



The third and last Book of Magick, or Occult Philosophy; written by *Henry Cornelius Agrippa.*

Book III.

Chapter i. Of the necessity, power, and profit of Religion.

Ow it is time to turn our pen to higher matters, and to that part of Magick which teacheth us to know and perfectly understand the rules of Religion, and how we ought to obtain the truth by Divine Religion, and how rightly to prepare our mind and spirit, by which only we can comprehend the truth; for it is a common opinion of the Magicians, that unless the mind and spirit be in good case, the body cannot be in good health: But then a man to be truly sound when body and soul are so coupled, and agree together, that the firmness of the mind and spirit be not inferior to the powers of the body; But a firm and stout mind (saith *Hermes*) can we not otherwise obtain, than by integrity of life, by piety, and last of all, by Divine Religion: for holy Religion purgeth the mind, and maketh it Divine, it helpeth nature, and strengtheneth naturall powers, as a Physitian [physician] helpeth the health of the body, and a Husbandman the strength of the earth. Whosoever therefore, Religion being laid aside, do consider only in naturall things, are wont very oft to be deceived by evill spirits; but from the knowledge of Religion, the contempt and cure of vices ariseth, and a safeguard against evil spirits; To conclude, nothing is more pleasant and acceptable to God than a man perfectly pious, and truly Religious, who so far excelleth other men, as he himself is distant from the Immortall gods. Therefore we ought, being first purged, to offer and commend our selves to divine piety and Religion; and then our senses being asleep, with a quiet mind to expect that Divine *Ambrosian Nectar* (*Nectar* I say, which *Zachary* the prophet calleth Wine making maids merry) praising and adoring that supercelestiiall *Bacchus*, the chiefest ruler of the gods and priests, the author of regeneration, whom the old poets sang was twice born, from whom rivers most Divine flow into our hearts.

Chapter ii. Of concealing of those things which are secret in Religion.

Whosoever therefore thou art that now desireth to study this science, keep silence and constantly conceal within the secret closets of your Religious breast, so holy a determination; for (as *Mercury* saith) to publish to the knowledge of many a speech thoroughly filled with so great majesty of the Deity, is a sign of an irreligious spirit; and Divine *Plato* commanded, that holy and secret mysteries should not be divulged to the people; *Pythagoras* also and *Porphyrius* consecrated their followers to a Religious silence; *Orpheus* also, which a certain terrible authority of Religion did exact an oath of silence, and from those he did initiate to the Ceremonies of holy things: Whence in the verses concerning the holy word he sings,

*You, that Admirers are of vertue, stay,
Consider well what I to you shall say.
But you, that sacred laws contemn, prophane?
Away from hence, return no more again.
But thou O Museus whose mind is high,
Observe my words, and read them with thine eye,
And them within thy sacred breast repone,
And in thy journey, think of God alone
The Author of all things, that cannot dye,
Of whom we shall not treat ---*

So in *Virgil* we read of the Sybill

*The goddess comes, hence, hence, all ye prophane,
The Prophet cries, and from her grove refrain.*

Hence also in celebrating the holy mysteries of *Ceres Eleusine*, they only were admitted to be initiated, the cryer proclaiming the prophane vulgar to depart; and in *Esdras* we read this precept concerning the Cabalisticall secret of the Hebrews, declared in these verses, Thou shalt deliver those books to the wise men of the people, whose hearts thou knowest can comprehend them, and keep those secrets. Therefore the Religious volumes of the Egyptians & those belonging to the secrets of their ceremonies, were made of consecrated paper; in these they did write down letters [letters] which might not easily be known, which they call holy. *Macrobius Marcellinus* and others say, they were called Hieroglyphics, least perchance the writings of this kind should be known to the prophane, which also *Apuleius* testifies in these words, saying, The sacrifice being ended, from a secret retyred closet he bringeth forth certain books noted with obscure letters, affording compendious words of the conceived speech, partly by the figures of beasts of this kind, partly by figures full of knots, and crooked in the manner of a wheel & set thick, twining about like vine tendrels, the reading thereby being defended from the curiosity of the prophane; Therefore we shall be worthy scholars of this science, if we be silent and hide those things which are secret in religion, for the promise of silence (as saith *Tertullian*) is due to Religion; but they which do otherwise are in very great danger, whence *Apuleius* saith concerning secrets of holy Writ; I would tell it you, if it were lawfull to tell it; you

should know it; if it were lawfull to hear it; but both ears and tongue would contract the same guilt of rash curiosity. So we read *Theodorus* the tragick poet, when he would have referred somethings of the Jewes Scripture to a certain fable, was deprived of sight. *Theopompus* also who began to translate somethings out of the Divine law into the Greek tongue, was presently troubled in mind and spirit, whence afterward earnestly desiring God, wherefore this had happened to him, received an answer in a dream, because he had basely polluted Divine things, by setting them forth in publike [public]. One *Numenius* also being very curious of hidden things, incurred the displeasure of the Divine powers, because he interpreted the holy mysteries of the goddesse *Eleusina* and published them for he dreamed that the goddesses of *Eleusis* stood in a whores habit before the Brothell house, which when he wondred at, they wrathfully answered, that they were by him violently drawn from their modestly and prostituted everywhere to all commers, by which he was admonished, that the Ceremonies of the gods ought not to be divulged. Therefore it hath alwaies been the great care of the Ancients to wrap up the mysteries of God and nature, and hide them with diverse Aenigmaes [enigmas], which law the *Indians*, *Brachmans* [Brahmans], *Æthiopians*, *Persians*, and *Egyptians* also observed; hence *Mercurius*, *Orpheus*, and all the ancient Poets and Philosophers, *Pythagoras*, *Socrates*, *Plato* *Aristoxenus*, *Ammonius*, kept them inviolably. Hence *Plotinus* and *Origenes* and the other disciples of *Ammonius* (as *Porphyry* relates in his book of the education and Discipline of *Plotinus*) sware, never to set forth the Decrees of their master. And because *Plotinus*, brake his oath made to *Ammonius*, and published his mysteries, for the punishment of his transgression, he was consumed (as they say) by the Horrible disease of Lice. Crist also himself, while he lived on earth, spoke after that manner and fashion that only the more intimate disciples should understand the mystery of the word of God, but the other should perceive the parables only: commanding moreover that holy things should not be given to Dogs, nor pearles cast to Swine: Therefore the Prophet saith, I have hid thy words in my heart, that I might not sin against thee. Therefore it is not fit that those secrets which are amongst a few wise men, and communicated by mouth only, should be publikly written. Wherefor you will pardon me, If I pass over in silence many and the chieftest secret mysteries of Ceremonial Magick. I suppose I shal do enough, if I open those things which are necessary to be known, and you by the reading of this book go not away altogether empty of these mysteries; but on that condition let these things be communicated to you, on which *Dionysius* bound *Timothy*, that they which perceive these Secrets, would not expose them to the unworthy, but gather them together amongst wise men, and keep them with that reverence that is due to them. Furthermore I would also warne you in the beginning, that even as the divine powers detest publike things and profane, and love secrecy: So every Magical experiment fleeth the publike, seeks to be hid, is strengthened by silence, but is destroyed by publication neither doth any compleate effect follow after; all these things suffer losse, when they are poured into prating and incredulous minds; therefore it behoveth a Magicall operator, if he would get fruit from this art, to be secret, and to manifest to none, neither his work nor place, not time, neither his desire nor will, unless either to a master, or partner, or companion, who also ought to be faithfull, believing, silent, and dignified by nature and education: Seeing that even the prating of a companion, his incredulity and unworthiness hindreth and disturbeth the effect in every operation.

Chapter iii. What dignification is required, that one may be a true Magician and a worker of miracles.

About the beginning of the first book of this work, we have spoken what manner of person a Magician ought to be; but now we will declare a mysycall and secret matter, necessary for every one who desireth to practize [practise] this art, which is both the beginning, perfection and key of all Magicall operations, and it is the dignifying of men to this so sublime vertue and power; for this faculty requireth in man a wonderfull dignification, for that the understanding which is in us the highest faculty of the soul, is the only worker of wonders, which when it is overwhelmed by too much commerce with the flesh, and busied about the sensible soul of the body, is not worthy of the command of Divine substances; therefore many prosecute this art in vain; Therefore it is meet that we who endeavor to attain to so great a height should especially meditate of two things; first how we should leave carnall affections, fraile sense, and materiall passions. Secondly, by what way and means we may ascend to an intellect pure & conjoynd with the powers of the gods, without which we shall never happily ascend to the scrutiny of secret things, and to the power of wonderfull workings, or miracles; for in these dignification consists wholly, which, nature, desert, and a certain religious art do make up; naturall dignity is the best disposition of the body and its Organs, not obscuring the soul with any grossness, and being without al distemper, and this proceedeth from the situation, motion, light, and influence of the Celestiall bodies and spirits which are conversant in the generation of every one, as are those whose ninth house is fortunate by *Saturn*, *Sol*, and *Mercury*; *Mars* also in the ninth house commandeth the spirits; but concerning these things we have largely treated in the books of the Stars: But who so is not such a one, it is necessary that he recompense the defect of nature by education, and the best ordering and prosperous use of natural things untill he become commpleat in all intrinsecall and extrinsecall perfections. Hence so great care is taken in the law of *Moses* concerning the priest, that he be not polluted by a dead carcase or by a woman a widow, or menstruous, that he be free from leprosie, flux of blood, burstness, and be perfect in all his members, not blind, nor lame, nor crook-backed, or with an illfavored nose. And *Apuleius* saith in his Apology, that the youth to be initiated to divination by magick spels [magic spells], ought to be chosen, sound without sickness, ingenious, comely, perfect in his members, of a quick spirit, eloquent in speech, that in him the divine power might be conversant as in the good houses; That the mind of the youth having quickly attained experience, may be restored to its divinity. But the meritorious dignity is perfected by two things; namely learning and practice. The end of learning is to know the truth; it is meet therefore, as is spoken in the beginning of the first book, that he be learned and skilful in those three faculties; then all impediments being removed, wholly to apply his soul to contemplation & to convert it self into it self; for there is even in our own selves the apprehension and power of all things; but we are prohibited, so as that we little enjoy these things, by passions opposing us even from our birth, and vain imaginations and immoderate affections, which being expelled, the divine knowledge and power presently takes place; but the Religious operation obtains no less efficacy which oftentimes of it self alone is sufficiently powerfull for us to obtain this deifying vertue, so great is the vertue of holy duties rightly exhibited and performed, that though they be not understood, yet piously and perfectly observed, and with a firm faith believed, they have no less efficacy then to

adorn us with a divine power; But what dignity is acquired by the art of Religion, is perfected by certain Religious Ceremonies, expiations, consecrations, and holy rites, proceeding from him whose spirit the publike Religion hath consecrated, who hath power of imposition of hands, and of initiating with Sacramentall poer, by which the Character of the divine vertue and power os stampt on us which they call the divine consent, by which a man supported with the divine nature, and made as it were a companion of the Angels beareth the ingrafted power of God; & this rite is referred to the Ecclesiastical mysteries: If therefore now thou shalt be a man perfect in the sacred understanding of Religion, and piously and most constantly meditatest on it, and without doubting believest, and art such an one on whom the authority of holy rites and nature hath conferred dignity above others, amd one, whom the divine powers contemn not, thou shalt be able by praying, consecrating, sacrificeing, invocating, to attract spiritual and Celestial powers, and to imprint them on those things thou pleasest, and by it to vivifie every magicall work; But whosoever beyond the authority of his office, without the merit of Sanctity and Learning, beyond the dignity of nature and education, shall presume to work any thing in Magick, shall work in vain, and deceive both himself and those that believe on him, and with danger incur the displeasure of the Divine powers.

Chapter iv. Of the two helps of Ceremoniall Magick, Religion and Superstition.

There are two things, which rule every operation of Ceremoniall Magick, namely Religion and Superstition. This Religion is a continuall contemplation of Divine things, and by good works an uniting one self with God and the Divine powers, by which in a reverent family, a service, and a sanctification of worship worthy of them is performed, and also the Ceremonies of Divine worship are rightly exercised; Religion therefore is a certain discipline of externall holy things and Ceremonies by the which as it were by certain signs we are admonished of internall and spirituall things, which is so deeply implanted in us by nature, that we more differ from other creatures by this then Rationality; whosoever therefore neglects Religion (as we have spoken before) and confides only in the strength of naturall things, are very often deceived by the evil spirits; therefore they who are more religiously and holily instructed, neither set a tree nor plant their vinyard, nor undertake any mean work without divine invocation, as the Doctor of the Nations commands the *Colossians*, saying, whatsoever you shall do in word or deed, do all in the name of the Lord Jesus Christ giving thanks to him, and to God the Father by him. Therefore to superadde the powers of Religion to Physical and Mathematicall vertues is so far from a fault, that not to joyn them, is an hainous sin. Hence in *libro senatorum* saith *Rabbi Hemina*, he that enjoyeth any of the creatures without Divine benediction, is supposed both by God and the Church to have used it as taken by theft and robbery, of whom it is written by *Salomon* [Solomon], he that takes away any things violently from father and mother, is a destroyer; But God is our father, and the Church our mother, as it is written, Is not he thy father who possesseth thee? and elsewhere, Hear my son the discipline of thy father, and despise not the law of thy mother; nothing more displeaseth God, then to be neglected and contemned; nothing pleaseth him more, then to be renowned and adored. Hence he hath permitted no creature of the world to be without Religion. All do worship God, play (as *Proclus* saith) frame hymnes [hymns] to the

leaders of their order; but some things truly after a naturall, others after a sensible, others a rationall, others an intellectuall manner, and all things in their manner, according to the song of the three children, bless the Lord: But the rites and Ceremonies of Religion, in respect of the diversity of times and places, are diverse. Every Religion hath something of good, because it is directed to God his creator; and although God allows the Christian Religion only, yet other worships which are undertaken for his sake, he doth not altogether reject, and leaveth them not unrewarded, if not with an eternal, yet with a temporal reward, or at least doth punish them less; but he hateth, thundreth against and utterly destroys prophane persons and altogether irreligious as his enemies; for their impoety is greater then he others who follow a false and erroneous Religion: For there is no Religion (saith *Lactantius* so erroneous, which hath not somewhat of wisdom in it, by which they may obtain pardon, who have kept the chieft duty of man, if not indeed, yet in intention: But no man can of himself attain to the true Religion, unless he be taught it of God. All worship therefore, which is different from the true Religion, is superstition; In like manner also that which giveth Divine worship, either to whom it ought not, or in that manner which it ought not. Therefore we must especially take heed least at any time, by some perverse worship of superstition, we be envious to the Almighty God, and to the holy powers under him; for this would be not only wicked, but an act most unworthy of Philosophers; superstition therefore altogether it be far different from the true Religion, yet it is not all and wholly rejected, because in many things it is even tolerated, and observed by the chief rulers of Religion; But I call that superstition especially, which is a certain resemblance of Religion, which for as much as it imitates whatsoever is in Religion, as miracles, Sacraments, rites, observations and such like, from whence it gets no small power, and also obtains no less strength by the credulity of the operator; for how much a constant credulity can do, we have spoken in the first book, and is manifestly known to the vulgar. Therefore superstition requireth credulity, as Religion faith, seeing constant credulity can do so great things, as even to work miracles in opinions and false operations; whosoever therefore in his Religion, though false, yet beleeveth most strongly that it is true, and elevates his spirit by reason of this his credulity, untill it be assimilated to those spirits who are the chief leaders of that Religion, may work those things which nature and reason discern not; but incredulity and diffidence doth weaken every work not only in superstition, but also in true Religion, and enervates the desired effect even of the most strong experiments. But how superstition imitateth Religion, these examples declare; namely when worms and locusts are excommunicated, that they hurt not the fruits; when bells and Images are baptised and such like; but because the old Magicians and those who were the authors of this art amongst the ancients, have been *Caldeans* [Chaldaeans], *Egyptians*, *Assyrians*, *Persians* and *Arabians*, all whose Religion was perverse and polluted idolatry, we must very much take heed, least we should permit their errors to war against the grounds of the Catholick Religion; for this were blasphemous, and subject to the curse; and I also should be a blasphemer, if I should not admonish you of these things, in this science; wheresoever therefore you shall finde these things written by us, know that those things are only related out of other Authors, and not put down by us for truth, but for a probable conjecture which is allyed to truth and an Instruction for imitation in those things which are true; Therefore we ought from their Errors to collect the Truth, which work truly requireth a profound Understanding, perfect Piety, and painfull and laborious Diligence, and also Wisdom which knoweth out of every Evill to

extract Good, and to fit oblique things unto the right use of those things which it governeth, as concerning this *Augustine* gives us an Example of a Carpenter to whom Oblique and Complicate things are no less necessary and convenient then the Straight.

Chapter v. Of the three Guides of Religion, which bring us to the path of Truth.

There are three Guides which bring us even to the paths of truth and which rule all our Religion, in which it wholly consisteth, namely Love, Hope and Fayth [faith]: for Love is the chariot of the Soul, the most excellent of all things, descending from the Intelligences above even to the most inferior things It congregates and converts our mind into the Divine beauty, preserves us also in all our works, gives us Events according to our wishes, administheth power to our supplications: as we read in *Homer*, *Apollo* heard *Chrysons* prayers because he was his very great friend: and some read of *Mary Magdalene* in the Gospell, many sins were forgiven her, because she loved much; But hope immoveably hanging on those things it desireth, when it is certain and not wavering, nourisheth the mind and perfecteth it; But Faith the superior vertue of all not grounded on humane fictions, but Divine revelations wholly, peirceth [pierceth] all things through the whole world, for seeing it descends from above from the first light, and remains nearest [nearest] to it, is far more noble and excellent than the arts, sciences and beliefes arising from inferior things: this being darted into our intellect by reflexion [reflection] from the first light. To conclude, by faith man is made somewhat the same with the superior powers and enjoyeth the same power with them: Hence *Proclus* saith. As belief which is a credulity, is below science: so belief which is a true faith, is supersubstantially above all science and understanding conjoyning us immediately to God; for Faith is the root of all miracles, by which alone (as the *Platonists* testifie) we approach to God, and obtain the Divine power and protection. So we read that *Daniel* escaped the mouths of the Lyons [lions], because he believed on his God. So to the woman with the bloody issue saith Christ, thy Faith hath made thee whole; and of the blind man desiring sight, he required faith, saying, Do ye believe, that I can open your eyes? so *Pallas* in *Homer* comforteth *Achilles* with these words, I am come to pacifie your wrath, if you will believe. Therefore *Linus* the Poet sings all things are to be beleaved [believed], because all things are easie [easy] to God; nothing is impossible to him, therefore nothing incredible; therefore we believing those things which belong to Religion, do obtain the vertue of them; but when we shall faile in our Faith, we shall do nothing worthy admiration, but of punishment; As we have an example of this in *Luke*, in these words, Therefore certain of the vagabond Jews, exorcists, took upon them to call, over them which had evil spirits in the name of the Lord Jesus, saying, we adjure you by Jesus whom *Paul* preacheth; and the evil spirit answered and said, Jesus I know, and *Paul* I know, but who art thou? and the man in whom the evil spirit was, leapt [leaped] on them, and over came [overcame] them, so that they fled out of the house naked and wounded.

Chapter vi. How by these guides the soul of man ascendeth up into the Divine nature, and is made a worker of Miracles.

Therefore Our mind being pure and divine, inflamed with a religious love, adorned with hope, directed by faith, placed in the height [height] and top of the humane soul, doth attract the truth, and suddenly comprehend it, & beholdeth all the stations, grounds, causes and sciences of things both natural and immortal in the divine truth it self as it were in a certain glass of Eternity. Hence it comes to pass that we, though Natural, know those things which are above nature, and understand all things below, and as it were by divine Oracles receive the knowledg [knowledge] not only of those things which are, but also of those that are past and to come, presently, and many years hence; Moreover not only in Sciences, Arts and Oracles the Understanding challengeth to it self this divine vertue, but also receiveth this miraculous power in certain things by command to be changed. Hence it comes to pass that though we are framed a natural body, yet we sometimes prædominate [predominate] over nature, and cause such wonderfull, sodain and difficult operations, as that evil spirits obey us, the stars are disordered, the heavenly powers compelled, the Elements made obedient; so devout men and those elevated by these Theologicall vertues, command the Elements, drive away Fogs, raise the winds, cause rain, cure diseases, raise the dead, all which things to have been done amongst diverse Nations, Poets and Historians do sing and relate: and that these things may be done, all the famousest Philosophers, and Theologians do confirme; so the prophets, Apostles, and the rest, were famous by the wonderfull power of God; therefore we must know, that as by the influx of the first agent, is produced oftentimes something without the cooperation of the middle causes, so also by the work of Religion alone, may something be done without the application of naturall and Celestiall vertues; but no man can work by pure Religion alone, unless he be made totally intellectuall: But whosoever, without the mixture of other powers, worketh by Religion alone, if he shall persevere long in the work, is swallowed up by the Divine power and cannot live long: But whosoever shall attempt this and not be purified, doth bring upon himself judgement, and is delivered to the evil spirit, to be devoured.

Chapter vii. That the knowledge of the true God is necessary for a Magician, and what the old Magicians and Philosophers have thought concerning God.

Seeing that the being and operation of all things, depend on the most high God, Creator of all things, from thence also on the other divine powers, to whom also is granted a power of fashioning and creating, not principally indeed, but instrumentally by vertue of the first Creator (for the beginning of every thing is the first cause, but what is produced by the second causes, is much more produced by the first, which is the producer of the second causes: which therefore we call secondary gods) It is necessary therefore that every Magitian [magician] know that very God, which is the first cause, and Creator of all things; And also the other gods, or divine powers (which we call the second causes) and not to be ignorant, with what adoration, reverence, holy rites conformable to the condition of every one, they are to be worshipped: Whosoever therefore invokes the gods, and doth not confer on them their due honour, nor, rightly distribute to them what belongs to them, shall neither enjoy their presence, nor any successfull effect from them. As in Harmony, if one string be broken, the whole musick jars, and sometimes incurs the hazard of punishment, as it is written of the *Assyrians*, whom *Salmanasar* planted in

Samaria, because they knew not the customes of the God of the Land, the Lord did send Lyons amongst them, who slew them, because they were ignorant of the rights of the god of the Land. Now therefore let us see, what the old Magicians and Philosophers thought concerning God; for we read that *Nicocreonte*, a tyrant of *Cyprus*, long since asking, who was the greatest God, the *Serapian* Oracle answered him, That he was to be accounted the greatest God, whose head was the Heavens, the Seas his Belly, the Earth his feet, his ears placed in the sky, his eyes the light of the glorious Sun; not much unlike to this, *Orpheus* sang in these verses,

*The Heaven's Joves Royall Palace, he's King,
Fountain vertue and God of every thing;
He is Omnipotent, and in his breast
Earth, water, fire and aire do take their rest.
Both night and day, true wisdom with sweet Love,
Are all contain'd in this vast bulk of Jove.
His neck and glorious head if you would see,
Behold the Heavens high, and majesty;
The glorious rayes of Stars do represent
His golden locks, and's heads adornment.*

And elsewhere,

*Bright Phebus [Phoebus] and the Moon, are the two eyes
Of this great Jove by which all things he spies;
His head which predicts All, is plac'd i'th skie [sky],
From which no noise can whisper secretly.
It pierceth all; his body vast extends,
Both far and wide, and knows no bounds nor ends.
The spacious Air's his breast, his wings the wind,
By which he flies far swifter then the mind.
His belly is our mother earth, who swels [swells]
Into huge mountains, whom the Ocean fills [fills]
And circles; hls feet are the rocks and stones
Which of this Globe are the foundations.
This Jove, under the earth conceals all things,
And from the depth into the light them brings.*

Therefore they thought the whole world to be *Jupiter*, and truly he hath produced the soul of this world, which containeth the world in it self. Hence *Sophocles* saith, in truth there is but one onely God, who hath made this heaven and this spacious earth; and *Euripides* saith, Behold the most high, who every where embraceth in his Arms, the immensurable heaven and earth; believe that he is *Jupiter*, account him God; and *Ennius* the Poet sings,

*Behold this bright sublime shining, whom all
Call Jove----- -----*

Therefore the whole world is *Jupiter*, as *Porphyry* saith, a creature made of all creatures, and a God constituted of all gods; but *Jupiter* is, so far as we can understand, from whence all things are produced, creating all things by his wisdom. Hence *Orpheus* sings concerning the Holy Word;

*There is one God, who all things hath created,
Preserves, and over all is elevated.
He only by our mind is comprehended,
And to poor mortals He ne'r ill intended.
Besides whom, there no other is ---*

And a little after,

He himself is the beginning, middle and end, as the ancient Prophets have taught us, to whom God long since delivered these things in two tables; and he calleth him in the same verse the only great Creator, and immortall. *Zoroastes* [*Zoroaster*] likewise in his sacred History of the Persians defineth God thus, God is the first of all those things which suffer neither decay nor corruption, unbegot, never dying, without parts, and most like himself, The author and promoter of all good things, the father of all, most bountifull and wise, the sacred light of justice, the absolute perfection of nature, the contriver, and wisdom [wisdom] thereof. *Apuleius* also describ[s] [describes] him to be a King, the cause, foundation and original, beginning of all nature, the supreme begetter of spirits, eternal, the preserver of living creatures, a Father with propagation, not to be comprehended by time, place or any other circumstance, and therefore imaginable to a few, utterable to none; from hence therefore *Euripides* commended the highest God to be cal'd *Jupiter*, through whose head *Orpheus* sang all things came into this light, but the other powers he supposeth to be subservient, *viz.* which are without God, and separated from him, and are by the Philosophers called the Ministers or Angels of God, and separated intelligences; therefore they say Religious worship to be due to this most high *Jupiter* and to him only, but to the other Divine powers not to be due unless for his sake.

Chapter viii. What the Ancient Philosophers have thought concerning the Divine Trinity.

Austine [*Augustine*] and *Porphyry* testifie, that the *Platonists* held three persons in God, the first of which, they call the father of the world; the second they call the Son and the first mind, and so he is named by *Macrobius*. The third, the spirit or soul of the world, which *Virgil* also from *Plato's* opinion calleth a spirit, when he sings,

*Within the Spirit nourisheth, the mind'
Diffus'd through th' whole doth in its kind
The lump both act, and agitate ---*

Plotinus and *Philo* deliver, that the Son of God, *viz.* the first mind or Divine intellect floweth from God the Father, even as a word from the speaker or as light from light; from hence it is that he is called both the word and speech, and splendour of God the Father;

for the Divine mind by it self, with one only and uninterrupted act understandeth the chiefest good without any vicissitude, or mediate knowledge; he generateth in himself an Issue and Son, who is the full Intelligence, compleat image of himself, and the perfect pattern of the world, whom our *John* and *Mercurius* name the word or speech; *Plato* the Son of God the Father; *Orpheus*, *Pallas* born from *Jupiters* brain, that is, wisdom: This is the most absolute image of God the Father, yet by a certain relation, or some intrinsecall absolute thing, as it were begot and distinguished from the Father, who saith in *Ecclesiasticus*, I have proceeded from the mouth of the most high, I am the first begot before all creatures: *Iamblichus* testifieth this Son to be One and the same God with the Father in Essence, namely calling God, both the Father and Son of himself. Also *Mercurius Trismegistus* in *Asclepius* mentioneth the Son of God in diverse places; for he saith my God and Father begat a Mind a work diverss from himself; And elsewhere, unity begets unity, and reflecteth his flagrant love on himself; and in *Pimander* (where he seemeth to prophesie of the Covenant of grace to come, and of the mystery of regeneration) saith, the author of Regeneration is the Son of God, the man by the will of the one only God, and also that God is most replenished with the fruitfulness of both sexes. In like manner the *Indian* philosophers affirm, the World to be an Animal, partly *Masculine*, and partly *Feminine*; and *Orpheus* also calleth Nature or the *Jove* of this world, both the male and female thereof, and that the gods partake of both Sexes. Hence it is, that in his Hymnes he thus salutes *Minerva*, You are indeed both man and woman; and *Apuleius* in his book of the world, out of the Divinity of *Orpheus* produceth this verse of *Jupiter*,

Jove is both male and female, immortall.

And *Virgil* speaking of *Venus* saith,

I descend, and the God guiding -----

And elsewhere, understanding *Juno* or *Alecto*, he saith

Neither was God absent from her praying.

And *Tibullus* sings,

*I who prophaned have the Deities
Of Venus great -----*

And it is reported that the people of *Cacenia* wonderfully adored the God *Moon*. From this compleat intelligence of supream fecundity his love is produced, binding the intelligence with the mind. And by so much the more, by how much it is infinitely more intimate to it self, than other off springs to their parents. This is the third person, viz. the holy spirit. *Iamblichus* also brings the oracles of the *Chaldeans* placing a fatherly power in God, and an Emanation of the intellect from the Father, and a fiery love proceeding from Father and Son, and the same to be God. Hence we read in *Plutarch*, that the Gentiles described God to be an intellectuall and fiery spirit, having no form, but

transformilig himself into whatsoever he pleaseth, equalizing himself to all things; and we read in *Deuteronomy*, Our God is a consuming fire; of whom also *Zoroastes* [Zoroaster] saith, all things were begot of fire alone; so also *Heraclitus* the *Ephesian* teacheth; Hence Divine *Plato* hath placed Gods habitation in fire, namely understanding, the unspeakable splendour of God in himself, and love about himself; and we read in *Homer*, The Heavens to be the Kingdom of *Jupiter*, when he sings,

Jove darkning clouds and reigning in the skie,

And the same elsewhere.

*The lot of Jove the Heaven is i'th' aire,
He sits -----*

But *Aether* is derived according to the Greek Grammer, from *Aetho*, which signifies to Burn, and *Aer spiritus quasi Aethaer*, that is, a burning spirit; And therefore *Orpheus* calleth the Heaven *Pyripnon*, that is a fiery breathing place; therefore the Father, Son, and the aimable spirit, which is also fiery, are by the Divines called three Persons; Whom *Orpheus* also in his adjurations invocateth with these words, Heaven I admire thee, thou wise work of the great God; I adjure thee, O thou word of the Father, which he first spake when he established the whole world by his wisdom. *Hesiod* [Hesiod] also confesseth the same things under the names of *Jupiter Minerva* and *Bule* in his Theogony, declaring the twofold birth of *Jupiter* in these words: The first daughter called *Tritonia* with gray eyes, having equal power with the Father, and prudent *Bule*, that is counsel, which *Orpheus* in the forenamed verses pronounceth plurally, because of his twofold Emanation, for he proceedeth both from *Jupiter* and *Minerva*. And *Austin* [Augustine] himself in his fourth Book *De Civit Dei* doth testify that *Porphyry* the Platonist placed three Persons in God; the first he calls the father of the universe, the second, the first mind, and *Macrobius* the Son, the third the soul of the world, which *Virgil* according to *Plato's* opinion, calleth a spirit, saying, *the spirit within maintains*. Therefore it is God, as *Paul* saith, from whom, in whom, by whom are all things: for from the father as from a fountain flow all things, but in the Son as in a pool all things are placed in their *Ideas*, and by the Holy Ghost are all things manifested, and every thing distributed to his proper degrees.

Chapter ix. What the true and most Orthodox faith is concerning God and the most holy Trinity.

The Catholik [Catholic] Doctors and faithfull people of God, have decreed, that we ought thus to believe and profess that there is one only true God, increate, infinite, omnipotent, eternal Father, Son and Holy Ghost, three persons, coeternall and coequall, of one most simple Essence, substance and nature. This is the Catholike faith, this is the Orthodox Religion, this is the Christian truth, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. The Father begat the

Son from all eternity and gave him his substance, and nevertheless retained it himself. The Son also by being begot, received the substance of the Father, but assumed not the proper Person of the Father; for the Father translated it not into the Son; for they are both of one and the same substance, but of diverse persons. This Son also although he be coeternall with the Father, and begot of the substance of the Father before the world, yet notwithstanding was born into the world out of the substance of a Virgin, and his name was called *Jesus*, perfect God, perfect man, of a reasonable soul and humane flesh, who in all things was man, sin excepted. Therefore it is necessary, that we beleeve [believe], that our Lord *Jesus Christ* the Son of God, is God and man, one person, two natures; God begot before the world without a mother, man born into the world; without a father, from a pure Virgin, both before and after his birth; he suffered on the Cross, and dyed [died], but on the Cross restored life, and destroyed death by his death; he was buried and descended into hell, but brought forth the souls of the Fathers from hell, and rose again by his own power; the third day he ascended into the Heavens, & sent his spirit the Comforter, & shall come to Judge the quick [=living] and the dead; and at his coming all men shall rise again in their flesh, and shall give an account of their works; this is the true faith, concerning which if any man doubt, and not firmly believe, he is far from the hope of eternall life and salvation.

Chapter x. Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Deities; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.

God himself, though he be Trinity in persons, yet is but one only simple Essence; notwithstanding we doubt not but that there are in him many Divine powers, which as beams flow from him, which the Philosophers of the Gentiles call gods, the Hebrew masters numerations, we name Attributes; as wisdom which *Orpheus* call *Pallas*; understanding, which he *Mercury*; The conception of the Form, which he *Saturn*; The Productive power, which he *Neptune*; the secret nature of things, which he *Iuno* [Juno]; Love, which he *Venus*; pure life, which he the *Sun*, or *Apollo*. The matter of the whole world, he calleth *Pan*; the soul, as it ingendereth things below, contemplateth things above, and retracteth it self into it self, he honoured with three names, viz. *Maris*, *Neptune* and *Ocean*, and more of this kind, of which he sings elsewhere,

*Pluto and Jupiter, and Phebus, are one;
But why do we speak twice? Gods one alone.*

And of the same *Valerius Soranus* sang,

*Omnipotent Jove the God and King of Kings,
The Father of the gods, One, yet all things.*

Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yea diverse sexes; whom, as *Pliny* saith, Fraile and weak mortality hath digested unto more, being mindfull of his one frailty, that every man might

worship that portion which he especially wanteth; so those who had need of faith invocated *Jupiter*; they that wanted providence, *Apollo*; wisdom, *Minerva*; and so as they wanted other things, they invocated other powers. Hence arose that great variety of Dieties [deities], by reason of the many and diverse distribution of graces; but God is one, from whom all things. Therefore *Apuleius* in his book *De mundo* to *Faustin* saith, Whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species, by whose variety he is made of many shapes; and *Marcus Varro* in his book of the worship of God, saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to *Jupiter*, who is the same God, worshipped under diverse names. Therefore it is meet to know the sensible proprieties, and perfectly to intellectualize them by the way of more secret Analogy; whosoever understandeth truly the Hymnes of *Orpheus* and the old Magicians, shall find that they differ not from the Cabalisticall secrets and Orthodox traditions; for whom *Orpheus* calls Curets and unpolluted gods, *Dionysius* names Powers; the Cabalists appropriate them to the numeration *Pahad*, that is to the Divine fear: so that which is EnSoph in the Cabala, *Orpheus* calleth Might; and *Typhon* is the same with *Orpheus*, as *Zamael* in the Cabala; but the *Mecubales* of the Hebrews, the most learned in Divine things, have received the ten principal names of God, as certain Divine powers, or as it were members of God, which by ten numerations which they call *Sephiroth* as it were vestiments, Instruments or examplars of the Archetype, have an influence on all things created, through the high things, even to the lowest, yet by a certain order; for first and immediately they have influence on the nine orders of Angels, and quire of blessed souls, and by them into the Celestiall Spheres, Planets and men, by the which *Sephiroth* every thing then receiveth power and vertue; The first of these is the name *Eheia*, the name of the Divine Essence; his numeration is called *Cether* [Kether], which is interpreted a Crown or Diadem, and signifieth the most simple Essence of the Divinity, and it is called that which the eye seeth not, and is attributed to God the Father, and hath his influence by the order of *Seraphinus*, or as the Hebrews call them *Haiioth Hacadosch*, that is creatures of holiness, and then by the *primum mobile*, bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called *Meratiron* [Metatron], that is, the prince of faces, whose duty it is to bring others to the face of the prince; and by him the Lord spake to *Moses*. The second name is *Iod* or *Tetragrammaton* joyned with *Iod*; his numeration is *Hochma*, that is wisdom, and signifieth the Divinity full of *Ideas*, and the first begotten; and is attributed to the Son, and hath his influence by the order of *Cherubins*, or that the Hebrews call *Orphanim*, that is, forms or wheels; and from thence into the starry Heaven, where he fabricateth so many figures as he hath *Ideas* in himself, and distinguisheth the very *Chaos* of the creatures, by a particular Intelligence called *Raziell*, who was the ruler of *Adam*. The third name is called *Tetragrammaton Elohim*; his numeration is named *Prina*, viz. providence and understanding, and signifies remission, quietness, the *Jubilee*, penitentiall conversion, a great Trumpet, redemption of the world, and the life of the world to come; it is attributed to the Holy Spirit, and hath his influence by the order of the thrones, or which the Hebrews call *Aralim*, that is great Angels mighty and strong, and from thence by the sphere of *Saturn* administereth form to the unsettled matter, whose particular intelligence is *Zaphchiel*, the ruler of *Noah*, and another intelligence named *Iophiel* the ruler of *Sem*; and these are three supream and highest numerations as it were seats of the

Divine persons, by whose commands all things are made, but are executed by the other seven, which are therefore called the numerations framing. Therefore the fourth name is *El* whose numeration is *Hesed*, which is Clemence or goodness, and signifieth grace, mercy, piety, magnificence, the scepter and right hand, and hath his influx by the order of the Dominations, which the Hebrews call *Hasmalim*, and so through the sphere of *Iupiter* [Jupiter] fashioning the Images of bodyes [bodies], bestowing clemency and pacifying justice on all; his particular intelligence is *Zadkiell* the ruler of *Abraham*: The fifth name is *Elohim Gibor*, that is, the mighty God, punishing the sins of the wicked; and his numeration is called *Geburach*, which is to say, power, gravity, fortitude, security, judgement, punishing by slaughter and war: and it is applyed [applied] to the Tribunall of God, The girdle, the sword and left hand of God; it is also called *Pachad*, which is fear, and hath his influence throw [through] the order of powers which the Hebrews call *Seraphim*, and from thence through the sphere of *Mars*, to whom belongs fortitude, war, affliction, it draweth forth the Elements; and his particular intelligence is *Camael*, the ruler of *Samson*; The sixt [sixth] name is *Eloha*, or a name of four letters, joynd [joined] with *Vaudahat*, his numeration is *Tiphereth*, that is apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the order of vertues [virtues], which the Hebrews call *Malachim*, that is Angels into the spere [sphere] of the Sun, giving brightness and life to it, and from thence producing mettals [metals]; his particular intelligence is *Raphael*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Pehiel*, ruler of *Iacob* [Jacob]. The seventh name is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is the God of hosts; and his numeration is *Nezah* [Netzach], that is triumph and victory; the right Columne is applyed to it, and it signifies the eternity and justice of a revenging God; it hath his influence through the order of principalities, whom the Hebrews call *Elohim*, that is Gods, into the sphere of *Venus*, gives zeal and love of righteousness, and produceth vegetables; his Intelligence is *Haniel* and the Angel *Cerviel*, the ruler of *David*; The eighth is called also *Elohim Sabaoth*, which is also interpreted the God of Hoasts [Hosts], not of war and justice, but of piety and agreement; for this name signifieth both, and precedeth his Army; the numeration of this is called *Hod*, which is interpreted both praise, confession, honor and famousness. The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call *Ben Elohim*, that is the sons of God, into the sphere of *Mercury*, and gives elegancy and consonancy of speech and produceth living creatures; his intelligence is *Michael*, who was the ruler of *Salomon* [Solomon]; The ninth name is called *Sadai*, that is Omnipotent, satisfying all, and *Elhai*, which is the living God; his numeration is *Iesod*, that is foundation, and signifieth a good understanding, a Covenant, redemption and rest, and hath his influence through the order of Angels, whom the Hebrews name *Cherubim*, into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the genui, and keepers of men, and distributeth them; his intelligence is *Gabriel*, who was the keeper of *Joseph*, *Joshua* and *Daniel*; The tenth name is *Adonai Melech*, that is Lord and King; his numeration is *Malchuth*, that is Kingdom and Empire, & signifieth a Church, Temple of God, and a Gate, and hath his influence through the order of *Animastick*, viz. of blessed souls, which by the Hebrews is called *Issim*, that is Nobles, Lords and Princes; they are inferior to the *Hierarchies*, and have their influence on the sons of men, and give knowledge and the wonderfull understanding of things, also industry and prophesie [prophecy]; and the soul of *Messiah* is president amongst them, or

(as others say) the intelligence *Metatron* [Metatron] which is called the first Creature, or the soul of the world, and was the ruler of *Moses*.

Chapter xi. Of the Divine names, and their power and vertue [virtue].

God himself though he he only one in Essence, yet hath diverse names, which expound not his diverse Essences or Deities, but certain properties flowing from him, by which names he doth pour down, as it were by certain Conduits on us and all his creatures many benefits and diverse gifts; ten of these Names we have above described, which also *Hierom* reckoneth up to *Marcella*. *Dionysius* reckoneth up forty five names of God and Christ. The *Mecubales* of the Hebrews from a certain text of Exodus, derive seventy-two names, both of the Angels and of God, which they call the name of seventy two letters, and *Schemhamphores*, that is, the expository; but others proceeding further, out of all places of the Scripture do infer so many names of God as the number of those names is: but what they signifie is altogether unknown to us: From these therefore, besides those which we have reckoned up before, is the name of the Divine Essence, *Eheia äéää*, which *Plato* translates ΩV, from hence they call God TO ON, others O UN that is the being. *Hu äää* is another name revealed to *Esay*, signifying the Abyesse of the Godhead, which the Greeks translate TAUTON, the Latins, himself the same. *Esch ùà* is another name received from *Moses* which soundeth Fire, and the name of God *Na àð* is to be invocated in perturbations and troubles. There is also the name *Iah äé* and the name *Elion iääìò* and the name *Macom í÷âî*, the name *Caphu åôë*, the name *Innon iðåé* & the name *Emeth* [=aemeth] *úîà* which is interpreted Truth, and is the seal of God; and there are two other names *Zur øåö* and *Aben iää* both of them signifie a solid work, and one of them express the Father with the Son; and many more names have we placed above in the scale of numbers; and many names of God and the Angels are extracted out of the holy Scriptures by the Cabalisticall calculation, Notarian and Gimetrian [Gematria] arts, where many words retracted by certain of their letters make up one name, or one name dispersed by each of its letters signifieth or rendreth more. Somtimes they are gathered from the heads of words, as the name *Agla àîâà* from this verse of the Holy Scripture

îîåòì øåéì éðää äúà

that is the mighty God for ever; in like manner the name *Iaia àéàé* from this verse

ääåé ãçà äääé åðéäîà

that is God our God is one God; in like manner the name *Iava äääé* from this verse

øåà éäéå øåà éäé

that is let there be light, & there was light; in like maner the name *Ararita* àúéøàøà from this verse

ãçà éúøéíú åãåäéé ùàø áúåãçà ùàø ãçà

that is one principle of his unity, one beginning of his Individuality his vicissitude is one thing; and this name *Hacaba* äá÷ä is extracted from this verse

àåä ùåã÷ä êåøá

the holy and the blessed one; in like manner this name *Jesu* åùé is found in the heads of these two verses, viz.

åì åäåù àéáé

that is, untill the *Messiah* shall come, and the other verse

úéå åîù ïäðé

that is, his name abides till the end, Thus also is the name *Amen* ïîà extracted from this verse

ïîäð êîî éðåà

that is the Lord the faithfull King; sometimes these names are extracted from the end of words, as the same name *Amen*, from this verse

íéòùøä ïë àì,

that is, the wicked not so, but the letters are transposed; so by the finall letters of this verse

äî åîù äî éì,

that is, to me what? or what is his name? is found the name *Tetragrammaton*, in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please; and sometimes these names are extracted from all the letters,

one by one, even as those seventy two names of God are extracted from those three verses of *Exodus* beginning from these three words,

èéâ àáéâ òñéâ

the first and last verses being written from the right to the left, but the middle contrarywise from the left to the right, as we shall shew hereafter; and so sometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as *Messia* äéùî from *Ismah* çîùé and *Michael* ìàëéî from éëàîî *Malachi*. But sometimes by changing of the Alphabeth, which the Cabalists call *Ziruph* óâøéö so from the name *Tetragrammaton* äääé are drawn forth öôöî *Maz Paz* âæâë *Kuzu* sometimes also by reason of the equality of numbers, names are changed, as *Metatron* [Metatron] ìâøèèî for *Sadai* éãù for both of them make three hundred and fourteen, so *Iiai* éàéé and *El* ìà are equall in number, for both make thirty one. And these are the hidden secrets concerning which it is most difficult to judge, and to deliver a perfect science; neither can they be understood and taught in any other language except the Hebrew; but seeing the names of God (as *Plato* saith in *Cratylus*) are highly esteemed of the Barbarians, who had them from God, without the which we can by no means perceive the true words and names by which God is called, therefore concerning these we can say no more, but those things which God out of his goodness hath revealed to us; for they are the mysteries and conveyances of Gods omnipotency, not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immovable number and figure of Characters, and breath [breathe] forth the harmony of the Godhead, being consecrated by the Divine assistance; therefore the creatures above fear them, those below tremble at them, the Angels reverence, the devils are affrighted, every creature doth honor, and every Religion adore them; the religious observation whereof, and devout invocation with fear and trembling doth yeeld us great vertue, and even deifies the union, and gives a power to work wonderfull things above nature: Therefore wee may not for any reason whatsoever, change them; therefore *Origen* commandeth that they be kept without corruption in their own Characters; and *Zoroastes* [Zoroaster] also forbiddeth the changing of barbarous and old words; for as *Plato* saith in *Cratylus*, All Divine words or names, have proceeded either from the gods first, or from antiquity, whose beginning is hardly known, or from the Barbarians: *Iamblicus* in like manner adviseth, that they may not be translated out of their own language into another; for, saith he, they keep not the same force being translated into another tongue: Therefore these names of God are the most fit and powerfull means of reconciling and uniting man with God, as we read in *Exodus*, in every place in which mention is made of my name, I will be with thee, and bless thee; and in the book of *Numbers*, the Lord saith, I will put my name upon the sons of *Israel* and I will bless them: Therefore Divine *Plato* in *Cratylus* & in *Philebus* commandeth to reverence the names of God more than the Images or statues of the gods: for there is a more express Image and power of God, reserved in the faculty of the mind, especially if it be inspired from above, than in the works of mens hands; Therefore sacred words have not their power in Magicall

operations, from themselves, as they are words, but from the occult Divine powers working by them in the minds of those who by faith adhere to them; by which words the secret power of God as if were through Conduite pipes, is transmitted into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderfull things, as we read of *Medea*.

*Most pleasant sleep she causd, words thrice she spake,
The Seas appeasd, and soon their fury brake.*

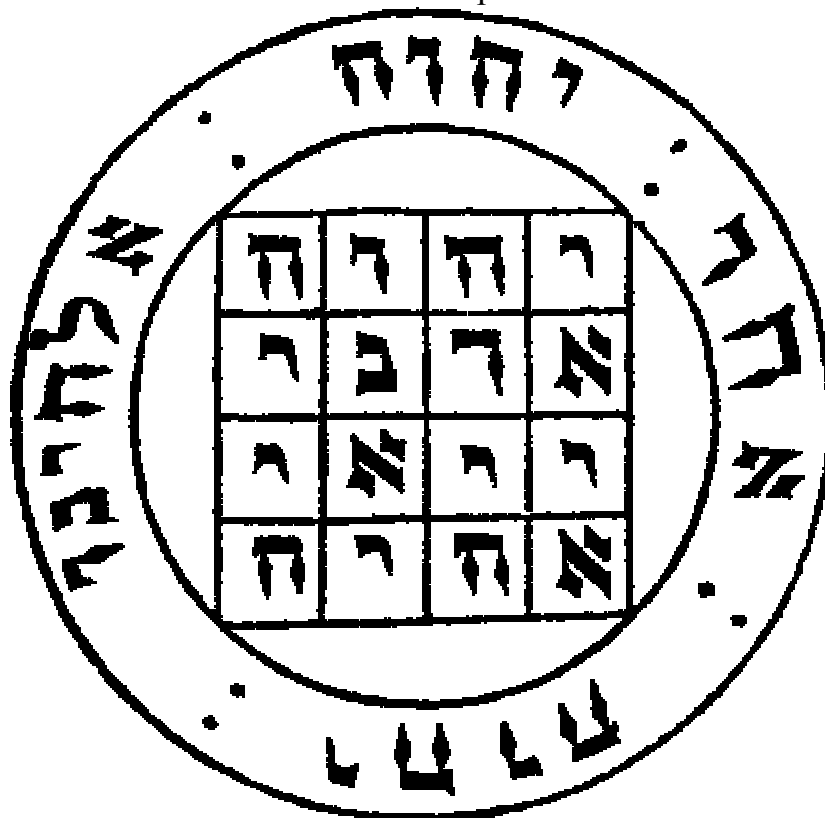
Which the Ancient Doctors of the Hebrews have especially observed, who were wont to do many wonderfull things by words; the *Pythagorians* [Pythagoreans] also have shewed, how to cure very wonderfully the diseases both of body and mind, with certain words; we read also, that *Orpheus*, being one of the Argonauts diverted a most fierce storm by certain words; in like manner that *Apollonius*, by certain words whispered, raised up a dead maide at *Rome*; and *Philostratus* reporteth that some did by certain words call up *Achilles* Ghost; and *Pausanias* relates, that in *Lydia* in the Cities of *Hiero-Cesarea* and *Hypepis*, were two temples consecrated to the Goddess whom they called *Persica*, in both of which when divine service was ended, a certain Magitian [magician], after he had laid dry wood upon the Altar, and in his native language had sang Hymnes, and pronounced certain barbarous words, out of a book which he held in his hand, presently the dry wood, no fire being put to it, was seen to be kindled, and burn most clearly. Also *Serenus Samonicus* delivereth amongst the precepts of Physick, that if this name *Abracadabra* be written, as is here expressed, *viz.* diminishing letter after letter backward, from the last to the first, it will cure the Hemitritean Fever or any other, if the sheet of paper or parchment be hanged about the neck, and the disease will by little and little decline and pass away.

a b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
a b r a c a d
a b r a c a
a b r a c
a b r a
a b r
a b
a

But *Rabbi Hama* in his book of speculation delivereth a sacred seal more efficacious against any diseases of man, or any griefes whatsoever, in whose foreside are the four squared names of God, so subordinated to one another in a square, that from the highest to the lowest those most holy names or seales of the Godhead do arise, whose intention is inscribed in the circumferentiall circle, but on the backside is inscribed the seven lettered

name *Araritha*, and his interpretation is written about, viz. the verse from which it is extracted, even as you see it here described.

The former part.



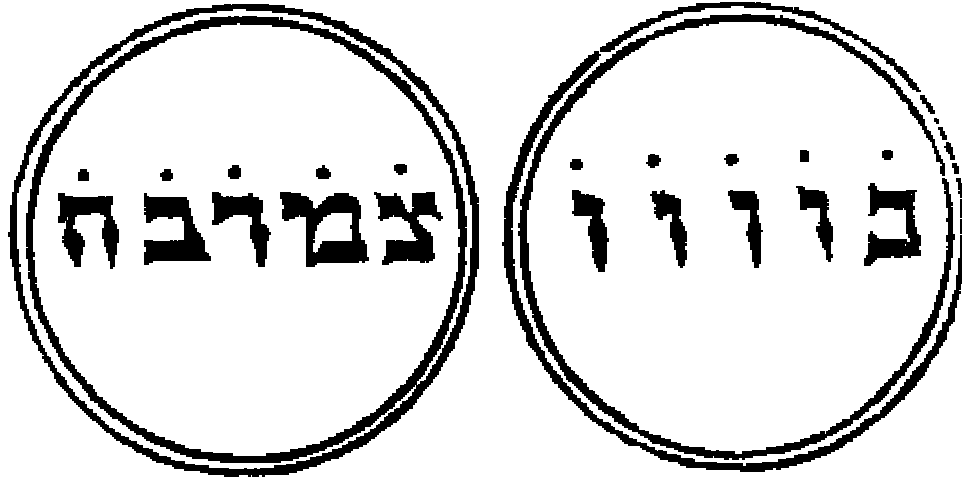
The hinder part.



But all must be done in most pure gold, or Virgin Parchment, pure, clean and unspotted, also with Inke made for this purpose, of the smoak [smoke] of consecrated wax lights, or incense, and holy water; The actor must be purified and cleansed by sacrifice, and have an infallible hope, a constant faith, and his mind lifted up to the most high God, if he would surely obtain this Divine power. In like manner against the affrightments and mischief of evil spirits and men, and what dangers soever, either of journey, waters, enemies, arms, in the manner as is above said, these Characters on the one side **אָאָאָאָ** and these on the backside **אָאָאָאָ** which are the beginnings and ends of the five first verses of *Genesis*, and representation of the creation of the world; and by this Ligature they say that a man shall be free from all mischiefes, if so be that he firmly beleeveth [believeth] in God the creator of all things.

In the fore part.

In the hinder part.



Neither let any distrust or wonder, that sacred words, applyed outwardly can do very much, seeing by them the Almighty God made the heavens and the earth; and further, by experience it is found, as saith *Rab Costa Ben Luca*, that many things not having Physicall vertues do very much, As for example, the finger of an abortive child hanged on the neck of a woman hindereth conception, so long as it remaineth there; Moreover that in diverse sacred words and names of God, there is great and Divine power, which worketh miracles, *Zoroastes* [Zoroaster], *Orpheus*, *Iamblicus*, *Synesius*. *Alchindus*, and all the famous Philosophers testifie; and *Artephius* both a Magician and Philosopher, hath written a peculiar book concerning the vertue of words and Characters. *Origen* not inferior to the famousest Philosophers, doth maintain against *Celsus*, that there doth ly [lie] hid wonderfull vertue in certain Divine names, and in the book of *Judges* the Lord saith, my name which is *Pele àiô*, signifieth with us, a worker of miracles. or causing wonders; but the true name of God is known neither to men nor to Angels, but to God alone, neither shall it be manifested (as the holy Scriptures testifie) before the Will of God be fulfilled; Notwithstanding God hath other names amongst the Angels, others amongst us men; for there is no name of God amongst us (as *Moses* the Egyptian saith) which is not taken from his works, and signifieth with participation, besides the name *Tetragrammaton*, which is holy, signifying the substance of the Creator in a pure signification, in which no other thing is partaker with God the Creator; therefore it is called the separated name, which is written and not read, neither is it expressed by us, but named, and signifieth the second supernall Idiome, which is of God, and perhaps of Angels. In like manner the Angels have their name amongst themselves, and in their Idiome, which *Paul* calleth the tongue of Angels, concerning which we have very little knowledge with us, but all their other names are taken from their offices and operations, which have not so great efficacy, and therefore the Magicians call them by their true names, namely the heavenly ones, which are contained in the holy Bible.

Chapter xii. Of the influence of the divine names through all the middle causes into these inferior things.

The most high Creator and first cause, although he ruleth and disposeth all things, yet distributeth the care of execution to diverse Ministers, both good and bad, which *John* in the *Revelations* calls assisting, and destroying Angels: of which the prophet sings elsewhere; The Angel of the Lord remains in the presence of them that fear him, that he may preserve them: and elsewhere he describes immissions by evill Angels. Now whatsoever God doth by Angels, as by ministers, the same doth he by heavens, Stars, but as it were by instruments, that after this manner all things might work together to serve him, that as every part of Heaven, and every Star doth discern every corner or place of the earth, and time, species and Individuall: so it is fit that the Angelical vertue of that part and Star should be applyed to them, viz. place, time, and species. Whence *Austin* [Augustine] in his book of questions, saith, Every visible thing in this world, hath an Angelicall power appointed for it: Hence *Origen* on the book of *Numbers* saith, the world hath need of Angels, that may rule the Armies of the earth, Kingdoms, provinces, men, beasts, the nativity, and progress of living creatures, shrubs, plants, and other things, giving them that vertue which is said to be in them, from an occult propriety; much more need is there of Angels that may rule holy works, vertues and men, as they who alwaies see the face of the most high father, and can guide men in the right path, and also even the least thing to this place, as fit members of this world in which God as the chief president, dwelleth, most sweetly disposing all things, not being contained, or circumscribed, but containing all things, as *John* in the *Revelations* describeth the heavenly City, whose twelve gates are guarded with twelve Angels, infusing on them what they receive from the Divine name, twelve times revolved; and in the foundations of that City the names of the twelve Apostles, and the Lamb; for as in the Law, in the stones of the Ephod and foundations of the Holy City described by *Ezekiel*, were written the names of the tribes of *Israel*, and the name of four letters did predominate over them; so in the Gospel, the names of the Apostles are written in the stones of the foundation of the heavenly City, which stones stand for the tribes of *Israel* in the Church, over which the name of the Lamb hath influence, that is, the name of *Jesus*, in which is all the vertue of the four lettered name; seeing that *Jehovah* the Father hath given him all things: Therefore the Heavens receive from the Angels, that which they dart down; but the Angels from the great name of God and *Jesu*, the vertue whereof is first in God, afterward diffused into these twelve and seven Angels, by whom it is extended into the twelve signs, and into the seven planets, and consequently into all the other Ministers and instruments of God, pourtraiing even infinitely. Hence Christ saith, Whatsoever you shall ask the Father in my name, he will give you; and after his resurrection saith, In my name they shall cast out devils, and do as followeth; so that the name of four letters is no further necessary, the whole vertue thereof being translated into the name of *Jesus*, in which only miracles are done; neither is there any other (as *Peter* saith) under heaven given unto men, by which they can be saved, but that; but let us not think, that by naming *Jesus* prophanely [profanely], as the name of a certain man, we can do miracles by vertue of it: but we must invoke it in the holy Spirit, with a pure mind and a fervent spirit, that we may obtain those things which are promised us in him; especially knowledge going before, without which there is no hearing of us, according to that of the Prophet, I will hear him because he hath known my name; Hence at this time no favour can be drawn from the heavens, unless the authority, favor and consent of the name *Jesu* intervenc; Hence the Hebrews and Cabalists most skilfull [skillful] in the Divine names, can work

nothing after Christ by those old names, as their fathers have done long since; and now it is by experience confirmed, that no devil nor power of Hell, which vex and trouble men, can resist this name, but will they, nill they, bow the knee and obey, when the name *Jesus* by a due pronounciation is proposed to them to be worshipped, and they fear not only the name but also the Cross, the seal thereof; and not only the knees of earthly, heavenly, and hellish creatures are bowed, but also Insensible things do reverence it, and all tremble at his beck, when from a faithfull heart and a true mouth the name *Jesus* is pronounced, and pure hands imprint the salutiferous sign of the Cross: neither truly doth Christ say in vain to his Disciples, In my name they shall cast out Devils, &c. unless there were a certain vertue expressed in that name over divels [devils] and sick folk, serpents, and persons, and tongues, and so forth, seeing the power which this name hath, is both from the vertue of God the institutor, and also from the vertue of him who is expressed by this name, and from a power implanted in the very word. Hence is it that seeing every creature feareth and reverenceth the name of him who hath made it, sometimes even wicked and ungodly men, if so be they believe the invocation of Divine names of this kind, do bind devils, and operate certain other great things.

Chapter xiii. Of the members of God, and of their influence on our members.

We read in diverse places of the holy Scripture, of diverse members of God, and ornaments; but by the members of God, are understood manifold powers, most simply abiding in God himself, distinguished amongst themselves by the sacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations, or conduit pipes, by the which he diffuseth himself; the hemmes of which as oft as our mind shall touch, so often the Divine power of some member goeth forth, even as *Jesus* cryed [cried] out, concerning the woman with the bloody Issue, Some body hath touched me, for I perceive vertue to go forth from me. These members therefore in God are like to ours; but the Ideas and exemplars of our members, to the which if we rightly conform our members, then being translated into the same Image, we are made the true sons of God, and like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the *Canticles*; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel signifieth not the mountain in the Sea coast of *Syria*, but a little creature, which ingendreth [engendereth] the purple. Also of his eyes, eyelids and ears, we read in the *Psalmes*, the eyes of the Lord on the Just, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire [inquire] after the sons of men: also of his mouth, tast [taste], throat, lips, and teeth, we read in *Esay*, Thou hast not enquired at my mouth; and in the *Canticles*, Thy throat as the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak; there are also Nostrils, by the which (as we often find in the Law) he smelleth the sacrifices for a sweet odour: he hath shoulders, armes, hands, and fingers, of the which we read in *Esay*; the government is laid upon his shoulders; to whom is the Arm of the Lord revealed? and the Kingly Prophet singeth, thy hands O Lord have made me and fashioned me, and I will behold the

heavens, the work of thy fingers; he hath also a right and left hand; hence the *Psalmist* saith, The Lord saith to my Lord, sit at my right hand: and of the left we read, in the Gospel, on which the damned shall be placed at the last day: further we read of the heart, breast, back, and back parts of God; as in the book of Kings, that God found *David* a man according to his own heart; we read also in the Gospel his breast upon which the Disciple sleeping conceived divine mysteries; and the *Psalmist* describeth his back, in the paleness of gold; and he himself saith in *Jeremiah*, I will shew my back and not my face in the day of their perdition, and he saith to *Moses*, Thou shalt see my back parts; of his feet the *Psalmist* also saith, Darkness under his feet, and in *Genesis* he is said to walk to the South. In like manner also we read of the garments, and ornaments of God, as with the *Psalmist*, the Lord hath reigned, he hath put on beauty, cloathed [clothed] with light as with a garment; and elsewhere, Thou hast put on comeliness and beauty; The Abyesse as a garment and his cloathing; and in *Ezekiel*, the Lord speaketh, saying, I spread my garment over thee and covered thy nakedness; moreover also we read of the rod, Staffe, Sword and Buckler of God, as in the *Psalmist*, Thy rod and thy staffe, they have comforted me; his truth hath compassed thee about as with a shield; and in *Deuteronomy* we read of the sword of his glory; and very many of this sort the sacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our members and all things about us, and all our works, are both ruled, directed, preserved, governed, and also censured, as the prophet saith, He hath put my foot upon a rock, and directed my goings; and elsewhere he saith, Blessed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he saith, the Lord hath put a new song into my mouth; and elsewhere our Saviour saith, I will give you a mouth and wisdom; and of the hair he saith, an hair of your head shall not perish; and in another place, the hairs of your head are numbred [numbered]; for the Almighty God seeing he would have us to be his Images and like to himself, hath framed members, limbs, and figures after many ways laid open in us, according to the similitude of his hidden vertues, as it were signs keeping the same order and proportion to them: whence the *Mecubals* of the Hebrews say, that if a man capable of the Divine influence do make any member of his body clean and free from filthiness, then it becometh *Habitale* and proper seat of the secret limb of God, and of the vertue to the which the same name is ascribed: so that if that member want any thing, the name being invocated, whence it dependeth, it is presently heard effectually, according to that, I will hear him, because he hath known my name; and these are the great and hidden mysteries, concerning which it is not lawfull to publish more.

Chapter xiiii. Of the Gods of the gentiles, and souls of the Celestiall bodies, and what places were consecrated in times past, and to what Deities.

The Philosophers have maintained, as we have shewed before, that the Heavens and Stars are Divine Animals, and their souls intellectuall, participating of the Divine mind; and they averre, that some separated substances are superior, others inferior to them, as it were governing and serving, which they call intelligences and Angels; moreover *Plato* himself affirmed, that Celestiall souls' are not confined to their bodies, as our souls to our bodies, but to be, where they will, and also that they rejoyce [rejoice] in the vision of God, and without any labor or pains do rule and move their bodies, and together in moving them do easily govern these inferior things; therefore they often called the souls

of this kind, Gods, and appointed Divine honors for them, and dedicated prayers and sacrifices to them, and did worship them with Divine worship, and these are the gods to the which all people are attributed, concerning which *Moses* commanded in *Deuteronomy*, saying, least perchance your eyes being lifted up to Heaven, thou shouldest see the Sun, the Moon, and all the Stars of Heaven, and being turned back shouldest adore and worship them, to which all the Nations are subjected, which are under the Heaven; but the Lord *Jehovah* hath taken and brought you forth from the furnace of *Egypt*, that thou shouldest be an Hereditary people to himself; and in the same book *chap. 17* he calleth the Sun, Moon, & Stars Gods; and the Doctors of the Hebrews upon that place of *Genesis* where it is said, that *Abraham* gave gifts to the sons of the concubines, *viz. Shemoth, Steltoma*, that is strange names, but left *Isaac* heir of all that he possessed, say, that the sons of the concubines were not in the blessing of *Abraham*, given to *Jehovah* the most high creator, but to strange gods and deities, but that *Isaac* and his seed were given to the omnipotent *Jehovah*, and in no part to any strange Deities; therefore they are upbraided in *Deuteronomy*, because they served strange gods and worshipped them they knew not, and to whom they were not given; and also *Joshua Nave*, after that the people were brought into the land of promise, their enemies overcome, and the lots of the possessions of *Israel* distributed, gave the people leave to choose that God whom they would worship, saying, leave is given you this day to choose whom you will especially serve, whether the gods which your fathers served in *Mesopotamia*, or the gods of the *Amorites*, whose land you inhabite; but the people answered, we will serve the Lord *Jehovah*, and he shall be our God; *Joshua* said to them, ye cannot do it, for the Lord *Jehovah* is holy, strong, and jealous; but the people persevering to serve *Jehovah*; he saith to them, ye are witnesses your selves, that ye have chosen for your selves the Lord, to serve him; take away therefore strange gods out of the midst of you, and incline your hearts to the Lord God of *Israel* and he erected a great stone saying, this stone shalbe for a witness, least perhaps afterwards ye will deny and lye [lie] to the Lord your God; therefore the other gods, to which the other Nations were given, were the Sun, Moon, twelve Signs, and other Celestial bodies, and Divine fabricks, yet not as they were bodies, but as the soul adhereth to them, and the whole *Militia* of Heaven, which *Jeremy* cals the queen of Heaven, that is the power by which the Heaven is governed, *viz.* the soul of the world, of which *Jeremy* saith, The sons gather sticks, and part thereof maketh a fire, and the women mingle oyl [oil], that they might make a cake for the Queen of heaven, neither was the worship of *Doulia*, to this Queen and other Celestiall souls prohibited them, but of *Latria* only, which they that gave, are reprov'd of the Lord; but the name of these souls or Gods, we have declared; but to what Regions, People, and Cities they were ascribed as proper and tutelar gods; *Origen, Tertullian, Apuleius, Diodorus*, and very many other historians, partly relate to us: Therefore all people worshipped their gods with their proper ceremonies; The *Beotians, Amphiarus*; The *Africans, Mopsus*; the *Egyptians, Osiris and Isis*; the *Ethiopians*, who inhabite *Mero*, *Jupiter and Bacchus*; The *Arabians; Bacchus and Venus*; the *Scythians, Minerva*; the *Naucradians, Serapis*; the *Syrians, Atargates*; the *Arabians, Diaphares*; the *Africans, Celestus*; the *Nornians, Tibelenus*: In *Italy* also by the free Cities consecration, *Delventius*, was the God of the *Crustumensians, Viridianus* of the *Narvensians, Aucharia* of the *Æsculans, Narsia* of the *Volsians, Valentia* of the *Otriculans, Nortia* of the *Sutrinians, Curis* of the *Phaliscians*; these especially were famous. The Latians did adore

with the highest worship, *Mars*; the *Egyptians*, *Isis*; the *Moors*, *Iuba*; the *Macedonians*, *Cabrius*; the *Carthaginians*, *Uranus*; the *Latines*, *Faunus*; the *Romans*, *Quirinus*; the *Sabines*, *Sangus*; the *Athenians*, *Minerva*; *Samos*, *Juno*; *Paphos*, *Venus*; *Lemnos*, *Vulcan*; *Naxos*, *Bacchus*; *Delphos*, *Apollo*; and as *Ovid* singeth in his *Fasti*,

Athens do Pallas; Crete, Dian' implore.
The island Lemnos Vulcan doth adore.
The Spartans, Juno ----

The *Carthaginians* and *Leucadians* did worship Saturn; *Crete*, *Pyreus*, *Homole*, *Ida*, *Elis* and *Lybia* [Libia], Jupiter, where was his Oracle: *Epirus*, *Latium*, *Gnidus*, *Lycia*, *Pisa*, *Macedonia*, Mars; The *Thermodonians*, *Scythians*, and *Thracia*, the Sun; the *Scythians* did worship only one God, sacrificing an horse to him; the same also the *Heliopolitans*, and *Assyrians* did worship; and under the name of Apollo, the *Rhodians*, *Hyperboreans* and *Milesians*; and the mountains *Parnassus*, *Phaselus*, *Cynthus*, *Soracte*, were holy to him, and the Islands *Delos*, *Claros*, *Tenedos* and *Mallois*, a place in the Isle *Lesbos*, and the *Grynean* Grove or Town, besides the Cities, *Patara*, *Chrysa*, *Tarapnas*, *Cyrrha*, *Delphos*, *Arrephina*, *Entrosi*, *Tegyra*; Also *Thebes*, the Island *Naxos*, *Nise* a City of *Arabia*, *Callichoros* a river of *Paphlagonia*, were consecrated to him under the name of *Bacchus* and *Dionysus*; also *Parnassus*, and *Cytheros* mountains of *Boetia*, in which every second yeer [year] by course, the feasts *Bacchanalia* were kept; also the *Thamaritans* a people neighbors to the *Hircanians* did worship *Bacchus* with their own Ceremonies. The *Assyrians* first of all introduced the worship of *Venus*; then the *Paphians* in *Cyprus*, and *Phenicians* [Phoenicians], and *Cythereans*, whom (as *Ageus* reports) the *Athenians* followed: amongst the *Lacedomonians*, *Venus Armatha* was worshipped; at *Delphos*, *Venus Epitybia*; she was also adored of the *Coans*; and in *Amathus* an island of the *Aegean* Sea, and in *Memphi* [Memphis] a City of *Egypt*, and in *Gnido* and *Sicilia*, and the *Idalian* Grove, and the City *Hypepa*, and *Erice* a mountain of *Sicilia*, and in *Calidonia*, *Cyrene* and *Samos*; and no *Deity* of the old Gods (*Aristotle* being witness) is reported to have been worshipped with greater ceremonies, and in more places; the French did especially worship *Mercury*, calling him *Teutates*; so also the *Arcadians*, *Hormopolites*, *Egyptians* and *Memphites*. The *Scythians* about mount *Taurus*, did worship the Moon under the name of *Diana*; and in *Ephesus*, she had a most stately Temple; and in *Mycena* after the death of *Thoantes*, King of *Taurica*, her Image being stollen away by *Iphigenia* and *Orestes*, she was worshipped nigh *Aricia*. The Rite of Ceremonies being changed, she was worshipped likewise by the *Magnesians*, a people of *Thessalia*, and in *Pisa*, a City of *Achaia*, and in *Tybur*, and the *Aventinum* a Roman hill, and in *Perga* a City of *Pamphila*, and in *Agras* in the Kingdom of *Attica*; and the *Catenian* people are reported to have worshipped the Moon under the *Masculine* sexe; there were also other places consecrated to other Deities, as to *Pallas*, who is called *Minerva*, were consecrated *Athens*, the mountains *Pyreus*, *Aracynthus*, the River *Tritones*, and *Alcomeneum* a city of *Boetia*, and *Neo* one of the Islands of the *Cyclades*; The holy places of *Ceres* are, *Eleusis*, *Attica*, *Enna*, and *Catana*, Cities of *Sicilia*, and Mount *Aetna*; The chief worship to *Vulcan* was in the Island of *Lemnos*, and in *Imbres*, an Island of *Thracia* and *Therasia*, an Island consecrated to *Vulcan*, and also *Sicilia*. *Vesta* was the goddess of the *Trojans*, whom runaway *Aeneas* carried into *Italy*, and to

her are given the *Phrygians*, *Idea*, and *Dindymus*, mountains of *Phrygia*, and *Reatum* a City of *Umbria*; also the mountain *Berecynthus*, and *Pessinuntium*, a City of *Phrygia*; The Cities *Carthage*, *Prosenna*, *Arhos*, and *Mycena*, worshipped *Juno*; also the Island *Samos*, and the people of *Phaliscia*, *Orchestus* a City of *Boetia*, and *Tenatus* a Promontory of *Laconia*, were consecrated to *Neptune*, and the *Trezenian* Nation and City were under the protection of *Neptune*: of this sort therefore were the gods of the Nations, which did rule and govern them, which *Moses* himself in *Deuteronomy* calleth Gods of the earth, to the which all Nations were attributed, not signifying others then the heavenly Stars, and their souls.

Chapter xv. What our Theologians think concerning the Celestiall souls.

That the heavens and the heavenly bodies are animated with certain Divine souls, is not only the opinion of Poets, and Philosophers, but also the assertion of the sacred Scriptures, and of the Catholicks; for *Ecclesiastes* also describeth the soul of heaven, and *Jerom* upon same same expressly confesseth it: In like manner *Origen* in his book of Principles, seemeth to think that Celestiall bodies are animated, because they are said to receive commands from God, which is only agreeable to a reasonable nature; for it is written, I have enjoyned a command on all the Stars; Moreover *Job* seemeth to have fully granted, that the Stars are not free from the stain of sin; for there we read, the Stars also are not clean in his sight; which cannot verily be referred to the brightness of their bodies; moreover that the Celestiall bodies are animated, even *Eusebius* the *Pamphilian* thought, and also *Austin* [Augustine] in his *Enchiridion*; but of the latter writers *Albertus Magnus* in his book of four co-equals, and *Thomas Aquinas* in his book of Spiritual Creatures, and *John Scot* upon the second of the sentences; to these the most learned Cardinall *Nich. Cusanus* may be added; Moreover *Aureolus* himself in a strong disputation doth convince these things; who moreover thinketh it not strange, that the Heavenly bodies are worshipped with the worship of *Doulia*, and that their suffrages and helps are implored; to whom also *Thomas* himself consenteth, unless the occasion of Idolatry should hinder this rite; moreover *Plotinus* maintaineth that they know our wishes, and hear them; but if any one would contradict these, and account them sacrilegious tenents [tenets], let him hear *Austin* [Augustine] in his *Enchiridion*, and in his book of Retractions, and *Thomas* in the second book against the Gentiles, and in his *Quodlibets*, and *Scotus* upon the sentences, and *Gulielmus Parisiensis* in his sum of the universe, who unanimously answer, that to say the heavenly bodies are animated or inanimated, nothing belongeth to the Catholick faith. Therefore although it seemeth to many ridiculous, that the souls themselves be placed in the spheres and Stars, and as it were the Gods of the Nations, every one doth govern his Regions, Cities, Tribes, People, Nations and Tongues, yet it will not seem strange to those who rightly understand it.

Chapter xvi. Of Intelligences and spirits, and of the threefold kind of them, and of their diverse names, and of Infernall and subterraneall spirits.

Now consequently we must discourse of Intelligences, spirits and Angels. An Intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortall, insensible, assisting all, having Influence over all; and the nature of all intelligences, spirits and Angels is the same. But I call Angels here, not those whom we usually call Devils, but spirits so called from the propriety of the word, as it were, knowing, understanding and wise. But of these according to the tradition of the Magicians, there are three kinds, the first of which they call supercelestiall, and minds altogether separated from a body, and as it were intellectuall spheres, worshipping the one only God, as it were their most firm and stable unity or center; wherefore they even call them gods, by reason of a certain participation of the divinity; for they are always full of God, and overwhelmed with the Divine Nectar. These are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every ones duty to all of them; The Celestiall intelligences do next follow these in the second order, which they call worldly Angels *viz.* being appointed besides the Divine worship for the spheres of the world, and for the government of every heaven & Star, whence they are divided into so many orders, as there are heavens in the world, & as there are Stars in the Heavens, and they called those *Saturnine*, who rule the Heaven of *Saturn* & *Saturn* himself; others *Joviall*, who rule the heaven of *Jupiter* and *Jupiter* himself, and in like maner they name diverse Angels, as well for the name, as the vertue of the other Stars; and because the old Astrologers did maintain maintain fifty five motions, therefore they invented so many Intelligences or Angels; they placed also in the Starry heaven, Angels, who might rule the signs, triplicities, decans, quinaries, degrees and Stars; for although the school of the Peripateticks assigne one onely intelligence to each of the Orbs of the Stars: yet seeing every Star and small part of the heaven hath its proper and different power and influence, it is necessary that it also have his ruling intelligence, which may confer power and operate; therefore they have established twelve Princes of the Angels, which rule the twelve signs of the *Zodiack*, and thirty six which may rule the so many *Decans*, and seventy two, which may rule the so many *Quinaries* of heaven, and the tongues of men and the Nations, and four which may rule the triplicities and Elements, and seven governors of the whole world, according to the seven planets, and they have given to all of them names, and seals, which they call Characters, and used them in their invocations, incantations, and carvings, deccribing them in the instruments of their operations, images, plates, glasses, rings, papers, wax lights and such like; and if at any time they did operate for the Sun, they did invoke by the name of the Sun, and by the names of *Solare* Angels, and so of the rest. Thirdly they established Angels as Ministers for the disposing of those things which are below, which *Origen* calleth certain invisible powers to the which those things which are on earth, are committed to be disposed of. For sometimes they being visible to none do direct our journies [journeys] and all our businesses, are oft present at battels [battles], and by secret helps do give the desired successes to their friends, for they are said, that at their pleasures they can procure prosperity, and inflict adversity. In like manner they distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestrial; which four species of Angels are computed according to the four powers of the Celestiall souls, *viz.* the mind, reason, imagination, and the vivifying and moving nature; Hence the fiery follow the mind of the Celestiall souls, whence they concur to the contemplation of more sublime things, but the Aeriall

follow the reason, and favor the rationally faculty, and after a certain manner separate it from the sensitive and vegetative; therefore it serveth for an active life, as the fiery for a contemplative, but the watery following the imagination, serve for a voluptuous life; The earthly following nature, favour vegetable nature; moreover they distinguish also this kind of Angels into *Saturnine* and *Joviall*, according to the names of the Stars, and the Heavens; further some are Orientall, some Occidentall, some Meridional, some Septentrional; Moreover there is no part of the world destitute of the proper assistance of these Angels, not because they are there alone, but because they reign there especially, for they are everywhere, although some especially operate and have their influence in this place, some elsewhere; neither truly are these things to be understood, as though they were subject to the influences of the Stars, but as they have correspondence with the Heaven above the world, from whence especially all things are directed, and to the which all things ought to be conformable; whence as these Angels are appointed for diverse Stars, so also for diverse places and times, not that they are limited by time or place, neither by the bodies which they are appointed to govern, but because the order of wisdom hath so decreed, therefore they favor more, and patronize those bodies, places, times, stars; so they have called some Diurnall, some Nocturnall, other Meridional; in like manner some are called Woodmen, some Mountaineers, some Fieldmen, some Domesticks. Hence the gods of the Woods, Country gods, Satyrs, familiars, Fairies of the fountains, Fairies of the Woods, Nymphs of the Sea, the Naiades, Neriades, Dryades, Pierides, Hamadryades, Potumides, Hinnides, Agapte, Pales, Pareades, Dodonæ, Feniliæ, Lavernæ, Pareæ, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades, Camenæ, the Graces, the Genii, Hobgoblins, and such like; whence they call them vulgar superiors, some the demi-gods [demigods] and goddesses; some of these are so familiar and acquainted with men, that they are even affected with humane perturbations, by whose instruction *Plato* thinketh that men do oftentimes wonderful things, even as by the instruction of men, some beasts which are most nigh unto us, as Apes, Dogs, Elephants, do often strange things above their species; and they who have written the Chronicles of the Danes and Norwegians, do testifie, that spirits of diverse kinds in those regions are subject to mens commands; moreover some of these to be corporeall and mortall, whose bodies are begotten and dy [die], yet to be long lived is the opinion of the Egyptians and Platonists, and especially approved by *Proclus*. *Plutarch* also and *Demetrius* the Philosopher, and *Aemilianus* the Rhetorician affirm the same; Therefore of these spirits of the third kind, as the opinion of the Platonists is; they report that there are so many Legions, as there are Stars in the Heaven, and so many spirits in every Legion, as in heaven it self Stars, but there are (as *Athanasius* delivereth) who think, that the true number of the good spirits, is according to the number of men ninety nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten groats; others suppose the number of the Angels equal with men, because it is written, He hath appointed the bounds of the people according to the number of the Angels of God; and concerning their number many have written many things, but the latter Theologians following the master of the sentences, *Austin* [Augustine] and *Gregory* easily resolve themselves, saying, that the number of the good Angels transcendeth humane capacity; to the which on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world, as pure spirits in the superior, and some Divines affirm that they have received this by revelations; under these

they place a kind of spirits, subterrany or obscure, which the Platonists call Angels that failed, revengers of wickedness, and ungodliness, according to the decree of the Divine justice, and they call them evill Angels and wicked spirits, because they oft annoy and hurt even of their own accords; of these also they reckon more legions, and in like manner distinguishing them according to the names of the Stars and Elements, and parts of the world, they do place over them Kings, Princes and Rulers and the names of them; of these, four most mischievous Kings do rule over the other [others], according to the four parts of the world; under these many more Princes of Legions govern, and also many of private offices. Hence the *Gorgones*, *Statenocete*, the furies. Hence *Tisiphone*, *Alecto*, *Megæra*, *Cerberus*: They of this kind of spirits, *Porphiry* saith, inhabite a place nigh to the earth, yea within the earth it self; there is no mischief, which they dare not commit; they have altogether a violent and hurtfull custome, therefore they very much plot and endeavor violent and sudden mischiefs; and when they make incursions, sometimes they are wont to lie hide [hid], but sometimes to offer open violence, and are very much delighted in all things done wickedly and contentiously.

Chapter xvii. Of these according to the opinion of the Theologians.

But our Theologians, together with *Dionysius*, maintain the three distinctions of Angels; every one of which they divide into three orders, they call these Hierarchies, those quires, whom *Proclus* also distinguisheth by the number nine. They place therefore in the superior Hierarchies, Seraphim, Cherubim, and Thrones, as it were supercelestiall Angels contemplating the order of the Divine providence; the first in the goodness of God; the second in the Essence of God, as the form; the third in the wisdom. In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were wordly Angels concurring to the government of the world; the first of these command that which the other execute; the second are Ministers to the Heavens and sometimes conspire to the working of miracles; the third drive away those things which seem to be able to disturb the Divine Law; but in the inferior Hierarchy they place the Principalities, Archangels, [and Angels,] whom also *Iamblicus* reckoneth up, these as ministering spirits descend to take care of inferior things; the first of these take care of publike [public] things, princes and magistrates, provinces and kingdoms, every one those that belong to themselves; when we read in *Daniel*, But the prince of the Kingdom of *Persia* withstood me twenty one dayes; and *Jesus* the son of *Syrach* testifieth, that for every Nation a ruling Angel is appointed; which also *Moses* by his song in *Deuteronomy* seemeth to shew forth, saying, when the most High divided the Nations, he appointed them bounds according to the number of the Angels of God. The second are present at sacred duties, and direct the Divine worship about every man, and offer up the prayers and sacrifices of men before the gods. The third dispose every smaller matter, and to each thing each one is a preserver. There are also of these, who afford vertue to the least plants and stones and to all inferior things; to whom many things are common with God, many with men, and they are mediating Ministers; But *Athanasius*, besides Thrones, Cherubins, and Seraphins, who are next to God, and magnify him uncessantly with hymns and continuall praises, praying for our salvation, nameth the other orders, which by a common name he

calleth the *militia* of heaven. The first of these is the Doctrinall order, of the which he was, who spake to *Daniel*, saying, Come, that I may teach thee what shall come to thy people in the last dayes: Then there is the tutelar order, of the which we read also in *Daniel*. Behold, *Michael* one of the Princes cometh to my help; and there, In that time shall rise up *Michael* a great Prince, who standeth for the sons of thy people; of this order was that *Raphael* also, who carryed forth and brought back *Tobiah* the younger; after this is the Procuratory Order, of the which mention is made in *Job*, where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him; and of the same order is expounded also that which is written in the sixteenth Chapter of *Ecclesiasticus*, about the end. The works of the Lord have been made by his appointment from the beginning, and he hath distributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungred [hungered], nor been wearied, and have not desisted from their works, none of them shall oppress his neighbor even for ever. The Ministeriall order followeth, of the which *Paul* to the Hebrews saith, Are they not all Ministring spirits, sent forth for them who shall be heirs of salvation? After these is the Auxiliary order, of the which we read in *Esay*, The Angels of the Lord went forth and slew in the tent of the Assyrians 185. thousands. The Receptory order of souls followeth this, of which we read in *Luke*, the soul of *Lazarus* was carried by Angels into the bosom of *Abraham*, and there we are taught, that we should make to our selves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles. Moreover, there is the order of the Assistants, of the which we reade in *Zachary*. These are the two sons of the Oyl [oil] of splendor, who assist the ruler of the whole earth, but the Theologians of the Hebrews do otherwise number and call these orders; for in the highest place are those which they call ùã÷ã úáéä [Haihioth Hacadosh] that is, creatures of sanctity, or by the which God äéää giveth the gift of being. In the second place succeed *Ophanim* íéðôää that is forms or wheels, by the which God ääääé distinguisheth the *Chaos*: In the third place are *Aralim* íéìàøà great, strong, and mighty Angels, by the which *Jehova* [L: Tetragrammaton] *Elohim* pronounced or *Jehova* [L: Tetragrammaton] joyned with *He* ääääéä administreth form to the liquid matter: In the fourth place are *Hasmalim* íéìùä by which *El là* God framed the effigies of bodies. The fifth order is *Seraphim* íéôøù by the which God *Elohim Gibor* øáéä íéäìà draweth forth the elements. The sixt [sixth] is *Malachim* íéèàì that is of Angels, by the which God *Eloha* ääìà , produceth metals. The seventh *Elohim* íéäìà that is the gods by the which God *Jehovah Sabaoth* úääääö äääé produceth vegetables; The eighth *Beni Elohim* íéäìà éìá that is the sons of God, by the which God *Elohim Sabaoth* úääääö íéäìà procreateth Animals; The ninth & lowest *Cherubim* íéääøë by the which God *Sadai* éäù createth mankind; under these is the order *Animasticus* called *Issim* íéùèä that is nobles, strong men, or blessed, by the which God *Adonai* éðää bestoweth prophecie.

Chapter xviii. Of the orders of evil spirits, and of their fall, and divers natures.

There are some of the School of the Theologians, who distribute the evill spirits into nine degrees, as contrary to the nine orders of the Angels; Therefore the first of these are those which are called false gods, who usurping the name of God, would be worshipped for gods, and require sacrifices and adorations, as that Devil, who saith to Christ, if thou wilt fal [fall] down and worship me, I will give thee all these things, shewing him all the kingdoms of the world; and the Prince of these is he who said, I will ascend above the height of the clouds, and will he like to the most High; who is therefore called *Beelzebub*, that is, an old god. In the second place follow the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the Prophets of *Achab*; and the Prince of these is the Serpent *Pytho*; from whence *Apollo* is called *Pythius*, and that woman a witch in *Samuel*, and the other in the Gospel, who had *Pytho* in their belly. Therefore this kind of Devils joyneth himself to the Oracles, and deludeth men by divinations, and predictions, so that he may deceive. In the third order are the vessels of iniquity, which are also called the vessels of wrath, these are the inventors of evil things and of all wicked arts, as in *Plato*, that devill *Theutus* who taught Cards and Dice; for all wickedness, malice and deformity proceedeth from these; of the which in *Genesis*, in the Benedictions of *Simeon* and *Levi*, *Jacob* saith, vessels of iniquity are in their habitations; into their counsel let not my soul come; whom the *Psalmist* calleth vessels of death, *Esay* vessels of fury, and *Jeremy* vessels of wrath, *Ezekiel* vessels of destroying and slaying, and their prince is *Belial*, which is interpreted without a yoke [yoke] or disobedient, a prevaricator and an Apostate, of whom *Paul* to the *Corinthians* saith, what agreement hath Christ with *Belial*? Fourthly follow the revengers of evil, and their Prince is *Asmodeus*, viz. causing judgement; After these in the fifth place come the deluders, who Imitate miracles, and serve wicked conjurers and witches, and seduce the people by their miracles, as the serpent seduced *Eve*, and their Prince is Satan, of whom is written in the Revelations, that he seduced the whole world, doing great signs, and causing fire to descend from heaven in the sight of men, seducing the inhabitants of the earth, by reason of the signs, which are given him to do. Sixthly the Aeriall powers offer themselves; they joyn [join] themselves to thundering and lightnings, corrupting the aire, causing pestilences and other evils; in the number of which, are the four Angels, of whom the Revelation speaketh, to whom it is given to hurt the Earth and Sea, holding the four windes, from the four corners of the earth; and their prince is called *Meririm*; he is the *Meridian* Devill, a boyling [boiling] spirit, a devill raging in the South, whom *Paul* to the *Ephesians* calleth the Prince of the power of this air, and the spirit which worketh in the children of disobedience. The seventh mansion the furies possess, which are powers of evil, discords, war and devastations, whose Prince in the Revelations is called in Greek *Apollyon*, in Hebrew *Abaddon*, that is destroying and wasting. In the eighth place are the accusers, or the inquisitors, whose Prince is *Astarath* [Astaroth], that is, a searcher out: in the Greek language he is called *Diabolos*, that is an accuser, or calumniator, which in the Revelations is called the accuser, of the brethren, accusing them night & day before the face of our God. Moreover the Tempters and Ensnarers have the last place, one of which is present with every man, which we therefore call the evill *Genius*, and their Prince is *Mammon*, which is interpreted covetousness: But all unanimously maintain that evil

spirits do wander up & down in this inferiour world, enraged against all, whom they therefore call Devils, of whom *Austin* [Augustine] in his first hook of the incarnation of the word to *Januarius*, saith: Concerning the devils and his Angels contrary to Vertues, the Ecclesiasticall preaching hath taught, that there are such things; but what they are and how they are, he hath not clear enough expounded: yet there is this opinion amongst most, that this Devill was an Angel, and being made an Apostate, perswaded very many of the Angels to decline with himself, who even unto this day are called his Angels: *Greece* notwithstanding thinketh not that all these are damned, nor that they are all purposefully evil, but that from the Creation of the world, the dispensation of things is ordained by this means, that the tormenting of sinful souls is made over to them: The other *Theologians* say that not any Devill was created evill, but that they were driven and cast forth of Heaven, from the orders of good Angels for their pride, whose fall not only our and the Hebrew *Theologians*, but also the *Assyrians*, *Arabians*, *Egyptians* and *Greeks* do confirm by their tenets [tenets]; *Pherecydes* he *Syrian* describeth the fall of the Devils and that *Ophis*, that is, the Devilish serpent, was the head of that rebelling Army; *Trismegistus* sings the same fall in his *Pimander*, and *Homer* under the name of *Ararus*, in his verses; and *Plutarch* in his speech of usury, signifieth, that *Empedocles* knew that the fall of the devils was after this manner: the devils also themselves often confess their fall: they therefore being cast forth into this valley of misery, some that are nigh to us wander up and down in this obscure air, others inhabit lakes, rivers and seas, others the earth, and terrifie [terrify] earthly things, and invade those who dig Wells and Metals, cause the gapings of the earth, strike together the foundation of mountains, and vex not only men, but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men, then to hurt them, some heightning themselves to the length of a Giants body, and again shrinking themselves up to the smallness of the *Pigmies*, and changing themselves into divers forms, do disturb men with vain fear: others study lies and blasphemies, as we read of one in the third book of *Kings*, saying, I will go forth and be a lying spirit in the mouth of all the Prophets of *Achab*: but the worst sort of devils are those, who lay wait and overthrow passengers in their journeys, and rejoyce in wars and effusion of blood, and afflict men with most cruell stripes: we read of such in *Matthew*, for fear of whom no man durst pass that way; moreover the scripture reckoneth up nocturnall, diurnall, and meridionall devils, and describeth other spirits of wickedness by divers names, as we read in *Essay* of Satyrs, Scrichowls [screech owls], Syrenes, storks, Owls; and in the *Psalms* of Aspes, Basiliskes, Lions, Dragons; and in the Gospel we read of Scorpions and Mammon and the prince of this world and rulers of darkness, of all which Beelzebub is the prince, whom Scripture calleth the prince of wickedness. *Porphyrie* [Porphyry] saith, their prince is *Serapis*, who is also called *Pluto* by the *Greeks*, and also *Cerberus* is chief amongst them, that three-headed dog: viz. Because he is conversant in three elements, air, water, and earth, a most pernicious devill; whence also *Proserpina*, who can do very much in these three elements, is their Princess, which she testifies of her self in her answers, in these verses.

*Of threefold nature I Lucina fair,
 The daughter am, sent from above the air;
 The golden Phoebe am, and with heads trine,
 Whom many forms do change, and the trine sign*

*Which I bear with forms of earth, fire, and air,
I for black mastives [mastiffs] of the earth do care.*

Origen's opinion concerning the devils, is: The spirits who act of their own free will, left the service of God with their Prince the devil; if they began to repent a little, are clothed with humane flesh; That further by this repentance, after the resurrection, by the same means by the which they came into the flesh, they might at the last return to the vision of God, being then also freed from etheriall and aeriall bodies, and then all knees are to be bowed to God, of Celestiall, Terrestrial, and Infernal things, that God may be all in all: Moreover Saint *Ireneus* approveth the opinion of *Justine Martyr*, who hath said, Satan never durst speak blasphemy against God, before that the Lord came on the earth, because that he knew not as yet his condemnation; but there are many of the devils who are fallen, who hope for their salvation: Very many think by the History of *Paul the Hermite* written by *Jerome*, & revered by the Church with Canonical hours, also by the Legend of *Brandan*, they are so taught; and even by this Argument they maintain that their prayers are heard; that we read in the Gospels, that Christ heard the prayers of the devils, and granted that they should enter into the Herd of Swine; to these also agreeth the 71. *Psalm*, according to our supputation, but according to the supputation of the Hebrews the 72, where we read, the Ethiopians shall fall before him, and his enemies lick the dust; there it is read according to the Hebrew text, they that inhabit the desert, shall bend their knees before him, that is, the aiery spirits shall adore him, as the *Cabalists* affirm, and his enemies shall lick the dust, which they understand of *Zazell*, and his Army: of which we read in *Genesis*, Dust shalt thou eat all the dayes of thy life, and elsewhere the Prophet saith, because the dust of the earth is his bread; hence the *Cabalists* think, that even some devils shall be saved, which opinion also it is manifest that *Origen* was of.

Chapter xix. Of the bodies of the Devils.

Concerning the bodies of Angels, there is a great dissension betwixt the late Divines, and Philosophers; for *Thomas* affirms that all angels are incorporeall, yea evil angels, yet that they do assume bodies sometimes, which after awhile they put off again; *Dionysius* in *Divine Names* strongly affirms that Angels are incorporeal. Yet *Austin* [Augustine] upon *Genesis* delivers his opinion, that Angels are said to be Aery, and Fiery Animals: because they have the nature of Aeriall bodies, neither can they be dissolved by death, because the element which is more active than passive is predominant in them; the same seem to affirm, that all Angels in the beginning of their creation had Aeriall bodies, being formed of the more pure, and superiour part of the air, being more fit to act, then to suffer; and that those bodies were after the confirmation preserved in good Angels, but changed in the evil in their fall, into the quality of more thick air, that they might be tormented in the fire: Moreover *Magnus Basilius* doth attribute bodies not only to Devils, but also to pure angels, as certain thin, Aeriall, pure spirits; to which *Gregory Nazianzen* doth agree. *Apuleius* was of opinion, that all angels had not bodies; for in the book of the *Demon of Socrates*, he saith, that there is a more propitious kind of spirits, which being alwayes free from corporeal bonds, are procured by certain prayers. But *Psellus* the *Platonist*, and *Christianus* do think that the nature of spirits is not without a body; but yet not that the body of angels, & devils are the same; for that is without matter; but the bodies of devils

are in a manner materiall, as shadows, and subject to passion, that they being struck are pained, and may be burnt in the fire, into conspicuous ashes, which as is recorded, was done in *Tuscia*. And although it be a spirituall body, yet it is most sensible, and being touched, suffers; and although it be cut asunder, yet comes together again, as air and water, but yet in the mean time is much pained. Hence it is that they fear the edge of the sword, and any weapon. Hence in *Virgil* the *Sybill* saith to *Aeneas*,

Do thou go on thy way and draw thy sword.

Upon which *Servius* saith that she would have *Aeneas* have his sword consecrated. *Orpheus* also describes the kinds of *Demoniacall* bodies; there is indeed one body, which onely abides the fire, but being seen, doth not suffer, which *Orpheus* calls fiery, and *Celestiall Demons*: the other is contempered with the mixtion of fire, and air, whence they are called *Etheriall*, and *Aeriall*; to which if any waterish thing was added, there arose a third kinde, whence they are Called watery, which sometimes are seen: to which if any earthiness be added, this is not very thick; they are called *Terrene Demons*, and they are more conspicuous, and sensible. Now the bodies of sublime *Demons* are nourished of the most pure *Etheriall* element, and are not rashly to be seen of any, unless they be sent from God; being weaved of such bright threads, and so small, that they transmit all the rayes of our sight by their finess, and reverberate them with splendor, and deceive by their subtlety; of which *Calcidius* saith, *Etheriall*, and *Aeriall Demons*, because their bodies have not so much fire as that they are conspicuous, nor yet so much earth that the solidity of them resists the touch, and their whole composure being made up of the clearness of the skie [sky], and moisture of the air, hath joyned [joined] together an indissoluble superficies. The other *Demons* are neither so appearable, nor invisible, being sometimes conspicuous are turned into divers figures, and put upon themselves bodies like shadows, of blood-less images, drawing the filthiness of a gross body, and they have too much communion with the Wood (which the Ancients did call the wicked soul) and by reason of their affinity with earth, and water, are also taken with *Terrene* pleasures, and lust; of which sort are hobgoblins, and Incubi, and Succubi, of which number it is no absurd conjecture to think that *Melusina* was: yet there is none of the *Demons* (as *Mareus* supposeth) is to be supposed male or female, seeing this difference of sex belongs to compounds, but the bodies of *Demons* are simple, neither can any of the *Demons* turn themselves into all shapes at their pleasure; but to the fiery, and aiery it is easie so to do, *viz*: to change themselves into what shapes their imagination conceives: now subterraneall and dark Demons, because their nature being concluded in the streights of a thick and unactive body, cannot make the diversity of shapes, as others can. But the waterie, and such as dwell upon the moist superficies of the earth, are by reason of the moistness of the element, for the most part like to women; of such kinde are the fairies of the Rivers, and *Nymphs* of the Woods: but those which inhabite dry places, being of dryer bodies, shew themselves in form of men, as Satyrs, or *Onosceli*, with Asses legs, or *Fauni*, and *Incubi*, of which he saith, he learned by experience there were many, and that some of them oftentimes did desire, and made compacts with women to lie with them: and that there were some Demons, which the French call *Dusii*, that did continually attempt this way of lust.

Chapter xx. Of the annoyance of evil spirits, and the preservation we have by good spirits.

It is the common opinion of Divines, that all evil spirits are of that nature, that they hate God as well as men; therefore Divine providence hath set over us more pure spirits, with whom he hath entrusted us, as with Shepherds [shepherds], and Governours, that they should daily help us, and drive away evil spirits from us, and curb, and restrain them, that they should not hurt us as much as they would; as is read in *Tobia*, that *Raphael* did apprehend the *Demon* called *Asmodeus*, and bound him in the wilderness of the upper *Egypt*. Of these *Hesiod* saith, there are 30000 of *Jupiters* immortall spirits living on the Earth, which are the keepers of mortall men, who that they might observe justice and mercifull deeds, having clothed themselves with air, go every where on the Earth. For there is no Prince, nor potentate could be safe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good spirits did not secure us; Or if evill spirits should be permitted to satisfie the wils [wills] of men; As therefore amongst the good spirits there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good; so of evil spirits there is sent forth an enemy ruling over the flesh, and desire thereof; and the good spirit fights for us as a preserver against the enemy [enemy], and flesh; Now man betwixt these contenders is the middle [middle], and left in the hand of his own Counsell, to whom he will give victory; we cannot therefore accuse Angels, if they do not bring the Nations entrusted to them, to the knowledge of the true God, to true piety, and suffer them to fall into errours and perverse worship: but it is to be imputed to themselves, who have of their own accord declined from the right path, adhering to the spirits of errours, giving victory to the Devill; for it is in the hand of man to adhere to whom he please, and overcome whom he will, by whom, if once the enemy the devill be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that hath lost his sting: to which opinion *Origen* assents in his book *Periarchon*, concluding, that the Saints fighting against evil spirits, and overcoming, do lessen their armie [army], neither can he that is overcome by any, molest any more; As therefore there is given to every man a good spirit, so also there is given to every man an evil *Diabolicall* spirit, whereof each seeks an union with our spirit, and endeavours to attract it to it self, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it self, change us into Angels, by uniting us, as it is writ of *John Baptist* in *Malachie*: Behold I send mine Angel before thy face: of which transmutation, and union it is writ elsewhere; He which adheres to God is made one spirit with him. An evil spirit also by evil works, studies to make us conformable to it self, and to unite, as *Christ* saith of *Judas*, Have not I chosen twelve, & one of you is a devil? And this is that which *Hermes* saith, when a spirit hath influence upon the soul of man, he scatters the seed of his own notion, whence such a soul being sowen [sown] with seeds, and full of fury, brings forth thence wonderfull things, and whatsoever are the offices of spirits: for when a good spirit hath influence upon a holy soul, it doth exalt it to the light of wisdom; but an evil spirit being transfused into a wicked soul, doth stir it up to theft, to man-slaughter, to lusts, and

whatsoever are the offices of evil spirits. Good spirits (as saith *Iamblicus*) purge the souls most perfectly; and some bestow upon us other good things; they being present do give health to the body, vertue to the soul, security to the soul, what is mortall in us they take away, cherish heat, and make it more efficacious to life, and by an Harmonie [harmony] do alwayes infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, *Theologians* differ amongst themselves; we think there are more, the Prophet saying, he hath given his Angels a charge concerning thee, that they should keep thee in all thy wayes: which as saith *Hierome*, is to be understood of any man, as well as of Christ. All men therefore are governed by the ministry of divers Angels, and are brought to any degree of vertue, deserts, and dignity, who behave themselves worthy of them; but they which carry themselves unworthy of them are deposed, and thrust down, as well by evil spirits, as good spirits, unto the lowest degree of misery, as their evil merits shall require: but they that are attributed to the sublimer Angels, are preferred before other men, for Angels having the care of them, exalt them, and subject others to them by a certain occult power; which although neither of them perceive, yet he that is subjected, feels a certain yoke of presidency, of which he cannot easily acquit himself, yea he fears and reverenceth that power, which the superiour Angels make to flow upon superiours, and with a certain terrour bring the inferiours into a fear of presidency. This did *Homer* seem to be sensible of, when he saith, that the *Muses* begot of *Jupiter*, did alwayes as inseparable companions assist the *Kings* begot of *Jupiter*, who by them were made venerable, and magnificent. So we read that M. *Antonius* being formerly joyned [joined] in singular friendship with *Octavus Augustus*, were wont alwayes to play together. But when as alwayes *Augustus* went away conquerour, that a certain *Magician* Counsell'd M. *Antonius* thus. *O Antony*, what dost thou do with that yong [young] man? shun, and avoid him, for although thou art elder then he, and art more skillfull then he, and art better descended then he, and hast endured the Wars of more Emperours, yet thy *Genius* doth much dread the *Genius* of this yong man, and thy Fortune flatter his Fortune; unless thou shalt shun him, it seemeth wholly to decline to him. Is not the Prince like other men, how should other men fear, and reverence him, unless a Divine terrour should exalt him, and striking a fear into others, depress them, that they should reverence him as a Prince? Wherefore we must endeavour, that being purified by doing well, and following sublime things, and choosing opportune times, and seasons, we be entrusted or committed to a degree of sublimer, and more potent Angels, who taking care of us, we may deservedly be preferred before others.

Chapter xxi. Of obeying a proper Genius, and of the searching out the nature thereof.

As every Region in the Celestials hath a certain Star, and Celestiall image which hath influence upon it before others: so also in supercelestials doth it obtain a certain Intelligence set over it, and guarding it, with infinite other ministring spirits of its order, all which are called by a common name, the Sons of *Elohim Sabaoth* úäääö íéäìà éďá *i.e.* Sons of the God of hosts. Hence as often as the most high doth deliberate of War, or slaughter, or the desolation of any Kingdom, or subduing of any people in these

inferiours, then no otherwise, when these shall come upon the earth, there proceeds a conflict of these spirits above, as it is written in *Isaiah*, The Lord of Hosts shall visit the Army of the high, in the heavens; and the Kings of the earth, in the earth; of which conflicts of spirits and presidents, we read also in *Daniel*, viz. of the Prince of the Kingdom of the *Persians*, of the Prince of the *Grecians*, of the Prince of the people of *Israel*; and of their conflict amongst themselves, of which also *Homer* seemed formerly to be sensible of, when he sang,

*Great was the rumour in the Court above
When that the gods War mutually did move:
When Phoebus did to Neptune battle give,
Pallas with Mars the god of War did strive,
Diana did withstand in hostile way
Juno, and Latona did for to slay
Mercury attempt. -----*

Nevertheless seeing there he in every region spirits of all sorts, yet they are more powerfull there which are of the same order with the president of that region. So in the *Solary* region, the *Solary* spirits are most potent; in the *Lunary*, *Lunary*, and so of the rest. And hence it is that various events of our affairs offer themselves, & follow us in places and provinces, being more Fortunate in one place more then another, where viz. the *Demon* our *Genius* shall receive more power, or we shall there obtain a more powerfull *Demon* of the same order. So *Solary* men, if they shall travell into a *Solary* region, or province, shall he made there far more fortunate, because there they shall have more powerfull, and more advantagious conducters or *Genii*, by the present aid of whom they shall be brought beyond expectation, and their own power, to happy events. Hence it is that the choice of a place, region, or time doth much conduce to the happiness of life where any one shall dwell, & frequent, according to the nature & instinct of his own *Genius*. Sometimes also the change of the name doth conduce to the same, for whereas the properties of names being the signifiers of things themselves, do as it were in a glass declare the conditions of their forms; thence it comes to pass, that names being changed, the things oftentimes are changed. Hence the sacred writ doth not without cause bring in God, whilst he was blessing *Abram*, and *Jacob*, changing their names, calling the one *Abraham*, and the other *Israel*. Now the ancient Phylosophers [philosophers] teach us to know the nature of the *Genius* of every man, by Stars, their influx, and aspects, which are potent in the Nativity of any one; but with instructions so divers, and differing amongst themselves, that it is much difficult to understand the mysteries of the heavens by their directions. For *Porphyrie* [Porphyry] seeks the *Genius* of the Star, which is the Lady of the Nativity: but *Maternus* either from thence, or from the Planets, which had then most dignities, or from that into whose house the Moon was to enter after that, which at the birth of the man it doth retain. But the *Caldeans* [Chaldeans] enquire after the *Genius*, either from the Sun above, or from the Moon. But others, and many *Hebrews* think it is to be enquired after from some corner of the heaven, or from all of them. Others seek a good *Genius* from the eleventh house, which therefore they call a good *Demon*; but an evil *Genius* from the sixth, which therefore they call an evil *Demon*. But seeing the inquisition of these is laborious, & most occult, we shall far more easily

enquire into the nature of our *Genius* from our selves, observing those things which the instinct of nature doth dictate to, and the heaven inclines us to from our infancy, being distracted with no contagion, or those things which the minde, the soul being freed from vain cares, and sinister affections, and impediments being removed, doth suggest to us: These without all doubt are the perswasions [persuasions] of a *Genius* which is given to every one from their birth, leading, and perswading us to that whither the Star thereof inclines us to.

Chapter xxii. That there is a threefold keeper of man, and from whence each of them proceed.

Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. The holy Demon is one, according to the Doctrine of the Egyptians, assigned to the rationall soul, not from the Stars or Planets, but from a supernaturall cause, from God himself, the president of Demons, being universall, above nature: This doth direct the life of the soul, & doth alwaies put good thoughts into the minde, being alwaies active in illuminating us, although we do not alwaies take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us, and communicates its voyce [voice] to us, being before silent, and studyeth daily to bring us to a sacred perfection. Also by the ayd [aid] of this Demon we may avoid the malignity of a Fate, which being religiously worshipped by us in honesty, and sanctity, as we know was done by *Socrates*; the *Pythagoreans* think we may be much helped by it, as by dreams, and signs, by diverting evill things, and carefully procuring good things. Wherefore the *Pythagorians* were wont with one consent to pray to *Jupiter*, that he would either preserve them from evill, or shew them by what Demon it should be done. Now the Demon of the nativity, which is called the *Genius*, doth here descend from the disposition of the world, and from the circuits of the Stars, which were powerfull in his nativity. Hence there be some that think, when the soul is coming down into the body, it doth out of the quire of the Demons naturally choose a preserver to it self, nor only choose this guide to it self, but hath that willing to defend it. This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being Communicated to the body, and helps a man to that very office, to which the Celestials have deputed him, being born. Whosoever therefore have received a fortunate *Genius*, are made thereby vertuous in their works, efficacious, strong, and prosperous. Wherefore they are called by the *Phylosophers* [philosophers] fortunate, or luckily born. Now the Demon of profession is given by the Stars, to which such a profession, or sect, which any man hath professed, is subjected, which the soul, when it began to make choyce [choice] in this body, and to take upon itself dispositions, doth secretly desire. This Demon is changed, the profession being changed; then according to the dignity of the profession, we have Demons of our profession more excellent and sublime, which successively take care of man, which procures a keeper of profession, as he proceeds from vertue to vertue. When therefore a profession agrees with our nature, there is present with us a Demon of our profession like unto us, and sutable [suitable] to our *Genius*, and our life is made more peaceable, happy, and prosperous: but when we undertake a profession unlike, or contrary to our *Genius*, our life is made laborious, and troubled with disagreeing patrons. So it falls out that some

profit more in any science, or art, or office, in a little time, and with little pains, when another takes much pains, and studies hard, and all in vain: and, although no science, art, or vertue be to be contemned, yet that thou maist live prosperously, carry on thy affairs happily; in the first place know thy good *Genius*, and thy nature, and what good the celestiall disposition promiseth thee, and God the distributor of all these, who distributes to each as he pleaseth, and follow the beginnings of these, profess these, be conversant in that vertue to which the most high distributor doth elevate, and lead thee, who made *Abraham* excell in justice and clemency, *Isaac* with fear, *Jacob* with strength, *Moses* with meekness and Miracles, *Joshua* in war, *Phinias* in zeal, *David* in religion, and victory, *Solomon* in knowledge and fame, *Peter* in faith, *John* in charity, *Jacob* in devotion, *Thomas* in prudence, *Magdalen* in contemplation, *Martha* in officiousness. Therefore in what vertue thou thinkest thou canst most easily be a proficient in, use diligence to attain to the height thereof; that thou maist excell in one, when in many thou canst not: but in the rest endeavour to be as great a proficient as thou canst: but if thou shalt have the overseers of nature, and religion agreeable, thou shalt finde a double progress of thy nature, and profession: but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession, then of nativity.

Chapter xxiii. Of the tongue of Angels, and of their speaking amongst themselves, and with us.

We might doubt whether Angels, or Demons, since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that *Paul* in some place saith, If I speak with the tongue of men, or angels: but what their speech or tongue is, is much doubted by many. For many think that if they use any Idiome, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in *Babylon*, in which the Law was given by God the Father, and the Gospell was preached by Christ the Son, and so many Oracles were given to the Prophets by the Holy Ghost: and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth alwaies continue inviolated. Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiome, but in this alone. But now how Angels speak it is hid from us, as they themselves are. Now to us that we may speak, a tongue is necessary with other instruments, as are the jaws, palate, lips, teeth, throat, lungs, the aspera arteria, and muscles of the breast, which have the beginning of motion from the soul. But if any speak at a distance to another, he must use a louder voice; but if neer, he whispers in his ear: and if he could be coupled to the hearer, a softer breath would suffice; for he would slide into the hearer without any noise, as an image in the eye, or glass. So souls going out of the body, so Angels, so Demons speak: and what man doth with a sensible voyce [voice], they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce. So the *Platonists* say that *Socrates* perceived his Demon by sense indeed, but not of this body, but by the sense of the etheriall body concealed in this: after which manner *Avicen* believes the Angels were wont to be seen, and heard by the Prophets: That instrument, whatsoever the vertue be, by which one spirit makes known to another spirit what things are in his minde, is called by the Apostle *Paul*

the tongue of Angels. Yet oftentimes also they send forth an audible voyce, as they that cryed at the ascension of the Lord, Ye men of *Galile* [Galilee], why stand ye there gazing into the heaven? And in the old law they spake with divers of the Fathers with a sensible voyce, but this never but when they assumed bodies. But with what senses those spirits and Demons hear our invocations, and prayers, and see our ceremonies, we are altogether ignorant.

For there is a spirituall body of Demons everywhere sensible by nature, so that it toucheth, seeth, heareth, without any medium, and nothing can be an impediment to it: Yet neither do they perceive after that manner as we do with different organs, but haply as sponges drink in water, so do they all sensible things with their body, or some other way unknown to us; neither are all animals endowed with those organs; for we know that many want ears, yet we know they perceive a sound, but after what manner we know not.

Chapter xxiv. Of the names of Spirits, and their various imposition; and of the Spirits that are set over the Stars, Signs, Corners of the Heaven, and the Elements.

Many and divers are the names of good spirits, and bad: but their proper, and true names, as those of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them all by their names, whereof none can be known by us but by divine revelation, and very few are expressed to us in the sacred writ. But the masters of the Hebrews think that the names of the angels were imposed upon them by *Adam*, according to that which is written, The Lord brought all things which he had made unto *Adam*, that he should name them, and as he called any thing, so the name of it was. Hence the Hebrew *Mecubals* think, together with *Magicians*, that it is in the power of man to impose names upon Spirits, but of such a man only who is dignified, and elevated to this vertue by some divine gift, or sacred authority: but because a name that may express the nature of divinity, or the whole vertue of angelical essences cannot be made by any humane voyce, therefore names for the most part are put upon them from their works, signifying some certain office, oe effect, which is required by the quire of Spirits: which names then no otherwise then oblations, and sacrifices offered to the Gods, obtain efficacy and vertur to draw any spirituall substance from above or beneath, for to make any desired effect. I have seen, and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, ans shours [showers] presently followed. I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of *Mars*, which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie any thing else but their offices. Of this kinde are the names of those angels, *Raziel*, *Gabriel*, *Michael*, *Raphael*, *Haniel*, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In

like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many such like. So we receive from many of the ancient Fathers of the Hebrews the names of angels set over the planets and signs: over *Saturn*, *Zaphiel* [*Zaphkiel*]; over *Jupiter*, *Zadkiel*; over *Mars*, *Camael*; over the *Sun*, *Raphael*; over *Venus*, *Haniel*; over *Mercury*, *Michael*; over the *Moon*, *Gabriel*. These are those seven Spirits which always stand before the face of God, to whom is entrusted the disposing of the whole celestial, and terrene Kingdoms, which is under the Moon. For these (as say the more curious Theologians) govern all things by a certain vicissitude of hours, daies [days], and years, as the Astrologers teach concerning the planets which they set over; which therefore *Mercurius Trismegistus* calls the seven governors of the world, who by the heavens, as by instruments, distribute the influences of all the Stars and signs upon these inferiours. Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called *Oriphiel*; over Jupiter *Zachariel*; over Mars *Zamael*; over the Sun *Michael*; over Venus *Anael*; over Mercury *Raphael*; over the Moon *Gabriel*. And every one of these governs the world 354 years, and four months; and the government begins from the Intelligence of *Saturn*; afterward in order, the Intelligences of *Venus*, *Jupiter*, *Mercury*, *Mars*, the *Moon*, the *Sun* reign, and then the government returns to the Spirit of *Saturn*. [*Abbas Tritemius*](#) [[*Trithemius*](#)] writ to *Maximilian Caesar* a speciall Treatise concerning these, which he that will thoroughly examine, may from thence draw great knowledge of future times. Over the twelve Signs are set these, viz. over *Aries* *Malchidael*; over *Taurus* *Asmodel*; over *Gemini* *Ambriel*; over *Cancer* *Muriel*; over *Leo* *Verchiel*; over *Virgo* *Hamaliel*; over *Libra* *Zuriel*; over *Scorpio* *Barchiel*; over *Sagittarius* *Advachiel*; over *Capricorn* *Hanael*; over *Aquarius* *Cambiel*; over *Pisces* *Barchiel*. Of these Spirits set over the planets, and Signs, *John* made mention in the [*Revelation*](#), speaking of the former in the beginning; And of the seven Spirits which are in the presence of the Throne of God, which I finde are set over the seven planets, [the latter] in the end of the book, where he describes the platform of the heavenly City, saying that in the twelve gates thereof were twelve Angels. There are again twenty eight Angels, which rule in the twenty eight mansions of the Moon, whose names in order are these: *Geniel*, *Enediel*, *Amixiel*, *Azariel*, *Gabiel*, *Dirachiel*, *Seheliel* [*Scheliel?*], *Amnediel*, *Barbiel*, *Ardefiel*, *Neciel*, *Abdizuel*, *Jazeriel*, *Ergediel*, *Ataliel*, *Azeruel*, *Adriel*, *Egibieli*, *Amutiel*, *Kyriel*, *Bethnael*, *Geliel*, *Requiel*, *Abrinael*, *Aziel*, *Tagriel*, *Alheniel*, *Amnixiel*. There are also four Princes of the Angels, which are set over the four winds, and over the four parts of the world, whereof *Michael* is set over the Eastern wind; *Raphael* over the Western; *Gabriel* over the Northern; *Nariel*, who by some is called *Uriel*, is over the Southern. There are also assigned to the Elements these, viz. to the air *Cherub*; to the water *Tharsis*; to the Earth *Ariel*; to the Fire *Seruph*, or according to *Philon*, *Nathaniel*. Now every one of these Spirits is a great Prince, and hath much power and freedome in the dominion of his own planers, and signs, and in their times, years, months, daies, and hours, and in their Elements, and parts of the world, and winds. And every one of them rules over many legions; and after the same manner amongst evil spirits, there are four which as most potent Kings are set over the rest, according to the four parts of the world, whose names are these, viz. *Urieus*, King of the East; *Amaymon*, King of the South; *Paymon*, King of the West; *Egin*, King of the North, which the Hebrew Doctors perhaps call more rightly thus, *Samuel*, *Azazel*, *Azael*, *Mahazuel*, under whom many other rule as princes of legions, and rulers; also

there are innumerable Demons of private offices. Moreover the ancient *Theologians* of the Greeks reckon up six Demons, which they call Telchines, others Alastores; which bearing ill will to men, taking up water out of the river *Styx* with their hand, sprinkle it upon the earth, whence follow Calamities, plagues, and famines; and these are said to be *Acteus, Megalezius, Ormenus, Lycus, Nicon, Mimon*. But he which desires to know exactly the distinct names, offices, places, and times of Angels, and evil Demons, let him enquire into the book of *Rabbi Simon* of the Temples. And in his book of lights, and in his treatise of the greatness of stature, and in the treatise of the Temples of *Rabbi Ishmael*, and in most all the Commentaries of his book of formation, and he shall finde it written at large concerning them.

Chapter xxv. How the Hebrew Mecubals draw forth the sacred names of Angels out of the sacred writ, and of the seventie two [seventy-two] Angels, which bear the name of God, with the Tables of Ziruph, and the Commutations of letters, and numbers.

There are also other sacred names of good, and evil Spirits deputed to each offices, of much greater efficacy then the former, which the Hebrew Mecubals drew forth out of sacred writ, according to that art which they teach concerning them; as also certain names of God are drawn forth out of certain places: the generall rule of these is, that wheresoever any thing of divine essence is expressed in the Scripture, from that place the name of God may rightly be gathered; but in what place soever in the Scripture the name of God is found expressed, there mark what office lies under that name. Wheresoever therefore the Scripture speaks of the office or work of any spirit, good, or bad, from thence the name of that spirit, whether good, or bad, may be gathered; this unalterable rule being observed, that of good spirits we receive the names of good spirits, of evill the names of evill: & let us not confound black with white, nor day with night, nor light with darkness: which by these verses, as by an example, is manifest. Let them be as dust before the face of the winde, and let the Angel of the Lord scatter them: Let their waies [ways] be darkness, And slippery, and let the angel of the Lord pursue them.

äãø äääé êàìàîâ çãø éđôì ðãîë áéäé
 íôãø äéäé êàìîâ úâ÷ì÷ìçã êùç íëøã éäé

In the 35. Psalme with the Hebrews, but with us the 34, out of which the names of those angels are drawn, *ìããéí*, & *ìàøéí* *Mirael*, of the order of warriers [warriors]. So out of that verse, Thou shalt set over him the wicked, and Satan shall stand at his right hand. Out of the Psalm 109. with the Hebrews, but with the Latines the 108:

ãđéíé ìà øîàé ìèùã òùø áéìò ã÷ôä

is extracted the name of the evill spirit *Schii éòéù* which signifies a spirit that is a work of engines. There is a certain text in *Exodus* contained in three verses, whereof every one

is writ with seventy two letters, beginning thus: The first, *Vajisa ðñéã* the second, *Vajabo àáéã* : the third, *Vajot èéã* : which are extended into one line, viz. the first, and third from the left hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left hand: then each of the three letters being subordinate the one to the other, make one name, which are seventy two names, which the Hebrews call *Schemhamphorae*: to which if the divine name *El ìà* or *Jah äé* be added, they produce seventy two trissyllable names of angels, whereof every one carries the great name of God, as it is written: My Angel shall go before thee; observe him, for my name is in him. And these are those that are set over the seventy two Celestial quinquaries, and so many Nations, and tongues, and joynts [joints] of mans body, and cooperate with the seventy two seniors of the Synagogue, and so many disciples of Christ: and their names according to the extraction which the Cabalists make, are manifest in this following table, according to one manner which we have spoke of. Now there are many other manner or waies of making *Schemhamphorae* out of those verses, as when all three are in a right order written one after the other from the right to the left, besides those which are extracted by the tables of *Ziruph*, and the tables of commutations, of which we made mention above. And because these tables serve for all names, as well divine, as angelical, we shall therefore subjoyn them to this Chapter.

These are the seventy two Angels, bearing the name of God, *Schemhamphoræ*.

Mebahiah	äé	ä	á	î	Aniel	ìà	é	ð	à	Leuuiah	äé	ã	ã	ì	Vehuah	äé	ã	ä	ã
Poiel	ìà	é	ò	ô	Haamiah	äé	î	ò	ä	Pahaliah	äé	ì	ä	ô	Ieliel	ìà	é	ì	é
Nemamiah	äé	î	î	ð	Rehael	ìà	ò	ä	ø	Nelchael	ìà	ç	ì	ð	Sitael	ìà	è	é	ñ
Ieiael	ìà	ì	é	é	Ieiazal	ìà	æ	é	é	Ieiaiel	ìà	é	é	é	Elemiah	äé	î	ì	ò
Harahel	ìà	ä	ø	ä	Hahahel	ìà	ä	ä	ä	Melahel	ìà	ä	ì	î	Mahasiah	äé	ù	ä	î
Mizrael	ìà	ø	ö	î	Michael	ìà	ç	é	î	Hahuiah	äé	ã	ä	ä	Lelahel	ìà	ä	ì	ì
Umabel	ìà	á	î	ã	Vevaliah	äé	ì	ã	ã	Nithhaiah	äé	ä	ú	ð	Achaiah	äé	à	ç	à
Iahhel	ìà	ä	ä	é	Ielahiah	äé	ä	ì	é	Haaiah	äé	à	à	ä	Cahethel	ìà	ú	ä	ë
Annauel	ìà	ã	ð	ò	Sealiah	äé	ì	à	ñ	Ierathel	ìà	ú	ø	é	Haziel	ìà	é	æ	ä
Mehekiel	ìà	÷	ä	î	Ariel	ìà	é	ø	ò	Seehiah	äé	ä	à	ù	Aladiah	äé	ã	ì	à
Damabiah	äé	á	î	ã	Asaliah	äé	ì	ù	ò	Reiiel	ìà	é	é	ø	Lauiah	äé	ã	à	ì
Meniel	ìà	é	ð	î	Mihael	ìà	ä	é	î	Omael	ìà	î	ã	à	Hahaiah	äé	ò	ä	ä
Eiael	ìà	ò	é	à	Vehuel	ìà	ã	ä	ã	Lecabel	ìà	á	ë	ì	Ieiazal	ìà	æ	é	é

Habuiah	äé	â	á	ã	Daniel	ìa	é	ð	ã	Vasariah	äé	ø	ù	â	Mebahel	ìa	ä	á	î
Roehel	ìa	ä	à	ø	Hahasiah	äé	ù	ä	ã	Iehuiah	äé	â	ä	é	Hariel	ìa	é	ø	ä
Libamiah	äé	î	á	é	Imamiah	äé	î	î	ò	Lehahiah	äé	ä	ä	ì	Hakamiah	äé	î	÷	ä
Haiaiel	ìa	é	é	ã	Nanael	ìa	à	ð	ð	Chavakiah	äé	÷	â	ç	Leviah	äé	â	à	ì
Mumiah	äé	î	â	î	Nithael	ìa	ú	é	ð	Monadel	ìa	ã	ð	î	Caliel	ìa	é	ì	ë

The Right Table of the Commutations.

ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	â	ã	â	á	à
à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	â	ã	â	á
á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	â	ã	â
â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	â	ã
ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	â
ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ
â	ã	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è
ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë
è	ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì
é	è	ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î
ë	é	è	ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð
ì	ë	é	è	ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ
î	ì	ë	é	è	ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò
ð	î	ì	ë	é	è	ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô
ñ	ð	î	ì	ë	é	è	ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø	÷	ö
ò	ñ	ð	î	ì	ë	é	è	ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø	÷
ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	â	ã	ä	ã	â	á	à	ú	ù	ø

ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷
÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø
ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù
ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú

The Averse Table of the Commutations.

à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ð	ñ	ò	ô	ö	÷	ø	ù	ú
ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ð	ñ	ò	ô	ö	÷	ø	ù
ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ð	ñ	ò	ô	ö	÷	ø
ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ð	ñ	ò	ô	ö	÷
÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ð	ñ	ò	ô	ö
ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ð	ñ	ò	ô
ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ð	ñ	ò
ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ð	ñ
ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ð
ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î
î	ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì
ì	î	ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë
ë	ì	î	ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é
é	ë	ì	î	ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è
è	é	ë	ì	î	ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç
ç	è	é	ë	ì	î	ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ
æ	ç	è	é	ë	ì	î	ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å
å	æ	ç	è	é	ë	ì	î	ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä
ä	å	æ	ç	è	é	ë	ì	î	ð	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã

ã	ä	å	æ	ç	è	é	ë	ì	î	ï	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â
â	ã	ä	å	æ	ç	è	é	ë	ì	î	ï	ñ	ò	ô	ö	÷	ø	ù	ú	à	á
á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ï	ñ	ò	ô	ö	÷	ø	ù	ú	à

Another Averse Table, called the irregular.

[figure 7]

The Table of the Combinations of Ziruph.

[figure 8]

Another table of Ziruph, which is called the Rational.

[figure 9]

Tables of the Numeral transpositions.

[figure 10]

[figure 11]

Chapter xxvi. Of finding out of the names of spirits, and Genius's from the disposition of Celestiall bodies.

The ancient Magicians did teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heaven; as for example, any Celestiall Harmonie [harmony] being proposed to thee for the making an image or ring, or any other work to be done under a certain constellation; if thou will finde out the spirit that is the ruler of that work; the figure of the heaven being erected, cast forth letters in their number and order from the degree of the ascendent, according to the succession of signes through each degree by filling the whole circle of the heaven: then those letters which fall into the places of the Stars the aid whereof thou wouldest use, being according to the number, and powers of those Stars, marked without into number, and order, make the name of a good spirit: but if thou shalt do so from the beginning of a degree falling against the progresse of the signes, the resulting spirit shall be evil. By this art some of the *Hebrew* and <I>Caldean [Chaldean] masters teach that the nature, and name of any *Genius* may be found out; as for example, the degree of the ascendent of any ones, nativity being known, and the other corners of the heaven being Coequated, then let that which had the more dignities of Planets in those four corners which the *Arabians* call *Almutez*, be first observed amongst the rest: and according to that in the second place, that which shall be next to it in the number of dignities, and so by order the rest of them, which obtain any dignitie [dignity] in the foresaid corners: this order being used, thou

maist know the true place, & degree of them in the heaven, beginning from the degree of the ascendent through each degree according to the order of the signs to cast 22. of the letters of the *Hebrews*; Then what letters shall fall into the places of the aforesaid Stars, being marked, and disposed according to the order found out above in the Stars, & rightly joyned [joined] together according to the rules of the Hebrew tongue, make the name of a *Genius*: to which, according to the custome, some *Monosyllable* name of Divine omnipotency, viz. *El*, or *Iah* is subjoyned. But if the casting of the letters be made from an angle of the falling, and against the succession of signs, and the letters which shall fall in the *Nadir* (that is the opposite point) of the aforesaid Stars, be after that order as we said, joyned together, shall make the name of an evil *Genius*. But the *Chaldeans* proceed another way; for they take not the *Almutesz* of the corners, but the *Almutesz* of the eleventh house, and do in all things as hath been said. Now they finde out an evil *Genius* from the *Almutesz* of the angle of the twelfth house, which they call an evil spirit, casting from the degree of the falling against the progress of the signs. There are also the *Arabians*, and many others, and some *Hebrews*, who finde out the name of a *Genius* by the places of the five *Hylegians*, and making projection alwayes from the beginning of *Aries*, and the letters being found out according to the order of *Hylegians* with the *Astrologers*, being reduced into a known order, and being joyned together, make the name of a good *Genius*: but they draw the name of an evil *Genius* from the opposite *Hylegian* places, projection being made from the last degree of *Pisces* against the order of signs. But other some do not take the places of *Hylegians*, but the places of *Almutesz* upon the five *Hylegians* making projection from an *Horoscope*, as abovesaid: and these names being thus distributed according to the proportioned numbers to the Starry account, compacted or joyned, and changed letters, although unknown in sound, and significative, we must of necessity confess may do more by the secret of the chiefest Philosophy in a magick work, then significative names, whilst the mind being astonished at the obscurity of them, and deeply intent, firmly believing that something Divine is under it, doth reverently pronounce these words, and names, although not understood, to the glory of God, captivating himself with a spirituall affection of piety, in the obedience of him.

Chapter xxvii. Of the calculating Art of such names by the tradition of Cabalists.

There is yet another Art of these kinds of names, which they call calculatory, and it is made by the following tables, by entring [entering] with some sacred, Divine, or Angelicall name, in the column of letters descending; by taking those letters which thou shalt find in the common angles under their Stars, and Signs: which being reduced into order, the name of a good spirit is made of the nature of that Star, or Sign, under which thou didst enter: but if thou shalt enter in the column ascending, by taking the common angles above the Stars, and Signs marked in the lowest line, the name of an evil spirit is made. And these are the names of spirits of any order, or heaven ministring [ministering]; as of good, so of bad, which thou maist after this manner multiply into nine names of so many orders, in as much as thou maist by entring with one name draw forth another of a spirit of a superior order out of the same, as well of a good, as bad one. Yet the beginning

of this calculation depends upon the names of God; for every word hath a vertue in *Magick*, in as much as it depends on the word of God, and is thence framed. Therefore we must know that every Angelicall name must proceed from some primary name of God. Therefore Angels are said to bear the name of God, according to that which is written, *because my name is in him*. Therefore that the names of good Angels may be discerned from the names of bad, there is wont oftentimes to be added some name of Divine omnipotency, as *El*, or *On*, or *Jah*, or *Jod*, and to be pronounced together with it: and because *Jah* is a name of beneficence, and *Jod* the name of a deity, therefore these two names are put only to the names of angels; but the name *El*, because it imports power, and vertue, is therefore added not only to good but bad spirits, for neither can evil spirits either subsist, or do anything without the vertue of *El*, God. But we must know that common angles of the same Star and Sign are to be taken, unless entrance be made with a mixt [mixed] name, as are the names of *Genii*, and those of which it hath bin spoken in the preceding Ch. which are made of the dispositions of the heaven, according to the harmony of divers Stars. For as often as the table is to be entred with these, the common angle is to be taken under the Star, or Sign of him that enters. There are moreover some that do so extend those tables, that they think also if there be an entrance made with the name of a Star, or office, or any desired effect, a Demon whether good, or bad, serving to that office, or effect, may be drawn out. Upon the same account they that enter with the proper name of any person, beleve [believe] that they can extract the names of the *Genii*, under that Star which shall appear to be over such a person, as they shall by his Physiognomy, or by the Passions and inclinations of his mind, and by his profession, and fortune, know him to be *Martial*, or *Saturnine*, or *Solarie*, or of the nature of any other Star. And although such kinde of primary names have none or little power by their signification, yet such kind of extracted names, and such as are derived from them, are of very great efficacy; as the rayes of the Sun collected in a hollow glass, do indeed most strongly burn, the Sun it self being scarce warm. Now there is an order of letters in those tables under the Stars, and Signs, almost like that which is with the Astrologers, of tens, elevens, twelves. Of this calculatory Art *Alfonsus Cyprius* once wrote, and I know who elss, and also fitted it to Latine Characters; But because the letters of every tongue, as we shewed in the first book, have in their number, order, and figure a Celestiall and Divine originall, I shall easily grant this calculation concerning the names of spirits to be made in only by Hebrew letters, but also by *Chaldean*, and *Arabick*, *Ægyptian* [Egyptian], Greek, Latine, and any other, the tables being righty made after the imitation of the presidents. But here it is objected by many, that it falls out, that in these tables men of a differing nature, and Fortune, do oftentimes by reason of the sameness of name obtain the same *Genius* of the same name. We must know therefore that it must not be thought absurd that the same Demon may he separated from any one soul, and the same be set over more. Besides, as divers men have many times the same name, so also spirits of divers offices and natures may be noted or marked by one name, by one and the same seal, or Character, yet in a divers respect: for as the serpent doth sometimes typifie Christ, and sometimes the devill; so the same names, and the same seals may be applied sometimes to the order of a good Demon, sometimes of a bad. Lastly, the very ardent intension [intention] of the invocator, by which our intellect is joyned to the separated intelligencies, causeth that we have sometimes one spirit, sometimes another, although called upon under the same name, made obsequious to us.

There follow the tables of the calculation of the names of spirits, good and bad, under the presidency of the 7. Planets, and under the order of the 12. Militant Signs.

[figure 12]

[The entrance of the evil Angels. / The Entrance of the good Angels.]

[figure 13]

Chapter xxviii. How sometimes names of Spirits are taken from those things over which they are set.

Chapter xxix. Of the Characters and Seals of spirits.

We must now speak of the Characters and Seals of spirits. Characters therefore are nothing else then certain unknowable letters and writings, preserving the secrets of the Gods, and names of spirits from the use and reading of prophane men, which the Ancients called Hieroglyphicall [hieroglyphical], or sacred letters, because devoted to the secrets of the Gods only. For they did account it unlawfull to write the mysteries of the God [gods] with those Characters with which profane and vulgar things were wrote. Whence *Porphyry* saith, that the Ancients were willing to conceal God, and divine vertues by sensible figures, and by those things which were visible, yet signifying invisible things, as being willing to deliver great mysteries in sacred letters, and explain them in certain Symbolical figures; as when they dedicated all round things to the World, the Sun, the Moon, hope, and fortune, a circle to the heaven, and parts of a circle to the Moon, Pyranide [pyramids] and Obelisks to the fire, and Olympian Gods; a Cylinder to the Sun and Earth; a mans Yard to generation and Juno, to whom also by reason of the feminine sex the triangular figure. Wherefore this kind of Characters hath another root beside the pleasure, and authority of the institutor, of him I say, who received power of instituting, and consecrating these kind of letters, such as were many Prelates amongst divers Nations, and Sects of Religions, whose institutions came not to us, by reason that few of them were delivered by the Authors scatteringly, and by fragments. Of this kind of character therefore are those which *Peter Apponus* [Petrus d'Abano] notes, as delivered by *Honorius* of *Thebes*, the figures whereof are such, being related to our Alphabet.



Chapter xxx. Another manner of making Characters, delivered by Cabalists.

Chapter xxxi. There is yet another fashion of Characters, and concerning marks of spirits which are received by revelation.

Chapter xxxii. How good spirits may be called up by us, and how evil spirits may be overcome by us.

Chapter xxxiii. Of the bonds of spirits, and of their adjurations, and castings out.

Chapter xxxv. Of the Mortall and Terrestrial Gods.

Chapter xxxvi. Of Man, how he was created after the Image of God.

Chapter xxxvii. Of mans soul and through what means it is joynd [joined] to the body.

Chapter xxxviii. What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.

Chapter xxxix. How the superior Influences, seing they are good by nature, are depraved in these inferior thing, and are made causes of evil.

Chapter xl. That on every man a divine character is imprinted, by the vertue of which man can attain the working of miracles.

Chapter xli. What concerning man after death, diverse Opinions.

Chapter xlii. By what wayes the Magicians and Necromancers do think they can call forth the souls of the dead.

By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due buriall: or have left their bodies by violent death, and as yet wander about their carcases [carcasses] in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the which in times past they were joynd to their bodi, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificiall lights being also used, songs, sounds and such like, which do move the imaginative and spirituall Harmony of the soul; also sacred invocations, and such like, which belong to Religion, ought not to be neglected, by reason of the portion of the rationall soul, which is above nature: So the witch is said to have called up *Samuel*, and the *Thessalian* prophetesse in *Lucan*, to have caused a carcasse to stand upright: Hence we read in Poets, and those who relate these things, that the souls of the dead cannot be called up without blood and a carcasse [carcass]: but their shadowes to be easily allured by the fumigations of these things; eggs being also used, and milk, honey, oil, wine, water, flowre [flour], as it were yeelding a fit medicine for the souls to reassume their bodies, as you may see in *Homer*, where *Circe* at large instructeth *Ulysses*; yet they think, that these things can be done in those places only where these kinds of souls are known to be most conversant, either by reason of some affinity, as their dead body alluring them, or by reason of some affection imprinted in their life, drawing the soul itself to certain places, or by reason of some hellish nature of the place; and therefore fit for the punishing or purging of souls: places of this kind are best known by the meeting of nocturnall visions and incursions, and such like Phantasmes; Some are sufficiently known by themselves, as buriall places and places of execution, and where publike [public] slaughters have lately been made, or where the carcases [carasses] of the slain, not as yet exiated, nor rightly buried, were some few yeers since put into the ground; for expiation and exorcisation of any place, and also the holy right of buriall being duely perfomeed to the bodies, oftentimes prohibiteth the souls themselves to come up, and driveth them farther off the places of judgement; Hence *Necromancy* hath its name, because it worketh on the bodies of the dead, and giveth answers by the ghosts and apparitions of the dead, and subterrany spirits, alluring them into the carcases [carcasses] of the dead, by certain hellish charms, and infernall invocations, and by deadly sacrifices, and wicked oblations; such we read in *Lucan* of *Erichthone* the witch, who called up the dead, who foretold to *Sextus Pompey* all the events of the *Pharsalian* War: There were also in *Phigalia* a city of *Arcadia*, certain magicians, priests most skilful in sacred rites, & raisers up of the souls of the dead: and the holy scriptures testifie, that a certain woman, a witch called up *Samuels* soul: even so truely the souls of the saints do love their bodies, and hear mote readily there, where the pledges of their reliques [relics] are preserved: but there are two kinds of *Necromancy*, the one called *Necromancy*, raising the carcases [carcasses], which is not done without blood. The other *Sciomancy*, in which the calling up of the shadow only sufficeth: to conclude, it worketh all its experiments by the carcases [carcasses] of the slain, and their bones and members, and what is from them, because there is in these things a spirituall power friendly to them. Therefore they easily allure the flowing down of wicked spirits, being by reason of the

similitude and propriety very familiar: by whom the *Necromancer* strengthened by their help can do very much in humane and terrestriall things, and kindle unlawfull lusts, cause dreams, diseases, hatred and such like passions, to the which also they can confer the powers of these souls, which as yet being involved in a moist and turbid spirit, and wandering about their cast bodies, can do the same things that the wicked spirits commit; seeing therefore they experimentally find, that the wicked and impure souls violently plucked from their bodies, and of men not exiated, and wanting buriall, do stay about their carcasses, and are drawn to them by affinity, the witches easily abuse them for the effecting of their witchcrafts, alluring these unhappy souls by the apposition of their body or by the taking of some part thereof, and compelling them by their devillish charmes, by entreating them by the deformed carkases dispersed through the wide fields, and the wandering shadowes of those that want burials, and by the ghosts sent back from *Acheron*, and the guests of hell, whom untimely death hath precipitated into Hell; and by the horrible desires of the damned, and proud devils revengers of wickedeeses. But he which would restore the souls truely to their bodies, must first know what is the proper nature of the soul from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the body, by what harmony it shall be compacted with it; what affinity it hath with God, with the intelligences, with the heavens, elements, and all other things whose image and resemblance it holdeth. To conclude, by what influences the body may be knit together again for the raising of the dead, requireth all these things which belong not to men but to God only, and to whom he will communicate them, as to *Elishai* who raised up the son of the *Shunamite*; so also *Alcestis* is reported to have been raised by *Hercules*, and to have lived long after; and *Apollonius Tyanensis* restored a dead maid to life. And here is to be noted that sometimes it happeneth to men, that their vivifying spirit is retracted in them, and they appear as dead and without sense, when as yet the intellectuall nature remaineth united to the body, and it hath the same form, and remaineth the same body, although the power of vivifying extendeth not it self into it actually, but remaineth retracted in the union with the intellectual nature; yet it ceaseth not to be; and although that man may truly be said to be dead, inasmuch as death is a want of a vivifying spirit, yet is it not truly separated; and that body can be wakened again and live; and thus many miracles appear in these; and of this kind many have been seen amongst the Gentiles and Jewes in former ages, in the number of which is that which *Plato* reciteth in his tenth book *de Republ.* [Republic], viz. that one *Phereus* of *Pamphilia* lay ten dayes amongst the slain in battle, and after that he had been taken away and laid to the fire two dayes, he revived and told many wonderfull things which he had seen in the time of his death; and concerning these things we have spoken partly in the first book, and shall yet speak further anon where we shall speak of Oracles, which come forth in a Rapture, Extasie [ecstasy], and in the Agony of dying men.

Chapter xliii. Of the power of mans soul, in the mind, reason and imagination.

Mans soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from error: but the mind giveth not light to reason, unless God enlighten, *viz.* the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectuall, and can be understood: then when it is infused by the mind to the reason, it is made rationally, and cannot only be understood but also considered: then when it is infused by the reason into the phantasie [phantasy] of the soul, it is made not only cogitable, but also imaginable; yet it is not as yet corporeall; but when from hence it goeth into the Celestiall vehicle of the soul; it is first made corporeall, yet not manifestly sensible till it hath passed into the elementall body, either simple and Aerial, or compound, in the which the light is made manifestly visible to the eye; The *Chaldean* [Chaldaeian] Philosophers considering this progresse of light, declare a certain wonderfull power of our mind: *viz.* that it may come to passe, that our mind being firmly fixed on God, may be filled with the divine power; and being so replenished with light, its beams being diffused through all the *media*, even to this grosse, dark, heavy, mortall body, it may endow it with abundance of light, and make it like the Stars, and equally shining, and also by the plenty of its beams and lightness lift it on high, as straw lifted up by the flame of fire, and can presently carry the body as a spirit into remote parts. So we read of *Philip* in the Acts of the Apostles, who baptizing the *Eunuch* in *India*, was presently found, in *Azotus*. The like we read of *Habacuc* in *Daniel*: so others going through the doors being shut, escaped both their keepers and imprisonment; as we read of *Peter* the Apostle and of *Peter* the Exorcist: He may the less wonder at this, who hath seen those famous melancholick men, who walk in their sleepes and passe through places even unpassible, and ascend even unaccessible places, and exercise the works of those that are awake, which they themselves being awake could not do; of the which things there is no other reason in nature, then a strong and exalted imagination: but this power is in every man, & it is in the soul of man from the root of his Creation; but it is varied in diverse men, in strength and weakness, and is encreased and diminished according to his exercise and use, by the which it is drawn forth from power into act, which thing he that rightly knoweth, can ascend by his knowledge, even untill his imaginative faculty doth transcend and is joyned with the universall power, which *Alchindus*, *Bacon*, and *Gulielmus Parisiensis* do call the sense of nature; *Virgil* the Etheriall sense, and *Plato* the sense of the vehicle: and his imagination is made most strong, when that etherial and Celestiall power is poured out upon it, by whose brightness it is comforted, untill it apprehend the species, notions and knowledge of true things, so that that which he thought in his mind, cometh to passe even as he thought, and it obtaineth so great power, that it can plunge, joyn and insinuate it self into the minds of men, and make them certain of his thoughts, and of his will and desire, even thorow large and remote spaces, as if they perceived a present object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power, or intelligence and spirituall apprehension which is above him: and this is that necessary power, which everyone ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can inuade itself

unto whom it pleaseth, being neither hindered nor let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both uncorrupted and like it self; but now for example, that the souls abound with so plentiful Light of the Celestiall Stars, and hence, a very great abundance of light redoundeth into their bodies; so *Moses* face did shine, that the children of *Israel* could not behold him by reason of the brightness of his countenance; thus *Socrates* was transfigured, as we read, that in light he overcame the luciferous wheels of the Sun; So *Zoroastes* [*Zoroaster*] being transfigured, his body was taken up. So *Elijah* and *Enoch* ascended to heaven in a certain fiery chariot, so *Paul* was rapt up into the third heaven: So our bodies after the judgement of the world, shall be called Glorified, and in like manner be rapt up, and we may say by this means, shall shine as the Sun and Moon; which thing that it is possible, and hath formerly been done, *Avicebron* the Moore, and *Avicen* the Arabian and *Hippocrates* of *Cous*, and all the school of the *Chaldeans* [*Chaldaeans*] do acknowledge and confirm: Moreover it is reported in Histories, that *Alexander* the great being circumvented and in great danger in *India*, did so burn in mind, that he seemed to the *Barbarians* to cast forth light; the father of *Theodoricus* also is reported to have cast forth sparks of fire tilmugh his whole body; the same thing a wise man also delivered concerning himself, so that sparkling flames did break forth here and there even with a noise; neither is this power of the soul found in men only, but sometimes even in beasts, as in the horse of *Tiberius*, who seemed to send forth flames out of his mouth. But the mind is above fate in providence, therefore is not affected either with the influences of the heavenly bodies, or the qualities of naturall things; Religion therefore can only cure it; but the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of naturall and corporeall things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the originall of the senses; the soul it self doth manifest in this body its sensitive powers and perceiveth corporeall things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. In this sensitiveness two most principal powers predominate; *viz.* one which is called the Phantasy, or imaginative or cogitative faculty, of whose power we have already spoken, where we have handled the passions of the soul: the other which is called the sense of nature, of the which also we have spoken, where we made mention of witchcraft. Man therefore by the nature of his body is under fate; the soul of man, by the sensitiveness moveth nature in Fate; but by the mind is above fate, in the order of providence; yet reason is free at its own choice; therefore the soul by reason ascendeth into the mind, where it is replenished with divine light; sometimes it descendeth into sensitiveness and is affected by the influences of the heavenly bodies, and qualities of naturall things, and is distracted by the passions and the encountring of sensible objects: sometimes the soul revolveth it selfe wholly into reason, searching out other things either by discourse, or by contemplating it self: for it is possible, that that part of the reason, which the *Peripateticks* call the possible Intellect, may be brought to this, that it may freely discourse and operate without conversion to his Phantasmes: for so great is the command of this reason, that as often as any thing incurreth either into the mind, or into the

sensitiveness, or into nature, or into the body, it cannot passe into the soul, unless reason apply it self to it; by this means the soul perceiveth it self neither to see, nor hear, nor feel, nor that it suffereth any things by the externall senses, untill cogitative reason first apprehend it; but it appiehendeth it when it is at leisure, not when it earnestly gapeth after another thing, as we manifestly see by these who heed not those that they meet, when they more seriously think on something else. Know therefore that neither the superiour influences, nor naturall affections, nor sensations, nor passions either of the mind or body, nor any sensible thing whatsoever, can work or penetrate into the soul unless by the Judgement of reason it self. Therefore by its act, not by any extrinsecall violence, can the soul be either affected or disturbed, which thing even innumerable *Martyrs* have proved by their Martyrdom: So *Anasarchus* a Philosopher of *Abdera*, who, by the command of *Nicocreontes* a tyrant of *Cyprus*, being cast into a concave stone neglecting the pains of his body, while he was pounded with iron pestils [pestles], is reported to have said: pound, pound the shell of *Anasarchus*, thou nothing hurteth *Anasarchus* himself: The tyrant commanded his tongue to be cut off, but he with his own teeth did bite it off, and did spit it in the face of the Tyrant.

Chapter xliv. Of the degrees of souls, and their destruction, or Immortality.

The minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long-lived in its etherial vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitiveness of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because (as *Hermes* saith) God would propound it as it were a prize and reward of the souls, which they that shall neglect, being without minde, spotted with corporeall senses, and made like to irrational creatures, are allotted to the same destruction with them, as *Ecclesiastes* saith: there is the same destruction of man and beasts, and the condition of both is equall; as man dieth, so also they dye [die], yea they have all one breath, so that man hath no preheminece [preeminence] over a beast; thus far he. Hence many Theologians think, that the souls of men of this kinde have no immortality after they have left their body, but an hope of the resurrection only, when all men shall be restored. *Austin* relateth that this was the heresie [heresy] of the Arabians, who affirmed that the souls perished together with their bodies; and in the day of judgement did arise again with them; whosoever therefore being upheld by the divine grace have obtained a mind, these according to the proportion of their works become immortal (as *Hermes* saith) having comprehended all things by their understanding, which are in the earth, and in the sea, and in the Heavens, and if there be any thing besides these above heaven, so that they behold even goodness it self: but they

who have lived a middle life, though they have not obtained the divine intelligence, but a certain rationally intelligence of it; these mens souls, when they shall depart from their bodies, are bound over to certain secret receptacles, where they are affected with sensitive powers, and are exercised in a certain kind of act; and by imagination, and the irascible & concupiscible vertues, do either extreemly rejoyce [rejoice], or greivously [grievously] lament. Of which opinion Saint *Austin* also was, in his book which he wrote of the spirit and soul; The wise men of the *Indians, Persians, AEgyptians & Chaldeans* [Chaldaeans] have delivered, that this soul superviveth much longer then its body, yet that it is not made altogether immortal, unless by Transmigration. But our *Theologians* do philosophize far otherwise concerning these things, that although there be the same common originall and beginning of all souls, yet they are distinguished by the creator with divers degrees, not only accidentall, but also intrinsecall, founded in their very essence, by the which one soul differeth from another, by that which is proper to it self; which opinion *John Scotus* also holdeth, and the Parisian *Theologians* have so decreed in their articles; Hence the wise man saith, I was an ingenuous child, and obtained a good soul, *viz.* a better then many others; and according to this inequality of souls, every one is capable in their degree, of their charge; which gift is freely given by God, as we read in the Gospel, that he gave to one five Talents, to another two, to another one, to every one according to his vertue; and the Apostle saith, he hath given some to be Apostles, some Prophets, some Evangelists and Doctors, for the consummation of the Saints in the work of the Ministry, for the building up of the body of Christ; for there are (saith *Origen*) certain invisible perfections, to the which are committed those things which are dispensed here upon earth, in which there is no small difference, as also is required in the men; wherefore some one attaineth the highest degree of wisdome and dignity; another little differeth from beasts, & feeding beasts is made half a beast; another aboundeth in vertues and in wealth; another hath even little or nothing, & oftentimes that little which he hath is taken away from him, & given to him that hath; and this is the divine justice in the distribution of gifts, that they may correspond to the vertues of every receiver, to whom also rewards are given according to their works: that what proportion there is, of gifts to gifts, and of deserts to deserts, there may be the same proportion of rewards to rewards; to conclude, we must know this, that every noble soul hath a fourfold operation; First divine, by the Image of the divine propriety; the second intellectual, by formality of Participation with the intelligences; the third rational, by the perfection of its proper essential essence; the fourth animal or natural, by communion with the body and these Inferior things; So that there is no work in this whole world so admirable, so excellent, so wonderfull, which the soul of man, being associated to his Image of divinity, which the Magitians [magicians] call a soul, standing and not falling, cannot accomplish by its own power without any externall help: Therefore the form of all Magical power is from the soul of man standing and not falling.

Chapter xlv. Of Soothsaying, and Phrensie [phrensy].

Soothsaying is that which the priests or others were stricken withall, and discerned the causes of things, and foresaw future things, *viz.* when Oracles and Spirits descend from the Gods or from Demons upon them, and are delivered by them; which descendings the Platonists call the falling down of superior souls on our souls; and *Mercurius* calls them

the senses of the Demons, and the spirits of Demons. Of which sort of Demons the Ancients called *Eurideae*, and *Pythons*, who, as the Ancients believed, were wont to enter into the bodies of men, and make use of the voyces, and tongues, for the prediction of things to come; of which *Plutarch* also made mention in his dialogue of the causes of defect of Oracles. But *Cicero* following the *Stoicks* [Stoics], affirms that the foreknowing of future things belongs only to the Gods; and *Ptolomie* [Ptolomy] the Astrologer saith, that they only that are inspired with a diety [deity] foretell particular things. To these *Peter* the Apostle consents, saying, Propheying is not made according to the will of man, but holy men spake as they were moved by the holy ghost. Now that the foretellings of things to come are properly the fallings down of the Gods. *Isaiah* affirms, saying, *And tell unto us those things that are coming, and we will tell them, because ye are Gods*; But these kinds of fallings down, or senses, come not into our souls when they are more attently busied about any thing else; but they pass into them, when they are vacant. Now there are three kinds of this vacancy, viz. phrensie, extasie [phrensy, ecstasy], and dreams, of each of which in their order.

Chapter xlvi. Of the first kind of phrensie [phrensy] from the Muses.

Phrensie [phrensy] is an illustration of the soul coming from the Gods, or Demons. Whence this verse of *Ovid*,

*God is in us, Commerces of the throne
of God, that spirit from above came down.*

Plato defines this by alienation, and binding; for he abstracts from those by which the corporeal senses are stirred up, and being estranged from an animal man, adheres to a diety [deity] from whom it receives those things which it cannot search into by its own power; for when the minde is free, and at liberty, the reines of the body being loosed, and going forth as out of a close prison, transcends the bonds of the members, and nothing hindring of it, being stirred up by its own instigations, and instigated by a divine spirit, comprehends all things, and foretells future things. Now there are four kinds of divine phrensie [phrensy] proceeding from several dieties [deities], viz. from the *Muses*, from *Dionysius*, from *Apollo*, and from *Venus*. The first phrensie therefore proceeding from the Muses, stirs up and tempers the mind, and makes it divine by drawing superior things to inferior things by things natural. Now Muses are the souls of the celestial spheres, according to which there are found several degrees, by which there is an attraction of superior things to inferior. The inferior of these resembling the sphear [sphere] of the *Moon*, possesseth those things which are from vegetables, as plants, fruits of trees, roots, and those which are from harder matters, as Stones, Metals, their alligations, and suspensions. So it is said that the stone *Selenites* i.e. *Moon-Stone*, and the stone of the Civet-cat cause divination; also *Vervain*, and the Hearb [herb] *Theangelis* cause soothsaying, as hath been above said. The second degree resembling *Mercury*, possesseth those things which are from animals, and which are compounded of the mixtion of divers natural things together, as Cups, and Meats; upon this account the heart of a *Mole*, if

anyone shall eat it whilst it is warm, and panting, conduceth, as it is said, to the foretelling of future events. And *Rabbi Moses* in his commentaries upon *Leviticus* tells, that there is an animal called *Òãñç Jedua*, having a humane shape, in the middle [middle] of whose navel comes forth a string, by which it is fastened to the ground like a gourd, and as far as the length of that string reacheth, it devours and consumes all that is green about it, and deceiving the sight, cannot be taken, unless that string be cut off by the stroke of a dart, which being cut off, it presently dies. Now the bones of this animal being after a certain manner laid upon the mouth, presently he whose mouth they are laid on, is taken with a phrensie [phrensy], and soothsaying. The third degree answers to the sphere [sphere] of *Venus*; This possesseth subtile powders, vapours, and odours, and ointments [ointments], and suffumigations, which are made of these of which we have spoke above. The fourth degree belongs to the sphere [sphere] of the *Sun*; this possesseth voyces [voices], words, singings, and harmonical sounds, by the sweet consonancy whereof it drives forth of the minde any troublesomeness therein, and cheers [cheers] it up. Whence *Hermes, Pythagoras, Plato*, advise us to compose a discontented minde, and cheer [cheer] it up by singing and harmony. So *Timotheus* is said to have with sounds stirred up King *Alexander* to a phrensie [phrensy]: so the Priest *Calame (Aurelius Augustus* being witness) was wont at his pleasure by a certain shrill harmony to call himself forth out of his body into a rapture, and extasie [ecstasy]; of these also we have before spoken. The fifth degree is answerable to *Mars*: this possesseth vehement imaginations, and affections of the minde, conceits also, and motions thereof, of all which before. The sixth degree answers to *Jupiter*: this possesseth the discourses of reason, deliberations, consultations, and moral purgations: of these we have spoken in part above, and further we shall speak afterwards; It possesseth also admirations, and venerations, at the astonishment of which, the phantasie [phantasy], and reason are sometimes so restrained, that they suddenly let pass all their own actions: whence then the minde it self being free, and exposed to a diety [deity] only, whether to any God, or Demon, doth receive supernal, and divine influences, viz. those concerning which it did deliberate before. So we read that the Sybils [Sibyls], and the Priests of *Pythia* were wont to receive oracles in the caves of *Jupiter*, and *Apollo*. The seventh degree resembles *Saturn*: this possesseth the more secret intelligencies, and quiet contemplations of the minde. I call here, the contemplation, the free perspicacity of the minde, suspended with admiration upon the beholding of wisdom. For that excogitation which is made by riddles, and images, is a certain kind of speculation, or discourse belonging to *Jupiter*, and not a contemplation. The eighth degree resembles the starry heaven; this observes the situation, motion, raies [rays], and light of the celestial bodies: it possesseth also images, rings, and such like, which are made after the rule of celestials, as we have above spoken. The ninth degree answers to the *primum mobile*, viz. the ninth sphere [sphere], as the very universe: this possesseth things more formal, as Numbers, Figures, Characters, and observes the occult influences of the intelligences of the heaven, and other mysteries, which because they bear the effigies of celestial dieties [deities], and invocated spirits, easily allures them, and compelleth them being forced by a certain necessity of conformity to come to one, and detains them, that they shall not easily go back, of which we read in the Oracles in *Porphyrie* [Porphyry].

*Cease now at length, spare words, to life give rest,
Dissolve, and leave old shapes (I thee request),
Dishape the members, and the winding sheet
Unloose -----*

And in another place in the same book.

*Ye Garlands loose the feet, with water clean
Let them be sprinkled, and the Laurel green
Be taken off from th' hands, and every line
And Character be blotted out -----*

Of these we have sufficiently treated already, and shall afterwards treat further of them.

Chapter xlvii. Of the second kinde from Dionysius [Dionysus].

Now the second phrensie [phrensy] proceeds from *Dionysius*: this doth by expiations exterior, and interior, and by conjurations, by mysteries, by solemnities, rites, temples, and observations divert the soul into the mind, the supream [supreme] part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom, and oracles, not in signs, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So *Bacchus* did soothsay to the *Beotians*, and *Epimenides* to the people of *Cous*, and the *Sybil [Sibyl] Erithea* to the *Trojans*. Sometimes this phrensie [phrensy] happens through a clear vision, sometimes by an express voyce: So *Socrates* was governed by his Demon, whose counsel he did diligently obey, whose voyce [voice] he did often hear with his ears, to whom also the shape of a Demon did often appear. Many prophesying spirits also were wont to shew themselves, and be associats with the souls of them that were purified; examples of which there are many in sacred Writ, as in *Abraham*, and his bond maid *Hagar*, in *Jacob*, *Gideon*, *Elias*, *Tobias*, *Daniel*, and many more. So *Adam* had familiarity with the Angel *Raziel*. *Shem* the son of *Noah* with *Jophiel*; *Abraham* with *Zadkiel*; *Isaac* and *Jacob* with *Peliel*; *Joseph*, *Joshua* and *Daniel* with *Gabriel*; *Moses* with *Metatron [Metatron]*; *Elias* with *Malhiel*; *Tobias* the younger with *Raphael*; *David* with *Cerniel*; *Mannoah* with *Phadael*; *Cenez* with *Cerrel*; *Ezekiel* with *Hasmael*; *Esdras* with *Uriel*; *Solomon* with *Michael*. Sometimes the spirits by vertue of the souls enter into, and seize upon organical bodies, whether of brutes or men, and using the souls thereof as the basis, utter voyces [voices] through organical instruments, as is manifest in *Baalams Ases*, and in *Saul*, on whom the spirit of the Lord fell, and Prophecied. Of these *Apollo* in his answers in *Porphyry* thus;

*Phebean fulgor charmed, did from on high
Come down, and through pure air was silently
Conveyed; came into souls well purified
With a sonorous breath, a voyce uttered
Through a mortal throat -----*

Chapter xlviii. Of the third kind of phrensie [phrensy] from Apollo.

Now the third kind of phrensie [phrensy] proceeds from *Apollo*, viz. from the mind of the world. This doth by certain sacred mysteries, vows, sacrifices, adorations, invocations, & certain sacred arts, or certain secret confections, by which the spirits of their God did infuse vertue, make the soul rise above the mind, by joyning it with dieties [deities], and Demons: so we read concerning the Ephod, which being applied, they did presently prophesie [prophecy]: so we read in the books of the Senats [Senates] in the chapter of *Eleazar*, that *Rabbi Israel* made certain cakes, writ upon with certain divine and angelicall names, and so consecrated, which they that did eat with faith, hope, and charitie [charity], did presently break forth with a spirit of prophesie [prophecy]. We read in the same place that *Rabbi Johena* the son of *Jochahad*, did after that manner enlighten a certain rude countryman, called *Eleazar*, being altogether illiterate, that being compassed about with a sudden brightness, did unexpectedly preach such high mysteries of the Law to an assembly of wise men, that he did even astonish all that were neer him. And it is reported of a certain man called *Herviscus*, an *Aegyptian*, that he was endowed with such a divine nature, that at the very sight of images that had any diety [deity] in them, he was forthwith stirred up with a kind of divine phrensie [phrensy]. We read also in the scripture, that when *Saul* was amongst the Prophets, the spirit of the Lord came upon him, and he prophesied, and when he went forth from the assembly of the Prophets, he ceased to prophesie; the same happened to those officers which *Saul* sent to catch *David*: who when they saw the company of the Prophets, and *Samuel* standing in the midst of them, received the spirit of the Lord on them, and prophesied also. So great is the abounding of divine light oftentimes in the prophets, taken with a divine phrensie [phrensy], that it also seiseth [seizeth] on them that are neer them, and makes them have the same spirit of phrensie [phrensy]: It is not therefore incredible, that an ignorant man should presently be made wise, and again that a wise man become ignorant: for there is a certain art (known but to few) of informing, adorning, & illustrating a pure mind, so that it should presently be recovered out of the darkness of ignorance, and brought to the light of wisdom: and on the contrary, there is a way by certain hid secrets, to make them that have unclean, and unbelieving minds to become ignorant again, although for the present they are learned and wise. Mans mind also, especially when it is simple, and pure, may (*Apuleius* being witness) by some sacred, and mysterious recreation, and appeasing, be so brought into a sleep, and astonied, that it may forget things present so utterly, as to be brought into its divine nature, and so be enlightned [enlightened] with the divine light, and inspired with a divine phrensie [phrensy] that it may foretell things to come, and withall receive the vertue of some wonderfull effects. Whence *Iamblicus* saith, when the prophets are inspired with a diety [deity], they fear nothing, for they go through wayes unpassable, and are carried into the fire without any hurt, and passe over rivers. So we read of certain caves, as of *Apollo*, *Trophonius*, the three footed stools, dens, fountains, lakes, and such like, that were consecrated to the gods after this manner, or made by that mysterie [mystery], that from thence the priests might draw the spirit of prophesying, as *Iamblicus* in *Porphyrie* [Porphyry]: The *Sybill* [Sibyl] (saith he) in *Delphi* was wont to receive God after two wayes: either by a subtile [subtile] spirit, and fire, which did break

forth somewhere out of the mouth of the cave, where she sitting in the entrance upon a brazen three footed stool dedicated to a diety [deity], was divinely inspired, and did utter prophecies; or a great fire flying out of the cave did surround [surround] this prophetess, stirring her up, being filled with a diety [deity], to prophesie, which inspiration also she received as she sate upon a consecrated seat, breaking forth prently into predictions. Moreover there was a prophetess in *Branchi* which sate upon an extree, and either held a wand in her hand, given to her by some diety [deity], or washed her feet, and sometimes the hem of her garment in the waters, or drew the vapour of fire from the waters. By all these she was filled with divine splendour, and did unfold many Oracles. We also read that in the country of *Thracia* there was a certain passage consecrated to *Bacchas*, from whence predictions, and Oracles were wont to be given: the Priests of whose temples having drunk wine abundantly did do strange things. Amongst the *Clarians* also, where the temple of *Clarius Apollo* was, to whom it was given to utter divine things, they having drunk much wine did strange things. There was also a propheticall fountain of Father *Achaia*, constituted before the temple of *Ceres*, where they that did enquire of the event of the sick did let down a glass by degrees tied to a small cord, to the top of the water, and certain supplications and fumes being made, the event of the thing did appear in the glass. There was also not far from *Epidaurus* a City of *Laconia* a deep Fen, which was called the water of *Juno*, into which cakes of corn being cast, answers were given, fortunate, if the waters did quietly retain what was cast in; but unhappy, if they did as it were, scorning of them, cast them back. The like they say do the caves of *Aetna*, into which money or sacrifices did shew the same presage of good or ill, by being retained, or rejected. The like things reports *Dion* in his Romane History, in a place which they call the *Nymphs*: where Frankincense being cast into the flames, Oracles were received concerning all those things which he did desire to know, especially concerning death, and those things which belonged to marriages. Wonderfull also is that which *Aristotle* relates of a certain fountain of the *Paliscans* of *Sicilia*, to which they that did take an oath did go, and whatsoever they did affirm upon oath writ it upon tables, which they cast into the fountain. If those things were true, the tables would swim; if false, sink; then fire coming suddenly forth burned him that was perjured into ashes. There was also in the City *Dodona* an Oak, which assoon as any one entered in to receive an answer, did forthwith move, and make a sound; there was also a statue holding a wand, which did strike a bason [basin], whereby the bason made answer by moderated strokes. Whence it is read in the Epistle of *Austinus* to *Paulinus*,

*Answers did give the Dodonean brass,
With moderated strokes; so docile t'was.*

Chapter xlix. Of the fourth kinde of Phrensie [phrensy], from Venus.

Now the fourth kind of Phrensie proceeds from *Venus*, and it doth by a fervent love convert, and transmute the mind to God, and makes it altogether like to God, as it were the proper image of God; whence *Hermes* saith, O *Asclepius!* Man is a great miracle, an animal to be honoured and adored: for he passeth into the nature of God, whereby he

becomes God: He knows the rise of Demons, and he knows himself to have his originall with them, despising the part of his humane nature in himself, having a sure confidence of the divinity of the other; The soul therefore being converted, and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of Divinity: therefore *Orpheus* describes love to be without eyes, because it is above the intellect. Now then the soul being so converted into God by love, and sublimated above the intellectuall spear [sphere], doth beside that it hath by its integrity obtain'd the spirit of prophecie [prophecy], sometimes work wonderfull things, and greater then the nature of the world can do, which works are called miracles. For as the heaven by its image, light, and heat, doth those things, which the force of the fire cannot do by its naturall quality (which in *Alchymie* [alchemy] is most known by experience) so also doth God by the image and light of himself do those things, which the world cannot do by its innate vertue. Now the image of God is man, at least such a man that by a phrensie [phrensy] from *Venus* is made like to God, and lives by the mind only, and receives God into himself. Yet the soul of man according to the *Hebrew* Doctors and Cabalists, is defined to be the light of God, and Created after the image of the word, the cause of causes, the first example, and the substance of God, figured by a seal whose Character is the eternall word. Which *Mercurius Trismegistus* considering, saith, that such a man is more excellent then they that are in heaven, or at least equall to them.

Chapter I. Of rapture, and extasie [ecstasy], and soothsayings, which happen to them which are taken with the falling sickness, or with a swoone [swoon], or to them in an agonie [agonny].

A rapture is an abstraction, and alienation, and an illustration of the soul proceeding from God, by which God doth again retract the soul, being falled from above to hell, from hell to heaven. The cause of this is in us a continuall contemplation of sublime things, which as far as it conjoyns [conjoins] with a most profound intention of the mind, the soul to incorporeal wisdom, doth so far recall it self with its vehement agitations from things sensible and the body, and (as *Plato* saith) in such a manner sometimes, that it even flieth out of the body, and seemeth as it were dissolved: even as *Aurelius Austin* reporteth concerning a Priest of *Calamia*; (or whom we have made mention before) he lay (saith he) most like unto a dead man, without breath; and when he was burnt with fire and wounded, he felt it not; so great therefore is the command of the soul: viz. when it hath obtained its own nature, and is not oppressed by the allurements of the senses, that by its own power it suddenly ascendeth, not only remaining in the body, but even sometimes loosed from its fetters, and flyeth forth of the body to the supercelestiall habitations, where now it being most nigh, and most like to God, and made the receptacle of divine things, it is filled with the divine Light and Oracles. Whence *Zoroastes* [Zoroaster] saith, thou must ascend to the light it self, and to the beams of the Father, whence thy soul was sent thee, clothed with very much mind; and *Trismegisius* saith, it is necessary that thou ascend above the heavens, and be far from the quire of spirits; and *Pythagoras* saith, if thou by leaving the body shalt pass into the spacious heavens, thou shalt be an immortal god. So we read that *Hermes*, *Socrates*, *Xenocrates*, *Plato*, *Plotine* [Plotinus], *Heraclitus*, *Pythagoras* and *Zoroastes* [Zoroaster], were wont to abstract themselves by rapture, and so to learn the knowledge of many things: also we read in *Herodotus*, that there was in

Proconnesus a Philosopher of wonderfull knowledge, called *Atheus*, whose soul sometimes went out of the body, and after the visitation of places far remote, returned again into the body more learned: *Pliny* reporteth the same thing, that the soul of *Harman Clazomenius* was wont to wander abroad, his body being left, and to bring true tidings of things very far off; and there are even to this day in Norway and Lapland very many who can abstract themselves three whole dayes from their body, and being returned declare many things which are afar off; and in the meantime it is necessary to keep them, that not any living creature come upon them or touch them; otherwise they report that they cannot return into their body. Therefore we must know, that (according to the doctrine of the *Aegyptians*,) seeing the soul is a certain spirituall light, when it is loosed from the body, it comprehendeth every place and time, in such a manner as a light inclosed in a Lantern [lantern], which being open, diffffseth it self every where, and faileth not any where, for it is every where, and continually; and *Cicero* in his book of Divination saith, neither doth the soul of man at any time divine, [except] when it is so loosed that it hath indeed little or nothing to do with the body; when therefore it shall attain to that state, which is the supream [supreme] degree of contemplative perfection, then it is rapt from all created species, and understandeth not by acquired species, but by the inspection of the *Ideas*, and it knoweth all things by the light of the *Ideas*: of which light *Plato* saith few men are partakers in this life; but in the hands of the gods, all: also they who are troubled with the syncope and falling sickness, do in some manner imitate a rapture, and in these sicknesses sometimes as in a rapture do bring forth prophesie [prophecy], in which kind of prophesying we read that *Hercules* and many *Arabians* were very excellent, and there are certain kinds of soothsayings, which are a middle betwixt the confines of naturall predictions, and supernaturall Oracles, viz. which declare things to come from some excess of passion, as too much love, sorrow, or amongst frequent sights, or in the agony of death, as in *Statius*, of the mother of *Achilles*;

-----*Nor she without parents dear*
Under the glassie [glassy] gulf the oars did fear.

For there is in our minds a certain perspicuous power, and capable of all things, but encumbred and hindred by the darkness of the body and mortality, but after death it having acquired immortality, and being freed from the body it hath full and perfect knowledge. Hence it cometh to pass, that they who are nigh to death, and weakened by old age, have sometimes somewhat of an unaccustomed light, because the soul being less hindred by the senses, understandeth very acutely, and being now as it were a little relaxed from its bands, is not altogether subject to the body, and being as it were nigher to the place, to the which it is about to go, it easily perceiveth revelations, which being mixed with its agonies, are then offered to it; whence *Ambrose* in his book of the belief of the resurrection, saith, Which being free in the aerial motion, knoweth not whither it goeth, and whence it cometh; yet we know that it superviveth the body, and that it being freed, the chains of its senses being cast off, freely discerneth those things which it saw not before, being in the body, which we may estimate by the example of those who sleep, whose mind being quiet, their bodies being as it were buried, do elevate themselves to higher things, and do declare to the body the visions of things absent, yea even of celestial things.

Chapter li. Of Prophetical Dreams.

Now I call that a dream, which proceedeth either from the spirit of the phantasie [phantasy] and intellect united together, or by the illustration of the Agent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind; for by this our soul receiveth true oracles, and abundantly yieldeth prophesies [prophecies] to us: for in dreams we seem both to Ask questions, and learn to read and find them out; also many doubtfull things, many Policies, many things unknown, and unwished for, nor ever attempted by our minds, are manifested to us in Dreams: also the representations of unknown places appear, and the Images of men both alive and dead, and of things to come are foretold; and also things which at any times have happened, are revealed, which we knew not by any report; and these dreams need not any art of interpretation, as those of which we have spoken in the first book, which belong to divination, not fore-knowledge; and it cometh to pass that they who see these dreams, for the most part understand them not; for (as *Abdala* the Arabian saith) as to see dreams, is from the strength of imagination, so to understand them, is from the strength of understanding; whose intellect therefore, being overwhelmed by the too much commerce of the flesh, is in a dead sleep, or its imaginative or phantastick spirit is too dull and unpolished, that it cannot receive the species and representations which flow from the superior intellect, and retain them when received, this man is altogether unfit for the soothsaying by dreams. Therefore it is necessary, that he who would receive true dreams, should keep a pure, undisturbed, and an undisquieted imaginative spirit, and so compose it, that it may be made worthy of the knowledge and government by the mind and understanding: for such a spirit is most fit for prophesying, and (as *Sinesius* saith) is a most clear glass of all the Images which flow everywhere from all things: when therefore we are sound in body, not disturbed in mind, not dulled by meat or drink, nor sad through poverty, nor provoked by any vice of lust or wrath, but chastly going to bed, fall asleep, then our pure and divine soul being loosed from all hurtfull thoughts, and now freed by dreaming, is endowed with this divine spirit as an instrument, and doth receive those beams and representations which are darted down, and shine forth from the divine minde into it self; and as it were in a deifying glass, it doth far more certainly, clearly, and efficaciously behold all things, then by the Vulgar enquiry of the intellect, and by the discourse of reason; the divine power instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness; neither further will that deity be wanting to him when he is awaked, which ruleth all his actions: whosoever therefore doth, by quiet and religious meditation, and by a diet temperate and moderated according to nature, preserve his spirit pure, doth very much prepare himself, that by this means he may become divine, and knowing all things; but whosoever, on the contrary, doth languish with a phantastick spirit, receiveth not perspicuous and distinct visions, but even as the divine sight, by reason of its weakness, Judgeth confusedly and indistinctly; and also when we are overcome with wine and drunkenness, then our spirit being oppressed with noxious vapours (as a troubled water is wont to appear in divers forms) is deceived, & waxeth dull; for which cause *Amphiarus* the Prophet (as we read in *Philostratus*) commanded those, who would receive Oracles, to abstain one whole day from meat, and three days from wine, that the soul could not rightly prophesie [prophecy] unless it were free from

wine, and meat; for to sober and religious minds, attending on the divine worship, the Gods are wont to give Oracles; whence *Orpheus* crieth out,

----- *Thou spirit great of prophecy
Dost go to souls that sleep fill quietly,
And them inspire with knowledge of the Gods,
And makest them soothsay* -----

Hence it was a custom amongst the ancients, that they who should receive answers, certain sacred expiations and sacrifices being first celebrated, and divine worship ended, did religiously ly [lie] down even in a consecrated chamber, or at least on the skins of the sacrifices; of which ceremony *Virgil* makes mention in these verses,

----- *Hence they sought
Answers to doubts; when gifts the priests had brought,
Here he reposed on skins of slaughtred sheep,
And under silent night prepares to sleep.*

And a little after he singeth,

----- *But now
Here King Latinus Oracles to know,
They did a hundred choyce sheep sacrifice,
And on their skins, and spreading fleeces lyes* -----

And the rulers of the *Lacedemonians* (as *Cicero* saith) were wont to lye [lie] down in the Temple at *Pasiphae*, that they might dream. The same was done in the Temple of *Aesculapius*, from whom true dreams were thought to be sent forth. And the *Calabrians*, consulting *Podalyrius* the son of *Aesculapius*, did sleep neer his Sepulchre in lambes skins; for so doing they were told in their dreams whatsoever they desired to know; for the most usuall time for dreams is the night, when the senses are freed from wandring objects, and meridian errours, and vain affections; neither doth fear strike the minde, nor the thought tremble, and the mind being most quiet, doth steadfastly adhere to the Deity; for there are, (as *Rabbi Johenan* in his book of Senatours saith) four kinds of true dreams: the first Matutine, which is made betwixt sleep and awaking: the second, which one seeth concerning another: the third, whose interpretation is shewen to the same dreamer in the nocturnall vision: the fourth, which is repeated to the same dreamer, according to that which *Joseph* saith to *Pharaoh*, But that thou hast seen the dream belonging to the same thing the second time, it is a sign of confirmation; But that dream is most sure, which is concerning those things which one did meditate on, and revolve in his minde, when he goeth to bed, as it is written, Thou O King didst think upon thy bed, what should become of these things; but it is necessary, that he which interpreteth other mens dreams, hath the knowledge by the which he can distinguish and discern the similitudes of all things, and know the customes of all nations, according to the laws which they have received from God and his Angels; farther this must be known, that there is scarce any dream without some vanity, as no grain of corn without his chaffe, which thing even the dream of

Joseph the Patriarch manifesteth; which his father *Jacob* interpreted, saying; what meaneth this dream, that thou hast seen? what shall I, and thy mother, and thy brethren fall down and worship thee? which effect concerning his mother, who shortly after died, followed not. Also *Rabbi Johenan* in the forecited book, saith these things; and also *Rabbi Levi* affirmeth, that no propheticall dream can be kept back from his effect longer then twenty two years; so *Joseph* dreamed in the seventeenth year of his age; which was accomplished in the thirty ninth year of his age; therefore whosoever would receive divine dreams, let him be well disposed in hody, his brain free from vapours, and his mind from perturbations, and let him that day abstain from supper, neither let him drink that which will inebriate, let him have a clean and neat chamber, also exorcised and consecrated: in the which, a perfume being made, his temples anoynted [anointed], things causing dreams being put on his fingers, and the representation of the heavens being put under his head, and paper being consecrated, his prayers being said, let him go to bed, earnestly meditating on that thing he desireth to know: So he shall see most true and certain dreams with the true illumination of his intellect: whosoever therefore shall know to joyn together those things which here and there we have delivered concerning this matter in these books, he shall easily obtain the gift of oracles and dreams.

Chapter lii. Of Lots and marks possessing the sure power of Oracles.

There are also certain Lots having a divine power of Oracles, and as it were Indexes of divine judgement, being before sought for by earnest prayer, and sometimes commanded by God himself to be done, as is read in *Leviticus* concerning a goat to be offered to the Lord, and of the scape goat; and in the book of *Numbers* of the rods of the Tribes of *Israel*. Now both *Moses* and *Joshua* did by Lots in the presence of the Lord divide the lands, and inheritances to the tribes of *Israel* according to the command of God. The Apostles of Christ, prayers going before, did by lot choose *Matthias* into the place of *Judas* the traitor. *Jonas* the Prophet when he flying from the presence of God did sail to *Tharsus*, a dangerous storm being raised, was by lot found out by the Mariners to be the cause of the danger, and being cast into the sea, the tempest ceased [ceased]. *Caesar* reports of *M. Valerius Procillus*, being taken by his enemies, concerning whom it was consulted whether he should be presently burnt, or reserved to another time, that by lot he escaped safe. There was formerly at *Bura*, a Town of *Achaia*, an oracle of *Hercules* constituted by a chest bord [chessboard], where he that went to consult of any thing, after he had prayed, cast four dice, the cast of which the Prophet observing, did find written in the chestboard [chessboard] what should come to pass: now all such dice were made of the bones of sacrifices. Now this you must know, that the Ancients were not wont upon every slight cause to cast lots, but either upon necessity, or for some advantageous end, and that not but with great devotion, reverence, expiations, fasting, purity, prayers, invocations, vowes, sacrifices, consecrations, and such like sacred mysteries of religion. For these sacred ordinances were wont to go before our works, especially to procure the divine good will, and pleasure, and the presence of the divine spirits, by whose dispensation the lot being directed, we may receive a true judgement of the things sought for. Every one therefore that works by lots, must go about it with a mind well disposed, not troubled, nor distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired. Moreover he must, being qualified with

purity, chastity, and holiness towards God, and the celestials, with an undoubted hope, firm faith, and sacred orations, invoke them, that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure; for if thou shalt be qualified, they will discover to thee most great secrets by vertue of lots, and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded. Now what we have spoken here concerning lots, is also to be observed in the auguries of all discemings, *viz.* when with fear, yet with a firm expectation we prefix to our souls for the sake of prophecying some certain works, or require a sign, as *Eleasar*, *Abrahams* countryman, & *Gideon* Judge in *Israel* are read to have done. There was once at *Pharis* a City of *Achaia* in the midle of the market a statue of *Mercury*, where he that went to receive any omen, did, frankincense being fumed, and candies being lighted, which were set before it, and that country coin being offered on the right hand of the statue, whisper into the right ear of the statue whatsoever he would demand, and presently his ears being stopped with both his hands, did make haste away from the market place, which when he was past, did presently, his ears being opened, observe the first voice he did hear from any man for a certain Oracle given to him. Although therefore these kinds of lots seem to the ignorant to be casuall, or fortuitous, and to have nothing of reason in them, yet they are disposed by God, and the higher vertues by certain reasons, neither they do fall beside the intention of him that moderates them. Was not the lot in choosing *Saul* to be King of *Israel*, thought to fall upon him casually, and fortuitously? Yet he was before appointed by the Lord to be King, and annointed by the Prophet *Samuel*. And God that appointed him King, disposed of the Lot that it should fall upon him. And thus much of these.

Chapter liii. How he that will receive Oracles must dispose himself.

Whosoever therefore being desirous to come to the Supream state of the soul, goeth to receive oracles, must go to them being chastly and devoutly disposed, being pure and clean go to them, so that his soul be polluted with no filthiness, and free from all guilt. He must also so purifie [purify] his mind and body as much as he may from all diseases, and passions, and all irrationall conditions, which adhere to it as rust to iron, by rightly composing and disposing those things which belong to the tranquillity of the mind; for by this means he shall receive the truer and more efficacious Oracles. Now by what things the mind is purged, and reduced into a divine purity, we must learn by Religion, and wisdom. For neither wisdom without Religion, nor Religion without wisdom is to be approved off: For wisdom (as saith *Solomon*) is the tree of life to them that lay hold on it. And *Lucretius* saith that it is the intention of God, or the breathings of God, where he sings.

*Most famous Memmius! This that god is he,
The prince of life, who reason, which all we
Call wisdom, first found out, and who by art
The life from troubles, darkness set apart
And freed, and unto light, and peace reduc'd.*

He also understandeth that to be a divine illustration, whence *Democritus* thinketh that there are no men wise but they that are struck with some divine phrensie [phrensy], as was *Menos* that Cretensian, whom they report learned all things of *Jupiter*, whence he had frequent converse with God in the mount *Ida*: so also the *Athenians* report that *Melosagora Eleusinus* was taught by the Nymphs; so also we read, that *Hesiod* when he was a Shepherd in *Beotia*, and kept his flock neer the mountain *Helicon*, had some pens given him by the *Muses*, which having received, he presently became a Poet, which to become so sodainly [suddenly] was not of man, but by a divine inspiration; for God conveying himself into holy souls, makes men Prophets, and workers of miracles, being powerfull in work and speech, as *Plato* and *Mercurius* affirm, and also *Xistus* the *Pythagorian* [Pythagorean], saying that such a man is the temple of God, and that God is his guest: to whom assents our *Paul*, calling man the temple of God; and in another place speaking of himself, I can do all things in him that strengtheneth me; for he is our power, without which (as he saith) we can do nothing; which also *Aristotle* confesseth in his *Meteors* and *Ethicks*, saying, that there is no vertue whether naturall or morall but by God; and in his secrets he saith that a good and sound intellect can do nothing in the secrets of nature without the influence of divine vertue. Now we receive this influence then only, when we do acquit our selves from burdensome impediments, and from carnall and Terrene occupations, and from all external agitation; neither can a blear or impure eye behold things too light, neither can he receive divine things who is ignorant of the purifying of his mind. Now we must come to this purity of mind by degrees; neither can any one that is initiated newly unto those mysteries presenfly comprehend all cleer [clear] things, but his mind must be accustomed by degrees, until the intellect becomes more enlightened, and applying it self to divine light be mixed with it. A humane soul therefore when it shall be rightly purged, and expiated, doth then, being loosed from all impurity, break forth with a liberall motion, and ascends upwards, receives divine things, instructs it self, when happily it seems to be instructed from elsewhere; neither doth it then need any remembrance, or demonstration by reason of the industry of it self, as by its mind which is the head and the pilot of the soul, it doth, imitating by its own nature the angels, attain to what it desires, not by succession or time, but in a moment. For *David* when he had not learning, was of a Shepherd made a Prophet, and most expert of divine things. *Solomon* in the dream of one night, was filled with the knowledge of all things above and below. So *Isaiah*, *Ezekiel*, *Daniel*, and the other Prophets, and Apostles were taught. For the soul (which is the common opinion of the *Pythagorians* [Pythagoreans], and *Platonists*) can by way of purification, without any other study, or searching, only by an easie, and adventitious collating on these intelligibles received from above, acquire the perfect knowledge of all things knowable. It can also by an extrinsecall expiation attain to this, as to understand all things Invisibly by its substantiall form. For the mind is purged, and expiated by cleansing, by abstinence, by penitency, by almes: and then also do thereunto conduce certain sacred institutions, as shall afterward be discovered. For the soul is to be cured by the study of Religions, and indeed these which are commonly called occult, that being restored to its soundness, confirmed by truth, and fortified by divine graces, may not fear any rising shakings.

Chapter liv. Of cleanness, and how to be observed.

We must therefore first observe cleanness in food, in works, in affections, and to put away all filthiness, and perturbations of the mind, and whatsoever sense or spirit that offends, and whatsoever things are in mind unlike to the heavens, not only if they be in mind and spirit, but also if they be in the body, or about the body: for such an externall cleanness is beleev'd not to help a litde to the purity of the mind. For this cause the *Pythagorian* Philosophers being taken with the desire of Oracles, divine praises being celebrated, did wash themselves in a river as in a bath, & did put on white rayment and linen; for they did account wooll a prophane clothing being the excrements of beasts, and they did inhabit in a pure chamber, and altogether unspotted. In like manner the *Bragmanni* [Brahmans], the wise men of the *Indians* were wont to wash themselves naked in a fountain, which is called *Dirce* in *Beotia*, their heads being first annointed with amber drops, and odours fit for that purpose; then after they were according to custome sufficiently clean, they were to go forth about noon, clothed in white linen, with a white attire, having rings on their fingers and staves in their hands. In like manner amongst the *Gymnosophists* it was a custom to wash themselves thrice in a day, and twice in the night, in cold water, before they entred into the holy places. They did also every day use linen garments every day newly washed. We read also of the manner of this kind of washing in *Hesiod* in his books of works and dayes, where he sings,

*None dare with hands unwashed unto Jove
Wine pour forth, nor unto the gods above;
For then they do refuse for to be heard,
Though being pray'd unto -----*

And elsewhere,

*When wicked men the rivers do passe by
With hands unwash'd, then are the gods angry
With them, and them afflict -----*

Hence in *Virgil*, *Aeneas* thus speaks to his father,

*O Father, take the household gods, and hold
Them in thy sacred hands; to be so bold
As them to handle after so great fights
I dare not till that washed in streams most bright.*

It was also a custom amongst the Gentiles, when they were wont to perform any holy services to the gods, to cleanse their bodies by washing; and when they were to contend with the infernall gods, sprinkling only did suffice. Hence in *Virgil*, *Dido*, when she did perform any solemnities to the gods, saith,

*Cause that my sister Ann (my nurse most dear:)
Come, and my body wash with water clear.*

And in another place where *Aeneas* is brought in amongst the infernals bringing a bough to *Proserpina*, he sings thus,

*The passage doth Aeneas keep, and wash
His body with fresh water -----*

Also when he relates of *Misenas* to be buried, he sings,

*His friends he thrice did wash with water new,
And with an Olive branch, wett in the dew,
He did them sprinkle -----*

Now man being made thus clean becomes celestiall, and spirituall, and is fitted for the sight of and union with God, whilst he ministers to God with a clean body, and pure mind, and delights in the cleanness of all things, as inwards, skin, garments, houses, utensils, oblations, gifts, and sacrifices; the cleanness of all which even purifies the air, and attracts the most pure influence of celestiall, and divine things, and allures the pure ministers of God, and good Demons: although sometimes impure spirits, and ill Demons, as the apes of the good Demons, take upon them this kind of cleanness, that either they may be adored, or may deceive: therefore first of all we must observe that the mind be pure, and the heart pure, and then the impure powers cannot ascend.

Chapter Iv. Of abstinence, fastings, chastity, solitariness, the tranquillity and ascent of the mind.

Abstinence also doth commonly fortifie, and defend the observers thereof against vices, and evil Demons, and makes the mind an unpolluted temple of God, uniting it to God. For nothing doth more conduce to health, and temperance of the complexion, then not to heap together superfluties, and not to exceed the bounds of necessary food. Neither is nutriment to be taken that is too strong for nature, but rather, let nature be stronger then the meat, as some affirm of Christ, that he took meat in that proportion that it should not breed any excrement of the third concoction. Many others also taking meat sparingly, enjoyed thereby health and agility of body, as *Moses*, and *Elias*, who fasted fortie [forty] dayes: whence his face shined, and he lifted up, could easily guide his body as if it were a spirit. For Magicians, and Philosophers affirm that our spirit is not as a terrene thing, or body nourished by nutriment received through certain organs by the concoction of meat, and drink, but draws in their aliment like sponges through the whole body, viz. from the thin vapours penetrating the body on all sides. Therefore they that desire to have this spirit pure, and potent, let them use dryer [drier] meats, and extenuate this gross body with fastings, and they make it easily penetrable, and least by the weight thereof, the spirit should either become thick, or be suffocated, let them preserve the body clean by lotions, frictions, exercises, and clothings, and corroborate their spints by lights, and fumes, and bring it to a pure and thin [finess] fineness. We must therefore in taking of meats be pure, and abstinent, as the *Pythagorian* Philosophers, who keeping a holy and sober table, did protract their life in all temperance. The temperance therefore of life and complexion, because thereby no superfluous humour is bred, which may dull the

phantasie [phantasy], makes, that our soul oftentimes dreaming, and sometimes watching, is alwayes subjected to the superiour influences. Moreover the *Pythagorians*, if any one doth by abstinence moderate prudently every motion of the mind, and body, promise perpetuall health of both, and long life. So the *Bragmani* [Brahmins] did admit none to their colledge [college], but those that were abstinent from wine, from flesh, and vices, saying that none could understand God, but they that emulate him by a divine conversation: which also *Phraotes* in *Philostratus* taught the lower *Indians*. Moreover we must abstain from all those things which infect either the mind, or spirit, as from covetousness, and envy, which are handmaids to injustice (as *Hermes* saith) enforcing the mind and the hand to evil practices; also from idleness, and luxury; for the soul being suffocated with the body, and lust, cannot foresee any celestiall thing. Wherefore the priests of the *Athenians* who are called in Greek *Hierophantae* (as *Hierom* reports) that they might live more chastly in their sacred employments, and might follow their divine affairs without lust, were wont to castrate themselves by drinking of hemlock. Moreover the chastity of a mind devoted to God doth make our mind (as *Orpheus* teacheth *Museus* in the hymne of all the gods) a perpetuall temple of God. Also we must abstain from all multitude and variety of senses, affections, imaginations, opinions, and such like passions, which hurt the mind and pervert the judgement of reason, as we manifestly see in the lascivious, the envious, and ambitious. Wherefore *Cicero* (in his *Tusculans* questions) calls these passions the sicknesses of the mind, and the pestiferous diseases thereof. But *Horace* calls them furies or madness, where he sings,

Girls have a thousand furies, so have boyes.

The same also seems to be of opinion that all men are fools in something. Whence is read in *Ecclesiasticus*, there are an infinite number of fools. Therefore the *Stoicks* deny that passions are incident to a wise man; I say such passions, which follow the sensitive apprehension: for rational, and mental passions, they yeld [yield] a wise man may have. This opinion did *Boetius* seem to be of, where he sings that some passions are to be laid aside in the inquisition of truth, in these verses,

*If truth thou wouldst discover with clear sight,
And walk in the right path, then from thee quit
Joy, fear, grief, hope expel; for where these raign,
The mind is dark, and bound -----*

We must therefore acquit and avert our minds from all multitudes, and such like passions, that we may attain to the simple truth; which indeed many Philosophers are said to have attained to in the solitude of a long time. For the mind by solitude being loosed from all care of humane affairs is at leisure, and prepared to receive the gifts of the celestial dieties [deities]. So *Moses* the law-giver to the Hebrews, and the greatest of prophets, and learned in all the knowledge of the *Chaldeans* [Chaldaeans] and *Aegyptians* [Egyptians], when he would abstract himself from senses, went into the vast wildernesses of *Ethiopia*, where all humane affairs being laid aside, he applied his mind to the sole contemplation of divine things, in which thing he so pleased the omnipotent God, that he suffered him to see him face to face, and also gave him a wondrous power of miracles, as sacred writ

testifies of him. So *Zoroastes* [Zoroaster] the father and prince of the Magicians, is said to attain to the knowledge of all naturall and divine things by the solitude of twenty years, when he wrot, and did very strange things concerning all the art of divining, and soothsaying. The like things do the writings of *Orpheus* to *Museus* declare him to have done in the deserts of *Thracia*. So we read that *Epimenides* of *Crete* because learned by a very long sleep, for they say that he slept fifty years, *i.e.* to have lay hid so long; *Pythagoras* also in like manner to have layen hid ten years, and *Heraclitus*, and *Democritus* for the same cause were delighted with solitariness. For by how much the more we have [relinquished] the animal and the humane life, by so much the more we live like angels, and God, to which being conjoyned [conjoined], and brought into a better condition, we have power over all things, ruling over all. Now how our mind is to be separated from an animal life, and from all multitude, and to be erected, untill it ascend to that very one, good, true, and perfect, through each degree of things knowable, and knowledges, *Proclus* teacheth in his Commentaries upon *Alcibiades*, shewing how that first sensible things are to be shunned, that we may pass to an incorporeal essence, where we must exceed the order of souls yet multiplied by divers rules, habitudes, and various proportions, many bonds, and a manifold variety of forces, and to strive after an intellect, and intelligible kingdome, and to contemplate how far better these are then souls. Moreover we must bear an intellectual multitude, although united, and individuall, and come to the superintellectual and essential unity, absolute from all multitude, and the very fountain of good, and truth. In like manner we must avoid all knowledge that doth any ways distract, and deceive, that we may obtain the most simple truth. The multitude therefore of affections, senses, imaginations, and opinions is to be left, which in it self is as different, as some things are contrary to others in any subject; and we must ascend to sciences, in which although there be a various multitude, yet there is no contrariety. For all are knit one to the other, and do serve one the other, under one the other, untill they come to one, presupposed by all, and supposing none beyond it; to which all the rest may be referred: yet this is not the highest top of knowledges, but above it is a pure intellect. Therefore all composition, division, and various discourse being laid aside, let us, ascending to the intellectual life, and simple sight, behold the intelligible essence with individual and simple precepts, that we may attain to the highest being of the soul, by which we are one, and under which our multitude is united. Therefore let us attain to the first unity, from whom there is a union in all things, through that one which is as the flower of our essence: which then at length we attain to, when avoyding all multitude we do arise into our very unity, are made one, and act uniformly.

Chapter lvi. Of Penitency, and Almes.

Now the greatest part of purgations is a voluntary penitency for faults: for (as saith *Seneca* in *Thyeste*) he whom it grieves that he hath offended, is in a manner innocent. This brings to us the greatest expiation, whilst it opposeth afflictings to delights, and purgeth out of the soul a stupid joyfulness, and gives a certain peculiar power, reducing us to the things above. Penitency therefore is not only a mortification of vices, but a spiritual Martyrdome of the soul; which with the sword of the spirit is on all sides mortified; Now the sword of the spirit is the word of God; whence *Jeremiah* the Prophet saith, and also *Paul*, writing to the *Ephesians*, *Cursed is he that with-holdeth his sword*

from blood; and the Psalmist sings: A sword is in their lips. Therefore our cogitations, affections of our mind, and all evils that proceed from our heart and mouth, must be uttered to the priest in confession, that he may according to the word of God judge those things; and according to the power granted to him by God, penitency being joyned with it, may purifie [purify], & purge them, & direct them to that which is good; neither is there found in religion for the expiating hainous [heinous] offences a stronger Sacrament. Hence the Gods themselves (*Ovid in Pontus* being witnes),

*Do often ease the pains, restore the lights
Which were caught away, when that mortall wights
They see repenting of their sins -----*

There is as yet another Sacrament of expiation, *viz.* Almsgiving, of which as I remember I have read very little in Philosophers, but the very truth taught us that, saying, Give ye almes, and all things shall be clean to you; and in *Ecclesiasticus* it is read; as water extinguisheth fire, so almes doth sin; and *Daniel* taught the King of *Babylon*, that he should redeem his sins by almes; and the Angel *Raphael* testifieth to *Tobias*; because alms frees from death, and is that which purgeth sins, and make us find eternal life. Hence Christ commanded us to pray to the Father, Forgive as we forgive others, give us as we give to others; of which he said in another place, ye shall receive an hundred fold, and shall possess eternal life. He shall when he comes to judge the quick and the deed, upbraid the wicked above all things for their neglect of almes and works of mercy, when he shall say, I was hungry, and thirsty, and ye gave me neither meat, nor drink; and in another place he speaks of the poor; what ye have done to any one of them ye have done to me. Which *Homer* also seems to be sensible of, when he brings in a young man wooing *Antinoe*, saying these words, *Antinoe* how plausibly hast thou slain a poor begger! he shall destroy thee if God be in heaven; for the Gods themselves being likened to strangers, and guests, go out into the whole world, overturning Cities, and beholding the injuries, and wickednesse of men.

Chapter lvii. Of those things which being outwardly administred conduce to Expiation.

It is believed, and it is delivered by them that are skilful in sacred things, that the mind also may be expiated with certain institutions, and sacraments ministred outwardly, as by sacrifices, baptisment, and adjurations, benedictions, consecrations, sprinklings of holy water, by anoyntings [annointings], and fumes, not so much consecrated to this, as having a naturall power thus to do; upon this account sulphur hath a place in Religions, to expiate ill Demons with the fume thereof. An egge also was wont to be used in Purgations; hence eggs are called holy, whence *Ovid*,

*Let the old woman come, and purge the bed,
And place, and bring sulphure and eggs sacred
In her trembling hand -----*

Proclus also writes, that the priests in purifyings were wont to use sulphur, and bitumen, or the washing of sea water: For sulphur purifies by the sharpness of its odour, and sea water by reason of its fiery part; In like manner the hearb [herb] Cinquefoil: wherefore by reason of its purity the ancient priests did use it in purifications, also the boughs of Olives. For these are said to be of so great purity, that they report that an olive tree planted by an harlot is thereby for ever made unfruitfull, or else withers. In like manner, frankincense, myrrhe, vervain, valerian, and the hearb called phu condace to expiation. Also the blessed Clove flower; and the gall of a black dog being fumed is said to be very powerfull in these, as well for expiating of ill spirits, as any bewitchings: also the feathers of a lapwing being fumed, drives away *Phantasmes*. It is wonderfull, and scarce credible, but that that grave and worthy Author *Josephus* relates it in his history of *Jerusalem*, of a root of *Baaras*, so called from a place neer *Machernus*, a Town of *Judea*, being of a yellow colour, that in the night it did shine, and was hard to be taken, that it did oftentimes deceive the hands of them that went to take it, and go out of their sight, never stood still, till the urine of a menstrous woman was sprinkled on it. Neither yet being thus retained, is it pulled up without danger, but suddain death fals upon him that drawes it up, unless he were fortified with an amulet of the said root; which they that want, sacrificing about the earth do bind the root to a dog by a cord, and presently depart: at length the dog with a great deal of pains drawes up the root, and as it were supplying the place of his master presently dies, after which anyone may handle the root without danger; the power of which is much excellent in expiations, as is manifest for the delivery of those that are vexed with unclean spirits; now that these kind of matters should act upon spirituall substances by putting them to flight, or by alluring them, or mitigating them, or by inciting them, they are of no other opinion then that the fire of *Sicilia* acts upon souls: which (*William* of *Paris* being witness) not hurting the bodies, doth most intolerably torment the souls of them that are neer. But of those in part we have treated before.

Chapter lviii. Of Adorations, and voves.

Adorations, and voves, sacrifices, and oblations are certain degrees in sacred things to find out God, and those things which principally provoke the divine pleasure, and procure a sacred and indissolvable communion of God with souls; for by prayers which we utter with true and sacred words, sensibly, and affectionately, we obtam a great power, when by the application of them to any diety [deity] we do so far move it, that he may direct his speech and answer by a divine way, by which (as saith *Dionysius*) God speaks with men, but so occultly that very few perceive it. But oftentimes that King and Prophet *David* perceives it, when he saith, I will hear what the Lord will speak in me. Adoration therefore being a long time continued, and often ftequented, perfects the intellect, and makes the soul more large for the receiving of divine lights, inflaming divine love, producing faith, hope, and sacred manners, purifieth the soul from all contrariety, and what is any away adverse to it, and doth also repell divers evils, which would otherwise naturally fall out. Hence *Ovid* sings,

----- *With prayers mov'd is Jove;*
I oftentimes have seen when from above

*He would seed dreadfull lightnings, him to be
Appeas'd with frankincense -----*

Now man is returned to God by prayers, by which coming he (saith *Plato* in *Phedrus* [*Phaedrus*]) stops horses, and enters into the chambers of repose, where he feeds upon *Ambrosia*, and drinks *Nectar*. Therefore they that desire to enjoy any vertue, must pray, and supplicate often to him who hath all vertue in himself. Now that is the best prayer, which is not uttered in words, but that which with a Religious silence and sincere cogitation is offered up to God, and that which with the voice of the mind and words of the intellectuall world, is offered to him. Now a vow is an ardent affection of a chaste [chaste] mind given up to God, which by vowing wisheth that which seems good. This affection (as *Iamblichus*, and *Proclus* testifie) doth so joyn the soul to God, that the operation of the mind and of God is one; viz. of God as an artificer, of the mind as a divine instrument: all antiquity testifies that by vowes sometimes miracles are done, diseases are cured, tempests are diverted, and such like. Hence we read that the most excellent and wise in all nations, the *Bragmanni* [*Brahmins*] of the *Indians*, the Magicians of the *Persians*, the *Gymnosopists* [*Gymnosophists*] of the *Aegyptians*, the divines of the Greeks, and *Caldeans* [*Chaldaeans*] which did excell in divine secrets, did apply themselves to divine vowes, and prayers, and thereby did effect many wonderfull things. Now to the perfection of a vow, and adoration (for a vow cannot be perfect without an adoration, nor an adoration without a vow) there are two things especially required, viz. First the knowledge of the thing to be adored, and to which we must vow, and in what manner, and order, and by what Mediums it must be worshiped; for there are various cooperators and instruments of God, viz. The heavens, Stars, administring spirits, the celestiall souls, and Heros, which we must implore as porters, interpreters, administrators, mediators, but first of all him, who goeth to the Archetype God, who only is the utmost term of adoration; the other dieties [deities] are as it were passages to that very God. Know therefore that adorations and vowes must with a pure and pious mind be principally made to that one only God, the highest father, King and Lord of all the gods. But when they shall come before to the inferiour gods, let the intention of the administration be terminated in them; therefore to adorations, and vowes, when they be directed to the inferiour dieties [deities], *Zoroastes* [*Zoroaster*], and *Orpheus* thought fitting that suffumigations and characters should be used; but when they are erected to the majesty of the supream [supreme] God, they must not in any wise; which also *Hermes*, and *Plato* forbid to be done. Whence *Hermes* to *Tatius*; This (saith he) is like to sacrilege when thou prayest to God to be willing to kindle frankincense, and such like; for (saith *Porphyrie* [*Porphyry*]) they are not agreeable to piety. For there is not any materiall thing can be found, which to the immateriall God is not unclean. Therefore neither is that prayer which is uttered by words agreeable to him, nor that prayer which is mentall, if the mind be polluted with vice; Secondly there is also required a certain assimilation of our life to the divine life, in purity, chastity and holiness, with a lawfull desire of that which we wish for; for by this means we especially obtain the divine benevolence, and are subjected to the divine bounty; for unlesse we, having our minds purged, be worthy to be heard, and also those things which we desire, be worthy to be done, it is manifest that the gods will not hearken to our prayers; whence divine *Plato* saith, that God cannot be bound by our prayers or gifts to do unjust things; therefore let

us desire nothing of God, which we think uncomely to wish for: for by this means only, we see that very many are frustrated of their prayers and vowes, because that neither they themselves are Religiously disposed, nor are their desires and prayers made for those things which are well pleasing to God, neither do they know to discern in what order they ought to pray, and through what mediators they ought to go to God; the ignorance of which doth very oft reduce our prayers and supplications to nothing, and causeth our desires and wishes to be denied.

Chapter lix. Of sacrifices and oblations, and their kinds and manners.

A sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these sacrifices and oblations do yield [yield] us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefs which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so *Michael* the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie [ecstasy] and sleep, and such like vacations of the soul, which the Hebrews call the death of the body. But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vowes: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie [jealousy], which was made only for the detecting of occult adultery. There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to burn him to ashes with the same rods, and to cast the ashes into the sea; of these *Lycophron* and *Hipponax* make mention; neither doth *Philostratus* relate things much different from these, concerning *Apollonius* of *Tiana* [Tyana] while he chased away the Pestilence from *Ephesus*. Moreover there were many kind of sacrifices and offerings, as *Agonalia*, *Dapsa*, *Farreationes*, *Hecatombe*, *Hostia*, *Hyacinthia*, *Armilustra*, *Janualia*, *Lucalia*, *Lupercalia*, *Munychia*, *Novendinalia*, *Nyctiluca*, *Palatialia*, *Pastillaria*, *Popularia*, *Protervia*, *Scenopegia*, *Solitaurilia*, *Stata*, *Rubigalia*, *Fontanalia*, *Ormia*, *Parentalia*, *Inferiae*, *Consualia*, *Lampteria*, *Amburbia*, *Ambarvalia*, *Vivalia*, *Thyia*, *Holocaustomata*, *Orgia*, *Latialia*, *Dianetaurica*, *Bacchanalia*, *Trieterica*, *Liberalia*, *Cocytia*, *Cerealialia*, *Thesmophoria*, *Adonia*, *Teonia*, *Laurentalia*, *Opalia*,

Palilia, Quirinalia, Vertumnalia, Gynaecia, Panatheneia, Quinquatria, Diapalia, Diasia, Horma, Hornea, Nemea, Mytriaca, Palogygia. And the offerings of these were proper and divers; for a Goat and an Ass were sacrificed to *Bacchus*, a Sow to *Ceres*, an horse to the *Sun*, an hart and dogs to *Diana*, an Ass to *Priapus*, a Goose to *Isis*, a dunghil-cock to the *Night*, a she-Goate to *Faunus*, a Bull to *Neptune*, a she-Goate to *Minerva*, a Bull to *Hercules*, a child to *Saturn*, a Sow with piggs to *Maja*, a Cock to *Aesculapius*: moreover they did sacrifice to *Hercules Gnidius* with scouldings and railings; there were also divers orders of Priests, as high priests, *Flamines, Archiflamines, Phylades, Saelians, Hierophantes*, & diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vows, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils; but the true sacrifice, which purgeth any man, and uniteth him to God, is twofold; one which the high priest Christ offered for the remission of sins, purifying all things by the blood of his cross; the other, by the which a man offereth up himself clean, unspotted, for a living sacrifice to God, as Christ the high priest offered himself, and taught us to be offered together with him, as he was offered, saying of the sacrament of his body, and blood, Do this in remembrance of me; viz. that we should offer our selves together, being mortified by the passion of his mortal body, and quickned in spirit; of the which *Porphyry* saith, Let us labor to offer up holines of life for a sacrifice; for no man can be a good priest of God, but he which bringeth forth himself for a sacrifice, and buildeth up his own soul, as it were for an Image, and doth constitute both his mind, and understanding for a Temple in the which he may receive the divine light; but eternal sacrifices (as *Heraclitus* saith) are certain cures of the soul, instituted by the most High Physician; for the evill spirit possesseth a man (as *Proclus* saith) even untill he be expiated by sacrifices; therefore sacrifices are required to pacifie [pacify] God and the Heavenly powers, and to expiate a man, who beareth the Image both of God and the world; But our Lord Iesus [Jesus] Christ the true high priest concluded all sacrifices in bread and wine only, as in the primary substance of mans meat, needing further the offering up of no animals, nor other things, or the effusion of blood, in which we may be cleansed, being perfectly cleansed in his blood. There were also amongst the *Aegyptians* six hundred sixty six [666] kinds of sacrifices; for they did appoynt [appoint] divine honors, and holy sacrifices to each star, and planet, because they were divine animals partaking of an intellectual soul and a divine mind; whence they say that the stars being humbly prayed unto, do hear our prayer, and bestow celestial gifts, not so much by any natural agreement, as by their own free will. And this is that which *Iamblicus* saith, that celestial bodies, and the dieties [deities] of the world have certain divine and superior powers in themselves, as also natural and inferior, which *Orpheus* calls the keyes to open and shut; and that by those we are bound to the fatall influences, but by these to loose us from fate. Whence if any misfortune hang over any one from *Saturn*, or from *Mars*, the Magicians command that he must not forthwith fly to *Jupiter*, or *Venus*, but to *Saturn* or *Mars* themselves. So that *Apuleian Psyche* who was persecuted by *Venus* for equalling her in beauty, was forced to importune for favor, not from *Ceres*, or *Juno*, but from *Venus* her self. Now they did sacrifice to each star with the things belonging to them; to the *Sun* with solary things, and its animals, as a Laurel tree, a Cock, a Swan, a Bull; to *Venus* with her animals, as a Dove, or turtle, and by her plants, as Vervain; as *Virgil* sings,

----- *Water bring out*
With garlars soft, the altar round about
Compass, and burn fat boughs and frankincense
Thats strong and pure -----

Moreover the Magicians when they made any confection either natural, or artificial, belonging to any star, this did they afterward religiously offer, and sacrifice to the same star, receiving not so much a natural vertue from the influence thereof being opportunely received, as by that religious oblation receiving it divinely confirmed and stronger. For the oblation of any thing, when it is offered to God after a right manner, that thing is sanctified by God by the oblation as is a sacrifice, and is made part thereof. Moreover to the celestial and ethereal Gods white sacrifices were offered; but to the terestial [terrestrial] or infernal, black: but to the terrestrial [terrestrial] upon the altars, but to the infernal in ditches; to the aerial and watery, flying things: But to these white, to those black. Finally, to all the Gods and Demons besides terrestrial and infernal, flying things were offered, but to those only four-footed animals, for like rejoyceth in like. Of these only which were offered to the celestial, and ethereal, it is lawfull to eat, the extream [extreme] parts being reserved for God, but of the other not. Now all these the Oracle of *Apollo* hath expressed in these verses,

A threefold sacrifice to th' Gods above.
White must be slain for them; for them below
Threefold also, but black for them; withall
With open altars Gods celestiall
Are taken, when th' infernal Gods require
Pits embru'd with black blood, and fill'd with mire;
And are not pleas'd but with a sacrifice
That's buried; but of th' aire the deities
Delight in honey, and in wines most clear,
And that on altars kindled be the fire,
Require, with flying sacrifice, and white:
But of the earth the dieties [deities] delight
That earthly bodies should with frankincense
And wafers offered be in reverence.
But for the Gods that rule the sea thou must
Thy sacrifices lay on the sea coasts,
And on the waves cast the whole animal.
But to the dieties [deities] celestial
Give th' extream [extreme] parts, and them consume with fire;
What then remains thou maiest if thou desire
Eat up, and let the air with vapors thick
And sweet smelling drop -----

These doth *Porphyry* make mention of in his book of answers, to whom the rest assent. For they say that these sacrifices are certain natural Mediums betwixt the Gods and men; which *Aristotle* affirming saith, that to sacrifice to God is in a man naturally. They are

therefore they say, Mediums, which favor of the nature of both, and represent divine things analogically, and have with the diety [deity] to whom they are offered, certain convenient analogies, but so occult that a mans understanding can scarce conceive of them, which God, and the Dieties [deities] require in particular for our expiation with which the celestial vertues are pleased, and withhold themselves from execution of the punishment which our sins deserve. And these are (as *Orpheus* calls them) keys which open the gate of the elements and the heavens, that by them a man may ascend to the supercelestials; and the intelligences of the heavens, and the demons of the elements may descend to him. Now men that are perfect, and truly Religious need them not, but only they, who (saith *Trismegistus*) being fallen into disorder, are made the servants of the heavens and creatures; who because they are subjected to the heavens, therefore think they may be corroborated by the favour of the celestiall vertue, untill they flying higher be acquitted from their presidency, and become more sublime then they.

Chapter lx. What imprecations, and rites the ancients were wont to use in sacrifices, and oblations.

Now let us see what imprecations they did joyn to oblations and sacrifices; for he that did offer any sacrifice to God, did say these, or the like things: I thy servant do offer and sacrifice these things to thee; I confesse that thou art the author of all sanctity, and I call upon thee to sanctifie this oblation, that thou wouldst pour upon it the vertue of thy high and excellent spirit, that by it we may obtain what we ask for. Moreover also as this thing present by any oblations is made thine, as to live, or die to thee, so also let me be made thine who by this oblation, and communion, by this thing which I come to offer, and sacrifice to thee, profess to be one of thy family, and worshippers. Besides in offerings it was said, As that animal is in my power to be slain, if I pleased, or to be saved: so it is in thy power to take away in wrath, or to give in love that which we desire. Lastly, when for expiation, or the avoyding of any evil, any sacrifice was to be made, it was said, As that animall dies in my hand, so die all vice in me, also all uncleanness, or so let die and be annihilated such or such an evil, or discommodity. Also, As the blood of this animal is poured forth out of its body, so let all vice and uncleanness flow out from me. In sacrifices laid on the altar to be burnt, it was said, as this oblation is consumed by this present fire, so that nothing remains of it; so let all evel be consumed in me, or let such or such an evil which we would repell and avoyd be consumed. It was also a custom when imprecation was made, to touch the altar with the hands of all those for whom such a sacrifice was made, or of them who did desire to be partakers of it, because prayer only cannot prevail, unless he thai prays toucheth the altar with his hands; whence in *Virgil*,

*Those that in these words pray, and altar touch
Th' omnipotent doth hear -----*

And elsewhere,

*I touch the altars, and the middle fires,
And the Dieties [deities] beseech.*

Chapter lxi. How these things must be performed, as to God, so as to inferiour dieties [deities].

Every Adoration therefore, oblation, or sacrifice, deprecation, invocation, are differenced thus, *viz.* either because they are made to God only, or to inferiour dieties [deities], as angels, Stars, Heroes. In these therefore such rules are to be observed, that when any prayer is to be offered to God alone for the obtaining of any effect, it must be done with the commemoration of some work, miracle, sacrament, or promise, taken somewhere out of Scripture; as if there be a deprecation made for the destruction of enemies, let it be commemorated that God destroyed the Giants in the deluge of waters, and the builders of *Babel* in the confusion of tongues, *Sodom*, and *Gomorrha* in raining of fire, the host of *Pharaoh* in the Red-sea, and the like; adding to those some malediction out of the *Psalms*, or such as may be gathered out of other places of scripture. In like manner when we are to deprecate against dangers of waters, let us commemorate the saving of *Noah* in the flood; the passing of the children of *Israel* through the Red-sea, and Christ walking dryshod upon the waters, and saving a ship from shipwrack [shipwreck], commanding the winds and waves, and lifting up *Peter* sinking in the waves of the sea, and such like. But if a prayer be necessary for obtaining Oracles, or dreames, whether it be to God, Angels, or Heros, there are many places offer themselves out of the old testament, where God is said to talk with men, promising in very many places Presages, and Revelations, besides the propheticall dreams of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, *Nebuchadnezzar*, in the old Testament, and the Revelation of *John*, *Paul*, in the new; also of holy Magicians, as *Helen*, *Constantine* and *Charles*; also of later Prophets, as *Methedius*, *Cyrellus*, *Joachim*, *Merlin*, *Brigitta*, *Mechtindis*, *Hildegardis*, the dieties [deities] of whom being piously invocated, render us oftentimes partakers of divine Revelations. Moreover we must invoke the sacred names of God, but those especially, which are significative of the thing desired, or any way applicable to it; as for the destruction of enemies we must invoke the name of Gods wrath, of the revenge of God, fear of God, justice of God, fortitude of God: but for the avoiding of any danger we most invoke the names of pity, defence, salvation, goodness, and the like. Moreover we must petition for and to the effecters of the thing desired, *viz.* such an Angel, Star or Heroe on whom that office lies, but observing that our invocation on them must be made with due number, weight, and measure, and according to the rules delivered concerning inchantments [enchantments]. For betwixt these there is no difference, but that inchantments are such as affect our mind, disposing the Passions thereof into a conformity to certain dieties [deities]; but prayers are such as are exhibited to any diety [deity] by way of worship, and veneration; and from the same root also may the manner of consecrations be taken, of which we shall in the next place speak.

Chapter lxii. Of Consecrations, and their manner.

Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magicall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecrations is perfected by two things especially, *viz.* the vertue of the person himself consecrating, and the vertue of the prayer it self. In the person himself is required holinesse of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere. Then it is necessary that he that sacrificeth must know this vertue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these. There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or instituted to this or that thing, by the vertue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer it selfe, not by vertue of institution, but of the commemoration of sacred things, as of sacred letters, histories, nracles, works, effects, favours, promises, sacraments and such sacramentall things, which shall seem to cohere with the thing to be consecrated, either properly, or improperly, or analogically. And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it. So in the consecrating of water there is this comemoration made, *viz.* because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole Earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by the generall deluge over the whole earth: and in the destruction of the Army of *Pharaoh* in the Red Sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wilderness; and brought forth a fountain of living water out of the jaw bone of an asse at the prayers of *Sampson*, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invocating divine names sutable [suitable] to these things, as when God is called a living fountain, living water, a living river. In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he will command burning to go before; and he appeared to *Moses* in a burning bush, went before the children of *Israel* in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire unextinguished under the water. Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like. So in the consecration of oil such solemnities must be commemorated as belong to these, as in *Exodus* the oil of unction & sweet perfumes, and sacred names sutable [suitable] to these, such as is the name *Christ*, which signifies annointed, and such as this, and that in the Apocalypse concening the two olive trees distilling sanctified oil into lamps burning in the presence of God. So in the consecration of places let there be comemoration made of mount *Sinai*, of the Tabernacle of the Covenant, of the *sanctum sanctorum*, the temple of *Solomon*, and of the sanctification of the hill *Golgotha* through

the mystery of the passion of Christ, and of the field which was bought with the price of Christs blood; also of mount *Tabor*, where the transfiguration and ascent into heaven was. Sacred names also being used as of the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the seat of God, and the habitation of God, and of such like. After the same manner we must proceed in the benediction of other things, by enquiring [inquiring] into holy writ by divine names, and profession of Religion for such things which may seem to be after a manner suitable [suitable] to this or that thing. As for example, if there be a paper, or a book having some of the mysteries which we should commemorate, as the tables of the ten commandments given to *Moses* on mount *Sinai*, and the sanctification of the law, and of the Prophets, and Scriptures promulgated by the holy spirit: and let the divine names of the testament of God, the book of God, the book of life, the knowledge of God, the wisdom of God, and of such like be commemorated. So if a sword be to be consecrated, we may remember out of the second of *Maccabees* there was a sword sent from God to *Judas Macchabeus*, that he should destroy the children of *Israels* enemies: also that in the prophets, Take unto you two edged swords; also in the Gospel, coats being sold, swords must he bought; and in the History of *David* an Angel was seen hiding a bloody sword; and many such like we shall find in the Prophets, and *Apocalyps* [Apocalypse], as also the sacred names of the sword of God, the rod of God, the staff of God, the vengeance of God, and such like. And now let these things which have been exemplified concerning real consecrations, and benedictions suffice: by which personall consecrations, and benedictions may easily be understood. But there is yet another powerfull and efficacious rite of consecrating, and expiating, which is of the kinds of superstitious, viz: when the rite of any sacrament is transsumed to another thing, which is intended to be consecrated, or expiated, as the rite of baptisme, confirmation, funerall, and such like. Moreover we must know, that a vow, oblation, and sacrifice, have a certain power of consecration, as well reall as personall, as the things or persons are vowed or offered.

Chapter lxiii. What things may be called holy, what consecrated, and how these become so betwixt us and the Dieties [deities]; and of sacred times.

Now those things are called sacred, which are made holy by the gods themselves, or their Demons, being (as I may say) dedicated to us by the gods themselves. By this account we call Demons holy, because in them God dwells, whose name they are often said to hear. Whence it is read in *Exodus*: I will send my Angel who shall go before thee; observe him, neither think that he is to be despised, because my name is in him. So also mysteries are called sacred. For a mystery is that which hath a holy and an occult vertue, and favour given by the gods or Demons, or dispensed by the most high God himself; such as are those sacred names and Characters, which have been spoken of. So the crosse is called holy and mysterious, being made so by the passion of Jesus Christ. Hence also certain prayers are called holy, and mysticall, which are not instituted by the devotion of man, but by divine Revelation, as we read in the Gospel that Christ instituted the Lords prayer. In like manner certain confections are called holy, into which God hath put the especiall beam of his vertue, as we read in *Exodus* of the sweet perfume, and oil of anointing, and

as with us there is a sacred fountain, and a sacred ointment; There is also another kind of holiness, whereby we call those things holy which are dedicated and consecrated by man to God, as vows, and sacrifices, of which we have spoken already: Whence *Virgil*,

*But Cesar [Caesar] with a tripple [triple] triumph brought
Into the City Rome, as most devout,
Did dedicate unto the Italian gods
An immortall vow -----*

And *Ovid* in his *Metamorphosis* sings thus,

*A feast was kept, wherein Aeacides
For Cicnus death with heifers blood did please
Propitious Pallas, when the entralls laid
On burning altars, to the Gods convoid
An acceptable smell; a part addrest
To sacred use, the board receiv'd the rest.*

In like manner the representations, resemblances, Idols, Statues, Images, Pictures, made after the similitudes of the Gods, or dedicated to them, are called sacred, even as *Orpheus* singeth in his hymn to *Lycian Venus*,

*The chieftains that the sacred things protect
Of our country, did for our town erect
A Sacred Statue -----*

And *Virgil*.

*O father, take the household gods, and hold
Them in thy sacred hands -----*

Hence divine *Plato* in his eleventh book of *Lawes*, commanded that the sacred Images and Statues of the Gods should be honoured, not for themselves, but because they represent the Gods to us, even as the ancients did worship that Image of *Jupiter*, thus interpreting it: for in that he bares the resemblance of a man, was signified that he is a mind which produceth all things by his seminary power; he is feigned to sit, that his immutable and constant power might he expressed; he hath the upper parts bare and naked, because he is manifest to the intelligences and the superiors; but the lower parts are covered, because he is hid from the inferior creatures: he holdeth a scepter in his left hand, because in these parts of the body the most spiritual habitation of life is found. For the Creator of the intellect is the King and the vivifying spirit of the world; but in his right hand he holdeth forth both an Eagle and victory; the one, because he is Lord of all the Gods, as the Eagle is of other birds; the other, because all things are subject to him; in like manner we also reverence the Image of a Lamb, because it representeth Christ, and the picture of a Dove, because it signifieth the holy Ghost, and the forms of a Lion, Oxe, Eagle, and a man, signifying the *Evangelists*, and such like things, which we find

expressed in the Revelations of the Prophets, and in divers places of the holy Scripture: moreover those things confer to the like revelations and dreams, and therefore are called sacred pictures; there are also sacred rites and holy observations, which are made for the reverencing of the Gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of Holy water, perfumes, exterior expiations, humble processions, and exterior Ornaments for divine praises, as musical Harmony, burning of wax candles and lights, ringing of bells, the adorning of Temples, Altars and Images, in all which there is required a supream and special reverence and comeliness; wherefore there are used for these things, the most excellent, most beautifull and pretious [precious] things, as gold, silver, pretious stores, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the obtaining the bounty of the Gods; concerning which *Proserpina* beareth witness in these verses,

*Who ever did the brazen statues slight,
The yellow gifts of gold, or silver white,
Who would not wonder, and not say that these
Are of the Gods? -----*

The priests also are called sacred, and the ministers of the divine powers, and Gods, and they themselves being consecrated do both administer all the holy things, and also consecrate them, whence *Lucan*.

*The consecrated priests, to whom great power
Is granted -----*

And *Virgil* saith of *Helenus* the priest of *Apollo*,

*He praies [prays] for peace of th' Gods, and doth unloose
The Garlands of his sacred head -----*

Those holy rites are as it were certain agreements betwixt the Gods and us, exhibited with praise, reverence or obedience, by the means of which we very oft obtain some wonderfull vertue from that divine power, on whom such reverence is bestowed; so there are sacred Hymns, Sermons, Exorcismes, Incantations, and words, which are compounded and dedicated for the praises and divine services of the Gods, whence, *Orpheus* in a verse composed for the stars, saith.

With Holy words, now on the Gods I call.

And the primitive Church did use certain holy incantations against diseases and snf tempests, which we either pronounce praying to some divine powers, or also sometimes carrying them along with us, written and hanging on our neck, or bound to us, we obtain very oft some power from such a Saint, which men very much admire; by this means also there are sacred names, figures, Characters, and seals, which contemplative men, in purity of mind, for their secret vows, have devoted, dedicated and consecrated to the worship of God; which things truly, if any man afterwards shall pronounce with the same

purity of mind, with the which they were first instituted, he shall in like manner do miracles; further also, the manner and rules delivered by the first institutor must be observed, for they who are ignorant of these things, loose their labour, and work in vain; Thus not only by barbarous words, but also by *Hebrew, Aegyptian [Egyptian], Greek, Latine*, and the names of other languages, being devoted to God, and attributed and dedicated to his essence, power or operation, we sometimes do wonders; such names there are in *Iamblicus*, viz. *Osyris, Icton, Emeph, Ptha, Epies, Amun*; so in *Plato*, and amongst the Greeks, [Greek text omitted], so the Greeks call *Jupiter* [Greek text omitted] which signifieth to live, because he giveth life to all things; in like manner [Greek text omitted (*Dia*)] which signifieth through, because through him are all things made, so [Greek text omitted (*Athanaton*)], which signifieth Immortal; so amongst the Latines he is called *Jupiter*, as it were an adjuvant father, and such like, and also certain names are devoted to men, as *Eutyichis, Sophia, Theophilus*, that is, prosperous, servant, dear to God. In like manner certain materiall things receive no little sanctity and vertue by consecration, especially if done by a priest, as we see those waxen seals, in which are imprinted the figure of Lambs, to receive vertue by the benediction of the Romane High priest, against lightnings and tempests, that they cannot hurt those who carry them, for a divine vertue is inspired into Images thus consecrated, and is contained in them, as it were in a certain sacred Letter, which hath the Image of God; the like vertue those holy waxed lights receive at *Easter*, and at the feast of the purification of the virgins; in like manner bells by consecration and benediction receive vertue, that they drive away and restrain lightnings, and tempests, that they hurt not in those places where their sounds are heard; in like manner salt and water, by their benedictions and exorcismes receive power to chase and drive away evil spirits; and thus in things of this kind, there are also sacred times alwaies observed by the nations of every religion with very great reverence, which are either commanded that we should sanctify by the Gods themselves, or are dedicated to them by our fore-fathers and Elders, for the commemoration of some benefit received of the Gods, and for a perpetual Thanksgiving. Thus the Hebrews have received their Sabbaths, and the Heathens their holy daies, and we the solemn dayes of our holy rites, alwaies to be revered with the Highest solemnity; there are also times contrary to these, which they call penitential, and we black dayes, because that in those daies the commonwealth hath suffered some notable blow, and calamity, of which sort amongst the Romans was the day before the fourth nones of *August*, because that on that day they suffered that extraordinary blow at the Battle of *Canna*. In like manner all Postridian daies are called black dayes, because that most commonly battles succeeded ill on these dayes: So amongst the Jews the black dayes are the seventeenth day of *June*, because on that day *Moses* brake the Tables, *Manasses* erected an Idol in the *Sanctum Sanctorum*, & the walls of *Jerusalem* are supposed to have been pulled down by their Enemies; likewise the ninth of *July* is a black day with them, because on that day the destructions of both the Temples happened, by this neason they are called *Aegyptian* [Egyptian] dayes, in the old time observed by the *Aegyptians*, and every Nation by this way may easily make a like calculation of days fortunate or unfortunate to them, and the Magicians command that these holy and religious daies be observed no less then the planetary daies [days], and the celestial dispositions; for they affirm that they are far more efficacious, especially to obtain spiritual and divine vertues, because that their vertue is not from the Elements and celestial bodies, but descendeth from the intelligible and supercelestial world, and

being helped by the common suffrages of the Saints, is not infringed by any adverse disposition of the heavenly bodies, nor frustrated by the corruptible contagion of the Elements, if so be that firm belief and religious worship be not wanting, that is, joyned with fear and trembling, for religion properly holdeth forth thus much; Hence those daies are called religious, which to violate is a sin, which if we carefully observe, we fear not any great mischief, which we may do, if we do otherwise.

Chapter lxiv. Of certain Religious observations, ceremonies, and rites of perfumings, unctions, and such like.

Whosoever therefore thou art, who disirest [desirest] to operate in this faculty, in the first place implore God the Father, being one, that thou also maiest he one worthy of his favour, be clean, within and without, in a clean place, because it is written in *Leviticus*, Every man who shall approach those thing which are consecrated, in whom there is uncleanness, shall perish before the Lord; Therefore wash your selves oft, and at the daies appointed, according to the mysteries of number, put on clean clothes, and abstain from all uncleanness, pollution, and lust; for the Gods will not hear that man (as *Porphyry* saith) who hath not abstained many dayes from venereous Acts; Be not thou coupled to a polluted or menstruous woman, neither to her who hath the Hemorrhoides [hemorrhoids], touch not an unclean thing; nor a Carkass [carcass], whence *Porphyry* saith, whosoever shall touch a dead man, may not approach the Oracles, perhaps, because that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; Thou shalt wash, and anoynt [anoint], and perfume thy self, and shalt offer sacrifices: for God accepteth for a most sweet odour those things which are offered to him by a man purified and well disposed, and together with that perfume condescendeth to your prayer and oblation, as the Psalmist singeth; *Let my prayer, O Lord, be directed to thee, as incense in thy sight*; Moreover, the soul being the offspring and Image of God himself, is delighted in these perfumes and odours, receiving them by those nostrils, by the which it self also entred into this corporeal man, and by the which (as *Job* testifieth) the most lively spirits are sometimes sent forth, which cannot be retained in mans heart, boyling [boiling] either through choler, or labor; whence some think that the faculty of smelling is the most lively and spiritual of all the senses. Further, perfumes, sacrifice, and unction penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can see the secrets of God, Heavenly things, and those things which are above the Heavens, and also those which descend from the Heavens, as Angels, and spirits of deep pits, and profound places, apparitions of desart [desert] places, and doth make them to come to you, to appear visibly, and obey you; and they pacify all spirits, and attract them as the Loadstone Iron, and joyn them with the elements, and cause the spirits to assume bodies: for truly the spiritual body is very much incrassated by them, and made more gross: for it liveth by vapours, perfumes and the odours of sacrifices: moreover whatsoever thou operatest, do it with an earnest affection and hearty desire; that the goodness of the Heavens and heavenly bodies may favour thee, whose favour, that thou maiest more easily obtain, the fitness of the place, time, profession, custome, diet, habite, exercise and name also do wonderfully conduce: for by these the power of nature is not only changed, but also overcome, for a fortunate place conduceth much to favour: neither without cause did the Lord speak to *Abraham* that he should come into the

land which he would shew him; and *Abraham* arose and journeyed towards the south: in like manner, *Isaac* went to *Gerarath*, where he sowed & gathered an hundred fold, and waxed very rich: but what place is congruous to each one, must he found out by his nativity, which thing he that knoweth not, let him observe where his spirits are especially recreated, where his senses are more lively, where the health of his body and his strength is most vigorous, where his businesses succeed best, where most favour him, where his enemies are overthrown, let him know that this region, this place is preordained by God and his Angels for him; and is also well disposed, and prepared by the Heavens. Therefore reverence this place, and change it according to your time and business, but alwayes flie an unfortunate place: fortunate names also make things more fortunate: but unfortunate, unhappy; Hence the Romans in lifting their souldiers [soldiers] were wary, least that the first souldiers names should be in any measure unfortunate; and for paying tributaries, and mustings of their Armies and Colonies, they did chuse *Censours* with good names. Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would also be changed into better; So *Epidamnus*, least that sea men going that way should suffer damage, they commanded to be called *Dyrachius*; for the same cause they called *Maleoton*, least he should cause some mischief, *Beneventus*; but they thought good to call *Lacus*, *Lucrinus*, for the goodness of the name being the most happy place of all: make election also of hours and dayes for thy operations, for not without cause our Saviour spake, Are there not twelve hours in the day, and so forth? for the *Astrologers* teach that times can give a certain fortune to our businesses; the Magicians likewise have observed, and to conclude, all the ancient wise men consent in this, that it is of very great concernment; that in what moment of time, and disposition of the heavens, every thing, whether naturall or Artificiall hath received its being in this world; for they have delivered, that the first moment hath so great power, that all the course of fortune dependeth thereon, and may be foretold thereby, and in like manner, by the successes of the fortune of every thing, they both firmly believed, and experience also testiflith, that the beginning of any thing may thereby be found out; even as *Sulla* the Astrologian foretold, that a most certain destruction approached *Caligula*, who asked him advice concerning his nature; *Metheon* the Astrologer foresaw the calamity of the wars which happened afterward to the *Athenians*, making an expedition against the *Syracusans*: to the same about to sail to *Sicilia*, *Meson* the Astrologer foretold a great tempest. *Anaxagoras* by the knowledge of the times, forewarned on what dayes a great stone should fall from the Sun; as afterward it happened at *Aegos*, a river of *Thracia*; on the contrary, *L. Tarnucius Firmianus* by the acts and fortune of *Romulus*, found both the time of his conception and nativity; the same man found out also the nativity of the City of *Rome*, by making the successes and fortunes of that City: so *Maternus* reporteth, that the beginning and Creation even of this world was found out by the events of things: For that times can do very much in naturall things, may be manifested by many examples; for there are trees, which after the Solstice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and shelfishes, Crabs and Oisters [oysters] do increase, the Moon increasing, and when the Moon decreaseth, do grow lean; & the Seas in ebbing and flowing do observe the motions and times of the Moon; and *Euripus* in *Euboea*, doth it not seven times with wonderfull swiftness ebbe and flow? and three dayes in every moneth, viz. the 7. 8. and 9. day of the Moon it standeth still; and amongst the *Troglotides* there is a lake, which thrice in a day is made

bitter and salt, and again sweet; moreover in the winter time, when all things wither and dry, Penroyall [pennyroyal] flourisheth: on the same day, they say, that blown bladders do break, and that the leaves of Sallows and Pomegranats are turned and forced about; and its known to all, that which I have seen both in *France* and *Italy*, and I know also the sowing thereof, viz. that a nut-tree, which seemeth dry all the year, on the Even of Saint *Johns* day doth produce both leaves, and flowres [flowers], and ripe fruits: and this miracle doth wholly consist in the observation of the time of its sowing: moreover that times can yield some wonderfull power to artificiall things, the Astrologers in their books of Elections and Images do constantly affirm; and by this means, we read in *Plutarch*, That there was an image amongst the *Peleneans* made with such art, that what way soever it did look, it did strike all things with terrour and very great perturbation, so that no man durst through fear behold it; and we read in the life of *Apollonius*, that the Magicians of *Babylon* had tied to the roof of their house, four golden fowls, which they called the tongues of the gods; and that they had power to reconcile the minds of the multitude to the love and obedience of the King. In the Iland [island] *Chios* there was the face of *Diana* placed on high, whose countenance appeared sad to those which caine in, but to those that went out, it appeared chearfull [cheerful]: In *Troas*, the sacrifices which were left about the Image of *Minerva* did not putrifie; In the temple of *Venus* at *Paphos*, it never rained in the court: If any thing was taken forth from the Tomb of *Antheus*, showers were powred down from heaven till that which was digged up, was restored into its place: In the tomb of King *Bibria* of *Pontus*, did arise a *Laurell*, from which if any one did break a branch and carry it on shipboard, quarrells would never cease untill it was thrown over. In the Iland [island] *Boristhenes*, no bird did haunt the house of *Achilles*: at Rome, neither flie [fly], nor dog did enter into the Palace of *Hercules*, in the oxe market. In *Olynthus* of *Thracia* there was a place, into the which if a Beetle had fallen, it could not get forth, but writhing it self every way it died; I could bring even innumerable examples, and far more wonderfull then these, which Antiquity reporteth to have been done by the Art of images, and by the observation of times: but least any one should think them long since, obsolete, and repute them for fables, I will bring more new things, and such as remain even to this time in some places, and I will joyn to these some artificiall wonders; for they say, that by the Art of images it cometh to passe, that at Byzantine Serpents hurt not, and that Jackdaws flie [fly] not over within the wals [walls]; that in Crete there are no night Owls, that about Naples Grasshoppers are never heard; that at *Venice*, no kind of flie [fly] doth enter the publike [public] houses of Barbers, that in *Toledo* in the publike shambles, one only flie is seen all the year long, of a notable whiteness: and we in the foregoing book have declared already both the fashions and times, by the observation of which, these things and such like may be done; moreover you ought especially to observe the vertue of speeches and words, for by these the soul is spread forth into inferiour substances, into stones, metals, plants, animals, and all naturall things, imprinting divers figures and passions on them, inforcing all creatures, or leading and drawing them by a certain affection: So *Cato* testifieth, that weary Oxen are refreshed by words, and also that by prayers and words, you may obtain of *Tellus*, that it produce unusuall trees; trees also may by this means be entreated to pass over to another place, and to grow in another ground: Rapes grow the greater, if they be entreated when they are sown, to be beneficiall to them, their family, and neighbours; the Peacock also being commended, presently extends his feathers: but on the contrary, it is found by

experience that the hearb [herb] Basill, being sown with cursings and railings, is more flourishing; also a kind of Lobster doth cure burnings and scaldings, if so be that in the mean time his name be not named: further, they which use witchcraft, kill trees by praising them, & thus do hurt sown Corn and children: moreover they say that there is so great power in mans execrations, that they chase and banish even wicked spirits: *Eusebius* declareth that by this means *Serapis* amongst the *Ægyptians* [Egyptians], did publish short sentences, by the which devils were expelled, and he taught also, how devils having assumed the forms of brute beasts, do ensnare men: To conclude, in all businesses, put God before your eyes, for it is written in *Deuteronomie* [Deuteronomy], When you shall seek the Lord your God, you shall find him. Whence we read in *Mark*, That whatsoever ye shall desire and pray for, believing that you shall receive it, it shall come to pass for you; and in *Matthew*, If you shall have faith as a grain of mustard seed, nothing shall be impossible for you; also the fervent prayer of a righteous man prevaieth much, for *Elias* (as *James* saith) was a man like unto us, subject unto passions, and he prayed earnestly, that it might not rain upon the earth, and it rained not in three years [years] and six moneths [months]; and again he prayed, and the heaven gave rain, and the earth brought forth its fruit: but take heed in your prayers, least that you should desire some vain thing, or that which is against the will of God; for God would have all things good: neither shalt thou use the name of thy God in vain, for he shall not go unpunished, who taketh his name for a vain thing: be abstemious and give alms, for the Angel saith to *Tobiah*, prayer is good with fasting and alms; and we read in the book of *Judith*: Know ye, that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight.

Chapter lxxv. The Conclusion of the whole Work.

These are the things, which for an introduction into Magick we have collected out of the tradition of the ancients, and diversly compiled in this book, in short words, yet sufficient for those who are intelligent; some of these things are written in order, some without order, some things are delivered by fragments, some things are even hid, and left for the search of the intelligent, who more acutely contemplating these things which are written, and diligently searching, may obtain the compleat rudiments of the magicall Art, and also infallible experiments: for we have delivered this Art in such a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men to the mysteries of these secrets, but leave them destitute and astonished, in the shade of ignorance and desperation: You therefore sons of wisdom and learning, search diligently in this book, gathering together our dispersed intentions, which in divers places we have propounded, and what is hid in one place, we make manifest in another, that it may appear to you wise men; for, for you only have we written, whose mind is not corrupted, but regulated according to the right order of living, who in chastity, and honesty, and in sound faith fear and reverence God: whose hands are free from sin and wickedness, whose manners are gentle, sober, and modest, you only shall find out this knowledge which is preserved for you, and the secrets which are hid by many Enigmaes cannot be perceived but by a profound intellect, which when you shall obtain, the whole science of

the invincible magical discipline will insinuate it self into you: and those vertues will appear to you, which in times past *Hermes*, *Zoroastes* [*Zoroaster*], *Apollonius*, and the others, who wrought miracles, obtained. But ye, envious, caluminators, sons of base ignorance, and foolish lewdnest, come not nigh our writings, for they are your enemies, and stand on a precipice, that ye may erre and fall head-long into misery: if any therefore through his incredulity or dulness of intellect, doth not obtain his desire, let him not impute the fault of his ignorance to me, or say that I have erred, or purposely written falsly and lied, but let him accuse himself, who understandeth not our writings; for they are obscure, and covered with divers mysteries, by the which it will easily happen, that many my erre and lose their sense; therefore let no man be angry with me, if we have folded up the truth of this science with many Enigmaes, and dispersed it in divers places, for we have not hidden it from the wise, but from the wicked and ungodly, and have delivered it in such words which necessarily blind the foolish, and easily may admit the wise to the understanding of them.

FINIS.



**To the Reverend Father, and Doctor of Divinity *Aurelius de Aquapendente*,
Austin Fryar [friar]; *Henry Cornelius Agrippa* sendeth greeting.**

By those letters (most reverend Father!) which you sent me since the second of this month, I understand your candidness towards me, and great learning, and indeed the curious searching after these things which lye hid in darkness; I did presently rejoyce, and do bless my self that I have entred into acquaintance with such a friend, with whom I may improve my gifts; And now (this hand-writing being my witness) I reckon you amongst the cheifest [chiefest] of my friends. But oh, who are your leaders that you follow, daring to enter into the house of *Dedalus*, from whence is no return, and of most dreadfull *Minois*, and daring to go through the watches, and commit your self to the sisters of destiny? Who are your masters that you are conversant about such huge things, daring to attempt to make a wandring diety [deity], stable, perfidious, faithful; and the most fugatious of all the gods to be more constant then *Adrastia*; Take heed that you be

not deceived by them that are deceived. Neither can the great reading of books direct you here, since they are but as riddles. How great writings are there made of the irresistible power of the Magical Art, of the prodigious Images of Astrologers, of the monstrous transmutations of *Alchymists* [alchemists], of that blessed stone, by which, *Mydas* [Midas] like, all metals that were touched are presently transmuted into Gold, or Silver, all which are found vain, fictitious, and false, as often as they are practised according to letter. Yet such things are delivered, and writ by great and grave Philosophers, and holy men, whose traditions, who dare say are false? Nay, it were impious to think that they were lyes [lies]. There is therefore another meaning then what is written in letters, and that is veiled with divers mysteries, and as yet clearly explained by none of the Masters, and which I believe no man can attain to by reading of books only, without a skilfull, and faithfull master, unless he be divinely illuminated, as very few are. Therefore it is a vanity for any man that searcheth into the secrets of nature, to give himself to bare reading. For they that thus do, are, being ensnared in the gins of the exterior spirits, to whom it is given to rule, made dangerous slaves, not knowing themselves, and go back into the footsteps of their flocks, seeking without themselves, what they have in themselves. And this is that which I would have you know, because in us is the operator of all wonderfull effects, who knows how to discern, and effect, and that without any sin or offence to God, whatsoever the monstrous *Mathematicians*, the prodigious *Magicians*, the envious *Alchymists* [alchemists], and bewitching *Necromancers* can do by spirits. In us I say is the operator of Miracles.

*Not the bright stars of th' skie [sky], nor flames of Hell,
But th' spirit that these doth make, doth in us dwell.*

But of these I shall discourse more fully, but in your presence (for these things are not to be written, but to be infused by a few sacred words, and with face to face), and that when I shall haply see you. Now as concerning those books which you desire of me, some of them were sometimes in my custody, but now are not. But as for those books which you have of mine which were made in my youth, being intituled, *Of Occult Philosophy*, the two former of them were deficient in many things, the third is wholly imperfect, and contains but a certain Epitome of my writings. But I will (God willing) set forth the whole work, being made entire, and revised, reserving the key thereof for most intimate friends only, one whereof you need not at all question but that I reckon you. Farewell and prosper. From *Lyons* the XXIV. of *September, Annoq; Domini*. M.D.XXVII.

Unto the same Man.

By your courteous letters (most reverend Father!) I have seen, as in a glass, your whole mind, which I heartily embrace, and I would have you know that you shall be welcome to me beyond expression, and that you are seated deeply in my affections, and that I am such an one (I write this out of the abundance of my heart) as am not wont upon any occasion to forsake my friends. Wherefore that you may obtain the desires, which are no less then mine, I will hasten to come to you. When we shall come face to face, hear and

speak with one the other, I know our friendship will be indissoluble, and endure for ever. But now concerning that *Phylosophy* [philosophy] which you require to know, I would have you know, that it is to know God himself, the worker of all things, and to pass into him by a whole image of likeness (as by an essential contract, and bond) whereby thou mayest be transformed, and made as God, as the Lord spake concerning *Moses*, saying; Behold, I have made thee the God of *Pharaoh*. This is that true, high *Occult Phylosophy* [philosophy] of wonderfull works. The key thereof is the intellect, for by how much higher things we understand, with so much the sublimer vertues are we endowed, and so much greater things do work, and that more easily, and efficaciously. But our intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh, and obtain a proper nature, cannot be united to these vertues (for like to like) and is in searching into these occult secrets of God, and nature, altogether efficacious; for it is no easy thing for us to ascend to the heavens. For how shall he that hath lost himself in mortal dust, and ashes, find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can man see God, and live? What fruit shall a grain of corn bear if it be not first dead? For we must dye [die], I say dye to the world, and to the flesh, and all senses, and to the whole man animal, who would enter into these closets of secrets, not because the body is separated from the soul, but because the soul leaves the body: of which death *Paul* wrote to the *Collossians* [Colossians]: *Ye are dead, and your life is hid with Christ*: And elsswhere he speaks more clearly of himself. *I know a man, whether in the body, or out of the body I cannot tell, God knows, caught up unto the third heaven, &c.* I say by this death, pretious [precious] in the sight of God, we must dye [die], which happens to few, and perhaps not alwaies. For very few whom God loves, and are vertuous [virtuous], are made so happy. And first those that are born, not of flesh and blood, but of God. Secondly those that are dignified to it by the blessing of nature, and the heavens at their birth. The rest endeavour by merits, and art, of which more fully when I see you. But this I will advise you, that you be not deceived concerning me, as if I at any time having received such divine things should boast of them to you, or should arrogate any such thing to my self, or could hope to have them granted to me, who hitherto have been a souldier [soldier], consecrated with mans blood, having been almost alwaies belonging to the Kings Court, bound to a most dear wife by the bond of flesh, exposed to all the blast of inconstant fortune, and being crossed in my flesh, in the world, and worldly affairs, and therefore could not obtain the sublime gifts of the immortal God. But I would be accounted as a director, who waiting alwayes at the dores [doors], shews to others which way they must go. But as for my love to you, you are indeed a little deceived: I do not see how you are my debtor, seeing I have bestowed nothing upon you, only I am ready when occasion serves to bestow all things. So farewell and prosper. From *Lyons XIX Novemb. Anno Dom. M. D.XXVII.*

Henry Cornelius Agrippa sendeth greetings to a certain friend of the Kings Court.

The Ancients were wont to brand notorious folly with this proverb, *viz.* To bring Owls to *Athens*: but it is not a part of less folly, but of most great impiety, to send divels [devils]

to hell. You know what I call hell, viz. that *School* of wickednesses, which with much displeasure I have elsewhere in its colours notoriously shewed the Court to be. But there was never so just an occasion of writing and of indignation given as now, if it were lawfull to treat of the whole business as I should, yet I cannot contain but give you an argument of it. Now therefore hear a thing both foolish and impious: There was sent for out of *Germany* with no small charges a certain master of Spirits, that is a Necromancer, who possesseth a power over spirits, that as *James* and *Jambres* resisted *Moses*, so he should oppose *Cæsar* [Cesar]; for they were perswaded by the father of lies, that he could foretel [forwtell] all things to come, and disclose all secret counsels, and manifest even the thoughts; moreover that he was endowed with so great power, that he could bring back the Kings children through the aire, even as we read that *Habacuck* with his pulse was carried to the den of Lions, and that he could do as *Elisha* did being besieged in *Dotham*, shew mountains full of horsemen and fiery Chariots, and a very great Army; moreover that he could find out and fetch up the treasures of the earth, and compell what marriages and affections he pleased, to break them off, and cure all desperate diseases, by a Stygian medicine, as a confirmed Hectick, a radicated Dropsy, Leprosy in the bones; and

*Who wisely can the Knotty gout soon cure,
And health even to the desperate procure.*

See where their faith is placed, where their hope is reposed, who endeavour to subject the Elements, Heaven, Fate, Nature, Providence, God, and all things to the command of one *Magitian* [magician]; and seek for the preservation of a kingdom from Devils the enemies of publike [public] preservation; saying in their heart with *Ochozias*, there is not a God in *Israel*, let us go and consult *Beelzebub* the God of *Achron*, and as *Saul* speaking to the witch, saith, the *Philistins* [Philistines] fight against me, & God hath deserted me, and will not hear me, therefore am I come to you. What do they so much despair of God, that they have judged it requisite to desire aid of the Divels [devils]? is not this according to the word of *Iude* and *Peter*, to deny God and Iesus [Jesus] Christ our Lord and Saviour who hath redeemed us, and to bring upon themselves swift destruction? do they not treasure up for themselves the fierce wrath of the Lord who will send it upon them by evill spirits? are they not delivered over to a reprobate sense, who desire the certainty of secret counsels from the divel [Devil], the father of lies, and hope for victory elsewhere than from the Lord of Hoasts [Hosts]? and further, this addeth boldness to this abominable worker of Idolatry and Sacrilege [sacrilege], that the Orthodox mother doth very much favour those things, and the authority of her most Christian Son is accommodated, and gifts bestowed out of the sacred pence; the Pillars of the Church, Bishops and Cardinals, winking at, yea furthering this abominable work; and the wicked Nobles applaude this operation of Impiety, as the crowes the works of the Wolf. What greater wickedness have *Pharaoh*, *Balack*, *Saul*, *Ahab* with his *Jezabel*, *Ochozias*, *Nabuchadnezar*, *Balthazar*, *Senacherib* and the other worshippers of *Balaam*, committed? *Pharaoh* called forth his magitians [magicians] against *Moses*; they being convicted in the third plague, confessed the finger of God: but the King being obstinate through the ten plagues perished in the red sea; *Balack* the Moabite sent forth *Baalam* the Sorcerer that he should curse *Israel*, but God himself turned the curse into a blessing;

Balack is cursed; what did the answers of *Samuel* or the witch profit *Saul*? was he not slain in the mountain *Gilboah*? *Ahab* and *Jezabel* being wickedly married together, did confide in the prophets of *Baal*, and according to the word of the Lord, a lying spirit went forth into the mouthes of all the prophets who promised prosperity to *Ahab* going up against *Ramoth Gilead*, but *Ahab* fell, and *Jezabel* was thrown down headlong, and the dogs did eat her: *Asa* a King of *Juda* is reproved by the prophet of the Lord, because that in his sickness he sought not the Lord, but trusted to the skill of his physitian [physician]: have not they committed a greater sin, who leave God the saviour, and the wholesome vertues of nature, and seek for help of Satan? *Ochozias* did thus in times past, & therefore heard from the prophet of the Lord, Thou shalt not descend from thy bed on which thou art, but shalt certainly dy [die]. Let the series of the other unrighteous Kings be run over, and also the histories of the Gentiles. *Zoroastes* [Zoroaster], *Diatharus*, *Croesus*, *Pompey*, *Pyrrhus*, *Crassus*, *Nero*, *Iulian* [Julian], what have they gayned by their *Magitians* [magicians] and Diviners, who falsely fained [feigned] prosperity for them? were they not all reduced to nothing, and did they not wickedly perish in their sins? So are all these ungodly follyes wont to bring destruction to the admirers thereof, to the which truly, they who especially confide, are made the most unfortunate of all men. I deny not but that there are natural sciences, Metaphysical arts, Occult Ingenuities, which can, without offending God, or injuring faith or religion, preserve Kingdomes, dive into counsels [councils], overcome Enemies, deliver captives, encrease [increase] wealth, obtain the good will of men, expell diseases, conserve health, prolong life, and restore strength of youth: There are moreover sacred religious intercessions, publike [public] supplications, private prayers of good men: by the which we may not only turn away the wrath of God, but also entreate him to be gracious [gracious] unto us; besides if there be a certain art to foretell, and work miracles, which the Ancients call *Calomagia* or *Theurgia*, surely it is unknown unto these fooles and slaves of the Divil [Devil], for to find out things to come, and to pronounce truth concerning those things which hang over our heads, & are occult, and from heaven portended unto men; and to effect things which exceed the common course of nature, belongeth only to a man of profound and perfect knowledge, and of a most pure life and faith, and not to men most vain and unlearned. But every Creature serveth those who are Innocent, and learned in the law of God, for their faiths sake; and whatsoever they shall ask they shall receive: so the Ravens fed *Elijah*, and at his prayers the earth withheld her fruits, the Heaven denied rain, and showed down fire upon the wicked: So the Ravens served *Elisha*, the Angels fought for him; rivers are passed dry-foot; the Lions laying aside their fierceness, and not regarding their hunger, fawn on *Daniel*, and the hot fiery furnace burneth not the children. These are not works of Necromancers and Sorcerers, nor of Devils, but of faithfull and godly men; for not the Divels [devils], but the spirit of God doth assist them: I confess there are some, (perhaps many) even at this time, who are very wise, and of wonderfull knowledge, vertue and power, and of a pure conversation, most prudent, and also disposed by age and strength, that they can very much profit the Commonwealth by their counsel and operations; but your courtiers contemn these men, as those who are very far from their purpose, who for wisdom have malice, guile and deceit; for counsel deceit, and craft for knowledge; guile, and perfidiousness for prudence. Superstition is in the place of religion, and God is blasphemed in afflictions: and what faith (as saith the Apostle) is perfected in weakness is contemned: but they run to the invocations of evil

spirits. Every good man is mocked at by them, bold hypocrisie is promoted, truth is accounted a crime; praise and rewards are reserved for foolishness and wickedness. O fools, and wicked, who by these arts would establish a kingdome, by which formerly most potent Empires have fallen, and have been utterly overthrown; Of whom it was truly spoken by *Jeremiah*, our Crown is fallen, wo [woe] to us because we have sinned: which I wish might not be so truly as fitly applied to you. For truly that verse, the numeral letters being gathered together M.C.V.I. expresseth the year M.D.XXIV. wherein according to the account your King was taken at *Papia*: Did not ye see these things, and admire at them, which before they were done you judged impossible? And as yet you are proud, and obdurate in your affliction. You despise the prophets, and the threatenings of God are as tales to you. Behold it is at hand, and as yet you shall see, and feel the great things of God upon the whole earth, and shall tremble because the misery which you know not shall come upon you suddenly; Whither then will ye fly? Stand with your inchanters, and with the multitude of your Sorceries, if haply they can profit you, or you can be made thereby stronger. Will not that *German* Sorcerer that is sent for, save you, and make lying, Prophets, and prevail against the wrath of the Lord, and deliver you from evil? No, ye wicked, *No*, unless the Lord shall build, and keep the Cities, and Kingdom, all the keepers thereof labor and watch in vain. It is the work of God alone, not of Devils, not of *Magicians* to suspend or change the sentence of the Prophets. But if you will with your whole heart turn unto his mercy, and will change your wickedness, then you may be freed from evil, as was *Nebucadnezar* [Nebuchadnezzae], who by the counsel of *Daniel* redeeming his sins by almes, and his iniquities by taking pittie [pity] on the poor, avoided the imminent wrath of God for a time, until in the Court at *Babylon* he with a proud speech recalled it back to himself again. *Achab* most impious, with his *Izebel* [Jezebel], to whom the Lord threatned death by *Elias*, was, because he turned to God made again the word of the Lord to *Elijah*. Because *Achab* feared my face I will not bring the evill in his daies. The *Ninevites*, because by the Edict of the King and Princes they repented at the preaching of *Jonas*, were totally freed from the imminent punishment. *Esaias* brought this sentence to *Ezechias*, that he should set his house in order, because he should dy [die]; He praied [prayed] and wept, and was hesled, and fifteen years added to his life, for thus the Lord spake to the same man by the same Prophet, I have seen thy tears, and heard thy prayers, behold I will add to thy daies fifteen years; moreover I will deliver thee from the hand of the King of *Assyria* & this City, and protect it; So much could the conversion and prayer of this pious King do, who though he prayed for himself alone, yet obtained not only for himself, but also for the City and people; It is the Lord only who preserveth the King, and who giveth wisdom to the Kings Son; they ought to fly to this master, who seek salvation, and not to *Magicians* and *Sorcerers*: put on righteousness and fear of the Lord, you who desire prosperity: if the stability of a Kingdom be sought for; it is written; the just shall inherit the Land, the just shall be had in everlasting remembrance, he shall not be moved for ever; if security be sought for; They that fear the Lord shall not be afraid for evil tidings, but shall scorn all their enemies. If honour, and wealth be sought for; In his house are glory, and riches. If praise, and favour; The generation of the righteous shall be blessed: If power; He shall be powerfull on the earth, and his seed also. His strength shall be exalted in glory: If marriage, and prosperity of wedlock; His wife shall be as a vine flourishing on the house side, and his children as olive branches. If health of body, and strength; the Lord will not suffer his holy one to see

corruption. Lastly, blessed is the man in all things that fears the Lord, who is unspotted in the way, who goes not into the counsell of the wicked, who takes pittie [pity] on the poor, and needy. For in an evil day the Lord shall deliver him, and shall not deliver him into the hands of his enemies. All the wicked shall see, and be vexed, and shall gnash their teeth, and pine away, their desire shall perish. Let this suffice for admonition. For I will not more curiously prosecute this matter, lest haply the evilness of the subject should provoke me to write more then is expedient. Farewel, from *Paris*, XIII of *February*, Anno M.D. XXVIII. after the Romane account.

This appendix consists of excerpts from Agrippa's *De incertitudine et vanitate Scientiarum*, one of the great classics of sceptical literature. Only the chapters relating to subjects in *De Occulta Philosophia* are included. From a cursory comparison, this translation appears to be much more accurate than the English translation published in 1684 (*The vanity of arts and sciences* / by Henry Cornelius Agrippa, Knight ... London : Printed by R.E. for R.B. and are to be sold by C. Blount ..., 1684.)

The Censure, or Retraction of Henry Cornelius Agrippa, concerning Magick, after his declamation of the vanity of Sciences, and the excellency of the word of God.

Of Magick in generall.

This place doth require that we speak of Magick; for it is so neer joyned to, and of affinity with Astrologie [astrology], in so much that be that professteth Magick without Astrologie, doth nothing, but altogether is in an error. *Suidas* is of the opinion that Magick had its name, and originall from the Maguseans [Magi]. It is the common opinion, that it is a *Persian* name, to which *Porphyry*, and *Apuleius* assent, and that in that tongue it signifies a priest, wise man, or Philosopher. Magick therefore comprehending all Philosophy, naturall, and Mathematicall, joyns the powers of Religions to them. Hence also they contain in them Goetia, and Theurgia, for which cause many divide Magick into two parts, *viz.* Naturall, and Ceremoniall.

Of Naturall Magick.

It is thought that naturall Magic is nothing else but the highest power of naturall Sciences, which therefore is called the height of naturall Philosophy, and the most absolute consummation thereof, and that which is the active part of naturall Philosophy, which by the help of naturall vertues, from a mutuall, and opportune application of them, brings forth operations even to Admiration: which Magick the *Aethiopians*, and *Indians*

especially did use, where the vertue of herbs, and stones, and other things looking towards it was sufficient. It is said that *Hierome* made mention of it to *Paulinus*, where he saith that *Apollonius the Tyanean* was a Magician, or Philosopher, as also the *Pythagorians*; of this kind were those wise men which came to worship Christ with gifts when he was born, which the interpreters of the *Chaldeans* [Chaldaeans] expound the Philosophers of the *Chaldeans*, such as were *Hiarchas* amongst the *Bragmanne* [Brahmans], *Tespion* amongst the *Gymnosophists*, *Budda* [Buddhists] amongst the *Babylonians*, *Numa Pompilius* amongst the Romans, *Zamolxides* amongst the *Thracians*, *Abbaris* amongst the *Hyperboreans*, *Hermes* amongst the *Aegyptians* [Egyptians], *Zoroastes* [Zoroaster] the son of *Oromasus* [Ohrmazd = Ahura Mazda] amongst the *Persians*. For the *Indians*, *Aethiopians* [Ethiopians], *Chaldeans* [Chaldaeans], and *Persians* chiefly did excell in this Magick. With which therefore (as *Plato* relates in *Alcibiades*) the sons of the *Persian* Kings were instructed, that they might learn to administer, and distribute their image to the common wealth of the world, and the common wealth to it: and *Cicero* saith in his books of divination, that there was none amongst the *Persians* did enjoy the Kingdom, but he that first had learned Magick. Naturall Magick therefore is that which contemplates the powers of all naturall and celestiall things, and searching curiously into their Sympathy, doth produce occult powers in nature into publique [public] view, so coupling inferior things as allurements to the gifts of superiour things, that by their mutuall application, that from thence arise wonderfull miracles, not so much by art as by nature, to which art becomes an assistant whilst it works these things. For Magicians, as the most curious searchers of nature, making use of those things which are prepared by nature, by applying active things to passive, produce oftentimes effects before the time ordained by nature, which the vulgar think are miracles, which indeed are naturall works, the prevention of the time only coming betwixt: as if any one should produce Roses in the moneth [month] of March, and ripe Grapes, or sowed Beans, or make Parsly [parsley] to grow into a perfect plant within few hours, nay, and cause greater things, as clouds, rains, thunders, and animals of divers kinds, and very many taansmutations of things, many of which sort *Roger Racon* boasted that he did do by meer [mere] naturall Magick. Of the works thereof wrote *Zoroastes* [Zoroaster], *Hermes*, *Eranthes* King of *Arabia*, *Zacharias* the *Babylonian*, *Joseph* the *Hebrew*, *Bocus*, *Aaron*, *Zenotenus*, *Kiramides*, *Almadal*, *Thetel*, *Alchindus*, *Abel*, *Ptolomy*, *Geber*, *Zahel*, *Nazabarub*, *Thebith*, *Berith*, *Solomon*, *Astaphon*, *Hipparchus*, *Alcmeon*, *Apollonius*, *Triphon*, and many others, many of whose works are yet entire, and many fragments are yet extant, and have come into my hands. Some modern men have also wrote of naturall Magick, but they but a few things, as *Albertus*, *Arnoldus de villa nova*, *Raimundus Lullie*, *Bacon*, and *Apponus*, [i.e. Peter de Abano] and the Author of the book to *Alfonsus*, set forth under the name of *Picatrix*, who also together with naturall Magick, mixeth much superstition, which indeed the rest have done.

Of Mathematicall Magick.

There are moreover other most witty emulators of nature and most bold inquisitors, which promise they can by the influences of the heavens, obtained without naturall

vertues, but only by Mathematicall learning, produce works like to those of nature, as walking, or talking bodies, which have not animall vertues: such was the wooden dove of *Archita*, which did flie [fly], and the statue of *Mercury* which did speak; and the brazen head made by *Albertus Magnus*, which they say did speak. *Boetius* a man of a great wit and much learning, excelled in these things, to whom *Cassiodorus* writing concerning such like things, saith, to thee it is appointed to know hard things, and shew miracles: by the ingenuity of thy art metals speak, *Diomedes* in brass trumpets, the brazen Serpent hisseth, birds are feigned, and those which know no proper sound, are heard sending forth sweet melody, we relate small things of him, who hath power to imitate the heavens; concerning these arts I think that is spoken which we read in *Plato* in the eleventh book of *Laws*. There is an art given to mortall men, by which they should generate certain latter things, not partaking of truth or divinity, but should deduce certain representations of affinity with them: and thus far have Magicians gone, being men most bold to do all things, especially that old strong Serpent, the promiser of all Sciences favoring them, that they like apes endeavour to emulate God, and nature.

Of Enchanting Magick.

There is moreover a kind of naturall Magick, which they call bewitching, medicinary, which is done by cups, love-potions, and divers medicaments of Sorcerers: Of which sort *Democritus* is said to make some, whereby good, happy, and fortunate sons may be begotten: and another whereby we may rightly understand the voyces [voices] of birds, as *Philostratus* and *Porphyrie* [Porphyry] relate of *Apollonius*. *Virgil* also speaking of certain Pontick herbs, saith,

*I many times, with these have Moeris spide [spied],
Chang'd to a wolf, and in the woods to bide:
From sepulchres would souls departed charm,
And corn bear standing fom anothers farm.*

And *Pliny* relates that a certain man, *Demarchus Parrhasitus*, in a sacrifice which the *Arcades* made by a humane sacrifice to *Jupiter Lyceus*, tasted of the entrails [entrails] of a boy that was sacrificed, and turned himself into a wolfe, by reason of which changing of men into a wolf [werewolf, lycanthropy], *Austin* [Augustine] thinks that the name was put upon *Pan Lyceus*, and *Jupiter Lyceus*. The same *Austin* relates, that whilst he was in Italy, there were certain women Magicians like *Circe*, who by giving cheese to travellers turned them into cattle; and when they had carried what burdens they pleased, restored them into men again; and that the same happened to a certain Father called *Prestantine*. But least any one should think these things to be but foolish toys, and things impossible, let him call to mind what Scripture mentions concerning *Nebuchadnezar* [Nebuchadnezzar] the King, how he was turned into an ox, and lived seven yeers with hay, and at length returned through the mercy of God into a man again, whose body after his death, his son *Evilmerodac* gave as a prey to the Vulters [vultures], lest he should again rise from the dead, who returned from a beast into a man: and more of this kind

doth *Exodus* relate of the Magicians of *Pharaoh*. But *Solomon* speaks of the same, whether Magicians, or Sorcerers, when he saith, Thou hast terrified them O God! because they have done horrible deeds by inchantments [enchantments]. Moreover, this I would have you know, that these Magicians do not search into naturall things only, but also those things which do accompany nature, and after a manner put it off, as motions, numbers, figures, sounds, voyces [voices], concents, lights, affections of the mind, & words. So the *Psylli*, and *Marsi* called together serpents, and others by other things depressing them, put them to flight. So *Orpheus* repressed the tempest of the *Argonaute* with a hymn; and *Homer* relates of *Ulysses* that his blood was restrained with words. And in the law of the twelve tables punishment was ordained for them who enchanted the corn: that without all doubt the Magicians did produce wonderfull effects by words only, affections, and such like, not upon themselves, but also upon extraneous things; all which things are thought to put forth their innate vertue upon other things, draw them to them, or expell them from them, or any otherwise affecting of them, no otherwise then the Loadstone draws Iron, or Jeat Chaff, or a Diamond or Garlick bind them, so that by this graduall, and concatenated Sympathy of things, not only naturall, and celestiall gifts, but also intellectuall, and divine may, as *Iamblicus* [Iamblichus], *Proclus*, and *Synesius* confirm by the opinion of Magicians, be received from above, which *Proclus* in his book of sacrifice, and Magick confesseth, *viz.* That by the consent of these kinds of things, the Magicians were wont to call up the dieties [deities] themselves. To such a height of madness some of them are grown, that from divers constellations of the Stars, through intervals of times, and a certain rule of proportions being observed, think that an image of the gods can with a beck receive the spirit of life, and intellect, and so give an answer to them that ask counsell of it, and reveal the secrets of occult truth. Hence it is manifest that this naturall Magick is sometimes inclining to *Goetia*, and *Theurgia*, entangled in the wyles and errors of evill Spirits.

Of Goetia Necromancy.

Now the parts of Ceremonial Magick are *Goetia* and *Theurgia*, *Goetia* is unfortunate, by the commerces of unclean spirits made up of the rites of wicked curiosities, unlawfull charms, and deprecations, and is abandoned and execrated by all laws. Of this kinde are those which we now adayes call *Necromancers*, and *Witches*.

*A people envy'd by the Gods, have skill,
Begot by th' evill one, even at their will
The heavens for to blemish, and the things
Which are in heaven, and on earth to bring
Out of order, and the poles for to force,
And of the rivers for to turn the course,
The mountains level, and the skie to drive
Under the earth -----*

These therefore are they which call upon the souls of the dead, and those which the Ancients called *Epodi*, who enchant boys, and bring them out into the speech of the Oracle, and which carry about them familiar spirits, as we read of *Socrates* and such, as it is said, they fed in glasses, by which they feign themselves to prophesy. And all these proceed two waies. For some endeavour to call and compell evill spirits, adjuring by a certain power, especially of divine names, for seeing every creature fears, and reverenceth the name of him who made it, no marvel, if *Goetians*, *Infidels*, *Pagans*, *Jews*, *Saracens*, and men of every prophane sect and society do bind Divels [devils] by invoking the divine name. Now there are some that are most impiously wicked indeed, that submit themselves to Divels [devils], sacrifice to, and adore them, and thereby become guilty of Idolatry, and the basest abasement: to which crimes if the former are not obnoxious, yet they expose themselves to manifest dangers. For even compelled divels [devils] alwaies deceive us whithersoever we go. Now from the sect of the *Goetians* have proceeded all those books of darkness, which *Vulpianus* the Lawyer calls books disallowed to be read, and forthwith appointed them to be destroyed, of which sort the first is *Zabulus* reported to invent, who was given to unlawfull arts, then *Barnabas* a certain *Cyprian*; and now in these dayes there are carryed about books with feigned titles, under the names of *Adam*, *Abel*, *Enoch*, *Abraham*, *Solomon*, also *Paul*, *Honorius*, *Cyprianus*, *Albertus*, *Thomas*, *Hierome*, and of a certain man of *Yorke*, whose toies [toys] *Alphonsus* King of *Castile*, *Robert* an English man, *Bacon*, and *Apponus* [i.e. Peter de Abano], and many other men of a deplored wit have foolishly followed. Moreover they have not made men only and Saints, and Patriarkes [Patriarchs], and the angels of God, the authors of such execrable opinions, but they boast also that those books were delivered by *Raziel*, and *Raphael* the Angels of *Adam* and *Tobias*; Which books openly betray themselves to him that looks narrowly [i.e. closely] into them, to be a rule, rite, and custome of their precepts, and a kind of words, and characters, an order of extruction, an empty phrase, and to contain nothing but meer toyes, and impostures, and to be made in latter times by men ignorant of all ancient Magick, and forlorn artists of pernicious [pernicious] art, of prophane observations mixed with the ceremonies of our religion, with many unknown names, and seals intermixed, that thereby they may terrifie and astonish the simple, and ignorant. Moreover it doth not yet appear that these arts are fables: for unless there were such indeed, and by them many wonderfull and hurtfull things done, there would not be such strict divine, and humane lawes made concerning them, for the utter exterminating of them. And why do the *Goetians* use those evill spirits only, but because good Angels will hardly appear, expecting the command of God, and come not but to men pure in heart, and holy in life: but the evill are easily called up, favouring him that is false, and counterfeiting holiness are alwaies ready to deceive with their craft, that they may be worshipped, and adored: and because women are most desirous of secrets, and less cautious, and prone to superstition, they are the more easily deceived, and therefore give up themselves the more readily to them, and do great prodigies. The poets sing of *Circe*, *Medea*, and others of this sort; *Cicero*, *Pliny*, *Seneca*, *Austin*, and many others as well Philosophers as Catholike [Catholic] Doctors, and Historians, also the Scriptures, testifie the like. For in the books of the Kings we read, that a woman who lived at *Endor*, called up the soul of *Samuel* the Prophet, although many interpret it not to be the soul of the Prophet, but an evil spirit, which took upon him his shape. Yet the Hebrew masters say that *Austin* to *Simplicianus* doth not deny but it

might be the true spirit of *Samuel*, which might easily be called up from its body before a compleat year after his departure, as also the *Goetians* teach. Also *Magician Necromancers* suppose that might be done by certain natural powers and bonds, as we have said in our books of *Occult Philosophy*. Therefore the ancient Fathers, skilfull of spiritual things, did not without cause ordain that the bodies of the dead should be buried in a holy place, and be accompanied with lights, and sprinkled with holy water, and be perfumed with frankincense, and incense, and be expiated by prayers as long as they continued above ground. For as the Masters of the Hebrews say, All our body and carnal Animal, and whatsoever in us depends upon the matter of the flesh, being ill disposed, is left for meat to the Serpent, and as they called it, to *Azazel*, who is the Lord of the flesh and blood, and the Prince of this world, and is called in *Leviticus* the Prince of deserts, to whom it is said in *Genesis*, *Thou shalt eat dust all the daies of thy life*. And in *Isaiah*, *Dust thy bread*, i.e. our body created of the dust of the earth, so long as it shall not be sanctified, and turned into better, that it be no longer an effect of the serpent, but of God, viz. a spiritual made of carnal, according to the word of *Paul*, saying, that which is sowed a carnal, shall arise a spiritual; and els where, All indeed shall rise up, but shall not be changed, because many shall remain forever as meat of the Serpent. This filthy and horrid matter of the flesh and meat of the Serpent we therefore cast off by death, changing it for a better and spirituall, which shall be in the resurrection of the dead; and is already done in those, who have tasted of the first fruits of the resurrection, and many have already attained to, by the vertue of the divine spirit, in this life, as *Enoch*, *Elijah* and *Moses*, whose bodies were changed into a spirituall nature, and have not seen corrupted; neither are their carcases [carcasses] left to the power of the Serpent. And this was that dispute of the devill with *Michael* the Archangel, concerning the body of *Moses*, of which *Jude* makes mention in his Epistle. But of *Goetia*, and *Necromancy* let this suffice.

Of Theurgia.

Now many think that Theurgia is not unlawfull, as if this be governed by good Angels, and a divine diety [deity], when as yet oftentimes it is under the names of God, and the fallacies of evil Angels obstringed by the wicked fallacies of the devils. For we do procure, and attract not by naturall powers only, but also by certain rites, and ceremonies, celestials, and by them divine vertues to our selves; Of which together with many rules the ancient Magicians did treat in many volumes. But the greatest part of all ceremonies consists in observing cleanness, and purity, first of the mind, then of the body, and of those things which are about the body, as in the skin, in garments, in habitations, in vessels, utensils, oblations, sacrifices, the purity of which disposeth to the acquaintance with and beholding of divine things, and is very much required in sacred things, according to the word of *Isaiah*, *Be ye washed, and made clean, and take away the evil of your thoughts*. Now impurity, because it oftentimes infects the air, and man, disturbs that most pure influence of Celestiall and divine things, and chaseth away the pure spirits of God. But sometimes impure spirits, and deceiving powers, that they be worshipped, and adored for gods, require also this purity. Therefore here is great need of caution, as we have lately discoursed at large in our books of *Occult Philosophy*. But of this

Theurgia, or Magick of divine things *Porphyrie* [Porphyry] disputing at large, at length concludes that by Theurgicall consecrations the soul of man may be fitted to receive spirits, and Angels, and to see God; but he altogether denies that we can by this art return to God. Of his School therefore is the Art *Almadel*, the Notary art, the *Pauline* Art, the art of Revelations, and many such like superstitions, which are so much the more pernicious, by how much they seem the more divine to the ignorant.

Of Cabalie.

Here the words of *Pliny* come into my mind, who saith the faction of Magick depends upon *Moses* and *Lutopea*, being Jews; which words put me in mind of the Cabalie of the Jews, which the *Hebrews* are of opinion was delivered to *Moses* by God himself on mount *Sinai*, and then by degrees of succession without the monuments of letters was untill the times of *Esdra* delivered to others by word of mouth only: as the *Pythagorian* opinions were formerly delivered by *Archippus*, and *Lysiaus*, who had Schools at *Thebes* in Greece, in which the Scholers [scholars] keeping the precepts of their masters in their memorie [memory], did use their wit, and memorie instead of books: So certain Jews despising literature, placed this in memorie, and observations, and vocall traditions, whence Cabalie was by the *Hebrews* called as it were the reception of any thing from another only by hearing. That art (as it is reported) is very ancient, but the name was known but of late times amongst Christians: They deliver a double science therefore, the one of *Bresith*, which they call Cosmologie, viz: explaining the powers of things created, naturall, and Celestiall, and expounding the secrets of the Law and Bible by Philosophicall reasons: which truly upon this account differs nothing at all from naturall Magick, in which we believe *K. Solomon* excelled. For it is read in the sacred Histories of the *Hebrews*, that he was skilled in all things, even from the Cedar of *Lebanon*, to the Hyssop that grows upon the wal [wall]: also in cattle, birds, creeping things, and fishes; all which shew that he knew the Magicall vertues of nature. *Moses* the *AElig;gyptian* [Egyptian], amongst the later writers followed after this in his exposition upon the *Pentacles*; also many more *Talmudists*. They call the other Science thereof of *Mercara*, which is concerning the more sublime contemplations of divine & Angelick vertues, & of sacred names, and seals, being a certain Symbolical divinity, in which letters, numbers, figures, things, & names, and tops of elements, and lines, points, and accents, are all significative of most profound things, & great secrets. This again they divide into *Arithmancy*, viz. that which is called *Notariacon*, treating of Angelical vertues, names, & seals, also of the conditions of spirits, and souls; and into *Theomancy*, which searcheth into the mysteries of divine majesty, as the emanations thereof, & sacred names, and Pentacles, which he that knows may excell with wonderful vertues; as that when he pleaseth, he may fore-know all future things, & command whole nature, have power over devils, and Angels, and do miracles. By this they suppose, that *Moses* did shew so many signs, and turned the rod into a Serpent, and the waters into blood, and that he sent Frogs, Flies, Lice, Locusts, Caterpillars, fire with hail, botches and boyls [boils] on the *Egyptians*; and slew every first born of man and beast; and that he opened the Seas, and carried his thorow, and brought forth fountains out of the rock, and quails from Heaven,

that he sent before him, clouds and lightnings by day, a pillar of fire by night, and called down from Heaven the voice of the living God to the people, and did strike the haughty with fire, and those that murmured with the Leprosie; and on the ill deserving brought suddain destruction; the earth gaping and swallowing them up; further he fed the people with heavenly food; pacified Serpents, cured the envenomed, preserved the numerous multitude from infirmity, & their garments from wearing out, & made them victors over their enemies. To conclude, by this art of miracles *Joshua* commanded the Sun to stand still, *Elijah* called down fire from Heaven upon his enemies, restored a dead childe to life; *Daniel* stopt the mouths of the Lyons [lions]; The three children sang songs in the fiery Oven; moreover by this art the incredulous Jews affirm, that even Christ did do so many miracles; *Solomon* also very well knew this art, and delivered charms against devils, and their bonds, and the manner of conjurations, and against diseases, as *Joseph* reporteth, but as I doubt not but that God revealed to *Moses* many secrets, contained under the bark of the words of the Law, which were not to be revealed to the prophane vulgar. So I acknowledge that this Cabalisticall art, which the Hebrews brag of, and I sometimes diligently and laboriously sought after, is nothing else then a meer rhapsody of superstition, and a certain Theurgicall Magick: but if it proceeded from God (as the Jews boast) and conduceth to the perfection of life, health of men, to the worship of God, and to the truth of understanding; truly that spirit of truth, which hath left this Synagogue, and come to teach us all truth, would not have concealed it from his Church even untill these last times, which indeed knoweth all things that are of God, whose benediction, baptism, and other mysteries of salvation are revealed and perfected in every tongue, for every tongue hath the same equall power, if so be that there be the same equall piety, neither is there any name, either in heaven or earth, by the which we must be saved, and by which we work miracles, besides this one name *Jesus*, in which all things are recapitulated and contained. Hence it is, that the Jews, who are most skilful in using the names of God, can operate little or nothing after Christ, as their ancient fathers did; but that we by experience find, and see, that by the revolution of this art (as they call them) oftentimes wonderful sentences, full of great mysteries, are wrested from the holy Scriptures, this is nothing else then a certain playing upon Allegories, which idle men busymg themselves with all the points, letters, and numbers, which this tongue and the custome of writing do easily suffer, do fain and disguise at their pleasures; which although sometimes they hold forth great mysteries, yet they can neither prove nor evince any thing; but we may (according to the words of *Gregory*) with the same facility contemn them, as they are affirmed. *Rabanus* the Monk, by the same artifice hath feigned many things, but in Latin Characters and verses, with certain pictures inserted, which being read any way by the delineations of the superficies and pictures, do declare some sacred mysterie [mystery], representing the histories of the things painted; which also may without doubt be wrested from prophane writings, as every one may know, who hath read the *Cantones of Valena Proba*, composed out of the verses of *Virgil*, concerning Christ; All things of this kind are the speculations of idle brains, but what belongeth to the working of miracles, there is none of you, I suppose, of so foolish an understanding, who believeth that they have any art or science of them; therefore this *Cabala* of the Jews is nothing else then a most pernicious superstition, by the which they gather at their pleasure, divide, transfer words, names and letters, scatteringly put in the holy Scriptures, and by making one thing out of another, they dissolve the connections of the truth, the speeches, inductions and parables,

and here and there construing them by their own fictions, would bring the words of God to their follies, defaming the Scriptures, and saying that their fictions have foundation on them. They calumniate the Law of God, and by the supputations of words, syllables, letters, numbers impudently extorted, they assay to bring violent and blasphemous proofs for their unbelief. Besides, they being puffed up by these trifles, do boast that they finde and search out the unspeakable mysteries of God, and secrets, which are above the Scriptures, by the which also they impudently affirm, and without blushing, that they can even prophecy, and do miracles and wonders; but it happeneth to them, as to *Aesops* Dog, who leaving his bread, and gaping after the shadow, lost his food; so this perfidious and stiff necked people, being always busied in the shadows of the Scriptures, and about their own vanities, and doing violence by their artificiall, but superstitious Cabala, do loose the bread of eternall life, and being fed with vain words, do destroy the word of truth; from this Judaicall ferment of Cabalisticall superstition proceeded (as I suppose) the Ophitane, Gnostican, and Valentinian Hereticks, who together with their disciples, feigned a certain Greek Cabala, perverting all the mysteries of the Christian faith, and by their heretical corruption wresting them to the Greek letters and numbers, by the which they constituted a body of truth (as they call it) and taught, that without these mysteries of letters & numbers the truth could not be found in the Gospel, because that the writings thereof are various, and sometimes repugnant to themselves, and full of parables; that they who see, might not see, and that they who hear, might not hear, and that they who understand, might not understand, and that they are propounded to the blind and erroneous, according to the capacity of their blindness and error; But that the sincere truth lying hid under these things, is committed to the perfect only, not by writings, but by word of mouth, and that this is that Alphabetary and Arithmatical Theology which Christ in private manifested to his Apostles; and which *Paul* speaketh to the perfect only; for seeing that these are the highest mysteries, therefore they are not written, nor ought so to be, but to be kept in secret amongst wise men; but no man is a wise man amongst them, who knoweth not to refrain the greatest monsters of Heresie.

Of Juggling or Legerdemain.

But let us return to that Magick, part of which is an art of jugglings (*i.e.*) delusions, which are made according to appearance only, by which Magicians shew phantasmes, and play many miracles by circulatory frauds, and cause dreams, which they do not so much by Geotick inchantments, and imprecations, and deceits of devils, as by certain vapors, perfumes, lights, love-medicines, collyries, alligations, and suspensions, also by rings, images, glasses, and such like drugs, and instruments of Magicall art, and a naturall and Celestiall power. Also many things are done daily by sleight [slight] of hand, of which sort we see some are done daily by stage players, and sporters which we call *Chirosophers* (*i.e.*) skilful in sleight of hand. There are extant concerning this art, books of the Legerdemain of *Hermes*, and some others. We read also of a certain man called *Paseton*, a most notable juglar [juggler], that was wont to shew a banquet to guests, and when he pleased, to make it vanish away again, all rising with hunger, and thirst, being deluded. We read that *Numa Pompilius* did use these kinds of jugglings, and also that

most learned *Pythagoras* did sometimes do this toy, that what things he pleased, he would write in a glass, which being set against the full Moon, he would shew to any one that stood behind it, those things represented in the Globe of the Moon; Hither belongs whatsoever Poets sing of the transmutations of men, which also is delivered by Historians, and by some Christian Divines, and also is recorded in the Scripture. So men may appear like Asses, or horses, or other Animals with fascinated eyes, or a troubled medium, and that by a naturall art. Sometimes these are done by good and evil spirits, or by God himself at the request of some good men, as in the Scripture we read of *Elisha* the Prophet beset by an Army of the King fortifying *Dotham*. But to pure eyes, and such as be opened by God, those cannot deceive; so that woman which was judged to be a kind of cattle, did seem to *Hilario* to be not any such thing, but a woman. These things therefore which are done according to appearance only, are called jugglers.

But those things which are done by the Art of transmuting, or translating, as of *Nebuchadnezar*, or of Corn carryed to another field, we have spoke of before; but of this art of juggling, thus saith *Iamblicus*, These things which are supposed to be juggled or bewitched, besides imagination, have no truth of action or essence. The end of these is but to hold forth things to the imagination according to appearance, of which there presently remains no footsteps or signs. Now by what hath been said, it is manifest that Magick is nothing else but a collection of Idolatry, Astrology, and superstitious medicines; And now there is by Magicians raised a great company of hereticks in the Church, who as *Jannes* and *Jambres* resisted *Moses*, do in the like manner resist the Apostolicall truth. The chief of these was *Simon* the *Samaritan*, on whom by reason of this art was bestowed at *Rome* in *Claudius Caesars* time, a Statue, with this Inscription, *To Simon the holy God*. Of his blasphemies *Clemens Eusebius*, and *Irenaeus* make mention. From this *Simon*, as from a Seminary of all Heresies proceeded by successions the monstrous Ophites, the filthy Gnosticks, the impious Valentinians, Cerdonians, Marcionists, Montanians, and many other Hereticks, lying against God for gain and vain glory, doing no good to men, but deceiving them, and drawing them into destruction and error, to whom they that give credit shall be confounded in the judgement of God. But of Magick I wrote whilest I was very yong [young] three large books, which I called *Of Occult Philosophy*, in which what was then through the curiosity of my youth erroneous, I now being more advised, am willing to have retracted, by this recantation; I formerly spent much time and costs in these vanities. At last I grew so wise as to be able to dissuade others from this destruction; For whosoever do not in the truth, nor in the power of God, but in the deceits of divels [devils], according to the operation of wicked spirits presume to divine and prophesy, and practising through Magicall vanities, exorcismss, incantions and other demoniacall works and deceits of Idolatry, boasting of delusions, and phantasmes presently ceasing, brag that they can do miracles, I say all these shall with *Jannes*, and *Jambres*, and *Simon Magus*, be destined to the torments of eternall Fire.

Of the Occult Philosophy of Henry Cornelius Agrippa,

FINIS.