīlāj*. It is perhaps a combination of Ptolemy and Dorotheus that Ibn Ezra uses 5 places of the releaser (*hīlāj*); *i.e.* the sun, moon, ascendant, prenatal lunation and lot of fortune, to find a 'ruler of the native'⁵⁰ or Almutem Figuris.⁵¹ But in fact the techniques of Dorotheus and Ptolemy were distinctly different as we have read.

3 (1) Ptolemy and Dorotheus said: We should always try to determine which planet is the ruler of the native, as follows. (2) We know that there are five places of life: <The first> two are the positions of the two luminaries, by day and by night; the third is the position of the conjunction or opposition of the luminaries, whichever occurs last before the birth of the native; the fourth is the degree of the ascendant; and the fifth is the lot of Fortune, as I have explained in the *Book of Reasons of the Beginning of Wisdom*.⁵²

⁴⁵ Ibid chapter 1.16 (p. 290)

⁴⁶ Ibid

⁴⁷ He does not say what the directions of the prenatal lunation indicate!

⁴⁸ Ibid chapter 1.18 (pp. 296 - 297)

⁴⁹ Meaning "victor" or the planet having authority in the most places and translated as Almuten in the Latin.

⁵⁰ The name Ibn Ezra uses.

⁵¹ The name Robert Zoller uses and simply means the "victor" of the natal figure aka ruler of the natal constellation.

⁵² Part I chapter 3 (p. 101) – *Book of Nativities and Continuous Horoscopy* by Ibn Ezra – Translated, edited and annotated by Shlomo Sela, Brill Publications 2014