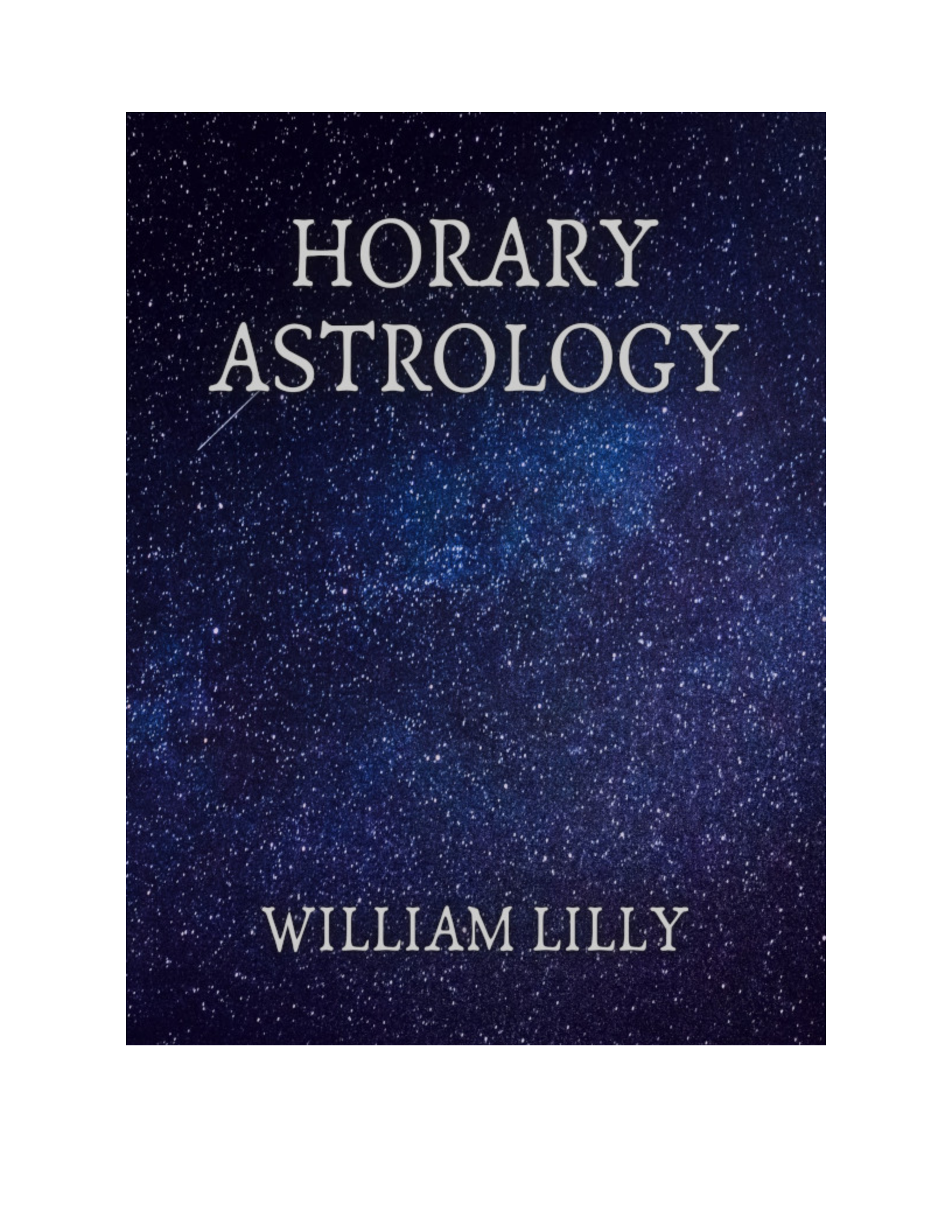


# HORARY ASTROLOGY

WILLIAM LILLY

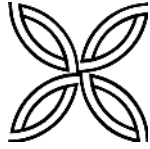




HORARY  
ASTROLOGY

WILLIAM LILLY

*William Lilly*



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EXPLANATION OF TERMS USED IN THIS WORK.

COLOPHON

# PREFACE.

AFTER a lapse of 205 years since the first publication, in 1647, of Lilly's Introduction to Astrology, there would be no necessity for an apology for its re-appearance, were it not for the prevailing fashion of the day, which is to rail at and vituperate that science, and all who dare to say a word, not in its favour, but in favour of examining into its merits, with a view to ascertain what were the grounds on which our honest ancestors believed, and strictly followed, that which we conceive only fit for ridicule. As I have long outlived the days when I, like many others, thought myself at liberty to laugh at, and condemn, what I did not understand; the world will forgive me if I be bold enough to advise those who value truth, to spend a few days (and but a few days will be necessary) in examining the principles laid down in this work, and applying them to their own individual cases, before they join the herd of learned and unlearned in pledging their words to a false assertion, viz. that Astrology is an unfounded science. If any man will take

the trouble to examine for himself, and should find that the prejudices of his education against the science of foreseeing the future, and many other matters which it teaches, are in reality well-founded, and that it has no claims to truth, then will he have the proud satisfaction of knowing, that his opinions on a matter of some consequence are based on experiment, and are the result of his own conviction, not of another person's assertion. On the other hand, if he find truth flash with lightning force upon his mind, and convince him that Astrology, notwithstanding prejudice and abuse, is founded in nature, and is indeed a noble science, given by a benevolent Creator to enlighten man in his wanderings, and enable him to shun the vice and folly which his passions throw in his path; then will he, if a spark of piety exist within his breast, offer thanks to that Creator for the blessing he has discovered. In either case, he must admit that I do him a service in putting forth this plain and simple means of discovering the truth.

This is "the age of enquiry;" and yet prejudice continues to press down her leaden foot upon the neck of examination in this matter. I can only attribute the pitiable fact to the circumstance of there being no recent publications on those parts of Astrology which are the most easily acquired. The art of Nativities requires many

years of patient experimenting before it can be well understood, and practised with certainty and satisfaction. The art of Atmospheric Astrology, and also that of Mundane Astrology, alike demand much time to penetrate their arcana, and a good education to follow their practice. Hence we may account for their comparatively confined study: few have either the abilities or the opportunity to wrestle with their difficulties.

But *Horary Astrology*, the chief subject in this work. may be speedily learned by any person of even moderate abilities; and may, as far as regards its elementary difficulties, be mastered in a few days' study. It may be well understood, and reduced to constant practice in less than a quarter of a year, and no one will find himself at a loss for occasions to test its reality or its utility; for his own avocations, and the affairs of his friends, will offer these almost daily. If a proposition of *any nature* be made to any individual, about the result of which he is anxious, and therefore uncertain whether to accede to it or not, let him but note the hour and minute when it was *first* made, and erect a figure of the heavens, as herein taught, and his doubts will be instantly resolved.

He may thus, in five minutes, learn infallibly whether the



affair will succeed or not; and, consequently, whether it is prudent to adopt the offer made or not. If he examine the sign on the 1st house of the figure, the planet therein, or the planet ruling the sign, *will exactly describe the party making the offer*, both in person and character; and this may at once convince the inquirer for truth of the reality of the principles of the science.

Moreover, the descending sign, &c. will describe his own person and character; a farther proof of the truth of the science, if he require it. Here, then, is a ready test of the truth of Astrology. Will its adversaries dare to make its application? It would, methinks, be better than relaxing the broad muscles, which ever denote ignorance and surprise, the feelings which, combined are the undoubted source of laughter; the only argument of the idiot, the ready resource of the ignorant.

In editing this work, my chief object has been to render it useful to the student in Astrology and so, by forwarding the science, to promote the general interests of humanity.

With this view I have re-written those parts of the work which modern discoveries in Astronomy and Astrology

have rendered obsolete. Tables for calculating Nativities and a Grammar of Astrology are adjoined, and every ingredient of the science given which the student is likely to require.

As regards the deviations I have made from the rules of the author, they are few, and founded on much experience. I have omitted his chapters on nativities, as in that part of the science he was less perfect than in any other; the reason being that he relied on essential dignities, which are, by my experience, of little, if any, avail. The rules for calculating arcs of direction will be found in the Grammar.

In conclusion, I have no desire to offend any class of men by putting forth this work: I do not know whether I should not respect even prejudice, for the sake of peace, were it not that I cannot conscientiously consent to abandon truth in the effort. I am callous to the puny efforts of critics who may desire to pour on me the waters of vituperation or ridicule, having already passed through a flood. After many years' experience, I have found the laws of Astrology unfailing; and as I can discover no prohibition of its practice in the Word of God, I am prepared to defend it against all the foolish

attacks of those who falsely declare that it upholds fatality, or is opposed to the providence or the revelation of the Deity. And I am contented, with God's blessing, to give up the ghost in the firm persuasion, that, in Maintaining what I believe is the truth in this respect, I shall meet, hereafter, through the goodness of God and the merits of my Saviour, with a merciful judgment.

I am, reader, your devoted friend and well-wisher in all science which may honour trod and benefit mankind.

# SECOND PREFACE

The history of western magic started about 4000 years ago. And since then it has been adding something to western magic. Originally, the Latin word magus nominated the followers of the spiritualist-priest class, and later originated to elect 'clairvoyant, sorcerer' and in a judgmental sense also 'magician, trickster'. Thus, the initial meaning of the word 'magic' was the wisdoms of the Magi, that is the abilities of attaining supernatural powers and energy, while later it became practical critically to deceitful wizardry. The etymological descriptions specify three significant features in the expansion of the notion 'magic':

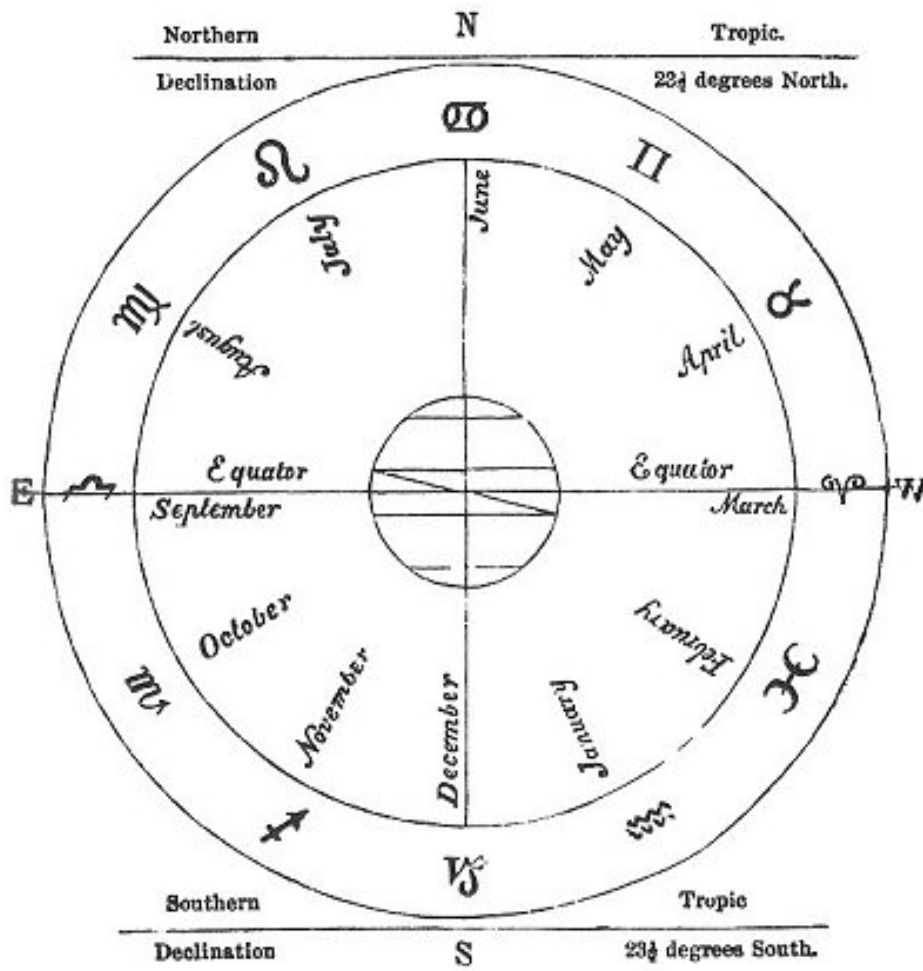
1) Magic as a discipline of celestial natural forces and in the course of formation 2) Magic as the exercise of such facts in divinations, visions and illusion 3) Fraudulent witchery. The latter belief played a significant part in the Christian demonization process. The growth of the western notion 'magic' directed to extensive assumptions in the demonological and astrophysical argument of the



Neoplatonists. Their tactic was grounded on the philosophy of a hierarchically ordered outer space, where conferring to Plotinus (C205–C270 AD) a noetic ingredient was shaped as the outcome of eternal and countless radiation built on the ultimate opinion; this in its chance contributed to the rise of psychic constituent, which formed the basis of the factual world. Furthermore, these diverse phases of release came to be measured as convinced forces, which underneath the impact of innocent and evil views during late ancient times were embodied as humans. The hierarchical cosmos of Iamblichus simply demonstrates the legitimacy of this process. In his work, the Neoplatonic cosmology has initiated a channel through the syncretism distinctive of the late antiquity and in the essence of Greco-Oriental dualism. Superior productions are taken closer to inferior ones by various midway creatures. The higher the site of the mediators, the further they bear a resemblance to gods and whizzes; the minor they are, the nearer they stand to the psychic-spiritual part. The aforementioned group of intermediaries has been settled in order of series on the origin of cosmic gravity. Proclus (c410–485 AD) has described the system of magic origin conversed above in better aspect: in the hierarchical shackles of cosmic rudiments the power and nature of a firm star god disturbs everything mediocre, and with growing distance

the impact slowly becomes weaker. The Humanists approached the Platonic notions from the outlook of the bequest of late antiquity, and were thus first familiarized to the Neoplatonic form of the doctrine. And since Ficino's work has been inscribed in the spirit of emanation theory, and the author has been persuaded of the existence of the higher and lower spheres of magic and powers defined in Picatrix, he claims that planets and cosmic movements have much to do with power and magic spirit. Today's occult marketplace also offers, in addition to books, multifarious paraphernalia for practicing magic: amulets, talismans, pendulums and magic rods. Though added with modern essentials and pseudoscientific advices to give some weight to the fundamentals, they are nothing but the leftovers of the western ethnicities of magic.

# CHAPTER I.



THERE are in the heavens several bodies which appear to shed their light directly on this Earth; and also some others which, having no light of themselves, serve to reflect that of the Sun, and thereby become visible to our organs of sight. The former are termed Fixed Stars, because they appear to retain the same situation, or to be fixed in the same place; but the latter, being observed to wander, are termed Planets. The number and distance of the former are so extensive, that I shall take no further notice of them here, than to observe, that they are not much used in that portion of Astrology which is denominated Horary, and that those persons who desire to make use of them in nativities, will find their right ascensions and declinations given with great accuracy in the Nautical Almanack for each year. In the Appendix to this work, I shall give rules, to ascertain their latitude and longitude by, trigonometry, for the benefit of such persons as may be curious to make experiments as to their influence; though I do not, in general, pay much attention to them when judging a nativity.



## Of the Planets.

These are ☿ Herschel, ♄ Saturn, ♃ Jupiter, ♂ Mars. ☉ Sol, the Sun, ♀ Venus, ☿ Mercury, and ☾ Luna, Moon. These characters have been always in use, and may, (with the exception of ☿) be traced to the remotest antiquity, and their origin found among the hieroglyphics of Egypt. But as the object of this work is practical utility, no more need be said on the subject.

## The Signs of the Zodiac.

They are twelve, each containing 30 degrees, thus making 360 degrees, into which every great circle is divided. The first six are,

### Northern Signs.

♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo.

### Southern Signs.

♎ Libra, ♏ Scorpio, ♐ Sagittary, ♑ Capricorn, ♒ Aquarius, ♓ Pisces.

The first sign, ♈, commences the zodiac, its beginning being that spot in the heavens where the Sun is when crossing the equator in spring; and the latter sign, ♓, finishes the circle of the zodiac, the latter end of it being that spot in the heavens where the Sun is when he has gone his round, and is again about to enter ♈.

By referring to the annexed diagram, the student will perceive, that when the Sun enters ♈ (about the 21st of March) he proceeds northward, and increases in declination until he reaches the tropic of ♋ Cancer (about the 21st of June), when he speedily begins to return to the south; and when he reaches ♎, he again crosses the equator (about the 23d of September), where, having no declination, he causes equal day and night all over the world. He then declines away to the south; shortening our days in the northern hemisphere, until he reaches the southern tropic ♑, Capricorn; at length he returns towards the equator, and crosses it by entering the sign ♈ (about the 21st of March), where again he has no

declination, and gives equal days and nights.

EXPLANATION.--The space between the two outer circles may be considered as the line of the Sun's motion; and than

the sign opposite the name of each month will shew where the Sun is about the 21st of each month. The globe in the centre may be taken for the Earth, the northern parts of which receive the greater portion of the Sun's light in summer, and the southern parts in winter.

These signs are divided into,

Northern Signs

♈, ♉, ♊, ♋, ♌, ♍

Southern Signs

♎, ♏, ♐, ♑, ♒, ♓

## Tropical Signs

♋, and ♌

## Equinoctial Signs

♈, and ♎

## Double-bodied Signs

♊, ♋, ♌, ♍

They are again divided into  
Moveable

♈, ♋, ♎, ♌

Common

♀, ♁, ♂, ♃

Fixed

♄, ♅, ♆, ♁

Also into  
Fiery

♄, ♅, ♂.

Earthy

♄, ♁, ♆.

Airy

♄, ♅, ♆.

Watery

♁, ♂, ♋.

The student must become well acquainted with the above particulars; but especially so with the northern and southern signs, the former being opposite to the latter. By attending to this, he will readily come to understand the figure of the heavens, and the relative situations of the planets.

N.B. The moveable, common, and fixed signs are always in square aspect to each other, three signs apart; and the fiery, earthy, airy, and watery signs are always in trine aspect to each other, four signs apart.

## THE DRAGON'S HEAD AND TAIL

The Moon's north node is known by the character ♁, termed the Dragon's Head; and her south node by this ♁,

termed the Dragon's Tail. The former of these in horary questions denotes good, and is considered of the character of ♃. and increases the good qualities of a benefic, with which it may be found; and diminishes the evil of a malefic planet. The latter is of the nature of ♄, and does the reverse. In nativities these characters have no avail, and are not to be considered, except with regard to the Moon, who is found to produce good or evil when she reaches them by direction. 1

## THE PART OF FORTUNE.

This is that spot in the heavens which is equally distant from the degree ascending that the Moon is from the Sun. It is found by the following rule:--

To find the (⊕) Part of Fortune in a Nativity.

Add  $90^{\circ}$  to the right ascension of the meridian, and it will give the oblique ascension of the ascendant. From the oblique ascension of the ascendant subtract the oblique ascension of the Sun (having first added  $360^{\circ}$  to the former, if necessary); to the remainder add the right

ascension of the Moon: the sum will be the right ascension of  $\oplus$ .

The  $\oplus$  is always under the horizon before the full Moon, and above the horizon after the full Moon. Having found its right ascension, take it from that of the meridian above or below the earth, according as it may be situated; or, take that of the meridian from it, and the sum or difference will shew the distance of  $\oplus$  from the cusp of the 10th or 4th house.

<i>Example:-</i> -	A. R. of midheaven	221	°	5	'
	Add thereto	<u>90</u>		<u>0</u>	
	Oblique asc. of the ascendant	311		5	
	Subtract oblique asc. of $\oplus$	<u>17</u>		<u>34</u>	
		293		31	
	Add right ascension of the $\text{☽}$	<u>345</u>		<u>34</u>	



		639	5	
	Take away	<u>360</u>	<u>0</u>	
	It leaves right ascension of ⊕	279	5	

Then, as the birth took place after full Moon, and the ⊕ will be above the Earth, find the difference of right ascension between it and the meridian above the Earth.

Thus:	Right ascension of ⊕	279	°	5	'
	Right ascension of the midheaven	<u>221</u>		<u>5</u>	
	Distance of ⊕ from the 10th house	<u>58</u>		<u>0</u>	

If the ⊕ be in the same hemisphere as the ☽; that is, if both be above or below the Earth, it will have the semi-arc of the ☽; but if otherwise, it will have the opposite semi-arc; which may be found by taking the ☽'s from

180°. In this nativity (which is that of the Duke of Wellington) the semi-arc of the Moon is 90° 57', which taken from 180° leaves the semi-arc of ☉ 89° 3', two-thirds of which are 59° 22'; and it appears that ☉ is just 1° 22' outside the cusp of the 12th house. 1

The ☉ has no influence on the health or life of the native; but it influences the pecuniary affairs very powerfully, and also, in some degree, the profession or employment. 1

To find the Place of ☉ an the Figure of a Horary Question.

In horary astrology ☉ is merely a symbol, and has much to do with all questions regarding property, loss or gain, &c. In this case it is found by a more simple rule, as follows:

Add together the longitude of the ascendant and longitude of the ☽, from which subtract the longitude of the ☉: the remainder will be the longitude of ☉.