

# Considerations about Masha'allah's teachings on Horary

## Astrology

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The precision of Masha'allah technique motivated me to plunge more deeply into his book [On Reception](#).<sup>[1]</sup>

After reading Bonatti, Lilly and other authors I found in Masha'allah's teachings, the most ancient of them, few and very elaborated concepts, a safer and *apparently* simpler way to analyze horary charts with fine precision.

The few instructions he gave to navigate in the deep and large ocean of the horary astrology seems at first simple, promising the possibility of precise delineations without taking into account Pars or Lots, fixed stars or antiscias. All we have to know are few fundamental concepts. However those concepts are not that simple. They are based in a deep understanding on receptions, translations of light and prohibitions.

Reading for the first time will provide a false impression of simplicity which vanishes soon after subsequent readings. Referring its rules to our daily life as astrologers is the way to find a true revelation, a new meaning, a new way of seeing things, a new theory is present some times in an only paragraph.

The study of Masha'allah's work give us the sensation of an artist unveiling a picture.

It's only when we become conscious of the brightness, the structure and color of the object, that we understand we have had in our hands something that is really extraordinary.

I realized that whenever I got wrong in my delineation it was because I missed to follow some of the master's concepts or forgot some of them or even because I misplaced his statements. They are so important that I decided to write down the things I was able to learn with the little and precious book, named *On Reception*, beautifully translated by Robert Hand.

I hope this study would help the reader as it helped me.

Sometimes I'll use terms like "aphorisms" or "considerations" and it's necessary to clarify that my attempt to construct a "catalogue" of important points not found in Masha'allah's book. He did not use any "aphorisms" and did not put his statements in a specific order.

I simply thought that the topics bellow can work as useful and important reminders.

For example, the reader can observe that I pointed out as one of the "considerations" the fact, frequently forgotten, that we need aspects to use reception. The reception between two planets without an aspect [2], simply doesn't work, at least as far as I was able to understand in the present book.

Probably this is a consequence of the "testimony" concept that came from the Hellenistic astrology. The aspect is a testimony, a relationship between them or between the planet and a point like the Ascendant.

The fact that Mercury in Aries is received by rulership by Mars in Virgo and that Mercury as well receives Mars in Virgo by rulership and exaltation does not means that they have authority to perfect the matter, unless another planet between both of them transfers the light of one to the other.

We have a lot to think about this concept, since the Medieval astrology points out that the meaning of a planet in a house is given by its ruler, even if the ruler does not make any aspect with the first planet, being in a house inconjunct with the one he rules.

Back to Masha'allah's book.

I deliberately excluded from this article Masha'allah's excellent study about death questions to avoid teaching a very tough matter. Anyway the author has a specific technique to deal with that kind of issue and if the reader is interested in the matter the

source is in the book On Reception, upon which I based the present article.

## The Concept of Reception

Masha'allah says in page 2, of his book On Reception:

" Understand that in the causing of whether things will be or will not be reception occurs because of exaltations and domiciles; that is, [it occurs] in such a manner that one of the seven planets is in the exaltation or domicile of a second planet, and that first planet is being joined to the second according to one of the seven recognized aspects; or they are both in one sign, and one of them is in the exaltation[or domicile] of its comrade and joined to it"

Then, he gives an example of Saturn in the 12<sup>th</sup> degree of Aries and Mars in the 15<sup>th</sup> degree of the same sign. Mars receives Saturn, even if Saturn doesn't receive Mars. But if another planet aspects Mars first of Saturn, the other planet receives Mars' reception instead of Saturn.

Another example is when Saturn is in the 10<sup>th</sup> degree of Aries and Mars is in the 12<sup>th</sup> degree of Capricorn, and there is no planet applying to none of them first of the perfection of the aspect. Then, when Mars joins Saturn degree by degree they both receive each other by domicile, and this is an example of mutual reception.

A simple (not mutual) reception occurs if let's say the Sun is in Aries and Mars in Capricorn. Mars receives the Sun by domicile, because the Sun is in Mars sign. The Sun however does not receive Mars, because the sign where Mars is in is Capricorn, where the Sun has not dignities. Mars is in the dignities of Saturn, so we can say that Mars is received by Saturn.

### General Considerations about Planets Relationships in a Chart, According to Masha'allah

1-The reception between planets occurs because of exaltations and domiciles.

2-Reception may involve either aspectual conjunctions or conjunctions by body.

3-Between two planets applying to a third one, the one who is nearer by degree is more worthy to the joining together, with reception or not.

4-Reception between planets in square or opposition aspects can perfect the matter but there is some hardship and error.

5-If two or more planets in their exaltation aspect each other without reception it will happen hostilities and contrarities. For example, Saturn in Libra and Sun in Aries

6-The swift planet is joined to the ponderous one and the ponderous one is not joined to the swifter one.

## The Technique

To delineate a chart first of all you must look to the lord of the Ascendant and the Moon and work by means to find the stronger. The other will be share with the more strong the role of the Ascendant significator.

You begin looking to the lord of the Ascendant. If it aspects the rising sign it will be the stronger to give its testimony. The Moon will share with it, but in second place.

If the lord of the Ascendant does not aspect the rising sign, check if it is joined to a planet that aspects it, giving its own light to the Ascendant. This planet, even cadent, is able to elevate the rising sign.

If the above conditions do not occur the ruler of the Ascendant is impeded.

In this case you have to look to the Moon in the same way you did respecting the Ascendant.

The Moon is the choice only if the ruler of the ASC does not aspect the rising sign neither a planet transfers the light form the ruler of the Ascendant to the Ascendant itself.

If we choose the Moon and she also does not aspect the rising sign, , and there is no planet aspecting the Ascendant we have testimony of powerful hindrances to the matter asked by the querent.

Anyway look to the ruler of the Ascendant or the Moon to see if one of them will apply to some planet. If both are void in course observe which of them will leave the sign first and use the one which would more swiftly exit from the sign he is in.

The Moon can be moved to the second sign, the ruler of the Ascendant and all planets as well, because if an aspect is not perfected in the sign they are in it could happen in the next sign.

Judge accordingly to the planet to whom the Moon or the Ascendant's ruler will be joined first.

Every planet with its own emptiness of course indicates retardation. The amount of degrees to travel before reaching a significator shows the slowness or swiftness of the outcome, positive or not.

The Lord of the Ascendant and the Moon void, joining themselves to none, proclaim

the retardation of the matter and that it is less esteemed.

Planets in the Ascendant or in the house of the matter sought for should be a participant in the work. However they are much less important to the outcome than the ruler of the Ascendant and the Moon.

If a planet that is in the sign is according to the matter and it is received by a planet applying to it, it's an indicative of the goodness of the matter. If the opposite occurs it indicates an impediment.

## Conditions to Perfect the Matter

In absolute questions [3], the Ascendant's lord or the Moon being joined to the lord of the house of the matter sought for perfect the matter.

*“ Because a joining together of the lord of the Ascendant with the lord of the matter sought for is a gain in and of itself, and nothing may prohibits its outcome.”* Page 32[4]

The opposite is true: if the ruler of the house of the matter sought for is joined to the lord of the Ascendant and the Moon, the matter will be perfected without any effort.

In cases that the question is not absolute Masha'allah says that: if the lord of the house of the matter sought for commits its disposition to another planet, i.e, if it is aspected, and this planet is a fortune, the matter will be perfected and the querent will have what he wants, provide that the fortune is in an angle or in a strong place. If it isn't in an angle or succedent place the fortune must to receive the lord of the matter sought for and it will take more time according to the place the fortune is in ( if cadent from the angles it takes more time).

If the ruler of the quesited house applies to some planet in the Ascendant this planet must have some dignity in the ASC and receive the quesited's rule in order to perfect the matter.

If the lord of the Ascendant or the Moon is joined to the planet that rules the quesited and it is an evil planet that has dignity in the house of the matter sought for, even if he doesn't receive the lord of the Ascendant, the matter will be perfected.

If the lord of the Ascendant or the Moon is joined to a planet in the house of the quesited and it is an evil planet with no dignity but if it receives the lord of the Ascendant, the matter will come to pass.

If the lord of the Ascendant and the Moon are not joined to the lord of the quesited house or to a planet in the quesited's house, check to which planet they are joined. If either or both of them are joined with a fortune that does not commits it's disposition to another planet, that fortune will perfect the matter if it is in an angle or in a strong place, even if this fortunate planet does not receive the lord of the Ascendant or the Moon.

But if the lord of the Ascendant or the Moon is joined to a malefic not dignified, the matter will be perfected only with reception. If the malefic does not receive them, the matter will be destroyed

## The Prohibitions

If the dispositor commits disposition to another planet before the significator applies to it, this signifies that the light of the dispositor goes to another planet and the matter will not be perfected because the significator will apply to none.

But there are some conditions when the dispositor commits disposition to another planet before it is joined to the significator and that does not configure a prohibition:

1-If the significator commits its disposition to another planet, but the last one receives the significator.

2-If this planet is a fortunate star: in this case, the fortunate star does not destroy anything.

3-If the planet is in an angle or in a place of his own strength.

For example:

Let Mercury be at 10 Capricorn looking for an aspectual conjunction with Venus at 16 of Cancer in the 10th house. But if Saturn was at 11th of Cancer, Mercury would reach Saturn first than Venus. Mercury is in Saturn's domicile, so Saturn does not impede Mercury to reach Venus.

Venus doesn't receive Mercury, and Mercury doesn't receive Venus as well but Venus is a fortunate planet and if it is in a strong place so the matter can pass, even Venus not being a significator and Saturn being a malefic: both are in angular houses.

Masha'allah says:

*"...the end of the matter will be according the lord of the matter sought for because of a fortunate planet is in a good place even without reception"* page 32

Let's suppose that Saturn did not receive Mercury in the above case, but was in an angle and in one of his dignities namely Aquarius, Capricorn or Libra. Masha'allah admits that in this case at least part of the matter would come to pass.

## Some “Aphorisms” or Important Points

1-“The separation from a reception is a kind of deformity and is an horrible thing” ( for a planet) page 31

2-“ Understand that if the planets which have dominion over the matter are in one of the four angles, they dispose of the matter, hasten, arouse and perfect it”.....” and you find the planets which have dominion over the matter in the angles, the matter will be on that endures whether good or bad” page 36

3-“Look at the lord of the Ascendant and the Moon. They are always related to the one asking the question whoever it may be of all mankind, in all questions, who either be a man or a woman, small or great” page 34

4-“Understand that if the Moon is in the sign of the Midheaven joined to the lord of the Ascendant, the matter is also perfected, according to the command of God. This is because she is in the place of the matter [5] and she is the significator of all matters and she is a fortune; therefore, she perfects matters, according to the command of God, whether or not reception is added even if the lord of the Ascendant should be Saturn or Mars” (page40

5-In kingship matters, exaltations are of greater authority than rulership.

6-If an evil planet receives a fortune the matter will be perfected without harm. If it doesn't receive the fortune, the matter will endure harm when the disposition comes to the evil planet.

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[1] On Reception (translated and edited by Robert Hand, an ARHAT publication)

[2] Masha'allah uses whole signs, but he uses also degrees.

[3] Absolute questions are those asked about general topics, for example, will I be rich sometime? “The place of the substance is unknown and it's not to be sought from some particular person” page 23 On Reception, translated and edited by R. Hand.

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[4] Later he seems to contradict it, saying that if the lord of the Ascendant and the Moon is joined with the lord of the house of the substance (if this is the quesited) and it is an evil planet but with dignities of rulership and exaltation in the house sought for the matter will pass, even if the evil planet didn't receive the lord of the Ascendant and the Moon. If the evil planet doesn't have dignity in the house of the quesited, the matter can pass only if the evil planet receives both the lord of the Ascendant and the Moon.

[5] When matter is about the tenth house

