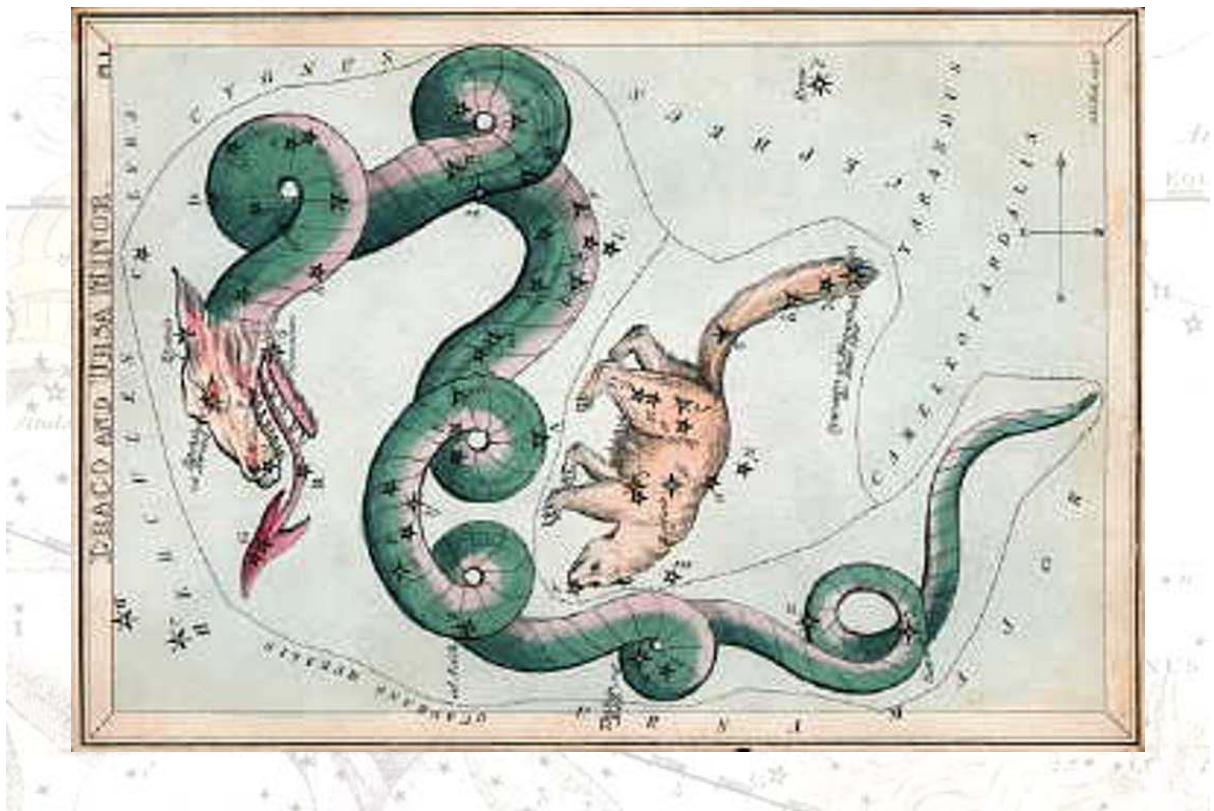


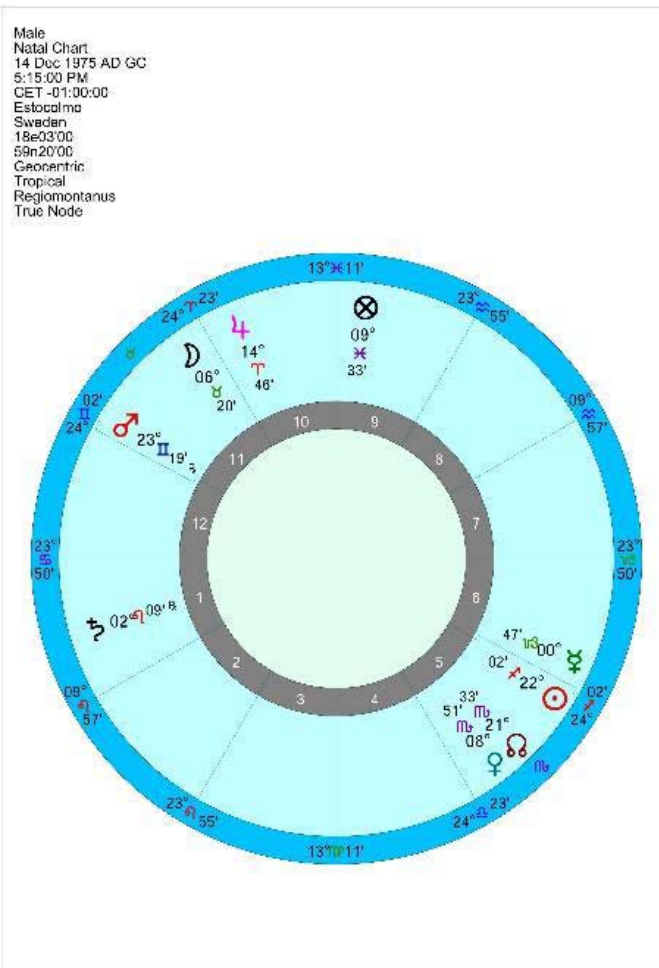
Significators and Promissors: How to delineate them?

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How to delineate a certain matter or accident of the native's life when a planet, ruler of a particular house / sign, is applying to another one that is the ruler of another house / sign in the radical chart?

Modern astrologers would answer the question above usually considering the result as a mixture of both energies. As an illustration I'll present the following chart:



Here we see that Jupiter is at 14° of Aries, in the 2nd sign of the 10th house which cusp is in Pisces. By "whole signs" Jupiter is in the 11th sign.

We can say that Jupiter is configured to career and reputation's issues, but also to matters of friends and hopes. The transit of Jupiter to the Sun in the present chart occurred during the year of 2007. What was supposed to happen? Jupiter is a benefic planet, and in the present chart it is in a good place, ($10^{\text{th}}/11^{\text{th}}$) and in Aries he has dignity as ruler of the fire triplicity. The transit of Jupiter to the Sun at $22^{\circ}02'$ of Sagittarius, happened in that year.

The Sun is in the 6th house, related to services and sickness.

Can we expect a mix of the energy of both planets and places? Can we expect good things to happen, mixing energies of the 10th, the 11th and of the 6th?

We can ask another question: has the transit of Jupiter to the Sun, as I described above, the same effect of the transit of the Sun applying to Jupiter? Many astrologers will answer in a positive way, taking into account that the transit of the Sun is much faster than the one of Jupiter, so the consequence of the last one would be less visible.

In the opposite side the astrological tradition would answer to these questions in one of the following ways: 1-the result of the conjunction will not be favorable 2 -nothing important would happen because of the conjunction 3 -the result of Jupiter transiting the Sun is not the same that if the Sun would apply to Jupiter.



Significator and Promittor 1

Unlike the modern western astrology the traditional astrology is merged into philosophical traditions stemming from theories of Plato, Aristotle, the Pitagorians, Hermeticists and Stoics. These traditions arrived to our days filtered by the Renaissance, infiltrated in the astrological texts and without direct reference to its Greek origin. Thus, it is worth studying them in order to provide some light to the words we use and that are similar to the ancient ones, whose meaning has been lost. The Greeks developed broad philosophical principles in which they based their techniques. The study of such concepts can help us to fill many gaps in understanding some medieval lessons especially when it is said the the good or bad of a house came from the ruler of the house and his position in the chart. In Hellenistic astrology we realize that the effect varies greatly if the transit is from A to B or from B to A, to the point that one can be beneficial and the other not fortunate. The planet that applies (the significator) represents the area that takes the form of the planet applied (the promittor). Vettius Valens in one of his writings compares the transits of the Sun to the Moon to those of the Moon to the Sun. His statement is that when the Moon distributed her matter to the Sun, she empties the livelihood and produces many expenses. On the other hand, if the Sun distributes his matter to the Moon he produces practical results in the philanthropic field and acquisition, both for men and women. In the first case, the Moon is the material component and the Sun the formal one. Everything indicates that Valens believed that the lunar material is not able to work through the solar element, while in the second case the material of the Sun is able to work towards the tasks of the Moon, creating relationships and caring for people.

Antonius de Montulmo , active in Italy approximately from 1384 to 1390, in his “ On The Judgements of Nativities”, Volume X of the Latin Track, Project Hindsight, page 63, says that the direction of the Ascendant as Hyleg to the body of an infortune or to its opposition without the aspect of a fortune, can kill the native, even if he didn't complete the Alchocoden's years and even if the Hyleg is sound. At this moment Montulmo says: “ When matter has been rendered out of proper proportion, and the systematic arrangements have been destroyed, the form pre-existing in it does not have the power to remains in the matter, except in a state of corruption”

The definition of matter and form has its bases in the Greek philosophical tradition. From the Greek word, *eidōs*, the form has the sense that a single individual is an integrated unit. When the Greeks spoke of a sign, a *zoidion*, they were talking about *eidōs*, an unity, which, by the way, explains the fact that a planet in a degree is influencing the sign as a whole. Similarly using the same reasoning we understand the use of "whole signs" house as a perfectly logical and coherent practice.

Matter is called in Greek *hulé* and is, among other things, what has the potential to fill *eidōs*. The matter itself has no differentiation, unity and structure. The Aristotelian view is that the *eidōs* of a human being is something for which the *hulé* developed until the final event, the form, which is a function of *eidōs*. Similarly the profecting planet, the significator, is the potential that unfolds through *eidōs* granted by the planet to which the profection is made (the promittor). The success depends on the ability of the matter to take the promising form, as we have seen in the example Sun / Moon cited by Valens. The cosmic state and the compatibility between the two planets according to its essential nature are important factors also, but Valens, for example, didn't pay enough attention to that, comparing to the paramount importance given to the subject by the medieval authors.

Similarly, the ruler of the planetary period, being it the Medieval firdars or the Indian dasas works as *matter*, the significator, and the sub-rulers give the form, the result, according to the promittor.

The significator hands over its power to the promittor in order that the last one can make use of it. So, matter is a potentiality that performs its action producing the result, the event. The form contains the matter, but it is more than it, in the same way that a man is more than the sum of its parts.

More than content and continent, matter and form have to do with potential and completion. Completion, *eidōs*, involves a type of behavior, an action. So the planet aspected, the promittor, and also the sub-ruler of the firdar, is the determinant of the completeness of any event.

In the last book of Tetrabiblos, Ptolemy says that the Time-Lord, (or the ruler of the Arab/Medieval firdar), provides the "*parastasis*" of an effect, which means the extension or shrinkage of the time, the durability. Successive sub-lords will better indicate what happens to the native, the completeness of action.

For the sake of clarity I inserted the following table:

| | |
|---------------|--------------|
| Ruler | Sub-Ruler |
| Hulé | Eidos |
| Matter | Form |
| Handing Over | Taking Over |
| Aspecting | Aspected |
| Significator | Promittor |
| Contemplating | Contemplated |

The Importance of Transits

In Medieval astrology we find several authors teaching delineation and predictive techniques using the knowledge of the houses and its rulers, transits and planets aspected by them, Chronocrators with different degrees of importance, like the planetary period's rulers, followed by the lord of the year, of the month and of the day.

The concept of transits suggests the existence of a planet applying to another one, and this concept presumes a significator and a promittor connotation. Nonetheless, transits as we understand them, are in the last hierarchically position as Chronocrators or lords of time, and their effectiveness of them depends on if they are in agreement with the major lords of time, as we will see bellow.

According to Robert Schmidt one of the Greek words used for "transit" is *epembaino* that means "to step onto", "to step over" that can give the idea of attack, but the Greek word *parodos* is used as a synonym, which avoids the attack idea. However, the tone of "action" persists and we must not to lose the sight of it..

We know that some transits have huge influence and others not. We have to use an appropriate protocol to place each direction in its category, to not fail in our events prediction. We can find in traditional astrology a key to differentiate between transits that would be effective and those which would not

Ptolemy says that we should take the aphetic places (places of life) extending them a year per sign. The chronocrator of certain year would be the ruler of the sign where the direction would come. This is the same as using profections.

Dorotheus, when talking about transits, says that the effect of ingresses is important and contributes to the effect of a period of time, mostly if it applies to important places in the radical chart, to a promittor planet or to the ruler of a bound, but we must look also to ingresses that agree with the Primary Directions.

In the Greek period there was much methods to use for the division of time, for example through the bounds of decades, a method based on exaltations, treated by Balbilus (see section 15 of "The Astrological Record of Early Sages in Greece , "Project Hindsight), and a method employing circumbulations, or directions, a variant of which is used by Ptolemy. None of this can be found in the Medieval tradition, probably because the Arabs do not had contact with the proper literature or because they changed the techniques according with their experience.

Schoener, a 16th century author, gave an explanation for the methodical use of transits and directions and how to predict their effects. In his "Opusculum Astrologicum," Book IV, he says that there are hierarchical classes of Chronocrators: 1-universal periods are found by the directions of the five potential Hyleg (ASC, Sun or Moon, Part Of Fortune, MC and the New or Full Moon preceding the birth) directed (by Primary Directions) to malefic and benefic planets **and** special times when the first ones reached a malefic or benefic bound. The effect created by their directions lasted until the moment they applied to another location. 2-a second important period is given by the profected lord of the year, that advances a sign by year.

The similarity between the transiting planets with such Chronocrators stimulates or diminishes the significance of a determined transit. Also, he said, each planet has action on a period level. A transit of Saturn is considered in accordance with the place occupied or ruled by the more universal Chronocrator. In the case of Jupiter, we must consider its transits in accordance with the ruler of the year in the annual Profection. Mars, Venus, Sun and Mercury transits must be considered according to the monthly Profection and in the case of the Moon, accordingly to the daily Profection. We saw then that the ruler of the periods are found in the first place by the Primary Directions of the points that rule important places of life.

Each of these significators govern certain areas of life and, when directed, they make aspects with planets, which act as promissors. When a promissor contacts to a significator the house / sign of the last one in the natal chart is stimulated and its ruler as well and they become very important, acting as the most relevant chronocrator of that time. The goodness or danger of a transiting planet is considered as related with the planets governing such periods, and an accident in the native's life appears most strongly when the planet that is the ruler of the matter on the radical chart also governs the period.

For example, if Venus is in the 12th House ruled by a planet in the 10th, if she is the promissor of a Primary Direction, we can expect that the career dealing with affairs of the 12th will be more relevant in that period.. The result will appear through the promissor that give the eidos, but the effect can be slightly different if the significator is a fortunate or malefic planet, in good or bad celestial and terrestrial state, as we will see in the example bellow.

The Greeks referred to the ingresses of planets into places occupied by them in the natal chart but they used always whole signs. There are some references to degrees (for example when Valens explains the length of life), however the considerations of degrees were sporadic, precisely because of the Greek mentality of considering a *zoidion* a complete unit. We know that Dorotheus and Valens used ingresses and more precisely Solar Returns. Paulus also mentions ingresses when talking about Primary Directions. The importance of ingress has to do with the stretch of a string. The Chronocrator is responsible for the tenseness of the string and no tone can be produced by the ingresses or by a transit if the string is slack.

Transits, also, are like to take a step in some direction. The extension (*paratiasis*) responsible for the persistence of the walk is a task of the significator. The intensification (*epitasis*) occurs when the matter finally takes form, a task of the

promittor.

The Solar Revolution is a way to see transits but in order to interpret them correctly or to see if some of them will work or not we must follow our protocol, going from the bigger to the smaller. In other words we have to consider the planet that is occupying the position of Time Lord (or a Firdar Time-Lord or the promittor planet in Primary Directions). Then, in order of importance, comes the Lord of the Year of the Profecion, the Lord of the Month, etc. The last thing in importance is the transit itself, and it gains strength only when his meaning is in accordance with the first Chronocrators, the more important ones. However, a planet that in the Solar Revolution is occupying the same natal degree will always have a big importance.

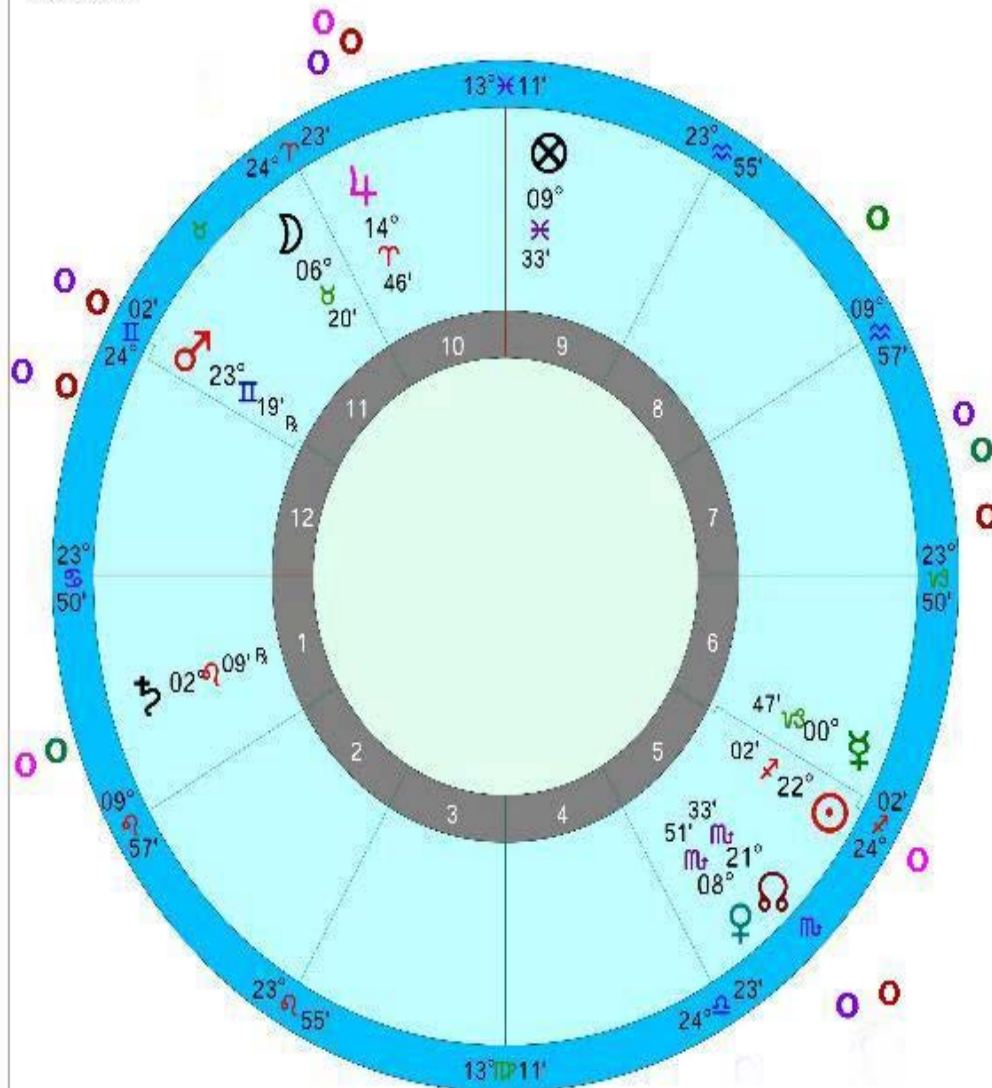
Quoting the translation of Robert Schmidt of the work of Abu Mashar, Pingre's edition of a medieval Greek translation of his work, Book V, section 1,; "The ingresses of the stars in the revolution of the years to their fixed places and to those of other stars has certain ineffable significations for good and bad things. It's necessary, then, to examine their places. For, in the revolution of the year. The star often comes down to its own fixed degree, or yet to the *zoidion* not the degree. At the times in the revolution of the year when it should come down to the degree in which it was at the fixing or to the bound in which it was, its signification will be perfect"



Illustration

We will take as example the chart I submitted earlier in this article.

MALE
 Natal Chart
 14 Dec 1975 AD GC
 5:15:00 PM
 CET -01:00:00
 Estocolmo
 Sweden
 18e03'00
 59n20'00
 Geocentric
 Tropical
 Regiomontanus
 True Node



FIRDARS

♃ 14 Dec 1975 9 y
♃ 14 Dec 1975
♃ 28 Mar 1977
♃ 10 Jul 1978
♃♂ 23 Oct 1979
♃☉ 3 Feb 1981
♃♀ 19 May 1982
♃♀ 1 Sep 1983
♃ 14 Dec 1984 11
♃♃ 14 Dec 1984
♃♃ 11 Jul 1986
♃♂ 5 Feb 1988
♃☉ 31 Aug 1989
♃♀ 29 Mar 1991
♃♀ 23 Oct 1992
♃♃ 20 May 1994
♃ 14 Dec 1995 12
♃♃ 14 Dec 1995
♃♂ 31 Aug 1997
♃☉ 19 May 1999
♃♀ 3 Feb 2001
♃♀ 23 Oct 2002
♃♃ 10 Jul 2004
♃♃ 27 Mar 2006
♃♂ 14 Dec 2007 7 y
♃♂♂ 14 Dec 2007



I'll follow the procedure described above and I expect to show with no doubts that the responsible for the events were the "sub rulers" of the Firdars in the first place. Secondly I hope to clarify which transits had effect at that time demonstrating that their influence was linked with the first and second Chronocrator.

The event that interests us in the present case happened on 20th of March, 2007, and has to do with partnership issues.

The native met his girlfriend in 2004 but since then he lose his job and finally went through total poverty, since a total desperation. Few months after the couple met he got unemployed and the situation got worse and worse, year after year. Despite the sacrifices and decay the relationship was sound and the couple decided to marry and cope with the economical problems. At 20th of March, 2007, though, she broke the engagement saying she was no longer nourishing the same feelings. That represented the ultimate disaster in his life, since the native had no family in town, sharing the apartment he lived and the monthly expenses with acquaintances. He got without financial resources or job prospects, and since then without the love support he was accustomed to have.

I used my design ability to put some red balls in his natal chart in order to represent the points activated by the Firdar in that year. He was living a **Mars-Mars firdar**. Mars is configured to the 12th house, co-ruling the 5th and the 10th. As Mars is the exaltation ruler of Capricorn, I put a red ball in Capricorn too, the sign of the 7th house.

Before beginning with profection I need to say I'm using a technique of profecting by houses, according to Robert Zoller, since I was an student of his.

The profection for the 31th year came to the natal 8th house, Aquarius, so the **lord of the year was Saturn**. To distinguish between Firdar and Profection I put a green ball in the places of the chart related to Saturn, lord of the profected year, i.e. the 1st house, the second sign, the seventh house, Capricorn, and the Eighth house, Aquarius.

On March, the 14th, the monthly ruler was **Mars, again**. Then I put purple balls in Gemini, where Mars is in, in Aries, Scorpio and Capricorn, where it exalts. The rupture occurred on March 20, when the daily profection was in Leo, so the **ruler of the daily profection was the Sun**, which rules the second sign of the ascendant and the second house, exalting in Aries, the second sign of the 10th house and the cusp of the 11th house. The Sun is in the 6th natal house, the 12th of the 7th. I put a pink ball in all this points in the natal chart.

The more important Chronocrator was Mars, followed by Saturn. If we cast the profected chart using Aquarius as Ascendant, we will have by whole signs Saturn occupying the 7th Sign, Mars

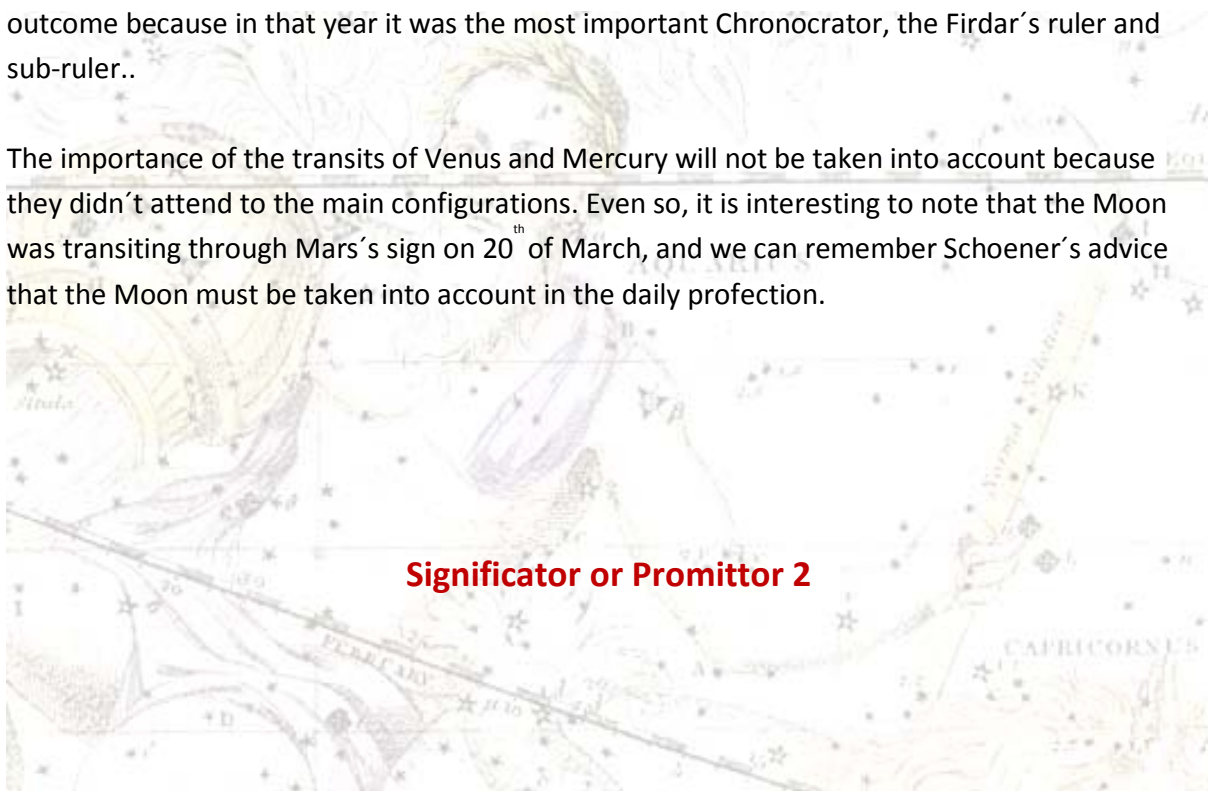
ruling the MC and the 4th House, the base and the end of things. The year was predicting problems affecting the partnership and the reputation of the native. The transits in those times were:

1-Saturn was transiting through the Ascendant for the second year and that was really important because Saturn is the lord of the year and all their houses would be stimulated.

2-Jupiter was transiting in Sagittarius applying to a conjunction to the Sun. But the Sun was disposed by Jupiter that was ruled by Mars in the 12th: so Mars was the final dispositor.

3-Mars was transiting by the projected Ascendant, Aquarius, and had a huge influence in the outcome because in that year it was the most important Chronocrator, the Firdar's ruler and sub-ruler..

The importance of the transits of Venus and Mercury will not be taken into account because they didn't attend to the main configurations. Even so, it is interesting to note that the Moon was transiting through Mars's sign on 20th of March, and we can remember Schoener's advice that the Moon must be taken into account in the daily profection.



On the date of the event, March 20, 2007, we had two important planets, Mars and Saturn, opposing each other. Mars was at 16° 41' of Aquarius and Saturn Rx at 18° 59' of Leo. Since Mars is the lightest planet, it applies to Saturn. Mars was the transiting significator and Saturn was the promittor. Saturn is directly related to the 7th house and to the Ascendant, and as a matter of fact the most important event to the native life was the break up with the bride and the personal blow that it represented to him, acting against his own self, the Ascendant.

This example is sufficiently clear, but I'd like to say some words about the year before, 2005/2006.

The firdar's ruler was Jupiter, the sub-ruler was Saturn. The lord of the year was Saturn and the profected house came to the 7th house, Capricorn. That was a terrible year, and the native didn't get any income. The only explanation I have for the relationship not had been broken in that year is the fact that Jupiter was the significator of the firdar.

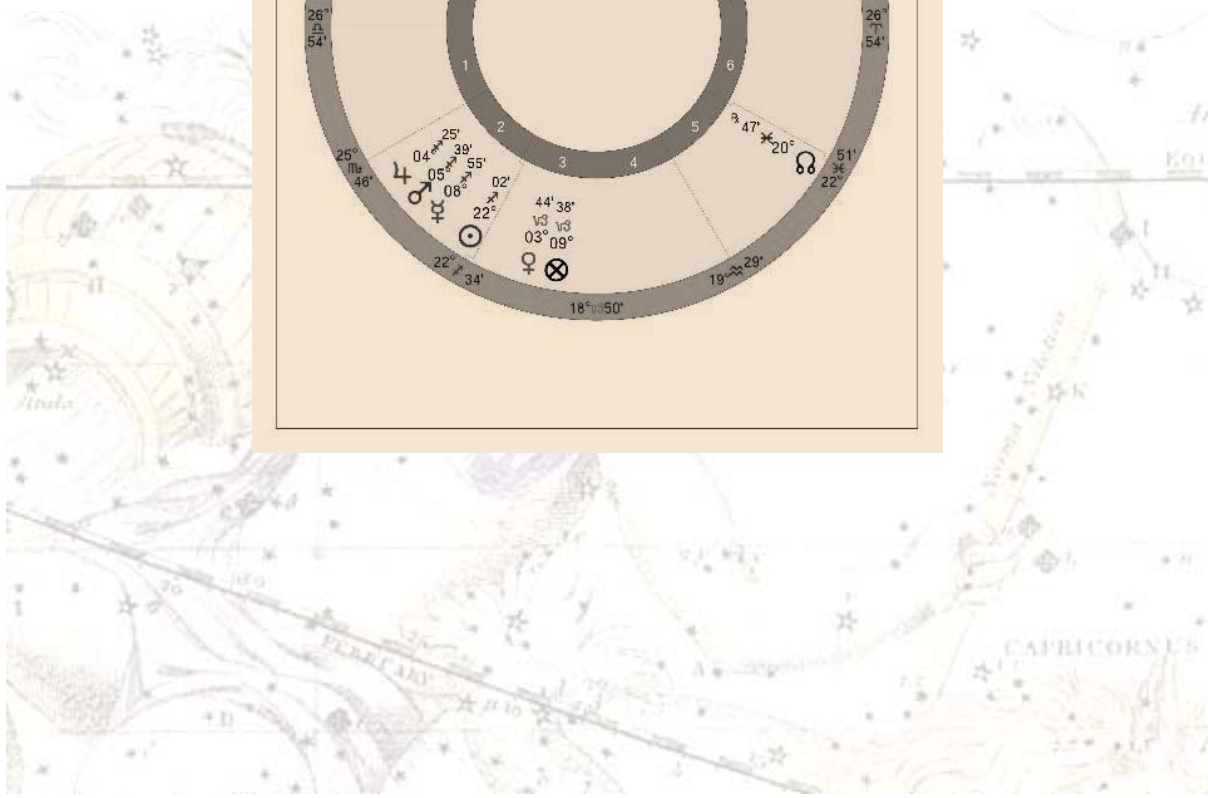
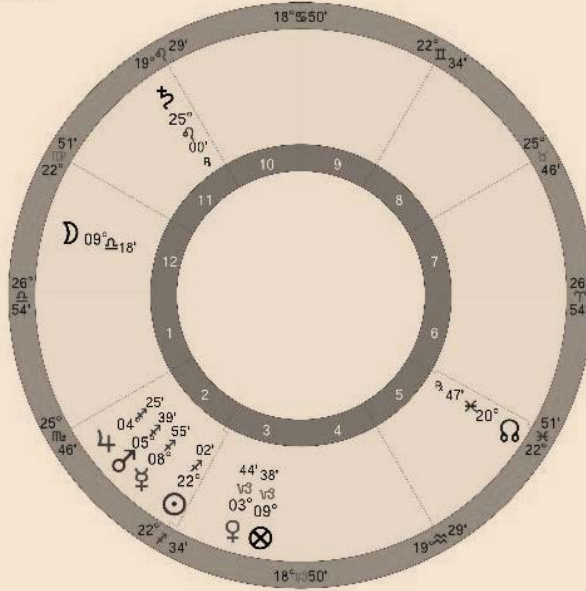
We see that the significator, being a beneficial planet and in good esse, can protect to some extent the native, even if a Saturn in detriment and fall is transiting by the Ascendant and making a conjunction with the natal Saturn, besides the fact that Saturn was the lord of the year.

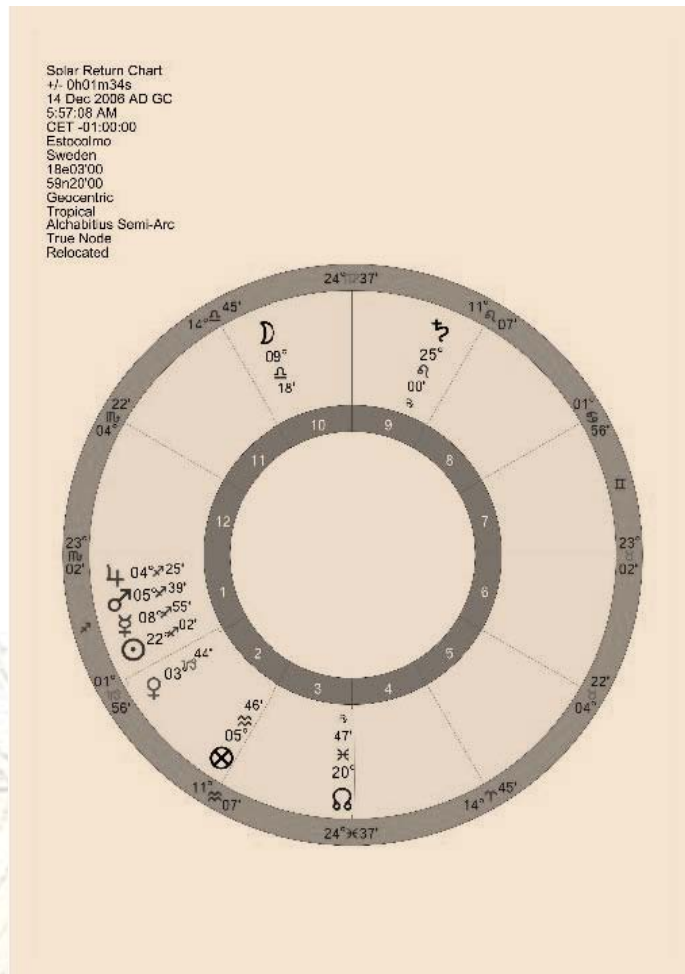
In the following year, 2007, what happened? Jupiter handed over to Mars, a malefic in a bad house. Finally the engagement didn't resist!



Bellow we have two figures of Solar Revolutions, one of them I cast for Sao Paulo, where the native was living. The other one I cast for Stockholm, where the native was born. I will not speak about them in this article, first of all because it is already far too long and secondly, because I want to write an article specially about Solar Revolutions. In any case, it is remarkable that the Revolution for Stockholm had the Ascendant in Scorpio, sign of Mars, which has much similarity with the "language" of the facts. How far it can bring us is not a matter I will discuss just now. To the curious reader, the charts are provided bellow:

Solar Return Chart
+/- 0h01m34s
14 Dec 2006 AD GC
2:57:07 AM
BZD +02:00:00
Sao Paulo
Brazil
46w37'00
23s32'00
Geocentric
Tropical
Alchabitius Semi-Arc
True Node
Relocated





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