

Book # 127

Went 7-5

*A N I M A M A G I C A*  
*A B S C O N D I T A :*

Or

A Discourse of the universall  
Spirit of Nature,

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

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*By Eugenius Philalethes.*

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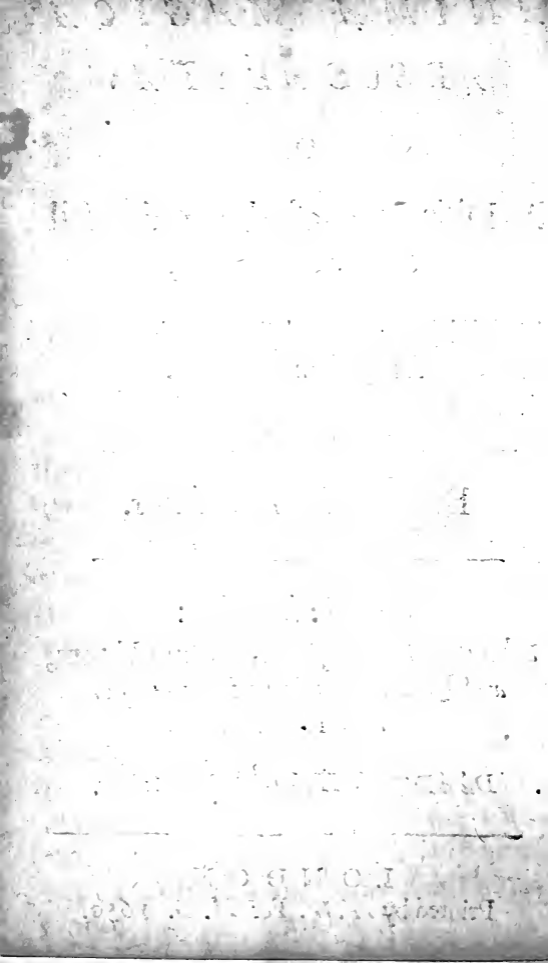
*Stapul: in Dion:*

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

*Dû a Digon: Hêb Dhû, Hêb Dhim.*

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L O N D O N,  
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## To the Reader.



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

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



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

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

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

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

*Malines,*

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

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Baptista Possevinus pumpt these verses.

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

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

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

Now

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

I will

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



## To the Reader.

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

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but leave thee to thy *studies*, whiles  
I translate that *Epitaph* of *Platina*,  
to his *Tom.* 6.

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

*E. P.*

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# ANIMA MAGICA ABSCONDITA.



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

Gen:

where beyond *Fansie*, then the *Fansies* of these men being no where beyond their *Authors*, may rest on the same *Pillow*. This Sect then may be styl'd  $\Delta\eta\mu\acute{o}\varsigma \delta\iota\eta\mu\epsilon\sigma\tau\acute{\iota}$ : Their Conceptions are not grounded on any Reason existent in *Nature*, but they would ground *Nature* on Reasons fram'd, and principl'd by their own Conceptions. Their *Philosophie* is built on generall empty *Maxims*, Things of that stretch and *latitude* they may be applied to any Thing. but conduce to the *Discovery of Nothing*. These are the first *Lineaments* of their *Monster*, and in reference to them they have many *subordinate Errors*, which prætend a *Symmetrie* with their *Fundamentalls*, but in trueth have none at all. These *later Quillets* are so minc'd with *Divisions* and *Distinctions*, That their very patrons are dubious how to state them. I could compare their *Physiologie* to a *Chase in Arras*, where there is much of similitude, but nothing of *Truth*. Tis the *Childe of Fancie*, a *Romance* in *Syllogisms*, a *Texture* of their own *Brain*, like that *Cob-web Campagna*, which *Lucians Spiders* planted betwixt the *Moon*, and *Venus*. *Nature* in *Generall* (say They) is *Principium Motus, & quietis*. A *Form* is  $\acute{\alpha}\lambda\omicron\gamma\epsilon \tau\eta\varsigma \epsilon\sigma\iota\alpha\varsigma$ , a definition they know not what to make of, and the soul is  $\epsilon\iota\pi\lambda\alpha\chi\acute{\iota}\alpha$ , or *actus Corporis Organici*. These Two last *Descriptions* (for they are no *Substantial*

*tial definitions*) are such *Riddles*, that I verily believe *Aristotle* made use of those words  $\lambda\acute{o}\gamma\omicron\varsigma$  &  $\epsilon\pi\iota\lambda\epsilon\chi\omicron\iota\alpha$  because he would not discover his Ignorance in these points. For why should a *Form*, be call'd  $\lambda\acute{o}\gamma\omicron\varsigma$ , or in what other Author can we find this  $\epsilon\pi\iota\lambda\epsilon\chi\omicron\iota\alpha$ ? But because Nature in Generall, that is, in her *Active*, and *Passive* portions, namely *Matter* and *Form*, together with the *Soul* of man, are the main Fundamentals where $\epsilon\pi\iota$ n to build a *Philosophie*, and that this *Aristotle* is so *Sainted* by his *Clients*, that the *Divines of Collein*. tell us, He was *præcursor Christi in Naturalibus*, *ut Johannes Baptista in Gratuitis*; I shall further examine these his *Definitions*, and acknowledge the Benefit when I finde it.

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

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

Now let us see what he sayth to the *Soul of Man*. The *Soul* (sayth he) is *ἐπιτέλεια* that is in plain Terms *Consummatio*, or barbarously but truly *Finibilia*, though his own followers falsely render it, *Aethus Corporis Organici*.

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

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



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

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

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

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

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

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

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

first made subject to the *Artist*. Here now li  
 the Myſtery of the Magicians *denarius*, his me  
 ſecret and miraculous *Pyramid*, whoſe firſt *V*  
*nity* or *Cone* is alwaies in *Horizonte Eternita*  
*tis*, but his *Baſis* or *Quadrate* is here below in  
*Horizonte Temporis*. The *Anima* conſiſts of  
 three Portions of light, and one of the *matte*  
 The *Paſſive ſpirit* hath two parts of the *Matte*  
 and two of the *Light*, wherefore it is calle  
*Natura media*, and *Sphæra Equalitatis*; Th  
*Cœleſtial Water* hath but one portion of *Ligh*  
 to three of the *Matter*. Now the *Chaine* of  
*Deſcent* which concerne the *ſpirituall part*  
 is grounded on a ſimilitude, or *Symboll* of  
*Natures* according to that Principle of  
*Oſthanes* ἰ οὐρανὸν τὴν οὐρανὸν τὴν οὐρανὸν. For there being  
 three Portions of *Light* in the *Anima*, and  
 two in the *Paſſive ſpirit*, the *Inferiour* at  
 tracts the *Superiour*. Then there being but  
 one *Portion* in the *Cœleſtiall Nature*, and two  
 in the *Middle ſpirit*; this ſolitary ſhining *Unity*  
 attracts the other *Binaris* to Fortifie and aug  
 ment its ſelfe as *Light* ioynes with *Light*, or  
*Flame* with *Flame*, and thus they hang in a  
*Vitall magneticall Series*. Again the *Chayn* of  
*Ascent* which concerne the *Matter*, is perfor  
 med thus. The *Cœleſtiall nature* differs not in  
 ſubſtance from the *Aereall ſpirit*, but only in  
*Degree* and *Complexion*, and the *Aereall ſpirit*  
 differs

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

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

*pur suit*



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

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

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

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

sometimes to fancies, and Inventions of their own. I wish *such Philosophers* to consider, whether in the beginning there was any life, or wisdom beyond the Creator, and if so, to tell us where. Verily (to use their own Term) they can never finde this *Ubi*. For they are gracious concessions, or Talents which God of his free will hath lent us, and if he should resume them, we should presently return to our first Nothing. Let them take heed therefore whiles they attribute Generation to Qualities; lest the true Author of it, should come against them with that charge, which he brought sometimes against the *Assyrian*. *Shall the ax boast it self against Him that heweth therewith? or shall the saw magnifie it self against him that shaketh it? as if the Rod should shake it self against them that lift it up, or as if the staffe should lift up it self, as if it were wood.* Let them rather cashier their *Aristotle* and the Errors wherewith he hath infatuated so many Generations. Let them approach with confidence to the Almighty God, who made the world, for none can give a better account of the work then the *Architect*. Let them not despair to attain his Familiarity, for he is a God that desires to be known, and will reveale himself both for the manifestation of his own glory, and the Benefit of his Creature. There is no reason

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

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

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

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

another, consisting of Inferior and superior powers. This is the Magicians Fire, This is *Mercurius Philosophorum*, celeberrimus ille *Microcosmus*, & *Adam*. This is the *Labyrinth* and *Wild* of *Magick* where a world of students have lost themselves: a thing so confusedly and obscurely handled by such as knew it, that it is altogether impossible to find it in their *Records*. There is no late writer understands the full *Latitude*, and *universality* of this *Principle*, nor the genuine *Metaphysicall use* thereof. It moves here below in *shades* and *Tiffaries*, above in *whites* *athereall Vestures*; neither is there any thing in *Nature* expos'd to such a *publique prostitution* as this is, for it passeth thorough all hands, and there is not any *Creature* but hath the *use* Thereof. This *Ternarius*, being reduc'd per *Quaternarium* ascends to the *Magicall Decad*, which is *Monas Unitissima*, in which state *Quaecunque vult potest*; for it is united then per *Aspectum* to the first, eternall, *spirituall unity*. But of these Three, hear the *Oracle* of *Magick*, the great, and solemn *Agrippa*.

“Quatuor itaque quæ diximus sunt Elementa,  
 “sine Quorum notitiâ perfectâ nullum in Ma-  
 “giâ producere possumus effectum. Sunt au-  
 “tem Singula Triplicia, ut sic Quaternarius  
 “compleat Duodenarium: & per septenarium  
 “in Denarium progrediens ad supremam Uni-

*Shades & Tiffaries*

“tatem,



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

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

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

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

ernarii. Prædictio futurorum per ipsum vericatur, Occultorumque insinuatō, non aliunde uam per ipsum a Natura percipitur. Hoc unico Medio secretum Naturæ aperitur Alchimistis, sine quo nec Intellectus Artis acquiritur, nec operationis Effectus invenitur. Errant, crede mihi, Errant omnes, qui sine istis Tribus Principiis quicquam operari in occultis Naturæ Scientiis Se posse confidunt. Thus far *rithemius*; where for thy better understanding of him I must inform thee there is a *twofold binarius*, *Lucis*, & *Confusionis*: but peruse *Agrippa* seriously *de scalaris Numerorum*, and thou mayst apprehend all, for our *Abbot* borrowed this *Language* from *Him*, the *perusall* whose *Books* he had, before he *publish'd* any thing in this *Nature* of his *own*. Now for thy further *Instruction* go along with me, not to *Athens* or *Stagira*, but to that *Secretary* and *Pen-Man* of *God Almighty*, who stood in a *Cleft* of the *Rock* when he made all his *Goodnes* to passe before *him*. I am certain the *world* will wonder I should make use of *Scripture* to establish *Physiologie*, but I would have them know that *all secrets* *Physicall* and *Spiritual*, all the *close* *connexions*, and that *mysterious Kisse* of *God* and *Nature* is clearly and *punctually* discovered there. Consider that *mercifull mystery* of the *incarnation* wherein the *fullnesse* of the *God-head*

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

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

wife of the Sun

ed from her in wings of Fire. Observe moreo-  
 ver that *Materiall Principles* can be multiply-  
 ed but *materially*, that is by *addition of parts*, as  
 you see in the *Augmentation of Bodies*, which  
 is perform'd by a *Continuall Assumption of*  
*Nutrimēt* into the *stomack*, but it is not the  
*Body* that *transmutes* the *Nutrimēt* into *flesh*  
 and *bloud*, but that *spirit* which is the *life* and  
*light* of the *Body*. *Materiall Principles* are *passive*,  
 and can neither *alter* nor *purifie*, but well  
 may they be *altered*, and *purified*: neither can  
 they *communicate themselves* to another sub-  
 stance beyond their own *extension* which is *fi-*  
*nite* and *determinate*. Trust not those *Impostors*  
 then who tell you of a *Sulphur Tingens*, and  
 know not what *Fables*, who pin also that *new*  
 and *narrow name* of *Chemia*, on a science both  
*Ancient* and *Infinite*. It is the *light* onely that  
 can be *truely multiplied*, for this *ascends* to, and  
*descends* from the first *Fountain of Multiplica-*  
*tion*, and *Generation*. This *Light* applied to any  
*Body* whatsoever *exalts & perfects* it in *suo ge-*  
*nerē*. If to *Animals*, it *exalts Animals*; if to  
*Vegetables*, *Vegetables*, if to *Minerals*, it *re-*  
*fines Minerals*, and *translates* them from the  
*worst* to the *best Condition*. Where note by the  
 way, that *every Body* hath *passive principles* in  
 it self, for this *light* to *work upon*, and therefor  
 needs not *borrow* any from *Gold*, or *silver*. Con-  
 sider



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

the *Mother* of them. If *Riches* be a *Posses*  
*son* to be desired in this *Life*, what is *Riche*  
 then *Wisdom* that *worketh* all things? For  
 she is privy to the *mysteri*es of the *knowledg*  
 of *God*, and a *lover* of his *works*. *God* hat  
 granted me to speak as I would, and to *con*  
*ceive* as is meet for the things that are give  
 me: because it is he that *leadeth* unto *Wisdom*  
 and *directeth* the *wise*, For in his hand ar  
 both we and our *words*, all *wisdom* also, an  
*knowledg*e of *workmanship*. For he hath give  
 me *certain knowledg*e of the things that ar  
 namely to *know* how the *world* was made, an  
 the *Operation* of the *Elements*. The *begi*  
*ning*, *ending*, and *middest* of the *Times*, th  
*alterations* of the turning of the *Sun*, and th  
*Change* of *seasons*. The *Circuit* of *yeeres*, ar  
 the *position* of *stars*. The *Natures* of *livin*  
*Creatures*, and the *furies* of *wild Beasts*, th  
*violence* of *windes*, and the *reasoning* of *Men*  
 the *Diversities* of *Plants*, and the *vertues*  
*rootes*. And all such *things* as are either *secr*  
 or *manifest*, them I *know*. For *wisdom* whic  
 is the *worker* of all things taught me. For  
 her is an *understanding* *spirit*, *holy*, onely b  
 gotten, manifold, subtil, lively, clear, unde  
 led, plain, not subject to hurt, *loving* the thi  
 that is *good*, quick, which cannot be lett  
 ready to do *good*, *Kind* to *Man*, *stedfast*, fir  
 fro

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

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

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

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

*This is He to whom the Brothers of R. C. gave the Title of Sapiens, and from whose writings they borrowed most of their Instructions ad Candidatum quendam Germaniæ. But that you may the better understand how to come by this stone, hear what he speaks in another place.*

‘Non prius incipit vera Cognitio, quam perennium & Labilium, cum vitæ, tum Interitus oblatâ comparatione, selegat anima cum animo jungi, delectatione majori tracta hujus, quam Corrois. Ex eâ Cognitione Mens oritur. & Corporis voluntaria separatio sumit exordium, cum anima respiciens ex unâ Corporis sæditatem & intericum, ex alterâ parte præstantiam & foelicitatem animi perpetuam, cum isto (divino sic disponente flatu) connecti cupit, altero penitus neglecto, ut hoc solum appetat, quod a Deo conclusum esse videt in salutem & Gloriam. Corpus in amborum jam unitorum unionem condescendere cogitur. Hæc est admirabilis illa Philosophorum transmutatio Corporis in Spiritum, & hujus in corpus, de quâ Dictum nobis relinquitur a Sipientibus: Fac Fixū Volatile, & volatile fac Fixū, ut habeas magisterium nostrum: (intellige) fac de pertinaci copore Tractabile, quod animi præstantiâ cum animâ conveniente constantissimum fiat corpus ad omnia sustinendum examina. Probatur enim aurum igne, quo repro-

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



transmutet in verum Temperamentum, sed etiam temperata diutissime conservet: talem alibi quam in Cælo reperire non poteritis unquam. Cælum virtute suâ, per invisibiles radios in Terræ Centrum undique concurrentes, omnia penetrat Elementa, & Elementata generat, fovetque Nemo in seipso, sed in sui simili, quod etiam ex ipso sit, generare potest. Fœtus etiam promiscuus utriusque parentis in se Naturam ita retinet, ut in eo parens uterque potentia & actu sit reperibilis. Quis hærebit amplius nisi lapis in Generatione Philosophicâ? Disce ex Teipso, quicquid est in Cælo, & in Terrâ cognoscere, ut sapiens fias in omnibus Ignoras Cælum & Elementa prius Unum fuisse, Divino quoque ab invicem articulo separata, ut & Te, & omnia generare possent? si hoc nosti, reliquum & Te fugere non potest, aut Ingenio cares omni. Rursus in omni generatione talis separatio est necessaria, qualem de te supra dixi fiendam, antequam ad veræ Philosophiæ studia velum applies. Ex aliis nunquam unum facies, quod quæris, nisi prius ex Teipso fiat unum quod audisti. Nam talis est voluntas Dei, ut pii pium consequantur Opus quod quærunt, & perfecti perficiant aliud cui fuerint intenti. Malæ voluntatis Hominiibus nihil præter quod seminaverint, datur metere: imo quod magis est, persæpe bonum eorum

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

Agitedum igitur anima mea, corpusque meum: surgite nunc, animum sequamini vestrum. Ascendamus in montem hunc excelsum nobis oppositum, de cuius cacumine vobis ostendam iter hoc bivium de quo per Nabem, & sine lumine locutus est Pythagoras. Nobis aperti sunt oculi, tum præluceat sol pietatis & Justitiæ, quo duce non possumus à via veritatis deflectere. Volvite primum oculos ad dextram, ne videant vanitatem, antequam sapientiam perceperint. Videtisne relucens illud, & Inexpugnabile Castrum? In eo se continet Philosophicus amor, de cuius Fonte fluunt Aquæ vivæ, quas qui degustarit semel, non sitiet vanitatem amplius. Ab eo loco tam amæno, suavique recta progrediendum est ad amænorem, in quo Sophia moram trahit: de cuius etiam fonte scaturiunt Aquæ primis longe sæliciores, quas qui gustarint inimici, pacem eos inire necesse est: Eorum qui deveniunt eo plerique solent alius tendere, sed non omnes optatum assequ-

' assequuntur. Est locus ultra dictos, quem adire  
 ' vix licet mortalibus nisi per Divinum numen  
 ' ad immortalitatis gradum assumpti sunt: at  
 ' antequam introducantur, mundum coguntur  
 ' exuere, caducæ vitæ spolio retento. Non est eo  
 ' cum pervenerint quod amplius mortem time-  
 ' ant, imo potius eam indies amplectantur sua-  
 ' vius, quam in mundo quid unquam suave ju-  
 ' dicatum est eis amplexu dignum. Ultra hæc  
 ' tria loca quicumque progrediuntur, ab homi-  
 ' num oculis evanescent. Quod si secundum &  
 ' tertium Locos videre lubet, ascendamus altius.  
 ' En supra ChrySTALLINAM primam arcem, aliam  
 ' ARGENTEAM videtis, ultra quam & TERTIAM a-  
 ' DAMANTINAM, QUARTA vero non cadit sub fen-  
 ' sum, donec ultra TERTIAM deventum sit. Hic  
 ' est aureus perpetuæ fœlicitatis locus, sollicitu-  
 ' dinis expers, & omni repletus gaudio perenni.  
 This is the *pitch and place*, to which if any man  
*ascends*, he enters into *Chariots of Fire* with  
*Horses of fire*, and is translated from the earth,  
*soul and Body*. Such was *Enoch*, such was *Eli-*  
*jah*, such was *Esdras*, to whom this *Medicine*  
 was ministred by *Vriel the Angel*. Such was  
*Saint Paul*, who was carried up to the third  
*Heaven*; such was *Zoroaster*, who was trans-  
*figured*, and such was that *Anonymus* mention'd  
 by *Agrippa*: *Id ipsum* (sayth he) *& de se pro-*  
*didit sapiens quidam, ita ut scintillantes Fla-*

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

---- *Procul hinc, procul ite Prophani.*

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

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

*Attingit solium Jovis, & Cœlestia tentat.*

In a word it ascends *per lumen Natura in lumen Gratia*, and the last end of it is *truely Theologicall*. Remember therefore that

Elijah

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

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

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

*Orandum est, ut sit Mens sana in Corpore sano.*

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



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

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

*This is the way thou must walk in, which*  
*if thou doest, thou shalt perceve a sudden Il-*  
*lustration, eritque in Te cum Lumine Ignis,*  
*cum Igne Ventus, cum Vento Potestas, cum*  
*Potestate scientia, cum scientiâ sanæ Mentis*  
*Integritas. This is the Chain that qualifies a*  
*Magician; For sayth Agrippa, Explorare de*  
*Futuris, & Imminentibus, aliisve Occultis,*  
*& quæ hominibus divinitus portenduntur, veri-*  
*dicas sententias, atque operari opera Virtutum*  
*communem Naturæ Consuetudinem exceden-*  
*tia, non nisi profundæ & perfectæ Doctrinæ,*  
*Integerrimæque vitæ, ac fidei est, non homi-*  
*num levissimorum, ac indoctorum; and in an-*  
*other place, Non poterit illa Dare, qui non*  
*habet. Habet autem Nemo, nisi qui jam co-*  
*hibitis Elementis, victâ Naturâ Superatis Cœ-*  
*lis, proge suos Angelos, ad ipsum Archetypum*  
*usque*

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

(redire,

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

Then I say, Thou hast got that *Spirit*, *Qui quicquid portentosi Mathematici, quicquid prodigiosi Magi, quicquid invidentes Naturæ persecutores Alchymistæ, quicquid Dæmonibus deteriores Malefici Necromantes promittere audent, Ipse novit discernere, & efficere, idque sine omni Crimine, sine Dei offensâ, sine Religionis injuriâ.* Such is the *power* he shall receive, who from the *Clamorous Tumults* of this *World* ascends to the *Supernaturall, still Voice*; from this bale *Earth* and *Mud* whereto his *Body* is allyed, to the *Spiritual invisible Elements* of his *Soul* *Ille Deum vitam accipiet, divisque videbit Permotos Heroas, & Ipse videbitur Illis.* This, Reader, is the *Christian Philosophers stone*: a stone so often inculcated in *Scripture*. This is the *Rock* in the *wildernesse*; in the *wildernesse*, because in great *obscurity*, and few there are that know the *right way* unto it. This is the *stone of fire* in *Ezekiel*; this is the *stone with seven eyes* upon it in *Zacharie*,  
and

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

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

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

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

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

“ *Omnia, quæ Phæbo quondã meditante, beatus*  
“ *Audiit Eurotas: &c.*

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

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

And have my *spirits* freed frō *drofs*, made *light*,  
That no *base Puddle* may *allay* their *Flight*.

How I admire thy *kumble banks*! Nought's here,  
But the same *simple vesture* all the year.

I'll learn *simplicity* of *Thee*, and when  
I walk the *streets*, I will not *storme* at *Men*,

Nor *look* as if I had a *mind* to *crie*,  
*It is my valiant Cloth of Gold*, and *I*.

Let me not live, but I'm amaz'd to see

What a *Clear Type* thou art of *Pietie*. (fin

Why should thy *Flouds* *enrich* those *shores*, that  
Against thy *Liberty*, and *keep thee in*?

Thy *waters nurse* that *rude Land*, w<sup>ch</sup> *inflaves*.

And *Captivates* thy *free*, and *spacious waves*.

Most *blessed Tutors*! I will *learn* of *Those*

To *hew* my *charity* unto my *Foes*,

And *strive* to do *some Good* unto the *Poor*,

As thy *streams* do unto the *Barren shore*.

*All This* from *Thee* my *Ysca*? *yes*, and *more*.

I am for many *Vertues* on thy *score*.

Trust me thy *waters* yet: why, wilt not so?

Let me but *drink* again, and I will go.

I see thy *course* anticipates my *Plea*,

I'll haste to *God*, as *Thou* dost to the *Sea*.

And when my *eyes* in *waters* drown their *beams*,

The *Pious imitation* of thy *streames*,

May every *Holy*, *happy*, *heartly Tear*

Help me to run to *Heav'n*, as *Thou* dost *there*.



This is the way I would have thee walk in, if thou doest intend to be a solid, *Christian Philosopher*. Thou must as *Agrippa* sayth, *Vivere Deum, & Angelos*: reject all Things *Quæ Cælo dissimilia sunt*, otherwise thou canst have no Communion with Superiors. Lastly, *Unus est, non Solus*: Avoid the Multitude, as well of Passions as Persons. Now for *Authors*, I wish thee to trust no *modernus*, but *Michael Sendivov* and that other of *Physia Restituta*, especially his first *Aphoristicall part*. The Rest whom I have seen suggest Inventions of their own, such as may passe with the *Whymzies* of *des Chartes* or *Bovillus* his *Mathematicall Roses*. To conclude, I would have thee know, That every day is *Annus Contractus*: That every yeer is *Dies extensus*. Anticipate the yeer in the day, and lose not a day in the yeer. Make use of *Indeterminate Agents* till thou canst finde a *Determinate One*: The Many may wish well but One onely Loves. *Circumferences spread, but Centers contracti*: so *superiors dissolve, and Inferiors coagulate*; stand not long in the sun, nor long in the shade: where *Extremes meet*, there look for *Complexions*. Learn from thy *Errors* to be *Infallible*, from thy *Misfortunes* to be constant: There is nothing stronger then *Perseverance*, for it ends in *Miracles*. I could tell thee more, but that were to puzzle Thee: learn this

First,

*First*, and Thou mayst teach me the *Last*.

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

‘Fælices Animæ! Quibus Hæc cognoscere primū,  
 ‘Inque Domos Sup-ras Scandere, Cura fuit.  
 ‘Credibile est Illos pariter Vitiisque Jocisque  
 ‘Altius Humanis exeruisse Caput.

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

F I N I S.

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

SIR,

✓ Our book now finish't. Let a shallower Pen  
Ad these few drops, to your vast Ocean.  
Not by my shadding praise, t'eclipse the glory  
Of your high worth: this book must tell that story,  
To truth-beleiving Soules; whose Eagle-eyes  
Can penetrate these hidden Mysteries.  
But you (thrice honor'd sir) my groveling minde  
Have rais'd to higher Pitch, to tell how kinde,  
How rare a freind, how deare, how choise a Treasure  
My Fates have blest me with, above the measure  
Of vulgar thought: how this *diviner* ray  
Of your *bright* soul, would fill with clearest day  
The darkened world: did not earth-shadowing *mist*.  
With thickest clouds, heavens *influence* resist

But who from envies sordid  *mire*  
Is washt, is clad in pure attire  
Of *innocence*; a light shall see,  
(unthral'd from errors Sophistry)  
Will kindle that *magnetick* fire,  
Which shall *concenter*, wild desire;  
And *fix* the roving thoughts in one  
*Inseperate TRIUNION*

Heel then disdain the *stymie* Earth;  
A house too mean for nobler birth,  
His heaven-rais'd soul, will then *aspire*  
To bear a part in th'Angels quire.

Dear sir, fare well. Let seekers thirsty flames,  
Refresh't by these your soul-reviving streames,  
Echo you Praise: with thankfull *elogies*  
Your ever-living name immortalize.

SIR,

Your own  
beyond Expresses  
H. Blunden.

Comune Bonum.  
H. ~~1~~ 0 0 0 0  
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