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Goetia

Ars Notoria — The Notory Art of Solomon

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Ascribed to Solomon (English translation by Robert Turner)

Robert Turner (1657)

Credits

Author	Ascribed to Solomon (English translation by Robert Turner)
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About:

A medieval treatise of Solomonic magic from the 13th century, known as the fifth book of the Lemegeton (the "Lesser Key of Solomon", whose first book is the Ars Goetia).

It does not call up spirits for tasks: it promises memory, eloquence and knowledge of all the arts through prayers, fasts and the contemplation of figures (the "notes").

The prayers mix Latin, Greek, Hebrew and words of hidden meaning, said to be those the angel revealed to Solomon one night. The Church condemned the work several times, but it circulated in hundreds of manuscripts.

English translation by Robert Turner (London, 1657), made from the Latin printed in Agrippa's works. The figures are not included in this edition.

Source: https://archive.org/details/robert-turner-ars-notoria-the-notary-art-of-solomon

Text of Turner's 1657 translation. The modern foreword of the digital edition is omitted.

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THE NOTORY ART OF SOLOMON

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1 In the Name of the Holy and undivided Trinity, beginneth this most Holy Art of Knowledge, revealed to Solomon, which the Most High Creator by his Holy Angels ministered to Solomon upon the Alter of the Temple; that thereby in short time he knew all Arts and Sciences, both Liberal and Mechanick, with all the Faculties and Properties thereof: He has suddenly infused into him, and also was filled with all wisdom, to utter the Sacred Mysteries of most Holy words.

2 Alpha and Omega! Oh Almighty God, the Beginning of all things, without Beginning, and without End: Graciously this day hear my Prayers; neither do thou render unto me according to my sins, nor after mine iniquities, O Lord my God, but according to thy mercy, which is greater then all things visible and invisible.

3 Have mercy upon me, O Christ, the Wisdom of the Father, The Light of the Angels, The Glory of the Saints, The Hope, Refuge, and Support of Sinners, The Creator of all things, and Redeemer of all humane Frailties, who holdest the Heaven, Earth, and Sea, and all the whole World, in the palm of thy Hand: I humbly implore and beseech, that thou wilt mercifully with the Father, illustrate my Minde with the beams of thy holy Spirit, that I may be able to come and attain to the perfection of this most holy Art; and that I may be able to gain the knowledge of every Science, Art, and Wisdom; and of every Faculty of Memory, Intelligences, Understanding, and Intellect, by the Vertue and Power of thy most holy Spirit, and in thy Name.

4 And thou, O God my God, who in the Beginning hast created the Heaven and the Earth, and all things out of nothing; who reformest, and makest all things by thy own Spirit; compleat, fulfil, restore, and implant a sound understanding in me, that I may glorify thee and all thy Works, in all my Thoughts, Words, and Deeds.

4.2 O God the Father, confirm and grant this my Prayer, and increase my Understanding and Memory, and strengthen the same, to know and receive the Science, Memory, Eloquence, and Perseverance in all manner of Learning, who livest and reignest, World without end. Amen.

5 Here beginneth the first Treatise of this Art, which Master Apollonius calleth, The Golden Flowers, being the generall Introduction to all the Natural Sciences; and this is Confirmed, Composed, and Approved by the Authority of Solomon, Manichaeus, and Euduchaeus.

6 I, Apollonius, Master of Arts, duly called, to whom the Nature of Liberal Arts hath been granted, am intended to treat of the Knowledge of Liberal Arts, and of the Knowledge of Astronomy; and with what Experiments and Documents, a Compendious and Competent Knowledge of Arts may be attained unto; and how the highest and lowest Mysteries of Nature may be competently divided, and fitted and applied to the Natures of Times; and what proper dayes and hours are to be elected for the Deeds and Actions of men, to be begun and ended; what Qualifications a man ought to have, to attain the Efficacy of this Art; and how he ought to dispose of the actions of his life, and to behold and study the Course of the Moon. In the first place therefore, we shall declare certain Precepts of the Spiritual Sciences; that all things which we intend to speak of, may be attained to in order.

7 Wonder not therefore, at what you shall hear and see in this subsequent Treatise, and that you shall find an Example of such inestimable Learning.

8 Some things which follow, which we will deliver to thee as Essayes of wonderful Effects, and have extracted them out of the most Ancient Books of the Hebrews; which, where thou seest them, (although they are forgotten, and worn out of any humane Language) nevertheless esteem them as Miracles: For I do truly admire the great Power and Efficacy of Words in the Works of Nature.

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OF WHAT EFFICACY WORDS ARE

✦

1 There is so great Virtue, Power and Efficacy in certain Names and Words of God, that when you read those very Words, it shall immediately increase and help your Eloquence, so that you shall be made Eloquent of Speech by them, and at length attain to the Effects of the powerful Sacred Names of God; but from whence the power hereof doth proceed, shall be fully demonstrated to you in the following Chapters of Prayers: And those which follow next to our hand, we shall lay it open.

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AN EXPLANATION OF THE NOTARY ART

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1 This Art is divided into two parts: the first containeth general Rules, the second special Rules. We come first to the special Rules, that is, First, to a threefold, and then to a fourfold Division: And in the third place we come to speak of Theologie; which Sciences thou shalt attain to, by the Operations of these Orations, if thou pronounce them as it is written: therefore there are certain Notes of the Notary Art, which are manifest to us; the Virtue whereof Humane Reason cannot apprehend.

1.2 The first Note hath his signification taken from the Hebrew; which though the expression thereof be comprehended in a very few words; nevertheless, in the expression of the Mystery, they do not lose their Vertue: That may be called their Vertue, which doth happen and proceed from their pronunciation, which ought to be greatly admired at.

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THE FIRST PRECEPT

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[1] Hely, Scemath Amazaz, Hemel, Sathusteon, hhelii Tamazam, €Scet. which Solomon entitled, His First Revelation; and that to be without any Interpretation: It being a Science of so Transcendent a purity, that it hath its Original out of the depth and profundity of the Chaldee, Hebrew, and Grecian Languages; and therefore cannot possible by any means be explicated fully in the poor Thread-bare Scheme of our Language. And of what nature the Efficacy of the aforesaid words are, Solomon himself doth describe in his Eleventh Book, Helisoe, of the Mighty Glory of the Creator: But the Friend and Successor of Solomon, that is, Apollonius, with some few others, to whom that Science hath been manifested, have explained the same, and defined it to be most Holy, Divine, Deep, and Profound Mysteries; and not to be disclosed nor pronounced, without great Faith and reverence.

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A SPIRITUAL MANDATE OF THE PRECEDENT ORATION

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1 Before any one is to reade or pronounce any Orations of this Art, to bring them to Effect, let them always first reverently and devoutly rehearse the Prayer in the beginning.

2 If any one will search the Scriptures, or would understand, or eloquently pronounce any part of Scripture, let him pronounce the words of the following Figure, to wit, Hely Scemath, in the morning betimes of that day, wherein thou wilt begin any work. And in the Name of the Lord our God, let him diligently pronounce the Scripture proposed, with this Prayer which follows, which is, Theos Megale, And is mystically distorted, and miraculously and properly framed out of the Hebrew, Greek, and Chaldee Tongues, and it extendeth itself briefly into every Language, in what beginning soever they are declared.

3 The second part of the Oration of the second Chapter, is taken out of the Hebrew, Greek, and Chaldee; and the following Exposition thereof ought to be pronounced first, which is a Latine Oration: The third Oration of the three Chapters, always in the beginning of every faculty, is first to be rehearsed.

4 The Oration is, Theos Megthe, in tu yma Eurel, cet...

5 This sheweth, how the foregoing Prayer is expounded: But although this is a particular and brief Expostion of this Oration; yet do not think, that all words are thus expounded.

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THE EXPOSITION OF THIS ORATION

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1 O God, the Light of the World, Father of Immense Eternity, Giver of all Wisdom and Knowledge, and of all Spiritual Grace: most Holy and Inestimable Dispenser, knowing all things before they are made; who makest Light and Darkness: Stretch forth thy Hand, and touch my Mouth, and make my tongue as a sharp sword, to shew forth these words with eloquence; Make my Tongue as an Arrow elected to declare thy Wonders, and to pronounce them memorably: Send forth thy holy Spirit, O Lord, into my Heart and Soul, to understand and retain them, and to meditate on them in my Conscience: By the Oath of thy Heart, that is, By the Right-hand of thy holy Knowledge, and mercifully inspire thy Grace into me; Teach and instruct me; Establish the coming in and going out of my Senses, and let thy Precepts teach and correct me until the end; and let the Counsel of the most High assist me, through thy infinite Wisdom and Mercy.

2 Amen.

3 The words of these Orations cannot wholly be Expounded.

4 Neither think, that all words of the preceding Oration can be translated into the Latine Tongue: for some words of that Oration contain in themselves a greater Sense of Mystical Profundity, of the Authority of Solomon; and having reference to his Writings, we acknowledge; That these Orations cannot be expounded nor understood, by humane sense: For it is

necessary, That all Orations, and distinct particulars of Astronomy, Astrology, and the Notory Art, be spoken and pronounced in their due time and season; and the Operations of them to be made according to the disposition of the Times.

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OF THE TRIUMPHAL FIGURES, HOW SPARINGLY THEY ARE TO BE PRONOUNCED, AND HONESTLY AND DEVOUTLY SPOKEN

✦

1 There are also certain Figures or Orations which Solomon in Chaldeack called, Hely; that is, Triumphal Orations of the Liberal Arts, and sudden excellent Efficacies of Vertues; and they are the Introduction to the Notory Art.

1.2 Wherefore Solomon made a special beginning of them, that they are to be pronounced at certain determinate times of the Moon; and not to be undertaken, without consideration of the end.

1.3 Which also Magister Apollonius hath fully and perfectly taught, saying, Whosoever will pronounce these words, let him do it in a determinate appointed time, and set aside all other occasions, and he shall profit in all Sciences in one Moneth, and attain to them in an extraordinary wonderful manner.

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THE EXPOSITIONS OF THE LUNATIONS OF THE NOTARY ART

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1 These are the Expositions of the Lunation, and the Introduction of the Notory Art, to wit, in the fourth and the eighth day of the Moon; and in the twelfth, sixteenth, four and twentieth, eight and twentieth, and thirteenth they ought to be put in operation.

2 From whence Solomon saith, That to those times, we give the expositive times of the Moon; of the fourth day of the Moon, which are written by the four Angels; and in the fourth day of the Moon is manifested to us; and are four times repeated and explained by the Angel, the Messenger of these Orations; and are also revealed and delivered to us that require them from the Angel, four times of the year, to shew the Eloquence and Fulness of the four Languages, Greek, Hebrew, Chaldee and Latine; and God hath determined the Power of the Faculties of Humane Understanding, to the four Parts of the Earth; and also the four Vertues of Humanities, Understanding, Memory, Eloquence, and the Faculty of Ruling those three. And these things are to be used as we have before spoken.

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HE SHEWETH HOW THE PRECEDENT ORATION IS THE BEGINNING AND FOUNDATION OF THE WHOLE ART

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1 That is the first Figure of the Notory Art, which is manifestly sited upon a Quadrangle Note: And this is Angelical Wisdom, understood of few in Astronomy; but in the Glass of Astrology, it is called, The Ring of Philosophy; and in the Notory Art it is written, To be the Foundation of the whole Science. But it is to be rehearsed four times a day, beginning in the morning once, about the third hour once, once in the ninth hour, and once in the evening.

2 The precedent Oration ought to be spoken secretly; and let him that speaks it be alone, and pronounce it with a low voyce, so that he scarcely hear himself. And this is the condition hereof, that if necessity urge one to do any great works, he shall say it twice in the morning, and about the ninth hour twice; and let him fast the first day wherein he rehearseth it, and let him chastly and devoutly. And this is the Oration which he shall say:

[3] This is the Oration of the four Tongues, Chaldee, Greek, Hebrew and Latine, evidently expounded, which is called, The Splendor or Speculum of Wisdom. In all holy Lunations, these Orations ought to be read, once in the morning, once about the third hour, and once in the evening.

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THE ORATION

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[1] Assaylemath, Assay, Lemath, Azzabue.

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THE SECOND PART OF THE PRECEDENT ORATIONS, WHICH IS TO BE SAID ONLY ONCE

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[1] Azzaylemath, Lemath, Azacgessento.

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THE THIRD PART OF THE PRECEDENT ORATION, WHICH IS TO BE SPOKEN TOGETHER WITH THE OTHER

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[1] Lemath, Sabanche, Elhithy, Aygezo.

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THIS ORATION HATH NO EXPOSITION IN THE LATINE

✦

1 This is a holy Prayer, without danger of any sin, which Solomon saith, is inexplicable by humane sense. And he addeth, and saith, That the Explication thereof is more prolixious, than can be considered of or apprehended by Man; excepting also those secrets, which is not lawful, neither is it given to Man to utter: Therefore he leaveth this Oration without Exposition, because no Man could attain to the perfection thereof: and it was left so spiritual, because the Angel that declared it to Solomon, laid an inexcusable prohibition upon it, saying, See that thou do not presume to give to any other, not to expound anything out of this Oration, neither thy self, nor anyone by thee, nor anyone after thee: For it is a holy and Sacramental Mystery, that by expressing the words thereof, God heareth thy Prayer, and increaseth thy Memory, Understanding, Eloquence, and establisheth them all in thee.

2 Let it be read in appointed times of the Lunation; as, in the fourth day of the Moon, the eighth and twelfth, as it is written and commanded: say that Oration very diligently four times in those dayes; verily believing, That thereby thy study shall suddenly be increased, and made clear, without any ambiguity, beyond the apprehension of humane Reason.

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OF THE EFFICACY OF THAT ORATION WHICH IS INEXPLICABLE TO HUMAN SENSE

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1 This is that onely which Solomon calls The happiness of Wit: and M. Apollonius termeth it, The Light of the Soul, and the Speculum of Wisdom: And, I suppose, the said Oration may be called, The Image of Eternal Life; the Vertue and Efficacy whereof is so great, that is understood or apprehended of by very few or none.

2 Therefore having essayed some Petitions, Signs and Precepts, we give them as an entrance to those things thereof we intended to speak; of which they are part, that we have spoken of before. Nevertheless, before we come to speak of them, some things are necessary to be declared, whereby we may more clearly and plainly set forth our intended History: For, as we have said before, there are certain Exceptions of the Notory Art; some whereof are dark and obscure, and others plain and manifest.

3 For the Notory Art hath a Book in Astronomy, whereof it is the Beginning and Mistriss; and the Vertue thereof is such, that all Arts are taught and derived from her. And we are further to know, that the Notory Art doth in a wonderful manner contain and comprehend within it self, all Arts, and the Knowledge of all Learning, as Solomon witnesseth: Therefore it is called, Te Notary Art, because in certain brief Notes, it tea-

cheth and comprehendeth the Knowledge of all Arts: for so Solomon also saith in his Treatise Lemegeton, that is, in his Treatise of Spiritual and Secret Experiments.

4 Here he Sheweth, in what manner these Notes differ in Art, and the Reason thereof; for a Note is a certain knowledge, by the Oration and Figure before set down.

5 But of the Orations and Figures, mention shall be made in their due place, and how the Notes are called in the Notory Art. Now he maketh mention of that Oration, which is called, The Queen of Tongues: for amongst these Orations, there is more excellent than the rest, which King Solomon would therefore have be called, The Queen of Tongues because it takes away, as it were, with a certain Secret covering the Impediments of the Tongue, and giveth it a marvellous Faculty of Eloquence.

6 Wherefore before we proceed further, take a little Essay of that Oration: For this is an Oration which in the Scriptures we are taught to have alwayes in our mouthes; but it is taken out of the Chaldean Language: which, although it be short, is of a wonderful Vertue; that when you reade that Scripture, with the Oration before-mentioned, you cannot keep silent those things, which the Tongue and Understand suggest, and administer to thee.

7 The Oration which follows, is a certain Invocation of the Angels of God, and it provoketh Eloquence, and ought to be said in the beginning of the Scripture, and in the beginning of the Moneth.

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THE ORATION

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[1] Lameth, Leynach, Semach, Belmay, (these Orations have not proper Lunations, as the Commentator saith upon the Gloss.) Azzailement, Gesegon, Lothamasim, Oxetogomaghlial, Zeziphier, Josanum, Solatac, Bozefama, Defarciamar, Zemait, Lemato, Pheralon, Anuc, Philosophi, Gregoon, Letos, Anum, Anum, Anum.

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HOW THE ORATION IS TO BE SAID IN THE BEGINNING OF EVERY MONETH, CHASTLY, AND WITH A PURE MIND

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1 Then also follow certain words, which are Precepts thereof, which ought alwayes to be begun in the beginning of the Moneth, and also in the dayes. I would also note this, That it is to be pronounced wisely, and with the greatest reverence: and that fasting, before you have taken either Meat or Drink.

2 Here followeth the Prayer we spake of before, to obtain a good Memory.

3 O Most Mighty God, Invisible God, Theos Patir Heminas; By thy Archangels, Elphamasay, Gelonucoa, Gebeche Banai, Gerabcai, Elomnit; and by thy glorious Angels, whose names are so Consecrated, that they cannot be uttered by us; which are these, Do., Hel., X., P., A., Li., O., F, &c. which cannot be comprehended by Humane Sense.

4 This Oration ought to be said next to the precedent Oration; to wit, Lameth: and with this, I beseech thee today, O Theos, to be said always as one continued Oration. If it be for the Memory, let it be said in the morning; if for any other effect, in the evening. And thus let it be said in the hour of the evening, and in the morning: And being thus pronounced, with the precedent Oration, it increaseth the Memory, and helpeth the Imperfections of the Tongue.

5 I Beseech thee, O my Lord, to Illuminate the Light of my Conscience with the Splendor of thy Light: Illustrate and confirm my Understanding, with the sweet odour of thy Spirit. Adorn my Soul, that hearing I may hear; and what I hear, I may retain in my Memory.

5.2 O Lord, reform my heart, restore my senses, and strengthen them; qualifie my Memory with thy Gifts: Mercifully open the dulness of my Soul. O most merciful God, temper the frame of my Tongue, by thy most glorious and unspeakable Name: Thou who art the Fountain of all Goodness; the Original and Spring of Piety, have patience with me, give a good Memory unto me, and bestow upon me what I pray of thee in this holy Oration.

6 O thou who dost not forthwith Judge a sinner, but mercifully waitest, expecting his Repentance; I, (though unworthy) beseech thee to take away the guilt of my sins, and wash away my wickedness and offences, and grant me these my Petitions, by the vertue of thy holy Angels, thou who art one God in Trinity. Amen.

7 If thou doubt of any great Vision, what it may foreshew; or if thou wouldst see any great Vision, of any danger present or to come; or if thou wouldst be certified of any one that is absent, say this Oration three times in the evening with great reverence and devotion, and thou shalt have and see that which thou desireth.

8 If you would have the perfect knowledge of any Disease, whether the same tend to death or life: if the sick party lie languishing, stand before him and say this Oration three times with great reverence.

9 Thesus fii Dominus Incompehenstbilis; Ancor, Anacor, Anylos, Zohorna, Theodonos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora.

10 Elleminator, Candones helost, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan. Corphandonos, Humanaenatus &F vos Eloytus Phugora: Be present ye holy Angels, advertise and teach me, whether such a one shall recover, or dye of this Infirmity.

11 This being done, then ask the sick person, Friend, how dost thou feel thyself? And if he answer thee, I feel myself at good ease, I begin to mend, or the like; then judge without doubt, the sick person shall recover: but if he answer, I am grievously ill, or worse and worse; then doubtless conclude, He will dye on the morrow: But if he answer, I know not how my Fate and condition is, whether better or worse; then you may know likewise, That he will either dye, or his disease will change and alter for the worse.

11.2 If it be a Child, that is not of years capable to make an answer; or that the sick languish so grievously, that he knoweth not how, or will not answer, say this Oration three times; and what you find first revealed in your mind, that judge to come to pass of him.

12 Furthermore, if anyone dissemble, and seek to hide or cover his infirmity; say the same Oration, and the Angelical Vertue shall suggest the truth to thee. If the diseased person be farre off; when you hear his Name, say likewise this Oration for him, and your minde shall reveal to you, whether he shall live or dye.

13 If you touch the Pulse of any Woman with Child, saying the same Oration it shall be revealed, whether she shall bring forth a Male or Female.

14 But know, that this miracle preceeds not from your own Nature, but from the Nature and Vertues of the holy Angels; it being a part of their Office, wonderfully to reveal these things to you. If you doubt of the Virginity of anyone, say this Oration in your mind, and it shall be revealed to you whether she be a Virgin or Corrupt.

15 Of this Oration Solomon saith, That by it a new knowledge of Physick is to be revealed from God: Upon which, he hath laid this command, and calleth it, The Miraculous and Efficacious Foundation of the Physical Science; and that it containeth in it the quantity and quality of the whole Physical Art and Science: wherein there is contained, rather a miraculous and specious, then fearful or terrible Miracle, which as often-soever as thou readest the same, regard not the paucity of words, but praise the Vertue of so great a Mystery: For, Solomon himself speaking of the subtilty of the Notory Art, wonderfully extolls the Divine Help; to wit, Because we have proposed a great thing, that is to say, so many and so great Mysteries of Nature, contained under so specious brevity, that I suppose them to be as a general Problem to be proposed in the ordination of so subtle and excellent a work; that the mind of the Reader or Hearer may be the more confirmed and fixed here-upon.

16 We come now, according to our strength, to divide the families of the Notory Art, and leaving that part which is natural, we come to the greater parts of the Art: for Solomon, a great composer, and the greatest Master of the Notory Art, comprehendeth divers Arts under the Notion thereof.

Therefore he calleth this a Notory Art, because it should be the Art of Arts, and Science of Sciences; which comprehendeth in itself all Arts and Sciences, Liberal and Mechanick: And those things which in other Arts are full of long and tedious locutions, filling up great prolixious Volumes of Books, wearying out the Student, through the length of time to attain them: In this Art are comprehended very briefly in a few words or writings, so that it discovereth those things which are hard and difficult making the ingenious learned in a very short time, by the wonderful and unheard-of Vertue of the words.

17 Therefore we, to whom such a faculty of the knowledge of the Scripture of Sciences is granted, have wholly received this great gift, and inestimable benefit, from the overflowing grace of the most high Creator. And whereas all Arts have their several Notes properly disposed to them, and signified by their Figures; and the Note of every Art, hath not any office of transcending to another Art; neither do the Notes of one Art profit or assist to the knowledge of another Art: Therefore this may seem a little difficult, as this small Treatise, which may be called a Pre/udium to the Body of the Art: we will explain the Notes severally; and that which is more necessary, we shall by Divine Providence diligently search out the several Sciences of the Scripture.

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A CERTAIN SPECIAL PRECEPT

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1 That this is necessary for us, and necessarily we suppose will be profitable to posterity, that we know how to comprehend the great prolixious Volumes of writings, in brief and compendious Treatises; which, that it may easily be done, we are diligently to enquire out the way of attaining to it, out of the three most ancient Books which were composed by Solomon; the first and chiefest thing to be understood therein, is, That the Oration before the second Chapter, it to be used long before every speech, the beginning whereof is Assay: and the words of the Oration are to be said in a competent space of time; but the subsequent part of the Oration is then chiefly to be said, when you desire the knowledge of the Volumes of writings, and looking into the Notes thereof.

2 The same Oration is also to be said, when you would clearly and plainly understand and expound any Science or great Mystery, that is on a sudden proposed to you, which you never heard of before: say also the same Oration at such time, when any thing of great consequence is importuned of you, which at present you have not the faculty of expounding. This is a wonderful Oration, whereof we have spoken; the first part whereof is expounded in the Volume of the Magnitude of the quality of Art.

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THE ORATION

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1 Lamed, Rogum, Ragia, Ragium, Ragiomal, Agaled, Eradtoch, Anchovionos, Lochen, Saza, Ya, Manichel, Mamacuo, Lephoa, Bozaco, Cogemal, Saluyel, Tesunanu, Azaroch, Beyestar, Amak.

2 To the operation of the Magnitude of Art; this Oration containeth in the second place, a general Treatise of the first Note of all Scripture, part of the Exposition whereof, we have fully explained in the Magnitude of the quality of the same Art. But the Reader hath hardly heard of the admirable Mystery of the Sacramental Intellect of the same: Let him know this for a certain, and doubt not of the Greek words of the Oration aforesaid, but that the beginning of them is expounded in Latine.

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THE BEGINNING OF THE ORATION

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1 Ox Eternal and Unreprehensible Memory! Oh Uncontradictible Wisdom! Oh Unchangeable Power!

2 Let thy right-hand encompass my heart, and the holy Angels of thy Eternal Counsel; complete and fill up my Conscience with thy Memory, and the odor of thy Ointments; and let the sweetness of thy Grace strengthen and fortifie my Understanding, through the pure splendor and brightness of thy holy Spirit; by vertue whereof, the holy Angels alwayes behold and admire the brightness of thy face, and all thy holy and heavenly Vertues; Wisdom, wherewith thou hast made all things; Understanding, by which thou hast reformed all things; Perseverance unto blessedness, whereby thou hast restored and confirmed the Angels; Love, whereby thou hast restored lost Mankind, and raised him after his Fall to Heaven; Learning, whereby thou wer't pleased to teach Adam the knowledge of every Science: Inform, repleat, instruct, restore, correct, and refine me, that I may be made new in the understanding thy Precepts, and in receiving the Sciences which are profitable for my Soul and Body, and for all faithful believers in thy Name which is blessed forever, world without end.

3 Here is also a particular Exposition of the fore-going Oration, which he hath left unexpounded to be read by everyone that is learned in this Art, and know, that no humane power nor faculty in man is sufficient to finde out the Exposition thereof.

4 This Oration is also called by Solomon, The Gemme and Crown of the Lord: for he saith, It helpeth against danger of Fire, or of wild Beasts of the Earth, being said with a believing faith: for it is affirmed to have been reported from one of the four Angels, to whom was given power to hurt the Earth, the Sea, and the Trees. There is an example of this Oration in the Book called, The Flower of Heavenly Learning: for herein Solomon glorifieth God, because by this he inspired into him the knowledge of Theologie, and dignified him with the Divine Mysteries of his Omnipotent Power and Greatness: which Solomon beholding in his night-sacrifice, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries together in this Notory Art, which were holy, and worthy, and reverend Mysteries.

5 These things and Mysteries of Theologie the erring Gentiles have not all lost, which Solomon calleth, The Signe of the holy Mystery of God revealed by his Angel before; and that which is contained in them, is the fullness of our dignity and humane Salvation.

6 The first of these Orations which we call Spiritual, the virtue whereof teacheth Divinity, and preserveth the memory thereof.

7 These are Orations also, which are of great vertue and efficacy to our Salvation: The first whereof is Spiritual, and teacheth Divinity; and also Perseverance in the Memory thereof: Therefore Solomon commandeth it to be called, The Signe of the Grace of God; for, as Ecclesiastes saith, This

is the Spiritual Grace of God, that hath given me knowledge to treat of all Plants, from the Cedar of Lebanon, to the Hyssop that groweth on the wall.

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THE ELECTION OF TIME, IN WHAT LUNATION THESE ORATIONS OUGHT TO BE SAID

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1 The first Oration ought to be said once in the first Lunation; in the third, three times; in the sixth, six times; in the ninth, nine times; in the twelfth, twelve times; in the seventeenth, seventeen times; and in the eighteenth, as many times; in the twenty sixth, as many; in the twenty ninth, as many; and so many in the thirty ninth: for this Oration is of so great vertue and efficacy, that in the very day thou shalt say the same, as if it were determined by the Father, it shall increase thy knowledge in the Science of Divinity.

2 But if otherwise that thou art ignorant, and it hath been seen by thy Companions, thy Superiors or Inferiors, though unto others thou shalt seem to have knowledge; enter into the study of Divinity, and hear the Lectures by the space of some months, casting off all doubt from thee, of them who shall see thee, to know such things: and in that day wherein thou wouldst say it, live chastly, and say it in the morning.

3 Solomon testifieth, That an Angel delivered the following Oration in Thunder, who standeth always in the Presence of the Lord, to whom he is not dreadful. The Mystery hereof is holy, and of great efficacy: neither ought this Oration to be said above once, because it moveth the heavenly Spirits to perform any great work.

[4] Of this Oration he saith, That so great is the Mystery thereof, that it moveth the Coelestial Spirits to perform any work which the Divine Power permitteth. It also giveth the vertue of its Mystery, that it exalteth the tongue and body of him that speaketh it, with so great inspiration, as is some new and great Mystery were suddenly revealed to his understanding.

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HERE FOLLOWETH THE BEGINNING OF THIS ORATION, WHEREIN IS SO GREAT VIRTUE AND EFFICACY, AS WE HAVE SAID, IT BEING SAID WITH GREAT DEVOTION

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1 Achacham, Yhel, Chelychem, Agzyraztor, Yegor, Se.

2 This is the beginning of the Oration, the parts whereof are four: But there is something to be said of the beginning by itself, and the four parts severally; and then between the beginning and these Orations, which are four, we shall make this competent division.

3 For this is that which is to be spoken of the beginning severally: And this Oration is to be divided into four parts; and the first part thereof is to be said, that is, the beginning, before any other part of the Oration is to be completed. These Greek Names following are to be pronounced. This is the division of these Orations, Heilma, Helma, Hmena, &c.

3.2 Oh God the Father, God the Son, God the Holy Spirit, Confirm this Oration, and my Understanding and Memory, to receive, understand, and retain the knowledge of all good Scriptures; and give me perseverance of minde therein.

4 This is the beginning of that Oration, which, as we have said before, ought to be said according to the Prolations and Constitutions thereof; and ought to be repeated, because of the forgetfulness of our Memory, and

according to the exercise of our wit, and according to the sanctity of our life; there being contained in it so great a Mystery, and such efficacious Vertue.

5 There followeth another subtle Oration, wherein is contained a Sacramental Mystery, and wherein every perfect Science is wonderfully compleated: For hereby God would have us to know, what things are Celestial, and what are Terrene; and what heavenly things the Celestial effecteth, and what earthly things the Terrene:

6 because the Lord hath said, My eyes have seen the imperfect, and in thy book every day shall be formed and written, and no Man in them, &c. So it is in the Precepts of God: for we are not able to write all things, how the Sun hath the same course as at first, that our order may be confirmed; for all writings whatsover, which is not from God, is not to be read; for God himself would have all things to be divided: and this is how these are to be used, before the second part, which containeth so glorious and excellent Consecrations of Orations, and defineth the Consecrated part to have no power in the Heavens, and in no wise can be defined by humane Tongues.

7 cAglaros, Theomiros, Thomitos, Sec.

8 This is the second part of the precedent Oration, of which some singular thing is to be spoken. Whereof if thou sayest this Oration, commemorating the first part thereof, say the Oration following, and thou shalt perceive the precepts which are therein.

9 Oh God of all things, who art my God, who in the beginning hast created all things out of nothing, and hast reformed all things by the Holy Spirit; complete and restore my conscience, and heal my understanding,

that I may glorify thee in all my works, thoughts and words.

10 And after thou hast said this Oration, make a little respite the space of half an hour, and then say the third part of the Oration, which follows:

11 cMegal, Legal, Chariotos, ec.

12 Having said this third part of the Oration, then meditate with thy self about the Scriptures thou destrest to know; and then say this Oration.

13 Oh thou that art the Truth, Light, and Way, of all Creatures; Oh Just God, vivify me, and confirm my understanding, and restore my knowledge and conscience unto me, as thou didst unto King Solomon, Amen.

14 Commemorating the parts according to that which is laid down, add the Oration following: the other Orations being said, say the fourth part of the Oration, which is this, Amasiel, Danythayr, Se.

15 Then the parts being commemorated as is directed, add also the following Oration.

16 I speak these things in thy presence, Oh Lord my God, before whose face all things are naked and open, that I, being washed from the error of infidelity, thy all-quicking Spirit may assist me, and take away all incredulity from me.

17 We are therefore to know, that the whole Oration remaineth unexpounded; because the words thereof are of so great subtilty, adorned with the Hebrew and Chaldean Tongue, with the subtile and wonderful Elocution of God: that the Office of the free Exposition thereof, cannot possibly be transferred upon me. The Latine words which are subjoyned

to the parts of the Oration aforesaid, are such words as have been translated out of the Chaldean Tongue: for they are not the whole Oration; but as certain Heads of every Oration pertaining thereunto.

18 For this Oration is such a Mystery, as King Solomon himself witnesseth, that a Servant of his house having found this book by chance, and being too much overcome with Wine in the company of a Woman, he presumtuously read it; but before he had finished a part thereof, he was stricked dumb, blind and lame, and his Memory taken from him; so he continued to the day of his death: and in the hour of his death, he spoke and said, that four Angels which he had offended in presumtuous reading so sacred a mystery, were the daily keepers and afflicters, one of his Memory, another of his speech, a third of his sight, and the fourth of his hearing.

19 By which Testimony this Oration is so much commended by the same King Solomon, and great is the Mystery thereof: we do greatly require and charge every one, that will say or read it, that he do it not presumptuously; for in presumption is sin; Wherefore let this Oration be said, according as is directed.

20 We therefore hold it convenient and necessary, to speak something of the general precepts of art, and of the knowledge of all arts; and of the several precepts of every singular art: but because we have touched something of the course of the Moon, it is necessary that we shew what her course signifies.

20.2 The Moon passeth through 12 Signs in one Moneth; and the Sun through 12 Signs in a year; and in the same term and time, the Spirit inspireth, fructifieth and illustrateth them; whence it is said, that the Sun

and the Moon run their course: it is understood the course which first they had.

20.3 But because this is wanting in the Hebrew, we thought good to omit it in the Latine, having spoken sufficiently of the preceding Oration, and the three parts thereof.

21 This Holy Oration which followeth, is a certain special Oration, to obtain Eloquence; whereas all others have virtue and efficacy in other things, this containeth this certain special mystery in it self: and whereas one of the generals is shewing in it self, certain general precepts, common to all arts; for so God instituted the Soul in the Body, saying; This I give to you, that ye may keep and observe the Law of the Lord; And these are they that stand in the presence of God alwayes, and see their Savior face to face night and day: So of this Oration, I say, This is that most glorious, mystical and intelligible Oration, containing such mysteries in it, which the mind, conscience and tongue succeedeth.

22 This is such a mystery, that a man shall keep it according to his will, who foreseeth all things in his sight that are made; for the mystery of this Oration is glorious and Sacramental: let no man presume to say any of this Oration after too much drinking or Luxury; nor fasting, without great reverence and discretion. Whence Solomon saith; Let no man presume to treat anything of this Oration, but in certain determinate and appointed times, unless he make mention of this Oration before some great President, for some weighty business; for which this Oration is of wonderful excellent virtue.

23 The goodness of this Oration, and the attaining to the effects thereof, it is read in that Psalm wherein it is said, Follow me, and I will make you Fishers of Men, as he said and did.

24 We know that it is not of our power, that this Oration is of so great Virtue, and such a mystery as sometimes also the Lord said to his Disciples, This we are not able to know: for this Oration is such a mystery, that it containeth in it the great Name of God; which many have lied in saying they knew it; for Jesus himself performed many Miracles in the Temple by it: But many have lyed about what he did, and have hid and abandoned the truth thereof; so that none have declared the same before it came to passe: but we suppose have spoken something about or concerning it.

25 For this Oration is one of the generals, and the first of particulars, containing both in it self; having a special virtue and faculty, to gain Eloquence in it self: therefore it is necessary to be understood what time, ordination, and what dayes it is to be said and published.

26 It may always be rehearsed in every 14 Lunary as above said; but the ordination of the time for every day, wherein it is to be said, is especially in the morning betimes, before a man is defiled; and then all Orations are chiefly to be said. And this Oration must be then pronounced totally together, without any division.

27 And although there are divisions therein, the Oration is not divided in itself; but only the Divine and Glorious Names are written severally, and are divided into parts, according to the terminations of every great and Glorious name; and it is to be said together as a most excellent name, but

not as one Word, because of the fragility of our nature; Neither is it needful to know the Elements of syllables, posited in this Oration; they are not to be known; neither let anyone presumptuously speak them; neither let him do any thing by way of temptation, concerning this Oration, which ought not to be done: Elmot, Sehel, Hemech, Zaba, €Se.

28 No Man that is impedited or corrupted with any crime ought to presume to say this Oration.

29 This is a thing agreed unto amongst the wise men of this World, that these things, as we have said before, be pronounced with great reverence and industry: it may be said every day, wherein thou art not hindered by some criminal sin; and in that day wherein thou art impedited by some criminal sin, thou maist remember it in thy heart; and if thou dost desire to be made Eloquent, repeat it three times. And if any evil thing trouble thee, or thou art emerged and involved into any great business, repeat this Oration once, and Eloquence shall be added to thee, as much as is needed; and if thou repeat it over twice, great Eloquence shall be given to thee: so great a Sacrament is this Oration.

30 The third thing to be considered in this Oration, is; This Oration ought so to be pronounced, that confession of the Heart and Mouth ought to precede it: let it be pronounced in the morning early, and after that Oration say the Latine Oration following.

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THIS IS A PROLOGUE OR EXPOSITION OF THE PRECEDENT ORATION, WHICH OUGHT TO BE SAID TOGETHER

✦

1 Oh omnipotent and eternal God, and merciful Father, blessed before all Worlds; who art a God eternal, incomprehensible, and unchangeable, and hast granted this blessed gift of Salvation unto us; according to the omnipotency of thy Majesty, hast granted unto us; the faculty of speaking and learning, which thou hast denied to all other animals; and hast disposed of all things by thy infallible providence: thou art God, whose Nature is eternal and consubstantial, exalted above the Heavens; in whom the whole Deity corporally dwells: I implore thy Majesty, and Glorify thy omnipotency, with an intentive imploration, adoring the mighty Virtue, Power, and Magnificence of thy eternity. I beseech thee, Oh my God, to grant me the inestimable Wisdom of the Life of thy holy Angels.

2 Oh God the Holy Spirit, incomprehensible, in whose presence stand the Holy quires of Angels; I pray and beseech thee, by thy Holy and Glorious Name, and by the sight of thy Angels, and the Heavenly Principalities, to give thy grace unto me, to be present with me, and to give unto me power to persevere in the Memory of thy Wisdom, who livest and reignest eternally one eternal God, through all worlds of worlds; in whose sight are all Celestial Virtues, now and alwayes, and everywhere, Amen.

3 This Oration being thus finished, there must of necessity some Mystery be added; so that you are to be silent a while after the Latine Oration is ended: and after a little taciturnity, that is, a little space of silence, begin to say this Oration following seriously: Semet, Lamen, &c.

4 This (saith Solomon) is the Oration of Orations, and a special experiment, whereby all things, whether generals or particulars, are known fully, efficaciously and perfectly, and are kept in the Memory. But when thou hast by this Oration attained the Eloquence thou desirest, be sparing thereof, and do not rashly declare those things which thy Tongue suggests and administers to thee; for this is the end of all general Precepts, which are given to obtain Memory, Eloquence, and understanding, All those things which are before delivered, of general precepts, are given as signs how the faculty of attaining to the understanding of the general precepts may be had,

5 which also Solomon calleth Spirituals; and those singular arts have singular virtues and powers.

6 Having now given a sufficient definition of general precepts; and the Orations are laid down, and the Authority of the Orations unto what they are designed; It is now necessary to set down what is to be done, concerning the singular Orations; because we are now to treat of the several and particular arts, that we may follow the example which our builder and Master hath laid before us; for Solomon saith, before we proceed to the singular Notes and Orations of Arts before noted, there ought to be said a Preludium, which is a beginning or Prologue.

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HOW EVERY SEVERAL ART HATH ITS PROPER NOTE

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1 Before we proceed to the singular precepts of several Arts, it is necessary to discover how every several Art hath a several Note.

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OF THE LIBERAL SCIENCES AND OTHER THINGS, WHICH MAY BE HAD BY THAT ART

✦

1 The Liberal Arts are seaven, and seaven exceptives, and seaven Mechanicks. The seaven exceptives are comprehended under the seaven liberal: It is manifest what the seaven Liberal Arts are, of which we shall first treat. The Mechanicks are these, which are adulterately called Hydromancy, Pyromancy, Nigromancy, Chiromancy, Geomancy, Geonegia, which is comprehended under Astronomy and Neogia.

2 Hydromancy is a science of divining by the Water; whereby the Masters thereof judged by the standing or running of the Water. Pyromancy is an Experiment of divining by the flaming of the fire; which the ancient Philosophers esteemed of great efficacy.

2.2 Nigromancy is a Sacrifice of dead Animals, whereby the Ancients supposed to know many great Experiments without sin, and to attain to great knowledge: from whence Solomon commandeth that they might read seaven Books of that Art without sin; And that two he accompted Sacriledge, and that they could not read two Books of that Art without sin. But having spoken enough hereof, we proceed to the rest.

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OF THE LIBERAL SCIENCES AND OTHER THINGS WHICH MAY BE HAD THEREBY

✦

1 There are seaven Liberal Arts, which everyone may learn without sin. For Philosophy is great, containing profound Mysteries in itself: These Arts are wonderfully known.

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HE DECLARETH WHAT NOTES THE THREE FIRST LIBERAL ARTS HAVE

✦

1 For Grammar hath three Notes only, Dialects two, and Rhetorick four, and every one with open and distinct Orations. But wherefore Grammar hath three, Dialects two, and Rhetorick four; that we know King Solomon himself testifieth and affirmeth; for he saith, And as I was admiring and revolving in my heart and mind, which way, from whom and from whence was this Science, an Angel brought one Book, wherein was written the Figures and Orations, and delivered unto me the Notes and Orations of all Arts, plainly and openly, and told me of them all as much as was necessary: And he explained unto me, as to a Child are taught by certain Elements; some tedious Arts in a great space of time, how that I should have these Arts in a short space of time: Saying unto me, So shalt thou be promoted to every science by the increase of these Virtues. And when I asked him, Lord, whence and how cometh this?

2 The Angel answered, This is a great Sacrament of the Lord, and of his Will: this writing is by the power of the Holy Ghost, which inspireth, fructifieth and increaseth all knowledge; And again the Angel said, Look Upon these Notes and Orations, at the appointed and determinate times, and observe the times as appointed of God, and no otherwise. When he had thus said he shewed to King Solomon a Book wherein was written, at what times all these always were to be pronounced and published, and plainly demonstrated it according to the Vision of God: Which things I have heard and seen, did operate in them all, according to the Word of the

Lord by the Angel: And so Solomon declareth, it came to pass unto him: But we that come after him, ought to imitate his Authority, as much as we are able to observe those things he hath left unto us.

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HERE SOLOMON SHEWETH HOW THE ANGEL TOLD HIM DISTINCTLY, WHEREFORE THE GRAMMAR HATH THREE FIGURES

✦

1 Behold wherefore the Grammatical Art hath only three Notes in the Book of Solomon; Gemeliath, that is, in the Book of the Art of God, which we read is the Art of all other Sciences, and of all other Arts; For Solomon saith, When did I inquire everything singularly of the Angel of God, with fear, saying, Lord, from whence shall this come to passe to me, that I may fully and perfectly know this Art?

1.2 Why do so many Notes appertain to such an Art, and so many to such an Art, and are ascribed to several determinate Orations, to have the efficacy thereof? The Angel is thus said to answer: The Grammatical Art is called a liberal Art, and hath three things necessary thereunto; Ordination of words and times; and in them, of Adjuncts or Figures; Simple, compound and various; and a various declination of the parts to the parts, or a relation from the parts, and a Congruent and ordinate division.

2 This is the reason, why there is three Notes in the Art of Grammar: And so it pleased the Divine Wisdom, that as there should be a full knowledge of declining by one; by another, that there should be had a convenient Ordination of all the parts; by the third, there should be had a continual and convenient Division of all the parts, simple and compound.

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THE ‘REASON WHY THE DIALECTICAL ART HATH TWO FIGURES ONELY

✦

1 ‘Dialect, which is called the form of Arts, and a Doctrinal speech, hath two things necessary thereunto, to wit, Eloquence of Arguing, and Prudence to answer; Therefore the greatness of the Divine Providence and Piety, hath appointed two Notes to it; that by the first, we may have Eloquence to Argue and Dispute; and by the second, industry to answer without ambiguity: Wherefore there are ascribed to Grammar three Notes, and to Dialect two Notes.

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THE REASON WHY RHETORICK HATH FOUR FIGURES

✦

1 Let us see wherefore Rhetorick hath four Notes. For there are four things necessary therein; as the Angel of the Lord said unto Solomon; to wit, a continual and flourishing adornment of locution, An ordinate, competent and discreet judgement, a Testimony of Causes or Offices, of Chances & Losses, a composed disposition of buying and selling; An Eloquence of the matters of that Art, with a demonstrative understanding.

2 Therefore the greatness of God hath appointed to the Art of Rhetorick four Notes, with their Holy and Glorious Orations; as they were reverently sent by the Hand of God; that every Note in that Art aforesaid, might have a several faculty, That the first Note in that Art, might give a continual locution, a competent and flourishing adornment thereof: The second, to discern Judgements, just and unjust, ordinate and inordinate, true and false: The third, competently to discover offices and causes: and the fourth giveth understanding and Eloquence in all the operations in this Art, without prolixity. See therefore how in Grammar, Logick, and Rhetorick, the several Notes are disposed in the several Arts.

3 But of all the other Arts and their Notes, we shall speak in their due place and time, as we find them disposed in the book of the same Solomon.

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AT WHAT TIMES AND HOURS THE NOTES OF THESE THREE LIBERAL ARTS ARE TO BE LOOKED INTO

✦

1 Now we proceed to shew at what time, and how the Notes of these Arts are to be looked into, and the Orations to be said, to attain to these Arts. If thou art altogether ignorant of the Grammatical Art, and wouldst have the knowledge thereof: if it be appointed thee of God to do this work of works, and have a firm understanding in this Art of Arts; then know that thou maist not presume to do otherwise than this book commandeth thee; for this book of his shall be thy Master, And this Art of his thy Mistress.

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HOW THE GRAMMATICAL NOTES ARE TO BE LOOKED INTO IN THE FIRST MOON

✦

1 For in this manner, the Grammatical Notes are to be looked into, and the Orations to be said.

2 In the dayes when the Moon is in her prime, the first Note is to be looked into 12 times, and the Oration thereof repeated 24 times with Holy reverence; making a little space between, let the Oration be twice repeated at the inspection of every Note, and chiefly abstain from sins: do this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 times, and the Oration to be repeated 30 times, on the 15 and 17 dayes, using some interval between them, All the three Notes are then everyday to be looked into 12 times, and the Orations are to be repeated 20 times: and thus of the Notes of the Art of Grammar.

3 But if thou hast read any books of this Art, and desirest perfection therein, do as is commanded; using the general Orations to Increase Memory, Eloquence, understanding and perseverance therein, repeating these above in the due time and hours appointed; lest that going beyond thy precept, thou commitest sin: but when thou dost this, see that it be secret to thy self, and that thou have no looker on but God. Now we come to the Notes.

4 Here followeth the knowledge of the Notes.

[5] In the beginning of the inspection of all Notes, fast the first day till the evening, if you can; if thou canst not, then take another hour. This is the Grammatical precept.

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OF THE LOGICAL NOTES

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1 The Dialectical Notes may be used every day, except only in those dayes before told of: The Rhetorical every day, except only three dayes of the Moneth, to wit, C. 11. 17. and 19. And they are forbidden on these dayes, as Solomon testifies, the Notes of all Arts, except the Notes of this Art are offered. These precepts are generally to be observed.

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HOW THE LOGICAL NOTES ARE TO BE INSPECTED, AND THE ORATIONS THEREOF SAID

✦

1 Know, that the Dialectical Notes are four times to be looked into, and the Orations thereof in that day are 20 times to be repeated, making some respite, and having the books of that Art before your Eyes; and so likewise the books of Rhetorick, when the Notes thereof are inspected, as is appointed. This sufficeth for the knowledge of the 3 Arts.

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HOW WE MUST BEWARE OF OFFENCES

✦

1 Before we proceed to begin the first Note of the Art of Grammar, something is to be tryed before, that we may have the knowledge of the 1, 2 and 3 Notes. And you ought first to know, in what the Notes of the Grammatical, Logical, or Rhetorical Art are to be inspected, it being necessary that your greatest intentions be to keep from all offences.

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HOW THE NOTES OUGHT TO BE INSPECTED, AT CERTAIN ELECTED TIMES

✦

1 This is a special and manifest knowledge, wherewith the Notes of the Grammatical Art are known: how they are to be published, at what times, and with what distinction, is duly and competently manifest; it is spoken already of the publishing and inspection of the Notes and Orations: now we shall digress a little to speak something of the times, it being in part done already.

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HOW DIVERSE MONTHS ARE TO BE SOUGHT OUT IN THE INSPECTION OF THE NOTES

✦

1 We have spoken already of the tearms of this Art, wherein the Orations are to be read, and the Notes to be looked into: it remaineth to declare how the Lunations of these Orations are to be inspected and found out. But see that you mistake not: yet I have already noted the Lunations, wherein the Notes ought to be looked into, and the Orations rehearsed: But there are some Months, wherein the Lunation is more profitable than others: if thou wouldst operate in Theology or Astronomy, do it in a fiery sign; if Grammar or Logick, in J[or TP: if Musick or Physick, in 0 or ; if Rhetorick, Philosophy, Arithmetick or Geometry, in I[or €9: for Mathematicks, in © or J[: so they are well placed, and free from evil; for all Heavenly Potestates and Chorus of Angels, do rejoyce in their Lunations, and determinate dayes.

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HERE IS MADE MENTION OF THE NOTES OF ALL ARTS

✦

1 I, Apollonius, following the power of Solomon, having disposed my self to keep his works and observations, as it is spoken in the three Notes of Grammar, so will I observe the times as they are to be observed: But the Orations thereof are not written, but are more fully demonstrated in the following work; for what is written of those three Notes, are not Orations, but Definitions of those Notes, written by the Greek, Hebrew, and Chaldean, and other things which are apprehended by us: For those writings which are not understood in Latine ought not to be pronounced, but on those dayes which are appointed by King Solomon, and in those dayes wherein the Notes are inspected, but on those dayes those Holy writings are always to be repeated: and the Latine, on those dayes wherein the Notes are not inspected.

2 The Notes of the Logical Art are two: and at what times they are to be published is already shewn in part: more shall hereafter be said of them: now we come first to the rest. The Latine writings may be published, according to the Antiquity of the Hebrews, except on those dayes we have spoken of: for Solomon saith, See that thou perform all those precepts as they are given: But of the rest that follow, it is to be done otherwise: for when thou seest the first Note of Logick, repeat in thy heart the sign in the first Note, and so in the Notes of all Arts, except those whereof a definition shall be given.

3 We will give also Definitions of several Arts, as it is in the Book of Solomon, Geometry hath one Note, Arithmetick a Note and a half; Philosophy, with the Arts and Sciences contained therein, hath 7 Species; Theology and Astronomy, with the Sciences in them contained, hath 7 Notes, but they are great and dangerous; not great in the pronunciation, but have great efficacy: Musick hath one Note, and Physick one Note; but they are all to be published and rehearsed in their appointed dayes: But know, that in every day wherein thou beholdest the Notes of Theology, Philosophy, or of any Arts contained in them, that thou neither laugh nor play, nor sport; because King Solomon, when he saw the forms of these Notes, having overdrunk himself, God was angry with him, and spoke unto him by his Angel, saying, Because thou hast despised my sacrament, and Polluted and derided my Holy things; I will take away part of thy Kingdome, and I will shorten the dayes of thy Children.

4 And the Angel added, The Lord hath forbid thee to enter into the Temple 80 days, that thou maist repent of thy sin. And when Solomon wept and besought mercy of the Lord, the Angel answered, Thy dayes shall be prolonged; nevertheless many evills and iniquities shall come upon thy Children, and they shall be destroyed of the iniquities that shall come upon them.

5 At the beginning of a Note, having seen the generals; let the specials be looked into. The word of Solomon is to seek unto God for his promises, before the Notes of the three Arts.

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THE FIRST ORATION AT THE BEGINNING OF THE NOTE

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1 The Light, Truth, Life, Way, Judge, Mercy, Fortitude and Patience, preserve, help me, and have Mercy upon me, Amen.

2 This Oration, with the preceding ought to be said in the beginning of the first Note of Grammar. Oh Lord, Holy Father, Almighty, eternal God, in whose sight are all the foundations of all creatures, and invisible beings whose Eyes behold my imperfections, of the sweetness of whose love the Earth and Heavens are filled; who sawest all things before they were made, in whose book every day is formed, and all mankind are written therein: behold me, thy Servant this day prostrate me before thee, with thy whole Heart and Soul: by thy Holy Spirit confirm me, blesse me, protect all my Actions in this inspection or repetition, and illuminate me of thy visitation.

3 The third Oration: This Oration ought to be said before the second Note of Grammar. Behold, O Lord, merciful Father all things, eternal dispensor of all virtues, and consider my operations this day; Thou art the Beholder and Discerner of all the Actions of Men and Angels: Let the wonderful grace of thy promises condescend to fulfil this sudden virtue in me, and infuse such efficacy into me, operating in thy Holy and great Name, thou who infusest thy praise into the mouths of them that love thee, Amen.

4 The fourth Oration; Let this Oration be rehearsed before the third Grammatical Note: O ADONAY, Creator of all visible Creatures! OH most Holy Father, who dwellest incompassed about with eternal light, disposing and by thy power governing all things before all beginnings; I most humbly beseech thy eternity and thy incomprehensible goodness may come to perfection in me, by the operation of thy most Holy Angels; and be confirmed in my Memory, and establish these, thy Holy works in me, Amen.

5 A little space after this Oration, say the following: the first Oration ought to be said before the first Note of Logick. O Holy God, great good and the eternal Maker of all things, thy Attributes not to be expressed, who hast Created the Heaven and the Earth, the Sea and all things in them, and the bottomless pit according to thy pleasure; in whose sight are the Words and Actions of all men: Grant unto me, by these Sacramental Mysteries of thy Holy Angels, the precious knowledge of this art, which I desire by the Ministery of thy Holy Angels, it being without any Malignant or Malicious intent, Amen.

6 Pronounce this Oration in the beginning of the first Figure of the Logick Art; and after this Oration rehearse incontinently with some interval, the Orations written between the first Figure.

7 The sixth Oration ought to be said before the first Note of the Dialect; He/ay: Most Merciful Creator, Inspirer, Reformer, and Approver of all Divine Wills, Ordainer of all things, Mercifully give ear to my Prayer, gloriously intend unto the desires of my heart, that what I humbly desire, according to thy promises, thou wilt Mercifully grant, Amen.

8 This Oration following, ought to be pronounced before the first Note of the Rhetorical Art: Omnipotent and merciful Father, Ordainer and Creator of all Creatures: O most Holy Judge, eternal King of Kings, and Lord of Lords; who wonderfully condescendest to give wisdom and understanding to the Saints, who judgest and discernest all things: I beseech thee to illuminate my heart this day with the Splendor of thy Beauty, that I may understand and know what I desire, and what things are considerable to be known in this Art, Amen. This Oration, with the following Hanazay, &c. ought to be pronounced before the first Figure of Rhetorick and although they are divided only for this cause, that there might be some mean interval used in the pronouncing of them; and they ought to be pronounced before the other Orations written in the Figure.

9 Hanazay, Sazhaon, Hubt, Sene, Hay, Ginbar, Ronatl, Selmore, Hyramay, Lobal, Yzazamael, Amathomatots, Yaboageyors, Sozomcrat, Ampho, Delmedos, Geroch, Agalos, Methatagiel, Secamat, Sabeleton, Mechogrisces, Lertrenorbon.

10 The 8 Oration, let it be pronounced before the second Note of the Rhetorical Art: Oh great eternal and wonderful Lord God, who of thy eternal counsel hast disposed of all virtues, and art Ordainer of all goodness; Adorn and beautify my understanding, and give unto me Reason to know and learn the Mysteries of thy Holy Angels: And grant unto me all knowledge and learning thou hast promised to thy Servants by the virtue of thy Holy Angels, Amen.

11 This Oration, with the other two following, ought to be pronounced (viz. Vision, &c.) Azelechias, &c., in the beginning of the second Figure of Rhetorick, and before the other Orations; and there ought to be some in-

terval between them.

12 Let this Oration following be said, before the second Note of Rhetorick Vision; beholding with thy eternal conspiration all Powers, Kingdoms and Judges, Administering all manner of Languages to all, and of whose power there is no end; restore I beseech thee, and increase my Memory, my heart and understanding, to know, understand, and judge all things which thy Divine Authority commendeth necessary in this art, perfectly fulfil them in me, Amen.

13 Let this Oration following, with the precedent, be rehearsed before the second Note of Rhetorick. Azelechias, Velozeos, Inoanzama, Samelo, Hotens, Sagnath, Adonay, Soma, Jezoehos, Hicon, Jezomethon, Sadaot.

14 And thou Oh God propitiously confirm thy promises in me, as thou hast confirmed them by the same words to King Solomon; send unto me, Oh Lord, thy virtue from Heaven, that may illuminate my mind and understanding: strengthen, Oh God, my understanding, renew my Soul within me, and wash me with the Waters which are above the Heavens; pour out thy Spirit upon my flesh, and fill my bowels with thy Judgements, with humility and charity: thou who hast created Heaven and the Earth, and made Man according to thy own Image; pour out the light of thy love into my understanding, that being radicated and established in thy love and thy mercy, I may love thy Name, and know and worship thee, and understand all thy Scriptures, And all the Mysteries which thou hast declared by thy Holy Angels, I may receive and understand in my Heart, and use this Art to thy Honor and Glory, through thy mighty Counsel, Amen.

15 The 11 Oration ought to be said before the pronounciation of the third Note of Rhetorick.

16 I know, that I love thy Glory, and my delight is in thy wonderful works, and that thou wilt give unto me wisdome, according to thy goodness and thy power, which is incomprehensible: Theon, Haltanagon, Haramalon, Zamoyma, Chamasal, Jeconamril, Hartonatar, Jechomagol, Gela Magos, Kemolihot, Kamanatar, Hariomolatar, Hanaces, Velonionathar, Azoroy, Jezabali; by these most Holy and Glorious profound Mysteries, precious Offices, virtue and knowledge of God, complete and perfect my beginnings and reform my beginnings, Zembar, Henoranat, Grenatayl, Samzatam, Jecornazay: Oh thou great Fountain of all goodness, knowledge and virtue, give unto thy Servant power to eschew all evil, and cleave unto goodness and knowledge, and to follow the same with an Holy intention, that with my whole heart I may understand & learn thy Laws and Decrees; especially these Holy Mysteries; wherein that I may profit, I beseech thee, Amen.

17 This Oration ought to be said before the ninth Rhetorical Note: O most reverend Almighty Lord, ruling all Creatures both Angels and Archangels, and all Celestial, Terrestrial, and Infernal Creatures; of whose greatness comes all plenty, who hast made man after thy own Image; Grant unto me the knowledge of this Art, and strengthen all Sciences in me, Amen.

18 Pronounce this before the first Figure of Arithmetick: O God who numbrest, weighest, and measurest all things, given the day his order, and called the Sun by his name; Grant the knowledge of this Art unto my un-

derstanding, that I may love thee, and acknowledge the gift of thy goodness, Amen.

19 Say this before the semi-note of Arithmetick: O God, the Operator of all things, from whom proceeds every good and perfect gift; sow the Seeds of thy Word in my Heart, that I may understand the excellent Mysteries of this Art, Amen.

20 Say this before the second Figure of Arithmetick: O God the perfect Judge of all good works, who maketh known they saving goodness among all Nations; open my Eyes and my heart, with the beams of thy mercy, that I may understand and persever, in these thy Heavenly Mysteries, Amen.

21 This Oration before the second Note of Geometry: O God, the giver of all wisdome and knowledge to them that are without sin, Instructor and Master of all Spiritual learning, by thy Angels and Arch-Angels, by Thrones, Potestates, Principates and Powers, by Cherubim and Seraphim, and by the 24 Elders, by the 4 Animals, and all the host of Heaven, I adore, invocate, worship and glorify thy Name, and exalt thee: most terrible and most merciful, I do humbly beseech thee this day to illuminate and fill my Heart with the grace of thy Holy Spirit, thou who art three in one, Amen.

22 Say this Oration before the second Note on Theology. I adore thee, O King of Kings, my light, my substance, my life, my King, and my God, my Memory, and my strength; who in a Moment gavest sundry Tongues, and threwest down a Mighty Tower, and gavest by thy Holy Spirit the knowledge of Tongues to thy Apostles, infusing thy knowledge into them in a

Moment, giving them the understanding of all Languages: inspire my Heart, and pour the dew of thy grace and Holy Spirit into me, that I may understand the Exposition of Tongues and Languages, Amen.

23 What we have spoken of the three first Chapters are generally and specially to be pronounced, so that you say them, and the Orations on the dayes appointed, and work by the Notes as it is demonstrated to you. These Orations ought to be said alwayes before noon, every day of the Moneth; and before the Notes say the proper Orations: and in all reading, observe the precepts commanded.

24 If you would learn anything of one Art, look into the proper Notes thereof in their due time. Enough as said already of the three liberal Arts.

25 In the four other Arts, only the first dayes are to be observed: The Philosophical Notes, with all Sciences contained therein, the 7 and 17 dayes of the Moon are to be inspected, 7 times a day, with their several Orations. The Note is to be looked into, with fear, silence and trembling.

26 Of the Notes of the liberal Arts, it is spoken already; but only know this, that when you would use them, live chaste and soberly; for the Note hath in itself 24 Angels, is fully and perfectly to be pronounced, as you have heard: but when you look into them, repeat all the Theological Orations, and the rest in their due time.

27 Say the general Notes 10 times a day, when you have occasion to use any common Arts, having the books of those Arts before you, using some interval or space of time between them, as you have been taught already.

28 To have perfection herein, know, that in the general pronounciation of Orations, the Notes of the three heads are to be rehearsed; whether the Orations be pronounced or not.

29 There is also something else to be said of the four other liberal Arts; if you would have the perfect knowledge of them, make the first Oration of Theology before you say the Orations of the other Notes.

29.2 These are sufficiently declared, that you might understand and know them; And let the capitular Orations be pronounced before the several Notes of every Art, and kept as is determined, &c. These are the Augmentations of the Orations, which belong to all Arts, liberal and exceptive, except Mechanick, and are especially ascribed to the Notes of Theology.

29.3 And they are thus to be pronounced, that whensoever you look into any one Note of any Art, and would profit therein, say these Orations following.

30 1. Ezamamos, Hazalat, Exityne, Hezemechel, Czemomechel, Zamay, Zaton, Ziamy Nayzaton, Hyzemogoy, Jeccomantha, Jaraphy, Phalezeton, Sacramphal, Sagamazaim, Secranale, Sacramathan, Jezennalaton Hacheriatos, Jetelemathon, Zaymazay, Zamathay Giguthe1o Geurlagon, Garyos. Megaon Hera Cruhic, Crarthuc, Amen.

31 Let this Oration with the following be pronounced before the first Note of Philosophy: Oh Lord God, Holy Father, Almighty and incomprehensible; hear my Prayers, thou that art invisible, immortal and intelligible, whose face the Angels and Arch-Angels, and all the powers of Heaven, do so much desire to see; whose Majesty I desire eternally to adore, and honor the only one God for ever and ever. Amen.

32 2. Say this before the second Note of Philosophy: Oh Lord God, Holy and Almighty Father, hear my Prayers this day, and incline thy ears to my Orations; Gezomelion Samach, Semath, Cemon, Gezagam, Gezatrhin, Zheamoth, Zeze Hator Sezeator Samay Sannanda, Gexyel, lezel, Gaztety, Hel, Gazayethyhel, Amen.

33 Say this following with the former: Oh God eternal, the way, the truth, and the life; give thy light and the flower of thy Holy Spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my Soul, now and forever, Amen.

34 Pronounce the Oration following before the third Note of Philosophy; Lemogethom, Hegemochom, Hazachay Hazatha, Azamachar, Azacham, Cohathay, Geomothay Logomothay, Zathana, Lachanma, Legomezon, Legornozon, Lembdemachon, Zegomaday, Hathanayos, Hatamam, Helesymom, Vagedaren, Vadeyabar, Lamnanath, Lamadat, Gomongchor, Gemecher, Ellemay, Gecromal, Gecrohaht, Colomanos, Colomaythos, Amen.

35 Say this Oration following with the precedent Oration: Oh God the life of all visible Creatures, eternal brightness, and virtue of all things; who art the original of all piety, who knewest all thing before they were; who judgest all things, and discerneth all things by the unspeakable knowledge: glorify thy Holy and unspeakable Name this day in my heart, and strengthen my intellectual understanding; increase my Memory, and confirm my eloquence; make my tongue ready, quick, and perfect in thy Sciences and Scriptures, that by thy power given unto me, and thy wisdome taught in my heart, I may praise thee, and know and understand thy Holy Name for ever World without end, Amen.

36 Say this Oration following before the fourth Note of Philosophy. Oh King of Kings, the Giver and Dispenser of infinite Majesty, and of infinite mercy, the founder of all foundations; lay the foundation of all thy virtues in me, remove all foolishness from my heart, that my senses may be established in the love of thy charity, and my Spirit informed by thee, according to the recreation and invocation of thy will, who livest and reignest God throughout all Worlds of Worlds, Amen.

37 How these Orations are to be said every day once before the general Note, and the Notes of the liberal Arts.

38 These 4 Orations are necessary for liberal Arts, but chiefly do appertain to Theology, which are to be said every day before the general Notes, or the Notes of the liberal Arts; but to Theology say every one of these 7 times to every Note; but if you would learn or teach anything of dictating, versifying, singing or Musick, or any of these Sciences, first teach him these Orations, that thou wouldst teach, how he should read them: but if he be a Child of mean understanding, read them before him, and let him say after thee word for word; but if he be of a good understanding, let him read them 7 times a day for 7 days: or if it be a general Note, pronounce these Orations, and the Virtue thereof shall profit you much, and you shall therein find great virtue.

39 Solomon saith of these Orations, Let no man presume to make use of them unless for the proper Office they are instituted for. Oh Father, incomprehensible, from whom proceedeth everything that is good; whose greatness is incomprehensible: hear this day my Prayers, which I make in thy sight, and grant to me the Joy of thy saving health, that I may teach unto the wicked the wayes and Paths of thy Sciences, and convert the

Rebellious & incredulous unto thee, that whatsoever I commemorate and repeat in my heart and mouth, may take root and foundation in me; that I may be made powerful and efficacious in thy works, Amen.

40 Say this Oration before the 6 Note of Philosophy; Gezemothon, Oronathian, Heyatha, Aygyay, Lethasthel, Iaechizhet, Gerohay, Gerhomay, Sanoaesorel, Sanasathel, Gisstomo, Hatel, Segomasay, Axomathon, Helomathon, Gerochor, Hojazay, Samin, Heliel, Santhelyel, Siloth, Silerech, Garamathal, Gesemathal, Gecoromay, Gecorenay, Samyel, Samthahel, Hesemyhel, Sedolamax, Secothamay, Samya, Rabtathos, Avinosch, Annas, Amen.

41 Then say the following: Oh eternal King! O God, the Judge and discerner of all things, knower of all good Sciences; instruct me this day for thy Holy Names sake, and by these Holy Sacraments; and purify my understanding, that thy knowledge may enter into my inward parts, as water flowing from Heaven, and as Oil into my bones, by thee, Oh God Saviour of all things, who art the fountain of goodness, and original of piety; instruct me this day in those Holy Sciences which I desire, thou who art one God for ever, Amen.

42 Oh God Father, incomprehensible, from whom preceedeth all good, the greatness of whose mercy is fathomless, hear my Prayers, which I make this day before thee, and render unto me the joy of thy Salvation, that I may teach the unjust the knowledge of thy wayes, and convert the unbelieving and Rebellious unto thee; and may have power to perform thy works, Amen.

43 Oh God of all piety, Author and Foundation of all things, the eternal Health and Redemption of thy People; Inspirer and great Giver of all graces, Sciences and Arts, from whose gift it cometh: Inspire into me thy servant, an increase of those Sciences: who hast granted life to me miserable sinner, defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and quench in me the flames of all lust and fornication, that I may the more attentively delight in thy Sciences and Arts; and give unto me the desire of my Heart, that I being confirmed and exalted in thy Glory, may love thee: and increase in me the power of thy Holy Spirit, by thy Salvation and reward of the faithful, to the Salvation of my Soul and Body, Amen. Then say this following.

44 Oh God, most mighty Father, from whom proceedeth all good, the greatness of whose mercy is incomprehensible; hear my Prayers, that I make in thy sight.

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SPECIAL PRECEPTS OF THE NOTES OF THEOLOGY, CHIEFLY OF THE 1. 2. AND 3

✦

1 These 7 Orations are to be an augmentation of the rest, and ought to be said before all the Notes of Theology, but especially before the ineffable Note; these are the precepts to make thee sufficient, which we command thee to observe by the authority of Solomon: diligently inquire them out, and do as we have proposed, and perfectly pronounce the Orations, and look into the Notes of the other Arts.

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HOW SOLOMON RECEIVED THAT INEFFABLE NOTE FROM THE ANGEL

✦

1 Because thou desirest the Mystery of the Notes, take this of the ineffable Note, the expression whereof is given in the Angels by the Figures of Swords, birds, trees, Flowers, Candles and Serpents; for Solomon received this from the Lord in the night of Pacification, ingraven in a book of Gold; and heard this from the Lord: Doubt not, neither be affraid; for this Sacrament is greater then all the rest; And the Lord joyned it unto him, When thou look'st into this Note and read'st the Orations thereof, observe the precepts before, and diligently look into them; And beware that thou prudently conceal and keep whatsoever thou read'st in this Note of God, and whatsoever shall be revealed to thee in the vision.

2 And when the Angel of the Lord appeareth to thee, keep and conceal the words and writings he revealeth to thee; and observe them to practice and operate in them, observing all things with great reverence, and pronounce them at the appointed dayes and hours, as before is directed; and afterwards say; Sapienter die illo; Age, & caste vivas.

2.2 But if thou dost anything uncertain, there is danger; as thou wilt have experience from the other Notes and Orations of them, but consider that which is most wonderful in those Orations; for these words are ineffable Names, and are spiritually to be pronounced before the ineffable Note, Hosel, Jesel, Anchiator, Aratol, Hasiatol, Gemor, Gesameor.

2.3 Those are the Orations which ought to be pronounced after the inspection of all the Arts, and after the Note of Theology.

3 This is the fulfilling of the whole work; but what is necessary for an experiment of the work, we will more plainly declare. In the beginning of the knowledge of all Arts there is given almost the perfect Doctrine of operating: I say almost, because some flourishing institutions hereof remain, whereof this is the first beginning.

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HOW THE PRECEPTS ARE TO BE OBSERVED IN THE OPERATION OF ALL ARTS

✦

1 Observe the 4 in every operation of Theology. Exhibit that operation with efficacy every 4 guartram lunam, and diligently look into the books and writings of those Arts; if thou doubt of any of the Chapters, they are to be pronounced, as is taught of the superior Chapters; but know this, that these Holy Words of Orations, we appoint to be said before the bed of the sick, for an experiment of life or death.

2 And this thou maist do often, if thou wil to operate nothing else in the whole body of Art: And know this; that if thou hast not the books in thy hands, or the faculty of looking into them is not given to thee; the effect of this work will not be the lesse therefore: but the Orations are twice then to be pronounced, where they were to be but once: And as to the knowledge of a vision, and the other virtues which these Holy Orations have; thou maist prove and try them, when and how thou wilt.

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THESE PRECEPTS ARE SPECIALLY TO BE OBSERVED

✦

1 But when thou would'st operate in Theology, observe only those dayes which are appointed; but all times are convenient for those Notes and Orations, for which there is a competent time given; but in the pronounciation of the three liberal Arts, or in the inspection of their Notes, perhaps thou maist pretermit some day appointed, if thou observe the rest; or if thou transgress two dayes, leave not off the work, for it loseth not its effect for this, for the Moon is more to be observed in the greater numbers than the dayes or hours.

1.2 For Solomon saith, If thou miss a day or two, fear not, but operate on the general Chapters. This is enough to say of them: but by no means forget any of the words which are to be said in the beginning of the reading to attain to Arts; for there is great virtue in them.

2 And thou maist frequently use the Holy Words of the visions: but if thou wouldst operate in the whole body of the Physical Art, the first Chapters are first to be repeated as before are defined. And in Theology, thou must operate only by thy self: Often repeat the Orations, and look into the Notes of Theology: this produceth great effects. It is necessary that thou have the Note of the 24 Angels always in Memory; and faithfully keep those things, which the Angel reveales to thee in the vision.

3 The Experiment of the precedent work, is the beginning of the following Orations, which Solomon calleth Artem Novam.

4 These Orations may be said before all Arts generally, and before Notes specially; and they may be pronounced without any other Chapters, if thou wouldst operate in any of the aforesaid Arts, saying these Orations in due time and order; thou maist have great efficacy in any Art. And in saying these Orations, neither the time, day, nor Moon, are to be observed: but take heed, that on these dayes you abstain from all sin, as drunkenness, gluttony, especially swearing, before you proceedeth thereunto, that your knowledge therein may be the more clear and perfect.

5 Wherefore Solomon saith, When I was to pronounce these Orations, I feared lest I should offend God; and I appointed unto myself a time wherein to begin them; that living chastly, I might appear the more innocent.

6 These are the Proemiums of these Orations, that I might lay down in order everything whereof thou maist doubt, without any definition. And before thou begin to try any of these subtle works, it is good to fast two or three dayes; that is may be Divinely revealed, whether thy desires be good or evil.

7 These are the precepts appointed before every operation; but if thou doubt of any beginning, either of the three first Chapters, or of the four subsequent Arts, that thou maist have the effect of perfect knowledge; if thou consider and pronounce these Orations, as they are above described, although thou overpass something ignorantly; thou maist be reconciled by the spiritual virtue of the subsequent Orations.

8 The Angel said of these Orations to Solomon: See the Holiness of these Orations; and if thou hast transgrest any therein presumtuously or ignorantly, say reverently and wisely these Orations, of which the Angel saith: This is a great Sacrament of God, which the Lord sendeth to thee by my hand; at the veneration of which Sacrament, when King Solomon offered with great patience before the Lord upon the Alter, he saw the book covered with fine linen, and in this book were written 10 Orations, and upon every Oration the sign of a golden Seal: and he heard in his Spirit, These are they which the Lord hath figured, and are far excluded from the hearts of the unfaithful.

9 Therefore Solomon trembled, lest he should offend the Lord, and kept them, saying it was wickedness to reveal them to unbelievers: but he that would learn any greator spiritual thing in any Art or necessary Science, if he cannot have a higher work, he may say these Orations at what time soever he will; the three first, for the three first liberal Arts; a several Oration for every several Art, or generally all of the three for the three Arts are to be said; and in like manner the four subsequent Orations, for four other liberal Arts. And if thou wouldst have the whole body of Art, without any definition of time, thou maist pronounce these Orations before the several Arts, and before the Orations and Notes of these Arts, as often as thou wilt, manifestly and secretly; but beware that thou live chastly and soberly in the pronunciation thereof.

10 This is the first Oration of the 10, which may be pronounced by its self, without any precedent work to acquire Memory, Eloquence and understanding, and stableness of these three, and singularly to be rehearsed before the first Figure of Theology: Omnipotent, Incomprehensible, invisi-

ble and indissolvable Lord God; I adore this day thy Holy Name; I, an unworthy and miserable sinner, do lift up my Prayer, understanding and reason towards thy Holy and Heavenly Temple, declaring thee, O Lord God, to be my Creator and Savior: and I, a rational Creature do this day Invocate thy most glorious clemency, that thy Holy Spirit may vivify my infirmity: And thou, Oh my God, who didst confer the Elements of letters, and efficacious Doctrine of thy Tongue to thy Servants Moses and Aaron, confer the same grace of thy sweetness upon me, which thou hast investigated into thy Servants and Prophets: as thou hast given them learning in a moment, confer the same learning upon me, and cleanse my Conscience from dead works; direct my Heart into the right way, and open the same to understand, and drop truth into my understanding, And thou, Oh Lord God, who didst condescend to create me in thy own image, hear me in thy Justice, and teach me in thy truth, and fill up my Soul with thy knowledge according to thy great mercy, that in the multitude of thy mercies, thou maist love me the more, and the greater in thy works, and that I may delight in the administration of thy Commandments; that I being helped and restored by the work of thy grace, and purified in Heart and Conscience to trust in thee, I may feast in thy sight, and exalt thy Name, for it is good, before thy Saints: Sanctifie me this day, that I may live in faith, perfect in hope, and constant in charity, and may learn and obtain the knowledge I desire; and being illuminated, strengthened and exalted by the Science obtained, I may know thee, and love thee, and love the knowledge and wisdome of the Scriptures; and that I may understand and firmly retain, that which thou hast permitted Man to know: Oh Lord Jesus Christ, eternal only begotten Son of God, into whose hands the Father gave all thing before all Worlds, give unto me this day, for thy Holy

and glorious Name, the unspeakable nutriment of Soul and Body, a fit, fluent, free and perfect Tongue; and that whatsoever I shall ask in thy mercy, will and truth, I may obtain; and confirm all my Prayers and actions, according to thy good pleasure.

11 Oh Lord my God, the Father of Life, open the Fountain of Sciences, which I desire; open to me, Oh Lord, the Fountain which thou openest to Adam, and to thy Servants Abraham, Isaac, and Jacob, to understand, learn and judge; receive Oh Lord my Prayers, through all thy Heavenly virtues, Amen.

12 The next Oration is the second of ten, and giveth Eloquence, which ought to be said after the other; a little interval in between, and before the first Figure of Theology.

13 I Adore thee, thou King of Kings, and Lords, eternal and unchangeable King: Hearken this day to the cry and sighing of my Heart and Spirit, that thou maist change my understanding, and give to me a heart of flesh, for my heart of stone, that I may breathe before my Lord and Savior; and wash Oh Lord with thy new Spirit the inward parts of my heart, and wash away the evil of my flesh: infuse into me a good understanding, that I may become a new man; reform me in thy love, and let thy salvation give me increase of knowledge: hear my Prayers, O Lord, wherewith I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderful things of thy Law; that being vivified by thy Justification, I may prevail against the Devil, the adversary of the faithful; hear me Oh Lord my God, and be merciful unto me, and shew me thy mercy; and reach to

me the vessel of Salvation, that I may drink and be satisfied of the Fountain of thy grace, that I may obtain the knowledge and understanding; and let the grace of thy Holy Spirit come, and rest upon me, Amen.

14 This is the third Oration of the ten, and is to be said before the first Figure of Astronomy.

15 I confesse my self guilty this day before thee Oh God, Father of Heaven and Earth, Maker of all things, visible and invisible, of all Creatures, Dispenser and giver of all grace and virtue; who hidest wisdome and knowledge from the proud and wicked, and givest it to the faithful and humble; illuminate my Heart, and establish my Conscience and understanding: set the light of thy countenance upon me, that I may love thee, and be established in the knowledge of my understanding, that I being cleansed from evil works, may attain to the knowledge of those Sciences, which thou hast reserved for believers.

16 Oh merciful and Omnipotent God, cleanse my Heart and reins, strengthen my Soul and Senses with the grace of thy Holy Spirit, and establish me with the fire of the same grace: illuminate me; gird up my loyns, and give the staffe of thy Consolation into my right hand, direct me in thy Doctrine; root out of me all vices and sin, and comfort me in the love of thy mercies: Breathe into me, Oh Lord, the breath of Life, and increase my reason and understanding; send thy Holy Spirit into me, that I may be perfect in all knowledge: behold Oh Lord, and consider the dolour of my mind, that my wil may be comforted in thee; send into me from Heaven thy Holy Spirit, that I may understand those things I desire. Give unto me invention, Oh Lord, thou Fountain of perfect reason and riches of knowledge, that I may obtain wisdom by thy Divine assistance, Amen.

17 Oh Holy God, mercyful and omnipotent Father, Giver of all things; strengthen me by thy power, and help me by thy presence, as thou wert mercyful to Adam, and suddenly gavest him the knowledge of all Arts through thy great mercy; grant unto me power to obtain the same knowledge by the same mercy: be present with me Oh Lord, and instruct me: Oh most merciful Lord Jesus Christ, Son of God, breathe thy Holy Spirit into me, proceeding from thee and the Father; strengthen my work this day, and teach me, that I may walk in thy knowledge, and glorify the abundance of thy grace: Let the flames of thy Holy Spirit rejoyce the City of my Heart, by breathing into me thy Divine Scriptures; replenish my Heart with all Eloquence, and vivify me with thy Holy visitation; blot out of me the spots of all vices, I beseech thee, Oh Lord God incomprehensible; let thy grace always be rest upon me, and be increased in me; heal my Soul by thy inestimable goodness, and comfort my heart all my life, that what I hear I may understand, and what I understand I may keep, and retain in my Memory; give me a teachable Heart and Tongue; through thy inexhaustible grace and goodness; and the grace of the Father, Son, and Holy Ghost, Amen.

18 This following is for the Memory.

19 O Holy Father, merciful Son, and Holy Ghost, inestimable King; I adore, invocate, and beseech thy Holy Name that of thy overflowing goodness, thou wilt forget all my sins: be mercyful to me a sinner, presuming to go about this office of knowledge, and occult learning; and grant, Oh Lord, it may be efficatious in me; open Oh Lord, my ears, that I may hear; and

take away the scales from my Eyes, that I may see; strengthen my hands, that I may work; open my face, that I may understand thy will; to the glory of thy Name, which is blessed forever, Amen.

20 This following strengtheneth the interior and exterior Senses.

21 Lift up the senses of my Heart and Soul unto thee, Oh Lord my God, and elevate my heart this day unto thee; that my words and works may please thee in the sight of all people; let thy mercy and omnipotency shine in my bowels: let my understanding be enlarged, and let thy Holy Eloquence be sweet in my mouth, that what I read or hear I may understand and repeat: as Adam understood, and as Abraham kept, so let me keep understanding; and as Jacob was founded and rooted in thy wisdom, so let me be: let the foundation of thy mercy be confirmed in me, that I may delight in the works of thy hands, and persevere in Justice, and peace of Soul and Body; the grace of thy Holy Spirit working in me, that I may rejoyce in the overthrow of all my adversaryes, Amen.

22 This following giveth Eloquence, Memory and Stability.

23 Disposer of all Kingdomes, and of all visible and invisible gifts: Oh God, the Ordainer and Ruler of all wills, by the Counsel of thy Holy Spirit dispose and vivify the weakness of my understanding, that I may burn in the accesse of thy Holy will to good: do good to me in thy good pleasure, not looking upon my sins; grant me my desire, though unworthy; confirm my Memory and reason to know, understand, and retain, and give good effect to my sense through thy grace, and justify me with the justification of thy Holy Spirit, that what spots soever of sin are contracted in my flesh, thy Divine power may blot out; thou who hast been pleased in

the beginning, to create the Heaven and the Earth, of thy mercy restore the same, who art pleased to restore lost man to thy most Holy Kingdome; Oh Lord of wisdome, restore Eloquence into all my senses, that I, though an unworthy sinner, may be confirmed in thy knowledge, and in all thy works, by the grace of the Father, Son, and Holy Ghost, who livest and reignest three in one, Amen.

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AN ORATION TO RECOVER LOST WISDOME

✦

1 Oh God of the living, Lord of all Creatures visible and invisible, Administrator and Dispenser of all things, enlighten my Heart this day by the grace of thy Holy Spirit, strengthen my inward man, and pour into me the dew of thy grace, whereby thou instructest the Angels; inform me with the plenty of thy knowledge, wherewith from the beginning thou hast taught thy faithful; let thy grace work in me, and the flouds of thy grace and Spirit, cleanse and correct the filth of my Conscience. Thou who comest from Heaven upon the Waters of thy Majesty, confirm this wonderful Sacrament in me.

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TO OBTAIN THE GRACE OF THE HOLY SPIRIT

✦

1 Oh Lord my God, Father of all things, who revealest thy celestial and terrestrial secrets to thy Servants, I humbly beseech and implore thy Majesty, as thou art the King and Prince of all knowledge, hear my Prayers; and direct my works, and let my actions prevail in Heavenly virtues, by thy Holy Spirit: I cry unto thee, Oh God, hear my Clamor; I sigh to thee, hear the sighings of my Heart, and always preserve my Spirit, Soul and Body, under the Safeguard of thy Holy Spirit; Oh God thou Holy Spirit, perpetual and Heavenly charity, whereof the Heaven and Earth is full, breathe upon my operation; and what I require to thy honor and praise, grant unto me; let thy Holy Spirit come upon me, rule and reign in me, Amen.

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TO RECOVER INTELLECTUAL WISDOME

✦

1 Oh Lord, I thy Servant confesse myself unto thee, before the Majesty of thy glory, in whose Spirit is all Magnificence and Sanctimony: I beseech thee according to thy unspeakable Name, extend thy merciful Ears and Eyes to the office of my operation; and opening thy hand, I may be filled with the grace I desire, and satiated with charity and goodness; whereby thou hast founded Heaven and Earth, who livest, &c.

2 Say these Orations from the first day of the month, to the fourth day: in the fourth day Alpha and Omaega, and that following it, viz. Helischemat azatan; As it is in the beginning: afterwards say,

3 Theos Megale patyr, ymas, heth, heldya, hebeath, heleotezygel, Sabatyel, Salus, Telli, Samel, Zadaztel, Zadan, Sadiz Leogio, Yemegas, Mengas, Omchon Myenoym, Exel, Exzely, Yegrogamal, Sameldach, Somelta, Sanay, Geltonama, Hanns, Simon Salte, Patyr, Osyon, Hate, Haylos, Amen.

4 Oh Light of the World, immense God, &c.

5 Hereby is increased so much Eloquence that nothing is above it.

6 Thezay lemach ossanlomach azabath azach azare gessemon relaame azathabelial biltarsonor tintingote amussiton sebamay halbuchyre gemaybe redayl hermayl textos sepha pamphilos Cytrogoomon bapada lampdayochim yochyle tahencior yastamor Sadomegol gyeleiton zomagon Somasgei baltea achetom gegerametos halyphala semean utangelsemon

barya therica getraman sechalmata balnat hartynos haylos halos genegat gemnegal saneyalaix samartatx camael satabmal simalena gaycyah salmancha sabanon solmasay sitlimacrotox zegas me bachertetas zemethim theameabal gezorabal craton henna glungh hariagil parimegos zamartel leozomach rex maleosia mission zebmay altaox gemors sazayl neomagil Xe Xe Sepha caphamal azeton gezain holhanhthala semeanay gehosynon caryacta gemyazan zeamphalachin zigelaman hathanatos, semach gerorabat syrnosyel, halaboem hebalor halebech ruos sabor ydelmasan sahor sabor megiozgoz neyather pharamshe forantes saza

7 mogh schampeton sadomthe nepotz minaba zanon suafnezenon inhancon maninas gereuran gethamayh passamoth theon beth sathamec hamolnera galsemartach nechomnan regnah phaga messyym demogempta teremegarz salmachaon alpibanon balon septzurz sapremo sapiazte baryon aria usyon sameszion sepha athmiti sobonan Armissiton tintingit telo ylon usyon, Amen.

8 Azay lemach azae gessemon thelamech azabhathal sezyon traheo emagal gyeotheon samegon pamphilos sitragramon limpda jachim alna hasios genonagat samalayp camiel secal hanagogan heselemach getal sam sademon sebmassan traphon oriaglpax thonagas tyngen amissus coysodaman assonnap senaly sodan alup theonantriatos copha anaphial Azathon azaza hamel hyala saraman gelyor synon banadacha gennam sassetal maga halgozaman setraphangon zegelune Athanathay senach zere zabal somayel leosamach githacal halebriatos Jaboy del masan negbare phacarnech schon

neboox cherisemach gethazayhy amilya semem ames gemay passaynach tagaylagamal fragal mest themegemach samalacha nabolem zopmon usyon felam semesst theon, Amen.

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THE THIRD PART, THE SIGN LEMACH

✦

1 Lemach sabrice elchyan gezagan tomaspin hegety gemtal exyophyam soratum salathahom bezapha saphatez Calmiehan samolich lena zotha phete him hapnies sengengeon lethis, Amen.

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FOR THE MEMORY

✦

1 Oh great invisible God, Theos patyr behominas Cadagamias imas by thy Holy Angels, who are Michael, the Medicine of God; Raphael, the Fortitude of God, Gabriel ardens holy per Amassan, Cherubin, Gelommetos, Sezaphim gedabanan, tochrost gade anathon, zatraman zamanary gebrienam: Oh fulness, Holy Cherubins, by all thy Angels, and by all thy glorious Archangels, whose Names are consecrated by God, which ought not to be spoken by us, which are these: dichal, dehel depymon exluse exmegon pharconai Nanagon hossyelozogon gathena raman garbona vramani Mogon hamas, Which humane Sense cannot apprehend: I beseech thee, Oh Lord illuminate my Conscience with the splender of thy Light, and illustrate and confirm my understanding with the sweet odor of thy Spirit, adorne my Soul, reform my heart, that hearing I may understand, and retain what I hear in my Memory.

2 Oh merciful God, appease my bowels, strengthen my Memory, open my mouth mercifully; temperate my Tongue by thy glorious and unspeakable Name: thou who art the Fountain of all goodness, have patience with me, and give a good Memory unto me, &c.

3 Say these Orations in the fourth C, viz. Hely Schemath, Alpha and Omega, Theos megale. Oh Light of the world Azalemach, great God I beseech thee: these ought to be said in the 8, 10, 12, 20, 24, 28, 30, and in all these Lunations rehearse them four times; in the morning once, the third hour once, the ninth once, and once in the evening; and in the other dayes rehearse none, but them of the first day, which are Alpha and Omega,

Helyschemat, Almighty, incomprehensible, I adore thee; I confess myself guilty: O Theos hazamagiel: Oh merciful Lord God, raise up the senses of my flesh: Oh God of all being, and of all Kingdoms, I confess Oh Lord this day, that I am thy Servant.

3.2 Rehearse these Orations also in the other dayes four times, once in the morning, once in the evening, once about the third hour, and once in the ninth; And thou shalt acquire Memory, Eloquence and stability fully, Amen.

4 Oh God, Maker of all things; who hast created all things out of nothing; who hast wonderfully created the Heaven and Earth, and all things by degrees in order, in the beginning, with thy Son, by whom all things are made, and into whom all things shall at last return: Who art Alpha and Omega: I beseech thee though a sinner & unworthy, that I may attain to my desired end in this Holy Art, speedily, and not lose the same by my sins; but do good unto me, according to thy unspeakable mercy: who doth not to us after our sins, nor reward us after our inequities, Amen.

5 Say this in the end devoutly: Oh wisdome of God the Father incomprehensible, Oh most mercyful Son, give unto me of thy ineffable mercy, great knowledge and wisdome, as thou didst wonderfully bestow all Science to King Solomon, not looking upon his sins or wickedness, but thy own mercies: wherefore I implore thy mercy, although I am a most vile and unworthy sinner, give such an end to my desires in this Art, whereby the hands of thy bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy wayes, and be a good example to others; by which all that see me, and hear me, may restrain themselves

from their vices, and praise thy holyness through all Worlds, Amen. Blessed be the Name of the Lord, &c. rehearse these two Orations always in the end, to confirm thy knowledge gained.

6 Bless Oh Lord this place, that there may be in it Holy Sanctity, chastity, meekness, victory, holiness, humility, goodness, plenty, obedience of the Law, to the Father, Son, and Holy Ghost; Hear Oh Lord, Holy Father, Almighty eternal God; And send thy Holy Angel Michael, who may protect, keep, preserve and visit me, dwelling in this Tabernacle, by him who liveth, &c.

7 When you would operate, have respect to the Lunations: they are to be chosen in those moneths, when the © rules in J[and TL, Y $2 ©. In these moneths you may begin.

8 In the Name of the Lord beginneth this most Holy Art, which the most high God Administered to Solomon by his Angel upon the Alter, that thereby suddenly in a short space of time, he was established in the knowledge of all Sciences; and know, that in these Orations are contained all Sciences, Lawful and unlawful: First, if you pronounce the Orations of Memory, Eloquence, and understanding, and the stability thereof; they will be mightily increased, insomuch that you will hardly keep silence; for by a word all things were Created, and the virtue of that word all created beings stand, and every Sacrament, and that Word is God.

9 Therefore let the Operator be constant in his faith, and confidently believe, that he shall obtain such knowledge and wisdome, in the pronouncing these Orations, for with God nothing is impossible: therefore let the Operator proceed in his work, with faith, hope, and a constant desire:

firmly believing; because we can obtain nothing but by faith; Therefore have no doubt in this Operation, whereof there are three species, whereby the Art may be obtained.

10 The first species is Oration and reason of a Godly mind, not by attempting a voyce of deprecation, but by reading and repeating the same in the inward parts. The second species is fasting and praying, for the praying man God heareth.

10.2 The third species is chastity; he that would Operate in this Art, let him be clean and chast by the space of nine dayes at least; And before you begin, it is necessary that you know the time of the € it is proper to Operate in this Art: and when you begin so sacred an Art, have a care to abstain from all mortal sins, at least while you are proceeding in this work until it be finished and compleated: and when you begin to operate, say this verse kneeling: Lift up the light of thy Countenance upon me, Oh Lord my God, and forsake not me thy Servant N. that trusts in thee: Then say three times Pater Noster, &c.

11 And assert that thou wilt never commit wilfull perjury, but alwayes persevere in faith and hope. This being done, with bended knees in the place wherein thou wilt operate, say, Our help is in the Name of the Lord, who hath made Heaven and Earth: and I will enter into the Invocation of the most high, unto him who enlighte-neth and purifieth my Soul and Conscience, which dwelleth under the help of the most high, and continueth under the protection of the God of Heaven: O Lord open and unfold the doubts of my Heart, and change me into a new man by thy love: be thou Oh Lord unto me true faith, the hope of my life, and perfec charity, to declare thy wonders. Let us pray: then say the Oration following:

12 Oh God my God, who from the beginning hast Created all things out of nothing, and reformest all things by thy Spirit; restore my Conscience, and heal my understanding, that I may glorify thee in all my thoughts, words and deeds; through him who liveth and reigneth with thee forever, Amen.

13 Now in the Name of Christ, on the first day of the Month, in which thou wouldst acquire Memory, Eloquence and Understanding, and stability thereof, with a perfect, good and contrite Heart, and sorrow for thy sins committed; thou maist begin to pronounce these Orations following, which appertain to the obtaining of Memory and all Sciences, and which were composed and delivered by the Angel to Solomon, from the hand of God.

14 The first and last Oration of this Art is Alpha and Omega: Oh God omnipotent, &c.

15 This following is an Oration of four Languages, which is this: Hely, Schemat, Azatan, honiel sichut, tam, imel, Iatatandema, Jetromiam, Theos: Oh Holy and strong God, Hamacha, mal, Gottneman, Alazaman, zay, zojeracim, Lam hay, Masaraman, grenst zamach, heliamat, seman, selmar, yetrosaman muchaer, vesar, hasarian Azaniz, Azamet, Amathemach, hersomini. And thou most Holy and just God, incomprehensible in all thy works, which are Holy just and good; Magol, Achelmetor, samelsace, yana,

16 Eman, and cogige, maimegas, zemmael, Azanietan, tllebatha sacraman, reonas, grome, zebaman, xeyhoman, zeonoma, melas, heman, hathoterma, yatarmam, semen, semetary, Amen. This Oration ought to follow the first of the ten above written.

17 This is to follow the third Oration above: I confess, O Theos hazamagielgezuzan, sazaman, Sathaman, getormantas, salathiel, nesomel, megal, unieghama, yazamir, zeyhaman, hamarnal amna, nisza, deleth, hazamaloth, moy pamazathoran, hanasuelnea, sacromomem, gegonoman, zaramacham Cades bachet girtassoman, gyseton palaphatos halathel Osachynan machay, Amen.

18 This is a true and approved experiment, to understand all Arts and secrets of the World, to find out and dig up minerals and treasure; This was revealed by the Heavenly Angel in this Notory Art. For this Art doth also declare things to come, and rendereth the sense capable of all Arts in a short time, by the Divine use thereof.

19 We are to speak also of the time and place. First therefore, all these precepts are to be observed and kept; and the Operator ought to be clean, chaste, to repent of his sins, and earnestly desire to cease from sinning as much as may be; and so let him proceed, and every work shall be investigated into him, by the Divine Ministery.

20 When thou wilt operate in the new Moon, kneeling say this verse: Lift up the light of thy Countenance upon us, Oh God, and forsake us not, Oh Lord our God. Then say three times the Pater Noster: And afterwards let him vow unto God that he will never commit wilfull perjury, but alwayes persist in faith.

20.2 This being done, at night say with bended knees before thy bed; Our help is in the Name of the Lord, &c. and this Psalm; Whoso dwelleth under the shadow of the wings of the most high, to the end; and the Lords Prayer, and the Prayer following.

21 Theos Pater vehamans; God of Angels, I Pray and invocate thee by thy most Holy Angels Eiphamasay, Gelomiros, Gedo bonay, Saranana, Elomnia, and by all the Holy Names, by us not to be pronounced, which are these: do. el. xpnkhtligyy. not to be spoken, or comprehended by humane sense; I beseech thee, cleanse my Conscience with the Splendor of thy Name; illustrate and confirm my understanding with the sweet savour of thy Holy Spirit: Oh Lord Adorne my Soul, that I may understand and perfectly remember what I hear; reform my Heart, and restore my Heart, and restore my sense Oh Lord God, and heal my bowels: open my mouth most merciful God, and frame and temper my Tongue to the praise and glory of thy Name, by thy glorious and unspeakable Name.

22 O Lord, who art the Fountain of all goodness, and original of all piety, have patience with me, and give unto me a true understanding, to know whatsoever is fitting for me, and retain the same in Memory: thou who dost not presently Judge a sinner, but mercifully expectest repentance; I beseech thee, though unworthy, to wash away the filth of my sins and wickedness, and grant me my petitions, to the praise and glory of thy Holy Name; who liveth and reignest one God in perfect Trinity, World without end, Amen.

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SOME OTHER PRECEPTS TO BE OBSERVED IN THIS WORK

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1 Fast the day following with bread and water, and give Almes; if it be the Lords day, then give double Almes; be clean in body and mind; both thy self, and put on clean Cloaths.

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THE PROCESSE FOLLOWS

✦

1 When thou wilt Operate concerning any difficult Probleme or Question, with bended knees, before thy bed, make Confession unto God the Father; and having made the Confession, say this Oration.

2 Send Oh Lord thy wisdome to assist me, that it may be with me, and labour with me, and that I may alwayes know what is acceptable before thee; And that unto me N. may be manifested the truth of this question or Art.

3 This being done, Thrice in the day following, when thou risest, give thanks to God Almighty, saying; Glory and honour, and benediction be unto him that sitteth on the Throne, and that liveth for ever and ever, Amen. with bended knees and stretched out hands.

4 But if thou desirest to understand any book, ask of some that hath knowledge therein, what that book treateth of: This being done, open the book, and read in it, and operate as at first three times, and always when thou goest to sleep, write Alpha and Omega, and afterwards sleep on thy right side, putting the palme of thy hand under thy Ear, and thou shalt see in a dream all things thou desirest; And thou shalt hear the voice of one informing and instructing thee in that book, or in any other faculty wherein thou wilt operate: And in the morning, open the book, and read therein; and thou shalt presently understand the same, as if thou hadst studyed in it a long time: And alwayes remember to give thanks to God, as aforesaid.

5 Afterwards on the first day say this Oration: Oh Father, Maker of all Creatures; by the unspeakable power wherewith thou hast made all things, stir up the same power, and come and save me, and protect me from all adversity of Soul and Body, Amen. Of the Son, say, O Christ, Son of the living God, who art the Splendor and Figure of light, with whom there is no alteration nor shadow of change; Thou Word of God most high, thou wisdome of the Father; open unto me, thy unworthy servant N., the veins of thy saving Spirit, that I may wisely understand retain in Memory, and declare all thy wonders: Oh wisdome, who proceedest out of the mouth of the most high, powerfully reaching from end to end, sweetly disposing of all things in the World, come and teach me the way of prudence and wisdome.

6 Oh Lord which didst give thy Holy Spirit to thy Disciples, to teach and illuminate their Hearts, grant unto me, thy unworthy servant N. the same Spirit, and that I may alwayes rejoyce in his consolation.

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OTHER PRECEPTS

✦

1 Having finished these Orations, and given Almes, when thou entrest into thy Chamber, devoutly kneel down before thy bed, saying this Psalm: Have mercy upon me, O God, according to the multitude of thy great mercies, &c. and, In thee Oh Lord have I trusted, &c. Then rise up, and go to the wall, and stretch forth thy hands, having two nayles fixed, upon which thou maist stay up thy hands, and say this Prayer following with great devotion: O God, who for us miserable sinners didst undergo the painful death upon the Crosse; to whom also Abraham offer'd up his Son Isaac; I thy unworthy servant, a sinner perplexed with many evils, do this day offer up and Sacrifice unto thee my Soul and Body, that thou maist infuse into me thy Divine wisdome, and inspire me with the Spirit of Prophesy, wherewith thou didst inspire the Holy Prophets.

2 Afterwards say this Psalm; Oh Lord incline thine Ears unto my words, &c. and add, The Lord is my Shepherd, and nothing shall I want: he shall set me down in green pastures, his servant N., he shall lead me upon the waters of refreshment, he coverteth my Soul, and leadeth me N., upon the paths of his righteousness for his Holy Name: Let my evening Prayer ascend up into thee Oh Lord, and let thy mercy descend upon me, thy unworthy servant N., protect, save, blesse, and sanctify me, that I may have a shield against all the wicked darts of my enemies: defend me Oh Lord by the price of the blood of the just One, wherewith thou hast redeemed me; who livest and reignest God, whose wisdom hath laid the foundation of Heaven & formed the Earth, & placed the Sea in her bounds: and by the

going forth of thy Word hast made all Creatures, and hath formed man out of the dust of the Earth, according to his own image and likeness; who gave to Solomon, the Son of King David inestimable wisdome; hath given to the Prophets the Spirit of Prophesy, and infused into Philosophers wonderful Philosophical knowledge, confirmed the Apostles with fortitude, comforted and strengthened the Martyrs, who exalted his elect from aeternity, and provideth for them; Multiply Oh Lord God, thy mercy upon me, thy unworthy servant N., by giving me a teachable wit, and an understanding adorned with virtue and knowledge, a firm and sound Memory, that I may accomplish and retain whatsoever I endevour, through the greatness of thy wonderful Name; lift up, Oh Lord my God, the light of thy countenance upon me, that hope in thee: Come and teach me, Oh Lord God, of virtues, and shew me thy face, and I shall be safe.

3 Then add this Psalm: Unto thee Oh Lord do I lift up my Soul: Oh my God in thee do I trust; excepting that verse, Canfundantur, &c.

4 Having fulfilled these things upon the wall, descend unto thy bed, writing in thy right hand Alpha and Omega: then go to bed, and sleep on thy right side, holding thy hand under thy right Ear, and thou shalt see the greatness of God as thou hast desired. And in the morning, on thy knees, before thy bed, give thanks unto God for those things he hath revealed unto thee, I give thanks unto thee, Oh great and wonderful God, who hast given Salvation and knowledge of Arts unto me, thy unworthy servant N., and confirm this Oh God, which thou hast wrought in me, in preserving me.

5 I give thanks unto thee, O powerful Lord God, who createdst me, miserable sinner out of nothing, when I was not, and when I was utterly lost; and not redeemed, but by the precious blood of thy Son our Lord Jesus Christ; and when I was ignorant thou hast given unto me learning and knowledge: grant unto me thy unworthy servant N., O Lord Jesus Christ, that through this knowledge, I may be always constant in thy Holy service, Amen.

6 These Operations being devoutly compleated, give thanks daily with these last Orations. But when thou wouldst read, study, or dispute, say, Remember thy word unto thy servant, O Lord, in which thou hast given me hope; this is my comforter in humility. Then add these Orations: Remember me O Lord of Lords, put good words and speech into my mouth, that I may be heard efficaciously and powerfully, to the praise, glory, and honor of thy glorious Name, which is Alpha and Omega, blessed forever, World without end, Amen.

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THEN SILENTLY SAY THESE ORATIONS

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1 O Lord God, that daily workest new signs and unchangable wonders, fill me with the Spirit of wisdome, understanding and Eloquence; Make my mouth as a sharp Sword, and my Tongue as an arrow elected, & confirm the words of my mouth to all wisdome: mollify the Hearts of the hearers to understand what they desire, E/senach, Tzacham, &c.

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THE MANNER OF CONSECRATING THE FIGURE OF MEMORY

✦

1 It ought to be consecrated with great faith hope and charity; and being consecrated, to be kept and used in Operation as followeth.

2 On the first day of the new Moon, having beheld the new Moon, put the Figure under your right Ear, and so consequently every other night, and seven times a day; the first hour of the morning say this Psalm, Qui habitat, &c. throughout; and the Lords Prayer once, and this Oration Theos Patyr once in the first hour of the day: then say this Psalm, Confitebor tibi Domine, &c. and the Lords Prayer twice, and the Oration Theos Patyr twice. In the third hour of the day say this Psalm Benedicicat anima mea Dominum, &c. the Lords Prayer thrice, and the Oration Theos Patyr.

3 In the sixth hour say this Psalm: Appropinquet deprecato mea in conspectu tuo Domine, secundun eloquium tuum.

4 Grant unto me Memory, and hear my voyce according to thy great mercy, and according unto thy word grant Eloquence, and my lips shall shew forth thy majesty, when thou shalt teach me thy Glory: Gloria patria, &c. Say the Lords Prayer nine times, and Theos Patyr.

5 In the nineth hour say the Psalm Beati immaculati in via; the Lords Prayer 12 times, and Theos Patyr.

6 In the Evening say this Psalm, Deus misereatur nostri: the Lords Prayer 15 times, and Theos Patyr as often.

[7] The last hour say this Psalm, Deus Deus meus respice in me, &c., and Deus in adjutorium meum intende, and te Deum Laudamus; the Lords Prayer once, and Theos Patyr: then say the Oration following twice.

[8] O God, who hast divided all things in number, weight, and measure, in hours, nights and dayes; who countest the number of the Stars, give unto me constancy and virtue, that in the true knowledge of this Art N., I may love thee, who knows the gifts of thy goodness, who livest and reignest, &c.

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FOUR DAYS THE FIGURE OF MEMORY OUGHT TO BE CONSECRATED WITH THESE ORATIONS

✦

1 O Father of all Creatures, of the Sun and the Moon.

2 Then on the last day let him bath himself, and put on clean garments, and clean Ornaments, and in a clean place, suffumigate himself with Frankincense, and come in a convenient hour in the night with a light kindled, but so that no man may see thee; and before the bed upon your knees, say this Oration with great devotion.

3 O most great and most Holy Father, seven or nine times: then put the Figure with great reverence about your Head; and sleep in the bed with clean linen vestments, and doubt not but you shall obtain whatsoever you desire: for this hath been proved by many, to obtain such coelestial secrets of the Heavenly Kingdom are granted,

4 Amen.

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THE ORATION FOLLOWING OUGHT TO BE SAID AS YOU STAND UP

✦

1 O great God, Holy Father, most Holy Sanctifier of all Saints, three and one, most high King of Kings, most powerful God Almighty, most glorious and most wise Dispenser, Moderator, and Governour of all Creatures, visible and invisible: O mighty God, whose terrible and most mighty Majesty is to be feared, whose omnipotency the Heaven, the Earth, the Sea, Hell, and all things that are therein, do admire, reverence, tremble at, and obey.

2 O most powerful, most mighty, and most invincible Lord God of Sabaoth: O God incomprehensible; the wonderful Maker of all things, the Teacher of all learning, Arts and Sciences; who mercifully Instructest the humble and meek: O God of all wisdome and knowledge, in whom are all Treasures of wisdome, Arts and Sciences; who art able instantly to infuse Wisdome, Knowledge and Learning into any Man; whose Eye beholdeth all things past, present, and to come; who art the daily Searcher of all hearts; through whom we are, we live and dye; who sittest upon the Cherubins; who alone seest and rulest the bottomless pit: whose Word gives Law throughout the universal World: I confess myself this day before thy Holy and glorious Majesty, and before the company of all Heavenly virtues and Potentates, praying thy glorious Majesty, invocating thy great Name, which is a Name wonderful, and above every Name, blessing thee O Lord my God: I also beseech thee, most high, most omnipotent Lord, who alone art to be adored; O thou great and dreadful God

Adonay, wonderful Dispensator of all beatitudes, of all Dignities, and goodness; Giver of all things, to whomsoever thou wilt, mercifully, aboundantly and permanently: send down upon me this day the gift of the grace of thy Holy Spirit.

3 And now O most merciful God, who hast created Adam the first man, according to thy image and likeness; fortify the Temple of my body, and let thy Holy Spirit descend and dwell in my Heart, that I may shine forth the wonderful beams of thy Glory: as thou hast been pleased wonderfully to operate in thy faithful Saints; So O God, most wonderful King, and eternal glory, send forth from the seat of thy glorious Majesty a seven-fold blessing of thy grace, the Spirit of Wisdome and Understanding, the Spirit of fortitude and Counsel, the Spirit of knowledge and Godliness, the Spirit of fear and love of thee, to understand thy wonderful Holy and occult mysteries, which thou art pleased to reveal, and which are fitting for thine to know, that I may comprehend the depth, goodness, and inestimable sweetness of thy most immense Mercy, Piety and Divinity.

4 And now O most merciful Lord, who didst breathe into the first Man the breath of life, be pleased this day to infuse into my Heart a true perfect perceiving, powerful and right understanding in all things; a quick, lasting, and indeficient Memory, and efficacious Eloquence; the sweet, quick and piercing grace of thy Holy Spirit, and of the multitude of thy blessings, which which thou bountifully bestowest: grant that I may despise all other things, and glorify thee alone, the God of all things, the only true and perfec good, that I may forever glorify, praise, adore, bless, and mag-

nify thee the King of Kings, and Lord of Lords; and alwayes set forth thy praise, mercy and omnipotency: that thy praise may alwayes be in my mouth, and my Soul may be inflamed with thy Glory for ever before thee.

5 O thou, who art God omnipotents, King of all things, the greatest peace and perfectest wisdome, ineffable and inestimable sweetness and delight, the unexpressable joy of all good, the desire of all the blessed, their life, comfort, and glorious end; who was from eternity, and is and ever shall be virtue invincible, without parts or passions; Splendor and glory unquenchable; benediction, honor, praise, and venerable glory before all Worlds, since and everlastingly time without end, Amen.

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THE FOLLOWING ORATION HATH POWER TO EXPELL ALL LUSTS

✦

1 O Lord, Holy Father, omnipotent aeternal God, of inestimable mercy and immense goodness; O merciful Jesus Christ, repairer and restorer of mankind; O Holy Ghost, comforter and love of the faithful: who holdest all the Earth in thy fingers, and weighest all the Mountains and Hills in the World; who dost wonders past searching out, whose power there is nothing can resist, whose wayes are past finding out: defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and repress in me by thy power all the sparks of lust and fornication, that I may more intentively love thy works, and that the virtue of the Holy Spirit may be increased in me, among the saving gifts of thy faithful, to the comfort and salvation of my Heart, Soul, and Body.

2 O most great and most Holy God, Maker, Redeemer, and Restorer of Mankind; I am thy servant, the Son of thy hand-maid, and the work of thy hands: O most merciful God and Redeemer, I cry and sigh before the sight of thy great Majesty, beseeching thee, with my whole Heart, to restore me, a miserable sinner, and receive me to thy great mercy; give me Eloquence, Learning, and Knowledge, that those that shall hear my words, they may be mellifluous in their Hearts; that seeing and hearing thy wisdome, the proud may be made humble, and hear and understand my words with great humility, and consider the greatness and goodness of thy blessings, who livest and reignest now and forever, Amen.

[3] Note, that if you desire to know anything that you are ignorant of, especially of any Science, read this Oration: I confess myself to thee this day, O God the Father of Heaven and Earth, three times; and in the end express for what you desire to be heard; afterwards, in the Evening when you go to bed, say the Oration Theos throughout, and the Psalm Qui Haditat, with this versicle, Emitte Spiritum; and go to sleep, and take the Figure for this purpose, and put it under the right Ear: and about the second or third hour of the night, thou shalt see thy desires, and know without doubt that which thou desirest to find out: and write in thy right hand Alpha and Omega, with the sign of the Cross, and put that hand under thy right Ear, and fast the day before; only once eating such meat as is used on fasting dayes.

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