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ANIMA MAGICA
ABSCONDITA; (3)

Or

A Discourse of the universall
Spirit of Nature,

With his strange, abstruse, miraculous
Ascent, and descent.

By *Eugenius Philalethes*.

Stapul: in Dion:

*Est autem Vniuersum speculum Unum,
ad Quod astant Amor, suum effor-
mat Idolum.*

Dû a Digon: Hêb Dhû, Hêb Dhim.

Jan: g LONDON,
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To the Reader.

Now God defend !
what will become
of me ? I have nei-
ther consulted with
the *stars*, nor their
Vrinals, the Alma-
nacks. A fine Fel-
low, to neglect the
Prophets, who are read in *England* every
Day ! They shall pardon me for this
neglect. There is a *Mystery* in their pro-
fession, they have not so much as heard
of: *Cælum stellatum Christianum*, a
new Heaven fancied on the old *Earth*.
Hete the *Twelve Apostles* have sur-
pris'd the *Zodiak*, and all the *Saints* are
rang'd

To the Reader.

rang'd on their *North*, and *South* sides. It were a pretty vanity, to preach when *Saint Paul* is *ascendent*, and would not a *Papist* smile to have his *Pope* elected under *Saint Peter*? Reader, if I studied these Things, I should think my self worst imployd then the *Roman Chaucer* was in his *Troilus*. I come out as if there were no *Houres* in the *Day*, nor *Planets* in the *Houres*: neither do I care for any thing, but that *Interlude* of *Perendenga* in *Michael Cervantes*: Let the old Man my Master live, and Christ be with us all. Thou wilt wonder now where this drives, for I have neither a *Conde de lemos*, nor a *Cardinal* to pray for. I pray for the *Dead*, that is, I wish him a fair Remembrance, whose Labours have deserved it. It happened in exposing my former Discourse to Censure, (a custom hath strangl'd many Truths in the Cradle) that a Learned Man suggested to me some bad Opinion he had of my Author, *Henricus Cornelius Agrippa*.

I

To the Reader.

I ever understood, it was not *One*, but many in whose sentiment that miracle suffer'd. It is the Fortune of deep writers to miscary because of obscurity: Thus the Spots in the *Moon* with some Men are *Earth*, but 'tis more probable they are *water*. There is no *Day* so clear, but there are *Lees* towards the *Horizon*: so inferior Wits, when they reflect on higher Intellects, leave a *Mist* in their Beames. Had he liv'd in Ignorance, as most do, he might have past hence like the last yeares Cloudes, without any more Remembrance. But as I believe the Truth a maine Branch of that End, to which I was born; so I hold it my Duty to vindicate him, from whom I have receiv'd it. The world then being not able to confute this mans Principles by Reason, went about to do it by Scandal, and the first Argument they fastend on, was that of the Jews against his Saviour: Thou art a *Samaritan*, and hast a *Devil*. The Chief in

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this

To the Reader.

this *Persecution* is *Cicognes*, and after him *Delrio* in his *Fabulous Disquisitions*. But *Paulus Jovius* stirr'd in the *Vomit*, who amongst other mens *Lives* hath put my *Author* to *Death*. It is done indeed *Emphatically* betwixt Him, and his *Poet*, whom he hir'd (it seems) to stitch *verse* to his *Prose*, and so patch'd up the *Legend*. *Quis* (sayth he) in *Henrici Cornelii Agrippæ sedato vultu portentosum Ingenium latuisse crediderit?* In his subsequent Discourse he states his *Question*, and returns my Authors *best parts* as a *Libell* on his *memorie*. But that which troubles him most of all is, That *Agrippa* should prove his *Doctrine* out of the *Scriptures*. Then he inculcates the solemn *Crambe* of his *Dog-Devill*, whose *Collar Emblematically* wrought with *Nails*, made the *Russe* to his *Familiar*. For a Close to the story, he kills him at *Lyons*, where being neer his *Departure* he unravell'd his *Magick* in this desperat *Dis-*
mission,

To the Reader.

mission, Abi perdita Bestia, qui me totum perdidisti. This is the most grosse Lie, and the least probable in every circumstance that ever was related. Devils use not to quit their *Conjurers* in the day of *Death*, neither will they at such Times be exterminated. This is the hour wherein they attend their *Prey*, and from seeming servants become cruell Masters. Besides, is it not most gross, That any should dog this Devil from *Agrippa's Lodging* to *Araris*, where (sayth this Prelate) he plung'd himself? Certainly spirits passe away invisibly, and with that dispatch no mortall man can trace them. Believe this, & believe all the *Fables* of *Purgatory*. Now Reader, thou hast heard the worst, lend a just Eare, and thou shalt hear the Best. *Johannes Weyerus*, a profest Adversarie to *Ceremonial Magick*, and sometimes secretary to *Cornelius Agrippa*, in his *Dæmonomania* speaks thus. He wonders that some learned *Germans* and *Italians*

To the Reader.

were not ashamed to traduce his Master in their publick writings. That he had a Dog whose Call was Mounſieur he confeſſeth: and this Spaniell during his ſervice he uſ'd to leade, when Agrippa walk'd abroad, in *Loro ex pilis concinnato*. At revera (ſaith he) *Canis erat Naturalis Maſculus*, To which alſo Agrippa coupl'd a Bitch of the ſame colour call'd Madammyſcelle. It is confeſt he was fond of this Dog, as ſome men are, and having divorc'd his firſt wife, would ſuffer him for a Sarcaſm, to ſleep with him under the ſheetes. In his ſtudy too, this dog would couch on the Table by his Maſter, whence this great Philoſopher, *inter ſupelleſtilem Chartaceam certe inſignem deliteſcens*, ſayth Wjerus, would not ſometimes ſtir out for a whole week together. So ſtudiouſ was he for the good of poſterity, who have but coldly rewarded him for his pains. I have obſerv'd alſo in his Epiſtles, That when he was reſident at Malines,

To the Reader.

Malines, his Domestiſks uſ'd to give him an account in their Letters how his dogs Far'd; ſo fond was he of thoſe Creatures. But to come to the reſt of the Legend; Paulus Iovius tells you he died at Lyons ignobili, & tenebroſo in diverſorio: But Wjerus, who had more Reaſon to be inquisitive after his maſters death, tells me he died at Granoble, and that in Domino, not deſperatly as his Enemies would have it. Here now was a Joviall ſtride from Gratianopolis to Lugdunum: Sure this Paul was a ſcant Geographer. But Reader, it is not my Intention to conceal any thing in this matter, know therfore that Agrippa had another dog, his Filioli: and this laſt died in more reſpect then moſt of his maſters Adverſaries. For my author by ſome ſecret meanes having ſtrangely qualified him, divers learned men writ Epitaphs upon him, whercof ſome have been publiſhed, and are yet extant. Out of this Fable of the Cerberus

Ba-

To the Reader.

Baptista Possevinus pumpt these verses.

'Vivens quem cernis Tumulum, nè forte meretur
'Os placidum, stygii Rex fuit iste Lacus.
'Quare etiam Custodē habuit, dñi viveret, Orci,
'Cui nunc in Tenebris prada daret Comitē.
'Ast Hic, si Ingeniū moderari scisset, ad Auras
'Tantum isset, Quantum Tartara nigra subit.

Thus have they *all-to-be-divell'd* him,
but why may not *Truth* run in *verse*,
as well as *scandal*?

'Sic Agrippa ingens, duplici quoq; sufficit Orbi,
'Fractaque diversas Fabrica monstrat Opes.
'Terram Terra capit Cæloque affinia Cælum
'Possidet: Hoc vivus scripserat ante Sophos.
'Naturam Natura trahit: similemq; Supernæ
'Hanc animam, agnoscit vita superna suam,
'Sic vivens, Moriensque Docet: dumque altus
in Astra
'Tendit, habet Magicas parca vel ipsa Manus.

Now

To the Reader.

Now Reader, if thou wouldst be further satisfied in his *distaste* of *Black Magick*, I wish thee to read his most *Christian Invektive* against the *German Conjurer* entertained in the *French Court*. Nay, so zealous, and nice of *Conscience* was he, that being solicited by some *Divines* for a *Comment* on *Trismegistus*, he return'd them a very tart answer, referring all true knowledge to the *Scripture*. In a word, he did not onely hate *impious*, but *vain Arts*; For he lost the *Favour* of the *Queen-Mother*, because he would not be employed by her in *Astrologie*. A science in whose true naturall part, which concernes *Generation* and *Corruption*, he was skill'd to a miracle: but he knew it was bootles to look fatal *Events* in the *Planets*, for such are not written in *Nature*, but in the superior *Tables of Prædestination*. Having thus then sufficiently prov'd his *Integrity*,
I will

To the Reader.

I will in a few words discover the grounds of his persecution. He was a man reform'd in his Religion, and had I the leysure to cite his workes, I could quickly prove he was not of the Roman Church, For in his Book *de vanitate scientiarum* he allows not of Monks and Friars, but calls them Sects, *Quibus caruit Ecclesia, cum fuit Optima*. And certainly that notable Jest of his on the Cowle, nettles the Papists to this Day. He disclaimes also their Images, their Invocation of Saints, their Purgatory and Pardons, and would have the Laity communicate *sub utraque specie*. He corrects the Pope himself sufficiently, and is utterly against the Inquisition Office. what also his Opinion was of Luther, is not hard to guesse out of his Epistles: For in a letter to Melancthon he hath these words. *Salutabis per me invictum illum Hareticum Martinum Lutherum, qui (ut*
ait

To the Reader.

ait Paulus in Actibus) servit Deo suo secundam sectam quam vocant Haresin. Lastly, he was altogether for the written word, preferring it to humane Constitutions, which is contrarie to the Papist, who will not allow it to be the Judge of Controversies. This is the Man, and thus qualified at Home, howsoever the world hath rendred him abroad. Now for his more mysterious Principles, thou hast their Mainie in this Discourse, which if thou canst apprehend, I know thou wilt style him in particular, as Trismegistus doth Man in Generall, *homo*: or as Panatius did his Plato, *Hominem Divinum, Sanctissimum, sapientissimum & Homerum Philosophorum*. But this sluttish shuffe fits not his Memorie, and Things fall from me now as strictures, not Compositions. I shall say nothing more,
but

To the Reader.

but leave thee to thy *Studies*, whiles
I translate that *Epitaph* of *Platina*,
to his *Tom.* 61

*Quisquis es, si pius, Agrippam
Et suos ne vexes: Anguste
Iacent, & soli volunt esse.*

E. P.



I



ANIMA MAGICA
ABSCONDITA.



O build *Castles in the air*, is
a *Common Proverb* with all
Men, but a *Common Pra-*
ctice with the *Peripateticks*
onely. I have oftentimes
admir'd, That the very end
and Result of their *Philoso-*
phy did not cleerly discover its falsity. It is a
meer *Help to Discourse*. *Moode* and *Figure*
are their two pillars, their *Non ultra*: Their
Heptarchie ends in a *Syllogism*, and the best
professour amongst Them is but a scold well
disciplin'd. Their seven years studie are seven
years of *Famine*; They leave the
Soul not satisfied, and are more a
Dream then that of *Pharaoh*. For
verily if the *stage*, and *Reign of Dreams* be no
where

Gen:

where beyond *Fansie*, then the *Fansies* of these men being no where beyond their *Authors*, may rest on the same *Pillow*. This Sect then may be styl'd *αυτὸς ἀνεστ*: Their Conceptions are not grounded on any Reason existent in *Nature*, but they would ground *Nature* on *Reasons* fram'd, and principi'd by their own Conceptions. Their *Philosophie* is built on generall empty *Maxims*, Things of that stretch and latitude they may be applied to any Thing, but conduce to the *Discovery of Nothing*. These are the first *Lineaments* of their *Monster*, and in reference to them they have many subordinate *Errors*, which pretend a *Symmetrie* with their *Fundamentalls*, but in truth have none at all. These later *Quillens* are so mix'd with *Divisions* and *Distinctions*, That their very patrons are dubious how to state them. I could compare their *Physiologie* to a *Chase in Arras*, where there is much of similitude, but nothing of *Truth*. 'Tis the *Child of Fancie*, a *Romance in Syllagisms*, a *Texture* of their own *Brain*, like that *Cob-web Campagna*, which *Lucians Spiders* planted betwixt the *Moon*, and *Venus*. *Nature* in Generall (say They) is *Principium Motus*, & *quies*. A *Form* is *ἡγε τοῦ σώματος*, a definition they know not what to make of, and the soul is *ἐνέργεια*, or *actus Corporis Organici*. These Two last Descriptions (for they are no *Substantial*

tial definitions) are such *Riddles*, that I verily believe *Aristotle* made use of those words *ἡγε τοῦ σώματος* because he would not discover his Ignorance in these points. For why should a *Form*, be call'd *ἡγε*, or in what other Author can we find this *ἐνέργεια*? But because *Nature* in Generall, that is, in her *Active*, and *Passive* portions, namely *Matter* and *Form*, together with the *Soul* of man, are the main *Fundamentals* wherein to build a *Philosophie*, and that this *Aristotle* is so *Sainted* by his *Clients*, that the *Divines of Collein* tell us; He was *precursor Christi in Naturalibus*, ut *Johannes Baptista in Gratuitis*; I shall further examine these his *Definitions*, and acknowledge the *Benefit* when I finde it.

In the first place then, it may be thought I am beholding to this Man for telling me, that *Nature* is a *Principle*. So I may tell the Reader, The *Magician's passive spirit* is a principle, but if I tell him not what kind of substance it is, I will allow him ten years studie, and if the *Sun* went back every day ten *Degrees* in his *Diall*, he shall not without a supernatural assistance know what, or where it is. But you will reply: He tells me further, it is a principle causet Bodies to move and rest. I thank him for his *Nothing*. I desire not to know what this *Principle* doth, for that is obvious to every Eye; but I would know what

it is, and therefore he may pocket his Definition. Again you will object, he tells me not onely that Nature is a Principle, but that *Natura est Forma*, and by Consequence *Forma est Natura*. This is *Idem per Idem*, he retains me in a circle of notions, but resolves nothing at all Essentially. Besides, *Forma* in the genuine scope of the Language signifies the outward symmetry, or shape of a Compound. But the Peripatetics who impose on *Youngs*, as they do on *Nature*, render it otherwise in their Books; and mistake the effect for the cause. I shall therefore take it in Their sense, and be content for once to subscribe to their Comments. *Forma* then in their Conception is the same with *σύνεσις*, or *vis Formatrix*, which Aristotle defines *ἡ ὅτι νῦν ποιεῖ*. I must confesse I do not understand him, and therefore I shall take him upon Trust, as his Disciples expound him. *Est enim ὅτι ποιεῖ* (saith *Magirus*) *quoniam absoluit, expolit, & informat Rem Naturalem, ut per eam una ab Altera distinguatur*. This is an expresse of the Office and Effect of Formes, but nothing at all to their Substance, or Essence.

Now let us see what he sayth to the *Soul of Man*. The Soul (saith he) is *ἡ ψυχή*, that is in plain Terms *Consummatio*, or barbarously but truly *Finitio*, though his own followers falsly render it, *Actus Corporis Organici*.

But

But this definition is comon to beasts, & plants, & therefore he hath stumbl'd on another; *Anima est Principium qua vivimus, sentimus, movemur, & Intelligimus*. Now both these descriptions concerne onely the Operations and Faculties which the Soul exerciseth in the Body, but discover not her *Nature*, or *Originall* at all. It was ingeniously done of *Galen*, who confess'd his Ignorance concerning the substance of the Soul, but this Fellow who had not so much honestie is voic'd *Prince of Philosophers*, and the positions of more glorious Authors are examin'd by his *Diſtats*, as it were by a Touchstone; Nay the Scripture it self is oftentimes wrested, and forc'd by his Disciples to vote a *Placet* to his Conclusions. It is a miserable task to dwell on this *Ethnick*, to gather his straw and stubble most of our Dayes, and after all to be no better acquainted with our selves, but that the Soul is the Cause of Life, sense, motion, and understanding. I pity our Customarie Follies, that we binde our selves over to a *Probitiſhip* of Expence and study, onely to compasse a few superficiall Truths which every plow-man knows without booke. Verily Nature is so much a Tutor, that none can be ignorant in these Things: for who is so stupid as not to know the Difference between Life and Death, the absence, and presence of his Soul? Yet these very defini-

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nitions, though look'd upon as rare, profound, Philosophicall Determinations; instruct us in nothing more. Away then with this *Peripateticall Philosophy*, this *Vain Babling*, as *S. Paul* justly stiles it, for sute inough he had some Experience of it at *Athens*, in his Dispute about the *Resurrection*. Let us no more look on this *Olla Podrida*, but on that Spirit which resides in the Elements, for this produceth reall Effects by the subsequent *Rotations* of corruption & generation, but the spirit of Errour; which is *Aristotl's*, produceth nought but a multiplicity of Notions. Observe then, that this *Stagirite* and Nature are at a great distance; the One ends in works, the other in word: his Followers refine the old Notions, but not the old Creatures. And verily the Mystery of their profession consists onely in their Termes: if their Speculations were expos'd to the world in a plain dresse, their sense is so empty, and shallow, there is not any would acknowledge Them for Philosophers. In some Discourses, I confesse they have Nature before them, but they go not the right way to apprehend her, They are still in Chase, but never overtake their Game: for who is he amongst Them, whose knowledge is so intire and regular, that he can justifie his Positions by Practice? Again, in some Things they are quite besides the *Cushion*, they scold and

squable

squable about Whymzies and Problems of their own, which are no more in Nature then *Lucian's Lachanopters*, or *Hippogypians*. Now the Reason of their Errours is, because they are Experienc'd in nothing but outward Accidents, or Qualities: and all the performance they can do in Philosophie is, to pronounce a Body Hot, or Cold moyst, or drie; But if they minde the Essentiall Temperament, they are grossly mistaken in stating these Qualifications, for it is not the Touch, or sight that can discern Intrinsical, true Complexions. A Body that is outwardly Cold to the Sense, may be hotter in Occulto where the genuine Temperament lyes, then the Sun himself is in Manifesto. But they know not the Providence of Nature how she interposeth a different resisting Quality in the Circumference of every Thing, lest the Qualities of Ambient Bodies should conspire in too great a measure with the Center, and so procure a Dissolution of the Compound. Thus she interposeth her passive refreshing Spirit between the Centrall Fire, and the Sulphur; Again she placeth the Sulphur between the Liquor of the Coelestiall Luna, and her outward Mercurie. A rare and Admirable Texture, infallibly proving, That none but God onely wise, who foresaw the Conveniencies and Disconveniencies of his Creatures, could range them in that fa-

ving Order, and *Connexion*. But to go further with these *Peripateticks*: Their *Philosophy* is a kinde of *Physiognomy*, They will judge of invisible, Inward Principles, (Formes as they call them) which are shut up in the Closet of the Matter, and all this in perusing the outside, or Crust of Nature. 'Twere a foolish presumption, if a *Lapidarie* should undertake to state the value, or Lustre of a Jewell that is Lockt up, before he opens the *Cabinet*. I advise them therefore to use their Hands, not their Fancies, and to change their Abstractions into Extractions; for verily as long as they lick the shell in this fashion, and pierce not experimentally into the Center of things, they can do no otherwise then they have done; they cannot know things substantially, but onely describe them by their outward effects and Motions, which are subject, and obvious to every Common Eye. Let them consider therefore, That there is in Nature a Certain spirit which applies himself to the matter, and actuates in every Generation. That there is also a passive Intrinsicall principle where he is more immediatly resident then in the rest; and by mediation of which he communicates with the more gross, materiall parts. For there is in Nature a Certain Chain, or subordinate propinquity of Complexions between VISIBLES, and UNVISIBLES; and this is it by which the superiour,

spirit

spirituall Essences descend, and converse here below with the Matter. But have a care lest you misconceive me. I speake not in this place of the *Divine spirit*, but I speake of a certain *Am* by which a particular Spirit may be united to the *univerversall*, and *Nature* by consequence may be strangely exalted, and multiplied. Now then, you that have your Eyes in your Heaves, and not your Hearts in your Eyes; attend to that which is spoken, and that I may exhort you to *Magick* in the Magicians phrase, *Intellectu Cordis Audite.*

It is obvious to all those whom Nature hath enrich'd with sense, and convenient Organs to exercise it, That every body in the World is subject to a certain *Species* of Motion. Animals have their *Progressive* outward; and their *Vitall* Inward Motions. The Heavens are carried with that *species* which the *Peripateticks* call *Lation*, where by the way I must tell you, it proceeds from an *Intrinsicall Principle*, for *Intelligences* are fabulous. The *Aire* mooves variously, The *Sea* hath his *Flux* and *Reflux*. *Vegetables* have their growth and augmentation; which necessarily inferre a *Concoction*; And finally the *Earth*, with her *Mineralls* and all other *Treasures*, are subject to alteration; that is to *Generation* and *Corruption*. Now the Matter of it selfe being merely Passive, and

furnished with no motive Faculty at all, wee must of necessity conclude, that there is some other *inward Principle* which acts and regulates it in every severall *species* of motion. But verily it is not enough to call this *Principle* a Form, and so bury up the Riches of Nature in this narrow, and most absurd Formality. We should rather abstaine from Scribling, or study to publish that which may make something for the Authors Credit, but much more for the benefit of the Readers. To be plaine then, this *Principle* is *Anima Mundi*, or the universall spirit of Nature. This *Anima* is retained in the Matter by certaine other *Proportionate natures*, and missing a Vent, doth *Organize* a *Molem*. She labours what she can to resume her former Liberty, frames for her selfe a Habitation here in the Center, puts her *Prison* into some good order, and brancheth into the severall Members, that she may have more room to act and imploy her *Faculties*. But you are to observe, that in every Frame there are 3 *leading Principles*. The first is this *Anima* whereof we have spoken something already. The second is that which is called *spiritus Mundi*, and this spirit is the *medium per quod Anima infunditur & movet suum corpus*. The third is a certaine *oleous athereall water*: this is *Menstruum*, & *Matrix Mundi*, for in it all things are

are framed and preserved. The *Anima* is a Compound *ex aura tenuissima, & luce simplicissima*. Hence that admirable Platonick Poet stil'd it — *Aurai simplicis ignem*. Virg.

Neither should you wonder that I say it is a Compound, for there is no perfect *specificall Nature* that is simple and voyd of Composition, but only that of God Almighty. Trust not then to *Aristotle*, who tells you, that the Elements are *Corpora simplicia*, for the contrary hath been manifested by absolute, infallible Experience. The *Passive spirit* is a thinnereal substance, the only immediate Vestiment wherein the *Anima* wraps her selfe, when she descends and applies to Generation. The *Radicall Vitall liquor* is a pure Cœlestiall Nature, answering in Proportion and complexion to the *superiour interstellar Waters*. Now as soone as the *Passive spirit* attracts the *Anima*, which is done when the first link in the Chayne moves (of which we shall speake in its due place) then the *athereall water* in a moment attracts the *Passive spirit*, for this is the first visible Receptacle wherein the *superiour Natures* are *Concentrated*. The Soule being thus confined and imprisoned by lawfull Magick in this *Liquid Chrystall*, the Light which is in her streams thorough the Water, and then it is *Lux manifest & visibilis ad oculum*, in which state it is first

first made subject to the *Artist*. Here now lies the Mystery of the Magicians *denarius*, his most secret and miraculous *Pyramid*, whose first *V*erty or *Cone* is alwaies in *Horizonte Eternitatis*, but his Basis or *Quadrate* is here below in *Horizonte Temporis*. The *Anima* consists of three Portions of light, and one of the matter. The *Passive spirit* hath two parts of the Matter, and two of the Light, wherefore it is called *Naturam media*, and *Sphæra Equalitatis*; The *Cœlestial Water* hath but one portion of Light to three of the *Matter*. Now the *Chaine* of *Descent* which concerns the *spirituall parts*, is grounded on a similitude, or *Symbol* of *Natures* according to that Principle of *Ostendens quod in quatuor signis*. For there being three Portions of Light in the *Anima*, and two in the *Passive spirit*, the *Inferiour* attracts the *Superiour*. Then there being but one Portion in the *Cœlestial Nature*, and two in the *Middle spirit*, this solitary shining *Unity*, attracts the other *Binarius* to Fortifie and augment its selfe, as Light joynes with Light, or Flame with Flame, and thus they hang in a *Vitall magnetical Series*. Again the *Chayn* of *Ascent* which concerne the *Matter*, is performed thus. The *Cœlestial nature* differs not in substance from the *Aereall spirit*, but only in Degree and Complexion; and the *Aereall spirit* differs

differs from the *Anima*, or *Materiall part* of the *Anima* in Constitution only, and not in Nature; So that those three being but one substantially, may admit of a perfect, *Hypostaticall Union*, and be carried by a certaine intellectuall Light in *Horizontem Mundi super-supremi*, and so swallowed up of *Immortality*. But me thinks Nature complains of a Prostitution, that I goe about to diminish her Majesty, having almost broken her Scale, and exposed her naked to the World. I must confesse I have gone very far, and now I must recall my selfe: For there is a necessity of reserving, as well as publishing some things, and yet I will speake of greater matters. The *Anima* though in some sence active, yet is she not so essentially, but a meer *Instrumentall Agent*, For she is guided in her Operations by a *Spirituall Metaphysicall Graine*, a Seed or Glance of Light, simple, and without any Mixture descending from the *first Father of Lights*. For though his full-ey'd Love shines on nothing but *Man*, yet every thing in the World is in some measure directed for his Preservation by a *spice* or touch of the *first Intellect*. This is partly confirmed by the Habitation and Residence of God: For he is seated above all his Creatures, to hatch as it were, and cherish them with *living Eternall Influences* which daily and hourly

houteely proceed from him. Hence he is call'd of the Cabalists *Cether*, and it answers to *Parmenides* his *Corona Ignea*, which he plac'd above all the *Visible spheres*. This *Flux* of *Immateriall powers*, Christ himself, in whom the *Fullness* of the *Godhead* resided, confirm'd, and acknowledged in the *Flesh*. For when the diseased touch'd his *Garment*, though the prease was great, he questioned who it was, adding this *Reason*, *I perceive* (said he) *that vertue is gone out of me*. But laying aside such *Proofs*, though the *Scripture* abounds in *Them*, let us consider the *Exercise*, and *practise* of *Nature* here below; and we shall finde her *Game* such, she can not *play* it without this *Tutor*. In the first place then, I would faine know *who taught* the spider his *Mathematicks*? how comes he to lodge in the *Center* of his *Web*, that he may *sally* upon all *Occasions* to any part of the *Circumference*? How comes he to *prameditate*, and *forecast*? for if he did not first know, and imagine that there are *Flies*, whereupon he must *feede*, he would not watch for them, nor spin out his *Netts* in that *exquisite form*, and *Texture*. Verily we must needs confesse, that he who ordain'd *Flyes* for his *sustenance*, gave him also some *small light* to know, and *execute* his *Ordinance*. Tell me if you can, who taught the *Hare* to *Counter-march*, when she doubles her *Trace* in the

pursuit

pursuit to confound the *sent*, and puzzle her persecutors? who counsels her to *stride* from the *Double* to her *Form*, that her *steps* may be at a greater distance, and by consequence the more difficult to finde out? Certainly this is a well order'd policy, enough to prove that *God* is not absent from his *Creatures*, but that *Wisdom* reacheth mightily from one *Wis.* end to another, and that his *Incorruptible spirit* filleth all things. But to speak something more immediatly apposite to our purpose. Let us consider the severall products that are in *nature*, with their admirable features and *symmetrie*. We know very well there is but one matter out of which there are form'd so many different shapes, and *Constitutions*. Now if the Agent which determinates, and figures the matter, were not a *discerning Spirit*, it were impossible for him to produce any thing at all. For let me suppose *Hyliard* with his *Pencil*, and *Table* ready to *pourtray* a *Rose*: if he doth not *inwardly apprehend* the very shape, and proportion of that which he intends to *limne*, he may aswell do it without his eyes, as without his *Intellectualls*. Let us now apply this to the Spirit which worketh in *Nature*. This moves in the *Center* of all things, hath the matter before him, as the *Potter* hath his *clay*, or the *Limner* his *colours*. And first of all he

exerci.

exerciseth his *chymistry* in severall *Transmutations*, producing *Sinews, Veines, blond, flesh, and bones*: which work also includes his *Arithmetick*, for he makes the *Joynts* and all *Integrall parts*, nay, as *Christ* tells us, the very *Hairs* of our *Heads*, in a certain determinate *Number*; which may conduce to the beauty and motion of the *Frame*. Again in the outward *Lincaments*, or *symmetrie* of the compound, he proves himself a most regular *Mathematician*, proportioning *Parts to Parts*, all which *Operations* can proceede from *Nothing*, but a *Divine, Intellectuall spirit*. For if he had not severall *Ideas* or *Conceptions* correspondent to his severall *Intentions*, he could not distinguish the one from the other: And if he were not sensible, if he did not foresee the work he doth intend, then the End could be no *Impulsive cause*, as the *Peripateticks* would have it.

The Consideration of these severall offices which this spirit performs in Generation, made *Aristotle* himself grant, That in the Seeds of all Things there were *Virtutes similes Artificis*. We should therefore examine who weaves the flowers of *Vegetables*? who colours them without a penicill? who bolts the branches upwards, and threds (as it were) their Roots downwards? for all these actions include a certain *Artifice*, which cannot be done without
Judge-

Judgement, and Discretion. Now our Saviour tells us, *My Father worketh hitherto*; and in another place, it is *God* cloathes the *Lilie of the Field*. & again *not one Sparrow falls without your Father*. Verily this is the *Trueth*, and the *Testimony of Trueth*, notwithstanding *Aristotle* and his *Problems*. Neither should you think the *Divine Spirit* disparag'd in being president to every generation, because some *Products* seem poor, and contemptible: For verily as long as they conduce to the *Glory* of their Author, they are noble enough, and if you reflect upon *Egypt*, you will finde the basest of his Creatures to extort a *Catholik Confession* from the *Wizards*; *Dignus Dei est hic*, The *Finger of God is here*. That I may come *Exod.* then to the point, These invisible, *Centrall Artists* are *Lights* seeded by the first *Light*, in that primitive *Emanation*, or *fit Lux*, which some falsely render *Fiat Lux*. For *Nature* is *quod in ore*, not a meer sound or Command, but a substantiall active *Breath*, proceeding from the *Creatour*, and penetrating all things. *God* himself is *My & omnipotens*; and this is the only sense wherein a *Form* may be defined *My & in se*. I know this will seem harsh to some Men, whose ignorant zeal, hath made them *Adversaries to God*, for they rob him of his *Glory*, and give it to his Creature, nay
some-

sometimes to fancies, and Inventions of their own. I wish *such Philosophers* to consider, whether in the beginning there was any life, or wisdom beyond the Creator, and if so, to tell us where. Verily (to use their own Term) they can never finde this *Ubi*. For they are grailous concessions, or Talents which God of his free will hath lent us, and if he should resume them, we should presently return to our first Nothing. Let them take heed therefore, whiles they attribute Generation to Qualities; lest the true Author of it, should come against them with that charge, which he brought sometimes against the Assyrian. *Shall the ax boast*

Isai. *it self against Him that heweth therewith? or shall the saw magnifie it self against him that shaketh it? as if the Rod should shake it self against them that lift it up, or as if the staffe should lift up it self, as if it were no wood.* Let them rather cashier their *Aristotle*, and the Errors wherewith he hath infatuated so many Generations. Let them approach with confidence to the Almighty God, who made the world, for none can give a better account of the work then the *Architect*. Let them not despair to attain his Familiarity, for he is a God *that desires to be known*, and will reveale himself both for the *manifestation of his own glory*, and the *Benefit of his Creature*. There is no reason

reason then why we should decline this great, and glorious *School-Master*, whose very Invitation speaks more then an Ordinary Incouragement. *Thus sayeth the Lord, the Holy One of Israel, and our Maker: Ask me of things to come concerning my Sons, Is. xlv. and Concerning the Work of my Hands Command you Me. I have made the Earth, and created man upon it; I, even my hand, have stretched out the Heavens, and all their Hostes have I commanded.* But it will be question'd perhaps, how shall we approach to the Lord, and by what means may we finde him out? Truly not with words, but with workes, not in studying ignorant, *Heathenish Authours*, but in perusing, and trying his Creatures: For in them Lies his secret path, which though it be shut up with thornes and Briars, with outward worldly Corruptions, yet if we would take the pains to remove this luggage, we might *Enter the Terrestriall Paradise*, that *Hortus Conclusus of Solomon*, where God descends to walk, and drink of the sealed Fountain. But verily there is such a generall prejudice such a customary opposition of all Principles which crosse *Aristotle*, That truth can no sooner step abroad, but some *Sopkister* or other flings Dirt in her Face. It is strange that none of these Schoolmen consider, how the se-

C verall

verall distinctions, and divisions translated from *Logick to Divinity*, have set all Christendom on fire: How they have violated the Peace of many flourishing Kingdoms, and occasion'd more sects in Religion, then there are opinions in Philosophie. Most seasonable then and Christian is that Petition of Saint *Augustine*, *A Logica libera nos Domine!* And here I must desire the Reader not *In Gen.* to mistake me: I do not condemn the Use, but the Abuse of Reason, the many subtilities, and Fetches of it, which Man hath so applied, That truth and Error are equally disputable. I am One that stands up for a true *Naturall knowledge*, grounded as *Nature is*, on Christ Jesus, who is the true *Foundation* of all things visible, and Invisible. I shall therefore in this Discourse, touch neerly upon those mysteries, which some Few have delivered over to posterity, in difficult, obscure termes; That if possible, the Majesty of truth, and the Benefit they shall receive from it, may settle Men in a new way, and bring them at last from vain, empty Fancies, to a Reall, sensible Fruition of Nature.

You may remember how in my former discourse of the Nature of Man, I mention'd a certain triplicity of Elements according to their severall Complexions in the severall Regions of the world. I shall now speak of another triplicity,

city much more obscure and mysticall, without which you can never attain to the former, for these three principles are the *Clavis* of all *Magick*, without whose perfect Knowledge you can never truly understand the least *Idioms* in *Nature*. The first Principle is *One in One*, and *One from One*. It is a pure, white *Virgin*, and next to that which is most pure, and simple, This is the first created unity. By this all things were made, not actually, but Mediate, and without This, Nothing can be made either *Artificiall* or *Naturall*. This is *Uxor Dei & Stellarum*. By mediation of this, there is a descent from *One* into *Four*, and an ascent from *three* by *four* to the invisible, *supernaturall Monas*. Who knows not This, can never attain to the *Art*, for He knows not what he is to look for. The second Principle differs not from the first in substance and dignity, but in *Complexion* and *Order*. This second was the first, and is so still Essentially, but by *adhesion* to the *Matter* it contracted an impurity, and so fell from its first unity, wherefore the *Magicians* stile it *Binarius*. Separate therefore the *Circumference* from the *Center per Lineam Diametralem*, and there will appear unto thee the Philosophers *Ternarius*, which is the third Principle. This third is properly no principle, but a product of *Art*. It is a *various Nature*, Compounded in one sence, and Decomposed in

another, consisting of Inferior and superior powers. This is the Magicians Fire, This is *Mercurius Philosophorum*, celeberrimus ille *Microcosmus*, & *Adam*. This is the *Labyrinth* and *Wild* of *Magick* where a world of students have lost themselves: a thing so confusedly and obscurely handled by such as knew it, that it is altogether impossible to find it in their *Records*. There is no late writer understands the full *Latitude*, and *universality* of this *Principle*, nor the genuine *Metaphysicall* use thereof. It moves here below in shades and *Tiffanies*, above in *whites ethereall Vestures*; neither is there any thing in Nature expos'd to such a *publique prostitution* as this is, for it passeth thorough all hands, and there is not any *Creature* but hath the use Thereof. This *Ternarius*, being reduc'd per *Quaternarium* ascends to the *Magicall Decad*, which is *Monas Unitissima*, in which state *Quaecunque vult, potest*; for it is united then per *Aspectum* to the first, eternall, *spirituall unity*. But of these Three, hear the *Oracle* of *Magick*, the great, and solemn *Agrippa*.
 "Quatuor itaque quæ diximus sunt Elementa,
 "sive Quorum notitiâ perfectâ nullum in Ma-
 "giâ producere possumus effectum: Sunt au-
 "tem Singula Triplicia, ut sic Quaternarius
 "compleat Duodenarium: & per septenarium
 "in Denarium progrediens ad supremam Uni-
 "tatem,

"tatem, unde omnis Virtus, & mirabilis ope-
 "ratio dependet, fiat progressus. Primo igitur
 "ordine Elementa pura sunt, Quæ nec Compo-
 "nuntur, nec mutantur, nec patiuntur commix-
 "tionem, sed Incorruptibilia sunt, & non a qui-
 "bus, sed per quæ omnium naturalium rerum
 "Virtutes producuntur in Effectum. Virtutes
 "Illorum a Nullo explicari possunt, quia in om-
 "nia possunt omnia. Hæc qui ignorat, ad nul-
 "lam mirabilium Effectuum operationem per-
 "tingere potest. Secundi Ordinis Elementa
 "Composita sunt, multiplicia, & Varia, & im-
 "pura, reducibilia tamen per Artem ad puram
 "simplicitatem, quibus tunc ad suam simplici-
 "tatem revertis virtus est super omnia comple-
 "mentum dans omnium operationum occulta-
 "rum, & operationum naturæ: hæc sunt fun-
 "damentum totius Magiæ naturalis. Terti or-
 "dinis Elementa, hæc primò & per se non sunt
 "Elementa, sed Decomposita varia multiplicia,
 "& inter se invicem permutabilia: Ipsa sunt in-
 "fallibile Medium, ideoque vocantur media
 "Natura, sive Anima mediæ naturæ: paucif-
 "simi sunt, qui illorum profunda Mysteria in-
 "telligunt. In ipsis per certos Numeros, gradus,
 "& ordines est Consummatio omnis Effectus
 "in quacunque re Naturali, Cœlesti, & super-
 "cœlesti, miranda sunt, & plena mysteriis quæ
 "operari possunt in Magiâ tam Naturali, quam

"Divina : per ipsa enim omnium rerum ligatio-
 "nes, etiam solutiones, & Transmutationes, &
 "Futurorum cognitio & prædictio, etiam Ma-
 "lorum Dæmonum Exterminatio, & Bono-
 "rum Spirituum conciliatio ab Illis descendit.
 "Sine his igitur Triplicibus Elementis, eorum-
 "demque cognitione, nemo confidat se in oc-
 "cultis Magiæ, & naturæ scientiis quicquam
 "posse operari. Quicumque autem hæc in illa,
 "impura in pura, Multiplicia in Simplicia redu-
 "cere noverit, Eorundemque Naturam, Virtu-
 "tem, potestatem in Numero, gradibus, & or-
 "dine sine Divisione substantiæ discere scive-
 "rit : Is facile obtinebit omnium naturalium re-
 "rum & cœlestium secretorum scientiam, & o-
 "perationem perfectam. This is He with the
black Spaniell : or rather, This is he *Qui ab in-*
venta ætate semper circa mirabilia Effectuum,
& plenus Mysteriorum operationas. Curiosus, in-
trepidusque extitit Explorator. Now
Joan. for your further Instruction hear also
Trith. the *Dark Disciple* of the *more dark*
Libanius Gallas. Primum principi-
 um in uno consistit, non a quo, sed per Quod
 omnis mirandorum naturalium virtus produ-
 citur in Effectum : per Quod diximus, quia
 Purum ab uno procedens non componitur,
 neque mutatur. Ad ipsum a Ternario & qua-
 ternario fit ad Monadem progressus, ut com-
 pleatur

pleatur Denarius : per, ipsum enim est Numeri
 regressus ad unum, simul descensus in quatuor,
 & Ascensus in Monadem. Impossibile est
 compleri Denarium, nisi per ipsum : Monas in
 Triade lata convertitur. Omnes hoc princi-
 pium post principium Monadis Ignorantes
 nil in Ternario proficiunt, nec ad sacrum qua-
 ternarium pertingunt. Nam etsi sapientum
 Libros omnes habeant, syderum cursus, virtu-
 tes, potestates, operationes, & proprietates per-
 fecte cognoscant, ipsorumque imagines, Annu-
 los, & Sigilla & secretissima quæque ad plenum
 intelligant, nullum tamen mirandorum conse-
 qui possent in suis operationibus effectum, sine
 huius principii a principio cognitione, in prin-
 cipium, unde omnes quorquot vidi in Magiâ
 Naturali Operantes aut nihil consecuti sunt,
 aut ad vana, frivola, & superstitiosa, post lon-
 gas & inutiles operationes desperatione pro-
 lapsi sunt. Principium vero secundum ordine
 non Dignitate quidem a Primo separatum
 quod unum existens facit Ternarium, est quod
 operatur miranda per Binarium. In uno est
 enim unum, & non est unum, est simplex, & in
 Quaternario componitur : Quo purificato per
 Ignem in sole Aqua pura egreditur, & ipsum ad
 suam simplicitatem reversum, Complementum
 operanti monstrabit occultorum. Hic Cen-
 trum est totius Magiæ naturalis, cuius circum-
 ferentia

ferentia sibi unita circulum repræsentat im-
 mensus ordo in infinitum: Virtus ejus super Omnia
 purificata, & simplex minor Omnibus, Qua-
 ternario super gradu composita. Quaternarius
 autem Pythagoricus numerus Ternario sufful-
 tus, si ordinem gradumque observat, purificatus
 purusque in uno, ad Binarium in Ternario mi-
 randa & occulta Naturæ operari potest. Hic
 est Quaternarius in cujus mensurâ Ternarius
 Binario conjunctus in uno cuncta facit, quæ
 mirabiliter facit. Ternarius ad unitatem re-
 ductus per aspectum omnia in se continet, &
 quæ vult potest. Principium tertium per se non
 est principium, sed inter ipsum & Binarium est
 finis omnis scientiæ & Artis mysticæ, ac infal-
 libile Medii Centrum: in alio quam in ipso fa-
 cilius non erratur, quoniam paucissimi vivunt
 in Terris qui profunda ejus intelligant: Vari-
 um est compositum, & per septenarium in
 Ternarium octies multiplicatum consurgens, &
 manens fixum. In ipso est consummatio Nu-
 meri, graduum, & ordinis: per hoc omnes Phi-
 losophi, occultorum naturæ veri Inquisitores
 mirabiles effectus consecuti sunt; per ipsum ad
 simplex Elementum in Ternario reductum su-
 bito fiunt infirmitatum curæ miraculosæ, &
 naturaliter omnium ægritudinum: opusque
 in Magia Naturali & præternaturali operantis
 consequitur Effectum per dispositionem qua-
 ternarii.

ternarii. Prædictio futurorum per ipsum veri-
 ficatur, Occultorumque insinuatio, non aliunde
 quam per ipsum a Natura percipitur. Hoc uni-
 co Medio secretum Naturæ aperitur Alchimi-
 stis, sine quo nec Intellectus Artis acquiritur,
 nec operationis Effectus invenitur. Errant,
 crede mihi, Errant omnes, qui sine istis Tribus
 Principiis quicquam operari in occultis Na-
 turæ Scientiis se posse confidunt. Thus far
Trithemius; where for thy better understand-
 ing of him I must inform thee there is a twofold
Binarius, *Lucis*, & *Confusionis*: but peruse
Agrippa seriously de scalaris Numerorum, and
 thou mayst apprehend all, for our *Abbot* bor-
 rowed this *Language* from *Him*, the perusal
 of whose *Books* he had, before he publish'd any
 thing in this *Nature* of his own. Now for thy
 further Instruction go along with me, not to *A-*
thens or *Stagira*, but to that *Secretary* and *Pen-*
Man of *God Almighty*, who stood in a *Cleft* of
 the *Rock* when he made all his *Goodnes* to passe
 before him. I am certain the world will won-
 der I should make use of *Scripture* to establish
Physiologie, but I would have them know that
 all secrets *Physicall* and *Spirituall*, all the close
Connexions, and that *mysterious Kisse of God*
 and *Nature* is clearly and punctually discover-
 ed there. Consider that *mercifull mystery* of the
Incarnation wherein the fullnesse of the God-
 head

head was incorporated, and the *Divine Light* united to the *Matter* in a far greater measure then at the first Creation. Consider it I say, and thou shalt finde, that no *Philosophie* hath perfectly united *God* to his *Creature*, but the *Christian*, wherefore also it is the onely true *Philosophie*, and the onely true *Religion*: for without this union there can be neither a naturall *Temporall*, nor a *Spiritual aternall Life*. *Moses* tells us that in the Beginning *God* created the *Heaven* and the *Earth*, that is the *Virgin Mercurie*, and the *virgin Sulphur*. Now let me advise you not to trouble your selves with this *Mercurie*, unlesse you have a true friend to instruct you, or an *Expresse Illumination* from the first *Author* of it, for it is a Thing attain'd *Arte mirabili*. Observe then what I shall now tell you. There is in every star, and in this *Elementall world* a certain principle which is *Uxor solis*. These two in their *Coitition* do *emittere semen*, which seed is carried in the womb of *Nature*: But the *ejection* of it, is perform'd invisibly, and in a *Sacred silence*: for this is the conjugal mystery of *Heaven* and *Earth*, their *Act of Generation*, a thing done in private between particular *Males* and *Females*, but how much more think you, between the *Two universall Natures*? Know therefore that it is impossible for you to extract, or receive any seed from the

Sun

Sun, without this *Feminine Principle*, which is the *Wife* of the *Sun*. Now then my small *Sophisters* of the *stone*, you that consume your time and substance in making waters and Oyles with a dirty *Caput Mortuum*: You that deal in *Gold* and *Quick-silver* being infatuated with the *Legends* of some late and former *Mountebanks*: Consider the last end of such men. Did they obtain any thing by it but *diseases* & *Poverty*? Did they not in their old age *Invererat diernum malorum*, fall to *Clipping* and *Counterfeiting* of *Coyne*? and for a *Period* to their *Memory* did they not die in *Despair*, which is the *Childe of Ignorance*? Know then for certain That the *Magicians Sun* and *Moon* are two universall *Peeres Male* and *Female*, a *King* and *Queen Regents*, alwayes young, and never old. These two are *Adaguate* to the whole world, and coextended thorough the universe. The one is not without the other, *God* having united them in his work of *Creation* in a solemn *Sacramentall union*. It will then be a hard and difficult *Enterprise* to rob the *Husband* of his wife, to put those asunder, whom *God* himself hath put together: for they sleep both in the same *Bed*, and he that discovers the one must needs see the other. The *Love* betwixt these two is so great, That if you use this *Virgin* kindly, shee will fetch back her *Cupid*, after he hath ascend-

ed

ed from her in wings of Fire. Observe moreover that *Materiall Principles* can be multiplied but *materially*, that is by addition of parts, as you see in the *Augmentation of Bodies*, which is perform'd by a *Continuall Assumption of Nutriment* into the *stomack*, but it is not the *Body* that *transmutes* the *Nutriment* into *flesh* and *bloud*, but that *spirit* which is the *life* and *light* of the *Body*. *Materiall Principles* are *passive*, and can neither alter nor purifie, but well may they be altered, and purified: neither can they communicate themselves to another substance beyond their own *extension* which is *finite* and *determinate*. Trust not those *Impostors* then who tell you of a *Sulphur Tingen*, and I know not what *Fables*; who pin also that *new* and *narrow* name of *Chemia*, on a science both *Ancient* and *Infinite*. It is the *light* only that can be *truly multiplied*, for this *ascends* to, and *descends* from the first *Fountain of Multiplication*, and *Generation*. This *Light* applied to any *Body* whatsoever *exalts* & *perfects* it in *its* *genere*. If to *Animals*, it *exalts* *Animals*; if to *Vegetables*, *Vegetables*; if to *Minerals*, it *refines* *Minerals*, and *translates* them from the *worst* to the *best* *Condition*. Where note by the way, that *every* *Body* hath *passive principles* in it self, for this *light* to *work* upon, and therefore needs not borrow any from *Gold*, or *silver*. Consider

sider then *what it is* you search for, you that hunt after the *Philosophers stone*, for *Eiusdem est Transmutare, cuius est Creare*: you seek for that which is most high, but you look on that which is most Low. Two things there are which every good *Christian* may, and ought to look after, *Verum*, & *Necessarium*. *Truth* is the *Arcanum*, the *Mystery* & *Essence* of all *Things*: for every *secret* is *truth*, and every *substantiall truth* is a *secret*. I speak not here of *outward Historiall truths*, which are but *Relatives* to *Actions*, but I speak of an *inward Essentiall Truth* which is *Light*, for *Light* is the *Truth*, and it discovers *Falshood* which is *Darknesse*. By this *truth* all that which is necessary may be compass'd, but never without it. I preferred wisdom (said the wise King) before *Sceptors* and *Thrones*, and esteemed *Riches* nothing in comparison of her. Neither compared I unto her any precious stone, because all *Gold* in respect of her is as a little sand, and *silver* shall be counted as *Clay* before her. I loved her above health and beauty, and chose to have her instead of *light*, for the *light* that commeth from her never goeth out. All good things came to me together with her, and *Innumerable Riches* in her *Hands*. And I rejoyced in them all, because wisdom goeth before them, and I knew not that she was the

the Mother of them. If Riches be a Possession to be desired in this Life, what is Richer then Wisdom that worketh all things? For she is privy to the mysteries of the knowledge of God, and a lover of his works. God hath granted me to speak as I would, and to converse as is meet for the things that are given me: because it is he that leadeth unto Wisdom, and directeth the wise, For in his hand are both we and our words, all wisdom also, and knowledge of workmanship. For he hath given me certain knowledge of the things that are, namely to know how the world was made, and the Operation of the Elements. The beginning, ending, and middest of the Times, the alterations of the turning of the Sun, and the Change of seasons. The Circuit of yeeres, and the position of Stars. The Natures of living Creatures, and the furies of wild Beasts, the violence of windes, and the reasoning of Men: the Diversities of Plants, and the vertues of rootes. And all such things as are either secret or manifest, them I know. For wisdom which is the worker of all things taught me. For in her is an understanding spirit, holy, onely begotten, manifold, subtil, lively, clear, undefiled, plain, nor subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, Kind to Man, stedfast, free from

from Care, having all power, overseeing all things, and going thorough all understanding, pure, and most subtil Spirits. For wisdom is more moving then any motion, she passeth, and goeth thorow all Things by reason of her purenesse. For she is the Breath of the power of God, and a pure Influence flowing from the Glory of the Almighty, therefore can no defiled thing fall into her. For she is the brightnesse of the everlasting light, the unspotted mirror of the power of God, and the image of his goodnesse. And being but One she can do all things, and remayning in her self she maketh all things new: and in all Ages entring into Holy Souls, she maketh them friends of God, and Prophets. For God loveth none but Him that dwelleth with wisdom. For she is more beautifull then the Sun, and above all the Order of stars, being compared with the Light, she is found before it. For after this cometh Night, but Vice shall not prevail against Wisdom. Thus Solomon, and again a greater then Solomon; First seek you the Kingdom of God, and all these Things shall be given you. For of a trueth Temporall blessings are but ushers to the Spirituall, or to speak more plainly, when once we begin to love the Spirit, then he sends us these things as Tokens and pledges of his Love, For Promotion comes neither from the East

East nor from the West, but from God that giveth it. Verum (saith One) est esse, a quo nihil abesse cuiq. nil adesse multoq; minus obesse potest. Necessarium id omne, quo carere non possumus. Veritas itaq; summa virtus est, ac inexpugnabile Castrum. paucissimis inhaerentibus Amicis, at innumeris obsessum inimicis, paulo minus quam toti mundo nunc invisum, sed insuperabile Pignus iis qui possident illud. Hac in Arce verus & indubitatus Philosophorum Lapis, & Thesaurus continetur, qui non erosus a teneis, nec perfossus a furibus, manet in æternum cæteris dissolutis omnibus, multis in Ruinam positus, aliis ad salutem. Hæc est res vulgo vilissima, spreta plurimum, & exosa, non tamen odibilis, at amabilis, & preciosa supra Philosophis, supra Gemmas, & aurum obrizon. Omnium amatrix, omnibus ferme inimica, ubique reperibilis, & a paucissimis, quasi nullis, inventa, per vicos acclamans omnibus, Venite ad me omnes qui quæritis, & Ego vos ducam in veram semitam. Hæc est res illa tantum a veris prædicata Philosophis, quæ vincit omnia, nec ab ulla re vincitur, Corpus, & Cor omne durum & solidum penetrans, ac omne molle consolidans, & ab omni duro resistendum confirmans. Nobis omnibus se facit obviam, & non videmus eam, vociferans, & alta voce dicens, Ego sum via veritatis, transite per me: quia non est alius
ad

ad vitam transitus, & nolumus eam audire. Odorem suavitatis emittit, sed non percipimus eum. Dapibus sese nobis liberaliter in suavitatem offert indies, & non degustamus eam. Blande nos ad salutem trahit, & ejus tractui resistentes, sentire nolumus. Quoniam facti sumus sicut lapides, oculos habentes & non videntes, aures habentes & non audientes, nares non olfacientes habentes, ore linguaque muniti non degustantes, neque loquentes, manibus & pedibus nil operantes, nec ambulantes. O miserum tale genus Hominum, quod lapidibus non est præstantius, imò longe inferius eo, quod hoc, non illi rationem daturi sunt operationum suarum! Transmutemini (inquit) transmutemini de lapidibus mortuis in Lapidem vivos philosophicos. Ego sum vera Medicina, corrigens & transmutans id quod non est amplius, in id quod fuit ante Corruptionem, ac in Melius, ac id quod non est, in id quod esse debet. Ecce præ foribus conscientie vestrae sum Noctes ac Dies pulsans, & non aperitis mihi, tamen expecto mitis, nec a vobis irata recedo, sed patiens injurias sustineo vestras, cupiens per patientiam ad eam exhortando vos ducere. Venite iterum, atque sæpius iterum venite, Qui sapientiam quæritis, & emite gratis, non auro nec Argento, minus laboribus propriis, quod vobis offertur ultro. Senora vox, suavis & gra-

ta Philosophantium auribus. O Fons divitiarum Inexhaustibilis veritatem & Justitiam scientibus! O Desolatorum Imperfectioni solatium! Quid ultra queritis Mortales anxii? Cur infinitis animos vestros curis exagitis Miseri? Quæ vestra vos excæcat Dementia, quæso? Cum in vobis, non ex Vobis sit omne quod extra vos, non apud vos queritis. Proprium hoc solet esse vulgi vitium, ut Propria contemnens, aliena quæ sunt, semper appetat. Proprium hic pro nobis appropriati suminus, nam ex nobis ipsis nihil habemus Boni, sed si quid habere Boni possumus, ab eo qui solus est Bonus, ferimus acceptum: è Contra quod habemus Mali, nobis ipsi nos appropriavimus, ex alieno malo per inobedientiam. Proprium ergo nihil Homini est ex suo præterquam Mali quod possidet: Quod ex Bono Bonum habet, non ex seipso, sed contribute proprium habet, ex Bono cum recipit tamen. Lucet in nobis (licet obscure) Vita Lux hominum tanquam in Tenebris, quæ non ex nobis est, sed ab eo cuius est. Hic Illam plantavit in Nobis, ut in ejus Lumine, qui lucem inhabitat inaccessibilem, videremus Lumen, & hoc Ceteras ejus præcelleremus Creaturas: Illi similes hac ratione facti, quod scintillam sui luminis dedit nobis. Est igitur veritas non in nobis querenda, sed in imagine Dei, quæ in Nobis est.

This

This is He to whom the Brothers of R. C. gave the Title of Sapiens, and from whose writings they borrowed most of their Instructions ad Candidatum quendam Germaniæ. But that you may the better understand how to come by this stone, hear what he speaks in another place. Non prius incipit vera Cognitio, quam perenniam & Labilium, cum viæ, tum Interioris oblatâ comparatione, selegat anima cum animo jungi, delectatione majori tracta hujus, quam Corporis. Ex eâ cognitione Mens oritur, & Corporis voluntaria separatio sumit exordium, cum anima respiciens ex unâ Corporis facilitatem & interiorum, ex alterâ parte præstantiam & felicitatem animi perpendam, cum ista (divino sic disponente statu) connecti cupit, altero penitus neglecto, ut hoc solum appetat, quod a Deo conclusum esse videt in salutem & Gloriam. Corpus in amborum jam unitæ unionem condescendere cogitur. Hæc est admirabilis illa Philosophorum transmutatio Corporis in Spiritum, & hujus in corpus, de qua Dicitur nobis relinquatur a Sapientibus: Fac Fixum Volatile, & volatile fac Fixum, ut habeas magisterium nostrum: (intellige) fac de perinatâ copore Tractabile, quod animi præstantia cum anima convenienter constans sum fiat corpus ad omnia sustinendum exalatum. Probatum enim aurum igne, quo reproba-

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'batur omne quod aurum non est. O præ-
 'stantissimum Philosophorum aurum, quo
 'ditantur sapientiæ filii, non Illo quod cu-
 'ditur: Adeste qui Thesaurum Philosopho-
 'rum tam vario Conatu quæritis, reprobata
 'tum a vobis Lapidem cognoscite, prius quis
 'ille sit antequam quærat. Mirum est super
 'omne miraculum, quod quispiam appetat i-
 'gnotum sibi: fatuum certè videtur id ab ho-
 'minibus quæri, cujus Veritatem non norunt
 'investigantes, quia nihil in eo spei relinquitur.
 'Suadeo quibusvis ergo perquirentibus, ut co-
 'gnoscant prius ejus quod quærunt, veram exi-
 'stentiam, antequam quærant: sic eos laboribus
 'frustrari non continget. Sapiens quærit quod
 'amat, nec amare potest quod non cognoscit, alioquin Insipiens esset; Ex cognitione igitur
 'natus est amor omnium Veritas, quæ sola vi-
 'get in omnibus veris Philosophis. *Thus He,*
 '*and again:* Frustra laboratis omnes abditore-
 'rum Naturæ secretorum Indagatores, cum a-
 'liam ingressi viam, Terrenorum virtutes per
 'Terrena detegere conamini. Discite igitur
 'Cælum per Cælum, non per Terram, sed hu-
 'jus per illius, virtutes cognoscere. Nemo enim
 'ascendit in Cælum quod quæritis, nisi qui de
 'Cælo (quod non quæritis) descendit, prius il-
 'luminet eum. Incorruptibilem quæritis medi-
 'cinam, quæ Corpora nedum a Corruptione
 'trans-

'transmutet in verum Temperamentum, sed
 'etiam temperata diutissime conservet: talem
 'alibi quam in Cælo reperire non poteritis un-
 'quam, Cælum virtute suâ per invisibiles ra-
 'dios in Terræ Centrum undique concurrentes,
 'omnia penetrat Elementa, & Elementata ge-
 'nerat, fovetque Nemo in seipso, sed in sui simi-
 'li, quod etiam ex ipso sit, generare potest. Fœ-
 'tus etiam promiscuus utriusque parentis in se
 'Naturam ita retinet, ut in eo parens uterque
 'potentia & actu sit reperibilis. Quis hærebit
 'amplius nisi lapis in Generatione Philosophi-
 'câ? Disce ex Teipso, quicquid est in Cælo, &
 'in Terrâ cognoscere, ut sapiens fias in omni-
 'bus Ignoras Cælum & Elementa prius Unum
 'fuisse, Divino quoque ab invicem artificio sepa-
 'rata, ut & Te, & omnia generare possent? si
 'hoc nosti, reliquum & Te fugere non potest,
 'aut Ingenio cares omni. Rursus in omni gene-
 'ratione talis separatio est necessaria, qualem de-
 'te supra dixi sciendam, antequam ad veræ Phi-
 'losophiæ studia velum applies. Ex aliis nun-
 'quam unum facies, quod quæris, nisi prius ex
 'Teipso fiat unum quod audisti. Nam talis est
 'voluntas Dei, ut pii pium consequantur. Opus
 'quod quærunt, & perfecti perficiant aliud cui
 'fuerint intenti. Malæ voluntatis Homini-
 'bus nihil præter quod seminauerint, datur metere:
 'nino quod magis est, persæpe bonum eorum
 'semen

semen in Lolium, propter eorum Malitiam convertitur. Fac igitur ut Talis evadas, quale tuum esse vis, quod quæsieris opus. This is now the true *Essential mystery of Regeneration, or the Spiritual Death*. This is, and ever was the onely scope, and upshot of *Magick*. But for your further Instruction ruminare this his other mysticall speech.

Agitedum igitur anima mea, corpusque meum: surgite nunc, apimum sequamini vestrum. Ascendamus in montem hunc excelsum nobis oppositum, de cuius cacumine vobis ostendam iter hoc bivium de quo per Nubem, & sine lumine locutus est Pythagoras, Nobis aperti sunt oculi, tum præluce sol pietatis & Justitiæ, quo duce non possumus à via veritatis deflectere. Volvite primum oculos ad dextram, ne videant vanitatem, antequam sapientiam perceperint. Viderisne relucens illud, & Inexpugnabile Castrum? In eo se continet Philosophicus amor, de cuius Fonte fluunt Aquæ vivæ, quas qui degustavit semel, non sinit vanitatem amplius. Ab eo loco tam ameno, suavique recta progrediendum est ad amantorem, in quo Sophia moram trahit: de cuius etiam fonte scaturiunt Aquæ primis longe feliciores, quas qui gustarunt inimici, pacem eos mite necesse est: Eorum qui deveniunt eo plerique solent altius tendere, sed non omnes optatum assequuntur.

assequuntur. Est locus ultra dictos, quem adire vix licet mortalibus, nisi per Divinum numerum ad immortalitatis gradum assumpti sunt: at antequam introducantur, mundum coguntur exuere, caducæ vitæ spolio retento. Non est eo cum pervenerint, quod amplius mortem timeant, imo potius eam indies amplectantur suavius, quam in mundo quid unquam suave iudicatum est eis amplexu dignum. Ultra hæc tria loca quicumque progrediuntur, ab hominum oculis evanescunt. Quod si secundum & tertium Locos videre lubet, ascendamus altius. En supra Chrystallinam primam arcem, aliam Argenteam videtis, ultra quam & Tertiam adamantinam, Quaræ vero non cadit sub sensum, donec ultra Teretiæ devenimus sit. Hic est aureus perpetuæ felicitatis locus, sollicitudinis expers, & omni repletus gaudio perenni. This is the pitch and place, to which if any man ascends, he enters into *Chariots of Fire* with *Horses of fire*, and is translated from the earth, soul and Body. Such was *Enoch*, such was *Elijah*, such was *Esdra*, to whom this *Medicine* was ministered by *Vriol the Angel*. Such was *Saint Paul*, who was carried up to the third Heaven; such was *Zoroaster*, who was transfigured, and such was that *Anonymus* mention'd by *Agrippa*: I dipsum (sayth he) & de se prodidit sapiens quidam, ita ut scintillantes Flamma

mine hinc inde, etiam cum sono profilirent. This I suppose, was R. C. the founder of a most Christian, and famous society, whose Body also by virtue of that Medicine he took in his life time, is preserv'd intire to this Day, with the Epitomes of two worlds about it. Such Elijahs also are the Members of this Fraternitie, who as their own writings testifie, walk in the supernatural light. *Vt nobiscum autem Convenias* (say they) *neceffe est hanc Lucem cernas, sine enim hac Luce impossibile est nos videre, nisi quando volumus.* I know some illiterate School-Divines will no sooner read this, but they will cry out with the Jewes: away with such a fellow from the earth. Truly they are the men, *Quibus & ego nunc consulo, ne nostra scripta legant, nec intelligant, nec meminerint: nam noxia sunt, venenosa sunt, acherontis ostium est in hoc libello, Lapides loquitur, caveant ne cerebrum illis excutiat.* Let them not mind it, buy it not, touch it not.

Procul hinc, procul ite Prophani.

Go on still, and proceed in your own corrupt Fancies, *ut servetur Justitie locus.* Follow your old beggarly Elements, the Rudiments of this World, which hitherto have done despite to the spirit of grace: which have grieved that holy and loving spirit of God, whereby you are seal'd to the Day of Redemption. But consider
whiles

whiles you are yet in the flesh, whiles it is to Day with you, and timely to consider, that God will use those men whom you revile for his Truth, as witnesses against you in a Day when you shall have nothing to speak for your Ignorance, unless you plead your obstinacie. Of a truth God himself discovered this Thing to the First man, to confirm his Hopes of those three supernaturall mysteries, the Incarnation, Regeneration, and Resurrection: For Iamblichus citing the Egyptian Records with a *Credendum est Arcanis sermonibus*, hath these very words, *Traditam fuisse Materiam quandam a Deis per beata Spectacula, hac ergo illis ipsis tradentibus cognata est.* And our former Christian Author in a certain place speakes thus, *Dubium non est quin Deus Antiquis Patribus medicinam aliquam revelaverit, per spiritum sanctum suum, quâ tuerentur Carnis Corruptionem & potissimum iis, cum quibus locutus est, & fœdus inivit.* Let me tell you then that the Period and perfection of Magick is no way Physicall, for this Art

Attingit solium Jovis, & Cœlestia tentat.

In a word it ascends, *per lumen Naturæ in lumen Gratiæ*, and the last end of it is truly Theologicall. Remember therefore that
Elijah

Elijah depos'd his mantle, and pass'd thorow the waters of Jordan before he met with the Charriots of Israel. But as Agrippa sayth, *Clausum est veritatis Armarium*: The Scripture is obscure, and mysticall even in Historicall passages. Who would believe that in the History of Agar and Sarah, the mystery of both Testaments was couch'd, but that Saint Gal. Paul himself hath told us so? For it 4.22. is written (sayth he) 'that Abrahiam had two Sons, the one by a Bond-maid, the other by a Free-woman. But he who was of the Bond-woman, was born after the flesh, but he of the Free-woman by promise. Which Things are an Allegorie; for these are the Two Covenants, the one from Mount Sinai, which gendereth to bondage, which is Agar: For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in Bondage with her Children; But Jerusalem from above is free, which is the Mother of us All. I could instance in many more such places, as that of the Royal Prophet; That the Dew of Hermon descends to Mount Sion, which is altogether impossible in the liberrall Sense, for every Geographer knows there is a vast distance between These two. But to return to my former discourse: some Philosophers who by the speciall mercy of God attain'd to the

the Ternarius, could never notwithstanding obtaine the perfect Medicine, neither did they understand it. I never met in all my Reading but with Six Authors, who fully apprehended this Mystery. The first an Arabian, a most profound, but exceedingly obscure writer, and from him I conceive, Aricius borrowed all his Knowledge. The second a most ancient Christian Anonymus, the greatest that ever was in point of Practice, for he ascended to that glorious Metaphysicall Height where the Archtype shadows the Intellectual Sphaeres. The other Four are famously known in Christendom. To instruct Thee then, This Mystery is perfected when the Light in a sudden, miraculous Consecration strikes from the Center to the Circumference, and the Divine Spirit hath so swallowed up the Body, that it is *Corpus glorificatum tanquam sol & Luna splendidum*. In this Rotation it doth passe (and no sooner) from the Natural to a supernaturall state, for it is no more sed with *Visibles*, but with *invisibles*, and the Eye of the Creator is perpetually upon it. After this the Material parts are never more to be seen, 'Atq; hæc est illa tories decantata, & sine scelere Magorum Invisibilitas. Verily this is the way that the Prophets and the Apostles went, this is the true primitive Divi-

Divinity, not that *clamorous sophistic* of the *Schools*. I know the world will be ready to *Boy* me out of *Countenance* for this, because my *yeares* are *few*, and *green*. I want their *two Crutches*, the pretended modern *sanctitie*, and that *Solemnity* of the *Beard*, which makes up a *Doctör*. But Reader let me advise thee, if by what is here written thou attain'st to any knowledge in this point (which I hold impossible without a *Divine Assistance*) let me advise thee I say, *not to attempt* any thing *rashly*: For *Agrippa* tells me, 'Quicumque impurificatus accesserit, superinducit sibi Judicium, & traditur ad devorandum spiritus nequam. There is in the *Magicall Records* a memorable story of a *Jew*, who having by permission ris'd some *Spiritual Treasures*, was translated in *Solitudes*, and is kept there for an *Example* to others. I will give thee the *best Counsel* that can be given, and that out of a *Poet*:

Orandum est, ut sit Mens sana in Corpore sano.

Thou must prepare *thy self*, till thou art *conformable* to *Him*, whom thou wouldst *entertain*, and that *omnimoda Similitudine*. Thou hast *Three* that are to receive; and there are three accordingly that give. *Pitt* thy *Roofe* to thy *God* in what *Thou canst*, and
in

in what *thou canst not*, he will help *Thee*. When thou hast thus set thy *House* in *Order*, do not think thy *Guest* will come without *Invitation*: Thou must tyre him out with *pious importunities*,

Perpetuall Knockings at his Doore,
Teares sullyng his transparent Roomes.
Sighes upon sighes: weep more and more,
He Comes.

This is the way thou must walk in, which if thou doest, thou shalt perceive a sudden Illustration, eritque in Te cum 'Lumine Ignis, cum Igne Ventus, cum Vento Potestas, cum 'Potestate scientia, cum scientiâ sanæ Mentis, 'Integritas. This is the *Chain* that *qualifies* a *Magician*; For sayth *Agrippa*, Explorare de Futuris, & Imminentibus, aliisve Occultis, & quæ hominibus divinitus portenduntur, veridicas sententias, atque operari opera Virtutum communem Naturæ Consuetudinem excedentia, non nisi profundæ & perfectæ Doctrinæ, 'Integerrimæque vitæ, ac fidei est, non hominum levissimorum, ac indoctorum; and in another place. Non poterit illa Dare, qui non 'habet. Habet autem Nemo, nisi qui jam cohibitis Elementis, victâ Naturâ Superatis Cœlis, progressus Angelos, ad ipsum Archetypum usque

usque transcendit, cujus tunc Cooperator Effectus potest Omnia. This is the place, where if thou canst but once ascend, and then descend,

(redire,

Tunc ire ad Mundum Archetypum saepe, atq;
Cunctarumq; Patrem rerum spectare licebit.

Then I say, Thou hast got that Spirit, Qui quicquid portentosi Mathematici, quicquid prodigiosi Magi, quicquid invidentes Naturæ perrecutores Alchymistæ, quicquid Daemonibus deteriores Malefici Necromantes promittere audent, Ipse novit discernere, & efficere, idque sine omni Crimine, sine Dei offensâ, sine Religionis injuriâ. Such is the power he shall receive, who from the clamorous Tumults of this World ascends to the Supernaturall, still Voice; from this base Earth and Mund whereof his Body is allyed, to the Spirituall invisible Elements of his Soul. Ille dum vitam accipiet, dominum undabit Permosos Haroas, & Ipse videbitur Ille. This Reader, is the Christian Philosopher's stone: a stone so often incutated in Scripture. This is the Rock in the wilderness; in the wilderness, because in great obscurity, and few there are that know the right way unto it. This is the stone of siron Ezekiel; this is the stone with seven eyes, upon it is in Zacharie, and

and this is the white stone with the new Name in the Revelation. But in the Gospel where Christ himself speaks, who was born to discover Mysteries, and communicate Heaven to Earth, it is more clearly describ'd. This is the Salt which you ought to have in your selves, this is the Water and spirit whereof you must be born again, and this is that seed which falls to the ground, & multiplies to an hundred fold. But reader, be not deceiv'd in me. I am not a Man of any such faculties, neither do I expect this Blessing in such a great measure in this Life: God is no debtor of mine. I can affirm no more of my self, but what my Author did formerly: Accipe me volo velut Indignum, qui semper præ foribus, manens, Aliis quod iter ingrediendum sit, ostendat. Behold! I will deal fairly with Thee; shew me but one good Christian, who is capable of, and fit to receive such a secret, and I will shew him the right, Infalible way to come by it. Yet this I must tell Thee, It would sink thee to the Ground to hear this mystery related: for it cannot ascend to the heart of the Naturall Man, how near God is to him, and how to be found. But of this Enough. I will now speak of a Naturall Coelestiall Medicine, and this latter is Common amongst some wise Men, but Few are they, who attain

attain to the *Former*. The *common Chymist* works with the *common fire*, and without any *Medium*, wherefore he *generates nothing*; for he works not as *God doth*, to preservation, but to *Destruction*: hence it is, that he ends alwayes in the *Ashes*. Do thou use it *cum Phlegmate Medii*: so shall thy materials rest in a *Third Element*, where the violence of this Tyrant cannot reach, but his *Anima*. There is also a better way: for if thou canst temper him with the *Spirit of Heaven*, thou hast alter'd him from a corrupting to a *generating fire*. Subline the middle Nature fire *per Trigonum & Circulum*, till thou com'st to a Breach of *Inferiors* and *Superiors*. Lastly, separate from the *Magicall compounded Earth* that Principle which is call'd *Terra Media*, because it is middlemost between the *Unarius*, and the *Binarius*: for as it attaines not to the simplicity of the *First*, so it is free from the *Impurities of the Second*. This is the true *Petra Chrysellina*, a bright virgin Earth without spot or Darknesse. This is *Terra Maga in aethere clarificata*, for it carries in its Belly *Winde* and *Fire*. Having got this *fundamentall of a little new world*, unite the *heaven* in a *triple proportion* to the *Earth*; then apply a *Generative heat* to *Both*, and they will attract from above the *Star-fire of Nature*.

Sic

Sic habebis Gloriam totius Mundi, Ergo fugiet a Te omnis Obscuritas. Now because the Law of Nature is infallible, and confirm'd to the Creature by Gods Royall Assent; think not therefore there is any Necessity upon God, but what he hath inacted in General, he can *repeal* in any particular. Remember who translated the *Dew* from the Earth to the Fleece, and from the Fleece to the Earth. God bestowes not his *Blessings* where they are to turn to *Curses*. He cursed the Earth once for *Adam's sake*: take heed he doth not curse it again in thy work for thy sake. It is in Vaine to look a *Blessing* from Nature, without the *God of Nature*: for as the Scripture sayth, *without Controversie the lesser is blessed of the Greater*. He must be a good *steward*, that shall overlook the *Treasures of God*. Have therefore a *Charitable Seraphick soul*: Charitable at Home, in being not *Destructive* to thy self, as most men are: Charitable abroad, in a *Diffusive goodnesse* to the poor, as many are not. There is in every true *Christian* a *spice*, I can not say a grain of Faith, for then we could work *Miracles*: But know thou that as God is the Father, so Charity is the Nurse of Faith. For there springs from Charitable works a *Hope of Heaven*, and who is he that will not gladly believe what he hopes to receive? On the contrary there springs no Hope

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at

at all from the *Works of Darknesse*, and by
Consequence *no faith*, but that Faith of Di-
vels, *To believe and tremble*. Settle not then
in the Lees, and Puddle of the World, have thy
Heart in Heaven, and thy Hands on Earth :
Ascend in Pietie, and descend in Charity, for
this is the Nature of Light, and the Way of
the Children of it. Above all Things, avoyd
the *Guilt of innocent Blood*, for it utterly sepa-
rates from God in this Life, and requires a
timely, and serious Repentance, if thou would'st
find Him in the Next Now for thy studie, in the
Winter Time thy Chamber is the best Refi-
dence ; here thou mayest use *Fumigations*,
and *spicie Lamps*, not for superstition, but
because such recreate the *Animal Spirits*,
and the *Brains*. In the *Summer* translate
thy self to the Fields, where all are green
with the Breath of God, and fresh with the
Powers of Heaven. Learn to refer all Natu-
rals to their Spirituall, *per viam Secretioris*
Analogie : for this is the way the *Magicians*
went, and found out Miracles. Many there are
who bestow not their Thoughts on God, till
the World failes them ; He may say to such
Guests, *Quam Nemini obtrudi potest, utur ad*
Me. Do thou think on Him first, and He will
speak to thy Thoughts at Last. Sometimes
Thou may'st walk in *Groves*, which being
full

full of *Majestie* will much advance the
Soul. Sometimes by *clear, Active Rivers*,
for by such (say the *Mystick Poets*) *Apollo*
contemplated.

" *Omnia, quæ Phæbo quondam meditante, beatus*
Audiit Eurotas. &c.

So Have I spent on the Banks of *Tyca*
many a serious Hour.

'Tis *Day*, my *Chrystal Musk* : now the sad *Night*
Resignes her place, as *Tenant* to the *Light*.
See, the *amazed mists* begin to *flye*,
And the Victorious *Sun* hath got the *skies*.
How shall I recompence thy *stream*, that keep
Me and my *Soul awak'd*, when others sleep ?
I *watch my stars*, I *move on* with the *skies*,
And *weary* all the *Planets* with mine *Eyes*.
Shall I seek thy forgotten *Birth*, and see
What *Dayes* are spent since thy *Nativity* ?
Didst run with *ancient Kishon* ? canst thou tell
So many yeers as *holy Hiddekel* ?
Thou art not *paid in this*. I'll leave more
Such harmless *Contributions* from thy *store*,
And dresse my *Soul* by *Thee* as thou do'st *paste*,
As I would do my *Body* by my *Glasse*.
What a *clear, running Chrystall* here I find ?
Sure I will strive to *gain as clear a Mind*.

And have my *spirits* freed frō *dross*, made *light*,
 That no *base Puddle* may *allay* their *Flight*.
 How I admire thy *humble thanks*! Nought's here,
 But the same *simple vesture* all the *yeer*.
 I'll learn *simplicity* of Thee, and when
 I walk the *streets*, I will not *storne* at *Men*,
 Nor look as if I had a *mind* to *crie*,
It is my valiant Cloth of Gold, and I.
 Let me not *livē*, but I'm amaz'd to see
 What a *Clear Type* thou art of *Pietie*. (fin)
 Why should thy *Flouds* *enrich* those *shores*, that
 Against thy *Liberty*, and *keep* thee in?
 Thy *waters* nurse that *rude Land* wth *inlaves*
 And *Captivates* thy *free*, and *spacious waves*.
 Most *blessed Tutors*! I will *learn* of *Those*
 To *hew* my *charity* unto my *Foes*,
 And *strive* to do *some Good* unto the *Poor*,
 As thy *streams* do unto the *Barren shore*.

All This from Thee my *T sea*? yes, and *more*.
 I am forthany *Vertues* on thy *score*.
 Trust me thy *waters* yet: why, wilt not so?
 Let me but *drink* again, and I will go:
 I see thy *course* anticipates my *Plea*,
 I'll haste to *God*, as Thou dost to the *Sea*.
 And when in *eyes* in *waters* down their *beams*,
 The *Pious* imitation of thy *streames*,
 May every *Holy*, happy, hearty *Tear*
 Help me to run to *Heav'n*, as Thou dost *there*.

This

This is the way I would have thee walk in, if
 thou doest intend to be a solid, *Christian Philo-*
sopher. Thou must as *Agrippa* sayth, *Vivere*
Deum, & *Angelos*: reject all Things *Qua*
Cœto dissimilia sunt; otherwile thou canst have
 no *Communion* with *Superiors*. Lastly, *Unus*
esto, non Solus: Avoid the *Multitude*, as well of
Passions, as *Persons*. Now for *Authors*, I wish
 thee to trust no *moderns*, but *Michael Sendi-*
vov, and that other of *Physia Restituta*, especi-
 ally his *first Aphoristicall part*. The Rest whom
 I have seen suggest *Inventions* of their own, such
 as may passe with the *Whymzies* of *des Chartes*
 or *Bovillus* his *Mathematicall Roses*. To con-
 clude, I would have thee know, That every day
 is *Annus Contractus*: That every yeer is *Dies*
extensus. Anticipate the yeer in the day, and
 lose not a day in the yeer. Make use of *Inde-*
terminate Agents till thou canst finde a *Deter-*
minate One: The Many may wish well, but One
 onely Loves. *Circumferences* spread, but *Cent-*
ers contract: so *superiors* dissolve, and *Inferiors*
coagulate; stand not long in the *sun*, nor long in
 the *shade*: where *Extremes* meet, there look for
Complexions. Learn from thy *Errors* to be *In-*
fallible, from thy *Misfortunes* to be constant:
 There is nothing stronger then *Perseverance*,
 for it ends in *Miracles*. I could tell thee *more*,
 but that were to puzzle Thee: learn this
 First,

56 Anima Magica, &c.

First, and Thou mayst teach me the Last.

Thus Reader, have I published that knowledge which God gave me, *ad fructum Bonæ Conscientiæ*. I have not *Busheld* my Light, nor buried my Talent in the Ground. I will now withdraw and leave the stage to the Next Actor: Some *Pexipatetick* perhaps, whose *sic proba* shall serve me for a *Comædie*. I have seen scolds laugh'd at, but never admir'd: so he that multiplies Discourse, makes a serious cause, Ridiculous. The onely Antidote to a shrew, is silence: And the best way to convince Fools, is to Neglect Them.

Fælices Animæ! Quibus Hæc cognoscere primū,
Inque Domos Sup'ras Scandere, Cura fuit.
Credibile est Illos pariter Viriisque Jocique
Altius Humanis exeruisse Caput.

Si Tu Jehova, Deus meus, Illuminaveris Me,
Lux fient Tenebræ meæ.



To his ever honour'd friend, the Learned Author.

SIR,
Your book now finish'd. Let a shallower Pen
Add these few drops, to your vast Ocean.
Not by my shadding praisè, t'eclipse the glory
Of your high worth: this book must tell that story,
To truth-believing Soules; whose Eagle-eyes
Can penetrate these hidden Mysteries.
But you (thrice honor'd sir) my groveling minde
Have rais'd to higher Pitch, to tell how kinde,
How rare a freind, how deare, how choise a Treasure
My Fates have blest me with, above the measure
Of vulgar thought: how this diviner ray
Of your bright soul, would fill with clearest day
The darkened world: did not earth-shadowing mist,
With thickest clouds, heavens influence resist
But who from envies sordid mire
Is wash'd, is clad in pure attire
Of innocence; a light shall see,
(unthral'd from errors Sophistry)
Will kindle that magnetick fire,
Which shall center, wild desire;
And fix the roving thoughts in one
Inseperate TRIVNION
Heel then disdain the stymie Earth;
A house too mean for nobler birth,
His heaven-rai'd soul, will then aspire
To bear a part in th'Angels quire.

Dear sir, fare well. Let seekers thirsty flames,
Refresh'd by these your soul-reviving streames,
Echo you Praise: with thankfull elegies
Your ever-living name immortalize.

SIR,

Your own
beyond Expresses
H. B.