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Witchcraft and Wicca

Three Books of Occult Philosophy — Book II

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Heinrich Cornelius Agrippa (English translation by "J. F.")

J. F. (1651)

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About:

The second of the Three Books of Occult Philosophy by Heinrich Cornelius Agrippa (Cologne, 1533), the great synthesis of Renaissance magic. Book I, on natural magic, is also in Une Sacra.

This book deals with "celestial" or mathematical magic: the power of the numbers one to twelve, the letters and their relation to the planets, harmony and the music of the spheres, the proportions of the human body, the magic squares of the planets, astrological images and rings, and the soul of the world.

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I. OF THE NECESSITY OF MATHEMATICALL LEARNING, AND OF THE MANY WONDERFULL WORKS WHICH ARE DONE BY MATHEMATICALL ARTS ONLY

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The Doctrines of Mathematicks are so necessary to, and have such an affinity with Magick, that they that do profess it without them, are quite out of the way, and labour in vain, and shall in no wise obtain their desired effect.

For whatsoever things are, and are done in these inferior naturall vertues, are all done, and governed by number, weight, measure, harmony, motion, and light. And all things which we see in these ours, have root, and foundation in them: yet nevertheless without naturall vertues, of Mathematicall Doctrines only works like to naturals can be produced, as Plato saith, a thing not partaking of truth or divinity, but certain Images kin to them, as bodies going, or speaking, which yet want the Animall faculty, such as were those which amongst the Ancients were called Dedalus his Images, and αυτόματα, of which Aristotle makes mention, viz. the threefooted Images of Vulcan, and Dedalus, moving themselves, which Homer saith came out of their own accord to exercise, and which we read, moved themselves at the feast of Hiarba the Philosophicall Exerciser: As also that golden Statues performed the offices of Cup bearers, and Carvers to the guests.

Also we read of the Statues of Mercury, which did speak, and the wooden Dove of Arthita, which did fly, and the miracles of Boethius, which Cassiodorus made mention of, viz. Diomedes in Brass, sounding a Trumpet, and a brazen Snake hissing, and pictures of birds singing most sweetly.

Of this kind are those miracles of Images which proceed from Geometry, and Opticks, of which we made some mention in the first book, where we spoke of the Element of Aire, So there are made gla{{ls}ses, some Concave, others of the form of a Columne, making the representations of things in the Aire seem like shadows at a distance: of which sort Apollonius, and Vitellius in their Books De Perspectiva, and Speculis, taught the making, and the use.

And we read that Magnus Pompeius brought a certain glass amongst the spoils from the East, to Rome, in which were seen Armies of Armed men. And there are made certain transparent glasses, which being dipped in some certain juices of Hearbs, and irradiated with an artificiall light, fill the whole Aire round about with visions.

And I know how to make reciprocall glasses, in which the Sun shining, all things which were illustrated by the raies thereof are apparently seen many miles off.

Hence a Magician, expert in naturall Philosophy, and Mathematicks, and knowing the middle sciences consisting of both these, Arithmatick, Musick, Geometry, Opticks, Astronomie, and such sciences that are of weights, measures, proportions, articles, and joynts, knowing also Mechanicall Arts resulting from these, may without any wonder, if he ex-

cell other men in Art, and wit, do many wonderfull things, which the mosst prudent, and wise men may much admire. Are there not some reliques extant of the Ancients works, viz.

Hercules, and Alexanders pillars, the gate of Caspia made of brass, and shut with Iron beams, that it could by no Wit or Art, be broken? And the Pyramis of Julius Cæsar erected at Rome neer the hill Vaticanus, and Mountains built by Art in the middle of the Sea, and Towers, and heaps of Stones, such as I saw in England put together by an incredible Art.

And we read in faithfull Historians, that in former times Rocks have been cut off, and Vallies made, and Mountains made into a Plain, Rocks have been digged through, Promontories have been opened in the Sea, the bowels of the Earth made hollow, Rivers divided, Seas joyned to Seas, the Seas restrained, the bottome of the Sea been searched, Pools exhausted, Fens dryed up, new Islands made, and again restored to the continent, all which, although they may seem to be against nature, yet we read have been done, and we see some reliques of them remaining till this day, which the vulgar say were the works of the divell, seeing the Arts, and Artificers thereof have been dead out of all memory, neither are there any that care to understand, or search into them.

Therefore they seeing any wonderfull sight, do impute it to the divell, as his work, or think it is a miracle, which indeed is a work of naturall, or Mathematicall Philosophy.

As if anyone should be ignorant of the vertue of the Loadstone, and should see heavy Iron drawn upwards, or hanged in the Aire (as we read

the Iron Image of Mercury did long since as Treveris hang up in the middle of the Temple by Loadstones, this verse attesting the same.

The Iron white rod-bearer flies i' th' Aire.

The like to which we read was done concerning the image of the Sun at Rome, in the Temple of Serapis) would not such an ignorant man, I say, presently say it is the work of the divell? But if he shall know the vertue of the Loadstone to the Iron, and shall make triall of it, he presently ceaseth to wonder, and doth no more scruple it to be the work of nature.

But here it is convenient that you know, that as by naturall vertues we collect naturall vertues, so by abstracted, mathematicall, and celestiall, we receive celestiall vertues, as motion, life, sense, speech, southsaying, and divination, even in matter less disposed, as that which is not made by nature, but only by art.

And so images that speak, and foretell things to come, are said to be made, as William of Paris relates of a brazen head made under the rising of Saturn, which they say spake with a mans voice. But he that will choose a disposed matter, and most fit to receive, and a most powerfull agent, shall undoubtedly produce more powerfull effects.

For it is a generall opinion of the Pythagoreans, that as Mathematicall things are more formall then Naturall, so also they are more efficacious: as they have less dependence in their being, so also in their operation.

But amongst all Mathematicall things, numbers, as they have more of form in them, so also are more efficacious, to which not only Heathen

Philosophers, but also Hebrew, and Christian Divines do attribute vertue, and efficacy, as well to effect what is good, as what is bad.

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II. OF NUMBERS, AND OF THEIR POWER, AND VERTUE

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SEverinus Boethius saith, that all things which were first made by the nature of things in its first Age, seem to be formed by the proportion of numbers, for this was the principall pattern in the mind of the Creator.

Hence is borrowed the number of the Elements, hence the courses of times, hence the motion of the Stars, and the revolution of the heaven, and the state of all things subsist by the uniting together of numbers. Numbers therefore are endowed with great and vertues.

For it is no wonder, seeing there are so many, and so great occult vertues in naturall things, although of manifest openations, that there should be in numbers much greater, and more occult, and also more wonderfull, and efficacious, for as much as they are more formall, more perfect, and naturally in the celestialls, not mixt with separated substances; and lastly, having the greatest, and most simple commixtion with the Idea's in the mind of God, from which they receive their proper, and most efficacious vertues: wherefore also they are of more force, and conduce most to the obtaining of spirituall, and divine gifts, as in naturall things, elementary qualities are powerfull in the transmuting of any elementary thing.

Again, all things that are, and are made, subsist by, and receive their vertue from numbers. For time consists of number, and all motion, and action, and all things which are subject to time, and motion.

Harmony also, and voices have their power by, and consist of numbers, and their proportions, and the proportions arising from numbers, do by lines, and points make Characters, and figures: And these are proper to Magicall operations, the middle which is betwixt both being appropriated by declining to the extreams, as in the use of letters.

And lastly, all species of naturall things, and of those things which are above nature, are joyned together by certain numbers: which Pythagoras seeing, saith, that number is that by which all things consist, and distributes each vertue to each number.

And Proclus saith, Number hath alwaies a being: Yet there is one in voyce, another in the proportion of them, another in the soul, and reason, and another in divine things. But Themistius, and Boethius, and Averrois the Babilonian, together with Plato, do so extoll numbers, that they think no man can be a true Philosopher without them.

Now they speak of a rationall, and formall number, not of a materiall, sensible, or vocall, the number of Merchants buying, and selling, of which the Pythagoreans, and Platonists, and our Austin make no reckoning, but apply it to the proportion resulting from it, which number they call naturall, rationall, and formall, from which great mysteries flow, as well in naturall, as divine, and heavenly things. By it is there a way made for the searching out, and understanding of all things knowable.

By it the next access to naturall prophesying is had: and the Abbot Joachim proceeded no other way in his Prophecies, but by formall numbers.

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III. HOW GREAT VERTUES NUMBERS HAVE, AS WELL IN NATURALL THINGS, AS IN SUPERNATURALL

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THat there lyes wonderfull efficacy, and vertue in numbers, as well to good as to bad, not only most eminent Philosophers do unanimously teach, but also Catholike Doctors, and especially Hierom, Austin, Origen, Ambrose, Gregory of Nazianzen, Athanasius, Basilius, Hilarius, Rubanus, Bede, and many more confirm.

Hence Hilarius in his Commentaries upon the Psalms, testifies that the seventy Elders, according to the efficacy of numbers, brought the Psalms into order. Rabanus also, a famous Doctor, composed an excellent book of the vertues of numbers: But now how great vertues numbers have in nature, is manifest in the hearb which is called Cinquefoil, i.e. five leaved Grass; for this resists poysons by vertue of the number of five; also drives away divells, conduceth to expiation; and one leafe of it taken twice in a day in wine, cures the Feaver of one day: three the tertian Feaver: foure the quartane.

In like manner four grains of the seed of Turnisole being drunk, cures the quartane, but three the tertian. In like manner Vervin is said to cure Feavers, being drunk in wine, if in tertians it be cut from the third joynt, in quartans from the fourth. A Serpent, if he be once struck with a Spear, dieth, if twice, recovers strength.

These and many such as these are read, and testified in divers Authors. We must know now whence these are done, which certainly have a cause, which is a various proportion of various numbers amongst themselves.

There is also a wonderfull experiment of the number of seven, that every seventh male, born without a female coming betwixt, hath power to cure the Kings evill by his touch alone, or word.

Also every seventh daughter that is born, is said wonderfully to help forward the birth of children: neither is the naturall number here considered, but the formall consideration that is in the number.

And let that which we spake before, be alwaies kept in mind, viz. that these powers are not in vocall, or numbers of merchants buying, and selling, but in rationall, formall, and naturall; These are distinct mysteries of God, and nature.

But he that knows how to joyn together the vocall numbers, and naturall with divine, and order them into the same harmony, shall be able to work and know wonderfull things by numbers; the Pythagorians profess that they can prognosticate many things by the numbers of names, in which truly, unless there did ly a great mysterie, ' John had not said in the Revelation, He which hath understanding, let him compute the number of the name of the beast, which is the number of a man, and this is the most famous manner of computing amongst the Hebrews, and Cabalists, as we shall shew afterwards.

But this you must know, that simple numbers signifie Divine things: numbers of ten; Celestiall numbers of an hundred; terrestriall numbers of

a thousand; those things that shall be in a future age.

Besides, seeing the parts of the mind are according to an Arithmeticall Mediocrity, by reason of the identity, or equality of excess, coupled together. But the body, whose parts differ in their greatness, is according to a Geometricall mediocrity, compounded: But an animall consists of both, viz. soul and body, according to that mediocrity, which is sutable to harmony: Hence it is that numbers do work very much upon the soul, figures upon the body, and harmony upon the whole animall.

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IV. OF UNITY, AND THE SCALE THEREOF

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Now let us treat particularly of numbers themselves: and because number is nothing els but a repetition of Unity, let us first consider Unity it self. For Unity doth most simply go through every number, and is the common measure, fountain, and originall of all numbers, contains every number joyned together in it self intirely, the beginner of every multitude, alwayes the same, and unchangable: whence also being multiplyed into it self, produceth nothing but it self: it is indivisible, void of all parts: But if it seem at any time to be divided, it is not cut, but indeed Multiplied into Unities: yet none of these Unities is greater or lesser then the whole Unity, as a part is less than the whole: It is not therefore Multiplyed into parts, but into it self: Therefore some called it concord, some piety, and some friendship, which is so knit, that it cannot be cut into parts.

But Martianus, according to the opinion of Aristotle saith, it is named Cupid, because it is made one alone, and will alwaies bewail it self, and beyond it self it hath nothing, but being void of all haughtiness, or coupling, turns its proper heats into it self.

It is therefore the one beginning, and end of all things, neither hath it any beginning, or end it self: Nothing is before one, nothing is after one, and beyond it is nothing, and all things which are, desire that one, because all things proceeded from one, and that all things may be the same, it is necessary that they partake of that one: And as all things proceeded of one

into many things, so all things endeavour to return to that one, from which they proceeded; it is necessary that they should put off multitude.

One therefore is referred to the high God, who seeing he is one, and innumerable, yet creates innumerable things of himself, and contains them within himself. There is therefore one God, one world of the one God, one Sun of the one world, also one Phoenix in the World, one King amongst Bees, one Leader amongst Flocks of Catel, one Ruler amongst heards of Beasts, & Cranes follow one, and many other Animalls honour Unity; Amongst the Members of the body there is one Principal by which all the rest are guided, whether it be the head, or (as some will) the heart.

There is one Element overcoming, and penetrating all things, viz. Fire. There is one thing created of God, the subject of all wondring, which is on Earth, or in Heaven, it is actually Animal, Vegetable, and Minerall, every where found, known by few, called by none by its proper name, but covered with figures, and Riddles, without which neither Alchymie, nor Naturall Magick, can attain to their compleat end, or perfection.

From one man, Adam, all men proceed, from that one all become mortall, from that one Jesus Christ they are regenerated: and as saith Paul, one Lord, one Faith, one Baptism, one God, and Father of all, one mediator betwixt God and man, one most high Creator, who is over all, by all, and in us all.

For there is one Father, God, from whence all, and we in him: one Lord Jesus Christ, by whom all, and we by him: one God Holy Ghost, into whom all, and we into him. In the exemplary world. | | One Divine es-

sence, the fountain of all vertues, and power, whose name is expressed with one most simple Letter.

In the intellectuall world. | The soul of the world. | One supreme Intelligence, the first Creature, The fountain of lives.

In the Celestial world. | The Sun. | One King of Stars, fountain of life.

In the Elementall world. | The Philosophers Stone. | One subject, and instrument of all vertues, naturall, and supernaturall.

In the lesser world. | The Heart. | One first living, and last dying.

In the infernall world. | Lucifer. | One Prince of Rebellion, of Angels, and darkness.

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V. OF THE NUMBER OF TWO, AND THE SCALE THEREOF

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The first Number is of two, because it is the first Multitude, it can be measured by no number besides unity alone, the common measure of all Numbers: It is not compounded of Numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded: The Number of three is called the first Number uncompounded: But the Number of two is the first branch of unity, and the first procreation: Hence it is called generation, and Juno, and an imaginable Corporation, the proof of the first motion, the first form of parity: the number of the first equality, extremity, and distance betwixt, and therefore of peculiar equity, and the proper act thereof, because it consists of two equally poysed: and it is called the Number of Science, and Memory, and of light, and the number of man, who is called another, and the lesser World: it is also called the number of charity, and mutuall love, of marriage, and society, as it is said by the Lord, Two shall be one flesh.

And Solomon saith: It is better that two be together then one, for they have a benefit by their mutuall society: If one shall fall, he shall be supported by the other. Wo to him that is alone, because when he falls he hath not another to help him: and if two sleep together, they shall warm one the other; how shall one be hot alone? And if any prevaile against him, two resist him.

And it is called the number of Wedlock and Sex; for there are two sexes, Masculine, and Feminine: and two Dovess bring forth two Eggs, out of the first of which is hatched the Male, out of the second the Female. It is also called the midle, that is capable, that is good, and bad, partaking, and the beginning of division, of Multitude, and distinction, and signifies matter.

This is also sometimes the number of discord, and confusion, of misfortune, and uncleanness, whence Saint Hierom against Jovianus saith, that therefore it was not spoken in the second day of the creation of the world, and God said, That it was good, because the number of two is evill.

Hence also it was, that God commanded that all unclean Animals should go into the Ark by couples: because as I said, the number of two, is a number of uncleanness, and it is most unhappy in their Soothsayings, especially if those things, from whence the Soothsaying is taken, be Saturnall, or Martiall, for these two are accounted by the Astrologers unfortunate.

It is also reported, that the number of two doth cause apparitions of Ghosts, and fearfull Goblins, and bring mischiefs of evill spirits to them that travell by night.

Pythagoras (as Eusebius reports) said, that Unity was God, and a good intellect; and that Duality was a Divell, and an evill intellect, in which is a materiall multitude: wherefore the Pythagoreans say, that two is not a number, but a certain confusion of unities.

And Plutarke writes, that the Pythagorians called unity Apollo, and two, strife, and boldness; and three, Justice, which is the highest perfection, and

is not without many mysteries.

Hence there were two Tables of the Law in Sina, two Cherubins looking to the Propitiatory in Moses, two Olives dropping oyle, in Zachariah, two natures in Christ, Divine, and Humane; Hence Moses saw two appearances of God, viz. his face, and back-parts, also two Testaments, two commands of Love, two first dignities, two first people, two kinds of Spirits, good and bad, two intellectuall creatures, an Angell, and soul, two great lights, two Solstitia, two equinoctials, two poles, two Elements, producing a living soul, viz. Earth, and Water. The Scale of the Number of two.

In the exemplary world. | | The names of God expressed with two letters.

In the Intellectuall world. | An Angell. | The Soul. | Two intelligible substances.

In the Celestiall world. | The Sun. | The Moon | Two great lights.

In the Elementary world. | The Earth. | The Water. | Two Elements producing a living soul.

In the lesser world. | The Heart. | The Brain. | Two principall seats of the soul.

In the Infernall soul. | Beemeth, Weeping. | Leviathan, gnashing of teeth. | Two chief of the divels., Two things which Christ threatens to the damned.

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VI. OF THE NUMBER OF THREE, AND THE SCALE THEREOF

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The number of three is an incompounded number, a holy number, a number of perfection, a most powerfull number. For there are three persons in God, there are three Theologicall vertues in Religion. Hence it is that this number conduceth to the Ceremonies of God, and Religion, that by the solemnity of which, prayers, and sacrifices are thrice repeated. Whence Virgil sings,

Odd numbers to the God delightfull are.

And the Pythagorians use it in their sanctifications, and purifications, whence in Virgil,

The same did cleanse, and wash with Water pure Thrice his companions ----

And it is most fit in bindings, or ligations, hence that of Virgil,

<nowiki>----- I walk around</nowiki> First with these threads, which three, and severall are, 'Bout th' Altar thrice I shall thy image bear.

And a little after;

Knots, Amaryllis, tye, of colours three, Then say, these bonds I knit, for Venus be.

And we read of Medea.

She spake three words, which caus'd sweet sleep at will, The troubled Sea, the raging Waves stand still.

And in Pliny it was the cusome in every medicine to spit with three deprecations, and hence to be cured. The number of thee is perfected with three Augmentations, long, broad, and deep, beyond which there is no progression of dimension, whence the first number is called square.

Hence it is said that to a body that hath three measures, and to a square number, nothing can be added. Wherefore Aristotle in the beginning of his speeches concerning Heaven, cals it as it were a Law, according to which all things are disposed. For Corporeall, and spirituall things consist of three things, viz. beginning, middle, and end.

By three (as Tresmegistus saith) the world is perfected: Hemarmene {so the L}, necessity, and order (i.e.) concurrence of causes, which many call fate, and the execution of them to the fruit, or increase, and a due distribution of the increase. The whole measure of time is concluded in three, viz.

Past, present, to come; All magnitude is contained in three; line, superficies, and body, every body consists of three Intervals, length, bredth, thickness. Harmony contains three consents in time, Diapason, Hemiolion, Diatessaron. There are three kinds of souls, Vegetative, sensitive, and intellectuall.

And as saith the Prophet, God orders the world by number, weight, and measure, and the number of three is deputed to the Ideall forms thereof, as the number two is to the procreating matter, and unity to God the maker of it.

Magicians do constitute three Princes of the world, Oromasis, Mitris, Araminis (i.e.) God, the Mind, and the Spirit. By the three square or solid, the three numbers of nine of things produced are distributed, viz. of the supercelestiall into nine orders of Intelligencies: of Celestiall into nine Orbs: of inferiours into nine kinds of generable, and corruptible things.

Lastly in this ternall Orb, viz. twenty seven, all Musical proportions are included, as Plato, and Proclus, do at large discourse. And the number of three hath in a harmony of five, the grace of the first voyce. Also in Intelligencies there are three Hierarchies of Angelicall spirits. There are three powers of Intellectuall creatures, memory, mind, and will.

There are three orders of the blessed, viz. of Martyrs, Confessors, and Innocents. There are three quaternions of Celestiall Signs, viz. Of fixt, moveable, and common, as also of houses, viz. centers, succeeding, and falling. There are also three faces, and heads in every Sign, and three Lords of each triplicity. There are three fortunes amongst the Planets.

Three graces amongst the Goddesses. Three Ladies of destiny amongst the infernall crew. Three Judges. Three furies. Three-headed Cerberus. We read also of a thrice double Hecate. Three moneths of the virgin Diana. Three persons in the supersubstantiall Divinity. Three times, of Nature, Law, and Grace. Three Theologicall vertues, Faith, Hope, and Charity.

Jonas was three days in the Whales belly; and so many was Christ in the grave. The Scale of the Number of three.

In the Original world. | The Father | שדי, Sadai, The Son. | The Holy Ghost | The name of God with three letters.

In the Intellectuall world. | Supreme., Innocents. | Midle, Martyrs. | Lowest of all, Confessors. | Three Hierarchies of Angels., Three degrees of the blessed.

In the Celestiall world. | Moveable., Corners., Of the day. | Fixt, Succeeding., Nocturnall. | Common., Falling., Partaking. | Three quaternions of Signs., Three quaternions of houses., Three Lords of the Triplicities.

In the Elementary world. | Simple. | Compounded. | Thrice compounded. | Three degrees of Elements.

In the lesser world. | The head, in which the Intellect grows, answering to the intellectuall world. | The breast, where is the heart, the seat of life, answering to the Celestiall world. | The belly, where the faculty of generation is, and the genitall members, answering the Elemental world. | Three parts, answering the three-fold world.

In the infernal world. | Alecto., Minos., Wicked. | Megera., Acacus., Apostates. | Ctesiphone., Rhadamantus., Infidels. | Three infernall furies., Three infernall Judges., Three degrees of the damned.

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VII. OF THE NUMBER OF FOUR, AND THE SCALE THEREOF

✦

The Pythagorians call the Number of four Tetractis, and prefer it before all the vertues of Numbers, because it is the foundation, and root of all other numbers; whence also all foundations, as well in artificiall things, as naturall, and divine, are four square, as we shall shew afterwards: and it signifies solidity, which also is demonstrated by a four square figure.

For the number four is the first four square plain, which consists of two proportions, whereof the first is of one to two, the latter of two to four, and it proceeds by a double procession and proportion, viz. of one to one, and of two to two, beginning at a unity, and ending at a quaternity: which proportions differ in this, that according to Arithmatick, they are unequall to one the other: but according to Geometry are equall.

Therefore a four square is ascribed to God the Father, and also contains the mysterie of the whole Trinity: for by its single proportion, viz. by the first of one to one, the unity of the paternall substance is signified, from which proceeds one Son, equall to him; by the next procession, also simple, viz. of two to two, is signified by the second procession the Holy Ghost from both, that the Son be equall to the Father by the first procession; and the Holy Ghost be equall to both by the second procession.

Hence that superexcellent, and great name of the divine Trinity of God is written with four letters, viz.

Yod, He, and Vau; He, where it is the aspiration He, signifies the proceeding of the spirit from both: for He being duplicated, terminates both syllables, and the whole name, but is pronounced Jova, as some will, whence that Jovis of the heathen, which the Ancients did picture with four ears, whence the number four is the fountain, and head of the whole divinity.

And the Pythagorians call it the perpetuall fountain of nature: for there are four degrees in the Scale of nature, viz. to be, to live, to be sensible, to understand. There are four motions in nature, viz. ascendent, descendent, going forward, circular. There are four Corners in the heaven, viz. rising, falling, the midle of the heaven, and the bottome of it.

There are four Elements under Heaven, viz. Fire, Aire, Water, and Earth; according to these there are four triplicities in Heaven: There are four first qualities under the Heaven, viz. Cold, Heat, Driness, and Moystness, from these are the four Humours, Blood, Flegm, Choller, Melancholy.

Also the year is divided into four parts, which are Spring, Summer, Autumn, and Winter; also the wind is divided into Eastern, Western, Northern, and Southern. There are also four rivers of Paradise, and so many infernall.

Also the number four makes up all knowledge: first it fills up every simple progress of numbers with four termes, viz. with one, two, three, and four, constituting the number ten.

It fills up every difference of numbers, the first even, and conteining the first odd in it. It hath in Musick Diatessaron, the grace of the fourth voice. Also it conteins the instrument of four strings, and a Pythagorean

Diagram, whereby are found out first of all musicall tunes, and all harmony of Musick.

For Double, Treble, fourtimes double, one and halfe, one and a third part, a concord of all, a double concord of all, of five, of four, and all consonancy is limited within the bounds of the number four. It doth also contein the whole of Mathematicks in four terms, viz. point, line, superficies, and profundity.

It comprehends all natute in four terms, viz. substance, quality, quantity, and motion. Also all naturall Phylosophy, in which are the seminary vertues of nature, the naturall springing, the growing form, and the compositum. Also Metaphysick is comprehended in four bounds, viz. being, essence, vertue, and action.

Morall Phylosophy is comprehended with four vertues, viz. prudence, justice, fortitude, temperence. It hath also the power of justice: hence a fourfold law: of providence from God; fatall, from the soul of the world: of nature from Heaven: of prudence, from man. There are also four judiciary powers in all things being, viz. the intellect, discipline, opinion, and sense.

It hath also great power in all mysteries. Hence the Pythagoreans did ratifie the number four with an oath, as if it were the cheifest ground whereon their faith was grounded, and their belief might be confirmed. Hence it was called the Pythagorians oath, which is expressed in these verses.

I with pure minde by th' number four do swear That's holy, and the fountain of nature Eternall, parent of the mind -----

Also there are four rivers of Paradise; four Gospels received from four Evangalists throughout the whole Church. The Hebrews received the cheifest name of God written with four letters.

Also the Egyptians, Arabians, Persians, Magicians, Mahumitans, Grecians, Tuscans, Latines, write the name of God with only four letters, viz. thus, Theut, Alla, Sire, Orsi, Abdi, θεὸς, Esar, Deus. Hence the Lacedemonians were wont to paint Jupiter with four wings. Hence also in Orpheus his divinity, it is said that Neptunes Chariots are drawn with four horses.

There are also four kinds of divine furies, proceeding from severall deities, viz. from the Muses, Dionysius, Apollo, and Venus. Also the Prophet Ezekiel saw four beasts by the river Chobar, and four Cherubims in four wheels. Also in Daniel, four great beasts did ascend from the Sea, and four winds did fight.

And in the Revelations four beasts were full of eyes, before, and behind: standing round about the Throne of God, and four Angels, to whom was given power to hurt the Earth, and the Sea, did stand upon the four corners of the Earth, holding the four winds, that they should not blow upon the Earth, nor upon the Sea, nor upon any Tree.

The name of God with four letters. | ac}}| | In the Originall world, whence the Law of providence.

Four Triplicities or intelligible Hierarchies. | Seraphim., Cherubin., Thrones. | Dominations., Powers., Vertues. | Principalities., Archangels., Angels. | Innicents., Martyrs., Confessors. | In the Intellectual world, whence the fatall Law.

Four Angels ruling over the corners of the world. | מיכאל, Michael. | רפאל, Raphael. | גבריאל, Gabriel. | אוריאל, Uriel.

Four rulers of the Elements. | שרפ, Seraph. | כרוב, Cherub. | תרשיש, Tharsis. | אריאל, Ariel.

Four consecrated Animals. | The Lion. | The Eagle. | Man. | A Calf.

Four Triplicities of the tribes of Israel. | Dan., Asser., Nephtalim. | Jehuda., Isachar., Zabulum. | Manasse., Benjamin., Ephraim. | Reubin., Simeon., Gad.

Four Triplicities of Apostles. | Mathias., Peter., Jacob the elder. | Simon., Bartholemew., Mathew. | John., Phillip., James the younger. | Thaddeus., Andrew., Thomas.

Four Evangelists. | Mark. | John. | Mathew. | Luke.

Four Triplicities of Signs. | Aries., Leo., Sagittarius. | Gemini., Libra., Aquarius. | Cancer., Scorpius., Pisces. | Taurus., Virgo., Capricornus. | In the Celestiall world, where is the law of nature.

The Stars, and Planets, related to the Elements. | Mars, and the Sun. | Jupiter, and Venus. | Saturn, and Mercury. | The fixt Stars, and the Moon.

Four qualities of the Celestiall Elements. | Light. | Diaphanousness. | Agility. | Solidity.

Four Elements. | אש, Fire. | רוח, Ayre. | מים, Water. | עפר, Earth. | In the Elementary, where the Law of generation, and corruption is.

Four qualities. | Heat. | Moysture. | Cold. | Dryness.

Four seasons. | Summer. | Spring. | Winter. | Autumne.

Four corners of the World. | The East. | The West. | The North. | The South.

Four perfect kinds of mixt bodies. | Animals. | Plants. | Metals. | Stones.

Four kinds of Animals. | Walking. | Flying. | Swimming. | Creeping. What answer the Elements, in Plants. | Seeds. | Flowers. | Leaves. | Roots. | In the lesser world, viz. man, from whom is the Law of prudence.

What in Metals. | Gold, and Iron. | Copper, and Tin. | Quicksilver. | Lead, & Silver.

What in stones. | Bright, and burning. | Light, and transparent. | Clear, and congealed. | Heavy, & dark.

Four Elements of man. | The Mind. | The spirit. | The Soul. | The body.

Four powers of the Soul. | The Intellect. | Reason. | Phantasy. | Sense.

Four Judiciary powers. | Faith. | Science. | Opinion. | Experience.

Four morall vertues. | Justice. | Temperance. | Prudence. | Fortitude.

The senses answering to the Elements. | Sight. | Hearing. | Tast, and smel. | Touch.

Four Elements of mans body. | Spirit. | Flesh. | Humours. | Bones.

A four-fold spirit. | Animall. | Vitall. | Generative. | Naturall.

Four humours. | Choller. | Blood. | Flegme. | Melancholly.

Four Manners of complexion. | Violence. | Nimbleness. | Dulness. | Slowness.

Four Princes of divels, offensive in the Elements. | סמאל, Samael. | עזאזל, Azazel. | עזאל, Azael. | מהזאל, Mahazael. | In the infernall world, where is the Law of wrath, and punishment.

Four infernal Rivers. | Phlegeton. | Cocytus. | Styx. | Acheron.

Four Princes of spirits, upon the four angels of the world. | Oriens. | Paymon. | Egyn. | Amaymon.

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VIII. OF THE NUMBER FIVE, AND THE SCALE THEREOF

✦

The number five is of no small force, for it consists of the first even, and the first odd, as of a Female, and Male; For an odd number is the Male, and the even the Female. Whence Arithmeticians call that the Father, and this the Mother.

Therefore the number five is of no small perfection, or vertue, which proceeds from the mixtion of these numbers: It is also the just midle of the universal number, viz. ten.

For if you divide the number ten, there will be nine and one, or eight and two, or seven and three, or six and four, and every collection makes the number ten, and the exact midle alwaies is the number five, and its equidistant; and therefore it is called by the Pythagoreans the number of Wedlock, as also of justice, because it divides the number ten in an even Scale.

There be five senses in man, sight, hearing, smelling, tasting, and feeling: five powers in the soul, Vegetative, Sensitive, Concupiscible, Irascible, Rationall: five fingers on the hand: five wandering Planets in the heavens, according to which there are five-fold terms in every sign. In Elements there are five kinds of mixt bodies, viz.

Stones, Metals, Plants, Plant-Animals, Animals, and so many kinds of Animals, as men, four-footed beasts, creeping, swimming, flying. And

there are five kinds by which all things are rnade of God, viz. Essence, the same, another, sense, motion.

The Swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest, according to their age. Also this number hath great power in expiations: For in holy things it drives away Divels. In naturall things, it expels poysons.

It is also called the number of fortunateness, and favour, and it is the Seale of the Holy Ghost, and a bond that binds all things, and the number of the cross, yea eminent with the principall wounds of Christ, whereof he vouchsafed to keep the scars in his glorifyed body.

The heathen Philosophers did dedicate it as sacred to Mercury, esteeming the vertue of it to be so much more excellent then the number four, by how much a living thing is more excellent then a thing without life. For in this number the Father Noah found favour with God, and was preserved in the floud of waters.

In the vertue of this number Abraham, being an hundred years old, begat a Son of Sarah, being ninety years old, and a barren Woman, and past child bearing, and grew up to be a great people. Hence in time of grace the name of divine omnipotency is called upon with five letters.

For in time of nature the name of God was called upon with three letters. שדי Sadai: in time of the Law, the ineffable name of God was expressed with four letters יהוה insteed of which the Hebrews express אדני Adonai: in time of grace the ineffable name of God was with five letters יהשוה

Ihesu, which is called upon with no less mysterie then that of three letters ישו.

The names of God with five Letters., The names of Christ with five Letters. | אליון, אלהום, יושוה | Eloim., Elohim., Jhesu. | In the examplary world.

Five Intelligible substances. | Spirits of the first Hierarchy called Gods, or the Sons of God. | Spirits of the second Hierarchy called Intelligencies. | Spirits of the third Hierarchy, called Angels which are sent. | Souls of Celestiall bodies. | Heroes or blessed souls. | In the Intellectual world.

Five wandring Stars, Lords of the Tearms. | Saturn. | Jupiter. | Mars. | Venus. | Mercury. | In the Celestiall world.

Five kinds of corruptible things. | Water. | Aire. | Fire. | Earth. | A mixed body. | In the Elementary world.

Five kinds of mixt bodies. | Animall. | Plant. | Metall. | Stone. | Plant-animal.

Five senses. | Tast. | Hearing. | Seeing. | Touching. | Smelling. | In the lesser world.

Five Corporeall torments. | Deadly Bitterness. | Horrible howling. | Terrible darkness. | Unquenchable Heat. | A piercing stink. | In the infernall world.

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IX. OF THE NUMBER SIX, AND THE SCALE THEREOF

✦

Six is the number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect, that in the collection of its parts it results the same, neither wanting, nor abounding.

For if the parts thereof, viz. the midle, the third, and sixt part, which are three, two, one, be gathered together, they perfectly fill up the whole body of six, which perfection all the other numbers want: Hence by the Pythagorians it is said to be altogether applyed to generation, and Marriage, and is called the Scale of the world.

For the world is made of the number six, neither doth it abound, or is defective. Hence that is, because the world was finished by God the sixt day. For the sixt day God saw all the things which he had made, and they were very good. Therefore the heaven, and the earth, and all the Host thereof were finished.

It is also called the number of man, because the sixt day man was created: and it is also the number of our redemption, for the sixt day Christ suffered for our redemption: whence there is a great affinity betwixt the number six and the Cross, labour, and servitude: hence it is commanded in the Law, that in six days the work is to be done, six days Manna is to be gathered, six years the ground was to be sown, and that the Hebrew servant should serve his Master six years; six days the glory of the Lord appeared

upon Mount Sina, covering it with a cloud: the Cherubins had six wings, 6 circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctiall, & Eclipticall, six wandring Planets, Saturn, Jupiter, Mars, Venus, Mercury, the Moon, running through the latitude of the Zodiack, on both sides the Eclyptick.

There are six substantificall qualities in the Elements, viz. Sharpness, Thinness, Motion, and the contrary to these, Dulness, Thickness, Rest. There are six differences of position, Upwards, Downwards, Before, Behind, on the right side, one the left side. There are six naturall offices, without which nothing can be, viz. Magnitude, Colour, Figure, Intervall, Standing, Motion.

Also a solid Figure of any four square thing hath six superficies. There are six Tones of all harmony, viz. 5. Tones, & 2. half tones, which make one tone, which is the sixt. In the examplary world. | אל גבול אלוהים | Names of the six Letters.

In the intelligible World. | Cherubin. | Thrones. | Dominations. | Powers. | Vertues. | Six orders of Angels, which are not sent to inferiours.

In the Celestiall World. | Saturn. | Jupiter. | Mars. | Venus. | Mercury. | The Moon | Six planets wandring through the latitude of the Zodiack from the Eclyptick.

In the Elemental world. | Rest. | Thinness. | Sharpness. | Dulness. | Thickness. | Motion. | Six substantificall qualities of Elements.

In the lesser world. | The Intellect. | Memory. | Sense. | Motion. | Life. | Essence. | Six degrees of men.

In the infernall World. | Acteus. | Megalesius. | Ormenus. | Lycus. | Nicon. | Mimon. | Six divels, the authors of all calamities.

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X. OF THE NUMBER SEAVEN, AND THE SCALE THEREOF

✦

The number seaven is of various, and manifold power, for it consists of one, and six, or of two, and five, or of three and four, and it hath a Unity, as it were the coupling together of two threes: whence if we consider the severall parts thereof, and the joyning together of them, without doubt we shall confess that it is as well by the joyning together of the parts thereof, as by its fullness apart, most full of all Majesty.

And the Pythagorians call it the Vehiculum of mans life, which it doth not receive from its parts so, as it perfects by its proper right of its whole, for it contains body, and soul, for the body consists of four Elements, and is endowed with four qualities: Also the number three respects the soul, by reason of its threefold power, viz. rationall, irascible, and concupiscible.

The number seaven therefore, because it consists of three, and four, joyns the soul to the body, and the vertue of this number relates to the generation of men, and it causeth man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist.

For when the genitall seed is received in the womb of the woman, if it remain there seaven hours after the effusion of it, it is certain that it will abide there for good: Then the first seaven daye it is coagulated, and is fit to receive the shape of a man: then it produceth mature infants, which are called infants of the seaventh moneth, i.e. because they are born the seaventh moneth.

After the birth, the seaventh hour tryes whether it will live or no: for that which shall bear the breath of the aire after that hour is conceived will live. After seaven dayes it casts off the reliques of the Navell.

After twice seaven dayes its sight begins to move after the light: in the third seaventh it turns its eyes, and whole face freely. After seaven moneths it breeds teeth: After the second seaventh moneth it sits without fear of falling: After the third seaventh moneth it begins to speak: After the fourth seaventh moneth it stands strongly, and walks: after the fifth seaventh moneth it begins to refrain sucking its Nurse: After seaven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected: After the second seaventh year boys wax ripe, and then is a beginning of generation: At the third seaventh year they grow to be men in stature, and begin to be hairy, and become able, and strong for generation: At the fourth seaventh year they begin to barnish, and cease to grow taller: In the fifth seaventh year they attain to the perfection of their strength: The sixt seaven year they keep their strength; The seaventh seaventh year they attain to their utmost discretion, and wisdome, and the perfect age of men.

But when they come to the tenth seaventh year, where the number seaven is taken for a compleat number, then they come to the common tearm of life, the Prophet saying, Our age is seaventy years. The utmost hight of mans body is seaven feet.

There are also seaven degrees in the body, which compleat the dimension of its altitude from the bottome to the top, viz. marrow, bone, nerve, vein, artery, flesh, skin.

There are seaven, which by the Greeks are called black members, the Tongue, the Heart, the Lunges, the Liver, the Spleen, and two Kidnies. There are also seaven principal parts of the body, the head, the breast, the hands, the feet, and the privy members.

It is manifest concerning breath, and meat, that without drawing of the breath the life doth not endure above seaven hours: and they that are starved with famine, live not above seaven dayes. The Veins also, and arteries (as Physicians say) are moved by the seaventh number.

Also judgements in diseases are made with greater manifestation upon the seaventh dayes, which Physitians call criticall, i.e. judiciall. Also of seaven portions God Creates the soul, as divine Plato witnesseth in Timeus. The soul also receives the body by seaven degrees. All difference of voices proceeds to the seaventh degree, after which there is the same revolution.

Again, there are seaven modulations of the voyces, Ditonus, Semiditonus, Diutessaron, Diapente with a tone, Diapente with a half time, and diapason. There is also in Celestials a most potent power of the number seven.

For seeing there are four corners of the Heaven Diametrically looking one towards the other, which indeed is accounted a most full, and powerfull aspect, and consists of the number seven. For it is made from the seventh Sign, and makes a Cross, the most powerfull figure of all, of which we shall speak in its due place.

But this you must not be ignorant of, that the number seven hath a great Communion with the Cross. By the same radiation, and number the solstice is distant from Winter, and the Winter equinoctium from the

Summer, all which are done by seven Signs. There are also seven Circles in the Heaven, according to the longitudes of the Axel-tree.

There are seven Stars about the Articke Pole, greater, and lesser, called Charls-Wain, also seven Stars called the Pleiades, and seven Planets, according to those seven dayes, constituting a week. The Moon is the seventh of the Planets & next to us observing this number more then the rest, this number dispensing the mofion, and light thereof.

For in twenty eight dayes it runs round the Compass of the whole Zodiack, which number of dayes, the number seven, with its seven tearms, viz. from one to seven, doth make, and fill up, as much as the several numbers, by adding to the Antecedents, and makes four times seven dayes, in which the Moon runs through, and about all the longitude, and latitude of the Zodiack by measuring, and measuring again: with the like seven of dayes it dispenseth its light, by changing it; For the first seven dayes unto the middle as it were of the divided world, it increaseth; the second seven dayes it fils its whole Orb with light; the third by decreasing is again contracted into a divided Orb; but after the fourth seven dayes, it is renewed with the last diminuafion of its light, and by the same seven of dayes it disposeth the increase, and decrease of the Sea, for in the first seven of the increase of the Moon, it is by little lessened; in the second by degrees increased: but the third is like the first, and the fourth doth the sure as the second. It is also applyed to Saturn, which ascending from the lower, is the seventh Planet, which betokens rest, to which the seventh day is ascribed, which signifies the seven thousandth, wherein (as John witnesseth) the Dragon, which is the Divell, and Satan, being bound, men shall be quiet, and lead a peaceable life.

⁂

Moreover the Phythagorians call seven the number of Virginity, because the first is that which is neither generated, or generates, neither can it be divided into two equall parts, so as to be generated of another number repeated, or being doubled to bring forth any other number of it self, which is contained within the bounds of the number ten, which is manifestly the first bound of numbers, and therefore they dedicate the number seven to Pallas.

It hath also in Religion most potent signs of its esteem, and it is called the number of an oath. Hence amongst the Hebrews to swear is called Septenare (i.e.) to protest by seven. So Abraham, when he made a covenant with Abimelech, appointed seven Ewe Lambs for a testimony. It is also called the number of blessedness, or of rest, whence that,

O thrice, and four times blessed!

viz. in soul, and body. The seventh day the Creator rested from his work, wherefore this day was by Moses called the Sabbath (i.e.) the day of rest; hence it was that Christ rested the seventh day in the grave. Also this number hath a great communion with the Cross, as is above shewed, as also with Christ.

For in Christ is all our blessedness, rest, and felicity; besides, it is most convenient in purifications. whence Apuleius saith, and I put myself forthwith into the bath of the Sea, to be purified, and put my head seven times under the Waves.

And the Leprous person that was to be cleansed, was sprinkled seven times with the blood of a Sparrow; and Elisha the Prophet, as it is written in the Second Book of the Kings, saith unto the Leprous person; Go, and wash thy self seven times in Jordan, and thy flesh shall be made whole, and thou shalt be cleansed, and it follows a little after, And he washed himself seven times in Jordan, according to the Prophets saying, and he was cleansed.

Also it is a number of repentance, and remission: Hence was ordeined the seaventh years repentance for every sin, according to the opinion of the wise man, saying, And upon every sinner seaven fold: Also the seaventh year there were granted remissions, and after full seaven years there was giving a full remission, as is read in Leviticus.

And Christ with seaven petitions finished his speech of our satisfaction: hence also it is called the number of liberty, because the seaventh year the Hebrew servant did challenge liberty for himself. It is also most sutable to divine praises. Whence the Prophet saith, Seaven times a day do I praise thee, because of thy righteous judgements.

It is moreover called the number of revenge, as saith the Scripture, and Cain shall be revenged seaven fold. And the Psalmist saith, Render unto our Neighbours seaven fold into their bosome, their reproach. Hence there are seaven wickednesses, as saith Solomon, and seaven wickeder spirits taken, are read of in the Gospel.

It signifies also the time of the present circle, because it is finished in the space of seaven days. Also it is consecrated to the Holy Ghost, which the Prophet Isaiah describes to be seaven fold, according to his gifts, viz. the spirit of wisdom, and understanding, the spirit of counsell, and strength,

the spirit of knowledge, and holiness, and the spirit of the fear of the Lord, which we read in Zachariah to be the seaven eyes of God.

There are also seaven Angells, spirits standing in the presence of God, as is read in Tobias, and in the Revelation; seaven Kamps did burn before the Throne of God, and seaven golden Candlesticks, and in the midle thereof was one like to the son of man, and he had in his right hand seaven Stars.

Also there were seaven spirits before the Throne of God, and seaven Angells stood before the Throne, and there were given to them seaven Trumpets. And he saw a Lamb having seaven horns, and seaven eyes, and he saw the book sealed with seaven Seales, and when the seaventh seal was opened, there was made silence in heaven.

Now by all what hath been said, it is apparent that the number seaven, amongst the other numbers, may deservedly be said to be most full of all efficacy. Moreover, the number seaven hath great conformity with the number twelve; For as three, and four make seaven, so thrice four make twelve, which are the numbers of the celestiall Planets, and signs, resulting from the same root, and by the number four of the nature of inferiour things.

There is in sacred writ a very great observance of this number, before all others, and many, and very great are the mysteries thereof; many we have decreed to reckon up here, repeating them out of holy writ, by which it will easily appear, that the number seaven doth signifie a certain fulness of sacred mysteries.

⁂

For we read in Genesis, that the seaventh was the day of the rest of the Lord; & Enoch, a pious, holy man, was the seaventh from Adam, and that there was another seaventh man from Adam, a wicked man, by name Lamech, that had two wives; and that the sin of Cain should be abolished the seaventh generation: As it is written, Cain shall be punished seaven fold: and he that shall slay Cain, shall be revenged seaven fold, to which the Master of the History collects, that there were seaven sins of Cain.

Also of all clean beasts seaven, and seaven were brought into the Ark, as also of Fowles: And after seaven days the Lord rained upon the Earth, and upon the seaventh day the fountains of the deep were broken up, and the waters covered the Earth.

Also Abraham gave to Abimelech seaven Ewe Lambs: and Jacob served seaven years for Leah, and seaven more for Rachael: and seaven dayes the people of Israel bewailed the death of Jacob. Moreover, we read in the same place, of seaven Kine, and seaven Ears of Corn, seaven years of plenty, and seaven years of scarcity.

And in Exodus, the Sabboth of Sabboths, the holy rest to the Lord, is commanded to be on the seaventh day. Also on the seaventh day Moses ceased to pray.

On the seaventh day there shall be a solemnity of the Lord, the seaventh year the servant shall go out free: seaven dayes let the Calf, and the Lamb be with its damm; the seaventh year let the ground that hath been sown six years, be at rest: the seaventh day shall be a holy Sabboth, and a rest: the seaventh day, because it is the Sabboth, shall be called holy.

In Leviticus the seaventh day also shall be more observed, and be more holy: and the first day of the seaventh moneth shall be a Sabboth of memoriall. Seaven dayes shall the sacrifices be offered to the Lord, seaven dayes shall the holy dayes of the Lord be celebrated, seaven dayes in a year everlastingly in the generations.

In the seaventh moneth you shall celebrate feasts, and shall dwell in Tabernacles seaven dayes: seaven times he shall sprinkle himself before the Lord, that hath dipped his finger in blood: he that is cleansed from the Leprosy, shall dip seaven times in the blood of a sparrow: seaven days shall she be washed with running water, that is menstruous: seaven times he shall dip his finger in the blood of a bullock: seaven times I will smite you for your sins: In Deuteronomy seaven people possessed the Land of promise.

There is also read of a seaventh year of remission, and seaven Candles set up on the South side of the Candlesticks.

And in Numbers it is read, that the sons of Israel offered up seaven Ewe Lambs without spot, and that seaven dayes they did eat unleavened bread, and that sin was expiated with seaven Lambs, & a Goat, and that the seaventh day was celebrated, and holy, and the first day of the seaventh moneth was observed, and kept holy, and the seaventh moneth of the feast of Tabernacles, & sseven Calves were offered on the seaventh day, and Baalam erected seaven Altars; seaven dayes Mary the sister of Aaron went forth leprous out of the Camp, seaven dayes he that touched a dead carkass was unclean. And in Joshua seaven priests carried the Ark of the Covenant before the Host, and seaven dayes they went round the Cities,

and seaven trumpets were carried by the seaven Priests, and on the seaventh day the seaven Priests sounded the Trumpets.

And in the book of Judges, Abessa raigned in Israel seaven years, Sampson kept his nuptialls seaven dayes, and the seaventh day he put forth a Riddle to his wife, he was bound with seaven green withs, seaven locks of his head were shaved off, seaven years were the children of Israel oppressed by the King of Maden And in the books of the Kings, Elias prayed seaven times, and at the seaventh time, behold a little cloud! seaven dayes the children of Israel pitched over against the Syrians, and in the seaventh day the battell was joyned: seaven years famine was threatened to David for the peoples murmuring; and seaven times the child sneesed, that was raised by Elisha, and seaven men were crucified together in the dayes of the first harvest.

Naaman was made clean with seaven washings by Elisha, the seaventh moneth Golias was slain. And in Hester we read, that the King of Persia had three Eunuchs: and in Tobias seaven men were coupled with Sara the daughter of Raguel: And in Daniel Nebucadnezzars Furnace was heated seaven times hotter then it was used to be, and seaven Lions were in the den, and the seaventh day came Nebucadnezzar.

In the book of Job there is made mention of seaven sons of Job, and seaven dayes and nights Jobs friends sate with him on the Earth; and in the same place, In seaven troubles no evill shall touch thee.

In Ezra we read of Artaxerxes his seaven counsellers: and in the same place the trumpet sounded: the seaventh moneth of the feast of tabernacles

were in Ezraes time, whilest the children of Israel were in the Cities: and on the first day of the seaventh moneth Esdras read the Law to the people.

And in the Psalmes David praised the Lord seaven times in a day: silver is tryed seaven times; and he renders to our neighbours seaven fold into their bosomes.

And Solomon saith, that wisdom hath hewen her self seaven Pillars; seaven men that can render a reason, seaven abominations which the Lord abhors, seaven abominations in the heart of an enemy, seaven overseers, seaven eyes beholding. Isaiah numbers up seaven gifts of the Holy Ghost, and seaven women shall take hold on a man.

And in Jeremiah, she that hath born seaven, languisheth, she hath given up the ghost. In Ezekiel, the Prophet continued sad for seaven dayes. In Zechariah seaven lamps, and seaven pipes to those seaven lamps, and seaven eyes running to and fro throughout the whole Earth, and seaven eyes upon one stone, and the fast of the seaventh day is turned into joy. And in Micah, seaven shepherds are raised against the Assyrians.

⁂

Also in the Gospel we read of seaven blessednesses, and seaven vertues, to which seaven vices are opposed; seaven petitions of the Lords prayer, seaven words of Christ upon the cross, seaven words of the blessed Virgin Mary, seaven loaves distributed by the Lord, seaven baskets of fragments, seaven brothers having one wife, seaven disciples of the Lord that were fishers, seaven water pots in Cana of Galile, seaven woes which the Lord

threatens to the Hypocrites, seaven divels cast out of the unclean woman, and seaven wickeder divells taken in after that which was cast out.

Also seaven years Christ was fled into Egypt; and the seaventh hour the Fevour left the Governors son. And in the Canonicall Epistles, James describes seaven degrees of wisdom, and Peter seaven degrees of Vertues. And in the Acts are reckoned seaven Deacons, and seaven disciples chosen by the Apostles.

Also in the Revelations there are many mysteries of this number: for there we read of seaven Candlesticks, seaven Stars, seaven Crowns, seaven Churches, seaven Spirits before the Throne, seaven Rivers of Egypt, seaven Seales, seaven Markes, seaven Horns, seaven Eyes, seaven Spirits of God, seaven Angels with seaven Trumpets, seaven horns of the Dragon, seaven heads of the Dragon, who had seaven Diadems: also seaven plagues, and seaven Vials, which were given to one of the seaven Angells, seaven heads of the scarlet Beast, seaven Mountains, and seaven Kings sitting upon them, and seaven thunders uttered their voyces.

Moreover this number hath much power, as in natural, so in sacred, Ceremoniall, and also in other things: therefore the seaven days are related hither, also the seaven Planets, the seaven, Stars called Pleiades, the seaven Ages of the World, the seaven changes of man, the seaven liberall Arts, and so many mechanick, and so many forbidden, seaven Colours, seaven Metalls, seaven holes in the head of a man, seaven pair of nerves, seaven Mountains in the City of Rome, seaven Romane Kings, seaven Civill Wars, seaven wise men in the time of Jeremiah the Prophet, and seaven

wise men of Greece. Also Rome did burn seaven days by Nero. By seaven Kings were slain ten thousand Martyrs.

There were seaven sleepers, seaven principall Churches of Rome, and so many Monasteries did Gregory build: So many sons Saint Felicity brought forth: there were seaven Electors of the Empire appointed, and seaven solemn Acts in crowning the Emperour; the Laws in the Testament require seaven witnesses, there are seaven civill punishments, and seaven canonicall, and seaven canonicall hours, the priest makes seaven obeysances in the Mass; seaven Sacraments, and seaven orders of the Clergy, and a boy of seaven years may be ordained by the lesser, and may obtein a benefice sine Cura.

There are seaven penitentiall Psalmes, and seaven commands of the second table, and seaven hours were Adam,and Eve in Paradise, and there were seaven men foretold by an Angell before they were born, viz. Ismael, Isaack, Sampson, Jeremiah, John Baptist, James the brother of the Lord, and Christ Jesus.

Lastly, this number is most potent of all, as in good, so evill; of this Livy, the most ancient Poet sang,

The seaventh light is come, and then all things

T'absolve the father of all light begins,

The seaventh's of all things originall,

The first seaventh, seaventh seaven we call

Perfect, with wandering Stars the heaven's volv'd,

And with as many circles is round roll'd. In the originall world. | Ararita. | אראריתא

In the Intelligible world. | צפקיאל, Zaphiel. | צד קיאל, Zadkiel. | כמאל, Camael. | רפאל, Raphael.

In the Celestiall world. | שבתאי, Saturn. | צדק, Jupiter. | מאדים, Mars. | שמש, The Sun.

In the Elementary world. | The Lapwing., The Cutlefish., The Mole., Lead., The Onyx. | The Eagle., The Dolphin., The Hart., Tin., The Saphir. | The Vultur., The Pike., The Wolf., Iron., The Diamond. | The Swan., The Sea-calf., The Lion., Gold., The Carbuncle.

In the lesser world. | The right foot., The right ear. | The Head., The left ear. | The right hand., The right Nostrell. | The heart., The right eye.

In the infernall world. | Hell., גיהנם | The gates of death., וצלמות | The shadow of death., ירעשתום | The pit of destruction., בארשחת האניאל, Haniel. | מיכאל, Michael. | גבריאל, Gabriel. | Seven Angels which stand in the presence of God.

נוגה, Venus. | כוכב, Mercury. | לבנה, The Moon. | Seven Planets.

The Dove., Thimallus., The Goat., Copper., The Emrald. | The Stork., The Mullet., The Ape., Quick-silver., The Achates. | The Owle., The Sea-Cat., Cat., Silver., Crystall. | Seven Birds of the Planets., Seven Fish of the Planets. , Seven Animals of the Planets., Seven Metals of the Planets. , Seven Stones of the Planets.

The privy members., The left nostrill. | The left hand., The mouth. | The left foot., The left eye. | Seven integrall members distributed to the Planets. , Seven holes of the head distributed to the Planets.

The clay of death., טיטהיון | Perdition., אברון | The depth of the Earth., שאול | Seven habitations of infernals, which Rabbi Joseph of Castilia the Cabalist describes in the Garden of Nuts.

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XI. OF THE NUMBER EIGHT, AND THE SCALE THEREOF

✦

The Pythagoreans call eight the number of justice, and fulness: first, because it is first of all divided into numbers equally even, viz. into four, and that division is by the same reason made into twice two, viz. by twice two twice; and by reason of this equality of division, it took to it self the name of justice, but the other received the name, viz. of fulness, by reason of the contexture of the corporeall solidity, since the first makes a solid body.

Hence that custome of Orpheus, swearing by eight dieties, if at any time he would beseech divine justice, whose names are these. Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, the Night. There are also only eight visible Spheres of the heavens: also by it the property of corporeall nature is signified, which Orpheus comprehends in eight of his Sea songs.

This is also called the covenant of circumcision, which was commanded to be done by the Jewes the eight day.

There were also in the old Law eight ornaments of the Priest, viz. a breastplate, a coat, a girdle, a myter, a robe, an Ephod, a girdle of the Ephod, a golden plate; hither\ belongs the number to eternity, and the end of the world, because it follows the number seven, which is the mysterie of time: hence also the number of blessedness; for Christ teacheth so many degrees of blessednesses, as you may see in Matthew: It is also called the number of safety, and conservation, for there were so many souls of the sons of Jesse, from which David was the eighth.

Also Zacharias, the father of John, received his speech the eighth day. They say this number was dedicated to Dionysius, because he was born the eighth moneth, in everlasting memory whereof, Naxos the Iland was dedicated to him, which obtained this prerogative, that only the women of Naxos should safely bring forth in the eighth moneth, and their children should live, whereas the children of the eighth moneth in other Nations dy, and their mothers then bringing forth are in manifest danger.

The name of God with eight letters. | ac}}|Eloha Vadaath אלוה ודעת Jehovah Vedaath, יהוה ודעת | In the Originall.

Eight rewards of the blessed. | Inheritance. | Incorruption. | Power. | Victory. | The vision of God. | Grace. | A Kingdom. | Joy. | In the Intelligible world.

Eight visible Heavens. | The Starry Heaven. | The Heaven of Saturn. | The Heaven of Jupiter. | The Heaven of Mars. | The Heaven of the Sun. | The Heaven of Venus. | The Heaven of Mercury. | The Heaven of the Moon. | In the Celestiall world.

Eight particular qualities. | The dryness of the earth. | The coldness of the water. | The moisture of the aire. | The heat of the fire. | The heat of the aire. | The moisture of the water. | The dryness of the fire. | The coldness of the earth. | In the Elementary world.

Eight kinds of blessed men. | The peace makers. | That hunger and thirst after righteousness. | The meek. | They which are persecuted for righteousness sake. | Pure in heart. | Mercifull. | Poor in spirit. | Mourners. | In the lesser world.

Eight rewards of the damned. | Prison. | Death. | Judgement. | The wrath of God. | Darkness. | Indignation. | Tribulation. | Anguish. | In the infernall world.

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XII. OF THE NUMBER NINE, AND THE SCALE THEREOF

✦

The number nine is dedicated to the Muses, by the help of the order of the Celestiall Spheres, and divine spirits: Hence there are nine movable Spheres, and according to those there are nine Muses, viz.

Calliope, Urania, Polymnia, Terpsichore, Clio, Melpomene, Erato, Euterpe, Thalia, which nine Muses indeed are appropriated to the nine Spheres, so that the first resembles the supreme Sphere, which they call Primum mobile, and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon, so, viz.

Calliope is appropriated to the Primum mobile; Urania to the Starry Heaven, Polymnia to Saturn, Terpsichore, to Jupiter, Cleo to Mars, Melpomene to the Sun, Erato to Venus, Euterpe to Mercury, Thalia to the Moon.

There are also nine orders of blessed Angels, viz. Seraphim, Cherubim, Thrones, Dominations, Powers, Vertues, Principallities, Archangels, Angels, which Ezekiel figures out of nine Stones, which are the Saphir, Emrald, Carbuncle, Berill, Onyx, Chrysolite, Jasper, Topaze, Sardis: This number hath also a great, and Occult mysterie of the Cross: For the ninth hour our Lord Jesus Christ breathed out his Spirit.

And in nine dayes the Ancients buryed their dead, and in so many yeers they say Minea received Laws from Jupiter in a Cave; whence this number

was most especially taken notice of by Homer, when Laws were to be given, or answers were to be given, or the sword was like to rage.

The Astrologers also take notice of the number nine in the Ages of men, no otherwise then they do of seven, which they call Climactericall years, which are eminent for some remarkable change.

Yet sometimes it signifies imperfectness, and incompleatness, because it doth not attain to the perfection of the number ten, but is less by one, without which it is deficient, as Austin interprets it out of the ten Leapers: Neither is the longitude of nine Cubits of Og King of Basan, who is a type of the divel, without a mysterie.

The Scale of the Number nine.

The names of God with nine letters. | Jehovah Sabaoth. יהוה צבאות Jehovah Zidkenu. יהוה צדקנו Elohim Gibor. אלהים גיבור | In the originall world.

Nine Quires of Angels., Nine Angels ruling the Heavens. | Seraphim., Metattron. | Cherubin., Ophaniel. | Thrones., Zaphkiel. | Dominations., Zadkiel. | Powers., Camael. | Vertue., Raphael. | Principalities., Haniel. | Archangels., Michael. | Angels., Gabriel. | In the intelligible world.

Nine moveable spheres. | The primum mobile. | The Starry Heaven. | The sphere of Saturn. | The sphere of Jupiter. | The sphere of Mars. | The sphere of the Sun. | The sphere of Venus. | The sphere of Mercury. | The sphere of the Moon. | In the Celestial world.

Nine stones representing the nine Quires of Angels. | Saphir | Emrald. | Carbuncle. | Beril | Onyx. | Chrysolite. | Jasper. | Topaze. | Sardis. | In the

Elementary world.

Nine senses inward, and outward together. | Memory. | Cogitative. | Imaginative. | Common sense. | Hearing. | Seeing. | Smelling. | Tasting. | Touching. | In the lesser world.

Nine orders of divels. | False spirits. | Spirits of lying. | Vessels of iniquity. | Avengers of wickedness. | Juglers. | Aiery powers. | Furies, sowing mischief. | Sisters or tryers. | Tempters or insnarers. | In the infernal world.

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XIII. OF THE NUMBER TEN, AND THE SCALE THEREOF

✦

The number ten is called every number, or an universall number, compleat, signifying the full course of life: for beyond that we cannot number, but by replication; and it either implies all numbers within it self, or explains them by it self, and its own, by multiplying them: wherefore it is accounted to be of a manifold Religion, and power, and is applyed to the purging of souls.

Hence the Ancients called Ceremonies Denary, because they that were to be expiated, and to offer sacrifices, were to abstain from some certain things for ten dayes.

Whence amongst the Egyptians it was the custome for him that would sacrifice to Io, to fast ten dayes before, which Apuleius testifies of himself, saying, It was commanded that I should for the space of ten dayes refrain all meat, and be fasting.

There are ten sanguine parts of man, the Menstrues, the Sperm, the Plasmatick spirit, the Mass, the Humours, the Organicall body, the vegetative part the sensitive part, reason, and the mind. There are also ten simple integrall parts constituting man, the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, flesh, skin.

There are also ten parts of which a man consists intrinsecally; The spirit, the brain, the lungs, the heart, the liver, the gall, the spleen, the kidnies,

the testicles, the Matrix.

There were ten Curtains in the Temple, ten strings in the Psaltery; ten musicall instruments with which Psalms were sang, the names whereof were, Neza, on which their Odes were sang, Nablum, the same as Organs, Mizmor, on which the Psalms, Sir, on which the Canticles; Tehila, on which Orations, Beracha, on which Benedictions, Halel, on which Praises: Hodaia, on which Thanks, Asre, on which the Felicity of any one, Hallelujah, on which the praises of God only, and Contemplations.

There were also ten singers of Psalms, viz. Adam, Abraham, Melchisedech, Moses, Asaph, David, Solomon, and three sons of Chora, there are also ten commandments; And the tenth day after the ascension of Christ the Holy Ghost came down.

This lastly is the number, in which Jacob wrestling with the Angel all night overcame, and at the rising of the Sun was blessed, and called by the name of Israel. In this number Joshua overcame thirty one Kings, and David overcame Goliath, and the Philistines, and Daniel escaped the danger of the Lions.

This number also is as circular as unity, because being heaped together, returns into a unity, from whence it had its beginning, and it is the end, and perfection of all numbers, and the beginning of tens. As the number ten flows back into a unity, from whence it proceeded, so every thing that is flowing is returned back to that from which it had the beginning of its Flux.

So water returns to the Sea, from whence it had its beginning, the body returns to the Earth, from whence it was taken; time returns into Eternity, from whence it flowed, the spirit shall return to God that gave it; and lastly, every creature returns to nothing, from whence it was created, neither is it supported but by the word of God, in whom all things are hid; and all things with the number ten, and by the number ten, make a round, as saith Proclus, taking their beginning from God, and ending in him.

God therefore that first unity, or one thing, before he communicated himself to inferiours, diffused himself into the first of numbers, viz. The number three, then into the number ten, as into ten Ideas, and measures of making all numbers, and all things, which the Hebrews call ten Attributes, and account ten divine names; For which cause there cannot be a further number.

Hence all tens have some divine thing in them, and in the Law are required of God as his own, together with the first fruits, as the originall of things, and beginning of numbers, and every tenth is as the end given to him, who is the beginning, and end of all things.

The Scale of the Number ten.

500px In the originall | יהוהיהויהי, The name Jehova of ten letters collected. | יור הא ואו הא, The Name Jehovah of ten letters Extended. | אלהים צבאות, The name Elohim Sabaoth. | The name of God with ten letters.

אהיה, Eheie. , כתר, Kether. | י יהוה, Iod Jehovah. , חכמה, Hochmah. | יהוה אלהים, Jehova Elohim. , בינה, Binah. | אל, El. , חסד, Hesed. | אלהים גיבר,

Elohim gibor. , גבורה, Geburah. | אלוה, Eloha. , תפארת, Tiphereth. | יהוה צבאות, Jehovah Sabaoth , נצח, Nezah. | אלהים צבאות, Elohim Sabaoth. , הוד, Hod. | שדי, Sadai. , יסוד, Iesod. | אדני , Adonai melech. , מלכות, Malchuth. | Ten names of God., Ten Sephiroth.

In the intelligible world. | Seraphim., Haioth ha-kados., Metattron. | Cherubim., Ophanim., Jophiel. | Thrones., Aralim., Zaphkiel. | Dominations., Hasmallim., Zadkiel. | Powers., Seraphim., Camael. | Vertues., Malachim., Raphel. | Principalities., Elohim., Haniel. | Archangels., Ben Elohim., Michael. | Angels., Cherubim., Gabriel. | Blessed souls., Issim., The soul of Messiah. | Ten orders of the blessed according to Dionysius., Ten orders of the blessed according to the traditions of men., Ten Angels ruling.

In the Celestiall world. | Reschith ha-gallalim., The Primum Mobile. | Masloth., The sphere of the Zodiake. | Sabbathi., The Sphere of Saturn. | Zedeck., The sphere of Jupiter. | Madim., The Sphere of Mars. | Schemes., The sphere of the Sun. | Noga., The sphere of Venus. | Cochab., The sphere of Mercury. | Levanah., The sphere of the Moon. | Holom. Jesodoth., The sphere of the Elements. | Ten spheres of the world.

In the Elementary world. | A Dove. | A Lizard. | A Dragon. | An Eagle. | A Horse. | Lion. | Man. | Genitals | Bull. | Lamb. | Ten Animals consecrated to the Gods.

In the lesser world. | Spirit. | Brain. | Spleen. | Liver. | Gall. | Heart. | Kidneys. | Lungs. | Genitals. | Matrix. | Ten parts intrinsecall of man.

In the infernall world. | False Gods. | Lying spirits. | Vessels of iniquity. | Revengers of wickedness. | Juglers. | Aery powers. | Furies the seminaries of evil. | Sifters or tryers. | Tempters or ensnarers. | Wicked souls bear rule. | Ten orders of the damned.

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XIV. OF THE NUMBER ELEVEN, AND THE NUMBER TWELVE; WITH A DOUBLE SCALE OF THE NUMBER TWELVE CABALISTICALL, AND ORPHICALL

✦

The number eleven as it exceeds the number ten, which is the number of the commandements, so it fals short of the number twelve, which is of grace and perfection, therefore it is called the number of sins, and the penitent.

Hence in the tabernacle there were commanded to be made eleven Coats of hair which is the habit of those that are penitent, and lament for their sins, whence this number hath no Communion with Divine or Celestiall things, nor any attraction, or scale tending to things above: neither hath it any reward; but yet sometimes it receives a gratuitous favor from God, as he which was called the eleventh hour to the vineyard of the Lord, received the sanne reward as those who had born the burden, and heat of the day.

Now the number twelve is divine, and that whereby the Celestials are measured; it is also the number of the Signs in the Zodiack over which there are twelve angeis as chief, supported by the irrigation of the great name of God. In twelve yeers also Jupiter perfects his course, and the Moon daily runs through twelve degrees.

There are also twelve chief joynts in the body of man, viz. in hands, elbones, shoulders, thighs, knees, and vertebrae of the feet. There is also a great power of the number twelve in divine mysteries.

God chose twelve families of Israel, and set over them twelve Princes; so many stones were placed in the midst of Jordan, and God commanded that so many should be set on the breast of the Priest; twelve Lyons did bear the brazen Sea that was made by Solomon: there were so many fountains in Helim, and so many spies sent to the land of promise, and so many Apostles of Christ set over the twelve tribes, and twelve thousand people were set apart and chosen; the queen of Heaven crowned with twelve Stars, and in the Gospel twelve baskets of the fragments were taken up, and twelve Angels are set over the twelve gates of the City, and twelve stones of the heavenly Jerusalem.

In inferior things many breeding things proceed after this number; so the Hare and Coney being most fruitfull, bring forth twelve times in the yeer, and the Cammel is so many moneths in breeding, and the Pea-cock brings forth twelve Eggs. The Scale of the Number twelve.

The names of God with twelve letters | הוא, Holy | ברוך, Blessed | הקרש, He | אב בן ורוח הקדש, Father, Son, Holy Ghost. | In the originall world.

The great name returned back into twelve banners. | | יוהה | יהוו | יהוה | הוהי | הויה | ההיו | והיה | יוהה | וההי | היהו | היוה | ההוי

Twelve Angels ruling over the signs. | Malchidiel. | Asmodel. | Ambriel. | Muriel. | Verchiel. | Hamaliel. | Zuriel. | Barbiel. | Adnachiel. | Hanael. | Gabriel. | Barchiel.

Twelve Tribes: | Dan. | Ruben. | Judah. | Manasseh. | Asher. | Simeon. | Issachar. | Benjamin. | Napthalin. | Gad. | Zabulon. | Ephraim.

Twelve Prophets. | Malachi. | Haggai. | Zachary. | Amos. | Hosea. | Micha. | Jonah. | Obadiah. | Zephaniah | Nahum. | Habakuk | Joel.

Twelve Apostles. | Mathias. | Thadeus. | Simon. | John. | Peters. | Andrew. | Bartholemew. | Philip. | James the elder | Thomas. | Matthew. | James the yonger.

Twelve signs of the Zodiack. | Aries. | Taurus. | Gemini. | Cancer. | Leo. | Virgo. | Libra. | Scorpio. | Sagittarius. | Capricorn. | Aquarius. | Pisces. | In the Celestiall world.

Twelve Moneths. | March. | April. | May. | June. | July. | August. | September. | October. | Novemb. | December. | January. | February. | In the Elementall world.

Twelve Plants. | SSang. | Upright Vervain. | Bending Vervain. | Comfrey. | Lady's Seal. | Calamint. | Scorpion-grass. | Mugwort. | Pimpernel. | Dock. | Dragon-wort. | Aristolochy.

Twelve stones. | Sardonius. | A Carneol. | Topaze | Calcedony. | Jasper. | Emrald. | Berill. | Amethyst. | Hyacinth. | Chrysoprasus. | Crystall. | Saphir.

Twelve principall members. | The head. | The neck. | The arms. | The brest. | The heart. | The belly. | The kidnies. | Genitals. | The hams. | Knees. | Legs. | Feet. | In the Elementary world.

Twelve degrees of the damned, and of Divels. | False gods | Lying spirits. | Vessels of iniquity. | Revengers of wickedness. | Juglers. | Aery powers. | Furies the sowers of evils. | Sifters or Tryers. | Tempters or ensnarers. | Witches. | Apostates. | Infidels. | In the infernall world. ac}}|אב בן ורוח הקרש, Father, Son, Holy Ghost. | In the originall world., , ,

In the Intelligible world

החוי | היוה | חיהו | והיה | יוהה | וההי

Principalities. | Archangels. | Angels. | Innocents. | Martyrs. | Confessors.

Zuriel. | Barbiel. | Adnachiel. | Hanael | Gabiel. | Barchiel.

Ifachar. | Benjamin. | Napthalin. | Gad. | Zabulon. | Ephraim.

Jonah. | Obadiah. | Zephaniah. | Nahum. | Habakuk. | Joel.

Bartholemew. | Philip. | James the elder. | Thomas. | Matthew. | James the yonger.

Libra. | Scorpius. | Sagitarius. | Capricorn. | Aquarius. | Pisces. | In the Celestiall world.

September. | October. | Novemb. | December. | January. | February. | In the Elementall world.

Scorpiongrass. | Mugwort. | Pimpernel. | Dock. | Dragonwort. | Aristolochy.

Berill. | Amethyst | Hyacinth, | Chrysoprasus. | Crystall. | Saphir.

The kidnies. | Genitals. | The hams | Knees. | Legs. | Feet. | In the Elementary world.

Furies the sowers of evils. | Sifters or Tryers. | Tempters or ensnarers. | Witches. | Apostates. | Infidels. | In the infernall world. The Orphical Scale of the Number twelve.

Twelve Deities. | Pallas. | Venus. | Phoebus. | Mercury. | Jupiter. | Ceres. | Vulcan. | Mars. | Diana. | Vesta. | Juno. | Neptune. | In the intelligible world.

Twelve signs of the Zodiake. | Aries. | Taurus. | Gemini. | Cancer. | Leo. | Virgo. | Libra. | Scorpio. | Sagittarius. | Capricorn. | Aquarius. | Pisces. | In the Celestiall world.

Twelve Moneths. | March. | April. | May. | June. | July. | August. | September. | October. | Novemb. | December. | January. | February. | In the Elementall world.

Twelve consecrated birds. | The Owle. | Dove. | Cock. | Ibis. | Eagle. | Sparrow. | Goose. | Pie. | Daw. | Heron. | Peacock. | Swan.

Twelve consecrated beasts. | Shee Goat. | He Goat. | Bull. | Dog. | Hart. | Sow. | Asse. | Wolf. | Hind. | Lyon. | Sheep. | Horse.

Twelve consecrated trees. | Olive-tree. | Myrtil-tree. | Laurell. | Hasle. | Aesculus. | Apple-tree. | Box-tree. | Dog tree. | Palm-tree. | Pine-tree. | Ram-thorn. | Elm-tree.

Twelve members of man distributed to the signs. | The head. | The Neck. | The Armes. | The Brest. | The Heart. | The Belly. | The kidnies. | Genitals. | Hamnes. | Knees. | Leggs. | Feet. | In the lesser world. Vulcan. | Mars. | Diana. | Vella | Juno. | Neptune.

Libra, | Scorpius. | Sagittarius | Capricorn. | Aquarius. | Pisces.

September. | October. | November. | December | January. | February.

Goose | Pie. | Daw, | Heron. | Peacock. | Swan.

Asse. | Wolf. | Hind. | Lyon, | Sheep. | Horse

Box-tree. | Dog tree. | Palm-tree. | Pine-tree. | Ram-thorn. | Elm-tree.

Kidnies. | Genitals. | Hamnes. | Knees. | Leggs. | Feet.

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XV. OF THE NUMBERS WHICH ARE ABOVE TWELVE, AND OF THEIR POWERS AND VERTUES

✦

The other numbers also which are above twelve, are endowed with many, and various effects, the vertues whereof you must understand by their originall, and parts, as they are made of a various gathering together of simple numbers, or maner of multiplication.

Sometimes as their significations arise from the lessening, or exceeding going before, especially more perfect, so they contain of themselves the signs of certain divine mysteries. So you see the third number above ten, shews the mysteries of Christs appearing to the Gentiles, for the thirteenth day after his birth a Star was a guide to the wise men.

The fourteenth day doth typifie Christ, who the fourteenth day of the first moneth was sacrificed for us; upon which day the children of Israel were commanded by the Lord to celebrate the Passeover. This number Mathew doth so carefully observe, that he passed over some generations, that he might every where observe this number in the generations of Christ.

The fifteenth number is a token of spirituall ascensions, therefore the song of degrees is applyed to that in fifteen Psalms. Also fifteen yeers were added to the life of King Hezekiah: and the fifteenth day of the seventh moneth was observed, and kept holy. The number sixteen, the Pythagorians call the number of felicity.

It also comprehends all the Prophets of the Old Testament, and the Apostles, and Evangelists of the new.

The number eighteen, and twenty, Divines interpret to be unhappy, for in the former, Israel served Eglon King of Moab; and in the other Jacob served, and Joseph was sold. And lastly, amongst creatures that have many feet, there is none that hath above twenty feet.

The twenty two signifies the fullness of wisdom, and so many are the Characters of the Hebrew letters, and so many Books doth the old Testament contain. To the number twenty eight, the favour of the Moon is de- signed, for the motion thereof is distant from the course of other Stars, & as it were alone is compleated the twenty eighth day, when it returns to the same point of the Zodiake from whence it came.

Hence twenty eight Mansions of the Moon, having singular vertue, and influence, are numbered in the heavens. The number thirty is memorable for many mysteries, Our Lord Jesus Christ was baptized the thirtieth yeer of his Age, and began to do miracles, and to teach the Kingdom of God.

Also John Baptist was thirty yeers old when be began to preach in the wilderness, and to prepare the wayes of the Lord. Also Ezekiel at the same age began to prophecy; and Joseph was brought out of Prison on the thirtieth yeer of his Age, and received the government of Egypt from Pharaoh.

The number thirty two, the Hebrew Doctors ascribe to wisdom, and so many paths of wisdom are described by Abraham. But the Pythagorians call this the number of Justice, because it is alwaies divisible into two parts, even unto a unity.

The number fourty, the Ancients did honour with great observation, concerning which they did celebrate the feast Tessarosten: It is said that it doth conduce to the account of birth, for in so many daies the seed is fitted, and transformed in the womb, untill it be by its due, and harmoniacall proportions brought unto a perfect organicall body, being disposed to receive a rationall soul.

And so many dayes they say women be, after they have brought forth, before all things are setled within them, and they purifled, and so many dayes infants refrain from smiling, are infirme, and live with a great deal of hazard. This also is in Religion a number of expiation, and penitency, and signifying great mysteries.

For in the time of the deluge the Lord rained fourty daye, and nights upon the earth: The children of Israel lived fourty yeers in the wilderness; fourty dayes the destruction of Nineveh was put off. The same number was accounted as holy in the fasts of the Saints: For Moses, Elias, and Christ fasted fourty dayes.

Christ was carried fourty weeks in the womb of a Virgin, Christ tarryed fourty dayes after his birth at Bethelem before he was presented in the Temple: He preached fourty months publickly: He lay fourty hours dead in the Sepulchre, the fourtieth day after his resurrection he ascended into heaven, all which Divines say, were not done without some occult property, and mysterie of this number.

The number fifty signifies remission of sins, of servitudes, and also liberty. According in the Law, on the fiftieth year they did remit debts, and every

one did return to his own possessions. Hence by the yeer of Jubilee, and by the Psalm of repentance it shews a sign of indulgency, and repentance.

The law also, and the holy Ghost are declared in the same: For the fiftieth day after Israels going forth out of Egypt, the Law was given to Moses in mount Sinai: The fiftieth day after the resurrection, the holy Ghost came down upon the Apostles in mount Sion; Whence also it is called the number of grace, and attributed to the Holy Ghost.

The number sixty, was holy to the Egyptians, for it is proper to the Crocodile, that as she in sixty dayes brings forth sixty eggs, and so many dayes sits on them, so she is said also to live so many yeers, and to have so many teeth: and so many dayes every yeer to rest solitary without any meat.

The number seventy hath also its mysteries, for so many yeers the fire of the sacrifice in the Babylonian Captivity lay under the water, and was alive: so many yeers Jeremiah foretold the destruction of the Temple, and so many yeers the Babylonian Captivity endured, and in so many yeers the desolation of Jerusalem was finished.

Also there were seventy Palms in the place where the children of Israel pitched their Tents. The Fathers went down to Egypt with seventy souls.

Also seventy Kings with their fingers, and toes cut off did gather meat under the table of Adonibezeck seventy sons came forth of the loins of Joas, seventy men, all sons of Jero, seventy weights of silver were given to Abimelech, and so many men Abimelech slew upon one stone: Abdon had

seventy sons, and Nephews, who rod upon seventy Foals of Asses; Solomon had seventy thousand men which carried burdens.

Seventy sons of King Ahab were beheaded in Samaria; seventy yeers, according to the Psalmist, are the Age of man. Lamech shall be avenged seventy seven fold; Thou shalt forgive thy brother if he offend against thee, seventy seven times. Also the number < seventy seven times.

Also the number> seventy two was famous for so many languages, for so many Elders of the Synagogue, for so many interpreters of the old Testament, for so many Disciples of Christ: It hath also a great Communion with the number twelve; hence in the heavens, every sign being divided into six parts, there result seventy two fives, over which so many angels bear rule; and so many are the names of God; and every five is set over one Idiom with such efficacy, that the Astrologers, and Physiognomists can know from thence from what Idiom everyone ariseth.

Answerable to these are so many manifest joynts in mans body, whereof in every finger and toe there are three, which together with the twelve Principal reckoned before in the number twelve make up seventy two.

The number a hundred in which the sheep that was found, was placed, which also passeth from the left hand to the right, is found holy: and because it consists of tens it shews a complete perfection. But the Complement of all numbers is a thousand which is the four square measure of number ten, signifying a complete, and absolute perfection.

There are also two numbers especially celebrated by Plato in his Repub. and not disallowed by Aristotle in his Politicks, by which great mutations

in Cities are foretold: These are the square of ten, and the four square measure thereof, viz. the fourty four above a hundred, and seven hundred twenty eight above a thousand, which number is fatall: to which when any City, or Common Wealth hath attained, it shall afterward with a compleat four square measure decline: but in squares it undergoeth a change, but for the better, if it be governed with prudent discipline, and then it shall not with fate, but imprudency fall. And let thus much suffice for numbers in particular.

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XVI. OF THE NOTES OF NUMBERS, PLACED IN CERTAIN GESTURINGS

✦

I have often read in the books of Magicians, and their works, and experiments certain, wonderful, & as they seemed to me ridiculous gesturings, and I did think they were certain occult agreements of the divels, by reason of which I did reject them: but after I did more seriously examine the matter, then I did presently understand that they were not the compacts of divels; but that there lay in them the reason of numbers, by which the ancients did by the various bending forward, and backward, their hands, and fingers represent numbers, by whose gesturings the Magiciand did silently signifie words unknown by sound, various with numbers, yet of great vertue, by their fingers joyned together, and sometimes changed, and did with sacred silence worship the Gods that rule over the world. The rites whereof Martianus also makes mention of in his Arithmetick, saying, The fingers of the Virgin were moved all manner of wayes, who after she went in, did by expressing seven hundred and seventeen numbers with her bended fingers call upon Jupiter.

But, that these things may be the better understood, I shall bring something out of the sayings of Beda who saith, When thou sayest one, bend in the litle finger on thy left hand, and set it in the middle of the Palme; when thou sayest two, place the next finger to the litle finger in the same place; when three, the middle finger after the same manner; when four, thou shalt lift up thy little finger; when five, the next to it after the same manner; when six, the middle, that finger alone which is called the ring

finger, being fixt on the middle of the Palme: when thou sayest seve, thou shaly put only thy little finger above the root of thy Palm, tthe rest in the mean time being lifted up; and by it when thou sayest eight, thy ring finger; when thou sayest nine, thou shalt set thy middle finger contrary to them; when thou sayest ten, thou shall set the naile of thy fore-finger, or the middle joynt of thy thumb.

When thou sayest twenty, thou shalt put the top of thy middle finger close betwixt the joynts of thy thumb, and forefinger. When thou sayest thirty, thou shalt joyn the naile of thy thumb, and fore-finger lightly together. When thou sayest fourty, thou shalt bring the inside of thy thumb to the outside of thy fore-finger, both being lifted up.

When thou sayest fiftym thou shalt bend thy thumb with the outward joynt like to the Greek Gamma to the Palme. When thou sayest sixty, compass about thy thumb being bended as before, with thy fore-finger bowed over it.

When thou sayest seventy, thou shalt supply thy fore-finger being bowed about as before, with thy thumb stretched at length, the naile thereof being lifted up before the middle joynt of thy fore-finger.

When thou sayest eighty, thou shalt supply thy fore-finger bowed about as before, with thy thumb stretched forth at length, the naile thereof being set upon the middle joynt of the fore-finger. When thou sayest ninty, thou shall set the naile of thy fore-finger bent into the root of thy thumb stretched out. Thus much for the left hand.

Now thou shalt make 100. on thy right hand, as thou sisdt ten of thy left; and 200. on thy right, as thou didst twenty on thy left; 2000. on thy right, as thou didst two on thy left, and so to 9000. Moreover when thou sayest 10000. thou shalt put thy left hand upward on thy brest, thy fingers only being lifted towards Heaven.

When thou sayest 20000. thou shalt put the same spread forth upon thy breast. When thou sayest 30000. thou shalt put thy thumb on the same hand downwards, on the cartilage of the middle of thy brest. When thou sayest 40000. thou shalt lay the same upright, and stretched forth on thy navell.

When thou sayest 50000. thou shalt lay thy thumb of the same hand downard on thy navell. When thou sayest 60000. thou shalt hold thy left thigh with the same, being downards. When thou sayest 70000. the same shalt put upon thy thumb upright. When thou sayest 80000. thou shalt put the same downward on thy thigh.

When thou sayest 90000. thou shalt hold thy loyns with the same, thy thumb being turned downwards. But when thou sayest 100000. or 200000. and so unto to 900000. thou shalt in the same order as we have spoken, fill them up on the right part of thy body. But when thou sayest 1000000. thou shall joyn thy hands together, and clasp thy fingers one within the other. Let these suffice which have been observed out of Beda; Thou shalt finde more of these in Brother Luke of Saint Sepulchers, in his great Arithmetick.

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XVII. OF THE VARIOUS NOTES OF NUMBERS OBSERVED AMONGST THE ROMANS

✦

The notes of numbers are made diverse wayes in divers nations, The Romans did figure them by these following notes, which Valerius Probus ascribes concerning the ancient letters, and which are still in use, viz.

| One., I. | | Five., V. | | Ten., X. | | Fifty., L. | | A hundred., C. | | Two hundred., 35px CC. | | Five hundred., D.

ac}} |

A thousand., M. S. 100px | ac}} |

Five thousand., 45px ICC. 45px

ac}} |

Ten thousand., 235px IMI. 35px | ac}} |

Fifty thousand., 175px

ac}} |

A hundred thousand., 275px CM. 45px | ac}} |

Two hundred thousand., 145px

ac}} |

Five hundred thousand., DM. 100px | ac}} |

A thousand thousand., 255px

There are also other notes of numbers now a dayes used amongst Arithmeticians, and Calculators, which according to the order of numbers are made after this manner. 1. 2. 3. 4. 5. 6. 7. 8.

9. to which is added a note of privation signed with the mark 0 which although it signifie no number, yet makes others to signifie, either tens, or hundreds, or thousands, as is well known to Arithmeticians.

Also there are some that mark the number ten with a line downward, and another made cross it; and five by that line which toucheth the other, but doth not go cross it, and a unity by that which is put by it self, as you may see in this example, 15px signifies ten, 15px signifies ten and five, 15px signifies sixteen, 20px ten and seven; and the round o being put by it self signifies a hundred; but being joyned to others, signifies so many hundreds as the numbers are to which it is put, as thus, oo or thus IIo signifies two hundred, thus ooo or thus IIIo three hundred 18px five hundred, 18px ten hundred or a thousand. And these notes are commonly seen added in Magicall Characters.

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XVIII. OF THE NOTES OR FIGURES OF THE GRÆCIANS

✦

The Græcians use the Alphabeticall letters for their notes ofnumbers, and that three wayes; first by every Element according to the series of the Alphabet signifying the number of its place. For in the order of which any number doth possesse the place of the Alphabet, it represents the number thereof, as here you may see.

1., α | 2., β | 3., γ | 4., δ | 5., ε | 6., ζ | 7., η | 8., θ | 9., ι | 10., κ | 11., λ | 12., μ

13., ν | 14., ξ | 15., ο | 16., π | 17., ρ | 18., σ | 19., τ | 20., υ | 21., φ | 22., χ | 23., ψ | 24., ω

And this is the first order of numbers amongst the Greeks. Secondly, the Greeks divide the whole Alphabet into three Classes, whereof the first beginning from Alpha, is of unites. The second beginning from Iota is of tens. The third begining from Rho is of hundreds; and this order by the latter of the Greeks is instituted after the imitation of the Hebrews.

Now because threir Alphabet wants by that rule, three letters, it is necessary to add to them three figures and to interlace them with the letters, by which, viz. they explain the sixt, the ninetieth, and the nine hundreth, as is manifest in the following Classes.

1., A | 2., B | 3., Γ | 4., Δ | 5., E | 6., Ϛ | 7., Z | 8., H | 9., Θ

10., I | 20., K | 30., Λ | 40., M | 50., N | 60., Ξ | 70., O | 80., Π | 90., Ϟ

100., Ρ | 200., Σ | 300., Τ | 400., Υ | 500., Φ | 600., Χ | 700., Ψ | 800., Ω | 900., ϡ

Now if to any of these letters there be subscribed the stroke of an acute tone, then it signifies so many thousands, as in these examples.

ac}} | 1000., Α, ′ | ac}} | 10000., Ι, ′ | ac}} | 100000., Ρ, ′

After the third manner, the Greeks use only six letters in signifying their numbers, viz. I, for an Unite, Π for the number five, because it is the head of the word πέντε (i.e.) five. Δ for the number ten, from δέκα. H for a hundred from ἑκατόν. X for a thousand from the word χίλια, M for ten thousand from μύρια. From which six letters joyned in number after their manner unto four, or to other numbers, they make other numbers, besides Π which is not multiplyed, nor joyned to it self, but alwayes signifies the fives of others, as appears in the following examples.

1, Ι | 2, ΙΙ | 3, ΙΙΙ | 4, ΙΙΙΙ | 5, Π | 6, ΠΙ | 7, ΠΙΙ | 8, ΠΙΙΙ | 9, ΠΙΙΙΙ

10, Δ | 11, ΔΙ | 12, ΔΙΙ | 13, ΔΙΙΙ | 14, ΔΙΙΙΙ | 15, ΔΠ | 16, ΔΠΙ | 20, ΔΔ | 21, ΔΔΙ

50, 60px | 60, 60px | 100, Η | 200, ΗΗ | 500, 60px | 1000, Χ | 5000, 60px | 10000, Μ | 50000, 60px

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XIX. OF THE NOTES OF THE HEBREWS, AND CALDEANS, AND CERTAIN OTHER NOTES OF MAGICIANS

✦

The Hebrew letters also have marks of numbers, but far more excellently then in any other languages, since the greatest mysteries lie in Hebrew letters, as is handled concerning these in that part of Cabaly which they call Notariacon.

Now the principall Hebrew letters are in number twenty two, whereof five have divers other figures in the end of a word, which therefore they call the five ending letters, which being added to them aforesaid make twenty seven, which being then divided into three degrees, signifie the unites, which are in the first degree; tens which are in the second, and hundreds which are in the third degree.

Now every one of them if they be marked with a great Character signifies so many thousands, as here

| 3000., | | 2000., | | 1000.,

Now the Classes of the Hebrew numbers are these,

| 9., א ,.1 | | ב ,.2 | | ג ,.3 | | ד ,.4 | | ה ,.5 | | ו ,.6 | | ז ,.7 | | ח ,.8 | | ט

| 90., י ,.10 | | כ ,.20 | | ל ,.30 | | מ ,.40 | | נ ,.50 | | ס ,.60 | | ע ,.70 | | פ ,.80 | | צ

| 900., ר ,.200 | | ש ,.300 | | ת ,.400 | | ך ,.500 | | ם ,.600 | | ן ,.700 | | ף ,.800 | | ץ ,.900 | | ק ,.100 | | Now there are some which do not use those finall letters, but instead of them write thus.

| 1000. | | 900. | | 800. | | 700. | | 600. | | 500.

| קתת | תת | שת | רת | קת |

And by those simple figures by the joyning them together they desfribe all other compound numbers, as eleven, twelve, a hundred and ten, a hundred and eleven, by adding to the number ten, those which are of unites; and in like manner to the rest after their manner; yet they describe the fifteenth number not by ten, and five, but by nine, and six, viz. thus טו and that out of honor to the divine name יה which imports fifteen, lest it should happen that the sacred name should be abused to prophane things.

Also the Egyptians, Æthiopians, Caldeans, and Arabians, have their marks of numbers, which also often times happen amongst Magicall Characters. He therefore that would know them, must seek them, of them that are skilful of these letters. For the Caldeans mark the numbers with the letters of their Alphabet after the manner of the Hebrews.

We have set down their Alphabet in the end of the first book. Moreover I found in two most ancient books of Astrologers, and Magicians, certain most elegant marks of numbers, which I thought good to set down in this place; Now they were in both Volums such.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9

| | | | | | | | Now by these mark turned to the left hand are made tens, after this manner.

10 | 20 | 30 | 40 | 50 | 60 | 70 | 80 | 90

| | | | | | | |

And by those markes which are turned downwards on the right hand, are made hundreds; on the left thousands, viz. thus.

100 | 200 | 300 | 400 | 500 | 600 | 700 | 800 | 900

| | | | | | | |

1000 | 2000 | 3000 | 4000 | 5000 | 6000 | 7000 | 8000 | 9000

| | | | | | | |

And by the composition, and mixture of these markes other mixt and compounded numbers also are most elegantly made, as you may perceive by these few.

1510. | 1511. | 1471. | 1486. | 2421.

| | | |

According to the example of which we must proceed in other compound numbers; And so much suffice for the marks of numbers.

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XX. WHAT NUMBERS ARE ATTRIBUTED TO LETTERS; AND OF DIVINING BY THE SAME

✦

The Pythagorians say (Aristotle, and Ptolemy are of the same opinion) that the very Elements of letters have some certain divine numbers, by which collected from proper names of things, we may draw conjectures concerning occult things to come. Whence they call this kind of divination Arithmancy, because, viz. it is done by numbers, as Terentianus hath made mention of it in these verses.

Names are, they say, made of but letters few Unfortunate, of many, do foreshew Success; so Hector did Patroclus slay, So Hector to Achilles was a prey.

Also Pliny saith, That there was added to what Pythagoras invented, an uneven number of vowels of imposed names, which did betoken lameness, or want of eyes, and such like misfortunes, if they be assigned to the right side parts; but an even number to them of the left.

And Alexandrinus the Philosopher taught, How that by the number of letters we may find out the ruling Stars of any one that is born, and whether the husband or wife shall dye first, and know the prosperous, or unhappy events of the rest of our works. His traditions which were not disallowed by Ptolemy the Astrologer we shall here add, and put under.

But those numbers, which are deputed to each letter, we have above shewed in the Greek, and Hebrew letters, the Alphabet being divided into three Classes, whereof the first is of unites, the second of tens, the third of hundreds.

And seeing in the Roman Alphabet there are wanting four to make up the number of twenty seven Characters, their places are supplyed with I, and V sinple consonants, as in the names of John, and Valentine, and hi, and hu aspirate consonants as in Hierom, and Huilhelme, although the Germans for hu the asperate use a double vv; the true Italians, and French in their vulgar speech put G joymed with U instead thereof, writing thus, Vuilhelmus, and Guilhelmus.

1., A. | 2., B. | 3., C. | 4., D. | 5., E. | 6., F. | 7., G. | 8., H. | 9., I.

10., K. | 20., L. | 30., M. | 40., N. | 50., O. | 60., P. | 70., Q. | 80., R. | 90., S.

100., T. | 200., V. | 300., X. | 400., Y. | 500., Z. | 600., I. | 700., V. | 800., HI. | 900., HV.

But if thou desirest to know the ruling Star of any one that is born, compute his name, and of both his parents, through each letter according to the number above written, and divide the sum of the whole being gathered together by nine, substracting it as often as thou canst; and if there remaine a unity, or four, both signifie the Sun; if two or seven, both signifie the Moon; but three, Jupiter; five, Mercury; six, Venus; eight, Saturne; nine, Mars; and the reasons thereof are shewed else where. In like manner if thou desirest to know the horoscope of any one that is born, compute his name, and of his Mother, and Father, and divide the whole collected to-

gether by twelve, if there remain a unity, it signifies the Lyon; if Junos dewce, Aquarius; if the Vestall three, Capricorn; if four, Sagittarius; if five, Cancer; if Venus six, Taurus; if Palladian seven, Aries; if Vulcans eight, Libra; if Mars his nine, Scorpio; if ten, Virgo; if eleven, Pisces; if Phoebus twelve, they represent Geminos; and the reasons of them are given elswhere.

And let no mam wonder that by the numbers of names many things may be Prognosticated, seeing (the Pythagorian Philosophers, and Hebrew Cabalists testifying the same) in those numbers lye certain occult mysteries understood by few: for the most High created all things by number, measure, and weight, from whence the truth of letters, and names had its originall, which were not instituted casually, but by a certain rule (although unknown to us.)

Hence John in the Revelation saith, Let him which hath understanding compute the number of the name of the beast, which is the number of a man. Yet these are not to be understood of those names, which a disagreeing difference of Nations, and divers rites of Nations according to the causes of places, or education have put upon men; but those which were inspired into every one at his birth, by the very Heaven with the conjunction of Stars, and those which the Hebrew Mecubals, and wise men of Egypt long since taught to draw from the generation of every one.

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XXI. WHAT NUMBERS ARE CONSECRATED TO THE GODS, AND WHICH ARE ASCRIBED, AND TO WHAT ELEMENTS

✦

Moreover the Pythagorians have dedicated to the Element, and dieties of Heaven sacred numbers; for to the Aire they have assigned the number eight, and to fire five, to the earth six, to the water twelve. Besides, unity is ascribed to the Sun, which is the only King of the Stars, in which God put his Tabernacle; and that this also is of Jupiter, doth the Causative power of his ideal and intellectuall species testifie, who is the head, and the father of the Gods, as unity is the beginning, and parent of numbers: The number two is ascribed to the Moon, which is the second great light, and figures out the soul of the world, and is called Juno, because betwixt that and unity there is the first conjunction, and neer fellowship; it is also ascribed to Saturn, and Mars, two unfortunate Planets with the Astrologers; so the number three is ascribed to Jupiter, the Sun, and Venus, viz. three fortunate planets, and is deputed to Vesta, Hecata, and Diana; hence they say,

Threefold is Hecate, three mouths Diana The Virgin hath ----- The number three therefore is dedicated to this Virgin whom they say to be powerfull in Heaven, and in Hell. The number four is of the Sun, which by that number constitutes the corners of the heavens, and distinguisheth seasons: it is also ascribed to Cyllenius, because he alone is called the four square God.

The number five consisting of the first even, and the first odd, as of female, and male, both sexes, is assigned to Mercury; it is also attributed to the Celestiall world, which beyond the four Elements is it self under another form, the fist.

The number six, which consists of two threes, as a Commixtion of both sexes, is by the Pythagorians ascribed to generation, and marriage, and belongs to Venus, and Juno. The number seven is of rest, and belongs to Saturn; the same also doth dispence the motion, and light of the Moon, and therefore is called by the name of Tritonia the Virgin, because it begets nothing.

It is assigned to Minerva, because it proceeds of nothing; also to Pallas the Virago, because it consists of nuumbers, as of males, and females. This also Plutarck ascribes to Apollo.

The number eight, by reason it containes the mysterie of justice, is ascribed to Jupiter; it is also dedicated to Vulcan, for of the first motion, and the number two, which is Juno drawn twice into it self, it consists; It is also attributed to Cybele the mother of the Gods, to whom every four square is attributed.

Plutarck assigns it to Bacchus, or Dionysius, who is said to be born the eighth moneth: others, because Infants of the wight moneth do not live, have attributed it to Saturn, and the three Ladies of destiny.

The number nine belongs to the Moon, the utmost receptacle of all Celestiall influences, and vertues, as also it is dedicated to the nine Muses, as also to Mars, from whom is the end of all things.

The number ten is Circular, and belongs to the Sun, after the same manner as unity; also it is attributed to Janus, because it is the end of the first order, and from whence begins the second unity; it is also ascribed to the world.

In like manner the number twelve, because the Sun going round twelve signes, distributes the yeer into twelve moneths, is attributed to the world, the Heaven, and the Sun. The number eleven, because it is semicircular, is attributed to the Moon, and also deputed to Neptune.

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XXII. OF THE TABLES OF THE PLANETS, THEIR VERTUES, FORMS, AND WHAT DIVINE NAMES, INTELLIGENCIES, AND SPIRITS ARE SET OVER THEM

✦

It is affirmed by Magicians, that there are certain tables of numbers distributed to the seven planets, which they call the sacred tables of the planets, endowed with many, and very great vertues of the Heavens, in as much as they represent that divine order of Celestiall numbers, impressed upon Celestials by the Idea's of the divine mind, by means of the soul of the world, and the sweet harmony of those Celestiall rayes, signifying according to the proportion of effigies, supercelestiall Intelligencies, which can no other way be expressed, then by the marks of numbers, and Characters.

For materiall numbers, and figures can do nothing in the mysteries of hid things, but representatively by formall numbers, and figures, as they are governed, and informed by intelligencies, and divine numerations, which unite the extreams of the matter, and spirit to the will of the elevated soul, receiving through great affection, by the Celestiall power of the operator, a power from God, applyed through the soul of the universe, and observations of Celestiall constellations, to a matter fit for a form, the mediums being disposed by the skill, and industry of Magicians; But let us hasten to explain the tables severally.

The first of them is assigned to Saturn, and consists of a square of three, containing the particular numbers of nine, and in every line three every way, and through each Diameter making fifteen.

Now the whole sum of numbers is fourty five/ Over this are of Divine names set such names as fill up the numbers with an Intelligency to what is good, with a spirit to what is bad, and out of the same numbers is drawn the seal, or Character of Saturn, and of the spirits thereof, such as we shall beneath ascribe to its table.

They say that this table being with a fortunate Saturn engraved on a plate of lead, doth help to bring forth, or birth, and to make a man safe, and powerfull, and to cause success of petitions with princes, and powers: but if it be done with an unfortunate Saturn, that it hinders buildings, plantings, and the like, and casts a man from honours, and dignities, and causes discords, and quarrellings, and disperses an Army.

The second is called the table of Jupiter, which consists of a Quaternian drawn into it self, containing sixteen particular numbers, and in every line, and Diameter four, making thirty four. Now the Sum of all is 136. And there are over it divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of Jupiter, and the spirits thereof.

They say that if it be impressed upon a Silver plate with Jupiter being powerfull, and ruling, it conduceth to gain, and riches, favor, and love, peace, and concord, and to appease enemies, to confirm honors, dignities, and counsels, and dissolve enchantments if it be engraven on a corall.

The third table belongs to Mars, which is made of a square of four containing twenty five numbers, and of these in every side and Diameter five, which make sixty five, and the sum of all is 325. And there are over it Divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of Mars, and of his spirits.

These with Mars being fortunate, being engraven on an Iron plate, or sword, makes a man potent in war, and judgments, and petitions, and terrible to his enemies, and victorious against them; and if engraven upon the Stone Correola, it stops blood, and the mestrues; but if it be engraven with Mars being unfortunate, on a plate of red Brass, it hinders buildings, casts down the powerfull from dignities, honors, and riches, and causeth discord, strife, and hatred of men, and beasts, chaseth away Bees, Pigeons, and Fish, and hinders Mils, and renders them unfortunate that go forth to hunting, or fighting, and causeth barreness in men and women, and other Animals, and strikes a terror in all enemies, and compels them to submit.

The fourth table is of the Sun, and is made of a square of six, and contains thirty six numbers, whereof six in every side, and Diameter, produce 111, and the sum of all is 666. There are over it divine names with an Intelligency to what is good, with spirit to what is evil, and out of it is drawn Characters of the Sun, and the spirits thereof.

This being engraven on a Golden plate with the Sun being fortunate, renders him that wears it to be renowned, amiable, acceptable, potent in all his works, and equals a man to Kings, and Princes, elevating him to high fortunes, inabling to do whatsoever he pleaseth: but with an unfortunate

Sun, it makes a tyrant, and a man to be proud, ambitious, unsatisfiable, and to have an ill ending.

The fifth table is of Venus, consisting of a square of seven drawn into it self, viz. of fourty nine numbers, whereof seven on each side and Diameter make 175. and the sum of all is 1225. And there are over it divine names with an Intelligency to good, and spirit to evil; And there is drawn out of it the Character of Venus, and the spirits thereof.

This being engraven on a Silver plate, Venus being fortunate, procureth concord, endeth strife, procureth the love of women, conduceth to conception, is good against barreness, causeth ability for generation, dissolves enchantments, and causeth peace between man, and woman, and maketh all kind of Animals and Cattle fruitful; and being put into a Dove-house, causeth an increase of Pigeons.

It conduceth to the cure of all melancholy distempers, and causeth joyfulness; and being carryed about travellers make them fortunate. But if it be formed upon Brass with an unfortunate Venus, it causeth contrary things to all that hath bin above said.

⁂

The sixt table is of Mercury resulting from the square of eight drawn into it self, containing sixty four numbers, whereof eight on every side and by both Diameters make 260. and the sum of all 2080. and over it are set divine names with an Intelligency to what is good, with a spirit to what is evil, and from it is drawn a Character of Mercury, and the spirits thereof; and if it be with Mercury being fortunate engraven upon Silver, or Tin, or

yellow Brass, or be writ upon Virgin Parchment, it renders the bearer thereof gratefull, and fortunate to do what he pleaseth: it bringeth gain, and prevents poverty, conduceth to memory, understanding, and divination, and to the understanding of occult things by dreams: and if it be an unfortunate Mercury, doth all things contrary to these.

The seventh table is of the Moon, of a square of nine multiplied into it self, having eighty one numbers, in every side and Diameter nine, producing 369. and the sum of all 3321. And there are over it divine names with an Intelligency to what is good, and a spirit to what is bad. And of it are drawn the Characters of the Moon, and of the spirits thereof.

This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, aimiable, pleasant, cheerfull, honored, removing all malice, and ill will.

It causeth security in a ourney, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleaseth; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate, against which it shall be directly done, making him fly from his Country, and that place of his abode where it shall be buried, and it hinders Physitians, and Orators, and all men whatsoever in their office, against whom it shall be made.

Now how the seals, and Characters of the Stars, and spirits are drawn from these tables, the wise searcher, and he which shall understand the verify-

ing of these tables, shall easily find out. Divine names answering to the numbers of Saturn.

3. | Ab. | אב

9. | Hod. | הד

15 | Iah. | יה

15. | Hod. | הוד

45 | Jehovah extended. | יוד הא ואו הא

45 | Agiel | The Intelligence of Saturn. | אגיאל

45 | Zazel | The spirit of Saturn. | זאזל

Divine names answering to the numbers of Jupiter.

4 | Abab. | אבא

16 | הוה

16 | אהי

34 | El Ab | אל אב

136 | Johphiel | The Intelligence of Jupiter | יהפיאל

136 | Hismael | The spirit of Jupiter | הסמאל

Names answering to the numbers of Mars.

5 | He | the letter of the Holy Name | ה

25 | יהי

65 | Adonay | אדני

325 | Graphiel | The Intelligence of Mars. | גראפיאל

325 | Barzabel | The spirit of Mars. | ברצאבאל

Names answering to the numbers of the Sun.

6 | Vau | the letter of the Holy Name. | ו

6 | He extended, | the letter of the Holy Name. | הא

36 | Eloh | אלה

111 | Nachiel | The Intelligence of the Sun. | נכיאל

666 | Sorath | The spirit of the Sun | סורת

Names answering to the numbers of Venus.

7 | אהא

49 | Hagiel | The Intelligence of Venus. | הגיאל

157 | Kedemel | The spirit of Venus. | קדמאל

1252 | Bne Seraphim | The Intelligencies of Venus. | בני שרפים

Names answering to the numbers of Mercury.

8 | Asboga, eight extended. | אזבוגה

64 | Din. | דין

64 | Doni | דני

260 | Tiriel. | The Intelligence of Mercury. | טיריאל

2080 | Taphthartharath | The spirit of Mercury. | תפתרתרת

Names answering to the numbers of the Moon.

9 | Hod | הד

81 | Elim | אלים

369 | Hasmodai | the spirit of the Moon. | השמודאי

3321 | Schedbarschemoth Scharthathan, | the spirit of the spirits of the Moon.

שדברשהמעת שרתתן

The Intelligency of the Intelligence of the Moon.

3321 | Malcha betharsisim hed beruah schehalim

מלכא בתרשיסים עד ברוה שהקים <nowiki></nowiki>

The Table of Saturn in his compass.

,

{| style="text-align:center; width:75px" border="1" | 4 | 9 | 2

3 | 5 | 7

8 | 1 | 6

| align="CENTER" | In Hebrew notes.

ד | ט | ב

ג | ה | ז

ח | א | ו

|}

The Seales or Characters.

Of Saturn.

, 200px | Of the Intelligence of Saturn.

, 150px | Of the Spirit of Saturn.

, 150px

The Table of Jupiter in his compass.

,

{| style="text-align:center;" width="100" border="1" | 4 | 14 | 15 | 1

9 | 7 | 6 | 12

5 | 11 | 10 | 8

16 | 2 | 3 | 13

| align="CENTER" |

In Hebrew notes.

ד | יד | טו | א

ט | ז | ו | יב

ח | י | יא | ה

יג | ג | ב | יו

⁂

|}

The Seales or Characters

Of Jupiter.

, 175px | Of the Intelligence of Jupiter.

, 175px | The Spirit of Jupiter.

, 175px The Table of Mars in his compass.

,

{| style="text-align:center;" width="125" border="1" | 11 | 24 | 7 | 20 | 3

4 | 12 | 25 | 8 | 16

17 | 5 | 13 | 21 | 9

10 | 18 | 1 | 14 | 22

23 | 6 | 19 | 2 | 15

| align="CENTER" |

In Hebrew notes.

ג | כ | ז | כד | יא

יו | ח | כה | יב | ד

יז | ה | יג | כא | ט

יב | יד | א | יח | י

כג | ו | יט | ב | יה

|}

The Seals or Characters.

Of Mars.

, 200px | Of the Intelligence of Mars.

, 175px | Of the Spirit of Mars.

, 115px The Table of the Sun in his compass.

,

{| style="text-align:center;" width="150" border="1" | 6 | 32 | 3 | 34 | 35 | 1

7 | 11 | 27 | 28 | 8 | 30

19 | 14 | 16 | 15 | 23 | 24

18 | 20 | 22 | 21 | 17 | 13

25 | 29 | 10 | 9 | 26 | 12

36 | 5 | 33 | 4 | 2 | 31

| align="CENTER" |

In Hebrew notes.

ו | לב | ג | לד | לה | א

ז | יא | כז | כח | ח | ל

יט | יד | יו | יה | כג | כד

יח | כ | כב | כא | יז | יג

כה | כט | י | ט | כו | יב

לו | ה | גל | ד | ב | לא

|}

The Seales or Characters

Of the Sun.

, 200px | Of the intelligence of the Sun.

, 175px | Of the Spirit of the Sun.

, 155px The Table of Venus in her Compass.

,

{| style="text-align:center;" width="170" border="1" | 22 | 47 | 16 | 41 | 10 | 35 | 4

5 | 23 | 48 | 17 | 42 | 11 | 29

30 | 6 | 24 | 49 | 18 | 36 | 12

13 | 31 | 7 | 25 | 43 | 19 | 37

38 | 14 | 32 | 1 | 26 | 44 | 20

21 | 39 | 8 | 33 | 2 | 27 | 45

46 | 15 | 40 | 9 | 34 | 3 | 28

The Seals, or Characters., Of Venus., 175px

Of the Intelligence , Of Venus. , 175px

|} ד | לה | י | מא | יו | מז | בב

כט | יא | מב | יז | מח | כג | ה

יב | לו | יח | מט | כד | ו | ל

לז | יט | מג | כה | ז | לא | יג

כ | מד | כו | א | לב | יד | לח

מה | כז | ב | לג | ח | לט | כא

כח | ג | לד | ט | מ | יה | מו

Of the Spirit of Venus. , 150px

Of the Intelligences of Venus.

, 175px The Table of Mercury in his compass.

{| style="text-align:center;" width="200" border="1" | 8 | 58 | 59 | 5 | 4 | 62 | 63 | 1

49 | 15 | 14 | 52 | 53 | 11 | 10 | 56

41 | 23 | 22 | 44 | 45 | 19 | 18 | 48

32 | 34 | 35 | 29 | 28 | 38 | 39 | 25

40 | 26 | 27 | 37 | 36 | 30 | 31 | 33

17 | 47 | 46 | 20 | 21 | 43 | 42 | 24

9 | 55 | 54 | 12 | 13 | 51 | 50 | 16

64 | 2 | 3 | 61 | 60 | 6 | 7 | 57

The Seals or Characters of Mercury. 180px Of the Intelligency Of Mercury. 180px

|} The Table of Mercury in Hebrew notes.

א | סג | סב | ד | ה | נט | נח | ח

נו | י | יא | נג | נב | יד | יה | מט

מח | יח | יט | מה | מד | כב | כג | מא

כה | לט | לח | כח | כט | לה | לד | לב

לג | לא | ל | לו | לז | כז | כו | מ

כד | מב | מג | כא | כ | מו | מז | יז

ו | נ | נא | נה | נד | יג | יב | ט

נז | ז | ו | ס | סא | ג | ב | סד

Of the Spirit of Mercury. 125px The Table of the Moon in her Compass.

The Seals or Characters

<!-- Image:op2 58.gif --> The Table of the Moon in Hebrew notes.

<!-- Image:op2 59.gif -->

The Seals or Characters Of the Moon.

<!-- Image:op2 60.gif -->

Of the Spirit of the Moon. <!-- Image:op2 61.gif -->

Of the Spirits of the spirits of the Moon. <!-- Image:op2 62.gif -->

Of the Intelligence of the Intelligences of the Moon. <!-- Image:op2 63.gif -->

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XXIII. OF GEOMETRICAL FIGURES AND BODIES, BY WHAT VERTUE THEY ARE POWERFUL IN MAGICK, AND WHICH ARE AGREEABLE TO EACH ELEMENT, AND THE HEAVEN. </BR>

✦

GEometricall Figures also arising from numbers, are conceived to be of no less power. Of these first of all, a Circle doth answer to Unity, and the number ten; for Unity is the Center, and circumference of all things; and the number ten being heaped together retuens into a Unity from whence it had its beginning, being the end, and complements of all numbers.

A circle is called an infinite line in which there is no Terminus a quo, nor Terminus ad quem, whose beginning and end is in every point, whence also a circular motion is called infinite, not according to time, but according to place; hence a circular being the largest and perfectest of all is judged to be the most fit for bindings and conjurations; Whence they who adjure evil spirits, are wont to environ themselves about with a circle.

A Pentangle also, as with the vertue of the number five hath a very great command over evil spirits, so by its lineature, by which it hath within five obtuse angles, and without five acutes, five double triangles by which it is surrounded.

The interior pentangle containes in it great mysteries, which also is so to be enquired after, and understood; of the other figures, viz. triangle, quadrangle, sexangle, septangle, octangle, and the rest, of which many, as they are made of many and divers insections, obtain divres significations and vertues according to the divers manner of draeing, and proportions of lines, and numbers.

The Egyptians, and Arabians confirmed that the figure of the Cross hath very great power, and that is the most firm receptacle of all Celestial powers, and intelligencies, because it is the rightest figure of all, containing foure right angles, and it is the first description of the superficies, having longitude and latitude: And they said it is inspired with the fortitude of the Celestials, because their fortitude results by the straitness of angles and rayes: And stars are then most potent when they possess four corners in the figure of the heaven, and make a cross, by the projection of their rayes mutually.

It hath moreover (as we shewed before) a very great correspondency with the numbers 5. 7. 9. most potent numbers. It was also reckoned by the Egyptian Priests, from the beginning of Religion amongst sacred letters, signifying amongst them allegorically the life of future salvation.

It was also impressed on the Picture of Serapis, and was had in great veneration amongst the Greeks. But what here belongs to Religion we shall discuss elsewhere.

This is to be observed, whatsoever wonderfull thing figures work when we write tham in Papers, Plates, or Images, they do not do it but by the vertue acquired from sublimer figures, by a certain affection which a natural api-

tude or resemblance procures, in as much as they are exactly configured to them; as from an opposite wall the Eccho is caused, and in a hollow glass the collection of the solarie rayes, which afterward reflecting upon an opposite body, either wood, or any combustible thing doth forthwith burne it: or as an Harpe causeth a resounding in an other Harpe, which is no otherwise but because a sutable and a like figure is set before it, or as two strings on a Harpe being touched with an equall distance of time, and modulated to the same intention, when one is touched the other shakes also: Also the figures, of which we have spoken, & what characters soever concern the vertues of the Celestial figures as they shall be opportunely impressed upon things, those ruling, or be rightly framed, as one figure is of affinity with, and doth express an other. And as these are spoken of figures, so also they are to be understood of Geometrical bodies, which are a Sphear, a Tetracedron, Hexacedron, Octocedron, Icocedron, Dodecacedron, and such like.

Neither must we pass over what figures Phythagoras and his followers, Timeus, Locrus, and Plato assigned to the Elements and Heavens: for first of all they assigned to the earth a four square, and a square of eight solid angles, and of twenty four plains, and six bases in form of a Dice to the fire, a Pryamis of a four triangular basis, and of so many solid angles, and of twelve plaines; to the aire Octocedron, of eight triangular bases, and six solid angles, and ternty four plains: and lastly, to Water they have assigned Icocedron twenty basesm twelve solid angles: To the Heaven they have assigned Dodecacedron of twelve five cornered bases, and twenty solid angles, and sixty plaines.

Now he which knows the powers, relations, and proprieties of these figures, and bodies, shall be able to work many wonderful things in Natural and Mathematical Magick, especially in Glasses. And I knew how to make by them wonderful things, in which any one mught see whatsoever he pleased at a long distance.

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XXIV. OF MUSICALL HARMONY, OF THE FORCE AND POWER THEREOF

✦

Musical Harmony also is not destitute of the gifts of the Stars; for it is a most powerful imaginer of all things, which whilst it follows opportunely the Celestial bodies, doth wonderfully allure the Celestial influence, and doth change the affections, intentions, gestures, motions, actions and dispositions of all the hearers, and doth quietly allure them to its own properties, as to gladness, lamentation, to boldness, or rest, and the like; also it allures Beasts, Serpents, Birds, Dolphins to the hearing of its pleasant tunes.

So Birds are allured with Pipes, and Harts are caught by the same. Fish in the lake of Alexandria are delighted with a noise. Musick hath caused friendship betwixt Men and Dolphins. The sound of the Harp doth lead up and down the Hyperborean Swans. Melodious voyces tame the Indian Elephants: and the very Elements delight in Musick.

The Hulesian fountain otherwise calm, and quiet, if the Trumpet sound riseth up rejoycing, and swells over its banks. There are in Lydia those which they call the Nymphs Ilands, which at the sound of a Trumpet forthwith come into the middle of the sea, and turning round lead a dance, and then are returned to the shores; M. Varro testifies that he saw them.

And there are more wonderful things then these. For in the shore of Attica the sea sounds like a Harpe.

A certain stone of Megaris makes a sound like a Harpe every time the string of a Harpe is struck; so great is the power of Musick, that it appeaseth the minde, raiseth the spirit, stirreth up souldiers to fight, and refresheth the weary, calls back them that are desperate, refresheth travellers.

And the Arabians say, that Camels carrying burdens are refreshed by the singing of their leaders. In like manner, they that carry great burdens, sing, and are thereby strengthened and refreshed: for asinging causeth delight and strength, pacifieth the angry, cheareth up those that are sad and heavy, pacifieth enemies, moderates the rage of mad men, chaseth away vain imaginations: Hence it is that Democritus and Theophrastus affirm that some diseases of the body, and minde may thus be cured, or caused.

So we read that Therpander, and Arion of Lesbos cured the Les*ians, and Ionians by Musick; and Ismenia of Thebes cured divers of very great diseases by Musick; Moreover, Orpheus, Amphion, David, Phythagoras, Empedocles, Asclepiades, Timotheus, were wont to do many wonderful things by sounds: Sometimes they did stir up dull spirits by familiar sounds; sometimess they did restrain wanton, furious, angry spirits by more grave tones.

So David with a Harp moderated Saul in a rage. So Phythagoras recalled a luxurious yong man from immoderate lust. So Timotheus stirred up King Alexander to a rage, amd again repressed him.

Saxo the Grammarian, in his History of the Danes, tells of a certain Musician, who boasted that he could by his Musick make every one that heard it to be mad; and when he was constrained by the Kings command to perform the same, he endeavoured to work severall wayes upon the af-

fections; and first, by a tone of Musicall gravity filled the hearers with a kinde of sadness and unsensibleness; then by a more lively sound he made them rejoyce, and dance; and lastly, he by a more earnest Musick, reduced them to fury and madness.

We read also, that they in Apulia that were touched with a kinde of dangerous Spider, were astonished untill they heard a certain sound, at the hearing of which every one riseth up and danceth. And it is believed (Gellius being witness) that they that are pained with the Sciatica, are eased at the sound of a Pipe.

Also Theophrastus reports, that the sound of a Flute cures the biting of Spiders. And Democritus himself confesseth that the Consort of Pipers, hath been a cure for very many diseases.

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XXV. OF SOUND, AND HARMONY, AND WHENCE THEIR WONDERFULNESS IN OPERATION

✦

Moreover we shall not dent, that there is in Sounds a vertue to receive the heavenly gifts; if with Pythagoras and Plato we thought the heavens to consist by an Harmonial composition, and to rule and cause all things by Harmonial tones and motions: Singing can do more then the sound of an Instrument, in as much as it arising by an Harmonial consent, from the conceit of the minde, and imperious affection of the phantasie and heart, easily penetrateth by motion, with the refracted and well tempered Air, the aerious spirit of the hearer, which is the bond of soul and body; and transferring the affection and minde of the Singer with it, It moveth the affection of the hearer by his affection, and the hearers phantasie by his phantasie, and minde by his minde, and striketh the minde, and striketh the heart, and pierceth even to the inwards of the soul, and by little and little, infuseth even dispositions: moreover it moveth and stoppeth the members and the humors of the body.

From hence in moving the affections harmony conferreth so much, that not onely natural, but also artificial and vocal Harmony doth yield a certain power both to the souls and bodies: but it is necessary that all Consorts proceed from fit foundations, both in stringed instruments, in pipes, and vocall singings, if you would have them agree well together: for no man can make the roaring of Lions, the lowing of Oxen, the neighing of Horses, the braying of Asses, the grunting of Hogs to be harmonious: nei-

ther can the strings made of Sheeps and Wolves gut, be brought to any agreement, because their foundations are dissonant; but the many and divers voyces of men agree together, because they have one foundation in the species or kinde: so many birds agree, because they have one nigh genus or kinde, and a resemblance from above; also artificiall instruments agree with natural voyces, because the similitude that is betwixt them, is either true and manifest, or hath a certain analogy.

But every harmony is either of sounds or voyces. Sound is a breath, voyce is a sound and animate breath; Speech is a breath pronounced with sound, and a voyce signifying something: the spirit of which proceedeth out of the mouth with sound and voyce; Chaludius saith that a voyce is sent forth out of the inward cavity of the breast and heart, by the assistance of the spirit.

By which, together with the tongue, forming, and striking the narrow passages of the mouth, and by the other vocall organs, are delivered forth articulate sounds; the elements of speech, by which Interpreter the secret motions of the minde are laid open: but Lactantius saith, that the nature of the voyce is very obscure, and cannot be comprehended how it is made, or what it is. To conclude, All Musick consisteth in voice, in sound, and hearing: sound without Air cannot be Audible, which though it be necessary for hearing, yet, as Aire, it is not of it self audible, nor to be perceived by any sense, unless by accident; for the Sight seeth it not, unless it be coloured, nor the Ears unless sounding, nor the Smell unless odoriferous, nor the Taste unless it be sapid, nor the Touch unless it be cold or hot, and so forth: Therefore though sound cannot be made without Air, yet is not sound of the nature of Air, not air of the nature of sound, but air is the

body of the life of our sensitive spirit, and is not of the nature of any sensible object, but of a more simple and higher vertue, but it is meet that the sensitive soul should vivifie the air joyned to it; and in the vivificated air, which is joyned to the spirit, perceive the species of objects put forth into act, and this is done in the living air, but in a subtile and Diaphanous the visible species, in an ordinary air the audible, in a more gross air the species of other senses are perceived.

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XXVI. CONCERNING THE AGREEMENT OF THEM WITH THE CELESTIAL BODIES, AND WHAT HARMONY AND SOUND IS CORRESPONDENT OF EVERY STAR

✦

But understanding now, that of the seven Planets, Saturn, Mars, and the Moon have more of the voice then of the Harmony. Saturn hath sad, hoarse, heavy, and slow words, and sounds, as it were pressed to the Center; but Mars, rough, sharp, threatning great and wrathful words: the Moon observeth a mean betwixt these two; but Jupiter, Sol, Venus and Mercury, do possess Harmonies; yet Jupiter hath grave, constant, fixed, sweet, merry, and pleasant Consorts; Sol venerable, settled, pure and sweet, with a certain grace; but Venus lascivious, luxurious, delicate, voluptuous, dissolute and fluent: Mercury hath Harmonies more remiss, and various, merry and pleasant, with a certain boldness: but the Tone of particulars, and proportionated Consorts obeyeth the nine Muses.

Jupiter hath the grace of the octave, and also the quinte, viz. the Diapason with the Diapente: Sol obtains the melody of the octave voice, viz. Diapason; in like manner by fifteen Tones, a Disdiapason; Venus keepeth the grace of the quinte or Diapente.

Mercury hath diatessaron; viz. the grace of the quarte: Moreover the ancients being content with four strings, as with the number of Elements, accounted Mercury the Author of them, as Nicomachus reports, and by

their Base strings would resemble the earth, by their Parhypas or middle the water; by their note Diezeugmenon, or Hyperboleon the fire; by the Paranete or Synemmenon, or treble, the Air; but afterwards Terpander the Lesb*an finding out the seventh string, equalled them to the number of the Planets. Moreover, they that followed the number of the Elements, did affirm, that four humors, and did thin the Dorian musick to be consonant to the water and phlegm, the Phrygian to choler and fire, the Lydian to blood and air; the mixt Lydian to melancholy and earth: Others respecting the number and vertue of the Heavens, have attributed the Dorian to the Sun, the Phrygian to Mars, the Lydian to Jupiter, the mixt Lydian to Saturn, the Hypophrygian to Mercury, the Hypolydian to Venus, the Hypodorian to the Moon, the Hypo mixed Lydian to the mixed Stars: Moreover they refer these modes of Musick to the Muses, and the strings to the Heavens, but not in that order as we have declared concerning the nine Muses, amongst our numbers and celestial souls; for they say Thalia hath no Harmony, therefore ascribe her to Silence, and the Earth; but Clio with the Moon move after the Hypodorian manner; the string Proslambanomenos or Air.

Calliope and Mercury possess the Hypophrygian maner, and the Chord, Hypate-Hypaton, or B. Mi. Terpsichore with Venus the Hypolydian manner, and Parahypote, Hypaton; and for Melpomene and the Dorian manner with Licanos, Hypaton, or D. Sol. Re. are applied to the Sun. Erato with Mars keep the Phrygian fashion, and the Hypatemise, or E.la.mi.

Euterpe, and the Lydian Musick, and Pachyparemeson agree with Jupiter; Polymnia and Saturn keep the mixt Lydian manner, and Lichanos Meson D.Sol.Re. To Urania and the fixt Stars the Jypo mixt Lydian Musick, and

the string Mese, or A.le.mi.re are ascribed, as we reade them expressed in these Verses.

Silent Thalia we to th' Earth compare, For she by Musick never doth ensnare, After the Hypodorian Clio sings, Persephone likewise doth strike the Base strings; Calliope also doth Chord sedond touch, Using the Phrygian; Mercury as much: Terpsichore strikes the third, and that rare, The Lydian Musick makes so Venus fair.

Melpomene, and Titan do with a grace The Dorian Musick use in the fourth place. The fift ascribed is to Mars the god Of War, and Erato after the rare mode Of th Phrygians, Euterpe doth also love The Lydian, and sixt string; and so doth Jove. Saturn the seventh doth use with Polymny, And causeth the mixt Lydian melody. Urania also doth the eight create, And musick Hypo-Lydian elevate.

Moreover there are some who find out the harmony of the Heavens by their distance one from another. For the space which is betwixt the Earth and the Moon, viz. an hundred and twenty six thousand Italian Miles, maketh the Intervall of a Tone; But from the Moon to Mercury being half that space, maketh half a Tone; And so much from Mercury to Venus maketh another half Tone; But from thence to the Sun, as it were a threefold Tone and a half; and makes Diapente; But from the Moon to the Sun, maketh a twofold Diatessaron with a half; Again from the Sun to Mars is the same space as from the Earth to the Moon, making a Tone; from thence to Jupiter half of the same making half a Tone; So much likewise from Jupiter to Saturn, constituting an half Tone, from whence to the starry firmament is also the space of an half Tone.

Therefore there is from the Sun to the fixed Stars a Diatessaron distance of two tones and an half, but from the Earth a perfect Diapason of six perfect tones; moreover also from the proportion of the motions of the planets amongst themselves, and with the eight Sphere, resulteth the sweetest Harmony of all; for the proportion of the motions of Saturn to Jupiters motion, is two fold and an half; of Jupiter to Mars, a six fold proportion; of Mars to the Sun, Venus and Mercury, which in a manner finish their course in the same time, is a double proportion; but Saturns proportion to the starry Sphere is a thousand and two hundred, if it be true which Ptolomy saith, viz. that, that Heaven is moved contrary to the primum mobile in an hundred yeers, one degree. Therefore the proper motion of the Moon being more swift, maketh a more acute sound then the starry firmament, which is the slowest of all, and therefore causeth the most base sound; But by the violent motion of the primum mobile, is the most swift, and acute sound of all; but the violent motion of the Moon is most slow and heavy, which proportion and reciprocation of motions yeelds a most pleasant Harmony; from hence there are not any songs, sounds, or musicall instruments more powerfull in moving mans affections, or introducing magicall impressions, then those which are composed of numbers, measures, and proportions, after the example of the Heavens.

Also the Harmony of the Elements is drawn forth from their BAses, and Angles, of which we have spoken before; for between Fire and Aire, there is a double proportion in the Bases, and one and an half in solid Angles; again in Planes, a double; there ariseth hence an Harmony of a double Diapason, and a Diapente.

Betwixt the Aire and Water, the proportion in their Bases is double, and one and an half; hence Dipason, and Diapente; but in their Angles double; Hence again Diapason; but between Water and Earth the proportion in the Bases, is threefold and a third part more; from hence ariseth Diapason, Diapente, Diatessaron; but in the Angles one and an half, again constituting Diapente.

To conclude, betwixt Earth and Fire, in the Bases the proportion is one and an half, making Diapente; but in the Angles, double, causing Diapason; but between Fire, and Water, Aire and Earth, there is scarce any consonancy, because they have a perfect contrariety in their qualities, but they are united by the imtermediate Element. <

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XXVII. OF THE PROPORTION, MEASURE, AND HARMONY OF MANS BODY

✦

Seeing man is the most beautifull and perfectest work of God, and his Image, and also the lesser world; therefore he by a more perfect composition, and sweet Harmony, and more sublime dignity doth contain and maintain in himself all numbers, measures, weights, motions, Elements, and all other things which are of his composition; and in him as it were in the supreme workmanship, all things obtain a certain high condition, beyond the ordinary consonancy which they have in other compounds. From hence all the Ancients in time past did number by their fingers, and shewed all numbers by them; and they seem to prove that from the very joynts of mans body all numbers measures, proportions, and Harmonies were invented; Hence according to this measure of the body, they framed, and contrived their temples, pallaces, houses, Theaters; also their ships, engins, and every kind of Artifice, and every part and member of their edifices, and buildings, as columnes, chapiters of pillars, bases, buttresses, feet of pillars, and all of this kind.

Moreover God himself taught Noah to build the Arke according to the measure of mans body, and he made the whole fabrick of the world proportionable to mans body; from whence it is called the great world, mans body the less; Therefore some who have written of the Microcosme or of man, measure the body by six feet, a foot by ten degrees, every degree by five minutes; from hence are numbred sixty degrees, which make three

hundred minutes, to the which are compared so many Geometrical cubits, by which Moses describes the Arke; for as the body of man is in length three hundred minutes, in breath fifty, in hight thirty; so the length of the Arke was three hundred cubits, the breadth fifty, and the height thirty; that the proportion of the length to the breadth be six fold, to the heighth ten fold, and the proportion of the breadth to the height about two thirds.

In like manner the measures of all the members are proportionate, and consonant both to the parts of the world, and measures of the Archetype, and so agreeing, that there is no member in man which hath not correspondence with some sign, Star, intelligence, divine name, sometimes in God himself the Archetype.

But the whole measure of the body may be turned, and proceeding from roundness, is knowen to tend to it again.

Also the four square measure is the most proportionated body; for, if a man be placed upright with his feet together, and his arms stretched forth, he will make a quadrature equilateral, whose center s in the botom of his belly.

But if on the same center a circle be made by the crown of the head, the arms being let fall so far till the end of the fingers tough the circumference of that circle, and the feet spread abroad in the same circumference, as much as the fingers ends are distant from the top of the head; Then they divide that circle, which was drawn from the center of the lower belly, into five equale parts, and do constiturte a perfect Pentagon; and the Heels of the feet, having reference to the navile, make a triangle of equal sides.

But if the Heels being unmoved, the feet be stretched forth on both sides to the right and left, and the hands lifted up to the line of the head, them the ends of the fingers and Toes do make a square of equall sides, whose center is on the navile, in the girdling of the body.

But if the hands be thus elevat4ed, and the feet and Thighes extended in this manner, by the which a man is made shorter by the fourteenth part of his upright stature, then the distance of his feet heving reference to the lower bellu, they will make an equilaterall Triangle; and the center being placed in his navile, a circle being brought about, will touch the ends of the fingers and toes.

But if the hands be lifted up as high as can be, above the head, then the elbow will be equal to the crown of the head, and if then the feet being put together, a man stand thus, he may be put into an equilaterall square brought by the extremities of the hands and feet; the center of this square is the navel, which is the middle betwixt the top of the head and the knees.

Now let us proceed to particular measures. The compass of a man under the armpits contains the middle of his length, whose middle is the bottom of his breast: and from thence upward to the middle of his breast betwixt both dugges, and from the middle of his breast unto the crown of his head, on every side the fourth part; also from the bottom of his breast to the bottom of the knees, and from thence to the bottom of the ankles the fourth part of man.

The same is the latitude of his shoulder-blades, from one extream to the other: The same is the length from the elbow to the end of the longest finger, and therfore this is called a cubit.

Hence four cubits make the length of man, and one cubit the bredth which is in the shoulder-blades, but that which is in the compass, one foot; now six hand-bredths make a cubit, four a foot, and four fingers bredths make a hand-bredth, and the whole length of man is twenty four hand bredths, of six foot, of ninty six fingers bredths.

From the bottom of his breast to the top of his breast, is the sixth part of his length, from the top of his breast to the top of his forehead, and lowermost root of his hairs, the seventh part of his length; of a strong, and well set body, a foot is the sixth part of the length, but of a tall the seventh.

Neither can (as Varro, and Gellius testifie) the tallness of mans body exceed seven feet. Lastly, the Diameter of his compass is the same measure as is from the hand, being shut unto the inward bending of the elbow, and as that which is from the breast to both dugs, upward to the upward lip, or downward to the navel; and as that which is from the ends of the bones of the uppermost part of the breast compassing the gullet; and as that which is from the sole of the foot to the end of the calf of the legg, and from thence to the middle whirle bone of the knee.

All these measures are co-equall, and make the seventh part of the whole height. The head of a man from the bottom of the chin to the crown of his head is the eighth part of his length, as also from the elbow to the end of the shoulder-blade; So great is the Diameter of the compass of a tall man.

The compass of the head drawn by the top of the forehead, and the bottom of the hinder part of the head, make the fift part of his whole length; So much also doth the bredth of the breast. Nine face-bredths make a square well set man, and ten a tall man.

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The length of man therefore being divided into nine parts, the face from the top of the forehead to the bottome of the chin is one; then from the bottom of the throat, or the top of the breast unto the top of the stomack is another; from thence to the navell is a third; from thence to the bottom of the thigh, a fourth; from thence the hipp, to the top of the calf of the leg, makes two; from thence to the joynt of the foot the leggs make two more; all which are eight parts.

Moreover the space from the top pf the forehead to the crown of the head & that which is from the chin to the top of the breast, and that which is from the joynt of the foot to the sole of the foot, I say these three spaces joyned together make the ninth part. In bredth the breast hath two parts, and both Arms seven.

But that body which ten face bredths make, is the most exactly proportioned. Therefore the first part of this is from the crown of the head to the bottome of the nose; from thence to the top of the breast, the second; and then to the top of the stomack the third; and from thence to the navel, the fourth; from thence to the privy members, the fifth; where is the middle of the length of man, from whence to the soles of his feet are five other parts, which being joyned to the former, make ten whole, by which every body is measured by a most proportioned measure.

For the face of a man from the bottom of his chin, to the top of his foreheadm and bottom of the hair is the tenth part.

The hand of a man from the shutting, to the end of the longest finger is also one part; also betwixt the middle of both dugs is one part and from both to the top of the gullet is an equilaterall triangle.

The latitude of the lower part of the forehead from one eare to the other is another part; the latitude of the whole breast, viz. from the top of the breast to the joynts of the shoulder-blades, is on both sides one part, which make two.

The compass of the head cross-wise from the distance of the eye-brows by the top of the forehead unto the bottom of the hinder part of the head, where the hair ends, hath also two parts; from the shoulders on the outside unto the coupling together of the joynts of the hand, and on the inside from the arm-pits unto the beginning of the palm of the hand, and of the fingers, are three parts.

The compass of the head by the middle of the forehead hath three parts; the compass of the girdling place hath four parts in a well set man, but in a thin body three parts and a half, or as much as is from the top of the breast to the bottom of the belly. The compass of the breast by the arm-pit to the back hath five parts, viz. as much as half the whole length.

From the crown of the head, to the knurles of the gullet is the thirteenth part of the whole altitude. The arms being stretched upward, the elbow is even to the crown of the head. But now, let us see how equal the other commensurations are to one the other.

As much as the distance is from the chin to the top of the breast, so great is the latitude of the mouth; as much as is the distance betwixt the top of the

breast, to the navell, so great is the compass of the mouth; as much as the distance is from the chin to the crown of the head, so great is the latitude of the girdling place; as is the distance from the top of the nose to the bottom, such is the distance betwixt the chin, and the throat. Also the cavity of the eyes from the place betwixt the eye-brows unto the inward corners, and the extension of the bottom of the nose, and the distance from the bottom of the nose to the end of the upper lip; I say these three are equals amongst themselves; and as much as from the top of the nail of the forefinger to the lowermost joynt thereof. < And from thence where the hand is joyned to the arm on the outside, and in the inside from the top of the naile of the middle finger unto the lowermost joynt, and from thence to the shutting of the hand; I say all these parts are equall amongst themselves.

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The greater joynt of the forefinger equals the height of the forehead; the other two to the top of the naile equall the nose, from the top to the bottom; the first and the greater joynt of the middle finger equals that space which is betwixt the end of the nose to the end of the chin; and the second joynt of the middle finger is as much as the distance from the bottom of the chin to the top of the lower lip; but the third as from the mouth to the end of the nose, but the whole hand as much as the whole face.

The greater joynt of the thumb is as much as the widness of the mouth, and as the distance betwixt the bottom of the chin, and the top of the lower lip; but the lesser joynt is as much as the distance betwixt the top of

the lower and the end of the nose; the nailes are half as much as those joynts which they call the naile joynts.

The distance betwixt the middle of the eye brows to the outward corners of the eyes is as much as betwixt those corners and the ears. The hight of the forehead, the length of the nose, and the widness of the mouth are equall. Also the bredth of the hand, and foot are the same.

The distance betwixt the lower part of the ankle to the top of the foot is the same as that betwixt the top of of the foot and the end of the nailes. The distance from the top of the forehead to the place betwixt the eyes, and from that to the end of the nose, and from thence to the end of the chin is the same.

The eye-brows joyned together are as much as the circle of the eyes, and the half circle of the ears equals the widness of the mouth: Whence the circles of the eyes, ears, and mouth opened are equall.

The bredth of the nose is as much as the length of the eye; Hence the eyes have two parts of that space which is betwixt both extremities of the eyes; a third part the nose that is betwixt takes up.

From the crown of the head to the knees the navel is the middle; from the top of the breast to the end of the nose the knurle of the throat makes the middle; from the crown of the head to the bottom of the chin, the eyes are the middle; from the space betwixt the eyes to the bottom of the chin, the end of the nose is the middle: from the end of the nose to the bottom of the chin, the end of the lower lip is the middle; a third part of the same distance is the upper lip.

Moreover all these measures are through manifold proportions, and harmoniacall contents consonant one to the other; for the thumb is ==Page:Three Books of Occult Philosophy (De Occulta Philosophia) (1651).djvu/300== to the wrest in a circular Measure in a double proportion and half; For it contains it twice and a half as five is to two; But the proportion of the same to the brawn of the Arm neer the shoulder is triple; The greatnesse of the leg is to that of the Arm, a proportion half so much again as of three to two; And the same proportion is of the neck to the leg, as of that to the Arm.

The proportion of the thigh is triple to the Arm; The proportion of the whole Body to the Trunk, is eigth and a half; From the Trunk or Brest to the legs, and from thence to the soles of the Feet, a Third and a half; From the neck to the navell, and to the end of the trunk a Double.

The latitude of them to the latitude of the thigh, is half so much again; of the head to the neck triple, of the head to the knee triple, the same to the leg. The length of the forehead betwixt the temples is fourfold to the height thereof; These are those measures which are everywhere found; by which the members of mans body according to the length, bredth, height, and circumference thereof agree amongst themselves, and also with the Celestials themselves: all which measures are divided by manifold proportions either upon them that divide, or are mixed, from whence there results a manifold Harmony.

For a double proportion makes thrice a Diapason; four times double, twice a Diapason, and Diapente. After the same manner are Elements, qualities, complexions, and humors proportioned.

For these weights of humors and complexions are assigned to a sound and well composed man, viz. the eight weights of blood, of flegm four, of choler two, of melancholy one, that on both sides there be by order a double proportion; but of the first to the third, and of the second to the fourth, a four times double proportion; but of the first to the last an eightfold.

Dioscorides saith, that the heart or a man in the first yeer hath the weight of two Dram, in the second four, and so proportionably in the fiftyeth yeer to have the weight of a hundred Drams, from which time the decreases are again reckoned to an equilibrium, which, the course being ended, may return to the same limit, and not

==Page:Three Books of Occult Philosophy (De Occulta Philosophia) (1651).djvu/301== exceed the space of life by the decay of that member: by which account of a hundred years, he circumscribed the life of man. And this saith Pliny was the heresie of the Egyptians.

The motions also of the members of mens bodies answer to the Celestial motions, and every man hath in himself the motion of his heart, which answers to the motion of the Sun, and being diffused through the Arteries into the whole body, signifies to us by a most sure rule, years, moneths, dayes, hours, and minutes.

Moreover, there is a certain Nerve found by the Anatomists about the nod of the neck, which being touched doth so move all the members of the body, that every one of them move according to its proper motion; by which like touch Aristotle thinks the members of the world are moved by God.

And there are two veines in the neck, which being held hard presently the mans strength failes, and his senses are taken away untill they be loosened. Therefore the eternal Maker of the world when he was to put the soul into the body, as into its habitation, first made a fit lodging worthy to receive it, and endows the most excellent soul with a most beautiful body, which then the soul knowing its own divinity, frames and adorns for its own habitation.

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Hence the people of Æthiopia, which were governed by the wisdom of Gymnosophists, as Aristotle witnesseth, did make them Kings, not of those which were most strong, and wealthy, but those onely which were most proper and beautiful; for they conceived that the gallantry of the minde did depend upon the excellencie of the body. Which many Philosophers, as well ancient as modern, considering, such as searched into the secrets of causes hid in the very Majesty of Nature, were bold to assert, that there was no fault of, and no disproportion of the body, which the vice and intemperance of the minde did not follow, because it is certain that they do increase, thrive, and operate by the help one of the other. 'Boohl I. of Occult

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XXVIII. OF THE COMPOSITION AND HARMONY OF THE HUMANE SOUL

✦

As the Consonancy of the body consists of a due measure and proportion of the members: so the consonancy of the minde of a due temperament, and proportion of its vertues and operations which are concupiscible, irascible, and reason, which are so proportioned together.

For Reason to Concupiscence hath the proportion Diapason; but to Anger Diatessaron: and Irascible to Concupiscible hath the proportion Diapente. When therefore the best proportionated soul is joyned to the best proportionated body, it is manifest that such a man also hath received a most happy lot in the distribution of gifts, for as much as the soul agrees with the body in the disposition of Naturals, which agreement indeed is most hid, yet after some maner shadowed to us by the wise.

But to hasten to the Harmony of the soul, we must inquire into it by those Mediums by which it passeth to us, (i.e.) by Celestial Bodies, and Sphears; Knowing therefore what are the powers of the soul to which the Planets answer, we shal by those things which have been spoken of before, the more easily know their agreements amongst themselves.

For the Moone governs the powers of increasing and decreasing; the Phantasie and Wits depends on Mercury; the Concupiscible vertue on Venus; the Vitall on the Sun; the Irascible on Mars; the Natural on Jupiter: the Receptive on Saturn: but the Will as the Primum Mobile, and the

guide of all these Powers at pleasure, being joyned with the superior intellect, is always tending to good; which intellect indeed doth alwayes shew a pathway to the Will, as a Candle to the eye; but it moves not it self, but is the Mistriss of her own operation, whence it is called Free Will; and although it alwayes tends to good, as an object sutable to it self: yet sometimes being blinded with error, the animal power forcing it, it chooseth evil, believing it to be good.

Therefore Will is defined to be a faculty of the intellect, & Will wherby good is chosen by the help of Grace; and Evil, that not assisting, Grace therefore, which Divines call Charity, or infused Love is in the Will, as a first mover; which being absent, the whole consent falls into Dissonancy.

Moreover, the soul answers to the Earth by Sense, to the Water by Imagination, to the Air by Reason, to the Heaven by the Intellect, and the soul goes out into an HArmony of them, according as these are tempered in a mortall body.

The wise Ancients therefore knowing that the Harmonious dispositions of bodies and souls are divers, according to the diversity of the complexions of men, did not in vain use Musical sounds and singingsm as to confirm the health of the body, and restore it being lost so to bring the minde to wholsome manners, untill they make a man sutable to the Celestial Harmony, and make him wholly Celestial.

Moreover, there is nothing more efficacious to drive away evil spirits then Musicall Harmony (for they being faln from the Celestiall Harmony, cannot endure any true consent, as being an enemy to them, but fly from it) as David by his Harp appeased Saul, being troubled with an evil spirit.

Hence by the ancient Prophets and Fathers, who knew these Harmonicall mysteries, singing and Musical sounds were brought into sacred services.

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XXIX. OF THE OBSERVATION OF CELESTIALS, NECESSARY IN EVERY MAGICAL WORK

✦

Every natural vertue doth work things far more wonderful when it is not onely compounded of a natural proportion, but also is informed by a choice observation of the Celestials opportune to this (viz. when the Celestial power is most strong to that effect which we desire, and also helpt by many Celestials) by subjecting inferiors to the Celestials, as proper females to be made fruitful by their males.

Also in every work there are to be observed, the situation, motion, and aspect of the Stars, and Planets, in Signs and Degrees, and how all these stand in reference to the length and latitude of the Climate; for by this are varyed the qualities of the angles, which the rays of Celestial bodies upon the figure of the thing describe, according to which Celestial vertues are infused.

So when thou art working any thing which belongs to any Planet, thou must place it in its dignities, fortunate, and powerful, and ruling in the day, hour, and in the Figure of the Heaven.

Neither shalt thou expect the signification of the work to be powerful, but also thoo must observe the Moon opportunely directed to this; for thou shalt do nothing without the assistance of the Moon: And if thou hast more patterns of thy work, observe them all being most powerful, and looking upon one the other with a friendly aspect: and if thou canst not

have such aspects, it will be convenient at least that thou take them angular.

But thou shalt take the Moon, either when she looks upon both, or is joyned to one, and looks upon the other; or when she passeth from the conjunction, or aspect of one to the conjunction or aspect of the other: for that I conceive must in no wise be omitted; also thou shalt in every work observe Mercury; for he is a messenger betwixt the higher gods, and infernal gods; when he goeth to the good he increaseth their goodness; when to the bad, hath influence upon their wickedness.

We call it an unfortunate Sign, or Planet, when it is by the aspect of Saturn or Mars, especially opposite, or quadrant; for these are aspects of enmity; but a conjunction, or a trine, or sextile aspect are of friendship; betwixt these there is a greater conjunction: but yet if thou dost already behold it through a trine, and the Planet be received, it is accounted as already conjoyned.

Now all Planets are afraid of the conjunction of the Sun, rejoycing in the trine, and sextile aspect thereof.

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XXX. WHEN PLANETS ARE OF MOST POWERFUL INFLUENCE

✦

Now we shall have the Planets powerfull when they are ruling in a House, or in Exaltation or Triplicity, or term, or face without combustion of what is direct in the figure of the heavens, viz. when they are in Angles, especially of the rising, or Tenth, or in houses presently succeeding, or in their delights.

But we must take heed that they be not in the bounds or under the dominion of Saturn or Mars, least they be in dark Degrees, in pits or vacuityes. Thou shalt observe that the Angles of the Ascendent, and Tenth and Seventh be fortunate, as also the Lord of the Ascendent and place of the Sun and Moon, and the place of part of the fortune, and the Lord thereof, the Lord of the foregoing Conjunction & prevention: But that they of the malignant Planet fall unfortunate, unless haply they be significators of thy work, or can be any way advantagious to thee; or if in thy revolution or birth, they had the predominancy; for then they are not at all to be depressed.

Now we shall have the Moone powerfurful if she be in her house, or exaltation, or triplicity, or face, and in degree convenient for the desired work, and if it hath a mansion of these twenty and eight sutable to it self and the work; Let her not be in the way burnt up, nor flow in course; let her not be in the Ecclipse, or burnt by the Sun, unless she be be in unity with the Sun; let her nor descend in the Southern latitude, when she goeth out of

the burning, neither let her be opposite to the Sun, nor deprived of light, let her not be hindred by Mars, or Saturn. I will not here discourse any longer of these, seeing these, and many more necessary things are sufficiently handled in the Volums of Astrologers.

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XXXI. OF THE OBSERVATION OF THE FIXT STARS, AND OF THEIR NATURES

✦

There is the like consideration to be had in all things concerning the fixt stars. Know this that all the fixt stars are of the signification and nature of the seven Planets; but some are of the nature of one Planet, and some of two.

Hence as often as any Planet is joyned with any of the fixt stars of its own nature, the signification of that star is5 made more powerful, and the nature of the Planet augmented: but if it be a star of two natures, the nature of that which shall be the stronger with it shall overcome in signification; as for example, if it be of the nature of Mars, and Venus; if Mars shall be the stronger with it, the nature of Mars shall overcome; but if Venus, the nature of Venus shall overcome.

Now the natures of fixt stars are discovered by their colours, as they agree with certain Planets, and are ascribed to them. Now the colours of the Planets are these: of Saturn, blew, and leaden, and shining with this: of Jupiter citrine neer to a paleness, and clear with this; of Mars, red, and fiery; of the Sun, yellow, and when it riseth red, afterward glittering: of Venus, white and shining; white with the morning, and reddish in the evening: of Mercury, glittering; of the Moon, fair.

Know also that of the fixed stars by how much the greater, and the brighter and apparent they are, so much the greater and stronger is the sig-

nification; such are these stars which are called by the Astrologers of the first, and second Magnitude.

I will tell thee some of these which are more potent to this faculty, as are viz. the Navel of Andromeda in two and twentieth degree of Aries, of the nature of Venus, & Mercury; some call it Jovial, & Saturnine. The head of Algol in the eighteenth degree of Taurus, of the nature of Saturn and Jupiter.

The Pleiades are also in the two and twentieth degree, a Lunary star by Nature and by complexion Martial. Also in the third degree of Gemini is Aldeboram, of the nature of Mars, and complexion of Venus: but Hermes placeth this in the twenty fifth degree of Aries.

The Goat star is in the thirteenth degree of the said Gemini, of the nature of Jupiter, and Saturn; the greater Dog star is in the seventh degree of Cancer, and Venereal: the lesser Dog-star is in the seventeenth degree of the same, and is of the nature of Mercury, and complexion of Mars.

The Kings star, which is called the Heart of the Lion, is in the one and twentieth degree of Leo, and of the nature of Jupiter and Mars; the tail of the greater Bear is in the nineteenth degree of Virgo, and is Venereal, and Lunary.

The Star which is called the right wing of the Crow is in the seventh degree of Libra, and in the thirteenth degree of the same is the left wing of the same, and both of the nature of Saturn and Mars. The Star called Spica is in the sixteenth degree of the same, and is Venereal and Mercurial.

In the seventeenth degree of the same is Alcameth, of the nature of Mars, and Jupiter; but of this when the Suns aspect is full towards it; of that when on the contrary.

Elepheia in the fourth degree of Scorpio, of the nature of Venus, and Mars: The Heart of the Scorpion is in the third degree of Sagittarius, of the nature of Mars, and Jupiter: the falling Vulture is in the seventh degree of Capricorn, Temperate, Mercurial, and Venereal: The taile of Capricorn is in the sixteenth degree of Aquarius, of the nature of Saturn, and Mercury: The Star called the Shoulder of the Horse, is in the third degree of Piscis, of the nature of Jupiter and Mzrs.

And it shall be a general rule for thee to expect the proper gifts of the Stars whilest they rule, to be prevented of them, they being unfortunate, and opposite, as is above shewed. For Celestial bodies, in as much as they are affected fortunately, or unfortunately, so much do they affect us, our works, and those things which we use, fortunately, or unhappily.

And although many effects proceed from the fixt Stars, yet they are attributed to the Planets, as because being more neer to us, and more distinct and known, so because they execute whatsoever the superior Stars communicate to them.

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XXXII. OF THE SUN, AND MOON, AND THEIR MAGICALL CONSIDERATIONS

✦

The Sun, and Moon have obtained the administration or ruling of the Heavens, and all bodies under the heavens. The Sun is the Lord of all Elementary vertues, and the Moon by vertue of the Sun is the mistress of generation, increase, or decrease.

Hence Albumasar saith, that by the Sun and Moon life is infused into all things, which therefore Orpheus cals the enlivening eyes of the heaven. The Sun giveth light to all things of it self, and gives it plentifully to all things not only in the Heaven, Aire, but Earth and Deep: whatsoever good we have, as Iamblichus saith, we have it from the Sun alone, or from it through other things.

Heraclitus cals the Sun the fountain of Celestiall light; and many of the Platonists placed the soul of the world chiefly in the Sun, as that which filling the whole Globe of the Sun doth send forth its rayes on all sides as it were a spirit through all things, distributing life, sense and motion to the very Universe.

Hence the ancient Naturalists called the Sun the very heart of heaven; and the Caldeans put it as the middle of the Planets. The Egyptians also placed it in the middle of the world, viz. betwixt the two fives of the world, i.e. above the Sun they place five Planets, and under the Sun, the

Moon and four Elements. For it is amongst the other Stars the image and statue of the great Prince of both worlds, viz.

Terrestiall, and Celestiall; the true light, and the most exact image of God himself; whose Essence resembles the Father, Light the Son, Heat the Holy Ghost. So that the Platonists have nothing to hold forth the Divine Essence more manifestly by, then this.

So great is the consonancy of it to God, that Plato cals it the conspicuous Son of God, and Iamblicus cals it the divine image of divine intelligence. And our Dionysius cals it the perspicuous statue of God.

It fits as King in the middle of other Planets, excelling all in light, greatness, fairness, enlightning all, distributing vertue to them to dispose inferior bodies, and regulating and disposing of their motions, so that from thence their motions are called daily, or nightly, Southern, or Northern, Orientall, or Occidentiall, direct, or retrograde; and as it doth by its light drive away all the darkness of the night, so also all powers of darkness, which we read of in Job; Assoon as morning appears, they think of the shadow of death: And the Psalmist speaking of the Lyons whelps seeking leave of God to devour, saith, The Sun is risen, and they are gathered together, and shall be placed in their dens; which being put to flight, it followes, Man shall go forth to his labor.

The Sun therefore as it possesseth the middle Region of the world, and as the heart is in Animals to the whole body, So the Sun is over the heaven, and the world, ruling over the whole Universe, and those things which are in it, the very author of seasons, from whence day and year, cold and heat, and all other qualities of seasons; and as saith Ptolomy, when it comes unto

the place of any Star, it stirs up the power thereof which it hath in the Aire.

So as with Mars, heat; with Saturn, cold; and it disposeth even the very spirit and mind of man, from hence it is said by Homer, and approved by Aristotle, that there are in the mind such like motions, as the Sun the Prince and moderator of the Planets every day bringeth to us; but the Moon, the nighest to the Earth, the receptacle of all the heavenly Influences, by the swiftness of her course is joyned to the Sun, and the other Planets and Stars, every month, and being made as it were the wife of all the Stars, is the most fruitful of the Stars, and receiving the beams and influences of all the other planets and Stars as a conception, bringing them forth to the inferior world as being next to it self; for all the Stars have influence on it being the last receiver, which afterwards communicateth the influences ot all the superiors to these inferiors, and pours them forth on the Earth; and it more manifestly disposeth these inferiors then the others, and its motion is more sensible by the familiarity and propinquity which it hath with us; and as a medium betwixt both, superiors and inferiors, communicateth them to them all; Therefore her motion is to be observed before the others, as the parent of all conceptions, which it diversely issueth forth in these Inferiors, according to the diverse complexion, motion, situation, and different aspects to the planets and others Stars; and though it receiveth powers from all the Stars, yet especially from the Sun; as oft as it is in conjunction with the same, it is replenished with vivifying vertue, and according to the aspect thereof it borroweth its complexion; for in the first quarter, as the Peripatetickes deliver, it is hot and moist; in the second hot and dry; in the third, cold and dry; in the fourth

cold and moist; and although it is the lowest of the stars, yet it bringeth forth all the conceptions of the superiors; for from it in the heavenly bodies beginneth that series of things which Plato calleth the Golden Chain, by the which every thing and cause being linked one to an other, do depend on the superior, even untill it may be brought to the supreme cause of all, from which all things depend; from hence is it, that without the Moon intermediating, we cannot at any time attract the power of the superiors.

Therefore Thebit adviseth vs, for the taking of the vertue of any Star, to take the stone and herb of that plant, when the Moon doth either fortunately get under or hath a good aspect on that Star.

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XXXIII. OF THE TWENTY EIGHT MANSIONS OF THE MOON, AND THEIR VERTUES

✦

And seeing the Moon measureth the whole Zodiack in the space of twenty eight dayes; hence is it, that the wise-men of the Indians and ancientest Astrologians have granted twenty eight Mansions to the Moon, which being fixed in the eight sphere, do enjoy (as Alpharus saith) diverse names and proprieties from the diverse Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues; but every one of these Mansions, according to the opinion of Abraham, containth twelve degrees, and one and fifty minutes, and almost twenty six seconds, whose names and also their beginnings in the Zodiack of the eight sphere, are these.

The first is called Alnath, that is the horns of Aries<nowiki>; his beginning is from the head of </nowiki>Aries of the eighth sphere; it causeth discords, and journies; the second is called Allothaim or Albochan, that is the belly of Aries, and his beginning is from the twelfth degree of the same sign, fifty one minutes, twenty two seconds compleat; it conduceth to the finding of treasures, and to the retaining of captives; The third is called Achaomazon or Athoray, that is, showring or Pleiades; his beginning is from the twenty five degrees of Aries compleat fourty two minutes, and fifty one seconds; it is profitable to Saylors, Huntsmen, and Alchymists; The fourth Mansion is called Aldebaram or Aldelamen that is the eye or head of Taurus<nowiki>; his beginning is from the eight degree of

</nowiki>Taurus, thirty four minutes, and seventeen seconds of the same Taurus being excluded; it causeth the destruction and hindrances of buildings, fountains, wels, of gold-mines, the flight of creeping things, and begetteth discord.

The fift is called Alchatay or Albachay<nowiki>; the beginning of it is after the twenty one degree of </nowiki>Taurus, twenty five minutes, fourty seconds; it helpeth to the return from a journey, to the instruction of scholars, it confirmeth edifices, it giveth health and good will, the sixth is called Alhanna or Alchaya, that is the little Star of great light; his beginning is after the fourth degree of Gemini, seventeen minutes, and nine seconds; it conduceth to Hunting, and besieging of Towns, and revenge of princes, it destroyeth Harvests and fruits and hindreth the operation of the Physitian. The seventh is called Aldimiach or Alarzach, that is the Arm of Gemini and beginneth from the seventeenth degree of Gemini, eight minutes and thirty four seconds, and lasteth even to the end of the sign; it conferreth gain and friendship, its profitable to Lovers, it scareth flyes, destroyeth Magisteries.

And so is one quarter of the heaven compleated in these seven Mansions; and in the like order and number of degrees, minutes and seconds, the remaining Mansions in evert quarter have their severall beginnings; namely so, that in the first signe of this quarter three Mansions take their beginnings, in the other two signs two Mansions in each; Therefore the seven following Mansions begin from Cancer, whose names are Alnaza or Anatrachya that is misty or cloudy, viz. the eighth Mansion; it causeth love, friendship, and society of fellow travellers, it driveth away mice ands afflicteth Captives, confirming their imprisonment.

After this is the ninth called Archaam or Arcaph, that is the eye of the Lyon; it hindreth Harvests and travellers, and putteth discord between men. The tenth is called Algelioche or Albgebh, that is the neck or forehead of Leo<nowiki>; it strengtheneth buildings, yeeldeth love, benevolence and help against enemies; the eleventh is called </nowiki>Azobra or Ardaf, that is, the hair of the Lyons head; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called Alzarpha or Azarpha, that is the tayle of Leo<nowiki>; it giveth prosperity to Harvests, and Plantations, but hindreth Seamen, but it is good for the bettering of servants, Captives and companions.

The thirteenth is named </nowiki>Alhaire, that is Dogstars, or the wings of Virgo<nowiki>; it is pravalent for Benevolence, gain, voyages, Harvests, and freedom of captives; the fourteenth is called </nowiki>Achureth or Arimet, by others Azimeth or Alhumech or Alcheymech, that is the spike of Virgo, or flying spike; it causeth the love of martyred folk, it cureth the sick, its profitable to Saylors, but it hindreth journies by land; and in these the second quarter of Heaven is compleated.

The other seven follow, the first of which beginneth in the head of Libra, viz. the fifteenth Mansion, and his name is Agrapha or Algarpha, that is, covered, or covered flying; its profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, discord, and the destruction of houses and enemies, and hindreth travellers.

The sixteenth is called Azubene or Ahubene, that is, the horns of Scorpio, it hindereth journyes and Wedlock, Harvests and Merchandize, it pervaileth for redemption of captives.

The seventeenth is called Alchil, that is the Crown of Scorpio, it bettereth a bad fortune, maketh love durable, strengtheneth buildings, & helpeth Seamen; The eighteenth is called Alchas or Altob, that is the Heart of Scorpio<nowiki>; it causeth discord, sedition, conspiracy against princes and mighty </nowiki> ones, and revenge from enemies, but it freeth captives and helpeth edifices; the ninteenth is called Allatha or Achala, by others Hycula or Axala, that is the tayle of Scorpio; it helpeth in the besieging of Cities and taking of Towns, and in the driving of men from their places, and for the dcstruction of Sea-men, and perdition of captives.

The twentieth is called Abnahaya, that is a beam; it helpeth for the taming of wild beasts, for the strengthening of prisons, it destroyeth the wealth of societies, it compelleth a man to come to a certain place.

The one & twentieeth is called Abeda or Albeldach which is a desert; it is good for Harvests, gain buildings and travellers, and causeth divorce; & in this is the third quarter of Heaven is compleated.

There remaineth the seven last Mansions compleating the last quarter of heaven; the first of which being in order to the two and twentyeth, beginneth from the head of Capricorn, called Sadahacha or Zodeboluch, or Zandeldena, that is a pastour; it promoteth the flight of servants and captives, that they may escape, and helpeth the curing of diseases; the three and twentieth is called Zabadola or Zobrach that is swallowing; it maketh for divorce, liberty of captives and the health of the sick; the twenty fourth is called Sadabath or Chadezoad, that is the Star of fortune; it is prevalent for the Benevolence of marryed folk, for the victory of souldiers, it hurteth the execution of Government, and hindreth that it may not be

exercised; The twenty fifth is called Sadalabra or Sadalachia, that is a Butterfly or a spreading forth; it helpeth besieging and revenge, it destroyeth enemies, maketh divorse, confirmeth prisons and buildings, hasteneth messengers, it conduceth to spels against copulation, and so bindeth every member of man, that it cannot perform his duty; the twenty sixth is called Alpharg or Phragal Mocaden, that is the first drawing; it maketh for the Union and love of men, for the health of captives, it destroyeth prisons and buildings; The twenty seventh is called Alcharya or Alhalgalmoad that is the second drawing; it encreaseth Harvests, Revenues, Gain, it healeth infirmities, but hindreth buildings, prolongeth prisons, causeth danger to Seamen, and helpeth to infer mischiefs on whom you shall please; the twenty eight and last is called Albotham or Alchalcy, that is Pisces: it encreaseth Harvests and Merchandize, it secureth travellers through dangerous places; it maketh for the joy of marryed couples, but it strengthenth prisons, and causeth loss of treasures; and in these twenty eight Mansions do lye hid many secrets of the wisdom of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every Mansion his resemblances, Images, and seals, and his president intelligences, and they did work by the vertue of them after diverse manners.

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XXXIV. OF THE TRUE MOTION OF THE HEAVENLY BODIES TO BE OBSERVED IN THE EIGHT SPHERE, AND OF THE GROUND OF PLANETARY HOURS

✦

Whosoever will work according to the Celestiall opportunity, ought to observe both or one of them, namely the motion of the Stars, or their times; I say their motions, when they are in their dignities or dejections, either essential or accidentall; but I call their times, dayes and hours distributed to their Dominions. Concerning all these, it is abundantly taught in the books of Astrologers; but in this place two things especially are to be considered and observed by us.

One that we observe the motions and ascensions and windings of Stars, even as they are in truth in the eight sphere, through the neglect of which it happeneth that many err in fabricating the Celestiall Images, and are defrauded of their desired effect; the other thing we ought to observe, is about the times of choosing the planetary hours; for almost all Astrologers divide all that space of time from the Sun rising to setting into twelve equall parts, and call them the twelve hours of the day; then the time which followeth from the setting to the rising, in like manner being divided into twelve equall parts, they call the twelve hours of the night, and then distribute each of those hours to every one of the Planets according to the order of their successions, giving alwayes the first hour of the day to

the Lord of that day, then to every one by order, even to the end of twenty four hours; and in this distribution the Magicians agree with them; but in the partition of the hours some do different, saying, that the space of the rising and setting is not to be divided into equall parts, and that those hours are not therefore called unequal because the diurnal are unequal to the nocturnall, but because both the diurnal and nocturnal are even unequall amongst themselves; therefore the partition of unequall or Planetaty hours hath a different reason of their measure observed by Magicians, which is of this sort; for as in artificiall hours, which are alwayes equall to themselves, the ascensions of fifteen degrees in the equinoctiall, constituteth an artificial hour: so also in planetary hours the ascensions of fifteen degrees in the Eclipicke constituteth an unequall or plametary hour, whose measure we ought to enquire and find out by the tables of the oblique ascensions of every region.

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XXXV. HOW SOME ARTIFICIALL THINGS AS IMAGES, SEALS, AND SUCH LIKE, MAY OBTAIN SOME VERTUE FROM THE CELESTIAL BODIES

✦

So great is the extent, power and efficacy of the Celestiall bodies, that not only naturall things, but also artificiall when they are rightly esposed to those above, do presently suffer by that most potent agent, and obtain a wondefull life, which oftentimes gives them an admirable Celestiall vertue; which thing Saint Thomas Aquinas that holy Doctor, thus confirmeth in his book de fæto, when he saith, that even garments, buildings and other artificiall works whatsoever, do receive a certain qualification from the Stars; so the Magicians affirm, that not only by the mixture and application of naturall things, but also in Images, Seals, Rings, Glasses, and some other Instruments, being opportunely framed under a certain constellation, some Celestiall Illustration may be taken, and some wonderfull thing may be received; for the beams of the Celestiall bodies betng animated, living, sensuall, and bringing along with them admirable gifts, and a most violent power, do, even in a moment, and at the first touch, imprint wonderfull powers in the Images, though their matter be less capable.

Yet they bestow more powerfull vertues on the Images, if they be framed not of any, but of a certain matter, namely whose naturall, and also specifi-

call vertue is agreeable with the work, and the figure of the image is like to the Celestial; for such an Image, both in regard of the matter naturally congruous to the operation and Celestiall influence, and also for its figure being like to the Heavenly one, is best prepared to receive the operations and powers of the Celestiall bodies and figures, and instantly receiveth the Heavenly gift into it self; then it constantly worketh on another thing, and other things do yeeld obedience to it. Hence saith Ptolemy in centiloquio, that inferior things do obey the Celestiall, and not only them, but also even their Images; Even as earthly Scorpions obey not only the Celestiall Scorpion, but also his Image, if it shall be opportunely figured under his ascent and Dominion.

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XXXVI. OF THE IMAGES OF THE ZODIACK, WHAT VERTUES THEY BEING INGRAVEN, RECEIVE FROM THE STARS

✦

But the Celestial Images, according to whose likeness Images of this kinde are framed, are very many in the heavens: Some visible and conspicuous, others onely imaginable, conceived and set down by Egyptians, Indians and Chaldeans; and their parts are so ordered, that even the figures of some of them are distinguished from others: for this reason they place in the Zodiack circle twelve general images, according to the number of the signs: of these they constituting Aries, Leo, and Sagittary for the fiery and oriental triplicity, do report that its profitable against Feavors, Palsie, Drosie, Gout, and all cold and phlegmatick infirmities, and that it makes him who carrieth it to be acceptable, eloquent, ingenious and honorable, because they are the Houses of Mars, Sol, and Jupiter.

They made also the image of a Lion against melancholy phantasies, the Dropsie, Plague, Feavors, and to expel diseases, at the hour of the Sun, the first degree of the sign of Leo ascending, which is the face and Decanate of Jupiter; but against the Stone, and diseases of the Reins, and against the hurts of beasts, they made the same image when Sol in the heart of the Lion obtained the midst of heaven: and again, because Gemini, Libra, and Aquarius do constitute the Aerial and Occidental Triplicity, and are the houses of Mercury, Venus, and Saturn, they are said to put to flight dis-

eases, to conduce to friendship and concord, to prevail against melancholy, and to cause health; & they report that Aquarius especially freeth from the Quartane.

Also, that Cancer, Scorpio, and Pisces, because they constitute the watry & Northern Triplicity, do prevail against hot and dry Fevors; also against the Hectick, and all cholerick passions; but Scorpio, because amongst the members it respecteth the privy parts, doth provoke to lust: but these did frame it for this purpose, his third face ascending, which belongeth to Venus; ==Page:Three Books of Occult Philosophy (De Occulta Philosophia) (1651).djvu/318== and they made the same against Serpents and Scorpions, poysons, and evil spirits; his second face ascending, which is the face of the Sun, and Decanate of Jupiter; and they report that it maketh him who carrieth it, wise, of a good colour; and they report that the image of Cancer is most efficacious against Serpents, and poysons, when Sol and Luna are in conjunction in it, and ascend in the first and third face; for this is the face of Venus, and the Decanate of Luna; but the second face of Luna, the Decanate of Jupiter: They report also that Serpents are tormented when the Sun is in Cancer: Also that Taurus, Virgo, and Capricorn, because they constitute the earthly and Southern triplicity, do cure hot infirmitiss, and prevail against the Synocall Feaver; it maketh those that carry it grateful, acceptable, eloquent, devout and religious, because they are the Houses of Venus, Mars, and Saturn: Capricorn also is reported to keep men in safety, and also places in security, because it is the exaltation of Mars.

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XXXVII. OF THE IMAGES OF THE FACES, AND OF THOSE IMAGES WHICH ARE WITHOUT THE ZODIACK

✦

There are besides in the Zodiack thirty six images, according to the number of the faces of the which, (as Porphyry saith) Teucer the Babylonian long since wrote, who was a most ancient Mathematician, after whom the Arabians also wrote of

these things. Therefore it is said, that in the first face of Aries, ascendeth the image of a black man, standing and cloathed in a

white garment, girdled about, of a great body, with reddish eyes, and great strength, and like one that is angry; and this image signifieth and causeth boldness, fortitude, loftiness and shamelesness; in the second face ascendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, spreading abroad over her feet, and this image causeth nobleness, height of a Kingdom, and greatness of dominion: in the third face ariseth the figure of a longeth to Venus; and they made the same against Serpents and Scorpions, poysons, and evil spirits; his second face ascending, which is the face of the Sun, and Decanate of Jupiter; and they report that it maketh him who carrieth it, wife, of a good colour; and they report that the image of Cancer is most efficacious against Serpents, and poysons, when Sol and Luna are in conjunction in it, and ascend in the first and third face; for this is the face of Venus, and the Decanate of Luna; but the

second face of Luna, the Decanate of Jupiter: They report also that Serpents are tormented when the Sun is in Cancer: Also that Taurus, Virgo, and Capricorn, because they constitute the earthly and Southern triplicity, do cure hot infirmities, and prevail against the Synocall Feaver; it maketh those that carry it grateful, aceptable, eloquent, devout and religious, because they are the Houses of Venus, Mars, and Saturn: Capricorn also is reported to keep men in safety, and also places in security, because it is the exaltation of Mars.

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XXXVIII. OF THE IMAGES OF SATURN

✦

But now, what Images they did attribute to the Planets, although of these things very large volumes have been written by the ancient wise men, so that there is no need to declare them here, notwithstanding I will recite a few of them; for they made, from the operations of Saturn, Saturn ascending in a stone, which is called the Loadstone, the Image of a man, having the countenance of an Hart, and Camels seet and sitting upon a Chayr or Dragon, holding in his right hand, a sithe, in his left hand a dart; which image they did hope would be profitable for prolongation of life; for Albumasar in his book Sadar, proveth that Saturn conduceth to the prolongation of life; where also he telleth that certain regions of India being subject to Saturn, there men are of a very long life and dye not unless by extream old Age: They made also an other Image of Saturn for length of dayes, in a saphire, at the hour of Saturn, Saturn ascending or fortunately constituted, whose figure was an old man setting upon an high chayre, having his hands lifted up above his head, and in them holding a fish or Sickle, and under his feet a bunch of Grapes, his head covered with a black or dusky coloured cloth, and all his garments black or dark coloured: They also make this same Image against the Stone and diseases of the kidnyes, viz. in the hour of Saturn, Saturn ascending with the third face of Aquarius: they made also from the operations of Saturn, an Image for the encreasing in power, Saturn ascending in Capricorn; The form of which

was an old man leaning on a staff having in his hand a crooked sickle, and cloathed in black.

They also made an Image of melted Copper, Saturn ascending in his rising, viz. in the first degree of Aries, or which is more true in the first degree of Capricorn, which Image they affirm to speak with a mans voyce; They made also out of the operations of Saturn, and also Mercury, an Image of cast metall, like a beautifull man, which they promised would foretell things to come, and made it on the day of Mercuy, on the third hour of Saturn, the sign of Gemini ascending, being the house of Mercury, signifying prophet, Saturn and Mercury being in conjunction in Aquarius in the ninth place of Heaven, which is also called God; Moreover let Saturn have a trine aspect on the ascendent, and the Moon in like manner, and the Sun have an aspect on the place of conjunction. Venus obtaining some Angle may be powerfull and occidentall; let Mars be combust by the Sun, but let it not have an aspect on Saturn and Mercury; for they said, that the splendor of the powers of these Stars was diffused upon this Image, and it did speak with men, and declare those things which are profitable for them.

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XXXIX. OF THE IMAGES OF JUPITER

✦

From the operations of Jupiter, they made for prolongation of life, an Image, in the hour of Jupiter, Jupiter being in his exaltation fortunately ascending, in a clear and white stone, whose figure was a man crowned, cloathed with garments of a Saffron Colour, riding upon an Eagle or Dragon, having in his right hand a dart, about as it were to strike it into the head of the same Eagle or Dragon. They made also another Image of Jupiter at the same convenient season, in a white and clear stone, especially in Crystall, and it was a naked man crowned, having both his hands joyned together and lifted up, as it were deprecating something, sitting in a four-footed chair, which is carried by four winged boys, and they affirm that this Image encreaseth felicity, riches, honor, and conferreth Benevolence and prosperity, and freeth from enemies; They made also another Image of Jupiter for a religious and glorious life, and advancement of fortune; whose figure was a man having the head of a Lyon, or a Ram, and Eagles feet, cloathed in Saffron coloured cloathes, and he was called the son of Jupiter.

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XL. OF THE IMAGES OF MARS

✦

From the operations of Mars they made an Image in the hour of Mars, Mars being in the second face of Aries, in a Martiall stone, especially in a Diamond; The form of which was a man armed, riding upon a Lyon, having in his right hand a naked sword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendreth a man powerfull in good and evill, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrifie men by his looks when he is angry, and stupifie them; they made another Image of Mars for the obtaining of boldness, courage, and good fortune in wars, and contentions, the form of which was a souldier armed and crowned, girt with a sword, carrying in his right hand a long Lance; and they made this at the hour of Mars, the first face of Scorpio ascending with it.

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XLI. OF THE IMAGES OF THE SUN

✦

From the operations of the Sun, they made an Image at the hour of the Sun, the first face of Leo ascending with the Sun, the forme of which was a king crowned, sitting in a chair, having a Raven in his bosom, and under his feet a Globe; he is cloathed in Saffron coloured cloathes; They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams; also to be prevalent against feavers, and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth; They made another Image of the Sun in a Diamond, at the hour of of the Sun, it ascending in his exaltation; the figure of which was a woman crowned with the gesture of one dancing and laughing, standing in a Chariot drawn with four horses, having in her right hand a looking glass, or buckler, in the left a staffe, leaning on her breast, carrying a flame of fire on her head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll stone at the hour of the Sun ascending in the first face of Leo, against Lunatick passions which proceed from the combustion of the Moon.

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XLII. OF THE IMAGES OF VENUS

✦

From the operations of Venus they made an Image, which was available for favor, and benevolence, at the very hour it ascending into Pisces, the form of which was the Image of a woman having the head of a bird, and feet of an Eagle, holding a dart in her hand.

They made another Image of Venus for to get the love of women, in the Lapis Lazulus, at the hour of Venus, Venus ascending in Taurus, the figure of which was a naked maide with her haire spread abroad, having a looking glass in her hand, and a chain tyed about her neck, and nigh her a handsome young man holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a sword or a dart.

They made another Imageof Venus, the first face of Taurus or Libra or Pisces ascending with Venus, the figure of which was a little maide with her hair spread abroad, cloathed in long and white garments, holding a Laurell Apple, or flowes in her right hand, in her left a Combe. Its reported to make men pleasant, jocand, strong, chearfull and to give beauty.

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XLIII. OF THE IMAGES OF MERCURY

✦

From the operations of Mercury, they made an Image at the hour of Mercury, Mercury ascending in Gemini, the form of which was an handsome young man, bearded, having in his left hand a rod in which a serpent is twyned about, in his right carrying a dart, having his feet winged; They report that this Image conferreth knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure feavers; They made another Image of Mercury, Mercury ascending in Virgo, for good will, wit and memory; The form of which was a man sitting upon a chaire, or riding on a Peacock, having Eagles feet, and on his head a crest, and in his left hand holding a cock or fire.

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XLIV. OF THE IMAGES OF THE MOON

✦

From the operations of the Moon, they made an Image for travellers against weariness, at the hour of the Moon, the Moon ascending in its exaltation; the figure of which was a man leaning on a staffe, having a bird on his head, and a flourishing tree before him; They made another Image of the Moon for the increase of the fruits of the earth, and against poysons, and infirmities of children, at the hour of the Moon, it ascending in the first face of Cancer, the figure of which was a woman cornuted, riding on a Bull, or a Dragon with seven heads, or a Crab; and she hath in her right hand a dart, in her left a looking glass, clothed in white or green, and having on her head two Serpents with horns twined together, and to each arm a Serpent twined about, and to each foot one in like manner. And thus much spoken concerning the figures of the Planets, may suffice.

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XLV. OF THE IMAGES OF THE HEAD AND TAYLE OF THE DRAGON OF THE MOON

✦

They made also the Image of the head and taile of the Dragon of the Moon, namely betwixt an Aeriall and fiery circle, the likeness of a Serpent, with the head of an Hawke tyed about them, after the manner of the great letter Theta, & they made it when Jupiter with the head obtain'd the midst of Heaven:

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which Image they affirm to availe much for the success of Petitions, and would signifie by this Image a good and fortunate Genius, which they would represent by this Image of the Serpent; for the Egyptians and Phenicians do extoll this creature above all others, and say it is a divine creature and hath a divine nature; for in this is a more acute spirit, and a greater fire than in any other, which thing is manifested both by his swift motion without feet, hands or any other instruments; and also that it often reneweth his age with his skin, and becometh young again: but they made the Image of the taile like as when the Moon Ecclipsed, in the Taile, or ill affected by Saturn or Mars, and they made it to introduce, anguish, infirmity and misfortune; and they called it the evill Genius; such an Image a certain Hebrew had included in a golden Belt full of Jewels, which Blanch the daughter of the Duke of Borbon (either willingly or ignorantly) bestowed on her husband Peter King of Spain, the first of that name, with

which when he was girt, he seemed to himself to be compassed about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this cause he forsook his wife.

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XLVI. OF THE IMAGES OF THE MANSIONS OF THE MOON

✦

They made also Images for evert Mansion of the Moon; in the first for the destruction of some one, they made in an Iron ring, the Image of a black man in a garment made of haire, and girdled round, casting a small lance with his right hand; they sealed this in black wax, and perfumed it with liquid Storax, and wished some evil to come.

In the second, against the wrath of the Prince, and for reconciliation with him, they sealed in white wac and mastick, the Image of a king crowned, and perfumed it with Lignum Aloes; In the third, they made an Image in a silver ring, whose table was square, the figure of which was a woman well clothed, sitting in a chair, her right hand being lifted up on her head; they sealed it and perfumed it with muske, Camphire and Calamus Aromaticus. They affirmed that this giveth happy fortune and every good thing.

In the fourth, for revenge, separation, enmity and ill will, they sealed in red wax the Image of a soldier sitting on an horse, holding a Serpent in his right hand; they perfumed it with red myrrhe, and Storax; in the fifth, for the favor of Kings and officers, and good entertainment, they sealed in Silver the head of a man, and perfumed it with Sanders; in the sixth, for to procure love betwixt two, they sealed in white wax two Images imbracing one another, and perfumed them with Lignum Aloes and Amber; in the seventh, for to obtain every good thing, they sealed in Silom the Image of

a man well clothed, holding up his hands to heaven as it were praying and supplicating, and perfumed it with good odors; In the eight, for victory in war, they made a seal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimstone.

In the ninth, to cause infirmities, they made a seal of Lead, being the image of a man wanting his privy parts, shutting his eyes with his hands; and they perfumed it with Rosin of the Pine.

In the tenth, to facilitate child-bearing, and to cure the sick, they made a seal of gold, being the head of a Lyon, and perfumed it with Amber: In the eleventh, for fear, reverence and worship, they made a seal of a plate of gold, being the image of a man riding on a Lion, holding the ear thereof in his left hand, and in his right, holding forth a bracelet of gold, and they perfumed it with good odours and Saffron.

In the twelth, for the separation of Lovers, they made a seal of black lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lion, and Assa fetida.

In the thirteenth, for the agreement of married couples, and for the dissolving of charms against copulation, they made a feal of the images of both, of the man in red Wax, of the woman in white, and caused them to imbrace one another, perfuming it with Lignum Aloes and Amber.

In the fourteenth, for divorce and separation of the man from the woman, they made a seal of red Coppcr, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat.

In the fifteenth, for to obtain friendship and good will, they made the image of a man sitting, and inditing of letterss, and perfumed it with Frankincense and Nutmegs. In the sixteenth, for to gain much Merchandizing they made a seal of Silver, being the image of a man sitting upon a Chair, holding a ballance in his hand, and they perfumed it with well smelling spices.

In the seventeenth, against Theeves and Robbers, they sealed with an Iron seal the Image of an Ape: and perfumed it with the hair of an Ape. In the eighteenth, against Feavors and pains of the belly, they made a seal of Copper, being the image of a Snake, holding his tail above his bead, and they perfumed it with Harts-horn, and reported the same seal to put to flight Serpents, and all venemous creatures from the place where it is buried.

In the nineteenth for facilitating birth, & provoking the menstrues, they made a seal of copper, being the image of a woman, holding her hands upon her face; and they perfumed it with Liquid Storax. In the twentieth, for hunting, they made a seal of Tin, being the image of Sagittary, half a Man, and half an Horse, and they perfumed it with the head of a Wolf.

In the twentie one for the destruction of some body, they made the image of a man with a double countenance, before and behinde, and they perfumed it with Brimstone and Jet, and did put it in a box of brass, and with it Brimstone and Jet, and the hair of him whom they would hurt.

In the two and twentieth, for the security of Runaways, they made a seal of Iron, being the image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with Argent vive.

In the three and twentieth, for destruction and wasting, they made a seal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt.

In the four and twentieth, for the multiplying of Heards of Cattle, they took the horn of a Ram, Bull, or Goat, or of that sort of cattle which they would increase, and sealed in it burning with an Iron seal, the image of a woman giving suck her son, and they hanged it on the neck of that cattle who was the leader of the flock, or they sealed it in his horn.

In the five and twentieth, for the preservation of Trees and Harvests, they sealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree.

In the six and twentieth for love and favor, they sealed in white Wax and Mastick the image of a woman washing and combing her haires, and they perfumed it with things smelling very well.

In the seven and twentieth for to destroy Fountains, Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged, holding in his hand an empty vessel, and perforated, and the image being burnt, they did put in the vessel Assafetida, and liquid Storax, and they did overwhelm and bury it in the Pond or Fountain which they would destroy.

In the eight and twentieth, for to gather Fishes together, they made a seal of Copper, being the image of a Fish, and they perfumed it with the skin

of a sea fish, and did cast it into the water, wheresoever they would have the fish to gather together.

Moreover together with the foresaid Images, they did write down also the names of the Spirits and their Characters, and did invocate and pray for those things which they pretended to obtain.

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XLVII. OF THE IMAGES OF THE FIXED BEHENIAN STARS

✦

But now for the operations of the fixed stars, according to Hermes opinion, under the head of Algol, they made an image whose Figure was the head of a man with a bloody neck; they report that it bestoweth good success to Petitions, and maketh him who carrieth it bold and magnanimous, and preserveth the members of the body sound: also it helpeth against Witchcraft, and reflecteth evil indeavors and wicked incantations upon our adversaries.

Under the constellation of Pleiades, they made the image of a little Virgin, or the Figure of a Lamp; its reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things: Under Adlebora, they made an image after the likeness of God, or of a flying man; it giveth riches and honor: Under the Goat they made an image, the Figure of which was, as it were, a man willing to make himself merry with musical instruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the teeth: Under the greater Dog-star, they made the image of an Hound and a little Virgin; it bestoweth honor and good will, and the favor of men, and Aerial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men: Under the lesser Dog-star they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of spirits, and men; it giveth power against Witchcrafts, and preserveth health: Under the Heart of Leo, they made the image of a Lion or Cat, or the Figure of an honor-

able Person sitting in a Chair; it rendreth a man temperate, appeaseth wrath, and giveth favour: Under the tail of Vrsa Major they made the image of a pensive Man, or of a Bull, or the Figure of a Calf; it availeth against incantations, and maketh him who carrieth it secure in his travels: Under the wing of Corvus, they made the image of a Raven, or Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, couragious, full of thoughts, a backbiter, and causeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together; it is profitable against the malice of Men, Devils and Winds: Under the Spike they made the image of a Bird, or of a man laden with Merchandize; it conferreth riches, and maketh one overcome contentions, it taketh away scarcity and mischief: Under Alchameth they made the image of an Horse or Wolf, or the Figure of a man dancing; it is good against Feavers, it astringeth and retaineth the bloud: Under Elphrya, they made the image of an Hen, or of a man crowned and advanced; it bestoweth the good will and love of men, and giveth chastity.

Under the Heart of Scorpio they made the image of a man armed, and with a coat of Male, or the Figure of a Scorpion; it giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away, and bindeth them: Under the Vulture, they made the image of a Vulture or Hen, or of a traveller; it maketh a man magnanimous and proud, it giveth power over devils and beasts.

Under the tail of Capricorn they made the image of an Hart, or Goate, or of an angry man; it bestoweth prosperity, and increaseth wrath. These are

the images of some of the fixed stars which they command to be ingraven on their stones under them.

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XLVIII. OF GEOMANTICALL FIGURES, WHICH ARE THE MIDDLE BETWIXT IMAGES AND CHARACTERS.</BR>

✦

There are moreover certain other Figures, framed by the number and situation of the stars, and ascribed both to the Elements, and also to the Planets and Signs, which are called Geomantical, because that Geomantical Diviners do reduce the points of their lot projected, by the excess of parity or imparity into those figures; and they also being engraven or imprinted under the dominion of their Planets and Signs, do conceive the vertue and power of images; and these Figures are as a middle betwixt Images and Characters; But whosoever desireth exactly yo know the natures, qualities, proprieties, conditions, significations, and Nativities of these Figures, let him read the Volums of Geomancy; but they are in number sixteen, whose names and figures are these. ! Figure.

! Name.

! Element.

! Planet.

! Sign.

<!-- Image:geo1.gif --> | Way, Iourney | Water | 20px | 20px

<!-- Image:geo2.gif --> | People, Congregation. | Water | 20px | 20px

<!-- Image:geo3.gif --> | Conjunction, An Assembling | Aire | 20px

<!-- Image:geo4.gif --> | A prison, Bound | The Earth | 20px | 20px

<!-- Image:geo5.gif --> | Great fortune, Greater aid, Safe-guard entering | The Earth | 20px | 20px

<!-- Image:geo6.gif --> | Lesser fortune, Lesser aid, Safe-guard going out | Fire | 20px | 20px

<!-- Image:geo7.gif --> | Obtaining, Comprehended within | Aire | 20px | 20px

<!-- Image:geo8.gif --> | Acquisition, Comprehended without | Fire | 20px | 20px

<!-- Image:geo9.gif --> | Ioy, Laughing, Healthy, Bearded | Aire | 20px | 20px

<!-- Image:geo10.gif --> | Sadness, Damned, Cross | Earth | 20px | 20px

<!-- Image:geo11.gif --> | A Girle, Beautifull | Water | 20px | 20px

<!-- Image:geo12.gif --> | A Boy, Yellow, Beardless | Fire | 20px | 20px

<!-- Image:geo13.gif --> | White, Fair | Water | 20px | 20px

<!-- Image:geo14.gif --> | Reddish, Red | Fire | 20px | 20px

<!-- Image:geo15.gif --> | The head, The threshold entring, The upper threshold | Earth | 20px | 20px

<!-- Image:geo16.gif --> | The Taile, The threshold going out, The lower threshold | Fire | 20px | 20px

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XLIX. THE FIGURE WHEREOF IS NOT AFTER THE LIKENESS OF ANY CELESTIALL FIGURE, BUT AFTER THE LIKNESS OF THAT WHICH THE MIND OF THE WORKER DESIRES

✦

There remains as yet an other manner of images not according to the similitude of Celestiall figures, but according to the similitude of that which the mind of the worker desires, of whose they are the effigies, and representation: So to procure love we make images embracing one the other: to discord, striking one the other; to bring misery, or destruction as dammage to a man, or house, or City or any thing else, we make images distorted, broken in members, and parts after the likeness and figure of that thing which we would destroy or damnifie; And Magicians advise us that in casting or engraving images we would write upon it the name of the effect; and this on the back when evill, as destruction; on the belly when good, as love.

Moreover in the forehead of the image let be written the name of the species or Individuum which the image represents, or for whom or against whom it is made. Also on the breast let the name of the signe or face ascending, and Lord thereof be written; also the names and Characters of its Angles.

Moreover in making the image they advise that prayer for the effect for which it is made, be used. All which Albertus Magnus in his Speculo

affirms.

Now they use the images being made diversly according to the vertues thereof; Sometimes they hang them or binde them to the body; Sometimes they bury them under the Earth, or a River; sometimes they hang them in a Chimny over the smoak, or upon a tree that they be moved by the wind; sometime with the head upward, & sometimes downward; sometimes they put them into hot water, or into the fire.

For they say as the workers of the images do affect the image it self, so doth it bring the like passions upon those to whom it was ascribed, as the mind of the operator hath dictated it.

As we read that Nectanabus the Magician made images of ships with wax after that manner, and art that when he drowned those images in water, that the ships of his enemies were in like maner drowned in the Sea, and hazarded.

Now that part of Astrology which is writ concerning elections, teacheth us that the constellations also are to be observed for the making of images, and such like.

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L. OF CERTAIN CELESTIAL OBSERVATIONS AND THE PRACTISE OF SOME IMAGES

✦

I will now shew thee the observation of Celestiall bodyes, which are required for the practise of some of these kind of images; So to make any one fortunate, we make an image in which these are fortunate, viz. the significator of the life thereof, the givers of life, the signs, and Planets.

Moreover let the ascendent, the middle of the heaven, and the Lords thereof be fortunate: also the place of the Sun, and place of the Moon; part of fortune, and Lord of conjunction or prevention made before their nativity, by depressing the Malignant Planets.

But if we will make an image to procure misery, we must do contrarywise, and those which we place here fortunate, must there be infortunate, by raising malignant Stars. In like manner must we do to make any place, Region, City, or house fortunate.

Also for destroying or prejudicing any of the foresaid; Let there be made an image under the ascension of that man whom thou wouldst destroy, and prejudice, and thou shall make unfortunate, the Lord of the house of his life, the Lord of the ascending, and the Moon, the lord of the house of the Moon, and the lord of the house of the lord ascending, and the tenth house, and the lord thereof.

Now for the fitting of any place, place fortunes in the ascendent thereof; and in the first, and tenth, and second, and eighth house, thou shall make the lord of the ascendent, and the lord of the house of the Moon fortunate.

But to chase away certain Animals from certain places, that they may not be generated, or abide there, let there be an image made under the ascension of that Animal, which thou wouldst chase away, and after the likeness thereof; as if thou wouldest chase away Scorpions from any place, let an image of the Scorpion be made, the sign of Scorpio ascending with the Moon, and thou shalt make unfortunate the ascendent, and lord thereof, and the Lord of the house of Mars; and thou shall make unfortunate the lord of the ascendent in the eighth house, and let them be joyned with an aspect malignant, opposite, or quadrant: and let there be writ upon the image the name of the ascendent, of the Lord thereof, and of the Moon, and of the lord of the day, and of the Lord of the hour. And let there be a pit made in the middle of the place, from which thou wouldst drive them; and let there be carryed into it, some of the earth taken out of the four corners of the same place, and let the image be buryed there with the head downward, with saying, this is the burying of the Scorpions, that they may not come into this place, and so of the rest.

So for gain let there be made an image under the ascendent of the nativity of the man, or under the ascension of that place to which thou wouldest appoint the gain; and thou shall make the lord of the second house, which is in the house of substance to be joyned with the Lord of the ascendent in the trine or sextil, and let there be a reception amongst them; thou shall make fortunate the eleventh and the Lord thereof, and the eighth; and if

thou canst, put part of the fortune in the ascendent, or second; and let the image be buryed in that place, or carryed from that place, to which thou wouldest appoint the gain.

Also for concord, and love, let there be an image made in the day of Jupiter under the ascendent of the nativity of him whom thou wouldst have be beloved, make fortunate the ascendent, and the tenth, and hide the evil from the ascendent; and thou must have the Lord of the tenth, and planets of the eleveneth fortune, joyned to the Lord of the ascendent, from the trine or sextil with reception; then make an other image for him whom thou wouldest stir up to love; consider if he be a friend, or companion of him whom thou wouldst have be beloved; and if so, let there be an image made under the ascension of the eleventh house from the ascendent of the first image; but if the party be a wife, or a husband, let it be made under the ascension of the seventh; if a brother, or a sister, or a cousin, let it be made under the ascension of the third, and so of the like; and put the significator of the ascendent of the second image, joyned to the significator of the ascendent of the first image; and let there be betwixt them a reception, and let the rest be fortunate, as in the first image; afterwards joyn both images together into a mutual embraceing or put the face of the second image to the back of the first image, and let them be wrapt up in silk, and cast away or spoiled.

Also for success of petitions, and for the obtaining of a thing denyed, or taken, or possessed by an other, let there be an image made under the ascendent of him who petitions for the thing; and cause that the Lord of the second be joyned with the lord of the ascendent from a trine, or sextile, and let there be a reception betwixt them, and if it can be, let the Lord of

the second be in the obeying signs, and the Lord of the ascendent in the ruling, make fortunate the ascendent, and the Lord thereof, and take heed that the lord of the ascendent be not retrograde or combust, or falling, or in the house of opposition i.e. in the seventh from his own house; let him not be hindred by the malignant, let him be strong, & in an angle; Thou shalt make fortunate the ascendent, and the Lord of the second and the Moon; and make another image for him that petitioned to, and begin it under the ascendent belonging to him, as if he be a King or a Prince, begin it under the ascendent of the tenth house from the ascendent of the first image; If he be a father under the fourth; if a son under fifth, and so of the like; and put the significator of the second image, joyned with the lord of the ascendent of the first image, from a trine,or sextile, and let him receive it, and put them both strong, and fortunate without any let; make all evill fall from them.

⁂

Thou shall make fortunate the tenth, and the fourth if thou canst, or any of them; and when the second image shall be perfected, joy nit with the first, face to face, and wrap them in clean linnen, and bury them in the middle of his house who is the petitioner under a fortunate significator, the fortune being strong, and let the face of the first image be toward the North, or rather toward the place where the thing petitioned for doth abide; or if it happen that the petitioner goeth forward towards him with whom the thing petitioned for is, let him bring the images with him as far as he goes.

And let there be made an image of dreams, which being put under the head of him that sleeps, makes him dream true dreams concerning any thing that he hath formerly deliberated of; and let the figure of that be the figure of a man sleeping in the bosome of an Angel, which thou shall make in the Lyon ascending, the Sun keeping the nineth house in Aries; thou shalt writ upon the breast of the man the name of the effect desired, and in the hand of the Angel the name of the intelligence of the Sun.

Let the same image be made in Virgo ascending, Mercury being fortunate in Aries in the ninth house, or Gemini ascending in Mercury being fortunate, and keeping the ninth house in Aquarius; and let it be received from Saturn with a fortunate aspect, and let the name of the spirit of Mercury be writ upon it.

Let also the same be made in Libra ascending, Venus being received from Mercury in Gemini in the ninth house, by writting upon it the Angel of Venus. Besides also let the same image be made in Aquarius ascending, Saturn fortunately possessing the ninth house in his exaltation, which is in Libra, and let there be writ upon it the Angel of Saturn.

Moreover let it be made in Cancer ascending the Moon being received by Jupiter and Venus in Pisces, and being fortunately placed in the ninth house, and let there be writ upon it the spirit of the Moon.

There are also made rings of dreams of wonderfull efficacy; and there are rings of the Sun, and Saturn and the constellation of them is when the Sun or Saturn ascend in their exaltations in the ninth house, and when the Moon is joyned to Saturn in the ninth house, and in that signe, which was

the ninth house of Nativity; and let there be writ upon the rings the name of the spirit of the Sun, or Saturn.

Let this which hath been spoken suffice concerning images, for now thou mayst find out more of this nature of thy self. But know this that such images work nothing, unless they be so vivified that either a naturall or Celestiall, or Heroicall, or animasticall, or demoniacal, or angelicall vertue be in them, or assistant to them.

But who can give a soul to an image, or make a stone to live, or mettal, or wood, or wax? and who can raise out of stones children unto Abraham?

Certanly this Arcanum doth not enter into an Artist of a stiffe neck; neither can he give those things which hath them not. No body hath them but he who doth (the Elements being restrained, nature being overcome, the Heavens being over-powered) transcend the progress of Angels, and comes to the very Archetype it self, of which being then made a cooperator may do all things, as we shall speak afterwards.

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LI. OF CHARACTERS WHICH ARE MADE AFTER THE RULE AND IMITATION OF CELESTIAL, AND HOW WITH THE TABLE THEREOF THEY ARE DEDUCED OUT OF GEOMANTICAL FIGURES

✦

Characters also have their community from the rayes of the Celestials cast together according to a certain number by a certain peculiar property, which Celestials as in divers strokes of their rayes falling severall ways amongst themselves produce divers vertues: so also Characters being variously protracted, according to the various concourse of those rayes quickly obtain divers operations, and also more efficacious many times then the properties of naturall commixtions.

Now the true Characters of the heavens is the writing of Angels, which amongst the Hebrews is called the writing Malachim, by which all things are described and signified in the Heaven for every knowing man to read.

But of these hereafter; But now they make Characters of Geomantical figures binding together the points of each variously, and attributing them according to the manner of their figurings, to those Planets and signs of which they were made, the making of which the following table will shew:

The Characters of the Moon. From the way From the people The Characters of Mercury. From Conjunction From White The Characters of

Venus. From loosing From girle The Characters of the Sun. From a greater Fortune From a lesser Fortune The Characters of Mars. From Red From a Boy The Characters of Jupiter. From obtaining From joyfulness The Characters of the Saturn. From a prison From sadness The Characters of of the head of the Dragon. , From Characters of the tayle of the Dragon ,

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LII. OF CHARACTERS WHICH ARE DRAWN FROM THINGS THEMSELVES BY A CERTAIN LIKENESS

✦

We have spoken above of a certain manner of Images made not after the likeness of Celestial Images, but according to the emulation of that which the minde of the Operator doth desire.

In like manner also it is to be understood of Characters; for such like Characters are nothing else then images ill dearticulated; yet having a certain probable similitude with the Celestial images, or with that which the mind of the Operator desires, whether that be from the whole image, or from certain markes thereof expressing the whole image.

As the Characters of Aries and Taurus we make thus from their horns ♈ ♉. Of Gemini from imbracing ♊. Of Cancer from a progress and regress ♋, of Leo, Scorpio, and Capricorn, from their tail ♌ ♏ ♑ of Virgo, from Spike <!-- Image:op2 86.gif --> ♍ of Libra from a ballance ♎ of Sagittarius from a dart ♐, of Aquarius from Waters ♒ and of Pisces from Fishes ♓.

In like manner the Characters of Saturn is made from a Sickle ♄ <!-- Image:op2 87.gif --> of Jupiter, from a Scepter ♃ <!-- Image:op2 88.gif -->. Of Mars from a bolt ♂ of the Sun from roundness, and a golden brightness ☉ <!-- Image:op2 89.gif --> of Venus from a Lookinglass ♀, of Mercury from a Wand ☿ <!-- Image:op2 90.gif --> of the Moon from her horns of increasing and decreasing ☾.

Besides, of these, according to the mixtions of Signs and Stars, and Natures, are made also mixed Characters, as of a fiery triplicity <!-- Image:op2 91.gif --> or Earthly <!-- Image:op2 92.gif --> of Aiery <!-- Image:op2 93.gif --> of Watery <!-- Image:op2 94.gif --> also according to the hundred and twentie conjunctions of Planets, result so many compound characters of various Figures; as of Saturn and Jupiter, viz. thus, <!-- Image:op2 95.gif --> <!-- Image:op2 96.gif --> or thus <!-- Image:op2 97.gif --> or thus of Saturn and Mars, <!-- Image:op2 98.gif --> or thus <!-- Image:op2 99.gif --> of Jupiter, and Mars <!-- Image:op2 100.gif --> or thus <!-- Image:op2 101.gif --> of Saturn, Jupiter and Mars, <!-- Image:op2 102.gif --> or thus <!-- Image:op2 103.gif -->.

And as these are exemplified by two and three, so also of the rest, and of more may they be framed: after the same manner may the Characters of other Celestial images ascending in any face or degree of signs, be compendiously drawn after the likeness of the images, as in these which are made according to the way of imitation of that which the minde of the Operator desires, as to love, the figures be mixed together imbracing and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequal, loosed.

But now we will here set down those Characters which Hermes assigned to the fixed stars, and Behenii, and they are these,

150px | |The head of Algol.

150px | |The Pleiades.

Image:Aldaboram (Agripa 1531).svg | |Aldaboram.

Image:Agrippa1531 Hircus.png | |The Goat Star.

Image:Sirius - Agrippa.png | |The greater Dog-star.

Image:Agrippa1531 Canisminor.png | |The lesser Dog-star.

Image:Agrippa1531 corLeonis.png | |The heart of the Lion.

Image:Agrippa1531 caudaUrsae.svg | |The Tail of the Bear.

Image:Agrippa1531 alaCorui.png | |The wing of the Crow.

Image:Agrippa1531 Spica.png | |Spica.

Image:Agrippa1531 Alchameth.png | |Alcameth.

Image:Agrippa1531 Elpheia.png | |Elpheia.

Image:Agrippa1531 corScorpii.png | |The heart of the Scorpion.

Image:Agrippa1531 Vulturcadens.png | |The Vulture falling.

Image:Agrippa1531 caudaCapricorni.png | |The tail of Capricorn.

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LIII. THAT NO DIVINATION WITHOUT ASTROLOGY IS PERFECT

✦

We have spoken in the foregoing Chapters of the divers kindes of Divinations: But this is to be noted that all these require the use and rules of Astrology, as a key most necessary for the knowledge of all secrets; and that all kinds of Divinations whatsoever have their root and foundation in Astrologie so, as that without it they are of little or no use; yet Astrological Divination, in as much as the Celestials are causes and signs of all those things which are, and are done in these inferiors, doth give most certain demonstrations by the situation, and motion onely of Celestial bodies, of those things which are occult or future; of which we shall in this place speak no further, since of this Science huge Volums have been wrote by the Ancients, and are everywhere extant.

Therefore whether the Physiognomists look upon the body, or countenance of forehead, or hand, or the Soothsayer, searcheth by dreams or Auspicia, that the judgment may be right, the figure of heaven is also to be enquired into. From the judgements whereof, together with conjectures of similitudes and signs, are produced true opinions of the significators.

Also if any prodigie shall appear, the Figure of the heaven is to be erected; also such things are to be enquired after, which have gone before in the revolutions of years from great conjunctions, and Eclipses: then also the Nativities, beginnings, intronizations, foundations, and revolutions, perfections, directions of Princes, Nations, Kingdoms, Cities, when these

shall appear, and upon what place of the Celestial figure these fell; that by all these at length we may come to a rational and probable signification of these things.

After the same manner, but with less labour, we must proceed in the Expofition of dreams. Moreover, they that being distempered foretell future things, do it not but as they are instigated by the stars, or inferior instruments of these, whence their Predictions must at length be imputed to the Celestials, as we read in Lucan the old Prophet Tuscus,

The Light'nings motion, and the veines which are Fibrous, and warm, and motion of a fair Plume wandring i'th aire, being taught -----

After the City was viewed, the Sacrifice slain, the inspection into the intrals did at length by the dispositions of the Celestial stars pronounce judgement. Also Geornancy it self the most accurate of Divinations, which divines by points of the earth, or any other superfices, or by a fall, or any other power inscribed, doth first reduce them to Celestial figures, viz. to those sixteen which we above named, making judgement after an Astrological manner, by the properties and observations thereof: and hither are referred all natural Divinations by lots whatsoever, the power whereof can be from no where else then from the heaven, and from the minde of them that work them.

For whatsoever is moved, caused or produced in these inferiors, must of necessity imitate the motions, and influences of the superiours, to which, as to its roots, causes, and signs it is reduced, the judgement whereof is shewed by Astrological Rules.

Hence Dice, Tetracedron, Exacedron, Octocedron, Doderacedron, Icocedron being made by certain Numbers, Signs, and Stars at opportune times, under the influencies of the Celestials, and being inscribed, obtain a wonderful vertue of Divining, and foretelling by their castings, such as those Dice Preneste had, in which we read the Destinies of the Romans were contained.

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LIV. OF LOTTERY, WHEN, AND WHENCE THE VERTUE OF DIVINING IS INCIDENT TO IT

✦

Whatsoever Divinations and Predictions of humane events are made by Lottery, must of necessity, besides the lot, have some sublime occult cause; which indeed shall not be a cause by accident, such as Aristotle describes Fortune to be.

For in the series of Causes, seeing according to the Platonists, a cause by accident can never be the prime and sufficient cause, we must look higher, and finde out a cause which may know and intend the effect.

Now this we must not place in corporeal Nature, but in immaterial, and incorporeal substances which indeed administer the Lot, and dispence the signification of the truth, as in mens souls, or separated spirits, or in Celestial Intelligcnces, or in God himself.

Now that there is in mans soul a sufficient power and vertue to direct such kinde Of lots, it is hence manifest, because there is in our soul a divine vertue, and similitude, and apprehension, and power of all things; And as we said in the first Book, All things have a natural obedience to it, and of necessity have a motion and efficacy to that which the soul desires with a strong desire; and all the vertues and operations of natural and artifical things, obey it when it is carried forth into the excess of desire, and then all Lots of what kinde soever are assisting to the appetite of such a minde, and acquire to themselves wonderful vertues of passages, as from that, so from

the Celestial opportunity in that hour in which the excess of such a like appetite doth most of all exeeed in it. And this is that ground and foundation of all Astrological questions, wherefore the minde being elevated into the excess of any desire, taketh of it self an hour and opportunity most convenient and efficacious, on which the Figure of the heaven being made, the Astrologer may then judge in it, and plainly know concerning that which any one desires, and is inquisitive to know.

But now because Lots are not directed alwayes by mans minde, but also, as we said before, by the help of other Spirits; nor is the minde of a Prophet alwayes disposed to that excess of passion as we spoke of: hence amongst the Ancients, it was a Custome to premise before the casting of the Lot, some sacred performances, in which they called upon divine Intelligencies and spirits for to direct the Lot aright. Whatsoever kinde of presage therefore these kinde of Lots portend, must of necessity not be by chance or fortune, but from a spiritual cause, by vertue whereof the Phantasie, or hand of him that cast the Lot is moved, whether that power proceed from the soul of the Operator through the great excess of his affection, or from a Celestial influence, and oppotunity, or from a certain Diety or spirit assisting, or moving from on high, whether these Lots are placed in casting of Cockalls, or throwing of Dice, or in the meeting of Verses, such as were formerly the Lot of Homer and Virgil, of which we read in Ælius of Sparta, Hadrianus long since made enquiry, and which we read befell Trajanus the Emperour. {[nop}} What's he far off grac'd with the Olive bough Presenting offerings? how white chin we know, A Roman King, whose laws first setled Rome, And from small Curets a poor soyl shall come To great command -----

Be which Verses he did not in vain become to have hopes of enjoying the Empire. Also amongst Hebrews, and even amongst us Christians (some Divines not dispproving of it) Lots are taken out of Verses of Psalms.

There are also more, & other kindes of Lots, as are humane Lots, which had no Divination in them amongst the Ancients, and are observed by as in choosing of Magistrates, to prevent envy, of which also Cicero against Verres makes mention: but they are not of our purpose: But those which are divine, and sacred Lots, respecting Oracles, and Religion, of which we shall discourse in the following Book: Onely thus far I would advise you, that how much presaging, divining or Southsaying soever Lots are found to have, they have them not as they are Lots, but by reason of a vertue of a higher operation joyned to them.

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LV. OF THE SOUL OF THE WORLD, AND OF THE CELESTIALS, ACCORDING TO THE TRADITIONS OF THE POETS, AND PHILOSOPHERS

✦

It is necessity that the heaven and Celestial bodies, seeing they have a power, influence, and manifest operation upon these inferiors, should be animated: seeing an operition cannot proceed from a meer body. All famous Poets, and Philosophers affirm therefore that the world and all Celestiall bodies must have a soul, and that also intelligent: Hence Marcus Mavillius in his Astronomy to Augustus, sings, The great Corporeall world, which doth appear In divers forms, of Aire, Earth, Sea, and Fire, A divine soul doth rule, a Diety Doth wisely govern -----

Also Lucan,

The Earth that's weigh'd i'th aire, 's sustained By great Jove -----

And Boetius

Thou dost joyn to the worl a soul, that moves All things of threefold nature, and diffuse It through the members of the same, and this Into two Orbs of motion rounded is Being divided, and for to return Into it self makes haste -----

And Virgil most full of all Philosophy, sings thus,

And first the Heaven, Earth, and liquid plain, The Moons bright Globe, and Stars Titanian A spirit fed within, spread through the whole And with the huge heap mix'd infused a soul; Hence man, and beastsm and birds derive their strain, And monsters floating in the marbled main; These seeds have fiery vigor, and a birth Of heavenly race, but clog'd with heavy earth.

For what do these verses seem to mean, then that the world should not only have a spirit soul, but also to partake of the divine mind: and that the originall, vertue, and vigour of all inferiour things do depend on the soul of the world? This do all Platonists, Pythagorians, Orpheus, Trismegistus, Aristotle, Theophrastus, Avicen, Algazeles, and all Peripateticks confess, and confirm.

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LVI. THE SAME IS CONFIRMED BY REASON

✦

The world, the heavens, the Stars, and the Elements have a soul, with which they cause a soul in these inferior and mixed bodies. They have also as we said in the former book, a spirit, which by the mediating of the soul is united to the body: For as the world is a certain whole body, the parts whereof are the bodies of all living creatures, and by how much the whole is more perfect and noble then the parts, by so much more perfect, and noble is the body of the world then the bodies of each living thing.

It would be absurd, that all imperfect bodies and parts of the world, and every base Animal, as Flies, and Worms should be worthy of a life, and have a life and soul, and the whole entire world a most perfect, whole, and most noble body, should have neither life, nor soul; It is no less absurd, that Heavens, Stars, Elements, which give to all things life, and soul most largely, should themselves be without life, and soul; and that every plant, or tree should be of a more noble condition then the Heaven, Stars, and Elements, which are naturally the cause of them; And what living man can deny that earth, and water live, which of themselves, generate, vivifie, nourish, and increase innumerable trees, plants, and living creatures? as most manifestly appears in things that breed of their own accord, and in those which have no corporeall seed.

Neither could Elements generate and nourish such kind of living creatures, if they themselves were without life or soul.

But some haply may say, that such kind of living creatures are not generated by the soul of the earth, or water, but by the influencies of Celestiall souls; These the Platonists answer, that an Accident cannot beget a substance, unless haply as an instrument it be subjected to the next substance, because an instrument removed from an artificer is not moved to the effect of the art; so also those Celestiall influencies, seeing they are certain accidents being removed far from vital substances, or from the life it self, cannot generate a vital substance in these inferiors.

And Mercurius in his book which he cals De Communi, saith, All that is in the world is moved either by increase, or decrease. Now what moves, must needs have life; and seeing that all things move, even the earth, especially with a generative and alterative motion, they must themselves live.

And if any doubt that the heavens live, saith Theophrastus, he is not to be accounted a Philosopher; and he which denyes the heaven to be animated, so that the mover thereof is not the form thereof, destroyes the foundation of all Philosophy; The World therefore lives, hath a soul, and sense; for it gives life to plants, which are not produced of seed; and it gives sense to Animals, which are not generated by coition.

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LVII. THAT THE SOUL OF THE WORLD, AND THE CELESTIALL SOULS ARE RATIONALL, AND PARTAKE OF DIVINE UNDERSTANDING

✦

That the above named souls have reason, is apparent hence; For whereas the universall works of the foresaid souls do with a certain perpetuall order conspire amongst themselves, it is necessary that they be governed not by chance but by reason; by which reason they do direct, & bring all their operations to a certainty.

For it is necessary that the earth should have the reason of terrene things, and water of watery things; and so in the rest; by which reason each in their time, place, and order are generated, and being hurt are repaired.

Therefore Philosophers do not think the soul of the earth to be at it were the soul of some contemptible body, but to be rationall and also intelligent, yea and to be a diety. Besides it would be absurd, seeing we have reasons of our works, that Celestiall souls, and the soul of the universe should not have reasons of theirs.

But if (as saith Plato) the world be made by very goodness it self, as well as it could be made, it is certainly endowed with not only life, sense, and reason, but also understanding.

For the perfection of a body is its soul, and that body is more perfect which hath a more perfect soul; It is necessary therefore, seeing Celestiall bodies are more perfect, that they have also most perfect minds.

They partake therefore of an intellect and a minde; which the Platonists also prove by the perseverance of their order, and tenor, because motion is of its nature free, it may easily swarve, and wander now one way, now another, unless it were ruled by an intellect and a mind, and that also by a perfect mind foreseeing from the beginning the best way, and chief end.

Which perfect mind indeed, becaue it is most powerfull in the soul, as is the soul, and as are the souls of Celestiall bodies, and of Elements, without all doubt doth most orderly, and perfectly govern the work allotted to it. For bodies do not resist a most powerfull soul, and a perfect mind doth not change its counsel.

The soul of the world therefore is a certain only thing, filling all things, bestowing all things, binding, and knitting together all things, that it might make one frame of the world, and that it might be as it were one instrument making of many strings, but one sound, sounding from three kinds of creatures, intellectall, Celestiall, and incorruptible, with one only breath and life.

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LVIII. OF THE NAMES OF THE CELESTIALS, AND THEIR RULE OVER THIS INFERIOUR WORLD, VIZ. MAN

✦

The names of Celestiall souls are very many, and diverse according to their manifold power and vertue upon these inferior things, from whence they have received divers names, which the ancients in their hymnes and prayer made use of.

Concerning which you must observe, that every one of these souls according to Orpheus's Divinity, is said to have a double vertue; the one placed in knowing, the other in vivifying, and governing its body. Upon this account in the Celestiall spheres, Orpheus cals the former vertue Bacchus, the other a Muse.

Hence he is not inebriated by any Bacchus, who hath not first been coupled to his Muse. Therefore nine Bacchus's are designed about the nine Muses. Hence in the ninth sphere Orpheus puts Bacchus Cribonius, and the Muse Calliope; in the starry heaven Picionius, and Urania; in the sphere of Saturn, Amphietus, and Polyphymnia; in the sphere of Jupiter, Sabasius, and Terpsichore; in the sphere of Mars, Bassarius, and Clio; in the sphere of the Sun, Trietericus, and Melpemene, in the sphere of Venus, Lysius, and Erato; in the sphere of Mercury, Silenus, and Euterpe; in the sphere of the Moon, Bacchus, Lyeus, and the Muse Thalia. Also in the spheres of the Elements, he names the souls after this manner.

In the fire he puts the planet, and the morning; in the air lightening Jupiter, and Juno; in water the Ocean, and Thetys; in the earth Pluto, and Proserpina; but the soul of the world or universe Magicians call the Jupiter of the world, and the mind of the world Apollo, and the nature of the world, Minerva.

Besides in the fire they put Vulcan, in the water Neptune, and they did name them by divers names. Also in the Stars of the Zodiack the Pythagorians did put twelve particular Gods or souls placed in the hearts of those Stars, and thence governing the whole Star, viz. in the heart of Aries is placed a particular Pallas, in the heart of Taurus a particular Venus, of Gemini a particular Phebus, of Cancer Mercury, of Leo Jupiter, of Virgi Ceres, of Libra Vulcan, of Scorpio Mars, of Sagittarius Diana, of Capricorn Vesta, of Aquarius a particular Juno, in the heart of Pisces a particular Neptune: This did Manilius sing forth in these verses.

Pallas doth rule the Ram, Venus the Bull, Phebus the Twins, and Mercury doth rule The Cancer, and the Lyon guides doth Jove, Ceres doth Virgo, Vulcan Libra move. ForScorpion Mars; for Sagittarius faire Diana cares; for Capricorn doth care Vesta; Aquarius Juno doth protect; And Neptune Pisces -----

And most ancient Orpheus writing to Muscus, reckons up more Dieties of the heavens then these, signifying their names, respects, and duties, calling them all in proper songs.

Let no one therefore think that they are the names of evill deceiving spirits; but of naturall, and divine vertues, distributed to the world by the true God, for the service, and profit of man, who knew how to use them: and

antiquity it self hath ascribed to each of these Dieties the severall members of man; as the ear to memory, which Virgil also dedicates to Phebus, saying, Cynthius puls my ear, and admonisheth me.

So the right hand being a token of fortitude, & by which an oath is made, Numa Pompilius, as saith Livy, hath dedicated to faith: The fingers are under the tuition of Minerva, and the knees given to Mercifullness; Hence they that beg pardon bend them.

Some dedicate the Navell to Venus as the place of luxury; some who refer all the members to it as the center, say it is dedicated to Jupiter Hence in the Temple of Jupiter Hammon the effigies of a navel is celebrated.

Many other things the ancients did observe, ascribing every little member and joynt to their Dieties, which if they be rightly understood, and the true Dieties ruling over them known, would not at all swerve from their duty, seeing also sacred writ testifies that all our members are governed by the superior vertues, of which we shall speak more largely in the following book; and not members only, but every exercise of men is distributed to its Dietie, as huntings to Diana, wars to Pallas, husbandry to Ceres, of which thus speaks Apollo in his Oracles in Porphyrie.

Pallas loves wars, woods to Diana fair Ascribed are, to' Juno humid Aire, To' Ceres Corn, and fruits; to Oryris The water, also humors waterish.

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LIX. OF THE SEVEN GOVERNERS OF THE WORLD, THE PLANETS, AND OF THEIR VARIOUS NAMES SERVING TO MAGICALL SPEECHES

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Moreover they did call those governors of the world, (as Hermes calls them) Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, by many names, and epithites; viz. calling Saturn Coelius, sithe-bearer, the father of the Gods, the Lord of the time, the high Lord, the great, the wise, the intelligent, ingenious revolutor, of a long space, an old man of great profundity, the author of secret contemplation, impressing, or depressing great thoughts in the hearts of men, destroying and preserving all things, overturning force and power, and constituting, a keeper of secret things, and a shewer of them, causing the loss, and finding of the author of life and death. So Jupiter is called as it were a helping Father, the King of heaven, Magnanimous, thundering, lightning, unconquered, high and mighty, great and mighty, good, fortunate, sweet, mild, of good will, honest, pure, walking well, and in honour, the Lord of joy and of judgements, wise, true, the shewer of truth, the judge of all things, excelling all in goodness, the Lord of riches, and wisdome.

Mars is called Mavors, powerfull in war, bloody, powerfull in arms, a sword-bearer, magnanimous, bold, untamed, generous, lightning, of great power and furious hast, against whom none can defend himself if he resist him, who destroyes the strong, and powerfull, and deposeth Kings from

their thrones, the Lord of heat and power, the Lord of fiery heat, and of the planet of blood; who inflames the hearts of contenders, and gives them boldness. The Sun is called Phæbus, Diespiter, Apollo, Titan, Pean Phanes, Horus, Osiris, as it is in that Oracle,

The Sun, Osyris, Dionysus gay, Apollo, Horus, King ruling the day Who changeth times, who giveth winds and rain, The King of Stars, and the immortall flame.

He is called also Arcitenens, burning fiery, golden flaming, radiating, of a fiery hair, of a golden hair, the eye of the world, Lucifer, seeing all things, ruling all things, the creator of light, the King of Stars, the great Lord, good, fortunate, honest, pure, prudent, intelligent, wise, shining over the whole world, governing, and vivifying all bodies that have a soul, the prince of the world keeping all the Stars under himself, the light of all the Stars, darkening, burning, overcoming their vertue by his approach, yet by his light and splendor giving light and splendor to all things: in the night he is called Dionysius, but in the day Apollo, as if driving away evill things.

Therefore the Athenians called him Alexicacon, and Homer Vlion, i.e. the driver away of evil things. He is also called Phæbus from his beauty and brightness, and Vulcan from his fiery violence, because the force thereof consists of many fires.

He is also called the Sun, because he contains the light of all the Stars: hence he is called by the Assyrians Adad, which signifies only, and by the Hebrews Schemesch, which signifies proper.

Venus is called the Lady, nourishing, beautifull, white, fair, pleasing, powerfull, the fruitfull Lady of love and beauty, the progeny of Ages, the first parent of men, who in the beginning of all things joyned diversity of sexes together with a growing love, and with an eternall off-spring propagates kinds of men and Animals, the queen of all delights, the Lady of rejoycing, friendly, sociable, pittifull, taking all things in good part, alwaies bountifull to mortals, affording the tender affection of a mother to the conditions of them in misery, the safegard of mankind, letting no moment of time pass without doing good, overcoming all things by her power, humbling the high to the low, the strong to the weak, the noble to the vile, rectifying, and equalling all things: and she is called Aphrodite, because in every sexe, she is found to be of every mind: and she is called Lucifera, i.e. bringing light, bringing the yeers of the Sun to light; and she is called Hesperus, when she follows the Sun, and Phosperus, because she leads through all things though never so hard.

Mercury is called the son of Jupiter, the cryer of the gods, the interpreter of gods, Stilbon, the Serpent-bearer, the rod-bearer, winged on his feet, eloquent, bringer of gain, wise, rationall robust, stout, powerfull in good and evil, the notary of the Sun, the messenger of Jupiter, the messenger betwixt the supernall and infernall gods, male with males, female with females, most fruitfull in both sexes; and Lucan cals him the Arbitrator of the gods. He is also called Hermes i.e. interpreter, bringing to light all obscurity, and opening those things which are most secret.

The Moon is called Phebe, Diana, Lucina, Proserpina, Hecate, Menstruous, of a half form, giving light in the night, wandring silent, having two horns, a preserver, a night-walker, horn-bearer, the queen of

heaven, the chiefest of the Deities, the first of the heavenly gods and goddesses, the queen of spirits, the mistris of all the Elements, whom the stars answer, seasons return, Elements serve; at whose nod lightnings breath forth, seeds bud, plants increase, the initiall parent of fruit, the sister of Phæbus, light, and shining, carrying light from one planet to another, enlightening all powers by its light, restraining the various passings of the Stars, dispensing various lights by the circuits of the Sun, the Lady of great beauty, the mistris of rain and waters, the giver of riches, the nurse of mankind, the governor of all States, kind, mercifull, protecting men by Sea and land, mitigating all tempests of fortune, dispensing with fate, nourishing all things growing on the earth, wandering into divers woods, restraining the rage of Goblins, shutting the openings of the earth, dispensing the light of the Heaven, the wholsome rivers of the Sea, and the deplored silence of the infernals, by its nods; ruling the world, treading hell under her feet; of whose majesty the birds hasting in the Aire are affraid, the wild beasts straggling in the mountains, Serpents lying hid in the ground, fishes swiming in the Sea; But of these and the like names of Stars and planets, and their Epithites, Sirnames, and callings upon, he that will know more, and make more curious enquiry, must betake himself to the hymnes of Orpheus, which he that truely understands, hath attained to a great understanding of naturall Magick.

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LX. THAT HUMANE IMPRECATIONS DO NATURALLY IMPRESS THEIR POWERS UPON EXTERNALL THINGS; AND HOW MANS MIND THROUGH EACH DEGREE OF DEPENDENCIES ASCENDS INTO THE INTELLIGIBLE WORLD, AND BECOMES LIKE TO THE MORE SUBLIME SPIRITS, AND INTELLIGENCIES

✦

The Celestiall souls send forth their vertues to the Celestial bodies, which then transmit them to this sensible world. For the vertues of the terrene orb proceed from no other cause then Celestiall.

Hence the Magician that will worke by them, useth a cunning invocation of the superiors, with mysterious words, and a certain kind of ingenious speech, drawing the one to the other, yet by a naturall force through a certain mutuall agreement betwixt them, whereby things follow of their own accord, or sometimes are drawn unwillingly.

Hence saith Aristotle in the sixth book of his Mysticall Philosophy, that when any one by binding or bewitching doth call upon the Sun or other stars, praying them to be helpfull to the work desired, the Sun and other Stars do not heare his words, but are moved after a certain manner by a

certain conjunction, and mutuall series, whereby the parts of the world are mutually subordinate the one to the other, and have a mutuall consent, by reason of their great union: As in mans body one member is moved by perceiving the motion of another, and in a harp one string is moved at the motion of another.

So when any one moves any part of the world; other parts are moved by the perceiving the motion of that. The knowledge therefore of the dependency of things following one the other, is the foundation of all wonderfull operation, which is necessarily required to the exercising the power of attracting superior vertues.

Now the words of men are certain naturall things, and because the parts of the world mutually draw one the other, therefore a Magician invocating by words, works by powers fitted to nature, by leading some by the love of one to the other, or drawing others by reason of the following of one after the other, or by repelling by reason of the enmity of one to the other, from the contrariety, and difference of things, and multitude of vertues; which although they are contrary, and different, yet perfect one part; sometimes also he compels things by way of authority, by the Celestiall vertue, because he is not a stranger to the heaven.

A man therefore, if he receives the impression of any ligation, or fascination, doth not receive it according to the rationall soul, but sensuall, and if he suffers in any part, suffers according to the Animall part.

For they cannot draw a knowing and intelligent man by reason, but by receiving that impression and force by sense, in as much as the Animal spirit

of man is by the influence of the Celestials, and cooperation of the things of the world, affected beyond his former and naturall disposition.

As the son moves the father to labor, although unwilling, for to keep and maintain him, although he be wearied; and the desire to rule is moved to anger and other labors, for to get the dominion. And the indigency of nature, and fear of poverty, moves a man to desire riches. And the ornaments, and beauty of women is an incitement to concupiscence.

And the harmony of a wise Musitian moves his hearers with various passions, whereof some do voluntary follow the consonancy of art, others conform themselves by gesture, although unwillingly, because their sense is captivated, their reason not being intent to these things.

But these kinds of fascinations & ligations the vulgar doth neither admire, nor detest, by reason of their usualness: but they admire other naturall things, becaue they are ignorant of them, and are not accustomed to them. Hence they fall into errors, thinking those things to be above nature, or contrary to nature, which indeed are by nature, and according to nature.

We must know therefore that every superior moves its next inferior, in its degree, and order, not only in bodies, but also in spirits. So the universall soul moves the particular soul; and the rational acts upon the sensual, and that upon the vegetable; and every part of the world acts upon another, and every part is apt to be moved by another; and every part of this inferior world suffers from the heavens according to their nature, and aptitude, as one part of the Animall body suffers from another.

And the superior intellectuall world moves all things below it self, and after a manner contains all the same beings from the first to the last, which are in the inferior world.

Celestiall bodyes therefore move the body of the elementary world, compounded, generable, sensible, from the circumference to the center, by superior, perpetual, and spirituall essences, depending on the primary intellect, which is the acting intellect; but upon the vertue put in by the word of God, which word the wise Chaldeans of Babylon call the cause of causes, because from it are produced all beings, the acting intellect which is the second from it depends; and that by reason of the union of this word with the first author, from whom all things being are truely produced; The word therefore is the Image of God, the acting intellect the image of the word, the soul is the image of this intellect; and our word is the image of the soul, by which it acts upon naturall things naturally, because nature is the work thereof.

And every one of those perfects his subsequent, as a father his son, and none of the latter exists without the former. For they are depending amongst themselves, by a kind of ordinate dependency, so that when the latter is corrupted, it is returned into that which was next before it, untill it come to the heavens, then unto the universall soul, and lastly unto the acting intellect, by which all other creatures exist, and which it self exists in the principall author, which is the creating word of God, to which at length all things are returned.

Our soul therefore, if it will work any wonderfull thing in these inferiors, must have respect to their beginning, that it may be strengthened, and il-

lustrated by that, and receive power of acting through each degree from the very first author.

Therefore we must be more diligent in contemplating the souls of the Stars then their bodies, and the supercelestiall, and intellectuall world, then the Celestial corporeall, because that is more noble, although this be excellent, and the way to that; and without which medium the influence of the superiour cannot be attained to.

As for example, the Sun is the King of Stars, most full of light, but receives it from the intelligible world above all other Stars, because the soul thereof is more capable of intelligible splendor. Wherefore he that desires to attract the influence of the Sun, must contemplate upon the Sun, not only by the speculation of the exterior light, but also of the interior.

And this no man can do unless he return to the soul of the Sun, and become like to it, and comprehend the intelligible light thereof with an intellectuall sight, as the sensible light with a corporeal eye.

For this man shalbe filled with the light thereof; and the light thereof which is an under type impressed by the supernal Orb it receives into it self, with the illustration whereof his intellect being endowed, & truely like to it, & being assisted by it shall at length attain to that supreme brightness, and to all forms that partake thereof.

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And when he hath received the light of the supreme degree, then his soul shall come to perfection, and be made like to the spirits of the Sun, and shhall attain to the vertues, and illustrations of the supernaturall vertue,

and shall enjoy the power of them, if he hath obtained faith in the first author.

In the first place therefore we must implore assistance from the first author, and praying not only with mouth but a Religious gesture and supplicant soul, also abundantly, uncessantly, and sincerely, that he would enlighten our mind, and remove darkness growing upon our souls by reason of our bodies.

IT is a very excellent opinion of the Ancient Magicians (most Illustrious Prince) that we ought to labour in nothing more in this life, then that we degenerate not from the Excellency of the mind, by which we come neerest to God and put on the Divine nature: least at any time our mind waxing dull by vain idleness should decline to the frailty of our earthly body and vices of the flesh: so we should loose it, as it were cast down by the dark precipiced of perverse lusts.

Wherefore we ought so to order our mind, that it by it self being mindfull of its own dignity and excellency, should alwayes both Think, do and operate something worthy of it self; But the knowledge of the Divine science, doth only and very powerfully perform this for us.

When we by the remembrance of its majesty being alwaies busied in Divine studies do every moment contemplate Divine things, by a sage and diligent inquisition, and by all the degrees of the creatures ascending even to the Archetype himself, do draw from him the infallible vertue of all things, which those that neglect, trusting only to naturall and worlfly things, are wowt often to be confounded by divers errors & fallacies, and very oft to be deceived by evill spirits; But the understanding of Divine

things, purgeth the mind from errors, and rendreth it Divine, giveth infallible power to our works, and driveth far the deceith and obstacles of all evil spirits, and together subjects them to our commands; Yea it compels even good Angels and all the powers of the world unto our service viz. the virtue of our works being drawn from the Archetype himself, To whom when we ascend all creatures necessarily obey us, and all the quire of heaven do follow us: For (as Homer saith) none of the gods durst remain in their seats, Jove being moved; and then presently he ruleth (as saith Aristophanes) by one of the gods, whose right it is to execute his commands, who then out of his duty doth manage our petitions according to our desire.

Seeing therefore (most Illustrious Prince) you have a Divine and immortall soul given you, which seeing the goodness of the Divine providence, a well disposed fate, and the bounty of nature have in such manner gifted, that by the acuteness of your understanding, and perfectness of senses you are able to view, search, contemplate, discern and pierce thorow the pleasant theaters of naturall things, the sublime house of the heavens, and the most difficult passages of Divine things: I being bound to you by the band of these your great vertues am so far a debtor as to communicate without envy by the true account of all opinions, Those mysterues of Divine and Ceremoniall Magick which I have truly learned, and not to hide the knowledge of those things, whatsoever concerning these matters the Isiaci those old Priests of the Egyptians, and Caldeans, the ancient prophets of the Babylonians, the Cabalists, the Divine Magicians of the Hebrews, also the Orpheans, Pythagoreans and Platonists, the profoundest Philosophers of Greece, further what the Bragmanni of the Indians, the Gymnosophists

of Ethiopia, and the uncorrupted Theologians of our Religion have delivered, and by what force of words, power of Seals, by what charms of Benedictions and imprecations, and by what vertue of observations they in old times wrought so stupendious and wonderfull prodigies, imitating to you in this third book of Occult Philosophy and exposing to the light those things which have been buryed in the dust of antiquity and involved in the obscurity of oblivion, as in Cymmerian darkness even to this day.

We present therefore now to you, a compleat and perfect work in these three books of Occult Philosophy or Magick, Which we have perfected with diligent care, and very great labor and pains both of mind and body; and though it be untrimmed in respect of words, yet its most elaborate truly in respect of the matter: Wherefore I desire this one favor, that you would not expect the grace of an Oration, or the elegancy of speech in these books, which we long since wrote in our youth when our speech was as yet rough, and our language rude; and now we have respect, not to the stile of an Oration, but only to the series or order of sentences; We have studyed the less elegancy of speech, abundance of matter succeeding in the place thereof; and we suppose we have sufficiently satisfied our duty, if we shall to the utmosst of our power perform those things we have promised to declare concerning the secrets of Magick, and have freed our conscience from a due debt.

But seeing without doubt, many scoffing Sophisters will conspire against me, especially of those who boast themselves to be allyed to God, and fully replenished with Divinity, and presum to censure the leaves of the Sibilles, and will undertake to judge and condemn to the fire these our works even

before they have read or rightly understood any thing of them (because such lettice agrees not with their lips, and such sweet oyntment with their nose and also by reason of that sparke of hatred long since conceived against me, and scarce containing it self under the ashes.) Therefore (most Illustrious Prince and wise Prelate) we further submit this work ascribed by me to the merits of your vertue, and now made yours, to your censure, and commend it to your protection, That, if the base and perfidious Sophisters would defame it, by the grosse madness of their envy and malice, you would by the prespicacy of your discretion and candor of judgement, happily protect and defend it.

Farewell and prosper. The third and last Book of Magick,

or Occult Philosophy; written by

Henry Cornelius Agrippa.

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