The Cabal of the Twelve Houses Astrological

I shall not dispute how much Astronomers differ among themselves concerning the Number, Size, 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 supreme 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 supreme, and immovable: 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 Stellifed 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 superior 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 \textit{de novo}, should be referred to that \textit{First Cause} thereof? For it must be referred either to some part of that \textit{Heaven}, or to that \textit{whole Heaven}: But it ought to be referred to the whole Heaven: For, the \textit{First heaven} is not the \textit{First} and most \textit{Universal Cause}, \textit{secundum aliquam sui partem}, according to some part of it, but \textit{secundum se totum}, according to the entire Body thereof: Therefore every \textit{Sublunary Effect}, so far as it may be considered \textit{secundum se totum}, to wit, in its \textit{Beginning}, \textit{Vigour}, \textit{Declination}, and \textit{Destruction}, must be referred to the \textit{whole heaven}; yet not confusedly, but distinctly and orderly, as the most orderly motion of the \textit{Heaven} it self requireth.

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

What part of \textit{Heaven} then (\textit{Nature} her self guiding and reaching us) shall we call the \textit{First Cause} of the Natural \textit{Beginning} of every thing? Surely that, which in the very \textit{Beginning} of the thing, \textit{arisseth} above the \textit{Horizon} thereof, and \textit{arising} causeth the thing it self also to \textit{arise}. For, certain it is, that of all the places of \textit{Heaven}, the \textit{East} is more powerful than the rest, as is testified by all \textit{Astrologers}, concerning the \textit{Rising}, \textit{Culminating}, and \textit{Setting} of the \textit{Stars}; and as Experience it self convinceth, in the Change of \textit{Air}. But a \textit{Cause} is said to be only more \textit{Powerful}, in respect of a stronger, and more difficult \textit{Effect}: Therefore, the stronger and more difficult \textit{Effect} of things, must be attributed to the \textit{Ascendant Par of Heaven}, which none will deny to the \textit{Rise} or \textit{Production} of those things. But successively, that \textit{Part of Heaven}, which is more elevated above the \textit{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 sesseth
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 chieftest; 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 trifes, not worthy the name of Reasons, is at length forced to oppose *Picus* with *Experience* onely, and to conclude him from *Objects* very ridiculous, and unseeeming an Artist of his *Learning* and *Gravity*, in these words: *Querere igitur quam ob causam haec vel illa domus hujus virtutis sit, est quærere, 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 quicunque ridiculas bas rationes nostra refutatone eger et existimaret.*

By which it plainly appears, how easy and free it was for the *Enemies* of *Astrology* to hiss and laugh at these *Houses*, and impudently 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 Mysteries (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 Sexile, 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 a 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 Quaratile; 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 do 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.
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.

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.

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.

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.

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.

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 itself. 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 rapid 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 accident, 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 accident) 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) involvially 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 itself. 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 rap 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 carried 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 miseries, viz. the 12. House, which contains all the miseries 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 afterwards 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 carryed by the Motion of the Planets in the way of Descension and humility, to the House of Riches, or Goods gotten by a man's own vertues, viz. the second, which springs from the Tripplicity 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 itself, in the Constitution, Distinction, and Explication, of the Tripplicities 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.