

Is My Husband Having An Affair?

A Traditional Perspective of a Relationship Question

Steven Birchfield A.M.A., ©October 2008

Note: This paper is the result of a horary discussion under the same title on Deborah Houlding's "Skyscript Astrology Forum". The chart and question is reproduced with the permission of the original poster.

At some point, in every astrologer's professional career, he/she will receive questions regarding personal marital relationships. This was and is one category of question that has always been the "bread and butter" of the practicing astrologer, whether one practices natal, electional or horary. The judgments concerning questions of relationships are found in the teachings of the earliest of our predecessors such as Dorotheus¹ and Vettius Valens² and span more than a millennium of astrologers to our nearer contemporaries such as William Lilly in the 17th century.

Most of the inquiries into relationships are general in nature; will I marry, who will I marry, will the marriage be profitable, will it last, will we separate or divorce etc. Some questions are by their nature very sensitive such as the one posed here; is my husband having an affair? Why is it more sensitive? – Simply because a mistaken answer can have very serious repercussions. With such questions as this, it's probably very wise to heed the words of a man who most certainly had a great amount of experience, integrity and wisdom; William Lilly.

«I must charge all sonnes of Art to be sparing in delivering judgment upon these queries, rather to be silent; for as men we may erre, and so by delivering an unlucky judgment, be authors of much mischief»³

This reminder was given specifically in regards to questions precisely of this nature: "What is going on between my husband and her?" Since astrologers are humans then we can and do make mistakes. Lilly is only reminding us of the consequences of making a misjudgement of a very sensitive matter. If we mistakenly tell the querent, "no, he's not having an extramarital relationship and the suspicion is unfounded", and then a little time later the husband drops the bomb on a mistakenly pacified wife that he's leaving because he's in love with another; the emotional damage could have severe consequences due to the astrologers "unlucky judgment". In the same way if we mistakenly judge, "yes he's having an affair and he's liable to dump you" and the wife turns on her husband, divorcing him, only to find out that it wasn't true, then again the astrologer is to blame for irreparable "mischief" due to an "unlucky judgment". An "unlucky" judgment or a misjudgement can seriously hurt a marriage or relationship.

For this reason, the astrologer should arm him/herself with as much knowledge of such questions as is possible. We should avail ourselves of as much experience as possible.

The beginning of that experience is found in the number of past astrologers who dealt with the question and themselves had experience in the judgment of such questions.

The fact of the matter is that Sahl, Bonatti and Lilly all deal with this subject. First of all it needs to be said that all three only speak in terms of a husband wanting to know if his wife is cheating or in love with another man. I guess in all of these “male dominated societies” it seemed to them more appropriate to discuss only a woman having any extra-marital relationships. But what is good for the goose is most definitely good for the gander and their methods and considerations are just as equally valid for some wife who wants to know if her husband is roaming.

Secondly, these questions were divided into “sub-headings” (if you will); the first was regarding such questions in a very general way, i.e. is the suspect spouse in love (or has he/she been in love) with another. If that proved to be “true”, then it was examined as to whether the suspect spouse was “true” (or honest) to his/her marriage and if not then to examine whether (as Bonatti puts it), “If a woman (or man) is doing it with someone besides her husband”. Lilly was a little more sophisticated and called it, “Whether A Woman Trades With Any But Her Husband”.

What I discovered in examining these outstanding founders of the horary art is that they had a clear and logical process to their methods. First the question had to be answered “Is my spouse in love with or have they been in love with another?” If that answer was no, then it wasn’t necessary to proceed any further. If it was yes, then the next question was asked, “are they unfaithful or have they been unfaithful?” If the answer was no, then it was unnecessary to delve any further into the question. If the answer was yes then the last question was the down and “dirty” question; “are they having sex with this person?”

I also discovered that the first two questions were answered using a different method than answering the last and hard question.

I’ll be quoting from the following references:

Book II, Chap. XLIX “Of Marriage” pg.313-316 - “Christian Astrology” – by William Lilly

Volume I, Treatise 6 “Questions”, chapters 4 & 5 pg.440 – 446: “Book of Astronomy” – by Guido Bonatti (Translated by Benjamin J. Dykes, PhD)

Sahl “On Questions”, §7.7: “Works of Sahl and Masha’allah” (Translated by Benjamin J. Dykes, PhD)

In order to make this a practical examination I am using an example from Deborah Houlding’s *Skyscript Horary Forum* and with the permission of the astrologer and original poster I am reproducing the introductory remarks of this question.

«A friend of mine found an IM thread between her husband and another woman which has upset her tremendously. She had previously suspected some form of a relationship between the two since she had found a couple of text messages from the other woman on her husband's cell phone. The other woman is in another country. She was also aware that her husband had previously been very close friends with this other woman before they got married, and he had even confessed to his wife that this other woman had been "attracted" to him. But she had no proof and let the matter go.

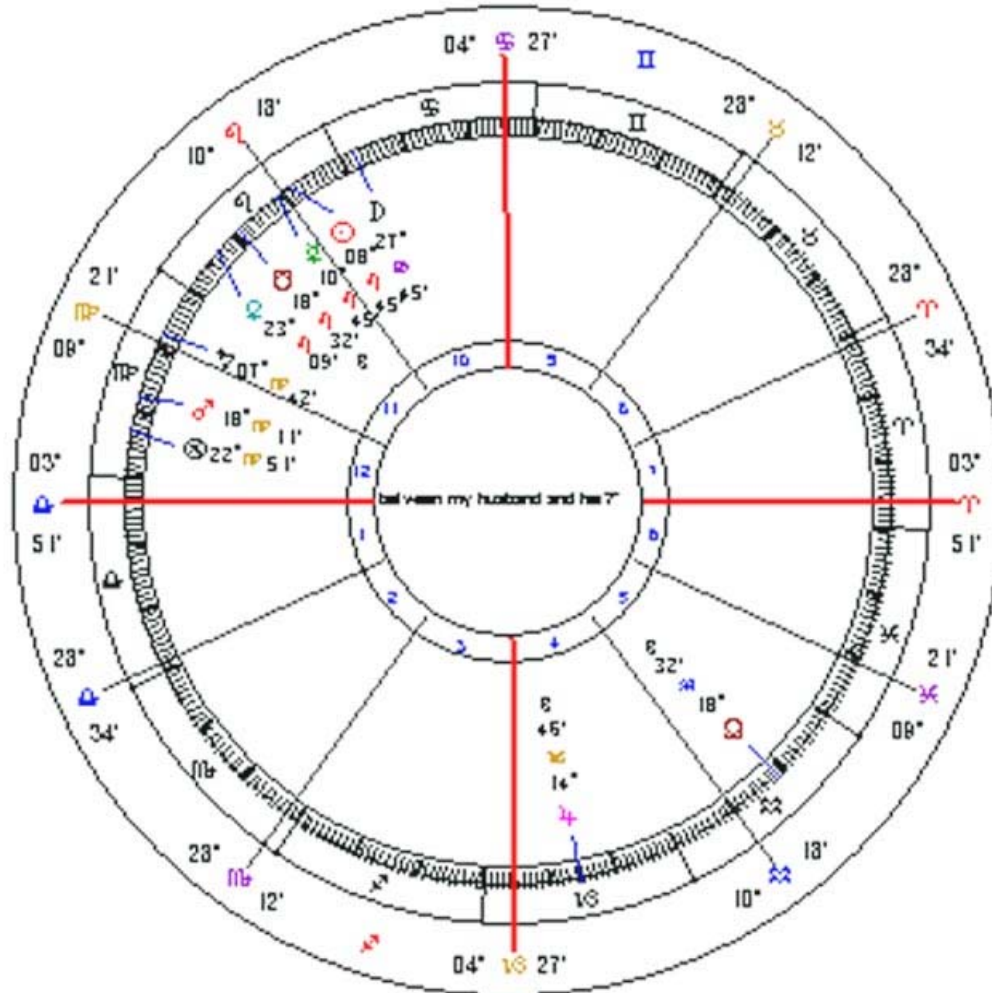
However, the other day, she accidentally ran into an IM thread which had very suggestive remarks of a possibly ongoing relationship between the two - e.g. they were saying things like "can't wait to talk to you again tomorrow", referring to each other as "darling", the woman made reference about how difficult it must be for him to keep her "hidden", and the husband made reference to "wish i was there" when she mentioned that she had undressed for bed.

My friend confronted her husband, who admitted that he was still close friends with this other woman, but insisted that nothing was going on between them, it was just "verbal flirtation", that he was committed to the wife. My friend has trouble believing this, in the light of the IM messages.

Question asked July 31st, 10:37 AM, Manhattan, NY; 3 deg 51 minutes Libra rising. The planetary ruler is Venus, so the chart is radical.

"What is going on between my husband and her?" was the question.»

In my original response to the posted question I arrived at a conclusion that confirmed the querent's suspicions. However, since in my own practice as a professional astrologer I have always avoided these questions for the reasons I have stated above, I felt it a bit presumptuous on my part to answer not having the full council of those who I know did have experience. Since no one has expounded on these ancients judgments I thought I would share them here for the benefit of all.



"What is going on between my husband and her?"

**July 31st, 10:37 AM, Manhattan, NY
(Regiomontanus Houses)**

Void of Course

Before the actual delineation we need to make some preliminary judgments with regards to the method and signifiers. One thing we do know is that in all questions the Moon is going to make an important testimony to the question. In this chart the Moon is in the last degrees of her own sign so we need to consider whether the Moon is Void of Course.

Now there are several articles written on this matter by some very qualified and experienced astrologers. Deborah Houlding has written an excellent article⁴ as has Sue Ward.⁵

I am not going to go into the detail they go into but am going to simply refer to the earlier astrologers such as Mâshâ'allâh, Sahl and Abu Ma'shar.

Sahl defines "void of course" as:

«...when the Moon is not *connecting* to any of the planets and none are joining to it. This is called the *void of movement* of the Moon and its body; there is futility in it and it is the planet of exile. It is the planet that is not connecting to any of the other planets.»⁶

The word that is very important here is *connecting*. To understand what Sahl means by that then we have to read his earlier definition of what "*connecting*" is:

«The *connection*⁷ is if the light and quick star is pursuing the heavy star, the light one will be lesser in degree than the heavy one, and so the [light] planet continues to go towards the [heavy] planet, and closes in on it, and it will become [joined] with it in the degree, minute to minute⁸; then it is called *connected*.⁹»

This "*connection*" is the very same as Abu Ma'shar describes:

«Application in longitude occurs only if a planet which is light in movement goes towards a planet which is slower than it, when it is in conjunction with or aspecting it. As long as the degrees of the light planet are less than the degrees of the heavy planet which is in conjunction with or aspecting it, then it is 'going into application with it'.»¹⁰

Al-'ittişâl is the application of one planet to another under specific conditions; "when it is in conjunction with or aspecting". Sahl explains this even more clearly in the section which follows his definition of *Al-'ittişâl*. First he tells us;

«...the planet is not considered departed from the [other] planet until the lighter one departs the heavier one by half of its body. It is its light (i.e. half of its body), because each of the planets has a body, a light, and individual parts, so half of the parts are from the front of the planet and half are from behind it.»

«Know that the body of the Sun is 30°, half in front of it and half behind it. If any of the planets were between the Sun from 1° to 15°, [the Sun] radiates its **light** [over the planet], and it is *connected* with it.»

The individual parts of the “body” are the *lights* which he has told us is half of its body before and half of its body behind. Therefore when Sahl further states that “the *light* of the Moon is 12°” he is only referring to half of the Moon’s body! The Moon’s light 12° before it and its light 12° behind it just as with the Sun.

Again we will see this teaching does not change in Abu Ma’shar:

«Each one of them in its body has power over a certain number of degrees before and after it. The power of the body of the Sun is 15° in front of it, and the same number behind it.¹¹ The power of the body of Saturn and Jupiter, both of them, is nine degrees in front and behind them both. The power of the body of Mars is eight degrees in front and behind it. The power of the body of Venus and Mercury, both of them, is seven degrees in front and behind them both.»¹²

What Sahl describes is four relative and distinct conditions. (1) When application begins (*al-‘ittiṣāl*) and the applied to planets body or aspect is in the light of the applying planet and in this state they are *connecting*. (2) When the joining is culminated and the two planets are in the same degree and minute (*al-mutta’il*). (3) When separation begins and the applying planet has moved into the following degree of where they were joined (*al-‘inṣarâf*). And finally (4) when planets finish their separation and the former applied to planet's body or aspect is no longer in the light of that previously applying planet and they are no longer *connected*.

You may be wondering just why all this information and quoting is relevant to a discussion on “void of course” and the Moon in our chart. The answer may be clearer when we read the last lines of this section from Sahl where he is speaking of the bodies and lights of the planets.

«...if the planet were in the last of the sign, and it is not connected with anything, and if the next sign was struck by its light, then whichever planet was first in that light is connected with it, even if the planet which was in the sign will not see it.»

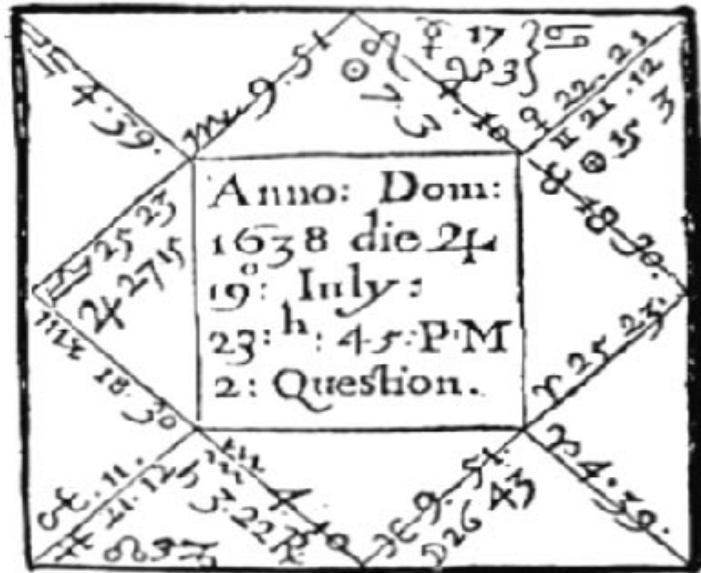
What Sahl is saying then is that it is possible for a planet at the end of a sign to be joined to (or connected) to a planet in the next sign. Returning to Sahl’s definition of void of course, the Moon is not void of course in our chart because it is only void of course “when the Moon is not *connecting* to any of the planets and none are joining to it.”

We are also specifically told by Sahl;

«Sometimes a planet seeks a conjunction but does not bring it about in its own sign until a planet imitates it (the applied to planet) through its (the applying planet) own hastening¹³. And if it (the applying planet) were to catch up with it (the applied to planet) in the next sign and it was not joined to another, the purpose is perfected.»¹⁴

Not only is the Moon not void of course, but the matters it signifies will be perfected because it will not be joined to any other planet but the Sun!

For an example, look at the second chart William Lilly examines in Book II of his *Christian Astrology*.¹⁵



It is a chart of the Resolution of these questions:

1. If find the party inquired of at home.
2. A thing suddenly happening, whether good or bad is intended?
3. What Moles or Marks the Querent has?
4. If one absent be dead or alive?

In this chart, we find the Moon in the last degrees of Pisces and by many modern astrologers' opinion, void of course. What did Lilly say?

«I observed further, that the Moon did apply to a Sextile Dexter of Saturn, Lord of the 4th, which signifies the house or dwelling place of the Querent...»

This chart is particularly interesting because we are faced with the fact that Saturn is in a sign that is cadent from the sign of the Moon; i.e. they are in aversion and cannot "see" each other just as we are faced with in the chart of the question of this paper where the Moon is in a sign that is cadent from the sign of the Sun; i.e. Cancer to Leo. I picked this chart for a reason. In Lilly's judgment the Moon is not void of course; otherwise he would have said so. But instead he says the Moon is applying to Saturn's dexter aspect which falls in 3° Aries. Let's just refresh our memory as to what Sahl said,

«...if the planet were in the last of the sign, and it is not connected with anything, and if the next sign was struck by its light, then whichever planet was first in that light is connected with it, even if the planet which was in the sign will not see it.»

There is no doubt that Saturn's sextile aspect is the first in the Moon's light¹⁶ in that next sign of Aries! Because of that fact, Lilly says the resolution of the matter is that the son was in the house of his mother – and he was right! I should also point out that Jupiter, lord of the 5th, is also not void of course, being joined to Saturn's square aspect to 3° Scorpio which happens to also fall in the light ahead of Jupiter who is in the last degrees of Libra.

I would like to just point out that, in Lilly's judgment, the Moon is not the significator of the querent, but is signifying for the quesited, i.e. the son! This will be of value to remember when we get to how the ancients appointed the significators of our current question.

Now I would like to interject an interesting thought at this point. We often speculate at what point in Astrological history that orbs of influence are introduced. There are not many years between Mâshâ'allâh and Sahl,¹⁷ they were in fact contemporaries, yet there is a very distinct difference between them which is evidenced by how each of them treat the subject of Void of Course. These differences could be explained by the introduction of the teaching of orbs of influence.

As mentioned earlier, Sahl defined Void of Course as,

«...when the Moon is not *connecting* to any of the planets and none are joining to it. This is called the *void of movement* of the Moon and its body; there is futility in it and it is the planet of exile. It is the planet that is not connecting to any of the other planets.»

And as I further mentioned this connecting was when the applying planets were joined or connected by their orbs of influence.

Mâshâ'allâh on the other hand, does not “define” void of course per se, but gives us an example of void of course. In Chapter 7 of his treatise, “On Reception” he gives us this example regarding a question concerning an inheritance.¹⁸

«After this, I looked at the Moon in that same hour, [and] she was void in course...»

The Moon in this chart was 27°57' Leo. What is of interest is that Mars was in 5°29' Gemini. According to Mâshâ'allâh, they were not “joined”. In fact Venus, which was lady of the Ascendant, was also void of course and he refers the reader to look at that significator which first leaves the sign it is in and see what planet it will be joined to. He chooses the Moon which is the faster of the two and the one in the greatest number of degrees in its sign. He then tells us it will be joined to Mars and thereafter makes his judgment. These considerations of Mâshâ'allâh do not consider “orbs of influence” at all. This is not the case with Sahl where planets could even be in signs of aversion but still be “joined” because of their orbs!

«...if the planet were in the last of the sign, and it is not connected with anything, and if the next sign was struck by its light, then whichever planet was first in that light is connected with it, even if the planet which was in the sign will not see it.»

In Mâshâ'allâh's works there is a total lack of mention of orbs of influence or the influence of their bodies etc. Mâshâ'allâh nonetheless uses a similar language when he says they are joined to another planet. It is quite clear from his example that his conditions for "joining" another planet were different than Sahl's. It is doubtful to me that Mâshâ'allâh worked in terms of "orbs of influence". In fact we do not find any reference to "orbs of influence" in any of these first Arabic astrologers such as Omar and Abu Ali.

It is, in my humble opinion, this teaching of "orbs of influence" that changes the perception of what is a "joining" and therefore what is or isn't void of course. If one accepts and practices "orbs of influence" then it is also necessary to consider its results in regards to void of course.

The testimony of the Significators; primary and participating

Having discussed the question of a significator being void of course, I want to next discuss a consideration often ignored in the majority of current practice although it was a consideration that was very important from the earliest Hellenistic astrologers to the early medieval astrologers such as Mâshâ'allâh, Sahl and Abu Ma'shar etc.

I am faced with somewhat of a dilemma in discussing this here. My dilemma is this; it is a complex consideration and speaking in general terms will require the reader to take many things on "faith". If I discuss it very specifically, then this matter is going to take more than a small section in this paper. With the matter of "void of course" I can speak in less detailed terms because as I mentioned there are several astrologers today who have already written detailed accounts and if one wants to know the truth of the matter, then studying any of these papers with a desire to learn will enrich the student immensely.

However with this subject, as far as I know, only one contemporary astrologer today has made any detailed comment on the matter and brought it to the attention of a wider public; and that is Benjamin Dyke in his introductory remarks¹⁹ of his latest translation of Sahl and Mâshâ'allâh.

There were two means whereby the ancients answered this type of question, as I previously mentioned. One way was to assign the querent to the Ascendant and the spouse to the 7th. This is probably the most popularly recognised means. But they also saw the question itself as having a "life" of its own and assigned the Ascendant to the quesited.

I'm going to start with Sahl since Bonatti and Lilly seem to emulate Sahl's methods although they also add several further considerations.

«And if you were asked, concerning a woman, whether she has a man who loves her, or whom she herself loves (that is whether or not there is some man who loves her), look to the lord of the ascendant and the Moon...»²⁰

The very first thing we should notice here is that in this question, Sahl gives no significators to the querent. He is examining the question from the standpoint of the ascendant representing the "life" of the quesited and he will make certain judgments based on these significators relationships with other planets.

Bonatti is very clear in describing this method and he specifically adds:

«You will then consider the Ascendant and its Lord, and the significatrix, (which is the Moon, although the querent does not have a house in this case, nor a planet as a significator)...»²¹

Lilly follows also in the same way,

«Of a woman whether she be corrupt, or has a Lover besides her Husband or sweetheart.

Behold the Ascendant and his Lord, and the Moon,...»²²

So again, in this question concerning whether or not the spouse does or does not have another person in their life, all of these astrologers did not only consider the querent and assign significators to him/her. Instead they also assigned the ascendant and the Moon to the quesited; i.e. the spouse and life of the quesited.

Let us now consider our question. The Lady of the Ascendant is Venus in 23° Leo. The Moon is in 27° Cancer. Both of these planets are the significators of the quesited and so one of the first things we should consider is which of the two is going to have the strongest testimony and be the primary significator and which of the two is going to be the participator and add its testimony to that of the primary significator.

Let me ask a question here: Is this really necessary? Aren't both the significations of the Lord of the Ascendant and the Moon equally important?

My answer to the question is: it depends on the *testimony* of the significator. I am sure to many that may sound like a rather ambiguous answer. If we think about it and pay close attention to the ancient's descriptions concerning these matters, then I think we may find that the answer is less ambiguous than we may suppose.

Let's look right now at a statement from Mâshâ'allâh.

«...look at the Lord of the Ascendant and the Moon, and the one of them whom you found *stronger*, operate through that one, and the other will participate with it. That is, you will begin to look at the Lord of the Ascendant; which if he aspected the ascending sign, this will be in

accordance with the *strength* of his *testimony* – therefore operate through him, and the Moon will participate with him, in whatever place she was...»²³

I know Rob Hand raised some questions about whether or not this text (*On Reception*) was truly written by Mâshâ'allâh. I have no doubt that it was. In fact this is one teaching that we find consistent in all of Mâshâ'allâh's treatises. If we look at his other treatise, *Revolutions of the Years of the World*, we will find a nearly identical passage; if not in letter certainly in spirit.

«Therefore, if you wish to know the Lord of the Year, look in the hour of the revolution at the planet which was *stronger* than the rest in its own place, and which had more *testimonies*, and make that one the Lord of the Year in the clime in which you are...Know that the *stronger* of the planets is that one which is in the Ascendant, not removed from the angle, not cadent, or the one which was thus in the Midheaven; but in the setting [angle] and the angle of the earth it will be lower than what I told you regarding strength, by one-fourth. And the eleventh sign is below the setting [angle] and the angle of the earth; and the ninth [sign] below the eleventh, and the fifth [sign] below the ninth, and the third [sign] below the fifth...»²⁴

These two passages are complimentary passages in the teachings of Mâshâ'allâh. Why complimentary? In the first passage we are told. "...if he *aspected* the ascending sign, this will be in accordance with the *strength* of his testimony." What are the strong places where the Lord of the Ascendant might be and which aspects the ascending sign? – Of course **in** the Ascendant itself, then the Midheaven (dexter quartile), the descendant (opposition), the fourth (quartile), the eleventh (dexter sextile), the ninth (dexter trine), the fifth (trine) and finally the third (sextile). The only difference in the two passages is that in his mundane work he tells us which places are *stronger* than the next! The idea is the same in each account; i.e. the strength of the testimony of the significator (in this search of finding a principle significator) is caused by, or the result of the aspect the significator has to the rising sign.

When a planet did not aspect its domicile then Mâshâ'allâh teaches us that;

«If the Lord of the Year were cadent from the Ascendant, not aspecting the Ascendant (in the eighth, sixth, second, or twelfth sign); then he will be in need, and therefore weakness will befall him, because he fell in a place removed from the Ascendant; and therefore he needs a planet to whom he is being joined, who could render his light...»²⁵

Then back again in Chapter 2 of "*On Reception*" we find Mâshâ'allâh telling us:

«...And if the Lord of the Ascendant did not aspect the Ascendant, you should look to see whether he would be joined to a planet who aspects the ascending sign from its own place, and renders [the Lord of the Ascendant's] light to the Ascendant itself...»

If Mâshâ'allâh was anything, he was consistent. In fact these teachings are the foundation of all medieval astrologers search for that significator which would have the greatest testimony in any matter; whether in natal astrology, mundane, or horary.

The very first consideration of testimony then is that the lord needs to “see” or aspect the sign of the house it rules or if it doesn’t, then it is joined to a planet in an optimal place (like an angle) which renders its light to that sign.

Secondly is the question of what is its testimony exactly? The first “testimony” a planet may have is the first hand testimony it may have because it has a “testimony” or authority or dignity in that sign; e.g. the ruler, exalted ruler, a triplicity ruler or term ruler, etc. Secondly it may have some testimony in the sign it is in and therefore is an “authoritative” witness. Thirdly it may have a supportive testimony because its nature is the same as that of the matter under investigation. For example if we were speaking of a kingship and 10th house then Saturn by nature, testifies to kings and kingdoms as also does the Sun. If we were investigating a 7th house matter (for a man) then the 7th would indicate a woman as do Venus and the Moon etc.

It was the ancients' practice then, to use that planet which had the greatest testimony and whose testimony was strong. Returning to our chart we can look first at Venus, who is the ruler of the Ascendant and whose testimony concerning that place carries the greatest authority. We find that Venus does aspect the sign of Libra and she is in one of the strong “places” being in the 11th. But Venus (by both Mâshâ'allâh and Sahl's reckonings) is void of course and joined to none; neither does she have any “testimony” or authority because of the place she is in. The Moon on the other hand, also has a “testimony” in the ascendant because the degree of the ascendant is her decan. She is in an even “stronger” place than Venus because she is in the Midheaven. Thirdly she also has a very strong “testimony” in her own place because Cancer is her domicile and her triplicity. Fourthly, by her very nature, she testifies to the generation and corruption of all matters is the significatrix of all “bodies”. Finally she is not void of course (at least according to Sahl). But according to Mâshâ'allâh the Moon is void of course and we would have to look to see which of two, the Moon or Venus, is in the greater number of degrees in the sign they are in and which one would most quickly leave the sign it is in. That would of course be the Moon and we would then, according to him, look and see to what planet she is joined when she first enters the next sign, which would be the Sun. So either way, the Sun is still the one, according to both Sahl and Mâshâ'allâh, that would give the indications of what is.

It should be pretty obvious that by her testimony in the ascendant, her testimony in the sign she is in, her testimony by nature and the strength of that testimony from the Midheaven that the Moon is the significator that bears the greatest testimony in this matter. Therefore I will use her testimony as the principle testimony and that of Venus as a supporting or participating testimony. In other words, the weight of testimony falls on the Moon above all else.

Is the husband in love with another woman or is another woman in love with the husband and is he honest and true to his wife?

Sahl would have us look to see if either the lord of the Ascendant or the Moon has some relationship to Mars and the other planets.

«...look at the Lord of the Ascendant and the Moon, to see if one of them were with Mars in one degree: [then] she has a friend with her in the house; and if they were in one sign and not in one degree: [then] she has a neighbour near her; and if one of them were separating from Mars, she has a friend whom she used to love, but she has already dismissed him. And if some one of them is being joined to Mars, and it were in some one of his domiciles, she has already loved a man who seeks her out, and she herself wants that he should love her...»

Ben tells us here that the Latin is unclear about which planet is supposed to be in whose domicile and we are faced with these alternatives: (1) Mars in his own domicile, (2) Mars in the domicile of either the Lord of the Ascendant or the Moon, (3) the Lord of the Ascendant or the Moon joined to Mars from their own domiciles, or (4) the Lord of the Ascendant or the Moon are joined to Mars from one of his domiciles. Ben has read it as (4). Number (4) does make more sense since in that case Mars would then be receiving the applying planet and it is that reception which carries the judgment that “she has already loved a man who seeks her out, and she herself wants that he should love her...”

In our example, the Moon is separated from, but still joined to Mars so the principle testimony is that this querent’s husband has a friend whom he used to love, but he has already dismissed her. Indeed he also tells us in this same passage that if the Moon or the lord of the Ascendant is joining to the Sun then a certain great (powerful) woman has already “gazed upon him”, and because of this he has already dismissed her.

What we can understand of these facts, is that the querent’s husband, at some time in the past, had a relationship to this woman he is suspected of having a current affair, but has since “dismissed” any relationship he may have had.

If we want to further know the extent of this earlier relationship and just how serious this relationship was, then Bonatti gives us some further considerations.²⁶

First he tells us if the Moon (or the Lord of the Ascendant) were in an angle in a fixed sign, then there is no truth at all to the rumours of a serious past relationship and that he would be free from “any stain of corruption”. This is not the case in our question. Instead Bonatti tells us if the angles were moveable (cardinal) then he has been tempted. And further he says that if the Moon were in a moveable sign also and she were joined to a planet, then,

«... someone who bears the look of the planet to whom the Moon is joined, has already hugged and kissed [him], and [she] has touched the [man’s] private parts, and has even put [her] own member up against them; and the thing happened only up to the point of believing [herself] to have known [him], and [he himself] was deceived, indeed so that [his] virginity came to an end; however, [he] did not believe [himself] to have lost it, because for [his] part [he] did not commit the shameful thing willingly; and thus what was done was the reason for [his] bad image.»²⁷

Bonatti’s delineations are quite “graphic” in nature. But what we can conclude from this first consideration is that this man most definitely had a relationship to this other woman in the past and that this relationship was most likely a sexually physical relationship as well. And having established that fact we are then faced with the

question of just what level is this relationship now? We will have to continue a bit further with our investigation of the matter since in the past he has had a relationship and the chart tells us in the past he “dismissed” this relationship but we are faced with the question of if then, what about now?

If the man is doing it with someone besides his wife

It is at this point in these ancients’ methods that we turn our attention to delineation using the common practice of assigning the Ascendant and the Moon to the querent and the lord of the 7th to the spouse.

«If someone jealous of [her] [husband’s] touch (worrying lest [he] is doing something bad with another [woman]) were to come to you with this question, look in this case at the Ascendant and its lord and the Moon, and the planet from which she herself is separating (which are the signifiers of the querent); and the 7th and its Lord and the planet to which the Moon is joined (which are the signifiers of the [man]).»²⁸

There is a slight problem with this assignment of signifiers. It will become obvious as we continue in Bonatti’s words. This problem is also clearly revealed in the corresponding considerations of William Lilly.

«Behold the Ascendant, his Lord, the Moon, and Planet from whom the Moon is separated, these are Signifiers of the Querent; the 7th house and his Lord, the Planet to whom the Moon is joyned, are the Signifiers of the [man];»²⁹

As you can see, Lilly repeats exactly what Bonatti has told us. My problem with this explanation from both is that they do not use the Moon to indicate anything for the querent, but both use the Moon as an indicator of something about the spouse.

« ... see to whom the Moon and Lord of the 7th is joyned, which if they be both joyned to the Lord of the Ascendant, whether with Reception or Conjunction, say, the [man] is not faulty, but honest: but if the Lord of the 7th, or the Moon or either of them is joyned to the Lord of the Triplicity of the Ascendant, viz. to him that is Lord of the Diurnall or Nocturnall Triplicity then ascending, or if any of them is joyned to the Lord of the 7th, and Moon is separated from the Lord of the Ascendant, it then seems [he] hath a Friend that [he] loves besides [his] [wife]: the Lord of the 7th voyd of course, the [man] hath no Friend.

The Lord of the 7th, the Moon, or both, separate from any other Planet but the Lord of the Ascendant, and he not separated above 3 degrees, the [man] did love another, but [he] hath now left [her]: the Lord of the 7th with the North Node, the [man] is blamelesse, without he be in Conjunction with some other Planet, then [he] is worthy to be blamed not, was also in times past, and in times to come will be; for if [he] be not faulty in act, [he] is in [his] desires and affections.

The Lord of the 7th or Moon joyned with Mars, if the North Node be there, it seems the [man] hath a Sweetheart whom [he] loveth, and that useth [his] company: If Mars be with South Node, and the Lord of the 7th be joyned as beforesaid, it minisheth the malice, and though the [man]

love some martial [woman], yet [she] cannot bring [him] under [her] Yoak, yet is the hard put to it, and much perswaded.

If Mars be with the Lord of the 7th, or with Moon, or in one Signe in Conjunction, or with South Node, the [man] hath a Sweetheart in contract, not farre from [his] house; and if they be in 1 degree, then [she] is in the house, and one of the familiars of the woman that asks the Question, or of [his] owne [wife].

If the Moon or Lord of the 7th separate from Mars, or Mars from him, or that they be separated, perchance the [man] had a Lover before [he] knew [his] [wife], but now they have one forsaken the other, or they have forgot each other.

Mars Lord of the 7th, or Moon Lady of the 7th, in Aries or Scorpio, and Mars beholding any of them, viz. either of the Signes, or Moon, or in Reception with one or other, viz. Moon and Mars, for if Mars did receive the Moon, [he] did a long time love one, but [he] hath little to do with [her] now: Moon Lady of the 7th, in Conjunction with Mars or Jupiter in any Signe whatsoever, the [man] hath loved a certaine [woman], a Noble[woman] or a Bishop, viz. a [woman] of better quality than [himself], but if there be a mutuall Reception between them, they still love one another, or still some acts of kindnesse passe between them, and there wants nought but opportunity.

The Lord of the 7th or Moon joynd to Mercury, the [man] seems to love a young Clerk, or a Merchant, or witty, nimble [woman].

The Lord of the 7th joynd with Venus with Reception, with or without any aspect, or else by a Trine or Sextile, or Square without Reception, the [man] cares not for women, but hath a friendship with [men], or speaks wantonly, but is not naturally lewd or vitious.

The Lord of the 7th or Moon in Conjunction with Saturn, the [man] loveth an Old [maid], or a Religious [woman], or a Country-[woman] or a [woman] of plaine sober carriage.

The Lord of the 7th joynd to the Sun, [he] loveth at present, and did love a certain great person, according to the quality of the Demandant; if it be with Reception, [she] hath or may have, if [she] please, to doe with [him]; but if it be without Reception, [she] cares not for [him], but hath quite forsaken [him]: But if more Planets doe behold the Sun as well as the Lord of the 7th, especially Saturn or Mercury, more [women] hath had to doe with [him], nor is [he] yet amended, but somewhat tardy, &c.»³⁰

As you can plainly see, Lilly does not use the Moon as a significator of the querent! Both he and Bonatti do exactly the same thing and use it as a significator of the quesited matter, which in this question is the spouse or husband.³¹

It's difficult to understand why they say one thing and do another, except it does tend to indicate that perhaps contrary to what we practice, they laid more significance on the Moon's relationship to the quesited matter.

We should here, as before, identify that significator that is going to have the greatest testimony towards the matter. Mars is lord of the 7th but he falls cadent to the 7th house in the 12th. His testimony is very weak because he does not see his domicile and he is falling in probably the most unprofitable and misfortunate house of all. However, I am

also inclined to say that because the Moon is separating from Mars and his aspect is still within her influence, that she renders his light to the 7th because she “transfers” it there from a strong place, the Midheaven. Because of her aid his cadency is mitigated. The Moon has a natural signification by nature, but she has no testimony in the 7th although, as before, she certainly has great testimony and authority because of the sign she is in. It is because of this testimony and the fact that because of her aid that Mars’ light is rendered to the 7th that I would again be inclined to consider the Moon’s testimony above that of Mars in these considerations also, although Mars’ testimony will also participate with that of the Moon.

The first thing both Bonatti and Lilly instruct us to do is to look at that planet to which the Lord of the 7th or the Moon is joined. If it is the Lord of the Ascendant, with or without reception, then the man is blameless and most definitely is not engaged in an active relationship with another. This is not the case with either the Moon or Mars. Neither of them is joined to the lord of the Ascendant; in fact, both fall cadent (or in aversion) to the lord of the Ascendant, Venus.

Next we are to look at the primary lord of the triplicity of the Ascendant, which is Saturn.³² Unlike Lilly, however, Bonatti tells us to look at not only the primary ruler, but at all of the triplicity rulers. If either the lord of the 7th or the Moon were joining one of these rulers especially if they were joining one of these 3 triplicity rulers and separating from the lord of the Ascendant, then it was a clear testimony that the man was in love with another other than the wife. Neither the lord of the 7th or the Moon is joined to one of these 3 rulers (Saturn, Mercury and Jupiter). In fact, the lord of the 7th is separating from 2 of these three rulers; i.e. Saturn and Jupiter. This would tend to say that any previous relationship is finished in the past and over. And because the Lord of the 7th is void of course, then as they tell us, he has no one!

As far as the Moon is concerned, she is joined to the Sun in which case we are told,

«If however it were the Sun instead of Venus (that is joined to the lord of the 7th or the Moon), namely so that he aspect the lord of the 7th or the Moon, [he] loves and has loved some magnate from among those who are as though fit for a kingdom; if with reception, [she] did the deed with [him]; if without reception, [she] does not care about [him].»³³

Now one thing that Bonatti tells us that is omitted in Lilly, is that,

«However, you ought to pay attention to this: because in the aforesaid deeds that are not completed, reception signifies they will be consummated in the future; a lack of reception, not.»³⁴

Since the Sun does not receive the Moon, then no matter what has happened in the past, there will be no actual fulfilment or “consummation” in the future.

The conclusion of the matter

It would appear, using these methods that the husband of this suspicious wife did in fact in the past have a not so “platonic” relationship with the woman with whom he is communicating. He had a sexual relationship with her and was perhaps in love with her at one time but the relationship ended and was finished. There does not appear to be any indication that he is at present having a physical relationship with this same woman and neither does it appear to be true that he will ever consummate it.

However it is also very true that he is not entirely “blameless” in the matter and may be flirting dangerously. The fact that his significators are in aversion to the querent’s speaks volumes of the differences, suspicions and problems that lay between the two of them. It is not evidenced or testified to that he is currently involved in another relationship. Since the angles of this chart are moveable (cardinal) signs, it is a relevant indication that “temptation” is a liability to this man. I think Bonatti’s warning is quite appropriate advice to this matter:

«And such things of this type tend to happen when men (or women) have much privacy with women (or men), or frequent them much (like constantly communicating over the internet), or sometimes at large banquets, or by going to pleasure gardens, or when women (or men) go off to parties that are long-lasting or remote from the city and so on.»

As the apostle Paul wrote;

« Abstain from all appearance of evil.»³⁵

¹ Book V, pg.134 “Marriage and Matrimony”, *Carmen Astrologicum* by Dorotheus of Sidon, Translated by David Pingree and published by Ascella ©1993

² Book II, §38 “*Concerning Marriage, Wedlock, and Bliss – A Variety of Considerations and Figures*” from Vettius Valens Anthology, translated by Robert Schmidt and published by The Golden Hind Press ©1994 (Project Hindsight Greek Track Vol. VIII)

³ Book II, Chapter XLIX – Of Marriage, pg. 313 “*Whether a Woman be honest to her Husband.*” – William Lilly’s *Christian Astrology*

⁴ “*The Moon as the Transmitter of Influences*” by Deborah Houlding (<http://www.skyscript.co.uk/moon2.html>)

⁵ “*The Consideration Before Judgement concerning the Moon when Void of Course*” - Extracted from “*An Introduction to the Astrology of William Lilly*” by Sue Ward at www.sue-ward.co.uk and “*The Void of Course Moon: An Important Discovery*”

⁶ This is the translation of the original Arabic provided by Ben Dykes in his translation of Sahl's Introduction, §5.10, page 35. *Works of Sahl & Māshā'allāh* – Translated by Benjamin N. Dykes, PhD ©2008 and published by the Cazimi Press

⁷ *Al-ittiṣāl*

⁸ Please note the future tense *it will become joined*. This is what will happen when it culminates its *connecting*!

⁹ This is specifically describing the state of being connected in the same degree and minute and it is not the same word as *Al-ittiṣāl*. The Latin translators inserted the correct Arabic word but misspelled it – *Mutathil*. The Arabic word is correctly *al-mutta'il*. Ben has replaced this word in the Latin as *Al-ittiṣāl* (see his footnote to the texted word.) *al-mutta'il* in Arabic means, "adjacent". Adjacent things may or may not be in actual contact with each other, but they are not separated by things of the same kind [*adjacent* angles, *adjacent* farmhouses]; that which is **adjoining** something else touches it at some point or along a line. See Sahl's further explanation of the connection – «*And concerning when it has become joined (no longer the future tense) with it, minute to minute, then it is connected with it (al-mutta'il), and at that time [it will be as if] in position two men are under one covering.*»

¹⁰ Chapter 3, pages 21-22; *Abu Ma'shar – The Abbreviation of the Introduction to Astrology* – Edited and Translated from the Arabic by Charles Burnett ©1994 and published by Arhat with additional annotations ©1997

¹¹ Both the *Great Introduction*, Book VIII, chapter 3 p.378, 21-22: and the Latin translation of this text add: "The Moon, twelve degrees before it and the same number behind."

¹² Chapter 2, [11 – 12] p.16; *Abu Ma'shar – The Abbreviation of the Introduction to Astrology* – Edited and Translated from the Arabic by Charles Burnett ©1994 and published by Arhat with additional annotations ©1997

¹³ James Holden has translated this a little easier to understand: "...that planet is sent onward by its own swiftness".

¹⁴ Judgment 16, p.55 "The Fifty Judgments" - *Works of Sahl & Māshā'allāh* – Translated by Benjamin N. Dykes, PhD ©2008 and published by the Cazimi Press

¹⁵ Chapter XXV, pg.152; "Viz. A Woman being at my House in the country, demanded if her Sonne were with his Master, or at her owne House." – *Christian Astrology* Book II by William Lilly

¹⁶ Because Saturn's sextile aspect is there. Sahl does not specifically mention a planet's aspect. But his omission of the possibility is not an admission of exclusion; to wit that only a corporal conjunction is valid.

¹⁷ Māshā'allāh (b.740-d.815) - Sahl ibn Bishr al-Isra'ili (c. 786-845 ?)

¹⁸ *On Reception* by Māshā'allāh; Chapter 7, page 467 - *Works of Sahl & Māshā'allāh* – Translated by Benjamin N. Dykes, PhD and published by the Cazimi Press ©2008

¹⁹ §4: *Testimony*, in Benjamin's *Introduction*, pg xx - *Works of Sahl & Māshā'allāh* – Translated by Benjamin N. Dykes, PhD ©2008 and published by the Cazimi Press

²⁰ *On Questions*, §7.7 pg.99 - *Works of Sahl & Māshā'allāh* – Translated by Benjamin N. Dykes, PhD ©2008 and published by the Cazimi Press

²¹ Treatise 6 – *Questions*; Chapter 4, page 441 of Volume I – *Book of Astronomy* by Guido Bonatti, translated by Benjamin N. Dykes, PhD and published by The Cazimi Press ©2007

²² *The Significations of the Seventh House* – Chapter XLIX "Marriage", Page 313, Book II of *Christian Astrology* by William Lilly

²³ *On Reception* by Māshā'allāh; Chapter 2, page 444 - *Works of Sahl & Māshā'allāh* – Translated by Benjamin N. Dykes, PhD and published by the Cazimi Press ©2008

²⁴ *Revolutions of the Years of the World* by Māshā'allāh; Chapter 5 & 6, page 329 – from *Works of Sahl & Māshā'allāh* – Translated by Benjamin N. Dykes, PhD and published by the Cazimi Press ©2008

²⁵ This is from chapter 12 (When the Lord of the Year is Cadent) of Masha'allah's *Revolutions of the Years of the World*. I have some problems with this particular chapter and wonder if perhaps there is not an error here by the Latin translator or perhaps an error in the manuscript he used. First of all we are told by Māshā'allāh that the Lord of the Year is the significator of the common people; «*And you will also look, for the rustics and their condition, from the Lord of the Year and its place, and from the aspect of the planets toward him.*» We are also told by him that the Lord of the Year is one of the lords of the Ascendant because of their testimony there (cf chapters 5 & 6). So I wonder why Māshā'allāh is reported to have written here in the 12th chapter, «...because if he fell in a place removed from the ascendant, and he needs a planet to whom he is being joined, who could

render his light to the **Midheaven** – and [this other planet] would strengthen him. Because if a planet had more testimonies and it were the Lore of the Year, and it were in the eighth place (cadent from the ascendant), then it needs a planet who would aspect it from out of the Midheaven. And every planet which does not aspect the ascendant does aspect the Midheaven from a trine or sextile aspect – except for one which was in the third sign, where it is weakened and does not aspect the Midheaven.» It is clear that if a planet cadent from the ascendant (in the 2nd, 6th, 8th, or 12th) aspected a planet in the Midheaven then that planet in the Midheaven does aspect the sign on the ascendant from the 2nd most powerful place in the figure; i.e. the Midheaven. So while the planet in the Midheaven does render the other planets light to the Midheaven, in the context of the chapter the Lord of the Year falling in aversion **to the Ascendant** has a helper which renders its light **to the Ascendant**. This is one way to understand what Māshā'allāh is trying to convey. At the same time this chapter is invoking an earlier Hellenistic precept that we find in chapter 27 of Paulus' *Introductory Matters*: «And the star on the decline is more powerful whenever another one of the stars lying on a harmonious pivot should have dealings with it.» This particular chapter is not 100% clear as to the intentions of Māshā'allāh and I find some rather confusing issues. Another confusing issue is found in the last sentence of this chapter where he says, "...except for one which was in the third sign, where it is weakened and does not aspect the Midheaven," It may not aspect the Midheaven but it does aspect the **Ascendant** and is one of the places where the Lord of the Year could fall (cf chapters 5 & 6) and not be in an inimical place! In other words, in the 3rd it does not fall cadent to the ascendant and therefore not a problem of this chapter! Another confusing issue is that there are in fact two angles that are in either a trine or sextile to all of these places cadent from the Ascendant; the Midheaven and the IC! Both places are "preferred places" with the 4th only slightly less powerful than the 10th.

²⁶ Treatise 6 – *Questions*; Chapter 4, page 441 of Volume I – "*Book of Astronomy*" by Guido Bonatti, translated by Benjamin N. Dykes, PhD and published by The Cazimi Press ©2007

²⁷ I have replaced the feminine pronouns in this quote with the masculine correspondents in brackets relative to our question.

²⁸ Treatise 6 – *Questions*; Chapter 5, page 443 of Volume I – "*Book of Astronomy*" by Guido Bonatti, translated by Benjamin N. Dykes, PhD and published by The Cazimi Press ©2007

²⁹ Book II, Chapter XLIX – Of Marriage, pg. 314 "*Whether A Woman Trades With Any But Her Husband.*" – William Lilly's *Christian Astrology*

³⁰ Ibid

³¹ Along with the lord of the 7th!

³² This is a diurnal chart and Saturn is the diurnal ruler of the air triplicity!

³³ Treatise 6 – *Questions*; Chapter 5, page 445 of Volume I – "*Book of Astronomy*" by Guido Bonatti, translated by Benjamin N. Dykes, PhD and published by The Cazimi Press ©2007

³⁴ Ibid, page 446

³⁵ Paul's first letter to the Thessalonians - 1Th 5:22 KJV