

The Cabal of the Twelve Houses Astrological



I shall not dispute how much *Astronomers* differ among themselves concerning the *Number, Site, Motions,* and *Nature* of the *Heavens*: Neither here undertake to compose such a strike, nor to censure any Man's judgment therein; forasmuch as at least, in this, they do many of them agree [That there is one supream *Heaven* and *first Moveable*, which by its own motion, from *East* to *West*, accomplisheth its *Revolution* about the *Earth*, in the space of 24 hours; and causeth such a force of stupend Motion, in the bodies subordinate, that it manifestly carrieth with it, from *East* to *West*, whatsoever is betwixt it and the middle Region of the *Air*.]

'Tis true, *Kepler* (the *Lynceus* of the last Age) denying (with *Copernicus*) such a *first Moveable*, makes the *Starry Heaven* to be supream, and immoveable: And maintaineth, that the *Earth* (called a *Planet* by *Pythagoras*, and placed between the *Sphaeres* of *Mars* and *Venus*) performs by its own Motion from *West* to *East*, an entire *rotation* about its *Axis*, in the space of 24 hours, the *Sun* being placed in the *Center* of the World. Which supposed to (as indeed it is by the most Learned of this Age) yet in this doth the *Starry Heaven* perform the Office of the *First Moveable*, [That the same part of the *Earth*, by the motion of the whole body thereof,

continually cometh into the Aspect of New parts of the *Stellified Heaven*, whereby that part of the *Earth* shall be forthwith changed *de novo*, unless we deny it all power of Operating thereupon.]

Whether therefore there be no other *Heavens* above that of the *Fixed Stars* (unknown I confess, to the *Aegyptians*, *Chaldeans*, *Plato*, *Aristotle*, *Hyparchus*, and even to *Ptolemy* himself. Or whether *More*, according to the *Aphonsins*; yet this is most certain, and not contradicted by any, That in Mundane Bodies, as the *Earth*, *Water*, *Fire*, and *Heavens*, there is some First and Supream, than which there cannot be any higher; otherwise should they be infinite in Operation: And also that these very Bodies are the universal *Causes* of *Physical* Mutations, and subordinate one another in Operation: Therefore in that *Subordination*, there must likewise be one first and supream *Physical* cause, which acteth by it self, and borroweth not of any former power of Operation. And from that the *Middle*, and from these the *Lowest* do receive there vertue of Action: Otherwise, this *Subordination* of *Causes* should it self be quite overthrown: For, why should the *Middle* be said to be *Subordinate* to the *Supream*, and the *Lowest* to the *Middle* in their Operation, if that which is lower received no influx or vertue from that which is Superiour unto it? And can the *Lowest* without the Influence of the *Middle*, or these without the Influence of the *Highest*, of themselves produce any Effect?

The *First Cause*, therefore, of all things can be no other than the *Supream Heaven*, which if (according to the Doctrine of the Ancients) it move, it moveth also the Bodies that be thereunto inferiour, yet is not it self moved by any other Body superiour unto it. And if (according to *Kepler*) it be immoveable, and indued with *Stars*, it hath influence, at least, upon the Bodies that be subordinate to it, but receiveth not influence from any other. Therefore either way, the *First Heaven* shall be the *First Cause*, or the first *Physical* beginning of *Physical Effects* and *Changes*. For, 'tis but expedient that the *First beginning* in every kind, should be the most perfect: Therefore shall the *First Heaven* be in the Lineage of *Efficient Causes*, which are of the most universal and powerful Active vertue, (which is the greatest perfection of an *Efficient Cause*) so that there is no *Inferiour Corporeal Cause*, which it moveth not, or into which it instilleth not a vertue or power of Operation; and nothing anew generated in the whole World, which this vertue of it self toucheth not.

Which being granted, how can any Man doubt, but that every thing which is generated and born *de novo*, should be referred to that *First Cause* thereof? For it must be referred either to some *part* of that *Heaven*, or to that *whole Heaven*: But it ought to be referred to the whole *Heaven*: For, the *First heaven* is not the *First* and most *Universal Cause*, *secundum aliquam sui partem*, according to some part of it, but *secundum se totum*, according to the entire *Body* thereof: Therefore every *Sublunary Effect*, so far as it may be considered *secundum se totum*, to wit, in its *Beginning*, *Vigour*, *Declination*, and *Destruction*, must be referred to the *whole heaven*; yet not confusedly, but distinctly and orderly, as the most orderly motion of the *Heaven* it self requireth.

For, as the *whole Effect*, and whatsoever doth happen from *Heaven* during the same, correspond to the *whole Heaven*, and yet the *Beginning* is not the *End* thereof; so what was in *Heaven* of it self the *Cause* of its *Beginning*, this same thing shall not of itself be the *Cause* of the *End* thereof: (for so no *Effect* should continue, nor indeed any be produced.) But as the *Beginning*, *Vigour*, *Declination*, and *End* of things do differ and succeed one another: So the *Coelestial Causes* of these likewise differ amongst themselves, and must succeed one another. But in *Heaven*, *Difference* and *Succession* are not, unless in respect of the *parts* thereof. Therefore in *Heaven* are certain *parts* that be the *Causes* of the *beginning* of things, or which do govern the same: Others *succedent* to those, which rule the *Vigour*; others that rule their *Declination*; and lastly, such as govern the *End* or *Destruction* of things.

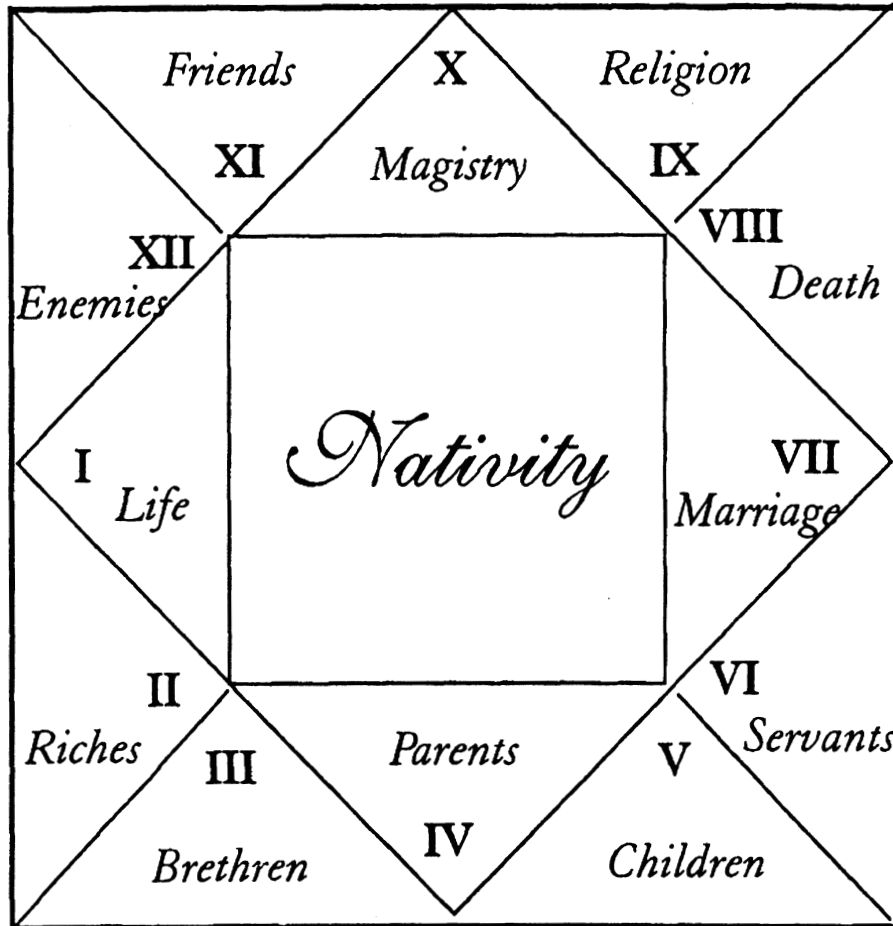
What part of *Heaven* then (*Nature* her self guiding and reaching us) shall we call the *First Cause* of the *Natural Beginning* of every thing? Surely that, which in the very *Beginning* of the thing, *ariseth* above the *Horizon* thereof, and *arising* causeth the thing it self also to *arise*. For, certain it is, that of all the places of *Heaven*, the *East* is more powerful than the rest, as is testified by all *Astrologers*, concerning the *Rising*, *Culminating*, and *Setting* of the *Stars*; and as *Experience* it self convinceth, in the *Change of Air*. But a *Cause* is said to be only more *Powerful*, in respect of a stronger, and more difficult *Effect*: Therefore, the stronger and more difficult *Effect* of things, must be attributed to the *Ascendant Part of Heaven*, which none will deny to the *Rise* or *Production* of those things. But successively, that *Part of Heaven*, which is more elevated above the *Horizon*, and possesseth the

Mid-Heaven, in the *rise* or *Beginning* of the thing, shall have the Government of the *vigour* and *Operative vertue* thereof; That which *setteth* at the same time, the *Declination* of it, from its perfect estate: And lastly, That which obtains the *Bottom of Heaven*, shall be taken for the *Cause* of its *Corruption*.

And this is the simple, and (of all others) the first *Division of Heaven*, whereby it is truly and rationally fitted for the *Begetting*, *Increase*, and *Alteration* of all *Physical* things from their own Nature, and, at length, *corrupting* them: And which onely the Ancient *Astrologers* frequently used, in their General and Particular constitutions of Heaven, as appears by *Haly*, in the *Figure* of the *Comet* which happened in his time: For that either a more scrupulous *Division of Heaven* was harder in those days for want of *Astronomical Tables*: Or because this *Division* might generically contain, whatsoever another could more specifically.

But when once some *Astrologer* had observed, that *Heaven* was both made and moved, rather for the sake of *Man*, than any other *Animate*, or *Inanimate Creatures*, and how many things agreed to *Man* himself, in respect of his more *Divine Nature*, which did not in any wise to more ignoble *Creatures*: He supposed, that for *Man's* own sake also the whole *Circle of Heaven* was rationally *Divided* into *Twelve parts*, (by great *Circles* drawn through the intersections of the *Horizon* and *Meridian*, and cutting the *Aequator* in so many equal parts) which he called *Houses*; the first whereof he placed in the *East*, and delivered to Posterity, That it governed the *Life of Man*, and from thence might be had and drawn a conjectural knowledge and judgment concerning *Life*: that the 2. (which followeth the first, according to the Motion of the *Planets*) did govern *Riches*: the third *Brethren*: the fourth *Parents*, and so of the rest, as in the subsequent *Figure*, the *Houses* are Ordered and Named. And from him, until this present time hath this *division of heaven*, and appellation of *Houses*, continued uncorrupted: Howbeit *Ptolemy* and his Followers do dissent from this Ancient *Tradition*, seeming to pervert the *Division* in many places: As when (concerning *Children*) they principally judge, not from the 5. *House*, but the 11. which is opposite thereunto: When (concerning the *Mother*) not from the 4. but the 10. opposite unto it: So (when of *Servants*, and *Animals*) not from the 6. but the 12. (the *House* opposing it) which apparent *Error* shall hereafter be Corrected.

The Order and Names of the Houses Astrological.



Now amongst all other Foundations of *Astrology*, this of dividing the *Heavens* into 12 *Houses*, is the first and chiefest; in that thereupon principally depends the whole Art of *Predictions*: And the Causes, Reasons, and first Beginnings of this *Division*, furthest distant from our Understanding, and far more hardly to be found out, by reason, than any other; in which regard very few (if any at all) have undertaken the defence thereof, by any true or probable Reasons, *Ptolemy* himself (so say the truth) being in this particular very defective.

For *Lucius Bellantius* (who took upon him the defence of *Astrology* against *Picus*) in his 10. Book (written against *c.5.* of *Picus*' 10. Book) after he had enumerated sundry of his own and the Ancients trifles, not worthy the name of Reasons, is at length forced to oppose *Picus* with *Experience* onely, and to conclude him from *Objecis* very ridiculous, and unbeseeing an Artist of his *Learning* and *Gravity*, in these words: *Querere igitur quam ob causum haec vel illa domus hujus virtutis sit, est quaerere, quare Sol sit Lucidus, cur Ignis calidus, Aqua frigida; quae tamen ex principiis intrinsecis pendent nobis ignotioribus, aut saltem minimè notioribus;* which but a little before he had called *Profunda Naturae secreta*.

And indeed all others, who have endeavoured to give the Reasons of these *Houses*, have produced nothing orderly, nothing of Truth, but mere figments onely: So that if any-where they brought a reason which seemed but to defend one House, the very same really destroyed all the rest. And therefore *Alexander ab Angelis, lib 4. cap. 19.* after his *Muster* of all the *Arguments* brought by *Julius Firmicus*, concerning these *Houses*, he justly resells them, in these words: *Ridiculus sit quicumque ridiculas has rationes nostra refutatione egere existimaret.*

By which it plainly appears, how easie and free it was for the *Enemies* of *Astrology* to hiss and laugh at these *Houses*, and importunately and impudently to demand, *Why Heaven might not be divided into more than 12 Houses? Wherefore the First House is called the House of Life, and placed in the East? Why the order and numeral succession of the Houses is from East to West? And why the Second House is called the House of Riches or Gain, the twelfth of Enemies, Imprisonment and Misery? And so, why the other Houses are called by their Names, and disposed in that order?* Seeing (as they pretend,) as well their *Order* as *Names*, observe no *Order* at all, but are rather a mere *Chymera* of *Confusion*, a plain hotch-potch of *fiction* and *fooler*, as *Picus* (lib. 10) and *Alexander ab Angelis* (l. 4) c. 27) do variously, but most wretchedly torment themselves in proving.

But know, that the *Division* of *Heaven* into 12 *houses*, as before in the Figure,) ought not in any wise to be accounted feigned, or as wanting a Natural Foundation: But rather for a happy conception of the most wise and piercing intellect (provided any humane understanding can it self apprehend it, and it be not of that universal knowledge *God* infused into *Adam* at the *Creation*) as that which standing upon a real Foundation,

declares the universal state of *Man* in *Heaven*, wonderfully shadowed, like as in his first *Physical Cause*. For this *Division* was by the first Author thereof, *Cabalistically* conveyed to Posterity, who indeed have in no sort changed the same; but yet its *Mysterics* (the *spirit* of the *Cabal*) they have not understood, nothing at all being left us by any one concerning them.

First then (for more Illustration sake) I say, That the former, first and simple *division* of *heaven* into four *Cardinal parts*, is not feigned, but natural, and upheld by a natural foundation, as before hath been demonstrated. And that is every one of these *parts* hath two other *parts* in *heaven* of the same Nature, *viz.*, those with whome is makes an *Aequilateral Triangle* in the *Aequator* (the principal *Circle* of the Worlds *first Motion*) or which it beholds by a *partile Trine* in the *Aequator*. For, the *Eternal Trinity* is of infinite *Love*, and the fountain and substance of infinite and most perfect *Love*, wherein the thing *Loving*, which is the *First*; the thing *Loved*, which is the *second*, and *Love* proceeding from both, which is the *Third*, are one, not *in Genere*, or *in Specie*, but *in numero*; and therefore the most *simple*, and most *Perfect*: Whose *Perfection* is such, and so universal, that it derives it self into every *Trine*: And therefore may every *Trine* be called *Perfect*: not in any particular or special perfection, but in that first, and most universal perfection of the *First Trine*, which cometh in *Love*, and whereof all *Trines* do diversly participate, according to the Capacity of the Nature.

Seeing therefore the *Fixed Stars* and *Planets* do (by reason of their various Motions) oftentimes behold one another with different *Aspects* into the *Coelestial Circles*, *viz.* a *Sextile*, *Square*, *Trine*, and *Opposition*: The first and wise *Astrologers* (as well for reasons taken *a priori*, from the infinite and most universal perfection of the first *Trine*, as *à posteriori*, from most evident *Effects*) do generally affirm, that of all *Aspects* the *Trine* is the most perfect, and that therein the perfection of the first *Trine*, *viz.* *Love*, is so strong and lively, it is called by them *an Aspect of perfect Friendship*. Now forasmuch as this could not be without a similitude of natures, or at least a generical Identity: They rightly concluded the parts of the *Aequator*, which beheld one another by a *partile Trine*, to be at least of the same generical nature, and to make up a *Triplicity* of the same nature.

Wherefore seeing that each of the afore-mentioned *Four Cardinal parts of Heaven* doth challenge to it self a peculiar *Triplicity* of its own nature; by

these *four Triplicities* Heaven is divided into 12 *parts*, called *Houses*: Neither was it divisible into more or fewer parts by the Created *Quaternary* multiplied into the Divine *Ternary*. And therefore this *Division* is accounted the most absolute and truly perfect; as containing two *Sextiles*, two *Squares*, two *Trines*, and also the *Opposition*: Which are all the *Coelestial Aspects*, from whence (not omitting the *Conjunction*) all variations of the general *Coelestial Influences* do happen. And these *Aspects* do perfectly agree with all the parts of the Number 12. which are 1. 2. 3. 4. 5. 6. where of 1. is referred to *Union* or *Conjunction*; 2. (the 6. part of 12.) to the *Sextile Aspect*; 3. (the 4. part thereof) to the *Quartile*; and 4. (the third part) to the *Trine*; and 6. (the middle part) to the *Opposition*: And as there are not more *Aspects* in the *Circle*, so in the Number 12 not more *parts*. For indeed all things were made by *God*, in *Number*, *Weight* and *Measure*.

Thus much premised, I say, that the *Life* of *Man* consists of 4. *Ages*; *Child-hood*, *Youth*, *Man-hood*, and *Old-age*: And, that in *Man* there are four different things observable, unto which all the other be reduced, as it were to their first beginning; Namely, *Life*, *Action*, *Marriage*, and *Passion*. And these agree with the *Beginning* (or *Rise*) *Vigour*, *Declination*, and *End* or *Death*; which four were before insinuated generally agreeable to all the effects of Nature. For *Man* is said to *Rise* into the World, when first he enjoys a *Worldly Life*: To be strong in *Action*, when he *acteth*, or reduceth his *vigour* of doing, into *Action*: To *decline*, so soon as a plentiful dissipation of his innate heat and radical moisture beginneth, as at the time of *Marriage*. And from *Man-hood* (the best time of *Marriage*) he declineth toward *Old-age*, and at length *Dyes*, when he sustains the last *Passion* of *Life*. Therefore *Man's Life*, *Action*, *Marriage*, and *Passion*, belong to the same *Coelestial Principles*, as do the *Birth*, *Vigour*, *Declination*, and *Death* of all other things in the World: viz. *Life*, to the *East*; *Action*, to the *Mid-heaven*; *Marriage*, to the *West-angle*; and *Passion*, to the *Angle of the Earth*.

Whence do arise 4. *Triplicities* of the same generical nature; and 12. *Houses*, as aforesaid.

The *First Triplicity* is of the *Angle of the East*, (which they name the *First House*, and belongeth to *Child-hood*) called the *Triplicity of Being and Life*: the other *houses* of this *Triplicity* are the *Ninth* and *Fifth*, both which do

behold the *first house* by a *Partile Trine Aspect* in the *Aequator*, where is made this rational *Division* of the *Houses*.

For, *Man* liveth on a three-fold respect, *in himself, in God, and in his Posterity*. But the *First Life* is onely given a *Man* for other Causes, *viz.* That he might *Worship God*, and beget his own likeness: Which is the compleat intention of *God* in the production of *Man*.

- 1 Now as touching the *Life of Man* in it self (because it is the first of all other things in the Order of Nature, and without it the rest could not be: therefore) it justly challengeth the principal House of the *Triplicity*, *viz. The Angle of the East*.
- 2 *Life in God* (the second in order) exists in the *house of religion*, *viz. the Ninth*, subsequent to the *First House* in this *Triplicity*, according to the Motion of the *Aequator*.
- 3 And lastly, *Life in his Posterity*, bestowed on the *house of Children*, which is the *fifth*. Wherefore this whole *Triplicity* concerneth *Life*. But herein one thing is very remarkable, *viz.* That by the motion of the *Aequator* (the *measure of Time*) there is made an immediate ingress, from the 9. *house*, into the 8. which is the *house of Temporary Death*: whereby *man* is to understand That he must live to himself in *God*, until his *Temporal Death*: so that betwixt this, and the *Life in God*, no part of time intercedeth.

The *second*, is the *Triplicity* of the *Angle of the Mid-heaven*, which they name the 10. *house* and appertaineth unto *youth*. This is also called the *Triplicity of Action, and of Gain or worldly goods flowing thence*: because every thing working *Physically*, worketh for some *Physical* good. For, as by the Motion of the *Aequator*, progress is made from the *Angle of the East* to the *Angle of the mid-heaven*: so is there a progress made from *Child-hood* unto *youth*, and from *Being, or Life, to Action*. The two other *houses* of this *Triplicity* are the 6. and 2.

But *Gain*, or the *Physicall* good arising to *man* from his *Actions*, is threefold.

- 1 The *first* (in order of dignity) is *Immaterial*: as are *Arts, Magistracy, Dignities, and honours*, unto which a man is raised: also *Power and Majesty*: wherefore it hath the principal *house* of this *Triplicity*, viz. *The Angle of the mid-heaven*.
- 2 The *second*, is *Material and Animated*; as are *subjects, servants, and all other living creatures*; and is placed in the 6. *house*, according to the Motion of the *Equator*, in the subsequent *Triplicity*.
- 3 The *last* is *Materiall-inanimated*, as are *gold, silver, house-hold-stuff*, and even all other *Immoveable Goods*, gotten by our own labour: which are attributed to the *second house*, under the name of *Riches*. Therefore this whole *Triplicity* is of *Action and Gain* thence arising.

The *third*, is the *Triplicity* of the *West Angle*, named the 7. *House*, and belonging to *man-hood*: This is called the *Triplicity* of *Marriage or Love*. For, as by the Motion of the *Equator*, progress is made from the *Angle* of the *Mid-heaven*, to the *West Angle*: even so there is a progress from *youth* to *Man-hood*, and from *famous deeds*, to *Marriages and friendships* of men, which thence are purchased, The two other *houses* of this *Triplicity* are the 3. and 11.

But a man is joyned to another, in a threefold respect.

- 1 The *first Conjunction* (in order of dignity) is that of the body, which we call *Matrimony*, and therefore the principal house of this *Triplicity*, viz. the *West Angle*, is thereunto dedicated.
- 1 The *second*, is that of *Blood*, which constitutes *Brethren and Kindred*, in the *Third House*, according to the Motion of the *Equator* in this following *Triplicity*.
- 2 The *last*, is that of *simple Benevolence, or favour*, whence do arise *friends*, in the 11. *house*. Therefore, this whole *Triplicity* is of *Marriage and Love*.

The *fourth Triplicity*, is that of the *dark angle*, (in the middle of the night, or bottom of *heaven*) called the *fourth house*, and the *Cave or Den* of the *Planets*; attributed to *old-age*, and termed the *Triplicity* of *Passion*,

Affliction, and *Death*; whereunto every man is subject, for the *sin* of *Adam*. The two other *houses* of this *Triplicity* are the 12. and the 8.

- 1 But the first *Affliction* of *Man*, in the order of nature, is a sorrowful expectation of the *Natural Death* of his *Parents*: or rather (speaking *Cabalistically*) it is that stain of *Original Sin*, which our *Parents* imprint in us, and through which we are from our very Births made obnoxious to every *misery*, and at length, to *death* it self. And therefore the *Parents* and their *Condition*, during the life of the *Native*, as also *Death*, and *heritages* left by them to the *Native*, do possess the principal *house* of this *Triplicity*, viz. *The Angle of the fourth house*.
- 2 The *second Affliction* consists in the *hatred*, *deceits*, *Machinations*, *Treacherousness* and *Injuries* of *Enemies*, especially *Secret ones*: So likewise in *Prisons*, *Servitude*, *Poverty*, and all other the *Miseries* a Man suffereth in his whole life-time. Now, for that all these are *Enemies to Life*, therefore they are contained under the onely consideration of an *Enemy*, in the 12. *house*, which is truly called the *valley of miseries*, and immediately followeth in this *Triplicity*, according to the motion of the *Aequator*.
- 3 The *last Affliction*, inhabiting the 8. *House*, is the *Death* of *Man* himself, which is an *End* of this *Temporal*, and the *Beginning* of an *Eternal Life*: wherefore according to the *second motion*, or the *motion* of the *Planets*, which is from *West* to *East*, there is an entrance made from the 8. *house* into the 9. which is the *house* of *Life* in *God*: whereby *man* is given to understand that he is to pass by the *second motion* of the *Soul*, which is attributed to the *mind* or *reason* (as the *first* and *rapt motion*, is to the *Body* or *sensitive appetite*) from a *Temporary Death*, unto a *Life* in *God*, which is *Eternal*. Therefore, in these *Triplicities*, that which is *First* in the order of nature, or dignity possesseth always the more noble *houses*, viz. the *Angular*: That which is *second*, *succedent houses*, according to the *motion* of the *Aequator*: And that which is last, *Cadent*, which are also *succedent* according to the *motion* of the *Ecliptick*, or *Planets*.

Now I beseech you, what is he will suppose this *Division* of the 12 *Coelestial houses* by *Triplicities*, appearing in this so excellent a consent, and in such wonderful order, to be in any wise *feigned*, or *casual*? Or whether

by chance such *consents* are wont to be in things so abstruse and intermixed? Or if altogether fictitious, whether therefore altogether wanting a *Natural Foundation*; which before I have plainly proved to be false, and now made that most orderly consent of the Houses themselves manifest. Therefore is this *Division Natural*, and ordained by great wisdom, as comprehending (at least generically) all worldly things that can possibly be enquired of or concerning *Man*: forasmuch as the knowledge of *Contraries* is the same, and that an *affirmative* or *negative* may be sought of any thing belonging to any *house*.

For example; Seeing *Man*, by the force of natural light, knoweth, that there is one *God*, who made and governeth the world, and therefore to be worshipped and *Loved* above all (as the *Trine aspect* made from the *first house*, (the cause of all inclinations,) to the 9. which is the *house* of *Religion*, by the first principles of nature, insinuateth) from the *Stars* and *Planets*, (or their *Aspects*) resident in the 1. and especially in the 9. may judgment be given, whether the native shall be inclined to the worship of *God*, and to Religion, or the contrary. And so concerning other things of this nature.

In like manner, conjecture is made from the 7. *house*, whether he shall lead a married or a single life: From the 5. whether he be fruitful, and to have issue, or the contrary: and so of the rest of the other *houses*.

Moreover, this light of the *Triplicities* doth very clearly distinguish the things which belong to every House *per se*; and manifests their *Errors* who judge from the purpose by inconvenient or Repugnant Houses. For example; In a manner all *Astrologers* do suppose (but erroneously) that *health* and *sickness* belong to the 7. and 6. Houses *per se*: whereas indeed they depend upon the *Temperament*, which is the *Seat of Life*; and therefore ought judgment to be given concerning them, from the First House, *per se*: but the judgment deduced from other Houses is only *per accidens*, that is, as you shall find the *Malevolent Planets*, or their *Beams*, upon which the *horoscope* falls by Direction, or which shall come by Direction to the *horoscope* it self, or to the opposition or *Square* thereof, during the *Life* of the *Native*: And therefore if *Saturn* or *Mars*, shall at the Moment of his *Birth*, be found in the 2. or 6. House; from these Houses shall judgment be given (*per accidens*) of a *Saturnine* or *Martial disease*; to happen when the *horoscope* comes by Direction to *Saturn* or *Mars*, in the 2.

Or when *Saturn* or *Mars* shall come by Direction to the opposite of the *horoscope* in the 7. Therefore judgment *per se* is always referred to the *horoscope*. The like of other Houses, which *Ptolemy* especially seems highly to pervert; but would have said otherwise, had he known this *Cabal* of the Houses, which so perfectly distinguisheth the proper house of every thing. Much more might be said concerning these *Triplicities*, conducing to the natural light of *Praedictions*, which I here omit; presuming I shall abundantly satisfie as well the *Friends* as *Enemies* of *Astrology*, if from the Doctrine proposed, I do give a full and clear *Answer* to the beforementioned importunate *Questions*, put to *Astrologers*, concerning these houses.

Therefore to the first *Question* I say, that *heaven* is divided into 12 Houses and no more; because every one of the 4 *Cardinal parts* of *heaven*, which govern the *beginning*, *vigour*, *Declination* and *Death* of things, do by a *Trine Aspect*, behold two other *Coelestial parts*, which be of its own *Nature*: whence shall arise three places out of each of the 4. *Cardinal*, of the same nature, for three times 4 doth make neither more nor less than 12.

To the second, I say, that the first House is called the House of *Life*, because a *man* is said first to *Rise* upon this *Scene* of the world, when first he draws the *Breath* of this *Life*: and therefore seeing that the first breathing of this *Life* is the beginning thereof, it must be placed in the *East*, as the beginning of every other *Physical* thing.

To the third, I answer, that it matters not as to the instituting of *Coelestial Influxes*, or *Praedictions*, what number any House be called by, whether 2. 3, or 4. provided *heaven* be divided (as before) into *four Triplicities*, and the nature of the Houses not changed. Yet the *Physical* order of the Houses is from the *East* to the *South*, into the *West*, agreeable to the Motion of the first and most universal *Physical cause*, according to whose parts succeeding one another, by that motion, are the principal *Estates* or *Ages* of all generable things contained (according to their succession, before related) in the *Equator* the principal *Circle* of the first cause: and so *Physically* the House of *Enemies* is the second in order; the House of *Friends* the third; the House of *Magistracy*, the fourth, and so forth. But *mystically*, or *Analogically*, the Numerical order begins from the *East* by the *North Angle*, to the *West*: the reason whereof is this. There are two Motions in the

heavens; the first is of the first Moveable, termed the *Raptmotion*: the second of the *Planets*, who (notwithstanding the *Rapt-motion*, by which they are wheel'd about) inviolably observe the Laws of their own Moderate motion, ordained to the contrary of the former. There are also two Motions in *Man*, who is called the *Microcosme*; one of the *sensitive Appetite*, which is the motion of *man*, in as much as he is a *Living creature*, and the first in the order of nature, and also *rapid*: the other is of the Rational appetite, which is the Motion of a *man*, as he is *man*, and contrary to the former, and also very moderate in it self. But forasmuch as the first of these Motions of a *man*, hath a greater *Analogy* with the Motion of the first moveable; and the second with the Motion of the *Planets*: Therefore it was thought fit that *heaven* should be divided according to the *Succession* of the *Signs*, or the direct Motion of the *Planets* (for these also are sometimes *Retrograde*, and *Stationary*, even as is the Rational appetite, in its course, whilst it suffers it self to be *rapt* or perverted by the *Sensitive Appetite*.) But that was done only in an *Analogical* consideration, and not for any *Physical* cause, as if the Motion of the first Moveable should by it self have influence upon the *Sensitive Appetite* of *man*, and the Motion of the *Planets*, by it self, upon the Rational: for the *Planets* insomuch as they are carryed by their own Motion, and even also the first moveable, have not of themselves any influence upon the *Sensitive Appetite*, or on *man*, as he is a *Living creature*, otherwise than upon other *Animals*. But neither the *Planets*, nor First Moveable, have of themselves influence upon the Rational appetite, or *man*, so far as he is Rational, for a reason arising from no *Natural*, but a *Supernatural principle*.

Nevertheless, there are many things to be perceived in that *mystical Analogy*, worthy our consideration, as conducing not a little to the wholesome instruction of the Mind, and amongst others, this especially, *viz.* That there are two ways which presently occur to a *man* at his Birth, and even when placed in the first House of his Rising. One is of the *Sensitive Appetite*, whereby he is brought, by the Motion of the first Moveable, into the valley of *miserics*, *viz.* the 12. House, which contains all the *miserics* of this *Life*, and also the House of the secret *Enemies*, of the *World*, the *Flesh*, and the *Devil*, the way of whose *Pride* this is; tending first and forthwith on high to the *Angle of Honour and Majesty*; which House issueth from the *Triplicity of Parents and Death*, and threateneth continual Imprisonments in the dark den of sorrow and horror. But the other way is that of the

Rational Appetite, whereby a *man* is carried by the Motion of the *Planets* in the way of *Descension* and *humility*, to the House of *Riches*, or *Goods* gotten by a mans own vertues, *viz.* the second, which springs from the *Triplicity* of the *Supreme Angle*, or *mid-heaven*, wherein *Goodness*, *Power*, and *Majesty* are seated; whereby it's evidently manifested unto us, whether of those ways is the better, and which we had best follow, the Motion of the Rational, or that of the *Sensitive Appetite*.

Lastly, to the 4 *Question* I say, that the reason, why every House must be called by its own, and not another Name; appears more clear than the Sun-shine it self, in the *Constitution*, *Distinction*, and *Explication*, of the *Triplicities* before posited. Wherefore I will put an end to this my discourse of the *Coelestial* Houses, which although it be indeed new, and hitherto unheard of, yet it is firmly established upon *Physical Reasons*, and taking its Original from the most Glorious things, is thitherto reduced; to the end, that the invisible things of God from the Creation of the world, might be clearly seen, being understood by the things which he hath made.



The Cabal of the Twelve Houses Astrological
by Jean-Baptiste Morin

Translated and published by George Wharton, 1659.
This work is in the public domain, and may be freely copied.

Published 2006, by
The Astrology Center of America
207 Victory Lane, Bel Air MD

on the net at www.AstroAmerica.com

