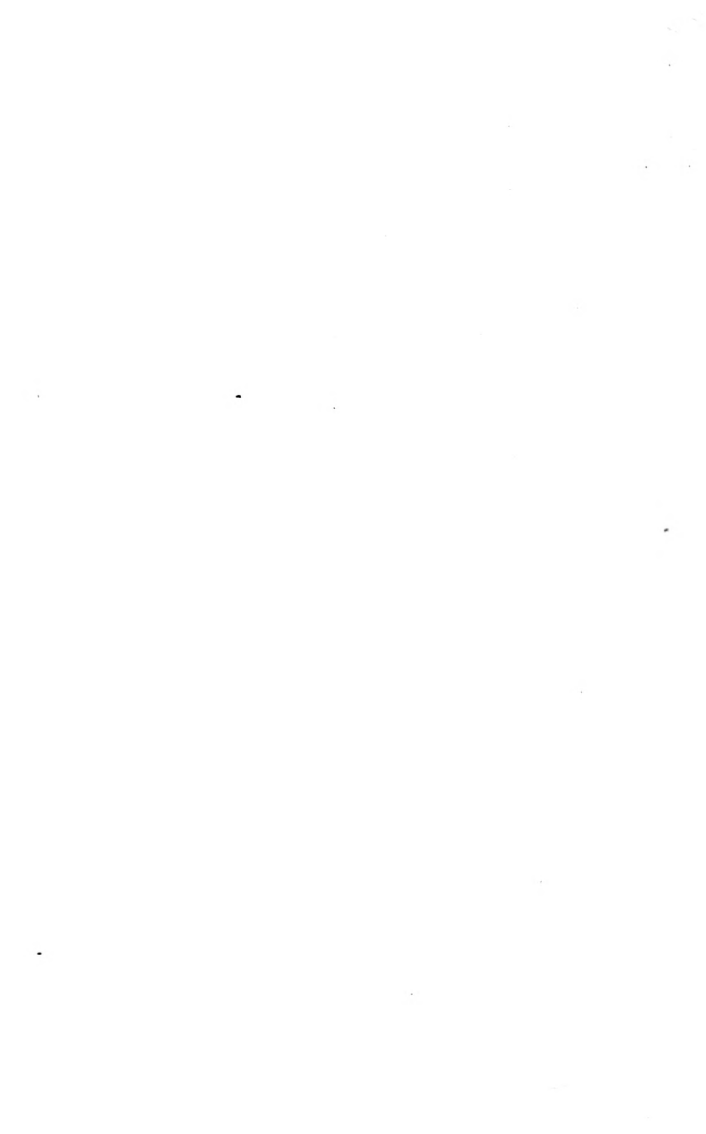




H. Schenck

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THE OPHRAST<sup>9</sup> PARACEL S U S &



The lively Portraiture of the most famous and profound Philosopher and Physitian Aureol<sup>9</sup> Philippus Theophrastus Paracelsus Bombast of Hohenheim. who was Poysued y<sup>e</sup> 47<sup>th</sup> yeare of his age . . .



# PHILOSOPHY

Reformed & Improved

I N

Four Profound TRACTATES.

---

T H E

I. Discovering the Great and Deep

*Mysteries of Nature :*

*By that Learned*

Chymist & Physitian

O S W : C R O L L I U S.

---

T H E O T H E R

III. Discovering the Wonderfull

*Mysteries of the Creation,*

B Y

P A R A C E L S U S :

B E I N G

His *Philosophy* to the A T H E N I A N S.

---

Both made English by H. P I N N E L L, for the  
increase of Learning and true Knowledge.

---

L O N D O N : Printed by M. S. for Lodowick  
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PHILOSOPHY

Reformed & Improved

THE NEW SYSTEM OF THE ARTS

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THE  
*Translators*  
**APOLOGY,**

*Caution and Retraction.*

READER,



*HO*U art sick in body, or  
 soule; or both; tis the  
 gracious care of thy mer-  
 cifull Creator to prepare  
 and apply means for the  
 Cure of them both. It is,

and ought to be thy duty principally to re-  
 spect the more worthy, and give all dili-  
 gence to attend the most noble part of thy  
 selfe: Dead bones and rottenesse are but  
 such and no better in a painted Sepulchre;  
 whatever be neglected, let not thy soul run  
 to ruine. Thou hast plenty of provision set  
 before thee, starve not at a feast of fat  
 things; if it be not dish'd out in the best

μῆτις ἔτις,  
 ἐλαχίσω οὐς  
 ἀγαθὸς ἐν αἰ  
 θρώπε τῶ σῶ-  
 ματι.

fashion, forsake not good meat for the Cooks unskilfulnesse. Indeed the princely dainties of this royall banquet call for a neater hand to carve them abroad; and I (for manners sake) have a great while excused the service, ut detur digniori, preferring and proffering it to some of greater abilities, more fit to have undertaken it, which if they had accepted, these incomparable Mysteries and unsearchable Truths had been more Chymically prepared, and not offer'd to thee in the grosse body of so dull a language. This onely I have for my Apology, viz. that I have been more carefull to be faithfull than curious, not striving so much to trim the garment as to proportion it to the body; if others would have shew'd their skill, I had not been censured for a bungler.

But, Reader, I am not so intent to make my own excuse as to leave thee altogether without a Caution: what therefore that most profound Teutonick Philosopher Jacob Behmen, somewhere in his writings saith to his Reader, that I counsell thee, viz. if thy mind be not spirituall, forbear to read these things, for they will doe thee more hurt than good: if thou art not illuminated in the true Myserie of Emanuel;

Emanuel ; if thou know not the extent  
of the Incarnate Word ; if thou under-  
stand not the Angelicall ascent and descent  
on Jacobs ladder, how canst thou cast thy  
suffrage into that Seraphicall acclamation,  
Holy, Holy, Holy is the Lord of hosts, Ila. 6. 3.  
the whole earth is full of his glory ?  
Let no carnall mind cling to the posts of  
Wisdom's house, or come near the gates of  
her Temple. The Oratories of old were by  
Oraculous care guarded from prophanesse  
with this inscription over the doors, *Ite  
profani ; Fanum est, Fanum, nihil in-  
grediatur profanum : this place is holy,*  
let no filthy thing come into it. I may say  
of this following Preface, it is Holy ; let no  
carnall mind profane or pervert it. The  
learned and Religious Author would have  
thee wise unto salvation, that thou mayst  
be saved from thy own wisdom, thy grea-  
test enemy. I cannot say whether he was a  
better Physitian or Divine ; whether he  
may doe thy body more good or thy soul :  
sure I am his Prescriptions may well be  
called *Basilica Chymica, Royall Receipts,*  
being the rare Extracts of the most choyce  
spirituall Truths out of the grosse body of  
naturall Things. Bear with the prolixity  
of his Introduction, the rest will recom-

pence thy patience : I once thought to have abridg'd it, but durst not meddle with so good a Symmetry ; I have sent it abroad without any alteration but what a German bath by a garment of the English fashion.

The best Physicall Method, in order to thy Eternall welfare, is here observed ; the maine scope and principall intention being, first to rectifie the Archeus of the inner Man, that it may attract health from the heavenly Iliaster, and distribute the same to all the faculties of thy soul, and members of thy body ; then to profligate and chastise the peccant humors of thy outward and naturall man : and all through the Grace of God revealed in the great mysteries of the Incarnation, Life, Death, Resurrection, Ascension, Mediatorship, &c. of our blessed Lord and Redeemer Jesus Christ. Let it not offend thee (at which many have stumbled and fallen) that the Father and the Son should be so nigh unto thee in All Things ; that God and Christ should condescend and humble themselves to walk before thee, and with thee, and in thee ; that things Invisible should be seen in Visible things. It was the common faith of the Ancients both Ecclesiasticall and Profane,

Rom. 1. 20.

Universus  
mundus nihil  
aliud eumque

Profane, that the Creation is but the Revelation of the Creator. May God be seen in all things, and not Christ also by whom they were made? The Gentles that knew God might also have known Christ, had they been obedient: if we follow the Father he will draw us to the Son. All things call loud unto us to behold the mysterie of the Father and the Son, to hear their voyce; and cry shame upon us that we hearken not nor obey. The wicked heart saith to God, Depart, though he filleth his house with good things. The corne and wine and oyle, the silver and gold which God multiplieth unto men, they prepare for Baal, and spend that upon their Lusts, which should be motives of their love. Times and seasons are the faithfull Tutors and witnesses of God, but men regard not their doctrine nor receive their testimony. The brutish man doth not know, nor doth the fool understand the deep thoughts of God in his great Works: but the wise in heart that take pleasure in his works, they search and find them out; these seek till they have found the Pearl in the field, the Messias, the Christ of God in the things that are made, and these shall understand the loving kindnesse of the Lord. Oh the blindness of the

Deus explicatus, Athenagoras.

Presente monstrat qualibet herba Deum.

Hof. 6. 3.

John 6. 44.

Job 21. 14.  
& 22. 17, 18.

Hof: 2. 8.

Pfal. 19. 2.

Act. 14. 17.

Pfal. 92. 5, 6.

Mar. 13. 44  
45.

Pfal. 107: 43.  
& 111. 2.

men of this world! whose minds the god of this world hath so blinded, that though the true God be in all his works which men may see and behold afar off yet they magnifie him not. Job 36. 24, 25.

Prov. 1. 20,  
21. & 8. 1, 2,  
3, 4, 5, 6, 7,  
8, 9, &c.

The Lord Jesus Christ, the true and only Wisdome of God, cryeth without, and uttereth his voyce in the streets, in the chiefe place of concourse, in the opening of the gates, in the city, in the top of high places, by the way, in the places of the paths, at the entry of the city, at the coming in of the doors, with plaine words of righteousnesse, without frowardnesse or perversnesse unto us men, the Sons of men, &c. Doth not Christ Jesus stand all the day long in the broad way to stop and turne men from destruction, calling and crying unto them, Turn yee, Turn yee, why will yee die, yee children of Adam? but they with a stiffe neck, like their Fathers, doe alway resist the Holy Ghost. Is any part of the Creation destitute of the glorious presence and power of Christ? can any thing be hid from the heat and light of this Sun of Righteousnesse? Is there any place where the Evangelicall Trump hath not sounded? why then doe we close our eyes and stop our eares against the glad tydings and ministry of

Psal. 19. 6.

Rom. 10. 18.

of



of our salvation? What care and cost and charges are many men at to purchase their own vexation? at how dear a rate doe they buy their misery who accumulate to themselves Teachers after their own lusts, who yet after a multitude of Academicall expences are not able to guesse aright at earthly things, or find out that which is hard at hand? With what care and industry then ought we to pursue the knowledge of things above, which are more noble, to be had at a cheaper price, and (because of a better guide) with more ease and safety? we need not ascend or descend, or send to Athens for it; the things that doe not appear are present in the things that are seen. 'Tis not incredulous or ridiculous that a true Chymist (so much now in derision) should find light in darknesse, darknesse in light; bitter in sweet, sweet in bitter; good in evill, evill in good; body in spirit, and spirits in bodies: and by a Spagyrick extraction separate each to its proper use and end, distinctly drawing out the great Mysteries of Godlinesse and Iniquity.

In the high way and open streets, the common Roade, concourse, condition and conversation of men, doth

Wisdome

2 Tim. 4. 3.

Wisd. 9. 16.

*Wisdom stand and call to them, Turn yee,  
 Turn ye, why will ye die & Christ the great  
 Angell of God standeth as an Adversary,  
 like the Angell in the way of Balaam, to  
 withstand men in all their wayes of ini-  
 quity, excesse and vanity: the madnesse  
 of the false Prophets (in us) is rebuked by  
 the voyce of Man (that Son of man)  
 speaking in the dumb Asse (of insensible  
 and irrationall creatures.) Thus the Wis-  
 dome of God standeth in the drunkard's  
 way to turn him from wine, wherein is ex-  
 cesse, that he may be filled with the Spirit:  
 It would have the Covetous man to covet  
 earnestly the best things; it perswades the  
 lascivious wanton to abandon his unclea-  
 nesse, and entertaine the modest kisses and  
 chaste embraces of the celestially Bride-  
 groom: it bids the Thiefe steal no more,  
 (Ephes. 4. 28.) nor consent to thievery,  
 but labour with his hands the things that  
 are honest, watching for the coming of  
 that good thiefe: it forbids the Tyrant,  
 the hypocriticall, ambitious, perjurd, self-  
 seeking Tyrant to oppresse and do mischief,  
 but rather to take the Kingdome of Heaven  
 by force and violence: it exhorts the  
 treacherous, undermining, by-ended soul-  
 dier to put no man in fear, nor accuse any  
 man*

Num. 22. 22.

2 Pet 2. 16.

Eph. 5. 18.

1 Cor. 12. 31.

Cant. 1. 2. 16.  
& 2. 6.

Psal. 50. 18.

Rev. 16. 15.

Psal. 52. 1.

Mat. 11. 12.

Luke 3. 14.

man falsly, not to make the pretence of  
 Religion or Civill Right a stalking horse  
 to proud and imperious designes and ends,  
 but to fight the good fight of Faith, and  
 earnestly contend for it, not with carnall  
 weapons, but spirituall. It stands in all  
 the Creation to poynt out the Creator: in  
 the Sun, to shew us the true Light: in the  
 springing Fountains, to tell us of the Well  
 of Life: in the Rocks, to shew us our re-  
 fuge: in the trees of the field, to put us in  
 mind of the planted of the Lord, and the  
 Tree of Paradise, and of what the Crosse  
 was made: in the seasons of the year, at  
 Fall and Spring, to preach the Death and  
 Resurrection of Christ, the mortification of  
 our vile, and quickning of our pure body:  
 in the Clouds and Raine, to open to us the  
 Mediatorship and Intercession of our blessed  
 Lord, who took upon him the dark nature  
 of the earthy Adam; which dark cloud  
 (the likenesse of sinfull flesh, Rom. 8. 3.)  
 was full of grace and truth, the fulnesse of  
 the Godhead: when the Heavens are as  
 iron and the earth as brasse, when wrath is  
 over us, and judgement under us; when  
 we see nothing but vengeance and indigna-  
 tion above or below, then this fæderall  
 Cloud elevated to the middle aire

(John

1 Tim. 6. 12.  
 Jude 3.  
 2 Cor. 10. 4.

Mal. 4. 2.

Pfal. 36. 9.

Pfal. 18. 2.

Isa. 26. 4.

Pf. 92. 12, 13.

& 1. 3.

John 1. 14.

Col. 1. 19.

& 2. 9.

Lev. 26. 19.

Gen. 9. 12, 13.

*Nubes est vapor humidus & crassus à Sole ad medium aërum elevatus, &c. Arist. I Met. c. 9.*

(John 3. 14. & 12. 32.) as the true Mediator between God and man (1 Tim. 2. 5.) doth rend the vaile of his flesh (Mat. 27. 51. Heb. 10. 20.) and showeth down the Gracious raine and heavenly dew of Divine love through the eternall Spirit upon the parched soul to cool and quench the fierce anger of the Almighty, and cause the heart to bud forth and grow in the grace, faith, knowledge, love and obedience of the Lord and Saviour Jesus Christ, reconciling all things in Heaven and Earth throughout the Passion of his Crosse. Thus every part of the Creation doth its part to publish the great mysteries of mans Salvation; else how should the Gentiles be left without excuse? Let all the Works of God praise him in all places of his Dominion: O earth, earth, earth, hear the word of the Lord. Be not mockers least your bonds be made strong: blesse, magnifie, extoll and praise the Lord in all the works of his hands: Enter into his Gates with thanksgiving, into his Courts with praise, be thankfull unto him, blesse his Name; flourish ye in the Courts of the House of our God. Let your knowledge, love, obedience, and thanksgiving, spring forth and increase abundantly by these outward

Col. 1. 20.

Rom. 1. 20.

Psal. 103. 22. & 145. 10.

Isa. 28. 22.

Psal. 100. 4.

Psal. 92. 13.

ward

ward and visible things, which the unbelieving Gentiles, like brute beasts, tread and trample under their feet: set God alway before yee; preserve the faith of his Omnipresence, so shall yee never be moved: draw something of him out of every thing which he hath made. O rare Art, that can rarifie the condense and mixt bodies of earthly things into a sublimate Purity of Divine knowledge and use! Heretofore when Kings, Princes and Potentates studied their neighbours Good more then their own Greatness, the Hermetick Philosophy was more Venerable, and he that listed himselfe a true Chymist, had faire hopes to become a great Trismegist, the Royall Diadem in the hand of God being more desirable than three Crowns on the head of Man; let not the Royall Race degenerate and forget the imployment of a noble mind. Behold now that I have not laboured for my selfe onely, but for all them that seek Wisdom.

Hitherto I have desired to prevent thy mistake; now let me endeavor to rectifie my own miscarriages. 'Tis not long since I resolved to be silent as to selfe-vindication or justification, but I can no longer refrain from selfe-accusation and condemnation;

two

Rom. 1. 21.  
Rev. 11. 2.

Psal. 16. 8.

Eccel. 24. 34.

Postscript to  
Nil Novi.

two things afflict me very much, and for  
the third I am sore grieved.

I am sorry that ever I yielded to any  
provocation, and harnessed my selfe to  
fight in my own (yet not altogether my  
own) quarrell, as I did against Parson  
Goffe and others, whose injurious and  
unrighteous dealings, though they might  
justly have been aggravated by anothers  
pen, yet was it not of so much concernment  
to me to recompence as to suffer wrong. This  
fault I might extenuate to a very small  
guilt, having taken the old Protestation  
to preserve and defend the liberty of the  
Subject, and seek the Reformation of the  
Church, which have been so much violated  
and obstructed by worldly-interested men.  
For the future I trust so to demean my selfe  
as one committing his way to the Lord in  
patience and wel-doing, bearing the Crosse  
daily and sinking down into the Death by  
cheerfull obedience and selfe-denyall,  
whereby I may fill up the sufferings of  
Christ that are behinde in my mortall  
body.

I repent also of the hasty publishing and  
disclosing of that blessed, glorious, and un-  
speakable Discovery which once I had full  
of assurance and consolation. I have since  
learned

In Nil Novi.

In a Letter  
before my  
Word of Pro-  
phetic.

learned by dear Experience, that I should have hid that Pearl till I had sold All, (Mat. 13. 44.) and pondered those unutterable words longer in my heart, that they might come forth in more maturity; fourteen years time being little enough to have ripened and prepared so deep and inward a Vision for publick participation. The prejudice of this rashnesse hath been most to my selfe: let me alone; labour not to comfort me till I have bitterly bewayled it. If ever God be gracious to me againe in the like manifestation, I hope to improve it with more wisdom: and if ever the Lord shine and send into thy heart any rich discovery of himselfe, be carefull to swaddle it up in the silent meeknesse and patience of the Crosse, till it be grown old and strong enough to dispute with the Doctors and convince the Scribes of this world. If hereby I shall be a land-mark to prevent thy running aground or splitting against the Rock, I shall rejoyce more in thy safety, than blush at my own repentance; it being lesse shame to confesse then to commit an error.

Luke 2. 19.

2 Cor 12. 2.

But that which hath wounded my soule and pierc'd it more deeply, hath been my

compliance with men of violence, blood-thirsty and deceitfull, whose feet have been swift to shed the blood of men more righteous than themselves, but the way of Peace they have not known: I have been a companion of theeves and murtherers; my hands have been defiled with blood: Since I professed to preach the Gospel of Peace, I have walked with those of strife and contention in the spirit of this world. The sence of my sin, and the wrath of the Almighty, force me to cry out, Cleanse me from blood guiltinesse O God, whereby I have rendred my selfe incapable to build the House and finish the Temple of the Lord.

Psal. 51. 14.

So contrary have I walked to the pure Principle of the truly Godly and Christian life that it cannot be but that I have been Unsavory to those who are entered into that holy Rest where no unquiet spirit is, before whose feet I prostrate my selfe, like that humble penitent, to have all my pride, strife, lust, &c. trampled and trod down under foot.

Conculcate me  
sal inspidum,  
Orig:

What secret sins besides (which are infinitely innumerable) have lurked in the thievish corners of my nature, I am to  
mourn



mourn for in my Closet, and confesse them to him onely against whom I have sinned: but wherein I have been an open transgressor, I stand bound to doe pennance before all men.

Nor let any say that disappoyntments and discontent have thrust out a glozing and feigned Recantation; but rather know that my voves are upon me, which were extorted from me in the anguish of my soule long since, when the heavy wrath of God lay upon me. Tis not the praise of man I hunt after, nor his dispraise that I flee from; I care little for his day of Judgement; I scorn to fear it, but hate much more to flatter it. I can expose my selfe to all the hard sayings of men; let them censure and spare not, I stand their Butt with a naked breast. Onely from the pure minded and upright in heart I begg assistance at the Throne of Grace: let me be mentioned in your prayers, that I together with you may be delivered from evill, and kept from the snare of the Hunter; that we may goe on and grow up in all well-pleasing to God and Man; putting on, and keeping our wedding garment clean, watching the coming of our Bridegroom, and

Non ego ventose  
plebis suffragia  
venor: --- Ad  
hac ego naribus  
viri formido.

walking as those that are redeemed  
from the earth, even so Amen.

Brinkworth,  
May 10. 1656.

H. PINNELL.

---

Postscript.



## Postscript.

READER,

**W**Hereas I have proposed and pressed the Creation of God as an object of thy admiration and motive to his adoration, it is not, in the least, intended any way to diminish the due Reverence rightfully belonging to that more rich mercy of the Lord added to man in giving and preserving those sacred Records of heavenly mysteries contained in the most holy Scriptures; my desire rather is that both those Books of God (Nature and Scripture) might be better studied and more observed. Doe I seek to make voyd the Word of the Lord by his Works? God forbid; nay I establish the one by the other.

---

*Added by a Friend of the Publisher  
of this Piece of Crollius and  
Paracelsus in English.*

---

## CROLLIUS.

**T***wo things are seen within this Volumn small  
the great and the lesse Worlds Originall,  
Here may man see as in a glasse his shape  
by which he may corruption quite escape.  
The Author was divinely taught that writ,  
so likewise was he that translated it.  
Here may be seen, what nature is and grace,  
what God his back parts are, and what his face.  
Here is both heaven and earth in Harmony,  
a cure to ease us of our vanity.  
The true Elixir's here, the stone that doth  
transmute the outward and the inward both :  
And make all heavenly like to Chrystall fine,  
yea like to Christ the prototype divine.  
What is above is likewise here below,  
as this Anatomy of man doth show.  
The man in all the parts of him consists  
of what the Macrocosme composed is.  
The World it selfe's a man, though great and big,  
and Man himselfe's a World ; do but here dig,  
A treasure will appear more worth then all,  
by which he may be ransom'd from his fall.*

*The*

*The Physick then that is of Use to man,  
but he that is Divine prescribe none Can ;  
He too that is of Nature quite unskild,  
the man hath the world with dark error filld :  
Both were conjoynd in one of God at first,  
in One againe they shall be found at last.  
Nature, grace, physick and Divinity,  
so returning to their first unity :  
God blessed for Ever, whence is all Good,  
which Devils and wicked men alone withstood.*

---

## PARACELsus.

*(are here,  
T*Is strange; *what hints of things unknown  
of worlds, and ghosts, and men do not appear.  
Sure Paracelsus had obtreind the skill  
through permission of the holy will,  
To ensee the secrets of each thing  
and so of it to mortalls tydings bring:  
Praise too the attempt of him that made him speak  
in English, and the sealed Ark to break ;  
That so this treasure might in Common be  
to the great wonder of posterity.*

---

THE  
OFFICE OF THE  
SECRETARY OF THE  
TREASURY  
WASHINGTON, D. C.  
1918

## UNITED STATES

THE  
OFFICE OF THE  
SECRETARY OF THE  
TREASURY  
WASHINGTON, D. C.  
1918

T H E

*Admonitory Preface*

O F

OSWALD CROLLIE,

*Physitian :*

T O

The Most Illustrious Prince

C H R I S T I A N

A N H A L T I N .

---

COURTEOUS READER;



ALTHOUGH the *Romans* extolled *Angerona*, and the *Grecians* admired *Hapocrottes* for their silence; and all the ancient Philosophers, by the example of *Aetion*, have

strictly forbidden to prophane the Secrets, and rashly to prostitute the Treasures of Nature to unworthy and filthy minded men: Notwithstanding seeing our Heavenly Father who

Pfal. 145. 9.  
Mat. 5.  
Luke 19.  
John 1. 5.

Then do men  
imitate God,  
when they do  
good. *Strabo.*

The gifts of  
God grow, &  
are improved  
by communi-  
cating. *Vicior.*

is that Sun which richly preventeth us all with his gifts, shining on all alike ( for he communicateth his light, without respect or envy, to the good and bad, to the thankfull and unkind ) We are bound to immitate him whose Children we ought to be, and of all other, they especially who by his gracious mercy are brought back and recovered from the dark Labyrinth and Circumference of toyle and error, to the plain and clear path and Centre of Rest and Truth. Wherefore I thought it not good by a kind of inhumane ill will, any longer to hide as in a Napkin, the Talent committed to me by the Father of Lights, by an impious silence ; since the Gates of Wisdome ought alwayes to stand open to ingenious men ; though the doores of the Muses have never been unlockt, but envy hath indeavoured to shut them again. It is, doubtlesse, a most civil and humane Office, willingly to instruct and guide our erring neighbor, and to keep him in the right way who is already in it.

Upon which account, *Friendly Reader*, to the praise and glory of the Divine Majesty and bounty ( whose Instrument or pen, at least, in the publishing hereof, I both desire, and hope to be, who am far lesse then all his mercies and benefits bestowed upon me ) and also for the profit and advantage of my neighbor in the study and profession of *Chymistry*, I doe here out of the most deep secret of my heart, set before thee two of the most excellent

Some of these  
have beene  
prepared by  
others for the



lent Spagyrik Myſteries (whoſe preparations, after the miſtakes of expence, time and labour, have all of them been firſt proved by my own handy experience) which neither by report nor ancient Records, I could yet underſtand that they have together and at once been publiſhed unto this very day. It hath ever been far from me to overcharge the Reader with trifles and falſhoods, whereof this Age (the ſcum and dreggs of the world) is very fruitful; much leſſe to fill up a huge Volume with the copies of large Receipts (though I have many lying by me, which with great labour and paines I have got together) with which hodg-podg-Phyſicians are already ſo intangled and overwhelmed, that they are almoſt preſt to death under ſo heavy a weight of their Receipts; but thoſe things which for the ſpace of almoſt twenty years, in many troubles and painfull peregrinations of various fortune through *France, Italy, Germany, Hungary, Poland, Bohemia*, by unwearied diligence and exact examinations, I have obtained from men of greateſt learning and experience in *Chymiſtry*, partly by intreaty, partly by purchaſe and permutation (to ſay nothing of thoſe things, being not a few, which by the bleſſing of God upon my endeavours, I have found out in the practice of Phyſick) preferring the publick good before my own private advantage, being moved alſo by Charity, Chriſtian compaſſion, and the neceſſity of ſick people, according to my truſt in the pro-

Emperor *Rudolph* to whom I voluntarily imparted them.

The greateſt Receipts the greateſt Deceits for the moſt part.

It is a Civil thing, and full of ingenious modeſty, to acknowledge by whom we gained any thing. *Plin in Epift. ad Veſpa*

fession and practice of Physick, I would first take my eyes in my hand, as I may so say, and by the help of *Vulcan* search and diligently examine the chief and choicest things, before I would commend them to publick use and profit, that so the Children of knowledge, those searchers out and lovers of Truth may attain that at a cheap rate which hath cost me dear the learning, *viz.* not fallacious opinions (as hitherto in such a deale of Legerdemain they have complained of) but the truth it self so long desired, by many experiments most certainly found out and known. So that many things after the revolution of the Platonick year have been returned gratis, and with usury to their owners, whole and entire, and far more compleat, which before I had from them ragged and torn at a great rate. For many, whose rumor of many hidden secrets inticed me unto them with much difficulty of travel, and no small expence, their very presence or sight of them much abated of their report, as it often falls out in such cases; so that those things which they bragged of as great secrets, seemed to me either common, or so faulty and defective, that the imperfection of their many descriptions, was to be made up by me, being all reduced into one onely, and that same first proved by my own Chymicall triall. Also by exchange to their advantage ( according to that common Chymicall custome, *Give something, and take something* ) comparing my studies many times with  
 with

with theirs, in our Conference they got an Egg for a Nut, which when I had crackt with long and fruitlesse paines, I found at last nothing but a worm-eaten kernel, or instead of a kernel I got only husks and shells.

Hence it comes to passe, that without Nature's *Vulcan*, which the Poets commend as the most true Inventaer and Teacher of Arts Mysteries, the greatest part of them ( without offence to those great men be it spoken ) who have written in our time of the more secret Spagyricall preparations from other mens relation & not their own handy experience, they have brought this fruit to the Students in *Chymistry*, that for the most part after great cost bestowed in vain, they have in the end ascribed to them the cause of their lost labour, and long spent time.

That it is so, they will easily acknowledge with me, who not content with my example and others losse, had rather be made more wary by their own experience, and examine the like things again by the help of *Pyrotechny*, or the Art of Fire and *Chymistry*; as many things are spoken of which are never done, so many things fall out between the Theory and the Practice; which he shall find to be so, who desires to make anothers experience his own, and be deceived by them who have been deceived by others; therefore in this study no man is further to be believed, then as every one findeth by his own proper experience, handling and seeing by the due

Learn by other mens warnings to beware, lest it repent thee of thy lost labour.

approved triall of fire, which discerneth and separateth that which is false, from that which is true.

ὁ χρησιμὰ,  
ἐκ ὁ πικρὰ  
εἰδῶς.

And because according to *Æschylus*, Not he that knowes many things, but he that knowes those things that are most profitable, is to be accounted a wise man, I had rather present but few things which are rare and choice, considering that of *Damascen*, *Let thy Medicines be few, whose vertue and operations thou hast often tryed*. Howbeit in this paucity or fewnesse of Medicines, I dare confidently affirm that in all the riches and plenty of Nature, there doth not lye hid any more choyce and efficacious, then these chief secrets of the more hidden Medicines here offered, except only that univerrall and most famous Medicine which the most ancient wise Philosophers had from the beginning of the world, and have extoll'd it as a miracle to their just and lawfull Heirs; for that which is good is not alway to be found in that which is great, but that which is great in that which is good.

See *Anaxagoras* in his  
Book περὶ  
τῶν ἕρσενων  
φωτισμῶν.

ἔγωγε ἐν τοῦ  
μεγάλου τοῦ  
ἐν. ἔν.

The fruit and great gainc will over and above recompence the labour & paines of the Artist.

He that devoting himself to Philosophy, shall sincerely and as he ought come to the inner rooms of Nature by a holy assiduitie of preparations, joining thereto a diligent contemplation of naturall causes, and withall shall refuse no pains and difficulties to get experience, by the industrie of his handie work he shall (if the grace of the most high favour be infused into him) bring forth far greater things out of this open bosome of Nature, than they seem

to promise at the first sight.

And although I have proved but some of those virtues and operations which are assigned to every one in order, according to which I esteem the Medicine, as I have set down and shewed their preparations in the work it self: Neverthelesse, because in the use of Physick I have found the chiefest part true, the *Spagyriks*, or those who know how to discern between true and false, who are well grown and exercised in *Chymicall* employments, I mean the Sons of Art, who know the rearms and bounds thereof, and have bathed themselves in the springs of true *Philosophy*, who can even by a glance and sight only make a good construction and easily guesse of these things (for these preparations doe require such an Artift, and not one of a froward and sottish disposition, who have nothing to doe with the common rabble of *Alchymists*, because of that unworthy reproach and slander (*i. e.*) *The errors of the Artists are imputed to the Art.*) To the Artists aforesaid (I say) who are their Crafts-masters, there will be no scruple but that other operations also which have been proved by the long practice and certain experiments of most expert *Chymists* and now published in one work, will satisfie the desire and earnest expectation, by an undoubted performance of the desired effect.

Therefore the true and more profound Physitians, who have been Divinely inspired, moved with a *Samaritan*-compassion toward

He that mis-  
seth his end  
for want of  
wit, let him  
thank his own  
ignorance, &  
not lay the  
fault on Na-  
ture, or me.

their sick neighbors, of what rank and condition soever, who in the fear of God also shall use these Medicines rightly prepared by their own labour, in a convenient and artificiall method, and not trusting ( unlesse they would be successe ) as many doe, to the Sophistical and fraudulent preparations of others, they will know by experience far greater efficacies and operations by the cures they doe, then I can or ought to set down and assign, especially if they be administred according to the nature of the diseased, and with the approbation of a Phisitian present ; all which by Gods help Truth the daughter of time, will make manifest.

But to what danger doe I now expose my self by this publick service ? What I pray is to be done in this diversity and hazard of Opinions ? What shall a man doe in the midst of so many carping Criticks, which cast the worst censure on the best things ? I shall oppose all with the buckler of my sincerity and earnest endeavour of deserving well in the *Spagyrik* profession, with which I can defend my self without fear ; for this ( Buckler ) cares not for the proud censures of ignorant men, it will easily blunt the edge of all the fore-seen darts of the adversary, to wit, anger, evill speaking, envie, scornfull contempt, the truest testimony of ignorance.

I The Mysticall Hermetick Philosophers who heretofore in part have pryed into these excellent secrets, will rise against me, and be  
very

Ignorance is  
the inseparable  
companion  
of pride  
and mischief.

very angry with me ; complaining that they are wrong'd in those things, which with greatest industry and long spent time have been found out and hitherto concealed in deep silence ; should so soon be brought to light, and made common to every one. They will accuse me for breaking open the seale of *Chymistry*, as one that hath not been taught the close *Pythagorean* silence, or forgotten the Rule of *Hippocrates*, which is, *To impart sacred things to sacred persons*, in that I have set open the doores, loos'd the bonds, brought the truth of *Chymistry*, till this time held captive in the prison of shadows and envy, freely communicating it to posterity. But in as much as these are the heires of true wisdom, Citizens of the Philosophicall Kingdome, always lovers of God and their neighbor, without envy, or at least ought so to be, whose heads being lift up on high, and their eyes Divinely enlightned, these shall know that in the true *Cabala*, *Magick* and *Woarchadumie*, there are laid up far better Treasures, to be got by them with the help of the Oratory and Laboratory, I mean by asking, seeking, and knocking with unwearied paines and watchfullnesse, which Treasures are to be manifest indifferently to all in due time by the light of *Grace* and *Nature*, after the *Bloody Judgement of the Son* is first finished, which undoubtedly will follow the *Warry* ( *Judgement* ) of the *Father*, then in the *third Age* of the *Holy Spirit* ( who to make that manifest which was hid, is wont

τα ἱερὰ ἱερῶν.

A word I doe not understand.

Ecc. 43. 33.

Zeph. 3. 9.  
 Mal. 4. 5, 6.  
 Zech 14. 9.  
 Ecclesiasticus  
 48. 1.

to renew by fire ) *Elias* the Artist, who is to restore all things, shall come : For every person of the Divinity hath his own proper and appointed Age, ministry or dispensation, as may plainly be gathered out of the twelve Articles of the Apostles Creed, divided into three parts, very fitly answering to so many houres of the great and One Day, viz. The continuance of this world. And thus they wil not with me begrudge these present crumbs to our thankfull posterity ( the beloved heirs of knowledge and wisdome ) who by the sight of Nature shall be skillfull in the *Chymicks*, and stirred up of God to the preparation hereof : For these *Chymicall* secrets will never be finger'd by those sluggish, slothfull, or sottish despisers of them, by reason of their indisposition and unfitnesse to manuell operation : As also, of the prophane, lewd, and unworthy Philosophicall men, there will be little danger of their apprehending and discerning these Divine revealed Mysteries, which are mingled together in a fit place, because they want the spirit of wisdome, and are not quick of understanding in these things which the wise-hearted can apprehend in few words.

Only they that are worthy shall understand these things, viz. They whose humane reason God hath inlightned by the mind. Let none therefore judge rashly, passing sentence before he know the truth of the cause.

2 As for the spurious and adulterous Theophrasteans ( the worst and wickedest sort of men ) they will not forbear to accuse my sincerity with all outragiousnesse, being not able to indure that hereafter they may not carry their cheating impostures up and downe the Country to put them off by their feigned experience,



perience, counterfeit friendship, disguised piety, various and vain promises at a great rate, to them that never knew how to look to themselves, and deceive others. Now as it is the artificiall craft of some who doe not presently discover themselves by their countenance and clothing, while they snatch up some sentences from the society and conference of other men. afterward hunt after a name of learning, wisdom, and prudence among great men, concealing their Authors; and those things which they have fish'd out of other good men by many wiles, as their fraud & subtilty of a deceitful and turn-coat craft, they sell according to their custome at the usuall price, are more to distract men, much lesse doe they as a pompous shew sel their forged Cachochoyicall and Sophisticall Arts, which have not so much as a spark of truth in them, but deserve to be utterly rejected; because thereby they think that their Pharisaicall skin which decketh the Fox-like and cursed mind would be tuckt off; by which means those base Impostors which deserve to be made Mine-diggers, those treacherous and fame-murthering villaines whose very shadow is pernicious, are content not only falsely to accuse many innocent men of upright, vertuous and blamelesse life, but also to bring their honest and commendable name into hatred and hazard. This proud and dishonest Generation, which delighteth to deceive and cheat, had rather have a great name than a good report, and because for the

These seek the commendation of ingenuity from the theft and calumny of their benefactors.

These are not  
the vices of  
the Art, but  
of men abu-  
sing the Art.

most part they cannot be famous for their virtues, they will for their vices; therefore it is truly praise-worthy to displease and vex these Cheaters that are for ever banished the society of all true Philosophers, as ignorant and unworthy of the mysteries of God, and the secrets of Nature, by reason of whom the most laudable and honourable name of true and noble *Alchymistry*, hath been unworthily made infamous and odious, not only amongst the rude multitude, but also among learned men, who yet have judged of others knowledge by their own ignorance. But what can make a man more renowned then to be dispraised of those most wretched Juglers and effeminate Yonkers, who are more fit for Pig-sty, than that Spagyricall or Divinely distinguishing Sanctuary, whose commendation is oftentimes to be suspected, who never hate any but the best and most learned of men.

When envy  
and hatred  
give counsell,  
the Judgement  
is no  
thing worth.

3 But the more single and subtle part of the *Galenists*, who like *Nicodemus* are of milder temper, and as yet, for fear of being excommunicated by some *Athenian* Rabbies durst not openly professe the truth; these with open Arms will most readily imbrace this so long look't for, and desired light; however far off be that unhappy Omen, which I presage not with any idle conjecture of mind, least after they have a full and clear knowledge and understanding, *Envy* which will certainly arise from hence, should grieve an

e troubled that these things should be made  
 ommon for publick use: So that the same  
 men afterward doe either by a counterfeit  
 ontempt more vehemently carp at them, for  
 ometimes that they may seem to be more  
 wise, knitting their browes, and snaffling  
 hrough the nose, they will a little coldly  
 ommend those things, which notwithstanding  
 are secretly reserved for their uses, though  
 to such) without Gods blessing upon them.  
 But virtue can never be found without the  
 marks and wounds of envy, which is the inse-  
 parable companion of those that desire and  
 endeavour the good of a Common-wealth:

I study not to  
 please all, for  
 neither all  
 men nor all  
 things please  
 me.

Yea *Jupiter* himself, whether he send faire  
 Weather or foule, cannot please all; and 'tis  
 the hardest matter that can be, to doe an ac-  
 ceptable work to an ingratefull world, these  
 deserve pity rather than envy, till in good  
 time they willingly deliver themselves out of  
 the Purgatory of their own malice, which  
 doth so much torment them.

As for the more dull and drossie sort of  
 them, who, rejecting the truth, take error for  
 their Companion, being altogether rude and  
 void of all humanity, and true Philosophicall  
 literature, these will angrily challenge and  
 provoke this my good endeavour toward the  
 publick, with most scornfull reproaches. How-  
 beit, seeing according to the *Comedian*, there  
 can be nothing more unjust then these leud  
 haters of *Chymistry*, and despisers of wisdom,  
 who are buried in the graves of their own ig-  
 norance:

There is a  
two-fold  
*Alchymy*.  
Naturall,  
much esteem-  
ed by Artists.  
Sophisticall,  
as much de-  
test ed by  
them.

norance: Nor can these mens minds be in love with any high thing, being plunged into Scholasticall dirt and dust over head and ears yet; and had rather dye in their old tract and grosse folly, then be thought to learn of those whose Masters they accounted themselves to be. Let no man wonder if these insolent and open contemners of Natures secrets, who tremble at the very name of *Chymistry*, are not afraid hitherto with a proud disdain, shamelesly to scoff at this Divine Art, slighting it with a sottish and barbarous kind of arrogance, impudently abusing it with all manner of revilings, and like Dogs barking at what they know not, maliciously pursue, and mischievously abuse it, whereas they never yet so much as saluted it at the threshold. And being destitute of Divine wisdom, they have no other Weapons to fight against, and trample upon the Truth, and those Pearls cast before them, then what their Captain, that railing *Binarius*, supplieth them withall in defence of their sottish mind and ambitious folly: for whose rage also and *Cyclopean* fury there is no other reason why it should be sent to the Isle *Anticyra*, but (as they themselves will privately and openly confesse) their ignorance of the just and due preparation of things.

But whereas things unknown are not at all desired, and to determine of those as if we were well acquainted with them, is not only foolish, but filthy, how I pray can such Scholasticke Doctors, who for want of wit could ne-

ever find the way into Natures Sanctuary, how  
 are they, how can they condemn the most  
 are industry of excellent men? And why do  
 they so unworthily usurp the Titles and Ho-  
 ours of Philosophy and Phisick, and with  
 such importunity procure the publick sti-  
 erds of such Dignity, if they, being convin-  
 ed, and at length compelled by the truth, doe  
 o lesse then the common people, admire, as  
 Magical Miracles, those eminent works where-  
 n the whole power of Nature flourisheth?  
 Nor cease they to condemne many famous  
 hifitians of our time, equall to the most lear-  
 ed of men, who have spent all their life in the  
 orks of Art, men skill'd in the secrets of Na-  
 ure, yet because they have not taken upon  
 hem those most vain Honours of the world,  
 nd ( as they call them ) the Authorities and  
 itles of Doctorship ( with which neither  
*Hippocrates* nor *Galen*, nor any Phisicians that  
 e read of in their time were indowed or a-  
 orned, and yet authentick too in these mens  
 pinions ) which for certain Reasons they re-  
 use, especially least they should be made to  
 wear to the Heathenish errors of the School-  
 Gods, against the naked Truth, and be bound  
 y an Academicall Oath, to live and dye in  
 hem.

And truly though these personated Titles  
 heretofore by a commendable institution were  
 he spur of virtue, and the deserved reward of  
 earning, yet now adayes, especially in Phi-  
 ick, they are bestowed either through flattery

or then desert.

John 5. 44.

See *Paracels.*  
*Tom. 5. in*  
*fragm. Medicis.*  
*fol. 167, 168.*

It is a wicked  
 Tyranny to  
 captivate the  
 fancy of Stu-  
 dents to cer-  
 tain Authors,  
 and takeaway  
 the freedome  
 of finding  
 out and fol-  
 lowing the  
 truth from  
 young Scho-  
 lars.

Money and  
 Friends ad-  
 vance; more

The Earth hideth the error of such Physicians, who, as *Socrates* saith of rash Physicians, sport & play with mans skin, or rather the Image of God, and scape scot-free, while they enrich the Church-yard, with the losse of their owne soules.

or bribery, upon many who are altogether unworthy of them, who ( I speak not of those who obtain the true Titles and Bayes of their Degrees by their deserts in Learning ) being to make experiment of their studies for the first two or three years standing, they have found the brittlenesse by the losse of so noble a vessel, proceeding according to their method whereby they excuse all their errors, whether the Patient live or die. At last in the fourth, fifth, and following years, they come to consider the insufficiency and shortnesse of all their great skill in Phisick, both from the stain of their credit, and sting of their conscience, and then not without cause they may question whether *Galens* Axioms ( as he writeth ) doe any more concern us, then they doe wild Bears and Bores, and whether his Method of Phisick, wherein this Age so much triumpheth, hath any good foundation, being not supported with any Authority of Antiquity, for they are Ocularly convinced that the end doth not answer his beginning in the great Cures of Diseases.

And whereas they lightly esteem the Learning of other good men, not knowing that the Art of Phisick is so immense and large that we may well account it as a very great blessing if ( which is sufficient ) we attain unto it even in the beginning of our old Age although they plead in defence of their sloth and idlenesse, that they need not take any more paines for further knowledge, having th

the benefit of other mens labours and observations, yet when they shall disclaim their pernicious arrogancy, wherewith they proudly endeavored to disparrage men far more able then themselves and nothing desirous of popular applause and vaine glory; they will then see a necessity to begin all a new againe, and that they ought to become Schollars and servants, not Doctors and Masters of Nature, if so be they would defend their profession for the time to come with credit and honour, and avoyd the disgracefull taunts of their ignorance and coveteousnesse among the vulgar.

God onely is Lord and Master of Nature: but the Degree or Title makes none more wise or learned, although it may give greater authority in the world, and vaine glorious estimation of a Name.

How many of this sort of Phisitians have come with their gray haire complaining unto me? who with unfortunate frowardnesse have fruitlessly spent the greater part of their time almost in the common toyes of School-vanities, and in Phisicall notions, nothing at all availing to the effecting of their cures; like those that feed on Crabs and Crevises, they find much shell but little meat: But being allured with the sweetnesse of confessed Truth, they have heartily repented of those wild wanderings, after they have come to a serious, though lateward knowledge and confession of their errors, follies, and false perswasions, having first cast away Opinion and Scorne the lets of learning. They have not blusht in their old age, even when all hope of recovery was past, to put off their old skin, like the wise Serpent, and putting on a new one, to become Schollars of Chymistry, and spend the rest of their dayes with

Fooleries are to be forgotten.

*ὁμοίῳ καρχί-  
τις μισσωμέ-  
ναις, οἱ δὲ ὀλί-  
γον προσμω-  
περὶ πολλὰ ὀ-  
νεία ἀφωλύται.*

The world is ruled by Opinion.

God is the  
first book that  
teacheth us  
eternall life :  
for the rule of  
life is from  
God.

The firma-  
ment or hea-  
ven with all  
therein is the  
second Natu-  
rall book con-  
ducing to a  
mortall life,  
for the  
knowledge of  
Phisick is got  
from the Stars.

The happines  
of this present  
life consisteth  
in the know-  
ledge of Na-  
ture, therefore  
next to eter-  
nall things, in  
temporall the  
chiefest thing  
is to find out  
the secrets of  
Nature.

One shall not  
repent of such  
a Phisitian  
who hath the  
true knowledge  
of earthly  
things. *Vid:*  
*Agrip: lib. 6.*  
*Epist. 6.*

those Secrets which are both in God and Na-  
ture.

For it is a lovely thing for old men to study  
Wisdomes, and with *Diogenes*, not give over the  
Race that they are running.

And next after the great book of Grace,  
wherein the eternall health of our soules consist-  
eth, more diligently to pry into that other also  
of Nature, treating of those Secrets which re-  
spect our bodily health, not passing by without  
taking notice of those choise treasures of Nature,  
wherein the most High hath laid up medicines  
for our greatest and worst diseases.

But least by any unhappy mistake they should  
die, and be buried in the dead shadows of meer  
outsides, or the externall Galenicall qualities,  
they have built a stately Structure and a Temple  
as a most honourable monument to their old age  
and Nature : Out of which next to the more  
clear knowledge of the Creator (unto which  
they have attained as well by the sedulous search  
and admiration of the works of God, as by  
their laborious examination, and Phylosophi-  
call sequestration of the Creatures, or Naturall  
things) they have obtained also this excellent  
fruit of their labours, watchings, time and expe-  
riences, *viz.* That when they shall be sent for  
to the sick (where not many words to dispute,  
but much skill to cure availeth most) they may  
come as well experienced Phisitians, not preten-  
ding now to study that disease which they intend  
to patch up with some outward flattering plai-  
ster ; to wit, making a great shew of much adoe,  
with



with a multitude of frivolous services, and suggered words to cloak their simplicity, sneaking away and giving the slip to the disease, discouraging the Patient with the difficulty of the first and chiefest performances, as the common sort of proud conceited Phisitians use to doe, insinuating into the richer sort for base gaine, but altogether slighting others of meaner fortune.

Moreover such is the baseness and malice of some of this ribble rabble, that with swelling words they vilifie, slight, condemn, and every where forbid, as poisonous, those Phisicall Secrets, and inventions of ( Chymists, which they call ) Collier-like-Phisitians, notwithstanding they have a secret and subtle desire to learne those things which they hope to use with success and profit; yet they in the mean time challenge to themselves the due praises of the true Author, robbing the Inventers of the Art, and their Benefactors, of their deserved honour by a mendacious and inverted theft, that they might more handsomely and with greater ostentation use those medicines which they have got with such craft. To these Apulejan Bravadoes, whether they put on the Lyons or the Foxes skin, admission to the Bath of *Diana* is not to be granted, because *Pythagoras* forbids to put our vittuals into a close stool; nor should we bestow our choicest herbs on such as rudely rush into the Chymists garden, seeing brambles and thistles will serve their turne: But since the calumnies and reproaches of lead and ignorant men are, in the opinion of the wise, not to be regarded by

Worldly minded Phisitians doe nothing but for profit and praise: whereas the end of Phisick is not to scrape up money, but to discover the secrets of Nature, and the love of the Phisician to the sick.

The boyling  
pot doth not  
fear the flege  
of flies.

heroike spirits, and the flye never falls into the seething pot, the more humane and civill inclinations also of some make me expect better things; the unjust hatred of Truth being laid aside, and violent Censures abated, wherewith some have endeavoured to make such gifts of God suspected and hated by poor and rich: I would not that good men who are innocent should any otherwise have tryall of the losse then as it is due to base ingratitude; nor would I for the unworthinesse of some shut these doors against those that seek after the true and Ancient Phisick, who are seriously considering and daily hammering out the Ancient knowledge thereof, seasonably forsaking their errours, and without envy or evill speaking, give place to *Paracelsus* according to his desert in practice and preparations.

Now because the abundance of accusations is often troublesome, and suspected of the Judge, yet because of the worlds wickednesse, where iniquity aboundeth, and the charity of many waxeth cold which ought to be more fervent in Christians toward their brethren, these things here mentioned in this place, and in these times, may not be at all judged superfluous or beside the matter in hand; neither will this Discourse offend any holy and Learned Phisitian, which I intend onely against those proud, envious, ignorant vassalls, who oppose the Chymicall verity against conscience, to the reproach of God and Nature, and to the hinderance of the Common good.

But

But before I come to describe the Remedies I suppose it will not be altogether lost labour, if first by the assistance of the great God, I handle some things in this *Admonitory Preface*, which with greatest intention of mind, and most diligent scruting, are to be explained by a Philosophicall Phisitian. *Viz.*

*What that Phisick is which cureth mens diseases, and few Phisitians know it. Whereunto is added a perfect Philosophicall Description of the little World Man, almost forgotten and unknown.* I.

*Where that True Phisick lyeth hid, and may be found.* II.

*That it is to be fetcht out, and prepared truly, by fire.* III.

*With what vertue, and after what manner, that Phisick worketh on mans body, and expelleth his diseases.* IV.

*What manner of Phisitian that Phisick doth require for its Minister.* V.

*Of the universall and chiefe Medicine or Phisick of the most Ancient Philosophers, commended of many, possessed, yea seen, or believed of very few.* VI.

*Some thing in defence of the published Truth, as an Epilogue or Conclusion.*



## C H A P. I.

*Of the True Physick.*

**T**HE true Physick whereof by the Devine assistance I intend here to treat, is the mear gift of the most high God; it is not to be sought for or learned from the Heathens, but from God alone, the Ancient of days, the Father of Lights, who cannot erre, the One onely Governour of the supream Universe. Wisdome therefore is not to be got from the Creatures, but from God, who being the first inventer of all Secrets, alone knoweth with what properties he hath indued every creature: Therefore no mortall Master or dead letter can ever teach it so well as he, who is the perfect Artist of all things, even the most high Creatour and glorious God, from whom it floweth unto us as heat from the Sun beams, which produceth all kind of flowers and herbs; for what hath Man which he hath not received from above? All learn of the first by retrogression or going backward, and this first of God, who gave him knowledge in his Creation: A Physitian should be born out of the Light of Grace and Nature of the inward and invisible Man, the internall Angell, the Light of Nature, which like a sound Doctour teacheth and instructeth men, as the Holy Spirit taught

See Paracels.  
his Labyrinth  
of Physicians.

The Master  
teacheth that  
Scholler in  
vaine whose  
Nativity is not  
disposed to  
that Art by  
the Stars.

ought the Apostles in fiery tongues : It is perfected and brought to light by practice, not established by Humane, but by the institution of God and Nature ; for it is not founded upon any Humane figments, but upon Nature, upon which God hath written with his own sacred finger in sublunary things, but especially in perfect Mettalls ; God therefore is the true Foundation thereof.

Wherefore Physick is nothing else but the created and incarnate Mercy of our Heavenly Father, bestowed upon poor afflicted Mortalls, that the sick Patient might sensibly perceive and have experience of the bountifull love, mercifulnesse and assistance of his Creator towards him in his afflictions, that so God may be glorified in all his wonderfull works.

Now this Medicine, as naturall Mummy and kernell of Nature, is contained in the vitall Sulphur, as in the treasure of Nature, and is founded in the Balsam of Vegetables, Mineralls and Animalls, from which every action in Nature hath its beginning : By its onely power all diseases are cured, if (as shall be shewed anon) it be rightly prepared, and separated from all impurity, and in a due order conveniently administered by a Godly skilfull Phisitian to the poor, weak, decayed Nature of Man.

The Foundation of this Physick is according to the agreement of the lesser World Man with the greater and externall world, as we are sufficiently instructed by Astronomy and Philosophy, which explaine those two Globes,

Physick is a favour given of God, whereof University books are not the Foundation, but the invisible mercy of God and his speciall gift : so are those things also which are written that depend upon the true foundation and experience.

This Physicall essence in Physick is called Gold.

Physick is written in the book of Nature (r) in Heaven and Earth, and

may there be read & found out by Chyromancy and Physiognomy, through the miraculous illumination of God.

the superiour and inferiour. Philosophy teacheth the force and properties of Earth and Water, as Astronomy doth of the Firmament and Aire. Philosophy and Astronomy make up an internal and perfect Phylosopher, not onely in the great World, but also in the lesser : And therefore it is necessary to accommodate the disposition of the great World as of a parent to the little World as to the Son, and duly compare the Anotomy of the World with the Anotomy of Man.

What the Light of Nature is.

Without the knowledge of Light of Nature or the great world no Physician can have an exact knowledge of diseases in Man.

The great World is a speculation and glasse of the little World Man.

The outward World is a speculative Anotomy, wherein we may see, as in a glasse, the lesser World Man; for so much of his wonderfull and excellent fabrick and creation as is necessary for a Physitian to know, cannot be understood from the man himselfe : For they agree not in outward form or corporall substance, but in all their powers and vertues ; as is the great world, so is the lesser, in essence and internal form they are altogether one and the same thing, the outward form at least differenceth the World and Man. This is most evident from the Light of Nature, which is nothing else but a divine Analogy of this visible world with the body of man ; For whatsoever lyeth hid and unseen in Man, is made manifest in the visible Anotomy of the whole Universe, for the Microcosmicall Nature in Man is invisible and incomprehensible : Therefore in the visible and comprehensible Anotomy of the great World, all things are manifest as in their Parent : Heaven and Earth are Man's Parents, out of which Man last of all was created ;

He

He that knowes the parents, and can Anotomize them, hath attained the true knowledge of their child Man, the most perfect creature in all his properties ; because all things of the whole Universe meet in him as in the Centre, and the Anotomy of him in his Nature is the Anotomy of the whole world.

Man is the  
End of Phy-  
losophy and  
Astronomy.

The externall world is the figure of Man, and Man is an hidden world, because visible things in him are invisible, and when they are made visible then they are diseases, not health, as truly as he is the little world and not the great one : And this is the true knowledge, that Man may Microcosmically be known visibly and invisibly or magically. The knowledge of every sound and perfect Physitian proceedeth from the true and full Anotomy both of the great and little world, unto which he may safely trust as to a most sure Anchor. Considering then the originall of all diseases, it will appear that the Nature, as well of the Macrocosme as of the Microcosme, is its own medicine, disease, and Physitian ; A Physitian must spring out of Nature ; for in him, and of him, and from him is nothing but all of Nature onely ; Nature, not man, maketh a Physitian. And because the Matter of Man is the Extract of the four Elements, it is requisite that he have in himselfe a familiarity with all the Elements and their fruits, inasmuch as without them he cannot live. For what man can be without Aire, Earth, Water or Fire, or their effects ? God created the Elements for their fruits sake, that they might sustaine and preserve Man with  
food

The know-  
ledge of the 4  
Elements doe  
shew every di-  
sease in man  
and its cure.

The know-  
ledge of Phy-  
sick in the  
outward world  
is to be fetch-  
ed from the  
Limboyn, and  
depends upon  
the knowledg  
of Man.

Every Ele-  
ment perfect-  
eth its power  
and operation  
in all the four  
Elements.

food and Physick. Therefore all the external Elements represent unto us the whole Man, which being known, Man also is understood, for they are alike, and are the very Microcosm; and in the foure Elements there is but one Anatomy essence and matter, all the differenc being onely in the Form; Thus in all things there is Fire, Aire, Earthy Water. Againe there is Water, Cælestiall Earth. Likewise Terrene, Fiery, Airy Water. Lastly Airy Fre, Airy Water, Airy Earth. There are also four kinds of Mercury, and four sorts of Mettalls, a fourfold Snow, four sorts of Ametheists and precious stones; There are Foure of every thing, one in the Firmament or Heavenly Element, another in the Aire, a third in the Water, a fourth in the Earth. So there is a fourfold Man; For God is far more wonderfull in his invisible works then in his visible.

*Paracelsus* saith, that to avoyd an Emptines in all the four Elements, he created living creatures, inanimate, that is to say, without an Intellectuall Soule; which should be the four kind of Inhabitants of the Elements, who differ from Men created after the Image of God, in understanding, wisdome, arts, operations, and habitations.

To the Water there belong Nimphs, Undens Melofyns, whose Monsters or bastards are the Syrens that swim upon the water.

To the Earth doe belong Gnomes, Lemurs Sylphs, Montans, Zonnets, whose Monsters are the Pigmyes.



In the Aire or our airy world there are Umbratils, Silvesters, Satyrs, whose Monsters are the Gyants.

To the Fire or the Firmament doe belong the Vulcanals, Pennats, Salamanders, Superi, whose Monsters are Zundell ; Besides those Flagæ which *Theophrastus* in his works affirmeth are in many thousands of severall sorts incorporated to the Soul of the World.

Thus also there is a fourfold Medicine ; For example, the fiery, airy, watry, earthy *Heart* of the Macrocosm in all things agreeable to the *Heart* of the Microcosm Man ; For all things are of one operation in Man. So also are we to understand of the rest of the members of the body ; for the Microcosm the child ought always to answer to the fourfold members of the Macrocosm its parent ; Thus we shall find that every malady and medicine is of the same Physiognomy, Chyromancy and Anotomy ; He that knows not this Fundamentall cannot be a good Phisitian. Thus also we find out of ancient Records that Astrologers and Chymiologers were very near of kin ; for the Cælestiall Astronomy is as it were the Parent and Mistresse of the inferiour, for as much as both have their own Heaven, their own Sun, their own Moon, their Planets, and their own proper Stars ; yet so as that the Astrology of superiour things hath to doe with the Chymiology of things inferiour. Those Chymists who by the assistance of divine Grace have attained the *Mind*, and rightly know how to accommodate the properties of those  
bodies

bodies in the superiour Globe, which are seen in the Astra's and bodies of the inferiour Globe, these can easily and truly unfold all Phylosophicall difficulties that have been wrapt up in ænigmaticall obscurity, and will confesse that henceforth they need not travell to *India* or *America* to get the knowledge of Phylosophy. For by the providence and goodnesse of the Creator, it is so ordered that the invisible Astra's of the other Elements should be represented by a visible appearance in the supream Element, and that they should clearly discover their motions and seasons, although there be nothing in the whole course of the inferiour Nature which by the inbred Astra's is not able to justifie the lawfull use of Astronomy.

In his Idæa of Phylosophical Phisick.

They that are troubled with the gout have a forefence of the sudden change of seasons, their paine many times makes them Prophets and Astrologers against their will. So many sick folk perceive before hand the change of

Thus as *P. Severinus* the *Dane* doth learnedly observe, the (*Sidus*) constellation of Summer, Winter, Spring, Autumn, are contained in the Earth, Water, Aire, which unlesse they did conspire with the Astra's of the Firmament (to which onely many of the common Phylosophers by a great mistake have ascribed all Astronomy) we should blame the impressions of the Heavenly (Astra's) as barren in the time of dearth.

There is a twofold Heaven; Externall, as all the bodies of the Astra's in the Heaven of the Firmament; and Internall, which is the Astrum or invisible and insensible body in all the Stars of Heaven. That invisible and insensible body of the Astra's is the Spirit of the World, or Nature, as *Paracelsus* calls it, the Hylech, spread abroad through all the Astra's, or rather it is all the

the Astra's it selfe ; And as that Hylech in a particular manner contains all the Astra's in the great World, so also the internall Heaven of Man, which is the Olimpick spirit, doth particularly comprehend all the Astra's. And thus the invisible Man is not onely all the Astra's, but is altogether one and the same thing with the Spirit of the world, as whitnesse is with snow. As all things spring and proceed from within, from (things) hidden and invisible ; so also the visible corporall substances proceed from incorporall, spirituall (things) out of the Astra's, and are the bodies of the Astra's, and remaine in the Astra's, one in the other.

Hence it followes that not onely all living things, but also all growing things, even stones and mettalls, and whatever are in the Universall Nature of things, are indued with a syderiall spirit, which is called Heaven or the Astrum, the secret Forger, from which every Formation, Figure and Colour of things proceedeth. From this proper and internall Astrum, viz. The Sun of the Microcosm (which *Paracelsus* calls the Ens or Being of the seed and virtue or power) is Man also generated, produced, figured, formed, and governed.

But when we say that all the form of things proceedeth from the astra's, it is not meant of the visible coales of Heaven, nor of the invisible body of the Astra's in the Firmament, but of every things own proper Astrum ; so that the superior doth not power forth its vertues & hidden secrets into the inferiour specifivate Firmament,

weather in the four Elements.

The Internall Elements of man have a forefence of the change of Externall.

As Reason rules the outward Astra's, so Physick rules the inward. The Astrum of Man and Heaven is but one.

The Formation of things is in the Astra's, as iron in the imagination of the Smith.

Hence also Nativities are to be cast: See *Piracel. in Paramiro de ente Astrum.*

ment, as the false Philosophers thinke that the stars of the Firmament do infuse virtue into herbs and trees ; no in no wise : every growing and living thing carry its proper heaven and Astrum with it selfe, and in it selfe ; the superiour stars in their course through the Zodiak excite and stir up the growth of inferiour things, they provide for them by dew, raine, seasons; but do not infuse the internall Astrum into things that grow, neither smell, nor colour, nor forme, but all things proceed from the inner Astrum or secret forger, and not from without : the externall stars do neither incline nor necessitate Man, but Man rather inclines the Stars, and by his Magicall imagination infecteth them, and causeth those deadly impressions ; For we receive not our conditions, properties, and manners from the Ascendant, nor from the Constellation of the Planets, but from the hand of God through the breathing in of the breath of life ; So that Mans Reason ought to rule the externall Stars. For if we that are the children of *Adam* did not provoke our Father with our sins we should alwayes find him meek and gentle towards us, see *Paracels. in Paramiro lib. 2. de origine morbor. cap. 7.*

The course of the externall Firmament is free with its constellations, and is governed by none : So the course of the Firmament and Stars in Man is free, with their Constellations, and not at all governed by the outward Firmament, which course is not finished materially, but in the spirits of bodies. For as the Aire or Sun cannot set an apple or pear upon the tree, which must rather

Man governeth the Stars and not the Stars him.

Read the eight Psalme.

*Vid. Paracels.*

her grow out of its own internall Astrum, or inward Heaven, from the Centre to the Circumference, much lesse can the externall superiour heaven infuse any vertue into the things that row. Neverthelesse the fruits of those Astra's or Cælestiall, Ayry, Earthy, Watry seeds doe endeavour and bend to one generall Good as Citizens of the same Anotmy: and therefore doe mutually cherish and succour one another by a sweet felloshp and vicissitude of actions.

This visible and invisible fellowship of Nature that golden chaine so much commended, this is the marriage of heaven and riches, these are *Plato's* rings, this is that dark and close Phylosophy so hard to be known in the most inward and secret parts of Nature, for the gaining whereof *Democritus*, *Pythagoras*, *Plato*, *Apollonius*, &c. have travelled to the Brachmans and Gymnosophists in the *Indies*, and to *Hermes* his Pillars in *Egypt*. This was that which the most ancient phylosophers studied, which by the Light of Nature that singular inspiration of God they also obtained, wherein the wonderfull and infinite power the incomprehensible Wisdome of our Creator so shineth that we canot sufficiently admire and extoll his inestimable goodnesse in the creatures and the unutterable infinitnesse of his mysteryes.

It is also to be considered that there are THREE Principles of all things which are found in every compound body. For it is most certaine that those things, into which every naturall body is resolved, had their being from the beginning

*Plato's* Rings and *Homers* Chaines are nothing but a Divine Series and Order serving Providence, a graduall and concatenate Sympathy of things.

ning of their composition, and also those parts of which they did consist : No body compos'd by Nature can by any dissolving skill be parted into more or lesse then *Three*, viz. Into *Mercury* or liquor, *Sulphur* or Oyle, and *Salt* ; every created thing is generated and preserved in these three; For the Holy *Triunity* when it spake that *Triune* word *F I A T* created all things *Triune*, as in a Spagiricall resolution is plainly to be seen. By the word *F I A T* (or Let there be ) God produced the first matter, which is threefold in respect of the three Principles contained in the first, and afterward these three Species are seperated into four divers bodies, or Elements, just as if a skillfull Artist should out of lead make red lead, white lead, Glasse, and the Spirit of lead. So the world with all created bodies in it is nothing else but a fume or smoak coagulated or curded together of the three substances, Sulphur Salt, Mercury, which three are the matter out of which all bodily things are created ; The Spagyrics can make this plaine by visible experience and uncontroulable certainty. In green wood also there are three kinds of moystures, the first watry like fugitive Mercury or Quicksilver, which preserveth the wood from burning ; Another very fat and oyle making it like brimstone to flame and burne, these two are consumed by the fire ; The third, viz. the Salt is unctuous, very little, thin and lasting, and remains in the ashes. Thus also the Earth as it is indued with that threefold substance of Salt, Mercury and Sulphur, is the cause of the materiall

i. e. A seperation of purity from impurity, or truth from falsehood.

iall body of man : The Salt by coagulation gives Solidity, Colour and Taſt to all bodies : The Sulphur by a pleaſant mixture tempereth the coagulation of the Salt, and gives the Body Subſtance and Tranſmutation : Mercury, which like the Elixir giveth the vertues, Operations and Secrets, by a diligent and conſtant ſupply of the vital and vegetative moyſture doth cheriſh the two former, which by frequent action continually grow dry and old, making every mixture eaſily by a fluid and ſlippery ſubſtance.

When the Salt or Mummy is ſpent things breed nothing but wormes.

These three Principles which are in all bodies are altogether diſtinct in uſe and properties by reaſon of the mixture of the vertue or operation, although to ſence they preſent but one ſimular ſubſtance of bodies.

Some *Theophraſteans*, who have more narrowly and exactly ſearched out the cauſes of hidden things doe add a *Fourth*, which they call the Spirit, which though it may be got out of Mineralls and Vegetables, yet in Animalls by reaſon of its ſubtility it is ſubjected unto, nor can it be extracted or ſeperated by the ſkill of Art, and therefore cannot be had ; thus Sulphur or brimſtone may anſwer to Fire, Salt to the earth, Mercury to Water, Spirit to Aire.

The Spirit of God upon the face of the waters.

And ſeeing we have entred into a Diſcourſe of the Elements, we ſhall add a few things concerning them out of that ſhort Treatiſe of *Severinus*. The true and purely ſpiritual Elements are the keepers, nurſes, places, Mines, wombs and receptacles of the whole Creation ; yea the very

D eſſence,

essence, existence, life and act of all Beings. Places are not without Things, but are filled with their properties, which administer life and nourishment to the things that are in them, to wit, to the Seeds that they may produce out of themselves the things that were secretly treasured up in them. These (places) are divided into two Globes, *viz.* the superiour Fire, or the Firmament, and Aire, much like the shell and white of an egge; the inferiour, Water and the Earth, like the yolk of an egge.

Gen. 1.

In these four incorporeall, empty, voyd Natures, the Creatour by vertue of the *Word* opening the united multitude, and of the *Spirit* moving upon the face of the Waters, did plant the Light and Seminall causes of all things, which he once filled by his heavenly Benediction, and shall ever be supplied by an incomprehensible Magick out of the Eternall Treasures of Divine Wisdome; knitting the Principles of bodies together wherewith they might be covered as with a house or garment, and which are to last as long as this worldly frame. The Seeds and Astra's, those bonds of things, lay hid in the invisible Treasures of the Elements from the beginning of the Creation, as in a great deep, springing up in their appointed times, joyning visible things to invisible, the highest to the lowest, by whose advantage the Elements conspire and agree, and the whole sympathy of Nature is preserved; by their help the World is governed, indeavoring to imitate Eternity by a continuall addition of fresh supply. The knowledge



ledge of the Elements cannot be attained unto without these Seeds, because they declare or open the use and services of the Elements, and as the seeds are to the Elements, so the Principles of bodies are to them; which Principles being the inseperable companions of the Seeds, cleaves to them as intermingled by an indissoluble tye, and are furnisht with incomprehensible variety of gifts for the service of Generations; For the Seeds and Principles of Things receive strength of Generation and Multiplication from the authority of His *Word*, whose command all things obey: But as the Seeds and Elements can hardly be seperated one from the other by the sharpest wit, so neither can the Elements and Principles of bodies, the lawes of Nature scarce ever suffered them perfectly to be seperated by any industry of Art.

Here also it is to be observed, that some bodies have onely properties without Arcane or hidden secrets, nor have they in them that Cherrionium (*i. e.* that wherein Nature cannot be changed but are onely barren Relollacæous qualities, (*i. e.* qualities whose force is onely from the complexion) in which there is no vertue for curing diseases.

Againe, some bodies doe imitate the properties or qualities of Seeds, and have the Tinctures in which though heat, cold, moysture and drinesse accord, yet no actions proceed from them; but onely for the present doe assist (as it were) the companions of the deputies; in such bodies there may be a seperation made of the strong

*Hippocr. in lib. de Antiqua medic.*

All things proceeds from their powers;

In living creatures the bones resemble the earth, the flesh ayre, the vitall spirit fire, and the humors water.

from the weak, of the pure from the impure. There are to us four Elementated Elements, *viz.* Fire or the Firmament, Aire, Water, Earth, which conceive, bring forth, and againe receive or take into them all things; they are the Fruit of the Seeds and the other Elements, which by a constant and perpetuall flowing and watering doe serve unto generation: from the three first are all compound bodies, into which they are againe resolved; these three are found in every matrix, and in every birth of every matrix. The Soul in man is a Cælestiall Fiery Element; the solid and Spermatick parts are the Earth; the moyst parts, as the Blood and other Humors are of the Element of Water; the Aire is all that that is hollow without substance: But these things, as we have said, are to be understood of Elementated Elements (for the true Elements are Spirituall) because all the least and smallest Seeds strive to imitate the œconomy of the world, and hold forth a dark resemblance of the Elements and Principles; after this sort we acknowledge that the Elements are in all Things, and that they are mingled with and preserved by the Balsam and Radicall Tincture; Thus Water it selfe having the four Elements in it cherisheth its Seeds with a fruitfull nourishment and multiplication. Thus much out of *Severinus*; but least that which he hath said should seem obscure to the inconsiderate Reader, we will now speak more clearly of the Elements.

He that is a true Phylosophicall Physitian and would know the four Elements or those four Pillars

Pillars of the World, shall understand himselfe and his own Originall ; From the Outward he finds the frame of the Inward, *viz.* the true Anotomy of the great and little World.

The Earth, as is said, with the Water is the Centre ; the Aire circularly compasseth the Earth and Water ; the nine Sphaeres or Firmament with all the Stars are the Fire : The true Elements with their proper *Astra's* are not visible or sensible, but as the Soul in the Body is insensible, so also are the Elements in their bodies. The body of the Element is a dead and dark thing ; the Spirit is the life, and is divided into *Astra's* which out of themselves give their growth and fruit ; And as the Soule seperateth its body from it selfe and (yet) dwells in it, so also these spirituall Elements in the seperation of all things have severed the visible bodies from themselves by seperation. The potentiall Heat seperated the Stars from it selfe, as in the Earth the hearbs seperate the flowers from themselves ; So Moisture the Aire, Coldnesse the Water, Drinessse the Earth ; that is, from the Element of the Earth proceedeth an Earthy body, from the Element of Water floweth a watry body, from the Element of Aire an Aiery body breatheth forth, & is compact in its own Nature, from the Element of Fire a body of Fire shines out, *viz.* the visible Heaven, and is compact in its own substance. From these bodies of the Elements things that grow doe proceed and come forth, and out of these the fruit by the mediation and operation of the *Astra's* ; for no visible

Every Creature is formed out of the Elements ; Living creatures are assigned to the Aire, Vegetables to the Earth, Mineralis to the Water ; the Fire is that which gives life to all. These are the wombs of all things.

Every thing brought forth and growing is divers and seperate from

is generating  
matrix, as the  
fish in the wa-  
ter.

Of whatsoever  
any thing is  
begotten of  
the same also  
is it nourished  
and preser-  
ved. A Her-  
ring will not  
live out of the  
water.

This Rule  
both Divines  
and Physiti-  
ans make use  
of.

The Earth of  
it self is dead,  
yet is it the  
Element of an  
invisible and  
hidden life.

ble body is of it selfe and from it selfe, but from  
its own invisible Element and Astrum.

The visible Astra's or Stars in the Firmament  
flame forth from the Fiery Body ; therefore fire  
is the food and preservation of the Starrs :  
*Nostoch* saith, they feed on fire, and at last se-  
ver it from themselves ; although in the lower  
part of the Aire it be turned into a Mucilaginous  
matter upon the Earth. Mettalls, Salts, Mine-  
ralls grow out of the body of the Water. From  
the body of the Earth spring Trees and Hearbs.  
Our visible Elements are but the bodies and  
houses of others, which hinder and withhold their  
force and efficacy. All things that are joynd  
together in a visible body choak and break the  
force, power and operation of the inner  
Spirit.

The Earth is twofold, Externall or visible,  
Internall or invisible. The Externall is not the  
Element, but the body of the Element, and is  
the Sulphur, Mercury, Salt ; For the Element  
of the Earth is life and Spirit wherein lie the  
Astra's of the Earth, which bring forth all grow-  
ing things through the body of the Earth ;  
Though the Earth seem to be dead, yet hath it  
in it selfe the seeds and seminall vertues of all  
things ; therefore it is said to be Animall, Ve-  
getable, Minerall, as it is made fruitfull by all  
other Elements, it bringeth forth all things out  
of it selfe ; Thus trees, hearbs, grasse, flowers,  
mushromes and all growing things of the Earth  
are the bodies of the Astra's and fruit of the  
Earth, out of the invisible Astra's they bring  
forth

forth their fruits, as flowers, pears, apples, cherries, and every one of these fruits is againe the Astrum and Seed.

There is also a twofold Water, *viz.* the Body, which is Mercury, Sulphur, and Salt; but the Element is the life and Spirit in which the Astras of the Water are contained, which like a mother out of her Abyffe, bring forth all mine-ralls, salts, mettalls, stones, jewells, sands and all the fruits of the Water, which yet are digged out of the Earth. For the Astrum of every Element brings forth and bayes its fruits in a strange region or matrix: By a singular Providence all things seem to tend to the Earth and to further its fruitfulness.

Thus the fruits of the Firmament are perfected in the Aire, and from hence imparted to the lower Globe, as Snow which is bred of Fire is found in the Aire and Earth. The fruits of the Aire proceed from the Centre to the Circumference, and there attaine to coagulation and perfection. The Seeds of the Water doe bring forth in the inner part of the Earth, and from thence tend to the superficies or outside: For the Earth wherein we live and flourish bringeth forth its fruits into this Circumference; for the corne that grows in the Earth is reaped upon the Earth in the Aire; so the procreations of all the Elements doe voluntarily and earnestly bend toward Man-kind as to their desired limit, and by a liberall supply of moysture doe cherish all the parts of Nature; So also we see that by an imutable decree of Eternall Law it

Such is the vertue of the Element of water that spirittuall regeneration cannot be without it as Chr. said to N c.

Our Fire is not the Element, because like death it consumeth all things.

Heaven is the fourth and first Element concluding all things in it selfe as the shell doth the egge.

No one Element can be without another, but there is alwayes found the mixture of the four Elements by the generation of all things. *Paracels. in Paracels. de Emis.*

*Astrors* saith, that the Aire was created before any Creature.

All moyst things attracted by the Sun from the Earth are consumed in the Aire, whose fruits are the likenes of the Tereniabin or fat of Manna.

The Element of Fire according to *Parac.* is the Firmament of Heaven.

comes to passe and is so ordered that the Water doth not bring forth more then the Earth can bring up, the Aire cherish, and the Fire consume.

The Aire also is twofold, for it hath its Element as an Inhabitant in it selfe. It is the Balsam of all created things, and the life of the other three Elements, nor is there any Element that God created more subtile or thin, which liveth of it selfe, and giveth life to all, without which neither Firmament, nor Water, nor Earth can bring forth their fruits; the Fire cannot so much as burne without the Aire, much lesse can the coales of Heaven, those Crescences of Fire shine.

The Firmament or Fire is likewise is twofold, and hath its own Element as an Inhabitant in it selfe, which Element hath in it all *Astra's* and Seeds: The Element of Fire, or the Corporeall Firmament sends the bodies of the Stars, Sun, Moon and Planets out of it selfe. For as hearbs, flowers, trees did grow out of the Earth, and yet remaine in the Earth, so at the Creation did the bodies of the Stars grow out of Heaven, and yet abide in the Firmament or Heaven, swimming in their Orbs as birds fly in the Aire.

The twelve Cælestiall Signes in the Zodiak, with the other Stars of Heaven, are the fruits of Fire, and come from the invisible *Astra's* of Fire; By how much the Firmament is more subtile or thin then the Earth, by so much the fruits thereof are more subtile and operative then the fruits of the other three Elements. Thus the seven Rulers

Rulers of the world are nothing else but the fruits of Fire ; which fruits are separated from the Element of Fire, and by separation doe increase, as flowers and hearbs in the Earth, onely the flowers of the Earth abide immovable in their place, but the Stars doe not so in the Firmament, for they move up and down in the Firmament, and those Sphæricall bodies doe by the Providence of God swim in their Orbs as fish in the water, or a feather in the Aire, and are nourished by the Heaven. These like all other created things are twofold ; we see their visible body as a shining light, the invisible Astrum or Sydereall Spirit in the Stars we cannot see ; so that not the body of the Sun, but the Spirit in the body, is the Sun properly ; the like also may be said of Man.

As the flowers in earth shew the Colours of the Stars, so the constellations in Heaven shew the field or meadow of the Earth.

Moreover, the four Astras of the said Elements are the Seeds in the four matrices or wombs and always two are together and in one, to wit, the Body and Astrum, the invisible and visible : The Bodily growes out of the Spirituall, and abideth in it, and so the invisible vertues, Seeds and Astras are propagated into many Millions through the corporeall Visible body, as fire increaseth in wood or in convenient and fit matter, one Fire alwayes proceedeth from another. Angels cannot increase themselves because they want a body, but Man may because he hath a one. All things that grow, as hearbs, trees, fishes, birds, living creatures, may augment themselves by the help of the body after this manner ; ( for the Seed or Astrum can doe nothing

John 12. 24.

nothing without the body ) so soon as ever the Seed or Astrum dies and rots in its matrix or womb, the Astrum goes forward into a new body, and multiplyeth it selfe, as Christ himself sets it forth by a similitude and example in graine of Wheat, which being cast into the earth putrieth by death, and afterward bringeth forth much fruit or many grains, which in time come to have the same power or virtue that the former had out of which they grew.

Putrefaction consumeth and separateth the old Nature, and bringeth new fruit. Therefore Eternal life cannot be in any but where the body is first dead, because death is the cause of the glorifying of the body in eternal Life, as Corruption is the cause of the new generation of a Divine substance.

'Tis necessary that the first life of hearbs and medicines should die that the second life by the Chymists help may be attained through Putrefaction and Regeneration, wherein the Three First discover themselves with their hidden virtues, which are necessary for a Phisitian to know for without Regeneration no hid Secret of Physick can be attained to, which is without all complexion of qualities. When the external World is known the Phylosophicall Phisitian doth also understand the Physicall body of Man which is nourished from the Earth, and Sydereall body which liveth by the Firmament, he sees that the Physicall body is nothing else but Sulphur, Salt, and Mercury (for all bodily things are contained in these Three, as hath been said a little



ttle before) and that the things that grow doe not spring from the four visible Bodies, nor from the four humors, but out of the invisible seed, as an hearb or tree groweth out of its seed.

It is not the Locall Anotomy of a man and dead corpses, but the Essentiated and Elemented Anotomy of the World and man that discovereth the disease and cure; The Members or parts of the great world are the Remedies of the members and parts of man by an agreement between the externall and internall Anotomy, not setting one degree against another; As there is but one Anotomy of a man and a woman, so the Anotomy of the diseases and of the medicines is but one; As in Man, Man is the Anotomy of the disease, so also in Physick Man is the Anotomy of the Physick. And though the hidden virtue of Hearbs, or the Stars of that Physitian Heaven may be known to us, yet the chiefest thing that the Physitian is also to consider is to know the Concordance of Nature, viz. how he may make the Astrum of the Physick or of the magicall Heaven agree with the internall Astrum and Olimpus of Man; because of the like Anotomy is that Mummy will stop the bleeding in Man.

The Nightingale that is subject to the diseases of Spiders is cured by eating them: the externall leadeth to the internall, as in the great world in the little world; He therefore that knows the things that grow and the fruits of the Earth, seeds of hearbs, trees, &c. Viz. that all things proceed

The Anotomy of the diseases of the body is to be fetcht from the internall Astras or impressions which cause the diseases, and is more necessary for a Physitian then that Locall Anotomy of Carcasses.

Anotomy is the Basis of true Physitians, Diseases and Things.

The cause & subject of diseases.

proceed out of the seed or Astrum, he likewise knoweth that there doe such various diseases lye hid and lurk in the Physicall body, which diseases doe not proceed from the four fictitious humours or qualities, but rather from the Seed, by reason of the Analogy or proportion that is between the great and little world; he that knoweth the diseases of the great world, cannot be ignorant of the distempers of man; As many kinds of Mineralls as are in the world, so many there be in Man; So many kinds of diseases are there, as there be sorts, bodies and seeds of things that grow; No man knows the number of diseases but he that can tell the number of all things that grow.

The Seeds which the Cælestiall, Airy, Watry, Earthy Astra's are succoured in the Element which agree with mans Nature, which in fit and certaine seasons bring forth fruits as messengers of health or sicknesse. So that the Three First are the cause of all diseases; for in what body toever they are united that may be concluded to be a sound body; but where they are not united there we may be sure that sicknesse and the root of the first death hath taken footing. Hereditary diseases which proceed from the Seed or Astra's are partly Elementary, because they are known by hot, moyst or cold qualities. There are other diseases whereof the most part are Astrall or Firmamentall, which spring out of the Firmament of Man, which is as integrally contained in Man as the Elements are: And as the visible body hath its meat from the Earth,

Many diseases proceed out of the mineralls of man, which Iliad containeth all things in it selfe.

The Originall of all diseases is from the Three First upon which the Astra's can make some impression, as upon wood or Straw, or Saffron upon water. Elementary diseases are cured by Elemental means, and Astrall

So also the Syderiall spirit of Man or the invisible Man (which is the In-mate of the body) hath its food from the externall Aire and Fire or Firmament, *viz.* from the Fire of the Firmament, as all arts, workmanships, faculties of the tongue; For Heaven is the Father and teacher of all Arts, except Divinity and holy Righteousnesse, which cannot be learned from the Stars, but from the holy Spirit immediately; for all Believers and Regenerate men are hid from, and unknown to Astronomers, as you may find in the Sage and deep Phylosophy of *Paracelsus*.

As the Loadstone by drawing the Iron to it doth suck out the spirit thereof and leave it rusty, so man in respect of the body hath a twofold Loadstone; For partly he draws the Astra's to himselfe, from which he sucks his food, as Bees do hony from flowers and hearbs, *viz.* wordly wisdome, sence, cogitation, &c. And partly by his attractive power he inticeth and allureth to him the daily nutriment of his flesh and blood from the Elements; And as the Elementall body draweth the Elementary bodies to it by hunger and thirst, so the syderiall spirit of Man attracteth all Arts, sciences, and faculties, and all humane Wisdome from the Rayes or beams of the superiour Stars or constellations; for the Firmament is the Light of Nature, which naturally supplyeth man with all things.

Furthermore, the Astra's or Elements (which are Spirits) are *ἀποροί*, that is, without any quality neither hot, nor cold nor dry, nor moyst, but the things that are produc'd out of them are

have Astrall remedies. The *Galenists* doe know nothing of these Astral cures, which the grave experienced Physicians do well understand.

Iron sheweth that man is divided into the externall and internall: in the externall, dust and earth the matter of the disease and that which afflicteth us doth lye hid; therefore the cure is to be sought for in a medicine that is like it, separated from the dregs Spagyrically. The internall and Astrall man also hath his proper medicines which the skillfull Physician knows well.

That whereof  
any thing is  
bred, of the  
same doth it  
live, is fed  
nourished,  
preserved, cu-  
red, made sick  
punished and  
destroyed.

indued with qualities. For out of the Earth  
grow Poppy, Opium, cold Darnell, the heart  
Trinity or Heartsease, hot biting Arse-smart  
thus contrary things grow out of the Elements  
From the Fire proceedeth Snow, Raine, Dew  
Winds, Rainbow, Thunder, Haile, Lightning.  
all such Meteor-like impressions proceed from  
the supream invisible Spirit of the Firmament  
out of the Three First, *i. e.* Mercury, Salt, and  
Sulphur : For, as *Paracelsus* saith, they are the  
fruits and egestions or disgorgings of the Stars  
of the Firmament ; the fruits of the invisible  
Astra's which are in the Stars and make that  
which is invisible to be visible ; for the Stars suc-  
cour and supply their fruits as the Trees of the  
Earth doe theirs.

Hence it is plaine that diseases are not cured  
by contraries, as if heat were to expell cold, as  
though man were to have the Elements banished  
and driven out of him ; but by the secret things  
or Astra's which the Chymist can reduce out of  
the last matter into the first : These Arcana or  
hid things are actually neither cold nor hot, yet  
removeth all diseases, as the Axe cutteth down  
the tree, which is neither cold nor hot ; Of this  
sort are the Fift Essences, Magisteryes, and the  
like.

Now by Gods assistance I shall say  
something concerning the

Generation, Dignity, & Excelency

- O F T H E

M I C R O C O S M,

Or Little World

M A N.

**A**S the most excellent Phylosophy is that which enlightens the mind to the right knowledge of it selfe, so to be ignorant of that knowledge is the greatest shame and most pestilent disease of the mind. Ignorance, saith *Trismegistus* to his Son *Tat*, is the greatest Enemy and principall Tormenter in every Man. Woe be to thee ô Man, who neglectest the large patrimony and Talent and the thing committed to thy charge, who considerest not the Treasure that is hid in thy earthen vessell, and may there-out be digged: Thou seest not God in thy selfe, whom the world seeth not, neither can receive, though he be more in us then we are in our selves, inasmuch as the Spirit of God dwelleth in the midst of our hearts. And to speak truly, we can learn

For a man to know God & lightly esteem of his own selfe is the highest and profitable knowledge.

*Luke 16.*

*2 Co. 4.*

*John 14. 17.*  
*20.*

learn more in the whole course of our life than that Divine lesson that God hath set us **KNOW THY SELFE.** Therefore

Γνώθι σεαυτόν.

The first knowledge of God is to know what man is. *August.*

*Agryppa* holily and learnedly reasoning about the right way that leadeth to true Wisdome and Eternall Happinesse, saith, it is for a man to know *Himselfe*; according to the Oracle of *Apollo* written over the doors of his Temple at *Delphos*.

He that knoweth himselfe knows God; for God will dwell no where but in man, in whom he is most plaine to be seen. We see God from within.

Because man hath the true and Reall possession of all things and Natures in himselfe, as also the speciall and perfect Image even of the Creator of all things; Therefore the knowledge of all things and natures, and of the Creator himselfe (wherein alone true Wisdome and Blessednesse consisteth) must take its rise from the knowledge of a mans selfe: So that Man, when he doth rightly understand himself, may in himselfe, as in a kind of Deified glasse, behold and understand all things. In which respect *Davida* saith, *Psal. 139. 14. I am fearfully and wonderfully made, marvellous are thy works.*

On the contrary, He that knoweth not himselfe cannot have any true intrinsecall and essentiall knowledge of things, but like a bruit beast, what he knows without him, shall remaine without him. For there is no knowledge, whether infused from the Heaven, or attained to by labour of industry and earthly diligence, that will abide in the soule for ever, but is subject to forgetfulnesse and will vanish, but that onely which is inwardly received by Essentiall knowledge in the secret understanding: which Essentiall intrinsecall

fecall knowledge is not from flesh and blood,  
 nor from the multitude of Books and reading,  
 nor from the abundants of Experience and old  
 age, nor in the inticings of mans Word or wis-  
 dome, and wrangling of reason, but the mind of  
 man is perfected and compleated by a passive re-  
 ception of Divine things; not by study and  
 paines; but by patience and submission. The  
 whole businesse stands in knowledge, because we  
 are of every thing, and doe carry about every  
 thing in us, even as God himselfe our Father.  
 The Son doth equally posseſſe all things with his  
 Father: Therefore all Naturall and Spirituall  
 good things were, and are in man at first, but as  
 by sin that Divine Character was darkned in us;  
 so sin being satisfied for, & done away, that Cha-  
 racter shines out againe more and more: The  
 Notion of all things is created together with us  
 and in us, and in the very middle of the Spirit by  
 all things hid; we are onely to awake out of  
 our slumbring and snorting, who through sin  
 have fallen asleep in the gifts that God hath be-  
 stowed upon us, so that we can neither see or  
 perceive and believe that these good things are  
 at present in us. The Understanding of man is  
 capable of the highest learning and attainments,  
 or according to *Plato*, it is full of all Sciences  
 before it be joynd to the body, which being  
 oppressed by the body lyeth hid, as fire rak'd up  
 in ashes, but being rouz'd and stirred up from  
 the said humours it shineth forth and discove-  
 reth those riches which before lay hid in their  
 Treasures. Ulesse all the Treasures of Heaven-

*Dionys lib. Di-  
 viner Nomi-  
 num.*

*Joh. 4. & 17.*

ly and Earthly wisdom were in us before, surely Christ would never have commanded us to seek, nor should we ever find any thing if God had not given and laid up something in us.

When we therefore know our selves aright according to both kinds of Light, (1) according to the Spirit and Nature, then by Gods help we enter into the gate that is opened in us, and we open to God who stands and knocks at the door of our heart, living according to the will of God, we have all things necessary as well for wisdom as for life, both for present and ever hereafter. From this diligent contemplation & knowledge of a mans self, the true knowledge also of God doth immediately arise (for neither can be absolute & compleat without the other) from the consideration of himselfe a Man may attaine to a good and great measure of the knowledge of him who IS, all men being indeed bound to know according to the measure of their capacity.

*Dionysius* saith, that we cannot know God from his own Nature, but from that most orderly disposing of all the Creatures proceeding from himselfe, which (creatures) hold forth as it were images and similitudes of his Divine Presidents or Examples. Man that doth not know God, is not known of God; and he that forsakes and rejecteth the knowledge of God, is rejected of God.

To be ignorant of God is the Rise or Spring of all diseases, the root of wickedness, by which all vices are increased and grow ripe.

God is known  
when the  
Light of Na-  
ture is well  
understood.  
*Apo. 3. 20.*

He that know-  
eth not God  
is inexcusa-



As on the contrary, the perfect righteouſneſſe, true wiſdome, and chiefe happineſſe of Man is to know his Principle, God the Creator of all things, and to love him in all purity and uprightneſſe : To which purpoſe our Saviour ſaith truly ( *John 17. 3.* ) *This is life eternall to know the Father the true God and J E S U S C H R I S T, viz.* That the Believer ſhould acknowledge and worſhip the Trinity, which knowledge onely giveth eternall life ; for he that liveth the life of Chriſt is born the Son of God, he that is born the Son of God muſt of neceſſity have the Father, he that hath the Father is ſealed with the holy Spirit : He that knoweth the Son, knoweth the Father alſo, for they are but one ( thing ) The knowledge of God is Bleſſedneſſe and eternall life ; for he that knoweth God in Chriſt is made the habitation and Temple of God, and ſo is Deified, for he is the Son of God born out of God : And as by the knowledge of the viſible world we come to the knowledge of the inviſible Workman ; ſo & from Chriſt viſible or the life of Chriſt we learn to know the Father, for he is the way to the Father : And as none can come to the Son unleſſe he hear and learn from the Father, ſo none can rightly know the frame of the world but he that is taught of God.

Hence it is plaine that what the Heathen wrote concerning Nature is for the moſt part falſe, becauſe their Phyloſophy and other abilities were polluted and corrupt. In vaine therefore it is to ſeek knowledge from them who have

ble ; He that doth acknowledge God, but not ſerve and worſhip him is accuſed.

The more we know God the more we love him, and ſtedfaſtly believe in him.

He that believes God by loving of him doth cleave to God, he that doth cleave to God is one Spirit with him.

spent all their life in looking after it, and have wasted all their time and study to no purpose, not finding out any truth, though many of them were seduced by ignorance rather than malice, the Light of Truth not yet risen to them, nor the Light of Nature as yet kindled by the holy Spirit. All true Phylosophy should be grounded on the Scriptures and so return into God, that so the Regenerate Christians might reap and receive the full increase of that seed which among the Gentiles was choaked for want of the Sun, like that among the thorns: No Art can be perfected without Regeneration: True Phylosophy must be grounded on Christ the corner stone. We ought therefore to be most wary that we suffer not the Philosophicall errors of the Heathen to beare down or dominiere over the rules of Christian Phylosophy. Christians onely in whom the Truth is planted, who have their seed from God, by the means of Regeneration which the Heathen have no, doe truly know to use or teach Phylosophy without mistake or error, and how to manage aright all other faculties: Believers shall be taught of God when the Holy Spirit is powred forth.

To be short, the knowledge of God is the Treasury of the whole world wherein all things are laid up, so that without this knowledge no man can come to eternall life: For Faith, Hope and Love, follow knowledge, Adhæsiõn or cleaving to followeth Love, Union follows Adhæsiõn, in Union is Blessednesse and Wisdome. This Regeneration that holy man *Hermes* and others of

Divinity is the  
Fountaine of  
Naturall and  
Supernaturall  
knowledge.

Christians  
should nor be  
ruled by Hea-  
then Phylosophy.

of clean hearts and godly lives before the *Word* was incarnate being enlightned by the holy Spirit, though they concealed it among other Secrets, they knew it better then many of us who call our selves Christians, and had rather seem to know God then love him. O great miracle! Man whose mind by Christ is united to God, possesseth the true wisdom of all things, and the most absolute knowledge of all Secrets.

1 *John* 4.  
*Wisd.* 1.  
*John* 17.

Furthermore, he that knoweth himselfe, doth know all things Fundamentally in himselfe, and being set between Time and Eternity, above him he sees God eternall, his Creator, after whose image and likenesse he was with other Angells created by an unsearchable love: besides or about him he knows the immortall Angells his fellows and companions, from whom he differeth onely in body and the Judgement to come: Under him he sees the visible World whereof he is a pattern, and all the Creatures with whom he hath a likenesse, even his parent of whom he was born as to the externall and mortall body. Man who is a true *Proteus* of a fickle & wavering disposition received a flexible mind from Nature, that being set in the midst of the Paradise of this world, by the assistance of Divine Grace raising himselfe upward he might be regenerated into a quiet Angell or, the Forger of his fortune winding and creeping downward degenerate into a restlesse Brute. But the free Reasonable Creature, neglecting the fatherly admonition, and his due obedience, turning from the mean to (the extreame) himselfe,

The soule is the  
off-spring and  
image of God.  
*Alcc.* 22.

*Ecl.* 15. 14.

*Gen* 2.

He that seeks to himself that which is another's un-  
 voydably runs himselfe into two inconveni-  
 ences, *i. e.* theft and robbery of him-  
 selfe. and death

The Fall was a swerving from Unity to Alterity.

God created man that the number and lotte of the rebellious Angells might be made up in the kingdome of Heaven.

dispising his Creator, learned by experience what his own proper Evill and *Nothing* was to his voluntary damage and perdition, like a Thief and Robber : And thus abusing the bounty of his most indulgent Father, he made choise of death rather then of life, and like *Lucifer*, not content with his lot, ambitiously desiring higher things, he set himselfe in opposition against God, at last by an unexpected change was cast out of the Garden of pleasures into this dolefull and darksome valley of Misery and Ignorance. The first man was left in the hand of his own counsell (*Eccl.* 15. 14.) and of his own accord turned from the strait path into the crooked way of Misery, greedily desired the possession of good and evill to his own destruction, as *Hermes* and *Moses* sufficiently demonstrate.

Man, the bond or buckle of the world, the last wonderfull and honourable living creature was, upon the sixth day, after all other things, drawn or taken (*è limo terra*) out of the slime of the Earth or visible frame of the whole consisting of Heaven or Heavenly Sphæres and the Earth, *viz.* out of the most thin or pure substance of the whole frame of the world concentrated into one body ; fashioned by the great Spacyrus into a bodily shape, made to supply the place of the fallen Angells : Man was formed of the most excellent Compound and purest Extract of the whole Word, out of the Center of all Circles. Therefore *Nazianzen* speaking of the workmanship of Man saith, God made Man last, that in him, as in a short and brieve

briefe way, he might set out or expresse all that before he had made at large, *viz.* all the members or parts of the whole world.

As an Oratich is made up of letters and syllables, so the Microcosm or *Limus Terræ*, Man is compacted of all bodies and created things. The great God eternal and Creator of all things took the Quintessence out of all things created and thereof fashioned and composed Man as the Prince and End of all these, and congratulated him as his Son holding or possessing the honourable place of the high Divinity on Earth: In respect of the Body or corruptible Nature he bears the Image of the great, sensible and temporall World; In respect of his soul or immortal Nature, he bears the Image of the Archetype or originall copy and patterne of the world, that is, of the immortal Wisdome of God himselfe: So that all the properties of Animalls, Vegetables and Mineralls entred into him, and withalla living Soul inspired into him. God is all things of himselfe; Man is made all things of God, and was therefore created last that by him the compleatnesse and perfection of all the Creatures might be signified. Man is the tye, bond, knot, joynt, packet or buadle of all the Creatures. All things created were disposed of to him, and they respect and honour him as Gods steward set over the Orchard or Garden of this world. God is the Center and Circle of all things that he brought out of himselfe (for all the works of the Divine goodnesse are circular and perfect, spherically wheeled about to him

*Psal. 8.* Thou hast put all things under his feet. *Psalmist.* excepteth the Spirits and Substantiall part of the four Elements.

from whom they proceeded) He is the Centre in that all things flow from him, and because the Effence of all things pierceth also through all things: He is the Circle, because like an all-capacious Tabernacle he concludeth and comprehendeth all things. Within God are all things, and at the worlds end nothing shall be without him, either of what was before, or what hath been since the Creation, what was either before it was brought forth or since it was brought forth.

God the Centre and Circle of all things.

So is Man.

It was Gods pleasure that all things which he made should honour him by Man.

As the Earth is a Receptive body of all seeds, so also is Man.

Thus Man in imitation of his Creator is the Centre of the Creatures and the Circle of them all. For all things in the world doe not onely look to him as their Guide and Governour, for whom also they were all created; but likewise on him all the Sphaeres bestow their beams, operations, reflections and influences, and on him all the Creatures poure their vertues and effects as upon a middle Point and Retinacle or that by which they are staved and supported. Man is said to be the Circle in that he containeth all things in himselfe, and with himselfe leadeth back all things that gushed out of that *Summum Bonum*, or chiefest good, unto the fountaine of Eternity, from which they did originally spring and flow.

The world was the first figure or image of God, Man is the image of the World, the Animall or living creature is the image of Man, the Zoophite or sensible hearb is the image of the Animall, the Plant is the image of the Zoophite, Mettalls are the image of the Plant, stones re-

present

present the likenesse and images of Mettalls. The great world is in every thing one with the little world, as the child with its parent ; the prudent Ancients wisely called Man a Micro-cosm or little World, which few now a dayes understand, that the great visible World was made Man. As the great world is bipartite, consisting of two parts, visible and invisible, so also the little world man is twofold, visible in respect of his Body, invisible in respect of his Spirit. There are two Spirits in Man, one a syderiall Spirit from the Firmament, the other from the breath of life, which is the Intellectuall Soule inspired from God, and the mouth of the most High. Man hath three parts, a mortall Body with a Syderiall Spirit, and an immortal Soule, which is the cottage of the Image of God or of the holy Spirit in Man.

If a man live sensually by his own proper and proud Will according to flesh and blood onely, he is but a Brute or Beast, and is known whether (according to those Epithites in Scripture) he be a Dog, Fox, Wolfe, Sheep, Sow, or generation of Vipers, of which I shall discourse more at large in my Treatise of Signatures, and therefore shall forbear to speak more thereof at this time. If he live Rationally, then he is a Man, and hath dominion over the living Creatures in his body.

But if he live, according to the God-like Spirit, upon the Tree of Life, observing the property of the Image of God, if (I say) he live according to the Talent and Treasure laid up in his Earthen

The first Spirit is from the Limbus or greater world ; the second from the word *Fiat*. There is a twofold wildem in Man, Angelicall according to which he is to live, and Animal which is not to be regarded. Regeneration overcomech a bad birth.

The invisible or immortal body of Man from the breath of God is not subject to Stars or Astronemets.

Earthen Vessell and committed to him, then hath he dominion over the Stars and all things else. Man comprehends and carryeth all things about in himselfe; whereof he is made that beareth he in himselfe: He was made of the world he beareth the world about in him, and is borne of the world.

Againe, as the first matter (which was a kind of ineffigiate confused Essence, which Philosophers call the Chaos and Hyle, or Mother of the world) was the seed of the great world, so the great world is the seed of *Adam* or Man: As the world was hid in the invisible Waters upon the Abyffe or great deep, so Man (*Adam*) lay hid in the world. The first matter was made a world, and the great World was made Man. As a Tree groweth from the seed, the seed is the beginning of the Tree, and the seed also is the end of the Tree, for in every graine or seed of the Tree there lies hid another Tree: So the First Matter (which *Paracelsus* calleth the *Limbus*, whose Earth was the WORD of the Lord) was the seed of all things that were to be created, and Man was the last of all as the perfect seed, which againe is able out of himselfe to beget another Man like himselfe; And though Man be not a seed as other seed is, yet hath he power to cast seed out of himselfe, whereby is begotten another Man like himselfe. As *Adam* or Man carryeth the world and every creature in himselfe and is preserved by the world, so every one that is borne of him bears about him that which he did, *viz.* the whole world, and is borne

Water is the Matrix of the world, upon which the Spirit of God moved, *Gen. 1.* The Earth plung'd or swam up out of the Water, *2 Pet. 3. 5.*

As a Carver and Potter out of wood and clay can make a hundred severall shapes at pleasure, so God extracted every creature out of the first matter.



and preserved by it as *Adam* was; all men are but one man, of flesh, blood, and spirit: Therefore the knowledge of Man is to be taken from both Lights, as the Son cannot be known from himselfe alone but from his Father. Man hath two Fathers, an Eternall whose Image he beareth, and a Mortall one, which is the whole world with all the creatures, that is, that *Limus Terra*, that slime of the earth, or hidden Secret thing, and the most precious Esse or Being of all creatures, which all Phylosophers, Physitians Astronomers, and Divines are to consider and diligently inquire into. In the lesser world Man there is no member or part that doth not answer to some Element, some Planet, some Intelligence or other, and to some measure and number in the Archetype or first pattern. Man hath a visible body from the Elements as a fit garment and sutable cottage for the Soul; From the Heaven or Firmament he hath an invisible Syderiall, Ætheriall and Astrall Body or chariot and vehicle of the Soule, wherein the Intellectuall Soul and earthy Body like two Extreame are knit, glued and confederate together, and in this third mean which partaketh of the other two they are coupled and united into one intire man.

Through this Medium, this middle Ætheriall little body, the Intellectuall Soule (by the command of God, who is the Centre of the great world, and by the employing of his Intelligences or Spirits to that end) is first poured and descendeth into the middle poynnt of the Heart, which

Man is, thue Earth or field which hath all seeds in it self. As the Son is not lesser then his Fa ther, so Man is not lesser then the World.

None can know the image unlesse he first know him whose image he is.

*Heres* calleth Man an earthly God.

*Gen.* 2. 7.

The perfection and dignity of Man.

Thus God and Man cannot be united but by a Mean, e-ven our Saviour who partaketh of two

Natures, the  
Celestiall and  
Terrestriall,  
the Divine &  
Humane.

*Paracelsus*

saith that the  
soul or bre. of  
life is infu-  
sed by God  
into the Ele-  
mentary body  
through the  
Astra's as a  
Medium.

*John* 10. 30

The M I N D.

*Zach.* 12. 1.

*Gen.* 2. 7.

*Es.* 42. 5.

*Wisd.* 2. 23.

*1 John* 2. 27.

*Chap.* 4. 14.

*Acts* 17. 28.

is the Centre of the little world, and from thence is spread into all the parts and members of his body, as soon as it joyneth its vehicle to the naturall heat, by which heat it joyneth to the Spirit begotten from the heart, by the spirit it drencheth it selfe into the blood, by the blood it cleaveth to all the members to all which it hath an equall nearnesse. And because the said Æthereall body participateth of Heaven therefore it holds and keeps the same course with that of the Firmament, whose operations it draweth to it selfe by a peculiar magnetick vertue, just as the visible body doth the efficacy of the Elements; and so remaineth one (thing) with the visible and invisible world, as the Son with his Father, as rednesse with wine, as whitenesse with Snow: The whole Firmament is in us with the Planets and Stars; As heat pierceth an Iron Furnace, and as the Sun doth glasse, so doth the Stars with all their properties pierce into Man, so that of the syderiall spirit of the Firmament we may learn all Naturall things.

Man hath an *Intellectuall* and immortal *Soul*, or Spirit by the inbreathing of God, created (with the four foresaid inhabitants of the Elements, which the bruite beasts have not) after the Image of God and the Divine *Triunity*, with the similitude also of Unity, that so in all things he might be one with his Heavenly Father, who is in us by his Spirit, from which we learn sacred Divinity and all heavenly and earthly secrets without error; yea, in him we are, and live, and are moved.

As

As God is One in Essence, *Trine* (or Three) in persons, so Man is One in Person, *Trine* (or Three) in distinct Essence, that is, composed *Triune*, of a Terrene Body, an Æthereall Spirit of the Heavens, and a living vivifying Soule which God breathed into him, and is the house of God.

This the holy Scripture witnesseth, even the wonderfull Agreement between the Creator and the Creature, in whom the great Creator would shew himselfe to be Unitrine or Triune, One in Three, or Three in One: As also the unanimous consent of all that truly professed Phylosophy from the Light of Nature.

If happily there should be any that deny these three parts, yet they must acknowledge that Man was created *è Limo Terra*, out of the clay or dust of the Earth, by the word **F I A T**, and that he received an eternall Spirit or breath of life from the mouth of God, which is that *Linum Calorum*, or slime of the Heavens from the Lord.

The *Limus Terra*, or dust of the Earth, is two-fold, visible and invisible: He hath his Body or cottage from the Earth and Water; but the life that dwells therein is from the Aire and Firmament of Fire, which life is the Syderiall Spirit, and is properly the Man, not flesh and blood. As the Syderiall Spirit is the life of the Body, so the Spirit of the Lord is the life of the Intellectuall Soule.

And as the Sydereall Spirit dwells in the Body and works therein day and night, for this invisible

*Luke 1. 47.*

*1 Thes. 5. 23.*

*Gen. 2. 7.*

See the Amphichalce of *Rhynrad* worthy of perpetuall memory. *Paul* the greatest Phylosopher and *Divine* shewes three parts of Man, Spirit, Soule and Body.

There are two Souls or two Spirits in Man, Mortall from the first matter which is the life of the body, and Immortall from God.

The Spirit is the Life of the Soule, the Spirit and Soule are the life of the body. *John 14.*

God created  
Man to be his  
Tabernacle  
as well in this  
as in the world  
to come.

invisible is himselfe the Firmament, and hath all things in him, so the Spirit of the Lord, the WORD of God, the eternall man dwells in the Soule : the house is the habitation of the Soule, the Soule is the habitation and cottage of God. Therefore when Man the most perfect compleatnesse of all Gods works, the most compleat figure of the world, and expresse image of God, in whom he rested from creating, as having nothing before him more honorable to be created, all the wisdom and power of the Creator being shut up and perfected in him as the supreme artifice in that he containeth all things in himself that are in God, when (I say) he was on the sixth day made up of all things, the last of the Creatures, and image not onely of the eternall God, but also of the great world, because with it he comprehendeth and containeth all things in himselfe : it followeth that there are three worlds or Heavens in Man, and that he is born about of three Worlds, or rather is all the world, and a most sure and undoubted Pattern of the whole Universe. And therefore some have called him the Fourth World, in whom are found all those things that are in the other three, for which cause also he may be called by the name of every Creature. He hath a Spirit or Mind from God ; for what else is the Spirit of Man which God breathed into him but God himselfe dwelling in us ? The invisible Body or true Internall Man consisting of Reason and an Astrall Spirit, agreeth with the Angells, and is their fellow ; And if he be a true Magician, he is

*Exemplumque  
Dei quisque est  
in imagine par-  
vâ, Manilius.*

That which is  
Naturated sa-  
voureth of the  
Nature of that  
which did Na-  
tura'e it.

God dwelleth  
in the Soul as  
in the Heaven  
of Man.

not inferiour to the Angells in all Magicall operation, and is Lord and Possessor of all things. His mortall Phisicall Body he hath from the frame of the world and all things created therein, for all Externall things are nothing else but the Body of Man. So that he partaketh of a threefold world, of the Archetype or God-like world in God, of the Intelligible or Angellicall, of the sensible Elementall or corporall world, and hath a symbollicall operation and conversation with them all.

1. He communicateth with God in his Soule or Mind, because by the breath of life he was made after his image, the Intellectuall Soul is a certaine particle of the Divine Soule, in which every Soule God hath sowed certaine seeds and resemblances of his Mind in us, much like to that of an Eccho which sends back its voyce from the resemblance of the aire by which it expresseth a lively soule. The mind raised up into the most High God and united with him converseth with God, and doth the same works, neither is there any disposition or any thing in Man that doth not clearly hold forth something of the Divinity, neither is there any thing in God which very thing is not represented in Man.

2. He hath a semblance with the Angells in respect of the invisible Body and Rationall Soul, by whose help he worketh and is preserved with the Angells, and hath the same wisdom that they have, for he is *Gabalis socius Angelorum*, a curdled companion of the Angells, or one mixed with in fellowship.

The Mind, *v̄s*, is the charret driver or Stern-man of the Soul or Rationall Spirit, & like the eternall God concludeth all Beings, Times and Places.

3. He

3. He participateth with the Firmament and Stars of whom he received that Astrall body or Syderiall Spirit, which is the true Astrall Man, for flesh and blood is not the Man, but the Spirit contained in them, which Astrall Spirit is the subject of humane Reason that containeth the senses and wisdom in it, and is made (Animall) a living creature with the body. This Spirit and the Astra's are but one thing in Man, but the body is the subject of this Spirit; and so the Astra's rule man in the Spirit, and the Spirit of a man ruleth the Body in flesh and blood. This Spirit is mortall; onely the Intellectuall Soule which God breathed into man is immortall.

4. He partaketh of the Elements, for from these he had his mortall Physicall Earthy body: And because the world, which is the Parant of Man according to *Paracelsus*, hath in it the four Elementary Spirits of the four inhabitants of the world, as also the fift kind of Flages of a thousand sorts incorporated into the Soule of the Microcosm, the Imagination also of these five Spirits in the Elements must be in the Microcosm Man; but the use of Mans Reason according to the will and command of God, is as a Chaine werewith those five Spirits are knit and bound together that they may acquiesce with his Imagination.

5. He partaketh of all Elemented Animalls, Vegetables and Mineralls; for he hath in him the Nature and properties of all these.

Man therefore who was the last is the most excellent and noble of all Creatures, because he

All things  
were made of

hath

hath the parts of the whole world, nor is there any thing in the great world which may not really be found in man. The Son is like the father in all things, the father being known the Son is known also. Therefore Man the greatest miracle of Nature & most admirable Extract & kernell of the four Elements, the choycest workmanship of God and most perfect Samplar of the world, is truly every Creature, for he is all the world, and he alone hath this honor to have semblance with all things, and operation with all, and conversation with all : Yea he riseth to such perfection that he is made the Son of God, transformed into the same image which is God and made one with him, which is not granted either to Angells, or the world, or any other Creature, but to Man only that he should become the Son of God, and be united to God.

But before wee proceed any further it is requisite that wee treat here a little more largely of the Syderyall or invisible man, to wit, of his Originall and power. If *Aristotle* had taken notice of this Olympick Spirit, and *Galen* made more account of it, there had not such errors crept into Philosophy and Physick springing from the heathenish masters of errors to say nothing of Divinity at present. The invisible man or Olympick Spirit is borne in us after this manner. *Adam* and *Eve* did not proceed from other parents as we their posterity do, but were taken (as hath been sayd) *ex LIMOTERRA*, out of the dust of the ground or great world as to the mortall Body which is vi-

nothing and Man was made of all those things.

The great world was the matrix of *Adam*, thus the whole frame of the world is the mother of all things that are brought forth.

*John* 17. 11,  
12. 22, 23.

That which is sensible and that which is insensible hath a sydereall spirit or a sydereall body in it.

*Eve* is *Adam* transplanted. The first men were created, the rest proceed from the Being of the seed or Essence.

The Spirit of life is the Spiracle or breathing hole.

The Spirit of the Limbus is Sycereall the Animall spirit.

The body of the Limbus & spiracle ought to make one Marriage, otherwise there would be an adulterous and bastardly brood. For as in all things the marriage or joynting together of two is the perfection, so Adultery hindereth the light of Nature, vide Paracels. in Phylsop. sagaci.

Paracelsus saith that the Element of fire or the Firmament although it be the most subtil and thindest thing, yet

visible and invisible. For the whole frame of the world is collected and reduced into the Microcosm, so that there is nothing to be found in all the world but the same also is in one man. The Physicall, Elementary, visible and Tangible body is from the Earth: but the Invisible, Insensible, Sydereall body (which is the house or cottage of the Spirits life) is from the Astra's of the Firmament: Thus *Adam* had two bodies, that is, a visible Elementall, and an invisible Sydereall body. So that now by propagation there are alwayes two Men born, a Corporeall, Elementall, Visible Man, the Organ and Instrument of the invisible, and an incorporeall Astrallick man which moveth, guideth, and performeth all skilfull matters. For the Astra's now in Man doe by Man alwayes in generation produce those two: The visible Elementary body of flesh and blood in the mothers womb out of the four Elements; but the invisible Sydereall body that is capable of attaining Phylosophy is from the Astra's of the Firmament; For that little world Man is one and the same in all things with his Parant, the great world: But as the great world is distinguished by its shell or outside from the Angelicall world, so man the little world is distinguished by his skin or outside from the great world.

Hence it is that the Sydereall, Internall, Olimpick, Incorporeall, or (*Gabalus Homo*) coagulated or curdled Man is the same with the Firmament of the Astra's, as hath been often said, like rednesse with wine, whitenesse with snow,



or the lustre of the Sun with the Aire : The other part therefore of Man, or this sydereall body is called the Genius of man, because it proceedeth from the Firmament ; it is called *Penares*, because it is in our power and born with us, the shadow of the visible body, *Lar domesticus* the good or bad houshold or private Angell, the Umbratile or shadowy Man, the familiar Homuncle (or little Man) of the Sophies. (or wise men,) the Dæmon or Genius of Man, *Paracelsus* his internall Adech ( *i. e.* that which first inwardly formeth in our mind what we afterward outwardly fashion with our hands) the Spectrum, ghost, or fantasie, the Light of Nature, the presaging or Propheticall Eueltrum that foretelleth any thing by signes ( in Man ) It is also called the imagination, which incloseth all the Astra's, and is indeed all the Astra's or Starrs, and holdeth the same course, Nature and power with heaven. Now the Astra's or Stars (by which I do not meane the seaven visible coales of Heaven which are but the bodyes of the Astra's but I meane the invisible and insensible body of all things or Astrall Spirit) they are nothing else but the verue or powers of the Angells : The Angells which live only upon the vision of God, are the created wisdom of God ; Hence it is that he that knowes God, he knows the Astra's also : He that knowes the Astra's cannot but knowe the world, and consequently man the off-spring of the world. The Astra's form & bring forth all bodily things out of themselves, and multiply themselves together with

it is a body because bodies are the fruits thereof and without a body such fruit cannot grow. So the wind is a body and like a visible body hath power to overturne another body : Not onely visible things are bodies, for God created as well visible as invisible bodies of the same power. The inner Man ascendeth the inward Heaven. A particular Constellation. This Spirit is the Doctor of true Astronomy.

The eating of the apple produceth this body the

fydereall seed  
into force &  
vigour.

Astrum, Vul-  
canus and Ar-  
chæus are the  
same thing, &  
but one Spi-  
rit yet with-  
out Reason, &  
divers, as are  
the divers  
formes of se-  
verall things.

The Astralick  
Spirit is every  
growing thing  
standeth in  
need of a cor-  
poreall habi-  
tation.

The inner  
Man is Hea-  
ven it selfe or  
all the Astras.  
Read in *Picus*  
how *Trimethi-  
us* put upon  
himselfe the  
various Eve-  
stra's of the  
three-fold  
world one af-  
ter another, &  
transformed

those bodily things that are brought forth: the  
seeds of any graine or Wheat is the Astrum,  
*viz.* the invisible body, which being cast into  
the Earth it produceth a visible body, and be-  
getteth many other Astras out of it selfe; So  
is it in other growing and living things. But the  
Astrum is nothing else but the insensible, in-  
visible body, or living Spirit, yet without Rea-  
son in things that grow; but with reason in li-  
ving things, as in man, and is divers according to  
the forme of divers things. Bodies are nothing  
else but the Excrement of the Astras, which are  
brought forth into a bodily Being by their opera-  
tion. This every Astrum can doe of it selfe, as  
by imagination to bring forth of it selfe another  
Astrum in a body, forming it by operation.  
There is no body without an Astrum, as there  
is no Astrum without a visible body.

And whereas the imagination of Man is not  
one, but all the Astras, it is as true that it pro-  
duceth not onely one, but many operations:  
and although the Imagination be incorporeall  
and invisible, yet being joyned to a heightned  
and strong Naturall or unbegotten Faith it is, as  
the Gate of Wonders, the spring and originall  
of all Magicall operations, and hath power to  
beget and bring forth visible bodies without de-  
triment or diminution of the Astrall and fydere-  
all Spirit, and can work any wonderfull opera-  
tions whatsoever, present or absent, above the  
reach of humane Reason. The Light of Nature  
makes bodily things visible, but Eternall things  
are to be seen onely by Faith: The child in the  
mothers

mothers womb is strangely marked by the impression of the imagination without any bodily touch ; What we doe visibly by the body, that doe we by Faith after the manner of Spirits ; Thus the Imagination breedeth the Plague and such like Firmamentall diseases ; it brings sicknesse and health.

The Pestilence which comes by fear, trouble and terrour, riseth by the imagination of the Spirit of the lesser world or of the Sydereall and Animall Spirit ( which is the mechanick Astrall Spirit ) in Man, as we see in women with childe who give marks and tokens to the young in their womb by the same sydereall Spirit ; This sydereall Spirit which is born of the Astra's together with Man (and therefore remains united to the Astra's ) is the Load stone and hath a magnetick nature in man. As the Earthy Load stone in its body is a spirit and draweth to it selfe ; so also the body and spirit in Man doe draw unto him by a visible body, this is the Load stone of the Microcosm : The sydereall body and spirit attract unto them the force of the Astra's, as we see in those that are Lunatick, in whom the agreement, properties and affinities of such magnetick vertues with the Spirit and sydereall body of Man hath with the Astra's are made manifest.

This fourth kind of Naturall Magick called *Gamabea* doth all things invisibly and spiritually, by the help of Art, which Nature is able to doe visibly and corporally without such help. The House is as it were dead, but the Inhabitant

himselfe into several shapes, and thus by reall Magick he shewed to that great *Piccius* the hidden virtue or power of Man who was created after the image of God. We are transformed into that which we most intently gaze and meditate upon. The understanding of Man is assimilated to all things. The impression of the Imagination from fear, terrour, & griefe, is the rise of sicknesse and death. The Astra's send the plague into us through our skin as the Sun doth his beams through the glasse.

to wit, the Spirit of perpetuall motion of invisible Nature or the magnetick spark of the Soule of the world liveth and worketh effectually. All Animall wisdome, workmanship, Arts, Sciences, and the knowledge of all things lie hid in the Astra's of the Firmament. There is nothing so hidden in the world which is not præfigured in the Astra's, yea all the Astra's of the Firmament, which are the Tincture of the speculation of our mind, can of their own in-bred or naturall force by imagining produce bodily and visible things out of that which doth not appear, as in a clear Heaven a great cloud suddenly ariseth from whence come raine, mire, snow, dew, thunder, haile, which though they were Nothing before production, yet being produced out of invisible things, they become great bodies. Whence we may observe that all things in the first Creation were produced out of the DIVINE NOTHING, or invisible Cabalistical Poynt, into something, which God did in a moment, for his works cannot be delayed by time : All things proceeded out of the invisible Darknesse, and were called out to the visible Light by the WORD speaking, and the Spirit cherishing. Now whereas Man had his Sydereall body from the Astra's of the Firmament, and the whole Imagination of Man dependeth on the Astra's of the Firmament, yea is the same and abideth one with them, it must needs be that the Firmament also hath an Imagination but without Reason, as Man the off-spring of the world hath with Reason.

One

Wisdome is the beginning of Inchantment, the Astra's do those things which Humane wisdom desireth. In respect of the Elementary body it is a Spirit and performeth all spirituall operations. Heaven knoweth all things most certainly, all actions and events of Men are pictured in the Astra's, every living Creature hath its Ascendant signe in Heaven, so hath also the Brute Man. Every Body is proceeded of an invisible & incomprehensible subsisting Spirit. There is a three fold

One man striketh and hurteth another, and that with Reason, a nettle and fire burne and hurt without Reason.

Moreover whereas Man is the Quintessence of the greater world, it follows that Man may not onely imitate Heaven, but rule it also at his beck, and reigne over it at his pleasure. All things naturally obey the Soule, and must of necessity move and work toward that which the soule earnestly desireth, and all vertues and operations of Naturall things obey it when it is carried with a vehement desire; it makes all the powers of the world serve us, when by holinesse we draw vertue from him who is the true Archetype, and when we ascend to him, then every Creature must and will obey us and the whole Host of Heaven follow us. By the help of Imagination all Magicall operations and all wonderful things are done through the Naturall in-born Faith, by which we are at peace with the very Spirits themselves. The Imagination worketh in Man like the Sun; for as the bodily Sun worketh without an instrument upon the subject burning it to coals and ashes, so the incorporeall cogitation of Man worketh on the subject, by the spirit onely as with a visible instrument; what the visible body doth that also doth the invisible body, as the sydereall Man doth hurt unto another: The Imagination of Man is the Loadstone that attracteth above a 1000 miles off, yea in its Exaltation it draweth unto it whatsoever it wilout of the Elements. But the Imaginatio is not efficacious, unles first it attract

NIHIL or Nothing, a Divine, Privative and Negative NOTHING, the Organ of the Light of Nature or of the Astras. The whole Heaven is nothing else but the Imagination; It breedeth the Plague and Fevers in Man any bodily instrument.

By Faith we may do good or evillas God permitteth.

This is the Gabalisticall Art.

the thing conceived by the attractive force of the imagination, that it may beget the Architect of the Imagination as a native spirit out of it selfe : afterward the Imagination being as it were with child maketh impression, which though it be not tangible, yet it is corporeall like the wind.

Magick or Faith trans-planting minds hath power over all Spirits and Ascendants.

Hence the true Magician or wise Man can attract the operation of the Astra's, stones, mettalls, &c. into the Imagination to make them exercise the same force and power with the Astra's ; as for example, by a burning Glasse the beams of the Sun are derived unto us with its heat : The Imagination can produce whatever we see with our eyes in the greater world ; Thus by Imagination and true Gabalia all hearbs, all growing things, all mettalls may be produced. This part of Magick is called Gabalisticall, and is supported with three Pillars.

First, with TRUE PRAYERS made in Spirit and Truth, when God and the Created Spirit are united in the *Holy of Holyes* when God is prayed unto in the internall Spirit, not with noyse of words, but in a sacred silence, without opening the mouth and groaning.

Secondly, by NATURALL FAITH, or in-born Wisdome, which God the Father equally communicated to all men in the Creation, as to his own proper flock and common patrimony.

Thirdly, by a strongly exalted IMAGINATION, how great and how wonderfull the strength or force thereof is, the Light of Nature

ure doth manifestly shew, as well in *Jacobs* Rods mentioned by *Moses*, as in pregnant women who imprint the mark of that which they long for upon the child, as hath been said. The Imagination or Fantasie of Man is like the Loadstone in its Nature, attracting the Fantasie of other men, as we see in those that gape and yawn.

A vehement Imagination doth not onely cause a transmutation of ones own body, but sometimes also of anothers, by way of imitation, to wit, by a certaine kind of Vertue which the similitude of the Thing hath unto that Thing that is to be changed, which is moved by a vehement Imagination, as appeareth in astonishment or swooning, in crashing or creaking of teeth, in grating one piece of Iron against another, &c. whereby the teeth are set on edge; in like manner yawning provoketh yawning.

Many by their melancholly Imagination and confidence have exposed themselves to the temptation of the unclean Spirit, and sometimes have been overcome by it.

Many also by their intent Imagination, without distrust of their weaknesse, by a constant and most firme Faith toward God, by a mind lifted up most high, by infallible hope, constant and most ardent prayers, have so prevailed that on a sudden they have become the Temples of the living God.

The Sum of all is, that we worship God devoutly in honesty and holinesse, as the more secret Theosophers or wise-hearted to God well know;

*Gen. 30.  
37, &c.*

True Faith is the cure of a false Imagination. Many fall sick and recover againe by the Faith of Imagination.

know : for by the ardent and devout intention of him that prayeth with Fear and Trembling, the Understanding or *Mind* flaming with a Religious love, is joyned to the separated Intelligences. For internall Prayer proceeding with abundance of affection from a Godly mind, and continued with a fervent desire, uniteth the mind with God, and learneth and knoweth all things of God. Few men think what the Mind can doe that is disposed by true faith, and more few by far there are who know how to exercise the same by a supernaturall influence which doth rule and governe the body ; though there be many who know this disposition, yet by reason of worldly cares and thoughtfulness wherewith they are overwhelmed, they can doe nothing that savoureth of *true Wisdome*. But thus much of these things : Such like contemplations as these which are of greatest Antiquity will seeme harsh and crabbed to the rude and vulgar sort of men ; for few read them, and fewer understand them ; and they require a larger narration than can be made of them at this time. To returne therefore to our purpose.

It is of greatest concernment that all Chymists should bewell acquainted with this true Fundamentall of the occult Phylosophycal Physick because of the Harmonicall concord and conspiration between the superiour and inferiour things of the greater and lesser world, in clearing which (Foundation) next to *Paracelsus Petrus Severinus* the Dane, together with *Pratenfis* that faithfull *Achates*, deserveth to be  
 numbre

The purified *Mind*, like a river, entereth into the very inmost secrets of things, beyond all shadows.



numbered among the Ancient wise men, having  
 got perpetuall praise by discovering to the Chil-  
 dren of Art and Truth, this firme and unmove-  
 able Foundation with much solid and unshaken  
 verity in his Idæa of Paracelsean Physick, mau-  
 re the malice of all his adversaries, who have  
 been sufficiently confuted and for ever silenced  
 by my honoured friend *Joseph Quercetan* Coun-  
 sellour and most worthy Physitian to the King  
 of France, by *Th: Bovius* an Italian of *Verona*,  
 and *Th: Muffet* an Englishman, the best  
*Hermetick* Physitians of this age, in their gol-  
 den writings of Eternall memory.

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C H A P.

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## C H A P. II.

*Where that True Physick  
is to be Found.*

**E**Very thing that God created Good is extremely perfect and incorruptible, as the heaven : but whatsoever is in these sublunary inferior things hath a twofold Nature, a perfect and an imperfect, that is, a first Essence and the dreggs may be separated one from the other by fire. Seing therefore the true medicine (or Physick) is wrapt up in rindes, barks, matrixes, receptacles, husks, garment and cottages, as Almonds and all kernells are covered with bark and rind ( for Nature doth not bring forth the kernell of the Chestnut with a shell and prickly husk) it is of necessity that the same must be separated from the impure Elements by the artificial Anatomy of Chymists before we can come at the pure Medicine ; For the bonds are loosed by art and industry, and the faculties of healing set at liberty.

Therefore in all orders of things that are cherished in the bosome of the Elements, to wit, in those three Families of Nature, the *Vegetable*, *Animall*, and *Minerall* (out of which are commonly

Wheat doth not grow without a place, nor can we have meale without bran, neither is hony without a sting.

Such Secrets are regenerated without any complexion of qualities.

only had medicines enough to preserve the health and cure all bodily diseases) there is contained that True and specifick Physick of material distempers, which as hath been said, doth not consist in the four outward, naked, superficial and Relollaceous qualities (as *Theophrastus* learnedly discourseth) but it is a certaine specifick vertue concealed in the very Seeds, naturally proceeding without art, which the Creator, that great Workmaster of all things, in the beginning of all the Creation planted in every growing thing by vertue of that omnipotent Word, whereby all things were brought out of darknesse into Light.

The faculties and vertue therefore wherewith mixt bodies are indued (like the soule in mans body from the beginning of the Creation) is not from without, nor infused into them by a momentaneous position of the Stars, nor made up of a fortuitous meeting of Atomes, it proceedeth not from the body nor the mixture of the body or visible forme, for then it could not be separated without the destruction and corruption of the body and forme, as we see in Cinamon and Pepper, whose virtues being extracted either by art, or vanishing by age and long keeping. For as all Naturall actions proceed from Spirits and spirituall Tinctures, in which the mecanick sciences of the Three principles have their vigour; so the actions of Cures proceed from the Spirits and vitall Tinctures of the spirits, not from the bodies or dead Relloceous qualities.

Heaven is the framer of the externall edifices, not of the Secrets, Wonders and mysteries that dwell in them.

And

And seeing it is granted by the Interpreters of Secret Nature; that there is nothing in the whole Universe, every particular whereof is not also in that Microcosm Man, as hath been said; yea and that the seeds of all things lye hid in him, as of the Stars, Meteors, Mineralls, Vegetables, Animalls, Spirits, even of Dæmons, in respect of the Spirit of Man: upon diligent consideration of this Symmetricall concord and Physicall anagoge, it hath been the part of True Physitians to enquire, that if the internall Heart of the Microcosm or Man should be sick, how they might borrow strengthening remedies from his Parent or the externall Heart of the Microcosm which is one like the other (if not in outward, yet in inward figure and forme) which remedies are analogically represented, such as may many ways be got out of those three shops of Cures. For God created an inexhaustible supply of medicines, and distributed to every Country sufficient for it selfe.

Thus among Mineralls men may find Gold (which cheareth up the Spirits when a man hath enough of it in his purse) Antimony and the like, which are produced out of the Element of Water, as Gemms and precious stones in shells are generated of drops of water, as also all bodies of Oysters, Musles, and shell fish, which by a specifick and Harmonicall vertue serve to cure and comfort the heart, &c. Thus also among Mineralls there Magicall and Hieroglyphicall Characters, which sage Antiquity hath without rashnesse or superstition attributed to them, that

All the whole  
inferiour Nature is  
divided into  
three principall parts,  
i. e. Vegetable,  
Animall,  
and Minerall.

that doe sufficiently insinuate to Inlightned men, and Magically disclose their hidden vertue to those more secret Phylosophers that are instructed therein. Although the choycest things among them which are most exquisitely and laboriously prepared by Nature doe, by Natures just decree, with-hold their benigne and vitall Element from those that possesse them : And many there are who confound the Universall Lawes of Nature, and yet thinks to partake of her Banquet in the end. There is no question to be made but the Gold would discover most Divine actions if it were rightly refined, and had its power reduced into act by a Naturall and due Resolution, that it might exercise its vertues, ( for there is but one way to Resolve and to compound things, because Art and Nature, like mother and daughter, consent to each other ) but few men have this gift of God bestowed on them, so as to make solid and massy Gold potable, that it may be drunk.

Amongst Vegetables there is Saffron, Rue, Balme, Scordium, Celandine, Mace, Ocymum, with six hundred of the like.

Amongst Animalls there is Hart's horn, Unicorns horn, the Bone in Staggs hearts, &c. All which being rightly prepared in due manner, doe cure the diseases of the Heart, not ( as I have said ) by their Externall superficially qualities, but by an Internall, proper, specifick, harmonious, similer vertue; for all things whatsoever serve to our health, are all contained in the Spirits, which onely know how and where to find

As he that hath much Gold may know nothing of its medicinall vertue.

Art imitateth Nature and supplyeth its defects ; it correcteth, chastiseth, assisteth and promoteth, yea it exceedeth Nature.

out the disease; the earthy part is altogether dead, husks and rinds beget nothing, the Spirits onely in the bodies of things doe all: The Formes in the medicines or Astras of the medicaments separated by Alchymie from their bodies are the true Directories: not the body, but the Astrum or hidden Heaven gives all the direction: for the horse knoweth his manger, the birds their nest, the Eagle the carkas, and every medicine striveth to get to its place, and seeketh after that member that is like unto it by an inbred magnetick vertue which may well be called the inexpressible property, like to like, domesticks to domesticks naturally apply themselves, as the true Phylosophicall Phisitians have diligently observed by long Experience the most undouted Rule of all. Wherefore *Celsus* the Roman Phisitian confesseth of all Arts, where by many good old country women have gone beyond great learned Phisitians. The same may be sayd of the other six principall members and parts of mans body: The external Macrocosmicall Braine is the Oyle of Silver, Water of the Saphire, Emerold, Mosse, Vitioll, &c. cherishing and strengthening the internall Braine of man. The flower or CHIBUR or Brimstone are a Balsam for the lungs and the whole breast.

ἰδιότης ὡς ἑστίν  
τος.

Experiment, as also judgement, without knowledge is but fallacious difficult and fortuitous, but with Science it is true and infallible.

There is no cause to com-  
plaine of the want of medicines but onely of our  
After this manner not only ordinary diseases are cured by every Dunce, but also those Chronical, Astrall and fixed diseases which by many are accounted desperate by reason of their long continuance, and the common sort of Phisitians who

who know not the seat, seeds, nativities, roots, and centres of diseases judge to be incurable. For there is no disease, as it is a disease, but there is a medicine for it, unlesse such as proceed onely from the anger of the Divine Majesty by secret predestination, which cannot be found out by man; the cure whereof was never given to Physicians. but to the Apostles, who by true faith in Christ healed all Diseases: unlesse with *Pliny* we should belye Nature in its perfections as an unjust Step-mother whereas indeed she is the benigne Parent of all Things; provident and wise Nature bath by naturall instinct bestowed upon poor brute creatures the knowledge of their Remedies. It were therefore great folly and sottishnesse to think that the great Creator would hide these things from men; in vaine had he created these things, especially seeing he would make them known onely to such creatures as have no understanding.

The Stork having eaten a Serpent, is cured with Organy. The Sow stung with a Serpent, is cured by eating Turnsole, or Waterwort. The Bore with Ivy. The Crane with Bullrushes. The Tortuise and Snaile with Organy. The Toad when stung or poysoned with any other venomous creature, eateth Rue, Sage or Plantain, or rubs the wounded part therewith and is recovered, therefore it is not good to eat Sage before it be washed. The Weasill eateth Rue when it is to fight with the Basilisk. The Pye when sick carryeth a Bay-leave into her nest and is well. The Lapwing sick with grapes is made

ignorance of them.

There are two sorts of Physicians. one care and accurately, the other naturally by means. So there are two originalls of every disease, the one naturall, the other celestiall; the Celestiall is cured by the Word of the Lord, the Naturall is recovered by naturall means.

Every Creature knoweth his proper remedy.

well with Maidenhaire. The Bear eateth Pismires to expell the distemper of Mandrakes. Geese, Ducks, and other water fowle, are cured by Pelitory of the wall : Pigeons by Vervin ; Swallows with Celandine ; Hawks with Sow-thistles. And other living creatures have found out other innumerable Hearbs.

No Man therefore that is in his right wits will question that the Cælestial Father (as becoms the pious and sacred Parent of all things) would in this particular neglect his own children, which he created after his own Image, and prefer the Beasts before them, for whose sake all things were created ; For he that gave us his Son, and commanded us to pray for his Holy Spirit, how much rather will he subject the whole Creature, both things visible and invisible ?

*Ecl.* 38.

The most High Author of Nature ath created Medicines out of the Earth, not defectives but perfect, he hath commanded the Physitians to search them out and seasonably administer them to every distemper being by due faith prepared and made up : It is also diligently to be observed, that all medicines which are appled to mans body become efficacious and obtaine their wholesome effect, not of it selfe, but by the gift of God. For unlesse God be present and infuse virtue into the Hearbs what good can Dittany doe, or any other soveraigne medicine.

All these inferiour things, as living creatures, hearbs, stones, mettalls have their force by subministratiō from the Heaven, and the Heaven from the Intelligences, and these from the great  
Worker,



Worker, in whom all things præexist in the greatest vertue. The Naturall life is from God the fountaine of the Univerfall life. For the Elements live by the Firmament, the Firmament from the Intelligible World, and this onely in God, or his Eternall Word; For he is all, and the onely life of all, and in all, yet variously sprouting forth according to the subject into which it flows. Wherefore if we intend to doe any good with hearbs, we must not trust so much to them as to God, and so we shall obtaine a desired and happy successe in recovering our health; otherwise all our endeavours will be to no purpose if we forget the Worker, and have no faith in him, from and by whom all our undertakings become prosperous. *Asa* dyed because he trusted more to the Physitians then to God.

In all the things of the God of Nature, not Nature but the Will of the Lord is earnestly to be implored.

2 Chro. 16. 12.

The Cælestiall Medicine onely, or the WORD of God (which is the Firmament of all Physick, without which no drug will doe good) is that which healeth all things, and by the efficacy of the WORD (in which lyeth hid, and from which proceedeth all force beyond any naturall actions) all Medicines become powerfull: As the bark is not the kernell, so hearbs are not the medicines, but a signe onely of the *Word* signified.

*Psal.* 33.  
*Eccl.* 107. 20.  
*Eccl.* 38. 9,  
10, 11, 12.

Physick is two-fold in the Earth, Visible, which the Father hath created, & ought not to be administred before there be a separation of the pure from the impure; Invisible, from the Son by the *Word*, and is but one: the Physitian cu-

reth by means which are the Hearbs in which the medicine is, the Hearb is not the medicine, for that is invisibly hid in God himselfe.

Acts 3. 6.

These things wisely and rightly considered, we shall not wonder that Almighty God could (and can) make men whole by the *Prophets* and *True Cabalists* with a word onely. God is a living God, the NAME also of the living God is lively, and so the Letters of the living Name are also lively : God liveth for himselfe, his Name liveth because of him, the Letters live by reason of the Name ; as God hath life in himselfe, so hath he given to his Name to have life in it selfe, and the Name also to the Letters.

Such Names  
are the Divine  
Power.

Great things have been affected by *True Magicians* ( by whom I doe not mean *Nicro-mancers* or them of the *Black Art* ) those accurate searchers out of Nature, by a *Word written* and *Characters* or *Signes*, framed at a certaine time according to the power of Heaven, far from all superstition, which ariseth onely from ignorance, without any prophanation or scandall of the Divine Majelty, or any wrong to Faith and Religion ; otherwise it were better for us alwayes to be sick then to be cured with the dishonour of God : For *Characters* or *constellated Names* according to *Agrippa*, have no force from the *Figureors* Pronunciation, but by reaton of the *Vertue* or *Office* which God or Nature hath ordained to such a Name or Character : There is no vertue or power either in Heaven or Earth which descendeth not from God,

God, nor can it give or actually exercise any thing it hath but by his permission.

Medicines are visible bodies; Words are invisible bodies: whether the Hearb or Word healeth, it is by God the Naturall Vertue thereof, to wit, by the Spirit of God made One with Nature by his Word F I A T. Concerning Characteristicall Cure which affecteth Naturall operations by words pronounced, written, carved and hanged about the neck, by the celestiall properties of the Stars through a marvelous Influence agreeing with our bodies, if any desireth to be satisfied herein let him read *Rog. Bacon* of the wonderfull power of Art and Nature.

Physitians also have wrought great cures by the *Created Word*, or the incarnate Mercy: for all these things are done by the efficacy of the *Triune and Divine Word onely*, which healeth and preserveth all things, as we see in our Saviour miracles, who when he restored the deafe and dumb (to whom the Pills and Syruvs of all the Shops in the world could doe no good) he did it not by Nature, but by himselfe; he did it by *One Word*, and he is that *Word*, to wit, the increated Mercy of God, by which are all created things, from which all simples flow, which also with the Father dayly worketh all in all. What vertue and operation soever there is in the Creatures, as well in the great as in the little world, all that for certaine is wrought of God incarnate in his explicit and manifest bond of one Spirit filling all things inseperably gathered

*Paracels.* saith that Characters are the Compounds and Syruvs of Spirits.

*Luke* 11. 14.

*John* 1. 3.

Not by bread alone, *Mat.*

4. 4.

Grace exceedeth Nature, and the thing signified exceedeth the signe.

Ecc. 24. 8, 9,  
10, 11.

into one, which Spirit therefore is the only fulnes of the whole world, and may well be called *The Fulnesse*. Nothing is made out of God, for in him all things live, are moved and doe subsist.

Without this benediction the staffe of bread is broken, as God threatned his people by his Propiets.

It is of mere mercy and goodnesse not of justice that we have both the bread of nourishment and of healing.

*Wile spuzor.*

John 1. 10.  
Heb. 11. 3.  
Ps. 107. 20.

This **WORD** of *God*, the First begotten of every Creature, is truly our *Dayly Bread* for which our Saviour commanded us to pray; it is the supercælestiall Mummy, the supernaturall Balsome comforting poor Mortalls more then Mans own Mummy or naturall Balsom. The vertue in bread is the blessing of God, yea God himselve: the *Word* in our Earthly food is the true Bread which is given to good and bad; Man liveth not by bread alone, but by that which is in Bread; So that our Food and Life are not of the Earth, but of God by his Word: If the *Word* were not, or of it selfe were not the onely Bread, then the Earth would be our God; but that may not be therefore is it not of the Earth, but of God by his word.

This *Word* then is the true medicine that healeth all things, but is not known to every one, nor can every Scholler treat and write of it though plunged over head and eares in the dusty learning of School-Divinity: our friend *Theophrastus Paracelsus* a Disciple of the Mosaicall and Living Phylosophy hath written of the Secrets of Nature and the Wonders of God, to wit, of the **WORD** of God **INCARNATE** which may be found in the Creatures; and is the Physick and Staffe of our Life; by this *Word*: **FIAT**, the seed of the whole world,

world, were Heaven and Earth created, and this is that which is efficacious in all the Creatures, and to which the Creatures are justly in subjection as to their own soule.

Whatsoever therefore the *Physitian* doth effect *Naturally* or by **H E A R B S** working successively by the space of time, that the **M A G U S**, the Wise man or Cælestiall Physitian performeth suddenly and much sooner by *Characters* and *Stones* with a most powerfull impression, to wit, the Gamahæa of Influentiall Wedlock to the Terrestiall signe, by matrimoniall combination of the Superiors and Inferiors **A S T R A L L Y** : For such is the mutuall tye and continuity of Nature, that like a stretched cord, all the Superiour vertue floweth through every inferiour thing even to the utmost, dispersing its beams by a long and continued order and succession; on the other hand, the inferiour passe through all to their Superiours, because the working Vertue is one, and the participation of the species is diffused through all; Divine Matrimony; Hence is that wonderfull tye, continuity, influence and sympathy between inferiour & superiour Naturall things: many things may be done in Magick and Cabal by the intercession of the worlds marriage.

And the True Cabalist (whom *Paracelsus* calls the Naturall Divine, who is equall to the Prophets, and whose mind being united and coæquant to God doth whatsoever he will, for he willeth onely what God doth) he doth above Nature, **D E A L L Y** or like God ac-

The explication of a common saying (1) in Herbs Stones and Words there are great vertues.

Every Creature feareth and reueren-  
cerh his Name  
that made it.

complish in a moment by firme confidence and strong faith, the very GATE of miracles in that *Only* Divine Name I SHUH in which all things are reckoned up and contained, that is he doth performe it in the WONDERFULL WORD by the Mind, Faith and Prayer, to wit, prayers made in Spirit and in Truth. The New Birth is the Field of Caelestiall Physick which healeth with a word without Externall meats: that one operation is in respect of God as the Artificer, and in respect of Man as the Instrument; every creature is at the beck and command of their faith who are men innocent and taught in the Law of the Lord, who are heard in all things whatsoever they pray for, witnessse *Elias, Elisha, &c.* By prayer in Faith we obtaine all things, I mean (not a lazy, sluggish prayer, but) a constant asking, seeking, knocking: by faithfull Prayer we ascend in a strait and most sure way to the highestt Wisdome of Divine and humane Things; For in these Three principall Poynts also consisteth the whole Foundation of the Magickall and Cabalisticall Art, as appeareth by *Paracelsus* in his third book of the Signature of Things.

Read the  
books of the  
King.  
1 Kings 3. 12.  
Wisd. 7.

We are not  
to ascribe our  
bodily health  
to the Physitian  
but to  
God. Mark  
this Oye Phys-  
icians who  
sight and un-

Honour and Praise and Glóry therefore be-  
longeth to the Creator, who worketh all in all,  
for the desired successe of his Medicine or Word  
which he hath given. But to the Physitian who  
is the obedient Minister of God and Nature,  
there is no other reward due but that of his  
faithfull paines and Charity in that by his hand  
as an Instrument he hath duely admittred the  
power

power which he received from God to miserable and needy mortalls, that so he may not usurp to himselfe those things that belong onely to God: For there is nothing at all of his own in it besides Art and right preparation, whose good will, not his help, is to be respected. God who alone is to be praised and blessed in all, and over all, will not give his Honour to another, and because he giveth all he also will have and take againe all unto himselfe.

Neverthelesse the true and sincere Physitian, who among all arts and faculties is most accepted of God, is to be honoured as the Scripture commandeth.

First, because God worketh and doth his own will by him as by his Minister, when he sleepeth and knoweth it not, by affording Physick enough from the Earth, and his *Word* from above, without which nothing can be efficacious to our health, *For without me, saith our Saviour, ye can nothing.*

Secondly, because (Health being the greatest Good to men) he ought to excell all mortalls in the search and knowledge of Nature and the Light thereof: Not in vaine therefore did *Homer* require a Physitian to be furnished with all knowledge in respect of those small cures which he is to doe.

Thirdly, because he alone manifesteth to all, the wonderfull works of God both in the great and little world, so that through the Physitian the Praise and Glory of God may passing much be heightned and extolled, not onely by opening

dervalue God like the Heathen, whereas he onely healeth all our sicknesses: al- to ye regard not the appointed time according to the Divine Will, but prouidiy and rashly promise a set and certaine time of recovery which is to be left to God onely.

John 15.

ἐπισημασμενος  
περὶ πάντων.

opening his mysteres and hidden secrets, but also by curing the sick.

Therefore among all Sciences and Faculties, Physick is to be accounted the most excellent, wherein the greatest wonders of God are miraculously seen. It taketh its rise from Theology or the Light of Grace, and endeth in the Light of Nature.

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C H A P.

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## C H A P. III.

*How the True Physick, which is  
covered bark and rind, is to  
be got out, and right-  
ly prepared by  
Fire.*

**A**LL things in respect of the first matter were created perfect, but the Chymist perfecteth the last matter by Fire, because nothing in this lower world (which is subject to generation and corruption) is so noble but hath Poyson in it selfe and in respect of another very near the Essence or Physick. In all the chiefe works of God, where there is hurt there is also help, where there is venome there is vertue. Therefore nothing was created in vaine, but all things for some use. For so hath Nature ordained, that Good and Evill, which the sublunary Elements bring forth, should alwayes be joyned together in all things, to put us dayly in mind of the Fear of God.

As soon as the Omnipotent gave Power to Man, presently he raised up an enemy, lest the  
Power

The Physiti-  
an perfecteth  
the Creature  
of God by  
Fire.

*Ecll. 39. 26,  
&c.*

*Nil ex omni  
propte beum.*

Power growing lazy should loose its Nature<sup>s</sup> saith *Firmianus*. So that as the Poet said, nothing is in every respect happy; that man partaker of the Divine Nature, and Lord of all living creatures, should be vexed with Ghosts, and hurried with Furics.

The severe Justice of God is the disease & venome in all things : on the contrary, the Mercy of God is the Physick in Nature and in all things. *Wisd.*

18. 15, 16.

*Ecc. 39. &*

33. 14, 15.

*טוֹרָה וְשׂוֹאֵי טוֹרָה*

*Roger Bacon* the English Phylosopher saith, that God who made Darknesse and Light, in the same place or thing where of his MERCY he appoynted plenty of Physick, even there also by the power of his incomprehensible Justice he substituted *Poyson* to guard it, Thistles and prickles of Roses the inseperable companions and avengers of transgressions. Good cannot be known but by evill, and the Enemy being discovered the danger may be avoyded.

Thus also Holy *Hermes* the most Ancient Divine (together with *Ecclesiasticus*) writeth in his Key that all sublunary things ought to consist of contraposition and contrariety; and this after another manner may be of things Impossible in respect of the generation and corruption of things. All things that are awlesse are also lawlesse: nor can Man any other way attaine to the highest pitch unlesse he resolve constantly to maintaine the good fight that is finished in felicity.

*Ecc. 3. 14.*

7. 15.

*Ecc. 42. 25.*

The cause of Sympathy and Antipathy.

For so God by his Wisdome hath ordained that Sympathy and Antipathy should be alike good, by which spectacle of Nature he would stir up mortall men to contemplate and search out his secrets, that if one man hate another, he that is hated might cover and cure the defect

defect of the malicious. For which cause *Heraclitus* called Nature the daughter of *War*, and *Homer* called it *Contention*.

Man is his own enemy; the Cause of dissolution and death in this our Kingdome divided in it selfe, the intestine duell; for in the little world, the body, there lurketh perpetuall strife, in it lyeth hid the preserver and destroyer of health; in which regard the Saints have called the mortall body *Hell* and *Purgatory*, wherein continuall war is to be made, Therefore seeing *Eccl. 38. 15.* the Anotomy of Death findeth entertainment in the whole State of our Life, Nature hath commanded the Physitians to be ministers, and to seperate, not masters to compose. For our Remedies require preparations, separations and exaltations before they can impart their hidden and restrained vertues.

As all things are proved by Fire, so also the Tryall of the knowledge of Physick is to be made by Fire: Physick and Chymistry cannot be separated. For Chymistry (not that which Mountebanks use to paint Faces with to make them White and Red) doth make manifest, not onely the true Simples, Wonders, Secrets, Mysteries, Vertues, Forces respecting health, but also in imatation of the Archæon Ventricle or Naturall In-bred Chymist, it teacheth to segregate every mystery into into its own reservacle, and to free the medicines from those scurvy raggs wherein they were wrapt up by a due separation from the impurities and corruptible and filthy mixture

mixture of superficial and externall Elements, that that pure and Christline matter may be administred to our bodies. But to deliver this from prison and captivity, *Hoc opus, hic labor est*, is a hard task to performe.

It is an honorable Calling when the Physicians live long and are not idle in it, for without this Chymicall Phylosophy all Physick is but livelesse ; Without Alchymicall skill there can be no Speculative or Practick Physick. He that rejecteth that knowledge being disheartened by the difficulty thereof shall never find where the disease lyeth. In this therefore our common sort of Physicians are not to be followed, who patronize their sloth under other mens paines and study, and use to leave the preparation of their medicines most commonly to some carelesse and covetous Apothecary to the great dammage of their Patients : I speake not against the conscientious Apothecaries who by their trusty diligence serve the Common Wealth as the Alchymy of *Vulcan*. By this artificall resolution of bodies the propertyes which before layd in the compositions of them are now brought to light. By it also as by a certaine kinde of artificiall Ty-nosure, or figures of Itars the Chymists have not only made curtaines extending to all the borders of Nature, but also to the very admiration contemplation and perfeption of the whole Creature, and of every obstruce vertue thereof, and have attained to a noble knowledge in most things ; and not without cause. Therefore a Physician should be exercised much in this true  
 Analysis

Analysis and vitall Anatomy of bodies (as hath been said) because there is no constant quality of any body which is not to be found either in the Salt, or Mercury, or Sulphur of the same body.

But first all compound bodies of the inferior Globe are to be distributed into three orders or companies; into Animalls, Vegetables, and Mineralls: the individualls of all these, and the parts of the individualls are diligently to be examined; and so we shall find out the notable differences of the three First things (*viz.* Salt, Sulphur, and Mercury) in every particular order: For in the shop of Nature there is Animall, Vegetable, Minerall Salt; Animall, vegetable, minerall Sulphur; vegetable, animall, minerall Mercury.

Vegetables comprehend plants, trees, Zoophyts. Animalls are the beasts in their order, creeping swimming, flying, fourfooted creatures.

The first face of Things was pure, sound, perfect without corruption and death: For the great and all working God for his infinite glory sake, created all things good by his Will, that all things might glorifie him and live holily and incorruptably according to the prescribed order.

Man at first was created healthy, (sicknesse entred by the Woman, not by the Man) but when he came into the world he found out an entrance unto death, because there appeared two contraries, the externall corruptable, and the internall compleat, which could not long continue in one without unavoydable corruption. Therefore after the transgression and fall from unity to alterity, by the curse of God new  
Tinctures

isid's  $\mu\tau\kappa\alpha$   
 $\kappa\epsilon\tau$

The transplantation of the Creature is by the calamity and coming in of sickness upon it: since the Fall men carry in their own bosome their enemy both of creation and propagation, which causeth sickness and death by inbred contrariety and corruption.

Tinctures came in (even infinite evils) by whose mixture with the miserable state of our life, together with that troublesome companion the world the beauty of the whole Creature was transplanted: Impurity was joynd to the pure roots, which was the predestination of diseases. For the roots of sicknesses in certaine individuall or species doe not consist apart by themselves, but are implanted and mixt in the pure and first seeds of things: but the nourishments of Naturall things are the fruits of those seeds which spring up in the foure wombs or Elements.

Nature therefore, as it is now, gives us nothing that is pure in the world; but hath mixed all things with many impurities, that as by the spur of necessity, it might often put us in mind that we should begin to learn the knowledge of Chymistry from our cradles, that so long as we are shut out of Paradiſe into the suburbs of this world, we ought to till and manure the **EARTH**, to wit, the whole frame of the world by admiration, searching into, and knowledge of both the Visible and Invisible (*Limus*) Earth, and that we should labour to get our bread, and other necessary things for this present life, as Natures Labourers, not lazily, but in the sweat of our browes, that by this means, by laying the Crosse upon us which we should bear with patience, it might stir up our industry in this **LAND** of **LABOUR** to attain the fruits of Terrene and Cælestiall Wisdome, lest base and sluggish idlenesse make us wax leane and

and pine away, or (because we are more prone to all kind of sin and vice) by doing nothing we should learn to doe naughtily.

And this is the true end of Mans Creation, that in the fear of God and love of his neighbor he should manage the Earth, recovering what he hath lost, and not be idle, but walking in the Light of Nature not after his own, but according to the will of his Creator, he should continue the Instrument, Habitation and Tabernacle of God, and that he should walk in the Wayes of the Lord for avoyding evill and idle thoughts, that he should through Nature search out the wonderfull works of God by consideration of Temporall and Cælestiall observations, thereby to make known the invisible works of God, celebrating the infinite Wisdome, Power, and perpetuall Goodnesse of the Creator in admiration of his marvellous works, wonders and mysteries which he hath revealed.

But to passe from Food let us come to Physick, concerning which there is no man so foolish or stubborn (unlesse he had rather eat the husk and shells with the kernell, as the former and more rugged generations have done) who will dislike this Separatory art which teacheth rightly to discern and sepearate the Good from the Bad, the Profitable from the Unprofitable, the Stupefactive from Fire, the minerall Spirit from the Anthos or blossome, the Homogeneous from the Heterogeneous, Poyson from healing Medicines and Balsoms, Light from Darknesse, Life from Death, Day from Night,

H

Visible

He that hath learned to know God & himselfe hath ordered the Earth with good husbandry: by too much licentiousnesse men grow worse & become like brute beasts, but idlenesse the pillow & cushion of the Devill is removed by labour and diligence.

Putrefications onely are the true Correctives of all Physick.

As Death separateth eternall and perishing things, so doth Fire the good from the bad, the Quint-Essence from the body.

Visible from Invisible; that which is pure Celestiall, the kernall and Marrow, from that which is Terrestrial Impure, the Rinds, and Membranes, the Covers, Shells, Husks and dreggs, the Coate and Cottage of Physick which are enemies to mans body from the Soul the Inhabitant thereof, the Super-elementall mystery the Quint-Essence, which is the true Internall, sutable, freindly and correspondent Balsom of our bodyes; that so at least that quickning essence may be got, whose faculty mounts more high and quick being loosed from its chaines, and brings forth far greater vertue and more efficacious to then before. All Venemous things have a Balsom agreeable to Mans Nature, and there is no poysonous Creature but hath in it an Antidote against its own poyson, and in its kind is good; though it be poyson to Man, yet many times is it common food to another Creature: Spiders are good for hens and Sparrowes, Toads for Serpents, Serpents for Staggs and Storks; but these Formes of Physick work better when they are extracted, then whilst they are drowned in Matter, which alwayes hindereth and restraineth the power and operation of the Secret.

Even the Soule or Form of every kind of thing hath not onely more, but more excellent vertues and operations by far than either the very body, or the matter of the same thing; For as every thing hath its being from the Form, by how much the more it hath of the Form, by so much the more is there of the Entity. And this the



the very Enemyes of Chymistry are forced to confess, being compel'd by their own conscience, and convinced thereof by ocular demonstration.

Hence many advantages follow.

First, Because many sick people will take it more easily and willingly, for many sometimes are so unwilling that they had rather dye then drink such a deale of those muddy and pudly potions, which spoyle the complexion of a mans body, and which the Physitian himselfe that prescribed it, and the Apothecary that mingled, would abhor and altogether refuse to drink in the like case.

Secondly, Though these medicines be often used, yet they hurt not the stomack, seeing nothing hindereth but that they may doe their work and quickly both affect the body and be affected by it, for being separate in the stomack, they are by a naturall force carryed without hinderance to their known lodgings, that so the harsh and Earthy parts of them sticking to the inwards, might not ulcerate, nor make them sickly who take often, as it falls out with the common use of vulgar medicines.

Thirdly, Because all the hurtfull quality is altogether cast out of, or at least easily kept under in these Essences by the permixture of other most exquisite propertyes. And which cannot be denied, this Spagyrick art is so necessary that he can be no safe Physitian who hath it not: For many times in one simple thing there are different substances, sometimes of contrary qua-

Reasons why the Spagyrick Physick duely prepared is to be preferd before other Heroicall mixtures in the shops.

lities, whereof one may be hurtfull, the rest healthfull, as we see in Opium and honey, which can no otherwise be knowne but by separation of the substances, which cannot be done without this Art. By this Art only the Galenists may make good their Axioms, who affirm that all bitter things are hot; whereas Opium though it be exceeding bitter yet the stupefactive vertue is predominant, Roses also and Succory though they be bitter, yet are they applyed as coolers. The knot of this Answer must be cut with an Anatomicall knife fire; for thus we come to understaud the temperature of simples, by making a separation of the substances, and so we finde that in Opium there is a sweet Narcotick Sulphur, and a bitter hot Salt penetrating by a subtile resolution and causing sweat without any stupetactive vertue.

Poyson reduced to its Arcanum is not poyson, but a soveraign medicine, thus the earthy Plures are healed of their Leprosie, and stinking smells by digestion are turned into sweet savours.

And which is much to be admired, though the poyson of mettalls is most pernicious, yet may it be so corrected and amended by the help of this Art and of Fire, that it may be taken into the whole body without danger, as skilfull Physicians well know, who can tell how to pick and cull the best things out of the worst; this is plaine by the example of Arsenick, which being of an unruly malignity, yet it is tamed artificially with Salt-Peter, by the assistance of Fire.

Mineralls whose spirits exceed ours in subtilty, and precious stones, ought to be accounted medicinable, which rightly prepared doe much excell all Vegetables in effecting cures.

First,

First, Because so great vertue and strong operations cannot be stamp't upon such soft matter, as is that of Plants and living things, so as to retaine and hold such impression: Nor can it be that Vegetables which are obnoxious to corruption should so free Mans body from corruption, as the Spirits of perfect mettalls doe, which are not subject to corruptions.

Secondly, It is clear that Miniralls and imperfect mettalls are indowed with great medicinal vertues, as appeareth in Chyrurgical medicines, there being scarce any Oyntment prepared that is not made of an imperfect metall or minerall: Therefore perfect things doubtlesse have received of the Omnipotent far greater force and vertues.

Thirdly, Because Nature, which desireth to bring forth living things and Plants fit not for any one action onely but for many vertues and performances, could by no means so contemper the mixture of those bodies that they should attaine to such admirable power and admit of the solid and stable Nature of a Balsom.

Fourthly, Because stones require a long time of generation, but perfect bodies are generated in a shorter space: Nature therefore by length of time can adorn precious stones and other metallary bodies with a greater faculty of working, for they are not distracted with the variety of sensible and movable offices.

Adde also. That precious stones are more to be commended then others for their excellent temper and splendor, which in the *Bohemian*

Garnat is such that it can hardly be spoyled or corrupted by any force of Fire, and that onely because of the fixation of spirits that may be seen in it : in which respect it striveth to be as medicinable as Gold, and may well be preferd before the Orientall Rubie in Physick, which can scarce indure the Fire as many hours as the other can months.

Gemmes are  
Elementary  
Stars.

This also by the way is to be observed, that precious stones have the Colour, Forme and Tincture more or lesse from Mettalls by formation of the Stars, for they are transplanted Mettalls. Rubies and Garnats have the Tincture of Gold, Saphirs and Turcoides of Silver, Emeralds and Chrysolites of Copper, the Jacint and Topaz of Iron, the Diamond of Tinne. Saturn addeth a gluish matter to the weight or heavinesse, as may be ocularly demonstrated from those factitious and fictitious gemms that are made of the powder of red lead and white flints proportionably mixed, receiving a metallick Forme from Fire. And though they are no whit inferiour in splendor to those that are Naturall and genuine, yet the skilfull Stone-gravers can easily discern the cheat and fraud by their softnesse and lightnesse.

See Theophrast.  
his Manuel.  
Minerals con-  
duce much to  
the health of  
Man : for  
since Man  
hath Physick

If there be any who out of their simplicity shall say that mettalls are of no use in Physick, at least in the civill life, although they are the fruit of Elements as well as living things and Vegetables, and created, though not for Mans food yet for his Physick, or that there is no agreement or likenesse especially of those perfect Mettalls

Mettalls with mans body, although man partaketh of those Three first, let them know that the Animall, Vegetable and Minerall sperm or seed have but one rise or originall, and differ onely in Quality of Place and Receptacle.

Animall, Vegetable, and Minerall principles are one and the same in all things, but have various Receptacles ; for there is one of Vegetables, another of Mineralls, for all these proceed from one most principall and generall principall kind (which is the generall seed of all things or subject of the first matter, and to be distributed into three principall kinds, Animall, Vegetable, and Minerall) from which Nature hath the nature of Quick-silver to create every other Compound.

All things are from one Principle, and tendeth to one : In *Orpheus* his Night and *Hippocrates* his river *Orcus* all things are but One, like *Anaxagoras* his Pansperm, which *Aristotle* unjustly condemned, because he did not well understand it. But when that one onely Nature the Essence and Matter of all things came forth upon the Stage of this world, by the pleasure of God, which Nature is the Specifick of every Creature, it brought in with it various wonderful bodies and of manifold distinction according to the disposition and variety of the Place and Receptacle, and according to the agitation and operation of the Universall spirit, here Vegetables grow, there Mineralls are digged, in another place living creatures are generated, and one gives place alwayes for the nourish-

for his body from the world because he is a world, therefore all Mineralls are for Mans good, & that which is contained in the Physicall body is applied to his minerall.

πανορμηα.

Thus also the Spirit of life is united through out the whole body of man, but is various according to parts of the body in which it is.

ment of another. This is the set Order for the government of the sublunary Family, that Mineralls should nourish Vegetables, Vegetables feed beasts, and beasts men; which could not be if the nature of one thing did not by affinity partake of the nature of another, and this by propinquity and vicinity partake of the first kind, from which all things proceed.

Regn. 8.

See *Paracelsus*  
his *Apocalyps*  
of *Hermes*.

The Soule of the world is a kind of united life, filling, gathering and knitting together all things; that of the three sorts of Creatures, the Intellectuall, Cestestiall, and Corruptible, it might make up one Masse and frame of the whole world, by the vertue which it hath from the Idea's or pattern it maketh all things both naturall and artificial to be fruitfull

All things flow from one Fountaine, which after they have done their work and quitted the Stage of Vanity, are returned to their own places, where they are blessed with unchangable Rest: That universall Spirit which liveth in and quickneth this whole Masse, which worketh all in all, and filleth the whole world; that Power of God, which comprehendeth all the world in it, *Agrippa* calleth it the subject of all mirability, the Ens or Being that cannot be comprehended by sense; *Avicen* saith, it is the Soule of the world powred into all things, building on the authority of *Plato*, the *Arabians* and *Caldeans*; but this we must hearken to without any superstition or Idolatrous worship, giving honour onely to One *God*, and ascribing to him his glory, which we will not give to another.

Nature, I say, is that medium which by an Harmonicall consent joyneth the lowest things to the highest, and sometimes is called Animall, sometimes Vegetable, sometimes Minerall, according to the diversity of the subject or receptacle, and doth often work even to amazement in the three Families of Nature, as hath been manifested, among other things, by a memorable

memorable example in that *Silesiac* child in our age, which was born though not with a golden yet with a gilded tooth in the left and lower jaw; which I did both see and handle, when I was at *Prague*, in the Court of that most Illustrious and Famous Prince *D. Peter Ursin à Roiss*.

Nor is this so strange to those who diligently seek out the Hermetick Philosophy and the marvellous works of God, they that chase the secrets of hidden causes all throughout Nature, and would know all that is to be known (for it is not unlawfull to pry into those things which exceed even naturall order) these are not so much astonied at the sports of Nature, because from the intimacy of more hid and secret Philosophy they know that that same Spirit and minerall Nature which produceth Gold in the bowells of the Earth is also in Man. That Spirit in Gold is the same with the generating spirit of all Creatures, and is the same and onely generative Nature diffused through all things: This Spirit now hath assumed a Naturall body; It is that which first moveth and ruleth Nature in all naturall things, it preserveth all things, and all inferiour things by a kind of Harmonicall consent are governed by it.

*Albertus Magnus* writeth, that in his time there hath been Gold found in the bodies and heads of some that were hanged; in his Book of Mineralls he saith that Gold may be found every where: There is not, saith he, that thing Elementated of the four Elements in which  
Gold

by insufing into them occult qualities which are commonly called the Fifth Effences.

Nature the Image of God is the invisible Fire or fiery vigour by which all things are multip'yed. Nature many times makes it selfe merry with its magistrery or mastership and rejoiceth in its master, and in its art and vertues.

Gold Naturally may not be found in the last subtiliation thereof. And therefore the Phylosophers say that the matter of their Mystery may be had every where, because it consisteth in every Elemented thing.

In his Mineralls.

*Albertus* also proverth, that the greatest Minerall vertue is in every Man, but especially in the head among the teeth; and writeth that in his time in the graves of them that had been long buryed there was Gold found among the teeth in little small and long graines, which could not be if there were not a minerall vertue in Man, which minerall vertue is in the Elixer of Phylosophers.

Thus *Morienes* that excellent Phylosopher, the most skilfull and expert Chymiologer, when he answered King *Calid* who inquired after the matter of the Elixer; It is of thee O King, said he, and thou art in its Mine: Wherein he never a jot differed from *Raymund Lully* that searcher into this Magistery (of which two I know not whether was the more diligent and studious) when he saith that he got his matter out of a mean and worthlesse thing.

*Lullius* was a divine & most compleat Phylosopher, whom *Paracel* blamed without a cause.

The matter of a stone is said to be in every thing in respect of the first mover in natural things, which is calid the Vegetall Spirit, by whom our

*Riplaus à Portis* agreeth with them both: Remember that Man is the most noble Creature of all, in whom there is the Naturall Mercuriality of the four Elements, which Nature hath proportioned, which is of little worth, and may be got out of its Mine by art.

Adde *Rhasis* to *Riplaus*, as one that doth not altogether dissent from him: In his Book of Divinity, You may easily, saith he, perceive that



that the things of Nature are so coucht together by a subtle artifice, that in every thing there is every thing potentially, though it doth not actually appear.

But I forbear to cite more Authors, though I might produce a great heap of Phylosophers, who confirme these things, not by common and outside arguments, but by solyd reasons drawn from the inside of things, such as would be weighty witnesses and beyond the exceptions of any Sophisters. But these things are by the by.

Moreover, The Chymicall way of Subtilizing, Extracting, and Separating being imperfect, was not much used in *Galens* dayes (for they knew not how to separate the bark and husk from the kernell) it was altogether unknown to him, which yet being ignorant of it, he very much desired, as may be gathered from his own words, when he saith, that he tryed all wayes and means to distinguish the facultyes of simple medicines, and discern the hot parts of vineger from the cold, if possible he might find out any devise to separate the contrary parts of vineger as well as of milk; who in this thing might have obtained his desire if he had been well skild in the Distillatory Art. Nor is it any disgrace to *Hippocrates* or *Galen* that they knew not these things: For God and Nature (which is the order and series of Gods works, and obey the power, word and command of God and borroweth all its vertue and efficacy from him) who doe nothing in vaine, they doe not bestow

upon

matter of a stone goeth beyond the rest; this Spirit is in Animals and Vegetables, as well as in Minerals.

*Lib. 1. cap. 19.*  
Whey, Butter and Cheese are the three first things of milk, for all Terresticity is Salt.

upon mankind all things together and at once, but doe communicate particuler gifts to severall ages, nor doe they inrich one man with all, but distribute to every one his particular gift. Hence it appeareth how contrary the judgement of many now is to the judgement of the Ancients, who if they knew not any thing which they heard was known to others, though in very far countryes, they would run all hazards of sea and land to find it out. Doubtlesse if *Galen* had lived when *Paracelsus* did, he would not have envyed, but revered his learning, nor would he have been ashamed of his Coals; but as he was desirous of learning, so would he gladly have served *Theophrastus* for nothing many years, if it had been for nothing else but to know how to separate the three first (qualities) in vineger, but especially to learn the preparations of those high Magisteryes and Elixirs, neither would he have refused to blow the coals, or temper his stufte, or watch his work; he would have undergone any condition so that he might have gained this worthy science: nothing regarding the rage of Cole-rick and Melancolick Philerastian Physitians, who have not learned so much as their A. B. C. in the Spagyrick Physick, nor know any thing of the Creation and composition of the inter-nall Astrall Man, much lesse of the Mechanick Spirits of diseases; Yet they blush not rashly, and proudly, without any conscience of shame, purposely passing by meaner persons, to raile bitterly upon that never sufficiently commended

*Paracelsus,*

*Paracelsus*, a thousand-fold more worthy then his adversaries, and the immortall glory of *Germany*, (who had the absolute knowledge of all Divine and Humane sciences, beyond what will be believed of him) whom these men fear not to call a circumforaneous or rambling rayer, one that was no Phylosopher at all, and maliciously, though with lost labour, to load him whom they understand not, to their own disgrace; with viperous hatred they accuse his course of life, aggravating his humane frailties, and so very unadvisedly enact an unjust law against themselves: We have all our faylings, happy is he that hath least; they see not that part of the wallet which is behind them, as though they themselves were not men that are, or have been or yet may be guilty of the same, if not greater vices, which so eagerly inveigh against; thus we quickly espie our brothers mote, but cannot see our own beams.

I wish the ambitious Physitians of that time, who robbed others of their due praise, who cast a Serpents eye upon *Theophrastus*, could (according to his command, who is the End of all Humane actions and Physick, viz. that we should love the Best and Greatest God, and all our neighbours as our selves) have indured that rising Sun without gazing on his clouds, & have spoken of him more soberly according to his dignity and desert: his human imperfections which none will excuse, they should have born with the liketendernes of compassion where with they pardon *Galens* impiety who scoffed at the doctrine of  
*Moses*

In his second  
Book of the  
difference of  
Pulses.

*Moses & Christ*: Doubtles he would have more clearly have manifested to thankful posterity his Secrets which God disclosed to him, and written more plainly and perfectly of Preparations: nor would the present Spagyrick Profession to their great trouble and griefe, have had experience of the wicked and cursed ingratitude of some of his time, by being againe put to seek out the certainty and truth of that which *Theophrastus* discoursed and writ of, and to long for the true Preparations in the practicall proceeding. Thence it comes to passe, that there are so few to be found who have the true medicines prepared according to *Theophrastus* his minde, of which he treateth at large in his Books: for they require solutions, mortifications, cohibitions, resuscitations, &c. truly Phylosophycall, which cannot be understood without true Physick, Astronomy, and Chymistry; nor are they compleated in a short time, but with much tediousnesse to Phylosophists who are impatient of delay.

See *Paracelsus*  
in *Paragr.*

A Physician  
must be an  
Astronomer,  
otherwise *Pa-  
racelsus* saith  
that his Phy-  
sick is but im-  
posture and a  
cheat. There-  
fore many  
with *Icarus*  
are drowned  
in a great Sea.

But truly I think this wicked generation is not worthy of such medicines. For God usually in his just Judgement, for the sins of the world and the great ingratitude of it, withholdeth his *μεγαλεια*, his mighty and marvellous works from unworthy Men: He will never suffer those Secrets to be known; especially in these corrupt and perilous times, when Honour and basenesse, Vertue and vice, Truth and lyes are equally esteemed by the malicious world.

Besides, almost all men have a burning desire  
after

after making Gold, but regard not the due preparation of their Medicines, the onely cause thereof is their not knowing the Metaphysicks of *Paracelsus*, the true Phylosophy, and not first reading diligently those large Books which *Theophrastus* directeth unto in his Labyrinth of Physitians, before they set upon the preparations, separations and resolution of Naturall things.

There are four Pillars of Physick, Phylosophy, Alchymistry, Astronomy, and the Physicall vertue or medicine.

I observe also that most Chymists betake themselves to Court, and are turned from the truth by the glitter of Court-service, deceived by vaine Courtly flattery, that they either neglect those great works of God, or rather are made incapable for such stupendious miracles of God, as for many years I have taken notice that many have begun well, but deluded with these toys, have made an ill end.

By which means this Divine Spagyrie, the most wonderfull and approved Art (though for many ages suspected of greatest uncertainty, and most abominable deceit) hath been very much disparaged by the ruder sort (which oft befalls the best things) and cast aside as contemptible, with other deeper sciences, even by those who intend the same businesse, undervaluing it as not fit to get a living by it: What is said of, or spoken against abuse, imposture, and wicked arts, is not that for which things otherwise good may or ought to be condemned; For what is that thing which will not turne to Mans hurt or ruine if it be abused? so that the better the thing is, the more destructive is the abuse

abuse of it. But who dares to oppose himselfe to the *Athenian Thrasos* who will have Light to be Darkenesse, and Darkenesse to be Light? They have almost all the whole filthy world standing in defence of their most vaine Vanities: For the world seeketh not the Truth but its own Honour: And therefore God giveth us up to a reprobate sence, to hate and envy one another, and that we our selves should be the cause of the imminent destruction of our own Kingdome.

O fountaine of Truth and Wisedome, consider our condition, and the hearts of those who with holy desires and ardent prayers strive night and day against this imminent and approaching change: But the mow High will also in his own time put an end to these things, and that of his goodnesse and mercy ere it be long, I hope; that God would stir up the minds of some which may bring to light the Truth that is in sciences and Faculties) for as yet the Invention of Arts hath not attained the utmost end) that they may root out the Tares of sciences, and confute the delusions and errors of the schoolmen not with words, but deeds; not Syllogistically, but Really and indeed: For when that which is perfect is come, the time of Revocation and Regeneration drawing nigh, every imperfect thing will of necessity come to nought: For where Titles, Degrees and glistening Names make men proud, their is no humility, no life of Christ, no holy Spirit, as appeareth too manifestly in most, who suffer the Old man to  
be

be ruled by the Sydereall Spirit. Now then the Lord enlighten all the lovers of Truth with his Holy Spirit, and graciously deliver them from the chaines of Utter Darknesse and incessant janglings of Putatitious and conceited Schollers.

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I CHAP.

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## C H A P. I V.

*How, and with what Vertue,  
Physick worketh upon Mans  
body and cureth his  
Diseases.*

*In lib. de flatibus.*

**T**Hat which Physicians commonly dispute and contend for, is, Whether, according to *Hippocrates* his Maxim, that *Contraries* are to be cured with **CONTRARYES**, or *Like* with **LIKE**, according to *Paracelsus* ?

Note, that these Maxims may be both received in the Anatomy of Nature, though they seem thwart one the other. Thus many attaine not the Mind of Phylosophers, which to them seems to be at variance, because they cannot understand how to reconcile them by a seasonable and sutable interpretation. For Physick is nothing else but an opposition of those things that are desired, to wit, a refreshing of the strength and Balsom, and a removing of superfluityes or impurities that cause diseases. *Paracelsus* therefore doth not find fault with *Hippocrates* for saying, that hunger is to be cured with meat, thirst with drink, fulnesse with evacuation,



tuation, inanition with reflection, labour with rest, idlenesse with labour ; and generally, that Contraries cure Contraryes : But he is poynt blanck against *Galen*, who applyed that Contrariety of *Hippocrates* chiefly to those bare and naked qualityes which *Hippocrates* utterly disclaimed, for he by an unhappy mistake referred the first and principall *Idæa's* of Cures to Refrigerations, Calefactions, Humectations, Exsiccations, with their companions.

The onely and alone NATURES of Physicall medicines, as hath been said, or those Hippocraticall vertues are they which doe the cures, the Physitian is but the minister or servant. And this very selfe same Nature, which is our Life and Balsom, or balsomical Mummy, that preserveth the body from all corruption, by means of the Saline moysture, that is, of the inferiour Balsom springing up in the inferiour from the superiour, I say, this very Nature of ours (which sometimes worketh wonders, when the Physitians to their great disgrace and shame of their Profession could doe no good, but have left their Patient to their Prognosticks) is its own proper Physitian in Mans body, who asketh nothing of the outward Physitian but Instauration, or as tis commonly called, fortification applyed to the diseased part by a most pure medicine when the like Nature is not at hand : And thus the Medicinall Balsom like a coadjutor or privy counsellour assisteth the Vitall or Radicall and Naturall Balsom because of the sympathy and common agreement between

I 2

them.

them. Thus it recovereth the Naturall decayed strength, which being restored it is of it selfe able as an inward and unknown Antidote to chase all its enemies out of its Monarchy by the onely power of the Vitall facultyes.

Nature cureth  
with like  
things.

To go about to cure a disease with contrary qualities, is to raise and stir up intrinsick commotions to the utter overthrow of Nature, which is to much weakned and wasted already by intestine quarrells.

Besides, Contraries will not willingly entertaine each other : And if they close not one with the other, nor work one upon another, nor suffer any thing from each other, then where there is no true action and passion, there can follow no true Naturall effect.

Wherefore medicines should not be contrary to the grieved part, but very agreeable to it, and have the same Externall Nature ( because of the Harmony between the great and little world ) as the place affected hath the Inward, that the Internall Nature which stands in need of it may both be strengthened and succoured by the superabundance of that Externall Nature : Man is therefore called a Microcosm or little world, because the whole world preserveth, nourisheth and cureth him. When the fruits of the Earth, Aire, Water and Fire of the Microcosm are sick, they must be restored by fruits like themselves of the Macrocosm. Thus Nature doth strengthen and help its own Nature : For Nature strengthened and assisted by its own Nature doth more forcibly drive out all its enemies,

enemies, seeing every Nature is Naturally the best preserver of it selfe. Thus Nature is not onely our companion, but our friend and ready helper, it alone being the genuine Physitian of all diseases, as *Galen* witnesseth in his 13 Book of Method. It is the First Mover of every cure, without whose strength and vigour all Physick is in vaine and to no purpose, Nature continued in its Temperature is in it selfe medicinable, and it selfe healeth its own infirmities by the innate Mummy; when that inward Nature is not the medicine all diseases prove mortal. Tis well enough known that every thing by a kind of naturall instinct desireth to be perfected and preserved : On the contrary, it doth most vehemently abhorre the destruction of it selfe, and desireth as much as may be to be kept from it : dayly experience makes it plaine, as when any part of our body is wounded with a sword or other weapon : for those that are wounded perceive a presentaneous succour from Nature as of one hastening to helpe, and so unwearied that it will never be at quiet till it hath first cured the ugly wound and restord the wounded part to its former soundnesse. And whereas some say that contraryes are to be cured by Contraryes, they are not much mistaken if they have not respect to the qualities, but the vertues of a contrary Nature : For there are as many crosse and hurtfull vertues to nature as there be good and healthfull for it; the goodnes of these is always busyed about, and consisteth in the preservation of Nature, as the continuall malice of the other is to

the destruction of Nature : If they therefore would destroy, those are sent to succour struggling Nature that by their goodnesse they may preserve the twofold goodnesse of Nature, but chase out and overcome the malice of the other : Thus the crosse and contrary vertues which are hurtfull to Nature are vanquisht and driven out by the adverse and contrary vertues in Nature : but contrary qualities, are not rooted out by contrary qualities, but rather are irritated and provoked to strife by each other ; by which discord Nature is more weakened then strengthened, because Nature is not a quality but a vertue, and chooseth to be assisted rather by vertues then qualities when it would succesfully prevaile and fight against its cruell enemy : for its not the Physitian that hunteth out the disease, but Nature her selfe (who is the Internall Mummy or inward Balsom) expelled all ill contrary to her selfe, when her own inward strength sayleth shee is to be supplied with outward helpe by her servant the Physitian : Though sometimes it may be the best medicine not to use any medicine at all but to leave the operation to the sole Archæus or Art of Nature, for the Nature of the inward body cureth more diseases then the Physitian doth with all his medicines. Wherefore if any be preserved in a raging pestilence by Opium which is most cold, it is not by the coldnesse of Opium, but but by the Specifick venomous vertue of the Opium which hath a greater degree of poyson then the occult venomous power of that Pestilence.

Thus

The Inward  
Physitian  
doth the  
work, when  
the Naturall  
Physitian fail-  
eth.

Thus Nature destroyeth one poyson by another, it subdueth a weak evill by a stronger ; and fighteth against her enemy both with healthfull and hurtfull weapons, that so shee may keep her own things in safety, and beat her enemy out of her possession by any meanes whatsoever : As winter doth not destroy summer, nor summer winter, but one gives place to the other, so one quality doth not destroy another ; for without vertue the quallity is dead and wholly accidentall, and consequently cannot afford any life or substance which the medicine must of necessity do if it would succer Nature indeed. And here also it is worth the noting, that Roots of diseases in the body of Man are neither hot nor cold, but whereas nothing can be without heate therefore the disease also is said to be either hot or cold though those Accidents and Excrements are but the signes of the disease, and not the disease it selfe. For the most pernicious diseases and Traytors of the body do not spring out of the matter of the body, or out of the four Humours, but from the Nature of the Seed or Astra's and Invisible mechanick Spirits of the Three principles, which Spirits also build their outward house and habitation with shells. These Forgers and Invisible Astra's of diseases were not knowne to the Ancients. Physick is a Spirit (not a body) which the Magician or wise man only can discern : Therefore the body or Earth of Simples is to be cast away, and the vertue Heaven or Astrum of it only to be taken : For in the Microcosm & Medicine it is necessary

that the life should worke upon the life, and the Spirit upon the Spirit by separation of the impure body, as the intangible Sun Melteth Snow and causeth it to vanish away : Such is the Nature of all Secrets that they worke without the matter and body because the diseases also are not bodies : This is the true and lively Anatomy. This Mechanick and Forger of diseases is to be subdued and destroyed in his Roote and originall, as the whole Tree cannot be destroyed in the branch but in the Seed : thus the Mechanick Forger or principle of a Pear's generation hath his habitation in the Roote, not in the branch : So the grasse which groweth of its own accord is hindred from growing, not by evulsion but corruption of the Earth : when the Centre, Root, and Seed of diseases are pluckt up and removed the worke is done : Not the smoak arising from fire, but the fire it selfe is to be quenched : That Physitian which cureth by complexion is like him that would extinguish the hurtless flame and let alone the fire in the coals: That which springeth from the teed is not to be taken for the disease, but in doing the cure the Roote of the seed which containeth the vertues is to be taken in hand. When *Paracelsus* saith that like preserve their like; and are destroyed by their contraries, he doth not meane the first nor second qualities which he alwayes calleth Recolliceous and invalid ones, but the substance at least the *Cherionie*, *Hippocraticall* powers and vertues, as appears in the 18. Chap. of the first Tract of the second part of

*Paracelsus* in the Tincture of Medicines.

See the first Tract of the second book of great Surgery.

Degrees and complexions are not considered in diseases.

In his Book of ancient Physick.

*Inv. 2. 4. 11.*

of his great Chyrurgye, and in other places. Like things are said to be the Remedies of diseases, because they are of the same Anatomy of Nature, and because they have the like Signatures, Qualities and Roots : But Contraries cure because they piece up the defects and wants, because they appease the spirits and consentaneous impurities with a friendly saturation, and because they attempt resolutions, consumptions and tacit ablations.

That Like are to be preserved with their Like is thus to be understood, *viz.* that the Salt, Sulphur and Mercury of the Microcosm is preserved by the Salt, Sulphur, and Mercury of the Macrocosm analogically agreeing together : And as in the Microcosm there are various Sulphurs ( one of the head, another of the heart, &c. ) and various Mercuries and Salts, so also in the great world answerable to these there will appear variety of Sulphur, Salt and Mercury in herbs and Mineralls : The ministry of Fire discovereth their agreement, operation, and difference, and because he distributeth all materiall diseases according to those three substances of which our bodies are composed, and according to the excrementitious superfluities arising from meat and drink : Those diseases in Mans body which arise from the kindled and flaming Sulphur ( as Sulphur may be deprest or heightned four wayes, *viz.* by the four Elements ) he called them Sulphurean diseases, such are all Inflammations and Feavers. Those that proceed from moysture he Mercuriall.

Diseases are cured by applying that which is proper for them.

Mercury

Mercury may three manner of wayes be exalted above the Naturall degree as by the heat of an Accidentall digestive Vertue, or by the heat of Exercise and labor, or by heat proceeding from the Altra's : By the heat of digestion it is distild, and so causeth all sorts of Apoplexies ; by the heat of Excercise it is sublimed, whence follow madnesse and Phrensye : by the heat of the stars it is precipitated, and then causeth the Gout in hands and feet &c. from eating and drinking those things that have too much Tattar in them : those diseases that are bred of Salt, he calleh Saline and Nitrons. Salt destroyeth health 4 wayes, by Resolution, Calcination, (loosing its liquid and humid Temperament) Reverbertyon, Alcalization, and so breed greivous diseases as Ulcers, Scabbs, Tettors Ringwormes, Itch and the like, all which are diseases arising from the Salt dissolved. Surfetting and gluttony which destroy the digestion is the cause of the Salts destruction : Excesse and Luxury dissolve and melt the Salt of mans : The stars also thrust the Salt out of its degree : Which Salt may be changed and turned into all sorts of Salts, and such as is the Transmutation such also is the disease. He saith therefore that the Sulphur kindled in mans body is to be quenched with the Sulphur of the great world, which harmonically agreeth with the other, but he that considereth to what end he spake it will find that such a remedy will be contrary to the disease, for to quench such burning Sulphur in Mans body (to wit, if the feverish fire be universal



verfall and flow from the heart) his meaning is, that appropriate Sulphur should be used, such as whereof there are many to be had in Natures Garden, and the Family of Hearbs and Mineralls, as Sulphur of Vitriol, Niter, common Salt, and such like.

Likewise he saith that Ulcers proceeding from Salts must be cured by Salts : but if we observe his drift, such Salts are contrary to that which was the cause of the disease, and quite opposite to the disease it selfe ; for they are incarnative and consolidative, as Frankencense, Mastick, Myrrhe, Aloes. Whence tis plaine, that sometime he calls that Salt whatever it be that will melt, and may be resolved into a watry moysture, and then dried and hardened by Fire, such are the thickned sap and juyces of Trees and Hearbs.

As there are Three from which all Physick proceedeth, Mercury, Sulphur, Salt ; so likewise there are three sorts of diseases, Mercuriall, Sulphurean, Saline : All Ulcers are cured by incarnating Mercury ; All mattery gluish sores by Salt ; All Inflammations by Sulphur. This needs no Reasons to confirme it.

Medicament though they be contrary to the disease, yet they must of necessity be altogether courteous to Nature ; for she seeks a sweet Peace in every controversie, and that onely by the help and assistance of her friends ; if she sinck or miscary the Physitian can doe no good.

On the contrary, if she abide and be kept safe

All Terrestre-  
rity is the Salt  
of *Paracelsus*.

Cumfry  
cureth the  
corrosion of  
Salt.

Saffron resto-  
reth the disso-  
lution of Sul-  
phur. Gold  
thickneth the  
too much sub-  
limation of  
Mercury.

Our Nature  
cureth all di-  
seases when  
the impedi-  
ments are ta-  
ken away : we  
are to assist  
Nature a-  
gainst these  
impediments  
which are the  
causes of di-  
seases.

safe and sound she worketh incredible wonders.

A stupendious  
and true Story.

As was seen in the New City at *Prague*, Anno 1602. in a certaine rustick or country-man of *Bohemia*, whose name was *Mathem*, about 36 years of age; who for the space of two years by a strange and unheard of dexterity of throat would many times among his pot-companions hide an Iron knife of a good bignesse in his huge and wide throat as in a sheath, thrusting the horny haft of it foremost in imitation of a Jugler, and under that name call for a good draught of Ale and drink off, after that at his pleasure he would by a singuler art pull it out againe by the poynt: But, I know not by what dismall and witlesse fool hardinesse, so it was that the morrow after Easter day, the same year that he swallowed it so far that it went down quite into his stomack, so that he could by no means get it up againe; after he had kept it there seven full weeks and two dayes as a man halfe dead from the apprehension of un-avoydable death, at last by application of drawing Plaisters made of the Load-stone and other things, the poynt of the knife began to force its passage, by a naturall impulse, near the mouth of the stomack, which when the man perceived he begg'd with much importunity (though many perswaded him to the contrary for fear he should dye whilst 'twas doing) that it might be cut out, which at last was granted, and by Gods blessing with many prayers for good successe in so doubtfull a case it was prosperously performed

by *Florianis Mathis* of *Brandeburge* chiefe Surgion of the Kingdome and City, upon thursday after Whitsunday at seven a clock in the morning: The knife was nine fingers breadth tranverse in length, his stomach had changed the colour of it just as if it had laine so long in the fire, it is now laid up among the Emperors rarities, and hath been shewed as an incredible Miracle to many both in Court and City: After a few weeks the Country man could eat and drinke and sleepe, as he told me, without any manner of paine or trouble after the Chyrurgion had applyed such things as he saw fit, and thus by Gods helpe and many mens liberallity to the poor fellow, he was made as sound as ever he was in his life and cost him nothing (contrary to the determinate assertion of Physitians Aphorismes) and shortly after he was marryed.

Likewise in the year 1606. at *Prague* a certaine *Silesian* to get mony did in the presence of many swallow six and forty white flints which he gathered at banck side, weighing almost three Physick pounds, the least of which was about the bignesse of a Pigeons egge, all of them being almost four of my hand nails: by this bold adventure, without impairing his health, he went up and down getting his living for many years together, &c.



CHAP. V.

*The Duty of Natures Minister,  
the Physitian.*

ALL common Philosophy was not bound up in *Aristotle*, as *P. Ramus* hath soundly proved; nor was the whole Light of Nature drawne into *Galen* and limited in him only, witness *Paracelsus*. No man ought to deprive another of the liberty of human ingenuity, that Light of Nature, the power to discern and judge as well as himselfe; the *Grecian* Monarchy is at an end. Therefore he that would be an Excellent Physitian he must be free from every kind of Sect, (for no man can be said to be truly and thoroughly learned who is bound up to the rudiments of any one faculty only) & not to be tyed to the opinion of any one Author, but to follow the naked Truth, and subscribe to it alone, always remembering that of *Horace*,

*I think and judge as cause I finde :  
My rule is not anothers minde.*

Not that other mens inventions are altogether to be slighted, by sticking onely for one sect ; for all sects, be they never so many, may well be admitted, because in every one of them there is some thing excellent which is not common to another, as said that most noble and wise *Picus Mirandula* the Phœnix of Philosophers, the inimitable patterne of most profound ingenuity, and variety of learning.

There is no book so base and bad but hath some good in it which the best Authors have somtimes let slip without taking notice of it. This latter age, saith *Fabius*, hath endeavored to make the former more compleat, and because knowledge thriveth as ingenuity is improved, therefore many loathsome errors of the Heathen have been as by a second song, wip'd away by men of greater wisdom coming after them.

Doubtlesse there are more secrets yet concealed in the Treasures of Wisdom and Nature then we perceive, which ( being ordained for Times and Nations, by an immutable decree, to the end of the world ) are to be sought out by wise-hearted men.

For Nature certainly, being Circularly, can hardly be wholly comprehended by any mortall man by reason of the shortnesse of his life.

*Quo me cunque  
rapit tempestas,  
deseror hospes.  
Nullius ad-  
dictus jurare in  
verba magistri.*

All Secret are  
by divine Or-  
dination to be  
discovered.

Many errors  
of the Anci-  
ents are disco-  
vered by day-  
ly experience,  
which yet  
hath not at-  
tained its end  
neither.

The case so standing, neither the Physick of the Ancients, nor that of *Theophrastus*, is totally to be rejected; nor yet so to be embraced but that if there be a better found out it also is to be received, for one day teacheth another to morrow may be master to this day, both should be compared together, what is best in both let that be cetained. For being but men they have their failings, in some places they mistake, in other they write one thing contrary to another, and thwart each other; sometimes they differ from themselves, in many things they are deceived, nor doth every man see all things. The holy Spirit alone hath the plenary or full knowledge of all things, who distributeth to every man according to his particular measure, blowing where it listeth, and reserving many things to himselfe that we might alway acknowledge him to be our only teacher. A true Physitian should be the minister, not a master to Nature, and a Philosopher skilfull to cure according to the conclusion of *Hippocrates & Galen*: But since there are severall sects of Phylosophers, some after the Vulgar manner will be looking below the Moon after the Elementary Nature of things, others far more excellent and more truly deserving the name of Philosophers investigate the *Ar- cana* and more secret things of Nature, they go into the very inner roomes and Sanctuary of Nature, and have the true knowledge and Experience of Nature's Light, which maketh a true Physitian indeed: A Physitian is compleated by 3 things, the Naturall innate vertue of things that

that grow of the Earth, the Celestiall influence causing that vertue, the uniting of it by Chymistry with the Constellation of the firmament, the dexterity of the Phisitian mediating the same.

But first, as *Paracelsus* saith, let him be the legitimate INTERPRETER of NATURE, who alone searcheth out its œconomy, and the universall latitude thereof, prying into all the Species and kinds of all the Creatures that may by themselves be known, and then comes to consider and looke into man.

Phylosophy teacheth the vertues and qualities of the Earth and Water, as Astronomy doth of the fire and Ayre : Phylosophy and Astronomy make a perfect Phylosopher, not onely in the great, but also in the little world. A Phisitian should have the knowledge of Phylosophy and Astronomy ; Chyromancy, Pyromancy and Geomancy are the Elements of Astronomy and Phylosophy.

*Theophrastean*s contemplate and admire the workmanship of Nature throughout this mighty frame of the whole Creation ; who give themselves to a wary examination, and a wise inquisition into the qualities, affections, motions, courses and recourses of the Heavens and fiery bodies ; as also into their rise, fall, antecessions, consecutions, progresses, digressions, stops and sudden passionate motions ; and lastly into the seeds, principles, dimensions, and instincts of all sublunary bodies, all which they doe with great observations, and no lesse diligence ;

*In Chirurgia magna.*

A true Phylosopher is in the originall from the knowledge of Heaven and Earth, whose Nature and quality he doth perfectly understand.

Phylosophy hath its Rise and Root in Admiration.

By this meditation, which is a frequent cogitation, the manner, cause & reason of every manner of thing is found out.

gence : by which industry and that perpetual thirst which they have of meditation and cogitation, together with their prayers and earnest desires, they doe at last attaine not onely to understand, but also really to imitate the greatest mysteries and secrets of Nature ; and, that which is more then all, they can tell how to improve and imploy them.

When the Phylosopher comes to a stand in the Naturall Light of the Macrocosm, then the Physitian begins to move and proceed in the Analogicall Concordance of the Naturall Light of the Microcosm with that of the great world.

Secondly, a Physitian must be a good SPAGIRUS, one that can seperate the pure from the impure, and restore his Patient to health by a wise Alchymicall preparation : As Gold is tryed seven times in the fire, so should a Physitian be proved by Chymistry, which seperates the good from the bad ; also he must have something of his own Experience confirmed by a diligent inspection into Natures works : For Phylosophy is a practicall Physicke helping the Physitian to any medicine in a readynesse, and he it is who at length becomes a good Physitian, born of the Light of Nature, to whom Nature communicateth his Experience. But never was there any man that ever knew and publisht such hard and hidden secrets in all Phylosophy and Physicke (by Heavens undoubted blessing) as to speak but truth, did that *THEOPHRASTUS PARACELSUS*, a man  
and

A Phylosopher and Physitian spring one out of another, are the root of each other, the onely Spagyrick cook of all things. Phylosophy is the mother of Physicians and the explainer of diseases & their remedies.



and a Phylosopher most worthy of an Eternall Name and honor, whose skill no man ever yet attaind unto, much lesse exceeded, the true Monarch of Physicke, and first Physitian of man, who alone since *Noe's* time hath written of the Internall Astrall Man and the service which God created him for, as also of the originall both Naturall and Metaphysicall of great and incurable diseases, which none of the former Physitians did ever so much as dream of; much lesse our Students of Hea:henish Phylosophy from whence all errour springeth, so that, as hath been said, they have taken no notice of that twofold unknown body of the Creatures, to wit, that Mortall, Elementated Physicall and visible Corporeall body of the Elements; and the Astrall Sydereall and invisible of the Firmament and the stars.

The Intellectuall Soul of Man, that divine Light flowing out of that spiracle of God and Divine springs pertaineth to the Invisible Phylosophy, whose foundation is CHRIST: Our study therefore and profession of Phylosophy should be Christian-like, not after the manner of the Hea:then in hollow empty language and temporaneous Arts, preferring the mortall and perishing before that which is Eternall; Nor are we onely to know all Nature externally and internally, but we are also to make it our onely businesse, that according to the Fundamentall knowledge of the same by the supernall help of the *Light of Grace* we may together with Christ and all the Elect possesse that Eternall Life unto

All Sciences are perfectly attained unto by the Fundamentall of Faith and new Regeneration or Celestiall Transplantation.

A man cannot have better Phylosophy then from God in the Re-generation.

This kind of Phylosophy hath been in good esteem among many Nations.

The Physician that God maketh can doe all things.  
All power is from the Lord

which God hath created us, this is true Theologicall Phylosophy : Wherefore the New Birth is first to be sought for, and then all other Naturall things will be added without much labour.

But let us return againe to *Theophrastus*. He was a man singularly well skild in Chymistry, though he were not the Auther of that Art : There have been abundance of Phylosophers who have wade use of there ingenuity and memory instead of bookes, who were famous by that Art before *Theophrastus* was born, and from whom *Paracelsus* hath secretly borrowed many things ; For that noble Pyronomicall Art hath been most ancient against which none but Dolts and Dunces have unworthly cryed out which heretofore was known only to Kings Princes, & some few of most diligent searchers out of Naturall Phylosophy, which of late hath not been a little improve d by that Monarch of Mysteryes *Paracelsus* : Who by the singular providence and impulse of God endeavoured to bring to light, restore and amplifie the Ancient doctrine, which by a fatall depravation and neglect of times and men, was lost and obliterated for many years, to wit, the True and Philosophicall Physick. which none in his time assayed to restore ; the great obscurity of which art he laboured also to evolve and illustrate, and to purge it from the fucous guile and vizard of imposture, yea even to recall the universall consonancy of the Sciences and Muses by a kind of divine copulation from the compasse of the whole circle

circle unto the one only Centre: Behold therefore the Divil that perpetual enemy the inseperable & malicious companion of man, & the approaching & the appearing Truth, hath stirred up his Emissaries and catch-poles, whom he doth yet dayly egg and set on with a dogged hatred to keep others from the manger in which they cannot lye themselves, and envy that singular *Good* which was ordained for mans necessities.

I know not whether their impiety or blasphemy be the greater, that whereas they ought with all humble and thankfull acknowledgement and due reverence to ascribe unto the Author of Physick (from whom as from the Father of Lights is every good and perfect gift) those singular gifts for the curing of those accustomed and desperate diseases, which gifts were bestowed upon *Theophrastus*, who by peculiar influence was born a Physitian, they doe notwithstanding with an impious and sacrilegious boldnesse, yea also with a nefarious and inexpressible wickednesse attribute these gifts, according to the venom of their heart against the truth, like the Pharisees of old, to the Devil himselfe, as though the wicked one were the worker of those cures, and thus they make the Devill stronger then the blessed and glorious God, though he be bound fast with the cord of the Omnipotent, and is kept deprived of the Light of Grace and Nature.

Those things are to be ascribed to God alone and to his *Law*, as to the Author of the whole Univerſe and of Nature, which they are not

God without whom no Creature can do any thing; therefore all wonders, mysteries and secrets are to be attributed to God onely, not to the Devill, Creature, or Stars,  
*James 1. 17.*

afraid to fasten on the Devill, who hath no power over the Will and Understanding of Man. And thus they worship Devills instead of God, blaspheming the Glory, Goodnesse, and Omnipotency of *God*, and by a malicious ignorance obscuring his Wisdome or hidden Image in Man.

It doth not become our German Physitians to doe their own Country of *Germany* such wrong, and to contemn those Secrets which God hath granted to their Nature ; they commend onely that which is none of their own, but rather greedily desire what is of strangers, and with an unworthy and base spirit suppress and trample upon what is from among themselves, just as it befell *Pet. Ramus* from his malicious populer adversaries, because he stopt the current of youthfull studies in the silly, common, and corruptible Phylosophy ; For as the *Aristotelians* unworthily rose up and set themselves against him, even so doe the mingle mangle Physitians against *Theophrastus Paracelsus*, whose learning is deservedly admired and wondered at by *Forraine* \* Nations.

And not content, in respect of his Physick, to thrust their sickle into another mans harvest, they blush not also to wrangle against his Divinity, which they have neither seen nor read, nor by reason of their blockishnesse can they understand, inasmuch as he onely is able to judge of Truth who is inspired with Divine Wisdome ; in which (his Divine writings) he hath unsuccessfully endeavoured to make known to the ingratefull

\* For he hath written so that it is impossible for any to imitate him.

See *Paracels. de Fundamento Sapientia.* and his Book called *Sursum Corda.*

He that doth not carelessly read but inwardly examine his writings will perceive as much.

Divinity should dwell in Physick as the Soule in the body.

gratefull and unworthy world that invincible united Fundamentall of *Theologicall* and *Phylosophicall* Truth and perfect Piety, taken out of the Book of *Grace* and *Nature*, that is, that our mind should be raised up to God, and our eyes lifted up to look after the Truth, and to a desire of future Blessednesse through the Re-generation.

Without *Phylosophy* it is impossible to be absolutely godly; nor shall any man be ever able compleatly and Christianly to *Phylosophize* in either Light, who is not truly godly: The two Lights are well known, within which are all thing, without which is nothing, and no perfect knowledge of any thing. The Light of *Grace*, begetteth a true Theologer, yet not without *Phylosophy*: The Light of *Nature*, which is the Treasury of God confirmed in the Scriptures, maketh a true *Phylosopher*, yet not without *Theologie*, which is the Foundation of true *Wisdome*. The works of God are bipartite; *Philosophy* comprehendeth the works or way of *Nature*; *Theologie* onely knoweth the works and way of *Christ*: In these two ways we are to walk and spend our short time, that we may die in Peace and Joy. Hence it is plaine that every true Theologer is a *Phylosopher*, and every true *Phylosopher* is a Theologer.

After *Paracelsus* others attempted this study, following the same strait and compendious tract, most holy godly men of blessed and honourable memory and most sound both in innocence and learning, such as *Paulus Brawn* of *Norimberge*,

*Numen & Lumen*, *D. vine*  
Power and  
Light, these  
two make a  
perfect Man.  
When the  
Light of *Nature*  
is well  
known, God  
or the *D. vine*  
power of  
*Grace* is well  
known: also.  
By medita-  
ting or con-  
templating  
we know, by  
knowing we  
are delighted,  
by delighting  
we adhere, by  
adhering we  
possesse, by  
possessing we  
injoy the  
Truth which  
is the food of  
our soules.  
Read *Dion.*  
*Dionys.* and  
*Pic. Mirand.*  
*Cap. 1. 8.*

*Valentinus Weigelius*, and *Petrus Winzins*, men educated and inlightned not in the sensuall school of fools, nor in the rationall school of Schollers, but in the third school of perfect Men, that *Mentall* or *Intellectuall* school of Pentecost, in which the Prophets, and Apostles, and all truly learned men walking in the Life and steps of Christ, have been taught and learned without labour and toyle, these gave themselves wholly thereunto as the manuscripts of their ingenuity and engraven monuments which they have left behind, are no lesse then divine witnesses thereof unto eternity, and by the favour of the most High will in their time come to Light, unlesse the indignity and ingratitude of the world keep them back, that so according to the good pleasure of the Divine Will, the minds of those that read them, who yet are withheld in this hell of the body, under the yoke of misery, may by the assistance of divine Grace, after a serious knowledge and lamentation of our Fall through frequent and daily contemplation of Heavenly things, and the annihilation, abnegation, immolation and mortification of themselves by Christ, casting all shadows behind them, and turning inward unto themselves into the Temple of the heart, that so, I say, they might by a daily practice of Piety fetch out that huge Talent and Treasury which is hid and shut up within themselves; least like miserable mortall men who know not themselves, and consequently nothing else, lazily neglecting God within themselves, and in their blindness

and

and ignorance going backward after the steps of his flocks, should in vaine seek those things without them by many books, mortall masters, long journeys, with great and constant paines, study and wearinesse, which yet inwardly they might possesse abundantly within themselves, if they were indeed dead to themselves, even to the whole Animall Man, who is nothing but **EARTH**, and were supprest by the *Sabbath* and oblivion of Temporall things, and entred into themselves with *David*, *Psal.* 40 1. patiently waiting for God our master who dwelleth in his holy Temple, in the Abyffe of the heart or inward parts of our Soule, *Psal.* 5. 7. speaking in us by his spirit, and that they should not hinder him who is willing and desirous to enlighten our mind, and to work all our works in us, which is the utmost happinesse and Blessednesse of Man; and the very determinate and appointed End of the Cabala or secret wisdom. But, alas for grieve! unhappy, foolish and miserable men had rather abide in themselves to their greatest damage and detriment of their right, then to be happy and wise in God, with God and alway in the presence of God.

The heart of a Regenerate man is Gods *Eden* or Garden of Pleasure, wherein he dwelleth; For God made the World and Man that he might dwell in them as in his own proper house or Temple, though now he is not discerned by reason of the Dark Point of the Quaternary: but at the end of this world which is to be Renewed by the Ternary of Man, the Regeneration

The more we seek after things without us, the more we forget and loose our selves; what will it profit us to hunt through all things and neglect our selves?

1 *John* 2. 20.

27. *Psal.* 98.

*Hab.* 2. 20.

*Psal.* 98. 84.

35. *Phil.* 3.

*Zech.* 2. 13.

1 *Cor.* 3. 9.

God is to be waited for with a quiet mind when the senses are laid asleep, who bestoweth his benediction where in he findeth his own vessels. Christ is to be found in the Temple of the Heart.

*Apoc.* 21. 23.

neration according to Soul, Spirit, and Body (the New *Jerusalem*, wherein the Unitrine Essence of God and the Holy and most Holy Trinity inseparably dwell) will sparkle and glitter out with a radiant fiery colour like a Rubie or Carbuncle thorow the clear, spotlesse, beautifull body. O, thrice happy is he and more, in whom as in a Bodily Angel God himselve is the Man, in the Temple of whose incontinuate mind God is the Ghost, where Mans Left hand knoweth not what Gods Right hand doth.

The Creature is justly obliged to obey the Creator, that our will may be one with God.

Gen. 6. 3.

The Fall of Man and our great evil is to depart from Unity to Alterity.

I never go abroad among men but I come home lesse a man then when I went forth,  
*Seneca.*

Unto this God the one and onely scope and end of all mens eyes should look, casting aside all impediments in the way, there being nothing in this world but Vanity of Vanities, all is vanity but to love God and cleave to him by serving him alone, and so to be united to the true Being by an humble subjection, least through disobedience, a proud will, and selfe-love, neglecting the Nature and property of our Image, casting off God, we should slide into our selves or the Creatures as claiming to our selves the property both of them and of our selves, and so inevitably fall back into that vaine, wicked or our own *Nothing*.

If the Soule run back within it selfe and be converted into the *Mind* it draweth near to God, seeth all things, and hath no need of outward teaching, like the Angells, who learn, hear and see all things from within: But when the Soule turneth into sense it is carried far off from God and departeth from God, the impure forsaketh the pure. The Academicall spirit cannot



not understand this Myſtery ; for Holy and Devout Humility alone, the moſt noble of all vertues, is capable of Illumination.

But ſince this Truth cannot be comprehended except our Underſtanding be kindled by the *Word* of the Lord, and our Reason receive the Divine Light through the *Mind*, nor may I in this unfit place openly ſpeak more of theſe Myſteries, I returne againe to that Phyſitian *Paracelſus* from the digreſſion unto which I had occaſion to ſtep aſide.

It had been more becoming our Phyſicians to have extolld and huggd thoſe great gifts of God in him, and rather have loved the man for his moſt ingenious art, then to hate him for ſome kind of behaviour and uſing ſuch words which every one doth not underſtand ; tis eaſier to carp at him then to imitate him. The age wherein he wrote may excuſe the harſhneſſe of his language, the malicious ingratitude of men may be the cauſe of the bewayled obſcurity of his Commentators ; the unuſuall cuſtome of Phyloſophers plead for the ſtrange novelties of names, for the Phyloſophers have ever driven from their hives of moſt ſacred Sciences thoſe ſluggiſh and lazy Drones who are good for nothing but to devoure other mens induſtry, for as *Plato* ſaith,

O what pains doe they take to become fools, who once drown themſelves in Humane wiſdome.

μῶν μὲν ὁ  
facilius quam  
μυμείδης.

*Arts wrapt in Riddles ſafe doe lye,  
Their fruitfull'ſt ſoyle is Secrecy.*

Artes ut lateant  
ſua perq; Æ-  
nigmata creſ-  
cunt,

A man may live any where, Lawes and Li-  
berties

berties are allowed in every Dominion : But let any man look into himselfe and consider if he had that which *Theophrastus* knew, whether he would tell it to every man ; in so doing he would break the Oath of *Hippocrates*, who would not instruct every one in the Art of Physick.

A Secret indeed is to be concealed, it belongs onely to God to reveale it ; if it be disclosed, commonly it exposeth to death, or prison, or reproach, or at least to continuall fear and voluntary exilement from our friends into a far country for safety, unlesse we will brand our reputation with a perpetuall blur of lying and deceit to conceale the same ; *Lully, Arnold, Zachary of Paris*, and others, are witnesses hereof, besides many examples of latter ages. The true Hermetick Phylosophers took an Oath that they would follow the footsteps of their fathers and masters, and not by any teinerity defile the virginity of Nature, which hath been preserved from the beginning of the world ; yet have they bequeathed their secrets to their sworn disciples who are engag'd by perpetuall faith and gratitude and made worthy of such their precepts by Nature or Education, which yet are with much sweat to be searched out.

Men of shallow judgement are ready to think if *Paracelsus* speak any thing against those that follow the rule of their Experience, or inveigh against Empericks who have no skill at all, that he approveth of no sort of Physitians, but that he would professe himselfe to be the sole and onely

Without  
paine-taking  
none is fit to  
injoy that  
Art.

only Physician in all the world; whereas he only condemns the common rabble of Physicians who are altogether ignorant both of Theory & Practice: Nor truly are they to be accounted Physicians, who Verbally and Syllogistically only make a great flourish of Physick, but doe no cures at all, a true signe of a foolish ambition, boasting that they have the Method of Physick, a sort of men swoln with contempt and pride, and born to crush the truth of the Physicall Art. Some of them are so incensed against that *Theophrastus* (because he might and maine set himselfe against those proud and impenitent fellows) that they had rather let their Patients perish then make use of his prescriptions; Many also for that cause dispise his medicines, least if they commonly use them and their wonderfull effect appear, it would be some blemish to their repute; and therefore the better they are, the more doe they undervalue them.

And though the Censurers of *Theophrastus*, those fallacious Medodists (who linger out the cure, and lengthen the disease by their comperidium) falsly charge the genuine Chymists that they have lost the right method, thats as much as nothing, for tis plaine to those that have their understanding inlightned, that *Paracelsus* observed onely that method that was agreeable to Reason and Experience. Nor should we be so addicted to any mans Authority, as not to prefer the Truth before it, for without the Truth all Authority is pernicious, and all wise men will sleight it as of no value without

out that : we are not so much to regard by whom, as what it is that is spoken ; no man should be so wedded to another mans judgement, as altogether to be deprived of his own.

True Method consisteth in the knowledg of the Disease, and the Cure of it, viz: what food in reason with convenient Medicines driveth away sickness, and procureth health. Therefore *Wimpeneus* learnedly sheweth that greatest and most grievous Diseases now a dayes are in three respects cured by the *Paracelsians*.

First, Because the Diseases are more perfectly known, for heretofore when all were reduc'd to the four humours, those that sprang from Tartar cleaving to any part could not be cured, because it cannot be referred to any of those four humours. And since we are here fallen upon Tartar I will speak a little more of it.

The first Ens or Being toward life, from whence the body hath it's nourishment & food ariseth out of the last matter of the Meat by the *Archans*, or digestion of the Stomack, it's separation, and generation of separation: 'Tis reduc'd unto *Sulphur*, *Mercury*, and Salt, as is plain in the three chief Emunctories : the superfluity of Salt is separated by the Urine, that of Sulphure is divided and purged through the Entrails. *Mercury* or the moisture of that which nourisheth ; if there be too much of it passeth through the pores by sweat.

Whatsoever we eat and drink hath in it a mucilagenous, clayish, and sandy Tartar hurtful

Every member hath its own proper digestion, separation, excrement in it selfe. The first digestion of the stomach is not digestion, but apparation for the digestions of the particular members.

o our Health : Nature taketh nothing but that which is pure; the Stomack which is the instrument of Mans Archa us, or the Internal, innate Chymist which God hath planted in Man, as soon as it taketh any thing into it self it separeteth that which is impure, dreggy, and Tartarous from the pure Nourishment; if the Stomack be strong in it's ful separative force, the pure passeth to the Members for nourishment, the impure goeth out by successe : If the Stomack be weak and feeble the impure also is sent through the Mesaraick veins to the Liver, and there separated and digested the second time : The Liver therefore of these two in their course, and by turne separeteth the pure from the impure, *viz.* the Rubie from the Chrystall : The Rubie is the nourishment of all the members, the heart, braine, &c. the Chrystall or that which is not the nourishment it sendeth to the reines, this is urine, which is nothing else but the Salt pressed out of the Mercurialls, forced into resolution by the violence of separation, which the Liver resolveth into Water and then throws it out ; If the Liver be weak and cannot well separate it sendeth it to the kidneys mucilaginous and stony, there for want of good separation ( that is, when the spirits of Salt, *viz.* of the flesh and of the urine are united ) the Spirit of the Salt coming between by the power of predestination, it is coagulated into Sand or Tartar, either cloddy or mucilaginous.

Tartar therefore is the excrement of meat and drink, which by the spirit of Salt is coagulated

The first separation of Tartar, which is by the Liver urmeth into molle, the second which is of the stomack into haile ; the third of the kidneys and bladder into a little stone. Every Man hath molle & haile, but not a stone in his

lated in Man, except it be mixt together with the Excrements by the proper expulsive vertue and so cast out with them, whence otherwise would arise four kinds of Tartar, the stone of the bladder, the Sand of the Kidneys, the clods or gobbets, as also the Slime or luteous matter of the stomach, with many other diseases which the Ancients knew not.

Againe, *Paracelsus* distinguisheth Tartar into that which is strange or forraine proceeding from meat and drink, and that which is innate of the cruor or hereditary blood, which innate Tartarous disposition cannot be cured by the Physitian who knows not how to force Nature, but onely by the Quint-Essence of Gold which reneweth the whole body.

Tartar therefore or the Naturall superfluity (the mucilage of Salt) is the mother of almost all diseases of all coagulate bodies. For all kind of food, by Divine ordination, hath Poyson or a Tartarous Mucilaginous Impurity hard by or close unto the medicine or Physick thereof.

There are four sorts of Tartar, springing from the fourfold fruits of the Elements by which we are nourished.

The first sort ariseth from the use of those things which grow in the Earth, as Pulse of all sorts, Hearbs, &c. upon which we feed.

The second cometh from the nourishment which we have from the Water, as Fish, shell-Fish.

The third is in the Flesh of Beasts and Fowles.

*Paracels.* saith that the Matter, viz. the Tartar of diseases is twofold; Bolous, such as in milk meats, fish, and flesh, and Viscous, Bituminous, mucilaginous such is the excrement of pulse, coleworts, roots, fruits, &c.

The fourth from the Firmament, which is most like to the Spirit of wine in its subtilty, and hath the strongest impression of all ; if the Aire be infected by the vapours of the Earth, and Water, and Firmament, afterward it affecteth us also, as we see in those acute and pernicious Astrall diseases, the Pleuresie, Plague, Prunells or raging burning diseases, which diseases proceeding from the impressions of the Stars the universall medicine powerfull expelleth.

Those four kinds of Tartar shew themselves in the Urine, and are judged of by the art of separation, by which it appeareth from what kind of Tartar the disease proceedeth. He that knoweth what sort of food any one eateth, may also know his disease, or he that knoweth the disease may know what he eateth ; The disease is cured by the same Element that was the cause of it. If *Galen* and his followers had had the true knowledge of these Excrements of meat and drink, which for the most part breed all our diseases (which *Paracelsus* comprehendeth under the name of Poyson and Tartar ) Choller and Melancholly had long since been rooted out of the Physitians Garden.

He that knoweth not this Tartarous matter of diseases which proceedeth from the excrementitious superfluities of meat and drink, cannot possibly understand how the Author of diseases afflicteth us, by destroying the frame of the little world and taking away our life. If we know not the Tartar, we cannot tell what that is which infringeth the spirit of cogulation, and

separateth the Tartar from the Nourishment, *viz.* our Naturall Heat, or the microcosmicall heat of the Sun and Moon that is in us, whereby the Nutriment is digested, like fire that burneth up the wood, and from which good blood is begotten, if it be not hindered by sicklinesse and weakning of the separative vertue of the stomach, Liver and Kidneys, and then it must be strengthened by its like, that is, by the macrocosmicall Heat of Sun and Moon, if it could be got, even the most simple matter which the most Great God generated of the spirit of the world (one and the same with the spirit of our body) for the restauration and conservation of Humane Nature, or with those things wherein the power of the Sun and Moon is, and is deduced by art into act, *viz.* turned into such a simple spirit as is the spirit of our life, which is done by resolution and conjunction with the Nutriment. But if the Archæus of our stomach, liver or kidneys, which separateth the pure from the impure be infected, or their separative power be hindered by any externall accidents, then the excrements stay in the Chylus, and cause stomachall diseases in the stomach, Jecorall in the liver, Athriticall in the g'lew, sinewes, ligaments and joynts, and breed the Gout in the hands, feet, knees, from congelation of the g'lew by the spirit of Salt, besides those diseases of the Reines and Intestines: Therefore the Archæus of the stomach must destroy the Tartar of the Elements least it be turned into the Tartar of Man, for the spirit of the Sun which is Lord and Master of coagulation

The vitall spirit in Man and the Elementall is but one spirit.

Tartar differeth according to the places of the bodies pores and passages, as of the mouth and bottom of the stomach, of the intestines, liver, bladder, reins, flesh, blood, marrow.



tion in various subjects will breed the Stone if it finde matter resolv'd or separated from the nutriment and excrement. So much for Tartar.

Secondly, Because we have more perfect medicines now then heretofore, that is to say, of Mineralls, whose preparations and due administrations were discovered to those skilfull Chymists the Sons of *Cadmus* : A knotty piece must be cloven with hard wedges ; Therefore *Paracelsus* would have a steely medicine applied as proper for an iron disease, for extream diseases call for extream remedies.

Thirdly, Because now the Harmony between the great and little world is made so plaine, and so well understood, that it is easie to know among those choyse and most excellent of them, what medicine is most familiar and friendly to this or that member, as Silver, Saphir, Vitrioll, Emeralds, for the braine ; for the heart, Gold, Pearles, Saffron ; for the lungs, Brimstone, &c.

Moreover, Whereas *Paracelsus* offendeth *Galen*, *Galen* did the same to others : *Hippocrates* wrote many things, which most *Galenists* reject at this day ; nor doe the stoutest of common vulgar Physitians agree among themselves : How many things are controverted and contended for with undecided discord about particular diseases, by those that differ in their most pugnacious opinions, and that are ignorant Mechanick forgers of diseases ?

As between *Schekius* and *Fuchsius* about the

You may find more jarring in opinions in *Azryppa de vanitate Scientiarum, cap. de medicina.*

continent Cause of diseases. Between *Argentarius* and *Fernelius* about Agues and Fevers. Between *Galen* and *Rondeletius* concerning the Palsie, Epilepsie and Stone. Between *Franca-neianus*, *Rondelatus* and *Fallopins* about the French Pox. Between *Altomarius* and *Fernelius* concerning the Gout.

How many millions, according to the disagreeing and jarring method of these men, will still perish, before the genuine cause of the said diseases be determined in the Commencement of Physitians, their brawling disputations ended, and the Colledge of Physitians be of one mind? Here for brevity sake I willingly passe by the Herbarists, who commonly squabble and raile at one another with endlesse jangling about the Wool of Plants, tying themselves with questions and frivolous names from a proud contentious spirit. It were idle here to recount those infinite and endlesse contentions and wranglings.

Therefore I exhort and admonish all Students of Hippocraticall and Galenicall Physick, in whom the Philosophicall veine is yet warme, who are not bitterly bent against the preparations of medicines, and know that what our industry hath found out should not shut the door against that of the Ancients as if all the strength of Nature were hatched in us onely; I doe (I say) perswade them that they would forsake their Fathers faults and other mens errors, and be warned of their ill resolved purpose, that being instructed by prudence they may timely be converted

converted from a known error, and that they would also spend some time in reading the works of this new Philosopher and Physician, not superficially and prefunctorily, but with greatest diligence and attention of mind. For in this kind of study we are to imitate the experience and industry of the Bees, who suck and gather their honey out of the most fragrant juice of the flowers, segregating the best from the worst and drawing out onely that which is for their turne.

Wherefore I doe not so far perswade men that they should so adore every thing of *Paracelsus* (inasmuch as he himselfe hath recanted something of his over hasty writings) as if they were all Gospel-Oracles, as we see many who even worship the conclusions and opinions of Hethen Authors, but because the diligent and accurate reading of him may give us greater light, and be no small advantage to us for the more intimate and right understanding of *Hippocrates* his works.

They are not to be praised who rashly condemn all that *Paracelsus* hath written, when yet they have not read so much as his marginall notes, or if they have, yet truly they understand not fully the third part of them.

Here this ye Philosophasters, who throw away the kernell and pick up onely the husks of Philosophers, pray to God, and seek to Books of Paper, for the spirit, that ye may understand the dead letter of *Theophrastus*, and the Philosophers.

His works which were Printed for the publick good, by the encouragement and at the cost of that most Renowned and Reverend *Ernestus* Prince Elector of *Coleine*, have given occasion to his adversaries to charge him with implicite and evident contradiction, because to the unskillfull and unlearned he wrote in a Magickall stile; not for the vulgar sort, but for himselfe and the understanding children of Wisdome trained up in the School of Magick; not for the Sophisticall Alchymists, such as are bewitch'd with a greedy desire of Gold; incensed with a righteous hatred against some most wretched, wicked, inhumane Physitians and Druggists of his time, who often lay in wait to poyson him to the shortning of his life. If he had written more plainly, then those circumforaneous and vulgar Alchymists would have surpassed all other Physitians, and prostituted the Art to the great wrong and injury of Nature.

He concealed his mysteries under vulgar and various names; therefore we must not take the similitudes for the truth it selfe, or that which is intended by them: For there are few that understand the Physicall Secrets, that is, the hidden power of *God*, or the Magickall WORDS in *Paracelsus*; therefore they need and require a Delian swimmer, a most acute and sharp wit, a Magickall Understanding, even that purified eye of the Mind, which can pry into and search out their sentences and secret mysteries. By Magick every where I mean that which is True  
and

and lawfull (not the infamous and prophane  
*Witchcraft* or witchcraft, which is fit for none but  
*Vulcan*, and deserveth to be burned, which  
 Men of a wretched wit & studious of most obo-  
 minable curiosity hunt and search after, but )  
 the absolute perfection of the whole most noble  
 Philosophy, the chiefest Wisdome of Gods  
 works and the plenary knowledge of occult Na-  
 ture, which commonly worketh incredible won-  
 ders, and doth things exceeding the usuall order  
 of Nature, by a fit application of Agents and  
 Patients, observing the consent and dissent of  
 things.

The intelligent Readers will take notice that  
*Paracelsus* hath joyned the exercetation of ei-  
 ther medicine together, as well that of Physick  
 as of Chyrurgie, in imitation and after the ex-  
 ample of Great *Hippocrates* : For he assigned  
 or set down a twofold Medicine, Physicall or  
 the knowledge of all diseases, and Chyrurgicall  
 or the curing of the same, which like the Car-  
 penters work cannot be done without hands :  
 Nor can either without the other safely consist  
 or be exercised but with great hurt and danger  
 of the sick ; Therefore it is necessary that every  
 Surgeon should be a Physician, and every Phy-  
 sician a Chyrurgion, that there may be a sound  
 Bridgroom for a sound Bride : The choice also  
 of the Medicines must alway be considered, and  
 their preparations and compositions made by  
 the Physician himselfe, and not carelessly left  
 to others. He is truly a genuine Physician, who  
 can tell how (not onely by Reason, as near

Rationall Physicians doe, but ) by their own hand to prepare the medicaments which they know, to seperate and purge them from their poyson and dreggs, to reduce them to their pure simplicity, and not leave them to an unskillfull cook : For the Bad and Good are mixt together, neither is Sugar free from faeculent impurity, nor is honey voyd of a venemous bitteresse : when they are prepar'd he must with true faith and acurate skill or judgement accommodate them to mans necessities, that the root of the disease may be plucked up ; by this means his honest and quick dispatch will prevent the patients complaints.

A Physitian therefore should have both the Theory and Practice, he must both know and prepare his medicines, for judgement without practice is altogether barren and fruitlesse. Physick is learned by the labour of the hands and practicall working or making it up, when the Fire discovereth new and most pleasant Remedies continually, which Nature dayly more and more purgeth from their superfluities, and then delivereth them to her Servant to make them up : But the *great Doctors* of our time, who are grown gray in the vulgar art of Physick, will not become schollers and school-boyes againe, *to dig they are ashamed* : And as tis hard to remove an old tree, or to bring an old dog to the collar and make him a good hunter, so these men will openly contradict the truth, and with a canine obstinate bawling bark at it, and bite it rather then endeavour to reform their errors,

least

least they should not seem to be wise enough, or be thought to learn something better from others : But though they exclaime and cry out against the Chymists as if they were no Physicians, though they be the most skilfull of any, but that they are the onely Physicians who in judgement and Reason (undervaluing Chymistry) know how to apply any Remedy to every disease, yet these Rationall Physicians when they come to the sick mans bed know not what to doe or which way to turne themselves, but stand wondering and as men amazed, speaking smoothly, and giving their patient a parcell of good words onely, being able to doe nothing toward his recovery, because they can prepare their medicines but onely with their Reason, not at all with their hand.

Yet here I will by no means undertake to defend them, who retaining the works of *Hippocrates* and of the Ancients, yet boast themselves to be the Schollers of *Paracelsus*, but neither acknowledge the minde of the Author in his Theory, nor doe any thing praise-worthy in Practice.

There are also false and lying *Theophrastians* prophaning by their avarice and timerity that Divine Physick (which at this day is made the plough of many, who shamelessly endeavour to hold up a good opinion of themselves) to couzen and cheat with a brasen face, who under disguised names vaunt and vapour that they make use of *Theophrastus* his medicines, being altogether ignorant not onely of Philosophicall, but even

These Receipts being lost by chance, all the Wisdome vanissheth from them: Experience, without Phylosophy the mother of Experience is uncertaine.

These men  
get their  
knowledge  
piece-meale  
out of men, &  
gaine their ex-  
perience by  
the death of  
others, their  
skillulnesse  
maketh them  
rich.

even of vulgar and common medicines, who  
disdaining the writings of the Ancients, thrust  
themselves into the profession of Physick with  
unwashen hands, I know not what Secrets and  
Experiences they trust to, yet with a foolish  
confidence without Reason and judgement, they  
presently undertake to cure any disease; Nay,  
they doubt not to attempt and take in hand the  
cure of greatest and most dangerous diseases be-  
fore they scarce know how to put fire into the  
furnace. With a covetous eye and Thraasonick  
boasting they brag that they can perfectly cure  
all diseases, they glory in it, and are not ashamed  
of this their lying, but when all comes to all, they  
cheat their Patients with sweet and sugared pro-  
mises, after they have fingered their larg fee, drill-  
ing them along indeed with a gratefull, but most  
false presage of their recovery, and many times  
betake them to their heels and leave the sick to  
shift for themselves, or else cure the party and  
his disease at once with a turfe of the Church-  
yard.

But notwithstanding we may sometimes see  
in great and difficult diseases, when all the sub-  
tilties of the senses are benumm'd that all the  
Medicines both of the *Arabians* and *Grecians*,  
are desperate and without hope of doing any  
good, and so become laughing-stocks to the di-  
sease; and though all Judications and Analo-  
gisms may faile, so that many times the cure is  
left to the absurd Remedies of Old Wives and  
Empericks to the great dishonour and ignominy  
of Physitians: And though it be evident that  
these



these circumforaneous and adulterous *Theophrastians*, with their unlawfully prepared Remedies, doe sometime exceed many *Galenists* in many great and perilous diseases; yet no conscientious man will ever approve their uncertaine, bold, rash, dangerous, impious practice of Physick, wherewith they put the sick in danger of death by doubtfull and uncertaine experiments.

That this mischief may be prevented for time to come, and the brand of Physicians, by reason of the out-cry against their uncertaine art, be taken away, it would be wisely done and worth their labour if those who study Physick, who are the Priests and Ministers of the Muses, and are married to their study in a godly wedlock, in whom pride and envy have not yet taken root, and who prefer labour and sweat (for which God is engag'd to bestow all things) before idlenesse and sloth, which most men so much desire, because the Paracelsian Theory of Chymicall Physick as yet is wrapt up in perplexities and some obscurities which are not easie to all, that therefore they would not be so shy to black their hands, but learn of *Paracelsus* and other Chymists to prepare and make up their Medicines, but to observe the method of *Hippocrates* in curing diseases, as it agreeth with their own Judications and Inventions: For by this means these two Schools of Old and New Physick may be reconcil'd without contradiction, and consist very well in a Physician without any error or notorious scandall, after that over-grown dam-  
nable

No rabble of Physicians in the City is more numerous then these.

We should alway be employed for the good of our neighbour & avoyd idlenes because it is the Devils custion, the mother of vice & the step-mother of virtue. Beginning with small things we should by little and little go on to greater things. By the contempt of sciences we lose the good and get the evil.

nable Custome of our time is worn out, according to which men use indifferently to dislike and reject the good with the bad.

This also is diligently to be considered, an honest and able Physitian (in whom besides a fidutiall feare of God and Love to his sick neighbour, a singular Conscience and Experience is also requisite) laying aside all pride and covetousnesse, if he administer any thing it is to be accounted of as the hand of God; but if he be a wretched Miscreant, and an Ignoramus, what he giveth is to be lookt upon as poyson. And though great part of Physitians, who cheat us of other mens good things, cannot indure that Physick with its preparations should premiscuously be imparted to all sorts of men, for fear if it should be made common, or as they say Prophaned, they should lose their gaines, for tis a foolish conceit of the frantick vulgar sort, who think that a Secret looeth its vertue when tis made known: Neverthelesse those greedy covetous gaine-getters will cease their murmuring and forbear to curse and wish my eyes out for my good will, when they consider that neither God nor Nature hath made every man a Physitian, though he may rightly administer some known Physick to the Patient according to art and the methodicall and set proportion or quantity of the Dose (to say nothing of other circumstances requisite to a godly learned Physitian) as one saddle will not fit every horse, nor can a child handle his weapon like a fencer. That which is the proper duty of a sincere, true  
and

The best and chiefest Foundation of Physick is faith in God, and love to our neighbour, if this be wanting all Art is nothing worth.

*Paracelsus* would not have Physick be concealed.

Every one hath not the gift, nor is he fit to be a Physitian; and though all experiences are secrets, yet Novices know not the Dose and true quantity in which

and expert Physitian onely, who is more religiously and holily instructed, in the exhibition of their medicines they will follow the steps of pious and venerable antiquity; and imitate that most commendable and religious custome of the Hermetick Physitians, who always use to pray for a blessing upon their endeavours, striving to be equall to those who will not take in hand the smallest matter without Divine Invocation; Whosoever useth any Creature without craving a blessing, God imputeth it to him for no other than theft and rapine. Wee who professe CHRIST ought to administer in that Wonderfull Name of JESU: for so the Doctor of the Gentiles commandeth the *Colossians*, saying; *Whatsoever yee do in word or deed, do all in the NAME of the LORD JESUS Christ, giving thanks to him, and to God by him.* Gods blessing is to be obtain'd by prayer; *Call upon me in the day of thy trouble, I will deliver thee, and thou shalt glorifie me,* saith our Creator.

First, then before we give or take any Physick we are to pray to the good and great God that the Physick which he hath ordained as the meanes, may work Divine and healthfull effects, that his name may be glorified.

Secondly, after we have recovered and made them well, let us never cease to give him hearty thanks, in respect of gratitude, as it is to be considered in it selfe as a duty, and for time to come to avoyd the heavy wrath of God against unthankfull men.

the vertue of Physick consisteth: for if we take too much Saffron or Treacle it is poyson, if too little it will doe no good. Thus it will be the experience of the Physitian onely.

Col. 3. 17. &  
1 Cor. 10. 31.

These two poyns are scarce thought of by most Physitians, which is the chief cause of thier ill successe, and then all the blame must be laid upon the Art.

It is also to be observed, That, as for example, though a Cathartick medicine doth work equally effectually in a knave as it doth in an honest man ( which God permitteth for his praise and glory, and to make his mercy known ) yet the end in both may be far different and unlike, for it may be healthfull to the one, and hurtfull to the other : For what medicine soever it be that is administred and taken without imploring the Divine Grace, doth become a greater inconvenience of a more grievous disease that will certainly befall the impenitent unbeliever.

Here also it is to be considered, that sometimes the sick person is not recovered by the best and fittest medicines that can be applyed, and that for these eight causes, *Viz.*

*First,* Because the Terme of Life approacheth, which cannot be prolong'd by any art or help of Man. No Medicine can preserve the corruptible body from death, the wages and punishment of sin ; but there is one thing that hindereth corruption, reneweth youth, and prolongeth the short life, as in the Patriarchs : But although, as we shall shew anon, the life may be shortned or lengthned, yet by the immutable decree of the Eternall Law, we must of necessity die at last in respect of the punishment of sin, least with *Plato* we conclude a recessse after such

*Ecc. 39. 28.*  
*Ec.*

*Paracels. lib. de*  
*resuscitatione*  
*naturalium,*  
*fol. 295.*

a time, for the conjunction of divers things necessarily implies a dissolution; And in this case the universall and chiefest medicine is of no effect, because no industry or skill of Artist or Nature can perpetuate the wedlock of life and death, which by an immutable necessity is destin'd to a divorce; for the Laws of Nature are inviolable: we are not therefore to desire, much lesse may we think to find any help beyond that utmost bound which God hath set us.

*Secondly,* Because through the ignorance of unskilfull Physitians, and their naughty medicines, the sick is brought to that passe, that the disease is corrupt, pernicious, and incurable, so that he cannot be repaired or recovered by good medicines: And to such commonly the Chymists are sent for, whom *Plutarch* calls Physitians of *Trophilus*, who said that he was a compleat Physitian who could judg what might be done, and what not; such never make use of their noble and undeserved Remedies, with a vaunting ostentation to their disgrace, when the sick is past all hope of mans help, for it becomes a wise man to prevent (an error) rather than repent of it: Let them take heed also they mix not their own medicines with others poison, least the miscarriage be ascribed to the good and the recovery to the bad, for it is a lamentable thing to see the cursed hatred of some Physitians, who rather than they will allow another his due honour, who is more able than themselves, to maintaine their tottering credit, will utterly cast away the Patient, who might be recovered

Our domestic enemy which we beat about us is the cause of our death. The Curse in the Creature is removed by death.

*Ecc. 10. 11.*

*Eccl. 14. 18.*

*Eccl. 41. 5.*

ὅτι δμῶντα,  
 γὰρ τὰ μὴ  
 δμῶντα,  
 δμῶντος  
 ἀναγιώσκου.  
 ἢ γὰρ μὴ  
 τὸ νοεῖν, ἀλλὰ  
 προνοεῖν χρεῖται  
 ἀσθενῶντος σο-  
 φῶν.

recovered by anothers skill, such as these men commonly (and justly) call Honest Hangmen.

*Thirdly*, Because the Physitian is sent for too late, when Nature is overcome and the disease hath got the mastery: Otherwise if the Physitian had Seasonably cast fit seed of Physick into the sick mans body, resisting the disease at first, no doubt but by Gods blessing the expected fruit of health would have sprung up,

*Fourthly*, Because the sick doth not follow directions: For so it is many times, that the sick layes the fault on the Physick or Physitian when he himselve committed it by his disorderly living contrary to the Golden law of the *Locrians* recorded by *Ælianus*.

*Fifthly*, Because some mens Natures or peculiar qualities are not so easy to be cured; As we see some extraordinary hard knotty wood so much degenerate from its naturall softnesse that it can hardly be cloven and very often the Time or Season together with the bad inclination of the *Astra's* is very crosse and contrary to the health: For whatsoever is cured before the time is subject to a relaps tis a very instant of the Season or time of the harvest only that makes a sure and certaine cure: A ripe pear or apple will fall of its own accord, but before wee shake the tree in vaine to get it down. If those things be not considered, especially in the cure of *Astrall* diseases, all things are of no moment, and we goe about the work to no perpose Physitians also should make it their care that they

and

In cures respect is to be had to the season, for in summer one course is to be taken, in winter another, in Autumn another.

and their Physick do not more hurt than the disease it selfe, therefore let them never advise with that which tendeth to the destruction of soul and body, but make it their chiefe care that they doe no hurt when they can doe no good. So shall they keep a good conscience, which is the constant joy of the heart.

*Sixthly*, Because diseases are come to their appoynted period, and then by the Lawes of Nature there can be no recovery, as in perfect, absolute and compleat bituminous, Colar, stony and sandy coagulations: For of such like consummated diseases their is no cure, as wee so in those that are born blind and deafe. For what Nature hath once taken away the Physitian can by no means restore, if the substance of the body be mishapen, and the parts thereof misplaced from the conception, there is no setting of them right againe.

*Seventhly*, As the base nigardlynesse of the sick (though there is no money more honestly got, and more unwillingly parted with) make the Physitian negligent in his office; So also many times the sick parties doubt, distrust, and unbelieve of the Physitians diligence and care, doth either retard the effect of the Physick, or altogether hinder the endeavor of the Physitian, to say nothing of those who despise the Order of God, and will take no Physick in the greatest extremity, but think to be made well by God (though indeed he be the onely *Physitian*) without the use of *Means* by which he worketh: We ought not to resist the Ordinance of God:

None can reform the errors of Nature.

Physitians should take nothing of the poor for their Physick; Charity toward the sick should be their most eminent vertue.

*Ecclesiastic: 38.*

The Physitian  
and the Phy-  
sick are the  
very true mer-  
cy of God.

There is a twofold Physick ; Visible or created ,  
and Invisible even the WORD of GOD :  
It is by the WORD of GOD therefore  
that any one whosoever is restored to his health,  
he that despiseth his WORD, despiseth Phy-  
sick. and so on the contrary ; for he that saith  
Physick is worth nothing, doth upon the matter  
affirm that there is no God.

A merry heart  
is a continuall  
feast.

Moreover, as hath been said, the Mind of the  
Patient being raised with much confidence doth  
take the Physick with a stronger desire : There-  
fore seeing sorrow is the venome of Life, it was  
not without cause that *Hippocrates* in his Apho-  
rismes speaketh so much of the Confidence of  
the sick in the Physitian and his Physick. A firm  
Faith, undoubted Hope, Love and Confidence  
toward the Physitian and his Physick, doth ve-  
ry much conduce to health, yea sometimes more  
than the Physitian and his Physick too. Natu-  
rall Faith ( I speak not of the Faith of Grace  
by Christ ) inborn of God the Father in the  
first Creation, which is our IMAGINATION,  
is so powerfull that it can both cause and cure  
diseases, as is plaine in time of Pestilence, when  
out of his own proper Imagination, from fear  
and terrour it breedeth that Basilisk of Heaven,  
which intoxicateth the microcosmicall Firma-  
ment from his own superstition, even as the faith  
of the Patient assisteth thereto. The Naturall  
Plague becomes Firmamental and supernaturall,  
that is to say, when the Iliaster or Evestrum of  
the Sun, provoked by the sins of men to wrath  
and punishment, infecteth and punisheth mortall  
men

Ecc. 38. 19,  
20. & 30. 25.

That Physiti-  
an doth most  
good of whom  
most have a  
good opinion.



men through the influx of the Stars, by reason of their offences, because of the singular participation it hath with the Eveser of Man, nor is there any medicine so potent that can resist and help against it, for by its invenomed malignity and sinister aspect of the incendiary Stars it infecteth the Mummy and Sulphur of the microcosm, Man, who hiddenly possesseth all innate macrocosmicall poysons.

Such is the force of the Sydereall spirit upon the body, that whithersoever it imagineth and dreameth it carryeth and leadeth the very body up and down with it, as we see in Noctambulaters. All things are possible o him that believeth, because Faith certifieth all things that are uncertaine : God can no otherwayes be overcome but by Faith ; whosoever believeth in God he worketh by God, and to God all things are possible, but how that comes to passe cannot be searched out. Faith is at least a work, I mean his work in whom we believe. The Cogitations surpasse and goe beyond the Operations of the Astra's and Elements ; For when we think, and have faith in our cogitations, then faith doth the work, but without faith we can doe nothing. Faith giveth the Imagination, the Imagination giveth a Sydus or Constellation, the Sydus, ( by reason of the Matrimony with the Imagination ) giveth the effect or work.

To mix Faith with the Physick is that which giveth spirit to the Physick, the spirit gives the knowledge of the Physick, the Physick gives health. Thence it followeth that a Physitian

The Stars are the rods of the Astra's.  
*Paracels. tract. 2. de pestilentiis.*

The Will and Imagination of Man is the mother of the plague ; so that a Man by his Imagination may infect a whole country with the Plague.

Read *Paracels.* of invisible diseases, and the efficacy of the faith of Nature, which by God can do all things Naturally.

The Imagination is like pitch, it easily sticketh and quickly catcheth fire.

Therefore  
saith *Damasceus*,  
It belongeth  
to imprint &  
promise health  
in and to the  
sick, and not  
to cast off  
Hope though  
he despaire.

springeth out of Faith, according to his Faith so doth the Spirit further and assist him, I mean the Spirit of Nature or the Sydenham of the medicine. A man many times through the Faith of Imagination doth that which the best Physicians with their chiefest medicaments cannot do: Many times also that Faith or persuasion cureth more than the very efficacy or vertue of the medicine which the Physician admitteth, as we saw some years since in that famous *Anwalding Panacea*, and may now see in that new medicinall Spring which brake out this yeare in the coasts of *Misnia* and *Bohemia*, unto which almost an incredible number of sick and weake people dayly resort: For which there can be no other reason given but the constant excessive affection of them that use it, which power is in the very soul of him that takes the medicine, when without any feare or sinister imaginations, it is carryed to some great excesse of its desire. For the rational soul rouzed up and inflamed with a vehement imagination overcometh even Nature it selfe, and by her strong affections reneweth many things in her own body, and causeth sicknesse or health, not only in her own body, but in others also: He that falls mad by the biting of a mad dogg will have the shape of doggs appearing in his urine: Thus the lust and longing of a pregnant woman worketh upon another body, when through oblivion of her selfe she imprints the marke of the thing longed for upon the child in her womb, as  
saffron

saffron colouretk water ; For by her Imagination she formeth the infant, as a Potter doth the clay. Fear, trembling, and appetite, are the chiefe cause of the fancy, estimation, and imagination, of women with child : Therefore when she begins to imagine, then the Astra's of the microcosmicall Firmament, or the Astra's of the humane Mind are moved with the phantacy, estimation, and imagination, just as the externall Astra's of the microcosmicall Firmament, where the Astra's ascend and descend every moment till the impression be made, in which impression the Astra's of the Imagination of the great bellied women doe print an Influence and impression upon the child, as Engravers mark their work with an iron stamp.

Thus it is manifest that the affections of Mind when they are most vehement are able to deprive of Life, as in histories we read : And this is well known to every man, that many through overmuch joy or too much sorrow, by too much love or hatred, have dyed, and many times by the like passions have been cured of long diseases ; because, as *Avicen* saith, Nature obeyeth the cogitations and vehement desires of the Soul, and when the spirit is affected, the body in which the spirit lies hid, is affected also.

Againe, the aforesaid Naturall Faith its efficacy manifested it selfe in the woman that had the bloody issue, and in the Centurion. Man who was created after the likenesse and image of God, and favouring as it were of a Celestiall Majesty, hath great things in his hands and

There are impressions of the inferior Astra's.

Therefore it is better the body be sick, than the soul : good words are the Physicians of a sick Soul.

*In lib. de Anima.* The body is corrupted by the passions of the Soul, & the mind is not impassible of the motions of the body.

This Naturall Faith or the Wisdome of

the Creator, bestowed upon the Creature that was made after his likeness, although it can do all things; yet ought it to keep and observe the property of the Image.

All things are possible to

him that believeth and is willing; All things are impossible to the unbeliever and rebellious: as he thinketh and imagine h the thing to be, so it must be. Unbelieve is the greatest and most powerfull enemy of Faith: For the Imagination joyrd with Faith can do all things. The Fates also make diseases incurable, which we perceive by the denyall of such help which we expected from the ministring of fit medicines.

Mat. 13. 58.  
Marke 6. 5.  
Suid'naTo.

Mat. 9. 1, 2.

power, *Gen. 32. 25, 26.* It is well known to all what great matters a constant Credulity in an elevated or raised Mind can doe by a strong imagination, even so great, that in false intente opinions and operations, it worketh miracles. But hæsitiation of Credulity and diffidence doe not onely shatter and break the vertue or force of the operating mind, which is the mean between both extreams, but do also weaken every work, as well in Superstition as in true Religion, and enervate the desired effect even of the most powerfull Experiments.

And that which is here diligently to be observed, our Saviour, as Holy Writ saith, was not able to work miracles in *Capernaum*, because they believed not, but with their incredulity and false faith resisted him. For as man can done nothing without God, so likewise God will doe nothing without Man, as his Organ or Instrument, God and the Creature both together, neither without the other. Therefore no Man ought to will without God, because no Man can Be without God, in whom we are, and live, and are moved.

*Eightly*, Least the sick party recovering should commit greater sins against God, his neighbor and himselfe to the losse of his Soul,  
for

for every sicknesse is as it were an expiation or propitiatory of sacrifice, either the just Judge by this Divine innate revenge, penance and scourge doth call him to amendment of life for the time to come, or that by this Fatherly vifitation and imposition of the crosse which he ought patiently to indure, he may be a pattern to himsefe and his neighbour for the more fervent Fear and Worship of God, for God many times permitteth some men to fall into many and great sicknesses, whose minds have been greivously infected & distempered by the glad some and pleasant health of the flesh, together with the continuation of their sins, to the losse of their Eternall health: For health is nothing worth, seeing it is but condemnation to us, if our sins be not forgiven. Moreover, sins weaken the powers of the Soul, and make it impotent to the Naturall Government of the body: Therefore the powers of the body are enfeebled and hasten to death. Or else the sick is held under this yoke and bridle of infirmity, as by a wholesome Purgatory (though few are reformed by their sicknesse) to the duty of Piety at least, whilst that loose licentiousness of sinning is lopt and cut off, which he would abuse if he should live and be well any longer.

In these diseases that arise from the resisting Astrall, impression, and wrath of God, no Corporall medicine (because God hath shut the doors of Nature) can do any good, but onely Celestiall and spirituall, viz. by serious repentance, heartily to bewaile the sins that we have

*Job 33. 19, 20*

A Physician  
beginneth in  
appeasing  
Gods wrath.  
*Job 33. 25.*

committed, to allay the provoked wrath of God by Amendment of life and Reconciliation to our neighbor, to be reconciled to God through our Saviour the Celestiall Physitian of our Soules, and to submit our Will to the most righteous pleasure of the Divine Will, devoutly, patiently and humbly in all things, with a most assured participation of Divine Mercy. *Paracelsus* calleth them Deal diseases, which are from the Ens of God, who inflicteth all such diseases, and who alone worketh by good and bad men; the Cure, saith he, is by Faith, or when the purging is perfected the Physitian may then try his skill. The Causes of those diseases that are of the Ens of God are unsearchable, here the cure must be sought in Faith, not in Nature; as also in the cure of Deal diseases, that are of the Ens of God, or in the deificall or faithfull cure, the predestinate Terme or period according to the Divine pleasure is to be observed.

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## C H A P. V I.

*Of that one onely chiefe Medicine  
of the most Ancient  
Phylosophers.*

**F**urthermore I shall here supply what yet  
pertaineth to that chief and universal Phylo-  
sophical Phisick, than which a greater gift of wis-  
dom we never read that divine bounty bestowed  
on man; Not excepting so much as the very Rea-  
sonable Soul, which, next unto God in Heaven  
and Earth, cannot consider or find out any  
thing under Heaven bestowed upon Man more  
admirable, more sublime, more noble or excel-  
lent than this most secret Secret of secret Secrets,  
by which even wonders, yea all things may be  
done, both as to the Planets of inferior Astro-  
nomy, whose imperfection and drosse it causeth  
to vanish by piercing them with its most power-  
full impressions ( for it segregateth all extrane-  
ous Sulphureity and impure Terrestreity from  
metallick and Humane bodies) as also to the re-  
covering and preserving of the languishing and  
lost health of the Human body, by its fiery vi-  
gour, besides infinite other things; to say no-  
thing

This occult  
Minerva of  
Phylosophy &  
this only most  
precious Jew-  
ell is inesti-  
mable.

See the *Mor-  
nade of John  
Dee of London,  
and Roger Ba-  
con.*

thing now of the Magicall and super Celestial use when the Gonetick influence of the beames of the Sun and Moon and the fourth revolution is finisht upon its native Earth, it is endowed absolutly with all created Influentiall power as well in the Elementall world, as in the Celestiall or super celestiall it is the most wonderfull of all wonders, for as God is wonderfull in all his works, so doth he usually hide his wonderfull Gifts in wonderfull men. All antiquity, also all Verity of all Nations and Languages in the tradition of this doctrine, the consent of all those most learned men who in every age have lived with the greatest admiration and prayse of many, do bear witness that this is so : Moreover, besides the ocular inspection and certification of many of our time, it is easie to determine this from their writings, which are woven of so many Hieroglyphicall, Magicall, and Mathematicall Coverings in so great and certaine a series of Phylosophicall Truth.

Who then would not admire and embrace so great a Gift of the greatest GOD, the immortall price of his study, paines and vertue, which to the Pious and holy Phylosophers dignified by Nature and Education, doth warrant and assure a removall of old age and renewing of youth, perpetuall health, and honest food and rayment, without hinderance to our neighbor, not by usury and fraud, nor cheating wares, nor by oppression of the poor ( as most of our rich men are now enriched ) but by industry of work and labour of the hands ?

God



God forbid therefore, that, sleighting the example of the Ancients, I should either deny such precious Wonders of GOD, and darken the wonderfull powers of Nature (for he that despiseth knowledge, him the glorious and high God despiseth for rejecting this most true Art) or which is worse, to revile them as the most doe, as if they were but the speculations of idle men, or the empty dreams and fictions of a sottish and doting mind, who yet among wise men doe but betray the weaknesse of their judgement and openly call witness of their folly : Those therefore that revile and are ignorant of these divine Banquets, whom the Phylosophers call fools, are not to be admitted to them, those also that dote in their Phantasticall dreams are utterly to be excluded.

Here some are listning, whether trusting to my own ingenuity I dare boast also of the preparation hereof in this place, or whether for ostentation sake I ambitiously arrogate to my selfe the absolute knowledge of this Art, as those covetous Mountebanks and greedy Phylosophists use to doe.

But because I promised the Courteous Reader a little before, that I would set down at least those things which I had made tryall of, I was unwilling in this place openly and most wickedly (which is not the part of a wise man, but of cheaters) to falsifie any thing concerning the undoubted certainty of this matter.

For this Sacred and Divine Art and Science, not of Sophisters, but Phylosophers, which the  
igno-

Here I would be taken as an Index, or as one standing at the door to direct others the way they should goe, whom I may profit more then my self; or as a whetstone to incourage them on.

ignorant basely and wretchedly condemn of  
 falshood ( for doubtlesse among all Arts, as  
 well Liberall as Mechanick, none aboundeth  
 with so many Imposters as this) doth deserve to  
 be revered for the wonderfull Secrets that  
 are in it, and to be preferred before all other  
 earthly Sciences by those that are true Phys-  
 tians, who being inlightned with the Spirit of  
 Divine Wisdome, content and furnished with  
 honest food and rayment ( for it cannot be that  
 a poor or covetous man should spend his time  
 in the study of Phylosophy) doe with religious  
 veneration pray unto God after the example of  
*Solomon*, not for wealth, but wisdome, that he  
 would open to them the Magazine of Divine  
 knowledge.

And who measure their happinesse at least by  
 Heaven, and the Love of God the giver of every  
 good thing.

Who also are moved and spurred on to search  
 it out by the love of Secrets and of Nature, ac-  
 cording to the Divine Grace.

And who through a desire of getting know-  
 ledge, without any foolish hope of gaine or  
 affectation of vaine glory, doe in the fear of  
 God refuse no honest, constant and possible la-  
 bor of the hands.

And lastly, who without any malignant in-  
 tention, neglecting the spring of dry humane  
 thirst, doe most humbly with fear and trembling  
 desire to use such great gifts to that End which  
 belongs to the Master of Nature, to wit, the  
 Praise and Honour of God, and the good of his  
 needy

By Wisdome  
 the heart is  
 made con-  
 stant.

needy neighbor, in a constant Taciturnity, without pride, which provoketh the envy of all men.

By these, I say, among the Children of the golden doctrine (whose gold is the Omnipotent God) that most rare Good, which is to be prefer'd before all riches, is justly and of right to be searched out for the health sake of men, who quitting all other businesse and imployment, and leaving the mettalls to those who with an impious hunger, and a thirsty and insatiable desire of being rich, making no difference between right and wrong, do horribly vex and torment themselves uight and day, to the great hazard both of body and soul.

A Phylosopher must covet Nothing but Wisdome, which is conversant about Divine things; therefore a true Phylosopher never sought after nor desired riches, but is rather delighted with the Mysteries of Nature, for verily he that is adept or hath attained the same may carry about with him in his purse, not the worth of one Kingdom only, but the wealth almost of the whole World, and in God & with God possesse as a Lord all things of the whole World, and in the Fear and service of God command the whole Creation. But that gift is acquired, neither by wrath nor forced violence, but either by the immediate inspiration of the most High, or by the expert ocular demonstration of a wise Master in this Art.

That without all controversie this is so, no man that doth apply himselfe to Phylosophy will

They that carry about their Treasure and use it publickly.

Job 22. 25.

will deny. But who among many thousands is it, who while he seeketh this very knowledge by a certaine and subduing judgement and due means, to whom the Stars are so benign, that he can by anothers diligence and endeavor passe thorow the porch and gate of the Heavens into the Oratory or Chappell of *Apollo*, and get to the top of the mount of Chymistry?

But where is that *Ægyptian* Bird to be found, that we may commend such a Phœnix? See

*Paracel.* in his fragments of Physick, which are to be refer'd to the 4<sup>th</sup> Tome fol. 311. No man hath entrance hereunto but by Divine revelation, or by word of mouth from him that hath the Secret, & teacheth it while he liveth. There is no perfection of things without the help of Divinity, and its demonstration.

He that desireth this Art, must not be a slave to other mens judgment, nor live upon their purse, and must retire himselfe, For

*Præbet amicum,  
nil nisi copia  
damnum.*

*Too much acquaintance hinder them  
Who labour to find out this Gem.*

For certainly that morose inhability even of our companion, the arrogant loquacity, the pertinacious incredulity, the envy and detestable infidelity and an Epicurean indignity, doth hinder and much disturb the effect in any operation. Reverend antiquity, with one consent acknowledgeth that never any from the first man

to the last could find out the Divine secreu of that Art by his even Natural ingenuity, according to Naturall Reason only, nor according to Experience, seing it is somthing Divine and hid, and that which is above Reaton, even as the perpetuall and tedious paines especially of those who have labored and toyled to find out this knowledg by dayly reading and comparing of Authors, do witnessse; But that the glorious God and most blessed bestower of all graces hath revealed and made it plaine to his faithfull wise ones, to such as feare and honor him, that they might understand, meditate upon and love his omnipotent goodnesse, and by glorifying him in his wonders and all his power and virtues, serving him without any blemish, vice or sin in his holinesse, and true Righteousnesse, they might see how much he hath done for men of good will: And so finally they that are inflamed with a most fervent love of piety and Gratitude might find him that is worthy of infinite thanks, who is infinite in mercy, whose most holy and Fearful name be blessed for ever and ever.

*Ecclesiastic. 38.*

These things seriously considered, no man will wonder if (when men seek the Kingdome of God, and study to finde out the Celestiall Stone in the last place) among so many thousands that seek, there is not one to whom the doors of Nature are unlockt, and that hath the Divine bolt removed, the Will no doubt of the Omnipotent God resisting the same, who tryeth the Hearts and Reines of men, who giveth his gifts

The one only and true way to all Secrets is to have recourse to God the author of all good, according to our Saviours command.

to whom he will, and withdraweth them from whom he pleaseth. For this Work is not in the power of him that willeth, but in the will of God that sheweth mercy, who knoweth that it is not expedient for all to their salvation, that they should have Honors & riches with their health.

And though happily some one or other may get the key of the Phylosophicall Garden (as I know some that have) yet because the Gate was bolted, that is, the Divine Grace and Benediction was denied and did resist; they could never open, much lesse enter, and gather those desired fruits of the Hermetick Tree, and eat the most sweet kernells of this mystery. Thus some Impostors in our age who right or wrong by unlawfull means having got the most true Phylosophycall Ferment or Leaven (but prepar'd by others) have not been able to improve or multiply it any further by reason of the ignorance of the principle or beginning, for verily this most holy science never admitted any such unskilfull *Thraso's* into its inner rooms.

This is that work that is hid under the robe of the Phylosophicall Virgin, which even one brother would not teach another; and therefore it is to no purpose to tempt an Adept Phylosopher with promises of rewards, favour, or any other kind of respects that can be imagined, to part with it.

This is that Secret laid up and buryed in the most secret Treasury of the Mind and Memory, concerning which the genuine and more occult Phylosophers (who fearing the malediction of  
God,

God, and execration of those Sophe's or wise men which they leave to their posterity, doe study and strive to be harsh and rugged, least they should disclose their more abstruse or dark sence to any, and expose the most noble Gemm of this Science to hogs and swine) have in a wise and ingenious craft covenanted and sworn they would never write it plainly in any Book : Nor hath any of them who kept this knowledge in the secret of their heart, made it known to any but such who had an understanding allegorically. For doubtlesse that liberty is granted to the Phylosophers that because they are made Lords of Things, they should also have power to dispence or give Names at their pleasure, and cloath their children as they listed. Though True Phylosophers exactly & with greatest ingenuity, have mutually ingag'd and set themselves upon one and the same thing ; they that till the field have ever observed it, for certainly in their precepts, as in a glasse, it hath been sufficiently made known to men of a wise understanding, who are chosen of God to such mysteries, worthy men, and sworn in this Art. But they have attributed it to the glorious God, who according to his good pleasure may inspire whom he will, and deny it to whom he please : Neverthelesse religously affirming, that none can attaine the desired end ( though they sleight all particulars, which naturally doe altogether want the virtue of tincturing, unlesse they proceed from the first fountaine ) before the fat or blood of the Sun and the Dew of the Lunary, be joynd into

God would not manifest this knowledge to all, to avoid offence.

This is not believed, but being proved with the gain of labor, toyl and hazard, it is made plain toward the end which proveth the work.

On this the hinge of the whole business turneth, as Gold animated by the Salt of Nature is made the chief subject of the Phylosophers metallick Physick.

Read Gen. 1.  
27, 28.  
*Hermes his*  
*Table. Morie-*  
*nes, Alan. Ro-*  
*drigir. Mo-*  
*nad. T. evisan.*  
*Lull.*

one body by the circular wheel of the Elements with the help of Art and Nature in the form of an Hexagon, which can never be done except the most High God please, who alone of his speciall mercy graciously bestoweth this singular gift of the Holy Spirit, and impreciable price, both to whom and when he seeth good. And to whom he will not bestow any of his Treasures, let that man use what Arts soever he can, yet shall he never get any thing against the Will of God; for the Spirit proceedeth from Grace; who inspireth whom he will.

*Levit. 26. 20.*

Seeing therefore all mans endeavor is but vaine except God prosper it (unlesse any with the losse of this most undoubted Truth, will deny that God is the moderator of the universe, and will set himselfe in opposition to the Will of his gain-saying Creator with a rash gigantick, sacrilegious boldnesse, and with manifest danger incur the indignation of the Divine Majesty) I cannot wonder enough, that in our age many great men, wasting their time and estates, should suffer themselves to be cheated and deceived, with the greedy world by the golden promises of circumforaneous, vicious, and most lying Impostors, against their own conscience, not considering that without the liberall and right noble arts (of which those Phylosophists and Impostors are altogether destitute, having not tasted so much as a drop of the Springs of Nature) no perfect perception of Mysteries can be attained to.

Great Children  
commit great  
errors.

*Psal. 25. 14.*  
*Prov. 3. 32.*  
*Wisd. 1. 4.*  
*Ecci. 43. 32,*  
*33.*

Those Gymnosophists with their Fantastickall  
and



and Frantick inventions, enrich the eares of credulous men that they may make their pockets poor, they promise great matters and faine that they can doe all things, but their unwary disciples get nothing from them, but after three or four cheats, to be againe deceived by fresh and most subtile juggling, deceit and fraud; whose company we should avoyd even as the most raging torments of hell.

And that which is the chiefest thing of all, the Wisdome of the Lord, whose mysterie is onely with them that Fear him, entreth not into such wicked and unworthy souls who have spent the whole course of their life in searching out Vanities and Deceits, and of set purpose maliciously have deceived almost all the world, with their guilfull devices of painting white and red, and pargetting womens faces.

Thus these men playing away and losing the story of *Pandora*, at length nothing else falls to their share but what *Alphidius* foretold should happen to them, that when their braines grow giddy, instead of the Tincture they should find only the colour, instead of the Hermetick Stone a pibble or glasse, and instead of great Treasure and riches nothing but coals and ashes.

And who would not admire this efficacious transmutatory virtue of these Impostors, which makes wise men fools, strong men weak, rich men poor, and poor bankrupt men desperate and vagabond beggers?

But as the envy of Phylosophers is not against the Children of Art and Science, who seek not

Great gaine is the scope of sophisticall craft, because Dust & Ashes is the end of such smock-sellers.

Piety is the most necessary key to the knowledge of all Secrets.  
See *Rodargius BRITTO SARMATUS* his verse in *Zoziaco Piscinis*

against those sacrilegious souldiers who threatningly and malepertly rush into the Vestry of Phylology.

It is not expedient to reveal it to any carnall man, because thou wilt be scursted for making known so great a Secret. He that publisheth this Art, let him die an evill death, saith *Lully*, because it is a secret to be given and revealed by God alone who hath created Nature, and no other, for he will reveal it to whom he will, and to whom it doth belong to be revealed, and not to others, because it is

their own but Gods glory, and who have lived to the praise and honor of G O D, the good of their Neighbour, and the Salvation of their own soule: so he that is an Adept and compleat Phylosopher, a keeper of Gods Secrets, and is conformed to the dignification of his work, after he by the Blessing of God hath happily labored like *Hermes* more then twenty years, fearing to offend the Divine Majesty, will be lesse afraid to die an hundred most cruell deaths, and indure all manner of miseries and punishment, rather then by any means, whether through wrath or what force soever shall be used, to publish to the wicked enemies of the Children of Art and Science, or to such as are unworthy of it, this greatest and richest Terrene Treasure, the Perfect Benefit or good gift of G O D, descending from the Father of Lights (as a Kingdom that will suffer no Com-peer) from the King of Kings, and Lord of Lords, that terrible and fearfull avenger of every unrighteous person, who hath intrusted him onely to keep it, which Secret would by evill men, with the ruine of the whole world, be abused to judgement or condemnation of an Eternal curse, because he knoweth most certainly that he shall be most grievously punished with the damnation of his soule, and losse of eternall salvation, by the Holy Trinity, and Christ the just and severe Judge of quick and dead, except he can give a good account of his Stewardship and the Talent committed to him, at the formidable and terrible Tribunal, before which we shall all stand, even of  
that

that Greatest and Eternall Judge (whose Terrible and Ineffable Majesty all mortall men ought to stand in fear of) who at the great Judgement day will examine our deserts, who will justifie the works of none that hath done evill, and deprive none that hath done well, of his reward.

When, I say, in that Terrible day he shall hold the exeltrees of the poles from turning about any longer, and the motion of the Elements shall cease, then all things shall run to ruine, and the heat of the Centre united to the heat of Sun shall set all corruption of the Elements on fire, when every evill and impure thing shall be cast like lead with the damned into Hell, where all things shall be tormented for ever, yet not consumed, with unquenchable brimston like molten glasse, continually burning and never waisting.

And all that is of the Virtues and pure Truth and Nature of the Elements, which feare not the Fire of Heaven shall remaine like a pure, cleare, incorruptible and fixed Essence in a serene resplendent Chrystallin Earth, and be for ever at rest with the happy saved Ones, carryed upward like an Eagle, or as Smoak excited by the Fire: For when God shall change all things by making them new according to his will, and shall make them all like Chrystall, then the motions of the Supernaturall Nature shall abide in those things without corruption.

I wish the Great Ones of our time who are

the Gift of God and not of any mortal Man.

*Job 34. 11.*

*Prov. 24. 12.*

*Apoc. 2. 23.*

*Eccl. 22. 12.*

*Es. 3. 10, 11.*

*Jer. 17. 10.*

*Eccl. 32. 19.*

*Ezek. 33. 20.*

*Apoc. 20. 10.*

The end of the world is by fire.

There is a Sea of glass mingled with fire.

*Apoc. 15. 2.*

The property of fire is to seperate the impurity of the Elements. Read *Isa. Hæland in opere minerali.*

*Rom. 8. 19,*

*23.*

sufficiently enriched with Gold and Silver from the revenues of their subjects, would bestow some part of their wealth upon men piously and conscientiously learned and skilfull in Chymistry, and that they would set every man his task, as he is fit for it, and as he shall desire it, to find out one out of those Three Families of Nature, that out of the same things in which all Physick is founded, *viz.* Animalls, Vegetables, and Mineralls, they might fetch out the most choise Physicall Mysteries, separating them by Fire into their Three First (things.)

The Phylosophicall Conclave of any Prince furnished with such most precious and wholesome a Treasure, might compare even with the riches of *Pactolus*, for questionlesse it would delight, and, like a Loadstone, attract the eyes of the spectators to contemplate the open riches of secret Nature: From the beholding of whose pleasant and insatiable beauty, what recreation I pray of the eyes, and what admirable elevation of the mind would it cause to the Creator himselfe? To behold here the most choise and select store of the Vegetables answering to the members of our body by an Harmonicall Anatomy, discovered in a wonderfull and most acceptable variety in their Three First (principles) with their garments put off; made naked and visible: There (to see the like) of Animalls; yonder (to behold the same) of Mineralls and Mettalls, *viz.* the TRIUNE naked DIANA shining with so many colours of variety and alwayes with a Triple Form in every classis or distri-

All beauty, corporeall and incorporeall is nothingesse but the splendor of the Divine countenance and Light set in created things, glittering & sparkling out through faire bodies, and making all that love it to be amazed at it like the Image of God. For so much Light as a King hath in him, so much Majesty hath he.

*Quantum Luminis, tantum Majestatis.*

distribution, a most limpid or clear MERCURIAL, a most garnished SULPHUREAN or oily, and a most bright pure SALINE form, who otherwise covereth her selfe from the dishonest looks of metall's, and desireth not to come into the company of men in this worldly scene with her veile: A work truly becoming a great King and Prince.

*Francis* the First King of *France*, the greatest Favourer of Phylosophers and learned men, intended to go about one of the Three, but was prevented by death.

And (the sole fountaine being reserved to it selfe for its own uses, but by drawing forth spare streams) is it not a work of Humanity and Liberality, and the duty of an Almoner in this great Hospitall of Piety most worthy of all praise and eternall memory, to do good to God, with this Talent, in our poor neighbour and his members?

Without question the Father of Lights (from onely as from the Efficient, Principall, and Finall Cause of all Creatures and Operations, every good Gift upon amendment of Life is by asking, seeking, and knocking, to be obtained) would load this pious and laudable purpose heap upon heap with far greater and perhaps unlookt for blessings (for he performeth the will of them that Fear him) to them that proceed this way in the Fear of God, and love of their neighbour.

For this onely is the Kings high-way, not onely to come all the desired Secrets of Nature,

By the Light of God, secret and hidden things are revealed and made manifest For without him no good and perfect thing can be attained.  
*Psal.* 145. 19.  
*Prov.* 10. 24.

Divine confidence never left any without help to do good. He that knows One knows All things, he that learneth many things learneth nothing *Ecl. 34. 12, 13, 14.* Blessedness consisteth in the apprehension of the chiefest good. God is the Immutable Rest, after which every Creature doth gaspe and groan with all its endeavor. *Levit. 25. Tob. 12. 13. Ecl. 2. 5. Prov 17. 3.* We cannot get the Victory and Crown of Patience without striving & fighting. *Per Angusta i- gur ad Augusta*

but that which is the chiefest thing of all it leadeth even to the very workmaster of the universe, by which ONE infinite OCEAN of all Divine GOODNES through Regeneration (alterity being swallowed up of unity) in the Sabbath of Sabbaths or when the eternal Jubile is come for which we were created, we do by consent of divine Clemency, attaine the scope and true mark in the full fruition whereof we shall hereafter be delighted, just like a miserable Exile and pilgrim (tossed up and down through various hazards, hardships, streights, and miserable sufferings) restord againe to his rightful Country: for he deserveth not sweet, who hath not tasted of bitter things: There is no recovering or returning to what we have lost but by the Crosse and Death: Nor will God have mortall Man who now is wandring from him that he should come to immortall blessedness and glory in a delicate journey, but through the Fire of Temptation and Tribulation, with a sad and sharpe death, because the Coronation and wiping away of all teares is after the victory, when we have overcome all our enemies, eternall Life will recompence greater wars and wrestlings.

But, to returne to the supream, though crosse fortune hath not onely hindred me who have always been desirous of the honest and most sincere Truth, many times though in vaine aspiring and earnestly desiring to enter into the inner rooms of that supream Phylosophicall Oratory, (not to the end that I might make Gold and Silver, for truly they are rich enough who are

content with a little and make it not their busi-  
 nesse to get much, but with an exceeding love  
 to find out the True Physick and upright desire  
 of the wonderfull works of God ) but I know  
 not by what sinister and most unhappy destiny  
 of mine it so fell out, that with how much the  
 more fervent endeavor of mind I have followed  
 those most secret Studies, by so much the more  
 bitterly have I been worried hitherto by the  
 slanderous Envy of malevolent men, and waves  
 or fruits of of Fortune ; the necessity of equity  
 enforceth, that though I cannot proceed fur-  
 ther as yet, I comfort my selfe with the cogita-  
 tion onely, and thinking upon so great a Thing.  
 God himselfe knoweth what, to whom, when  
 and how is fit, whose Name be glorified and  
 blessed for ever : who many times turneth a-  
 way those things which happily might do us  
 hurt, because he is good : nor doe I thinke  
 their miserable life is to be desired whose fel-  
 icity is their ruine, and who loose by that that  
 should advantage them : and who in the height  
 of fortune do yet desire fortune for the chains  
 and fetters sake, even when the indulgents of  
 Fools could scarce add any greater happinesse :  
 and on whom God bestoweth somethings as a  
 punishment when he is angry, which he denies as  
 a blessing when he is pleased.

Yet since the works of God are to be pub-  
 lished and celebrated, and that by this monu-  
 ment here left it may hereafter appear that that  
 Divine Benificence hath not been denyed to  
 men of our age alio who did not begrudge  
 posterity

*Num.* 11. 33.

*Psal.* 78. 30,

31, & 104.

& 105.

*Tob.* 12. 7.

posterity their felicity, I cannot but in attestation and confirmation of the Truth here remember that singular Divine Clemency to me, which, not without the clear favour of God, was shewed to me as an eye-witnesse in my travells, which was denied to many others who earnestly desired it, that I should see and taste it, at some Great mans house, *Cui in aeternum bene sit, & Cum primis egregium Helioch Antharum bor Ea Lem, nunc in Christo quiescentem : cuiusmodi LENtis Denique consueverunt latitare temporum curriculis.* Which I forbear to English.

The Physicall Basilisk like Lightning suddenly and unawares burneth up any imperfect mettall whatsoever, and on a sudden produceth another new forme.

Therefore the searching it out is most to be commended to all that are studious of the Truth.

Whence being a long time astonished and amazed at the greatest miracle of Nature wrought by Art, among the various and manifold metamorphosis of the Inferior Astronomy made in the cold ( the Moyst way of the Ancients not as yet intently exalted to the eye of the Basilisk ) this one prodigie, passing the admiration of all wonders, seemed strange and most worthy to be seen, that by giving one onely drop of that Latex or liquor ( in which as in a storehouse the dispersed vertues of all Celestiall and Terrestriall bodies were by a wonderfull artifice invisibly gathered together in an heap, nay, in which the whole world was centred ) a man desperately sick and at the point of death was recovered by its Fiery, Astrall, and Celestiall Invisible Nature conveying to the Heart a beam of the Naturall Life, and renewing the organs of Life, and repairing Nature, which ( by an accidentall sicknesse causing a remotion ) was spent



spent and wasted, restoring him to firme and perfect health in one night : For this Kingly medicine, and the Emperesse of all other, causeth Humane Bodies immediately and as it were miraculously to rise againe from what desperate diseases soever, if God hath not otherwise decreed, for many diseases are a Divine innate punishment, for which there is no cure in Nature. For surely this whole new regenerate world is able by vertue of its Regeneration to renew the little old corruptible world Man, to restore whatsoever is amisse in Mans body, to consume what is superfluous, to mend what is defective, and reduce the whole Microcosm into a true Temperament, and preserve it therein till the appointed Terme of death imposed on mortalls for their sin.

Imperfect and impure mettalls are cleansed from their infirmities and accidents by the same spirit of the world, by the same Heat of Sun and Moon as mens bodies are, they are restored to their True Health, which is aureity or goldness, without a new motion of generation and corruption, by way of alteration onely, and remotion of accidents which are the cause of the sicknesse and distemper, for mettalls doe not differ in *specie* but onely in accidents.

No marvell if this secret, by reason of the proclaimed uncertainty of so great mysteries, shall seem incredible, and justly not to be made known ( though it be truer then true ) to our Vulgar sort, though *Athenians* of a clean nose, as being ignorant because they never heard any thing

There is no  
Physitian can  
cure death,  
but Christ.

This incredulous doubt-fulness will fall out to the gaine rather than to the losse, as heretofore to our

ancestors fo  
hereafter to  
all posterity,  
because there  
are few that  
believe that  
this Art is  
true, and with  
a stedfast con-  
fidence are  
perswaded of  
it: for upon  
that account  
God provi-  
deth for the  
security of  
those that give  
themselves  
truly to the  
study of Phy-  
losophy.  
*Exod. 32. 20.*  
*Job 14. 19.*

It is not Chri-  
stian-like to  
ascribe to the  
Devill a great  
possibility  
and power,  
than to the  
Infinite divine  
Wisdom &  
omnipotence.  
The chiefe  
Foundation &  
Scope of true  
Physicians, be-  
cause it is not

thing in all their life of the Heat of the Sun and Moon, who know not these Vulcanean metamorphoses and this Power of GOD joynd to Nature, but admire the Heathenish Physick, who to excuse their own ignorance doe (foolishly enough) account the sayings of Prudent men but as fables and fictions, no marvell I say, when the understanding of the intelligent, clouded with no precepts or traditions of foolish men, can hardly apprehend it; much lesse that the Element of EARTH should by the help of Mechanick Magick swim upon the water.

To know this Philosophicall Secret truly is principally necessary to an Astrall Physitian, none of which Physitians can come to any operation or knowledge of wonderfull effects, nor be certaine in his Art, except he cleave to this Science, especially in the cure of desperate diseases in our body, to wit, the four Monarchs of all diseases, the Epilepsie, Gout, Dropsie, Leprosie. These four chiefest kinds of Diseases, *Paracelsus*, through the help of Christ, not of the Devill, cured by a wonderfull Art, proving in some of his works that God taught him the medicine, for he did it not by our common ordinary medicines, but by Restoring or regenerating ones, which are known to very few, by which Nature being renewed, afterward of her own accord she expelleth all things that offend her, as his Epitaph at *Salisburg* doth truly and sufficiently witnesse to posterity.

All diseases proceeding from the corruption of humors, how great and desperate soever their  
cures

cures be, are healed by this universall medicine, as a Carpenter that squareth all kind of timber, except the party be at the utmost Terme appointed him by the supream Being; or the disease be inflicted by God, besides Nature, as a punishment and speciall affliction.

the first but  
second birth  
that produ-  
ceth it.

But no man, as hath been said, can make use of this peculiar and celestiall Gift, but he on whom God himselfe hath bestowed it, who onely both inlightneth the obscurity, and darkneth the clearnesse of these mysteries, so that none can understand the plainest things, except he enlighten them, nor be ignorant of the darkest if he illustrate them; for so great a faculty is there given by the rich and peculiar Grace of the most high Creator.

Therefore *Lullius* that Divine and most perfect Phylosopher, rightly concluded, that between the Artist and God the first cause, there ought to be an agreement without contrariety, that the first mover, as the principall Forme should move the Intelligence or Soule of the Artist to a true Understanding, that he may open to him what is hid in the magistry of this Art. Blessed will he be to whom the Lord God shall be pleased to inspire the Gifts of his Grace: For it is the Lord of Heaven who knoweth the heart of those in whom he would use the form & measure. Notwithstanding we see men somtimes offend not onely against God by their ingratitude, but also against their undeserving neighbour by strange devices not becoming an Aedpt Phylosopher: with which some eminent men heretofore

tofore and two publick Phylosophers of divers Nations in our time abusing the Gifts of God against those most horrid *Anathema's* of Phylosophers, afterward (as doubtlesse every man according to his dexterity which the sydereall spirit causeth and exciteth is the forger of his own fortune) they came to dolefull and lamentable end, to the perpetuall reproach of their Name answerable to the unworthy publishing of this most True Phylosophicall Art, miserably wasted and restrained by the Wrath of GOD the Righteous Revenger, as well for their arrogant pride, punishment and repentance accompanying their provoking loquacity, as also for their cheating Impostures of the first Hapocraticall silence, which they did by turns to cloak the matter for their safety.

The originall of the Philo-  
sophicall Mag-  
gistry.

Most doe otherwise now, who makethir boast among others that they have the clear knowledge of it, when it is on-ly but imagin-ary, and so hinder themselves by their credulity and perswasion, so that they cannot profit or proceed to learn any more.

Those more ancient and skilfull Phylosophers who were born in a happy signe, the children of *Hermes* who first found out the science, among whom nothing was more ancient than Truth, nothing more filthy and abominable than falshood and deceit, and who have even judged it a thing more safely worth their labor to *have it indeed* without the witnesse of a sottish ignorant multitude, then *seeme* or be supposed onely to have it : who also have endeavoured to leave behind them an unspotted memory to posterity, not as many too credulous imagine, that being deceived with their own vaine imaginations they would deceive others in like manner, which is not the property of an honest man.

I say,

I say, these private not publick Secretaries of Nature, who have, in the Naturall Light fresh and flourishing in them, followed Reason the best guide, according to the ability God gave them, all of them with greatest attention both of body and mind pressing chiefly to one and the same end and scope of Virtue, accounting nothing more glorious than that they might peaceably rejoyce prudently and in Quiet Silence, with a *Mind truly Sound* in a *Sound Body* according to the Fear of God and Love of their Neighbour.

This is Phylosophy Adept, which *Paracelsus* in the Tincture of Physicks explaineth them to be Long Life and free from all infirmity, even till the Naturall death, and an honest support of that long life in this vale of miseries, that we might serve God without poverty and prejudice of our Neighbour.

Though there may be many hunting after this happinesse with a kind of great and continued greedinesse of mind, yet have been perswaded that they should never attaine the same, either by other means or any Arts, but by a wonderfull and most abstruse comprehending of all the vertues of the whole Creation flowing and running together in one certaine masse, in this Rode or Kings Highway and Phylosophical Reason is to be accomplished.

All these spirituall virtues and active qualities being by great help of ingenuity and Art like the lesser world heaped up together and concentrated into one masse (as united force is stronger  
dispersed)

In the first age of the world God made it known by the Light of Nature.

The defect of Nature must be supplied by the industry of Art,

seeing Nature with her offspring alway tendeth unto, laboureth & breatheth after their perfection.

*Prov. 3. 15.*

dispersed) besides a kind of sweetest and admirable illustration of the *Mind* (for the Light of Nature is glittering in the Darknesse of the world) as also the knowledge of all Naturall things and Heavenly secrets, and a perfect operation, yea, they have even miraculously attained the benefit of Health by the lawfull use of this choycest and admirable Magisterie, together with a flowing plenty and Abundance of all Things.

They do not under paine of *Anathema* to speak of it, but in a picture of *Ænigmaticall* words, because the Master of Nature gave them not leave left they should endanger themselves, and give an occasion to others of a wicked & hurtfull study or practice,

*Prov. 10. 10.*

It exciterh motion in our bodies and reviveth the Elements, now the Elements

Of which the Phylosophers our predecessors that have been train'd up in *Hermes* school, though they have been altogether dumb in keeping close the secret of the Art by a constant Taciturnity (knowing to what dangers the searchers out of difficult Arts and the publick Secretaries of Nature are obnoxious, that, full of despair concerning their safety and peace, they have been compelled to deny the same) yet usually give this Reason: because the greatest Medicine, being artificially prepared with the help of wise Nature the Mistresse of Science, should be (or is) the Life and inlightning Light: and that which quickneth or maketh alive our Balsom, that is, the spirit or celestiall, not visible vapour of life; it may be the Essence of our Life: the First Essence compounded of the four Elements, in which are all the Elements actually, and all their arts, with greatest agreement made equall with true equation according to all possibility of Nature, and bound together with a golden chaine without any contrariety; But all things are aggregated in so subtile a Matter and

and a Form so subtle, and so near to simplicity in a respective manner in the curing of diseases and the metamorphosis of Mettalls, like as in Lightning and the eye of a Basilisk, as is manifest by Experience : This is so in respect of the four qualities of the body, as the Heaven is incorruptible in respect of the four Elements.

The most High created this Fift Essence as the root of life in Nature for the preservation of the four qualities of the Humane body, as he did the Heaven for the preservation of the universe. The celestiaall Fire that burneth not, is the soul and life of all Creatures ; the subject in which besides the force and operations of the Elements, even all the celestiaall virtues of the Firmament, as well of the Fixed Stars as of the Planets, are infused and imprinted after an invisible manner, for the Influences of all celestiaall bodies which are communicated to the sublunary to every one in particular, these are centred in this one : The Theater

of the secrets of all Natur's Light ; the Glasse of God's Mysteries, and the Miracle of universall Nature ; the Fift Essence of the whole frame of the world, and the whole world Regenerated, wherein the Treasure of all Nature lyeth ; Subject and Instrument of all Naturall and Transnaturall Virtues ; the Son of the Sun and Moon, who by his as-  
 Defensive of old age, the Universall medicament, which like the in-  
 visible Fire consumeth all diseases.

are excited unto their acting ; for the Naturall life is nothing else but the actings of the Elements.

The life of natural things is the Union of the Ideall Light, as also with the Ideall of Heavens and Earth.

By this Art the knowledge of almost all things, and in this Stone the universal Nature of things shineth forth. The Tincture is the Fift Essence of the Microcosm and comes very near to the first and most perfect Being and that Cabalistical unary number. *Paracelsus* calleth it the perfect, perpetuall, & Catholick Balsom of Physicians or Phylosophers ; the

Those Ancients who had most perfect knowledge of Things have called this Fifth Essence the middle nature of Soules.

ascending into Heaven and descending into the Earth hath obtained all power of superior and inferior things ; the Habitation of all metallick, minerall, and vegetable Forms, which God created under the Globe of the *Moon* ; yea that it is truly the spirit of Life which pierceth through all other spirits, and is altogether one and the same with the spirit of our body ; the bond between the Body and Soul, wherewith that super-celestiall thing is delighted and retained that it fly not from its bodily prison, for that peace may be made between those enemies the Soul and Body, there is need of the Balsom of life as a means to be sought from Externalls, by which the internall is restored to retaine or sustaine the Fire of a long life, without which fuell it goeth out of the body as a flame from the lamp-wick for want of oyle ; it is the most simple Matter which the Best and Greatest Lord generated out of the spirit of this world for the restauration and preservation of Humane Nature, which hath been altogether unknown to the Physicians of our time : For it never came into their Schools who goe not into the Temple of *Apollo* through the right door, but break through the Roofe, and sit in his seat, as the Scribes and Pharisees heretofore in *Moses* chair. And while they hold the keys of Sciences in unrighteous captivity, they bring to passe nothing with their decrees, and ordinances but like false Teachers, they themselves enter not into the Academy of Nature, and others who desire to enter in a right way they hinder in their laudable



ble course by their pernicious dehortations, so that they never come to the knowledge of the Truth, and are forced to be ignorant where it may be.

But because the true originall of all corporall diseases, in the judgement of the best Physitians, is the enormity of the Naturall proportion of the Three First (or as common Physitians say, the disorder and ill disposition of the four Elements or Humors) of which the Humane compounded body is sick or well : this foresaid Medicine, which is in it selfe the matter of our Creation, may be congenious and uniform to the substance, consisting in equality, the most subtile Soul, separate from dregs, and as it were the simple substance of the Elements, the First Essence or First Virtue resulting from the purer Essence of the four Elements, purified, incorruptible, is compared to Heaven, nor doth it admit any malignant spirit, but they all fly from it ; And because it is obnoxious as little as little may be to a Tempred corruption or putrefaction, therefore it expelleth as much as is possible by Nature all accidentall corruptibility from which any sicknesse or weaknesse may arise, and restoreth the inward vigour throughout all the members, and by reconciliation cureth againe the diseases that hapned by the exaltation of the Three Principles.

Mans health consisteth in the agreement and union of the Three First Substances ; but when they are exalted and set on fire by the Stars, the intestine wars follow : And because the Three

When the purified Elements are reduced to a pure and equal simplicity then is got the Medicine that prolongeth life, because thus the Elements are equal ; for the inequality and dominion of one over another is it that breedeth diseases.

Health consisteth in a Temperate body.

Let it not seem strange to any that the sole act of one Thing should be variously diversified, not as to it selfe, but according to the Nature of that which receiveth it, as the celestially Sun hardneth the Clay and softneth the Wax.

First Substances of diseases are valitile, they give place to the Essence of Fire which consumeth the disease and separateth the pure from the impure.

Moreover, that Fifth Essence of the Human Body bindeth the Elements or Humors in Peace and Harmonicall league, and reduceth to the true Temperament by making equall the unequal, and strengthneth the naturall heat and substantificall moysture, it keepeth the oyle and spark of Life in an equality by its celestially vigor (for so long as the Radicall Humor, the Vitall Balsom and most precious Nectar of our Life abideth in its quantity, we are not sensible of any disease, for the strengthning power of the Human body and of Animalls proceedeth from the spirit of Life) and restoreth the sick to health and a good temper, it holdeth its Nature in her Being, and preserveth the Nectar of our Life in a good and laudable Temperament, and so will keep the predisposed or fore-qualified Man safe and sound from sicknesse, with the comeliness of youth for the time of his continuance (which is the age of Beauty and Human Fortitude) even to his Naturall death, that is to that Terme of Life which the Omnipotent God hath appointed to Man for disobedience as well that of every one, as that of our first Parent; I say, such a man who shall use it prudently and seasonably with a devout calling upon the Name of the Lord, if the constitution of the body and its complexion be not extremly wretched.

There-

Therefore in this Fifth Essence and Spirituall Medicine, which hath the Nature and Heat of Heaven (not of our mortall and corruptible) it is possible to find out the True Fontaine of Physick, the Conservation of Life, the Restitution of health, the Renovation of lost youth, and the desired clear health; and to speak Naturally, there is no Balsamick Medicine in all the world better than this true Triacle of Philosophers, which like the Elixir of life is the superlative and last consolation of Mans body, preserving all activities in the Humane Nature, and restoring the diminished power through the defect of Nature: For in every kind there is a certaine One that holdeth the first degree in that kind, therefore because this Medicine is made of the more incorruptible and efficacious Matter that can be under Heaven, that is, the Soule or Spirit of the world, which hath in it the force of all Celestiall and Terrestriall things, therefore it ought to hold the first degree in the order of Physick, and the Man that useth it with the moderation of other meat, may live as long as the ancient Fathers.

From those two fountaines the SUN and MOON, as *Suchtenius* learnedly discourseth, springeth the Naturall and Vitall Spirit of the world, which runneth thorow all Beings, giving life and consistance to all things, by which as a mediator every occult quality, all vertue, all life is propagated into the inferior bodies, into hearbs, mettalls, stones, animalls; so that there can be nothing in all the world that may or can

The Heat of the Sun and Moon is that Naturall Heat whereby every thing is digested for the sustentation and multiplication of Individual's. The Spirit is the life and Balsom of all Naturall things.

The Life of  
 Man is the  
 Astral Balsom,  
 the Balsamick  
 Impression,  
 the Celestiall  
 and Invisible  
 Fire, the Aire  
 shut up, and  
 the Tincturing  
 Spirit of Salt.

be without a spark of this Spirit. This Celestiall Spirit which is one and the same with our Naturall spirit, when its breathing in our body is not lesned or hindred by outward things, is that Naturall Heat of ours, whereby every thing is digested for the sustentation and multiplication of every particular; It digesteth the nourishment that Man taketh, and breeds good blood in all the members: so long as the blood is pure, it continueth, and is the strong vitall, pure and sound spirit of the Heart, so that the whole body liveth orderly and well; But if it be hindered by sicknesse that it cannot so well doe its office, the nourishment is not well concocted; and that breeds bad blood by which the vitall spirit of the Heart is weakned. Whence comes Old age, that house of oblivion, at last followeth a full extinction, consumption and dissipation of that spirit, which is the Naturall Death; that the consumption and dissipation of the said spirit may be prevented, (as much as by Nature may be) that spirit and Naturall Heat in Humane bodies so weakned and hindred must be increased and strengthened, that it may be the better able to do its duty.

But seeing every agent when it begins to act, doth not move toward any thing below it selfe, but to that which is equall like and suitable to it; Therefore this strengthening also must be by its like, that is, by that Celestiall Heat of the Sun and Moon, and the other Planets, or with those things in which the Virtue of the SUN and MOON is most potent and doth most abound,

or

or is lesse restrain'd by matter : For these things work more quick and perfectly, and doe more readily beget their like : and, what is more easie, the spirit or that supernall Fire is got out of them by art ; to which the Heat that burneth not like the Elementall, but that which maketh all things fruitfull, and Light giving life to all things, are proper. But burning Heat, consuming all things, and darknesse, making all things barren, are proper to the Elementall and Inferior Fire.

That same (Heat) therefore is excluded, as also with it all divers and contrary things, such as are all the inferior Elements. For this and all things else that include a Naturall composition in them (so far as they are yet drowned in a thick grosse matter, and as yet not separate from it) are subject to corruption and transmutation. But Medicines ought to be preserving and very durable, and remote from corruption : For whereas they should preserve the Human body from corruption, they ought first to be of a long and lasting nature, otherwise they would corrupt rather then preserve.

Besides, tis but in vaine to think to preserve a corruptible body by a putrid and corruptible thing, to cure the weak by a feeble thing, to form a Thing by a thing subject to deformity. Every corruptible weak and feeble thing added to its like, augmenteth it, and so that corruptibility is increased, not diminished, as we see some and truly too many Physitians of our time who labor in vaine to cure Men of their maladies

The Celestiall or that Spirit of the world and the Naturall Spirit of our body is one and the same Spirit ; and therefore the Heat of the Sun and Moon generated of the very stroke of the spirit is a thing more concoct and by consequence more perfect.

One Like added to its like maketh it more Like.

The vitall spirit in Man & the Elementall is one spirit.

by their grosse and corporall compositions of Medicines; but a higher speculation is here required; For whereas diseases are not corporall, but spirituall and lurking in the spirits, they also call for spirituall medicines.

The Innate Heat and Radical Moisture of the Microcosm are sustained by the Macrocosmicall Heat and Moisture of the Sun and Moon, as being that: e & the same Celestiall and Naturall spirit of ours.

They therefore that would preserve that vitall spirit (which is the Radicall Moisture and Heat, the innate Mummy, and hath its seat in the midst of Mans heart, as the sustentacle of all our life) in young men, and repaire it languishing in old men, and, as much as may be, make them young againe, and so bring Mans life into the greatest health, they must seek after not the Elementall, but that Celestiall Heat of the Sun and Moon that dwelleth in the more incorruptible substance that is to be found under the Globe of the Moon, to make this like our heart or spirit, which is done, when it is prepared and made up into a medicine and most pleasant meat, so that being taken by the mouth, it may presently pierce and passe throughout the human body, keep every thing incorrupt, especially the flesh that is united to it, nourish the power and spirit of life, increase and restore, digest every raw thing, lop and prune all excesse of every quality, make the Naturall moisture abound, and strengthen, inflame and augment the weak Naturall Heat or Fire. This is the duty of a true Phyfitian, and of the more sound Phylosopher.

The Tincture doth so cleanse the Balsom,

For thus he might preserve our body from corruption, retard old age, keep youth flourishing in its vigour to the very poynt of death, and were

were it not for the wages of sin, withstand death, preserve (our body) in perpetuall health and defend it from destruction.

*Paracelsus* calleth it the Element of FIRE, which like the Sun of the Terrene or inferiour Firmament may be the greatest Secret for the removing all diseases, and refreshing the cold benumbed members, for that Essentiall Fire worketh in the body, as the Flame and Nettle doth without the body. Whose meaning was (that of right he may here be vindicated from the unjust calumny wherewith he was branded) where he treateth of the vertues of this perfect Fire of Life, that the Balsom of Nature, the Balsamick Mummy, the Vitall Body, the liquor of Life, the Native or Radicall Humor which the Spirit of Life moveth or acteth, may be restor'd, strengthened and preserved as in corrupt even to the very utmost consumption of it, that is, to the last gasp of Life without any sicknesse, paine and griefe, which thing though he performed in curing the most desperate and dangerous diseases of other men, yet was he stopt from continuing so doing any longer, being Poysoned in his body by his malicious and inhuman adversaries, who had often attempted the same before they could effect it, (for he came to the Naturall Terme of his Life by an untimely and violent death of a draught of Poyson) and not as many maliciously scoffe in their strange fictions, that he by this his medicine would presumptuously prepare himselfe an entrance and way to the immortall health of his body, which the dead

that our children in the tenth generation may see the effect of it living so long,  
*Paracels.*

The Humors of life do nourish the spirit of life.

See *Paracel.* in the last Tome among his Physicall fragments, fol. 162.

Cease therefore henceforth to blame *Paracelsus* in that he promised long life to others, but scarce came to full age himselfe.

Many more such devices they devise & revile out of their malicious ignorance which *Paracelsus* never thought of.

Phylo-

Phylosophers his Ancestors in this wicked world and true vale of miseries, of which they as strangers and Pilgrims of this world never so much as dreamed.

God is to be seen beyond the horrizon of Eternity & on the other side the wall of Paradise, which is the proper place of those that contemplate him.

He that continueth united with God in Christ doth like God and the Angels never wax old.

In vaine will those hooks & scraps of *Paracelsus* rise up that use to do, who exclaime that this interpretation is forced and far fetch'd.

**G O D** is the Centre of all Creatures, by how much the more any draw near to him, by so much the more blessed, and lesse variable, and mutable is he ; But the farther any thing departeth from that Centre or One, to wit, the immutable will of God, to the circumference, variety and plurality of the Creatures, the more unhappy, imperfect and mutable is it : Blessednesse is in unity, not in the circumference ; in Christ, not in the world, is Peace and the Rest of Soules.

He therefore that by the immense Goodnesse of God which runs before us without intermission, shall forget all Things and leave sensible and Temporall things behind him, which are to be used but onely in our passage, and shall be united to that one Centre, he waxeth young rather than old : And this is the true Long Life of the Cabalists, and of *Paracelsus*, which he so often and so earnestly begg'd for by Prayer and holy hope in his Hymns and Soliloquies, the true Enochean Life.

As on the contrary, he that is not united to this most united Fountain-like and only Unity by adhesion, must of necessity perish for ever, and be separated from the Light and Life by the second death, and be cast into the utter Darknesse of the Caliginous world, which deprivation and want of the sight of God is the most bitter of all punishments.

To



To know **G O D** himfelfe the maker of all things, and paffe into him with a full image of his likenesse, as with a kind of essentiall touch without a bond, whereby thou mayest be transform'd, and made (as it were) a God, this at last will prove the True and solid Phylosophy.

The **M I N D** therefore of Adept Phylosophers, whose *πολιτιμια* or conversation is in Heaven, they having enough of the Terrene Life, to whom one is All in all, and All are one in One : and who alwayes look upon these transitory things with the left eye, but on Heaven with the right.

The **M I N D**, I say, of these Adept Phylosophers hath ever been far off and estranged from the Cavill above mentioned. For when through Divine Grace cooperating, they have by a quiet and religious meditation been raised up out of the sepulchre of their body or out of the dead Works of Darknesse, the world that lyeth in the malignant one being cast behind their back, they could open the Eyes of their Heart, and be turned to God in the Sabbath of their Heart by a separation of the Minde from Terrene obstacles in themselves, and see all things in one by a most Blessed Spectacle, to wit, one simple (intuitive vision or) sight from within, a kind of an Essentiall touch of the Divinity, and to contemplate the beauty of the Chiefest Good in the Light of **G O D** as in the glasse of Eternity, which beauty is incomprehensible to the Old Creature, they have esteemed it the *Unhappines*

*Phil. 3. 20.*  
The Mystery of Divine Matrimony with Man.

By the access of this beam, ray, or celestial Stone all drosse is purified, and the darknesse of ignorance is driven away.  
*Eccl. 18. 9, 10.*  
*Psal. 90. 10.*  
*Rom. 8.*

Whatsoever is not God, is Nothing, and ought to be esteemed as nothing.

**I N F O R - T U N I U M .**

to

to stay so long in this Vale of miseries and ignorance : For our heart is not at Rest till we have cast behind us the most beautifull Nothing (that is, the shadow and region of Darknesse and Death) and returned to the BEING of BEINGS (from whom we are wandred) as to the prefixed scope of all our desires and will, towards whom every Creature panteth and breatheth. Therefore being stript and forsaken of every Creature, they leave themselves, and totally go out from themselves contemning all things corporeall and incorporeall, in sighing and earnest desire they hasten from the imperfect to that which is one and perfect, the knowledge and contemplation whereof (that which the most wise *Hermes* and most pious Phylosopher of reverend antiquity the Antesignan of Naturall Phylosophers and first Prophet, doth also acknowledge in his Monade) is a sacred, Heavenly, and hid silence, the quiet or Rest of the senses and all things, when at length after the task of miseries, labors, and peregrinations is ended, all minds, by an unanimous friendship, after an unutterable manner, shall be altogether but one thing, in one MIND which is above every MIND. It is the intimate vision of GOD, and the Intuitive knowledge of GOD, which also hapneth by the Light of Grace to the separate Soul even in this world, if any man set himselfe about it now, and be subject to God. Thus many holy men by vertue of the Deifick Spirit have tasted the First fruits of the Resurrection in this life, and have had a fore-

*Lactantius*  
mentioneth  
*Hermes* not so  
much among  
the Naturall  
Phylosophers,  
as among the  
Sybills and  
Prophets, as  
the true *Or-*  
*phens*.

All things are  
seen and lookt  
into with one  
presentiall  
glance.

fore-taste of the Celestiall Country. I mean that spirituall Death of the Saints (which the *Jewes* call the kisse of Death) which is precious in the sight of God, if the fulnesse of Life may be called death; We must die to the World, Flesh, Blood, and the whole Animall Man, who would faine have got into those Inmost secrets, and entered into Paradise by the excesse or going out of the MIND: the Man that liveth in nothing but the Mind, is as an Angel, & (as I may so say) conceiveth and apprehendeth God after a sort in his whole breast. The scope and mark unto which all the most dear, beloved, holy, and intimate Friends of God, who live after the Image or inspiration of the most High, and not after the *Limus Terra* the Eearthly Mind, doe bend, who from Divine Love willingly cast themselves headlong into the fountaine of the Abyffe and into the Sea of Nihilitude or Nothingnesse, and enter into the Holies of Holies by the Life of Christ, that in the Sabbath they may live with God in Rest and Blessednesse, and so drink of the everlasting Ambrosian Nectar of Eternity. By the Soul abiding and standing stedfast, embracing its Image of Divinity or MIND united to GOD by Christ, we enjoy actuali Blessednesse.

Though it may go for the discourse of Vaine men that the life may be lengthned, yet it is repugnant neither to Nature nor Reason that a Man may prolong his life beyond the common ordinary age of Men, even to a long time, and that for two Reasons.

*Exod.* 33.  
*Es.* 6.  
*2 Cor.* 11.  
*Psal.* 116. 15.

Tis possible to extend a long life farther: Therefore *Porta* reject the opinion of those

*First,*

that cast mens fortune from the day or houre of their nativity pre-  
~~senting~~ the bounds of life, affirming that he that is wary of his infirmities and avoydeth those things that are hurtfull may live a longer life.

*Parac. chap. 7.*  
 of the Labyrinth of Physicians.

*First*, Because in NATURALS there is no certaine appointed Terme apparent what day we shall die, but it is in our own hand and power to put an end to our life if we will, and to prolong it without offence to GOD if so be we may, and have wisdome so to do: I speak here Phylosophically of the Naturall Moy-  
 sture and Heat, as may be seen in a burning lamp, not Theologically of the Fatall death and utmost Terme which God hath prefixt to every one, by which we are inforc'd not onely to pay the debt of Nature, but are compel'd also to undergoe the punishment for sin. Death is the Bound which we cannot passe, nor is there any day or hour, for by the Grace of God we live the Terme without houres. As God hath numbred our hairs, so also doth he reckon our years, leaving them in our power: And because it was the good pleasure of God that Man should live for ever, thence it is easie to discern that for the lawfull matrimoniall propagation and augmentation of Mankind, a long and lasting life of Man in this world is not displeasing to him, especially if it be spent in the Fear and Service of his Creator, yet alwayes short of that utmost and fixed Terme or determined poynt of DIVINE PREDESTINATION which is unknown to mortalls, imposed on our first Parents and their heires, for their Fall from Originall Righteousnesse, beyond which Bound no man can goe. As Man many wayes may not attaine to the appointed Terme of life, it being

com-

See *Paracelsus*  
 of long life.

See *Paracelsus*  
 in *l. b. 8.*

compassed about with diseases, and so his time may be shortned; so may he prolong his life by removing these impediments, so that at last he may attaine to the appointed Terme of the Nature of life.

*Secondly*, Because God hath created the aforesaid Medicine for the preservation of life, which may preserve our body as well from the corruption of our Parents, as from the defect of our own government, cure its infirmities, and repaire what is wasted; yea, chase away from us all diseases which cause the naturall death, untill ultimate death the most Terrible of all Terrible things (which is the destruction of the Mummy) which God the most high Creator hath ordained as the wages of sinners. Therefore *Paracelsus* saith that the death which is from the resolution of the Iliad may be hindred by the industry of the Physitian, but that which is from the Ens or Being cannot: as we may preserve a little fire by laying on more wood; so also may our life be prolonged by administering such Remedies and secrets as are derived from the fountaine of Gods gifts, with which the Rayes or little beams the weaknesse of the Moysture and innate heat is nourished and cherished as the Fire with wood: This at least is desired in us, because we being destitute of wisdome know not that wood wherewith our life might be cherished and prolonged. *Adam* who was full of wisdome and the perfect knowledge of all Naturall things, and many more of his time, who lived a more frugall life than we, did attaine to so many

*Archid.* of the Elixirs.

It is the conservation of the Human body from all accidentall corruption.

Death Gods minister expecteth our intestine war.

There is a two fold death, from the Iliad or first principle, and from the Ens or Being.

The Soule of perpetuity or the Spirit of Light joyned to Nature with the light is perpetuall, and will not suffer such a conjunction and such a life to be short.

many ages, not by Nature and property of Time, for then all had been Long-liv'd, but by the help of Secrets and by Wisdome which was revealed but to few, and by speciall knowledge which God gave them in this particular, whereby they lengthned out their life to so many years beyond the ordinary time that men lived. Many holy men used this universall Medicine before the flood, which *Adam* also had in his Family, as *Lactantius* witnesseth, which strengthneth the Internall Balsom, and like Fire congregateth Homogeneous things, and segregateth Heterogeneous, which are of a contrary nature. Nor are we to relie upon their judgements, who being ignorant of the Mysteries of the Element of Water, dream that the Deluge washed away the efficacy of fruits & of growing things, or that the power and strength of mens bodies was spoyled by the Water : For all things that grow by the benefit of Water do yet sprout and spring forth in the same vigour and with the same efficacy as they did in *Adams* time. Wherefore we want nothing bnt the knowledge of Secrets, and their use. And thus the Flood did not wast the things that grow, but wash'd away our wisdome of knowing them. These most secret of secrets have ever been hid from the common sort of them that professe Phylosophy, and especially since men began to abuse Wisdome, using it to an ill end, which God bestow'd upon them for their health and advantage.

When men multiplied in the world, wise men lived together in the Centre reserving wisdome among themselves, but banished those that had it not into the circumference.

*Paracels.*

But as few reach the Naturall Terme, so also few have known the reason of prolonging the life :

life : And hereof there are many Causes. For the life is broken off, or shortned, two manner of wayes.

First, Either by the MIND, whence arise mentall diseases which are invisible, and affect us in our Mind, as Inchantment, Imagination, Estimation, Influence, Superstition, all which proceed from a spiritnall affection : No corporall guard or shelter availeth any thing against such like violences, but onely Faith which is able to resist them, or some other Magicall means is requisite against witchcrafts and to cure those that are bewitched, and though the cure be difficult, yet is it possible. And these diseases which only Adept Physitians know, are healed without the help of Natural Physick. For in the minds of men there is a kind of a hidden Virtue, of changing, attracting, and binding that which it desireth either to attract, or change, or bind, or hinder, especially if it be set against it with the greatestt excesse of the Imagination of the Mind, and of the Will : This is no strange thing to them that know the operations, those wonderfull vertues in the Nature of the Antipathicall Loadstone, which doth (as it were) bewitch spirituallly and invisibly. But least our spirit should be suffocated with these five supernatural mischiefs, or lest the life should utterly be destroyed by them, their malignant Astra's must be averted by a supernaturall cure and magicall help into something else, without any prophanation of Gods Name : Thus those diseases that proceed from the Mind require a mentall cure, of which see

*MENS &  
ENS abrum-  
punt nobis vi-  
tam.*

Notwithstanding what may be said; *i. e.* that the act of the imagination is immanent, and that one mans body cannot be altered by another mans imagination.

*i. e.* Inchantment, Imagination, Estimation, Influence, Superstition.

more in *Paracels.* his *Philosophia Sagaci* : Godlineffe is the chiefest remedy, guard, and preservation against such like evils, for certainly the auxiliary hands of God are the best preservative in all diseases.

Or Secondly, The life is shortned PER ENTLEM, by the Being, as by Entall or Corporall diseases : For many who live to eate onely, and prefer a voluptuous superfluity before the Naturall necessity which is content and satisfied with a little, have surfeted themselves to death, and found death in the pot : Health is preserved by fastings, and a moderate Diet is the best Governance to prolong the life. And this cure of the harmes of the Naturall members which come from the Ens or Being, is to be sought from Natural causes and means, to wit, from the Elements and hidden Secrets : For all diseases require their own proper cure, and reject any other remedy : Corporall medicines doe no good to mentall or supernaturall distempers, nor can mentall medicines be profitable to bodily diseases. This also is to be considered, that many times weare corrupted in our mothers womb, sometimes in the birth and education, and by many various accidents may we be hindred and kept from attaining to the Naturall Term of life, as *Theophrastus* in his Books very often observeth.

But not to forget what we intended, and wander wider then the bounds of a Preface, I shall now draw to a conclusion.

Whatsoever advantagetherefore I have made by my labors, watchings, studies, and peregrinations,

2 Reg. 4.  
Eccl. 31. 19,  
20, 21.  
37. 31.



tions, which may as well illustrate Physick and Phylosophy, as make manifest the Light of GRACE and NATURE, (though divine Mysterries are far greater than to be set forth by the splendor of mans words) so far as divine *Minerva* hath given leave, I have inserted in their proper places in this Prolix and Admonitory Preface, and so far as was lawfull, and so much as was allowable by God, have I imparted candidly from the intimate and inmost Armory or Treasury of my Heart, to the Children of Learning and Heirs of Wisdome, who with second thoughts which are the wisest, shall clearly and with a considerate judgement passe thorow these things with a pure Mind and tongue, reading them over in the light of God, without any superfluity or diminution, by often reiterated and evident speculations : For surely it is not enough to know, that thou mayst know, but it concerns the publick good to make known also in publick writing what belongs to the publick, not out of pride or vaine glory, but moved with a desire of doing good, that posterity may be instructed, and the great bounty of God spread abroad and revered ; both because at this time I see it taught in publick Schools for the most part rather for the glory of Education, than the good and profit of the Auditors : as also, because every one is not so happy as to desire to learn and improve his time, whether he be rich or poor, which yet by peculiar assistance of the divine Majesty fell to my lot, in that I lived freely to the great advantage of my studies above ten years in two of the

Read them over and over, & over again, and again ; I hope it shall not repent thee of thy paines.

We ought not to prefer our private profit before the publick good.

The School of Physick is not covered with tile, but with the Firment :

Therefore  
 that Physitian  
 that walketh  
 according to  
 the mind of  
*Paracelsus* is  
 onely able to  
 open the  
 Book of Na-  
 ture.

very best and most honourable Families, in that  
 of *ESNE* at *Lyons* in *France*, and in that of  
*BAPPENHEIMIE* in the Segniory of  
*Mareschal* : It fell out, that when I instructed  
 the Noble *Profapia* committed to my trust and  
 diligence, that in my various and most profitable  
 peregrinations (especially while I was with the  
 Illustrious and Noble *MAXIMILIAN* sol-  
 licitous of his Fathers liberty, that gallant Heroe  
*Conradus* of Ancient Repute and Virtue, now  
 at rest with Christ, then unhappily a prisoner in  
*Mareschal*) when I had special and private con-  
 verse with learned men, a thing most long'd for  
 by a Physitian that desireth chiefly to turn over  
 the BOOK of NATURE (in which every re-  
 gion is a leaf) not profunctorily & superficially,  
 but practically and experimentally, to which  
 learned men I should hardly have been admit-  
 ted, but for the Relation I was then in. Besides,  
 I had this chiefe and speciall help, in asmuch as  
 that most Illustrious, the most worthy of perpetuall  
 respect from all learned men, and Heroick  
 Prince *CHRISTIAN ANHALTIN*,  
 with his more then singular favor and laudable  
 patronage toward the more secret Studies, sup-  
 plied me with necessary expences, who was alto-  
 gether unable to bear and undergoe so great a  
 burden as all these Medicins come to, which must  
 be prepar'd and try'd by Fire. By which singular  
 care toward the whole Spagyrick state, and most  
 deserving pattern (which I here set down for o-  
 ther great Peeres and Noble men to imitate) his  
 most Illustrious Highnesse will deservedly and of  
 right

right purchase to himself not only an eternal good Report and honour of his Name next to the happy reward of his expences, but will also for ever to all posterity be thanked by forraign Nations. Moreover in respect of what concerns the order and Disposition of medicaments, I have propos'd and set down this to my selfe (every man having the freedom of his own sence) according to the measure and fanſie of my Genius and skill: It will be safe for every man to add hereunto the further Experiences of his own, and dispose it otherwise according to his discretion for his private use when he hath enlarg'd it; And so I doubt not but that this harvest of Chymicall Corn, and the First fruits of my increase, and this Spagyrick present of my difficult and laborious diligence (than which I suppose I could not leave behind me a better to my Country and Common-wealth) will be most acceptable to godly learned men (for I regard not Hogs & Dogs that have no grace nor goodnes at all, those Beetles which I leave to their own dunghil) but of all especially to them who have wasted their youth with infinite paines to follow after and get Knowledge, and who have been train'd up in the Spagyrick and Hermetick School of *Vulcan*, being not yet deprived of the Light of understanding, and have been well instructed by approved Authors in the general rules of Physitians before observed, as well touching the causes of diseases, as the methodical way of curing them. I have not handled all things here in this place, to avoyd prolixity; I know there are not a few doubts left unresolved; and no wonder, for they that are ignorant of many Things must needs doubt

I have not  
spoken of  
so many  
things, but  
there yet

more left to be spoken. These things are written for them who by a prosperous & happy wit have their mind enlightened by God & their Soul seasoned with the salt of Wisdom. A few things or words are sufficient for him that understandeth.

doubt of Many things: It is provided for by the Philosophical law that some tedious things should be left obscure to young Schollers and for intelligent & wise men to find out; for thereby their wits are tried, and made fit for the School of Philosophers. He that can receive it let him receive it; and he that doth not understand, let him either learn or hold his peace and be silent: Neverthelesse the young Pupil that is a diligent Searcher out of the Ancient First & Sacred Philosophy, who in the Fear of God hath given holy attention, laid aside his Phantasie, & hath had his Reason well disposed with a subtile wit and profound understanding, he may apprehend & conjecture the signification of MANY things by a Few in this open market of Nature, not by a vulgar sharp sightednes but by the assistance of the Almighty: He that can endure the Truth lay aside rancor, and read those things with a sincere mind, and shall inwardly & more thorowly examine all things with a diligent and considerate judgement of the MIND not depraved by his affections, shall at last with great thankfulness acknowledge that the doors and Inner rooms are unlockt to him by the favorable virtue of the most high Creator, and from all these things rightly understood, through PRAYER & PAINS, shall reap much more fruit than he expected. If happily there be any of a contrary opinion, ignorant of the Truth & Men of a testy & wayward nature, who in their rash ignorance shall account this courtesie for an injury, unthankful for what I have endeavored & think they have no need of this publik worth, which from the hand of God I have sincerely communicated to a State that stands in need of it, to the glory

glory of God and furtherance of my neighbors welfare, let them not vex and trouble without cause the laborious diligence of undoubted experience, and other mens pains and sweat, with those their proud and rash censures like *Aesop's* Crow, or reproaching them for a patch'd and mixt hodg podg of good & bad together (to get the corn from the chaffe, and separate true from false, is sometime a most tedious and difficult task, let them judge who have toyled and sweat in the like case) nor let them with *Timon* that Man-hater seeing a dogged churlish spirit or disposition ratify it to posterity, or publish to all the world their cruel and detestable inhumanity or most unrighteous hatred which they have against the Truth by rising up against it, unlesse (quite excluded the company of learned men instead of an answer) they would be called stubborn enemies of man-kind, and adversaries of publick safety, who (as already before) are justly to be casheer'd: And let them not afright those that are studious of the truth, who take those our labors and faithful diligence kindly and in good part: or if they can discourage any, let them open their own fountains, having an occasion given them hereby of publishing their Observations, let them take their lited candle from under the bushel, lest the curse of the figtree befall them, and letting passe all idle contentions of words and Scholastick questions and fruitless disputations (for it is that which a cunning & contentious Sceptick Phylosopher is inclin'd unto, whose purpose is not to find out that which is True butto wrangle about it, & with brawling words to prove and maintain any thing, and to put by or away what he pleaseth) let them be spur'd on & provoked

Mat. 21. 19

voked by my example, as becometh good & sincere citizens of the Physicall & Spagyrick State and profession, to bring forth better things than these out of their own experience, (for surely Physick is not yet come to the Limit of perfection, but many things remain to be discovered to future ages) and to succor poor *Lazarus*, not with Sylogistical or Levitical *Words*, but with a Samaritan *Help & Ayd*. This if they shall do, and cast away the Signatures of cursed Sloth, of Drones, in their hollow cracks and clamors which at least make a terrible noyse, they may become Bees, and after that in a grateful agreement, godly love & mutual duty conspire together with us into an union and Spagyrick mellifice divorcing the multitude and abstaining from all fornication, and *Really & indeed* may maintain & defend the Excellency of Chymistry against all that reproach it, and with their ingenuity and learning, without envy & evill speaking, endeavor to render this our good endeavor better then the work it self: Nodoubt but after other secret Sciences which yet lie in the dark, that Ancient, True, & Philosophical Medicin, which by reason of the long continuance and injury of time, as also the unworthines of our age (mens sins doubtles so meeting together) is not yet fully known, may in a short time by the heavenly assistance, be restored to its lost lustre & ancient splendor, to the most healthful advantage of all mankind & the due honor of Spagyrick Phisitians, whose endeavor & pains that immense sea of divine Mercy would be pleased to make use of as an Instrument & Pen to accomplish so healthful and saving a work.

*Which that holy Triunity grant, whose unspeakable Name be blessed for ever and ever,*

A M E N . . .

For who  
can find  
out the end  
of Physick.

Three BOOKS  
O F  
PHILOSOPHY

Written to the Athenians :

B Y

That famous, most excellent, and approved  
PHILOSOPHER & PHISITIAN

*Aureal. Philip. Theoph. Bombast.*

*of Hohenheim, (commonly called)*

*Paracelsus.*

---

With an Explicatory TABLE alpha-  
betically digested ; wherein the hard words that are  
found in this Authour, and in the foregoing Preface of  
*Osiv: Crollius*, are Explained.

---

Done into English for the increase of the knowledge and  
fear of God. By a young Seeker of truth and holines.

---

*O Lord our Lord, how excellent is thy Name in all the  
Earth? Ps. 8. 1, 9.*

*Holy, Holy, Holy is the Lord of hostes, the whole earth is  
full of his glory. Es. 6. 3.*

---

*Ex perpetuitate creaturarum intelligitur creator aternus;  
ex magnitudine omnipotens, ex ordine & dispositione sa-  
piens, ex gubernatione bonus. Aug. l. 11. de Civ. Dei. c. 21.*

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# THE HISTORY OF THE

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THE  
 First BOOK  
 OF  
 PHILOSOPHY

*Written to the Athenians*

BY

*Theoph. Parac. H. H. H.*

TEXT I.



ALL created things are of a fraile and perishing nature, and had all at first but one onely principle or beginning. In this (principle) all things under the Cope of Heaven were inclosed and

All creatures in the world have but one principle.

lay hid : Which is thus to be understood, that all things proceeded out of one *Matter*, and not every particular thing out of its own private matter by it selfe. This common matter of all

What the  
Great Mysterie  
is.

The Great  
Mysterie is  
the mother of  
all things.

things is the *Great Mysterie*, which no certaine essence and prefigured or formed *Idæa* could comprehend, nor could it comply with any property, it being altogether voyd of colour and elementary nature. The scope of this *Great Mysterie* is as large as the Firmament. And this *Great Mysterie* was the mother of all the Elements, and the Grandmother of all the Stars, trees and carnall creatures. As children are born of a mother, so all created things whether sensible or insensible, all things whatsoever, were uniformly brought out of the *Great Mysterie*. So that the *Great Mysterie* is the onely mother of all perishing things, out of which they all sprung, not in order of succession or continuation, but they all came forth together and at once, in one creation, substance, matter, form, essence, nature and inclination.

T E X T 2.

That this *Mysterie* was such as never any creature besides was, or ever saw the like, and yet was the *first matter*, out of which all mortall things proceeded, cannot better be understood than by the *Urine of man*, which is made of water, aire, earth and fire, but is neither of these, or was it like to either, yet all the Elements, by another generation arise from thence, and so passe into a third generation. But in as much as the *Urine* is but a creature there may be some difference between this and that. For the *Great Mysterie* is increated, and was prepared by that

How mans urine  
is made.

The Great  
Mysterie was  
not created.

that great Artificer. Never shall there be any like it; nor doth this returne or is it brought back againe unto it selfe. For as cheefe becomes no more milke, so neither doth that which is generated [ of the Mystery ] return into its first matter. And though all things indeed may at length be reduced into their pristin nature and condition, yet doe they not returne againe unto the *Mysterie*. That which is once consumed can by no means be againe recovered. But it may return into that which was before the Mystery.

T E X T 3.

Furthermore, though the *Great Mysterie* be indeed the *mother* of all things, both sensible and insensible; yet were not all things that grow, nor the living creatures, nor such like things, formed therein: but thus are we to consider of it, that it left and assigned generall mysteries to all things, that is, to men and living creatures and those of one sort it gave a mystery to propagate themselves after their own form. In like manner it bestowed a peculiar mysterie on every other thing to bring forth its own shape by it selfe. From the same originall also (which the primary mysterie ordained) spring those mysteries from which another mystery may be produced. For a Star (*aliàs mucke*) is the mysterie of beetles, flies and gnats, &c. Milk is the mysterie of cheefe, butter, and such like. Cheefe is the mysterie of wormes that breed in it. So againe wormes are the mysterie

How the great Mysterie is the mother of all things.

Mysteries are  
of two sorts.

of perished cheese. And thus there are two sorts  
of mysteries : The *Great Myserie*, which is  
uncreated ; The rest, being of the same kin-  
dred, are called *speciall mysteries*.

## T E X T 4.

All things  
came out of the  
Great Mystery  
at one & the  
same time.

Now seeing it is plaine that all perishing  
things did spring and arise out of the *uncreated  
myserie* : we must know, that nothing created  
was brought forth sooner or latter one than a-  
nother, nor this or that thing apart, but altoge-  
ther and at once. For the *Greatest Secret*, to  
wit, the Goodnesse of the Creator did create or  
lay all things together upon that which is un-  
created, not formally, essentially, or by way of  
qualities : but every thing lay hid in the uncre-  
ated as an image or statue doth in a piece of tim-  
ber. For as the statue is not seen till the wast  
wood be cut away that so it may appear : So is  
it in the *uncreated myserie*, that which is flesh-  
ly or sensible, and that which is insensible,  
both came forth and got to its own form and  
kind by a right and instituted separation. Here  
was no hacking or hewing, but every thing  
passed into form and essence, &c. Never was  
there workman any where to be found so accu-  
rate and industrious in separation, who with like  
skill could make even the least and lightest grain  
usefull, and put life into it.

The wonder-  
full art of the  
Creatour.

## TEXT 5.

Understand it thus, not as if a house were built out of the *Great Myserie*, or that the living creatures were first gathered together and laid in an heap, and then perfected, nor the other things that grow likewise: but as a Physitian makes a compound of many vertues, though the matter be but one, wherein none of those vertues appear which lie hid under the same. So must we think, that all sorts of creatures under heaven were set in order and put into the *Great Myserie*, not perfectly according to their substance, form and essence, but after another subtil manner of perfection (unknown to mortall man) whereby all things were shut up into one. We all were created of that which is fraile and mortall, and are born much after the manner of Saturn, who in the separation of himselfe brings forth all forms and colours, yet none of them appear visible in him. Since then the mysteries of Saturn yeeld such like procreations; much more doubtlesse the *great myserie* hath in it this miracle, in whose separation all other superfluous things are cut off, yet is there nothing so needlesse and uselesse but can bring forth out of it selfe some other increase, or fit matter thereof.

A comparison betwixt the myserie and a medicine.

How all things were in the myserie.

What kind of separation Saturn hath.

## TEXT 6.

Know therefore that severall and various chips or fragments fell out in the cutting or carving

A twofold art of the Creator in the separation of the Great Myſterie.

ving of the *great myſterie*, whereof ſome became fleſh, of which there are infinite ſorts and formes : others were Sea-monſters, of wonderfull variety alſo ; ſome became herbs ; other fell into wood ; abundance into ſtones and metallalls. A twofold way or manner of Art may at leaſt be conſidered by them that aſk how the omnipotent God did or could carve out thoſe things. Firſt, in that he alwayes ordained life and increaſe. Secondly, in that it was not one only matter that fell off every where alike. For if a Statue be cut out of a piece of timber, all the chips thereof are wood. But here it was not ſo ; but every thing received its own form and motion by it ſelfe.

T E X T 7.

The myſterie was all things but without difference or diſtinction.

Thus the diſtribution followed the operation of the *great myſterie*, and the things that were ſeparated from thoſe that were ſuperfluous appeared more excellent ; at the ſame inſtant alſo divers other things proceeded out of thoſe very ſuperfluous things that were chipt off. For the *great myſterie* was not Elementary, though the Elements themſelves lay hid therein. Nor was it a carnall thing, though all ſorts of men were comprehended in it. Neither was it wood or ſtone ; but ſuch was the matter that it contained every mortall thing in its eſſence without difference or diſtinction, and afterward indowed every one of them with its own particular eſſence and form in the ſeparation. An example where-

of we have in meat : If a man eat it, he gathers flesh, to which the meat was nothing like before ; when it is putrified it breeds grasse of which it had not resemblance before at all : which holds much more true in the *great mysterie*. For in the Mysteries it is most manifest that one thing became stones, another flesh, another hearbs, and so afterwards, passed into various and infinite formes.

A comparison between the mysterie and meat.

## T E X T 8.

Now when the separation was made, and every thing brought into its own form and property, so as that it could subsist alone of it selfe, then might the *substantiall matter* be known. *That which was fit to be put together, was so compacted ; the rest, in respect of substance remained voyd and thin.* For when things were first set together, all could not equally be joyned, but the greatest part remained vacant. This is plainly to be seen in water, which when it is frozen, the ice thereof is but a very small quantity. So was it in the separation of the Elements. Whatsoever could be compacted was made stones, flesh, mettalls, wood, and such like. The rest remained more rare and empty, to wit, every thing according to its nature and property of the Planets. For when things were first compacted that *great mysterie* was just like smoke, which spreadeth very wide ; yet hath it very little substance besides a small quantity of soot. All the other space, where the smoke is,

Whence, and of how many sorts the things are that were compacted.

A comparison between the mysterie and smoke.

is very mere and pure aire, as may be seen in the separation of the smoke from the soot.

## T E X T 9.

Separation is the beginning of all generation.

The force and nature of vinegar.

Truphat.

The Magick that directed unto the Great Mysteric.

*Separation* was the principle and mother of all Generation. The greatest miracle of all in Philosophy is Separation. Yet should not men study these things beyond their capacity and reason. How such things were, and might be made, is somewhat to be known by this example, *viz.* If you put vinegar to warm milk, you shall see a separation of the heterogeneous parts many wayes. Thus the *Truphat* (or *Traphat*) of mettalls brought every mettall into its own nature. So was it in the Mystery. For as the macerated tincture of silver, so also the *great penetrating mysterie*, reduced every thing into its essence, distinguishing and separating all things with such wonderfull diligence, that every substance had its due form. Now *that Magick was a most singular secret that directed such an entrance.* Which if it were divinely done by the Deity, it would be to no purpose to study for it. Nor doth the Deity make known himselfe to us hereby. But if that Magick were naturall, certainly it was most wonderfull, very excellent for quickness of penetration and swiftnesse of separation, the like whereof Nature can never more give or expresse. For whilst that was busie at work, one piece fell into the Elements, another into invisible things, another into the vegetables; which doubtlesse must needs



needs be a very great and singular miracle.

T E X T I O.

In as much then as the *great mystery* was full of such Essence and Deity with an addition of the most eternall one ; the S E P A R A T I O N was before any creature. When this began, then every creature sprang forth and appeared in its majestic, power and free will: in which state also it shall still flourish even to the end of the world, or *that great harvest*, when all things shall be pregnant with fruit, which shall then be gathered and carried into the barn. *For the harvest is the end of its fruit, nor doth it intend ought but the corporall destruction of all things.* And though their number be almost infinite, yet is there but one harvest onely, when all the Creation shall be reaped, and carried into the barn. Nor will this harvest, the end of all things, be lesse admirable, than that *great mysterie* was wonderfull in the beginning, notwithstanding the free power of things be the cause of their mutuall affection and destruction. For there is nothing but hath both love and hatred. The free will flourisheth and is conversant in vertues, but is either friend or foe in our works. But these things belong not to separation. For that is the sequestratrix that gives to every thing its form and essence.

The first separation was made in created things.

The harvest is the end of all things that came out of the mystery.

The sympathy and antipathy of things is the cause of their mutation.

## T E X T II.

The first Elements rose out of the separation of the mysterie.  
 What fire is.  
 What the aire is.

What the water is.

What the Earth is.  
 It is sustained by the pillars of the Archaeltes.

When the *great mysterie* first separated all things, the first *separation was of the Element*, so that before all other things the Elements brake forth into their act and essence. The fire was made heaven and the wall of the firmament. The aire was made a voyd space, wherein nothing appeareth or is to be seen, possessing that place wherein is no substance or corporall matter; This is the coffer or inclosure of the invisible Destinies. The water passed into liquor, and took its place about the channells and hollownesse of the centre within the other Elements and the skie; This is the hutch of the Nymphs and monsters of the Sea. The earth was coagulated into dry land, and is upheld by none of the other Elements, but is propt up by the pillars of the *Archaeltes*; These are the strange and wonderfull works of God: The earth is the chest of those things that grow, which are nourished by it. This kind of separation was the beginning of all creatures, and the first distribution both of these and all other creatures.

## T E X T II.

After the Elements were thus brought forth into their essence, and divided from each other, that every one subsisted severally in its own place without prejudice to one another, then a

*second*

*second separation followed the first, which proceeded from the Elements.* Thus every thing that lay in the fire was transformed into the heavens, one part thereof as into an Ark or cloyster, another part proceeded out of it as a flower out of a stalk. Thus the Stars, Planets, and whatsoever is in the Firmament, were brought forth. These sprang out of the Element, not as a stalk groweth with its flowers out of the earth (for these grow out of the earth it selfe) but the Stars came out of the heavens by separation onely, as the flowers of silver ascend, and separate themselves. So that all the firmaments are separated from the fire. But before the firmament was separated from the fire, every jot thereof was but one Element of fire. For as a tree in winter is but a tree, but when the spring comes the same tree (if that be separated from it that may be separated) puts forth leaves, flowers and fruit, which is the time of its harvest and separation: Just such another harvest was there in the separation of the *great mysterie*, which could by no means withhold or defer it selfe any longer.

The fire's separation, and its kind.

The second Stars sprang out of the second separation.

How the Stars came out of heaven.

T E X T 13.

Another separation out of the Aire followed the separation of the Elements, at one and the same instant with that of the fire. *For the whole aire was predestinated unto all the Elements.* Yet is it not in the other Elements of mixture in any manner and measure; but it doth assume  
and

The separation of the aire, and its kind.

and occupy all manner of things in all the Elements, onely what was before surrounded it doth not possesse. For no mixture of the Elements continued fast united, but every Element betook it selfe to its own free power without dependance on another. As soon as this Element thus parted from the rest out of the *great mysterie*, presently out of it were distributed *Fates, impressions, enchantments, superstitions, forewtd turns, dreams, divinations, lotteries, visions, apparitions, fatacests, melosines, spirits, diemea, durdales* and *neuferans*. At the separation of the things aforesaid every thing had its proper place and peculiar essence appointed it. Hence things invisible in themselves became sensible unto us. No Element was by the supream Secret made more thin than the Aire. The *Diemea* dwell in the rocks, for such there created with the Aire unto a vacuity. The *Durdales* betook themselves into woods, for their separation was into such a kind of substance. The *Neuferans* inhabit in the Aire or pores of the earth. The *Melosines* stept aside into mans blood, for their separation from the aire was into bodies and flesh. The *Spirits* were distributed into aire that is yet in a Chaos. All the rest are in peculiar places of the Aire, every one keeping its place assigned to it, and separate from the Element of the Aire, yet so as that it must of necessity live therein, nor can it change that place for another.

Diemes live  
among the  
stones.

The Durdales  
Neuferans &  
Melosines.

Spirits.

## T E X T 14.

By the separation of the Elements the water was gathered into the place which the myserie had allotted it. Thus every thing whatsoever that lurked in the Elementary vertue and property thereof was more fully divided by a second separation, and the water parted into many speciall myseries, all which had their matrix from the Element of water. One part thereof became fishes, and they are of many forms and kinds, some beasts, some *salt*; much of it sea-plants, as *Corals*, *Trines* and *Citrons*; a great deal of it sea-monsters contrary to the manner and naturall course of the Elements, very much became Nymphs, Syrenes, Drames, Lorind, Nesder; some reasonable creatures, having something eternall in their body, and propagating themselves; some also that die totally, and some that are againe separated in time. For the perfect separation of the element of water is not yet made. But as the great harvest hastneth and cometh on, a new increase may spring up every year in the Element of water. And this separation is made at the same instant when the other Elements are separated, in one dayes work, and by the motion of sequestration. So that every thing thus living in the water was at once in a minute and moment of time created and made manifest by the separation.

The separation of the water and its kind.

Corall, trine and citrons, sea-plants.

Nymphs, Syrenes, Dramæ, Lorind, Nesder.

## TEXT 15.

The separation of the earth, and its kind.

In like manner when the Element of the earth was disjoyn'd from the rest, the earthy separation was made, to wit, *the separation of all things that doe or did spring in or out of the earth.* For at the first creation the four Elements lay hid in all things alike in the *great mysterie*: which things also were separated after the same manner and in one instant, and were divided among themselves one after another by a second separation, which is Elementary. And by this kind of Elementary separation out of the Element of the Earth *things sensible and insensible, those that are eternall and those that are not eternall* were parted from one another, every one obtaining its peculiar essence and free power. All that was of a woody nature was made *wood.*

The difference of Minerals.

The next was mines of mettalls. A third became *marcasite, talke, bisemite, pomegranate, mettallick cobalt, milsto,* and many other things. A fourth precious stones of many sorts and shapes, as also *stones, sands and lime.* A fift was made into *fruit, flowers, hearbs and seeds.* A sixt into *sensible living creatures, whereof some partake of eternity, as men, others doe not, as calves, sheep, &c.* Whereof many kinds and differences might be reckoned up; for many more kinds were separated in the earthy Element than in any other. For by the seed of two are all things propagated, that is, by the coming together of father and mother; which was not predestinated

Earthy things are propagated by seed.

destinated and ordained in the other Elements. Here also are the *Gnomi. Sylvestres* and *Lemures*; of which some are allotted to the mountains, some to the woods, some onely to the night. But the Giants were parted into a third separation. There are great distributed essences too, as also strange miracles amongst men, cattle and all things that grow, which is a hard matter for any Phylosopher to find out, and therefore tis thought they were made besides the order and measure of nature.

Gnomes, Sylvesters and Lemures.

## T E X T 16.

After the four Elements were from the beginning separated from each other out of the onely matter (as hath been said) in which matter notwithstanding their complexion and essence was not; the Complexions and natures issued out by that separation. The hot and dry went into the heavens and firmament, each cleaving apart into its own property. The hot and moyst went into the aire, by which the hot and moyst are invisibly separated. The cold and moyst turned into the Sea and the parts adjoining. The cold and dry degenerated into the earth and all earthy things. And even contraries arose from the separation of the Elements, which have no likeness at all to their Elements. Of this sort is *lime*, which in respect of its own nature is not fire, though it ariseth out of the fire. The cause whereof is this, because the dissolution went too far off from the fiery nature in the separation of

How the complexions were brought forth.

Lime cometh out of the fire, yet is not of a fiery nature.

The fire of  
four sorts.

the Element; for the fire hath both cold and moyst in it. There is a fourfold fire. Therefore the colours that are from the fire are not alwayes like unto it. One fire causeth a white and azure colour. The dry fire maketh a red and green. The moyst fire maketh an ashie and black. The moyit fire casteth a colour like saffron and red. For this reason one procreation is hotter then another, because one fire is more or lesse in degree than another. Nor is there but one simple and onely fire and no more, but there are some hundreds of fires, yet never a one of the same degree with another. The procreation therefore of every of them is from its own subject, as a kind of mysterie so ordained.

Diversdegrees  
of fire.

T E X T 17.

Various com-  
plexions of  
water.

Nor did the water obtaine one kind of complexion onely. For there were infinite waters in that Element, which yet were all truly waters. The Phylosopher cannot understand that the Element of water is onely cold and moyst of it selfe. It is an hundred times more cold, and not more moyst, and yet is it not to be refer'd as well to the hotnesse as the coldnesse. Nor doth the Element of water live and flourish onely in cold and moyst of one degree: no neither is it fully and wholly of one degree. Some waters are fountaines, which are of many sorts. Some are Seas, which also are many and divers. Other are streams and rivers, none of which is like another. Some watry Elements were disposed of  
into

The differen-  
ces of waters.



into stones, as the Berill, Chryftall, Calcedony, Amethift. Some into plants, as Corall, &c. Some into juyce, as the liquor of life. Many into the earth, as the moyfture of the ground. Thefe are the Elements of water, but in a manifold fort. For that which groweth out of the earth, from the feed that was fown, that alfo belongs to the Element of water. So what was fleshy, as the Nymphs, belong alfo to the Element of water. Though in this cafe we may conceive that the Element of water was changed into another complexion, yet doth it never put off or paffe from that very nature of the Element from which it proceeded. Whatfoever is of the water, turneth againe into water : that which is of fire, into fire : that of earth, into earth ; and that of aire, into aire.

Nymphs.

T E X T 18.

In like manner muft we think of the Element of the earth, that all things that are out of the earth do retaine the nature thereof. And though the mineral liquors may be taken for fire, yet are they not fire. Brimftone doth not therefore burn because it is of a fiery Element. For that which is cold will burn as well as that which is hot. That which burneth to afhes is not the Element of fire, but the fire of the earth. And that fire is not to be taken for the very Element. Nor is it the Element, but onely the wafting of the earth, or of its fubftance. Water may burne and flame as well as any thing elfe : and if it burn, then is

What the mineral liquors are.

Why brimstone burneth.

Water may be made burn.

Whence a  
Philosopher  
should deno-  
minatethings.

Earth may be  
reduc'd into  
water.

A flint and  
calcedony  
give fire.

it watry fire. Againe, whereas the fire of earth will burn and blaze, it is not therefore to be accounted fiery, though it be somewhat like to fire. He is but a silly and sensuall Philosopher that calleth the element according to that which he perceiveth. Thus rather should he think, that the Element it selfe is far another thing then such a fire as this. And for what cause? All that moystneth is not the Element of water. Even the Element of Earth may be brought into water, yet it remaineth earth still. Whatsoever, likewise is in the earth, is of the Element of earth. For it is, and is known by the property of that out of which it proceeded, and to which it is like. A man may strike fire out of a flint and calcedony. That is not elementall fire, but a strong expression out of great hardnesse.

T E X T 19.

Like to like.

What Meio-  
sine is.

The Element of the aire hath many procreations in it, all which are yet meer aire. Every Philosopher should well understand this, that no Element can begat another thing out of it selfe but that which it is of it selfe. Like ever begetteth its like. So then, seeing the aire is invisible, it can bring nothing visible out of it selfe. And whereas it is impalpable, it can produce nothing that may be touch'd. Therefore (as I may so say) it doth melosinate. And though that be from the aire, yea be the very aire, and nothing else; yet the conjunction is made in another Element, which is the Earth. For here  
may

may a conjunction be made from the aire to a man, as it cometh to passe by Spirits in all witchcrafts and enchantments. The same may be said here as was of the Nymphs, who though they live in the Element of water, and are nothing but water, yet have they freedome to converse with things on the Earth, and to generate with them. The like compaction also is there from the aire, which may be seen and felt; yet as a procreation of the first separation, but onely as a consequence. For as a beetle is bred of dung, so may a monster of the airy Element assume a bodily shape with airy words, thoughts and deeds, by a mixture with that which is earthy. Neverthelesse such kind of miracles and consequences doe at last decay againe into the aire, as Nymphs turn into water, just as a man by rotting is consumed and turned to earth, because he came from thence.

What the Nymphs are.

T E X T 20.

And thus the procreations proceeded one out of another by the great separation. From those procreations arose other generations, which have their mysteries in those procreations, not in like manner as the separation of the things aforesaid, but as a mistake, or abortion, or excesse. Thunder comes from the procreations of the Firmament, because that consisteth of the Element of fire. Thunder is as it were the harvest of the Stars at that very instant of time when it was ready to work according to its nature. Magicall tempests rise out of the aire, and there end: not as if the Element of aire begot them, but rather the spirit

Whence thunder is.

of the aire. The fire conceives some things bodily, as the Earth doth the Gnomes. Likewise ordure comes from men and beasts, not from the earth. *Lorind* riseth from the originall of water, yet it is not of the water. Many other things also proceed out of the store either through mistake or in due time. *Deformed men, wormes,* and many more such like generations proceed from the *impressions*. The infection of countries, the *plague, famine,* is from the *fatall stormes*. *Beetles, cankers dalnes,* breed in dung. By *Lorind* is found out the Prophecie of that country, which is a kind of presage or guessing at strange, wonderfull, and unheard of things to come.

Whence *Lorind* is.

Crooked men, worms, plague famine.

Beetles, cankers, Dalni.

What *Lorind* foresheweth.

### TEXT 21.

What the fourth separation is.

How all things are reduc'd

As we have seen a threefold separation made out of the mysterie into three sorts of formes; it remains now that we consider the fourth and last separation of all, after which there shall be no more; for then all the other shall perish, and be no longer a mysterie. After the fourth all things shall be reduced into their first principle, and that onely remaine which was before the *great mysterie*, and is eternall. Which is not so to be understood, as if I could be turned into any thing, or as though any thing could be made of me after the last separation, unlesse by death: for I shall be brought to nothing, as in respect of my beginning I came out of nothing. Now we must know how it comes to passe that all things are

are brought againe into their originall : When they are turned into nothing, then doe they consist in their first Being. First of all then we must look after that which is the first of all. And what that is that goeth it to nothing is no lesse than a mysterie. My soule in me was made of something, therefore doth it not become nothing, because it was formed of something. *But of nothing nothing is made, nothing is generated.* A picture drawn on a table, as it is a picture, was doubtless made of something. But we were not so made of something, as an image in the aire. And why so? but because we came out of the great, not out of the *precreated mysterie*. Therefore are we brought to \* nothing. If you wipe off a picture with a sponge, so that nothing thereof remaine, the table is as it was before. Thus all creatures shall be reduced to their first state, to wit, to nothing. That we may know wherefore all bodies must return into nothing, it is because of that which is eternall in the bodies rationall. The last separation of this kind is the ultimate matter. Then will there many procreations, mixtures, conversions, alterations, transmutations, and such like things be done, all which are past mans finding out.

The difference between a man and an image.

\* He means as to the body.

A comparison betwixt man and a table.

The last matter is most wonderfull.

## T E X T 22.

Againe, by Philosophy it is manifest, that whatever is for the succour and preservation of any frail mortall thing is therewith also equally mortall, nor can that be joyn'd againe that is di-

Milk once  
turned into  
curds is no  
more milk.

The creatures  
are the pi-  
ctures of the  
great Secret.

vided, as milk once turned into curds becomes milk no more : thus may we reason also, that the *great mysterie* returneth not into that out of which it came. Whence we may conclude, that all creatures are the picture of the highest mysterie, and so nothing else but as a painted colour is to the wall. Such is our life under heaven, that one thing as well as another may be destroyed and turn'd into nothing. For as the table or frame of a picture may be destroyed and burnt ; so also may the *great mysterie*, and we with it. And as all the things of the creatures are wip'd away, minished and do perish with the mystery, as a Forrest which the fire burns into a little heap of ashes, out of which ashes but a little glasse is made and that glasse is brought into a small beryll ; which beryll vanisheth into wind : in like manner we also shall be consumed, still passing from one thing into another, til there be nothing of us left. Such as the beginning such is the end of the creatures. If the Cypres tree can spring out of a little graine, surely it may be brought into as small a quantity as that little kernell was at first. A grain and the beryll are alike. As it begins in a grain, so it ends in a beryll. Now when the separation is thus made, and every thing *reduc'd* to its nature, or first principle, to wit, into *nothing* : then is there nothing within the skie but is endlesse and eternall. For that by which it is for ever will there flourish much more largely than it did before the creation, it having no frailty or mortality in it. As no creature can consume glasse, so neither can that eternall essence

The Cypres  
grows from a  
small graine.

A graine is  
the begining,  
a beryl the  
end of things.

essence be brought to nothing by that which is eternall.

T E X T 23.

The last separation being the dissolution of all creatures, and one thing consuming and perishing after another; thereby the time of all those things is known. When the creatures once were, they had no utter ruine in them; for a new seed still supplyeth the room of the old decayed thing. Thus there is somewhat eternall, not subject to ruine, in the things that are mortall, by renovation of another seed, which thing the Philosopher knoweth not. No seed doth admit or constitute that which is eternall. Yet doth it admit putrefaction, when that which is eternall is taken into the eternal. In this respect man onely among all the rest of the creatures hath that which is eternall in himselfe joyned with that which is mortall. According to what hath been said, the *mortall* and *eternall* are joyn'd together: Understand, that which is mortal prepareth an essence in the stomach, and upholdeth the default of the body. The onely cause whereof is, that that of man which is eternal might live for ever, and that which is mortall might die according to its frailty. Such as the body, such is the eternall that comes from that body. This is that which confounds all Philosophy, that the mortall should domineer, and as it were beare sway as it listeth over that which is eternall and that this also should depend on man: Who thereby

What mortal things are eternall.

Man is a companion of the eternall.

thereby is made more a companion of that which is eternall than if his mortall and eternall both floweth from himselfe. Whence we moy conclude, that all creatures should live together, the reasonable and unreasonable, one being serviceable to another, the eternall planted into the mortal, and these two dwelling together. Hence Philosophy teacheth, that all those things cannot be destroyed and consumed that live together *without squabbling and fighting, without guile and deceit, without good and evill.* Which otherwise would be, if one should oppose another. Those have no knowledge or judgement in whom the eternall dwelleth not. But those things in whom the eternall is, cannot be destitute of understanding. When things so fell at odds as to clash one with another, one eternall was forc'd to give an account and make satisfaction of wrongs to another. And whereas recompence belongs to the eternall, it must not be repay'd by that which is mortall. And though bodies may pacifie and bear with one another; yet if any thing be left here, that is eternall. Therefore that onely is judged that is eternall in us. And though one exact upon or judge another, yet all mortall things, which have the eternall in them, must die whether they will or no, so that the eternall onely shall stay behind here, without company of the body. Thus the judgement is finished. For that onely is eternall, nor is there any more of it to come in the last destruction of every mortall thing. Now if those things, that had the eternall in them, have so perished,

Destruction  
is from con-  
traries.

What things  
are subject to  
destruction.



rished, nothing now remaineth but what was eternall of it selfe, and did nourish and increase that which was mortall. That which is good for nothing doth not tarry in the creature. All other things are only for the sake of that which is eternall. Hence also it is that which hath the eternall in it selfe, and with it all things that maintain'd it, may die and perish together. That onely remaineth that is eternall. Whence the end of all bodily things is evident, even nothing, to which they all revolt. For they are separated from their ownesse into nothing, that is, from something, into nothing. But man desireth a perfect separation, *i. e.* of the eternall from the mortall. Now is the judgement, when the ficklenesse of all things under heaven is proclaimed. If there were no reason why a thing should be fragill, the creature should never die, no death should be in it, but all things would be eternall. The onely reason whereof is this, because we mortalls live not in righteousnesse, we judge not right judgement among our selves one toward another, nor have we received the power of the eternall to judge. These things belong to the eternall. Which seeing it ought to be so, all we must of necessity be brought and come together. Thus have we found the dissolution of all things.

## T E X T 24.

Seeing then all things were created and have their end also out of the *first great mysterie*, as hath been said: it is evident by consequence that there is some great mystery. Which is no other

other than as if a house should be built by (the command of) a word. Understand it thus, that [the mysterie] it applyed it selfe to the sole suprem; so it is possible that a man may bring fire out of that which is not fire, where no fire is. A flint hath no fire in it selfe, though fire come out of it. Know therefore, that all the *first mysteries* lay hid and did exist in the *great mysterie* in a threefold manner; in respect of things vegetable, elementary, & sensible. The vegetables were many hundreds, many thousands. Every thing had its own special kind in the great mysterie. To the Elements did there but four belong, for they had but 4 principles. But men had six hundred. *Crump-footed men* had one, the *Ciclopes* another, *Gyants* another, the *Mechili* another. So had they that dwell on the *earth*, in the *aire*, in the *water*, and in the *fire*. Things also that grow had every one its own proper mysterie in the *great mysterie*, whence came out many kinds of creatures. So many trees, so many men, so many mysteries too. But the eternall onely doth bear rule in man, and in his whole mysterie, and no more in one than in another. In the *great mysterie* there was not any kind but might infinitely be formed and digested, one different from another. All which must perish. What more might have been made from thence we forbear to mention. But that there should be a *New great mysterie* is impossible; unles that could be made more miraculous, which by reason of its wonderfull nature we cannot sufficiently search out.

The dignity of the great mystery.  
Three sorts out of the Mysterie.

The infinity of mysteries.



T H E

Second Book.

T E X T I.



Eing then there was something by which, when it was separated, all things were created : first we must conclude that there is some difference of the Gods, which it this. Sith the things cre-

The difference of the creating Gods.

ated are divided into *eternall*. and *mortall* ; the reason whereof is, because there was another creator of the mysteries, besides the chiefeft and most high. For the most high (Creator) ought to be the Judge and corrector of all the creatures, who should know how much was bestowed on them whereby they might do either good or evill, though they had it not ( immediately ) from him. Moreover, the creatures are always egged on and provoked rather to evill, compelled thereto by the fates, stars, and by the infernall one ; which by no means could have bin, if they had proceeded out of the most high himself, that we should be forced into those properties of good and evill, but should in all things have had free will, without any such violent instigation :

Mans inclination is to evill.

yet

yet neverthelesse the creature hath not so much wisdom as to know good or evil, to understand the eternall and mortall. For there are *many fooles and mad men; scarce a wise man of a thousand; most are false Prophets, Teachers of lies, Masters of folly and ignorance*, who are accounted for the most eminent, though they be nothing so. And the reason is plaine, for such creatures are we, whose Masters teach us no perfect good, but are rather seasoned by the mortall God, who had some power in the *great mystery*, yet \* are they ordained by the Eternall for judgement both to themselves and us.

\* or, They were ordain'd from the beginning.

## T E X T 2.

Now if it were necessary that all things that were made should consist of, and proceed from four only, as by the separation we know it was: those four only must be the matrixes of all the creatures, which we call the Elements. And though evere creature be yet an Element or may have some share of the Element, yet it is not like the Element, but like the Spirit of the Element; Nothing can subsist without an Element. Nor can the Elements themselves stand together. There is not any thing that consisteth either in four, three, or two Elements. but one Element standeth by it selfe apart, and every creature hath but own element. They are altogether blind who take that which is Moyst for the Element of Water, or that which *burneth* for the Element of fire. We must not limit

The four Elements are the mothers of all things.

An Element to a body, substance, or quality. That which we see is only the subject or receptacle. The Element is a Spirit of lives and grows in those things, as the soul in the body. This is the first matter of the Elements that can neither be seen nor felt, and yet is in all things. The first matter of the Elements is nothing else but that life which the creatures have. If any dye, that subsisteth no more in any Element, but in the ultimate matter, wherein is no taste, force or vertue.

What an Element is.

What the first matter of an Element is.

T E X T 3.

Whereas althings that could be created were made of foure mothers, viz. the four Elements. Take notice further, that those four Elements were sufficient for al things that were to be created, nor was it requisite that there should be more or lesse. In things mortall there can no more but four natures subsist. But in things immortall the temperaments, may subsist, though the Elements cannot. Whatever is (as I call it) an elementure, that may be dissolved. But on the contrary, the temperature cannot be dissolved. For such is the condition thereof, that nothing can be added thereto or taken from it, nothing thereof can putrifie or perish. And seeing that condition is mortal, as hath been said, we must know that all things do subsist in four natures, and that every nature retains the name of its Element. As the Element of fire is hot; the Element of earth cold; the Element of water is

All things consist of the four Elements.

Wherein the Element differeth from the temperament.

The names of the four Elements.

The nature of  
the Elements  
is simple.

The elements  
and simple  
Spirits.

is moyst, the element of aire dry. Where we must as well consider, that every of the said natures is peculiarly such a one by it selfe apart. For fire is onely hot, and not dry, nor moyst. The earth is onely cold, not dry, nor moyst. The water is onely moyst, not hot, nor cold. The aire is onely dry, not hot, nor cold. And therefore are they called Elements; having onely one simple, not a double, nature. But their manifestation through all the creatures must be understood as an Element, that may subsist with a substance and body, and can there work. The highest knowledge concerning the Elements is this, that every one of them hath but one onely simple nature, either moyst, or dry, or cold, or hot. Which is from the condition of spirits. For every Spirit hath a simple, not a double nature; and so have the Elements too.

T E X T 4.

The Colick  
whence it is.

Though we mortalls have compounds in us, as hot and moyst; yet far otherwise then the Ancients imagined. For the Colick is of the Element of fire, yet not compounded of hotnesse and drynesse, but is onely hot. And so the other complexions. Therefore if we find any disease mixt with heat and drought, we may suppose that two Elements are there, one in the liver, another in the spleen, and so in the other members. There are not two Elements in one member. For certaine it is, that every member hath a peculiar element, which we leave to Physitians

to define. But this cannot well be affirmed, that two elements should consist both together, or that one and the same element should be both hot and moyft. Nor can there be any fuch compound. There are no compounded Elements, for the reason before given. Where there is heat, there is neither cold, nor drought, nor moyfture. So where there is coldneffe, there is none of all the reft. The fame may be faid of moyfture and dryneffe. Every Element is fimple and folitary by it felfe, not mixt in compofition. The poffibility which Philofophers talk of, concerning a conjunction of the Elements, is as much as comes to nothing. For no Element of water hath any heat in it. Nor can there be any heat in moyfture. Every Element is alone by it felf. So alfo cold cannot of it felf indure drynefs: It fubfifteth pure by it felf. And thus much be fpoken to be underftood of the proper effence of the Elements. All dryneffe is a diffolution of cold. As moyfture and drynefs cannot be mixt; fo much leffe can coldneffe and drynefs or moyfture, or heat and dryneffe clofe or confift together. For as heat and cold are contrary things, fo heat and cold have a contrariety againft moyft and dry.

The Elements  
are not mixt.

T E X T 5.

Because all things are conftituted of the four Elements, therefore to goe about to prove that thofe (Elements) muft neceffarily be mixt together, is very erroneouf. For every mixture

How an Element & compounds differ.  
\* Divertallum.

What fire is, and doth.

The Element of water softneth mettalls and stones.

The Element of aire dryeth most scorchingly.

The Element of earth coolth most vehemently.

is a composition. Therefore they cannot be a Mysterie, because they are compounded. Every mysterie is simple, and one onely Element. Now the difference berwixt the elements and compounds is this : An element, and so may a mysterie too, can generate \* something else out of it. A compound can generate nothing, but what is like it selfe ; as men beget men. But a mysterie doth not produce a mysterie like it selfe, but a contrary thing, as a divertallum. The element of fire is the generatrix of the Stars, Planets, and the whole Firmament, yet neither of them is mede and form'd like this. The element of water made water, which is altogether contrary to the Element of water ; for that of it selfe is not so moyst as the element of water. The very element it selfe of water hath such moysture that will soften stones and hard mettalls. The substantiall water taketh away that excellent vertue of mollifying, that its power is not perfect. The element of aire is so dry that it can dry up all waters in a moment. But that force is taken away and broken by the substantiall aire. The element of earth is so cold, that it would bring all things to the ultimate matter, as water into Chrystall, and (\*) into Duelech, living creatures into marbie, trees into gyants. The fundamental of the elements that may be known is this, to understand, that they are of such an excellent and quick activity or efficacy, that nothing besides can be found or imagined like them. The things wherein those are, be attracted and assum'd by them, as fate, that may become corpo-



corporall, yet hath not one whit of vertue without them.

TEXT 6.

That we may more fully understand what an Element is, we must know that an Element is nothing but a soul. Not as though it were of the same essence with a soul, but that it hath something like to it. The difference between the soul of an Element and the eternall soul is this. The soul of the Elements is the life of all creatures. The fire that burneth is not the Element of fire, as we see, but its soul which we cannot see is the Element and life of fire. Now the element of fire may be no lesse in a green stick than it is in the fire : But the very life is not alike there as it is in fire. This then is the difference between the soul and the life. If fire live, it burneth : But if it be in the soul, that is, in its Element, then it cannot burn. Nor doth it follow, that a cold thing must needs proceed from a cold Element ; for oft times it is from a hot one. And many cold things come from the Element of fire. Whatsoever doth grow, is from the Element of fire, but in another form. Whatever is fixt, is from the Element of earth. That which nourisheth, is from the Element of aire. And that which consumeth, is of the Element of water. To grow is the property onely of fire. When that faileth or goeth out, there is no increase. Were it not for the Element of earth, there would be no end of growth. Tis that that

A comparison between fire and the soul.

What fire is.

What are the properties of all the Elements.

fixeth, that is, it limiteth the Element of fire. So were it not for the Element of aire, there could be no nourishment. For all things are nourished by the aire onely. Also nothing could be dissolved or consumed, were it not for the Element of water, by which all things are mortified and brought to nothing.

T E X T 7.

But though the Elements are thus hid and do altogether exist invisible and insensible in other things, yet have they power to bring forth their mysteries. Thus the Element of fire sent forth the Firmament ; not in respect of the bodies, but in respect of the elementar essence. The Sun hath another body besides what it had from the Element of fire. Yet this is essentially in it with heat. Nor is the heat thereof by motion and rotation, but it is from it selfe. The Sun warm as well as shine if it stood still and did never move at all. Chrystall made the Sun of the element of fire, though this hath no other body but what it had from the Element of fire. Thence (as I may so speak) are the bodied Elements. The Moon and other Stars also had their beginning from the Element of fire : but onely of a red colour, in which is no heat or burning, but hath onely a kind of deadish lustre cleaving to it. And though various signes in respect of form and shape appear in heaven, of which we will not now speak : yet such a form is such a form is meant as we have here on earth. And not one onely, but  
divers

The true Elements are insensible.

The Sun is hot though it stood still.

Whence the Elements had their bodies.

divers, some whereof we know, others we doe not. For when the mysterie of the Element of fire was separated, every thing came forth, such as we now see it. The Stars then are the daughters of the Element of fire : and heaven is nothing but a chaos, that is, a vapour breathing out of the Firmament, but so hot as cannot be exprest. That fervour or burning heat is the cause of lightnings, glooms and appearances. In that region is the pure Element of fire, of which more largely in its place.

The Stars are the children of fire.

T E X T 8.

As the fire brought forth various shapes and essences : in the same manner also did the Element of aire produce the like. Though the four Elements differ somewhat in those things that are gendred out of themselves. For every of them gendred some one thing in speciall and peculiar to it selfe. The Firmament is like none of the other three. Fate is from the aire, yet is it not like any of the three rest. Those that belong to the earth are not in the least like any of the other three. So likewise is it with Sea-monsters in relation to other things. Every creature be- gat both reasonable and unreasonable creatures in it selfe. Heaven, as well as the Element of earth, hath rational creatures in the Firmaments. In like manner the fate of the aire is distingnished in its signature by reason and bruitishnesse. The same also is true of the earth and water. Now who is he that can tell us what the truth is

Elementary things differ from one another.

There are rati- onall and ir- rational crea- tures in every Element.

Men live in  
all the Ele-  
ments.

How fare is  
generated.

which within the four sealed Elements, who are they to whom the true faith and right way of salvation is committed and intrusted, or who alone are they that shall inherit eternity, which we will now passe by? It must needs be, that men live in all four, as if they did but in one Element, to wit; the earth. As touching destiny, we are to understand, that its generation out of the Element is manifold, yet without any body and substance, according to the property of the aire (which is not corporeall) and its habitation. Some are corporeall, others cannot be touched, as we know.

T E X T 9.

The various  
procreations  
of the Ele-  
ments.

Most manifest it is, that out of one seed the root sprouteth into many sprigs, then into the stalk, afterwards the boughs shoot out, lastly the flower, fruit and seed put forth. Just so is it in the various procreations out of the four Elements. All which procreations that are from one Element cleave close to each other, as an hearb groweth from one seed. Though they be not all permiscuously alike to their seed. The creatures which are made of the water, are partly men, partly living creatures, and partly the food of both. One Element clearly discovereth its own signature, want, and sustentation; as also hinteth its course and coming, which may easily be known by the stars, not as though the stars doe guide and govern us, but they keep pace with us, and imitate the inward motion of our body.

body. Whatever is made in the Element of earth, is also made in the Element of water. For *Lorind* is the commotion of the change of that Element of water. When this moveth it selfe in the Element of water, yet then is the Element of earth moved too. *Lorind* is like a comet or blazing star. The monster of the sea may be considered, as the errour of the Firmament. So that a peculiar world, with its mysterie, to the end of the world, may be found out in the water. They have the same principle with the other Elements. Their end is no other, but as the rest of the Elements is. The onely difference is of the forms, essence, and natures, that happen to them, with their signatures and Elements. Hence we may find four worlds, according to the four Elements and primary habitations; but there is but one Eternall, in righteousnesse, equally to be known in all four.

What *Lorind* is.

How there are four worlds.

### T E X T I O.

From the Element of Earth we may learn very much, that out of it we came. Every like knoweth its like. The knowledge of the other Elements floweth from Philosophy. But this is a thing like (us) issuing from experience, out of which afterward Philosophy groweth up. But as the Element of Earth procreated a signature, so likewise did all the rest. As we have stones, so have the other Elements as many. Indeed those stones are not like ours, but are made after their own proper form. The rest of the Elements

Man was made of the earth.

There are stones in every Element.

have

A mistake about celestial minerals.

have their mineralls too as well as we. The celestiall Firmament hath mineralls both of flowers and itones, which we may ranck amongst the miracles. Though here we may easily be deceived, and quickly run our selves aground while we stickle so much to have the natural courses reckoned among prodies, and that this or that hue of the Firmament fore-sheweth some singular thing; thus we præfage like Prophets, whereas we should rather conclude that such things come to passe according to the naturall course of the Firmament. But if any such thing should at any time so fall out, we should believe, that such was our course and state. Mean while if any thing of the Elements be faulty, that same will enfeeble the rest. For all things should run in a perfect and uninterrupted course. And though the other three Elements serve to nourish us; yet are they ready to serve the Firmament, and the aire, and the water too, and those things that are in them. One thing is nourished by another, as many trees in an orchard. And we may take notice of the slips and failings of the Firmament, as well as the Firmament doth observe our defects. The same may be said of all the rest.

T E X T II.

Faithy men are not happy.

It is silly and vaine Philosophy to place all happinesse and eternity in our Element of earth. A foolish opinion it is, to boast that we onely of all creatures are the most noble. There are more worlds than one, nor are there none besides

sides us in our own. But this ignorance is much more capitall, that we know not those men who are of the same Element with us, as the Nocturnales, Gnomes, &c. Who though they live not in the clear glory of heaven, nor have any light of the Firmament, but hate what we love, and love what we hate, and though they are not like us in form, essence, or sustentation; yet is there no cause of wonder: For they were made such in the great Mystery. We are not all that were made, there are many more, whom we know not of. Therefore we must conclude, that there were more bodies than onely one simple body shut up in the great Mystery, though in generall there was but eternall and mortall there. But in what various shapes and sorts they brought forth, no man can tell. This doubt will be wholly removed when the eternity of all those things shall meet together. Then certainly many unknown things shall be fully found out and made known many wayes, not onely of those things which have the eternall in themselves, but also of those things which have sustain'd and nourished that eternall. There is a twofold eternall: One of the kingdome and domination; the other of ornament and honour. That flowers should not be eternall is clean contrary to Philosophy; which though they wither and perish, yet at last they shall appear in the generall meeting together of all things. There is nothing created out of the great Myserie but shall have an image without the Firmament.

What the Nocturnales and Gnomes are.

The eternall is twofold.

Flowers have the eternal in them.

## T E X T 12.

By what the  
great Myſtery  
may be  
known.

There are but  
four Elements  
in all things.

There ought to be neither more nor leſſe than four mothers of all things, as all procreations ſhew. Not that the great Myſterie, whereof we now treat, can be found out by way of univerſal demonſtration what manner of thing it is, according to its properties in the beginning: But the great Myſterie is rather known and underſtood by the laſt myſteries and by the procreations which did ſpring and proceed out of the firſt. Tis not the beginning, but the end that maketh a man a Maſter and Philoſopher. The knowledge of a thing according to its perfect nature is found out onely in the end of its being. Poſſibly there might have been more Elements made than now there be. But in the utmoſt knowledge of all things there are but four to be found. And though we may ſuppoſe that it had been eaſie for God, who created but four, to have made them many more; yet when we ſee that all mortall things conſiſt but of four onely, we may conclude that more than theſe could not well ſtand together. And it is moſt likely that when the ſaid four Elements periſh, that then others ſhall ariſe according to every eſſence unlike the former: or that after the deſtruction of the creatures already made, there ſhall be a new great myſterie, the knowledge whereof will be greater and better than of the former. But this we lay not here as a fundamentall, yet he that would underſtand the beginning of the world muſt



Just of necessity consider that it had its rise out of the Elements: and as there are four Elements so there are four worlds, and in every one peculiar kind, taught how to subsist in their necessities.

Four world for four Elements.

TEXT 13.

But though all things subsist in the said four Elements: we doe not mean that the four Elements are in all things, or that the four Elements dwell in all. The reason is, because the world which is seperated and procreated of the element of fire hath no need of ayr, water, or earth. So the world of ayre needeth none of the other three. Which is true also of the earth and water. Concerning the elements, we teach not that the world cannot be preserved without the four Elements: but rather that every thing is preserved by that one element from whence it sprang. And though I deny not, but that the firmament doth nourish the world by its elementary virtues which doe wholly descend fiery on the earth: yet that nourishment is not necessary. Nor will the world perish of it selfe, for it hath sufficient to sustaine it selfe, as the other world maintaineth it selfe without the help of the earth. As for example. The waters earth contributeth nothing to its proper essence; nor the earths water to it. So is it with the aire. But tis not sufficient that every world doth solitarily or of it selfe subsist in its Element; but rather that the light from heaven is as a kind of extract of

All the Elements are not in all things.

How the Firmament nourisheth the earth.

What the light of heaven is.

the

the four Elements, most excellent in a full and perfect propriety. But let none think that the Sun or Planets did receive their lustre or motion from the Element of fire, but rather from the Myserie. The brightnesse of the Firmament that doth irradiat the world, did not flow from the Element of fire, but from the myserie. The earth bringeth *Trone*, the water *Ture*, the aire *Samies* : These proceed not from the Element, but from the Myserie, yet are in the Element. Thus the four worlds that came out of the Mysteries doe agree to help each other, to nourish and sustaine one another : Not from the nature of Elements, for they themselves are Elements.

Tronus, Turas, Samies.

T E X T 14.

It is not from the Elements that man doth live, see, hear, &c. but from the mysteries, or rather from the monarchie ; And so all things else. The Elementary thing is but an Inne and a repast. Know also that whatsoever is eternall cometh from the Myserie, and is the same thing. Doggs die, but their myserie doth not : Man dyeth, but his myserie surviveth, and much more his soul whereby he is by so many degrees more excellent then a dog ; The same may be said of all things that grow. Hence is that mistake, that all creatures that ever were shall not appear essentially as they doe now, but mystically in the last great new myserie. We say not that the myserie is an essence like that which is immortall, but that it is *perfectly* a myserie.

Mans life, fight, &c. whence it is.

The myserie of all things shall at last be manifest.

What a myserie is.

The

The Element of fire hath a mystery in it, from which the other three have their light, lustre, influence, growth, and not from the Element. Those mysteries also may subsist without an Element, as an Element may without a mysterie. Observe further, that the Element of aire hath a mysterie in it, by which all the other three, and it selfe too, are nourished; Not Elementarily of it selfe, but mystically by the Element. The Element of Earth hath in it a mystery of mansion and fixation, by vertue whereof the other continue and increase, that nothing perish. The Element of water hath a mysterie of sustentation for all the rest, and preserveth all that is in them from destruction. In this respect there is difference between an Element and a mystery: One is mortall and corruptible from the Elements; the other is durable in the last great mysterie, wherein all things shall be renewed, but nothing made that was not before.

How myst. & the Elements differ.

What the Elements be, & what kind of mysteriesthey have.

TEXT 15.

We conclude then that all the Elements cannot be joyn'd together; but that they be solitarily and unmixedly altogether either aery, or fiery, or earthy, or watry. We have also dispatch'd this, that every Element maintaineth it selfe, and that which doth come from it, as its own world. Therefore a medicine of the Element water will doe no good to those things that are of the Element of earth, or of any other Element, but onely to the Nymphs, Syrenes,

The Elements are all alone.

The elements nourish themselves.

Nymphs, &c. and

and such like. So a medicine of the earth will not help the other three worlds, but onely the living creatures of its own world. And so of the aire : There are diseases, Physitians, skilfull, and unskilfull, in the aire, which have their peculiar motion there, as in their own world. The same may be said of fire. Now if it so chance that at any time the Nymphs couple with earthy things and beget children, that is to be iudged to the faculty or power of ravishment. Aiery things, as the Melosines, may ravish earthy things. The *Trifertes* are snatched out of the fire by earthy things. If then those three forraigne worlds plant men in our world, as we have said, they are to be known in their whole essence as Gods in respect of us, by reason of that huge distance and very strange essence which they have. But on the other hand, if any of us be caught away by them, there is a contrary rape from us to them. Thus one Element hath no need of another : one is but the cabinet or conceptacle of the other. As water and earth separate from each other : so aire and fire have their peculiar lotts, without any other contiguity, but like walls, and according to the inclination of the mysteries out of all the four.

The Nymphs  
gender with  
earthy things.

So doe Melo-  
sines and Tri-  
fertes.

How Ele-  
ments may be  
joyn'd.

T E X T 16.

But if there shall be any such meeting or conjunction, whereby all things return into their former essence : then that will be a mystery, according to the aspect and face of the Element

ments. For there no bodily thing by generation can appeare, but the appearance and present exhibition shall fill that place wherein all creatures were contained, and so every one shall know those things that were made either before or after him, as if he had seen them before with his eyes, yet neverthelesse here the sense of the last greate mystery is hidden. Nor shall that be known by nature, but by the knowledge of the causes of the last seperation of the Elements and all the creatures, when every one shall give an account of his death: this is the case of the mortall, and of the living, and of that which endureth to the end. There will be the only Judge that hath eternall power, and who hath been the alone Judge in all ages. This is the cause of all Religions and the originall of religious men worship the Gods: all which custome is false and erroneous. For there was never any other but one God, who is the eternal Judge. It is too blasphemous foolishness to worship a mortall, frayle, perishing rotten creature instead of the authour of all things, and ruler of eternity. Whatsoever is mortall hath no power to rule and reign. There is then but one only way and Religion, and it is madnesse to affirme more.

There is one Judge from eternity. Whence the variety of Religions cometh.

T E X T 17.

When all creatures thus returne their predestinations, then there will be a mystery. Predestination is the last matter, which will be without

What Predestination is.

out an Element, and without a present essence: but the things that shall then abide will be more temperate and uncorrupt. This must not be understood of the spirit, but of nature, with this evidence, that something eternall cometh in the room of that which is mortall. For if an insensible plant perish, its place is supplied by that which is eternal. Nor is there any one frail or mortall thing in all the world which doth not substitute something that is eternall in its place. Nothing is empty or vaine, no corruptible thing was created without a succession of that which is eternall. When all creatures come to an end, then those things that are eternall shall meet and come together, not only as nourishments, but rather to the office or chiefe rule of nature both in the mortall and eternall. Thus the eternall is a sign or token of the dissolution of nature, and not the beginning or principle of things created; it is in all things which no nature is destitute of. And though the Fatalls also, as the Melosines and Nymphs shall leave the eternall behind them; yet wee shall say nothing of their corruptions at this time. As there are four worlds. so we must know that there is a manifold putrefaction. There is an earthy, there is an airy, there is a fiery, and a watry putrefaction. Every thing, and what was created with it, together with the eternall that remaineth, is brought and turned to destruction. Yet those four putrefactions shall bring back their eternall into one similitude with renown and glory, not with its works, but with its essence.

Things mortall leave behind them that which is immortall.

There is a fourfold putrefaction of the creatures.

A solitary habitation is a kind of eternity, but abounding in many separations or distinctions.

T E X T 18.

We are come now to speak of the E V E S T R U M, which according to its essence is either mortall or immortall. The Evester is a thing like a shadow on the wall. The shadow riseth and waxeth greater as the body doth, and continueth with it even unto its last matter. The Evestrum takes its beginging at the first generation of every. Things animate and inanimate; sensible and insensible, and whatsoever casteth a shadow, all of them have their Evester. T R A R A M E S is the shadow of an invisible essence. It springeth up with the reason and imagination of intelligent and brute creatures. To discourse rightly or Philosophically of the Evestrum and Trarames requireth the highest wisdom. The Evester maketh to Prophecie. Trarames giveth sharpnesse of wit. To fore-tell what shall befall a man, beast, tree, &c. is by the shadowy Evester; but the reason why it should be so, is from the Trarame. Some Evesters have a beginning; some have not. Such as have a beginning may be dissolved, with the surviving eternall. That which is without beginning hath power in the understanding to whet or provoke that which hath a beginging towards the Traramium. The mortall Evester knoweth the eternall. This knowledge is the mother of a Prophet. The ground of every understanding is extracted and

What the E-  
ver is.

Trarames is  
the Evester of  
invisible  
things.

The difference  
of Evesters.

cull'd out of the Eveſter, as it were by the light of nature. A Prophet therefore doth Eveſtrate, that is, he doth Propheſie from the Eveſter. But if a ſpirit Propheſie, it doth ſo without the light of nature. And therefore may deceive us, being full of guile & doubtful, as well as prove certain and true. Thus Trames alſo would be divided in the ſhadow of reaſon.

## T E X T 19.

Again, when all things ſhall be diſſolv'd then Eveſter and Trames too ſhall come to an end, yet not without ſome reliques of eternity. The Eveſter is no otherwiſe but as it were the eternal of the firmament in the four worlds. The Firmament is fourfold, divided into four perfect eſſences, according to the four worlds, every world perfectly reſpecting its own creature, being juſt ſuch another thing as it ſelfe is; one creature out of the firmament in the earth, one in the water, aire, fire. The firmament that is in the Eveſter is diſperſed: thoſe be not Stars which we ſee, they are the firmaments of the Nymphs, which are not Stars, nor have any uſe of Stars, but have their peculiar and proper firmament, as the Fates they have a fiery one, every one hath an heaven, earth, manſion, habitation, firmament, Stars, Planets, and other ſuch like, which are not in the leaſt one like another; As water and fire, ſubſtance and that which cannot be felt, viſible and inviſible are to each other, ſo are thoſe things. In theſe the  
Eveſter

There is a  
fourfold Fir-  
mament.



Eveſter is divided in the fatalls, and its ſhadow ſtayeth behind the eſſence after the diſſolution; and the Eveſter when the fire is out cleaveth to the fiery man, as another to the watry, and ſo to the earthy. This Eveſter is that which deceiveth and maketh the world mad, cunningly covering it ſelfe from one world to another, ſhewing viſions, ſhades, ſignes, forms and ſhapes. Hence arieth the Eveſter of comets, the Eveſter of impreſſions, the Eveſter of miracles. But theſe three Eveſters are Propheſying Eveſters; or ſhady Eveſters. The high and noble mind is with the Prophetick and Umbratick Eveſters.

A great number of Eveſters.

The Eveſter Propheſieth and ſhadoweth.

## T E X T 20.

The Prophetick Eveſter is firſt neceſſary to be known. For the great *Turban*, which preſa- geth all things that are in the four worlds, is of the ſame kind of eſſence. Whatſoever ſhall fall out monſtrouſly, or happen contrary to nature; or contrary to life and common expectation, is known by the Prophetick Eveſter, which over- ſhadoweth it ſelfe, and is taken out of the great *Turban*. A Prophet muſt of neceſſity know the great *Turban*. It is united to reaſon, and hard to be found out. But tis poſſible for man to know the great *turban*, even to its utmoſt reſolution. From this it was that all the Prophets ſpoke. For in it are all the ſignes of the world. Out of it are all Eveſters begotten: by it the comets; thoſe prodigious Stars, which are beſides the u- ſuall courſe of heaven, are ſhadowed. All im-

What the great *Turban* is.

The excellen- cy and height of it.

pressions have their originall from the Turban, not from the Firmament or Stars. When any strange and uncouth thing is at hand, there are fore-runners and harbingers sent forth, by whom the evill that shall befall a people is presag'd to them. And those presagings are not from nature, but from the Propheticall Evester. All pestilences, all wars, all seditions, have their presages from the *turban*. He that knoweth the Evester is a Prophet, and can tell things to come. The most high over all doth not discourse with mortalls, nor doth he send his Angells to them from his throne and dwelling place to declare such things; but those things are fore-known and understood from the great Turban, which many Pagans and Jewes, darkened in the true sence and understanding, have worshipped as a God.

## T E X T 21.

Sith that the shadowed Evester beginneth and springeth up with every creature: we must know, that the fortune and life of that thing where the Evester is may be prognosticated by it. For example. When a child is born, at the same time the Evester is born with him, continually manifest in him, that it presageth from the cradle to the very hour of death, and can shew what will become of that infant. So when one is ready to die, death seizeth not on him till the Evester hath first past sentence, either by blow, bruise, or fall, or some such other kind of example; by which if a man perceive the Evester, he may

The great  
Turban wor-  
shipped as  
God.

What the  
Umbrate Eve-  
ster signifieth.

may see a signe of his approaching death. The Evester is united to the eternall. For a mans Evester remaineth in the earth after his death, and hinteth in its kind whether the man be in blisse or misery. Nor ought we to say that it is the spirit or soul of a man, as simple people speak, or that it is the dead man that walketh ; But it is the dead mans Evester, which departeth not hence till the last minute when all things shall come together. This Evester worketh strange things. Holy men wrought miracles by their Evester onely. As the Sun by his shining gives forth his heat, nature and essence ; so is it with the divining and Propheicall Evesters in us, to which we should give credit. These rule and moderate sleep, fond dreams, prefigurations of things to come, the natures of things, reason, concupiscences and thoughts.

The Evesters abideth in the world after death.

The Saints wrought miracles by their Evesters.

T E X T 22.

Whereas things to come may thus be known before in the Elements, by that wherein the Evesters dwell ; some Evesters will be in the water, some in looking glasses, some in crystalls, some in polished muskles ; some will be known by the commotions of waters, some by songs and by the mind : For all these can (as I speak) Evestrate. The most great and blessed God hath a mysteriall Evester, in which his essence and property is beheld. Every good, and every inlightned thing is known by the mysterious Evester. On the contrary, the damned hath his

The mysterious Evester of God.

What the Evesters of the damned is.

Evester in the world, by which the evill is known, and all whatsoever violateth and breaketh the law of nature. Although those two may Evestrate, yet doe they nothing belong to our life. For we shall not know our selves but by our own Evester. Every thing hath an Evester; all which likewise are Prophets, either reasonable or unreasonable, sensible or insensible. The Evester is a spirit, which teacheth Astronomy. Not that it is learned by nativities and prognostications from the Stars; but its *esse* (as I may so say) is from the Evesters; its Ens (or being) is in these, as an image in a glass, or as a shade in water or the earth. As growing things are increased and diminished, just so it is with the Stars. Not that their course is such of their own nature, and that moyst and cold rise out of the earth; but onely because the essence of the earth is such. It is shadowed in heaven but by parts, yet as an Evester, but not as a power.

All creatures have Evesters.

What an Evester is.

T E X T 23.

Such kind of Evesters also will be corrupted, yet shall they not perish without something eternall. Nor shall the Evesters themselves be so much regarded, for they shall fully and wholly dwell with or in those things to whom they belong. Hence let every man now advise with himselfe, that above all things he admonish and learn to know himselfe. The nature and number of the Evesters is infinite. These lead men about

The infinite number of Evesters.

and

in their sleep, fore-shew good and evill, search out the thoughts, perform work and do business without bodily motion. So wonderfull a thing is the Eveste, the mother of all things in the Prophets, Astronomers, and Physitians. If the understanding come not from the Eveste, there can be no knowledge of nature. As thest poyn-teth to the gallows, and the clouds to rain, and urine to the disease, so the Eveste sheweth all things without exception, From it the Sybills and Prophets spake, but as it were drowfily and dreamingly. After this manner are the Evesters in the four worlds, one being alwayes a presage to another, communicateth an image and a miracle: which by there disolution and regeneration will be much more to be admired. Nor shall we forbear to say, that the Eveste is an Eternall relict, the support of religions, and the operation of the Celestials. Nothing but felicity, blessednesse, the cheifest good. and the last judgment move and stir us up to seek and search more narrowly and exactly after the difference between those two, (things or Evesters) that is, between the true and false: which is to be considered and known, not spiritually, but naturally.

A commendation of the Eveste.

The Sibylls and Prophets spake by the Eveste.



T H E  
Third Book.

T E X T I.

Nothing is  
without a  
body.



Very thing that hath a Being  
mult of necessity have a bo-  
dy. The manner and reason  
thereof is, that we may know  
it is like a smoakie spirit that  
hath neither substance, nor  
bodie, nor can be felt. And though it be neither  
of these; yet both bodyes and substances may  
proceed out of it. Thus may we conceive of fer-  
ring Arsnicke, that after the generation of a  
body there is no more of the same of the spirit  
to be seen, no more then if all were turned into  
a body. Which yet is not so: for it still remai-  
neth most subtle in that place of generation.  
And so both the visible & invisible are brought  
forth together by seperation. After this way  
and manner all things are propagated. Wood  
hath still a surviving spirit from which it is sepe-  
rated. So have stones, and all things else, none  
excepted. For their Essence still remaineth just  
as it was seperated from them. Man likewise is  
nothing but a relique and the remainder of  
smoak

How all things  
are imbedded.

What man is.  
& how made.

smoak seperated. But yet note that he was a kind of spirit before. Of this drosse was man made, and is a thing most subtill in spirit. Yea, he is that very spirit, that is, a discovery or sign of a twofold Eternall; one of *Caleruthum*, the other of *Meritorium*. *Caleruth* is a note or discovery in the first Eternall. This seeketh or desireth the other, that is, God. The cause thereof is naturall, because all things affect and contend for that out of which they came, and desire those natures that are nearest to them. Whatsoever the Creator did give or use when he made a thing, that very same thing also doth the thing created earnestly desire and presse after. Yet we must know, that the creature doth not desire his Creator by nature or naturall instinct, but rather seeks after that out of which it came. Thus mans body doth not desire God, but the matter out of which it was separated; for it was not taken out of God. And that matter is the life and habitation wherein the eternall meritorium dwelleth: thus every thing returneth to its own essence.

A twofold eternall.

*Caleruthum*, what it is.

Like seeketh its like.

T E X T 2.

Now seeing every thing is greedily desirous of its originall, *viz.* of the myttery out of which it proceeded: we are further to consider, that that thing is everlasting life; and that which cometh from thence is mortall. Neverthelesse in the mortall there abideth that which is eternal, to wit, the soul, as may elsewhere be learned.

And

How corruptible things return to their first state.

Althings proceed from the invisible.

And though corruptible things must return to their former state, it is because the durable things may be knit together, and so there may a collection and union of things be made. The form and substance of things both perishing and permanent is from the spirit of smoke, just as hail or lightning is from the cloud, which things have a body; but that matter out of which they came is invisible. We must conclude that all things proceed from the invisibly, but without any hurt or damage to it; and that matter hath power alwayes to renew the same thing againe. Hence it is, that the whole world passeth away like a ship, and returneth againe to the same matter of the spirit of smoke, and gendreth and nourisheth without any tangible essence. In this respect the first may be brought forth the second time. Hereby also we know there was no creature begotten, but made and procreated. For so the *chiefest good* ordained in the beginning, that every thing should so proceed out of the invisible, and be made bodily; and then be separated againe from the body, and so become invisible again: then all things are coupled and united again, and brought back to the first matter. And though they are so united, yet is there some difference and diversity among them. One receives entertainment from another, one gives entertainment to another. That (first matter) is the habitation of all things, both sensible and insensible must all return to that place and condition; whether rationally or irrationally, nothing can escape this change, but shall certainly repaire and hasten to its dwelling whence it came.

TEXT



## TEXT 3.

Every body or tangible substance is nothing but a curdled fume. Whence we may conclude that there is a manifold coagulation. One of wood, another of stones, a third of mettalls. But the body is nothing but a fume, smoking out of the matter or matrix in which it is. So that which groweth out of the earth is a Fume rising out of the moysture of Mercury, which is various, and sendeth forth severall fumes for hearbs, trees, and other such like. Which fume when it breaks forth of its first (matter, essence or originall) or as soon as it doth first breath out of the *matrix* and touch or stop the outward aire, is presently curdled. This fume then doth constantly and continually evaporate. So long as that appulse keeps warme, so long a thing will grow; when the boyling ceaseth there is no more steam: And so the curdling and increase comes to an end. Wood is the smoke of *Derfes*. Therein lyeth the specifick (matter) of which is made. Nor is it made of that fume onely, but it may be made of some other dersick matter. In like manner *Leffas* is the seething matter from whose fume all hearbs doe spring. Onely *Leffa* and nothing else is the sole predestination of hearbs. God is much more wonderfull in specificks than in all other natures. *Stannar* is the mother of mettalls. which ministreth the first matter to mettall by its stream. Mettalls are nothing but thickned smoke from *Stannar*.

*Enur*

The body is a curdled smoke.

Bodies are made as it were out of a fume.

Wood is from the smoke of *Derfes*.

Hearbs spring from the smoke of *Leffas*.

*Stannar* is the mother of mettells.

Enur is the matter of stones.

*Enur* is the smoke of stones. Briefly, whatsoever hath a body is nothing but curdled smoke, wherein a particular predestination lyeth hid. And all things shall at last vanish like smoke. For that specifick which doth coagulate hath power but for a certaine appointed time. The same must be understood of the coagulation. For all bodies shall passe away and vanish into nothing but smoke, they shall all end in a fume. This is the end of things corporeall both living and dead.

Bodies vanish into smoke.

T E X T 4.

Man is composed of smoke.

Man is a coagulated fume. The coagulation of the spermatick matter is made of nothing but the seething vapours and spermatick members of the body. This shall be resolv'd againe into the like vapour, that the end may be as the beginning was. We see nothing in our own selves but thickned smoke made up into a man by humane predestination. All that we take and eat is but a thickned fume from the humors or moysture. What we eat is consumed by the life, upon this score, that the coagulation might melt and be dissolv'd again, as the Sun thaweth the ice, that it may passe into the aire like smoke. Life wasteth all things. It is a spirit that consumeth all substances and bodily things. Take notice here of the separation of the digested mysterie : If every thing returne to its first state whence it came, then that which we eate will be consumed together with our life. This is meant of those things

All food is but a curdled fume.

things that are not changed. For transmutation cannot be beaten back or hindered. Life is the cause of all transmutation. So then transmutation is altered into fragility of body, but is separated againe from the body. When it putrifieth transmutation hath no more force, the mystery of that which is separated follows in putrefaction. All the properties which man hath in him of hearbs and other things are separated one from another, every thing packing to its own essence. This separation is like that when ten or twelve things are mixt together, and then separated againe, that so every one may receive its peculiar essence. Thus oft eating is nothing but a dissolution of bodies. Whence the matter of bodies is separated by vomits and purges, that it becomes nothing but a stincking fume, mixed with something that is good. Nature onely affecteth that which is subtrill or pure, the grosse it rejecteth. The life dissolveth stones, mettals, the earth, and all things; they have no other separation from the body but by the life.

Life maketh every change.

T E X T 5.

Again, we are as well to understand how every thing receiveth its essence. This cannot more fitly be compared to any thing than to fire, which we strike out of a hard flint, flaming and burning contrary to all naturall knowledge. As that hidden fire breaks forth, and burneth; in the same manner and form is the essence brought into its nature. Here consider, that in the  
**beginning**

An example  
from colours  
to explain the  
Great Myste-  
ry.

beginning there was but one thing, without any inclination and form, from which afterwards all things came forth. That rise or originall was no other but as a temperate colour, suppose purple, having no inclination in it to any other colour, but plainly to be seen in its just temperature. Yet in it are all colours. The red, green, azure, yellow, white, black colour cannot be separated from it. And every one of these colours have many dark colours come from them, yet every one throughly and rightly tinged by it selfe. And though various and contrary colours lie hid in them, yet all are hid under one. After the same manner every thing had its essence in the great mystery, which afterward the supream workmaster separated. Chrystall will strike fire, not from a fiery nature, but from solidity and hardnesse. This also hath the other Elements in it, not essentially, but materially, *viz.* the burning fire, the breathing aire, the moystning water, the black and dry earth. Besides all these it hath all colours (but hidden in it) in the mixture of their qualities, as fire in steel, which discovereth it selfe neither by burning, nor shining, nor casting any colour. In this respect all colours and all the Elements are in every thing. If any be desirous to know how allthings should thus come and penetrate into all things, he must believe that all this came to passe and was exactly and accurately ordered by that onely one who is the former and Architect of all things.

Chrystal hath  
all the Ele-  
ments in it.

And colour  
too.

## TEXT 6.

Although nature, as we have said, be invisibly in bodies and substances; that invisibility comes to a visibility by means of those bodies. As is the essence of every, so is it visibly seen in vertues and colours. Invisible bodies have no other, but this kind of bodily consideration. Therefore observe, that invisible things have all the Elements in them, and do operate in every Element. They can send the fire and vertue of their Element out of themselves; they can send forth aire, as a man doth his breath; also water, as a man doth urine; they have the nature of earth too, and came from the earth. Take it thus, the liquor or moysture of the earth doth boyle daily, and sendeth an high that subtrill spirit which it had out of it selfe. Hereby invisible things and the Firmament it selfe are nourished, which without a vapour cannot be. Things incorporeall can no more live without meat and drink than corporeall things. Therefore stones grow out of the earth, but from a spirit like their own nature. Every stone draweth its own spirit to it selfe. From such like proceed Ghosts and fiery Dragons, and many more. If then invisible things as well as visible be conversant in their essence, it is from the nature of the great mystery, as wood is set on fire by a candle or taper, which loseth or wasteth nothing thereby. And though it be not corporeall, yet it must have that which is corporeall to preserve it selfe alive,

Invisible things are made visible by bodies.

How the Firmament and things invisible are nourished.

Whence fiery Dragons and Ghosts are.

Things invisible are sustained by visible things.

alive, to wit, wood. Likewise all invisible things must be sustain'd, nourished and increased by something visible. With which also at last they shall perish and come to an end all alike : yet neverthelesse still keeping their operation and activity in them, without losse or damage of other things ; except there be an effusion of those corporeall and visible things. Although that be done by the invisible, and found out or known in the visible, &c.

*The rest ( for doubtlesse the Author wrote more ) are not to be found.*

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READER,

READER,



*That I have done in the Version of these two singularly eminent men, Paracelsus and Crolius, hath been rather as a Translator than an Interpreter,*

*that the Authors fence more than mine might be searched out. Although the translation be not so elegant and significant as the original, yet (if my judgement faile not) the matter is preserved intire and sound. In both Tracts thou wilt meet with some uncouth and unusuall words which for thy better understanding (who art not acquainted with such language) I have here alphabetically explain'd, as followeth.*

**A** *DECH*, is our inward and invifible man, which first shapeth those things in the mind that afterward are done with the hands.

*Arcana*, secrets or mysteries. *Arca-num*, a secret; or (according to *Parac.*) the hidden incorporeall vertue in naturall things.

*Archaltes*, the prop or pillars of the earth.

*Archeus*, the chiefe, exalted, invisi- ble spirit: the occult vertue, artificer, Phyfitian of nature in every one.

*Astra*, Stars; also the force and vir- tue of things by preparations.

*Bisemutum*, the palest or worst sort of lead; it is Tin-glasse.

## C

*Cabala*, that most secret knowledge, which the Hebrew Rabbins say was given by God with the Law of *Moses*.

*Galeruth*, a note or signe of the desire, when a thing tendeth to its first mat- ter and would returne whence it came.

*Cobaltum*, a stone whereof matter is made behoofull to Medicine. It is a Mincrall.



## D

*Derses*, a secret vapour of the earth whence wood groweth.

*Diameæ*, spirits living among stones and rocks.

*Divertallum*, the generation that is from the Elements.

*Drama*.

*Duelech*, a kind of tartar in mans body, a spongy stone very precious.

*Durdales*, spirits that have bodies and live among trees.

## E

*Enur*, the occult vapour of water from which stones are bred.

*Evestrum*, is that perpetuall thing of the Firmament in the Elementary world ; it is taken for a Prophetical spirit foretelling things to come by precedent signes and tokens : to *Evestrate* is to speak by that spirit.

## F

*Flage*, spirits that know the secret and hidden things of men.

E c 2

Gaba

*Gabalum, Gebalum*, a thing repair'd, restor'd, or curdled.

*Gabalus homo*, such a man.

*Gamahæa*, is when a living thing is affected or wrought upon by its figure, as when a Pigeon is cast dead from the top of the house onely by thrusting a pin through the picture of it on paper.

*Gnomes, Gnomi*, are little men, dwarfs, or rather spirits with bodies living under the earth, Pigmies scarce halfe a foot high.

*Gonetick*.

return to word H

*Hilech; astrum medicina*, or the spirit hid in medicine.

omeo : gaidi I

*Iliaster*, the first matter of all things, consisting of *salt, sulphur, and mercury*: generally it is taken for the occult virtue of nature, by which all things increase, grow, multiply and are nourished. *Vid. Lex. Chym.*

*Leffa,*

L

*Leffa, Leffas,* is the juyce of the earth newly drawn into the root of the vegetables, by which they grow.

*Lemores, Lemures,* are the spirits of the element of water, not the shapes and ghosts of dead men, as the heathen imagined.

*Limboan, alias Lymbus,* is the first matter or seed of the world, or all things in it.

*Lorind,* is the moving of the waters, with a muscicall noyse, and is a signe of some change at hand.

M

*Marcasta,* the raw or unripe matter of mettalls.

*Mechili.*

*Melusine,* despairing women, now living in a phanstaticall brutish body, nourished by the Elements, into which at last they shall be changed, unles they chance to marry with a man. *Vid. Lex.*

*Chym.*

*Montans.*

*Nes-*

N

*Nesder.*

*Newferani*, spirits living in the aire.

*Pyrotechny*

*Penates*, spirits of heaven and the element of fire.

*Pyrotechny*, the Art of preparing or working things by fire.

R

*Relollaceus*, *Relolleum* is the vertue from the complexion; there is a three fold *Relolleum*, of which see *Lexicon Chymicum*.

S

*Samies.*

*Spagyrick*. that separateth the false from the true, the impure from the pure.

*Stannar*, is the mother of mettalls, a secret fume of which mettals are made.

*Sylphs*, are pigmies or dwarfs.

*Sylvesters*, airy men, airy spirits living in woods and groves.

*Syrenes*, sea-monsters, bred of the Nymphs.

*Talcum*,

## T

*Taleum*, a bright, clear matter, of which oyle of Talk is made, there are four sorts of Talck of which see *Lex. Chym.*

*Trarames*, the actions of the spirits and ghosts of dead men, heard but not seen.

*Tronum*, cælestiall dew made of the aire.

*Truphat*, the occult vertue of minerals, preferring every mettall.

*Tura*.

*Turban*, an innumerable multitude of Stars in the firmament of heaven; also a presage from all things which the fourfold inferiour world of the elements containeth.

## V

*Umbratiles*, bodies once rotted and after made visible againe by the Stars by a magickall vertue.

*Undenæ*, airy men and earthly spirits.

*Woay-*

## W

*Woarchadumie.*

## Z

*Zonnets*, fantasticall bodies of the  
Gnomes.

*Zundell*, fomes, in English, tinder.

**F I N I S.**









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