

Longevity Part 1

How to identify the 3
"differentia" and find the Hyleg



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Traditional Studies On Longevity- Part I

Rationale

Ancient authors have devoted large discussions on this matter and invested big amount of attention to it, since that, before the modern age and its technological developments, nobody was sure if a child would live long enough to see their parents' death.

Some traditional astrologers nowadays consider the study of longevity most of all a study on the amount of a native's vitality. Actually it exists an individual pattern of vitality, a factor that can be measured by tools and techniques developed by ancient astrologers.

However, I see this study much more than simply a measure of the vital force: it is an essential research that reaches the innermost depths of the astrological chart and, if it is not always accurate in the prediction of the amount of years, or if some very fragile children reach the adulthood in the present time, thanks to the development of medicine, the vital weakness of important points in the chart permeate the native's chart reaching distant areas of life, which will always behave in a corrupted way, with more or less intensity depending of the quantum of the natal debility.

The same factors responsible for making a child prone to suffering injuries or to be unfit for the exercise of important aspects of life such as studying, developing a profession

Bellow you will see a protocol that must be filled in order to discover the almuten or the most important vital point of the native. Every time the astrologer cannot find the hyleg, this table must be filled and the planet with more authority in the vital points, is named almudebit by Bonatti.

Bonatti, in his "Book of Astronomy", translated into English by Benjamin Dykes, edition Cazimi Press, in the chapter of Nativities, lists several points to consider in these kind of charts.

Robert Zoller, in his book "Tools & Techniques of Ancient Astrology" and in his "DMA Course," both published by New Library, London, offers a table to be filled in this kind of situation aiming to differentiate between the first two differences.

As a demonstration I will present a table already filled out using Rebecca Cassidy's chart. Such blank tables can be found in my website www.astrologiahumana.com in Utilities, so they can be downloaded and used by students of this matter.

I strongly recommend the use of the tables to qualify the birth, because the human eye can deceive us and the almuten or almudebit is a vital help to determine to which of the first two differences the native pertains.

Basically the difference between the 1st and the 2nd difference is that in the last one the "almudebit" **will apply** to a malefic. In the above case such application happens almost at the same moment of birth, so we can say that the case pertains to the 1st difference, but if there were more degrees between Moon and Mars the child would survive until the moment of the application by degree. In this last case it would be named a case of 2nd difference.

In the 3rd differentia, we can expect cadency in critical positions of planets. The differences are subtle, and one problem that can be fatal to certain native is not so dramatic for another who was born from different parents or in another culture. However, a chart pertaining to the three first differences is typical of heavy adversity, since the vital points do not have enough strength and vigor for life.

2-In a nocturnal birth, first we prefer the Moon, after the Sun, then the planet having more relationship of rulership (three or more), with the Moon the prenatal whole moon and the Lot of Fortune. If there is not a planet in the above conditions, and if the preceding syzygy was a conjunction, we give preference as releaser to the *Horoskopo*, and if it was a whole moon to the Lot of Fortune.¹

If both lights are in authoritative places we must give preference to the one which is in a best place. We only give preference to the ruler (of the lights) rather than to the lights if it was in a best position and with authority over both sects.²

Ptolemy used five dignities: rulership, exaltation, triplicity, bound(or term) and **aspect**. The dignity of face or decan was not used by him, and any dignity was represented by one point.

Medieval Arabic Method

The most important differences between Ptolemy's and Medieval- Arabic methods to find a releaser are:

- 1- Arab-Medieval astrology accepted a hyleg under the earth.
- 2- In medieval astrology the hyleg was not accepted if one of its rulers did not aspect it.

The planet aspecting the hyleg was called *alcocodem*. This word comes from **kadukhudhah** meaning "master of the house" and this planet provides the number of years which, combined to the releasing of the hyleg's point (using directions) can reveal the amount of years of the native's life.

¹ Probably if the Lot of Fortune was below the earth we go back to the Horoskopos.

² For example, in a chart with the Moon and the Sun below the earth in Scorpio and Aries, and Mars occupying the Midheaven.

The *Mubtzz* or Almuten

Alchabitius says that aside the Hyleg and the Alcocodem, the Almuten (meaning victorious, winner) over the vital positions can give testimony of life span.

He says also that some authors use it as a substitute for the hyleg and the alcocodem.

The almuten of Alchabitius is a measuring procedure that takes into account the positions of the Sun, Moon, ASC, POF and SAN.

Yet, Ibn Ezra makes a much more complex calculation to get the Almuten.

On my website: www.astrologiahumana.com on "Utilities" there is a table based on Robert Zoller's teachings, inspired by Bonatti and Ibn Ezra. With such a table we can find the Almuten Figuris, the planet with most power over the chart.

Certainly it has an intrinsic relation with the life span, since that, if the most important planet of the chart is cadent or afflicted, we can expect a life of troubles and adversities.

This table takes into account also the accidental dignities, giving scores to the lord of the day and hour of birth. It provides the quintessence of the chart and, in the view of Robert Zoller, may be taken not only as the hyleg, but as a guardian angel of a nativity.

In the same way, the presence of a planet aspecting the Almutem Figuris and receiving it helps to predict the expected number of years.

Conclusion

To belong to a 1st, 2nd and 3rd differentia is not a simple matter of planetary configurations involving two or three planets connected by points. It is the result of a complex network that can be encompassed in a synthesis of relevant factors.

If we find an hyleg or an Almutem and this vitally important point is hit by a malefic or reaches itself a malefic or the Nodes, especially the South Node, this can cause death, regardless of the years given by the Kadukhudhah. The same can occur if the hyleg comes to oppose the Moon or square it. On the other hand, the years of the Kadukhudhah can also be exceeded if favorable directions occur.

We have seen so far that the correct prediction of longevity is uncertain and difficult and that any vital point, hit by an evil direction can kill, if benefics do not occur at the same time, sending its rays to the releaser or apheta.

Life is uncertain and subtle, life is a mystery, and its significator can be and often are more than one. We can use the Ptolemy's releaser, the Medieval hyleg, the alcocoden, the Almutem, the Sun, Ascendant and the Moon, the POF and the SAN, as important vital points that can be threaten by directions.

In addition, a chart is inserted in the context of the native's family, parents and social group. Therefore, any study should take this fact into account, since the family's social and financial level can maintain a child alive even pertaining to the 3rd difference, using all the resources that the modern medicine can provide.

However, a 3rd difference's child has a chart with cadent and weak vital points, unable to protect life against dangers inherent to it.

The protocols of the differences also warn us about the capacity for personal achievement of the native, because even if biological life is maintained, the psychological life is not able to reach its completion.

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