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Witchcraft and Wicca

Three Books of Occult Philosophy — Book III

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

J. F. (1651)

Credits

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About:

The third of the Three Books of Occult Philosophy by Heinrich Cornelius Agrippa (Cologne, 1533). After natural magic (Book I) and celestial magic (Book II), it deals with "ceremonial" magic, which seeks divine things.

It speaks of religion as the foundation of magic, of the divine names and the Kabbalah, the ten sefirot, the angels, the orders of demons and the spirits that govern the world, the 72 angels of the Shem ha-Mephorash, the human soul, dreams, prophecy, ecstasy, and the rites of purification, consecration and sacrifice.

English translation by "J. F." (John French), London, 1651. The 1651 spelling is kept; tables and figures are given as text where possible.

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Contents

I. Of the necessity, power, and profit of Religion

II. Of concealing of those things which are secret in Religion

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

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

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

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

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

VIII. What the Ancient Philosophers have thought concerning the Divine Trinity

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

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

XI. Of the Divine names, and their power and vertue

XII. </br>

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

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

XV. What our Theologians think concerning the Celestiall souls

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

XVII. Of these according to the opinion of the Theologians

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

XIX. Of the bodies of the Devils

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

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

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

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

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

XXV. How the Hebrew Mecubals draw forth the sacred names of Angels out of the sacred writ, and of the seventie two Angels, which bear the name of God, with the Tables of Ziruph, and the Commutations of letters, and numbers

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

XXVII. Of the calculating Art of such names by the tradition of Cabalists

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

XXIX. Of the Characters and Seals of spirits

XXX. Another manner of making Characters, delivered by Cabalists

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

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

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

XXXIV. Of the Animasticall order, and the Heros

XXXV. Of the Mortall and Terrestrial Gods

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

XXXVII. Of mans soul and through what means it is joyned to the body

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

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

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

XLI. What concerning man after death, diverse Opinions

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

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

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

XLV. Of Soothsaying, and Phrensie

XLVI. Of the first kind of phrensie from the Muses

XLVII. Of the second kinde from Dionysius

XLVIII. Of the third kind of phrensie from Apollo

XLIX. Of the fourth kinde of Phrensie, from Venus

L. Of rapture, and extasie, and soothsayings, which happen to them which are taken with the falling sickness, or with a swoune, or to them in an agonie

LI. Of Prophetical Dreams

LII. Of Lots and marks possessing the sure power of Oracles

LIII. How he that will receive Oracles must dispose himself

LIV. Of cleanness, and how to be observed

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

LVI. Of Penitency, and Almes

LVII. Of those things which being outwardly administred conduce to Expiation

LVIII. Of Adorations, and vowes

LIX. Of sacrifices and oblations, and their kinds and manners

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

LXI. How these things must be performed, as to God, so as to inferiour dieties

LXII. Of Consecrations, and their manner

LXIII. What things may be called holy, what consecrated, and how these become so betwixt us and the Dieties; and of sacred times

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

LXV. The Conclusion of the whole Work

I. OF THE NECESSITY, POWER, AND PROFIT OF RELIGION

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NOw it is time to turn our pen to higher matters, and to that part of Magick which teacheth us to know and perfectly understand the rules of Religion, and how we ought to obtain the truth by Divine Religion, and how rightly to prepare our mind and spirit, by which only we can comprehend the truth; for it is a common opinion of the Magicians, that unless the mind and spirit be in good case, the body cannot be in good health: But then a man to be truly sound when body and soul are so coupled, and agree together, that the firmness of the mind and spirit be not inferior to the powers of the body; But a firm and stout mind (saith Hermes) can we not otherwise obtain, than by integrity of life, by piety, and last of all, by Divine Religion: for holy Religion purgeth the mind, and maketh it Divine, it helpeth nature, and strengtheneth naturall powers, as a Physitian helpeth the health of the body, and a Husbandman the strength of the earth. Whosoever therefore, Religion being laid aside, do consider only in naturall things, are wont very oft to be deceived by evill spirits; but from the knowledge of Religion, the contempt and cure of vices ariseth, and a safeguard against evil spirits; To conclude, nothing is more pleasant and acceptable to God than a man perfectly pious, and truly Religious, who so far excelleth other men, as he himself is distant from the Immortall gods.

Therefore we ought, being first purged, to offer and commend our selves to divine piety and Religion; and then our senses being asleep, with a

quiet mind to expect that Divine Ambrosian Nectar (Nectar I say, which Zachary the prophet calleth Wine making maids merry) praising and adoring that supercelestiiall Bacchus, the chiefest ruler of the gods and priests, the author of regeneration, whom the old poets sang was twice born, from whom rivers most Divine flow into our hearts.

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II. OF CONCEALING OF THOSE THINGS WHICH ARE SECRET IN RELIGION

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

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

So in Virgil we read of the Sybill

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

Hence also in celebrating the holy mysteries of Ceres Eleusine, they only were admitted to be initiated, the cryer proclaiming the prophane vulgar to depart; and in Esdras we read this precept concerning the Cabalisticall secret of the Hebrews, declared in these verses, Thou shalt deliver those books to the wise men of the people, whose hearts thou knowest can comprehend them, and keep those secrets. Therefore the Religious volumes of the Egyptians & those belonging to the secrets of their ceremonies, were made of consecrated paper; in these they did write down leters which might not easily be known, which they call holy.

Macrobius Marcellinus and others say, they were called Hieroglyphics, least perchance the writings of this kind should be known to the prophane, which also Apuleius testifies in these words, saying, The sacrifice being ended, from a secret retyred closet he bringeth forth certain books noted with obscure letters, affording compendious words of the conceived speech, partly by the figures of beasts of this kind, partly by figures full of knots, and crooked in the manner of a wheel & set thick, twining about like vine tendrels, the reading thereby being defended from the curiosity of the prophane; Therefore we shall be worthy scholars of this science, if we be silent and hide those things which are secret in religion, for the promise of silence (as saith Tertullian) is due to Religion; but they which do otherwise are in very great danger, whence Apuleius saith concerning secrets of holy Writs; I would tell it you, if it were lawfull to tell it; you should know it; if it were lawfull to hear it; but both ears and tongue would contract the same guilt of rash curiosity. So we read Theodorus the tragick poet, when he would have referred somethings of the mysteries of the Jews Scripture to a certain fable, was deprived of sight.

Theopompus also who began to translate somethings out of the Divine law into the Greek tongue, was presently troubled in mind and spirit, whence afterward earnestly desiring God, wherefore this had happened to him, received an answer in a dream, because he had basely polluted Divine things, by setting them forth in publike.

One Numenius also being very curious of hidden things, incurred the displeasure of the Divine powers, because he interpreted the holy mysteries of the goddesse Eleusina and published them for he dreamed that the goddesses of Eleusis stood in a whores habit before the Brothell house, which when he wondred at, they wrathfully answered, that they were by him violently drawn from their modestly and prostituted everywhere to all commers, by which he was admonished, that the Ceremonies of the gods ought not to be divulged.

Therefore it hath alwaies been the great care of the Ancients to wrap up the mysteries of God and nature, and hide them with diverse Aenigmaes, which law the Indians, Brachmans, “thiopians, Persians, and Egyptians also observed; hence Mercurius, Orpheus, and all the ancient Poets and Philosophers, Pythagoras, Socrates, Plato Aristoxenus, Ammonius, kept them inviolably. Hence Plotinus and Origenes and the other disciples of Ammonius (as Porphyry relates in his book of the education and Discipline of Plotinus) sware, never to set forth the Decrees of their master.

And because Plotinus, brake his oath made to Ammonius, and published his mysteries, for the punishment of his transgression, he was consumed (as they say) by the Horrible disease of Lice.

Crist also himself, while he lived on earth, spoke after that manner and fashion that only the more intimate disciples should understand the mystery of the word of God, but the other should perceive the parables only: commanding moreover that holy things should not be given to Dogs, nor pearles cast to Swine: Therefore the Prophet saith, I have hid thy words in my heart, that I might not sin against thee.

Therefore it is not fit that those secrets which are amongst a few wise men, and communicated by mouth only, should be publikly written. Wherefor you will pardon me, If I pass over in silence many and the chiefest secret mysteries of Ceremonial Magick.

I suppose I shal do enough, if I open those things which are necessary to be known, and you by the reading of this book go not away altogether empty of these mysteries; but on that condition let these things be communicated to you, on which Dionysius bound Timothy, that they which perceive these Secrets, would not expose them to the unworthy, but gather them together amongst wise men, and keep them with that reverence that is due to them.

Furthermore I would also warne you in the beginning, that even as the divine powers detest publike things and profane, and love secrecy: So every Magical experiment fleeth the publike, seeks to be hid, is strengthened by silence, but is destroyed by publicationm neither doth any compleate effect follow after; all these things suffer losse, when they are poured into prating and incredulous minds; therefore it behoveth a Magicall operator, if he would get fruit from this art, to be secret, and to manifest to none, neither his work nor place, not time, neither his desire nor will, unless ei-

ther to a master, or partner, or companion, who also ought to be faithfull, believing, silent, and dignified by nature and education: Seeing that even the prating of a companion, his incredulity and unworthiness hindreth and disturbeth the effect in every operation.

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III. WHAT DIGNIFICATION IS REQUIRED, THAT ONE MAY BE A TRUE MAGICIAN AND A WORKER OF MIRACLES

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About the beginning of the first book of this work, we have spoken what manner of person a Magician ought to be; but now we will declare a mysticall and secret matter, necessary for every one who desireth to practize this art, which is both the beginning, perfection and key of all Magicall operations, and it is the dignifying of men to this so sublime vertue and power; for this faculty requireth in man a wonderfull dignification, for that the understanding which is in us the highest faculty of the soul, is the only worker of wonders, which when it is overwhelmed by too much commerce with the flesh, and busied about the sensible soul of the body, is not worthy of the command of Divine substances; therefore many prosecute this art in vain; Therefore it is meet that we who endeavor to attain to so great a height should especially meditate of two things; first how we should leave carnall affections, fraile sense, and materiall passions.

Secondly, by what way and means we may ascend to an intellect pure & conjoyned with the powers of the gods, without which we shall never happily ascend to the scrutiny of secret things, and to the power of wonderfull workings, or miracles; for in these dignification consists wholly, which, nature, desert, and a certain religious art do make up; naturall dignity is the best disposition of the body and its Organs, not obscuring the soul with

any grossness, and being without al distemper, and this proceedeth from the situation, motion, light, and influence of the Celestiall bodies and spirits which are conversant in the generation of every one, as are those whose ninth house is fortunate by Saturn, Sol, and Mercury<nowiki>; </nowiki>Mars also in the ninth house commandeth the Spirits; but concerning these things we have largely treated in the books of the Stars: But who so is not such a one, it is necessary that he recompense the defecr of nature by education, and the best ordering and prosperous use of natural things untill he become commpleat in all intrinsecall and extrinsecall perfections. Hence so great care is taken in the law of Moses concerning the priest, that he be not polluted by a dead carcase or by a woman a widow, or menstruous, that he be free from leprosie, flux of blood, burstness, and be perfect in all his members, not blind, nor lame, nor crook-backed, or with an illfavored nose.

And Apuleius saith in his Apology, that the youth to be initiated to divination by magick spels, ought to be chosen, sound without sickness, ingenious, comely, perfect in his members, of a quick spirit, eloquent in speech, that in him the divine power might be conversant as in the good houses; That the mind of the youth having quickly attained experience, may be restored to its divinity. But the meritorious dignity is perfected by two things; namely learning and practice.

The end of learning is to know the truth; it is meet therefore, as is spoken in the beginning of the first book, that he be learned and skilful in those three faculties; then all impediments being removed, wholly to apply his soul to contemplation & to convert it self into it self; for there is even in our own selves the apprehension and power of all things; but we are pro-

hibited, so as that we little enjoy these things, by passions opposing us even from our birth, and vain imaginations and immoderate affections, which being expelled, the divine knowledge and power presently takes place; but the Religious operation obtains no ness efficacy which ofttimes of it self alone is sufficiently powerfull for us to obtain this deifying vertue, so great is the vertue of holy duties rightly exhibited and performed, that though they be not understood, yet piously and perfectly observed, and with a firm faith believed, they have no less efficacy then to adorn us with a divine power; But what dignity is acquired by the art of Religion, is perfected by certain Religious Ceremonies, expiations, consecrations, and holy rites, proceeding from him whose spirit the publike Religion hath consecrated, who hath power of imposition of hands, and of initiating with Sacramentall poer, by which the Character of the divine vertue and power os stampt on us which they call the divine consent, by which a man supported with the divine nature, and made as it were a companion of the Angels beareth the ingrafted power of God; & this rite is referred to the Ecclesiastical mysteries: If therefore now thou shalt be a man perfect in the sacred understanding of Religion, and piously and most constantly meditatest on it, and without doubting believest, and art such an one on whom the authority of holy rites and nature hath conferred dignity above others, amd one, whom the divine powers contemn not, thou shalt be able by praying, consecrating, sacrificeing, invocating, to attract spiritual and Celestial powers, and to imprint them on those things thou pleasest, and by it to vivifie every magicall work; But whosoever beyond the authority of his office, without the merit of Sanctity and Learning, beyond the dignity of nature and education, shall presume to work any thing

in Magick, shall work in vain, and deceive both himself and those that believe on him, and with danger incur the displeasure of the Divine powers.

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IV. OF THE TWO HELPS OF CEREMONIALL MAGICK, RELIGION AND SUPERSTITION

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There are two things, which rule every operation of Ceremoniall Magick, namely Religion and Superstition. This Religion is a continuall contemplation of Divine things, and by good works an uniting one self with God and the Divine powers, by which in a reverent family, a service, and a sanctification of worship worthy of them is performed, and also the Ceremonies of Divine worship are rightly exercised; Religion therefore is a certain discipline of externall holy things and Ceremonies by the which as it were by certain signs we are admonished of internall and spirituall things, which is so deeply implanted in us by nature, that we more differ from other creatures by this then Rationality; whosoever therefore neglects Religion (as we have spoken before) and confides only in the strength of naturall things, are very often deceived by the evil spirits; therefore they who are more religiously and holily instructed, neither set a tree nor plant their vinyard, nor undertake any mean work without divine invocation, as the Doctor of the Nations commands the Colossians, saying, whatsoever you shall do in word or deed, do all in the name of the Lord Jesus Christ giving thanks to him, and to God the Father by him.

Therefore to superadde the powers of Religion to Physical and Mathematicall vertues is so far from a fault, that not to joyn them, is an hainous sin.

Hence in libro senatorum saith Rabbi Hemina, he that enjoyeth any of the creatures without Divine benediction, is supposed both by God and the Church to have used it as taken by theft and robbery, of whom it is written by Salomon, he that takes away any things violently from father and mother, is a destroyer; But God is our father, and the Church our mother, as it is written, Is not he thy father who possesseth thee? and elsewhere, Hear my son the discipline of thy father, and despise not the law of thy mother; nothing more displeaseth God, then to be neglected and contemned; nothing pleaseth him more, then to be renowned and adored.

Hence he hath permitted no creature of the world to be without Religion. All do worship God, play (as Proclus saith) frame hymnes to the leaders of their order; but some things truly after a naturall, others after a sensible, othere a rationall, others an intellectuall manner, and all things in their manner, according to the song of the three children, bless the Lord: But the rites and Ceremonies of Religion, in respect of the diversity of times and places, are diverse.

Every Religion hath something of good, because it is directed to God his creator; and although God allows the Christian Religion only, yet other worships which are undertaken for his sake, he doth not altogether reject, and leaveth them not unrewarded, if not with an eternal, yet with a temporal reward, or at least doth punish them less; but he hateth, thundreth against and utterly destroys prophane persons and altogether irreligious as his enemies; for their impoety is greater then he others who follow a false and erroneous Religion: For there is no Religion (saith Lactantius so erroneous, which hath not somewhat of wisdom in it, by which they may obtain pardon, who have kept the chiefest duty of man, if not indeed, yet in

intention: But no man can of himself attain to the true Religion, unless he be taught it of God.

All worship therefore, which is different from the true Religion, is superstition; In like manner also that which giveth Divine worship, either to whom it ought not, or in that manner which it ought not.

Therefore we must especially take heed least at any time, by some perverse worship of superstition, we be envious to the Almighty God, and to the holy powers under him; for this would be not only wicked, but an act most unworthy of Philosophers; superstition therefore altogether it be far different from the true Religion, yet it is not all and wholly rejected, because in many things it is even tolerated, and observed by the chief rulers of Religion; But I call that superstition especially, which is a certain resemblance of Religion, which for as much as it imitates whatsoever is in Religion, as miracles, Sacraments, rites, observations and such like, from whence it gets no small power, and also obtains no less strength by the credulity of the operator; for how much a constant credulity can do, we have spoken in the first book, and is manifestly known to the vulgar.

Therefore superstition requireth credulity, as Religion faith, seeing constant credulity can do so great things, as even to work miracles in opinions and false operations; whosoever therefore in his Religion, though false, yet beleeveth most strongly that it is true, and elevates his spirit by reason of this his credulity, untill it be assimilated to those spirits who are the chief leaders of that Religion, may work those things which nature and reason discern not; but incredulity and diffidence doth weaken every work not

only in superstition, but also in true Religion, and enervates the desired effect even of the most strong experiments.

But how superstition imitateth Religion, these examples declare; namely when worms and locusts are excommunicated, that they hurt not the fruits; when bels and Images are baptised and such like; but because the old Magicians and those who were the authors of this art amongst the ancients, have been Caldeans, Egyptians, Assyrians, Persians and Arabians, all whose Religion was perverse and polluted idolatry, we must very much take heed, least we should permit their errors to war against the grounds of the Catholick Religion; for this were blasphemous, and subject to the curse; and I also should be a blasphemer, if I should not admonish you of these thigs, in this science; wheresoever therefore you shall finde these things written by us, know that those things are only related out of other Authors, and not put down by us for truth, but for a probable conjecture which is allyed to truth and an Instruction for imitation in those things which are true; Therefore we ought from their Errors to collect the Truth, which work truly requireth a profound Understanding, perfect Piety, and painfull and laborious Diligence, and also Wisdom which knoweth out of every Evill to extract Good, and to fit oblique things unto the right use of those things which it governeth, as concerning this Augustine gives us an Example of a Carpenter to whom Oblique and Complicate things are no less necessary and convenient then the Straight.

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V. OF THE THREE GUIDES OF RELIGION, WHICH BRING US TO THE PATH OF TRUTH

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There are three Guides which bring us even to the paths of truth and which rule all our Religion, in which it wholly consisteth, namely Love, Hope and Fayth: for Love is the chariot of the Soul, the most excellent of all things, descending from the Intelligences above even to the most inferior things It congregates and converts our mind into the Divine beauty, preserves us also in all our works, gives us Events according to our wishes, administreth power to our supplications: as we read in Homer, Apollo heard Chrysons prayers because he was his very great friend: and some read of Mary Magdalene in the Gospell, many sins were forgiven her, because she loved much; But hope immoveably hanging on those things it desireth, when it is certain and not wavering, nourisheth the mind and perfecteth it; But Faith the superior vertue of all not grounded on humane fictions, but Divine revelations wholly, peirceth all things through the whole world, for seeing it descends from above from the first light, and remains neerest to it, is far more noble and excellent than the arts, sciences and beliefes arising from inferior things: this being darted into our intellect by reflexion from the first light. To conclude, by faith man is made somewhat the same with the superior powers and enjoyeth the same power with them: Hence Proclus saith.

As belief which is a credulity, is below science: so belief which is a true faith, is supersubstantially above all science and understanding conjoyn-

ing us immediately to God; for Faith is the root of all miracles, by which alone (as the Platonists testifie) we approach to God, and obtain the Divine power and protection.

So we read that Daniel escaped the mouths of the Lyons, because he believed on his God. So to the woman with the bloody issue saith Christ, thy Faith hath made thee whole; and of the blind man desiring sight, he required faith, saying, Do ye believe, that I can open your eyes? so Pallas in Homer comforteth Achilles with these words, I am come to pacifie your wrath, if you will believe.

Therefore Linus the Poet sings all things are to be beleeved, because all things are easie to God; nothing is impossible to him, therefore nothing incredible; therefore we believing those things which belong to Religion, do obtain the vertue of them; but when we shall faile in our Faith, we shall do nothing worthy admiration, but of punishment; As we have an example of this in Luke, in these words, Therefore certain of the vagabond Jews, exorcists, took upon them to call, over them which had evil spirits in the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth; and the evil spirit answered and said, Jesus I know, and Paul I know, but who art thou? and the man in whom the evil spirit was, lept on them, and over came them, so that they fled out of the house naked and wounded.

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VI. HOW BY THESE GUIDES THE SOUL OF MAN ASCENDETH UP INTO THE DIVINE NATURE, AND IS MADE A WORKER OF MIRACLES

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Therefore Our mind being pure and divine, inflamed with a religious love, adorned with hope, directed by faith, placed in the hight and top of the humane soul, doth attract the truth, and sudainly comprehend it, & beholdeth all the stations, grounds, causes and sciences of things both natural and immortal in the divine truth it self as it were in a certain glass of Eternity. Hence it comes to pass that we, though Natural, know those things which are above nature, and understand all things below, and as it were by divine Oracles receive the knowledg not only of those things which are, but also of those that are past and to come, presently, and many years hence; Moreover not only in Sciences, Arts and Oracles the Understanding challengeth to it self this divine vertue, but also receiveth this miraculous power in certain things by command to be changed.

Hence it comes to pass that though we are framed a natural body, yet we sometimes pr'dominate over nature, and cause such wonderfull, sodain and difficult operations, as that evil spirits obey us, the stars are disordered, the heavenly powers compelled, the Elements made obedient; so devout men and those elevated by these Theologicall vertues, command the Elements, drive away Fogs, raise the winds, cause rain, cure diseases, raise the dead, all which things to have been done amongst diverse

Nations, Poets and Historians do sing and relate: and that these things may be done, all the famousest Philosophers, and Theologians do confirme; so the prophets, Apostles, and the rest, were famous by the wonderfull power of God; therefore we must know, that as by the influx of the first agent, is produced oftentimes something without the cooperation of the middle causes, so also by the work of Religion alone, may something be done without the application of naturall and Celestiall vertues; but no man can work by pure Religion alone, unless he be made totally intellectuall: But whosoever, without the mixture of other powers, worketh by Religion alone, if he shall persevere long in the work, is swallowed up by the Divine power and cannot live long: But whosoever shall attempt this and not be purified, doth bring upon himself judgement, and is delivered to the evil spirit, to be devoured.

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VII. THAT THE KNOWLEDGE OF THE TRUE GOD IS NECESSARY FOR A MAGICIAN, AND WHAT THE OLD MAGICIANS AND PHILOSOPHERS HAVE THOUGHT CONCERNING GOD

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

them, who slew them, because they were ignorant of the rights of the god of the Land.

Now therefore let us see, what the old Magicians and Philosophers thought concerning God; for we read that Nicocreonte, a tyrant of Cyprus, long since asking, who was the greatest God, the Serapian Oracle answered him, That he was to be accounted the greatest God, whose head was the Heavens, the Seas his Belly, the Earth his feet, his ears placed in the sky, his eyes the light of the glorious Sun; not much unlike to this, Orpheus sang in these verses,

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

And elsewhere,

Bright Phebus and the Moon, are the two eyes Of this great Jove by which all things he spies; His head which predicts All, is plac'd i'th skie, From which no noise can whisper secretly. It pierceth all; his body vast extends, Both far and wide, and knows no bounds nor ends. The spacious Air's his breast, his wings the wind, By which he flies far swifter then the mind.

His belly is our mother earth, who swels Into huge mountains, whom the Ocean fils And circles; hls feet are the rocks and stones Which of this

Globe are the foundations. This Jove, under the earth conceals all things, And from the depth into the light them brings.

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

Behold this bright sublime shining, whom all Call Jove<nowiki>---------- ---------- ------- </nowiki>

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

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

And a little after,

He himself is the beginning, middle and end, as the ancient Prophets have taught us, to whom God long since delivered these things in two tables; and he calleth him in the same verse the only great Creator, and immortall.

Zoroastes likewise in his sacred History of the Persians defineth God thus, God is the first of all those things which suffer neither decay nor corruption, unbegot, never dying, without parts, and most like himself, The author and promoter of all good things, the father of all, most bountifull and wise, the sacred light of justice, the absolute perfection of nature, the contriver, and wisedom thereof.

Apuleius also describs him to be a King, the cause, foundation and original, beginning of all nature, the supreme begetter of spirits, eternal, the preserver of living creatures, a Father with propagation, not to be comprehended by time, place or any other circumstance, and therefore imaginable to a few, utterable to none; from hence therefore Euripides commanded the highest God to be cal'd Jupiter, through whose head Orpheus sang all things came into this light, but the other powers he supposeth to be subservient, viz. which are without God, and separated from him, and are by the Philosophers called the Ministers or Angels of God, and separated intelligences; therefore they say Religious worship to be due to this most high Jupiter and to him only, but to the other Divine powers not to be due unless for his sake.

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VIII. WHAT THE ANCIENT PHILOSOPHERS HAVE THOUGHT CONCERNING THE DIVINE TRINITY

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

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

Plotinus and Philo deliver, that the Son of God, viz. the first mind or Divine intellect floweth from God the Father, even as a word from the speaker or as light from light; from hence it is that he is called both the word and speech, and splendour of God the Father; for the Divine mind by it self, with one only and uninterrupted act understandeth the chiefest good without any vicissitude, or mediate knowledge; he generateth in himself an Issue and Son, who is the full Intelligence, compleat image of himself, and the perfect pattern of the world, whom our John and Mercurius name the word or speech; Plato the Son of God the Father; Orpheus, Pallas born from Jupiters brain, that is, wisdom: This is the most absolute image of God the Father, yet by a certain relation, or some intrinsecall absolute thing, as it were begot and distinguished from the Father,

who saith in Ecclesiasticus, I have proceeded from the mouth of the most high, I am the first begot before all creatures: Iamblichus testifieth this Son to be One and the same God with the Father in Essence, namely calling God, both the Father and Son of himself.

Also Mercurius Trismegistus in Asclepius mentioneth the Son of God in diverse places; for he saith my God and Father begat a Mind a work diverss from himself; And elsewhere, unity begets unity, and reflecteth his flagrant love on himself; and in Pimander (where he seemeth to prophesie of the Covenant of grace to come, and of the mystery of regeneration) saith, the author of Regeneration is the Son of God, the man by the will of the one only God, and also that God is most replenished with the fruitfulness of both sexes.

In like manner the Indian philosophers affirm, the World to be an Animal, partly Masculine, and partly Feminine<nowiki>; and </nowiki>Orpheus also calleth Nature or the Jove of this world, both the male and female thereof, and that the gods partake of both Sexes.

Hence it is, that in his Hymnes he thus salutes Minerva, You are indeed both man and woman; and Apuleius in his book of the world, out of the Divinity of Orpheus produceth this verse of Jupiter,

Jove is both male and female, immortall. And Virgil speaking of Venus saith,

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

And elsewhere, understanding Juno or Alecto, he saith

Neither was God absent from her praying.

And Tibullus sings,

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

And it is reported that the people of Cacenia wonderfully adored the God Moon. From this compleat intelligence of supream fecundity his love is produced, binding the intelligence with the mind. And by so much the more, by how much it is infinitely more intimate to it self, than other off springs to their parents. This is the third person, viz. the holy spirit.

Iamblichus also brings the oracles of the Chaldeans placing a fatherly power in God, and an Emanation of the intellect from the Father, and a fiery love proceeding from Father and Son, and the same to be God.

Hence we read in Plutarch, that the Gentiles described God to be an intellectuall and fiery spirit, having no form, but transformilig himself into whatsoever he pleaseth, equalizing himself to all things; and we read in Deuteronomy, Our God is a consuming fire; of whom also Zoroastes saith, all things were begot of fire alone; so also Heraclitus the Ephesian teacheth; Hence Divine Plato hath placed Gods habitation in fire, namely understanding, the unspeakable splendour of God in himself, and love about himself; and we read in Homer, The Heavens to be the Kingdom of Jupiter, when he sings,

Jove darkning clouds and reigning in the skie, And the same elsewhere.

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

But Aether is derived according to the Greek Grammer, from Aetho, which signifies to Burn, and Aer spiritus quasi Aethaer, that is, a burning spirit; And therefore Orpheus calleth the Heaven Pyripnon, that is a fiery

breathing place; therefore the Father, Son, and the aimable spirit, which is also fiery, are by the Divines called three Persons; Whom Orpheus also in his adjurations invocateth with these words, Heaven I admire thee, thou wise work of the great God; I adjure thee, O thou word of the Father, which he first spake when he established the whole world by his wisdom.

Hesiode also confesseth the same things under the names of Jupiter Minerva and Bule in his Theogony, declaring the twofold birth of Jupiter in these words: The first daughter called Tritonia with gray eyes, having equal power with the Father, and prudent Bule, that is counsel, which Orpheus in the forenamed verses pronounceth plurally, because of his twofold Emanation, for he proceedeth both from Jupiter and Minerva.

And Austin himself in his fourth Book De Civit Dei doth testify that Porphyry the Platonist placed three Persons in God; the first he cals the father of the universe, the second, the first mind, and Macrobius the Son, the third the soul of the world, which Virgil according to Plato's opinion, calleth a spirit, saying, the spirit within maintains.

Therefore it is God, as Paul saith, from whom, in whom, by whom are all things: for from the father as from a fountain flow all things, but in the Son as in a pool all things are placed in their Ideas, and by the Holy Ghost are all things manifested, and every thing distributed to his proper degrees.

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IX. WHAT THE TRUE AND MOST ORTHODOX FAITH IS CONCERNING GOD AND THE MOST HOLY TRINITY

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The Catholik Doctors and faithfull people of God, have decreed, that we ought thus to believe and profess that there is one only true God, increate, infinite, omnipotent, eternal Father, Son and Holy Ghost, three persons, coeternall and coequall, of one most simple Essence, substance and nature.

This is the Catholike faith, this is the Orthodox Religion, this is the Christian truth, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. The Father begat the Son from all eternity and gave him his substance, and nevertheless retained it himself.

The Son also by being begot, received the substance of the Father, but assumed not the proper Person of the Father; for the Father translated it not into the Son; for they are both of one and the same substance, but of diverse persons.

This Son also although he be coeternall with the Father, and begot of the substance of the Father before the world, yet notwithstanding was born into the world out of the substance of a Virgin, and his name was called Jesus, perfect God, perfect man, of a reasonable soul and humane flesh, who in all things was man, sin excepted.

Therefore it is necessary, that we beleeve, that our Lord Jesus Christ the Son of God, is God and man, one person, two natures; God begot before the world without a mother, man born into the world; without a father, from a pure Virgin, both before and after his birth; he suffered on the Cross, and dyed, but on the Cross restored life, and destroyed death by his death; he was buried and descended into hell, but brought forth the souls of the Fathers from hell, and rose again by his own power; the third day he ascended into the Heavens, & sent his spirit the Comforter, & shall come to Judge the quick and the dead; and at his coming all men shall rise again in their flesh, and shall give an account of their works; this is the true faith, concerning which if any man doubt, and not firmly believe, he is far from the hope of eternall life and salvation.

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X. OF DIVINE EMANATIONS, WHICH THE HEBREWS CALL NUMERATIONS, OTHERS ATTRIBUTES; THE GENTILES GODS AND DEITIES; AND OF THE TEN SEPHIROTHS AND TEN MOST SACRED NAMES OF GOD WHICH RULE THEM, AND THE INTERPRETATION OF THEM

✦

God himself, though he be Trinity in persons, yet is but one only simple Essence; notwithstanding we doubt not but that there are in him many Divine powers, which as beams flow from him, which the Philosophers of the Gentiles cal gods, the Hebrew masters numerations, we name Attributes; as wisdom which Orpheus call Pallas; understanding, which he Mercury; The conception of the Form, which he Saturn; The Productive power, which he Neptune; the secret nature of things, which he Iuno; Love, which he Venus; pure life, which he the Sun, or Apollo.

The matter of the whole world, he calleth Pan; the soul, as it ingendereth things below, contemplateth things above, and retracteth it self into it self, he honoured with three names, viz. Maris, Neptune and Ocean, and more of this kind, of which he sings elsewhere,

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

And of the same Valerius Soranus sang,

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

Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yea diverse sexes; whom, as Pliny saith, Fraile and weak mortality hath digested unto more, being mindfull of his one frailty, that every man might worship that portion which he especially wanteth; so those who had need of faith invocated Jupiter; they that wanted providence, Apollo; wisdom, Minerva; and so as they wanted other things, they invocated other powers.

Hence arose that great variety of Dieties, by reason of the many and diverse distribution of graces; but God is one, from whom all things. Therefore Apuleius in his book De mundo to Faustin saith, Whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species, by whose variety he is made of many shapes; and Marcus Varro in his book of the worship of God, saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to Jupiter, who is the same God, worshipped under diverse names.

Therefore it is meet to know the sensible proprieties, and perfectly to intellectualize them by the way of more secret Analogy; whosoever understandeth truly the Hymnes of Orpheus and the old Magicians, shall find that they differ not from the Cabalisticall secrets and Orthodox traditions;

for whom Orpheus cals Curets and unpolluted gods, Dionysius names Powers; the Cabalists appropriate them to the numeration Pahad, that is to the Divine fear: so that which is EnSoph in the Cabala, Orpheus calleth Might; and Typhon is the same with Orpheus, as Zamael in the Cabala; but the Mecubales of the Hebrews, the most learned in Divine things, have received the ten principal names of God, as certain Divine powers, or as it were members of God, which by ten numerations which they call Sephiroth as it were vestiments, Instruments or examplars of the Archetype, have an influence on all things created, through the high things, even to the lowest, yet by a certain order; for first and immediately they have influence on the nine orders of Angels, and quire of blessed souls, and by them into the Celestiall Spheres, Planets and men, by the which Sephiroth every thing then receiveth power and vertue; The first of these is the name Eheia, the name of the Divine Essence; his numeration is called Cether, which is interpreted a Crown or Diadem, and signifieth the most simple Essence of the Divinity, and it is called that which the eye seeth not, and is attributed to God the Father, and hath his influence by the order of Seraphinus, or as the Hebrews call them Haioth Hacadosch, that is creatures of holiness, and then by the primum mobile, bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called Meratiron, that is, the prince of faces, whose duty it is to bring others to the face of the prince; and by him the Lord spake to Moses.

The second name is Iod or Tetragrammaton joyned with Iod<nowiki>; his numeration is </nowiki>Hochma, that is wisdom, and signifieth the Divinity full of Ideas, and the first begotten; and is attributed to the Son,

and hath his influence by the order of Cherubins, or that the Hebrews call Orphanim, that is, forms or wheels; and from thence into the starry Heaven, where he fabricateth so many figures as he hath Ideas in himself, and distinguisheth the very Chaos of the creatures, by a particular Intelligence called Raziell, who was the ruler of Adam. The third name is called Tetragrammaton Elohim; his numeration is named Prina, viz. providence and understanding, and signifies remission, quietness, the Jubilee, penitentiall conversion, a great Trumpet, redemption of the world, and the life of the world to come; it is attributed to the Holy Spirit, and hath his influence by the order of the thrones, or which the Hebrews call Aralim, that is great Angels mighty and strong, and from thence by the sphere of Saturn administereth form to the unsettled matter, whose particular intelligence is Zaphchiel, the ruler of Noah, and another intelligence named Iophiel the ruler of Sem<nowiki>; and these are three supream and highest numerations as it were seats of the Divine persons, by whose commands all things are made, but are executed by the other seven, which are therefore called the numerations framing.

Therefore the fourth name is </nowiki>El whose numeration is Hesed, which is Clemence or goodness, and signifieth grace, mercy, piety, magnificence, the scepter and right hand, and hath his influx by the order of the Dominations, which the Hebrews call Hasmalim, and so through the sphere of Iupiter fashioning the Images of bodyes, bestowing clemency and pacifying justice on all; his particular intelligence is Zadkiell the ruler of Abraham<nowiki>: The fifth name is </nowiki>Elohim Gibor, that is, the mighty God, punishing the sins of the wicked; and his numeration is called Geburach, which is to say, power, gravity, fortitude, security, judge-

ment, punishing by slaughter and war: and it is applyed to the Tribunall of God, The girdle, the sword and left hand of God; it is also called Pachad, which is fear, and hath his influence throw the order of powers which the Hebrews call Seraphim, and from thence through the sphere of Mars, to whom belongs fortitude, war, affliction, it draweth forth the Elements; and his particular intelligence is Camael, the ruler of Samson<nowiki>; The sixt name is </nowiki>Eloha, or a name of four letters, joyned with Vaudahat, his numeration is Tiphereth, that is apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the order of vertues, which the Hebrews call Malachim, that is Angels into the spere of the Sun, giving brightness and life to it, and from thence producing mettals; his particular intelligence is Raphael, who was the Ruler of Isaac and Toby the younger, and the Angel Peliel, ruler of Iacob.

The seventh name is Tetragrammaton Sabaoth, or Adonai Sabaoth, that is the God of hosts; and his numeration is Nezah, that is triumph and victory; the right Columne is applyed to it, and it signifies the eternity and justice of a revenging God; it hath his influence through the order of principalities, whom the Hebrews call Elohim, that is Gods, into the sphere of Venus, gives zeal and love of righteousness, and produceth vegetables; his Intelligence is Haniel and the Angel Cerviel, the ruler of David<nowiki>; The eighth is called also </nowiki>Elohim Sabaoth, which is also interpreted the God of Hoasts, not of war and justice, but of piety and agreement; for this name signifieth both, and precedeth his Army; the numeration of this is called Hod, which is interpreted both praise, confession, honor and famousness.

The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call Ben Elohim, that is the sons of God, into the sphere of Mercury, and gives elegancy and consonancy of speech and produceth living creatures; his intelligence is Michael, who was the ruler of Salomon; The ninth name is called Sadai, that is Omnipotent, satisfying all, and Elhai, which is the living God; his numeration is Iesod, that is foundation, and signifieth a good understanding, a Covenant, redemption and rest, and hath his influence through the order of Angels, whom the Hebrews name Cherubim, into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the genui, and keepers of men, and distributeth them; his intelligence is Gabriel, who was the keeper of Joseph, Joshua and Daniel<nowiki>; The tenth name is </nowiki>Adonai Melech, that is Lord and King; his numeration is Malchuth, that is Kingdom and Empire, & signifieth a Church, Temple of God, and a Gate, and hath his influence through the order of Animastick, viz. of blessed souls, which by the Hebrews is called Issim, that is Nobles, Lords and Princes; they are inferior to the Hierarchies, and have their influence on the sons of men, and give knowledge and the wonderfull understanding of things, also industry and prophesie; and the soul of Messiah is president amongst them, or (as others say) the intelligence Metattron which is called the first Creature, or the soul of the world, and was the ruler of Moses.

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XI. OF THE DIVINE NAMES, AND THEIR POWER AND VERTUE

✦

God himself though he he only one in Essence, yet hath diverse names, which expound not his diverse Essences or Deities, but certain properties flowing from him, by which names he doth pour down, as it were by certain Conduits on us and all his creatures many benefits and diverse gifts; ten of these Names we have above described, which also Hierom reckoneth up to Marcella.

Dionysius reckoneth up forty five names of God and Christ. The Mecubales of the Hebrews from a certain text of Exodus, derive seventy-two names, both of the Angels and of God, which they call the name of seventy two letters, and Schemhamphores, that is, the expository; but others proceeding further, out of all places of the Scripture do infer so many names of God as the number of those names is: but what they signifie is altogether unknown to us: From these therefore, besides those which we have reckoned up before, is the name of the Divine Essence, Eheia , which Plato translates ὤν, from hence they call God τὸ ὂν, others ὁ ὂν that is the being.

Hu is another name revealed to Esay, signifying the Abysse of the Godhead, which the Greeks translate TAUTON , the Latins, himself the same. Esch is another name received from Moses which soundeth Fire, and the name of God Na is to be invocated in perturbations and troubles.

There is also the name Iah and the name Elion and the name Macom , the name Caphu , the name Innon & the name Emeth which is interpreted Truth, and is the seal of God; and there are two other names Zur and Aben both of them signifie a solid work, and one of them express the Father with the Son; and many more names have we placed above in the scale of numbers; and many names of God and the Angels are extracted out of the holy Scriptures by the Cabalisticall calculation, Notarian and Gimetrian arts, where many words retracted by certain of their letters make up one name, or one name dispersed by each of its letters signifieth or rendreth more. Somtimes they are gathered from the heads of words, as the name Agla from this verse of the Holy Scripture

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

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

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

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

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

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

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

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

,

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

,

that is, to me what? or what is his name? is found the name Tetragrammaton, in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please; and sometimes these names are extracted from all the letters, one by one, even as those seventy two names of God are extracted from those three verses of Exodus beginning from these three words,

the first and last verses being written from the right to the left, but the middle contrarywise from the left to the right, as we shall shew hereafter; and so sometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as Messia from Ismah and Michael from Malachi. But sometimes by changing of the Alphabeth, which the Cabalists call Ziruph so from the name Tetragrammaton are drawn forth Maz Paz Kuzu sometimes also by reason of the equality of numbers, names are changed, as Metattron for Sadai for both of them make three hundred and fourteen, so Iiai and El are equall in number, for both make thirty one.

And these are the hidden secrets concerning which it is most difficult to judge, and to deliver a perfect science; neither can they be understood and

taught in any other language except the Hebrew; but seeing the names of God (as Plato saith in Cratylus) are highly esteemed of the Barbarians, who had them from God, without the which we can by no means perceive the true words and names by which God is called, therefore concerning these we can say no more, but those things which God out of his goodness hath revealed to us; for they are the mysteries and conveyances of Gods omnipotency, not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immovable number and figure of Characters, and breath forth the harmony of the Godhead, being consecrated by the Divine assistance; therefore the creatures above fear them, those below tremble at them, the Angels reverence, the devils are affrighted, every creature doth honor, and every Religion adore them; the religious observation whereof, and devout invocation with fear and trembling doth yeeld us great vertue, and even deifies the union, and gives a power to work wonderfull things above nature: Therefore wee may not for any reason whatsoever, change them; therefore Origen commandeth that they be kept without corruption in their own Characters; and Zoroastes also forbiddeth the changing of barbarous and old words; for as Plato saith in Cratylus, All Divine words or names, have proceeded either from the gods first, or from antiquity, whose beginning is hardly known, or from the Barbarians: Iamblicus in like manner adviseth, that they may not be translated out of their own language into another; for, saith he, they keep not the same force being translated into another tongue: Therefore these names of God are the most fit and powerfull means of reconciling and uniting man with God, as we read in Exodus, in every place in which mention is made of my name, I will be with thee, and bless thee; and in the book of Numbers, the Lord saith, I

will put my name upon the sons of Israel and I will bless them: Therefore Divine Plato in Cratylus & in Philebus commandeth to reverence the names of God more than the Images or statues of the gods: for there is a more express Image and power of God, reserved in the faculty of the mind, especially if it be inspired from above, than in the works of mens hands; Therefore sacred words have not their power in Magicall operations, from themselves, as they are words, but from the occult Divine powers working by them in the minds of those who by faith adhere to them; by which words the secret power of God as if were through Conduite pipes, is transmitted into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderfull things, as we read of Medea.

⁂

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

Which the Ancient Doctors of the Hebrews have especially observed, who were wont to do many wonderfull things by words; the Pythagorians also have shewed, how to cure very wonderfully the diseases both of body and mind, with certain words; we read also, that Orpheus, being one of the Argonauts diverted a most fierce storm by certain words; in like manner that Apollonius, by certain words whispered, raised up a dead maide at Rome<nowiki>; and </nowiki>Philostratus reporteth that some did by

certain words call up Achilles Ghost; and Pausanias relates, that in Lydia in the Cities of Hiero-Cesarea and Hypepis, were two temples consecrated to the Goddess whom they called Persica, in both of which when divine service was ended, a certain Magitian, after he had laid dry wood upon the Altar, and in his native language had sang Hymnes, and pronounced certain barbarous words, out of a book which he held in his hand, presently the dry wood, no fire being put to it, was seen to be kindled, and burn most clearly.

Also Serenus Samonicus delivereth amongst the precepts of Physick, that if this name Abracadabra be written, as is here expressed, viz. diminishing letter after letter backward, from the last to the first, it will cure the Hemitritean Fever or any other, if the sheet of paper or parchment be hanged about the neck, and the disease will by little and little decline and pass away. a b r a c a d a b r a a b r a c a d a b r a b r a c a d a b a b r a c a d a a b r a c a d a b r a c a a b r a c a b r a a b r a b a But Rabbi Hama in his book of speculation delivereth a sacred seal more efficacious against any diseases of man, or any griefes whatsoever, in whose foreside are the four squared names of God, so subordinated to one another in a square, that from the highest to the lowest those most holy names or seales of the Godhead do arise, whose intention is inscribed in the circumferentiall circle, but on the backside is inscribed the seven lettered name Araritha, and his interpretation is written about, viz. the verse from which it is extracted, even as you see it here described. The hinder part.

But all must be done in most pure gold, or Virgin Parchment, pure, clean and unspotted, also with Inke made for this purpose, of the smoak of consecrated wax lights, or incense, and holy water; The actor must be purified

and cleansed by sacrifice, and have an infallible hope, a constant faith, and his mind lifted up to the most high God, if he would surely obtain this Divine power.

In like manner against the affrightments and mischief of evil spirits and men, and what dangers soever, either of journey, waters, enemies, arms, in the manner as is above said, these Characters on the one side בווו and these on the backside צמרכה which are the beginnings and ends of the five first verses of Genesis, and representation of the creation of the world; and by this Ligature they say that a man shall be free from all mischiefes, if so be that he firmly beleeveth in God the creator of all things. In the fore part.

צמרכה.....

In the hinder part.

בווו.....

Neither let any distrust or wonder, that sacred words, applyed outwardly can do very much, seeing by them the Almighty God made the heavens and the earth; and further, by experience it is found, as saith Rab Costa Ben Luca, that many things not having Physicall vertues do very much, As for example, the finger of an abortive child hanged on the neck of a woman hindereth conception, so long as it remaineth there; Moreover that in diverse sacred words and names of God, there is great and Divine power, which worketh miracles, Zoroastes, Orpheus, Iamblicus, Synesius, Alchindus, and all the famous Philosophers testifie; and Artephius both a

Magician and Philosopher, hath written a peculiar book concerning the vertue of words and Characters.

Origen not inferior to the famousest Philosophers, doth maintain against Celsus, that there doth ly hid wonderfull vertue in certain Divine names, and in the book of Judges the Lord saith, my name which is Pele פלא, signifieth with us, a worker of miracles, or causing wonders; but the true name of God is known neither to men nor to Angels, but to God alone, neither shall it be manifested (as the holy Scriptures testifie) before the Will of God be fulfilled; Notwithstanding God hath other names amongst the Angels, others amongst us men; for there is no name of God amongst us (as Moses the Egyptian saith) which is not taken from his works, and signifieth with participation, besides the name Tetragrammaton, which is holy, signifying the substance of the Creator in a pure signification, in which no other thing is partaker with God the Creator; therefore it is called the separated name, which is written and not read, neither is it expressed by us, but named, and signifieth the second supernall Idiome, which is of God, and perhaps of Angels. In like manner the Angels have their name amongst themselves, and in their Idiome, which Paul calleth the tongue of Angels, concerning which we have very little knowledge with us, but all their other names are taken from their offices and operations, which have not so great efficacy, and therefore the Magicians call them by their true names, namely the heavenly ones, which are contained in the holy Bible.

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XII. </BR>

✦

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

The most high Creator and first cause, although he ruleth and disposeth all things, yet distributeth the care of execution to diverse Ministers, both good and bad, which John in the Revelations cals assisting, and destroying Angels: of which the prophet sings elsewhere; The Angel of the Lord remains in the presence of them that fear him, that he may preserve them: and elsewhere he describes immissions by evill Angels. Now whatsoever God doth by Angels, as by ministers, the same doth he by heavens, Stars, but as it were by instruments, that after this manner all things might work together to serve him, that as every part of Heaven, and every Star doth discern every corner or place of the earth, and time, species and Individuall: so it is fit that the Angelical vertue of that part and Star should be applyed to them, viz. place, time, and species.

Whence Austin in his book of questions, saith, Every visible thing in this world, hath an Angelicall power appointed for it: Hence Origen on the book of Numbers saith, the world hath need of Angels, that may rule the Armies of the earth, Kingdoms, provinces, men, beasts, the nativity, and progress of living creatures, shrubs, plants, and other things, giving them that vertue which is said to be in them, from an occult propriety; much more need is there of Angels that may rule holy works, vertues and men, as they who alwaies see the face of the most high father, and can guide men

in the right path, and also even the least thing to this place, as fit members of this world in which God as the chief president, dwelleth, most sweetly disposing all things, not being contained, or circumscribed, but containing all things, as John in the Revelations describeth the heavenly City, whose twelve gates are guarded with twelve Angels, infusing on them what they receive from the Divine name, twelve times revolved; and in the foundations of that City the names of the twelve Apostles, and the Lamb; for as in the Law, in the stones of the Ephod and foundations of the Holy City described by Ezekiel, were written the names of the tribes of Israel, and the name of four letters did predominate over them; so in the Gospel, the names of the Apostles are written in the stones of the foundation of the heavenly City, which stones stand for the tribes of Israel in the Church, over which the name of the Lamb hath influence, that is, the name of Jesus, in which is all the vertue of the four lettered name; seeing that Jehovah the Father hath given him all things: Therefore the Heavens receive from the Angels, that which they dart down; but the Angels from the great name of God and Jesu, the vertue whereof is first in God, afterward diffused into these twelve and seven Angels, by whom it is extended into the twelve signs, and into the seven planets, and consequently into all the other Ministers and instruments of God, pourtraiting even infinitely.

Hence Christ saith, Whatsoever you shall ask the Father in my name, he will give you; nd after his resurrection saith, In my name they shall cast out devils, and do as followeth; so that the name of four letters is no further necessary, the whole vertue thereof being translated into the name of Jesus, in which only miracles are done; neither is there any other (as Peter saith) under heaven given unto men, by which they can be saved, but that;

but let us not think, that by naming Jesus prophanely, as the name of a certain man, we can do miracles by vertue of it: but we must invocate it in the holy Spirit, with a pure mind and a fervent spirit, that we may obtain those things which are promised us in him; especially knowledge going before, without which there is no hearing of us, according to that of the Prophet, I will hear him because he hath known my name; Hence at this time no favour can be drawn from the heavens, unless the authority, favor and consent of the name Jesu intervene; Hence the Hebrews and Cabalists most skilfull in the Divine names, can work nothing after Christ by those old names, as their fathers have done long since; and now it is by experience confirmed, that no devil nor power of Hell, which vex and trouble men, can resist this name, but will they, nill they, bow the knee and obey, when the name Jesu by a due pronunciation is proposed to them to be worshipped, and they fear not only the name but also the Cross, the seal thereof; and not only the knees of earthly, heavenly, and hellish creatures are bowed, but also Insensible things do reverence it, and all tremble at his beck, when from a faithfull heart and a true mouth the name Jesus is pronounced, and pure hands imprint the salutiferous sign of the Cross: neither truly doth Christ say in vain to his Disciples, In my name they shall cast out Devils, &c. unless there were a certain vertue expressed in that name over divels and sick folk, serpents, and persons, and tongues, and so forth, seeing the power which this name hath, is both from the vertue of God the institutor, and also from the vertue of him who is expressed by this name, and from a power implanted in the very word.

Hence is it that seeing every creature feareth and reverenceth the name of him who hath made it, sometimes even wicked and ungodly men, if so be

they believe the invocation of Divine names of this kind, do bind devils, and operate certain other great things.

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XIII. OF THE MEMBERS OF GOD, AND OF THEIR INFLUENCE ON OUR MEMBERS

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We read in diverse places of the holy Scripture, of diverse members of God, and ornaments; but by the members of God, are understood manifold powers, most simply abiding in God himself, distinguished amongst themselves by the sacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations, or conduit pipes, by the which he diffuseth himself; the hemmes of which as oft as our mind shall touch, so often the Divine power of some member goeth forth, even as Jesus cryed out, concerning the woman with the bloody Issue, Some body hath touched me, for I perceive vertue to go forth from me. These members therefore in God are like to ours; but the Ideas and exemplars of our members, to the which if we rightly conform our members, then being translated into the same Image, we are made the true sons of God, and like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the Canticles; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel signifieth not the mountain in the Sea coast of Syria, but a little creature, which ingendreth the purple.

Also of his eyes, eyelids and ears, we read in the Psalmes, the eyes of the Lord on the Just, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire after the sons of men: also of his mouth, tast,

throat, lips, and teeth, we read in Esay, Thou hast not enquired at my mouth; and in the Canticles, Thy throat as the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak; there are also Nostrils, by the which (as we often find in the Law) he smelleth the sacrifices for a sweet odour: he hath shoulders, armes, hands, and fingers, of the which we read in Esay; the government is laid upon his shoulders; to whom is the Arm of the Lord revealed? and the Kingly Prophet singeth, thy hands O Lord have made me and fashioned me, and I will behold the heavens, the work of thy fingers; he hath also a right and left hand; hence the Psalmist saith, The Lord saith to my Lord, sit at my right hand: and of the left we read, in the Gospel, on which the damned shall be placed at the last day: further we read of the heart, breast, back, and back parts of God; as in the book of Kings, that God found David a man according to his own heart; we read also in the Gospel his breast upon which the Disciple sleeping conceived divine mysteries; and the Psalmist describeth his back, in the paleness of gold; and he himself saith in Jeremiah, I will shew my back and not my face in the day of their perdition, and he saith to Moses, Thou shalt see my back parts; of his feet the Psalmist also saith, Darkness under his feet, and in Genesis he is said to walk to the South.

In like manner also we read of the garments, and ornaments of God, as with the Psalmist, the Lord hath reigned, he hath put on beauty, cloathed with light as with a garment; and elsewhere, Thou hast put on comliness and beauty; The Abysse as a garment and his cloathing; and in Ezekiel, the Lord speaketh, saying, I spread my garment over thee and covered thy nakedness; moreover also we read of the rod, Staffe, Sword and Buckler of

God, as in the Psalmist, Thy rod and thy staffe, they have comforted me; his truth hath compassed thee about as with a shield; and in Deuteronomy we read of the sword of his glory; and very many of this sort the sacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our members and all things about us, and all our works, are both ruled, directed, preserved, governed, and also censured, as the prophet saith, He hath put my foot upon a rock, and directed my goings; and elsewhere he saith, Blessed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he saith, the Lord hath put a new song into my mouth; and elsewhere our Saviour saith, I will give you a mouth and wisdom; and of the hair he saith, an hair of your head shall not perish; and in another place, the hairs of your head are numbred; for the Almighty God seeing he would have us to be his Images and like to himself, hath framed members, limbs, and figures after many ways laid open in us, according to the similitude of his hidden vertues, as it were signs keeping the same order and proportion to them: whence the Mecubals of the Hebrews say, that if a man capable of the Divine influence do make any member of his body clean and free from filthiness, then it becometh Habitale and proper seat of the secret limb of God, and of the vertue to the which the same name is ascribed: so that if that member want any thing, the name being invocated, whence it dependeth, it is presently heard effectually, according to that, I will hear him, because he hath known my name; and these are the great and hidden mysteries, concerning which it is not lawfull to publish more.

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XIV. OF THE GODS OF THE GENTILES, AND SOULS OF THE CELESTIALL BODIES, AND WHAT PLACES WERE CONSECRATED IN TIMES PAST, AND TO WHAT DEITIES

✦

The Philosophers have maintained, as we have shewed before, that the Heavens and Stars are Divine Animals, and their souls intellectuall, participating of the Divine mind; and they averre, that some separated substances are superior, others inferior to them, as it were governing and serving, which they call intelligences and Angels; moreover Plato himself affirmed, that Celestiall souls' are not confined to their bodies, as our souls to our bodies, but to be, where they will, and also that they rejoyce in the vision of God, and without any labor or pains do rule and move their bodies, and together in moving them do easily govern these inferior things; therefore they often called the souls of this kind, Gods, and appointed Divine honors for them, and dedicated prayers and sacrifices to them, and did worship them with Divine worship, and these are the gods to the which all people are attributed, concerning which Moses commanded in Deuteronomy, saying, least perchance your eyes being lifted up to Heaven, thou shouldest see the Sun, the Moon, and all the Stars of Heaven, and being turned back shouldest adore and worship them, to which all the Nations are subjected, which are under the Heaven; but the Lord Jehovah hath taken and brought you forth from the furnace of Egypt, that thou

shouldest be an Hereditary people to himself; and in the same book chap. 17 he calleth the Sun, Moon, & Stars Gods; and the Doctors of the Hebrews upon that place of Genesis where it is said, that Abraham gave gifts to the sons of the concubines, viz.

Shemoth, Steltoma, that is strange names, but left Isaac heir of all that he possessed, say, that the sons of the concubines were not in the blessing of Abraham, given to Jehovah the most high creator, but to strange gods and deities, but that Isaac and his seed were given to the omnipotent Jehovah, and in no part to any strange Deities; therefore they are upbraided in Deuteronomy, because they served strange gods and worshipped them they knew not, and to whom they were not given; and also Joshua Nave, after that the people were brought into the land of promise, their enemies overcome, and the lots of the possessions of Israel distributed, gave the people leave to choose that God whom they would worship, saying, leave is given you this day to choose whom you will especially serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorites, whose land you inhabite; but the people answered, we will serve the Lord Jehovah, and he shall be our God; Joshua said to them, ye cannot do it, for the Lord Jehovah is holy, strong, and jealous; but the people persevering to serve Jehovah<nowiki>; he saith to them, ye are witnesses your selves, that ye have chosen for your selves the Lord, to serve him; take away therefore strange gods out of the midst of you, and incline your hearts to the Lord God of </nowiki>Israel and he erected a great stone saying, this stone shalbe for a witness, least perhaps afterwards ye will deny and lye to the Lord your God; therefore the other gods, to which the other Nations were given, were the Sun, Moon, twelve Signs, and other Celestial bodies,

and Divine fabricks, yet not as they were bodies, but as the soul adhereth to them, and the whole Militia of Heaven, which Jeremy cals the queen of Heaven, that is the power by which the Heaven is governed, viz. the soul of the world, of which Jeremy saith, The sons gather sticks, and part thereof maketh a fire, and the women mingle oyl, that they might make a cake for the Queen of heaven, neither was the worship of Doulia, to this Queen and other Celestiall souls prohibited them, but of Latria only, which they that gave, are reproved of the Lord; but the name of these souls or Gods, we have declared; but to what Regions, People, and Cities they were ascribed as proper and tutelar gods; Origen, Tertullian, Apuleius, Diodorus, and very many other historians, partly relate to us: Therefore all people worshipped their gods with their proper ceremonies; The Beotians, Amphiarus; The Africans, Mopsus; the Egyptians, Osiris and Isis; the Ethiopians, who inhabite Mero, Jupiter and Bacchus; The Arabians; Bacchus and Venus; the Scythians, Minerva; the Naucratians, Serapis<nowiki>; the </nowiki>Syrians, Atargates<nowiki>; the </nowiki>Arabians, Diaphares<nowiki>; the </nowiki>Africans, Celestus<nowiki>; the </nowiki>Nornians, Tibelenus: In Italy also by the free Cities consecration, Delventius, was the God of the Crustumensians, Viridianus of the Narvensians, Aucharia of the “sculans, Narsia of the Volsians, Valentia of the Otriculans, Nortia of the Sutrinians, Curis of the Phaliscians<nowiki>; these especially were famous.

The Latians did adore with the highest worship, </nowiki>Mars; the Egyptians, Isis; the Moors, Iuba<nowiki>; the </nowiki>Macedonians, Cabrius; the Carthaginians, Uranus<nowiki>; the </nowiki>Latines, Faunus; the Romans, Quirinus; the Sabines, Sangus; the Athenians,

Minerva; Samos, Juno; Paphos, Venus; Lemnos, Vulcan; Naxos, Bacchus; Delphos, Apollo<nowiki>; and as </nowiki>Ovid singeth in his Fasti,

Athens do Pallas; Crete, Dian' implore. The island Lemnos Vulcan doth adore. The Spartans, Juno ---- The Carthaginians and Leucadians did worship Saturn; Crete, Pyreus, Homole, Ida, Elis and Lybia, Jupiter, where was his Oracle: Epirus, Latium, Gnidus, Lycia, Pisa, Macedonia, Mars; The Thermodonians, Scythians, and Thracia, the Sun; the Scythians did worship only one God, sacrificing an horse to him; the same also the Heliopolitans, and Assyrians did worship; and under the name of Apollo, the Rhodians, Hyperboreans and Milesians<nowiki>; and the mountains </nowiki>Parnassus, Phaselus, Cynthus, Soracte, were holy to him, and the Islands Delos, Claros, Tenedos and Mallois, a place in the Isle Lesbos, and the Grynean Grove or Town, besides the Cities, Patara, Chrysa, Tarapnas, Cyrrha, Delphos, Arrephina, Entrosi, Tegyra<nowiki>; Also Thebes, the Island </nowiki>Naxos, Nise a City of Arabia, Callichoros a river of Paphlagonia, were consecrated to him under the name of Bacchus and Dionysus; also Parnassus, and Cytheros mountains of Boetia, in which every second yeer by course, the feasts Bacchanalia were kept; also the Thamaritans a people neighbors to the Hircanians did worship Bacchus with their own Ceremonies.

The Assyrians first of all introduced the worship of Venus; then the Paphians in Cyprus, and Phenicians, and Cythereans, whom (as Ageus reports) the Athenians followed: amongst the Lacedomonians, Venus Armatha was worshipped; at Delphos, Venus Epitybia; she was also adored of the Coans<nowiki>; and in </nowiki>Amathus an island of the Aegean Sea, and in Memphi a City of Egypt, and in Gnido and Sicilia, and the

Idalian Grove, and the City Hypepa, and Erice a mountain of Sicilia, and in Calidonia, Cyrene and Samos<nowiki>; and no </nowiki>Deity of the old Gods (Aristotle being witness) is reported to have been worshipped with greater ceremonies, and in more places; the French did especially worship Mercury, calling him Teutates; so also the Arcadians, Hormopolites, Egyptians and Memphites. The Scythians about mount Taurus, did worship the Moon under the name of Diana; and in Ephesus, she had a most stately Temple; and in Mycena after the death of Thoantes, King of Taurica, her Image being stollen away by Iphigenia and Orestes, she was worshipped nigh Aricia.

The Rite of Ceremonies being changed, she was worshipped likewise by the Magnesians, a people of Thessalia, and in Pisa, a City of Achaia, and in Tybur, and the Aventinum a Roman hill, and in Perga a City of Pamphila, and in Agras in the Kingdom of Attica<nowiki>; and the </nowiki>Catenian people are reported to have worshipped the Moon under the Masculine sexe; there were also other places consecreted to other Deities, as to Pallas, who is called Minerva, were consecrated Athens, the mountains Pyreus, Aracynthus, the River Tritones, and Alcomeneum a city of Boetia, and Neo one of the Islands of the Cyclades<nowiki>; The holy places of </nowiki>Ceres are, Eleusis, Attica, Enna, and Catana, Cities of Sicilia, and Mount Aetna<nowiki>; The chief worship to </nowiki>Vulcan was in the Island of Lemnos, and in Imbres, an Island of Thracia and Therasia, an Island consecrated to Vulcan, and also Sicilia.

Vesta was the goddess of the Trojans, whom runaway Aeneas carryed into Italy, and to her are given the Phrygians, Idea, and Dindymus, mountains of Phrygia, and Reatum a City of Umbria<nowiki>; also the mountain

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

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XV. WHAT OUR THEOLOGIANS THINK CONCERNING THE CELESTIALL SOULS

✦

That the heavens and the heavenly bodies are animated with certain Divine souls, is not only the opinion of Poets, and Philosophers, but also the assertion of the sacred Scriptures, and of the Catholicks; for Ecclesiates also describeth the soul of heaven, and Jerom upon same same expresly confesseth it: In like manner Origen in his book of Principles, seemeth to think that Celestiall bodies are animated, because they are said to receive commands from God, which is only agreeable to a reasonable nature; for it ii written, I have enjoyned a command on all the Stars; Moreover Job seemeth to have fully granted, that the Stars are not free from the stain of sin; for there we read, the Stars also are not clean in his sight; which cannot verily be referred to the brightness of their bodies; moreover that the Celestiall bodies are animated, even Eusebius the Pamphilian thought, and also Austin in his Enchiridion<nowiki>; but of the latter writers </nowiki>Albertus Magnus in his book of four co-equals, and Thomas Aquinas in his book of Spiritual Creatures, and John Scot upon the second of the sentences; to these the most learned Cardinall Nich.

Cusanus may be added; Moreover Aureolus himself in a strong disputation doth convince these things; who moreover thinketh it not strange, that the Heavenly bodies are worshipped with the worship of Doulia, and that their suffrages and helps are implored; to whom also Thomas himself consenteth, unless the occasion of Idolatry should hinder this rite; more-

over Plotinus maintaineth that they know our wishes, and hear them; but if any one would contradict these, and account them sacrilegious tenents, let him hear Austin in his Enchiridion, and in his book of Retractions, and Thomas in the second book against the Gentiles, and in his Quodlibets, and Scotus upon the sentences, and Gulielmus Parisiensis in his sum of the universe, who unanimously answer, that to say the heavenly bodies are animated or inanimated, nothing belongeth to the Catholick faith. Therefore although it seemeth to many ridiculous, that the souls themselves be placed in the spheres and Stars, and as it were the Gods of the Nations, every one doth govern his Regions, Cities, Tribes, People, Nations and Tongues, yet it will not seem strange to those who rightly understand it.

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XVI. OF INTELLIGENCES AND SPIRITS, AND OF THE THREEFOLD KIND OF THEM, AND OF THEIR DIVERSE NAMES, AND OF INFERNALL AND SUBTERRANEALL SPIRITS

✦

Now consequently we must discourse of Intelligences, spirits and Angels. An Intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortall, insensible, assisting all, having Influence over all; and the nature of all intelligences, spirits and Angels is the same.

But I call Angels here, not those whom we usually call Devils, but spirits so called from the propriety of the word, as it were, knowing, understanding and wise.

But of these according to the tradition of the Magicians, there are three kinds, the first of which they call supercelestiall, and minds altogether separated from a body, and as it were intellectuall spheres, worshipping the one only God, as it were their most firm and stable unity or center; wherefore they even call them gods, by reason of a certain particiption of the divinity; for they are always full of God, and overwhelmed with the Divine Nectar.

These are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light

received from God unto the inferior orders, and distribute every ones duty to all of them; The Celestial intelligences do next follow these in the second order, which they call worldly Angels viz. being appointed besides the Divine worship for the spheres of the world, and for the government of every heaven & Star, whence they are divided into so many orders, as there are heavens in the world, & as there are Stars in the Heavens, and they called those Saturnine, who rule the Heaven of Saturn & Saturn himself; others Joviall, who rule the heaven of Jupiter and Jupiter himself, and in like maner they name diverse Angels, as well for the name, as the vertue of the other Stars; and because the old Astrologers did maintain maintain fifty five motions, therefore they invented so many Intelligences or Angels; they placed also in the Starry heaven, Angels, who might rule the signs, triplicities, decans, quinaries, degrees and Stars; for although the school of the Peripateticks assigne one onely intelligence to each of the Orbs of the Stars: yet seeing every Star and small part of the heaven hath its proper and different power and influence, it is necessary that it also have his ruling intelligence, which may confer power and operate; therefore they have established twelve Princes of the Angels, which rule the twelve signs of the Zodiack, and thirty six which may rule the so many Decans, and seventy two, which may rule the so many Quinaries of heaven, and the tongues of men and the Nations, and four which may rule the triplicities and Elements, and seven governors of the whole world, according to the seven planets, and they have given to all of them names, and seals, which they call Characters, and used them in their invocations, incantations, and carvings, decribing them in the instruments of their operations, images, plates, glasses, rings, papers, wax lights and such like; and if at any time they did

operate for the Sun, they did invocate by the name of the Sun, and by the names of Solare Angels, and so of the rest.

Thirdly they established Angels as Ministers for the disposing of those things which are below, which Origen calleth certain invisible powers to the which those things which are on earth, are committed to be disposed of. For sometimes they being visible to none do direct our journies and all our businesses, are oft present at battels, and by secret helpes do give the desired successes to their friends, for they are said, that at their pleasures they can procure prosperity, and inflict adversity.

In like manner they distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestrial; which four species of Angels are computed according to the four powers of the Celestiall souls, viz. the mind, reason, imagination, and the vivifying and moving nature; Hence the fiery follow the mind of the Celestiall souls, whence they concur to the contemplation of more sublime things, but the Aeriall follow the reason, and favor the rationall faculty, and after a certain manner separate it from the sensitive and vegetative; therefore it serveth for an active life, as the fiery for a contemplative, but the watery following the imagination, serve for a voluptuous life; The earthly following nature, favour vegetable nature; moreover they distinguish also this kind of Angels into Saturnine and Joviall, according to the names of the Stars, and the Heavens; further some are Orientall, some Occidentall, some Meridional, some Septentrionall; Moreover there is no part of the world destitute of the proper assistance of these Angels, not because they are there alone, but because they reign there especially, for they are everywhere, although some especially operate and have their influence in this place, some elsewhere;

neither truly are these things to be understood, as though they were subject to the influences of the Stars, but as they have correspondence with the Heaven above the world, from whence especially all things are directed, and to the which all things ought to be conformable; whence as these Angels are appointed for diverse Stars, so also for diverse places and times, not that they are limited by time or place, neither by the bodies which they are appointed to govern, but because the order of wisdom hath so decreed, therefore they favor more, and patronize those bodies, places, times, stars; so they have called some Diurnall, some Nocturnall, other Meridionall; in like manner some are called Woodmen, some Mountaineers, some Fieldmen, some Domesticks.

Hence the gods of the Woods, Country gods, Satyrs, familiars, Fairies of the fountains, Fairies of the Woods, Nymphs of the Sea, the Naiades, Neriades, Dryades, Pierides, Hamadryades, Potumides, Hinnides, Agapte, Pales, Pareades, Dodon", Fenili", Lavern", Pare", Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades, Camen", the Graces, the Genii, Hobgoblins, and such like; whence they call them vulgar superiors, some the demi-gods and goddesses; some of these are so familiar and acquainted with men, that they are even affected with humane perturbations, by whose instruction Plato thinketh that men do oftentimes wonderfull things, even as by the instruction of men, some beasts which are most nigh unto us, as Apes, Dogs, Elephants, do often strange things above their species; and they who have written the Chronicles of the Danes and Norwegians, do testifie, that spirits of diverse kinds in those regions are subject to mens commands; moreover some of these to be corporeall and mortall, whose bodies are begotten and dy, yet to be long lived

is the opinion of the Egyptians and Platonists, and especially approved by Proclus.

Plutarch also and Demetrius the Philosopher, and Aemilianus the Rhetoritian affirm the same; Therefore of these spirits of the third kind, as the opinion of the Platonists is; they report that there are so many Legions, as there are Stars in the Heaven, and so many spirits in every Legion, as in heaven it self Stars, but there are (as Athanasius delivereth) who think, that the true number of the good spirits, is according to the number of men ninety nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten groats; others suppose the number of the Angels equal with men, because it is written, He hath appointed the bounds of the people according to the number of the Angels of God; and concerning their number many have written many things, but the latter Theologians following the master of the dentences, Austin and Gregory easily resolve themselves, saying, that the number of the good Angels transcendeth humane capacity; to the which on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world, as pure spirits in the superior, and some Divines affirm that they have received this by revelations; under these they place a kind of spirits, subterrany or obscure, which the Platonists call Angels that failed, revengers of wickedness, and ungodliness, according to the decree of the Divine justice, and they call them evill Angels and wicked spirits, because they oft annoy and hurt even of their own accords; of these also they reckon more legions, and in like manner distinguishing them according to the names of the Stars and Elements, and parts of the world, they do place over them Kings, Princes and Rulers and the names of them; of

these, four most mischievous Kings do rule over the other, according to the four parts of the world; under these many more Princes of Legions govern, and also many of private offices.

Hence the Gorgones, Statenocte, the furies. Hence Tisiphone, Alecto, Meg'ra, Cerberus<nowiki>: They of this kind of spirits, </nowiki>Porphyry saith, inhabite a place nigh to the earth, yea within the earth it self; there is no mischief, which they dare not commit; they have altogether a violent and hurtfull custome, therefore they very much plot and endeavor violent and sudden mischiefs; and when they make incursions, sometimes they are wont to lie hide, but sometimes to offer open violence, and are very much delighted in all things done wickedly and contentiously.

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XVII. OF THESE ACCORDING TO THE OPINION OF THE THEOLOGIANS

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But our Theologians, together with Dionysius, maintain the three distinctions of Angels; every one of which they divide into three orders, they call these Hierarchies, those quires, whom Proclus also distinguisheth by the number nine. They place therefore in the superior Hierarchies, Seraphim, Cherubim, and Thrones, as it were supercelestiall Angels contemplating the order of the Divine providence; the first in the goodness of God; the second in the Essence of God, as the form; the third in the wisdom.

In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were wordly Angels concurring to the government of the world; the first of these command that which the other execute; the second are Ministers to the Heavens and sometimes conspire to the working of miracles; the third drive away those things which seem to be able to disturbe the Divine Law; but in the inferior Hierarchy they place the Principalities, Archangels, whom also Iamblicus reckoneth up, these as ministering spirits descend to take care of inferior things; the first of these take care of publike things, princes and magistrates, provinces and kingdoms, every one those that belong to themselves; when we read in Daniel, But the prince of the Kingdom of Persia withstood me twenty one dayes; and Jesus the son of Syrach testifieth, that for every Nation a ruling Angel is appointed; which also Moses by his song in Deuteronomy seemeth to shew

forth, saying, when the most High divided the Nations, he appointed them bounds according to the number of the Angels of God.

The second are present at sacred duties, and direct the Divine worship about every man, and offer up the prayers and sacrifices of men before the gods. The third dispose every smaller matter, and to each thing each one is a preserver.

There are also of these, who afford vertue to the least plants and stones and to all inferior things; to whom many things are common with God, many with men, and they are mediating Ministers; But Athanasius, besides Thrones, Cherubins, and Seraphins, who are next to God, and magnify him uncessantly with hymns and continuall praises, praying for our salvation, nameth the other orders, which by a common name he calleth the militia of heaven.

The first of these is the Doctrinall order, of the which he was, who spake to Daniel, saying, Come, that I may teach thee what shall come to thy people in the last dayes: Then there is the tutelar order, of the which we read also in Daniel.

Behold, Michael one of the Princes cometh to my help; and there, In that time shall rise up Michael a great Prince, who standeth for the sons of thy people; of this order was that Raphael also, who carryed forth and brought back Tobiah the younger; after this is the Procuratory Order, of the which mention is made in Job, where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him; and of the same order is expounded also that which is written in the sixteenth Chapter of Ecclesiasticus, about the end.

The works of the Lord have been made by his appointment from the beginning, and he hath distributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungred, nor been wearied, and have not desisted from their works, none of them shall oppress his neighbor even for ever.

The Ministeriall order followeth, of the which Paul to the Hebrews saith, Are they not all Ministring spirits, sent forth for them who shall be heirs of salvation? After these is the Auxiliary order, of the which we read in Esay, The Angels of the Lord went forth and slew in the tent of the Assyrians 185. thousands.

The Receptory order of souls followeth this, of which we read in Luke, the soul of Lazarus was carryed by Angels into the bosom of Abraham, and there we are taught, that we should make to our selves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles. Moreover, there is the order of the Assistants, of the which we reade in Zachary.

These are the two sons of the Oyl of splendor, who assist the ruler of the whole earth, but the Theologians of the Hebrews do otherwise number and call these orders; for in the highest place are those which they call that is, creatures of sanctity, or by the which God giveth the gift of being.

In the second place succeed Ophanim > that is forms or wheels, by the which God distinguisheth the Chaos<nowiki>: In the third place are </nowiki>Aralim great, strong, and mighty Angels, by the which Jehova Elohim pronounced or Jehova joyned with He administreth form to the

liquid matter: In the fourth place are Hasmalim by which El God framed the effigies of bodies.

The fifth order is Seraphim by the which God Elohim Gibor draweth forth the elements. The sixt is Malachim that is of Angels, by the which God Eloha , produceth metals.

The seventh Elohim that is the gods by the which God Jehovah Sabaoth produceth vegetables; The eighth Beni Elohim that is the sons of God, by the which God Elohim Sabaoth procreateth Animals; The ninth & lowest Cherubim by the which God Sadai createth mankind; under these is the order Animasticus called Issim that is nobles, strong men, or blessed, by the which God Adonai bestoweth prophecie.

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XVIII. OF THE ORDERS OF EVIL SPIRITS, AND OF THEIR FALL, AND DIVERS NATURES

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There are some of the School of the Theologians, who distribute the evill spirits into nine degrees, as contrary to the nine orders of the Angels; Therefone the first of these are those which are called false gods, who usurping the name of God, would be worshipped for gods, and require sacrifices and adorations, as that Devil, who saith to Christ, if thou wilt fal down and worship me, I will give thee all these things, shewing him all the kingdoms of the world; and the Prince of these is he who said, I will ascend above the height of the clouds, and will he like to the most High; who is therefore called Beelzebub, that is, an old god.

In the second place follow the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the Prophets of Achab<nowiki>; and the Prince of these is the Serpent </nowiki>Pytho; from whence Apollo is called Pythius, and that woman a witch in Samuel, and the other in the Gospel, who had Pytho m their belly.

Therefore this kind of Devils joyneth himself to the Oracles, and deludeth men by divinations, and predictions, so that he may deceive.

In the third order are the vessels of iniquity, which are also called the vessels of wrath, these are the inventors of evil things and of all wicked arts, as in Plato, that devill Theutus who taught Cards and Dice; for all wickedness, malice and deformity proceedeth from these; of the which in

Genesis, in the Benedictions of Simeon and Levi, Jacob saith, vessels of iniquity are in their habitations; into their counsel let not my soul come; whom the Psalmist calleth vessels of death, Esay vessels of fury, and Jeremy vessels of wrath, Ezekiel vessels of destroying and slaying, and their prince is Belial, which is interpreted without a yoak or disobedient, a prevaricator and an Apostate, of whom Paul to the Corinthians saith, what agreement hath Christ with Beliall? Fourthly follow the revengers of evil, and their Prince is Asmodeus, viz. causing judgement; After these in the fifth place come the deluders, who Imitate miracles, and serve wicked conjurers and witches, and seduce the people by their miracles, as the serpent seduced Eve, and their Prince is Satan, of whom is written in the Revelations, that he seduced the whole world, doing great signs, and causing fire to descend from heaven in the sight of men, seducing the inhabitants of the earth, by reason of the signs, which are given him to do.

Sixthly the Aeriall powers offer themselves; they joyn themselves to thundering and lightnings, corrupting the aire, causing pestilences and other evils; in the number of which, are the four Angels, of whom the Revelation speaketh, to whom it is given to hurt the Earth and Sea, holding the four windes, from the four corners of the earth; and their prince is called Meririm; he is the Meridian Devill, a boyling spirit, a devill raging in the South, whom Paul to the Ephesians calleth the Prince of the power of this air, and the spirit which worketh in the children of disobedience.

The seventh mansion the furies possess, which are powers of evil, discords, war and devastations, whose Prince in the Revelations is called in Greek Apollyon, in Hebrew Abaddon, that is destroying and wasting.

In the eighth place are the accusers, or the inquisitors, whose Prince is Astarath, that is, a searcher out: in the Greek language he is called Diabolos, that is an accuser, or calumniator, which in the Revelations is called the accuser, of the brethren, accusing them night & day before the face of our God.

Moreover the Tempters and Ensnarers have the last place, one of which is present with every man, which we therefore call the evill Genius, and their Prince is Mammon, which is interpreted covetousness: But all unanimously maintain that evil spirits do wander up & down in this inferiour world, enraged against all, whom they therefore call Devils, of whom Austin in his first hook of the incarnation of the word to Januarius, saith: Concerning the devils and his Angels contrary to Vertues, the Ecclesiasticall preaching hath taught, that there are such things; but what they are and how they are, he hath not clear enough expounded: yet there is this opinion amongst most, that this Devill was an Angel, and being made an Apostate, perswaded very many of the Angels to decline with himself, who even unto this day are called his Angels: Greece notwithstanding thinketh not that all these are damned, nor that they are all purposefully evil, but that from the Creation of the world, the dispensation of things is ordained by this means, that the tormenting of sinful souls is made over to them: The other Theologians say that not any Devill was created evill, but that they were driven and cast forth of Heaven, from the orders of good Angels for their pride, whose fall not only our and the Hebrew Theologians, but also the Assyrians, Arabians, Egyptians and Greeks do confirm by their tenents; Pherecydes he Syrian describeth the fall of the Devils and that Ophis, that is, the Devilish serpent, was the

head of that rebelling Army; Trismegistus sings the same fall in his Pimander, and Homer under the name of Ararus, in his verses; and Plutarch in his speech of usury, signifieth, that Empedocles knew that the fall of the devils was after this manner: the devils also themselves often confess their fall: they therefore being cast forth into this valley of misery, some that are nigh to us wander up and down in this obscure air, others inhabit lakes, rivers and seas, others the earth, and terrifie earthly things, and invade those who dig Wells and Metals, cause the gapings of the earth, strike together the foundation of mountains, and vex not only men, but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men, then to hurt them, some heightning themselves to the length of a Giants body, and again shrinking themselves up to the smallness of the Pigmies, and changing themselves into divers forms, do disturb men with vain fear: others study lies and blasphemies, as we read of one in the third book of Kings, saying, I will go forth and be a lying spirit in the mouth of all the Prophets of Achab: but the worst sort of devils are those, who lay wait and overthrow passengers in their journeys, and rejoyce in wars and effusion of blood, and afflict men with most cruell stripes: we read of such in Matthew, for fear of whom no man durst pass that way; moreover the scripture reckoneth up nocturnall, diurnall, and meridionall devils, and describeth other spirits of wickedness by divers names, as we read in Esay of Satyrs, Scrichowls, Syrenes, storks, Owls; and in the Psalms of Aspes, Basiliskes, Lions, Dragons; and in the Gospel we read of Scorpions and Mammon and the prince of this world and rulers of darkness, of all which Beelzebub is the prince, whom Scripture calleth the prince of wickedness.

Porphyrie saith, their prince is Serapis, who is also called Pluto by the Greeks, and also Cerberus is chief amongst them, that three-headed dog: viz. Because he is conversant in three elements, air, water, and earth, a most pernicious devill; whence also Proserpina, who can do very much in these three elements, is their Princess, which she testifies of her self in her answers, in these verses.

Of threefold nature I Lucina fair, The daughter am, sent from above the air; The golden Phoebe am, and with heads trine, Whom many forms do change, and the trine sign Which I bear with forms of earth, fire, and air, I for black mastives of the earth do care.

Origen's opinion concerning the devils, is: The spirits who act of their own free will, left the service of God with their Prince the devil; if they began to repent a little, are clothed with humane flesh; That further by this repentance, after the resurrection, by the same means by the which they came into the flesh, they might at the last return to the vision of God, being then also freed from etheriall and aeriall bodies, and then all knees are to be bowed to God, of Celestiall, Terrestrial, and Infernal things, that God may be all in all: Moreover Saint Ireneus approveth the opinion of Justine Martyr, who hath said, Satan never durst speak blasphemy against God, before that the Lord came on the earth, because that he knew not as yet his condemnation; but there are many of the devils who are fallen, who hope for their salvation: Very many think by the History of Paul the Hermite written by Jerome, & reverenced by the Church with Canonical hours, also by the Legend of Brandan, they are so taught; and even by this

Argument they maintain that their prayers are heard; that we read in the Gospels, that Christ heard the prayers of the devils, and granted that they should enter into the Herd of Swine; to these also agreeth the 71.

Psalm, according to our supputation, but according to the supputation of the Hebrews the 72, where we read, the Ethiopians shall fall before him, and his enemies lick the dust; there it is read according to the Hebrew text, they that inhabit the desert, shall bend their knees before him, that is, the aiery spirits shall adore him, as the Cabalists affirm, and his enemies shall lick the dust, which they understand of Zazell, and his Army: of which we read in Genesis, Dust shalt thou eat all the dayes of thy life, and elsewhere the Prophet saith, because the dust of the earth is his bread; hence the Cabalists think, that even some devils shall be saved, which opinion also it is manifest that Origen was of.

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XIX. OF THE BODIES OF THE DEVILS

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Concerning the bodies of Angels, there is a great dissension betwixt the late Divines, and Philosophers; for Thomas affirms that all angels are incorporeall, yea evil angels, yet that they do assume bodies sometimes, which after awhile they put off again; Dionysius in Divine Names strongly affirms that Angels are incorporeal.

Yet Austin upon Genesis delivers his opinion, that Angels are said to be Aery, and Fiery Animals: because they have the nature of Aeriall bodies, neither can they be dissolved by death, because the element which is more active than passive is predominant in them; the same seem to affirm, that all Angels in the beginning of their creation had Aeriall bodies, being formed of the more pure, and superiour part of the air, being more fit to act, then to suffer; and that those bodies were after the confirmation preserved in good Angels, but changed in the evil in their fall, into the quality of more thick air, that they might be tormented in the fire: Moreover Magnus Basilius doth attribute bodies not only to Devils, but also to pure angels, as certain thin, Aeriall, pure spirits; to which Gregory Nazianzen doth agree.

Apuleius was of opinion, that all angels had not bodies; for in the book of the Demon of Socrates, he saith, that there is a more propitious kind of spirits, which being alwayes free from corporeal bonds, are procured by certain prayers.

But Psellus the Platonist, and Christianus do think that the nature of spirits is not without a body; but yet not that the body of angels, & devils are the same; for that is without matter; but the bodies of devils are in a manner materiall, as shadows, and subject to passion, that they being struck are pained, and may be burnt in the fire, into conspicuous ashes, which as is recorded, was done in Tuscia.

And although it be a spirituall body, yet it is most sensible, and being touched, suffers; and although it be cut asunder, yet comes together again, as air and water, but yet in the mean time is much pained. Hence it is that they fear the edge of the sword, and any weapon. Hence in Virgil the Sybill saith to Aeneas,

Do thou go on thy way and draw thy sword.

Upon which Servius saith that she would have Aeneas have his sword consecrated. Orpheus also describes the kinds of Demoniacall bodies; there is indeed one body, which onely abides the fire, but being seen, doth not suffer, which Orpheus calls fiery, and Celestiall Demons<nowiki>: the other is contemperated with the mixtion of fire, and air, whence they are called Etheriall, and Aeriall; to which if any waterish thing was added, there arose a third kinde, whence they are Called watery, which sometimes are seen: to which if any earthiness be added, this is not very thick; they are called </nowiki>Terrene Demons, and they are more conspicuous, and sensible.

Now the bodies of sublime Demons are nourished of the most pure Etheriall element, and are not rashly to be seen of any, unless they be sent from God; being weaved of such bright threads, and so small, that they transmit all the rayes of our sight by their finess, and reverberate them

with splendor, and deceive by their subtlety; of which Calcidius saith, Etheriall, and Aeriall Demons, because their bodies have not so much fire as that they are conspicuous, nor yet so much earth that the solidity of them resists the touch, and their whole composure being made up of the clearness of the skie, and moisture of the air, hath joyned together an indissoluble superficies.

The other Demons are neither so appearable, nor invisible, being sometimes conspicuous are turned into divers figures, and put upon themselves bodies like shadows, of blood-less images, drawing the filthiness of a gross body, and they have too much communion with the Wood (which the Ancients did call the wicked soul) and by reason of their affinity with earth, and water, are also taken with Terrene pleasures, and lust; of which sort are hobgoblins, and Incubi, and Succubi, of which number it is no absurd conjecture to think that Melusina was: yet there is none of the Demons (as Mareus supposeth) is to be supposed male or female, seeing this difference of sex belongs to compounds, but the bodies of Demons are simple, neither can any of the Demons turn themselves into all shapes at their pleasure; but to the fiery, and aiery it is easie so to do, viz<nowiki>: to change themselves into what shapes their imagination conceives: now subterraneall and dark Demons, because their nature being concluded in the streights of a thick and unactive body, cannot make the diversity of shapes, as others can.

But the waterie, and such as dwell upon the moist superfices of the earth, are by reason of the moistness of the element, for the most part like to women; of such kinde are the fairies of the Rivers, and </nowiki>Nymphs of the Woods: but those which inhabite dry places, being of dryer bodies,

shew themselves in form of men, as Satyrs, or Onosceli, with Asses legs, or Fauni, and Incubi, of which he saith, he learned by experience there were many, and that some of them oftentimes did desire, and made compacts with women to lie with them: and that there were some Demons, which the French call Dusii, that did continually attempt this way of lust.

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XX. OF THE ANNOYANCE OF EVIL SPIRITS, AND THE PRESERVATION WE HAVE BY GOOD SPIRITS

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It is the common opinion of Divines, that all evil spirits are of that nature, that they hate God as well as men; therefore Divine providence hath set over us more pure spirits, with whom he hath entrusted us, as with Shepheards, and Governours, that they should daily help us, and drive away evil spirits from us, and curb, and restrain them, that they should not hurt us as much as they would; as is read in Tobia, that Raphael did apprehend the Demon called Asmodeus, and bound him in the wilderness of the upper Egypt. Of these Hesiod saith, there are 30000 of Jupiters immortall spirits living on the Earth, which are the keepers of mortall men, who that they might observe justice and mercifull deeds, having clothed themselves with air, go every where on the Earth.

For there is no Prince, nor potentate could be safe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good spirits did not secure us; Or if evill spirits should be permitted to satisfie the wils of men; As therefore amongst the good spirits there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good; so of evil spirits there is sent forth an enemy ruling over the flesh, and desire thereof; and the good spirit fights for us as a preserver against the enemie, and flesh; Now man betwixt these contenders is the midle, and left in the hand of his own Counsell, to whom he will give victory; we cannot therefore ac-

cuse Angels, if they do not bring the Nations entrusted to them, to the knowledge of the true God, to true piety, and suffer them to fall into errours and perverse worship: but it is to be imputed to themselves, who have of their own accord declined from the right path, adhering to the spirits of errours, giving victory to the Devill; for it is in the hand of man to adhere to whom he please, and overcome whom he will, by whom, if once the enemy the devill be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that hath lost his sting: to which opinion Origen assents in his book Periarchon, concluding, that the Saints fighting against evil spirits, and overcoming, do lessen their armie, neither can he that is overcome by any, molest any more; As therefore there is given to every man a good spirit, so also there is given to every man an evil Diabolicall spirit, whereof each seeks an union with our spirit, and endeavours to attract it to it self, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it self, change us into Angels, by uniting us, as it is writ of John Baptist in Malachie<nowiki>: Behold I send mine Angel before thy face: of which transmutation, and union it is writ elsewhere; He which adheres to God is made one spirit with him.

An evil spirit also by evil works, studies to make us conformable to it self, and to unite, as </nowiki>Christ saith of Judas, Have not I chosen twelve, & one of you is a devil?

And this is that which Hermes saith, when a spirit hath influence upon the soul of man, he scatters the seed of his own notion, whence such a soul being sowen with seeds, and full of fury, brings forth thence wonderfull things, and whatsoever are the offices of spirits: for when a good spirit

hath influence upon a holy soul, it doth exalt it to the light of wisdom; but an evil spirit being transfused into a wicked soul, doth stir it up to theft, to man-slaughter, to lusts, and whatsoever are the offices of evil spirits.

Good spirits (as saith Iamblicus) purge the souls most perfectly; and some bestow upon us other good things; they being present do give health to the body, vertue to the soul, security to the soul, what is mortall in us they take away, cherish heat, and make it more efficacious to life, and by an Harmonie do alwayes infuse light into an intelligible mind.

But whether there be many keepers of a man, or one alone, Theologians differ amongst themselves; we think there are more, the Prophet saying, he hath given his Angels a charge concerning thee, that they should keep thee in all thy wayes: which as saith Hierome, is to be understood of any man, as well as of Christ.

All men therefore are governed by the ministry of divers Angels, and are brought to any degree of vertue, deserts, and dignity, who behave themselves worthy of them; but they which carry themselves unworthy of them are deposed, and thrust down, as well by evil spirits, as good spirits, unto the lowest degree of misery, as their evil merits shall require: but they that are attributed to the sublimer Angels, are preferred before other men, for Angels having the care of them, exalt them, and subject others to them by a certain occult power; which although neither of them perceive, yet he that is subjected, feels a certain yoke of presidency, of which he cannot easily acquit himself, yea he fears and reverenceth that power, which the superiour Angels make to flow upon superiours, and with a certain terrour bring the inferiours into a fear of presidency.

This did Homer seem to be sensible of, when he saith, that the Muses begot of Jupiter, did alwayes as inseparable companions assist the Kings begot of Jupiter, who by them were made venerable, and magnificent. So we read that M. Antonius being formerly joyned in singular friendship with Octavus Augustus, were wont alwayes to play together.

But when as alwayes Augustus went away conquerour, that a certain Magician Counselled M. Antonius thus.

O Antony, what dost thou do with that yong man? shun, and avoid him, for although thou art elder then he, and art more skillfull then he, and art better descended then he, and hast endured the Wars of more Emperours, yet thy Genius doth much dread the Genius of this yong man, and thy Fortune flatter his Fortune; unless thou shalt shun him, it seemeth wholly to decline to him.

Is not the Prince like other men, how should other men fear, and reverence him, unless a Divine terrour should exalt him, and striking a fear into others, depress them, that they should reverence him as a Prince?

Wherefore we must endeavour, that being purified by doing well, and following sublime things, and choosing opportune times, and seasons, we he entrusted or committed to a degree of sublimer, and more potent Angels, who taking care of us, we may deservedly be preferred before others. < br />

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XXI. OF OBEYING A PROPER GENIUS, AND OF THE SEARCHING OUT THE NATURE THEREOF

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As every Region in the Celestials hath a certain Star, and Celestiall image which hath influence upon it before others: so also in supercelestials doth it obtain a certain Intelligence set over it, and guarding it, with infinite other ministring spirits of its order, all which are called by a common name, the Sons of Elohim Sabaoth i.e. Sons of the God of hosts.

Hence as often as the most high doth deliberate of War, or slaughter, or the desolation of any Kingdom, or subduing of any people in these inferiours, then no otherwise, when these shall come upon the earth, there proceeds a conflict of these spirits above, as it is written in Isaiah, The Lord of Hosts shall visit the Army of the high, in the heavens; and the Kings of the earth, in the earth; of which conflicts of spirits and presidents, we read also in Daniel, viz. of the Prince of the Kingdom of the Persians, of the Prince of the Grecians, of the Prince of the peoplc of Israel<nowiki>; and of their conflict amongst themselves, of which also </nowiki>Homer seemed formerly to be sensible of, when he sang,

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

Nevertheless seeing there he in every region spirits of all sorts, yet they are more powerfull there which are of the same order with the president of that region. So in the Solary region, the Solary spirits are most potent; in the Lunary, Lunary, and so of the rest.

And hence it is that various events of our affairs offer themselves, & follow us in places and provinces, being more Fortunate in one place more then another, where viz. the Demon our Genius shall receive more power, or we shall there obtain a more powerfull Demon of the same order.

So Solary men, if they shall travell into a Solary region, or province, shall he made there far more fortunate, because there they shall have more powerfull, and more advantagious conducters or Genii, by the present aid of whom they shall be brought beyond expectation, and their own power, to happy events.

Hence it is that the choice of a place, region, or time doth much conduce to the happiness of life where any one shall dwell, & frequent, according to the nature & instinct of his own Genius.

Sometimes also the change of the name doth conduce to the same, for whereas the properties of names being the significators of things themselves, do as it were in a glass declare the conditions of their forms; thence it comes to pass, that names being changed, the things oftentimes are changed.

Hence the sacred writ doth not without cause bring in God, whilest he was blessing Abram, and Jacob, changing their names, calling the one Abraham, and the other Israel.

Now the ancient Phylosophers teach us to know the nature of the Genius of every man, by Stars, their influx, and aspects, which are potent in the Nativity of any one; but with instructions so divers, and differing amongst themselves, that it is much difficult to understand the mysteries of the heavens by their directions.

For Porphyrie seeks the Genius of the Star, which is the Lady of the Nativity: but Maternus either from thence, or from the Planets, which had then most dignities, or from that into whose house the Moon was to enter after that, which at the birth of the man it doth retain. But the Caldeans enquire after the Genius, either from the Sun above, or from the Moon.

But others, and many Hebrews think it is to be enquired after from some corner of the heaven, or from all of them. Others seek a good Genius from the eleventh house, which therefore they call a good Demon<nowiki>; but an evil </nowiki>Genius from the sixth, which therefore they call an evil Demon.

But seeing the inquisition of these is laborious, & most occult, we shall far more easily enquire into the nature of our Genius from our selves, observing those things which the instinct of nature doth dictate to, and the heaven inclines us to from our infancy, being distracted with no contagion, or those things which the minde, the soul being freed from vain cares, and sinister affections, and impediments being removed, doth suggest to us: These without all doubt are the perswasions of a Genius which

is given to every one from their birth, leading, and perswading us to that whither the Star thereof inclines us to.

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XXII. THAT THERE IS A THREEFOLD KEEPER OF MAN, AND FROM WHENCE EACH OF THEM PROCEED

✦

Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. The holy Demon is one, according to the Doctrine of the Egyptians, assigned to the rationall soul, not from the Stars or Planets, but from a supernaturall cause, from God himself, the president of Demons, being universall, above nature: This doth direct the life of the soul, & doth alwaies put good thoughts into the minde, being alwaies active in illuminating us, although we do not alwaies take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us, and communicates its voyce to us, being before silent, and studyeth daily to bring us to a sacred perfection.

Also by the ayd of this Demon we may avoid the malignity of a Fate, which being religiously worshipped by us in honesty, and sanctity, as we know was done by Socrates; the Pythagoreans think we may be much helped by it, as by dreams, and signs, by diverting evill things, and carefully procuring good things.

Wherefore the Pythagorians were wont with one consent to pray to Jupiter, that he would either preserve them from evill, or shew them by what Demon it should be done. Now the Demon of the nativity, which is

called the Genius, doth here descend from the disposition of the world, and from the circuits of the Stars, which were powerfull in his nativity.

Hence there be some that think, when the soul is coming down into the body, it doth out of the quire of the Demons naturally choose a preserver to it self, nor only choose this guide to it self, but hath that willing to defend it.

This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being Communicated to the body, and helps a man to that very office, to which the Celestials have deputed him, being born. Whosoever therefore have received a fortunate Genius, are made thereby vertuous in their works, efficacious, strong, and prosperous.

Wherefore they are called by the Phylosophers fortunate, or luckily born. Now the Demon of profession is given by the Stars, to which such a profession, or sect, which any man hath professed, is subjected, which the soul, when it began to make choyce in this body, and to take upon itself dispositions, doth secretly desire.

This Demon is changed, the profession being changed; then according to the dignity of the profession, we have Demons of our profession more excellent and sublime, which successively take care of man, which procures a keeper of profession, as he proceeds from vertue to vertue.

When therefore a profession agrees with our nature, there is present with us a Demon of our profession like unto us, and sutable to our Genius, and our life is made more peaceable, happy, and prosperous: but when we undertake a profession unlike, or contrary to our Genius, our life is made la-

borious, and troubled with disagreeing patrons. So it falls out that some profit more in any science, or art, or office, in a little time, and with little pains, when another takes much pains, and studies hard, and all in vain: and, although no science, art, or vertue be to be contemned, yet that thou maist live prosperously, carry on thy affairs happily; in the first place know thy good Genius, and thy nature, and what good the celestiall disposition promiseth thee, and God the distributor of all these, who distributes to each as he pleaseth, and follow the beginnings of these, profess these, be conversant in that vertue to which the most high distributor doth elevate, and lead thee, who made Abraham excell in justice and clemency, Isaac with fear, Jacob with strength, Moses with meekness and Miracles, Joshua in war, Phinias n zeal, David in religion, and victory, Solomon in knowledge and fame, Peter in faith, John in charity, Jacob in devotion, Thomas in prudence, Magdalen in contemplation, Martha in officiousness.

Therefore in what vertue thou thinkest thou canst most easily be a proficient in, use diligence to attain to the height thereof; that thou maist excell in one, when in many thou canst not: but in the rest endeavour to be as great a proficient as thou canst: but if thou shalt have the overseers of nature, and religion agreeable, thou shalt finde a double progress of thy nature, and profession: but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession, then of nativity.

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XXIII. OF THE TONGUE OF ANGELS, AND OF THEIR SPEAKING AMONGST THEMSELVES, AND WITH US

✦

We might doubt whether Angels, or Demons, since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that Paul in some place saith, If I speak with the tongue of men, or angels: but what their speech or tongue is, is much doubted by many.

For many think that if they use any Idiome, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in Babylon, in which the Law was given by God the Father, and the Gospell was preached by Christ the Son, and so many Oracles were given to the Prophets by the Holy Ghost: and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth alwaies continue inviolated.

Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiome, but in this alone. But now how Angels speak it is hid from us, as they themselves are.

Now to us that we may speak, a tongue is necessary with other instruments, as are the jaws, palate, lips, teeth, throat, lungs, the aspera arteria,

and muscles of the breast, which have the beginning of motion from the soul.

But if any speak at a distance to another, he must use a louder voice; but if neer, he whispers in his ear: and if he could be coupled to the hearer, a softer breath would suffice; for he would slide into the hearer without any noise, as an image in the eye, or glass.

So souls going out of the body, so Angels, so Demons speak: and what man doth with a sensible voyce, they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce.

So the Platonists say that Socrates perceived his Demon by sense indeed, but not of this body, but by the sense of the etheriall body concealed in this: after which manner Avicen believes the Angels were wont to be seen, and heard by the Prophets: That instrument, whatsoever the vertue be, by which one spirit makes known to another spirit what things are in his minde, is called by the Apostle Paul the tongue of Angels.

Yet oftentimes also they send forth an audible voyce, as they that cryed at the ascension of the Lord, Ye men of Galile, why stand ye there gazing into the heaven? And in the old law they spake with divers of the Fathers with a sensible voyce, but this never but when they assumed bodies.

But with what senses those spirits and Demons hear our invocations, and prayers, and see our ceremonies, we are altogether ignorant.

For there is a spirituall body of Demons everywhere sensible by nature, so that it toucheth, seeth, heareth, without any medium, and nothing can be

an impediment to it: Yet neither do they perceive after that manner as we do with different organs, but haply as sponges drink in water, so do they all sensible things with their body, or some other way unknown to us; neither are all animals endowed with those organs; for we know that many want ears, yet we know they perceive a sound, but after what manner we know not.

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XXIV. OF THE NAMES OF SPIRITS, AND THEIR VARIOUS IMPOSITION; AND OF THE SPIRITS THAT ARE SET OVER THE STARS, SIGNS, CORNERS OF THE HEAVEN, AND THE ELEMENTS

✦

Many and divers are the names of good spirits, and bad: but their proper, and true names, as those of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them all by their names, whereof none can be known by us but by divine revelation, and very few are expressed to us in the sacred writ.

But the masters of the Hebrews think that the names of the angels were imposed upon them by Adam, according to that which is written, The Lord brought all things which he had made unto Adam, that he should name them, and as he called any thing, so the name of it was.

Hence the Hebrew Mecubals think, together with Magicians, that it is in the power of man to impose names upon Spirits, but of such a man only who is dignified, and elevated to this vertue by some divine gift, or sacred authority: but because a name that may express the nature of divinity, or the whole vertue of angelical essences cannot be made by any humane voyce, therefore names for the most part are put upon them from their works, signifying some certain office, oe effect, which is required by the quire of Spirits: which names then no otherwise then oblations, and sacri-

fices offered to the Gods, obtain efficacy and vertur to draw any spirituall substance from above or beneath, for to make any desired effect.

I have seen, and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, ans shours presently followed.

I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of Mars, which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie any thing else but their offices.

Of this kinde are the names of those angels, Raziel, Gabriel, Michael, Raphael, Haniel, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many such like.

So we receive from many of the ancient Fathers of the Hebrews the names of angels set over the planets and signs: over Saturn, Zaphiel; over Jupiter, Zadkiel<nowiki>; over </nowiki>Mars, Camael<nowiki>; over the </nowiki>Sun, Raphael<nowiki>; over </nowiki>Venus, Haniel<nowiki>; over </nowiki>Mercury, Michael<nowiki>; over the </nowiki>Moon, Gabriel.

These are those seven Spirits which always stand before the face of God, to whom is entrusted the disposing of the whole celestial, and terrene Kingdoms, which is under the Moon.

For these (as say the more curious Theologians) govern all things by a certain vicissitude of hours, daies, and years, as the Astrologers teach concerning the planets which they set over; which therefore Mercurius Trismegistus calls the seven governors of the world, who by the heavens, as by instruments, distribute the influences of all the Stars and signs upon these inferiours.

Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called Oriphiel<nowiki>; over Jupiter </nowiki>Zachariel<nowiki>; over Mars </nowiki>Zamael<nowiki>; over the Sun </nowiki>Michael<nowiki>; over Venus </nowiki>Anael<nowiki>; over Mercury </nowiki>Raphael<nowiki>; over the Moon </nowiki>Gabriel.

And every one of these governs the world 354 years, and four months; and the government begins from the Intelligence of Saturn<nowiki>; afterward in order, the Intelligences of </nowiki>Venus, Jupiter, Mercury, Mars, the Moon, the Sun raign, and then the government returns to the Spirit of Saturn.

Abbas Tritemius writ to Maximilian Caesar a speciall Treatise concerning these, which he that will thoroughly examine, may from thence draw great knowledge of future times.

Over the twelve Signs are set these, viz. over Aries Malchidael<nowiki>; over </nowiki>Taurus Asmodel<nowiki>; over </nowiki>Gemini Ambriel<nowiki>; over </nowiki>Cancer Muriel<nowiki>; over </nowiki>Leo Verchiel<nowiki>; over </nowiki>Virgo Hamaliel<nowiki>; over </nowiki>Libra Zuriel<nowiki>; over </nowiki>Scorpio Barchiel<nowiki>; over </nowiki>Sagittarius Advachiel<nowiki>; over </nowiki>Capricorn Hanael<nowiki>; over </nowiki>Aquarius Cambiel<nowiki>; over </nowiki>Pisces Barchiel.

Of these Spirits set over the planets, and Signs, John made mention in the Revelation, speaking of the former in the beginning; And of the seven Spirits which are in the presence of the Throne of God, which I finde are set over the seven planets, in the end of the book, where he describes the platform of the heavenly City, saying that in the twelve gates thereof were twelve Angels.

There are again twenty eight Angels, which rule in the twenty eight mansions of the Moon, whose names in order are these: Geniel, Enediel, Amixiel, Azariel, Gabiel, Dirachiel, Seheliel, Amnediel, Barbiel, Ardefiel, Neciel, Abdizuel, Jazeriel, Ergediel, Ataliel, Azeruel, Adriel, Egibiel, Amutiel, Kyriel, Bethnael, Geliel, Requiel, Abrinael, Aziel, Tagriel, Alheniel, Amnixiel.

There are also four Princes of the Angels, which are set over the four winds, and over the four parts of the world, whereof Michael is set over the Eastern wind; Raphael over the Western; Gabriel over the Northern; Nariel, who by some is called Uriel, is over the Southern.

There are also assigned to the Elements these, viz. to the air Cherub<nowiki>; to the water </nowiki>Tharsis<nowiki>; to the Earth </nowiki>Ariel<nowiki>; to the Fire </nowiki>Seruph, or according to Philon, Nathaniel.

Now every one of these Spirits is a great Prince, and hath much power and freedome in the dominion of his own planers, and signs, and in their times, years, months, daies, and hours, and in their Elements, and parts of the world, and winds.

And every one of them rules over many legions; and after the same manner amongst evil spirits, there are four which as most potent Kings are set over the rest, according to the four parts of the world, whose names are these, viz.

Urieus, King of the East; Amaymon, King of the South; Paymon, King of the West; Egin, King of the North, which the Hebrew Doctors perhaps call more rightly thus, Samuel, Azazel, Azael, Mahazuel, under whom many other rule as princes of legions, and rulers; also there are innumerable Demons of private offices.

Moreover the ancient Theologians of the Greeks reckon up six Demons, which they call Telchines, others Alastores; which bearing ill will to men, taking up water out of the river Styx with their hand, sprinkle it upon the earth, whence follow Calamities, plagues, and famines; and these are said to be Acteus, Megalezius, Ormenus, Lycus, Nicon, Mimon.

But he which desires to know exactly the distinct names, offices, places, and times of Angels, and evil Demons, let him enquire into the book of

Rabbi Simon of the Temples.

And in his book of lights, and in his treatise of the greatness of stature, and in the treatise of the Temples of Rabbi Ishmael, and in lmost all the Commentaries of his book of formation, and he shall finde it written at large concerning them.

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XXV. How the Hebrew Mecubals draw forth the sacred names of Angels out of the sacred writ, and of the seventie two Angels, which bear the name of God, with the tables of Ziruph, and the commutations of letters, and numbers

✦

There are also other sacred names of good, and evil Spirits deputed to each offices, of much greater efficacy then the former, which the Hebrew Mecubals drew forth out of sacred writ, according to that art which they teach concerning them; as also certain names of God are drawn forth out of certain places: the generall rule of these is, that wheresoever any thing of divine essence is expressed in the Scripture, from that place the name of God may rightly be gathered; but in what place soever in the Scripture the name of God is found expressed, there mark what office lies under that name.

Wheresoever therefore the Scripture speaks of the office or work of any spirit, good, or bad, from thence the name of that spirit, whether good, or bad, may be gathered; this unalterable rule being observed, that of good spirits we receive the names of good spirits, of evill the names of evill: & let us not confound black with white, nor day with night, nor light with darkness: which by these verses, as by an example, is manifest.

Let them be as dust before the face of the winde, and let the Angel of the Lord scatter them: Let their waies be darkness, And slippery, and let the angel of the Lord pursue them.

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

is extracted the name of the evill spirit Schii which signifies a spirit that is a work of engines. There is a certain text in Exodus conteined in three verses, whereof every one is writ with seventy two letters, beginning thus: The first, Vajisa the second, Vajabo : the third, Vajot : which are extended into one line, viz. the first, and third from the left hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left hand: then each of the three letters being subordinate the one to the other, make one name, which are seventy two names, which the Hebrews call Schemhamphorae<nowiki>: to which if the divine name </nowiki>El or Jah be added, they produce seventy two trissyllable names of angels, whereof every one carries the great name of God, as it is written: My Angel shall go before thee; observe him, for my name is in him.

And these are those that are set over the seventy two Celestial quinaries, and so many Nations, and tongues, and joynts of mans body, and cooperate with the seventy two seniors of the Synagogue, and so many disciples of Christ: and their names according to the extraction which the Cabalists

make, are manifest in this following table, according to one manner which we have spoke of.

Now there are many other manner or waies of making Schemhamphorae out of those verses, as when all three are in a right order written one after the other from the right to the left, besides those which are extracted by the tables of Ziruph, and the tables of commutations, of which we made mention above. And because these tables serve for all names, as well divine, as angelical, we shall therefore subjoyn them to this Chapter.

These are the seventy two Angels, bearing the name of God, Schemhamphor. Mebahiah | | | | | Aniel | | | | | Leuuiah | | | | | Vehuiah | | | |

Poiel | | | | | Haamiah | | | | | Pahaliah | | | | | Ieliel | | | |

Nemamiah | | | | | Rehael | | | | | Nelchael | | | | | Sitael | | | |

Ieialel | | | | | Ieiazel | | | | | Ieiaiel | | | | | Elemiah | | | |

Harahel | | | | | Hahahel | | | | | Melahel | | | | | Mahasiah | | | |

Mizrael | | | | | Michael | | | | | Hahuiah | | | | | Lelahel | | | |

Umabel | | | | | Vevaliah | | | | | Nithhaiah | | | | | Achaiah | | | |

Iahhel | | | | | Ielahiah | | | | | Haaiah | | | | | Cahethel | | v | |

Annauel | | | | | Sealiah | | | | | Ierathel | | | | | Haziel | | | |

Mehekiel | | | | | Ariel | | | | | Seehiah | | | | | Aladiah | | | |

Damabiah | | | | | Asaliah | | | | | Reiiel | | | | | Lauiah | | | |

Meniel | | | | | Mihael | | | | | Omael | | | | | Hahaiah | | | |

Eiael | | | | | Vehuel | | | | | Lecabel | | | | | Ieiazel | | | |

Habuiah | | | | | Daniel | | | | | Vasariah | | | | | Mebahel | | | |

Roehel | | | | | Hahasiah | | | | | Iehuiah | | | | | Hariel | | | |

Iibamiah | | | | | Imamiah | | | | | Lehahiah | | | | | Hakamiah | | | |

Haiaiel | | | | | Nanael | | | | | Chavakiah | | | | | Leviah | | | |

Mumiah | | | | | Nithael | | | | | Monadel | | | | | Caliel | | | | |

The Averse Table of the Commutations.

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|||||||||||||||||||| Another table of Ziruph, which is called the Rational. Tables of the Numeral transpositions.

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XXVI. OF FINDING OUT OF THE NAMES OF SPIRITS, AND GENIUS'S FROM THE DISPOSITION OF CELESTIALL BODIES

✦

The ancient Magicians did teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heaven; as for example, any Celestiall Harmonie being proposed to thee for the making an image or ring, or any other work to be done under a certain constellation; if thou will finde out the spirit that is the ruler of that work; the figure of the heaven being erected, cast forth letters in their number and order from the degree of the ascendent, according to the succession of signes through each degree by filling the whole circle of the heaven: then those letters which fall into the places of the Stars the aid whereof thou wouldest use, being according to the number, and powers of those Stars, marked without into number, and order, make the name of a good spirit: but if thou shalt do so from the beginning of a degree falling against the progresse of the signes, the resulting spirit shall be evil.

By this art some of the Hebrew and Caldean masters teach that the nature, and name of any Genius may be found out; as for example, the degree of the ascendent of any ones, nativity being known, and the other corners of the heaven being Coequated, then let that which had the more dignities of Planets in those four corners which the Arabians call Almutez, be first observed amongst the rest: and according to that in the second place, that

which shall be next to it in the number of dignities, and so by order the rest of them, which obtain any dignitie in the foresaid corners: this order being used, thou maist know the true place, & degree of them in the heaven, beginning from the degree of the ascendent through each degree according to the order of the signs to cast 22. of the letters of the Hebrews<nowiki>; Then what letters shall fall into the places of the aforesaid Stars, being marked, and disposed according to the order found out above in the Stars, & rightly joyned together </nowiki> according to the rules of the Hebrew tongue, make the name of a Genius<nowiki>: to which, according to the custome, some </nowiki>Monosyllable name of Divine omnipotency, viz.

El, or Iah is subjoyned. But if the casting of the letters be made from an angle of the falling, and against the succession of signs, and the letters which shall fall in the Nadir (that is the opposite point) of the aforesaid Stars, be after that order as we said, joyned together, shall make the name of an evil Genius.

But the Chaldeans proceed another way; for they take not the Almutez of the corners, but the Almutez of the eleventh house, and do in all things as hath been said. Now they finde out an evil Genius from the Almutez of the angle of the twelfth house, which they call an evil spirit, casting from the degree of the falling against the progress of the signs.

There are also the Arabians, and many others, and some Hebrews, who finde out the name of a Genius by the places of the five Hylegians, and making projection alwayes from the beginning of Aries, and the letters being found out according to the order of Hylegians with the Astrologers,

being reduced into a known order, and being joyned together, make the name of a good Genius<nowiki>: but they draw the name of an evil </nowiki>Genius from the opposite Hylegian places, projection being made from the last degree of Pisces against the order of signs.

But other some do not take the places of Hylegians, but the places of Almutez upon the five Hylegians making projection from an Horoscope, as abovesaid: and these names being thus distributed according to the proportioned numbers to the Starry account, compacted or joyned, and changed letters, although unknown in sound, and significative, we must of necessity confess may do more by the secret of the chiefest Philosophy in a magick work, then significative names, whilest the mind being astonished at the obscurity of them, and deeply intent, firmly believing that something Divine is under it, doth reverently pronounce these words, and names, although not understood, to the glory of God, captivating himself with a spirituall affection of piety, in the obedience of him.

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XXVII. OF THE CALCULATING ART OF SUCH NAMES BY THE TRADITION OF CABALISTS

✦

There is yet another Art of these kinds of names, which they call calculatory, and it is made by the following tables, by entring with some sacred, Divine, or Angelicall name, in the column of letters descending; by taking those letters which thou shalt find in the common angles under their Stars, and Signs: which being reduced into order, the name of a good spirit is made of the nature of that Star, or Sign, under which thou didst enter: but if thou shalt enter in the column ascending, by taking the common angles above the Stars, and Signs marked in the lowest line, the name of an evil spirit is made.

And these are the names of spirits of any order, or heaven ministring; as of good, so of bad, which thou maist after this manner multiply into nine names of so many orders, in as much as thou maist by entring with one name draw forth another of a spirit of a superior order out of the same, as well of a good, as bad one.

Yet the beginning of this calculation depends upon the names of God; for every word hath a vertue in Magick, in as much as it depends on the word of God, and is thence framed. Therefore we must know that every Angelicall name must proceed from some primary name of God.

Therefore Angels are said to bear the name of God, according to that which is written, because my name is in him.

Therefore that the names of good Angels may be discerned from the names of bad, there is wont oftentimes to be added some name of Divine omnipotency, as EI, or On, or Jah, or Jod, and to be pronounced together with it: and because Jah is a name of beneficence, and Jod the name of a deity, therefore these two names are put only to the names of angels; but the name El, because it imports power, and vertue, is therefore added not only to good but bad spirits, for neither can evil spirits either subsist, or do anything without the vertue of El, God.

But we must know that common angles of the same Star and Sign are to be taken, unless entrance be made with a mixt name, as are the names of Genii, and those of which it hath bin spoken in the preceding Ch. which are made of the dispositions of the heaven, according to the harmony of divers Stars.

For as often as the table is to be entred with these, the common angle is to be taken under the Star, or Sign of him that enters. There are moreover some that do so extend those tables, that they think also if there be an entrance made with the name of a Star, or office, or any desired effect, a Demon whether good, or bad, serving to that office, or effect, may be drawn out.

Upon the same account they that enter with the proper name of any person, beleeve that they can extract the names of the Genii, under that Star which shall appear to be over such a person, as they shall by his Physiognomy, or by the Passions and inclinations of his mind, and by his profession, and fortune, know him to be Martial, or Saturnine, or Solarie, or of the nature of any other Star.

And although such kinde of primary names have none or little power by their signification, yet such kind of extracted names, and such as are derived from them, are of very great efficacy; as the rayes of the Sun collected in a hollow glass, do indeed most strongly burn, the Sun it self being scarce warm.

Now there is an order of letters in those tables under the Stars, and Signs, almost like that which is with the Astrologers, of tens, elevens, twelves. Of this calculatory Art Alfonsus Cyprius once wrote, and I know who elss, and also fitted it to Latine Characters; But because the letters of every tongue, as we shewed in the first book, have in their number, order, and figure a Celestiall and Divine originall, I shall easily grant this calculation concerning the names of spirits to be made in only by Hebrew letters, but also by Chaldean, and Arabick, “gyptian, Greek, Latine, and any other, the tables being righty made after the imitation of the presidents.

But here it is objected by many, that it falls out, that in these tables men of a differing nature, and Fortune, do oftentimes by reason of the sameness of name obtain the same Genius of the same name. We must know therefore that it must not be thought absurd that the same Demon may he separated from any one soul, and the same be set over more.

Besides, as divers men have many times the same name, so also spirits of divers offices and natures may be noted or marked by one name, by one and the same seal, or Character, yet in a divers respect: for as the serpent doth sometimes typifie Christ, and sometimes the devill; so the same names, and the same seals may be applied sometimes to the order of a good Demon, sometimes of a bad.

Lastly, the very ardent intension of the invocator, by which our intellect is joyned to the separated intelligencies, causeth that we have sometimes one spirit, sometimes another, although called upon under the same name, made obsequious to us.

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

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XXVIII. HOW SOMETIMES NAMES OF SPIRITS ARE TAKEN FROM THOSE THINGS OVER WHICH THEY ARE SET

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I Finde yet another kinde of names given to the spirits from those things, which they are set over, their names being as it were borrowed from the Stars, or men, or places, or times, or such like things, the divine name being added at the end, thus.

The spirit of Saturn is called Sabathiel<nowiki>: the Spirit of </nowiki>Jupiter, Zedekiel<nowiki>: the spirit of </nowiki>Mars, Madimiel<nowiki>: the Spirit of the </nowiki>Sun, Semeliel, or Semeschia<nowiki>; the Spirit of </nowiki>Venus, Nogahel; the spirit of Mercury, Cochabiah, or Cochabiel; the Spirit of the Moon, Jareahel, or Levanael.

In like manner also they call the Spirits which are set over the signes by the names of the signes in order; from Aries Teletiel, Suriel, Tomimiel, Sattamiel, Ariel, Betuliel, Masniel, Acrabiel, Chesetiel, Gediel, Deliel, Dagymiel.

And if we call them from the latin words, Ariel, Tauriel, Geminiel, Cancriel, Leoniel, Virginiel, Libriel, Scorpiel, Sagittariel, Capriel, Aquariel, Pisciel; and from the Planets, Saturniel, Ioviel, Martiel, Soliah, Veneriel, Mercuriel, Lunael, or Lunaiah.

Now because (as we said before) all spirits, as well good as bad, seek for a union with man, which oftentimes in some sort they obtain, we read that some men are called Gods, and angels, and Divels.

So the names of them which are endowed with any singular excellency of vertue, or with some desperate wickedness have departed this life, have obtained a place amongst the names of good and bad Demons, and are reckoned amongst them, whether we shall think that the souls of those men or the Genii whether good or bad are signified.

So we read in Esdras that the name of the Archangel Ieremiel was from Ieremiah the Prophet. So Zachariel from Zacharia; and Uriel from Uriah the Prophet, whom Ioachim slue. In like manner Samuel, Ezekiel, Daniel, were the names of Angels as well as Prophets. Phaniel is the name of an Angel, and of the place where Jacob wrestled all night.

Ariel is the name of an angel, and is the same as the Lion of God; sometimes also it is the name of an evil Demon, and of a City which is thence called Ariopolis, where the Idol Ariel was worshipped.

We finde also in sacred writ that many names of evil Demons had their rise from most wicked men, or from the habitations of wicked men; as the name Astaroth which is the name of an evill Demon, was formerly the name of the City of Og King of Basan, in which dwelt giants; in like manner Astaroth was formerly the City of the Amorrhei; Raphaim a valley, and Ieramiel the country of the Allophyli<nowiki>; and also they were the names of Idols, and evill Demons; as </nowiki>Remma was the statue of the Idol of Damascus; Chamos the Idol of Moab; Melchim the Idol of the

Amontae; Bel the Idol of Babylonians; Adramelech the Idol of the Assirians; Dagon the Idol of the Allophyli.

And Philo makes mention of seven golden Statues which the Amorrhei had, which they called the holy Nymphs, which being called upon did shew to the Amorrhei every hour their works; and the names of them were the names of women, which were the wives of seven wicked men, which consecrated them after the floud, viz.

Chanaan, Phut, Selath, Nebroth, Abirion, Elath, Desuat, and there were put upon them pretious stones, engraven, and consecrated, one of which had a vertue to restore sight to the blind; neither could any fire burn these stones; and the books were consecrated with stones, which in like manner could not be burnt with fire, nor cut with yron, nor obliterated with water, until the angel of the Lord took them, and buried them in the bottome of the sea.

Moreover we know that Nimbroth, Chodorlaomor, Balach, Amalech, names of Kings, have obtained the order of evill spirits. Also giants are called with divels after a common name, Enakim because they did not partake of the image of God i.e. they have not received the splendor of the spiritual intellect, but their reasonm hath multiplied evil kinds of frauds & sins.

Therefore they we not reckoned of the species of man (as saith Rabbi Moses the Egyptian) but of the species of beasts, and divels, only that they have the shape of a man, and such (he saith) were the sons of Adam, which were predecessors to Seth after Abel; of which the wise men of the Hebrews said, that Adam begat Tochot i.e. divels.

But after that he had found favor in the eyes of God, he begot Seth after his own image, and likeness, i.e. who according to the image of God obtained a human perfection, which he that hath not, is not reckoned of the species of man, by reason of the pravities which are the cause of all evils and mischief.

It is also (as saith Porphyry) the opinion of Magicians, that evill souls are turned into the nature of Divels, and become as pernicious as they; which Christ confirmed, when he spake concerning Judas Iscariot: Have not I chosen twelve, and one of you is a divel? which divels therefore they call adventitious, because of mens souls, they are become Divels.

Whence the names of wicked men and divels are the same, whether by these we call their souls, or evil Genii, which have taken upon them the names of wicked men, as if it were their persons. Also Behemoth, and the Leviathan signifie beasts, and divels. By these examples he that is inquisitive shall finde out the names of good, as well as of evil spirits.

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XXIX. OF THE CHARACTERS AND SEALS OF SPIRITS

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We must now speak of the Characters and Seals of spirits. Characters therefore are nothing else then certain unknowable letters and writings, preserving the secrets of the Gods, and names of spirits from the use and reading of prophane men, which the Ancients called Hyeroglyphicall, or sacred letters, because devoted to the secrets of the Gods only.

For they did account it unlawfull to write the mysteries of the God with those Characters with which profane and vulgar things were wrote. Whence Porphyry saith, that the Ancients were willing to conceal God, and divine vertues by sensible figures, and by those things which were visible, yet signifying invisible things, as being willing to deliver great mysteries in sacred letters, and explain them in certain Symbolical figures; as when they dedicated all round things to the World, the Sun, the Moon, hope, and fortune, a circle to the heaven, and parts of a circle to the Moon, Pyranide and Obelisks to the fire, and Olympian Gods; a Cylinder to the Sun and Earth; a mans Yard to generation and Juno, to whom also by reason of the feminine sex the triangular figure.

Wherefore this kind of Characters hath another root beside the pleasure, and authority of the institutor, of him I say, who received power of instituting, and consecrating these kind of letters, such as were many Prelates amongst divers Nations, and Sects of Religions, whose institutions came not to us, by reason that few of them were delivered by the Authors scat-

teringly, and by fragments. Of this kind of character therefore are those which Peter Apponus notes, as delivered by Honorius of Thebes, the figures whereof are such, being related to our Alphabet.

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XXX. ANOTHER MANNER OF MAKING CHARACTERS, DELIVERED BY CABALISTS

✦

Amongst the Hebrews I finde more fashions of Characters, whereof one is most ancient, viz. an Ancient writing which Moses, and the Prophets used, the form of which is not rashly to be discovered to any; for those letters which they use at this day, were instituted by Esdras.

There is also amongst them a writing which they call Celestiall, because they shew it placed and figured amongst the Stars, no otherwise then the other Astrologers produce images of signs from the lineaments of Stars.

There is also a writing which they call Malachim, or Melachim, i.e. of Angels, or Regal; there is also another, which they call the passing through the River, and the Characters and figures of all these are such.

Celestiall writing. <!-- Image:celestis.gif --> The writing called the passing of the River.

Zain Vau He Daleth Gimel Beth Aleph

Samech Nun Mem Lamed Caph Iod Teth Cheth

Tau Schin Res Kuph Zade Pe Ain

There is moreover another fashion amongst the Cabalists, formerly had in great esteem, but now it is so common, that it is placed amongst prophane

things, and it is this. The twenty seven Characters of the Hebrews may be divided into three Classes, whereof every one contains nine letters.

The first, viz. which are the seals or marks of simple numbers, and of intellectuall things, distributed into nine orders of Angels. The second hath the marks of tens, and of Celestial things, in the nine Orbs of the heavens.

The third hath the other four letters, with the five final, by order, viz. which are marks of hundreds and inferior things, viz. four simple Elements, and of five kinds of perfect compounds. They do now and then distribute these three Classes into nine Chambers, whereof the first is of unites, viz. intellectual, celestial and elemental : The second is of Twos.

The third of Threes, and so of the rest: These Chambers are framed by the intersection of four paralell lines, intersecting themselves into right angles, as is expressed in this following figure.

Out of which being dissected into parts, proceed nine particular figures, viz.

Which are the nine Chambers, Characterizing their letters by the above written Notariacon: which if it be of one poynt shews the first letter of that Chamber; if of two, the second; if of three, the third letter; as if thou wouldest frame the Character Michael that comes forth thus, extended with five figures, viz.

Which then are contracted to three figures, after this manner.

Which then are contracted into one, yet the points Notariacon are wont to be omitted, and then there comes forth such a Character of Michael.

There is yet another fasion of Characters, common to almost all letters, and tongues, and very easie, which is by the gathering together of letters; as if the name of the Angel Michael be given, the Characters thereof shall be framed thus. In Hebrew. In Greek. In Latin.

And this fashion amongst the Arabians is most received; ma. which is readily, and elegantly ioyncd tort c . as :Km ick. Now you mull know that Angeli. all fpirits, fceing they are of a pure intelleel, and altoge- thcrincor- porealharc not marked with an marks or Char:- Rers, and pingiblaffigiyes, or-any other immune Ggns; but we nor knowing'tixgifé(IT:nce,or qinli; ,dofrom their names, or works, otétbgrivifcnecording too ,fancies devote and tonfecrate t6 them figures, and marks , w‘hich we cannot any way cori- iptl :bein ‘to ns; bxit by which we rife upto them; asnot to be kizfown by fucb Cbara&crs , and figures, and Erft oi all we £16 fer our fenfcslbothiin- ward and putward, upon thcni tlmkn by a terrain admiration /éflgiur rez- fonwc are indueeriro “Rcligious veneration of them; and then are wraptvritb dqridbolc xninde into an qrgriqll adomtiongnd then wi th a wondéx‘full`belic£ an undonbtcd hopqquickening love we calling u`pqnYlxel!rin{piriq'ind tfurh, by true namesand Chanflers do &>hi2LfrQm.them'tbzt vcttue, or power which we delire.

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XXXI. THERE IS YET ANOTHER FASHION OF CHARACTERS, AND CONCERNING MARKS OF SPIRITS WHICH ARE RECEIVED BY REVELATION

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There is another kind of Character received by Revelation only, which can be found out no other way: the vertue of which Characters is from the diety revealing, of whom there are some secret works, breathing out a harmony of some Divinity: or they are as it were some certain agreements or compacts of a league betwixt us and them.

Of this kind there was a mark or sign shewed to Constantine, which many did call the Crosse write upon in Latin letters, In hoc vince i.e. in this overcome; and there was another revealed to Antiochus by Sirname Soteris in the figure of a pentangle, which signifies health; for being resolved into letters it speakes the word ugieia i.e.

Health: in the faith, and vertue of which signes both Kings obtain'd a great victorie against their enemies. So Judas, who by reason of that was afterward sirnamed Machabeus, being to fight with the Jews against Antiochus Eupator, received from an Angel that notable sign MKBI in the vertue of which they first slew 14000 with an infinite number of Elephants, then again 35000. of their enemies: For that sign did represent the name Jehovah and was a memorable emblem of the name of 72. letters

by the equality of number, and the exposition thereof is, äåäé íéìàá êåîë éî i.e.

Who is there amongst the strong as Jehovah1 The figures of these memorable signs are to be framed thus.

figure 26 Moreover of those signs and Characters Porphyrie speaks in his book De Responsis, saying that they did signifie the gods themselves, by whom they did enjoy things, and by which they were called forth, and which were to be offered to them: And did show the figures of the images what they should be; and that he perceived these things concerning the Oracle of Proserpina.

He saith moreover that Hecate commanded how images should be constituted to her, and that they were to be cirrounded with wormwood, and that domestick mice were to be painted, & the finest ornaments such as were most pleasing to her, and so many mice as her forms were to be taken; then blood, myrrhe, storax, and other things were to he burnt: Which things if they were done, she would appear, and answer the worker thereof by dreams. But we shall here under-write the Oracle of Hecate; for thus she speaks,

Marke I will teach What statue thou shalt make For me; boughs of the wood, and wormwood take, Then garnisg it, on't paint domestick mice; Let ornaments be fair, and of great price. Then frankincense, myrrh, storax mix't with blood Of mice, then sing thou words secret and good; As thou seest shapes of mine, so on it lay, As many reall mice; then take the bay, And out of th' trunk thereof a case prepare To put it in; then see thou have a care, That to the Statue thou devoutly pray, Also thy debts, and vows

take care thou pay; If that these things that here required be, Thou shalt perform, in dreams thou shalt me see.

Such were in old times the secret mysteries of the gods and Demons of the Gentils, by which they did perswade themselves to be compelled, detained, and hound by men. Hence Jamblicus, and Porphyrie teach that he that calls upon sacred Demons must observe them, with their proper honour, and to distribute to each what is convenient to every one, as thanks, oblations, gifts, sacrifices, with words, Characters sutable to their conditions, and most like unto them; or else he should never obtain the presence of the Deities, and Demons, and the desired effect; Moreover if they were called upon, yet they shall be constrained to hurt them especially who did it neglegently.

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XXXII. HOW GOOD SPIRITS MAY BE CALLED UP BY US, AND HOW EVIL SPIRITS MAY BE OVERCOME BY US

✦

By the efficacy of Religion the presence of spirits doth dispose the effect, neither can any work of wonderfull efficacy in Religion be done, unless some good spirit the ruler and finisher of the work be there present.

Now good spirits, if they may be divers wayes called up, yet can by no bonds, or vary hardly be allayed by us, but we must by some sacred things beseech them, as we read in Apuleius, by the Celestiall Stars, by the infernall dieties, by the naturall elements, by the silence of the night, by the increase of the Country of Nilus, by the secrets of Memphis and elsewhere is Porphyrie: Thou who art risen out of the mud, who sittest in thy place, who sailest in ships, who every hour dost change thy shape, and art changed in each sign of the Zodiack.

By these, and such like, Symbolicall orations and hymnes, because they are signes of Divine vertues, spirits did sometimes apply themselves to humane uses: not as being compelled by any kind of necessity, but of their own accord, and by a kind of custom, did, being overcome by the prayers of them that called on them, more easily yeeld: whence Porphyrie in his book De Responsis Hecate saith,

I by thy prayers being overcome Came thither -----

And in another place in the same book he saith,

Conquer'd by pray'r the Deities above Come down on th' earth and future things foreshew.

Also the divining of sutable things works so with mans mind, that good spirits do assist us willingly, and communicate their power and vertue to us, dayly helping us with illuminations, inspirations, oracles, prophecyings, dreams, miracles, prodigies, divinations, and auguries, and working upon and acting upon our spirits, as images like to them, by framing them by their influences, and making them most like to themselves even so far, as that oftentimes our spirit doth as surely work wonderfull things as the Celestial spirits are wont to do. But evil spirits are overcome by us through the assistance of the good, especially when the petitioner is very pious and devout, and sings forth sacred words, and a horrible speech, as by conjuring the Divine power by the venerable names, and signs of supernaturall powers, by miracles, by Sacraments, by sacred mysteries, and such like; which conjurations, or adurations, in as much as they are done by the name and power of Religion, and Divine vertue, those evil spirits are afraid of; whence also oftentimes prophane men do bind or allay by such kinde of sacred conjurations, evil spirits not enduring such things, whence Cyprian in his book Quod Idola Dii non sint, saith; that spirits being adjured by the true God to presently yeeld to us, and confesse, and are forced to go out of possessed bodies, and either presently leap out, or by degrees vanish, according as the faith of the Patient is helping, or grace of the swearer aspires.

And Athanasius in his book De Variis Questionibus saith that there is no word more terrible and more destructive to the power of Devils then the beginning of the 68. Psalm, Arise O God, and let thine enemies be scat-

tered; For assoon as that word is spoken, the devill vanisheth away howling.

And Origen against Celsus saith, that the naming the name Jesus hath oftentimes cast many devils as well out of the souls of men as their bodies, and hath exercised much power in them out of whom the devils were cast.

Also we do oftentimes with threats and revilings bind or repell evil spirits, especially the lesser, as Haggs, Incubi, and such like, as we read in Lucan concerning that witch saying,

I will now call you up by a true name, The stygian dogs I in the light supreme Will leave, and follow you also through grave, From all the Urnes in death I will you save, Thee O Hecate, unto the gods will shew, (To whom t' addresse thy self in other hew, Thou wast wont) in wan form, and without grace, And thee forbid to change Erebus his face.

And in Philostratus we read, when Apollonius and his companions were travelling in a bright Moon-shining night, that the Phantasme of a Hagge met them, and some times changed it self into this shape, & some times into that, and some times vanished out of their sight.

Now assoon as Apollonius knew what it was, grievously reviling it advised his companions to do the like: for he knew that that was the best remedy against such invasions.

His companions did as he advised, and the Phantasme presently with a noise vanished away like a shadow: For so fearfull is this kind of spirits, that they are moved, tremble, and are compelled by a feigned terrour, and

false and impossible threats. Whence Chereon the holy scribe saith that these are those things by which especially the spirits are compelled.

There is moreover as hath been above said, a certain kind of spirits not so noxious, but most neer to men, so that they are even affected with humane passions, and many of these delight in mans society, and willingly dwell with them: Some of them dote upon women, some upon children, some are delighted in the company of divers domestick and wild animals, some inhabit Woods and Parks, some dwell about fountains and meadows.

So the Fairies, and hobgoblins inhabit Champian fields; the Naiades fountains: the Potamides Rivers; the Nymphs marshes, and ponds: the Oreades mountains; the Humedes Meadows; the Dryades and Hamadryades the Woods, which also Satyrs and Sylvani inhabit, the same also take delight in trees and brakes, as do the Naptæ, and Agaptæ in flowers; the Dodonæ in Acorns; the Paleæ and Feniliæ in fodder and the Country.

He therefore that will call upon them, may easily doe it in the places where their abode is, by alluring them with sweet fumes, with pleasant sounds, and by such instruments as are made of the guts of certain animals and peculiar wood, adding songs, verses, inchantments sutable to it, and that which is especially to be observed in this, the singleness of the wit, innocency of the mind, a firm credulity, and constant silence; wherefore they do often meet children, women, and poor and mean men.

They are afraid of and flie from men of a constant, bold, and undaunted mind, being no way offensive to good and pure men, but to wicked and impure, noxious. of this kind are hobgoblins, familiars, and ghosts of dead men.

Hence Plotinus saith, that the souls of men are sometimes made spirits: and of men well deserving are made familiars which the Greeks call Eudemons, i.e. blessed spirits: but of ill deserving men, hags, and hobgoblins, which the Greeks call Cacodemons, i.e. Evil spirits; But they may be called ghosts when it is uncertain whether they have deserved well or ill.

Of these apparitions there are divers examples; such was that which Pliny the Junior makes mention of concerning the house of Athenodorus the Philosopher of Tharsis in which there appeared with a sudden horrible noise the ghost of an old man.

And Philostratus tels of the like of a hag of Menippus Lycius the Philosopher turned into a beautifull woman of Corinth, whom Tyaneus Apollonius took to be a hobgoblin; the same at Ephesus, the like in the shape of an old beggar who was the cause of the pestilence, who therefore being by his command stoned, there appeared a mastive dog, and presently the pestilence ceased.

We must know this that whosoever shall intellectually work in evil spirits, shall by the power of good spirits bind them; but he that shall work only worldlily, shall work to himself judgement and damnation.

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XXXIII. OF THE BONDS OF SPIRITS, AND OF THEIR ADJURATIONS, AND CASTINGS OUT

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The bonds by which spirits are bound, besought, or cast out, are three; Some of them are taken from the elementall world, as when we adjure a spirit by any inferiour and naturall things of affinity with or adverse to them, in as much as we would call upon or cast them out, as by flowers, and herbs, by animals, by snow by ice, by hell, by fire, and such like, as these also are oftimes mixed with Divine praises, and blessings, and consecrations, as appears in the song of the three Children, and in the Psalm, Praise ye the Lord from the heavens, and in the consecration and blessing of the Paschal taper.

This bond doth work upon the spirits by an apprehensive vertue under the account of love, or hatred, in as much as the spirits are present with or favour, or abhor anything that is naturall or against nature, as these things themselves love or hate one the other.

Hence that of Proclus, As the Lion fears a cock, especially a white cock: so doth a spirit appearing in the form of a lion vanish away at the sight of a cock. The second bond is taken from the Celestial world, viz: when we adjure them by the heaven, by Stars, by their motions, rayes, light, beauty, clearness, excellency, fortitude, influence, and wonders, and such like: and this bond works upon spirits by way of admonition, and example.

It hath also some Command, especially upon the ministring spirits, and those who are of the lowest orders.

The third bond is from the Intellectual and divine world, which is perfected by religion, that is to say, when we swear by the sacraments, by the miracles, by the divine names, by the sacred Seals and other mysteries of Religion; wherefore this bond is the highest of all and the strongest, working upon the spirits by Command and power; But this is to be observed, that as after the universal providence, there is a particular one; and after the universal soul, particular soules; so in the first place we Invocate by the superior bonds, and by the names and powers which rule the things, then by the inferior, and the things themselves; We must know further, that by these bonds not only Spirits, but also all creatures are bound, as Tempests, burnings, flouds, plagues, diseases, force of armes, and every animal, by assuming them, either by the manner of Adjuration, or by the way of deprecation or benediction, as in the charming of Serpents, besides the naturall and celestial, by rehearsing out of the mysteries and Religion, the curse of the Serpent in terrestrial Paradise, the lifting up of the Serpent in the wilderness; moreover by assuming that verse of the Psalm 91.

Thou shalt walk upon the Aspe and the Basiliske, and shalt tread upon the Lion and Dragon: Superstition also very much prevaileth in these, by the translating of some Sacramental rites to that which we Intend to bind or hinder, as, of Excommunication, burial or exequies for the driving away of diseases, Serpents, Mice or Wormes, which thing we read to have bin thus done in divers places, and it is wont to be done even as yet.

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XXXIV. OF THE ANIMASTICALL ORDER, AND THE HEROS

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After the Quires of the blessed spirits, the Animastical order is the next, which the Hebrew Theologians call Issim, that is, strong and mighty men; the Magicians of the Gentiles, call Heroes and Demi-gods, or gods half men: whom Fulgentius, an Author not to be contemned, supposeth were so called, either because that for the meanness of their desert they are not judged worthy of Heaven, nor yet are accounted Terresterial for the reverence of Grace; of this kind in old time were Priapus, Hippo, Vertumnus; or because they being eminent in this life for divine vertues, and benefits for mankinde, after this mortal man put off, are translated into the quire of the blessed gods; alwayes providing for mortal men the same vertues and benefits which they long since had in this life: or because they were procreated from the secret seed of the superiors, whom they think were begotten by the mixture of Gods or Angels with men, & therefore obtaining a certain middle nature, so as they are neither Angels nor men: which opinion Lactantius also followeth; and there are even at this time those who have commerce and conjugall mixture with spirits; and all now believe that Merline, a British Prophet, was the son of a Spirit, and born of a virgin: and also they imagined, that Plato the Prince of wisdome was born of a virgin, impregnated by a phantasme of Apollo.

And it is delivered in Histories, that certain women of the Gothes (which they call Alrumnæ) eminent both for beauty and ingenuity, long since at Filimire, or (as others say) at Idanthresie, going forth out of the tents of

the King of the Gothes, wandred in the desarts of Scythia in Asia beyond the Marshes of Meotis, and there being Impregnated by Fanni and Satyres, brought forth the first Hunni; more over Psellus is the Author, that Spirits sometimes cast forth seed, from the which certain little creatures arise: Therefore these Heroes have no less power in disposing and ruling these inferior things, than the Gods and angels, and have both their offices and their dignities distributed to them: and therefore to them no otherwise than to the Gods themselves were Temples, Images, Altars, Sacrifices, Vows, and other mysteries of religion dedicated.

And their names invocated had divine and magical vertues for the accomplishing of some miracles: which thing Eusebius declareth that many tried by the invocation of the name of Apollonius of Tyana; and more of this kinde we read of, both in the Poets, and also in the Historians and Philosophers, concerning Hercules, Atlas, Aesculapius and the other Heroes of the Gentiles; but these are the follies of the Gentiles; but as concerning our holy Heroes we beleve that they excel in divine power, and that the soul of the Meschihæ doth rule over them (as the Theologians of the Jews also testify) that is Jesus Christ, who by divers of his Saints, as it were by members fitted for this purpose, doth administer and distribute divers gifts of his grace in these inferior parts, and every one of the Saints do enjoy a particular gift of working.

Whence they being implored by us with divers prayers and supplications according to the manifold distribution of graces, every one doth most freely bestow their gifts, benefits, and graces on us much more readily, truly, & also more abundantly than the Angelical powers by how much they are nigher to us, and more allyed to our natures, as they who in times

past were beth men, and suffered humane affections and infirmities; and their names, degrees and offices are more known to us; Therefore out of the number of these almost Infinite, there are twelve chief, viz. the twelve Apostles of Christ, who (as the evangelical truth saith) sit upon twelve thrones, judging the twelve tribes of Israel, who in the Revelations are distributed upon twelve foundations, at the twelve gates of the heavenly City, who rule the twelve Signs, and are sealed in the twelve pretious Stones, and the whole world is distributed to them; but their true names are these; the first éôëä ïéôîù Symehon Hacephi, this is Peter.

The second éñòìà Alousi, whom we call Andrew. The third ää÷òé Jahacobah, this is James the greater. The fourth ùåôéìåô Polipos, whom we call Philip. The fift äéëøá Barachiah, this is Bartholomew. The sixt äðääé Johanah, whom we name Iohn. The seventh is éðîú Thamni, whom we call Thomas. The eighth is called ïåãî Medon, for whom we say Matthew. The ninth is á÷òé Jahacob, this is James the less. The tenth is àôéèë Catepha, that is Thadeus.

The eleventh íàîù Samam, who is Simon the Canaanite. The twelfth äéúúî Matattiah, who is called Matthias. After these are the seventy two disciples of Christ, who also themselves do rule so many Quinaries of Heaven, & Tribes, People, Nations and Tongues.

After whom is an Innumerable multitude of Saints, who also themselves have received divers Offices, Places, Nations and People into their protection and patronage, whose most apparent miracles at the faithfull prayers of those that Invocate them, we plainly see and confess.

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XXXV. OF THE MORTALL AND TERRESTRIAL GODS

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Next after these are the mortall Gods, whom in like manner also we call Heroes, and Terrestrial gods, or Companions of the superiour Gods: viz. Kings, Princes, and Priests, by whom this world is governed, and disposed by their Laws, whom therefore as Gods we receive, worship and reverence, because God himself hath suffered his name to be communicated to them, and by a proper denomination hath confirmed it to them, calling them gods, even as he spake to Moses, saying, I have made thee a God to Pharaoh; and elsewhere he hath commanded concerning them, saying, Thou shalt not detract from the gods; and again, if Theft shall lie hid, the Master of the House shall apply himself to the Gods; and the Psalmist saith, The princes of the people were gathered together with the God of Abraham: because that the mighty gods of the Earth are vehemently lifted up; and elsewhere God stood in the counsels of the gods, but in the midst he Judgeth the gods; and a little after, I have said ye are all gods, and sons of the most high; moreover he hath commanded concerning the worshipping and reverencing of them, decreeing tithes and first fruits for them, and giving them the power of the sword, and forbidding any to curse them, and commanding obedience to be yielded to them, though wicked.

Hence all Antiquity called their princes gods, and worshipped them as divine powers, as Janus testifieth in Ovid, in his first book of Fasti saying,

When th' Earth of th' Gods was potent, I did raign And deities mix'd were with seats humane.

And Divine Plato in his third book de Republica appointed that princes both alive and dead should be celebrated with divine honors, which Institution hath ben received amongst all Nations, even from the first age, viz. to deify their princes with divine honours, and to consecrate them with eternall memory; Hence they did impose their never dying names on Cities, Provinces, Mountains, Rivers, Lakes, Ilands and Seas; And dedicated to them with great pomp, Piramides, Colosses, triumphal Arches, Trophies, Statues, Temples, Plays, Feasts; and also called the Heavens, Stars, Dayes and Months by their names.

Hence January from Janus, July from Julius, August from Augustus; so dies Mercurii from Mercury Trismegist, Dies Jovis from Jupiter, which custome we read was observed not only by the Aegyptians Greeks and Romans, but also by the extream barbarous people, as Gothes, Danes and Teutones.

Hence Saxo Grammaticus being witness, what day the former call Dies Mercurii, these do call Othines day: what day the former name from Jupiter, these call Thors day, from Othin and Thor in times past Kings of Gotland and Denmark; neither are they for any other reason called Gothes, then that they call in their language their chiefest god Got.

Hence also the Dutch are thus called, because they named the god Mars, whom they worshipped, Teutan; by which name the Gaules also called Mercury. Therefore are Kings and Priests (if they be Just) companions of the gods and endowed with the like power.

Hence they cure diseases by their touch and word and sometimes command the times and the Heavens, as Virgil sang of Augustus,

It rains all night, i'th' morn the raies return; Caesar with Jove divided hath the throne.

And the Scripture testifieth of Joshuah, who fighting in Gibeon, commanded the Sun and Moon, saying, Sun stand still in Gibeon and thou Moon in the Valley of Ajalon; and the Sun and the Moon stood still at his command, neither did the Sun set in the space of one day, untill he had revenged himself of his Enemies, and the Lord obeyed the voyce of man; Also Moses divided the red Sea, and Joshua Jordan, and led the people over dry shod; The like did Alexander the Macedonian, leading forth his Army; Sometimes also they are endowed with a prophetick spirit, as we read of Chaiaphas in the holy Scripture, that he prophesied, for that he was High Priest that year: Seeing therefore it is so that the Lord of the Earth would that Kings and Priests be called gods by communication of name and power, surely we ought also to deserve well of them, and to prefer their Judgments before ours, and simply to obey, supplicate and adore, and worship with all kinde of worship and reverence the most high God in them.

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XXXVI. OF MAN, HOW HE WAS CREATED AFTER THE IMAGE OF GOD

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The most abundant God (as Trismegisus saith) hath framed two Images like himself, viz. the world and man, that in one of these he might sport himself with certain wonderfull operations: but in the other, that he might enjoy his delights, who, seeing he is one, hath created the world one, seeing that he is infinite, hath created the world round seeing he is eternall, he hath created the world incorruptible and everlasting: seeing he is Immense, he hath created the world the greatest of all things; seeing he is the chiefest life, he hath adorned the world with vitall seeds, begetting all things out of himself; and seeing he is omnipotent, by his will alone, not by any necessity of nature, he hath created the world, not out of any foregoing matter, but out of nothing; and seeing he is the chief goodness, embracing his word, which is the first Idea of all things, with his choicest will, and essentiall love, he hath fabricated this externall world after the example of the Internall, viz. Ideall world, sending forth nothing of the essence of the Idea, but created of nothing that which he had from eternity by the Idea: God also created after his Image; for as the world is the Image of God, so man is the Image of the world.

Hence some think that it is spoken, that man is ot created simply the Image of God, but after the Image, or the Image of the Image; therefore he is called Microcosme, that is the lesser world; The world is a Rationall creature, Immortall; man in like manner is rationall but mortal, that is, dis-

solvable; for (as Hermes saith) seeing the world it self is immortall, it is Impossible that any part of it can perish.

Therefore to dye, is a vain name, and even as Vacuum is no where, so also Death; Therefore we say a man dieth, when his Soul and body are separated, not that anything of them perisheth or is turned into nothing. Notwithstanding the true Image of God is his word.

The wisdome, life, light and Truth existing by himself, of which Image mans soul is the Image, in regard of which we are said to be made after the Image of God, not after the Image of the world, or of the creatures; for as God cannot be touched, nor perceived by the ears, nor seen with the eyes; so the soul of man can neither bee seen, heard nor touched.

And as God himself is infinite, and cannot be compelled by any, so also the minde of man is free, and cannot be enforced or bounded. Further, as God comprehendeth this whole world, and whatsoever is in it in his minde alone; so mans minde comprehendeth it even in thought; and that which is peculiar to him alone with God, as God moveth and governeth all this world by his beck alone, so mans minde ruleth and governeth his body.

Therefore it was necessary, that the minde of man thus sealed by the word of God, should put on also the corporeall man, after the most compleat example of the world: Therefore man is called the other world, and the other Image of God, because he hath in himself All that is contained in the greater world, so that there remaineth nothing which is not found even truly and really in man himself, and all these things do perform the same duties in him, as in the great world: There are in him the four Elements, with the most true properties of their nature, and in him an ethereal body,

the Chariot of the soul in proportion corresponding to the Heaven: There are in him the vegetative life of Plants, the senses of animals, of celestial spirits, the Angelical reason, and the Divine understanding, and the true conjunction, and divine possession of all these things flowing together into one. Hence in sacred Letters man is called every creature, and not onely man being made another world doth comprehend all the parts thereof in himself, but also doth receive and contain even God himself.

Hence Xystus the Pythagorean, saith, that the soul of man is the temple of God: which thing Paul also more clearly expressed, saying, ye art the Temple of God; & the same the sacred Scripture testifieth in many places: Therefore man is the most express Image of God, seing man conteineth in himself all things which are in God: but God by a certain eminency conteineth all things through his power, & simply, as the cause and beginning of all things; but he hath given this power to man, that he should in like manner contein all things, but by a certain act & composition, as the knot, tye, and bond of all things: Therefore man only rejoyceth in this honor, that he hath similitude with all, operation with all, and conversation with all: He Symbolizeth with the matter in a proper subject; with the Elements in a fourfold body; with Plants in a vegetative vertue; with animals in a sensitive faculty; with the Heavens in an Etherial spirit, and influx of the superior parts on the inferiour: with the Angels in understanding and wisdome; with God, in conteining all things: He is preserved with God, and the Intelligences, by faith and wisdome: with the heavens and heavenly things, by reason and discouse: with all Inferiour things, by sense and Dominion: and acteth with all, and hath power on all, even on God himself, by knowing and loving him; and as God knoweth all things, so

also man can know all things Intelligible, seeing he hath for an adequate Object, Ens in general, or (as others say) Truth itself; neither is there any thing found in man, nor any disposition, in which something of divinity may not shine forth; neither is there any thing in God, which may not also he represented in man: Whosoever therefore shall know himself, shall know all things in himself; especially he shall know God, according to whose Image he was made; he shall know the world, the resemblance of which he beareth; he shall know all creatures, with which he Symbolizeth; and what comfort he can have and obtain, from Stones, Plants, Animals, Elements, Heavens, from Spirits, Angels, and every thing, and how all things may be fitted for all things, in their time, place, order, measure, proportion and Harmony, and can draw and bring to himself, even as a Loadstone Iron; And Geber in his summ of Alchimy teacheth, that no man can come to the perfection of this art, who shall not know the principles of it in himself; but by how much the more every one shall know himself, by so much he obtaineth the greater power of attracting it, and by so much operateth greater and more wonderfull things, and will ascend to so great perfection, that he is made the Son of God, and is transformed into that Image which is God, and is united with him, which is not graunted to Angels, the world, or any creature, but to man only, viz. to have power to be made the Son of God, and to be united to him: but man being united to God, all things which are in man, are united, especially his minde, then his spirits and animal powers, and vegetative faculty, and the Elements are to the matter, drawing with it self even the body, whose form it hath been, leading it forth into a better condition, and an heavenly nature, even untill it be glorified into Immortality.

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And this which we have spoken is the peculiar gift of man, to whom this dignity of the divine image is proper, and common to no other creature: But there are some Theologians, who make those powers of mans memory, understanding, will, the image of the Divine trinity; and there are who going further, do place this image not only in these three faculties which they call first acts, but also in the second acts; And as the memory representeth the father, the understanding the son, the will the Holy Ghost; So also the word produced from our understanding, and love flowing from our will, and the understanding it self having a present object and producing it, do set forth the son, spirit and father; and the more mysterious Theologians teach that moreover all our members do represent something in God whose image they bear; and that even in our passions we represent God, but by a certain Analogy: for in the holy word we read of the wrath, fury, repentance, complacency, love, hatred, pleasure, delectation, delight, indignation of God, and such like, and we have spoken something of the members of God, which may be congruent here; Also Mercurius Trismegistus confessing the divine Trinity, describeth it understanding, life and brightness, which elsewhere he calleth the word, the minde and the spirit, and saith that man made after the image of God doth represent the same Trinity; for there is in him an understanding minde, a verifying word, and a spirit, as it were a Divine brightness diffusing it self on every side, replenishing all things, moving and knitting them together: but this is not to be understood of the naturall spirit which is the middle by the which the soul is united with the flesh and the body, by the which the

body liveth and acteth, and one member worketh on another, of the which spirit we we have spoken in the first book.

But we here speak of the naturall spirit, which yet in some sort is also corporeall, notwithstanding it hath not a grosse body, tangible and visible, but a most subtile body and easie to be united with the mind viz. that superiour and Divine one which is in us; neither let anyone wonder, if we say that the rationall soul is that spirit, and a corporeall thing, or that it either hath or favoureth something of corporiety while it is in the body and useth it as an instrument, if so be that ye shall understand, what, amongst the Platonists, that Etheriall body of the soul, and chariot of the same may be; therefore Plotine and all the Platonists, after Trismegist, in like manner, place three things in man, which they call the Supreme, lowest and middle: The Supreme is that Divine thing which they call the mind, or superiour portion, or illuminated intellect. Moses in Genesis calleth it the breath of life, viz. breath from God or his spirit inspired into us; The lowest is the Sensitive soul which they also call an Image: Paul the Apostle nameth it the Animall man.

The middle is the reasonable spirit knitting and tying together both extreams, viz. the Animal soul with the mind favouring of the nature of both extreams: yet it differeth from that Supream which is called the illuminated intellect, the mind, light, and supream portion; it differeth also from the Animall soul, from the which, the Apostle teacheth us, that we ought to separate it, by the power of the word of God, saying, the Word of God is lively and powerfull, more penetrating then a two edged sword, peircing even to the dividing of the soul and spirit: for as that supream portion never sinneth, never consenteth to evil, and alwayes resisteth er-

rour and exhorteth to the best things; so that inferior portion and Animall soul is alwayes overwhelmed in evil, in sin and concupiscence, and draweth to the worst things, of the which Paul saith, I see another Law in my members, leading me captive to the law of sin: The Minde therefore the supream portion is never damned; but when its companions are to be punished, goeth away unhurt into its Originall: But the spirit, which by Plotinus is called the reasonable soul, seeing it is by its nature, free, and can according to his pleasure adhere to either of them, if it constantly adhere to the superiour portion, is at length united and beautified with it, untill it be assumed into God: if it adhere unto the inferior soul, it is depraved, and becomes vitious, untill it be made a wicked spirit.

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But thus much concerning the mind and spirit: now let us see concerning the speech or word.

Mercurius thinketh this of the same value for immortality: for speech or word is that without which nothing is done or can be done; for it is the expression of the expressor and of the thing expressed; and the speaking of the speaker, and that which speaketh, is speech or word: and the conception of the conceiver and that which conceiveth, is the word: and the writing of the writer and that which writeth, is the word: and the forming of the former and that which formeth, is the word; and the creation of the Creator, and that which createth, is the word: and the doing of the doer, and that which is done is the word: and the knowledge of him that knoweth and the thing knowen is the word: and every thing that can be spoken is but a word, and its called equality: for it carrieth it self equally

towards all; seeing that it is not one thing more then another, equally bestowing on all, that they may be, that which they are, neither more nor lesse; and it self being sensible, doth make it self and all things sensible, as light maketh it self & all things visible; therefore the world is called by Mercurius the bright son of the mind; for the conception by the which the mind conceived it self, is the intrinsecall word generated from the mind viz. the knowledge of it self: But the extrinsecall and vocall word, is the of-spring and manifestation of that word, and a spirit proceeding out of the mouth with sound and voice, signifying something: but every voice of ours, speech and word unlesse it be formed by the voice of God, is mingled with the air and vanisheth; but the spirit and word of the Lord remaineth, life and sense accompanying it.

Therefore all our speech, words, spirit and voice have no power in Magick, unless they be formed by the divine word: & Aristotle himself in his Meteors, and in the end of his Ethicks confesseth, that there is not any vertue either natural or morall, unless through God; & in his secret tenents, he affirmeth that our understanding being good and sound can do very much on the secrets of nature if so be that the influence of the Divine power be present, otherwise nothing at all: So also our words can do very many miracles, if they be formed by the word of God, in which also our universall generation is perfected, as Isay saith, by thy countenance O Lord, we have conceived, as women rightly conceive by the countenance of their husbands, and have brought forth spirit.

Hither in some sort belongeth that which is delivered by the Gymnosophists of the Indians, viz. that Budda a prince of this opinion, brought forth a virgin out of his side; and amongst the Mahumetans there

is a constant opinion, that many, whom in their tongues they call Nefesohli, are born by a certain occult manner of Divine dispensation without carnall copulation, whose life is therefore wonderfull and impassible and as it were Angelical and all together supernaturall; but these triffles we leave; only the King Messiah, the word of the father, made flesh, Christ Jesus hath revealed this secret, and will further manifest it at a certain fulness of time: therefore a mind very like to himself (as Lazarillus sang in Crater of Hermes.)

God gave man reason that like dieties He might bring forth gods with capacity. O happy he that knows his worth, and how He equall is unto the gods above! They represse dangers, make diseases flie, They give presages, and from misery Deliver men, reward the good, and ill Chastise, and so the will of God fulfill; These are Disciples, and the sons of God Most High

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Who are not born of the will of flesh, or of man, or of a menstruous woman, but of God: but it is an universall generation in which the Son is like the Father in all manner of similitude, and in the which, that which is begot is the same in specie with the begetter; and this is the power of the word formed by the mind, and received into a subject rightly disposed, as seed into the matrix for the generation; but I say disposed & rightly received; because that all are not partakers of the word after the same manner, but others otherwise; and these are the most hidden secrets of nature which ought not to be further published.

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XXXVII. OF MANS SOUL AND THROUGH WHAT MEANS IT IS JOYNED TO THE BODY

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The soul of man is a certain divine Light, created after the image of the word, the cause of causes and first example, and the substance of God, figured by a seal whose Character is the eternall Word; also the soul of man is a certain divine substance, individuall and wholly present in every part of the body, so produced by an incorporeall Author, that it dependeth by the power of the Agent only, not by the bosome of the matter: The soul is a substantiall number, uniform, conversive unto it self, and rationall, very far excelling all bodies and materiall things; the partition of which is not according to the matter, nor proceeding from inferiour and grosser things, but from the efficient cause: For it is not a quantitative number, but removed from all corporeall Laws, whence it is not divided nor multiplyed by parts. Therefore the soul of man is a certain divine substance, flowing from a divine fountain, carrying along with it self number: not that divine one by the which the creator hath disposed all things, but a rational number by the which seeing it hath a proportion to all things, it can understand all things.

Therefore mans soul being such, according to the opinion of the Platonists, immediately proceeding from God, is joynod by competent means to this grosser body; whence first of all in its descent, it is involved in a Celestiall and aeriall body, which they call the celestiall vehicle of the soul, others the chariot of the soul: Through this middle thing, by the

command of God who is the center of the world, it is first infused into the middle point of the heart, which is the center of mans body, and from thence it is diffused through all the parts and members of his body, when it joyneth his chariot to the naturall heat, being a spirit generated from the heart by heat; by this it plungeth it self into the humours, by the which it inhereth in all the members, and to all these is made equally the nighest, although it be diffused through one to another; even as the heat of fire adhereth most nigh to the air and water, although it be transferred by the air to the water; thus it is manifest, how the immortal soul, by an immortall body, viz. an Etheriall vehicle, is included in a grosse and mortall body, but when by a disease or some mischief, these midle things are dissolved or fail, then the soul it self by these middle things recollecteth it self, and floweth back into the heart which was the first receptacle of the soul: but the spirit of the heart failing, and heat being extinct, it leaveth him, and man dieth, and the soul flieth away with this Celestial vehicle, and the Genius his keeper and the Demon follow it being gone forth, and carry it to the Judge, where sentence being pronounced, God quietly leadeth forth the good souls to glory: the evill the fierce devill draggeth to punishment.

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XXXVIII. WHAT DIVINE GIFTS MAN RECEIVETH FROM ABOVE, FROM THE SEVERALL ORDERS OF THE INTELLIGENCES AND THE HEAVENS

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By the seven Planets as it were by instruments, all powers are diffused into man from the Supream fountain of good: by Saturn a sublime contemplation & profound understanding, solidity of judgement, firm speculation, stability and an immoveable resolution: by Jupiter, an unshaken prudence, temperance, benignity, piety, modesty, Justice, Faith, Grace, Religion, equity, clemency, royalty; by Mars, truth; not to be terrified, constant courage and fortitude, a fervent desire of animosity, the power of acting and the practice, and an inconvertible vehemency of the mind.

By the Sun, nobility of mind, perspicuity of imagination, the nature of knowledge and opinion, maturity, counsell, zeal, light of justice, reason and judgement distinguishing right from wrong, purging light from the darkness of ignorance, the glory of truth found out, and charity the Queen of all vertues: by Venus, a fervent love, most sweet hope, the motion of desire, order, concupiscence, beauty, sweetness, desire of encreasing and propagation of it self; by Mercury a piercing faith and belief, clear reasoning, the vigour of interpreting and pronouncing, gravity of speech, acuteness of wit, discourse of reason, and the swift motions of the senses: by the Moon a peace making consonancy, fecundity, the power of generation and of growing greater, of increasing and decreasing, and a moderate temper-

ance, and faith which being conversant in manifest and occult things yeeldeth direction to all; also motion to the tilling of the earth for the manner of life and giving growth to it-self and others; but these influences are principally drawn from those seven intelligences, who stand before the face of God, who dispose the soul the seat of these vertues: but the planets dispose the body only, giving a tractable complexion proportioned and tempered for every good thing, and they are as it were the instruments of the Intelligences; but God as the primary cause doth yeeld both the influence & increase to all.

They therefore who have sought out the vertues and divers dispositions of the soul, do judge, that they obtain diverse natures, by reason of the diversity of means, by the which they have a passage to us, and that these souls are not joyned with the bodies themselves unless they be proportioned by these Stars; So in a body brought to a temperament by Jupiter, they think that the soul infused is temperated by the power and intelligence of Jupiter, and so of the rest According to which disposition if the soul work well in this body, when its purged and expiated, it returneth to that divine power and Mansion from whence it descended.

Furthermore, from the Angelicall orders man is strengthened with wonderfull vertues, viz. from the angels, that he may be a messenger of the divine will and an interpreter of the mind of God; from the Archangels, that he may rule over all beasts of the field, fish of the sea, and fowls of the air, over the which command is given him; from the Principalities, that all things may be subdued to him, he comprehending the powers of all, and drawing all powers to himself by a certain force most secret and supercelestiall; From the Vertues, it receiveth power, by the which it constantly

fighting is strengthened against the enemies of truth, for the reward of which we run a race in this life; from the powers against the enemies of this earthly Tabernacle: from the Dominations, it hath help by the which we can subject any domestick enemy we carry along with us, and can obtain our desired end.

From the Thrones, we are knit together, and being collected into our selves, we fix our memory on those eternall visions: From the Cherubins, is light of mind, power of wisdom, very high phantasies and figures, by the which we are able to contemplate even the divine things; From the Seraphins, that by the perfect flame of love we may at length inhere in them: These are the degrees, these the ladders, by the which men easily ascend to all kinds of powers by a certain naturall connexion and chariot, according to the diverse disposition of body and mind, and by the favour of the Stars, in the disposing of the body, and of the Intelligences ruling them, the nature of which the soul in its descense putteth on, even as light the colour of the glasse, through which it passeth; the supream power of the Creator favouring, from whom is all good, and without which no good nor perfect thing can be obtained; Therefore all those do labour in vain, who trusting only on the course of nature, and the power and favour of inferiour things, do think to attain to divine things; and those who faining to have a foot in the heavens, do endeavour to receive those things from the favour of the heavens, which ought to be received from God alone; for these inferiors, I mean animals, Herbs, stones, metals, their power subservient to the heaven; but the heaven from the Intelligences; but these from God, in whom all things pre-exist in the greatest power; as in man the little world there is not a member which hath not correspondence

with some element, plant, intelligence, and with some measure and numeration in the Archetype: as we have shewen before.

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XXXIX. HOW THE SUPERIOR INFLUENCES, SEING THEY ARE GOOD BY NATURE, ARE DEPRAVED IN THESE INFERIOR THING, AND ARE MADE CAUSES OF EVIL

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Seeing every power and vertue is from above, from God, from the Intelligences and Stars, who can neither erre nor do evill, it is necessary, that all evill, and whatsoever is found disagreeing and dissonant in these inferiour things, do proceed, not from the malice of the Influence, but from the evill disposition of the receiver; thus Chysippus rightly sang,

They do like fooles accuse the Gods falsly, Make them the cause of all their misery, When as their folly hurts themselves---

Hence Jupiter calling to minde the case of Aegisthus slain by Orestes, by Homer in the counsel of the Gods, saith,

Us Gods do men accuse (what vice is this?) To be the cause, fountain of what's amiss, When they themselves by their own wickedness Run into danger-----

When therefore the perversity of the subject receiveth the Influences of the perverse, or its debility cannot endure the efficacy of the superiors, then by the Influence of the heavens thus received into a matter full of discords, doth result something dissonant, deformed and evill; yet the celestiall powers alwaies remain good, which while they exist in themselves,

and from the giver of light have their Influence by the holy Intelligences and the heavens, even till they shall come to the Moon, their Influence is good, as it were in the first degree; but then when it is received in a viler subject, it also is vilified; then also in respect of the different nature of the recipient it is received after diverse manners, and by the qualities disagreeing in the same subject amongst themselves, it also is varied and patiently suffreth in the subject; whence from all comprehended in the subject, at length some other thing doth result than the Superiors send down; therefore the hurtfull quality in these Inferiors, is far different from the influx of the heavens; and therefore as the distemper of the bleareyed, is not to be imputed to the light, nor burnings to the fire, nor wounds to the sword, nor fetters and Prisons to the Judge, but to the evill disposed and offenders; so neither is the fault of wicked ones to be cast on the celestial Influences: Therefore we being well disposed, the celestial influences cooperate all things for good; but being evill disposed, and having for our sins, that divine good, which was in us, departed from us, all things work for evill: therefore the cause of all our evills is sinne, which is the disorder and distemper of our soul; from the which then, thus evilly governing, or falling down or declining from that which the celestial influences require, all things rebel, and are distempered for our destruction: then in mans body, otherwise most temperate and composed with most sweet Harmony, the distemper of the Elements beginneth, evill humors arise: and even the good being disordered and severed from one another, by a certain vicissitude both vex and torment the body: then is a most vehement dissonance perceived, either by superfluity or diminution, or some intrinsecal accident, or by superfluous meat, whence superfluous humors are generated,

and by the same cause infirmities follow; yea the animal spirits, the bridle being broken, do fall to contention.

Then the celestial influences, otherwise of themselves good, are made hurtfull to us, even as the light of the sun to eyes ill disposed: Then Saturn darteth down anguish, tediousnes, melancholy, madnes, sadnes, obstinacy, rigidnes, blasphemy, desperation, lying, Apparitions, affrightments, walkings of the dead, stirrings of Divels: Jupiter then sendeth down covetousnes, evil occasions to get wealth, and tyranny: Mars, furious wrath, prophane arrogancy, violent boldness, fierce stubbornnes: but the Sun imperious pride, and insatiable ambition: Venus, the deceits of concupiscence, lascivious loves and filthy lusts: Mercury deceits, cousenages, lyes, subtile desires of evill, propensity to sin; The Moon the inconstant progress of all things, and whatsoever is contrary to mans nature: and by this means man himself by reason of his unlikeness with the heavenly things receiveth hurt, whence he ought to reap benefit: by reason of the same dissonancy with the heavenly things (as Proclus saith) men also are subjected even to wicked spirits who as the officers of God do discharge themselves in punishing them: Then do they suffer grievances by evill spirits, even untill they are again expiated, by due purgations, and man returneth to a divine nature: therefore an excellent Magitian can prohibite many mischifes about to fall on him from the disposition of the Stars, when he foreknoweth their nature by preventing, taking heed, and defending, least they should meet him, and least an ill disposed subject, as we have said, should receive hurt whence it ought to reap benefit.

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XL. THAT ON EVERY MAN A DIVINE CHARACTER IS IMPRINTED, BY THE VERTUE OF WHICH MAN CAN ATTAIN THE WORKING OF MIRACLES

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By no small experience it is found that a certain power of ruling and predominating is implanted in man by nature; for (Pliny testifieth) that an Elephant meeting a man wandring in a desart, is reported to shew himself gentle and courteous, and to shew the way to him: and the same creature also is said, before he seeth man, to tremble, to stand still, to look about, to quake at the steps of man, for fear of treachery: in like manner the Tiger, the most fierce of all beasts, at the sight of man doth remove her yong ones; and more of this kinde we read in divers authors, who have writ great volumes of creatures; but from whence do these animals know, that man is to be feared, whom they never saw: and if they have seen and known, whence do they fear him, seeing they do excell him in greatnes, force and swiftnes? what is this nature of man, striking this terror on wild beasts? all the Historiographers of animals do finde out and grant this, but have left to others to teach and prove it.

Concerning this therefore Apollonius Tyaneus (as we read in Philostratus) seeing a child leading a huge Elephant, answerind Damus asking him, whence came that obedience of so huge a Creature to the little child: That it was from a certain active terror, implanted in man by his creator, which

inferiour creatures and all animals perceiving do fear and reverence man, which is as it were a terrifying Character, and a seal of God imprinted on man, by the which every thing is subject to him, and acknowledges him superior, whither it be servant or animal. For otherwise neither could a child rule his herd and Elephants, neither could a King terrify his people, nor the Judge the guilty.

Therefore this Character is imprinted on man from the divine Idea which the Cabalists of the Hebrew call Pahad ãäô and the left hand, or sword, of God: furthermore man hath not only a seal by which he is feared, but also by the which he is beloved, the Idea of which in the divine numerations is called Hesed ãñä which signifieth Clemency, & the right hand and Scepter of God: from these divine numerations, by the intelligences and Stars, Seals and Characters are imprinted on us to every one according to his capacity and purity: which signes the first man created, without doubt did possess in all integrity and fulness, when all creatures being attracted by secret gentlenes, and subjected by terror, came to him as to their lord, that he might give them names: but after the sin of prevarication he fell from that dignity with all his posterity; yet that Character is not all together extinct in us.

But by how much every one is laden with sin, by so much he is farther off from these divine Characters and receiveth less of them; and whence he ought to receive frendship and reverence, he falleth into the slavery and terror of others, both of animals and also men and devils: which Cain perceiving feared, saying to God, every one who findeth me, will kill me; for he feared beasts and devils, not only men, who were very few; but in the old times, many men who lived innocently, a very good life, as yet did en-

joy that obedience and power, as Sampson, David and Daniel over the Lions, Elisha over the Bear, Paul over the Viper; and many Anchorites lived in the deserts, in Caves and Dens of wild beasts, not fearing, nor receiving any hurt; for as by sin that divine Character is obscured, so sin being purged and expiated, it again more and more shineth forth.

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XLI. WHAT CONCERNING MAN AFTER DEATH, DIVERSE OPINIONS

✦

In generall it is appointed for all men once to dye; death is fatall to all; but one is naturall, another violent, another voluntarily received, another inflicted by humane lawes for offences, or by God for sin, that they seem not to have rendred a due to nature, but a punishment for sins; which (as the Hebrew Masters saith) God remitteth to none; Whence the Assembly delivered to Ezechiah, that after the house of the Sanctuary was pulled down, although there remained not any order of judiciary execution, yet there should be a four-fold kind of punishment by the which they might he condemned, that no man guilty of death should escape without retaliation; for he which had deserved to he stoned to death, was, God dispensing, either cast down headlong from the house, or trodden in peeces by wild beasts, or overwhelmed by ruine or fall; but he which had deserved to be burned, was either consumed by burnings, or finished he life either by venemous bitings, or stings of a serpent, or by poyson; but he which should dye by the sword, was killed either by the violence of the jurisdiction, or by the tumult of the people or faction, or by the treachery of thieves; he that ought to be hanged, was suffocated either in the waters, or extinguished by some other strangling punishment; and by the ground of this doctrine, that great Origen supposed the Gospel of Christ to be declared, He who useth the sword shall perrish by sword.

Moreover the Ethnick Philosophers pronounced that retaliation of this kinde is Adrastia, viz. an inevitable power of divine laws, by the which in

courses to come, is recompensed to every one according to the reason and merits of his former life; so as he who unjustly ruled in the former life, in the other life should relapse into a servile state; he which hath polluted his hands with blood, should be compelled to undergo retaliation; he that lived a brutish life, should be precipitated and revolved into a brutish body; of these things Plotinus writeth in his book of the proper Genius of every one; saying, whosoever have kept humane propriety, do again arise men: but whosoever have used sense only, do return brute animals: yet so, as those who use sense especially together with wrath, do arise wild beasts; but whosoever use sense by concupisence and pleasure, do return lecherous and gluttenous beasts: but if they shall live, not by sense together with them, so much as by the degeneration of sense, plants grow up again with them; for the vitals only, or chiefly, are living, & all their care was that they might be turned into plants.

But they which have lived being too much allured by musick, not being depraved in other things, are born again musical animals; and they which have raigned without reason, become Eagles, unles they have been tainted with any wickedness. But he which hath lived civilly and vertuously, returnes a man.

And Solomon himself in the Proverbs calls man sometimes a Lion, Tiger, Bear, a Boare. Sometimes a Hare, a hunting dog, a Cony; sometimes a Pismire, a Hedghog, a Serpent, a Spider; sometimes an Eagle, a Stork, a Cock, or any other bird, and many such as these.

But the Cabalists of the Hebrews do not admit that souls are turned into brutes: Yet they do not deny but that they that have wholly lost their rea-

son, shall in an other life be left to a brutish affection and imagination: they assert also that souls are revolved hither thrice, and no more; because this number seems sufficiently to suffice for the purgation of sins, according to that of Job, He hath delivered my soul that it should not proceed to death, but should live, and see the light.

Behold all these things doth God work three times through each, that he might reduce their souls from corruption, and illuminate them with the light of the living. But now let us see what the Ancients opinion is concerning the dead.

When man dies, his body returnes into the earth, from which it was taken: the spirit returnes to the heavens, from whence it descended, as saith the Preacher, The body returnes to the earth from whence it was, & the spirit returnes to God that gave it; which Lucretius hath expressed in these verses;

What came from earth to earth returnes again; What came from God, returnes from whence it came.

But Ovid expressed it better in these verses.

Four things of man there are; Spirit, Soul, Ghost, Flesh; These four fowre places keep and do posess. The earth covers flesh, the Ghost hovers o'er the grave. Orcus hath the soul, Stars do the spirit crave;

The flesh being forsaken, & the body being defunct of life, is called a dead Carkass; Which as say the divines of the Hebrews, is left in the power of the Demon Zazel, of whom it is said in the Scripture, Thou shalt eat dust all thy daies; and elswhere, The dust of the earth is his bread.

Now man was created of the dust of the earth, whence also that Demon is called the Lord of flesh, and blood, whilest the body is not expiated and sanctified with due solemnities.

Hence not without cause the Ancients ordained expiations of Carkasses, that that which was unclean might be sprinkled with holy water, perfumed with incense, be conjured with sacred orations, have lights set by, as long as it was above ground, and then at length be buried in a holy place.

Hence Elpenor in Homer, I beseech thee (saith he) Ulysses, be mindful of mee, and leave mee not unburied; lest being unburied I become an object of the Gods wrath.

But the spirit of a man, which is of a sacred nature, and divine offspring, because it is alwaies faultless, becomes uncapable of any punishment; But the soul if it hath done well, rejoyceth together with the spirit, and going forth with its Aerial Chariot, passeth freely to the quires of the Heroes, or reacheth heaven, where it enjoys all its senses, and powers, a perpetuall blessed felicity, a perfect knowledge of all things, as also the divine vision, and possession of the kingdom of heaven, and being made partaker of the divine power bestows freely divers gifts upon these inferiors, as if it were an immortal God. But if it hath done ill, the spirit judgeth it, and leaves it to the pleasure of the divel, and the sad soul wanders about Hell without a spirit, like an image, as Dido complaines in Virgil;

⁂

And now the great image of mee shall go Under the earth -----

Wherefore then this soul being voyde of an intelligible essence, and being left to the power of a furious phantasy, is ever subjected by the torment of corporeall qualities, knowing that it is by the just judgement of God, for ever deprived of the divine vision (to which it was created) for its sins: the absence of which divine vision, as the Scripture testifies, is the ground of all evils, and the most greivous punishment of all, which the Scripture calls the pouring down of the wrath of God. This image therefore of the soul enters into the ghost as an Aerial body, with which being covered doth sometimes advise friends, sometimes stir up enemies, as Dido threatens Aeneas in Virgil saying,

I'll hunt thee, and thee tortures I will give.

For when the soul is separated from the body, the perturbations of the memory and sense remain. The Platonists say, that the souls, especially of them that are slain, stir up enemies, mans indignation not so much doing of it, as the divine Nemesis and Demon foreseeing, and permitting of it.

So the spirit of Naboth (as the masters of the Hebrews interpret it) because in the end of its life it went forth with a desire of revenge, was made to execute revenge, the spirit of a lye, and went forth, God permitting it, a lying spirit in the mouth of all the prophets, untill it made Achab go up unto Ramoth-Gilead.

And Virgil himself together with the Pythagorians, and Platonists, to whom also our Austin assents, confesseth that separated souls retain the fresh memory of those things which they did in this life, and their will, whence he sings;

What care they Living had of horses brave And Arms, the same doth follow them to th' grave.

And Agazel in his book De Scientia Divina, and other Arabians, and Mahumatists which were Philosophers, think that the operations of the soul, being common to the conjoyned body, impresse upon the soul a Character of use and exercise, which it being separated will use, being strongly impressed to the like operations and passions which were not destroyed in life time.

And although the body and organ be corrupted, yet the operation will not cease, but like affections and dispositions will remain. And these souls the ancients call with a common name Manes, whereof those that were in this life innocent, and purifyed by morall vertues, were very happy; And of them as Virgil sings,

----- That did for their country die, With priests who in their lives vow'd chastity, And sacred poets, who pleas'd Phoebus best, Or by invented arts mans life assist, And others in their memories renowned, -----

Although they departed this life without the justification of faith, and grace, as many Divines think, yet their souls were carryed without any suffering into happy pleasant fields; and as saith Virgil,

They went to places and to pleasant greens, And pleasant seats the pleasant groves between.

Where they enjoy certain wonderfull pleasures, as also sensitive, intellectuall, and revealed knowledge; also perhaps they may be indoctrinated con-

cerning faith, and justification, as those spirits long since to whom Christ preached the Gospel in prison.

For as it is certain that none can be saved without the faith of Christ, so it is probable that this faith is preached to many Pagans and Saracens after this life, in those receptacles of souls unto salvation, and that they are kept in those receptacles, as in a common prison, untill the time comes when the great Judge shall examine our actions.

To which opinion Lactantius, Ireneus, Clemens, Tertullian, Austin, Ambrose, and many more Christian writers do assent. But those souls which are impure, incontinent, depart wicked, do not enjoy such happy dreams, but wander full of most hideous Phantasmes, and in worser places, enjoying no free knowledge but what is obtained by concession, or manifestation, and with a continuall fleshy desire are subjected by reason of their corporeall corruption to the sense of pain, and fear swords, and knives.

These without doubt Homer seemed to be sensible of, when in the eleventh book of his Odyssey he brings in the mother of Ulysses being dead, standing near to him offering sacrifice, but neither knowing him or speaking to him, whilst he with his sword drawn did keep off ghosts from the blood of the sacrifice.

But after that Tyresia the prophetess advising of her, she had tasted of the sacrifice, and had drunk the blood, she presently knew her son, and crying spake to him. But the soul of Tyresia the prophetesse, notwithstanding the drawn sword, even before she tasted the bloud, knew Ulysses, and spake to him, and shewed him the ghost of his mother standing near to him.

Whatsoever vices therefore souls have committed in the bodies unexpiated in this life, they are constrained, carrying the habits of them along with them, to purge themselves of them in hell, and to undergo punishment for them; which the Poet explains in these verses;

---------- When they die, Then --------When they die, Then doth not leave them all their misery. They having not repented of their crimes, Must now he punish'd for their mispent times.

For as the manners and habits of men are in this life, such affections for the most part follow the soul after death, which then calls to mind those things which it did formerly do in its life, and then intently thinks on them, for as much as then the divers offices of life cease, as those of nourishing, growing, generating, and various occupations of senses, and humane affairs, and comforts, and obstacles of a grosser body. Then are represented to the plantastick reason those species, which are so much the more turbulent and furious, by how much in such souls there lies hid an intellectuall spark more or lesse covered, or altogether extinct, into which are then by evil spirits conveyed species either most false, or terrible: whence now it is tormented in the concupiscile faculty, by the concupiscence of an imaginary good, or of those things which it did formerly affect in its life time, being deprived of the power of enjoying them, although it may seem to it self sometimes almost to obtain its delights, but to be driven from them by the evil spirits into bitter torments, as in the Poets, Tantalus from a banquet, Sardanapalus from embraces, Midas from gold, Sisyphus from power; and they called these souls hobgoblins, whereof if any taking care of houshold affairs lives and inhabits quietly in the house, it is called a houshold god, or familiar.

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But they are most cruelly tortured in the irascible faculty with the hatred of an imaginary evil, into the perturbations whereof, as also false suspitions, and most horrible Phantasmes they then fall, and there are represented to them sad representations; sometimes of the heaven falling upon their head, sometimes of being consumed by the violence of flames, sometimes of being drowned in a gulfe, sometimes of being swallowed up into the earth, sometimes of being changed into divers kinds of beasts, sometimes of being torn and devoured by ugly monsters, sometimes of being being carried abroad, through woods, seas, fire, air, and through fearfull infernall places, and sometimes of being taken, and tormented by devils.

All which we conceive happens to them after death no otherwise then in this life to those who are taken with a phrensie, and some other melancholy distemper, or to those who are affrighted with horrible things seen in dreams, and are thereby tormented, as if those things did really happen to them, which truely are not reall, but only species of them apprehended in imagination: even so do horrible representations of sins terrifie those souls after death as if they were in a dream, and the guilt of wickedness drives them headlong through divers places; which therefore Orpheus calls the people of dreams, saying, the gates of Pluto cannot be unlocked; within is a people of dreams; such wicked souls therefore enjoying no good places, when wandring in an Aeriall body, they represent any form to our sight, are called hags, and goblins, inoffensive to them that are good, but hurtfull to the wicked, appearing one while in thinner bodies, another time in grosser, in the shape of divers animals, and monsters, whose conditions they had in their life time, as sings the Poet,

Then divers forms, and shapes of brutes appear; For he becomes a tyger, swine, and bear, A skalie dragon, and a lionesse, Or doth from fire a dreadfull noise expresse; He doth transmute himself to divers looks, To fire, wild beasts, and into running brooks.

For the impure soul of a man, who in this life contracted too great a habit to its body, doth by a certain inward affection of the elementall body frame another body to it self of the vapours of the elements, refreshing as it were from an easie matter as it were with a suck, that body which is continually vanishing; to which being moreover enslaved as to a prison, and sensible instrument by a certain divine Law, doth in it suffer cold, and heat, and whatsoever annoys the body, spirit, and sense, as stinks, howlings, wailings, gnashing of the teeth, stripes, tearings, and bonds, as Virgil sang;

----- And therefore for their crimes They must be punish'd, and for mispent times Must tortures feel; some in the winds are hung, Others to cleanse their spotted sins are flung Into vast gulfes, or purg'd in fire -----

And in Homer in his Necromancy Alcinous makes this relation to Ulysses,

Of Tytius the dear darling of the earth, We saw the body stretch'd nine furlongs forth And on each side of whom a vultur great Gnawing his bowel -----

These souls sometimes do inhabit not these kinds of bodies only, but by a too great affection of flesh and blood transmute themselves into other animals, and seize upon the bodies of creeping things, and brutes, entering into them, what kind soever they be of, possessing them like Demons.

Pythagoras is of the same opinion, and before him Trismegistus, asserting that wicked souls do oftentimes go into creeping things, and into brutes, neither do they as essentiall forms vivifie and inform those bodies, but as an inmate dwell there as in a prison, or stand neer them by a locall indistance as an internall mover to the thing moved; or being tyed to them are tormented, as Ixion to the wheel of serpents, Sysiphus to a stone; neither do they enter into brutes only, but sometimes into men, as we have spoken concerning the soul of Nabaoth which went forth a lying spirit in the mouth of the Prophets.

Hence some have asserted that the lives, or spirits of wicked men going into the bodies of some men, have disturbed them, and sometimes slew them. Which is more fortunately granted unto blessed souls that like good Angels they should dwell in us, and enlighten us, as we read of Elias, that he being taken from men his spirit fell upon Elisha: and elsewhere we read that God took of the spirit which was in Moses, and gave it to 70. men. Here lies a great secret, and not rashly to be revealed.

Sometimes also (which yet is very rare) souls are driven with such a madness that they do enter the bodies not only of the living, but also by a certain hellish power wander into dead Carkasses, and being as it were revived commit horrid wickednesses, as we read in Saxo Grammaticus, that Asuitas and Asmundus, two certain men vowed one to the other, that he that should live longest should be buried with him that was first dead: at length Asuitus being first dead, is buried in a great vault with his dog, and horse, with whom also Asmundus by reason of his oath of friendship, suffered himself to be buried alive, (meat which he should for a long time eat, being brought to him); in processe of time Ericus King of Suecia, passing

by that place with an army, breaking up the tomb of Asuitus (supposing that there was treasure) the vault being opened, brought forth Asmundus: whom, when he saw having a hideous look, being smeared over with filthy corrupt blood which flowed from a green wound (for Asuitus being revived, in the nights, took off with often struggling his right ear), he commanded him to tell him the cause of that wound: which he declares in these verses;

Why doth my visage wan you thus amaze? Since he that lives amongst the dead, the grace Of beauty needs must lose; I know not yet What daring Stygian feind of Asuit The spirit sent from hell, who there did eat A horse, and dog, and being with this meat Not as yet suffic'd, then set his claws on me, Pull'd off my cheek, mine ear, and hence you see My ugly, wounded, mangled, bloody face; This monstrous Wight returned not to his place Without receiv'd revenge; I presently His head cut off, and with a stake did I His body thorough run -----

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Pausanias tels a story not unlike to this, taken out of the interpreters of the Delphi; viz. that there was a certain infernall Demon, which they called Eurinomus, who would eat the flesh of dead men, and devour it so that the bones would scarce be left.

We read also in the Chronicles of the Cretensians, that the ghosts which they call Catechanæ were wont to return back into their bodies, and go to their wives, and lie with them; for the avoyding of which, and that they might annoy their wives no more, it was provided in the common lawes

that the heart of them that did arise should be thrust thorow with a nail, and their whole carcasse be burnt.

These without doubt are wonderfull things, and scarce credible, but that those lawes, and ancient Histories make them credible. Neither is it altogether strange in Christian Religion that many souls were restored to their bodies, before the universall resurrection.

Moreover we beleeve that many by the singular favour of God are together with their bodies received to glory, and that many went down alive to hell. And we have heard that oftentimes the bodies of the dead were by the devils taken from the graves, without doubt for no other use then to be imprisoned, and tomented in their hands.

And to these prisons and bonds of their bodies there are added also the possessions of most filthy and abominable places, where are Aetnean fires, gulfes of water, the shakings of thunder, and lightening, gapings of the Earth, and where the region is void of light, and receives not the rayes of the Sun, and knows not the light of the Stars, but is alwayes dark. Whither Ulysses is reported in Homer to come, when he sings,

Here people are that be Cymmerian nam'd, Drown'd in perpetuall darkness, it is fam'd, Whom rising, nor the setwthng Sun doth see, But with perpetuall night oppressed be.

Neither are those mere fables which many have recorded of the cave of Patricius, of the den of Vulcan of the Aetnean caves, and of the den of Nursia, many that have seen and known them testifying the same.

Also Saxo Grammaticus tells of greater things then these of the Pallace of Geruthus, and of the cave of Ugarthilocus: Also Pliny, Solinus, Pythias, Clearchus, of the wonderfull prodigies of the Northern sea, of which Tacitus also in his history of Drusus shewes that in the German sea there wandred souldiers by whom divers miraculous unheard of things were seen, viz. the force of whirlpools, unheard of kinds of birds, sea monsters like men and beasts; and in his book of Germany he tells that the Heldusians, and Axions, who had the face of men, but their other parts were equall to beasts, did dwell there.

Which without all doubt were the works of ghosts and divels. Of these also Claudianus long time since sang,

In th' extream bounds of France there is a place, Encompass'd by the sea, where in his race Fame saith Ulysses having tasted blood, A secret people did descry, where loud And mournfull plaints were heard of wandring spirits Which did the country people much affright.

Aristotle relates of the Aeolian Ilands neer Italy, that in Lipara was a certain tombe, to which no man could go safe by night, and that there were Cymbals and shrill voyces with certain absurd loud laughter; also tumults and empty sounds made, as the inhabitants did strongly aver; and that upon a time a certain yong man being drunk went thither, and about night fell asleep neer the cave of the tombe, and was after the third day found by them that sought him, and was taken up for dead; who being brought forth, the solemnities of the funerall being ready, suddainly arose up, and told in order, to the great admiration of all, many things which he had seen and suffered.

There is also in Norvegia a certain mountain most dreadfull to all, cirrounded by the sea, which commonly is called Hethelbergius, representing Hell, whence there are heard great bewailings, howlings, and scritchings a mile round about, and over which great vulters and most black Crows fly, making most horrible noyses, which forbid any to come neer it: Moreover from hence flow two fountaines whereof the one is most intense cold, the other most intense hot, far exceeding all other elements.

There is also in the same country toward the Southern corner thereof a Promontory called Nadhegrin, where the Demons of the place are seen by all, in an aeriall body.

There is also in Scotland the Mountain Dolorosus, from whence are heard dreadfull lamentations: and in Thuringia there is a mountain called Horrisonus, where dwelt Sylvani, and Satyrs, as fame and experience teacheth, and faithfull writers testifie. There are in divers Countries and Provinces such like miracles as these.

I will not relate here those things which I have seen with mine eyes, and felt with mine hands, least by the wonderfull admirablenes and strangeness of them I should by the incredulous be accounted a lyar.

Neither do I think it fit to pass by what many of our age think concerning the receptacles of souls, not much differing from these which we have now spoken of: of which Tertullian in his fourth book against the heresies of Marcion saith, it is apparent to every wise man, which hath ever heard of the Elysian fields that there is some locall determination, (which is called Abrahams bosome) for the receiving of the souls of his sons, and that that region is not celestial, yet higher then hell, where the souls of the just rest,

untill the consummation of things restore the resurrection of all things with fulnes of reward.

Also Peter the Apostle saith to Clemens a king him of these things, thou dost constrain mee O Clemens to publish something conceming things unutterable: Yet as far as I may, I will.

Christ, who from the beginning, & alwaies was, was alwaies through each generation, though secretly, present with the godly, with those especially by whom he was desired, and to whom he did most often appear.

But it was not time, that the bodies then being resolved, there should be a resurrection: but this rather seemed a remuneration from God, that he that was found just, should remain longer in a body: or that the Lord should translate him (as we see clearly related in the Scripture of some certain iust men).

After the like example God dealt with others, who pleased him well, and fullfilling his will were being translated to Paradise reserved for a kingdome. But of those who could not fullfill the rule of justice, but had some relique of wickedness in their flesh, the bodyes indeed are resolved, but souls are kept in good and pleasant regions, that in the resurrection of the dead, when they shall receive their bodies, being now purged by resolution, they may enjoy an eternall inheritance for those things which they have done well.

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Ireneus also in the end of his book which he wrot against the Heresies of the Valentinians, saith: Whereas the Lord went in the middle of the

shadow of death, where the souls of the dead were, and after rose again corporeally, and after resurrection was taken up, it is manifest that the souls of his disciples (for whom he worked these things) should go to some invisible place, appoynted by God, and there tarry untill the resurrection, afterwards receiving their bodyes, and rising again perfectly, i.e. corporeally, as the Lord arose, so shall they come into the presence of God; for no disciple is above his Master; But every one shall be perfect as his Master.

Therefore even as our Master did not presently fly and go away, but expected the time of his resurrection determined by the father, which is also manifested by Jonas, after three daies arising he is taken up; So also ought we to expect the time or our resurrection determined by God, foretold by the Prophets; and so rising again we shall be taken up, as many as the Lord shall account worthy of this honour; Lactantius Firmianus also agreeth to this, in that book of Divine institutions, whose title is of Divine reward; Saying, let no man think, that the souls after death are presently judged; for they are all detained in one common custody, untill the time cometh in which the great Judge shall examine deserts; then they whose righteousness shall be approved, shall receive the reward of immortality: but they whose sins and wickednes are detected, shall not rise again, but being destinated for certain punishment, shal be shut up with the wicked angels into the same darknes; of the same opinion are Austine, and Ambrose, who sayth in his Enchiridion, The time which is interposed betwixt the death of man and the last resurrection, containeth the soul in secret receptacles: as everyone is worthy of rest or sorrow, according to that which it obtained whilst it lived in the flesh; but Ambrose in his book concerning the benefits of death, saith; The writing of Esdras calleth the habitations of the

souls, store houses; which be meting with the complaints of man (because that the Just who have gone before, may seem, even to the day of Judgement viz. for a long time, to be wonderfully defrauded of their just recompense of reward) doth liken the day of judgement to a garland; for the day of reward is expected of all, that in the mean time both the conquered may be ashamed, and the conquerors may attain the palme of victory; therefore while the fulnes of time is expected, the souls expect their due recompense; punishment remaining for some, glory for others; and in the same place he calleth Hell a place which is not seen, which the souls go to being separated from the bodies; And in his second book of Cain and Abel, he saith, the soul is loosed from the body, and after the end of this life, is even as yet in suspence, being doubtfull of the judgement to come; To these assenteth that evangelical saying, concerning the last judgement, Christ saying in Matthew: Many shall say to mee in that day, Lord, lord, have we not prophesied in thy name, and in thy name cast out Devils?

And then I shall confess to them, that I never knew them; by which speech it seemeth to be clear, that even untill this day they were uncertain concerning their sentence, and by the confidence of miracles which they had performed in the name of Jesus, whilst they lived, to have bin in some hope of salvation; Therefore because the judgement of souls is deferred untill the last day, many Theologians think that satisfactory intercessions may help not only the Justified, but also the damned, before the appoynted day of iudgment. So Trajan the Emperor was delivered from Hell by Saint Gregory, and Justified to salvation, though some think that he was not freed from the guilt of punishment, but the Justice of punish-

ment was prorogued untill the day of iudgment; But Thomas Aquinas saith it seemeth more probable, that by the intercessions of S.

Gregory, Trajan lived again, and obtained a gracious power by the which he was freed from the punishment and guilt of sin; and there are some Theologians who think, that by the Dirges for the dead neither the punishment nor the guilt is taken away or detracted, but that only some ease and asswagement of the pains is procured; and this by the similitude of a sweating porter, who by the sprinkling of some water seemeth to be eased of the weight of his burthen, or helped to carry it more easily, although nothing of the burthen be taken off: Yet the common opinion of Theologians denyeth that prayers or funerall Diriges do cause any favour for the guilty within the gates of Pluto: but seeing all these things are of an incomprehensible obscurity, many have vainly whet their wits on them: Therefore we holding to the opinion of Austine, as he saith in the tenth book on Genesis, do affirm, That it is better to doubt concerning occult things, then to contend about uncertain things; for I doubt not but that that rich man is to be understood in the flames of pains, and that poor man in the refreshment of joyes; but how that flame of hell, that bosom of Abraham, that tongue of the rich man, that torment of thirst, that drop of cooling, are to be understood, it is hardly found out by the modest searcher, but by the contentious never; but these things being for this present omitted, we hasten to further matters and will dispute concerning the restitution of souls.

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XLII. BY WHAT WAYES THE MAGICIANS AND NECROMANCERS DO THINK THEY CAN CALL FORTH THE SOULS OF THE DEAD

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By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due buriall: or have left their bodies by violent death, and as yet wander about their carkasses in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the which in times past they were joyned to their bodi, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificiall lights being also used, songs, sounds and such like, which do move the imaginative and spirituall Harmony of the soul; also sacred invocations, and such like, which belong to Religion, ought not to be neglected, by reason of the portion of the rationall soul, which is above nature: So the witch is said to have called up Samuel, and the Thessalian prophetesse in Lucan, to have caused a carcasse to stand upright: Hence we read in Poets, and those who relate these things, that the souls of the dead cannot be called up without blood and a carkasse: but their shadowes to be easily allured by the fumigations of these things; eggs being also used, and milk, honey, oil, wine, water, flowre, as it were yeelding a fit medicine for the souls to reassume their bodies, as you may see in Homer, where Circe at large instructeth Ulysses; yet they think, that these things can be done in those places only where these kinds of souls are

known to be most conversant, either by reason of some affinity, as their dead body alluring them, or by reason of some affection imprinted in their life, drawing the soul itself to certain places, or by reason of some hellish nature of the place; and therefore fit for the punishing or purging of souls: places of this kind are best known by the meeting of nocturnall visions and incursions, and such like Phantasmes; Some are sufficiently known by themselves, as buriall places and places of execution, and where publike slaughters have lately been made, or where the carkasses of the slain, not as yet expiated, nor rightly buried, were some few yeers since put into the ground; for expiation and exorcisation of any place, and also the holy right of buriall being duely perfomeed to the bodies, oftentimes prohibiteth the souls themselves to come up, and driveth them farther off the places of judgement; Hence Necromancy hath its name, because it worketh on the bodies of the dead, and giveth answers by the ghosts and apparitions of the dead, and subterrany spirits, alluring them into the carkasses of the dead, by certain hellish charms, and infernall invocations, and by deadly sacrifices, and wicked oblations; such we read in Lucan of Erichthone the witch, who called up the dead, who foretold to Sextus Pompey all the events of the Pharsalian War: There were also in Phigalia a city of Arcadia, certain magicians, priests most skilful in sacred rites, & raisers up of the souls of the dead: and the holy scriptures testifie, that a certain woman, a witch called up Samuels soul: even so truely the souls of the saints do love their bodies, and hear more readily there, where the pledges of their reliques are preserved: but there are two kinds of Necromancy, the one called Necromancy, raising the carkasses, which is not done without blood.

The other Sciomancy, in which the calling up of the shadow only sufficeth: to conclude, it worketh all its experiments by the carkases of the slain, and their bones and members, and what is from them, because there is in these things a spirituall power friendly to them.

Therefore they easily allure the flowing down of wicked spirits, being by reason of the similitude and propriety very familiar: by whom the Necromancer strengthened by their help can do very much in humane and terrestriall things, and kindle unlawfull lusts, cause dreams, diseases, hatred and such like passions, to the which also they can confer the powers of these souls, which as yet being involved in a moist and turbid spirit, and wandering about their cast bodies, can do the same things that the wicked spirits commit; seeing therefore they experimentally find, that the wicked and impure souls violently plucked from their bodies, and of men not expiated, and wanting buriall, do stay about their carcases, and are drawn to them by affinity, the witches easily abuse them for the effecting of their witchcrafts, alluring these unhappy souls by the apposition of their body or by the taking of some part thereof, and compelling them by their devillish charmes, by entreating them by the deformed carkases dispersed through the wide fields, and the wandering shadowes of those that want burials, and by the ghosts sent back from Acheron, and the guests of hell, whom untimely death hath precipitated into Hell; and by the horrible desires of the damned, and proud devils revengers of wickedeesses.

But he which would restore the souls truely to their bodies, must first know what is the proper nature of the soul from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the

body, by what harmony it shall be compacted with it; what affinity it hath with God, with the intelligences, with the heavens, elements, and all other things whose image and resemblance it holdeth. To conclude, by what influences the body may be knit together again for the raising of the dead, requireth all these things which belong not to men but to God only, and to whom he will communicate them, as to Elishai who raised up the son of the Shunamite; so also Alcestis is reported to have been raised by Hercules, and to have lived long after; and Apollonius Tyanensis restored a dead maid to life.

And here is to be noted that sometimes it happeneth to men, that their vivifying spirit is retracted in them, and they appear as dead and without sense, when as yet the intellectuall nature remaineth united to the body, and it hath the same form, and remaineth the same body, although the power of vivifying extendeth not it self into it actually, but remaineth retracted in the union with the intellectual nature; yet it ceaseth not to be; and although that man may truly be said to be dead, inasmuch as death is a want of a vivifying spirit, yet is it not truly separated; and that body can be wakened again and live; and thus many miracles appear in these; and of this kind many have been seen amongst the Gentiles and Jewes in former ages, in the number of which is that which Plato reciteth in his tenth book de Republ., viz. that one Phereus of Pamphilia lay ten dayes amongst the slain in battle, and after that he had been taken away and laid to the fire two dayes, he revived and told many wonderfull things which he had seen in the time of his death; and concerning these things we have spoken partly in the first book, and shall yet speak further anon where we shall

speak of Oracles, which come forth in a Rapture, Extasie, and in the Agony of dying men.

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XLIII. OF THE POWER OF MANS SOUL, IN THE MIND, REASON AND IMAGINATION

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Mans soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul.

Reason unless it be illuminated by the mind, is not free from errour: but the mind giveth not light to reason, unless God enlighten, viz. the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectuall, and can be understood: then when it is infused by the mind to the reason, it is made rationall, and cannot only be understood but also considered: then when it is infused by the reason into the phantasie of the soul, it is made not only cogitable, but also imaginable; yet it is not as yet corporeall; but when from hence it goeth into the Celestiall vehicle of the soul; it is first made corporeall, yet not manifestly sensible till it hath passed into the elementall body, either simple and Aerial, or compound, in the which the light is made manifestly visible to the eye; The Chaldean Philosophers considering this progresse of light, declare a certain wonderfull power of our mind: viz. that it may come to passe, that our mind being firmly fixed on God, may be filled with the divine power; and being so replenished with light, its beams being diffused through all the media, even to this grosse, dark, heavy, mortall body, it may endow it with abundance of light, and make it like the Stars, and equally shining, and also by the plenty of its beams and lightness lift it on

high, as straw lifted up by the flame of fire, and can presently carry the body as a spirit into remote parts.

So we read of Philip in the Acts of the Apostles, who baptizing the Eunuch in India, was presently found, in Azotus.

The like we read of Habacuc in Daniel: so others going through the doors being shut, escaped both their keepers and imprisonment; as we read of Peter the Apostle and of Peter the Exorcist: He may the less wonder at this, who hath seen those famous melancholick men, who walk in their sleepes and passe through places even unpassible, and ascend even unaccessible places, and exercise the works of those that are awake, which they themselves being awake could not do; of the which things there is no other reason in nature, then a strong and exalted imagination: but this power is in every man, & it is in the soul of man from the root of his Creation; but it is varied in diverse men, in strength and weakness, and is encreased and diminished according to his exercise and use, by the which it is drawn forth from power into act, which thing he that rightly knoweth, can ascend by his knowledge, even untill his imaginative faculty doth transcend and is joyned with the universall power, which Alchindus, Bacon, and Gulielmus Parisiensis do call the sense of nature; Virgil the Etheriall sense, and Plato the sense of the vehicle: and his imagination is made most strong, when that etherial and Celestiall power is poured out upon it, by whose brightness it is comforted, untill it apprehend the species, notions and knowledge of true things, so that that which he thought in his mind, cometh to passe even as he thought, and it obtaineth so great power, that it can plunge, joyn and insinuate it self into the minds of men, and make them certain of his thoughts, and of his will and desire, even thorow large and

remote spaces, as if they perceived a present object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power, or intelligence and spirituall apprehension which is above him: and this is that necessary power, which everyone ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can ininuate itself unto whom it pleaseth, being neither hindered nor let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both uncorrupted and like it self; but now for example, that the souls abound with so plentifull Light of the Celestiall Stars, and hence, a very great abundance of light redoundeth into their bodies; so Moses face did shine, that the children of Israel could not behold him by reason of the brightness of his countenance; thus Socrates was transfigured, as we read, that in light he overcame the luciferous wheels of the Sun; So Zoroastes being transfigured, his body was taken up.

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So Eliah and Enoch ascended to heaven in a certain fiery chariot, so Paul was rapt up into the third heaven: So our bodies after the judgement of the world, shall be called Glorified, and in like manner be rapt up, and we may say by this means, shall shine as the Sun and Moon; which thing that

it is possible, and hath formerly been done, Avicebron the Moore, and Avicen the Arabian and Hippocrates of Cous, and all the school of the Chaldeans do acknowledge and confirm: Moreover it is reported in Histories, that Alexander the great being circumvented and in great danger in India, did so burn in mind, that he seemed to the Barbarians to cast forth light; the father of Theodoricus also is reported to have cast forth sparks of fire tilmugh his whole body; the same thing a wise man also delivered concerning himself, so that sparkling flames did break forth here and there even with a noise; neither is this power of the soul found in men only, but sometimes even in beasts, as in the horse of Tiberius, who seemed to send forth flames out of his mouth.

But the mind is above fate in providence, therefore is not affected either with the influences of the heavenly bodies, or the qualities of naturall things; Religion therefore can only cure it; but the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of naturall and corporeall things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the originall of the senses; the soul it self doth manifest in this body its sensitive powers and perceiveth corporeall things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. In this sensitiveness two most principal powers predominate; viz. one which is called the Phantasy, or imaginative or cogitative faculty, of whose power we have already spoken, where we have handled the passions of the soul: the other which is called

the sense of nature, of the which also we have spoken, where we made mention of witchcraft.

Man therefore by the nature of his body is under fate; the soul of man, by the sensitiveness moveth nature in Fate; but by the mind is above fate, in the order of providence; yet reason is free at its own choice; therefore the soul by reason ascendeth into the mind, where it is replenished with divine light; sometimes it descendeth into sensitiveness and is affected by the influences of the heavenly bodies, and qualities of naturall things, and is distracted by the passions and the encountring of sensible objects: sometimes the soul revolveth it selfe wholly into reason, searching out other things either by discourse, or by contemplating it self: for it is possible, that that part of the reason, which the Peripateticks call the possible Intellect, may be brought to this, that it may freely discourse and operate without conversion to his Phantasmes: for so great is the command of this reason, that as often as any thing incurreth either into the mind, or into the sensitiveness, or into nature, or into the body, it cannot passe into the soul, unless reason apply it self to it; by this means the soul perceiveth it self neither to see, nor hear, nor feel, nor that it suffereth any things by the externall senses, untill cogitative reason first apprehend it; but it appiehendeth it when it is at leisure, not when it earnestly gapeth after another thing, as we manifestly see by these who heed not those that they meet, when they more seriously think on something else.

Know therefore that neither the superiour influences, nor naturall affections, nor sensations, nor passions either of the mind or body, nor any sensible thing whatsoever, can work or penetrate into the soul unless by the Judgement of reason it self. Therefore by its act, not by any extrinsecall vi-

olence, can the soul be either affected or disturbed, which thing even innumerable Martyrs have proved by their Martyrdom: So Anasarchus a Philosopher of Abdera, who, by the command of Nicocreontes a tyrant of Cyprus, being cast into a concave stone neglecting the pains of his body, while he was pounded with iron pestils, is reported to have said: pound, pound the shell of Anasarchus, thou nothing hurteth Anasarchus himself: The tyrant commanded his tongue to be cut off, but he with his own teeth did bite it off, and did spit it in the face of the Tyrant.

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XLIV. OF THE DEGREES OF SOULS, AND THEIR DESTRUCTION, OR IMMORTALITY

✦

The minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long-lived in its etherial vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitiveness of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because (as Hermes saith) God would propound it as it were a prize and reward of the souls, which they that shall neglect, being without minde, spotted with corporeall senses, and made like to irrational creatures, are allotted to the same destruction with them, as Ecclesiastes saith: there is the same destruction of man and beasts, and the condition of both is equall; as man dieth, so also they dye, yea they have all one breath, so that man hath no preheminence over a beast; thus far he.

Hence many Theologians think, that the souls of men of this kinde have no immortality after they have left their body, but an hope of the resurrection only, when all men shall be restored.

Austin relateth that this was the heresie of the Arabians, who affirmed that the souls perished together with their bodies; and in the day of judgement did arise again with them; whosoever therefore being upheld by the divine grace have obtained a mind, these according to the proportion of their works become immortal (as Hermes saith) having comprehended all things by their understanding, which are in the earth, and in the sea, and in the Heavens, and if there be any thing besides these above heaven, so that they behold even goodness it self: but they who have lived a middle life, though they have not obtained the divine intelligence, but a certain rationall intelligence of it; these mens souls, when they shall depart from their bodies, are bound over to certain secret receptacles, where they are affected with sensifive powers, and are exercised in a certain kind of act; and by imagination, and the irascible & concupiscible vertues, do either extreamly rejoyce, or greivously lament.

Of which opinion Saint Austin also was, in his book which he wrote of the spirit and soul; The wise men of the Indians, Persians, AEgyptians & Chaldeans have delivered, that this soul superviveth much longer then its body, yet that it is not made altogether immortal, unless by Transmigration.

But our Theologians do philosophize far otherwise concerning these things, that although there be the same common originall and beginning of all souls, yet they are distinguished by the creator with divers degrees,

not only accidentall, but also intrinsecall, founded in their very essence, by the which one soul differeth from another, by that which is proper to it self; which opinion John Scotus also holdeth, and the Parisian Theologians have so decreed in their articles; Hence the wise man saith, I was an ingenuous child, and obtaihed a good soul, viz. a better then many others; and according to this inequality of souls, every one is capable in their degree, of their charge; which gift is freely given by God, as we read in the Gospel, that he gave to one five Talents, to another two, to another one, to every one according to his vertue; and the Apostle saith, he hath given some to be Apostles, some Prophets, some Evangelists and Doctors, for the consummation of the Saints in the work of the Ministry, for the building up of the body of Christ; for there are (saith Origen) certain invisible perfections, to the which are committed those things which are dispensed here upon earth, in which there is no small difference, as also is required in the men; wherefore some one attaineth the highest degree of wisdome and dignity; another little differeth from beasts, & feeding beasts is made half a beast; another aboundeth in vertues and in wealth; another hath even little or nothing, & oftentimes that little which he hath is taken away from him, & given to him that hath; and this is the divine justice in the distribution of gifts, that they may correspond to the vertues of every receiver, to whom also rewards are given according to their works: that what proportion there is, of gifts to gifts, and of deserts to deserts, there may be the same proportion of rewards to rewards; to conclude, we must know this, that every noble soul hath a fourfold operation; First divine, by the Image of the divine propriety; the second intellectual, by formality of Participation with the intelligences; the third rational, by the perfection of its proper essential essence; the fourth animal or natural, by communion

with the body and these Inferior things; So that there is no work in this whole world so admirable, so excellent, so wonderfull, which the soul of man, being associated to his Image of divinity, which the Magitians call a soul, standing and not falling, cannot accomplish by its own power without any externall help: Therefore the form of all Magical power is from the soul of man standing and not falling.

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XLV. OF SOOTHSAYING, AND PHRENSIE

✦

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

Of which sort of Demons the Ancients called Eurideae, and Pythonae, who, as the Ancients believed, were wont to enter into the bodies of men, and make use of the voyces, and tongues, for the prediction of things to come; of which Plutarch also made mention in his dialogue of the causes of defect of Oracles.

But Cicero following the Stoicks, affirms that the foreknowing of future things belongs only to the Gods; and Ptolomie the Astrologer saith, that they only that are inspired with a diety foretell particular things. To these Peter the Apostle consents, saying, Prophesying is not made according to the will of man, but holy men spake as they were moved by the holy ghost.

Now that the foretellings of things to come are properly the fallings down of the Gods. Isaiah affirms, saying, And tell unto us those things that are coming, and we will tell them, because ye are Gods; But these kinds of fallings down, or senses, come not into our souls when they are more at-

tently busied about any thing else; but they pass into them, when they are vacant.

Now there are three kinds of this vacancy, viz. phrensie, extasie, and dreams, of each of which in their order.

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XLVI. OF THE FIRST KIND OF PHRENSIE FROM THE MUSES

✦

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

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

Plato defines this by alienation, and binding; for he abstracts from those by which the corporeal senses are stirred up, and being estranged from an animal man, adheres to a diety from whom it receives those things which it cannot search into by its own power; for when the minde is free, and at liberty, the reines of the body being loosed, and going forth as out of a close prison, transcends the bonds of the members, and nothing hindring of it, being stirred up by its own instigations, and instigated by a divine spirit, comprehends all things, and foretells future things.

Now there are four kinds of divine phrensie proceeding from several dieties, viz. from the Muses, from Dionysius, from Apollo, and from Venus. The first phrensie therefore proceeding from the Muses, stirs up and tempers the mind, and makes it divine by drawing superior things to inferior things by things natural.

Now Muses are the souls of the celestial spheres, according to which there are found several degrees, by which there is an attraction of superior things to inferior.

The inferior of these resembling the sphear of the Moon, possesseth those things which are from vegetables, as plants, fruits of trees, roots, and those which are from harder matters, as Stones, Metals, their alligations, and suspensions. So it is said that the stone Selenites i.e.

Moon-Stone, and the stone of the Civet-cat cause divination; also Vervain, and the Hearb Theangelis cause soothsaying, as hath been above said.

The second degree resembling Mercury, possesseth those things which are from animals, and which are compounded of the mixtion of divers natural things together, as Cups, and Meats; upon this account the heart of a Mole, if anyone shall eat it whilest it is warm, and panting, conduceth, as it is said, to the foretelling of future events.

And Rabbi Moses in his commentaries upon Leviticus tells, that there is an animal called Jedua, having a humane shape, in the midle of whose navel comes forth a string, by which it is fastened to the ground like a gourd, and as far as the length of that string reacheth, it devours and consumes all that is green about it, and deceiving the sight, cannot be taken, unless that string he cut off by the stroke of a dart, which being cut off, it presently dies.

Now the bones of this animal being after a certain manner laid upon the mouth, presently he whose mouth they are laid on, is taken with a phrensie, and soothsaying. The third degree answers to the sphear of Venus; This possesseth subtile powders, vapours, and odours, and oyntments, and suffumigations, which are made of these of which we have spoke above.

The fourth degree belongs to the sphear of the Sun; this possesseth voyces, words, singings, and harmonical sounds, by the sweet consonancy whereof it drives forth of the minde any troublesomeness therein, and chears it up. Whence Hermes, Pythagoras, Plato, advise us to compose a discontented minde, and chear it up by singing and harmony.

So Timotheus is said to have with sounds stirred up King Alexander to a phrensie: so the Priest Calame (Aurelius Augustus being witness) was wont at his pleasure by a certain shrill harmony to call himself forth out of his body into a rapture, and extasie; of these also we have before spoken.

The fifth degree is answerable to Mars: this possesseth vehement imaginations, and affections of the minde, conceits also, and motions thereof, of all which before.

The sixth degree answers to Jupiter: this possesseth the discourses of reason, deliberations, consultations, and moral purgations: of these we have spoken in part above, and further we shall speak afterwards; It possesseth also admirations, and venerations, at the astonishment of which, the phantasie, and reason are sometimes so restrained, that they suddenly let pass all their own actions: whence then the minde it self being free, and exposed to a diety only, whether to any God, or Demon, doth receive supernal, and divine influences, viz. those concerning which it did deliberate before.

So we read that the Sybils, and the Priests of Pythia were wont to receive oracles in the caves of Jupiter, and Apollo. The seventh degree resembles Saturn: this possesseth the more secret intelligencies, and quiet contem-

plations of the minde. I call here, the contemplation, the free perspicacity of the minde, suspended with admiration upon the beholding of wisdom.

For that excogitation which is made by riddles, and images, is a certain kind of speculation, or discourse belonging to Jupiter, and not a contemplation. The eighth degree resembles the starry heaven; this observes the situation, motion, raies, and light of the celestial bodies: it possesseth also images, rings, and such like, which are made after the rule of celestials, as we have abeve spoken.

The ninth degree answers to the primum mobile, viz. the ninth sphear, as the very universe: this possesseth things more formal, as Numbers, Figures, Characters, and observes the occult influences of the intelligences of the heaven, and other mysteries, which because they bear the effigies of celestial dieties, and invocated spirits, easily allures them, and compelleth them being forced by a certain necessity of conformity to come to one, and detains them, that they shall not easily go back, of which we read in the Oracles in Porphyrie.

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

And in another place in the same book.

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

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

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XLVII. OF THE SECOND KINDE FROM DIONYSIUS

✦

Now the second phrensie proceeds from Dionysius: this doth by expiations exterior, and interior, and by conjurations, by mysteries, by solemnities, rites, temples, and observations divert the soul into the mind, the supream part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom, and oracles, not in signs, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So Bacchus did soothsay to the Beotians, and Epimenides to the people of Cous, and the Sybil Erithea to the Trojans.

Sometimes this phrensie happens through a clear vision, sometimes by an express voyce: So Socrates was governed by his Demon, whose counsel he did diligently obey, whose voyce he did often hear with his ears, to whom also the shape of a Demon did often appear.

Many prophesying spirits also were wont to shew themselves, and be associats with the souls of them that were purified; examples of which there are many in sacred Writ, as in Abraham, and his bond maid Hagar, in Jacob, Gideon, Elias, Tobias, Daniel, and many more. So Adam had familiarity with the Angel Raziel.

Shem the son of Noah with Jophiel; Abraham with Zadkiel: Isaac and Jacob with Peliel; Joseph, Joshua and Daniel with Gabriel; Moses with Metattron; Elias with Malhiel; Tobias the younger with Raphael; David

with Cerniel; Mannoah with Phadael; Cenez with Cerrel; Ezekiel with Hasmael; Esdras with Uriel; Solomon with Michael.

Sometimes the spirits by vertue of the souls enter into, and seize upon organical bodies, whether of brutes or men, and using the souls thereof as the basis, utter voyces through organical instruments, as is manifest in Baalams Ases, and in Saul, on whom the spirit of the Lord fell, and Prophecyed. Of these Apollo in his answers in Porphyry thus;

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

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XLVIII. OF THE THIRD KIND OF PHRENSIE FROM APOLLO

✦

Now the third kind of phrensie proceeds fom Apollo, viz. from the mind of the world. This doth by certain sacred mysteries, vows, sacrifices, adorations, invocations, & certain sacred arts, or certain secret confections, by which the spirits of their God did infuse vertue, make the soul rise above the mind, by joyning it with dieties, and Demons: so we read concerning the Ephod, which being applied, they did presently prophecie: so we read in the books of the Senats in the chapter of Eleazar, that Rabbi Israel made ceraain cakes, writ upon with certain divine and angelicall names, and so consecrated, which they that did eat with faith, hope, and charitie, did presently break forth with a spirit of prophecie.

We read in the same place that Rabbi Johena the son of Jochahad, did after that manner enlighten a certain rude countryman, called Eleazar, being altogether illiterate, that being compassed about with a sudden brightness, did unexpectedly preach such high mysteries of the Law to an assembly of wise men, that he did even astonish all that were neer him.

And it is reported of a certain man called Herviscus, an Aegyptian, that he was endowed with such a divine nature, that at the very sight of images that had any diety in them, he was forthwith stirred up with a kind of divine phrensie.

We read also in the scripture, that when Saul was amongst the Prophets, the spirit of the Lord came upon him, and he prophecied, and when he

went forth from the assembly of the Prophets, he ceased to prophesie; the same happened to those officers which Saul sent to catch David: who when they saw the company of the Prophets, and Samuel standing in the midst of them, received the spirit of the Lord on them, and prophesied also. So great is the abounding of divine light oftentimes in the prophets, taken with a divine phrensie, that it also seiseth on them that are neer them, and makes them have the same spirit of phrensie: It is not therefore incredible, that an ignorant man should presently be made wise, and again that a wise man become ignorant: for there is a certain art (known but to few) of informing, adorning, & illustrating a pure mind, so that it should presently be recovered out of the darkness of ignorance, and brought to the light of wisdom: and on the contrary, there is a way by certain hid secrets, to make them that have unclean, and unbelieving minds to become ignorant again, although for the present they are learned and wise.

Mans mind also, especially when it is simple, and pure, may (Apuleius being witness) by some sacred, and mysterious recreation, and appeasing, be so brought into a sleep, and astonied, that it may forget things present so utterly, as to be brought into its divine nature, and so be enlightned with the divine light, and inspired with a divine phrensie that it may foretell things to come, and withall receive the vertue of some wonderfull effects.

Whence Iamblicus saith, when the prophets are inspired with a diety, they fear nothing, for they go through wayes unpassable, and are carried into the fire without any hurt, and passe over rivers.

So we read of certain caves, as of Apollo, Trophonius, the three footed stools, dens, fountains, lakes, and such like, that were consecrated to the

gods after this manner, or made by that mysterie, that from thence the priests might draw the spirit of prophecying, as Iamblicus in Porphyrie: The Sybill (saith he) in Delphi was wont to receive God after two wayes: either by a subtill spirit, and fire, which did break forth somewhere out of the mouth of the cave, where she sitting in the entrance upon a brazen three footed stool dedicated to a diety, was divinely inspired, and did utter prophecyings; or a great fire flying out of the cave did cirround this prophetess, stirring her up, being filled with a diety, to prophesie, which inspiration also she received as she sate upon a consecrated seat, breaking forth prently into predictions.

Moreover there was a prophetess in Branchi which sate upon an extree, and either held a wand in her hand, given to her by some diety, or washed her feet, and sometimes the hem of her garment in the waters, or drew the vapour of fire from the waters. By all these she was filled with divine splendour, and did unfold many Oracles.

We also read that in the country of Thracia there was a certain passage consecrated to Bacchas, from whence predictions, and Oracles were wont to be given: the Priors of whose temples having drank wine abundantly did do strange things.

Amongst the Clarians also, where the temple of Clarius Apollo was, to whom it was given to utter divine things, they having drank much wine did strange things.

There was also a propheticall fountain of Father Achaia, constituted before the temple of Ceres, where they that did enquire of the event of the sick did let down a glass by degrees tied to a small cord, to the top of the

water, and certain supplications and fumes being made, the event of the thing did appear in the glass.

There was also not far from Epidaurus a City of Laconia a deep Fen, which was called the water of Juno, into which cakes of corn being cast, answers were given, fortunate, if the waters did quietly retain what was cast in; but unhappy, if they did as it were, scorning of them, cast them back.

The like they say do the caves of Aetna, into which money or sacrifices did shew the same presage of good or ill, by being retained, or rejected.

The like things reports Dion in his Romane History, in a place which they call the Nymphs: where Frankincense being cast into the flames, Oracles were received concerning all those things which he did desire to know, especially concerning death, and those things which belonged to marriages.

Wonderfull also is that which Aristotle relates of a certain fountain of the Paliscans of Sicilia, to which they that did take an oath did go, and whatsoever they did affirm upon oath writ it upon tables, which they cast into the fountain. If those things were true, the tables would swim; if false, sink; then fire coming suddenly forth burned him that was perjured into ashes.

There was also in the City Dodona an Oak, which assoon as any one entered in to receive an answer, did forthwith move, and make a sound; there was also a statue holding a wand, which did strike a bason, whereby the bason made answer by moderated strokes. Whence it is read in the Epistle of Austinus to Paulinus,

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

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XLIX. OF THE FOURTH KINDE OF PHRENSIE, FROM VENUS

✦

Now the fourth kind of Phrensie proceeds from Venus, and it doth by a fervent love convert, and transmute the mind to God, and makes it altogether like to God, as it were the proper image of God; whence Hermes saith, O Asclepius!

Man is a great miracle, an animal to be honoured and adored: for he passeth into the nature of God, whereby he becomes God: He knows the rise of Demons, and he knows himself to have his originall with them, despising the part of his humane nature in himself, having a sure confidence of the divinity of the other; The soul therefore being converted, and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of Divinity: therefore Orpheus describes love to be without eyes, because it is above the intellect.

Now then the soul being so converted into God by love, and sublimated above the intellectuall spear, doth beside that it hath by its integrity obtain'd the spirit of prophecie, sometimes work wonderfull things, and greater then the nature of the world can do, which works are called miracles.

For as the heaven by its image, light, and heat, doth those things, which the force of the fire cannot do by its naturall quality (which in Alchymie is most known by experience) so also doth God by the image and light of himself do those things, which the world cannot do by its innate vertue.

Now the image of God is man, at least such a man that by a phrensie from Venus is made like to God, and lives by the mind only, and receives God into himself. Yet the soul of man according to the Hebrew Doctors and Cabalists, is defined to be the light of God, and Created after the image of the word, the cause of causes, the first example, and the substance of God, figured by a seal whose Character is the eternall word.

Which Mercurius Trismegistus considering, saith, that such a man is more excellent then they that are in heaven, or at least equall to them.

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L. OF RAPTURE, AND EXTASIE, AND SOOTHSAYINGS, WHICH HAPPEN TO THEM WHICH ARE TAKEN WITH THE FALLING SICKNESS, OR WITH A SWOUNE, OR TO THEM IN AN AGONIE

✦

A rapture is an abstraction, and alienation, and an illustration of the soul proceeding from God, by which God doth again retract the soul, being falled from above to hell, from hell to heaven. The cause of this is in us a continuall contemplation of sublime things, which as far as it conjoyns with a most profound intention of the mind, the soul to incorporeal wisdom, doth so far recall it self with its vehement agitations from things sensible and the body, and (as Plato saith) in such a manner sometimes, that it even flieth out of the body, and seemeth as it were dissolved: even as Aurelius Austin reporteth concerning a Priest of Calamia; (or whom we have made mention before) he lay (saith he) most like unto a dead man, without breath; and when he was burnt with fire and wounded, he felt it not; so great therefore is the command of the soul: viz. when it hath obtained its own nature, and is not oppressed by the allurements of the senses, that by its own power it suddenly ascendeth, not only remaining in the body, but even sometimes loosed from its fetters, and flyeth forth of the body to the supercelestiall habitations, where now it being most nigh, and most like to God, and made the receptacle of divine things, it is filled with the divine Light and Oracles.

Whence Zoroastes saith, thou must ascend to the light it self, and to the beams of the Father, whence thy soul was sent thee, clothed with very much mind; and Trismegisius saith, it is nccessary that thou ascend above the heavens, and be far from the quire of spirits; and Pythagoras saith, if thou by leaving the body shalt pass into the spacious heavens, thou shalt be an immortall god. So we read that Hermes, Socrates, Xenocrates, Plato, Plotine, Heraclitus, Pythagoras and Zoroastes, were wont to abstract themselves by rapture, and so to learn the knowledge of many things: also we read in Herodotus, that there was in Proconnesus a Philosopher of wonderfull knowledge, called Atheus, whose soul sometimes went out of the body, and after the visitation of places far remote, returned again into the body more learned: Pliny reporteth the same thing, that the soul of Harman Clazomenius was wont to wander abroad, his body being left, and to bring true tidings of things very far off; and there are even to this day in Norway and Lapland very many who can abstract themselves three whole dayes from their body, and being returned declare many things which are afar off; and in the meantime it is necessary to keep them, that not any living creature come upon them or touch them; otherwise they report that they cannot return into their body.

Therefore we must know, that (according to the doctrine of the Aegyptians,) seeing the soul is a certain spirituall light, when it is loosed from the body, it comprehendeth every place and time, in such a manner as a light inclosed in a Lanthern, which being open, difffseth it self every where, and faileth not any where, for it is every where, and continually; and Cicero in his book of Divination saith, neither doth the soul of man at any time divine, when it is so loosed that it hath indeed little or nothing to

do with the body; when therefore it shall attain to that state, which is the supream degree of contemplative perfection, then it is rapt from all created species, and understandeth not by acquired species, but by the inspection of the Ideas, and it knoweth all things by the light of the Ideas: of which light Plato saith few men are partakers in this life; but in the hands of the gods, all: also they who are troubled with the syncope and falling sickness, do in some manner imitate a rapture, and in these sicknesses sometimes as in a rapture do bring forth prophesie, in which kind of prophesying we read that Hercules and many Arabians were very excellent, and there are certain kinds of soothsayings, which are a middle betwixt the confines of naturall predictions, and supernaturall Oracles, viz. which declare things to come from some excess of passion, as too much love, sorrow, or amongst frequent sights, or in the agony of death, as in Statius, of the mother of Achilles;

----------Nor she without parents dear Under the glassie gulf the oars did fear.

For there is in our minds a certain perspicuous power, and capable of all things, but encumbred and hindred by the darkness of the body and mortality, but after death it having acquired immortality, and being freed from the body it hath full and perfect knowledge. Hence it cometh to pass, that they who are nigh to death, and weakened by old age, have sometimes somewhat of an unaccustomed light, because the soul being less hindred by the senses, understandeth very acutely, and being now as it were a little relaxed from its bands, is not altogether subject to the body, and being as it were nigher to the place, to the which it is about to go, it easily perceiveth revelations, which being mixed with its agonies, are then

offered to it; whence Ambrose in his book of the belief of the resurrection, saith, Which being free in the aerial motion, knoweth not whither it goeth, and whence it cometh; yet we know that it superviveth the body, and that it being freed, the chains of its senses being cast off, freely discerneth those things which it saw not before, being in the body, which we may estimate by the example of those who sleep, whose mind being quiet, their bodies being as it were buried, do elevate themselves to higher things, and do declare to the body the visions of things absent, yea even of celestial things.

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LI. OF PROPHETICAL DREAMS

✦

Now I call that a dream, which proceedeth either from the spirit of the phantasie and intellect united together, or by the illustration of the Agent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind; for by this our soul receiveth true oracles, and abundantly yieldeth prophesies to us: for in dreams we seem both to Ask questions, and learn to read and find them out; also many doubtfull things, many Policies, many things unknown, and unwished for, nor ever attempted by our minds, are manifested to us in Dreams: also the representations of unknown places appear, and the Images of men both alive and dead, and of things to come are foretold; and also things which at any times have happened, are revealed, which we knew not by any report; and these dreams need not any art of interpretation, as those of which we have spoken in the first book, which belong to divination, not fore-knowledge; and it cometh to pass that they who see these dreams, for the most part understand them not; for (as Abdala the Arabian saith) as to see dreams, is from the strength of imagination, so to understand them, is from the strength of understanding; whose intellect therefore, being overwhelmed by the too much commerce of the flesh, is in a dead sleep, or its imaginative or phantastick spirit is too dull and unpolished, that it cannot receive the species and representations which flow from the superior intellect, and retain them when received, this man is altogether unfit for the soothsaying by dreams.

Therefore it is necessary, that he who would receive true dreams, should keep a pure, undisturbed, and an undisquieted imaginative spirit, and so compose it, that it may be made worthy of the knowledge and government by the mind and understanding: for such a spirit is most fit for prophesying, and (as Sinesius saith) is a most clear glass of all the Images which flow everywhere from all things: when therefore we are sound in body, not disturbed in mind, not dulled by meat or drink, nor sad through poverty, nor provoked by any vice of lust or wrath, but chastly going to bed, fall asleep, then our pure and divine soul being loosed from all hurtfull thoughts, and now freed by dreaming, is endowed with this divine spirit as an instrument, and doth receive those beams and representations which are darted down, and shine forth from the divine minde into it self; and as it were in a deifying glass, it doth far more certainly, clearly, and efficaciously behold all things, then by the Vulgar enquiry of the intellect, and by the discourse of reason; the divine power instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness; neither further will that deity be wanting to him when he is awaked, which ruleth all his actions: whosoever therefore doth, by quiet and religious meditation, and by a diet temperate and moderated according to nature, preserve his spirit pure, doth very much prepare himself, that by this means he may become divine, and knowing all things; but whosoever, on the contrary, doth languish with a phantastick spirit, receiveth not perspicuous and distinct visions, but even as the divine sight, by reason of its weakness, Judgeth confusedly and indistinctly; and also when we are overcome with wine and drunkenness, then our spirit being oppressed with noxious vapours (as a troubled water is wont to appear in divers forms) is deceived, & waxeth dull; for which cause Amphiarus the Prophet (as we read in

Philostratus) commanded those, who would receive Oracles, to abstain one whole day from meat, and three days from wine, that the soul could not rightly prophesie unless it were free from wine, and meat; for to sober and religious minds, attending on the divine worship, the Gods are wont to give Oracles; whence Orpheus crieth out,

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

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

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

And a little after he singeth,

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

And the rulers of the Lacedemonians (as Cicero saith) were wont to lye down in the Temple at Pasiphae, that they might dream. The same was done in the Temple of Aesculapius, from whom true dreams were thought to be sent forth.

And the Calabrians, consulting Podalyrius the son of Aesculapius, did sleep neer his Sepulchre in lambes skins; for so doing they were told in their dreams whatsoever they desired to know; for the most usuall time for dreams is the night, when the senses are freed from wandring objects, and meridian errours, and vain affections; neither doth fear strike the minde, nor the thought tremble, and the mind being most quiet, doth steadfastly adhere to the Deity; for there are, (as Rabbi Johenan in his book of Senatours saith) four kinds of true dreams: the first Matutine, which is made betwixt sleep and awaking: the second, which one seeth concerning another: the third, whose interpretation is shewen to the same dreamer in the nocturnall vision: the fourth, which is repeated to the same dreamer, according to that which Joseph saith to Pharaoh, But that thou hast seen the dream belonging to the same thing the second time, it is a sign of confirmation; But that dream is most sure, which is concerning those things which one did meditate on, and revolve in his minde, when he goeth to bed, as it is written, Thou O King didst think upon thy bed, what should become of these things; but it is necessary, that he which interpreteth other mens dreams, hath the knowledge by the which he can distinguish and discern the similitudes of all things, and know the customes of all nations, according to the laws which they have received from God and his Angels; farther this must be known, that there is scarce any dream without some vanity, as no grain of corn without his chaffe, which thing even the dream of Joseph the Patriarch manifesteth; which his father Jacob interpreted, saying; what meaneth this dream, that thou hast seen? what shall I, and thy mother, and thy brethren fall down and worship thee? which effect concerning his mother, who shortly after died, followed not.

Also Rabbi Johenan in the forecited book, saith these things; and also Rabbi Levi affirmeth, that no prophetical dream can be kept back from his effect longer then twenty two years; so Joseph dreamed in the seventeenth year of his age; which was accomplished in the thirty ninth year of his age; therefore whosoever would receive divine dreams, let him be well disposed in body, his brain free from vapours, and his mind from perturbations, and let him that day abstain from supper, neither let him drink that which will inebriate, let him have a clean and neat chamber, also exorcised and consecrated: in the which, a perfume being made, his temples anoynted, things causing dreams being put on his fingers, and the representation of the heavens being put under his head, and paper being consecrated, his prayers being said, let him go to bed, earnestly meditating on that thing he desireth to know: So he shall see most true and certain dreams with the true illumination of his intellect: whosoever therefore shall know to joyn together those things which here and there we have delivered concerning this matter in these books, he shall easily obtain the gift of oracles and dreams.

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LII. OF LOTS AND MARKS POSSESSING THE SURE POWER OF ORACLES

✦

There are also certain Lots having a divine power of Oracles, and as it were Indexes of divine judgement, being before sought for by earnest prayer, and sometimes commanded by God himself to be done, as is read in Leviticus concerning a goat to be offered to the Lord, and of the scape goat; and in the book of Numbers of the rods of the Tribes of Israel.

Now both Moses and Joshua did by Lots in the presence of the Lord divide the lands, and inheritances to the tribes of Israel according to the command of God. The Apostles of Christ, prayers going before, did by lot choose Matthias into the place of Judas the traitor.

Jonas the Prophet when he flying from the presence of God did sail to Tharsus, a dangerous storm being raised, was by lot found out by the Mariners to be the cause of the danger, and being cast into the sea, the tempest seased. Caesar reports of M.

Valerius Procillus, being taken by his enemies, concerning whom it was consulted whether he should be presently burnt, or reserved to another time, that by lot he escaped safe.

There was formerly at Bura, a Town of Achaia, an oracle of Hercules constituted by a chest bord, where he that went to consult of any thing, after he had prayed, cast four dice, the cast of which the Prophet observing, did

find written in the chestboard what should come to pass: now all such dice were made of the bones of sacrifices.

Now this you must know, that the Ancients were not wont upon every slight cause to cast lots, but either upon necessity, or for some advantageous end, and that not but with great devotion, reverence, expiations, fasting, purity, prayers, invocations, vowes, sacrifices, consecrations, and such like sacred mysteries of religion.

For these sacred ordinances were wont to go before our works, especially to procure the divine good will, and pleasure, and the presence of the divine spirits, by whose dispensation the lot being directed, we may receive a true judgement of the things sought for.

Every one therefore that works by lots, must go about it with a mind well disposed, not troubled, nor distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired.

Moreover he must, being qualified with purity, chastity, and holiness towards God, and the celestials, with an undoubted hope, firm faith, and sacred orations, invocate them, that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure; for if thou shalt be qualified, they will discover to thee most great secrets by vertue of lots, and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded.

Now what we have spoken here concerning lots, is also to be observed in the auguries of all discemings, viz. when with fear, yet with a firm expectation we prefix to our souls for the sake of prophecying some certain works,

or require a sign, as Eleasar, Abrahams countryman, & Gideon Judge in Israel are read to have done.

There was once at Pharis a City of Achaia in the midle of the market a statue of Mercury, where he that went to receive any omen, did, frankincense being fumed, and candies being lighted, which were set before it, and that country coin being offered on the right hand of the statue, whisper into the right ear of the statue whatsoever he would demand, and presently his ears being stopped with both his hands, did make haste away from the market place, which when he was past, did presently, his ears being opened, observe the first voice he did hear from any man for a certain Oracle given to him.

Although therefore these kinds of lots seem to the ignorant to be casuall, or fortuitous, and to have nothing of reason in them, yet they are disposed by God, and the higher vertues by certain reasons, neither they do fall beside the intention of him that moderates them. Was not the lot in choosing Saul to be King of Israel, thought to fall upon him casually, and fortuitously?

Yet he was before appointed by the Lord to be King, and annointed by the Prophet Samuel. And God that appointed him King, disposed of the Lot that it should fall upon him. And thus much of these.

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LIII. HOW HE THAT WILL RECEIVE ORACLES MUST DISPOSE HIMSELF

✦

Whosoever therefore being desirous to come to the Supream state of the soul, goeth to receive oracles, must go to them being chastly and devoutly disposed, being pure and clean go to them, so that his soul be polluted with no filthiness, and free from all guilt.

He must also so purifie his mind and body as much as he may from all diseases, and passions, and all irrationall conditions, which adhere to it as rust to iron, by rightly composing and disposing those things which belong to the tranquillity of the mind; for by this means he shall receive the truer and more efficacious Oracles.

Now by what things the mind is purged, and reduced into a divine purity, we must learn by Religion, and wisdom. For neither wisdom without Religion, nor Religion without wisdom is to be approved off: For wisdom (as saith Solomon) is the tree of life to them that lay hold on it. And Lucretius saith that it is the intention of God, or the breathings of God, where he sings.

He also understandeth that to be a divine illustration, whence Democritus thinketh that there are no men wise but they that are struck with some divine phrensie, as was Menos that Cretensian, whom they report learned all things of Jupiter, whence he had frequent converse with God in the mount Ida: so also the Athenians report that Melosagora Eleusinus was taught by the Nymphs; so also we read, that Hesiod when he was a

Shepherd in Beotia, and kept his flock neer the mountain Helicon, had some pens given him by the Muses, which having received, he presently became a Poet, which to become so sodainly was not of man, but by a divine inspiration; for God conveying himself into holy souls, makes men Prophets, and workers of miracles, being powerfull in work and speech, as Plato and Mercurius affirm, and also Xistus the Pythagorian, saying that such a man is the temple of God, and that God is his guest: to whom assents our Paul, calling man the temple of God; and in another place speaking of himself, I can do all things in him that strengtheneth me; for he is our power, without which (as he saith) we can do nothing; which also Aristotle confesseth in his Meteors and Ethicks, saying, that there is no vertue whether naturall or morall but by God; and in his secrets he saith that a good and sound intellect can do nothing in the secrets of nature without the influence of divine vertue.

Now we receive this influence then only, when we do acquit our selves from burdensome impediments, and from carnall and Terrene occupations, and from all external agitation; neither can a blear or impure eye behold things too light, neither can he receive divine things who is ignorant of the purifying of his mind.

Now we must come to this purity of mind by degrees, neither can any one that is initiated newly unto those mysteries presenfly comprehend all cleer things, but his mind must be accustomed by degrees, until the intellect becomes more enlightened, and applying it self to divine light be mixed with it.

A humane soul therefore when it shall be righfly purged, and expiated, doth then, being loosed from all impurity, break forth with a liberall motion, and ascends upwards, receives divine things, instructs it self, when happily it seems to be instructed from elsewhere; neither doth it then need any remembrance, or demonstration by reason of the industry of it self, as by its mind which is the head and the pilot of the soul, it doth, imitating by its own nature the angels, attain to what it desires, not by succession or time, but in a moment.

For David when he had not learning, was of a Shepherd made a Prophet, and most expert of divine things. Solomon in the dream of one night, was filled with the knowledge of all things above and below. So Isaiah, Ezekiel, Daniel, and the other Prophets, and Apostles were taught.

For the soul (which is the common opinion of the Pythagorians, and Platonists) can by way of purification, without any other study, or searching, only by an easie, and adventitious collating on these intelligibles received from above, acquire the perfect knowledge of all things knowable.

It can also by an extrinsecall expiation attain to this, as to understand all things Invisibly by its substantiall form. For the mind is purged, and expiated by cleansing, by abstinence, by penitency, by almes: and then also do thereunto conduce certain sacred institutions, as shall afterward be discovered.

For the soul is to be cured by the study of Religions, and indeed these which are commonly called occult, that being restored to its soundness,

confirmed by truth, and fortified by divine graces, may not fear any rising shakings.

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LIV. OF CLEANNESS, AND HOW TO BE OBSERVED

✦

We must therefore first observe cleanness in food, in works, in affections, and to put away all filthiness, and perturbations of the mind, and whatsoever sense or spirit that offends, and whatsoever things are in mind unlike to the heavens, not only if they be in mind and spirit, but also if they be in the body, or about the body: for such an externall cleanness is beleeved not to help a litde to the purity of the mind.

For this cause the Pythagorian Philosophers being taken with the desire of Oracles, divine praises being celebrated, did wash themselves in a river as in a bath, & did put on white rayment and linen; for they did account wooll a prophane clothing being the excrements of beasts, and they did inhabit in a pure chamber, and altogether unspotted.

In like manner the Bragmanni, the wise men of the Indians were wont to wash themselves naked in a fountain, which is called Dirce in Beotia, their heads being first annointed with amber drops, and odours fit for that purpose; then after they were according to custome sufficiently clean, they were to go forth about noon, clothed in white linen, with a white attire, having rings on their fingers and staves in their hands.

In like manner amongst the Gymnosophists it was a custom to wash themselves thrice in a day, and twice in the night, in cold water, before they entred into the holy places. They did also every day use linen garments every day newly washed.

We read also of the manner of this kind of washing in Hesiod in his books of works and dayes, where he sings,

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

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

Hence in Virgil, Aeneas thus speaks to his father,

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

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

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

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

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

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

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

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

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LV. OF ABSTINENCE, FASTINGS, CHASTITY, SOLITARINESS, THE TRANQUILLITY AND ASCENT OF THE MIND

✦

Abstinence also doth commonly fortifie, and defend the observers thereof against vices, and evil Demons, and makes the mind an unpolluted temple of God, uniting it to God. For nothing doth more conduce to health, and temperance of the complexion, then not to heap together superfluities, and not to exceed the bounds of necessary food.

Neither is nutriment to be taken that is too strong for nature, but rather, let nature be stronger then the meat, as some affirm of Christ, that he took meat in that proportion that it should not breed any excrement of the third concoction.

Many others also taking meat sparingly, enjoyed thereby health and agility of body, as Moses, and Elias, who fasted fortie dayes: whence his face shined, and he lifted up, could easily guide his body as if it were a spirit.

For Magicians, and Philosophers affirm that our spirit is not as a terrene thing, or body nourished by nutriment received through certain organs by the concoction of meat, and drink, but draws in their aliment like sponges through the whole body, viz. from the thin vapours penetrating the body on all sides.

Therefore they that desire to have this spirit pure, and potent, let them use dryer meats, and extenuate this gross body with fastings, and they make it easily penetrable, and least by the weight thereof, the spirit should either become thick, or be suffocated, let them preserve the body clean by lotions, frictions, exercises, and clothings, and corroborate their spints by lights, and fumes, and bring it to a pure and thin fineness.

We must therefore in taking of meats be pure, and abstinent, as the Pythagorian Philosophers, who keeping a holy and sober table, did protract their life in all temperance.

The temperance therefore of life and complexion, because thereby no superfluous humour is bred, which may dull the phantasie, makes, that our soul oftentimes dreaming, and sometimes watching, is alwayes subjected to the superiour influences.

Moreover the Pythagorians, if any one doth by abstinence moderate prudently every motion of the mind, and body, promise perpetuall health of both, and long life.

So the Bragmani did admit none to their colledge, but those that were abstinent from wine, from flesh, and vices, saying that none could understand God, but they that emulate him by a divine conversation: which also Phraotes in Philostratus taught the lower Indians.

Moreover we must abstain from all those things which infect either the mind, or spirit, as from covetousness, and envy, which are handmaids to injustice (as Hermes saith) enforcing the mind and the hand to evil prac-

tices; also from idleness, and luxury; for the soul being suffocated with the body, and lust, cannot foresee any celestiall thing.

Wherefore the priests of the Athenians who are called in Greek Hierophantae (as Hierom reports) that they might live more chastly in their sacred employments, and might follow their divine affairs without lust, were wont to castrate themselves by drinking of hemlock.

Moreover the chastity of a mind devoted to God doth make our mind (as Orpheus teacheth Museus in the hymne of all the gods) a perpetuall temple of God. Also we must abstain from all multitude and variety of senses, affections, imaginations, opinions, and such like passions, which hurt the mind and pervert the judgement of reason, as we manifestly see in the lascivious, the envious, and ambitious.

Wherefore Cicero (in his Tusculans questions) cals these passions the sicknesses of the mind, and the pestiferous diseases thereof. But Horace calls them furies or madness, where he sings,

Girles have a thousand furies, so have boyes.

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

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

We must therefore acquit and avert our minds from all multitudes, and such like passions, that we may attain to the simple truth; which indeed many Philosophers are said to have attained to in the solitude of a long time. For the mind by solitude being loosed from all care of humane affairs is at leisure, and prepared to receive the gifts of the celestial dieties.

So Moses the law-giver to the Hebrews, and the greatest of prophets, and learned in all the knowledge of the Chaldeans and Aegyptians, when he would abstract himself from senses, went into the vast wildernesses of Ethiopia, where all humane affairs being laid aside, he applied his mind to the sole contemplation of divine things, in which thing he so pleased the omnipotent God, that he suffered him to see him face to face, and also gave him a wondrous power of miracles, as sacred writ testifies of him.

So Zoroastes the father and prince of the Magicians, is said to attain to the knowledge of all naturall and divine things by the solitude of twenty years, when he wrot, and did very strange things concerning all the art of divining, and soothsaying. The like things do the writings of Orpheus to Museus declare him to have done in the deserts of Thracia.

So we read that Epimenides of Crete because learned by a very long sleep, for they say that he slept fifty years, i.e. to have lay hid so long; Pythagoras also in like manner to have layen hid ten years, and Heraclitus, and Democritus for the same cause were delighted with solitariness.

For by how much the more we have the animal and the humane life, by so much the more we live like angels, and God, to which being conjoyned, and brought into a better condition, we have power over all things, ruling over all.

Now how our mind is to be separated from an animal life, and from all multitude, and to be erected, untill it ascend to that very one, good, true, and perfect, through each degree of things knowable, and knowledges, Proclus teacheth in his Commentaries upon Alcibiades, shewing how that first sensible things are to be shunned, that we may pass to an incorporeal essence, where we must exceed the order of souls yet multiplied by divers rules, habitudes, and various proportions, many bonds, and a manifold variety of forces, and to strive after an intellect, and intelligible kingdome, and to contemplate how far better these are then souls.

Moreover we must bear an intellectual multitude, although united, and individuall, and come to the superintellectual and essential unity, absolute from all multitude, and the very fountain of good, and truth. In like manner we must avoid all knowledge that doth any ways distract, and deceive, that we may obtain the most simple truth.

The multitude therefore of affections, senses, imaginations, and opinions is to be left, which in it self is as different, as some things are contrary to others in any subject; and we must ascend to sciences, in which although there be a various multitude, yet there is no contrariety.

For all are knit one to the other, and do serve one the other, under one the other, untill they come to one, presupposed by all, and supposing none be-

yond it; to which all the rest may be referred: yet this is not the highest top of knowledges, but above it is a pure intellect.

Therefore all composition, division, and various discourse being laid aside, let us, ascending to the intellectual life, and simple sight, behold the intelligible essence with individual and simple precepts, that we may attain to the highest being of the soul, by which we are one, and under which our multitude is united.

Therefore let us attain to the first unity, from whom there is a union in all things, through that one which is as the flower of our essence: which then at length we attain to, when avoyding all multitude we do arise into our very unity, are made one, and act uniformly.

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LVI. OF PENITENCY, AND ALMES

✦

Now the greatest part of purgations is a voluntary penitency for faults: for (as saith Seneca in Thyeste) he whom it grieves that he hath offended, is in a manner innocent. This brings to us the greatest expiation, whilest it opposeth afflictings to delights, and purgeth out of the soul a stupid joyfulness, and gives a certain peculiar power, reducing us to the things above.

Penitency therefore is not only a mortification of vices, but a spiritual Martyrdome of the soul; which with the sword of the spirit is on all sides mortified; Now the sword of the spirit is the word of God; whence Jeremiah the Prophet saith, and also Paul, writing to the Ephesians, Cursed is he that with-holdeth his sword from blood; and the Psalmist sings: A sword is in their lips.

Therefore our cogitations, affections of our mind, and all evils that proceed from our heart and mouth, must be uttered to the priest in confession, that he may according to the word of God judge those things; and according to the power granted to him by God, penitency being joyned with it, may purifie, & purge them, & direct them to that which is good; neither is there found in religion for the expiating hainous offences a stronger Sacrament.

Hence the Gods themselves (Ovid in Pontus being witnes), Do often ease the pains, restore the lights Which were caught away, when that mortall wights They see repenting of their sins -----

There is as yet another Sacrament of expiation, viz. Almsgiving, of which as I remember I have read very little in Philosophers, but the very truth taught us that, saying, Give ye almes, and all things shall be clean to you; and in Ecclesiasticus it is read; as water extinguisheth fire, so almes doth sin; and Daniel taught the King of Babylon, that he should redeem his sins by almes; and the Angel Raphael testifieth to Tobias; because alms frees from death, and is that which purgeth sins, and make us find eternal life.

Hence Christ commanded us to pray to the Father, Forgive as we forgive others, give us as we give to others; of which he said in another place, ye shall receive an hundred fold, and shall possess eternal life.

He shall when he comes to judge the quick and the deed, upbraid the wicked above all things for their neglect of almes and works of mercy, when he shall say, I was hungry, and thirsty, and ye gave me neither meat, nor drink; and in another place he speaks of the poor; what ye have done to any one of them ye have done to me.

Which Homer also seems to be sensible of, when he brings in a young man wooing Antinoe, saying these words, Antinoe how plausibly hast thou slain a poor begger! he shall destroy thee if God be in heaven; for the Gods themselves being likened to strangers, and guests, go out into the whole world, overturning Cities, and beholding the injuries, and wickednesse of men.

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LVII. OF THOSE THINGS WHICH BEING OUTWARDLY ADMINISTRED CONDUCE TO EXPIATION

✦

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

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

Proclus also writes, that the priests in purifyings were wont to use sulphur, and bitumen, or the washing of sea water: For sulphur purifies by the sharpness of its odour, and sea water by reason of its fiery part; In like manner the hearb Cinquefoil: wherefore by reason of its purity the ancient priests did use it in purifications, also the boughs of Olives.

For these are said to be of so great purity, that they report that an olive tree planted by an harlot is thereby for ever made unfruitfull, or else withers. In like manner, frankincense, myrrhe, vervain, valerian, and the hearb called phu condace to expiation.

Also the blessed Clove flower; and the gall of a black dog being fumed is said to be very powerfull in these, as well for expiating of ill spirits, as any bewitchings: also the feathers of a lapwing being fumed, drives away Phantasmes.

It is wonderfull, and scarce credible, but that that grave and worthy Author Josephus relates it in his history of Jerusalem, of a root of Baaras, so called from a place neer Machernus, a Town of Judea, being of a yellow colour, that in the night it did shine, and was hard to be taken, that it did oftentimes deceive the hands of them that went to take it, and go out of their sight, never stood still, till the urine of a menstrous woman was sprinkled on it.

Neither yet being thus retained, is it pulled up without danger, but suddain death fals upon him that drawes it up, unless he were fortified with an amulet of the said root; which they that want, sacrificing about the earth do bind the root to a dog by a cord, and presently depart: at length the dog with a great deal of pains drawes up the root, and as it were supplying the place of his master presently dies, after which anyone may handle the root without danger; the power of which is much excellent in expiations, as is manifest for the delivery of those that are vexed with unclean spirits; now that these kind of matters should act upon spirituall substances by putting them to flight, or by alluring them, or mitigating them, or by inciting them, they are of no other opinion then that the fire of Sicilia acts upon souls: which (William of Paris being witness) not hurting

the bodies, doth most intolerably torment the souls of them that are neer. But of those in part we have treated before.

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LVIII. OF ADORATIONS, AND VOWES

✦

Adorations, and vowes, sacrifices, and oblations are certain degrees in sacred things to find out God, and those things which principally provoke the divine pleasure, and procure a sacred and indissolvable communion of God with souls; for by prayers which we utter with true and sacred words, sensibly, and affectionately, we obtam a great power, when by the application of them to any diety we do so far move it, that he may direct his speech and answer by a divine way, by which (as saith Dionysius) God speaks with men, but so occultly that very few perceive it.

But oftentimes that King and Prophet David perceives it, when he saith, I will hear what the Lord will speak in me. Adoration therefore being a long time continued, and often ftequented, perfects the intellect, and makes the soul more large for the receiving of divine lights, inflaming divine love, producing faith, hope, and sacred manners, purifieth the soul from all contrariety, and what is any away adverse to it, and doth also repell divers evils, which would otherwise naturally fall out.

Hence Ovid sings, ----- With prayers mov'd is Jove; I oftentimes have seen when from above He would seed dreadfull lightnings, him to be Appeas'd with frankincense -----

Now man is returned to God by prayers, by which coming he (saith Plato in Phedrus) stops horses, and enters into the chambers of repose, where he feeds upon Ambrosia, and drinks Nectar. Therefore they that desire to en-

joy any vertue, must pray, and supplicate often to him who hath all vertue in himself.

Now that is the best prayer, which is not uttered in words, but that which with a Religious silence and sincere cogitation is offered up to God, and that which with the voice of the mind and words of the intellectuall world, is offered to him. Now a vow is an ardent affection of a chast mind given up to God, which by vowing wisheth that which seems good.

This affection (as Iamblichus, and Proclus testifie) doth so joyn the soul to God, that the operation of the mind and of God is one; viz. of God as an artificer, of the mind as a divine instrument: all antiquity testifies that by vowes sometimes miracles are done, diseases are cured, tempests are diverted, and such like.

Hence we read that the most excellent and wise in all nations, the Bragmanni of the Indians, the Magicians of the Persians, the Gymnosopists of the Aegyptians, the divines of the Greeks, and Caldeans which did excell in divine secrets, did apply themselves to divine vowes, and prayers, and thereby did effect many wonderfull things.

Now to the perfection of a vow, and adoration (for a vow cannot be perfect without an adoration, nor an adoration without a vow) there are two things especially required, viz.

First the knowledge of the thing to be adored, and to which we must vow, and in what manner, and order, and by what Mediums it must be worshiped; for there are various cooperators and instruments of God, viz.

The heavens, Stars, administring spirits, the celestiall souls, and Heros, which we must implore as porters, interpreters, administrators, mediators, but first of all him, who goeth to the Archetype God, who only is the utmost term of adoration; the other dieties are as it were passages to that very God.

Know therefore that adorations and vowes must with a pure and pious mind be principally made to that one only God, the highest father, King and Lord of all the gods.

But when they shall come before to the inferiour gods, let the intention of the administration be terminated in them; therefore to adorations, and vowes, when they be directed to the inferiour dieties, Zoroastes, and Orpheus thought fitting that suffumigations and characters should be used; but when they are erected to the majesty of the supream God, they must not in any wise; which also Hermes, and Plato forbid to be done.

Whence Hermes to Tatius; This (saith he) is like to sacrilege when thou prayest to God to be willing to kindle frankincense, and such like; for (saith Porphyrie) they are not agreeable to piety. For there is not any materiall thing can be found, which to the immateriall God is not unclean.

Therefore neither is that prayer which is uttered by words agreeable to him, nor that prayer which is mentall, if the mind be polluted with vice; Secondly there is also required a certain assimilation of our life to the divine life, in purity, chastity and holiness, with a lawfull desire of that which we wish for; for by this means we especially obtain the divine benevolence, and are subjected to the divine bounty; for unlesse we, having our minds purged, be worthy to be heard, and also those things which

we desire, be worthy to be done, it is manifest that the gods will not hearken to our prayers; whence divine Plato saith, that God cannot be bound by our prayers or gifts to do unjust things; therefore let us desire nothing of God, which we think uncomely to wish for: for by this means only, we see that very many are frustrated of their prayers and vowes, because that neither they themselves are Religiously disposed, nor are their desires and prayers made for those things which are well pleasing to God, neither do they know to discern in what order they ought to pray, and through what mediatours they ought to go to God; the ignorance of which doth very oft reduce our prayers and supplications to nothing, and causeth our desires and wishes to be denied.

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LIX. OF SACRIFICES AND OBLATIONS, AND THEIR KINDS AND MANNERS

✦

A sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these sacrifices and oblations do yeld us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefs which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so Michael the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie and sleep, and such like vacations of the soul, which the Hebrews call the death of the body.

But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vows: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for ob-

taining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie, which was made only for the detecting of occult adultery.

There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to burn him to ashes with the same rods, and to cast the ashes into the sea; of these Lycophron and Hipponax make mention; neither doth Philostratus relate things much different from these, concerning Apollonius of Tiana while he chased away the Pestilence from Ephesus. Moreover there were many kind of sacrifices and offerings, as Agonalia, Dapsa, Farreationes, Hecatombe, Hostia, Hyacinthia, Armilustra, Janualia, Lucalia, Lupercalia, Munychia, Novendinalia, Nyctiluca, Palatialia, Pastillaria, Popularia, Protervia, Scenopegia, Solitaurilia, Stata, Rubigalia, Fontanalia, Ormia, Parentalia, Inferiae, Consualia, Lampteria, Amburbia, Ambarvalia, Vivalia, Thyia, Holocaustomata, Orgia, Latialia, Dianetaurica, Bacchanalia, Trieterica, Liberalia, Cocytia, Cerealia, Thesmophoria, Adonia, Teonia, Laurentalia , Opalia, Palilia, Quirinalia, Vertumnalia, Gynaecia, Panathenea, Quinquatria, Diapalia, Diasia, Horma, Hormea, Nemea, Mytriaca, Palogygia.

And the offerings of these were proper and divers; for a Goat and an Ass were sacrificed to Bacchus, a Sow to Ceres, an horse to the Sun, an hart and dogs to Diana, an Ass to Priapus, a Goose to Isis, a dunghil-cock to the Night, a she-Goate to Faunus, a Bull to Neptune, a she-Goate to Minerva, a Bull to Hercules, a child to Saturn, a Sow with piggs to Maja, a Cock to Aesculapius: moreover they did sacrifice to Hercules Gnidius with scouldings and railings; there were also divers orders of Priests, as high priests, Flamines, Archiflamines, Phylades, Saelians, Hierophantes, & diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vowes, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils; but the true sacrifice, which purgeth any man, and uniteth him to God, is twofold; one which the high priest Christ offered for the remission of sins, purifying all things by the blood of his cross; the other, by the which a man offereth up himself clean, unspotted, for a living sacrifice to God, as Christ the high priest offered himself, and taught us to be offered together with him, as he was offered, saying of the sacrament of his body, and blood, Do this in remembrance of me; viz. that we should offer our selves together, being mortified by the passion of his mortal body, and quickned in spirit; of the which Porphyry saith, Let us labor to offer up holines of life for a sacrifice; for no man can be a good priest of God, but he which bringeth forth himself for a sacrifice, and buildeth up his own soul, as it were for an Image, and doth constitute both his mind, and understanding for a Temple in the which he may receive the divine light; but eternal sacrifices (as Heraclitus saith) are certain cures of the soul, instituted by the most High Physician; for the evill spirit possesseth a man (as Proclus saith) even untill he be expiated by sacrifices; therefore

sacrifices are required to pacifie God and the Heavenly powers, and to expiate a man, who beareth the Image both of God and the world; But our Lord Iesus Christ the true high priest concluded all sacrifices in bread and wine only, as in the primary substance of mans meat, needing further the offering up of no animals, nor other things, or the effusion of blood, in which we may be cleansed, being perfectly cleansed in his blood.

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There were also amongst the Aegyptians six hundred sixty six kinds of sacrifices; for they did appoynt divine honors, and holy sacrifices to each star, and planet, because they were divine animals partaking of an intellectual soul and a divine mind; whence they say that the stars being humbly prayed unto, do hear our prayer, and bestow celestial gifts, not so much by any natural agreement, as by their own free will.

And this is that which Iamblicus saith, that celestial bodies, and the dieties of the world have certain divine and superior powers in themselves, as also natural and inferior, which Orpheus calls the keyes to open and shut; and that by those we are bound to the fatall influences, but by these to loose us from fate.

Whence if any misfortune hang over any one from Saturn, or from Mars, the Magicians command that he must not forthwith fly to Jupiter, or Venus, but to Saturn or Mars themselves. So that Apuleian Psyche who was persecuted by Venus for equalling her in beauty, was forced to importune for favor, not from Ceres, or Juno, but from Venus her self.

Now they did sacrifice to each star with the things belonging to them; to the Sun with solary things, and its animals, as a Laurel tree, a Cock, a Swan, a Bull; to Venus with her animals, as a Dove, or turtle, and by her plants, as Vervain; as Virgil sings,

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

Moreover the Magicians when they made any confection either natural, or artificial, belonging to any star, this did they afterward religiously offer, and sacrifice to the same star, receiving not so much a natural vertue from the influence thereof being opportunely received, as by that religious oblation receiving it divinely confirmed and stronger.

For the oblation of any thing, when it is offered to God after a right manner, that thing is sanctified by God by the oblation as is a sacrifice, and is made part thereof.

Moreover to the celestial and etherial Gods white sacifices were offered; but to the terestial or infernal, black: but to the terrestial upon the altars, but to the infernal in ditches; to the aerial and watery, flying things: But to these white, to those black.

Finally, to all the Gods and Demons besides terrestrial and infernal, flying things were offered, but to those only four-footed animals, for like rejoyceth in like. Of these only which were offered to the celestial, and etherial, it is lawfull to eat, the extream parts being reserved for God, but of the other not.

Now all these the Oracle of Apollo hath expressed in these verses, A threefold sacrifice to th' Gods above.

White must be slain for them; for them below Threefold also, but black for them; withall With open altars Gods celestiall Are taken, when th' infernal Gods require Pits embru'd with black blood, and fill'd with mire; And are not pleas'd but with a sacrifice That's buried; but of th' aire the deities Delight in honey, and in wines most clear, And that on altars kindled be the fire, Require, with flying sacrifice, and white: But of the earth the dieties delight That earthly bodies should with frankincense And wafers offered be in reverence.

But for the Gods that rule the sea thou must Thy sacrifices lay on the sea coasts, And on the waves cast the whole animal. But to the dieties celestial Give th' extream parts, and them consume with fire; What then remains thou maiest if thou desire Eat up, and let the air with vapors thick And sweet smelling drop -----

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

They are therefore they say, Mediums, which favor of the nature of both, and represent divine things analogically, and have with the diety to whom they are offered, certain convenient analogies, but so occult that a mans understanding can scarce conceive of them, which God, and the Dieties require in particular for our expiation with which the celestial vertues are

pleased, and withhold themselves from execution of the punishment which our sins deserve.

And these are (as Orpheus calls them) keys which open the gate of the elements and the heavens, that by them a man may ascend to the supercelestials; and the intelligences of the heavens, and the demons of the elements may descend to him.

Now men that are perfect, and truly Religious need them not, but only they, who (saith Trismegistus) being fallen into disorder, are made the servants of the heavens and creatures; who because they are subjected to the heavens, therefore think they may be corroborated by the favour of the celestiall vertue, untill they flying higher be acquitted from their presidency, and become more sublime then they.

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LX. WHAT IMPRECATIONS, AND RITES THE ANCIENTS WERE WONT TO USE IN SACRIFICES, AND OBLATIONS

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Now let us see what imprecations they did joyn to oblations and sacrifices; for he that did offer any sacrifice to God, did say these, or the like things: I thy servant do offer and sacrifice these things to thee; I confesse that thou art the author of all sanctity, and I call upon thee to sanctifie this oblation, that thou wouldst pour upon it the vertue of thy high and excellent spirit, that by it we may oblain what we ask for.

Moreover also as this thing present by any oblations is made thine, as to live, or die to thee, so also let me be made thine who by this oblation, and communion, by this thing which I come to offer, and sacrifice to thee, profess to be one of thy family, and worshippers.

Besides in offerings it was said, As that animal is in my power to be slain, if I pleased, or to be saved: so it is in thy power to take away in wrath, or to give in love that which we desire.

Lastly, when for expiation, or the avoyding of any evil, any sacrifice was to be made, it was said, As that animall dies in my hand, so die all vice in me, also all uncleanness, or so let die and be annihilated such or such an evil, or discommodity. Also, As the blood of this animal is poured forth out of its body, so let all vice and uncleanness flow out from me.

In sacrifices laid on the altar to be burnt, it was said, as this oblation is consumed by this present fire, so that nothing remains of it; so let all evel be consumed in me, or let such or such an evil which we would repell and avoyd be consumed. It was also a custom when imprecation was made, to touch the altar with the hands of all those for whom such a sacrifice was made, or of them who did desire to be partakers of it, because prayer only cannot prevail, unless he thai prays toucheth the altar with his hands; whence in Virgil,

Those that in these words pray, and altar touch Th' omnipotent doth hear
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And elsewhere,

I touch the altars, and the middle fires, And the Dieties beseech.

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LXI. HOW THESE THINGS MUST BE PERFORMED, AS TO GOD, SO AS TO INFERIOUR DIETIES

✦

Every Adoration therefore, oblation, or sacrifice, deprecation, invocation, are differenced thus, viz. either because they are made to God only, or to inferiour dieties, as angels, Stars, Heroes.

In these therefore such rules are to be observed, that when any prayer is to be offered to God alone for the obtaining of any effect, it must be done with the commemoration of some work, miracle, sacrament, or promise, taken somewhere out of Scripture; as if there be a deprecation made for the destruction of enemies, let it be commemorated that God destroyed the Giants in the deluge of waters, and the builders of Babel in the confusion of tongues, Sodom, and Gomorrha in raining of fire, the host of Pharaoh in the Red-sea, and the like; adding to those some malediction out of the Psalms, or such as may be gathered out of other places of scripture.

In like manner when we are to deprecate against dangers of waters, let us commemorate the saving of Noah in the flood; the passing of the children of Israel through the Red-sea, and Christ walking dryshod upon the waters, and saving a ship from shipwrack, commanding the winds and waves, and lifting up Peter sinking in the waves of the sea, and such like.

But if a prayer be necessary for obtaining Oracles, or dreames, whether it be to God, Angels, or Heros, there are many places offer themselves out of

the old testament, where God is said to talk with men, promising in very many places Presages, and Revelations, besides the propheticall dreams of Jacob, Joseph, Pharaoh, Daniel, Nebuchadnezzar, in the old Testament, and the Revelation of John, Paul, in the new; also of holy Magicians, as Helen, Constantine and Charles; also of later Prophets, as Methedius, Cyrillus, Joachim, Merlin, Brigitta, Mechtindis, Hildegardis, the dieties of whom being piously invocated, render us oftentimes partakers of divine Revelations.

Moreover we must invocate the sacred names of God, but those especially, which are significative of the thing desired, or any way applicable to it; as for the destruction of enemies we must invocate the name of Gods wrath, of the revenge of God, fear of God, justice of God, fortitude of God: but for the avoiding of any danger we most invocate the names of pity, defence, salvation, goodness, and the like.

Moreover we must petition for and to the effecters of the thing desired, viz. such an Angel, Star or Heroe on whom that office lies, but observing that our invocation on them must be made with due number, weight, and measure, and according to the rules delivered concerning inchantments.

For betwixt these there is no difference, but that inchantments are such as affect our mind, disposing the Passions thereof into a conformity to certain dieties; but prayers are such as are exhibited to any diety by way of worship, and veneration; and from the same root also may the manner of consecrations be taken, of which we shall in the next place speak.

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LXII. OF CONSECRATIONS, AND THEIR MANNER

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Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magicall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding.

The efficacy of consecrations is perfected by two things especially, viz. the vertue of the person himself consecrating, and the vertue of the prayer it self. In the person himself is required holinesse of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere.

Then it is necessary that he that sacrificeth must know this vertue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these.

There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or instituted to this or that thing, by the vertue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer it selfe, not by vertue of institution, but of the commemoration of sacred things, as of sacred letters, histories, nriracles, works, effects, favours, promises, sacraments and such sacramentall things, which shall seem to cohere with the thing to be consecrated, either properly, or improperly, or analogically.

And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it.

So in the consecrating of water there is this comemoration made, viz. because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole Earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by the generall deluge over the whole earth: and in the destruction of the Army of Pharaoh in the Red Sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wilderness; and brought forth a fountain of living water out of the jaw bone of an asse at the prayers of Sampson, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invocating divine names sutable to these things, as when God is called a living fountain, living water, a living river.

In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he will command burning to go before; and he appeared to Moses in a burning bush, went before the children of Israel in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire unextinguished under the water.

Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like.

So in the consecration of oil such solemnities must be commemorated as belong to these, as in Exodus the oil of unction & sweet perfumes, and sacred names sutable to these, such as is the name Christ, which signifies annointed, and such as this, and that in the Apocalypse concening the two olive trees distilling sanctified oil into lamps burning in the presence of God.

So in the consecration of places let there be commemoration made of mount Sinai, of the Tabernacle of the Covenant, of the sanctum sanctorum, the temple of Solomon, and of the sanctification of the hill Golgotha through the mystery of the passion of Christ, and of the field which was bought with the price of Christs blood; also of mount Tabor, where the transfiguration and ascent into heaven was.

Sacred names also being used as of the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the seat of God, and the habitation of God, and of such like.

After the same manner we must proceed in the benediction of other things, by enquiring into holy writ by divine names, and profession of Religion for such things which may seem to be after a manner sutable to this or that thing.

As for example, if there be a paper, or a book having some of the mysteries which we should commemorate, as the tables of the ten commandments

given to Moses on mount Sinai, and the sanctification of the law, and of the Prophets, and Scriptures promulgated by the holy spirit: and let the divine names of the testament of God, the book of God, the book of life, the knowledge of God, the wisdom of God, and of such like be commemorated.

So if a sword be to be consecrated, we may remember out of the second of Maccabees there was a sword sent from God to Judas Macchabeus, that he should destroy the children of Israels enemies: also that in the prophets, Take unto you two edged swords; also in the Gospel, coats being sold, swords must he bought; and in the History of David an Angel was seen hiding a bloody sword; and many such like we shall find in the Prophets, and Apocalyps, as also the sacred names of the sword of God, the rod of God, the staff of God, the vengeance of God, and such like.

And now let these things which have been exemplified concerning real consecrations, and benedictions suffice: by which personall consecrations, and benedictions may easily be understood.

But there is yet another powerfull and efficacious rite of consecrating, and expiating, which is of the kinds of superstitious, viz: when the rite of any sacrament is transsumed to another thing, which is intended to be consecrated, or expiated, as the rite of baptisme, confirmation, funerall, and such like.

Moreover we must know, that a vow, oblation, and sacrifice, have a certain power of consecration, as well reall as personall, as the things or persons are vowed or offered.

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LXIII. WHAT THINGS MAY BE CALLED HOLY, WHAT CONSECRATED, AND HOW THESE BECOME SO BETWIXT US AND THE DIETIES; AND OF SACRED TIMES

✦

Now those things are called sacred, which are made holy by the gods themselves, or their Demons, being (as I may say) dedicated to us by the gods themselves. By this account we call Demons holy, because in them God dwells, whose name they are often said to hear.

Whence it is read in Exodus: I will send my Angel who shall go before thee; observe him, neither think that he is to be despised, because my name is in him. So also mysteries are called sacred.

For a mystery is that which hath a holy and an occult vertue, and favour given by the gods or Demons, or dispensed by the most high God himself; such as are those sacred names and Characters, which have been spoken of. So the crosse is called holy and mysterious, being made so by the passion of Jesus Christ.

Hence also certain prayers are called holy, and mysticall, which are not instituted by the devotion of man, but by divine Revelation, as we read in the Gospel that Christ instituted the Lords prayer.

In like manner certain confections are called holy, into which God hath put the especiall beam of his vertue, as we read in Exodus of the sweet per-

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

But Cesar with a tripple triumph brought Into the City Rome, as most devout, Did dedicate unto the Italian gods An immortall vow ----- And Ovid in his Metamorphosis sings thus,

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

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

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

And Virgil.

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

Hence divine Plato in his eleventh book of Lawes, commanded that the sacred Images and Statues of the Gods should be honoured, not for themselves, but because they represent the Gods to us, even as the ancients did worship that Image of Jupiter, thus interpreting it: for in that he bares the resemblance of a man, was signified that he is a mind which produceth all things by his seminary power; he is feigned to sit, that his immutable and

constant power might he expressed; he hath the upper parts bare and naked, because he is manifest to the intelligences and the superiors; but the lower parts are covered, because he is hid ftom the inferior creatures: he holdeth a scepter in his left hand, because in these parts of the body the most spiritual habitation of life is found.

For the Creator of the intellect is the King and the vivifying spirit of the world; but in his right hand he holdeth forth both an Eagle and victory; the one, because he is Lord of all the Gods, as the Eagle is of other birds; the other, because all things are subject to him; in like manner we also reverence the Image of a Lamb, because it representeth Christ, and the picture of a Dove, because it signifieth the holy Ghost, and the forms of a Lion, Oxe, Eagle, and a man, signifying the Evangelists, and such like things, which we find expressed in the Revelations of the Prophets, and in divers places of the holy Scripture: moreover those things confer to the like revelations and dreams, and therefore are called sacred pictures; there are also sacred rites and holy observations, which are made for the reverencing of the Gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of Holy water, perfumes, exterior expiations, humble processions, and exterior Ornaments for divine praises, as musical Harmony, burning of wax candles and lights, ringing of bells, the adorning of Temples, Altars and Images, in all which there is required a supream and special reverence and comeliness; wherefore there are used for these things, the most excellent, most beautifull and pretious things, as gold, silver, pretious stores, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the

obtaining the bounty of the Gods; concerning which Proserpina beareth witness in these verses,

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

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

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

And Virgil saith of Helenus the priest of Apollo,

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

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

⁂

With Holy words, now on the Gods I call.

And the primitive Church did use certain holy incantations against diseases and snf tempests, which we either pronounce praying to some divine powers, or also sometimes carrying them along with us, written and hanging on our neck, or bound to us, we obtain very oft some power from such a Saint, which men very much admire; by this means also there are sacred names, figures, Characters, and seals, which contemplative men, in purity of mind, for their secret vows, have devoted, dedicated and consecrated to the worship of God; which things truly, if any man afterwards shall pronounce with the same purity of mind, with the which they were first instituted, he shall in like manner do miracles; further also, the manner and rules delivered by the first institutor must be observed, for they who are ignorant of these things, loose their labour, and work in vain; Thus not only by barbarous words, but also by Hebrew, Aegyptian, Greek, Latine, and the names of other languages, being devoted to God, and attributed and dedicated to his essence, power or operation, we sometimes do wonders; such names there are in Iamblicus, viz.

Osyris, Icton, Emeph, Ptha, Epies, Amun; so in Plato, and amongst the Greeks,, so the Greeks call Jupiter which signifieth to live, because he giveth life to all things; in like manner which signifieth through, because through him are all things made, so, which signifieth Immortall; so amongst the Latines he is called Jupiter, as it were an adjuvant father, and such like, and also certain names are devoted to men, as Eutychis, Sophia, Theophilus, that is, prosperous, servant, dear to God.

In like manner certain materiall things receive no little sanctity and vertue by consecration, especially if done by a priest, as we see those waxen seals, in which are imprinted the figure of Lambs, to receive vertue by the bene-

diction of the Romane High priest, against lightnings and tempests, that they cannot hurt those who carry them, for a divine vertue is inspired into Images thus consecrated, and is contained in them, as it were in a certain sacred Letter, which hath the Image of God; the like vertue those holy waxed lights receive at Easter, and at the feast of the purification of the virgins; in like manner bells by consecration and benediction receive vertue, that they drive away and restrain lightnings, and tempests, that they hurt not in those places where their sounds are heard; in like manner salt and water, by their benedictions and exorcismes receive power to chase and drive away evil spirits; and thus in things of this kind, there are also sacred times alwaies observed by the nations of every religion with very great reverence, which are either commanded that we should sanctify by the Gods themselves, or are dedicated to them by our fore-fathers and Elders, for the commemoration of some benefit received of the Gods, and for a perpetual Thanksgiving.

Thus the Hebrews have received their Sabbaths, and the Heathens their holy daies, and we the solemn dayes of our holy rites, alwaies to be reverenced with the Highest solemnity; there are also times contrary to these, which they call penitential, and we black dayes, because that in those daies the commomwealth hath suffered some notable blow, and calamity, of which sort amongst the Romans was the day before the fourth nones of August, because that on that day they suffered that extraordinary blow at the Battle of Canna.

In like manner all Postriduan daies are called black dayes, because that most commonly battles succeeded ill on these dayes: So amongst the Jews the black dayes are the seventeenth day of June, because on that day

Moses brake the Tables, Manasses erected an Idol in the Sanctum Sanctorum, & the walls of Jerusalem are supposed to have been pulled down by their Enemies; likewise the ninth of July is a black day with them, because on that day the destructions of both the Temples happened, by this neason they are called Ægyptian dayes, in the old time observed by the Ægyptians, and every Nation by this way may easily make a like calculation of days fortunate or unfortunate to them, and the Magicians command that these holy and religious daies be observed no less then the planetary daies, and the celestial dispositions; for they affirm that they are far more efficacious, especially to obtain spiritual and divine vertues, because that their vertue is not from the Elements and celestial bodies, but descendeth from the intelligible and supercelestial world, and being helped by the common suffrages of the Saints, is not infringed by any adverse disposition of the heavenly bodies, nor frustrated by the corruptible contagion of the Elements, if so be that firm belief and religious worship be not wanting, that is, joyned with fear and trembling, for religion properly holdeth forth thus much; Hence those daies are called religious, which to violate is a sin, which if we carefully observe, we fear not any great mischief, which we may do, if we do otherwise.

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LXIV. OF CERTAIN RELIGIOUS OBSERVATIONS, CEREMONIES, AND RITES OF PERFUMINGS, UNCTIONS, AND SUCH LIKE

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Whosoever therefore thou art, who disirest to operate in this faculty, in the first place implore God the Father, being one, that thou also maiest he one worthy of his favour, be clean, within and without, in a clean place, because it is written in Leviticus, Every man who shall approach those thing which are consecrated, in whom there is uncleanness, shall perish before the Lord; Therefore wash your selves oft, and at the daies appointed, according to the mysteries of number, put on clean clothes, and abstain from all uncleanness, pollution, and lust; for the Gods will not hear that man (as Porphyry saith) who hath not abstained many dayes from venereous Acts; Be not thou coupled to a polluted or menstruous woman, neither to her who hath the Hemorhoides, touch not an unclean thing; nor a Carkass, whence Porphyry saith, whosoever shall touch a dead man, may not approach the Oracles, perhaps, because that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; Thou shalt wash, and anoynt, and perfume thy self, and shalt offer sacrifices: for God accepteth for a most sweet odour those things which are offered to him by a man purified and well disposed, and together with that perfume condescendeth to your prayer and oblation, as the Psalmist singeth; Let my prayer, O Lord, be directed to thee, as incense in thy sight; Moreover, the soul being the offspring and Image of God himself, is de-

lighted in these perfumes and odours, receiving them by those nostrils, by the which it self also entred into this corporeal man, and by the which (as Job testifieth) the most lively spirits are sometimes sent forth, which cannot be retained in mans heart, boyling either through choler, or labor; whence some think that the faculty of smelling is the most lively and spiritual of all the senses.

Further, perfumes, sacrifice, and unction penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can see the secrets of God, Heavenly things, and those things which are above the Heavens, and also those which descend from the Heavens, as Angels, and spirits of deep pits, and profound places, apparations of desart places, and doth make them to come to you, to appear visibly, and obey you; and they pacify all spirits, and attract them as the Loadstone Iron, and joyn them with the elements, and cause the spirits to assume bodies: for truly the spiritual body is very much incrassated by them, and made more gross: for it liveth by vapours, perfumes and the odours of sacrifices: moreover whatsoever thou operatest, do it with an earnest affection and hearty desire; that the goodness of the Heavens and heavenly bodies may favour thee, whose favour, that thou maiest more easily obtain, the fitness of the place, time, profession, custome, diet, habite, exercise and name also do wonderfully conduce: for by these the power of nature is not only changed, but also overcome, for a fortunate place conduceth much to favour: neither without cause did the Lord speak to Abraham that he should come into the land which he would shew him; and Abraham arose and journeyed towards the south: in like manner, Isaac went to Gerarath, where he sowed & gathered an hundred fold, and waxed very rich: but

what place is congruous to each one, must he found out by his nativity, which thing he that knoweth not, let him observe where his spirits are especially recreated, where his senses are more lively, where the health of his body and his strength is most vigorous, where his businesses succeed best, where most favour him, where his enemies are overthrown, let him know that this region, this place is preordained by God and his Angels for him; and is also well disposed, and prepared by the Heavens.

Therefore reverence this place, and change it according to your time and business, but alwayes flie an unfortunate place: fortunate names also make things more fortunate: but unfortunate, unhappy; Hence the Romans in lifting their souldiers were wary, least that the first souldiers names should be in any measure unfortunate; and for paying tributaries, and mustrings of their Armies and Colonies, they did chuse Censours with good names.

Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would also be changed into better; So Epidamnus, least that sea men going that way should suffer damage, they commanded to be called Dyrachius; for the same cause they called Maleoton, least he should cause some mischief, Beneventus; but they thought good to call Lacus, Lucrinus, for the goodness of the name being the most happy place of all: make election also of hours and dayes for thy operations, for not without cause our Saviour spake, Are there not twelve hours in the day, and so forth? for the Astrologers teach that times can give a certain fortune to our businesses; the Magicians likewise have observed, and to conclude, all the ancient wise men consent in this, that it is of very great concernment; that in what moment of time, and disposition of the heavens, every thing, whether naturall or Artificiall hath received its

being in this world; for they have delivered, that the first moment hath so great power, that all the course of fortune dependeth thereon, and may be foretold thereby, and in like manner, by the successes of the fortune of every thing, they both firmly believed, and experience also testifleth, that the beginning of any thing may thereby be found out; even as Sulla the Astrologian foretold, that a most certain destruction approached Caligula, who asked him advice concerning his nature; Metheon the Astrologer foresaw the calamity of the wars which happened afterward to the Athenians, making an expedition against the Syracusans: to the same about to sail to Sicilia, Meson the Astrologer foretold a great tempest.

Anaxagoras by the knowledge of the times, forewarned on what dayes a great stone should fall from the Sun; as afterward it happened at Aegos, a river of Thracia; on the contrary, L.

Tarnucius Firmianus by the acts and fortune of Romulus, found both the time of his conception and nativity; the same man found out also the nativity of the City of Rome, by making the successes and fortunes of that City: so Maternus reporteth, that the beginning and Creation even of this world was found out by the events of things: For that times can do very much in naturall things, may be manifested by many examples; for there are trees, which after the Solstice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and shelfishes, Crabs and Oisters do increase, the Moon increasing, and when the Moon decreaseth, do grow lean; & the Seas in ebbing and flowing do observe the motions and times of the Moon; and Euripus in Euboea, doth it not seven times with wonderfull swiftness ebbe and flow? and three dayes in every moneth, viz. the 7. 8. and 9. day of the Moon it standeth still; and amongst the Troglotides there

is a lake, which thrice in a day is made bitter and salt, and again sweet; moreover in the winter time, when all things wither and dry, Penyroyall flourisheth: on the same day, they say, that blown bladders do break, and that the leaves of Sallows and Pomegranats are turned and forced about; and its known to all, that which I have seen both in France and Italy, and I know also the sowing thereof, viz. that a nut-tree, which seemeth dry all the year, on the Even of Saint Johns day doth produce both leaves, and flowres, and ripe fruits: and this miracle doth wholly consist in the observation of the time of its sowing: moreover that times can yield some wonderfull power to artificiall things, the Astrologers in their books of Elections and Images do constantly affirm; and by this means, we read in Plutarch, That there was an image amongst the Peleneans made with such art, that what way soever it did look, it did strike all things with terrour and very great perturbation, so that no man durst through fear behold it; and we read in the life of Apollonius, that the Magicians of Babylon had tied to the roof of their house, four golden fowls, which they called the tongues of the gods; and that they had power to reconcile the minds of the multitude to the love and obedience of the King.

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In the Iland Chios there was the face of Diana placed on high, whose countenance appeared sad to those which caine in, but to those that went out, it appeared chearfull: In Troas, the sacrifices which were left about the Image of Minerva did not putrifie; In the temple of Venus at Paphos, it never rained in the court: If any thing was taken forth from the Tomb of Antheus, showers were powred down from heaven till that which was digged up, was restored into its place: In the tomb of King Bibria of

Pontus, did arise a Laurell, from which if any one did break a branch and carry it on shipboard, quarrells would never cease untill it was thrown over. In the Iland Boristhenes, no bird did haunt the house of Achilles: at Rome, neither flie, nor dog did enter into the Palace of Hercules, in the oxe market.

In Olynthus of Thracia there was a place, into the which if a Beetle had fallen, it could not get forth, but writhing it self every way it died; I could bring even innumerable examples, and far more wonderfull then these, which Antiquity reporteth to have been done by the Art of images, and by the observation of times: but least any one should think them long since, obsolete, and repute them for fables, I will bring more new things, and such as remain even to this time in some places, and I will joyn to these some artificiall wonders; for they say, that by the Art of images it cometh to passe, that at Byzantine Serpents hurt not, and that Jackdaws flie not over within the wals; that in Crete there are no night Owls, that about Naples Grasshoppers are never heard; that at Venice, no kind of flie doth enter the publike houses of Barbers, that in Toledo in the publike shambles, one only flie is seen all the year long, of a notable whiteness: and we in the foregoing book have declared already both the fashions and times, by the observation of which, these things and such like may be done; moreover you ought especially to observe the vertue of speeches and words, for by these the soul is spread forth into inferiour substances, into stones, metals, plants, animals, and all naturall things, imprinting divers figures and passions on them, inforcing all creatures, or leading and drawing them by a certain affection: So Cato testifieth, that weary Oxen are refreshed by words, and also that by prayers and words, you may obtain of

Tellus, that it produce unusuall trees; trees also may by this means be entreated to pass over to another place, and to grow in another ground: Rapes grow the greater, if they be entreated when they are sown, to be beneficiall to them, their family, and neighbours; the Peacock also being commended, presently extends his feathers: but on the contrary, it is found by experience that the hearb Basill, being sown with cursings and railings, is more flourishing; also a kind of Lobster doth cure burnings and scaldings, if so be that in the mean time his name be not named: further, they which use witchcraft, kill trees by praising them, & thus do hurt sown Corn and children: moreover they say that there is so great power in mans execrations, that they chase and banish even wicked spirits: Eusebius declareth that by this means Serapis amongst the Ægyptians, did publish short sentences, by the which devils were expelled, and he taught also, how devils having assumed the forms of brute beasts, do ensnare men: To conclude, in all businesses, put God before your eyes, for it is written in Deuteronomie, When you shall seek the Lord your God, you shall find him.

Whence we read in Mark, That whatsoever ye shall desire and pray for, believing that you shall receive it, it shal come to pass for you; and in Matthew, If you shall have faith as a grain of mustard seed, nothing shall be impossible for you; also the fervent prayer of a righteous man prevaileth much, for Elias (as James saith) was a man like unto us, subject unto passions, and he prayed earnestly, that it might not rain upon the earth, and it rained not in three yeers and six moneths; and again he prayed, and the heaven gave rain, and the earth brought forth its fruit: but take heed in your prayers, least that you should desire some vain thing, or

that which is against the will of God; for God would have all things good: neither shalt thou use the name of thy God in vain, for he shall not go unpunished, who taketh his name for a vain thing: be abstemious and give alms, for the Angel saith to Tobiah, prayer is good with fasting and alms; and we read in the book of Judith: Know ye, that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight.

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LXV. THE CONCLUSION OF THE WHOLE WORK

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

vincible magicall discipline will insinuate it self into you: and those vertues will appear to you, which in times past Hermes, Zoroastes, Apollonius, and the others, who wrought miracles, obtained.

But ye, envious, caluminators, sons of base ignorance, and foolish lewdness, come not nigh our writings, for they are your enemies, and stand on a precipice, that ye may erre & fall head-long into misery: if any therefore through his incredulity or dulness of intellect, doth not obtain his desire, let him not impute the fault of his ignorance to me, or say that I have erred, or purposely written falsly and lied, but let him accuse himself, who understandeth not our writings; for they are obscure, and covered with divers mysteries, by the which it will easily happen, that many may erre and loose their sense; therefore let no man be angry with me, if we have folded up the truth of this science with many Enigmaes, and despersed it in divers places, for we have not hidden it from the wise, but from the wicked and ungodly, and have delivered it in such words which necessarily blind the foolish, and easily may admit the wise to the understanding of them.

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