

**ANTHROPOSOPHIA
THEOMAGICA:**

OR

**A Discourse of the Nature of
Man, and his state after death ;
Grounded on his Creator's Proto-
Chimistry, and verifi'd by a practicall
Examination of Principles in
the great World.**

By **EUGENIUS Philalethes.**

Dan :

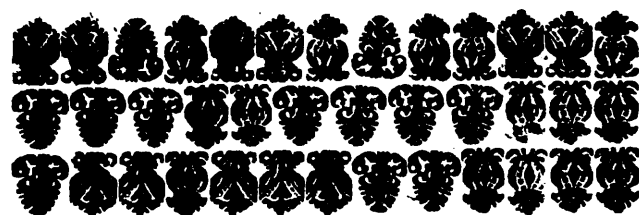
*Many shall run to and fro, and know-
ledge shall be increased.*

Zoroaster in Oracul.

Audi Ignis Vocem.

L O N D O N :

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at the Rising Sun in Pauls Church-
yard. 1656.**



Illustrissimis, & vere Re-
natis Fratribus R. C. πρωτοτόκων
Eclesiæ in tumultuoso hoc Sæ-
culo Apostolis Pacificis, Salu-
tem à Centro Salutis.



num in summum Altare
summo tantum Pontifici
Ius sit, audens nimis hoc
Libum, nec sine sacrile-
gio Vobis obtrudi videar-
tur ; habet & pietas
suos Cancellis: Qui accedit injussus,
Au-

Adaciæ, non Obsequii reus est. Allusit
Istis olim Poetarum illa gigantomachia,
quæ Coelum etiam expugnare molieba-
tur. Nec desunt hac nostra Ætate fatni
quidam, & palustres Igniculi, qui Stel-
las se somniant, & soli a latere credun-
tur. Absit Engenio fastus iste, & Cli-
max ambitionis! Hoc est,

----- imponere Pelion Ossæ.

Ego, Fratres Nobilissimi, in
Sacrarum vestibulo, nec ad Aram Far hoc
meum, sed in Limine modestius expono.
Vellem (si mihi in Censum accedissent)
Talia vobis offerre,

--- Quæ sæcula Posterique possint
Arpinis quoque comparare Chartis.

Sed non est quod desperem. Prodeant
forsan in Novissimis, Qui faculam hanc
meam præferent vel Solibus tusculanis.
Atque hac quidem ratione Marci Tullii
Colle-

Collega sum, quod in eandem Immorta-
tem rendit noster Consulatus. Peragra-
vi Ego, Quod Apes fascitant, (non illa
Quintiliani in Area venenata) Floscu-
los Cœlestes libaturus, & Qui suavia
sua ex Arcmatum Montibus attrax-
erunt. Si quid mihi Mellificii est,
Ego vobis Favum hunc, & alveare
Solent tamen Rosæ in aliquorum sinu
sordescere: sordescet forsitan & hic
oster Manipulus, quoniam meæ
Messis est. Fateor, Errata Eu-
genii sunt, Cetera Veritatis. Sed
quorsum hoc Veritati Testimonium,
Vobis etiam astantibus, Quibus in
proposito est triplex illud Spiritus,
Aqua, & sanguinis Martyrium?
Supervacanea est hæc, non auxilia-
ris Vocala: Qui silet ad Coelum,
sapit. Accipite ergo (F. Illustris-
simi) Quadrantem hunc meum non
Qualem vobis offerre Debui, sed
Qualem potui. Mens mihi pro Mu-
nere

nere est. *Hoc etiam prefari volui*
paupertas, Nolite Rem ipsam ex
pendere, sed Obsequium

Oxonii
 48.

Oratoris Vestri

E. P.

Errata.

Second part.

Pa.	li.		Pa.	li.	
2	18	Read	3	10	Read
9	29		4	29	
12	3		21	5	
29	26		40	17	
64	13		48	20	



The Author to the Reader.



Look on this life as
 the *Progresse* of an
Essence Royall: The
 Soul but quits her
 court to see the coun-
 trey. Heaven hath in
 it a *Scene of Earth*;
 and had she bin contented with *Ideas*;
 she had not travelled beyond the *Map*.
 But *excellent patterns* commend their
Mimes: *Nature* that was so fair in the
 type, could not be a *slut* in the *Ana-*
glyph. This makes her *ramble* hither to
 examine the *Medall* by the *Flask*, but
 whiles she *scanns* their *Symmetrie*, she
formes it. Thus her *descent* speaks her
Original: God in love with his *own*
beauty frames a *Glas*se to view it by *re-*
fection; but the *frailty* of the matter
 B exclud-

The Author to

excluding *Eternity*, the *composure* was subject to *dissolution*. Ignorance gave this release the Name of *Death*, but properly it is the *Soules Birth*, and a *Charter* that makes for her *Liberty*; she hath severall wayes to *break up house*, but her best is *without a disease*. This is her *mysticall walk*, an *Exit* only to *return*. When she takes air at this door, it is without *prejudice* to her *tenement*. The *Magicians* tell me, *Anima unius Entis egreditur, & aliud ingreditur*. Some have examin'd this, and state it an *Expence of Influences*, as if the *Soul* exercised her *Royalty* at the eye, or had some *blinde Jurisdiction* in the pores. But this is to measure *Magicall Positions* by the *slight, superficial strictures* of the common *Philosophy*. It is an age of *Intellectuall slaveries*; If they meet any thing extraordinary, they *prune* it commonly with *distinctions*, or *dawb* it with *false Glosses*, till it looks like the *Traditions of Aristotle*. His
fol-

the Reader.

followers are so confident of his principles they seek not to *understand* what others speak, but to make others speak what they *understand*. It is in *Nature*, as it is in *Religion*; we are still hammering of old elements, but seek not the *America* that lyes beyond them. The *Apostle* tells us of leaving the first principles of the *Doctrine of Christ*, and going on to *perfection*: Not laying again the foundation of *Repentance* from dead works, and of *faith* towards God; of the *Doctrine of Baptism*, and laying on of *Hands*, of *Resurrection*, and the eternall *Judgement*; Then he speaks of *Illumination*, of *Tasting of the Heavenly gift*, of being partakers of the *Holy Ghost*, of *Tasting of the good word of God*, and the powers of the world to come. Now if I should question any *Set* (for there is no *Communion in Christendom*) whether these later *Intimations* drive? They can but return me to the first *Rudiments*, or produce some *emptie pretence*

The Author to

of spirit. Our Naturall Philosophers are much of a Cast with those that step into the prerogative of Prophets, and Antedate events in configurations, and motions. This is a consequence of as much reason, as if I saw the Suede exercising, and would finde his *Designes* in his *postures*.

L. Verulam
in his N. H.

Friar Bacon walk'd in Oxford between two steeples, but he that would have discovered his *Thoughts*, by his *steps*, had been more his Fool, then his Fellow. The *Peripateticks* when they define the *Soul*, or some *Inferior Principle*, describe it onely by outward circumstances, which every childe can do, but they state nothing *Essentially*. Thus they dwel altogether in the *Face*, their *Indeavours* are meer *Titillations*, & their *Acquaintance* with *Nature* is not at the heart. Notwithstanding I acknowledge the *School-men ingenious*: They conceive their *Principles irregular*, and prescribe rules for

the Reader.

for *Method*, though they want *Matter*. Their *Philosophie* is like a *Church*, that is all *discipline*, and no *Doctrine*: For, bate me their *prolegomena*, their form of *Arguing*, their *Reciting* of *Different Opinions*, with severall other *digressions*, and the substance of these *Tostati* will scarce amount to a *Mercury*. Besides, their *Aristotle* is a *Poet* in text, his *principles* are but *Fancies*, and they stand more on our *Concessions*, then his *Bottom*. Hence it is that his followers, notwithstanding the *Assistance* of so many *Ages*, can fetch nothing out of him but *Notions*: And these indeed they use, as He sayeth *Lycophron* did his *Epithets*, *Non ut Condimentis, sed ut Cibis*; Their *Compositions* are a meer *Tympanie of Termes*. It is better then a Fight in *Quixot*, to observe what *Duels*, and *Digladiations* they have about Him. one will make him speak *Sense*, another *Non-sense*, and a third both, *Aquinas* palps him gently, *Scotus* makes him

Arist.
Rhet.

The Author to

winch, and he istaught like an *Ape* to shew severall tricks. If we look on his adversaries, the least amongst them hath foyle him, but *Telesius* knock'd him in the head, and *Campanella* hath quite *discomposed* him. But as that bald haunter of the circus had his scull so steel'd with use, it shiver'd all the tyles were thrown at it, so this *Aristotle* thrives by scuffles, and the world cryes him up, when truth cryes him down. The *Peripatetickes* look on God, as they do on *Carpenters*, who build with stone and *Timber*, without any infusion of life. But the world, which is Gods building, is full of Spirit, quick, and living. This Spirit is the cause of multiplication, of severall perpetuall productions of minerals, vegetables, and creatures ingendred by putrefaction: All which are manifest, infallible Arguments of life. Besides, the Texture of the universe clearly discovers its animation. The earth which is the visible natural Basis

to the Reader

sis of it, represents the gross, carnal parts. The Element of Water answers to the Bloud, for in it the pulse of the Great World beates; this most men call the Flux and Reflux, but they know not the true Cause of it. The air is the outward refreshing Spirit, where this vast creature breathes, though invisibly, yet not all together insensibly. The Interstellar skies are his vital, ethereall waters, and the stars his animal, sensuall fire. Thou wilt tell me perhaps, This is new Philosophy, and that of Aristotle is old. It is indeed, but in the same sense as Religion is at Rome. It is not the primitive Truth of the Creation, nor the Ancient, reall Theosophie of the Hebrews and Egyptians, but a certain preternaturall upstart, a Vomit of Aristotle, which his followers with so much diligence lick up, and swallow. I present thee not here with any Glamorous opposition of their Patrone, but a positive Expreſſe of principles as I finde them

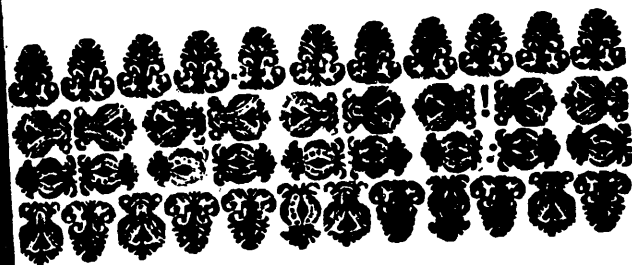
The Author to

in Nature. I may say of *Them* as *Moses* said of the *Fiat*: *These are the Generations of the Heavens, and of the Earth, in the Day that the Lord God made the Heavens, and the Earth.* They are things *extra Intellectum*, sensible practicall *Trueths*, not meer *Vagaries*, and *Rambles* of the *Braine*. I would not have thee look on my *Indeavours* as a *designe* of *Captivity*: I intend not the *Conquest*, but the *exercise* of thy *Reason*, not that thou shouldest *swear Allegiance* to my *Dictats*, but compare my *Conclusions* with *Nature*, and examine their *Correspondency*. Be pleased to consider, that *Obstinacy* *in-slaves the Soule*, and *clips the wings* which *God* gave her for *flight*, and *Discovery*. If thou wilt not quit thy *Aristotle*, let not any *prejudice* hinder thy *further search*; *Great* is their *Number* who perhaps had *attain'd* to *perfection*, had they not *already thought themselves perfect*. This is my *Advice*

the Reader.

vice, but how wellcome to Thee I know not. If thou wilt *kick and fling*, I shall say with the *Cardinall*, *Etiam Asinus meus recalcitrat*: for I value no *Mans Censure*. It is an *Age* wherein *truth* is neer a *Miscarriage*, and it is enough for me that I have appeared *thus far* for it, in a *Day* of *Necessity*.

E. S.



AN THROPOSOPIA THEOMAGICA



WHEN I found out this
Tru th, That *Man* in
his *Originall* was a
Branch planted in *God*
and that there was a
continuall *Influxe* from
the *Stock* to the *Sion*, I
was much troubl'd at his
Corruptions, and wonder'd his *Fruits* were not
correspondent to his *Roote*. But when I was told
he had tasted of an other *Tree*, my admiration
was quickly off, it being my chiefe care to re-
duce him to his first *Simplicitie*, and separate
his *Mixtures* of Good and Evil. But his *Fall*
had

had so bruised him in his *best part*, that his Soule had no knowledge left to study him a Cure, his Punishment presently followed his

Trespasse: *Velata sunt omnia, intravitq, oblivio mater ignorantia*. This Lethe remained not, in his body, but passing together with his Nature, made his Posterity her Connell. Imperfection's an easy inheritance, but Vertue seldom finds any Heires. Man had at the first, and so have all Souls before their Intrace into the body, an *Explicite methodical knowledge*, but they are no sooner *Vessel'd* but that Liberty is lost, and nothing remains but a Vast confused *Notion* of the *Creature*, Thus had I only left a Capacity without Power, and a Will to doe that, which was far enough above me. In this perplexity I studied severall *Arts*, and ramel'd over all those *Inventions* which the folly of man call'd *Sciences*; But these endeavours forcing not to my purpose, I quitted this *Booke-businessse*, and thought it a better course to study Nature then *Opinion*. Hereupon I considered with my selfe, that man was not the *Primitive immediate worke of God*, but the *World*, out of which he was made. And to regulate my studies in point of *Method*, I judg'd it convenient to examine his *Principles* first, and not *him*. But the World in generall being too large for

inquisition

Inquisition, I resolv'd to take Part for the Whole, and to give a guesse at the *Frame* by *Proportion*. To perfect this my *Essay*. I tooke to task the Fruits of one Spring: Here I observed a great many *Vegetables* fresh and beaurious in their *Time*, but when I looked back on their *Original*, they were no such things as *Vegetables*. This *Observation* I apply'd to the *World*, and gained by it this *Inference*: That the *World* in the beginning was no such thing as it is, but some other seed or matter out of which that *Fabrick* which I now behold, did arise. But resting not here, I drove my *Conclusion* further; I conceav'd those seeds whereof *Vegetables* did spring, must be something else at first then *Seeds*, as having some *præexistent matter* wherof they were made, but what that *matter* should be I could not guesse. Here was I forc'd to leave off *Speculation*, and come up to *Experience*. Whiles I sought the *World*, I went beyond it, and I was now in Quest of a *Substance*, which without Art I could not see. Nature wrapps this most strangely in her very bosome, neither doth she expose it to any thing but her own *Vitall Caelestiall Breath*. But in respect that God Almighty is the onely proper immediate *Agent* which actuates this *matter*, as well in the work of *Generation*, as formerly in his *Creation*, it will not be amisse to speak some-

something of Him, that we may know the Cause by his Creatures, and the Creatuies by their Cause.

My God, my Life! whose Essence man
Is no way fit to Know, or Scan;
But should approach thy Court a Guest
In Thoughts more low, then his Request.
When I consider, how I stray,
Methinks 'tis Pride in mee to Pray
How dare I speake to Heaven, nor feare
In all my Sinns to court thy Eare?
But as I looke on Moles that Lurke
In blind Intrenchments, and there worke
Their owne darke Prisons to repaire,
Heaving the Earth to take in Airc:
So view my fetterd Soule, that must
Struggle with this her Load of Dust
Meet her Addresse, and add one Ray
To this mew'd Parcell of thy Day
She would though here imprison'd, see
Through all her Dirt thy Throne and Thee.
Lord guide her out of this sad Night
And say once more, Let there be Light.

It is Gods own positive truth: In the
Beginning That is, In that dead silence,
in that horrible & empty Darknes when
as yet nothing was fashioned, then (saith the lord)

Edr.

did

did I consider those things, and they all were
made through me alone, and through none other,
By me also shall they be ended and by none other.
That Meditation forerunns every Solemne
Worke, is a thing so well knowne to man, that
he needs no further Demonstration of it then
his owne Practise: That there is also in God
something Analogicall to it from whence Man
derived this Customary Notion of his; As it is
most agreeable to Reason, so withall is it very
sutable to Providence. *Dij* (saith *Iamblicus*)
concupiunt in se totum opus, antequam parturi-
unt. And the Spirit here to *Esdras*, *Then did*
I consider these things, He consider'd them
first and made them afterwards. God in his E-
ternall Idea, foresaw That whereof as yet
there was no Materiall Copy: The goodnes and
Beauty of the one, mov'd him to create the o-
ther and truly the Image of this Prototype
being imbosom'd in the Second made Him so
much in love with his Creature, that when
Sin had defac'd it, He restor'd it by the suffer-
ing of that Patterne by which at first it was
made. *Dionysius* the *Areopagite*, who liv'd in
the Primitive Times, and received the Myste-
ries of Divinity immediately from the A-
postles, stiles God the Father, sometimes *Arca-*
num Divinitatis, sometimes *Occultum illud Su-*
per substantiale and eliewhere he compares him
to

to a *Roote*, whose *Flowers* are the *Second* and *Third Person*. This is true; For God the Father is the *Basis* or supernatural Foundation of his *Creatures*: God the Son, is the *Patterne* in whose expresse Image they were made: And God the Holy Ghost is *Spiritus Opifex*, or the Agent, who fram'd the creature in a just *symmetrie* to his *Type*. This Consideration or type God hath since used in the performance of *inferiour works*. Thus in the Institution of his Temple he commands *Moses* to the *Mount*, where the Divine Spirit shews him the *Idea* of the future *Fabrick*; And let them
 Exod. make me a Sanctuary that I may dwell amongst them, according to all that I shew thee, after the patterne of the Tabernacle, & the pattern of all the Instruments thereof, even so shall you make it. Thus the Divine mind doth instruct us *porrigendo Ideas quadam extensione sui extra se*, and sometimes more particularly in *dreames*. To *Nebuchadnezzar* he presents a Tree strong and high, reaching to the Heavens, and the sight thereof to the ends of the Earth. To *Pharaoh* he shews seven Ears of Corne: To *Joseph* he appears in sheaves, and then resembles the Sun, Moon and Stars. To conclude he may expresse himselfe by what he will, for in him are *innumerable, eternall Prototypes*, and he is the true Fountaine, and Treasure of
 Formes

Formis. But that we may come at last to the scope proposed: God the Father is the *Metaphysicall, supercelestiall Sun*, The *second Person* is the *light*, and the *Third* is *Amor igneus*, or a Divine heate proceeding from Both. Now without the presence of this Heate there is no Reception of the Light and by Consequence no *Influx* from the Father of Lights. For this *Amor* is the *Medium* which unites the Lover to that which is beloved, & probably tis the *Platonick* *Demon magnus, Qui coniungit nos spirituum prefecturis*. I could speak much more of the Offices of this Loving spirit, but these are *Magnalia Dei, & Natura*, and require not our Discusse, so much as our reverence. Here also I might speak of that *supernaturall Generation*, whereof *Trismegistus: Monas gignit Monaden, & in se sumum reflectit Ardorem*; But I leave this to the Almighty God as his own *Essentiall, Centrall mystery*. It is my onely Intention in this place to handle *Exterior Actions*, or the Processe of the Trinity from the Center to the Circumference: And that I may the better do it, you are to understand, that God before his work of Creation was wrapp'd up and contracted in himself. In this state the Egyptians stile him *Monas solitaria*, and the Cabalists *Aleph tenebrosum*; But when the decreed Instant of Creation came, then appeared *Aleph Lucidum*.

dum, and the first Emanation was that of the holy Ghost into the bosom of the matter. Thus we read that Darknesse was upon the face Gen. of the deep and the spirit of God moved upon the face of the waters. Here you are to observe that notwithstanding this processe of the third person, yet was there no Light, but darknesse: on the face of the deep, Illumination properly being the Office of the second. wherefore God also; when the matter was prepared by Love for Light, gives out his *Fiat Lux*, which was no Creation as most think but an Emanation of the Word, in whom was life, and that life is the light of Men. This is that light whereof Saint John speaks, that it shines in the darknesse, and the darknesse comprehended it not. But lest I seem to be singular in this point, I will give you more evidence. Pimandras informing Irlismegistus in the work of the Creation tells him the self-same thing. *Lumen illud Ego sum, Mens, Deus Iustus antiquior quam natura humida, qua ex umbra effulsit.* And Georgius Venetus in his Book de Harmonia mundi: *Omne quod vivit, propter inclusum calorem vivit, Inde colligitur Caloris naturam vim habere in se vitalem, in Mundum passim diffusam: imo omnia ex Igne facta esse testatur Zoroastres, dum ait, Omnia sub Igne uno genita sunt. Igne quippe illo,*

illo, quem Deus Ignea essentia Habitat, (ut Plato ait) inesse jussit materia Caeli, & Terrae jam creata, rudi & informi: ut vitam praestaret, & formam, Hinc illis productis statim subintulit Opifex, sit Lux: pro quo Mendosa Traductio habet *Fiat lux, Non enim facta est Lux, sed Rebus adhuc obscuris communicata, & insita: ut in suis Formis Clara, & splendentes fierent.* But to proceed: No sooner had the Divine Light pierced the Bosom of the Matter, but the Idea, or Pattern of the whole Material World appeared in those primitive waters like an Image in a Glasse: by this Pattern it was that the Holy Ghost fram'd and modelled the Universal Structure. This Mytery or appearance of the Idea is excellently manifested in the Magicall Analysis of Bodies; (For he that knows how to imitate the Proto-Chymistrie of the Spirit, by Separation of the Principles wherein the Life is Imprisoned, may see the Impresse of it Experimentally in the outward naturall vestiments. But lest you should think this my Invention, and no Practicall Truth. I will give you another Mans testimony. *Quid quaeso dicerent hi tanti Philosophi, (saith one) is Plantam quasi Momento nasci in vitreo vase viderent, cum suis ad Vinum Caloribus, & rursus interire, & renasci, idque quoties, & quando lubet? Credo Demonum Arte Magica inclu-*

Anthroposophia

sum dicerent illudere sensibus humanis. They are the words of Doctor Marci in his *Defensio Idearum Operatricium*. But you are to be admonished, there is a twofold *Idea*: Divine and Naturall. The Naturall is a fiery, invisable created Spirit, and properly a meer Inclosure, or vestiment of the true One. Hence the *Platonicks* called it *Nimbus Numinis Descendentis*. *Zoroaster*, and some other Philosophers think it is *Anima Mundi*, but by their leave they are mistaken, there is a wide difference betwixt *Anima* and *Spiritus*. But the *Idea* I speak of here, is the true primitive exemplar one, and a pure Influence of the Almighty. This *Idea* before the Coagulation of the *seminall principles* to a grosse, outward *Fabrick*, which is the End of *Generation*, impresseth in the Vitall *Ethereall Principles* a Modell, or Pattern after which the *Body* is to be framed, and this is the first inward production, or Draught of the Creature. This is it which the *Divine Spirit* intimates to us in that Scripture where he saith, *That God* Gen. *Created every plant of the field before it was in the ground, and every herb of the field before it grew.* But notwithstanding this presence of the *Idea* in the *Matter*, yet the Creation was not performed *Extramittendo aliquid de Essentiâ Idea*, for it is God, that Comprehends his Creature, and not the Creature God.

Thus

Theomagica,

Thus farre have I handl'd this *primitive supernatural* part of the *Creation*. I must confesse it is but short in respect of that which may be spoken, but I am confident it is more then formerly hath been discovered: Some Authors having not searched so deeply into the Centre of Nature & others not willing to publish such *Spiritual mysteries*. I am now come to the *gross work* or *mechanicks* of the *Spirit*, namely the separation of severall *substances* from the same *Mass*: but in the first place I shal examine that *Lymbus* or *Huddle* of *Matter* wherein all things were so strangely contained. It is the opinion of some men, and those learned, That this *sluggish empty Rudement* of the *Creature* was *not created thing*. I must confesse the Point is obscure as the thing it selfe, and to state it with Sobriety except a man were illuminated with the same *Light* that this *Chaos* was at first, is altogether impossible, For how can wee judge of a *Nature* differrent from our owne, whose *Species* also was so remote from any thing *now existent*, that it is impossible for Fancy to apprehend, much more for Reason to define it. If it be created, I conceive it the Effect of the *Divine imagination* acting beyond it selfe in *Contemplation* of that which was to come, and producing this *Passive darkenesse* for a Subject to worke upon in the *Circumference*

C 3

vence. *Trismegistus* having first exprest his *Vision of Light*, describes the Matter in its primitive state thus. *Et paulo post* (saith he) *Tenebra deorsum ferebantur, partim trepidanda, ac tristes effecta tortuosa terminata: ut imaginarer me vidiſſe commutatas Tenebras in humidam quandam Naturam ultra quam dici potest agitatam, & velut ab igne fumum evomere, ac sonum aliquem edere inenunciabilem, & lugubrem.* Certainly these *Tenebra* he speaks of, or *Fuliginous* spawnne of Nature, were the first created Matter, for that Water we read of in *Genesis* was a Product or secondary Substance. Here also he seemes to agree further with the *Mosaicall Tradition*; For this *Fumus* which ascended after the Transmutation can be nothing else but that *Darknesse* which was upon the Face of the Deepe; But to expresse the particular Mode or way of the Creation, you are to understand that in the Matter there was a horrible confused *Qualme*, or stupifying spirit of Moisture, Cold and Darknesse; In the opposite Principle of *Light* there was *Heate* and the Effect of it *Siccitie*; For these two are noe Elementall qualities as the *Galenists* and my *Peripateticks* suppose: But they are (if I may say so) the Hands of the divine Spirit by which He did worke upon the Matter, applying every Agent to his proper Patient. These two are

Act 200

Active and Masculine, Those of Moisture and Cold are *Passive and Feminine*, Now as soon as the *holy Ghost* and the *Word* (for it was not the one nor the other, but both, *Mens opifex una cum Verbo*, as *Trismegistus* hath it; I omit that Speech, *Let us make man*, which effectually prooves their Union in the Gen. Worke) had applyed themselves to the Matter, there was extracted from the Bosome of it a thinne Spirituall Celestiall substance, which receiving a Tincture of Heat and Light proceeding from the Divine Treasuries, became a pure sincere innoxious Fire. Of this the Bodies of Angels consist, as also the *Empyreall Heaven*, where Intellectuall Essences have their Residence. This was *primum Matrimonium Dei, & Naturæ*, the First and best of Compositions. This Extract being thus secked above, and separated from the Masse, retained in it a vast portion of Light, and made the first Day without a Sun. But the Splendour of the Word, expelling the Darkenes downwards it became more settl'd, and compact towards the Centre, and made a Horrible thick Night. Thus God (as the Hebrew hath it) was betweene the Light and the Darknesse, for the Spirit remained still on the Face of the inferior portion to extract more from it. In the second separation was educed *Aer agilis*, as

C 4

Trismegistus

Trismegistus calls it a Spirit not so refined as the former, but vitall, and in the next degree to it. This was extracted in such abundance that it fill'd all the space from the *Mass* to the *Empyrean* all heaven, under which it was condens'd to a water, but of a different constitution from the Elementall, and this is the Body of the *Inter-stellar skie*. But my *Per-patrick*s following the Principles of *Aristotle* and *Ptolomie*, have imagin'd so many wheeles there with their final diminutive *Epicycl*s that they have turn'd that regular *Fabrick* to a rumbling Confused *Labyrinth*. The Inferior portion of this second Extract from the *Moon* to the *Earth* remained *Air* still, partly to divide the inferior and superior waters, but chiefly for the Respiration, and Nourishment of the Creatures. This is that which is properly called the Firmament, as it is plain out of *Esdra*s; *On the Second Day thou didst create the Spirit of the Firmament*: for it is *Ligamentum totius Naturæ*, and in the outward *Geometrical Compofure* it answers to *Natura media*, for it is spread through all Things, hinders Vacuity, and keeps all the parts of nature in a firm, invincible union.

This is *Cribrum Naturæ*, as one wittily calls it, a thing appointed for most secret and mysterious offices, but we shall speake further of it, when we

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come to handle the Elements particularly. Nothing now remained but the Two inferior principles, as we commonly call them, Earth and water. The *Earth* was an impure, Sulphureous *subfidence*, or *Caput mortuum* of the Creation. The water also was Phlegmatick, crude, and raco, not so vitall as the former Extractions. But the *Divine Spirit* to make his work perfect, moving also upon These, imparted to them Life and Heate, and made them fit for future Productions. The Earth was so overcast, and Mantl'd with the Water, that no part thereof was to be seen: But that it might be the more immediatly expos'd to the *Cælestiall Influences*, which are the Cause of *Vegetation*, the Spirit orders a Retreat of the Waters, *breaks up for them his decreed place*, and *Job. sets them Bars and Doors*. The Light as yet was not confined, but retaining his vast Flux, and primitive liberty, equally posselt the whole Creature. On the Fourth Day it was collected to a Sun, and taught to know his Fountain. The darknesse whence proceed the Corruptions, and consequently the death of the Creature, was imprison'd in the Centre, but breaks out still when the *Day* gives it Leave, and like a baffl'd *Gyant* thrusts his head out of doors in the *Absence* of his *Adversary*. Thus *Nature* is a *Lady* whose face is *beauteous*, but not without

a *Black-bag*. Howsoever when it shall please God more perfectly to refine his *Creatures*, this *Tincture* shall be expelled quite beyond them, and then it will be an *Outward darkness* from which *Good Lord deliver us?*

Thus have I given you a *Cursorie*, and short *Expresse* of the *Creation* in generall : I shall now descend to a more particular Examination of *Nature* and especially her *Inferior*, *Elementall parts*, through which *Man* passeth daily, and from which he cannot be separated. I was about to desist in this place to prevent all future *Acclamations* ; for when a *Peripatetick* findes here but *Three*, nay but *two genuine Elements* *Earth*, and *Water* , for the *Air* is something more : will he not cry out I have committed *Sacrilege* against *Nature*, and stole the fire from her *Altar* ? This is Noise indeed : but till They take Coach in a Cloud, and discover that *Idol* they prefer next to the *Moon*, I am resolved to continue in my *Heresie*. I am not onely of *Opinion*, but I am sure there is no such principle in *Nature*, The *Fire* which she useth, is *Horizon Corporeorum* , & *Incorporeorum*, *Nexus utriusque Mundi*, & *Sigillum Spiritus sancti*. It is no *Chymara*, *Commentitious Quirck* like that of the *School-men*. I shall therefore Request my Friends the *Peripateticks* to return their fourth Element to *Aristotle*, that he

he may present it to *Alexander the Great* as the first part of a *new world*, for there is no such Thing in the *Old*.

To proceed then : The *Earth* (as you were told before) being the *Subsidence*, or *Remaines* of that *Primitive Masse*, which God formed out of *Darknesse*, must needs be a *faculent impure Body* : for the *Extractions* which the *Divine Spirit* made, were pure, oleous, ethereall substances : but the *Crude*, *phlegmatick*, *indigested humors* settled like *Lees* towards the *Centre*. The *Earth* is spongie, porous, and magneticall, of Composition loose, the better to take in the severall *Influences* of *Heat*, *Rains*, and *Dewes* for the *Nurture*, and *Conservation* of her *Products*. In her is the *Principall Residence* of that *Matrix*, which attracts, and receives the *sperm* from the *Masculine part* of the world. she is *Natures Aetna* : here *Vulcan* doth exercise himself, not that *limping*, *Poeticall one* which halted, after his *Fall*, but a pure, *Coelestiall*, *plastick Fire*. we have *astronomy* here under our feet, the *stars* are resident with us, and abundance of *Jewels* and *Pantheas*, she is the *Nurse* and *Receptacle* of all Things, for the *Superior Natures* ingulph themselves into her; what she receives this *Age*, she discovers to the next, and like a faithfull *Treasurer* conceales no part of her *Accounts*, Her proper, *Congeneall Quality* is Cold.

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I am now to speak of the *Water*. This is the first *Element* we read of in *Scripture*, the most *Ancient* of *Principles*, and the *Mother* of all *Things* amongst *visibles*; without the *meditation* of this the *Earth* can receive no *blessing* at all for *Moysture* is the proper *Cause* of *Mixture* and *Fusion*. The *water* hath severall *Complexions* according to the severall *parts* of the *Creature*. Here *below*, and in the *Circumference* of all *things* it is *volatil*, *crude*, and *raco*. For this very *Cause* *Nature* makes it no part of her *provision*, but she *rectifies* it first, *exhaling* it up with her *Heat*, and then *condensing* it to *Rains* and *Dews*, in which *State* she makes *use* of it for *Nourishment*. Some where it is *Interior*, vitall and *Cœlestiall*, exposed to the *Breath* of the first *Agent*, and stirred with *Spirituall*, *æternall* Windes. In this Condition it is *Natures* *Wanton*, *Fœmina* *Satracissima* as One calls it. This is that *Psyche* of *Apuleius*, and the *Fire* of *Nature* is her *Cupid*. He that hath seen Them both in the same *Bed*, will confesse that *love* rules All. But to speak something of our *Common* *Elemental* *water*. It is not altogether *Contemptible*, there are hidden *Treasures* in it, but so enchanted we can not see them. for all the *Chest* is transparent. *Spiritus* *Aque* *Invisibilis* *congelatus* *melior* *est* *quam* *Terra* *Universa*, saith the noble, and learned *Sendivow*. I
doe

doe not advice the Reader to take this *Phlegm* to task; as if he could *Extract* a *Venus* from the *Sea*, but I wish him to study *water*, that he may know the *Fire*.

I have now handled the *Two Elements*, and more I cannot finde: I know the *Peripateticks* pretend to four, and with the help of their Masters *Quintessence* to a fift Principle. I shall at leysure diminish their stock, but the thing to be now spoken of, is *Air*. This is no *Element*, but a Certain miraculous *Hermaphrodit*, the *Cement* of two worlds, and a *Medley* of *Extremes*. It is *natures* *Common* *Place*, her *Index*, where you may finde all that ever she did, or intends to do. This is the worlds *Panegrick*: The *Excursions* of both *Globes* meet here, and I may call it the *Rendezvouz*. In this are innumerable *Magicall* *Forms* of *Men* and *Beasts*. *Fish* and *Fowle*. *Trees*, *Herbs*, and all *Creeping* *Things*. This is *Mare* *Rerum* *invisibilium*, for all the *Conceptions* in *sinu* *superioris* *Nature* wrap themselves in this *Tiffany*, before they imbarke in the *shell*. It retaines the *species* of all *Things* whatsoever, and is the *Immediate* *Receptacle* of *Spirits* after *Dissolution*, whence they passe to a *Superior* *Limbus*. I should amaze the Reader if I did relate the severall offices of this *Body*, but it is the *Magicians* *Backdoor*, and none but *Friends* come in at it.

it. I shall speak nothing more, onely This I would have you know: The *Air* is *Corpus vita* C.Ag. *spiritus nostri sensitivi*, our Animal Oyl, the Fuell of the Vital, Sensual fire, without which we cannot subsist a Minute.

I am now come to the Fourth, and last substance, the Highest in *Scala Natura*. There is no Fifth principle, no Quintessence as *Aristotle* dream'd but God Almighty. This *Fourth Essence* is a moyst, silent Fire. This Fire passeth thorough all things in the world and it is Nature's Chariot, in this she rides, when she moves this moves, and when she stands this stands, like the wheeles in *Ezekiel* whose Motion depended on that of the spirit. This is the Mask, and skreen of the Almighty, wheresoever he is, this Train of Fire attends Him. Thus he appears to *Moses* in the Bush, but it was in Fire; The Prophet sees him break out at the North, but like a Fire catching it self. At *Horeb* he is attended with a mighty strong winde rending the Rocks to pieces, but after this comes the Fire, and with it a still small voice. *Esdra* also defines Him a God, whose Service is Conversant in Winde, and Fire. This Fire is the vestiment of the Divine Majesty, his Back-parts which he shewed to *Moses*, but his naked Royall Essence none can see, and Live; The Glory of

of his presence would swallow up the *Naturall man*, and make him altogether *spirituall*. Thus *Moses* his Face, after conference with him, shines, and from this small Tincture we may guesse at our Future Estate in the *Regeneration*. But I have touch'd the *Veyle*, and must returne to the outer Court of the *Sanctuary*,

I have now in some measure performed that which at first I promised, an Exposition of the world and the parts therof; But in respect of my affectiō to *Truth*, and the dominion I wish *Her*, I shall be somewhat more particular in the Examination of *Nature*, and proceed to a further Discovery of her Riches. I advise the Reader to be diligent and curious in this subsequent part of the Discourse, That having once attained to the *Fundamentalls* of *Science*, he may the better understand her *superstructures*.

Know then, that every Element is *threefold*, this *Triplicity* being the expresse Image of their *Author*, and a Seale he hath laid upon his *Creature*, There is nothing on Earth though never so simple, so vile, and abject in the sight of man, but it beares witness of God even to that *abstruse Mystery*, his *Vnity* and *Trinity*. Every Compound whatsoever is Three in One and One in Three. The basest *Reptill* even in his outward Symmetrie testifies of his *Author*, his severall proportions answering to their eternall superior

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superior *Prototype*. Now Man hath the use of all these Creatures, God having furnished him with a *living Library* wherein to imploy himselfe; But he neglecting the works of his Creator, prosecutes the Inventions of the Creature; Laps up the *Vomits* of *Aristotle* and other *illiterate Ethnicks*, Men as concerning the Faith, *Reprobate*, and in the Law of Nature altogether unskillfull Scribling Blasphemous *Atheists*, *Quorum Animas* (as *Agrippa* hath it) *distrabi, & torqueri audiunt, videntq; Inferi*. He is much troubled at those Mysteries of the *Trinity* and the *Incarnation*, one Denies, another Grants them: But if they did once see the *Light of Nature*, they might find those Mysteries by Reason, which are now above their Faith. When I speake of a *Naturall Triplcity*, I speake not of *Kitchen-stuffe*, those three Pot-Principles *Water*, *Oyle* and *Earth*, But I speake of *Celestiall hidden Natures*, knowne only to absolute *Magicians*, whose eyes are in the *Center*, not in the *Circumference*, and in this sence every Element is Threefold. For example, there is a threefold Earth, first there is *terra Elementaris*, then there is *terra Caelestis*, and lastly, *terra spiritualis*. The Influences of the *spirituall Earth* by mediation of the *celestiall* are united to the *terrestriall*

restiall, and are the true Cause of Life and Vegetation. These Three are the Fundamentalls of Art and Nature. The First is a visible, *Tangible* substance, pure, fixed, and Incorruptible: of Quality Cold, but by Application of a Superior Agent, Drie, and by Consequence a fit Receptacle of Moisture. This is *Aleph Creatum*, the true *Terra Adama*, the Basis of every Building in Heaven, and Earth. It answers to God the Father, being the Naturall Foundation of the Creature, as He is the Supernaturall: without this Nothing can be perfected in *Magick*. The Second Principle is the infallible *Magnet*, the Mystery of Union. By this all Things may be attracted whether Physicall, or Metaphysicall, be the distance never so great. This is *Jacobs Ladder*: without this there is no Ascent, or Descent either Influentiall, or Personall. The Absence of This I conceive to be that *Gulph* between *Abraham* and *Dives*. This answers to God the Son, for it is That which mediates between Extremes, and makes Inferiors and Superiors communicate. But there is not One in ten thousand knows either the Substance, or the use of this Nature. The third Principle is properly no Principle, It is not *Ex Quo*, but *per Quod omnia*. This can do all in all, and the Faculties thereof are not to be exprest. It answers to the *Holy Ghost* for

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amongst Naturalls it is the onely Agent, and Artificer. Now He that knows these three perfectly, with their severall Graduations, or annexed Links, which differ not in Substance, but Complexion: He that can reduce their impurities to one sincere Consistence, and their Multiplicities to a Spirituall, Essentiall simplicity, he is an absolute compleat *Magician*, and in full possibility to all strange, miraculous Performances. In the second place you are to learn, that Every Element is twofold. This Duplicitie, or Confusion is that *Binarius* whereof *Agrippa in Sculis Numerorum*, as also both himself and *Itrhemius* in their Epistles. Other Authors who dealt in this Science, were *Pragmaticall Scriblers*, and understood not this *Secretum Tenebrarum*. This is it in which the Creature *prevaricates*, and falls from his first Harmonicall Vnity. You must therefore *subtrahere Binarium*, and then the Magicians *Ternarius* may be reduced *per Quaternarium in Monaden Simplicissimam*, and by Consequence in *Metaphysicam cum supremâ Monade unionem*.

The Sun, and Moon, are two Magicall principles, the One active, the other passive, this *Masculine*, that *Fœminine*. As they move, so move the wheelles of *Corruption*, and Generation: They mutually dissolve, and compound,

but

but properly the moon is *Organum Transmutationis inferioris materiae*. These Two *Luminaries* are multiplied and fructifie in every one particular Generation. There is not a Compound in all Nature but hath in it a little Sun, and a little Moon. The little Sun is *Filius solis Cœlestis*, The little Moon is *Filia Lunæ Cœlestis*. What offices soever the two great *Luminaries* perform for the Conservation of the great world in Generall, These two little *Luminaries* perform the like for the Conservation of their small *Cask*, or *Microcosm* in particular. They are *Mimula Majoris Animalis*, Heaven and Earth in a lesser Character. God like a wise *Architect*, sits in the Center of All, repaires the Ruines of his Building, composeth all Disorders, and continues his Creature in his first, primitive *Harmony*. The Invisible, Central *Moon* is *Iella illa rivosâ, & Multifontana*, at whose top sit *Iove*, and *Iuno* in a Throne of Gold, *Juno* is an incombustible, Eternall Oyl, and therefore a fit Receptacle of *Fire*. This *Fire* is her *Jove*, the little Sun we spoke of formerly. These are the true Principles of the stone, these are the Philosophers *Sol & Luna*, not Gold and Silver, as some *Mountebanks*, and *Carbonadoes* would have it. But in respect I have proceeded thus far, I will give you a true Receipt of the Medicine: *Rc. Limi Cœlestis*

stis partes decem, Separetur Masculus a Feminâ, uterque porro à Terrâ suâ, physica tamen & citra omnem violentiam Separata proportionē debitâ, harmonicâ, & vitali conjunge: statimq; Anima descendens a spherâ pyroplastica, mortuum suum, & relictum Corpus amplexu mirifico restaurabit; Conjuncta foreantur Igne naturali imperfectum matrimonium spiritus, & Corporis. Proccedas Artificio vulcanico-Magico, quousque exaltentur in Quintam Rotam Metaphysicam. Hac est Illa, de Quâ tot scribunt, tam Pauci noverunt, Medicina.

It is a strange thing to consider, That there are in Nature *incorruptible, immortall principles*. Our ordinary Kitchen Fire, which in some measure is an Enemy to all compositions, notwithstanding doth not so much destroy, as purifie some parts. This is clear out of the *Ashes of Vegetables*; for although their weaker exterior Elements expire by violence of the fire, yet their Earth cannot be destroyed, but Vittrified. The Fusion, and Transparency of this substance is occasioned by the *Radical moisture* or *Seminall water* of the Compound. This water resists the fury of the Fire, and cannot possibly be vanquished. *In hac Aquâ* (sayth the learned *Severine*) *Rosa latet in Hieme*. These two principles are never separated, for Nature proceeds not so far in her Dissolutions. When Death

Death hath done her worst, there is an *Union* between these two, and out of them shall God rise us at the last day, and restore us to a spiritual constitution. Besides, there remains in them that primitive, universall Tincture of the Fire: this is still busie after Death, brings nature again into Play, produceth wormes, and other inferior Generations. I do not conceive there shall be a Resurrection of every *Species*, but rather their *terrestiall* parts together with the Element of Water (*for there shall be no more Sea*) shall be united in one mixture with the Earth, and fix'd to a pure Diaphanous substance. This is Saint *Johns* Chrystall-gold, a *Fundamentall* of the new Jerusalem, so called not in respect of Colour, but constitution. Their *Spirits* I suppose, shall be reduced to their first *Limbus*, a *sphere* of pure, ethereall fire like rich Eternall Tapestry spread under the Throne of God. Thus Reader, have I made a plenary, but short Inquisition into the Mysteries of Nature. It is more then hitherto hath been discovered, and therefore I expect the *more Opposition*. I know my Reward is Calumnie, but he that hath already condemn'd the Vanity of Opinion, is not like to respect that of Censure. I shal now put the Creatures to their just use, and from this shallow Contemplation ascend to Mine, and their Author.

Lord God! This was a *stone*,
as *hard* as any *One*
Thy *Laws* in *Nature* fram'd :
'Tis now a *springing Well*,
and many *Drops* can tell,
Since it by *Art* was tam'd.

My God! my *Heart* is so,
'tis all of *Flint*, and no
Extract of *Teares* will yeeld:
Dissolve it with thy *Fire*,
that something may *aspire*,
And grow up in my *Field*.

Bare Teares Ile not intreat,
but let thy *Spirits* seat
Upon those *Waters* bee,
Then I new form'd with *Light*
shall move without all *Night*,
Or *Excentricity*.

It is requisite now, if we follow that *Method* which *God* himself is *Author* of, to examine the *Nature*, and *Composition* of *Man*, having already describ'd those *Elements*, or principles whercof he was made, and consists. *Man*, if we look on his materiall parts, was taken out of the great world, as woman was taken

ken out of *Man*. I shall therefore to avoyd repetitions, refer the Reader to the former part of this Discourse, where if things be rightly understood; he cannot be ignorant in his materiall Frame, or *Composure*. We read in *Genesis* that *God* made him out of the *Earth*; This is a great *Mystery*: For it was not the common *Pot-clay*, but an other thing and that of a far better nature. He that knows this, knows the subject of the *Philosophicall medicine*, and by consequence what destroyes or preserves the *Temperament* of *Man*. In this are principles homogeneall with his life, such as can restore his *Decayes* and reduce his disorders to a *Harmony*. They that are ignorant in this point, are not competent *Judges* of *Life* and *Death*, but *Quacks* and *Piss-pot Doctors*. The learned *Arias Montanus* calls this matter *Multiplcis Terra particula singularis*, If these words be well examined, you may possibly finde it out, and so much for his *Body*. His *Soul* is an *Essence* not to be found in the *Texture* of the great world & therefore meerly *divine* & *supernatural*, *Montanus* calls it *divini spiritus aura*, & *vita Divina Halitus*. He seemes also to make the creation of *Man* a little *Incarnation*, as if *God* in this work had multiplied himself. *Adam* (saith he) received his *Soul* ex admiranda singulariq; *Dei Inspiratione*, & ut

sic loqui sit fas, Fructificatione. S. Luke also tells us the same thing, For he makes Adam the son of God, not in respect of the exterior Act of Creation, but by way of Descent; and this S. Paul confirms in the words of Aratus, For we also are his Generation. The Soul of Act. man consists chiefly of two Portions Rache, and Nephes, inferior and superior, the superior is Masculine and Eternall, the inferior Feminine and Mortall. In these two consists our spirituall generation. *Vt autem in Cæteris animalibus, atque etiam in ipso homine Arias Maris ac Fœmina conjunctio Fructum Mont. propagationemq; spectabat natura singulorum dignam: ita in homine ipso illa Maris ac Fœmina interior, arcanaque societas, hoc est animi atque animæ Copulatio ad fructum vite Divina idoreum producendum comparatur. Atque huc illa Arcana benedictio & facunditas concessa, huc illa declarata Facultas & monitio spectat, Crescite, & multiplicamini, & replete Terram, & subicite illam, & Dominamini.* Out of this and some former passages, the understanding Reader may learn, That Marriage is a Comment on Life, a meer Hieroglyphick, or outward representation of our inward vitall Composition. For Life is nothing els but an Union of Male and Fœmale Principles, and he that perfectly knowes this secret, knowes

knowes the Mysteries of Marriage, both Spirituall and Naturall, and how he ought to use a Wife. Matrimony is no ordinary triviall busines, but in a moderate sence Sacramentall. It is a visible signe of our invisible Union to Christ, which S. Paul calls a Great mystery, and if the thing signified be so Reverend, the signature is no *ex tempore*, contemptible Agend. But of this elsewhere. When God had thus finished his last, and most excellent Creature, he appointed his Residence in Eden, made him his Vice-Roy, and gave him a full jurisdiction over all his Works; That as the whole man consisted of Body, and Spirit, so the Inferiour Earthly Creatures might be subject to the one, and the superiour intellectuall Essences might minister to the other. But this Royalty continued not long for presently, upon his preferment there was a Faction in the Heavenly Court, and the Angels scorning to attend this piece of Clay, contrived how to supplant him. The first in this plot was Lucifer. Montanus tells me his name was Hiel. He casts about to Nullifie that which God had Inacted, that so at once he might overreach him and his Creature. This Pollicy he imparts to some others of the Hierarchy, and strengthens himself with Conspirators. But there is no Counsel against God. The mischief is no sooner hatched but he and his

his Confederates are expell'd from *Light* to *Darknesse*, and thus Rebellion is as the sinne of *Witchcraft*, a Witch is a Rebel in Physicks, and a Rebel is a Witch in Politicks: The one acts against *Nature*, the other against *Order*, the Rule of it: But both are in League with the *di-vel* as the first Father of *discord* and *sorcerie*. *Satan* being thus ejected, as the condition of Reprobates is, became more hardned in his *Resolutions*, and to bring his malice about, arrives by permission at *Eden*. Here he makes *Woman* his Instrument to tempt *Man*, and overthrowes him by the same Meanes that God made for an help to him. *Adam* having thus transgressed the Commandement, was exposed to the Lash, and in him his Posterity. But here lyes the Knot: How can we possibly learn his Disease, if we know not the immediate *Efficient* of it? If I question our *Divines* what the Forbidden *Fruit* was, I may be long enough without an answer, Search all the School-men from *Ramus* to *Peter Hispan*, and they have no *Logick* in the point. What shall we do in this case? To speak any thing contrary to the *sling* of *Aristotle* (though perhaps we hit the *mark*) is to expose our selves to the common Hue; But in respect I prefer a *private Truth* to a *publick Error*, I will proceed. And now Reader *Arrige Aurēs*, come on without prejudice,

dice, and I will tell thee that which never hitherto hath been discovered.

That which I now write must needs appeare very strange, and Incredible to the common man, whose knowledg sticks in the Barke of *Allegories*, and Mysticall speeches, never apprehending that which is signified by them unto us. This I say must needs sound strange, with such as understand the Scriptures in the Litterall plaine sence, considering not the *scope* and *Intention* of the *Divine Spirit*, by whom they were first penned and delivered. Howsoever *Origen* being *Vnus de multis*, and in the judgement of many wise men, the most learned of the Fathers, durst never trust himselfe in this point, But alwaies in those Scriptures where his Reason could not satisfie, concluded a *Mystery*.

Certainly if it be once granted (as some stick not to affirm) that the *Tree of knowledge* was a *Vegetable*, and *Eden* a *Garden*: it may be very well inferred, that the *tree of life* being described in *eadem Genere*, as the School-men expresse it, was a *Vegetable* also. But how derogatory this is to the power of God, to the *Merits*, and *Passion* of *Jesus Christ*, whose Gift *eternall life* is, let any indifferent *Christian* judge. Here then we have a certain intrance into *Paradise*, where we may search out this *tree* of

of knowledge, and (happily) learn what it is. For seeing it must be granted, that by the tree if life is figured the *Divine Spirit* (for it is the Spirit that quickeneth, and shall one Day translate us from *Corruption* to *Incorruption*) it will be no indiscreet *Inference* on the *Contrary*, that by the tree of knowledge is signified some sensuall Nature repugnant to the Spirituall, wherein our worldly sinfull Affections, as lust, anger, and the rest have their seat, and predominate.

I will now digresse a while, but not much from the purpose, whereby it may appear unto the Reader that the letter is no sufficient *Expositor* of *Scripture*, and that there is a great deal of difference between the sound and the sense of the Text. *Dionysius* the *Areopagit* in his Epistle to *Titus* gives him this Caveat. *Et hoc prater ea Opera pretium est cognoscere, Duplicem esse Theologorum Traditionem, Arcanam Alteram, ac mysticam: Alteram vero manifestam, & notiozem.* And in his Book of the Ecclesiasticall Hierarchie written to *Timotheus*, he affirms, that in the primitive, Apostolicall times, wherein he also lived, the mysteries of Divinity were delivered *partim scriptis, partim non scriptis Institutionibus*. Some things he confesseth were written in the Theologicall Books, and such are the Common Doctrinals of the Church now;

now; in which notwithstanding (as *Saint Peter* saith) there are many things hard to be understood. Some things again *Ex Animo in Animum medio quidem intercurrente verbo corporali, sed quod Carnis penitus excederat sensum, Sine literis transfusa sunt.* And certainly this Orall Tradition was the Cause that in the subsequent Ages of the Church all the mysteries of Divinity were lost. Nay, this very day there is not one amongst all our School-Doctors, or late *Ex-Temporaries* that knows what is represented unto us by the outward Element of Water in Baptism. True indeed: They tell us it betokens the washing away of sin, which we grant them, but this is not the full signification for which it was ordained. It hath been the Common error of all times to mistake *signum* for *signatum*, the shell for the Kernell; yet to prevent this, it was that *Dionysius* wrot his book of the Celestiall Hierarchie, and especially his *Theologia significativa*, of which there is such frequent mention made in his works. Verely our Saviour Himself who is blessed for evermore, did sometimes speak in parables, and commanded further that Pearles should not be cast forth unto swine, for it is not given to all men to know the mysteries of the Kingdom of Heaven. Supposing then (as it is most true) that amongst other mysticall speeches contained in

in Scripture, this of the Garden of Eden, and the Trees in it, is one: I shall proceede to the Exposition of it in some measure, concealing the particulars notwithstanding.

Man in the beginning (I mean the substantiall inward Man) both in, and after his Creation for some short time, was a pure intellectual Essence, free from all fleshly, sensuall Affections. In this state the *Anima*, or sensitive Nature did not prevail over the spiritual, as it doth now in us. For the superior Mentall part of Man was united to God per *Contactum Essentialem*, and the Divine light being received in, and conveyed to the inferiour portions of the Soul did mortifie all carnall desires, insomuch that in Adam the sensitive Faculties were scarce at all imployed, the spirituall prevailing over them in him, as they do over the Spirituall now in us. Hence we read in Scripture, that during the state of Innocence he did not know that he was naked: but no sooner eats he of the tree of knowledge but he saw his nakednesse, and was ashamed of it; Wherefore also he hides himself amongst the Trees of the Garden, and when God calls to him, he replies; *I Gen. heard thy voice in the Garden, and I was afraid because I was naked, and I hid my self.* But God knowing his former state, answers him with a Question. *Who told thee that Thou wast naked?*

naked? *Hast thou eaten of the tree, whereof I commanded thee thou shouldest not eat?* Here we see a Twofold state of Man: his first, and best in the spiritual substantiall union of his Intellectual parts to God, and the Mortification of his *athercall*, sensitive Nature, wherein the fleshly sinfull Affections had their Residence. His second, or his Fall in the eating of the forbidden fruit which did cast asleepe his Intellectual Faculties, but did stir up, and exalt the Sensuall. For (sayth the Serpent) *God doth know that in the Day Gen. you eat thereof, then your eyes shall be opened, and you shall be as Gods knowing Good, and Evill. And when the woman saw that the Tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise: Shee, took of the Fruit thereof, and did eat, and gave also unto her husband, with her, and he did eat; And the Eyes of them both were opened, and they knew that they were naked.* Thus we see the sensuall faculties revived in our first Parents, and brought *de potentiâ in actum* as the School-men speak, by vertue of this forbidden Fruit. Neither did this Eating suppress the Intellectual powers in Adam onely, but in all his Generations after him, for the Influence of this Fruit past together with his Nature into his posterity. We are all born like *Moses* with a Veil over the Face:

Face: This is it, which hinders the prospect of that intellectuall shining Light, which God hath placed in us; And to tell you a Trueth that concernes all Mankinde, the greatest Myſtery both in *Divinity* and *Philosophie* is, *How to remove it.*

It will not be amiſſe to ſpeake ſomething in this place of the Nature and Conſtitution of Man, to make that more plaine which already hath been ſpoken.

As the great World conſiſts of Three parts, the *Elementall* the *Caeleſtiall* and the *Spirituall* above all which God himſelfe is ſeated in that Infinite, inaccessible *Light*, which ſtreames from his own *Nature*; Even ſo man hath in him his Earthly, Elemental parts, together with the *Caeleſtiall*, & *Angelical natures*, in the Center of all which moves, and ſhines the *Divine Spirit*. The ſenſuall, *Caeleſtiall*, *athereall* part of Man is that whereby we do move, ſee, feel, taſte, and ſmell, and have a Commerce with all *materiall Objects* whatſoever. It is the ſame in *us* as in *Beaſts*, and it is derived from Heaven, where it is predominant, to all the inferior Earthly Creatures. In plain Terms it is part of *Anima Mundi*, commonly called *Anima media*, becauſe the Influences of the *Divine Nature* are conveyed thorough it to the more material parts of the Creature, with which

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of themſelves they have no proportion. By meanes of this *Anima Media*, or the *athereall Nature*: Man is made ſubject to the Influence of Stars, and is partly diſpos'd of by the *Caeleſtial harmony*. For this middle ſpirit (middle I mean between both Extreames, and not that which actually unites the whole together) aſwell that which is in the outward Heaven, as that which is in Man, is of a fruitfull inſinuating nature, and carried with a ſtrong deſire to multiply it ſelf, ſo that the *Caeleſtiall Form* ſtirrs up, and excites the *Elementall*. For this Spirit is in Man, in Beaſts, in Vegetables, in Minerals: and in every thing it is the *mediate Cauſe* of Composition and Multiplication. Neiſher ſhould any wonder that I affirm this ſpirit to be in Minerals, becauſe the Operations of it are not diſcerned there. For ſhall we conclude therefore, that there is no inward Agent that actuats, and ſpecifies thoſe *paſſive, indefinite Principles* whereof they are *Compoundeds*? Tell me not now of blind *Peripateticall Formes*, and Qualities. A Form is that which *Ariſtotele* could not deſine ſubſtantially, nor any of his followers after him, and therefore they are not competent Judges of it. But I beſeech you, are not the faculties of this Spirit ſuppreſt in Man alſo, when the *Organs* are *Corrupted*, as it appeareth in thoſe that are blind? But notwithstanding the

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Eye

Eye onely is destroyed, and not the Visible power, for that remains, as it is plain in their *dreams*. Now this vision is performed by a reflection of the *Visuall Radii* in their inward, proper *Cell*: For Nature imployes her gifts onely where she findes a *Conueniencie*, and fit disposition of *Organs*, which being not in *Minerals* we may not expect to clear an Expression of the naturall powers in them. Notwithstanding in the Flowers of severall vegetables (which in some sort represent the *Eyes*) there is a more Subtile, acute perception of heat and cold, and other *Celestiall* Influences then in any other part. This is manifest in those *Herbs* which open at the Rising, and shut towards the *Sunset*: which motion is caused by the spirit being sensible of the Approach and departure of the *Sun*: For indeed the Flowers are (as it were) the spring of the Spirit, where it breaks forth, and streames, as it appears by the Odours that are more *Celestiall*, and Comfortable there. Again, this is more evident in the *Plantanimals*, as the *Vegetable Lamb*, the *Arbor Casta*, and severall others. But this will not sink with any, but such as have seen this Spirit separated from his Elements, where I leave it for this time.

Next to this *Sensuall Nature* of *Man* is the *Angelicall*, or *rationall Spirit*. This Spirit adheres sometimes to the *Mens* or superior portion

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of the *Soul*, and then it is filled with the *Divine light*, but most commonly it descends into the *athereal interior portion*, which Saint *Paul* calls *Homo animalis*, where it is altered by the *Celestiall influences*, and diversly distracted with the irregular *Affections*, and passions of the *sensuall Nature*.

Lastly, above the *Rationall Spirit* is the *Mens*, or *Intelligentia abscondita*, commonly called *Intellectus illustratus*, and of *Moses* *spiraculum Vitarum*. This is that Spirit which God himself breathed into *Man*, and by which *Man* is united again to God. Now as the *Divine light* flowing into the *Mens*, did assimilate and convert the inferior portions of the soul to God; so on the contrary the *Tree of Knowledge* did obscure and darken the superior portions, but awak'd and stir'd up the *Animal sensuall Nature*. The sum of all is this. *Man* as long as he continued in his union to God knew the Good onely, that is, the Things that were of God: but as soon as he stretched forth his hand, and did Eat of the forbidden fruit that is, the *Anima media*, or Spirit of the greater world, presently upon his disobedience and transgression of the Commandment, his Union to the *Divine Nature* was dissolved, and his Spirit being united to the Spirit of the world, he knew the Evil onely, that is the things that were of the

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world.

world. True it is, he knew the Good and the Evil, but the Evil in a far greater measure then the Good.

Some sparks of *Grace* were left, and though the perfection of Innocence was lost upon his Fall from the Divine Light, yet Conscience remained still with him, partly to direct, partly to punish. Thus you see that this *Anima Media* or middle Spirit is figured by the Tree of knowledge, but he that knows why the Tree of Life is sayd to be in the middelt of the Garden, and to grow out of the Ground, will more fully understand that which we have spoken. We see moreover that the Faculties ascribed to the Tree of Knowledge are to be found onely in Middle Nature. First, it is said to be a Tree to *be desired to make one wise*, but it was *Fleshly sensuall Wisdom*, the Wisdom of this world, and not of God. Secondly it is sayd to *be good for Food, and pleasant to the Eyes*: So is the Middle Nature also; For it is the onely *Medicine* to repair the Decays of the Natural Man, and to continue our Bodies in their primitive strength, and Integrity.

Lastly, that I may speak something for my self: This is no new unheard-of fanfie, as the understanding Reader may gather out of *Trismegistus*. Nay, I am verily of opinion, that the *Egyptians* received this knowledge from the *Hebrews*

Hebrews who lived a long time amongst them, as it appears out of *Scripture*, and that they delivered it over to the *Gracians*. This is plain out of *Iamblichus* in his Book *de Mysteriis*, where he hath these words. *Contemplabilis in se Intellectus Homo, erat quondam Deorum Contemplationi conjunctus; deinde vero alteram ingressus est Animam, circa humanam Formae Speciem temperatam, atq. propterea in ipso Necessitatis, Fatigue Vinculo est alligatus.* And what els I beseech you, is signified unto us in that poetick Table of *Prometheus*? That he should steal a certain fire from Heaven, for which Trespasse afterwards, God punished the World with a great many Diseases, and Mortality.

But some body may reply: Seeing that God made all Things very Good, as it appears in his *Review* of the Creatures on the sixth day; how could it be a sin in *Adam* to eat that which in it self was good? Verily the sin was not grounded in the Nature of that which he did eat, but it was the Inference of the Commandment, in as much as he was forbidden to eat it. And this is that which Saint *Paul* tells us, That he had not known sin, had it not been for the law; And again in another place, The strength of sin is the law. But presently upon the Disobedience of the first Man, and his

Transgression of the Commandement the creature was made subject to Vanity: For the curse followed, and the impure seedes were joynd with the pure, and they reigne to this hour in our bodies, and not in us alone but in every other Naturall Thing. Hence it is we reade in scripture, *that the Heavens themselves are not clean in his sight.* And to this alludes the Apostle in that speech of his to the *Colossians*, That it pleased the Father to reconcile all things to himself by Christ whether they be things in Earth or Things in Heaven. And here you are to observe that *Cornelius Agrippa* mistook the act of Generation for Original sin, which indeed was the Effect of it, and this is the onely point wherein he hath miscarried.

I have now done, onely a word more concerning the Situation of Paradise, and the rather because of the diversity of Opinions concerning that solace and the Absurdity of them. Saint *Paul* in his second Epistle to the *Corinthians* discovers it in these words. I knew a Man in Christ above fourteen years ago (whether in the Body or out of the Body I cannot tell, God knoweth :) such an One caught up to the Third Heaven. And I knew such a Man (whether in the body, or out of the body I cannot tell, God knoweth) how that he was caught up
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into Paradise. Here you see that Paradise and the third Heaven are convertible Terms, so that the one discovers the other. Much more I could have sayd concerning the Tree of knowledge, being in it self a large, and very mysticall subject: but for my part I rest contented with my own particular apprehension, and desire not to enlarge it any further: Neither had I committed this much to paper, but out of my love to the truth and that I would not have these thoughts altogether to perish.

You see now, if you be not *durissima Cervicis Homines*, how man fell, and by Consequence you may guesse by what means he is to rise. He must be united to the Divine light from whence by disobedience he was separated. A Flash, or Tincture of his must come, or he can no more discern things spiritually, then he can distinguish Colours naturally without the light of the Sun. This light descends, and is united to him by the same Meanes as his Soul was at first. I speak not here of the Symbolicall exterior Descent from the *Prototypical-planets* to the Created spheres, and thence in *Noctem Corporis*: but I speak of that most secret and silent Laps of the *Spirit per Formarum naturalium Seriem*, and this is a mystery not easily apprehended. It is a *Cabalisticall maxime, Nulla res spiritualis descendens inferius operatur sine*

Indumento. Consider well of it with your selves, and take heed you wander not in the Circumference. The Soul of Man whiles she is in the *Body*, is like a *Candle* shut up in a dark-Lanthorn or a Fire that is almost stiff'd for want of Aire. Spirits (say the *Platonicks*) when they are *in sua patria*, are like *de Ani.* the Inhabitants of green Fields, who live perpetually amongst *Flowers* in a *Spicie* *oderous Aire*: but here below, in *Spharâ Generationis*, They mourn because of darknesse, and solitude, like people lock'd up in a *Pest-house*. *Hinc metuant, cupiuntque dolent, &c.* This is it makes the Soul subject to so many Passions, to such a *Proteus* of humors. Now she flourishes, now she withers, now a smile, now a tear. And when she hath play'd out her stock, then comes a Repetition of the same fancies, till at last she cries out with *Seneca*, *Quousque eadem?* This is occasioned by her vast and infinite Capacity, which is satisfied with nothing but God from whom at first she descended. It is miraculous to consider how she struggles with her Chaines when Man is in Extremity, how she falsifies with Fortune; what pomp, what pleasure what a Paradise doth she propose to her self? she spans Kingdoms in a Thought and injoyes all that inwardly, which she misseth outwardly. In her
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are patterns and Notions of all things in the world. If she but fancies her self in the midst of the Sea, presently she is there, and hears the rushing of the Billowes: she makes an Invisible voyage from one place to another, and presents to her self things absent, as if they were present. The dead live to her, there is no grave can hide them from her thoughts. Now she is here in dirt and mire, and in a trice above the Moon:

*Celsior exurgit pluviis, and it que ruentes
Sub pedibus Nimbos, & caca Tonitrua calcit.*

But this is Nothing. If she were once out of the Body she could act all that, which she imagin'd in *momento* (saith *Agrippa*) *quicquid cupit, assequeretur.* In this state she can *movere Humores majoris Animalis*, make general Com-motions in the *Two spheres* of Aire, and water, and alter the Complexions of Times. Neither is this a Fable, but the unanimous Tenent of the *Arabians*, with the two princes *Avicbron*, and *Avicen*. She hath then an absolute power in miraculous, and more then naturall Transmuta-tions. She can in an Instant transfer her own vessell from one place to another, She can (*per unionem cum virtute universali*) infuse, and communicate her thoughts to the Absent, be the distance never so great, Neither is there any
thing

thing under the Sun but she may know it, and remaining onely in one place, she can acquaint her self with the Actions of all places whatsoever. I omit to speak of her *Magnet*, where-with she can attract all things as well *Spirituall*, as naturall. Finally, *Nullum*

Cor. Agr. *opus est in tota Natura serie tam arduum, tam excellens, tam deniq; miraculosum, quod Anima humana Divinitatis sua Originem consecuta, Quam vocant Magi Animam stantem, & non Cadentem, propriis viribus, absque omni Externo Adminiculo non queat efficere.* But who is he inter tot millia Philosophantium, that knows her Nature substantially, and the genuine, specificall use thereof? This is *Abraham's secretum*

Sepher. *magnum, maxime mirabile, & occultissimum sex Annulis sigillatum, & ex eis exeunt Ignis, Aqua, & Aer,*

Que dividantur in Mares, & Fœminas. We should therefore pray continually, That God would open our Eyes, whereby we might see to imploy that Talent, which he hath bestowed upon us, but lyes buried now in the ground, and doth not fructifie at all. He it is, to whom we must be united *Contactu Essentiali*, and then we shall know all things *revelatâ facie, per clarâ in Divino Lumine Visionem.* This Influx from Him is the true, proper Efficient of our Regeneration,

ration, that *omnis* of Saint *John*, the seed of God which remaines in us. If this be once obtained we need not serve under *Aristotle* or *Galen*, nor trouble our selves with foolish *Vtrums* and *Ergos*, for his *Unction* will instruct us in all things. But indeed the Doctrine of the *Schoolmen* which in a manner makes God and Nature Contraries, hath so weakened our Confidence towards Heaven, that we look upon all Receptions from thence, as Impossibilities. But if things were well weighed and this Cloud of Tradition remov'd, we should quickly finde that God is more ready to give, then we are to receive. For He made Man (as it were) for his Play-fellow, that he might survey and examin his works. The inferior Creatures he made not for themselves, but his own Glory: which glory he could not receive from any thing so perfectly, as from Man, who having in him the Spirit of discretion, might judge of the Beauty of the Creature, and consequently praise the Creatour. Wherefore also God gave him the use of all his works, and in Paradise how familiar is He, or rather how doth he play with *Adam*? Out of the Ground (sayth Gen. the Scripture) the Lord God formed every Beast of the Field, and every fowl of the air; and brought them unto *Adam* to see what he would call them, and whatsoever

Adam called every living Creature, that was the Name thereof. These were the Books which God ordained for *Adam*, and for us his Posterity, not the Quintessence of *Aristotle*, nor the Temperament of *Galen* the *Anti-Christ*. But this is *irritare Crabones*? Now will the *Peripateticks* brand me with their *Contra Principia* and the School-Divines with a *Tradatur satana*. I know I shall be hated of most for my paines, and perhaps scoff'd at like *Pythagoras* in *Lucian*. *Quisemet Eugenium? Quis super Hominem esse vult? Quis scire Vniuersi Harmoniam, & reviviscere denuo?* But because, according to their own Master, *ἵππος τὸ πρῶτον ἐστὶν*, and that an Affirmative of this Nature cannot fall to the Ground with a Christian, I will come to my Oath. I do therefore protest before my glorious God, I have not written this out of malice, but out of zeal and Affectio to the Truth of my Creatour. Let them take heed then, least whiles they condemn mysteries, they violate the Majesty of God in his Creatures, and trample the Bloud of the Covenant under Foot. But shall I not be counted a Conjuror, seeing I follow the Principles of *Cornelius Agrippa*, that grand *Archimagus*, as the *Anti-Christian Jesuits* call Him? He indeed is my Author, and next to God I owe all that I have unto Him. why should I be asham'd to
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confesse it? He was, Reader, By Extraction, Noble. By Religion a Protestant, as it appears out of his own writings, besides the late, but malicious Testimony of *Fromondus*, a learned Papist. For his Course of Life, a Man famous in his Person both for Actions of war, and peace. A Favorit to the greatest Princes of his Time, and the just wonder of all learned men. Lastly He was One, that carried himself above the Miseries he was born to, and made fortune know, Man might be her Master. This is answer enough to a few Sophisters, and in defiance to all Calumnies thus I salute his Memory.

In Crisi
Sua ad
Causam
desperatam
Sisberti Voetii.



*Henricus Cornelius Agrippa ab Nettesheim,
Armata Militia Eques Auratus, Max.
Cæsaris à Conciliis, & Archivis Indiciarius,
Utriusque Juris, & Medicina Doctor.*

Theomagica.

53

Pinge Duos Angues. *Hic est Agrippa Supernis
Demissa Fax ab Ignibus,
Cæli magnum Initiat: nec in ullo Sydere fulsit
Natura plenior Deo.
O si Sacratum tanto Spira mine Lychneus,
Lustraret Aureus Solum!*

*Sed nimis offensæ sancta indignatio Flammæ
Æona Cælum subit.*

*Qui d Domine inspersum lector mirabere fucum
Nec cernis quam sit Fœmina, falsa Venus.
Sanctam oculis salvere umbram, faciemq; iube-
Totus & in magnum dirige Cornelium. (to,
Illius ut dicas te habuisse in Vultibus, Ætas
Cui vel nulla dedit, nec dabit ulla Parem.*

Great, glorious Pen-Man! whom I should not name,
Lest I might Seem to measure Thee by Fame.
Natures Apostle, and her Choice High Priest,
Her Mystical, and bright Evangelist.
How am I rapt when I contemplate Thee,
And winde my self above All that I see?
The Spirits of thy Lines infuse a Fire
Like the worlds Soul, which makes me thus aspire:
I am unbod'd by thy Books, and Thee,
And in thy Papers finde my Exstasie,

Or

Or if I please but to descend a strain,
 Thy Elements do screen my Soul again.
 I can undresse my Self by thy bright Glasse,
 And then resume th' Inclosure, as I was.
 Now I am Earth, and now a Star, and then
 A Spirit; now a Star, and Earth agen.
 Or if I will but ramasse all that be,
 In the least moment I ingrosse all Three.
 I span the Heav'n and Earth, and things above;
 And which is more, joyn Natures with their force.
 He Crowns my Soul with Fire, and there doth shine
 But like the Rain-bow in a Cloud of mine.
 Yet there's a Law by which I discompose
 The Ashes, and the Fire it self disclose,
 But in his Emerald still He doth appear,
 They are but Grave-clothes which he scatters here.
 Who sees this Fire without his Mask. his Eye
 must needs be swallow'd by the Light, and die.

These are the Mysteries for which I wept
 Glorious Agrippa, where thy Language slept,
 where thy dark Texture made me wander far,
 Whiles through that pathles Night, I trac'd the star,
 But I have found those Mysteries, for which
 Thy Book was more then thrice-pl'd o're with Pitch.
 Now a new East beyond the stars I see
 where breaks the Day of thy Divinitie:
 Heav'n's states a Commerce here with Man, had He
 but gratefull Hands to take, and Eyes to see.

Hence you fond School-men, that high truths deride;
 And with no Arguments but Noyse, and Pride;
 You that damne all but what your Selves invent,
 And yet finde nothing by Experiment.
 Your Fate is written by an unseen Hand,
 But his Three Books with the Three worlds shall stand.

Thus

Thus far Reader I have handl'd the Compo-
 sure and Royalty of Man, I shall now speake
 something of his *Dissolution*, and close up my
 Discourse, as he doth his Life, with *Death*.
 Death is *Recessus vite in Abconditum*: not
 the Annihilation, of any one Particle. but a Re-
 treat of hidden Natures to the same State they
 were in, before they were Manifested. This is
 occasioned by the Disproportion and inequality
 of the Matter: For when the *Harmony* is bro-
 ken by the Excesse of any one Principle, the vi-
 tall *Twist* (without a timely Reduction of the
 first *Vnity*) Disbands and unravells. In this
Recesse the severall Ingredients of Man returne
 to those severall Elements, from whence they
 came at first in their Accessse to a *Compound*;
 For to thinke that God creates any thing *ex*
nihilo in the worke of Generation, is a pure
Metaphysicall Whymsey. Thus the *Earthly*
parts, as we see by experience, returne to the
Earth, the *Cœlestiall* to a Superiour heavenly
Limbus, and the *Spirit* to God that gave it.
 Neither should any wonder that I affirme the
Spirit of the living God to be in Man, when
 God himselfe doth acknowledge it for his own.
My spirit (saith he) *shall not alwaies be shea-*
thed (for so the Hebrew signifies) *in man*, for
 that he also is flesh, yet his dayes shall be an hun-
 dred and twenty yeares. Besides, the breathing

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of

of it into *Adam* proves it proceeded from God, and therefore the Spirit of God. Thus Christ breathed on his Apostles, and they received the *Holy Ghost*. In *Ezechiel* the Spirit comes from the *Four Winds*, and Breathes upon the *Slaine*, that they might live. Now this Spirit was the Spirit of Life, the same with that Breath of Life which was breathed into the *First Man*, and he became a *Living Soule*: but without doubt the Breath or Spirit of Life is the *Spirit of God*. Neither is this Spirit in Man alone, but in all the *Great World* though after an other manner: For God *breathes continually*, and passeth through all things like an *Aire* that refresheth: wherefore also he is called of *Pythagor* as *ἄνεμος ὁ ὅλος*, *Animatio universorum*. Hence it is that God in Scripture hath severall names according to those severall Offices he performes in the Preservation of his Creature. *Quin etiam* (saith the *Areopagite*) *in mentibus ipsum inesse dicunt, atq; in Animis, & in corporibus, & in Cælo esse, atq; in Terra, ac simul in seipso; Eundem in Mundo esse, circa mundum, supra mundum, supra Cælum, superiorem Essentia, Solem, Stellam, Ignem, Aquam, Spiritum, Rorem, Nebulam, Ipsum Lapidem, Petram, Omnia esse quæ sunt, & nihil eorum quæ sunt.* And most certaine, it is because of his secret passage and Penetration-through

through all, that other simile in *Dionysius* was given him. *Adam etiam* (saith he) *& quod omnium vilissimum esse, & magis absurdum videtur: Ipsum sibi vermis speciem adhibere, ab ijs, Qui in rebus Divinis multum, diuq; versati sunt, esse traditum.* Now this Figurative kind of speech, with its variety of Appellations, is not only proper to Holy Writt, but the *Ægyptians* also (as *Plutarch* tells me) call'd *I-fis*, or the more secret part of Nature, *Myrionymos*; and certainly that the same thing, should have a Thousand Names, is no newes to such as have studied the Philosophers Stone. But to returne thither whence we have digressed. I told you the severall Principles of Man in his *Dissolution*, part, as sometimes Friends doe, *severall wayes*. Earth to earth, as our *Liturgie* hath it, and Heaven to Heaven, according to that of *Lucretius*.

*cedit item retrò de Terrâ quod fuit ante,
In Terram: & quod missum est ex Ætheris Oris;
Id rursum Cæli fulgentia Tæmpla receptant.*

But more expresly the Divine *Virgil* speaking of his *Bees*.

*His Quidam signis, atque hæc Exempla secuti
Esse Apibus partem Divinæ Mentis, & Haustus*
F 2 *Ashereos*

*Aethereos dixere : Deum namque ire per Omnes
Terrasque Tractusque Maris, Cælumque profundum.
Hinc Pecudes, Armenta, Viros, Genus omne Ferarum,
Quemque sibi tenues Nascentem arcessere Vitas.
Scilicet huc reddi deinde, ac resoluta referri
Omnia : nec Morti esse locum; Sed Viva volare
Syderis in Numeris, atque alto Succedere Cælo.*

This Vanish, or ascent of the inward *Ethere-
all* Principles doth not presently follow their
separation : For that part of man which *Para-
cellus* calls *Hom. Sydereus*, and more apposit-
ly *Brutum hominis* : but *Agrippa Idolum*,
and *Virgil*

Ethereum, sensum atq; Aurai Simplicis Ignæ ;

This Part I say, which is the *Astral Man*
hovers sometimes about the *Dormitories* of
the Dead, and that because of the *Magnetism*,
or *Sympathie* which is between him and the
Radical vital moysture. In this *Idolum* is the
seat of the Imagination, and it retaines after
Death an Impresse of those passions, and Affe-
ctions to which it was subject in the Body. This
makes Him haunt those Places, where the
whole Man hath been most Conversant, and
imitate the actions, and gestures of Life. This
Magnetism is excellently confirmed by that me-
mora-

morable accident at *Paris*, which *Doctor Flud*
proves to be true by the testimonies of great and
learned Men. *Agrippa* also speaking of the ap-
paritions of the Dead, hath these words. *Sed
& Ipse Ego, quæ meis Oculis vidi, & manibus
tetigi, hoc loci referre nolo, nè me ob Rerum
stupendam Admirationem de Mendacio ab In-
credulis argui contingat.* But this *Scene* ex-
ceedes not the Circuit of One year, for when
the Body begins fully to corrupt, the Spirit re-
turnes to his Originall Element. These Appa-
ritions have made a great noise in the world, not
without some Benefit to the *Pope* : But I shall
reserve all for my great work, where I shall
more fully handle these mysteries.

I am now to speak of Man as he is subject to
a Supernatural Judgement: And to be short, my
Sentiment is this. I conceive there are besides
the *Empyræall* Heaven, two inferior Mansions,
or Receptacles of Spirits. The One is that, which
Our Saviour calls *quædam habitatio*, and this is it
whence there is no Redemption : *id est non
habituon, unde Anima nunquam egrediuntur*,
as the Divine *Plato* hath it. The Other I sup-
pose, is somewhat answerable to the *Elysian
Fields*, some delicate, pleasant Region, the *Sub-
urbs* of *Heaven* as it were ; Those Seven migh-
ty Mountaines, whereupon there grow *Roses*
and

and Lilies, or the Outgoings of Paradise in *Esdra*s. Such was that Place, where the Oracle told *Amelius* the soul of *Plotinus* was.

*Ubi Amicitia est, ubi Cupido visu mollis,
Pura plenus Latitia, & sempiternis Rivis
Ambrosiis irrigatus à Deo: unde sunt Amorū
Retinacula, Dulcis Spiritus, & Tranquillus Æ-
Aurei Generis magni Jovis.* (ther

Stellatus supposeth there is a Successive, graduall ascent of the Soul according to the process of Expiation, and he makes her Inter-Residence in the Moon. But let it be where it will, my Opinion is. That this middlemost mansion is appointed for such Soules, whose whole man hath not perfectly repented in this world: But notwithstanding they are *de Salvandorum numero*, and reserved in this place to a further Repentance in the spirit, for those Offences they committed in the Flesh. I do not here maintain that *Ignis Fatuus* of Purgatory, or any such painted, imaginary *Tophet*, but that which I speak of (if I am not much mistaken) I have a strong Scripture for. It is that of Saint *Peter*, where he speaks of Christ being put to Death in the Flesh, but Quickened by the spirit; By which also he

went

went, and preached unto the spirits that were in Prison: which sometimes were disobedient when once the long-suffering of God waited in the Dayes of Noah, while the Ark was a preparing, wherein Few, that is, eight Souls were saved by Water. These spirits were the souls of those who perished in the Flood, and were reserved in this place till Christ should come, and preach Repentance unto them. I know *Scaliger* thinks to evade this Construction with his *Qui Tunc*, That they were then alive, namely before the Flood, when they were preached unto. But I shall overthrow this single Non-sense with Three solid Reasons drawn out of the Body of the Text. First, it is not sayd that the spirit it self precisely preached unto them, but He who went thither by the Spirit, namely Christ in the Hypostaticall union of his Soul and Godhead, which union was not before the Flood, when these Dead did live. Secondly, it is written that he preached unto spirits, not to Men: to those which were in Prison, not to those which were *in vivis*, τοῖς ἐν φυλακῇ πνεύμασι, which is quite contrary to *Scaliger*; and this Exposition the Apostle confirms in another place, *νεκρῶς ἐγγηγμένον*, the Dead were preached to, not the living. Thirdly, the Apostle sayes. These spirits were but sometimes disobedient, and withall tells us

when,

when, namely in the Dayes of *Noah*: whence I gather they were not disobedient at this time of preaching and this is plain out of the subsequent Chapter.

For this Cause (sayth the Apostle) *was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.* Now this Judgement in the Flesh was grounded on their Disobedience in the Dayes of *Noah*, for which also they were drowned, but *Salvation* according to God in the Spirit proceeded from their Repentance at the preaching of Christ; which was after death. I do not impose this on the Reader, as if I late in the infallible Chaire, but I am confident the Text of it self will speak no other sense. As for the Doctrine it is no way hurtfull but in my Opinion as it detracts not from the Mercy of God so it addes much to the Comfort of Man.

I shall now speake a word more concerning my self and another concerning the Common Philosophy, and then I have done. It will be question'd perhaps what I am, and especially what my Religion is? Take this short answer. I am neither Papist nor Sectary but a true, resolute Protestant in the best sense of the Church of England. For Philosophy as it now stands, it is altogether imperfect, and withall false. A
meer

meer Apothecaries Drug, a mixture of inconsistent, Contrary Principles, which no way agree with the Harmony, and Method of Nature. In a word, the whole *Encyclopadia* (as they call it) bareing the Demonstrative Mathematicall part, is built on meer Imagination without the least Light of Experience. I wish therefore all the true sons of my famous *Oxford Mother* to looke beyond *Aristotle*, and not confine their Intellect to the narrow, and cloudy *Horizon* of his Text, for he is as short of Nature, as the *Grammarians* are of *Steganography*. I expect not their Thanks for this my Advice, or *Discovery*, but verily the Time will come when this Truth shall be more perfectly manifested, and especially that great, and glorious mystery, whereof there is little spoken in this Book, *Solus Rex Messias, Verbum Patris Caro factum, Arcanum hoc revelavit, Aliqua Temporis plenitudine apertius manifestaturus.* It is *Cornelius Agrippa's* owne prediction, and I am confident it shall find *Patrons* inough, when nothing remains here of me, but Memory.

My sweetest *Jesus*! 'twas thy Voice: If I
Be lifted up, I le draw all to the skie. John
Yet I am here: I'm stifi'd in this Clay,
Shut up from Thee, and the fresh East of Day. I

I know thy *Hands* not *short* : but I'm unfit
 A foule, unclean Thing ! to take hold of it.
 I am all *Dirt* : Nor can I hope to please,
 Unles in *mercy* thou lov'st a *Disease*.
Diseases may be Cur'd : But who'l reprieve
 Him that is *Dead* ? Tell me my God, I *live*.
 'Tis true, I live : But I so sleep withall,
 I cannot *move*, scarce *hear* when thou doest *cal*.
Sins Lullabies charm me when I would come,
 But *draw me after thee*, and I will run.
 Thou know'st I'm *sick* : let me not *feasted be*,
 But keep a *Diet* and *prescrib'd* by Thee.
 Should I *carve* for my *self*, I would exceed
 To *Sarsets* soon, and by *self-murder* bleed.
 I ask for *stones* and *scorpions*, but still crost, (lost
 And all for *Love* : should'st Thou grant, I were
 Dear Lord, deny me still : And never signe
 My will, but when that *will* agrees with Thine.
 And when this *Conflict's* past, and I appear
 To answer, what a *Patient* I was here,
 How I did weep, when Thou did'st *woe* : *repine*
 At thy best *sweets*, and in a *Childish* *whyne*
Refuse thy proffer'd *Love* ; yet cry, and call
 For *Rattles* of my own to *play* withall ;
 Look on thy *Crosse*, and let thy *Bloud* come in.
 When mine shall blush as *guilty* of my *Sin*
 Then shall I live, being rescu'd in my *Fall*
 A *Text* of *Mercy* to thy *Creature* call,

Who

Who having seen the *worst* of *sins* in *me*,
 Must needs confesse, the *best* of *Loves* in *Thee*.

I have now done Reader, but how much to
 my own prejudice, I cannot tell. I am confident
 this shall not passe without *Noise*, but I may
 do well inough if thou grant'st me but one *Re-*
quest. I would not have Thee look here for the
Paint, and *Trim* of *Rhetorick*. and the rather
 because *English* is a *Language* the *Author* was
 not born to. Besides, this *Piece* was compos'd in
Haste, and in my *Dayes* of *Mourning*, on the
sad Occurence of a *Brother's Death*. Et *Quis*
didicit scribere in luctu Lacrymarum, & At-
ramenti ?

To Conclude : If I have err'd in any Thing
 (and yet I follow'd the *Rules* of *Creation*) I
 expose it not to the *Mercy* of *Man*, but of
God : who as he is *most able*, so also is he
most willing to *forgive* us in the *Day* of our
Accounts.

F I N I S.



A N
ADVERTISEMENT
 TO THE
 READER.



F the old *Itch* of
 Scribling, a *Disease*
 very proper to *Gale-*
nists, surprise any of
 their *Tribe*, I shall
 expect from them
 these following per-
 formances. First, a
plain Positive Exposition of all the
passages

passages in this Book, without any Injury to the sense of their Author: For if they interpret Them otherwise then they ought, they but Create Errours of their own, and then overthrow them.

Secondly, to prove their Familiarity and knowledge in this Art, let them give the Reader a punctuall Discovery of all the secrets thereof. If this be more then They can do, it is Argument enough they know not what they oppose: And if they do not know; how can they judge? or if they judge, where is their Evidence to condemne?

Thirdly, let Them not mangle, and discompose my Book with a scatter of Observations, but proceed Methodically to the Censure of each part, expounding what is obscure, and discovering the very practise, that the Reader may finde my Positions to be false, not onely in their Theorie, but if he will assay it, by his own particular Experience.

I have two Admonitions more to the Ingenuous, and well-disposed Reader.

First, That he would not slight my Indeaours because of my yeers, which are but few. It is the Custom of most men to measure knowledge by the Beard, but look Thou rather on the Soul, an Essence of that Nature, *qua ad perfectionem suam Curricula Temporis non desiderat.* Procl. Secondly, that He would not conclude any thing rashly concerning the subject of this art, for it is a Principle not easily apprehended. It is neither Earth, nor water, air, nor Fire. It is not Gold, Silver, Saturn, Antimonie, or Vitriol, nor any kind of Minerall wharsoever. It is not Bloud, nor the Seed of any Individual, as some unnaturall, Obscene Authors have imagin'd. In a word, it is no Mineral, no Vegetable, no Animal, but a system as it were, of all Three. In plain Terms, it is *Sperma Majoris Animalis*, The seed of Heaven, and Earth, our most secret, mira-

70 An Advertisment to, &c.

miraculous Hermaphrodite. If you know
this, and with it the *Hydro-pyro-magical*
Art, you may with some security at-
tempt the *work*, if not, *practice* is the
way to *Poverty*. Assay nothing with-
out *Science*, but confine your selves to
those *Bounds*, which *Nature* hath pre-
scrib'd you.
