Medieval Astrology Profile for René Descartes

V.1 June 4, 2015 (Longevity, Physiognomy, Victor of the Chart, Manners)

Introduction to delineation of appearance and character in natal astrology. The following document is a hand-written analysis of **René Descartes**, using the principles of medieval predictive astrology. The discipline of natal astrology focuses on the fate of an individual based on a horoscope cast for the moment of birth. Within natal astrology, the 1st house occupying the eastern horizon at birth describes the native: physical vitality, appearance, and character. Between the Hellenistic and Medieval eras several specialized models were developed to assess these characteristics. They include **longevity** (vitality and length of life), **physiognomy** (form and shape of the face and body), **victor of the chart** (overall life purpose), **manners** (social conduct including ethical behavior), and **temperament** (elemental mix of fire, earth, air, and water with applications in medical astrology). Prior research has presented models and results for longevity (*A Rectification Manual: The American Presidency*, Chapter 4) and physiognomy (*Astrological Physiognomy: History and Sources* & *Astrological Physiognomy: Empirical Tests of the Leo Rising Decan*).

Victor of the Chart. Included are two competing models for computing the victor of the chart said to be the single most powerful planet in the horoscope. According to Plato's follower Porphyry, by configuration in the natal horoscope the planet signifying the victor of the chart shows the life choice made by the soul prior to incarnation. Plato explains the details of his soul model in *The Myth of Er* found in the closing pages of his work *The Republic*. Porphyry and his peer Antiochus offer specific rules for determining the victor of the chart. The method of Antiochus/Porphyry is compared to a later method for determining the victor suggested by the Jewish Rabbi Abraham ben Meir ibn Ezra, a philosopher and astrologer active in the 12th century. For a discussion of these two models, see the companion paper *Victor of the Chart: Testing Methods of Antiochus/Porphyry and Ibn Ezra*, which serves as a key to what is presented here.

Manners. Plato was not alone among Greek philosophers in conceiving models for the soul. Aristotle's model of vegetative, sensitive, and intellective soul levels (assigned respectively to the plant, animal, and human kingdoms) was taken up by Ptolemy, who found a correspondence between the sensitive and intellective soul and Moon and Mercury in the natal horoscope. Configuration of the Moon and Mercury, with special emphasis given to their rulers, is a second method for analyzing the soul. Ptolemy introduces this model in *Tetrabiblos III.13* "Of the Quality of the Soul.*"* Subsequent authors refer to this model as "Significators of the Soul" or "Manners." A summary template for the Moon and Mercury is presented in the paper and will be further developed in future versions.

Acknowledgements

Birth Data Born René Descartes. 31-Mar-1596. La Haye (now Descartes), France. no time found.
Date without time. Rodden Rating X. Rectified herein by Regulus Astrology LLC.
Birth Data Link: http://www.astro.com/astro-databank/Descartes,_Ren%C3%A9

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René Descartes

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René Descartes (March 31, 1596 – February 11, 1650)

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The original article can be found here:
http://web.archive.org/web/20141009103032/http://www.kirjasto.sci.fi/descarte.htm

French philosopher, "the father of modern philosophy," scientist and mathematician, whose philosophical conclusion, "Cogito; ergo sum" (Je pense, donc je suis; I think, therefore I am), is the best-known quotation in all philosophy and which revolutionized the ways of thinking. In somewhat different form, it is also found in Augustine (354-430), who thought that the mind can have absolute and certain knowledge only about what is directly and immediately presented to it. Being a mathematician Descartes decided to apply the so certain-seeming methods of mathematical reasoning to philosophy.

"Good sense is of all things in the world the most equally distributed, for everybody thinks he is so well supplied with it, that even those most difficult to please in all other matters never desire more of it than they already possess." (from *Le Discours de la Méthode*, 1637)

René Descartes was born in La Haye (now called La Haye-Descartes), into a well-to-do family. His mother died soon after his birth. Joachim, his father, was a judge in the High Court of Brittany; he soon remarried and Descartes was brought up by his maternal grandmother. At the age of ten he was sent to the Jesuit College at La Flèche in Anjou, where his masters allowed him to stay late in bed because of his poor health. Descartes later described La Flèche as one of the best schools in Europe. Descartes studied classical literature, history, rhetoric, and natural philosophy. In 1616 he obtained a degree in law from the University of Poitiers. At the age of twenty-two, he enrolled in the Protestant Dutch army of Maurice of Nassau. He spent several years as a soldier and met the Dutchman Isaac Beeckman, who awakened his interest in mathematics. For Beeckman he dedicated one of his earliers works, *Compendium Musicae*, which was written in 1618. In 1619 he served in the Bavarian army. While on duty at Ulm, he devised a methodology for the unification of the sciences. According to a story, Descartes had spent a cold morning in a "stove-heated room" (or in some sources in a large oven, *poêle*), and when he came out, half of his philosophy had got ready.

"I saw quite clearly that, assuming a triangle, its three angles must be equal to two right angles; but for all that I saw nothing that assured me that there was any triangle in the real world. On the other hand, going back to an examination of my idea of a perfect being. I found that this included the existence of such a being, in the same way as the idea of a triangle includes the equality of its three angles to two right angles... Consequently it is at least as certain that God, the perfect being in question, is or exists, as any proof in geometry can be." (from *Le Discours de la Méthode*)

From 1619 to 1627 Descartes lived in Paris. He spent the rest of his life traveling outside France, settling eventually in Holland, where he remained from 1629 to 1649, his great creative years. There he devoted himself to philosophy and sciences, resolve "no longer to seek any other science than the knowledge of myself, or of the great book of the world." Although he was Catholic, Descartes opposed scholasticism. To put an end to the current philosophical ideas that went so far as to deny one's own existence, he started to inquire human knowledge on the basis of methodological skepticism, "Cartesian doubt". He introduced the famous of device of a malignant demon, "who has employed all

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his energies in deceiving me." But however great the demon's deception and how much the senses sometimes deceive, "he can never cause me to be nothing so long as I think I am something." Descartes argued that one can doubt all, but not one's own existence as a thinking being, "for example that I am here seated by the fire wearing a dressing gown." Existence, being a perfection, can no more be separated from the concept of a supremely perfect being. From this he concluded that God must exist and because God cannot be a deceiver, the significance on sensory data must be evaluated by reason. Descartes's friend Antoine Arnaud among others criticized his reasoning. "We can be sure that God exists, only because we clearly and evidently perceive that he does; therefore, prior to being certain that God exists, we need to be certain that whatever we clearly and evidently perceive is true." Although one can doubt that there was any circularity (the "Cartesian circle") in Descartes's original arguments, he had to maintain that there are some basic logical truths, which are present in us from birth, such as something cannot both be and not to be at the same time.

By 1634 Descartes had completed his *Le Monde* (The World), but withdrew it after hearing what the Inquisition thought of Galileo. *Discourses on the First Philosophy* was published in 1641, together with a series of *Objections* by noted thinkers. Descartes also was the founder of analytical geometry. In his thirties he wrote a treatise on dioptrics which was a substantial contribution to the science of optics and he composed one of the first scientific treatises on meteorology. In 1637 Descartes decided to publish his dioptrics, his geometry, and his meteorology; and he prefaced these works with a brief *Discourse on the Method of rightly conducting one's reason and reaching the truth in the sciences*. The three scientific studies are now part of the history of science. According to some estimations, the preface is reprinted every year and has been translated into more than hundred languages.

Discourse on Method was written in French and not in the more conventional Latin, and addressed to the general reader. The autobiographical work is divided into six parts. Descartes portrays himself as a sort of Socrates in search of truth and wisdom. The first two parts depict his early philosophical doubts, and culminate in the discovery of his "method". He finds four rules for reforming his own ways of thinking: first, accept nothing that is not clear and distinct; second, divide difficult subjects into many small parts; third, start with the simplest problems; fourth, be comprehensive. – In the third part Descartes explains his system of morality, metaphysics in part 4, in part 5 he describes his model of cosmos and the mechanics of human body, especially the workings of the circulation system. Part 6 provides an introduction to the essays on meteorology and optics. – Although *Discourse* was an economical disappointment for Descartes in sales figures, it attracted a wide and immediate reaction.

Descartes's publications brought him fame throughout Europe. He entered into correspondence with most of the learned men of his time. In 1644 he published, in Latin, *The Principles of Philosophy*, which he hoped to gain similar position as standard texts based on Aristotle. The last of his full-length works, *The Passions of the Soul*, grew out of his correspondence with Princess Elizabeth of Bohemia, the niece of Charles I of England, but dedicated to Queen Christina of Sweden. In it he argued, that the mind is not directly affected by any part of the body, except the pineal gland in the brain. All sensations consist of motions in the body which travel through the nerves to this gland and there give a signal to the mind, which calls up a certain experience. Mind and body are distinct substances, which made immortality possible. In 1649 Descartes went to Sweden, where he was invited by the Queen Christina (1626-89) to teach her philosophy at five o'clock in the morning and establish an institute for sciences. Descartes arrived in October at Stockholm, where he settled in the home of his friend Chanut at the French embassy, opposite the Royal Palace. The climate did not suit him and he was forced to break his usual habit of late rising. To the palace he went by carriage. Christina herself proved to be a

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dedicated student, although too much obsessed with studying Greek. In February 1650, Descartes caught cold. He was not treated by Queen's first physician, the Frenchman du Ryer, but by his intellectual enemy at the court, a physician named Weulles. Descartes died in Stockholm on February 11, 1650. His remains were first buried in a tomb in a Catholic cemetery and later transferred to Paris – possibly at that time his head had been separated from the body and was missing. Following Descartes's death, rumors began to circulate that he had been poisoned by grammarians, who opposed his teachings as a threat to their position at the court. In 1654, Christina abdicated her throne and converted to Catholicism; Descartes's role in her conversion was indirect. She died in Rome in 1689. Descartes's (alleged) skull was auctioned off in 1821, the buyer was a casino owner, who gave it to the Swedish chemist Jöns Jacob Berzelius. The jawless skull was eventually placed on display at the Musée de l'Homme, near the skull of the Neanderthal man.

"One cannot conceive anything so strange and so implausible that it has not already been said by one philosopher or another." (from *Le Discours de la Méthode*)

Descartes's conceptions of philosophy and science influenced deeply European culture and thinking. Even his opponents, Blaise Pascal (1623-1662), and later among others Voltaire (1694-1778), who satirized Descartes's theory of vortices, largely followed him in his emphasis on analysis and in rejection of tradition. Stephen Toulmin has argued in *Cosmopolis* (1990) that Descartes and his followers suppressed the emergence of true modernity – tolerance, relativism, and indeterminacy – for over 300 years with their attempt to unify all knowledge through the power of reason and create a cosmopolis, an unchanging, logically based system for the human and natural worlds. "Cartesian dualism" – the separation between the mental and the physical – has been criticized from many points of view. Descartes wrote: "This 'I' – that is, the soul, by which I am what I am, is entirely distinct from the body, and would not fail to be what it is even if the body did not exist." According to Gilbert Ryle, this conception is based on category-mistake. "It is perfectly proper to say, in one logical tone of voice, that there exist minds, and to say, in another logical tone of voice, that there exist bodies. But these expressions do not indicate two different species of existence, for 'existence' is not a generic word like 'coloured' or 'sexed'. They indicate two different senses of 'exist', somewhat as 'rising' has different senses in 'the tide is rising', hopes are rising', and 'the average age of death is rising'." (from *The Concept of Mind*, 1949)

For further reading: *Descartes: Lehre-Persönlichkeit-Wirkung* by Ernst Cassirer (1939); *The Metaphysics of Descartes* by Leslie Beck (1965); *René Descartes: A Biography* by J.R. Vrooman (1970); *Descartes* by M. Wilson (1978); *Descartes* by T. Sorell (1981); *Descartes* by John Cottingham (1986); *Demons, Dreamers, and Madmen* by Harry G. Frankfurt (1987); *Descartes and the Enlightenment* by P. Schouls (1989); *The Cambridge Companion to Descartes*, ed. by John Cottingham (1992); *Descartes* by Georges Dicker (1993); *Essays on the Philosophy and Science of Rene Descartes*, ed. by Stephen Voss (1993); *Descartes* by Stephen Gaukroger (1995); *Descartes: A Very Short Introduction* by Tom Sorell (2000); *What Am I?: Descartes and the Mind-Body Problem* by Joseph Almog (2002); *Descartes's Ballet: His Doctrine of the Will and His Political Philosophy* by Richard A. Watson (2002); *Descartes' Bones: A Skeletal History of the Conflict Between Faith and Reason* by Russell Shorto (2008); *Drottningen och filosofen: mötet mellan Christina och Descartes* by Svante Nordin (2012) - **Note**: Descartes' remains have been moved and buried several times. His skull has been in the *Musée de l'Homme*. **Suomeksi** Descartesilta on käännetty mm. valikoima *Teoksia ja kirjeitä*, suom. J.A.Hollo. Vuonna 2001 ilmestyi Sami Janssonin kääntämänä *René Descartes: Teokset I*, joka sisälsi Yksityisiä ajatelmia, Järjen käyttöohjeet, Metodin esitys, Optiikka ja Kirjeitä 1619-1640. **See also** David Marans: eLogic Gallery, Complete and Open-Access

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References

John Cottingham. *René Descartes*. New York: Routledge. 1999.

Kurt Smith, "Descartes' Life and Works", *The Stanford Encyclopedia of Philosophy* (Winter 2014 Edition), Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/win2014/entries/descartes-works/>.

Research Interests

- James Hillman's *The Soul's Code*, p. 88, 129.
- Philosophy, Manners.
- Jupiter-Saturn conjunction of 1702 (conjunct Descartes' prenatal syzygy/eclipse).

Rectification

Available Birth Data

Astrodatabank reports an X-rated date with no time. Source notes quote personal correspondence from Andre Barbault to Lois Rodden regarding Descartes' birth time "Absurd! He himself said that he refused to give his hour of birth, on purpose, to frustrate astrologers."

Proposed Rectification

Rene Descartes
31-Mar-1596
4:33:38 AM
LMT -00:02:48
Descartes, France
0e42, 46n58
ASC 4PI29'11"

<u>Stage I. Determine the Ascendant sign</u>

Mercury: Which sign?

From midnight to 6:10 PM Mercury is in Aries; after 6:10 PM, in Taurus. With the Moon the universal significator of the body and Mercury the universal significator of the mind, here the choice is easy. Mercury in Taurus would place Mercury in the same sign as the Moon – this is a clear contradiction between Cartesian Duality – or Descartes' view that the body and mind are separate entities. The best delineation match for that thesis is for Moon and Mercury to be in signs of aversion. Leaving Mercury in late Aries also means Mercury/Aries will be in mutual reception to Mars/Gemini which is consistent with Descartes' debating style. Finally Mercury in late Aries forms an antiscia relationship with Saturn/Virgo linking Descartes' philosophy to a scientific (Saturn) approach considered reductionist (Virgo) for its requirement that all things be measured as precisely as possible.

Conclusion: Mercury is placed in the sign of Aries, limiting the birth time from 12:00 am to 6:10 pm.

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Moon's Configuration

There are two possible configurations for the Moon:

Moon separates from Saturn and applies to Venus (Midnight to 3:20 AM)
Moon separates from Venus and is VOC (3:20 AM to 6:10 PM)

With Saturn the significator for science and Venus the significator for women, the first configuration suggests Descartes leaves the former for the latter. Though he did have two intellectual relationships with Princess Elisabeth of Bohemia and Queen Christina of Sweden late in life with Princess Elisabeth spurring Descartes to write *Passions of the Soul*, the theme of science was never far behind. In addition, Descartes' had one serious relationship with a maid which bore him a daughter named Francine who later died of scarlet fever at age 5. After this loss, Descartes paid the dowry for his maid to formally marry another man and became more of an intellectual vagabond. I choose the latter configuration.

Firdaria

In support of the nocturnal Firdaria sequence is the following:

Major Saturn. We hear little about Descartes during this period other than school attendance which culminated with some scheduling problems for his final thesis defense.

Major Jupiter. Begins with meeting mentor Isaac Beekman (Beekman = Jupiter = teacher), during Jupiter-Mars is serving in the Army; Jupiter-Sun has famous dream of mathematical system which will unify scientific systems.

Major Mars. Begins with successful debate against Chandoux. After this debate Descartes started to develop his system in earnest. Mars-Saturn subperiod included Galileo's trial and sentence at which time Descartes decided to abandon his plans for publishing *The World*.

North Node. Published *Discourse on the Method*. North Node rules by Mars promises an increase (North Node) from debate over philosophical ideas (Mars/Gemini).

Major Sun. Published *Meditations on First Philosophy*. Like the North Node period, another planet/point ruled by Mars times a major life event – concerning debate over philosophical ideas. Sun-Mars timed death from a respiratory infection, though a minority of conspiracy theorists have speculated murder.

Conclusion: the Ascendant degree range is 5Aquarius – Pisces – 11Aries.

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Physiognomy

While I do not normally consider paintings of historical figures as reliable tools for physiognomy analysis in rectification work, all paintings of Descartes surveyed have one striking feature: the semi-circle 'Moon-shaped' eyebrows which are very prominent and a classic Cancer signature. While in theory that would not rule out Cancer rising (which I cannot entirely rule out because of the lack of precisely dated events in Descartes' timeline), the 'Moon-shaped' eyebrows can also occur because the Moon herself is closely conjunct the Ascendant degree. Taurus rising would push the Sun above the horizon making the figure diurnal which is not what I have concluded. However consider that a Pisces Ascendant would make the Moon/Venus conjunction sextile the Ascendant degree. Rarely do I take a planet aspecting the Ascendant degree as the physiognomy significator; but I do note that my test of Pisces Ascendants are so far not very reliable according to Willner's facial shape-sign model which I advocate for judging the shape of the face.

Conclusion: physiognomy will not be a reliable model for Descartes' rectification.

Configuration of the Chart

Pisces however is justified by the configuration of the chart for the following reasons:

Mars/Gemini/4th ruling the 2nd and 9th. Descartes moved around quite a bit which is consistent with Mars near the 4th cusp. More importantly and perhaps the strongest piece of evidence which favors Mars/Gemini/4th is the manner in which is bones were repeatedly stolen and reburied not to mention his skull was separated from the rest of his bones and ended up on display in a museum. The separation of Descartes' head from his body is a nod to his philosophy that the mind (brain/skull) and the body (torso/skeleton) are distinct. Mars also rules the 9th which is the house of God, philosophy, and religion. The connection of Mars to the 2nd house of wealth is not obvious.

Saturn/Virgo-rx/7th is consistent with no wife though he did father a daughter by a house servant.

Conclusion: Ascendant is Pisces

<u>Stage II. Determine the Ascendant's range within 1-4 degrees</u>

Lot of daughters. 3PI56/26LI04

19-Jul-1635. Birth of daughter Francine. trNorth Node 3PI58 conjunct the lot.
7-Sep-1640. Death of daughter Francine. c.trSouth Node 3PI36 conjunct the lot.

<u>Stage III. Determine the exact Degree and Minute of the Ascendant</u>

PT	D	Mercury/Aries	P	North Node d. => Lot of Fortune	8-Jun-1637

Publication of *Discourse on the Method*, 8-Jun-1637. Rectification based on this direction.

PT	D	Saturn/Leo	P	sin sextile South Node c. => Lot of Fortune	6-Feb-1650

Death, 11-Feb-1650. South Node placed in 8th is killing point.

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Template for Computing Victor of the Chart a/c Ibn Ezra

Total Victor Scores for 12 Model Variations

			☉	☽	☿	♀	♂	♃	♄	Victor
Rene Descartes	Chaldean	IA	15	10	10	23	23	17	16	Venus Mars
Rene Descartes	Chaldean	IB	15	13	10	26	23	17	16	Venus
Rene Descartes	Chaldean	IIA	15	10	10	23	23	23	23	Venus Mars Jupiter Saturn
Rene Descartes	Chaldean	IIB	15	13	10	26	23	23	23	Venus
Rene Descartes	Chaldean	IIIA	21	13	10	29	26	26	32	Saturn
Rene Descartes	Chaldean	IIIB	21	16	10	32	26	26	32	Venus Saturn
Rene Descartes	Triplicity	IA	15	10	9	23	23	18	16	Venus Mars
Rene Descartes	Triplicity	IB	15	13	9	26	23	18	16	Venus
Rene Descartes	Triplicity	IIA	15	10	9	23	23	24	23	Jupiter
Rene Descartes	Triplicity	IIB	15	13	9	26	23	24	23	Venus
Rene Descartes	Triplicity	IIIA	21	13	9	29	26	27	32	Saturn
Rene Descartes	Triplicity	IIIB	21	16	9	32	26	27	32	Venus Saturn

Breakout Scores for Triplicity – IB Model

1507 Version, In-sect triplicity ruler, Triplicity decans

	----------	☉	☽	☿	♀	♂	♃	♄
Sun	10AR45	5			2	5	3	
Moon	7TA56		7		8			
ASC	28TA30				6	3	6	
LOF	25GE40			3	2			6
Syzygy	8AR18 (SE)	4			2	6	3	
Superiors – Oriental						0	0	0
Houses		6	6	6	6	9	6	10
TOTAL		15	13	9	26	23	18	16

KEY

Rulerships: *house=5; exaltation=4; in-sect triplicity=3; bound=2; face=1*
Houses: *H1=12; H10=11; H7=10; H4=9; H11=8; H5=7; H2=6; H8=5; H9=4; H3=3; H12=2; H6=1*
House system: *Alchabitius semi-arc with 5 degree offset rule*
Superiors – Oriental: *helical rising to sextile=3; sextile to square=2; square to 1st station=1*

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Investigating the Victor of the Chart a/c Antiochus/Porphyry – Stage I – Identify

	Significator	Position	☉	☽	☿	♀	♂	♃	♄
	MC degree	18 SA 09							
*	MC degree - sign ruler							1	
	MC degree - bound ruler				1				
	MC degree - dwad ruler	07 CA 52		1					
*	Planet in MC sign								
*	Planet in MC bound								
	Asc degree	04 PI 29							
*	Asc degree - sign ruler							1	
	Asc degree - bound ruler					1			
	Asc degree - dwad ruler	23 AR 49					1		
*	Planet in Asc sign								
*	Planet in Asc bound								
	Moon degree	06 TA 25							
*	Moon degree - sign ruler					1			
	Moon degree - bound ruler					1			
	Moon degree - dwad ruler	17 CA 03		1					
	Sun degree	10 AR 38							
	Sun degree - sign ruler						1		
	Sun degree - bound ruler					1			
	Sun degree - dwad ruler	07 LE 41	1						
	Pars Fortuna degree	08 AQ 42							
*	Pars Fortuna degree - sign ruler								1
	Pars Fortuna degree - bound ruler					1			
	Pars Fortuna degree - dwad ruler	14 TA 26				1			
	Pars Spirit degree	00 AR 16							
	Pars Spirit degree - sign ruler						1		
	Pars Spirit degree - bound ruler							1	
	Pars Spirit degree - dwad ruler	03 AR 12					1		
	Syzygy degree	08 AR 18 (SE)							
	Syzygy degree - sign ruler						1		
*	Syzygy degree - bound ruler					1			
	Syzygy degree - dwad ruler	09 CA 39		1					
	Planet Phases								
*	Rising within 7 days								
*	Setting within 7 days								
	Acronycal rising								
*	Station within 7 days								
	Total (Sign only)		0	0	0	1	3	2	1
	Total (Bound only)		0	0	1	5	0	1	0
	Total (Dwad only)		1	3	0	1	2	0	0
	Total (Sign + Bound)		0	0	1	6	3	3	1
	Total (Sign + Bound + Dwad)		1	3	1	7	5	3	1
	Total		1	3	1	7	5	3	1

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Investigating the Victor of the Chart a/c Antiochus/Porphyry – Stage II – Evaluate

SECT	☉	☽	☿	♀	♂	♃	♄
Diurnal planets: Is the chart diurnal?							
Diurnal planets: Placed on same horizon as Sun?						1	
Diurnal planets: Placed in masculine sign?	1					1	
Nocturnal planets: Is the chart nocturnal?		1		1	1		
Nocturnal planets: Placed on opposite horizon as Sun?							
Nocturnal planets: Placed in feminine sign (except Mars)?		1		1	1		
Is Mercury diurnal on diurnal chart, or nocturnal on nocturnal chart?			1				
SOLAR PHASE	☉	☽	☿	♀	♂	♃	♄
Velocity	0.98	11.79	0.83	1.22	0.56	0.24	-0.1
Latitude	0	2.04	2.8	-0	1.73	-1.1	1.97
Superiors oriental or inferiors occidental?			1	1			
ADVANCED: SUPERIOR PLANETS							
Superior: Cazimi - Conjunct Sun							
Superior: Oriental - Combust							
Superior: Oriental - Under sunbeams							
Superior: Oriental - Rising to waxing sextile							
Superior: Oriental - Waxing sextile to square							
Superior: Oriental - Square to 1st station							
Superior: Oriental - 1st station (retrograde)							
Superior: Oriental - Retrograde to acronycal rising							
Superior: Acronycal rising							
Superior: Occidental - Opposition to 2nd station							1
Superior: Occidental - 2nd station (direct)							
Superior: Occidental - From 2nd station to waning square							
Superior: Occidental - Waning square to sextile					1		
Superior: Occidental - Sextile to sinking							
Superior: Occidental - Under sunbeams							
Superior: Occidental - Combust						1	
ADVANCED: INFERIOR PLANETS							
Inferior: Cazimi - Retrograde conjunction							
Inferior: Oriental - Retrograde combust							
Inferior: Oriental - Retrograde under sunbeams							
Inferior: Oriental - Rising to 1st direct station							
Inferior: Oriental - 1st direct station							
Inferior: Oriental - From 1st direct station to sinking							
Inferior: Oriental - Direct under sunbeams							
Inferior: Oriental - Direct combust							
Inferior: Cazimi - Direct conjunction							
Inferior: Occidental - Direct combust							
Inferior: Occidental - Direct under sunbeams							
Inferior: Occidental - Rising to 2nd retrograde station			1	1			
Inferior: Occidental - 2nd retrograde station							
Inferior: Occidental - From 2nd station to setting							
Inferior: Occidental - Retrograde under sunbeams							
Inferior: Occidental - Retrograde combust							

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Investigating the Victor of the Chart a/c Antiochus/Porphyry – Stage II – Evaluate

HOUSE POSITION	☉	☽	☿	♀	♂	♃	♄
Relative to Ascendant							
Whole Sign House Position (ASC): Angle					4		7
Whole Sign House Position (ASC): Succedent	2		2			2	
Whole Sign House Position (ASC): Cadent		3		3			
Relative to Lot of Fortune							
Whole Sign House Position (LOF): Angle		4		4			
Whole Sign House Position (LOF): Succedent					5		8
Whole Sign House Position (LOF): Cadent	3		3			3	
Relative to Lot of Spirit							
Whole Sign House Position (LOS): Angle	1		1			1	
Whole Sign House Position (LOS): Succedent		2		2			
Whole Sign House Position (LOS): Cadent					3		6
House of Joy							
Whole Sign House of Joy		1					
Quadrant Placement relative to Sex							
Masculine planets in masculine quadrants (4,5,6,10,11,12)					1		1
Feminine planets in feminine quadrants (1,2,3,7,8,9)		1		1			
ESSENTIAL DIGNITY	☉	☽	☿	♀	♂	♃	♄
Dignity - Sign				1			
Dignity - Exaltation	1	1					
Dignity - Exaltation degree							
Dignity - Triplicity - Diurnal	1			1			
Dignity - Triplicity - Nocturnal		1				1	
Dignity - Triplicity - Participating							
Dignity - Bound				1	1		
Dignity - Decan	1			1			
Dignity - Fall							
Dignity - Detriment							
PLANETARY/NODAL CONFIGURATION	☉	☽	☿	♀	♂	♃	♄
Moon's configuration							
From which planet does the Moon separate?				1			
To which planet does the Moon apply?							
Reception							
Which planets are received by sign?	1	1	1	in	1	1	
Mutual reception by sign			1		1		
Which planets are received by exaltation?	in	in	1	1		1	
Mutual reception by exaltation							
Which planets are received by bound?		1		in	in	1	
Mutual reception by bound							
Position relative to the Nodes							
Conjunct the North Node by sign?	1		1			1	
Conjunct the North Node within 12 degrees?	1					1	
Conjunct the South Node by sign?							
Conjunct the South Node within 12 degrees?							
Square the Nodes within 5 degrees?							
TIME LORDS	☉	☽	☿	♀	♂	♃	♄
Day ruler							1
Planetary Hour ruler						1	

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Template for Investigation of Manners

MANNERS	-------	☉	☽	☿	♀	♂	♃	♄
MOON 6TA25								
Sign Ruler	♀♉							
Bound	☿♉							
Bound Ruler	☿♈							
Mubtazz Scoring- single point	♀♉		1	1	**1,1,1**			
Mubtazz Scoring – early medieval	♀♉		4		**5,3,2,1**			
Mubtazz Scoring – late medieval	♀♉		4,3		**5,3,2,1**	3		
Fixed Stars								
Moon conj Menkar 1 27’ Cetus	♄							
Moon conj Alamak 1 22’ Andromeda	♀							
MERCURY 29AR32								
Sign Ruler	♂♊							
Bound	♄♈							
Bound Ruler	♄♍							
Mubtazz Scoring for Mercury – single point	☉♈ => ♀♉	**1,1**				1	1	1
Mubtazz Scoring for Mercury – early Medieval	☉♈ => ♀♉	**4,2**				5	1	3
Mubtazz Scoring for Mercury – late Medieval	☉♈ => ♀♉	**4,3**				5	3,1	3,2
Fixed Stars								
Mercury conj Sheratan 0 43’ Ram	♂♄							
Mercury conj Mesarthim 1 30’ Ram	♂♄							

KEY – Mubtazz Scoring
Single point: assigns 1 point for each essential dignity
Early medieval: sign 5, exaltation 4, bound 3, primary triplicity lord 2, decan 1. Used by al-Kindī and Māshā’allāh.
Late medieval: sign 4, exaltation 4, triplicity lords (all) 3, bound 2, decan 1. Used by Schoener; taught by Zoller.

Fixed Stars from Janus 4.3 software. Criteria: conjunction within 2 degrees longitude.

Additional

Moon’s Configuration: Moon separates from Venus and is VOC.

Moon-Mercury whole sign aspect? No. Moon and Mercury are inconjunct.

Do scoring methods agree? Yes. Mubtazz scoring selects **Venus**.

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Model Summary

(for model details see www.regulus-astrology.com/research.html)

Physiognomy

Ascendant sign: Pisces
Ascendant sign ruler: Jupiter/Aries
Ascendant decan: Pisces
Ascendant decan ruler: Jupiter/Aries
Planets/Nodes placed in the Ascendant sign or decan: n.a.

Longevity: 53y 10m 13d

Releaser and kadukhudhāh. For Descartes, both luminaries are in signs of their exaltation which means that a luminary can stand as both the releaser and kadukhudhah. Since the figure is nocturnal, Moon/Taurus/3rd is the logical choice. Moon grants 108 major years. Neither malefic receives but Venus receives and adds at least her 8 minor years. Net projection is 116yrs. Descartes lived substantially few years.

The other operative element for Descartes is the prenatal syzygy is an eclipse. From experience, I find the standard rules for longevity computation are frequently broken for these individuals. The only logical explanation for Descartes' longevity is that 54 is one half of the Moon's major years, allowing no additional years from Venus. It's difficult to see this a textbook solution.

Victor of the Chart: Mars/Gemini

Ibn Ezra's method favors Venus but Mars, Jupiter, and Saturn are not far behind. Porphyry's expanded Stage I criteria favors Venus by bound but Mars by sign. Overall the choice appears between Venus or Mars. Venus/Taurus in the sign she rules and seeing only a separating trine from Saturn with no reception in a cadent house compares to Mars/Gemini angular in the 4th and in mutual reception by rulership with Mercury. Mars also rules the Aries stellium and by Firdaria main and subperiod timed key life events related to his career as a philosopher.

I choose Mars/Gemini for these reasons though a strong case can be made for Venus/Taurus as the significator of passions which also was a key philosophical subject for Descartes.

Overall this is a judgement call which can be argued either way for either Venus or Mars.

Manners: Venus.

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Firdaria

			Victor	Life Event
MOON 9 yrs		31-Mar-96		
Moon	Saturn	13-Jul-97		
Moon	Jupiter	26-Oct-98		
Moon	Mars	7-Feb-00		
Moon	Sun	22-May-01		
Moon	Venus	3-Sep-02		
Moon	Mercury	17-Dec-03		
SATURN 11 yrs		31-Mar-05		
Saturn	Jupiter	26-Oct-06		
Saturn	Mars	22-May-08		
Saturn	Sun	17-Dec-09		
Saturn	Venus	13-Jul-11		
Saturn	Mercury	6-Feb-13		
Saturn	Moon	3-Sep-14		
JUPITER 12 yrs		30-Mar-16		21-Dec-1616. Thesis defended, University of Poitiers End-1616? Met mentor Isaac Beekman.
Jupiter	Mars	16-Dec-17		1617/1618. Joined army of Prince Maurice of Nassau.
Jupiter	Sun	4-Sep-19		10-Nov-1619. Dream of unified scientific system.
Jupiter	Venus	22-May-21		
Jupiter	Mercury	7-Feb-23		
Jupiter	Moon	25-Oct-24		
Jupiter	Saturn	13-Jul-26		
MARS 7 yrs		30-Mar-28		Nov-1628. Won debate against Chandoux.
Mars	Sun	31-Mar-29		
Mars	Venus	31-Mar-30		
Mars	Mercury	31-Mar-31		
Mars	Moon	30-Mar-32		
Mars	Saturn	30-Mar-33		22-Jun-1633 Galileo's sentence handed down.
Mars	Jupiter	31-Mar-34		
NORTH NODE 3 yrs		31-Mar-35		8-Jun-1637. Published: Discourse on the Method.
SOUTH NODE 2 yrs		31-Mar-38		
SUN 10 yrs		30-Mar-40		Early-1641. Published: Meditations on First Philosophy with Objections and Replies.
Sun	Venus	3-Sep-41		
Sun	Mercury	7-Feb-43		
Sun	Moon	12-Jul-44		1644 (no date). Published: Principles of Philosophy
Sun	Saturn	16-Dec-45		1646 (no date). Published: Passions of the Soul
Sun	Jupiter	22-May-47		
Sun	Mars	25-Oct-48		11-Feb-1650, death.
VENUS 8 yrs		31-Mar-50		

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