

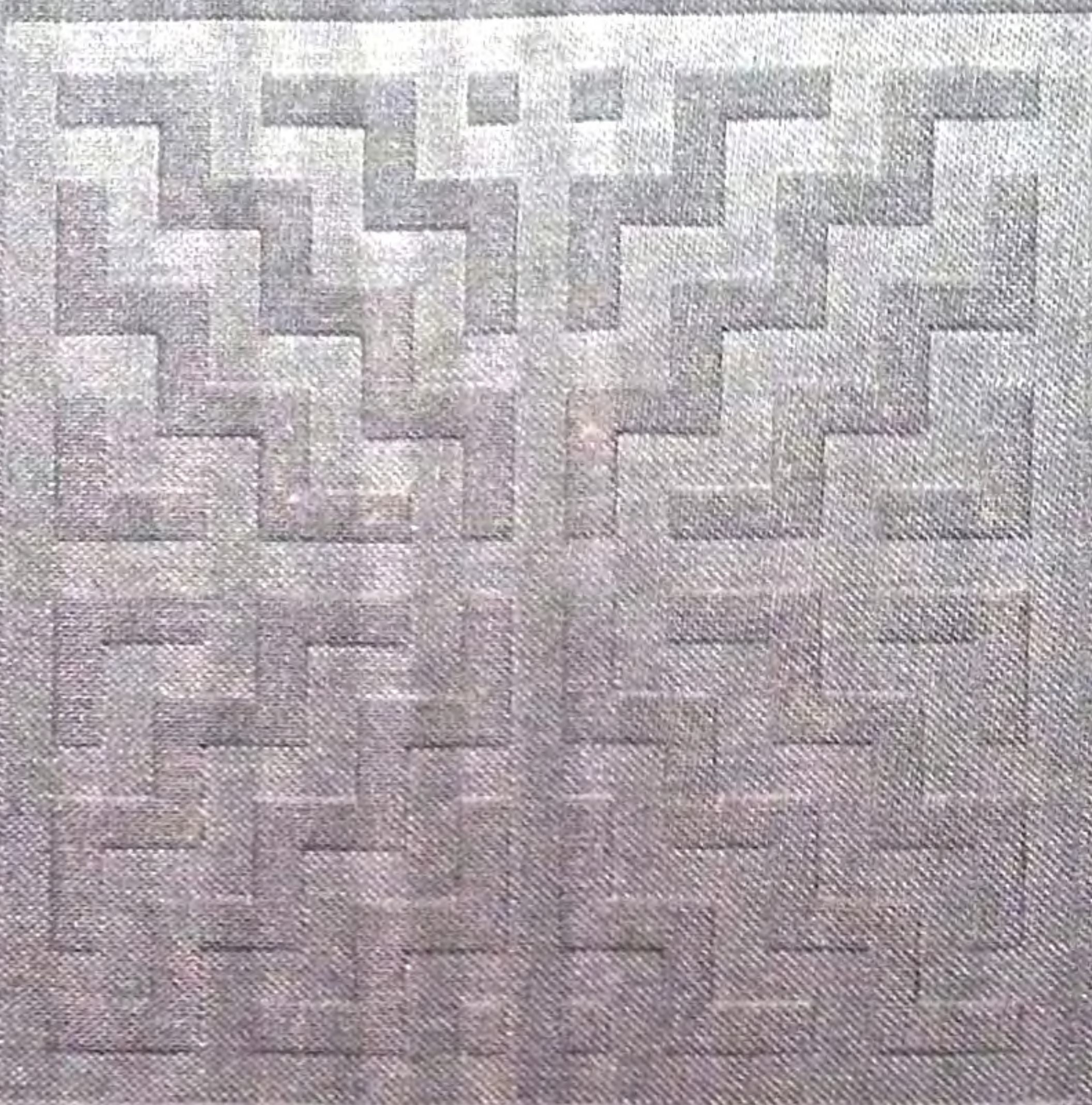
Labirintus Archidox
Vol. 110: Onirion

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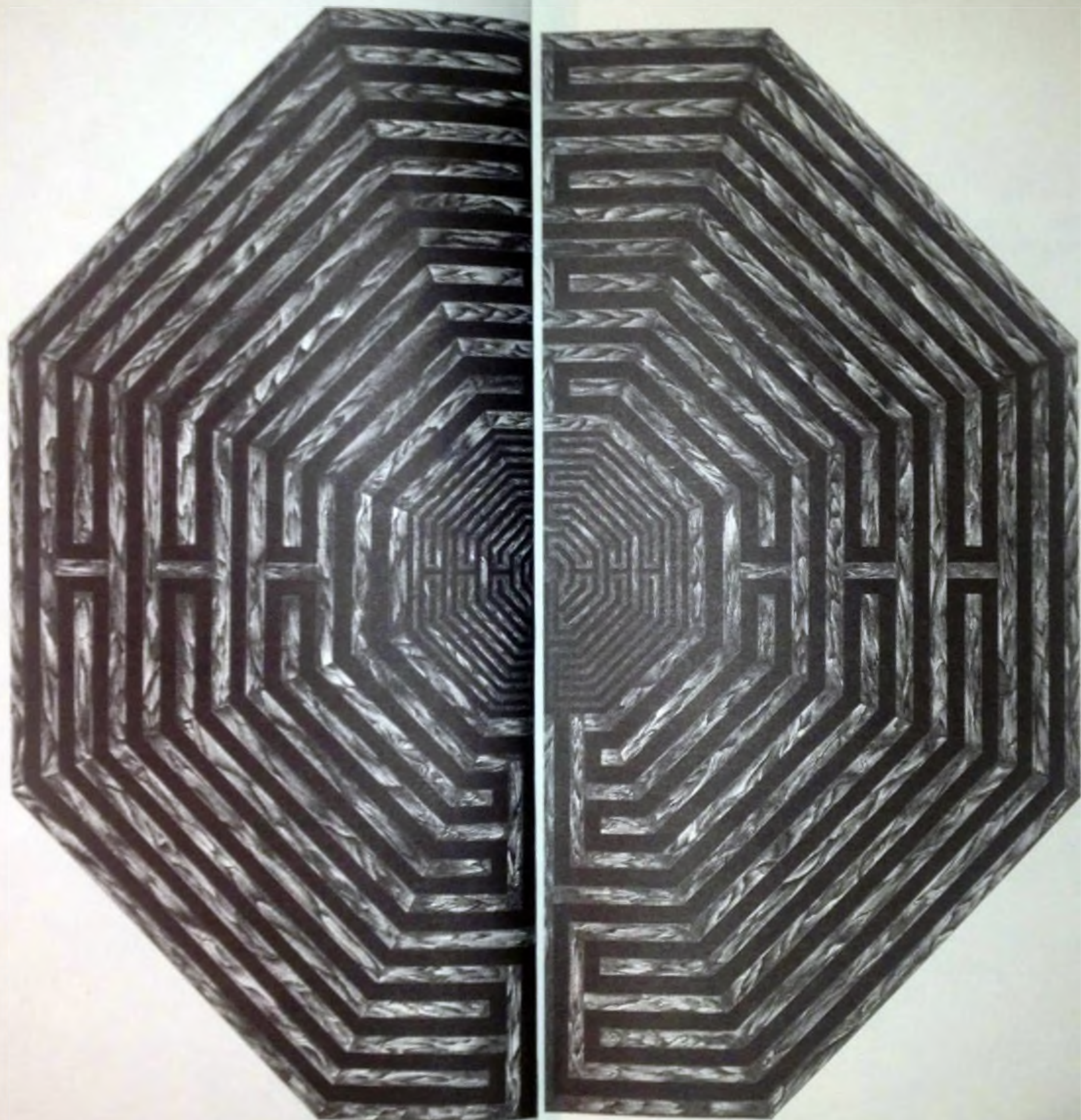
کتاب

مکتوبہ در سالک



آكلث

VIATORIUM · THREE HANDS:
OCCLITH: LABYRINTHUS ARCHIDOXÆ
VOL. 0: OMNIFORM



Occlith: Labyrinthus Archidoxæ

A FLORILEGIUM OF THE ARCAINE SCIENCES.
BEING VOL. O: OMNIFORM.



. 1 2 3 4 5 6

OMNIFORM

*Of the Great Myserie, the elemental Spirits, the true Physick,
and the Microcosm, or little world, Man.*



مجدوب سالک

VIATORIUM · THREE HANDS

Summer Solstice MMXIII EV

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Capitulorum omnium quæ in hoc opere continentur, elenchus.

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Prolegomena

HE WHO WISHES TO EXPLORE NATURE MUST
TREAD HER BOOKS WITH HIS FEET.
WRITING IS LEARNT FROM LETTERS, NATURE,
HOWEVER, FROM LAND TO LAND:
ONE LAND ONE PAGE.
THUS IS THE CODEX NATURÆ, THUS
MUST ITS LEAVES BE TURNED.

—Paracelsus: from *Sieben Defensiones*, 1538.
(Vierdte Defension). Huser I, p. 259.

The book is a living being.

It is the body which, upon opening, radiates knowledge like a microcosmic sun—met and enflamed by the volition of the human hand, eye, and mind. Imagine the countless occult interactions when one engages with the book; things readily apparent to the senses, amidst others travelling stealthily into the unconscious: the many subtle reactions that are fathomed and recorded only in our deepest of minds.

When we walk into a room containing myriad books, it is as

if the walls were speaking to us with as many voices. Each one offers the opportunity to journey very far, and to converse with the dead. This object is a memory machine crafted with the human mind as its source of energy. *We must meet it half way with all senses engaged.* But it must also meet us. In times when book production was a sacred art, the entity of the book was revered as a living, totemic object, a Microcosm. In the Incunabula era of early printing, books still very much carried the craft & lore of the ancient makers. Proportion, design, and typography were all fashioned so as to seamlessly fuse with the user of the book: an abstract idea which became visceral for me when, some years ago, I was given a gathering of ancient leaves culled from a disintegrating book by Erasmus, printed in the first quarter of the 16th century by the master Johannes Froben. I held the small, golden block of leaves in my palm, catching the scent of honey from the centuries-worn but resilient paper. It fit perfectly in my hand, the apex of head and spine aligned with my middle finger as the point of the foot and fore edge aimed snugly at the vein in my wrist. Vividly impressed upon my skin was the idea that this work was shaped to fit a human hand, to be a companion in both physical and celestial journeys. And the intelligence behind the printing of it, the letters themselves, and their disportment on the page—still spoke, like one of Bacon's brazen heads, after so many centuries. When regarding the compact, ligatured italic type on those pages, it was as if one were led down a series of walkways, each in turn opening to a room where a person spoke directly and lucidly to us. The physical impression of the type itself into the laid paper, the very tactile act of a human being impressing that inked metal type into the substrate—evokes in us the sense that we can reach out to the person who created it, & in turn the writer whose thoughts have been relayed through that printer's hand. *The chain of being of the book, its human lineage.*

One's spirit is impressed into the deepest aspects as well as the surface of the objects upon which one chooses to lavish great attention & labor. That object, if it survives long enough, becomes *embodied* through interaction with countless individuals, accruing *life* over time. This process of play with nature, and the delving into its unseen life, is called Alchemy, and is a way of perceiving reality that can (and *was* in ancient societies) be

applied to all the arts and sciences. In speaking on the essence of the alchemical process, Rulandus, quoting Paracelsus in the pages of the *Lexicon Alchemiæ* (pp. 99-100) says:

Nature never produces that which is perfect, or that which is complete in its condition, but man has to complete it. This completing art is called alchemical. For the baker is an alchemist up to the point of baking bread; the tender of wines in that he cools wines is an alchemist; so also the weaver up to the point of making cloth. Therefore concerning that which is produced by Nature becoming useful to mankind, whosoever brings it into that condition which was ordained by Nature is an alchemist, however dull and unskilled otherwise he may be, even he who turns a raw sheep skin into a fur cloak. Therefore there is no art without alchemy.

In the labyrinthine pages of *Occlith*, we endeavor to present ancient texts in the power of their originary splendor, yet as something entirely new: built upon a foundation of and reverence for the work of the old craftsmen, but alive to the materials and methods of our current age. The book is a labyrinth into which the reader may walk, in which it is not possible to become lost, but one is drawn to go forward to the source and back out again. *Occlith* desires to give a new body to the text, and a clear voice with which it might speak to us, while not only retaining but augmenting the incantatory quality of the old words and phrases. The texts of *Volume Zero: Omniform*, are a pathway into foundational Paracelsian Hermetics, and present a window into the world of the Renaissance Magus, from the point of view of one of the most enigmatical and blazing figures of that time. The words of Paracelsus (1493-1541) speak to us across the centuries as if he were standing right in front of us today. It is the sense of presence in his voice, the immediacy, and his galactic imagination, that make him so unique to us amongst the towering figures of esoterism. He travelled widely, mined the world's rich and deep veins of hidden knowledge; left no Stone unturned, as it were. It is his synthesis of the knowledge he gained, and the sense—reflected in his writings—of a limitless depth to the world he explored, that sets him apart. In fretted constellations of strange phrases and neologisms, he bodies forth a system, a path of engagement with reality, that stands unique in human thought, calls to us in a way that can greatly stimulate our own

journeys into the esoteric. Paracelsus' writings are complemented by those of his alchemical descendant Oswald Croll (circa 1563–1609), a great Physician and alchemist in his own right, who carried on the master's ideas yet shaped them with a unique vision of his own.

The images contained herein are at the same time a wayfinding system and a record of journeys. Each section is signed with an accompanying image, in which the memory of the text itself may be encoded. The bizarre and visceral nature of these images can only better serve their potential function as mnemonic devices, just as in the startlingly grotesque marginalia of illuminated books of the past. Between chapters, sections of Hermetic art open up—a different kind of text—in which the reader is encouraged to delve and wander. Utilize their mandalic nature as a point of entry into states of meditation. Return to the text in this state, and the interplay between text and image will optimally create a feedback loop spurring deeper journeys into the essence of Hermetic philosophy. These images were created over the past thirteen years, across multiple lands, amidst wayfaring and solitude, with varying tools (though always with ink as the body of transmission), and in disparate states of mind and body. But all with one goal in mind: to walk the *Codex Naturæ*, and leave behind a pattern for others to gaze at, and ideally, feel something of the wonder they induced in the journey of their creation.

Most of the texts in this collection have not been given a re-typesetting in hundreds of years (see the On Transcription section on page 268 for further information). They languish in poor quality facsimile reprints, or are completely out of print. The youngest of them has not been reset for over a hundred years. It is to be hoped that the current redesign will help to bring forth the magisterial voices within these texts, and let them show not only their wisdom, but the sheer æsthetic beauty of the words that embody it. The gateway to the *Labyrinthus Archidoxæ*, or *labyrinth of primal glory*, follows.

—JOSEPH UCCELLO
The Viatorium Press
Seattle, Summer 2013 EV



THE SMARAGDINE TABLE OF HERMES
TRISMEGISTUS, OF ALCHEMY.

*The wordes of the secrets of HERMES, which were written in
a Smaragdine Table, and found betweene his hands in an
obscure vaute, wherin his body lay buried:*

IT IS TRUE without leasing, certain and most true. That
which is beneath is like that which is above: and that which
is above, is like that which is beneath, to worke the miracles
of one thing. And as all things have proceeded from one, by
the meditation of one, so all things have sprung from this

one thing by adaptation. His father is the sun, his mother is the moone, the winde bore it in hir belly. The earth is his nurse. The father of all the telesme of this world is here. His force and power is perfect, if it be turned into earth. Thou shalt seperate the earth from the fire, the thinne from the thicke, and tha gently with great discretion. It ascendeth from the Earth into Heaven: and againe it discendeth into the earth, and receiveth the power of the superiours and inferiours: so shalt thou have the glorie of the whole worlde. All obscuritie therefore shall flie away from thee. This is the mightie power of all power, for it shall overcome every subtile thing, and pearce through every solide thing. So was the worlde created. Here shall be marvailous adaptations, whereof this is the meane. Therefore am I called HERMES TRISMEGISTUS, or the thrice great Interpreter: having three parts of the Philosophy of the whole world. That which I have spoken of the operation of the Sunne, is finished.

HERE ENDETH THE TABLE OF HERMES.





Three BOOKS
of
PHILOSOPHY

Written to the Athenians:
by

That famous, most excellent, and approved
PHILOSOPHER & PHISITIAN

Aureal. Philip. Theoph. Bombast.

of Hohenheim, (commonly called)

Paracelsus.



1 Liber Primus

TEXT 1

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 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 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

What the
Great Mys-
terie is.

The Great
Mysterie is
the mother of
all things.

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.

TEXT 2

How mans
urine is made.

The Great
Mysterie was
not created.

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 great Artificer. Never shall there be any like it; nor doth this returne or is it brought back againe unto it selfe. *For as cheese 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.

TEXT 3

FURTHERMORE, THOUGH THE *Great Myserie* 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 myserie to propagate themselves after their own form. In like manner it bestowed a peculiar myserie on every other thing to bring forth its own shape by it selfe. From the same originall also (which the primary myserie ordained) spring those mysteries from which another myserie may be produced. For a Star (*aliàs mucke*)† is the myserie of beetles, flies and gnats, &c. Milk is the myserie of cheese, butter, and such like. Cheese is the myserie of wormes that breed in it. So againe wormes are the myserie of perished cheese. And thus there are two sorts of mysteries: The *Great Myserie*, which is uncreated; The rest, being of the same kindred, are called *speciall mysteries*.

How the great Myserie is the mother of all things.

† *Stercus* (refuse or waste matter).

Mysteries are of two sorts.

TEXT 4

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 another, nor this or that thing apart, but altogether and at once. For the *Greatest Secret*, to

All things came out of the Great Mystery at one and the same time.

The wonder-
full art of the
Creatour.

wit, the Goodnesse of the Creator did create or lay all things together upon that which is uncreated, not formally, essentially, or by way of qualities: but every thing lay hid in the uncreated as an image or statue doth in a piece of timber. 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 mysterie*, that which is fleshly 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 accurate and industrious in separation, who with like skill could make even the least and lightest grain usefull, & put life into it.

TEXT 5

A comparison
betwixt the
mysterie and
a medicine.

How all things
were in the
mysterie.

UNDERSTAND IT THUS, not as if a house were built out of the *Great Mysterie*, or that the living creatures were first gathered together and laid in a 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 Mysterie*, not perfectly according to their substance, form and essence, but after another subtile 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 to him. Since then the mysteries of Saturn yeeld such like procreations; much more doubtlesse the *great mysterie* 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.

What kind of separation Saturn hath.

TEXT 6

KNOW THEREFORE THAT severall and various chips or fragments fell out in the cutting or carving 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 metalls. 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 onely 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.

A twofold art of the Creatour in the separation of the Great Mysterie.

TEXT 7

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 Elemen-

The myserie
was all things
but without
difference or
distinction.

A comparison
between the
myserie and
meat.

tary, 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 of distinction, and afterward indowed every one of them with its own particular essence and form in the separation. An example whereof 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 myserie*. 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.

TEXT 8

Whence, and
how many
sorts the
things are
that were
compacted.

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, is very mere and pure aire, as may be seen in the separation of the smoke from the soot.

A comparison between the *mysterie* and smoke.

TEXT 9

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 be a very great and singular miracle.

Separation is the beginning of all generation.

The force & nature of vinegar. *Truphat*.

The *Magick* that directed unto the Great *Mysterie*.

TEXT 10

The first separation was made in created things.

IN AS MUCH then as the *great mysterie* was full of such Essence and Deity with an addition of the most eternall one; the SEPARATION was before any creature. When this began, then every creature sprang forth and appeared in its majestie, 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 sympathy & antipathy of things is the cause of their mutation.

TEXT 11

The first Elements rose out of the separation of the mysterie. What fire is. What the aire is.

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 *Archaltes*; 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.

What the
water is.

What the
Earth is.

It is sustained
by the pillars
of the *Ar-
cealtes*.

TEXT 12

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 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

The fire's
separation,
and its kind.

The second
Stars sprang
out of the sec-
ond separa-
tion.

How the Stars
came out of
heaven.

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 with-hold or defer it selfe any longer.

TEXT 13

The separation of the aire, and its kind.

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 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, inchantments, superstitions, shrewd turns, dreams, divinations, lotteries, visions, apparitions, fatacests, melosines, spirits, diemeæ, 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 *Diemeæ* 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

Diemes live among the stones.

The Durdales.

Neuferans inhabit in the Aire or pores of the earth. The *Melosinies* stept aside 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.

Neuferans & Melosines.

Spirits.

TEXT 14

BY THE SEPARATION of the Elements the water was gathered into the place which the mysterie 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 mysteries, 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

The separation of the water and its kind.

Corall, trine and citrons, sea-plants.

Nymphs, Syrenes, Dramæ, Lorind, Nesder.

water was at once in a minute and moment of time created & made manifest by the separation.

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 next was mines of mettalls. A third became *marcasite, talke, bisemute, 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 and ordained in the other Elements. Here also are the *Gnomi, Sylvestres and Lemures*; of which some

The difference of Mineralls.

Earthy things are propagated by seed.

Gnomes, Sylvesters and Lemures.

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.

TEXT 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 adjoyning. 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 likenesse 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 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 moyst fire casteth a colour like saffron and red. For this reason one procreation is

How the complexions were brought forth.

Lime cometh out of the fire, yet is not of a fiery nature.

The fire of four sorts.

Divers degrees of fire.

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.

TEXT 17

Various complexions of water.

The differences of water.

Nymphs.

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 stones, as the Berill, Chrystall, Calcedony, Amethist. Some into plants, as Corall, &c. Some into juyce, as the liquor of life. Many into the earth, as the moysture of the ground. These are the Elements of water, but in a manifold sort. For that which groweth out of the earth, from the seed that was sown, that also belongs to the Element of water. So what was fleshy, as the Nymphs, belong also to the Element of water. Though in this case we may conceive that the Element of water was changed into another complexion, yet doth it never put off or passe from that very nature of the Element from

which it proceeded. Whatsoever 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.

TEXT 18

IN LIKE MANNER must we think of the Element of the earth, that all things that are out of the earth do retain the nature thereof. And though the mineral liquors may be taken for fire, yet are they not fire. Brimstone 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 ashes 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 wasting of the earth, or of its substance. Water may burne and flame as well as any thing else: and if it burn, then is 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.

What the mineral moystures are.

Why brimstone burneth.

Water may be made to burn.

Whence a Philosopher should denominate things.

Earth may be reduc'd into water.

A flint and calcedony give fire.

TEXT 19

Like to like.

What Melosinie is.

What the Nymphs are.

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 beget 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 a conjunction be made from the aire to a man, as it cometh to passe by Spirits in all witchcrafts and inchantments. 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.

TEXT 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 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 Prophesie of that country, which is a kind of presage or guessing at strange, wonderfull, and unheard of things to come.

Whence thunder is.

Whence *Lorind* is.

Crooked men, worms, plague, famine.

Beetles, cankers, Dalni.

What *Lorind* foresheweth.

TEXT 21

AS WE HAVE seen a threefold separation made out of the mysterie into three sorts of formes; it remaines now that we consider the fourth and last separation of all, after which there shall be no more; for then all the

What the fourth separation is.

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 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 into 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 *procreated 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 were 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.

How all things
are reduc'd
into their
principle.

The difference
between a
man and an
image.

*He means as
to the body.

A comparison
betwixt man
and a table.

The difference
between a
man and an
image.

TEXT 22

AGAIINE, 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 divided, 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.

Milk once turned into curds is no more milk.

The creatures are the pictures of the great Secret.

The Cypres grows from a small graine.

A graine is the beginning, a beryl the end of things.

As no creature can consume glasse, so neither can that eternall essence be brought to nothing by that which is eternall.

TEXT 23

What mortal
things are
eternall.

Man is a com-
panion of the
eternall.

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 stomack, 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 is made more a companion of that which is eternall than if his mortall and eternall both floweth from himselfe. Whence we

may 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, 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 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 only remaineth that is

Destruction is from contraries.

What things are subject to destruction.

eternall. Whence the end of all bodily things is evident, even nothing, to which they all revolt. For they are separated from their own essence 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 righteousness, 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.

TEXT 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 than as if a house should be built by (the command of) a word. Understand it thus, that it [the mysterie] applyed it selfe to the sole supream; 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, and sensible. The vegetables were many hundreds, many thousands.

The dignity
of the great
mystery.
Three sorts
out of the
Mysterie.

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. *Crumpfeeted 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 infinity of
mysteries.





¶ Liber Secundus

TEXT 1

SEEING 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 is this. Sith the things created are divided into *eternall* and *mortall*; the reason whereof is, because there was another creator of the mysteries, besides the chiefest 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

The difference
of the creating
Gods.

Mans inclination is to evill.

they had it not (immediately) from him. Moreover, the creatures are alway egged on and provoked rather to evill, compeld 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 evil, but should in all things have had free will, without any such violent instigation: 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.

TEXT 2

The four Elements are the mothers of all things.

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 every 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 crea-

ture hath but one 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 an Element to a body, substance, or quality.

What an Element is.

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 tast, force or vertue.

What the first matter of an Element is.

TEXT 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 seing 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 moyst, the element of aire dry. Where we must as well consider, that every

All things consist of the four Elements.

Wherein the Element differeth from the temperament.

The names of the four Elements.

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.

The elements
and simple
Spirits.

TEXT 4

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 moyst. Nor can there be any such compound. There are no compounded Elements, for the reason before given. Where there is heat, there is neither cold, nor drought,

The Colick
whence it is.

nor moysture. So where there is coldnesse, there is none of all the rest. The same may be said of moysture and drynesse. Every Element is simple and solitary by it selfe, not mixt in composition. The possibility which Philosophers 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 moysture. Every Element is alone by it self. So also cold cannot of it self indure driness: It subsisteth pure by it self. And thus much be spoken to be understood of the proper essence of the Elements. All drynesse is a dissolution of cold. As moysture and dryness cannot be mixt; so much lesse can coldnesse and dryness or moysture, or heat and drynesse close or consist together. For as heat and cold are contrary things, so heat and cold have a contrariety against moyst and dry.

The Elements
are not mixt.

TEXT 5

BECAUSE ALL THINGS are constituted of the four Elements, therefore to goe about to prove that those (Elements) must necessarily be mixt together, is very erroneous. For every mixture is a composition. Therefore they cannot be a Myserie, because they are compounded. Every myserie is simple, and one onely Element. Now the difference betwixt the elements and compounds is this: An element, and so may a myserie 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 myserie doth not produce a myserie 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

How an
Element and
compounds
differ.

*Divertallum.

What fire is,
and doth.

The Element
of water soft-
neth mettalls
and stones.

The Element
of aire dryeth
most scorch-
ingly.

The Element
of earth
cooleth most
vehemently.

made 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 marble, 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 corporall, yet hath not one whit of vertue without them.

TEXT 6

A comparison
between fire
and the soul.

What fire is.

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 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.

What are the properties of all the Elements.

TEXT 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

The true Elements are insensible.

The Sun is hot though it stood still.

Whence the
Elements had
their bodies.

The Stars are
the children
of fire.

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 meant as we have here on earth. And not one onely, but 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.

TEXT 8

Elementary
things differ
from one
another.

There are
rationall and
irrationall
creatures in
every Element.

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 begat 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 distinguished 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 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.

Men live in all
the Elements.

How fate is
generated.

TEXT 9

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

The various
procreations
of the Ele-
ments.

What Lorind
is.

us, and imitate the inward motion of our 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 & primary habitations; but there is but one Eternall, in righteousness, equally to be know in all four.

How there are
four worlds.

TEXT 10

Man was
made of the
earth.

There are
stones in ev-
ery Element.

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 have their mineralls too as well as we. The celestiall Firmament hath mineralls both of flowers and stones, 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 prodigies, and that this or that hue of the Firmament fore-sheweth some singular thing; thus we præsaige 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.

A mistake
about celestial
mineralls.

TEXT II

IT IS SILLY and vaine Philosophy to place all happiness 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 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

Earthy men
are not happy.

What the Noc-
turnales and
Gnomes are.

The eternall is
twofold.

Flowers have
the eternal in
them.

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 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.

TEXT 12

By what the
great Mystery
may be
known.

THERE OUGHT TO be neither more nor lesse than four mothers of all things, as all procreations shew. Not that the great Myserie, 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 Myserie 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 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 a peculiar kind, taught how to subsist in their necessities.

There are but four Elements in all things.

Four worlds 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 althings, or that the four Elements dwell in all. The reason is, because the world which is separated 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:

All the Elements are not in all things.

How the
Firmament
nourisheth
the earth.

What the light
of heaven is.

Tronus, Turas,
Samies.

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 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 Myserie doe agree to help each other, to nourish and sustain one another: Not from the nature of Elements, for they themselves are Elements.

TEXT 14

Mans life,
sight, &c.
whence it is.

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 mysterie doth not: Man dyeth, but his mysterie 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 mystery. We say not that the mysterie is an essence like that which is immortal, but that it is *perfectly* a mysterie. 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 mysteries they have.

TEXT 15

WE CONCLUDE THEN that all the Elements cannot be joyn'd together; but that they be solitarily and unmixedly altogether either aiery, or fiery, or earthy, or watry. We have also dispatch'd this, that every Element

The Elements are all alone. The elements nourish themselves.

The Nymphs
gender with
earthy things.

So doe Me-
losines and
Trifertes.

How Elements
may be joyn'd.

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, 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 imputed to the faculty or power of ravishment. Aiery things, as the Melosines, may ravish earthy things. The *Trifertes* are snacht 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 seperate 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.

TEXT 16

BUT IF THERE shall be any such meeting or conjunction, whereby althings return into their former essence: then that will be a mystery, according to the as-

pect and face of the Elements. For there no bodily thing by generation can appeare, but the appearance and presentaneous 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 eternall 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.

TEXT 17

WHEN ALL CREATURES thus retorne their predestinations, then there will be a mystery. Predestination is the last matter, which will be without 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

What Predestination is.

Things mortall leave behind them that which is immortall.

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. A solitary habitation is a kind of eternity, but abounding in many seperations or distinctions.

There is a
fourfold pu-
trefaction of
the creatures.

TEXT 18

What the
Evester is.

WE ARE COME now to speak of the EVESTRUM, 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 beginning at the first generation of every thing. Things animate and inanimate, sensible and insensible, and whatsoever casteth a shadow, all of them have their Evester. TRARAMES 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 Trarames. 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 beginning 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 cull'd out of the Evester, as it were by the light of nature. A Prophet therefore doth Evestrate, that is, he doth Prophecie from the Evester. But if a spirit Prophecie, it doth so without the light of nature. And therefore may deceive us, being full of guile and doubtful, as well as prove certain and true. Thus Trarames also would be divided in the shadow of reason.

Trarames is the Evester of invisible things.

The difference of Evesters.

TEXT 19

AGAIN, WHEN ALL things shall be dissolv'd then Evester and Trarames too shall come to an end, yet not without some reliques of eternity. The Evester is no

There is a
fourfold Fir-
mament.

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 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, flashes, signes, forms and shapes. Hence ariseth 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 &
shadoweth.

TEXT 20

What the great
Turban is.

THE PROPHETICK EVESTER is first necessary to be known. For the great *Turban*, which presageth 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 overshadoweth 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 spake. 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 usuall course of heaven, are shadowed. All impressions 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.

The excellency
& height of it.

The great
Turban wor-
shipped as a
God.

TEXT 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

What the Um-
brate Evester
signifieth.

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 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 Propheticall 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 Saints
wrought
miracles by
their Evester.

TEXT 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 know 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 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.

All creatures
have Evesters.

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.

What an
Evester is.

TEXT 23

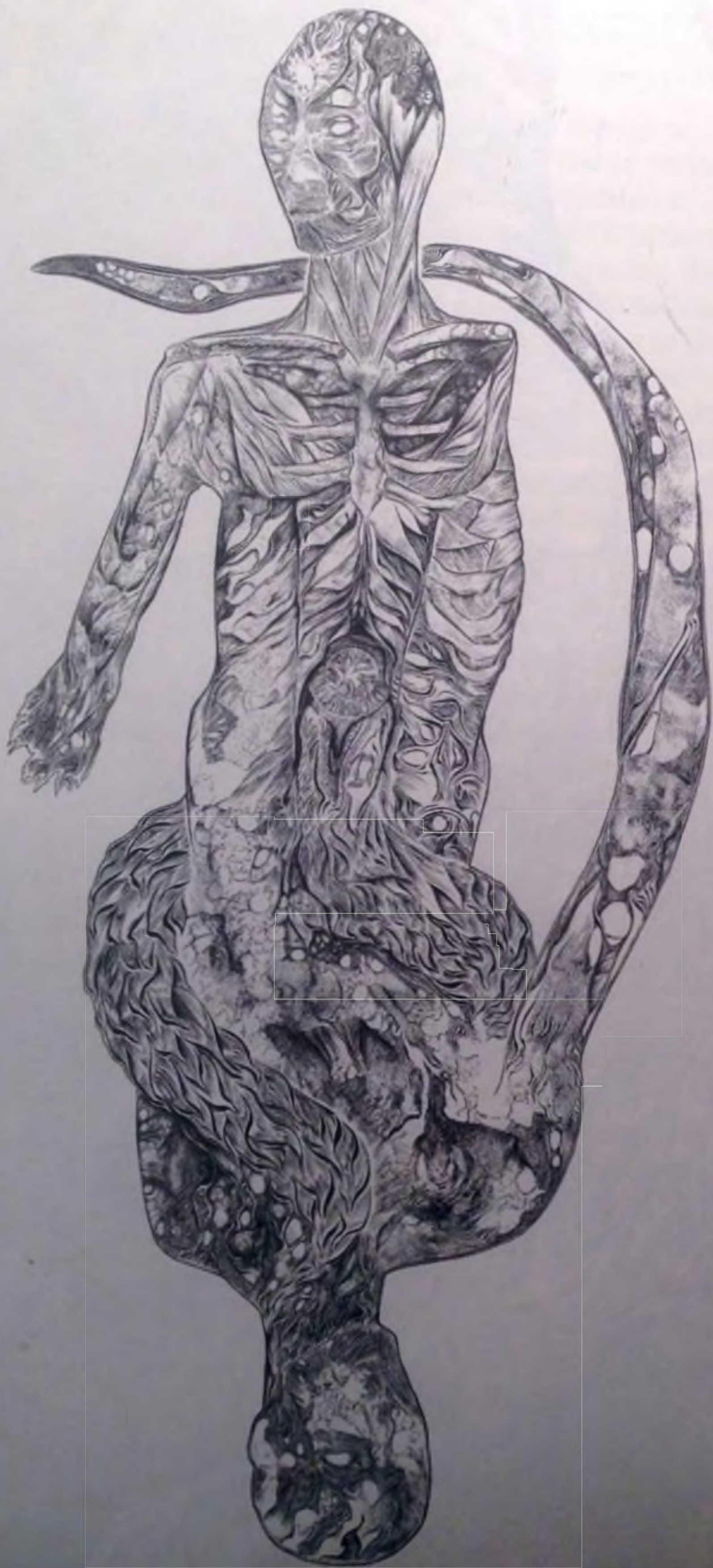
SUCH KIND OF Evesters also will be corrupted, yet shall they not perish without something eternall. Nor shall the Evesters themselves be so much regarded, for they shall fully and wholly dwell with or in those things to whom they belong. Hence let every man now advise with himselfe, that above all things he admonish and learn to know himselfe. The nature and number of the Evesters is infinite. These lead men about in their sleep,

A commendation of the Evester.

The Sibylls and Prophets spake by the Evester.

fore-shew good and evill, search out the thoughts, perform work and do business without bodily motion. So wonderfull a thing is the Evester, the mother of all things in the Prophets, Astronomers, and Physitians. If the understanding come not from the Evester, there can be no knowledge of nature. As theft poynteth to the gallowes, and the clouds to rain, and urine to the disease, so the Evester sheweth all things without exception. From it the Sybills and Prophets spake, but as it were drowsily 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 dissolution and regeneration will be much more to be admired. Nor shall we forbear to say, that the Evester is an Eternall relict, the support of religions, and the operation of the Celestialls. Nothing but felicity, blessednesse, the chiefest 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.







Liber Tertius

TEXT 1

EVERY THING THAT hath a Being must of necesssity have a body. 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 fuming Arsnicke, that after the generation of a body there is no more of the fume of the spirit to be seen, no more then if all were turned into a body. Which yet is not so: for it still remaineth most subtle in that place of generation.

Nothing is
without a
body.

How al things
are imbodied.

What man
is, and how
made.

A twofold
eternall.
Caleruthum,
what it is.

Like seeketh
its like.

And so both the visible and 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 seperated. 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 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 therof 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.

TEXT 2

NOW SEEING EVERY thing is greedily desirous of its originall, viz. of the mystery out of which it proceeded: we are further to consider, that that thing is everlast-

ing life; and that which cometh from thence is mortall. Nevertheless in the mortall there abideth that which is eternal, to wit the soul, as may elsewhere be learned. 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 invisible, 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 rationall or irrationall, nothing can escape this change, but shall certainly repaire and hasten to its dwelling whence it came.

How corruptible things return to their first state.

Althings proceed from the invisible.

TEXT 3

The body is
a curdled
smoke.

Bodies are
made as it
were out of a
fume.

Wood is from
the smoke of
Derses.

Hearbs spring
from the
smoke of
Leffas.

Stannar is
the mother of
mettalls.

Enur is the
matter of
stones.

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 *Derses*. 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* 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 under-

stood 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.

TEXT 4

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 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

Man is
composed of
smoke.

All food is
but a curdled
fume.

Life maketh
every change.

when ten or twelve things are mixt together, and then separated again, 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 subtile or pure, the grosse it rejecteth. The life dissolveth stones, mettalls, the earth, and all things; they have no other separation from the body but by the life.

TEXT 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 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 tintured 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

An example
from colours
to explain
the Great
Mystery.

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 all things 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.

Chrystall 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 dayly, and sendeth on high that subtill 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

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.

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, 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 neverthesse 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.





Of the True Physick

Oswald Croll

Σ

THE 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

* See *Paracels.*
his *Labyrinth*
of *Physitians.*

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

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.

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 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 due order conveniently administred 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, the superiour and inferiour. Philosophy teacheth the force and properties of Earth and Water, as Astronomy doth of the Firmament and Aire. Phylosophy and Astronomy make up an internall and perfect Phylosopher, not onely in the great World, but also in the lesser: And therefore it is necessary to accomodate 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.

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 internall 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 incomprehensibe: Therefore in the visible and comprehensible Anotomy of the great World,

Physick is written in the book of Nature, i.e., in Heaven and Earth, and may there be read & found out by Chyromancy and phisiognomy, through the miraculous illumination of God.

What the Light of Nature is.

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

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

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 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.

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 and Physick. Therefore all the externall Elements represent unto us the whole Man, which being known,

The knowledge of the 4 Elements doe shew every disease in man and its cure. The knowledge of Physick in the outward world is to be fetched from the Limbus, and depends upon the knowledge of Man.

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 difference 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 Fire, 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 Emptiness 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.

Every Element
perfecteth its
power and
operation in
all the four
Elements.

To the Water there belong Nymphs, Undens, Melosyns, 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 Vulcans, 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 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, & 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.

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 *Astra's* it selfe; And as that *Hylech* in a particular manner containes 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 whitenesse 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

In his *Idæa* of
Phylosophical
Phisick.

They that are
troubled with
the gout have
a foresence
of the sud-
den change
of seasons,
their paine
many times
makes them
Prophets
and Astrolo-
gers against
their will. So
many sick
folk perceive
beforehand
the change
of weather in
the four Ele-
ments.

The Internall
Elements of
man have a
foresence 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
Paracel. in
Paramiro de
ente Astrorum.

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 and hidden secrets into the inferiour spectificate Firmament, 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 & gentle towards us, see *Paracels. in Paramiro lib. 2. de origine morbor. cap. 7.*

The course of the externall Firmament is free with its

Man governeth the
Stars and not
the Stars him.

Read the eight
Psalmes.

Vid. Paracels.

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 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 grow. Neverthelesse the fruits of those Astra's or Cælestiall, Ayry, Earthy, Watry seeds doe indeavour and bend to one generall Good as Citizens of the same Anotomy: and therefore doe mutually cherish and succour one another by a sweet fellowship and vicissitude of actions.

This visible and invisible fellowship of Nature is 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*, *Apolonius*, &c. have travelled to the Brachmans and Gymnosophists in the *Indies*, and to *Hermes* his Pillars in *Ægypt*. 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 com-

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

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

pound body. For it is most certaine that those things, into which every naturall body is resolved, had their being from the beginning 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 FIAT created all things TRIUNE, as in a Spagiricall resolution is plainly to be seen. By the word FIAT (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 separated into four divers bodies, or Elements, just as if a skillful 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 uncontrollable 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 oily 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 body of man: The Salt by coagulation gives Solidity, Colour and Tast to all bodies: The Sulphur by a pleas-

ant 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 moisture 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 sense they present but one simular substance of bodies.

Some *Theophrastæans*, 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 subtilty 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 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 of the Elements cannot be attained unto without these Seeds, because they declare or open the use and services of 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.

*Hippocr. in lib.
de Antiqua
medic.
All things
proceed from
their powers.*

Here also it is to be observed, that some bodies have onely properties without Arcane or hidden secrets, nor have they in them that Cherionium (*i.e.* that wherein Nature cannot be changed but are onely barren Relol-lacæous 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 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 Spiri-

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

tuall) 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 & would know the four Elements or those four 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.

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

The Earth, as is said, with the Water is the Centre; the Aire circularly compasseth the Earth and Water; the nine Sphæres 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 Moysture the Aire, Coldnesse the Water, Drinesse 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, and 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 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 sever it from themselves; although in the lower part of the Aire it be turned into a Mucilaginous matter upon the Earth. Mettalls, Salts, Mineralls 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 joyned 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 growing 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, Vegetable, Minerall, as it is made fruitfull by all other Elements, it bringeth forth all things out of

Every thing brought forth and growing is divers and seperate from its generating matrix, as the fish in the water.

Of whatsoever any thing is begotten of the same also is it nourished & preserved. A Herring will not live out of the water. This Rule both Divines and Physitians make use of.

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

Such is the vertue of the Element of water that spirituall regeneration cannot be without it as *Chr.* said to *Nic.* Our Fire is not the Element, because like death it consumeth all things. Heaven is the fourth and last 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 commixion of the four Elements in the generation of all things. *Paracels.* in *Param. de Ente. Astros* saith, that the Aire was created before any Creature.

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 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 Astra's of the Water are contained, which like a mother out of her Abyesse, bring forth all mineralls, 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 superfices 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 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 subtle 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 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 subtle or thin then the Earth, by so much the fruits thereof are more subtle and operative then the fruits of the other three Elements. Thus the seven 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

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

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

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

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.

Moreover, the four Astra's 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 Astra's 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 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 himselfe sets it forth by a similitude and example in a 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.

John 12. 24.

Putrefaction consumeth and separateth the old Nature, and bringeth new fruit. Therefore Eternall

life cannot be in any but where the body is first dead, because death is the cause of the glorifying of the body in eternall 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 vertues, 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 externall World is known the Phylosophicall Physitian 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 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 setling 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

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

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

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 Olympus of Man; because of the like Anotomy it is that Mummy will stop the bleeding in Man.

The cause &
subject of
diseases.

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 so in the little world; He therefore that knows the things that grow and the fruits of the Earth, as of hearbs, trees, &c. viz. that all things 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.

Many diseases
proceed out of
the miner-
alls 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 im-
pression, as
upon wood
or Straw, or
Saffron upon
water.

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 soever 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, 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. worldly wisdom, 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 Wisdom from the Rayes or beams of the superiour Stars or constellations; for the Firmament is the Light of Nature, which naturally sup-

Elementary diseases are cured by Elemental means, and Astrall have Astrall remedies. The *Galenists* doe know nothing of these Astrall cures, Which the grave experienced Physitians 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, seperated from the

dregs Spagyrically. The internall and Astrall man also hath his proper medicines which the skillfull Physitian knows well.

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

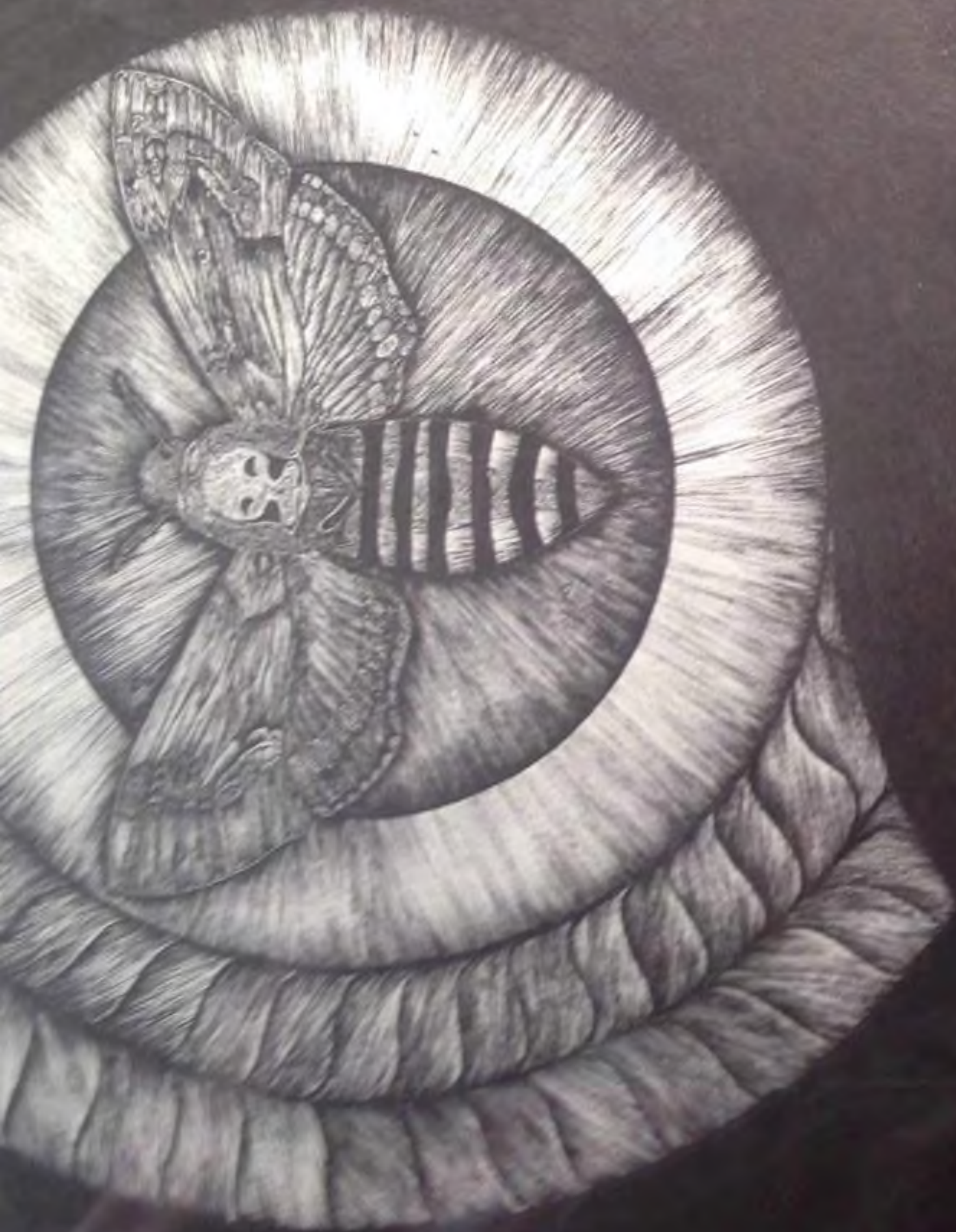
plyeth man with all things.

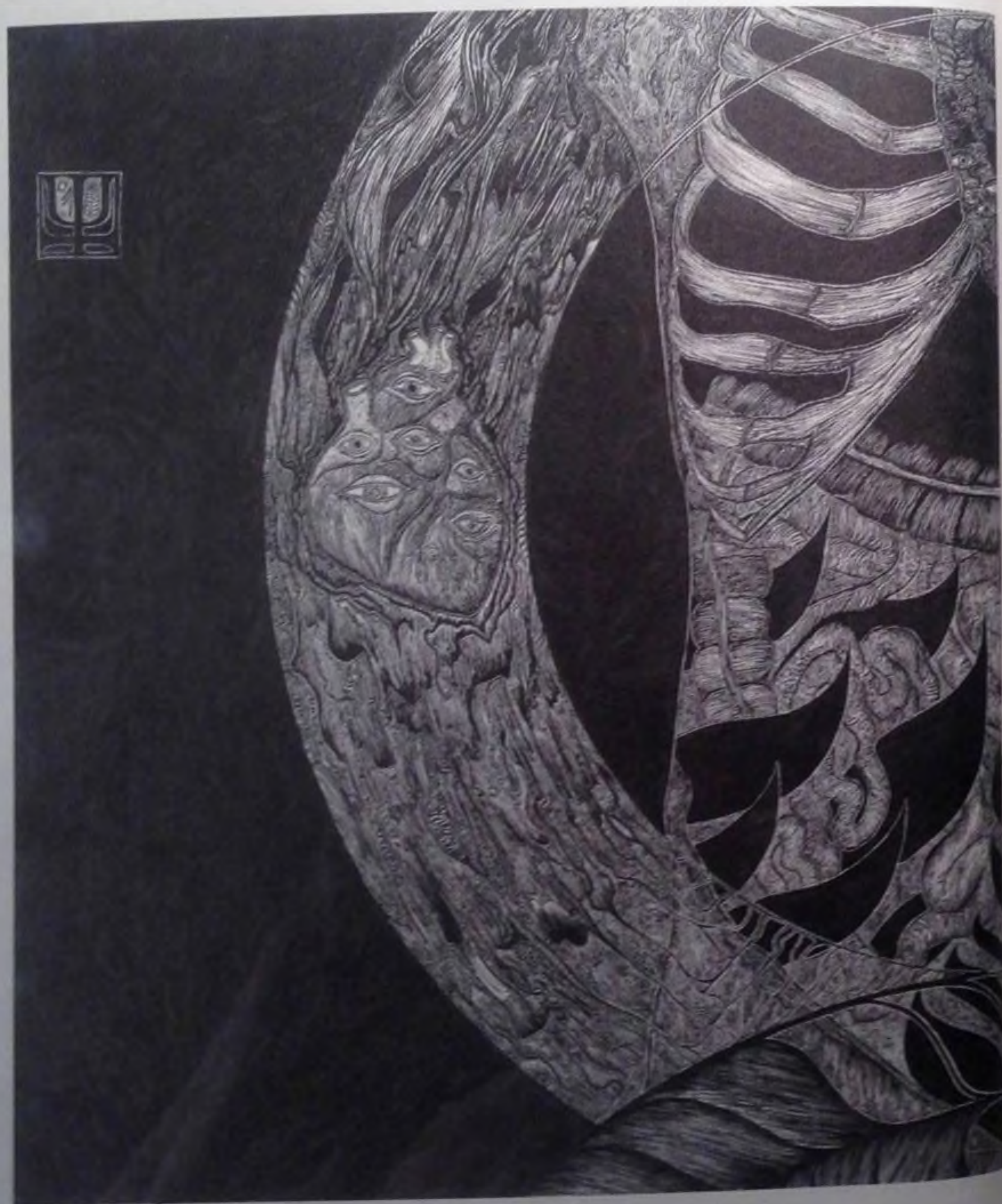
Furthermore, the Astra's or Elements (which are Spirits) are without any quality, neither hot, nor cold, nor dry, nor moyst, but the things that are produc'd out of them are indued with qualities. For out of the Earth grow Poppy, Opium, cold Darnell, the hearb Trinity or Heartsease, hot biting Arsesmart; 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 supreame 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 succour and supply their fruits as the Trees of the Earth doe theirs.

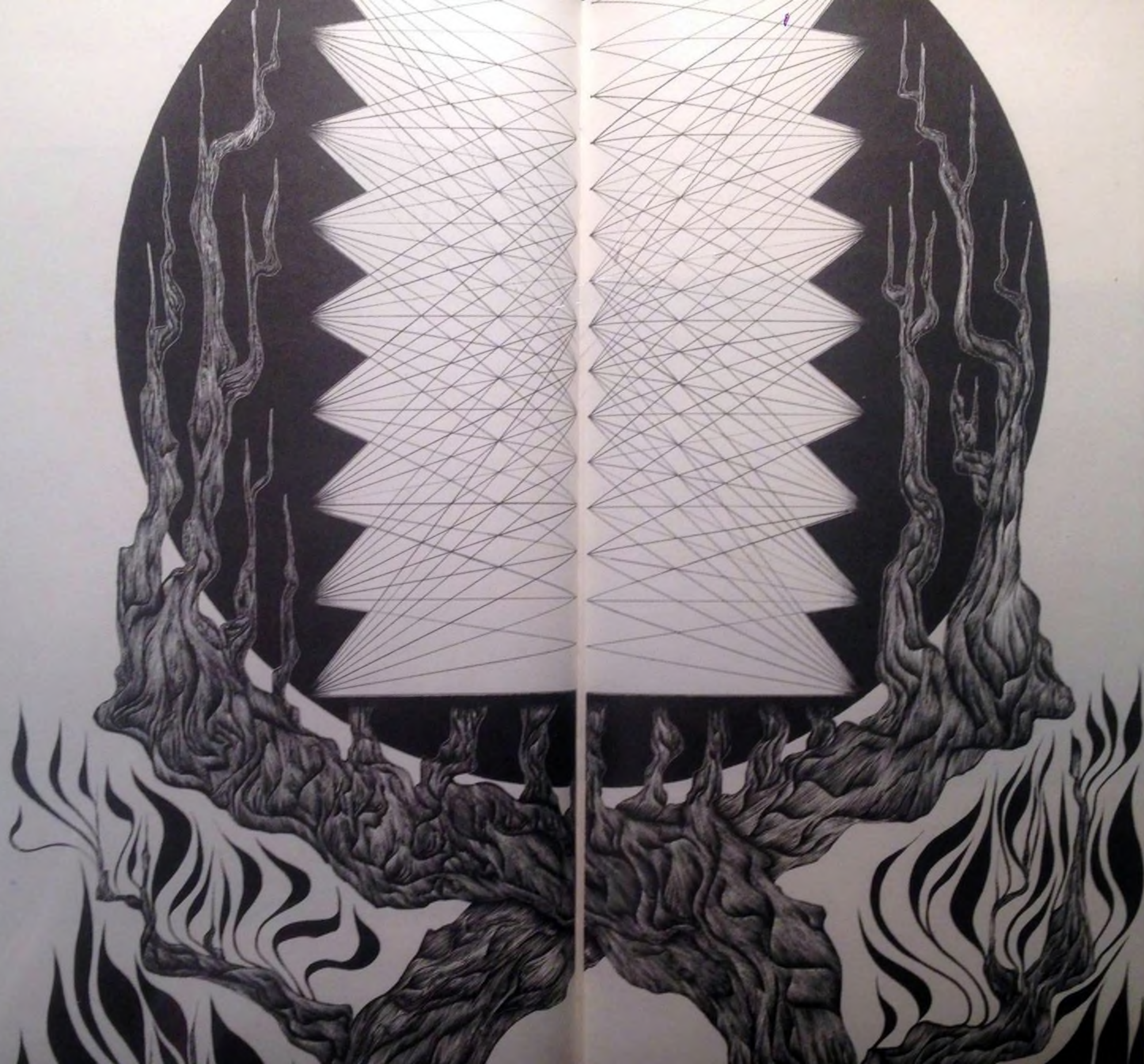
Hence it is plaine that diseases are not cured by contraries, as if heat were to expell cold, as though man were to have the Elements banished and driven out of him; but by the secret things or Astra's which the Chymist can reduce out of the last matter into the first: These Arcana or hid things are 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.

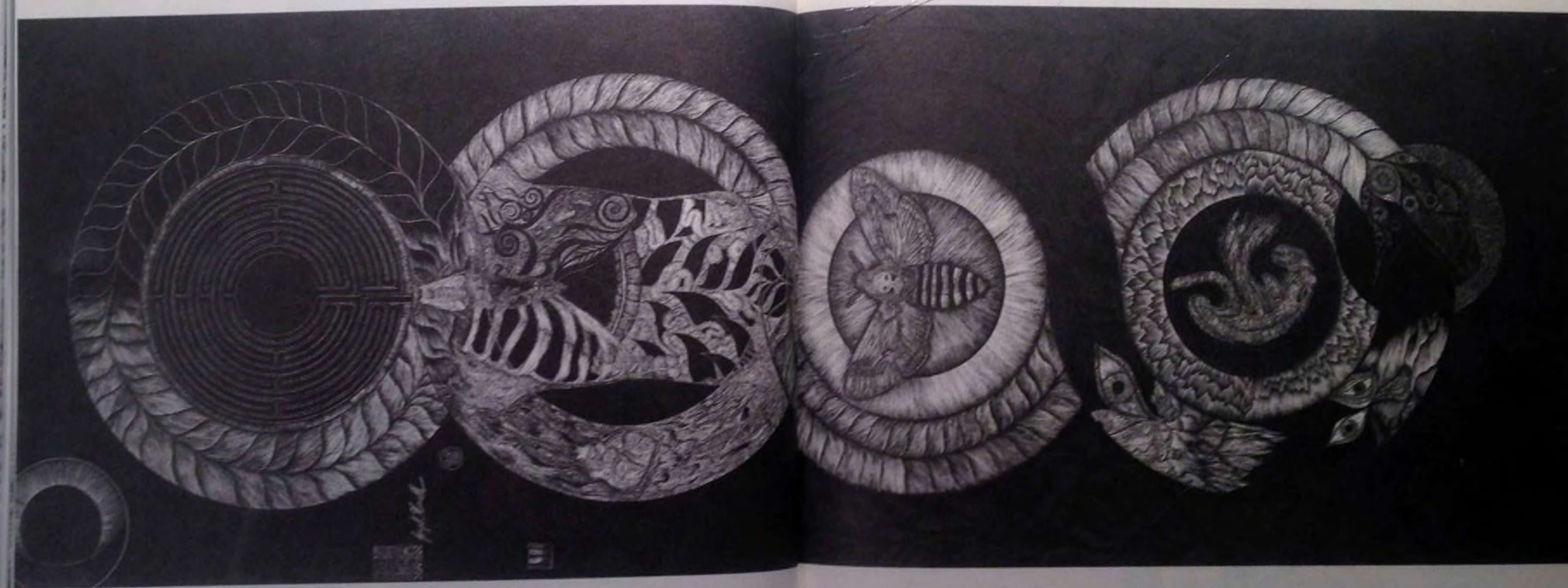














The Microcosm,

OR LITTLE WORLD, MAN

Oswald Croll

O

NOW BY GODS assistance I shall say something concerning the GENERATION, DIGNITY, and EXCELLENCY of the Microcosm, or little world, MAN:

As 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 o Man, who neglectest the large patrimony and Talent

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

Luke 16.

2 Cor. 4.

John 14. 17. 20.

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

-AUGUST

He that
knoweth him-
selfe 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.

and the thing committed to thy charge, who considerest not the Treasure that is hid in thy earthen vessell, and may thereout 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 more in the whole course of our life then that Divine lesson that God hath set us, *KNOW THY SELFE*. Therefore *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*.

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 himselfe, may in himselfe, as in a kind of Deified glasse, behold and understand all things. In which respect *David* 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 brut 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 knowledge is not from flesh and blood, nor from the multitude of Books and reading, nor from the abundance of Experience and old age, nor in the inticings of mans Word or wisdome, and wrangling of reason, but the mind of man is perfected and compleated by a passive reception 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, and done away, that Character 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 bestowed 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 joyned 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 discovereth those riches which before lay hid in their Treasures. Unlesse all the Treasures of Heavenly & Earthly wisdome 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

*Dionys. lib.
Divinors
Nominam.*

Joh. 4. & 27.

God is known
when the
Light of
Nature is well
understood.
Apoc. 3. 20.

and laid up something in us.

When we therefore know ourselves aright according to both kinds of Light, 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 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.

As on the contrary, the perfect righteousness, true wisdom, and chiefe happinesse of Man is to know his Principle, God the Creator of all things, and to love him in all purity and uprightness: To which purpose our Saviour saith truly (*John 17. 3.*) *This is the life eternall to KNOW the Father the true God and JESUS CHRIST, viz. That the Believer should acknowledge and worship the Trinity, which knowledge onely giveth eternall life;*

He that knoweth not God is
inexcusable;
He that doth
acknowledge
God, but not
serve and
worship him
is accused.
The more we
know God the
more we love
him, and sted-
fastly believe
in him. He
that believes
God by loving
of him doth
cleave to God
is one Spirit
with him.

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 eternal 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 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 then 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 errorrs of

Divinity is the
Fountaine of
Naturall and
Supernaturall
knowledge.

Christians
should not
be ruled by
Heathen Phy-
losophy.

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 not, doe truly know to use or teach Phylosophy without mistake or errour, 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, AdhæSION or cleaving to followeth Love, Union follows AdhæSION, in Union is Blessednesse and Wisdome.

In Peemandro.

This Regeneration that holy man HERMES and others 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 wisdome of all things, and the most absolute knowledge of all Secrets.

1 John 4.
Wisd. 1.
John 17.

The soul is the
off-spring and
image of God.
Apoc. 22

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 external 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 Bruite. But the free Reasonable Creature, neglecting the fatherly admonition, and his due obedience, turning from the mean to (the extreame) himselfe, 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 wonderful and honourable living creature was, upon the sixth day, after all other things, drawn or taken (*è LIMO TERRÆ*) 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

Eccl. 15. 14.

Gen. 2.

He that seeks to himself that which is anothers unavoydably runs himselfe into two inconveniences, i.e. theft and robbery of himselfe, and death. The Fall was a swerving from Unity to Alterity.

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

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 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 Oration is made up of letters and sillables, 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 immortall Nature, he bears the Image of the Archetype or originall copy and patterne of the world, that is, of the immortall Wisdome of GOD himselfe: So that all the properties of Animalls, Vegetables and Mineralls entred into him, and withall a 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 bundle 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

Psal. 8. Thou hast put all things under his feet. Paracels. excepteth the Spirits & inhabitants of the four Elements.

perfect, sphaerically wheeled about to him from whom they proceeded). He is the Centre in that all things flow from him, and because the Essence 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.

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 stayed 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.

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.

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 represent the likeness 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 Microcosm or little World,

The first Spirit is from the Limbus or greater world; the second from the word *Fiat*.

There is a twofold wisdom in Man, Angelicall according to which he is to live, and Animal which is not to be regarded. Regeneration overcometh a bad birth.

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

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 Soul inspired from God, and the mouth of the most High. Man hath three parts, a mortall Body with a Syderiall Spirit, and an immortall 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 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 Phylosophers call the Chaos and Hylen, 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 Abygge 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 himself; 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 born 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 TERRÆ*, 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

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.

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

None can know the image unlesse he first know him whose

image he is.
Hermes call-
leth Man an
earthly God.
Gen. 2. 7.

The perfection
and dignity of
Man.

Thus God and
Man cannot
be united but
by a Mean,
even our
Saviour who
partaketh of
two Natures,
the Caelestiall
and Terrestri-
all, the Divine
and Humane.
Paracelsus
saith that
the soul or
breath of life
is infused by
God into the
Elementary
body through
the Astra's as
a Medium.

John 10. 30.

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 Astral Body or chariot and vehicle of the Soule, wherein the Intellectuall Soul and earthy Body like two Extreames 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 imploying of his Intelligences or Spirits to that end) is first poured and descendeth into the middle poynt of the Heart, which 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 bruit 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 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 wonderful 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 TERRÆ*, out of the clay or dust of the Earth, by the word *FIAT*, and that he received an eternall Spirit or breath of life from the mouth of GOD, which is that *Linum Cælorum*, or slime of the Heavens from the Lord.

The *Limus Terræ*, 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

The MIND.

Zach. 12. 1.

Gen. 2. 7.

Es. 42. 5.

Wisd. 2. 23.

1 John 2. 27.

Chap. 4. 14

Acts 17. 28.

Luke 1. 47.

1 Thes. 5. 23.

Gen. 2. 7.

See the Amphitheatrum of Khunrath 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.

*Exemplumque
Dei quisque
est in imagine
parvâ.*

—MANILIUS

That which is Naturated savoureth of the Nature of that which did Naturate it. God dwelleth in the Soul as in the Heaven of Man.

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 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 supream artifice in that he containeth all things in himself that are in God, when (I say) he was on the sixt 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 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 Intellible or Angellicall, of the sensible Elementall or corporall world, and hath 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 very 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 *Gabalus socius Angelorum*, a curdled companion of the Angells, or one mixed with in fellowship.

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

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

not the Man, but the Spirit contained in them, which Astrall Spirit is the subject of humane Reason that containeth the sences 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 wherewith 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 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 and most admirable Extract and kernell of the four Elements, the choycest workmanship of GOD and most perfect Samplar of the world, is truly every

All things were made of 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.

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.

John 17. 11, 12.
22, 23.

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 Olimpick 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 LIMOTERRÆ*, out of the dust of the ground or great world as to the mortall Body which is 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 Astralick man which moveth, guideth, and

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 Sydereall, 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 joyning together of two is the perfection, so Adultery hindereth the light of Nature, vide Paracels. in *Phylosop. sagaci.*

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

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 out-side from the great world.

Hence it is that the Sydereall, Internall, Olimpick, Incorporeall, or (*Gabalis Homo*) coagulated or curdled Man is the same with the Firmament of the Astra's, as hath been often said, like rednesse with wine, whiteness 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 *Penates*, 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 Evestrum 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 vertue 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 and bring forth all bodily things out of themselves, and multiply themselves together with 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 begetteth many other Astra's out of it selfe; So is it in other growing and living things. But the Astrum is nothing else but the insensible, invisible body, or living Spirit, yet without Reason in things that grow; but with reason in living things, as in man, and is divers according to the forme of divers things. Bodyes are nothing else but the Excrement of the Astra's, which are brought forth into a bodily Being by their operation. 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 Astra's, it is as true that it produceth 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

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 sydereall seed into force and vigour.

Astrum, Vulcanus and Archæus are the same thing, and but one Spirit yet without Reason, and divers, as are the divers formes of severall things.

The Astralick Spirit is every growing thing standeth in need of a corporeall habitation. The inner Man is Heaven it selfe or all the

Astra's. Read in *Picus* how *Trithemius* put upon himselfe the various *Evestra's* of the three-fold world one after another, & transformed himselfe into several shapes, and thus by reall Magick he shewed to that great *Picus* 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, terror, & griefe, is the rise of sicknesse and death. The Astra's send the plague into us through our skin as the Sun doth his

forth visible bodies without detriment or diminution of the Astrall and sydereall Spirit, and can work any wonderfull operations 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 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 *Gamahæa* 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 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 Cabalisticall 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 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

beams
through the
glasse.

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 Brutish Man. Every Body is proceeded of an invisible & incomprehensible subsisting Spirit. There is a three-fold NIHILO Nothing, a Divine, Privative and Negative NOTHING.

the Organ of
the Light of
Nature or of
the Astra's.
The whole
Heaven is
nothing else
but the Imagi-
nation; It
breedeth the
Plague and
Fevers in Man
any bodily
instrument.

By Faith we
may do good
or evill as God
permitteth.

This is the
Gabalisticall
Art.

Magick
or Faith
transplanting
minds hath
power over
all Spirits and
Ascendants.

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 wonderfull things are done through the Naturall inborn 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 Imagination is not efficacious, unless first it attract 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.

Hence the true Magician or wise Man can attract the operation of the Astra's, stones, metalls, &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 wee 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 Wisdom, 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 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 Load stone in its Nature, attracting the Fantasie of other men, as we see in those that gape and yawn. *Gen. 30. 37, &c.*

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 swouning, 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.

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

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

Many also by their intent Imagination, without distrust of their weakness, by a constant and most firm 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 holiness, as the more secret Theosophers or wise-hearted to God well 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 do 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 do nothing that savoureth of *true Wisdom*. But thus much of these things: Such like contemplations as these which are of greatest Antiquity will seem 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 then can be made of them at this time. To returne therefore to our purpose.

It is of greatest concernment that all Chymists

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

should be well acquainted with this true Fundamentall of the occult Phylosophycal Physick, because of the Harmonicall concord and conspiracy 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 *Pratensis* that faithfull *Achates*, deserveth to be numbred among the Ancient wise men, having got perpetuall praise by discovering to the Children of Art and Truth, this firme and unmovable Foundation with much solid and unshaken verity in his *Idæa* of *Paracelsean* Physick, maugre the malice of all his adversaries, who have been sufficiently confuted and for ever silenced by my honoured friend *Joseph Quercetan* Councellour 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 golden writings of Eternall memory.



Of Persons & Spirits

WANDRING UNDER THE EARTH (ON IMAGINATION)

Theophrastus von Hohenheim (Paracelsus)

1

UNDER THE EARTH do wander half-men, which possess all temporal things, which they want or are delighted with; they are Vulgarly called *Gnomi*, or Inhabiters of the Mountains: but by their proper name, they are called *Sylphes* or *Pigmies*: They are not Spirits, as others are, but are compared unto them, for the Similitude of their Arts and Industry, which are common to them with the Spirits: they have flesh and blood as men, which no real Spirit hath: as Christ spoke unto his Disciples, when he came amongst them, when the

doores were shut, and they were afraid, saying, *Feele me, and touch me, for a Spirit hath not flesh and blood nor bones, as I have*: By this he himself hath taught us, that a Spirit hath no true body that can be touched; nor bones, nor flesh, nor blood, but existeth in its own essence of winde or Aire. But of this we have briefly spoken enough; But to return to the earthly *Pigmies* or halfe-men, we are to know that these are not to be reputed Spirits, but like to Spirits; but if they are or shall be called Spirits, they ought to be called earthly Spirits, because they have their Chaos and habitation under the earth, and not in the winde and Aire, as the other Spirits have.

Many terrene earthly Spirits are found, seen, and heard to be in such places, wherein great treasures, and mighty store of wealth and Riches are hid; and also under those Mountains, where there is plenty of Gold and Silver; with which things they are delighted, and do take the care and custody thereof, and not willingly do they part from it.

Such as digge Metals have the best knowledge of these Spirits, for they are most troubled with them, and do vexe them, and much persecute them with blowes and stripes: sometimes also they do afford benefits unto them, admonishing them, and warning them of death: as when they are heard once, twice, thrice or oftener to Knock and strike in the same place, it signifies the death of him that diggeth or laboureth in that place; either he is buried up by the fall of the Mountain, or dyeth by some such occasion: this is certainly experienced by them that do digge in Mines.

These Spirits are worst against those who do not appear to be Devils, and chiefly against those which



THOU HAST ALSO IN THY SELF A SECRET MAGNES THAT ATTRACTETH EVERY LIKE.

they hate: but between these Spirits and the Devil, there is great difference; because he dyeth not, but these perish after they have lived a long life, otherwise they might be called Spirits for this reason: but that which hath flesh and blood, is obnoxious to death, and ought once to die. There is another thing which we shall more largely declare from the common proverb, whereby it is reported that the Devil aboundeth in Riches, and possesseth much wealth, money, gold, and silver; and to have all treasures hidden in the earth under his power, and to give out of them what he will, to them that make any Covenant with him. And from hence that common saying tooke its beginning, that the Devil for this very cause giveth not onely Riches plentifully, and every thing that he desireth, gold or silver to any one that prescribeth himself unto him, and giveth up

himself solely to be his, so as to renounce and forget his Creator. But I say that all these things are lyes and fained fables, without any foundation or ground; which ought to be rejected of every discreet and wise man: For the devil is the poorest of all creatures, so that there is no creature so miserable and poore, above or under the earth, or in all the other Elements. Neither hath he any money, nor Riches, nor any power over them; how then can he give to this or that person, that which he possesseth not? But he is infinitely skilful and cunning in Arts; and hath power to give and to teach them to those he favoreth, and that he can wrest away and delude with his deceit: he hath no money, neither gold nor silver can he give to any one; neither doth he ever take or require any bonds or obligations from men sealed with their blood, or any other compact or Covenant. But there are other Spirits which do such things, such as are the *Sylphes*, or *Pygmies*, which although they are persons that are little by nature, yet they can appear to men as they will, great, or little; faire, deformed; rich or poore: they are not defective nor wanting of knowledge in all kinde of Arts that are or can be found out in all the light of nature; but they have them, and contain the knowledge of them all within themselves: they have enough of gold and silver, and the mines of all Metals under their power and custody. In old times many of them have been found and heard amongst men, but now they cease; but no man hitherto hath known, or could give a reason of their severing and separation, seeing they have always been esteemed to be Immortal creatures; because no man could certainly be able to know or finde out their death, or could consider any cause of their absence: neither could any



WHEREBY IT COMES TO PASS, THAT THEY ARE EASILY MOVED BY US TO COME TO US.

man for a long time be able to know what they now are, or whence they proceeded, or whither they wander, or what gift or office they have. Many do suppose that where they bring any benefits or good to men, that they are Angels, or good and familiar Spirtis, sent to those men from God, and are afterwards by him taken from them, by reason of the greatness of their sins: for oftentimes they bring to men very many good offices and benefits, and do undertake and sustaine many hard labours for them.

Others believe that they will not be seen by us, because that when a man seeth them, he cryeth out; so that they vanish away, and will not appear any more.

Many that do see or hear these Spirits, suppose that they are the Spirits and soules of men that have come to an evil death, so that they have either desperately

drowned or hanged themselves, or killed themselves some other wayes; and departing from God their Saviour, have given themselves to the devil: and for that cause, do wander about, and are reserved by the devil unto the day of the last Judgement.

There have been some who have supposed that they are vaine Phantasies, and that they have fore-shown and presaged much good fortune to those places wherein they have been seen or heard; which many times also hath so happened and come to pass: but for the most part, faith effecteth it; for of their own nature, they do not bring any fortune, unless God compelleth them or our faith. And on the contrary, they are not able to cause any misfortune, unless it be by the permission of God.

And many do thinke that they are the Inchantments of the Magicians.

There are others who having seen and heard them about treasures, have judged that they are the Spirits of men, who have hid treasures in that place, and ought to remain there until the Last Judgement, or until their custody thereof is found out; and this opinion they receive from the words of Christ, where he saith, Where your treasure is, there will your hearts be also. But I do not see any reason why they should understand the heart for the Spirit, but that there is much difference between them; wherefore I say that all the Judgements which are spoken of before, are but false opinions, when as these are to be understood to be halfe-men, that bear rule and wander in the four Elements; and in the first and pristine times of nature, they have been taken and worshipped in stead of God: These are they of whom God Almighty admonisheth us in that Com-

mandment of the first Table, saying, that we shall not have any other Gods but him, neither in the waters (where the *Nymphs* are understood) nor under the Earth, (by which he meaneth *Sylphes* or *Pygmies*) For the Lord our God is a jealous God, and for such an offence punisheth the sins of the Fathers upon the Children unto the third and fourth generation.

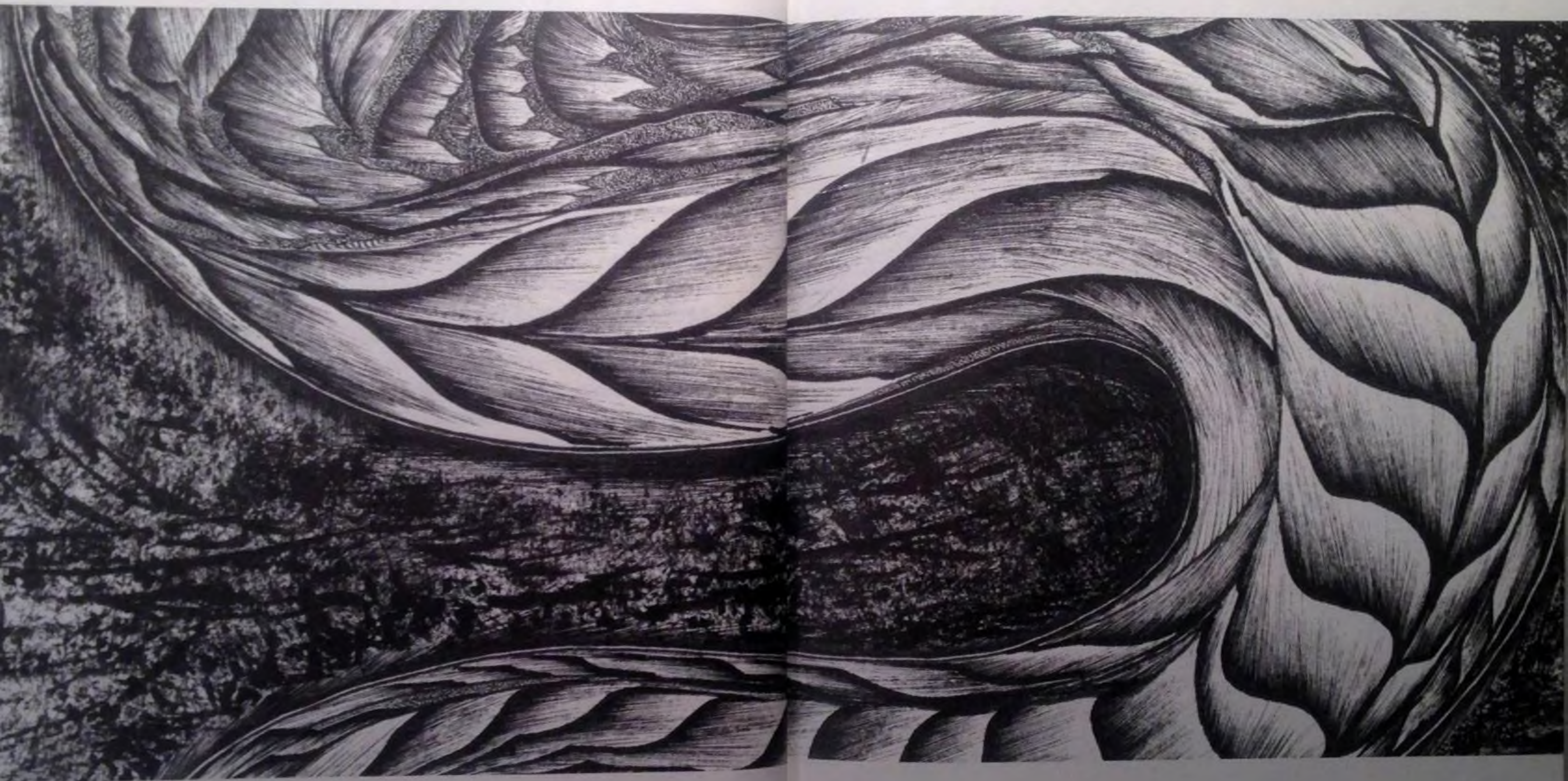
The Mountain of *Venus* in *Italy*, was much possessed with these Spirits, for *Venus* her self was a *Nymph*, and that Mountain was by a comparison as her Kingdome and *Paradice*: But she is dead, whereby her Kingdome ceaseth to be: but where or in what place is there any mention heard to be made of them, as in former time, when *Dænhanserus*, and many others entred in unto them? Neither did they invent these fables: they were of such a nature and condition, that they loved all men that loved them; and hated them that hated them: wherefore they gave Arts and Riches in abundance, to them who prescribed and bound themselves to them; and they know both our minds and thoughts, whereby it comes to pass, that they are easily moved by us to come to us. I do not say this, that I would give this Counsel to any one, but that the true ground and foundation thereof might be known, and the true difference which is between the devil and these *Semi-homines*. The devil hath not any body, unless he take any thing to himself from the four Elements; for he hath neither flesh nor blood: he remaineth perpetual, not subject to any infirmities or a finite death; wherefore he dieth not, but the *Pygmies* do: nevertheless they are both subject to a natural and everlasting death, and are both deprived of everlasting life: wherefore whosoever giveth or subscribeth himself unto them, the same

event happeneth unto him as to them: Let every one therefore have a special care unto himself, and consider well what he doth, before he subscribeth himself; for he suddenly doth that whereby he shall alwayes be compelled to be obedient unto them, and to fulfill all their commands; And if he shall chance to be disobedient unto them, or anger them, they very much impaire, or totally destroy and take away his life: there have been found many examples of this kinde, to wit, sometimes men have been found dead, their neckes turned about, or otherwise miserably handled: where any such thing hath happened, it hath hitherto commonly been said, that the Devil hath done this for this cause, either that the man hath not kept his promise and compact with him, or that the time which he covenanted and subscribed himself unto him for, is expired; and that now he receiveth his last reward. But these opinions do not proceed from the fountaine of truth: for the office of the Devil containeth no such thing in his power, but rather he suggesteth unto men, evil thoughts and Cogitations, whereby he draweth them away from obeying the will and commandments of God; by which means he maketh them to be the greatest sinners, and to forget and deny God their Creator: and afterwards draweth them into despaire, so that they cannot any more be able to pray unto God: wherefore the Elementary Spirits are most like unto the devil, and oftentimes they are executioners of the wrath and vengeance of God; nevertheless they do oftentimes also admonish and warne us, and do watch over us and defend us from many dangers, and sometimes do deliver some from prison, and afford to men many other helps.

Wherefore such men as are burdened and over-

whelmed with grief and sorrowful Imaginations, are not to be left alone, but ought to be entertained with various and pleasant discourse, which may delight their mindes, and expel their sorrow: The Devils likewise are in these cases not idle; but as busie as those terrene Spirits, and do easily tempt such kinde of men. From hence it comes to pass, that some people, especially women in child-bed, have been so oppressed in the night in their sleepe, that they have thought themselves to be as it were strangled, neither could they possibly cry out, or call any helpe, but in the Morning have reported that they were Ridden by a hag: And they are still accounted to be witches, or Inchanters that do this; whereas their bodies cannot possibly enter into the chambers, where the doores and Windowes are shut; but the *Sylphes* and *Nymphes* easily can.

O thou of little faith! As doubtful as *Peter*, who sufferest thy self to be tossed with every winde, and art easily drowned: thou thy self art the cause hereof, by reason of thy little, dubious, and weake faith; also thy evil thoughts do draw thee unto this: Thou hast also in thy self a secret Magnes that attracteth every like. This is the Celestial Load-stone above all others, which attracteth Iron and steel, above the Quintessence and starry Magnes, which maketh the dejected and hidden Iron to appear: for the Celestial Magnes is of such power and virtue, that from the distance of a hundred thousand miles, even from any place whatsoever, from the four Elements, he attracteth the Iron to himself, when he passeth into his own exaltation.





OF THE IMAGINATION, & HOW THE SAME
COMETH INTO ITS EXALTATION.

What powerful operation the Imagination hath, and how the same cometh to its hight and exaltation, may be seen by an example taken from experience in the time of pestilence, wherein the Imagination poysoneth more then any infected Aire; and against which, no Antidote, neither of Mithridate nor Treacle, nor any such preservative, can exhibit any helpe; unless that such an Imagination do pass away and be forgotten, nothing else will helpe. So quick and swift a Runner and Messenger is the Imagination, that it doth not onely fly out of one house into another; so that by the Imagination onely of one person, the Pestilence may come into some whole City or Country, and kill many thousands of men: as may be understood by this example. Put case there were two brethren dearly loving one another, and one of them lives in *France* and the other travels into *Italy*, who is taken away by the Pestilence in the middle way, and newes should be brought to the brother living in *France*, that his brother in *Italy* was dead of the Plague; at which he being affrighted, it pierceth through his Skin, into his Imagination, so that he cannot forget it; and it is kindled in him, and this fire doth so long reverberate and worke, as it may be seen in the tryal of Gold and Silver, which do send forth their flowers so long, until they shine bright again; which is not before they are perfectly cleare, and separated from the impure Metals: After the same manner also the Imagination striketh backe, and worketh it self unto the highest degree, after there will be a reluctancy thereof, now it is received in a vessel in the man, as the

sperme of a man is received in the Matrix of the woman, whereby the conception of the woman immediately follows. So doth the Pestilence go from one to another, so long till it spread over a whole City or Country: It is good therefore to keep far off; not because of any corrupt or infected Aire, for it infects not the Aire, (as some Ignorant people say) but that they may not see or heare the operations of the Pestilence, which may infect their mindes. But those people to whom any such newes is reported as beforesaid, ought not to be left alone, neither must they be suffered to muse silently with themselves, whereby the Imagination may labour in their mindes; but they are to be comforted, and the Imagination is to be expelled from their mindes, by exciting them to mirth and joy: Neither let any think that I speak this as a fable, as though it should seem to be a light business; neither is the remedy so easie for opprest Imaginations; for the Imagination is as it were pitch, which easily cleaveth and sticketh, and soone taketh fire, which being kindled, is not so easily extinguished: wherefore the onely remedy to resist the Pestilence in such men, is to quench and expel the force of the Imagination. This is one example wherein the power and operation of the Imagination is declared, with the exhalations thereof.

But now to speake of another example, know, that the Imagination doth not onely operate on men in time of Pestilence, and to deprive many of their lives, but also in war: how many have perished in war with the feare of the shot, the cause of whose death hath been onely their Imagination which they have had unto their death? That is, they have been so greatly overwhelmed with feare, and so terrified at every shot, that

they have thought no otherwise but that they should be wounded with every dart: such men are far oftner slaine then those that are bold, who go couragiously and without feare against their enemies; they feare no shot or wound, but have a firm faith and hope of Victory beyond the other Souldiers; such are stout and true Souldiers: how many Towers, Castles, Citys and Countryes have such warred against, and overcome and Vanquished the people thereof? But the other that are fearful, whether they be great or little, Noble or Ignoble, Knights, Earls, or others, do scarce deserve a halfe-peny to go against an enemy, much less any wages. Wherefore it becometh him that desireth to be an old Souldier, or to gain Knight-hood or any honour in war, to fix and fasten his minde and Imagination firmly upon some most excellent stout Head and leader of an Army, such as *Julius Cæsar*, and many amongst the *Romans* have been; and by so doing, if he know how to use this Imagination well, and be of a firm and constant minde, and as if he would attain to and accomplish all the heroick noble acts of such a man; he shall not onely attain to be an old Souldier, but shall accomplish his desires in attaining to the like honours. This hath suddenly happened to many who have followed the process of their Imagination, so that they have attained to great honour and Riches.

Object. But some may Object, that fortune, strength and industry hath helped them, and promoted such men; also, that some have worne herbs, rootes and stones, &c. by reason of the virtue whereof, they could not be overcome nor wounded.

Answ. I say that all these things are consorts and helpers with the Imagination, which is the chiefe and

general ruler over all others; although I grant that there are many such things, which do preserve in the greatest necessity against all enemies and their Armes, so that he that wears them, could not be wounded; whereof I shall make no mention in this place, but reserve it to another. Nevertheless faith is the exaltation and confirmation of all those things: for without faith these things and all such like are vayne and void of strength.

ADDENDUM: DE PYGMÆIS & SALAMANDRIS

Men of abnormal height, who, however, are naturally begotten, are distinguished by Paracelsus from another genus of giants who belong to a wholly different order of existence. Concerning the generation of giants and dwarfs, it is to be understood that giants are born of sylphs and dwarfs of pigmies. These beget various monsters, and it should be noted that both giants and dwarfs are possessed of remarkable strength. They are not a *lusus naturæ*, but are the product of a singular counsel and admonition of God. They deserve consideration on account of the great achievements they accomplish. Moreover, being monsters, produced in a singular manner by God, they finish without offspring as to body and blood. Their parents have not the same kind of soul as themselves. They are the offspring of animal men, and hence it follows that they have derived no souls from their parents, although they have performed many great deeds, have studied the truth, and have accomplished many other things, from which the possession of a soul might be argued. God, had he so willed, could have endowed these creatures with souls,

as is shewn by the union of man with God, and of the nymphs with man. Whatsoever good deeds they may perform they are not on that account partakers of salvation. While it is impossible to give a clear account of the way in which such monsters originate, it may be compared to the generation of erratic stars and comets in the firmament, and it is actually the result of a bizarre conjunction in the firmament of the Microcosm...

Pygmies, like other creatures of this kind, that is, like nymphs, sylphs, and salamanders, are not of the generation of Adam, though they bear the likeness of men, but are equally diverse from humanity and from all animals...

Pygmies and *Ætnæi* are regarded as spirits, and not such creatures as they appear. But it should be understood that they are what they seem to be, namely, beings of flesh and blood. At the same time, they are as agile and swift as a spirit. They know all future, present, and past things, which are not present to the eyes themselves, but are hidden. Herein they serve man by revelations, premonitions, &c. They have reason in common with man, save only the soul. They have the knowledge and the reason of spirits, if we except those things which pertain to the nature of God. Endowed with such great powers, they lead and attract man to make experiments and to believe about Him. Wherefore God hath produced them that man may learn from his acquaintance with them what great things God works in those creatures. Gnomes (i.e. pigmies) are like unto men, but of stunted stature. They are about half the size of man, or a little taller...

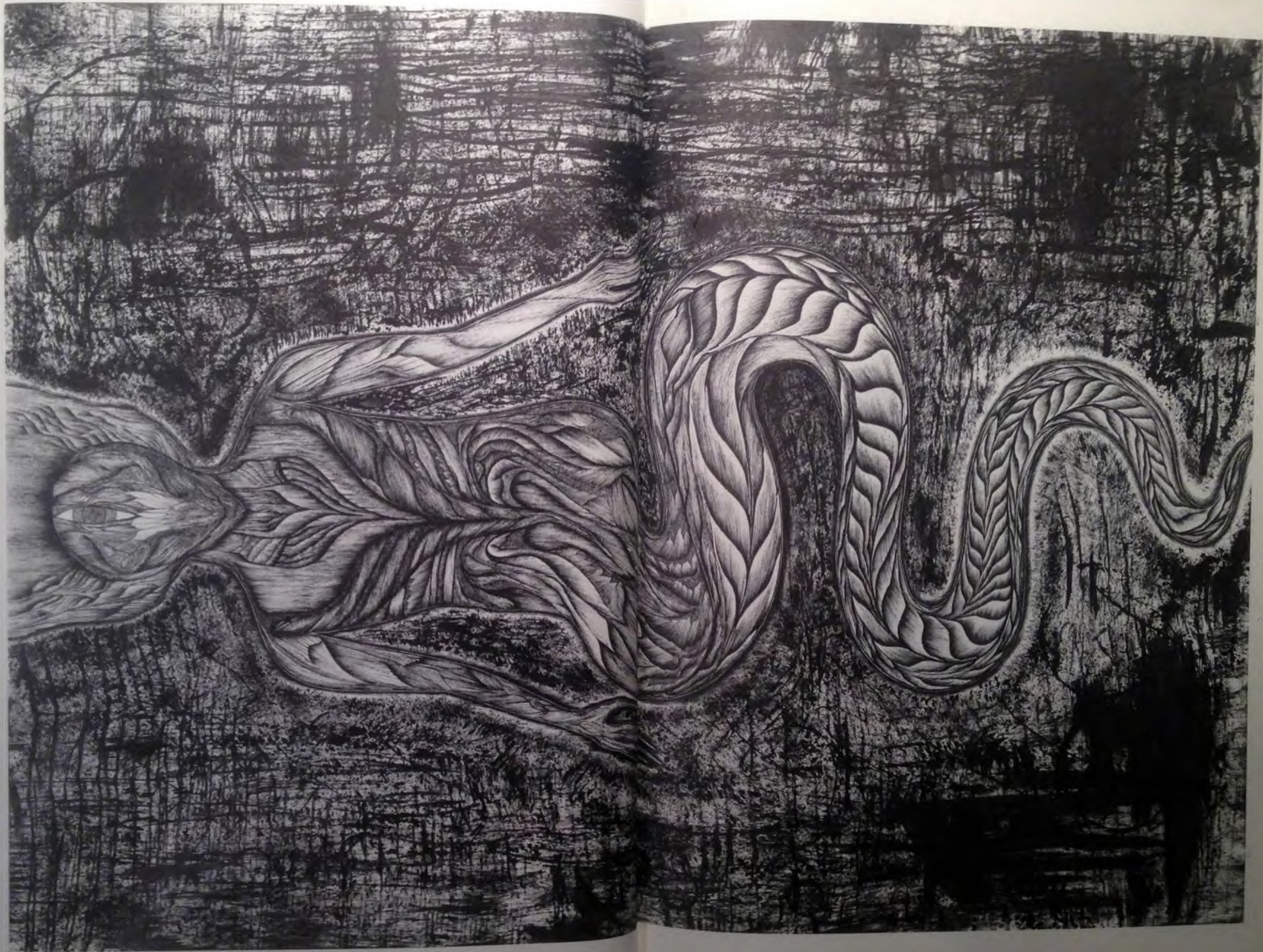
The devil at times enters into gnomes and ministers unto them...

If the gnomes have once bound themselves to our service, they abide by their bargain, but they require to be

served in turn, and those things ought to be given to them which they request. If the pacts into which we enter with them are fulfilled on our part, they remain sure, constant, and faithful in their office, especially in obtaining money. For the gnomes abound in money, which they coin themselves. You must understand this as follows: The spirit has whatsoever it wishes, for if a gnome desires a certain sum of money, he obtains it and has it. In this manner they give money to many men inhabiting the mountains, to persuade them to go away again. The lot of man is very hard. To hope or to wish will profit him nothing, and he must work for all he wants; but the gnomes have whatever they seek without any labour in getting or preparing it...

Concerning their day and night, their sleeping and waking hours, the case is exactly the same with them as with men. Moreover, they have a sun and a firmament no less than we have, that is, the gnomes have the earth which is their chaos. This is to them only as our atmosphere; it is not as earth to them in our sense. Hence it follows that they see through the earth just as do we through the air, and the sun shines for them through the earth as it does for us through the air. For they have the sun, the moon, and the whole firmament before their eyes, even as have we men... The gnomes dwell in the mountain chaos in which they construct their dwellings. Hence it is that very often arches, caves, & other similar constructions are found in the earth, about a cubit in height, the work of these men, and their habitation... The gnomes pass through solid rocks or walls like spirits, for all these things are to them chaos, that is, nothing...

The more crass the chaos, the more subtle is the creature, and vice versa. The gnomes have a crass chaos and are therefore subtle...





Hermetic Astronomy

THEOPHRASTUS VON HOHENHEIM

also known as Paracelsus the Great



I HAVE ACCOUNTED it a thing at once convenient and reasonable that, seeing there is an order of the whole of astronomy, myself to explain the method by which it may be taught and known. It is the more needful that I should come forward because all science is completely corrupted and polluted by shameful notions, and imperatively calls for illumination by its true and genuine sense. Yet, having regard to the present times, I do not doubt that my labour will appear absurd and useless to many. I write these things by reason of those very

persons—for the detection of their ignorant and random judgment. Such is the blindness of the world that it invariably prefers the name rather than that which the name signifies.

Astronomy contains in itself seven faculties or religions; he who does not know them all is unworthy to be called an astronomer. Let each man remain in that religion or faculty wherein he occupies himself; let the astrologer deal with astrology; he who treats of the religion of magic, let him remain exclusively a magus; he who is concerned with divination, let him remain a diviner; he who regards nigromancy, a nigromantic; he who studies signatures, a signator; he who is devoted to the uncertain arts, an incertus; he who investigates matter, a physicist. Let not the astronomer deny that magic is astronomy, nor yet refuse the name to divination, nigromancy, and the rest. All these things are comprehended under astronomy as much as is astrology itself. They are natural and essential sciences of the stars, and he who is acquainted with them all, he is worthy to be called an astronomer. But albeit these sciences are sisters, they have heretofore been ignorant of their relationship, which it is important to recognise, so that one may not be despised by the other.

As, however, astronomy does not lead to the life which is eternal, though it may be called the highest wisdom of mortals in the light of Nature, it is not the highest wisdom of men. Beyond this wisdom there is another given from on high, which transcends the created and surpasses by far all mortal sapience. But, you will reply, the Father made the Light of Nature and also man himself. Blessed is the man who walks in that light for which he was formed, seeing that it derives

from the Father! But what follows? The Son gave the Light of Eternal Wisdom to man that he might also walk therein. Can one contaminate the other? Happy is he that walks in the Father, happy is he that walks in the Son! It is right to live in both—in one to that which is mortal, in the other to that which is eternal. For whereas the Father is not angry with the Son, neither the Son angry with the Father, how then can the Light of Nature be separated from that which is eternal? One remains in the other. Nevertheless, these twain are separated by him who hands over to another what does not belong to himself, and speaks from his mouth that which he knows not in his heart. Each one on earth has his special predestinated gift, and it is lawful for him to work therewith. This gift in the light of Nature has regard to the neighbour. But besides this there are the gifts of the Holy Spirit—that is to say, prophetic and apostolic. Those who hunger after the goods of their neighbour possess not the divine gift, and those who speak hypocrisy have not the gifts of the Holy Spirit.

I freely confess that I have seen no prophets or apostles. I have, however, seen their writings, which dictate an eternal wisdom, and for this reason I by no means prefer the light of Nature thereto, but tread it under my feet, for the prophets have prophesied such things as no astronomer could have done. The apostles have healed sufferers whom medicine could never have restored. Therefore the relation of the physician to the apostle is the same as that which obtains between the astronomer and the prophet. What physician can restore the dead to life? Can any astronomer prophesy as David? Medicine is fallible, not so the apostles. But I only teach concerning ourselves as mortals in the light

of Nature, with this limitation, that the wisdom of God is before all. The astronomer is acquainted with the figure, form, appearance, and essence of the heaven. The magus operates on the old and new heaven. The diviner speaks from the stars. The nigromancer controls sidereal bodies. The signator is versed in the microcosmic constellation. The adept in uncertain arts rules the imagination. The physicist composes. Now, those who give light on earth as torches in the Light of Nature shall shine, through Christ, as stars for ever. Wherefore let every one so consider these my sayings that he may gain the more from them than is written. The seed is cast into the earth, but it is another who giveth the increase. I, indeed, offer you the seed; He who brings forth seed-time and harvest, may He so conduct you to the end that ye may rejoice in an abundant vine!

THE INTERPRETATION OF THE STARS

In order that, before advancing to definitions and proofs, I may communicate to you my full scheme, I would have you know somewhat concerning the stars. The whole machinery of the universe is divided into two parts, a visible body and an invisible body. The visible and tangible is the body of the universe, consisting of three primals, Sulphur, Mercury, and Salt. This is the elemental body of the universe, and the elements themselves are that body. The body which is not tangible, but impalpable and invisible, is the sidereal heaven or firmament. The firmament which we see is corporeal, visible, and material. This, however, is not the firmament itself, but

its body. The firmament no one has ever seen, but only its body, just as the soul of man is not visible. The whole universe is thus divided into two parts, into body and firmament. Moreover, the firmament consists of two parts. One is in heaven among the stars; the other in the globe of the earth. Hence two essences of the firmament are built up. One is peculiar to the firmament of heaven, and the other peculiar to the element of this globe and sphere. The firmament of the globe or sphere is of such a nature that out of it grows whatever the body of the earth or of the elements gives or appoints. Thus from the ground the firmament of the globe brings forth the fruits, which could not be accomplished without the firmament. And the same is the case with all things that are produced from the ground. The other firmament has its special operation in heaven, that is, it relates solely to man. Now, although both star-systems, the upper and the lower, are linked together, conjoined, united, and run one with the other, still there is this difference, that the upper stars govern the higher senses, and the lower govern growing things; that is, the upper system arranges the animal intellect, and the lower those things which grow, springing forth from the sphere itself.

Beyond what has been already said, I shall enter upon no discussion as to the firmament of the globe, save so far as concerns its fruits and its growths. These are its philosophy. I shall put forward so much, however, with regard to the sense-producing star as will enable us to know that man is divided in himself; namely, into the body of the globe and the body of the senses, that is into a visible, palpable body and a body that is invisible and impalpable; or, in other words, into an elementary body

of the three primals, Salt, Sulphur, Mercury, and into a sidereal body. So far as relates to the body of man, he is merely flesh and blood. That which is impalpable in him is called spirit. Thus man is made up of flesh, blood, and spirit. Moreover, the flesh and blood are not the man, but the spirit existing in himself. The spirit of man is wisdom, sense, intellect; and these are the man. The body is mere brute matter. The spirit is subjected to the stars, and the body is subjected to the spirit. So the star governs the man in his spirit, and the spirit governs the body in the flesh and blood. That spirit, however, is mortal, since it is not the soul. The soul is supernatural, and I do not speak of that here, but only of that which, being created in Adam, trenches on Nature, that is to say, flesh, blood, and this spirit. Whoever, therefore, is not reborn dies, and cannot sustain that spirit, but is carried off to death. So, then, there is a certain conjunction of the star and the man, of the elements and the man. It is a single conjunction, and a single alliance, of such a nature that no partition or separation can occur. All which can happen is that the soul departs, and is separated, that it leaves what is produced by the machinery of the world, and takes to itself what is eternal. This I point out in order that the star may be rightly comprehended among the things that are above and in the globe of the world; whilst, at the same time, it may be duly understood how each constituent part has been united in man. In this way the agreement and the operation of the star, one with another, will be understood, and we shall have ascertained what effect the external stars can have on man, and also what those things which are in man do in external things. For it is true that the external stars affect the man, and the in-

ternal stars in man affect outward things, in fact and in operation, the one on the other. For what Mars is able to effect in us, that also can the man effect in himself if he restrain himself in his manly operations. Thus are the double stars related one to the other. Man can affect heaven no less than heaven affects man.

And now we have to discuss the medium between the principal stars and the body. There is one star which governs all things; in man the animal intelligence, in brutes sensation, in the elements their operation. The star is the one supreme thing created from destruction or dissolution; and it is that in Olympus which has all these things under itself. Its office is to operate in man, to operate in elements, to operate in animals, to turn and to change their senses and their mind. Now, it is impossible to do this without a medium. This same medium is and must be a star situated in those things where the supreme operates. By this medium is produced an effect on the substance and on the body. Let us illustrate the matter by an example. If Mars is to act on a man, that cannot be done without a medium, which shall serve as the material star. By means of this Mars acts. Thus, if the higher star is to act on a parrot, it is necessary that there should be in the parrot a star as a medium by which the superior star acts. Hence it is clear that there is some star in man, in birds, and in all animals; and whatever these do, they do by the impulse of the higher influence which is received from the constellation, and regulates the unequal concordance.

Moreover, there is a similar star also in the elements, as in the earth, and that an efficacious one. That star receives an impression from the higher star, and then of itself acts on the earth, so that there is drawn

forth from the earth whatever exists or lies hid in it. The same is the case with the element of water and the rest. So a person is first of all an astrologer from the higher star, and another from the star of men. There is an astrologer from the star of the elements, and there is an astrologer from the star of animals. In this way there are four astrologers of the elements, two of the stars of men and animals respectively, which make six; and then one of the superior star, which is the seventh. Besides these there remains yet another astrology born of the imagination in man, superior to all the rest, and standing eighth in order.

This, like the others, has been neglected and passed over by astrologers; but whoever would be accounted an astrologer must have a perfect knowledge of all the eight. But, although those who are skilled in particular departments ought not to be despised, yet they cannot act universally. The star is divided into eight parts; one is effective, six are subject to it; the eighth is in itself effective and like the first, nay, in some respects it is superior to, and more excellent than, the first, as will hereafter be more clearly shewn, when we speak of the new heaven and firmament. But it is only right that the celestial astronomer should know also about the rest. Now, these intermediate stars act, follow one another, and agree, so that nothing shall be predicted from the higher star, with the accomplishment of which the lower star interferes and produces something else, be it better or worse.

Hence, it is clear that astronomy was always highly valued by the ancients from the time of the Deluge up to the birth of Christ.

All species of Astronomy, it is well known, were

highly cultivated. In the time of Christ, however, this ceased; and it is matter for regret that under Christ this should have occurred, because the Father had determined by His mighty love that men should confine their thoughts to Him, & that useless things should be omitted; and yet many of these things originated and grew up under Christ and afterwards inundated the whole world. In order to understand this, I would have you know that Christ taught eternal wisdom, and took care for the soul, not without a purpose, but that the image of God might be promoted to the kingdom of its Creator, and so the lower wisdom might be neglected while the higher might be more actively cultivated. Although, therefore, in this book I write these things like a heathen man, I profess myself a Christian. The heathen, however, can rejoice in the Father who is not opposed to the Son; and he is not really a heathen if he walks in the light of Nature. The wisdom of Christ is better than all the wisdom of Nature. I myself avow this, that one prophet in a single hour speaks more certainly and more truly than all the astrologers in many years, and one apostle far excels in truth all the magicians.

What could resist the school of those who spoke with tongues of fire? And yet, though these gifts were possessed, a certain sect rose up in the time of Christ speciously boasting an eternal wisdom which they did not possess, though it grew and spread abroad. This sect cut itself off from the noble science of astronomy, and took its place much as dung might take the place of fruit. Hence it occurred that, in course of time, not only the foundation and light of eternal wisdom, but also the true astronomy itself was obliterated, and the entire light of Nature at length corrupted and obscured.

This was a lamentable evil and sin. Woe to those who sin against the Holy Spirit as do these of whom I complain! I confess that it is better to speak from God than from astronomy; it is better to heal from God than by means of herbs; better to preach from God than from false prophets, which is the sin against the Holy Ghost. What comes from God is not halt or maimed, but has, as they say, hands and feet. What comes from Nature is, for the most part, worm-eaten and decayed. All things are not from God; but some are from Nature. All are not from Nature, but some from God. If the magi, the astronomers, the signators, the necromancers, the incerti, the diviners, should give up their science and follow the prophets, the apostles, and especially Christ Himself, who could impute it to them for a fault that they aspired to the greater from the less, from Nature to Christ? Yet we cannot but lament that they did not penetrate to that school which spoke with the tongues of fire, though they had almost lost the light of Nature. Hence it happens that they thoroughly detest both kinds of wisdom.

Concerning the stars, I lay it down that they it is which confer all animal intelligence. As the body is conferred by the globe, in the same way is the intellect conferred by the star. One cannot exist without the other. I am forced to admit that it repented the Father that He had made man, whom the Son regenerates. It is therefore wiser to be in communion with the Son than with the Father, though the light of the Father must not be abandoned. For the Father is not opposed to the Son, nor the Son to the Father. Woe to him who sins against the Holy Spirit! I acknowledge that man is dust; for he was taken from the elements. What are the elements?

Nothing. What is man? Nothing. Better is it then to follow, not that which is nothing, but that which is something. But when it comes to recognising the wondrous works of God, it cannot be but that I shall feel a difficulty. For the gifts of God are given to the Prophets, are given to Apostles, and to Saints. But so also those gifts are bestowed on astronomers and on physicians. All are by God and from God. Whatever is pre-destined to Prophets and Apostles will succeed. May that too succeed which is pre-destined to astronomy and to medicine, but all by means of God and of His operations! It is not everything that regards what is eternal or that regards even Nature; everything looks to its own. What I have to say of man, of animal, of elementary body, or of wisdom from the stars, is strictly true; and since man remains as he was formed at the beginning, I describe him as such, making in this place no mention of the new birth. Still, if the old birth and the new could not coexist, I would not describe the one or the other, but would vote all things vain. In the meantime, as to the accusation that I, being a Christian, treat a heathen topic, if the Father and the Son be agreed, and the one exist in the other, I would hope that this fact need cause no strife with any person; and unless, indeed, opposition were raised by that sect which has darkened the light of Christ as well as the light of Nature, and so brought it about that between two stools one comes to the ground, any one would readily undertake to write on these matters. In the meantime, if the renovation of the world takes place, then will be brought to pass the saying that was uttered by the eternal Virgin, *He has filled the hungry with good things; and the rich He has sent empty away.*

CONCERNING THE MASS AND THE MATTER
OUT OF WHICH MAN WAS MADE

It follows next in order to consider how it comes about that external causes are so powerful in man. It must be realised, first of all, that God created all things in heaven and on earth—day and night, all elements, and all animals. When all these were created, God then made man. And here, on the subject of creation, two remarks have to be made. First, all things were made of nothing, by a word only, save man alone. God made man out of *something*, that is to say, from a mass, which was a body, a substance—a *something*. What it was—this mass—we will briefly enquire.

God took the body out of which He built up man from those things which He created from nothingness into something. That mass was the extract of all creatures in heaven and earth, just as if one should extract the soul or spirit, and should take that spirit or that body. For example, man consists of flesh and blood, and besides that of a soul, which is the man, much more subtle than the former. In this manner, from all creatures, all elements, all stars in heaven and earth, all properties, essences, and natures, that was extracted which was most subtle and most excellent in all, and this was united into one mass. From this mass man was afterwards made. Hence man is now a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence. The four elements are the universal world, and from these man is constituted. In number, therefore, he is fifth, that is, the fifth or quint-essence, beyond the four ele-

ments out of which he has been extracted as a nucleus. But between the macrocosm and the microcosm this difference occurs, that the form, image, species, and substance of man are diverse therefrom. In man the earth is flesh, the water is blood, fire is the heat thereof, and air is the balsam. These properties have not been changed, but only the substance of the body. So man is man, not a world, yet made from the world, made in the likeness, not of the world, but of God. Yet man comprises in himself all the qualities of the world. Whence the Scripture rightly says we are dust and ashes, and into ashes we shall return; that is, although man, indeed, is made in the image of God, and has flesh and blood, and is not like the world, but more than the world, still, nevertheless, he is earth and dust and ashes. And he should lay this well to heart lest from his figure he should suffer himself to be led astray; but he should think what he has been, what he now is, and what hereafter he shall be.

Attend, therefore, to these examples. Since man is nothing else than what he was, and out of which he was made, let him not, even in imagination, be led astray. The knowledge of the fact tends to force upon him the confession that he is nothing but a mass drawn forth from the great universe. This being the case, he must know that he cannot be sustained and nourished therefrom. His body is from the world, and therefore must be fed and nourished by that world from which he has sprung. So it is that his food and his drink and all his aliment grow from the ground. The great universe contributes less to his food and nourishment. If man were not from the great world but from heaven, then he would take celestial bread from heaven along with the

angels. He has been taken from the earth and from the elements, and therefore must be nourished by these. Without the great world he could not live, but would be dead, and so he is like the dust and ashes of the great world. It is settled, then, that man is sustained from the four elements, and that he takes from the earth his food, from the water his drink, from the fire his heat, and from the air his breath. But these all make for the sustentation of the body only, of the flesh and the blood.

Now, man is not only flesh and blood, but there is within him the intellect which does not, like the complexion, come from the elements, but from the stars. And the condition of the stars is this, that all the wisdom, intelligence, industry of the animal, and all the arts peculiar to man are contained in them. From the stars man has these same things, and that is called the light of Nature; in fact, it is whatever man has found by the light of Nature. Let us illustrate our position by an example. The body of man takes its food from the earth, to which food it is destined by its conception and natural agreement. This is the reason why one person likes one kind of food, and another likes another, each deriving his pleasure from the earth. Animals do the same, hunting out the food and drink for their bodies which has been implanted in the earth. Now as there is in man a special faculty for sustaining his body, that is, his flesh and blood, so is it with his intellect. He ought equally to sustain that with its own familiar food and drink, though not from the elements, since the senses are not corporal but are of the spirit as the stars are of the spirit. He then attracts by the spirit of his star, in whom that spirit is conceived and born. For the spirit in man is nourished just as much as the body. This

special feature was engrafted on man at his creation, that although he shares the divine image, still he is not nourished by divine food, but by elemental. He is divided into two parts; into an elemental body, that is, into flesh and blood, whence that body must be nourished; and into spirit, whence he is compelled to sustain his spirit from the spirit of the star. Man himself is dust and ashes of the earth. Such, then, is the condition of man, that, out of the great universe he needs both elements and stars, seeing that he himself is constituted in that way.

And now we must speak of the conception of man, how he is begotten and made. The first man was made from the mass, extracted from the machinery of the whole universe. Then there was built up from him a woman, who corresponds to him in his likeness to the universe. For the future, there proceeds from the man and the woman the generation of all children, of all men. Moreover, the hand of God made the first man after God's own image in a wonderful manner, but still composed of flesh and blood, for he is a man. Afterwards the first man and his wife were subjected to Nature, and so far separated from the hand of God that man was no longer built up miraculously by God's hand, but by Nature. The generation of man, therefore, has been entrusted to Nature and conferred on one mass from which he had proceeded. That mass in Nature is called semen. Most certain it is, however, that a man and woman only cannot beget a man, but along with those two, the elements also and the spirit of the stars. These four make up the man. The semen is not in the man, save in so far as it enters into him elementarily. When, in the act of conception, the ele-

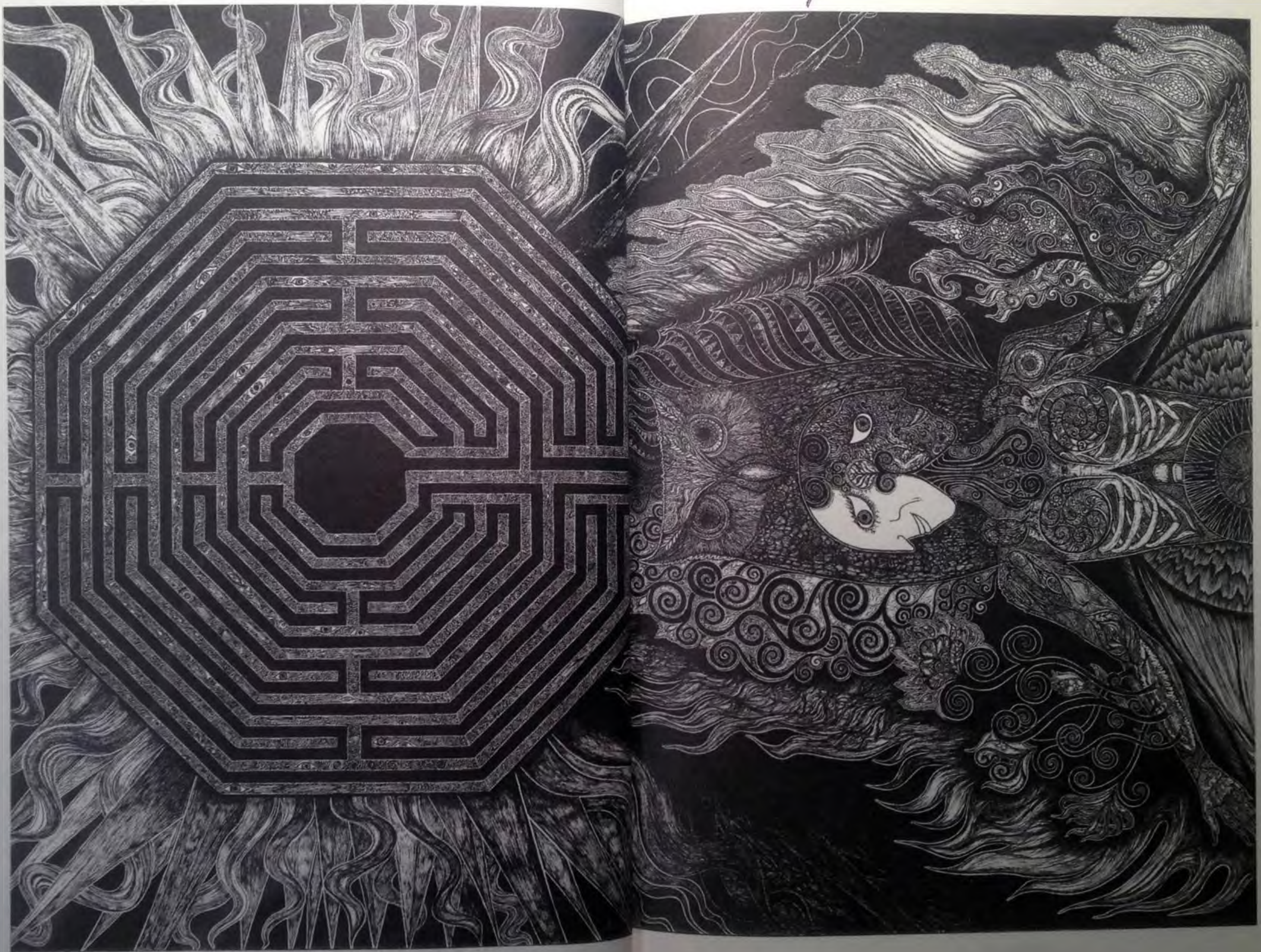
ments do not operate, no body is begotten. Where the star does not operate, no spirit is produced. Whatever is produced without the elements and the spirit of the stars is a monster, a mola, an abortion contrary to Nature. As God took the mass and infused life into it, so must the composition perpetually proceed from those four and from God, in whose hand all things are placed. The body and the spirit must be there. These two constituents make up the man—the human being, that is, the man with the woman, and the semen, which comes from without, and is, as it were, an aliment, something which the man has not within himself, but attracts from without, just as though it were a potion. Such as the principle of food and drink is, such is also that of the sperm, which the elements from without contribute to the body as a mass. The star, by means of its spirit, confers the senses. The father and mother are the instruments of the externals by which these are perfected. In order to make this intelligible, I will adduce an example: In the earth nothing grows unless the higher stars contribute their powers. What are these powers? They are such that one cannot exist without the other, but of necessity one must act in conjunction with the other. As those without are, such are those within, so far as man is concerned. Hence it is inferred that the first man was miraculously made, and so existed as the work of God. After that, man was subjugated to Nature, so that he should beget children in connection with her. Now, Nature means the external world in the elements and in the stars. Now it is evident from this that these elements have their prescribed course and mode of operation, just as the stars, too, have their daily course. They proceed in their daily

agreement, and at particular epochs Nature puts forth new ones. Now, if this form of operation—if the father and mother—with this concordance meet together for the work of conception, then the foetus is allotted the Nature of those from whom it is born, namely, of the four parents—the father, the mother, the elements, the stars. From the father and mother proceed a like image and essence of flesh and blood. Besides this, from their imagination, which is the human star, there is allotted the intellect, in proportion wherein the concordance and constellation have exhibited themselves. So, too, from the elements there is allotted the complexion and the quality of the nature. So, too, from the external stars their intelligence. As these meet, the influence which is stronger than the others, preponderates in the foetus, or else there is a mutual commingling of all. Thus man becomes a microcosm. The father and mother are made from the universe, and the universe is constantly contributing to the generation of man. In this way, there is constituted a single body, but a double nature, a single spirit, but a twofold sense. At length the body returns to its primal body, and the senses to the primal sense. They die, pass away, and depart, never to return. The ashes cannot again be made wood, neither can man from that state in which he is ashes be brought back so as to be man again. Now we have traced the generation of man to this point as a general and universal probation of the whole of astronomy, in order that it might be understood from thence why the astronomer studies and gets to know men by the stars, namely, because man is from the stars. As every son is known by his father, so is it here; and this science is very useful if a man knows who is from heaven, from

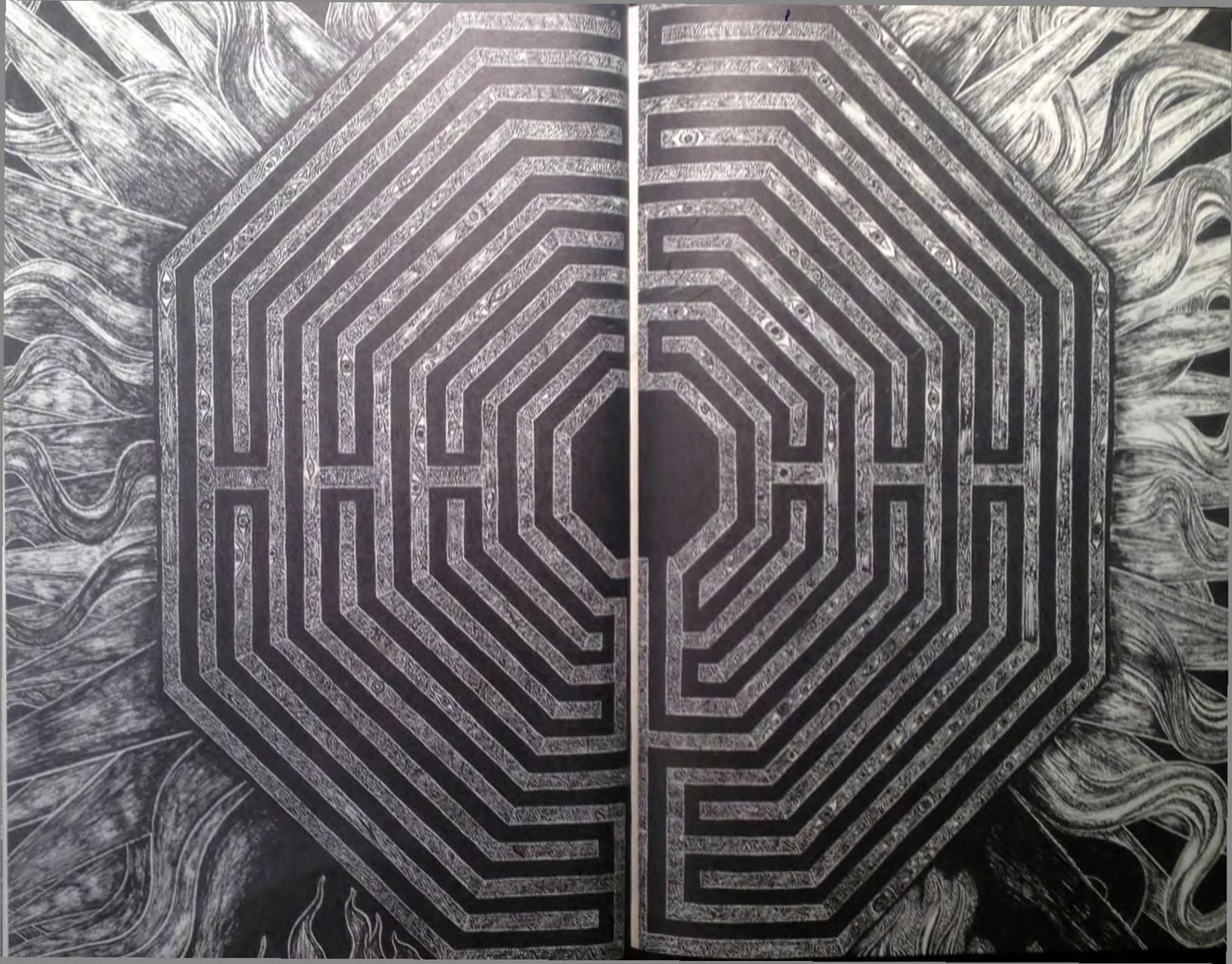
the elements, from father and mother. The knowledge of the father and mother lies at the root. The knowledge of the elements pertains to medicine. The knowledge of the stars is astrological. There are many reasons why these cognitions are useful and good. Many men are mere brutes, and yet make themselves out angels. Many speak from their mother, calling themselves Samuels or Maccabees. Many in their earthly complexion fast and pray, and call themselves divine. Many handle those things which are not really what they are said to be. Anyone who is an astrologer knows what that spirit is which speaks and is seen. It is matter for regret that many hesitate between the two lights, culling and stealing from each in order to make themselves conspicuous. The spirits are known, indeed, to each, but in a different way, and this should not be so. But though things are thus, man is the work of God, but one only is His very son, that is, Adam. Others are sons of Nature, as Luke in his genealogy recounts of Joseph, that he was the Son of Helus, which Helus was the son of Mathat, which Mathat was the son of Levi, and so on back to Adam; yet there is no mention of the son of God. Thus man is a son in Nature, and does not desert his race, but follows the nature of his parents, the stars. Now, he who knows the father and mother of the stars and of the elements, and also the father and mother of the flesh and blood, he is in a position to discuss concerning that offspring, concerning its nature, essence, properties, in a word, concerning its whole condition. And as a physician compounds all simples into one, preparing a single remedy out of all, which cannot be made up without these numerous ingredients, so God performs His much more notable miracle by concoct-

ing man into one compound of all the elements and stars, so that man becomes heaven, firmament, elements, in a word, the nature of the whole universe, shut up and concealed in a slender body. And though God could have made man out of nothing by His one word FIAT, He was pleased rather to build man up in Nature and to subject him to Nature as its son, but still so that He also subjected Nature to man, though still Nature was man's father. Hence it results that the astronomer knows man's conception by man's parentage. This is the reason why man can be healed by Nature through the agency of a physician, just as a father helps a son who has fallen into a pit. In this way Nature is subjected to man as to its own flesh and blood, its own son, its own fruit produced from itself; in the body of the elements wherein diseases exist; in the body of the spirit, where flourish the intelligence and reason; and the elements, indeed, by means of medicine, but the stars by their own knowledge and wisdom. Now, this wisdom in the sight of God is nothing; but the Divine wisdom is preeminent above all. So the names of wisdom differ. That wisdom which comes from Nature is called animal, because it is mortal. That which comes from God is named eternal, because it is free from mortality. These two parts, therefore, seemed to me necessary to be treated before I commented upon astronomy itself, so that from these universal proofs the whole foundation might be the more easily gathered.













THE FOLLOWING
are the numbers, reli-
gions, and faculties of
the whole of astronomy,
which are treated natu-
rally and artificially.
Neither more nor fewer
than these exist essen-
tially and spiritually.
Their names and differ-
ences are as follows.

I	Astrologia
II	Magia
III	Divinatio
IIII	Nigromantia
V	Signatum
VI	Artes Incertae
VII	Manualis

WHAT WILL BE
handled in each re-
ligion, and what the
religion itself is, seek
in the sequel.

I
Astrologia

This science teaches and treats con-
cerning the whole firmament, how it
stands with the earth and with man
according to the primæval order, and
what is the connection between man,
the earth, and the stars.

II
Magia

This science brings down and compels
heaven from above to stones, herbs,
words, &c. It teaches also the change
of one thing into another, as well as
the knowledge of the supernatural
stars, comets, &c., and what their
signification is.

III
Divinatio

This science is from heaven to man without any formal institution, so that he knows how to speak of things future, present, and past, though he has never looked into those things himself, and speaks nothing save what heaven impresses upon him. This science is most of all seen among simple persons.

IIII
Nigromantia

This science treats of sidereal bodies, which are without actual body, flesh, and blood. This operation stands related to the necromancer as a servant to his master, the latter commanding the former.

V
Signatum

This science teaches one to know the stars, what the heaven of each may be, how the heaven has produced man at his conception, and in the same way constellated him.

VI
Artes Incertae

These sciences are without any principles on which they rest, or from which they proceed, and are ruled by the imagination, offering a new spirit and a new firmament by which they work.

VII
Manualis

This science teaches the preparation of instruments for all astronomy, and with slender material expresses or comprises the form of the stars, and brings heaven & earth into one figure.

FOR THE SAKE
of fuller under-
standing I will add
how many species
each religion has, in
this way.

Astrologia has 3 Species.	<ul style="list-style-type: none"> MAN THE INFERIOR BODIES ANIMALS
Magia has 6 Species.	<ul style="list-style-type: none"> COMETARUM IMAGINUM GAMAHEORUM CHARACTERUM SPECTRORUM INCANTATIONUM
Divinatio has 5 Species.	<ul style="list-style-type: none"> SOMNIA BRUTA ANIMUM SPECULATIONEM PHANTASIAM
Nigromantia has 3 Species.	<ul style="list-style-type: none"> VISIONES MATERIALES (Spectra.) SPIRITUS ASTRALES INANIMATA (Phantastical Bodies, that is, those assumed by the dead or by lifeless things.)
Signatum has 3 Species.	<ul style="list-style-type: none"> CHIROMANTIAM PHYSIONOMIAM PROPORTIONEM
Artes Incertae are 4 Species.	<ul style="list-style-type: none"> GEOMANTIA PYROMANTIA HYDROMANTIA VENTININA
Manualis has 5 Species.	<ul style="list-style-type: none"> ARITHMETICAM GEOMETRIAM COSMOGRAPHIAM INSTRUMENTUM SPHÆRAM (Mathematicum Instrumentum.)

THE INTERPRETATION OF THE SPECIES
ACCORDING TO EACH RELIGION.

Astrologia: The First Religion

This science embraces three species in which it is occupied. It operates against man, against elements, against animals. For since heaven and the lower bodies are mutually connected, the heaven teaches us to know the lower bodies by means of a figure which represents the whole heaven. From this figure is inferred the property of the inferior bodies, and what effect heaven produces in those inferior bodies.

Magia: Magic

COMETARUM. This species teaches us to recognise all these supernatural signs in the sky, and to understand what they signify. Of this class are comets, halos, and the other figures of the sky. This science is founded on the Apocalypse, on dreams, & on the saying of Christ, *There shall be signs in the sun, moon, and stars*. Since all these signs are supernatural, they refer not to astrology, but to magic.

IMAGINUM. This science represents the properties of heaven and impresses them on images, so that an image of great efficacy is compounded, moving itself and significant. Images of this kind cure exceptional diseases, and avert many remarkable accidents, such as wounds caused by cutting or by puncturing. A like virtue is not found in any herbs.

GAMAHEORUM. These are stones graven according to the face of heaven. Thus prepared they are useful against wounds, poisons, and incantations. They render persons invisible, & display other qualities which,

without this science, Nature of herself cannot exhibit. **CHARACTERUM.** These species are words which are either spoken or written. They have power against all diseases, which they also avert. They divert misfortune and all accidents, they set free prisoners so that they are loosed from their chains, and produce those effects which Nature itself is not able to bring about, but only magical science can accomplish.

SPECTRORUM. This species exhibits the likenesses of men, so that something appears which is not really present. These visions with their signs are produced by night, not by day, and lack the body, blood, flesh, soul, and spirit of man.

INCANTATIONUM. This species teaches how to turn men into dogs, cats, etc. It teaches a man how to convert himself into all kinds of appearances and forms. It renders people invisible, changes the minds of men at the will of the artificer, impels, leads, and directs impressions and generations according to his pleasure.

Divinatio: Divination

SOMNIA. If anything is presented to a person by means of a dream, be it present, future, or past, be it knowledge, a treasure, or any other secret, it bears reference to this art. It can direct the stars to a dream, that anything may be thereby revealed.

BRUTA. This species teaches us to distinguish the prophecies which come from animals, so that man may see and understand what the heaven does or is about to do. It operates also in fools, in animals, and in other simple beings.

ANIMUS. This species refers only to the mind of man, so that by chance and not by premeditation it is suggest-

ed to the mind of man what he ought to do. This species is of great importance, and should be studied among the very first by man, so that he may know what the mind suggests to him from its true foundation.

SPECULATIO. If anyone carefully weighs and speculates, and, by means of a strong imagination, finds what he seeks, it ought to be referred to this species. It arises from the stars, which are occupied about man and teach him.

PHANTASIA. If anyone in mere sport finds out or learns anything, this also is from the star, when it is matured. This often reveals many things such as treasures, mines, and others which are hidden, operating without any previous knowledge or investigation, and benefiting him who does not seek it.

Nigromantia: Nigromancy

VISIONES. This species sees in crystals, mirrors, polished surfaces, and the like, things that are hidden, secret, present or future, which are present just as though they appeared in bodily presence.

SPIRITUS ASTRALES. This species teaches how to deal with sidereal spirits separated from the body, so that they may be compelled to serve men like slaves.

INANIMATES. Men without a soul produced by the stars, dwelling and conversing with men and doing the same as they.

Signatum: Signature

CHIROMANTIA. By which the star is exhibited in man with that appearance in which the heaven was at the time of his nativity. It appears in the hands, feet, and other lines and veins of the body, shewing themselves

differently in different bodies.

PHYSIONOMIA. This species teaches how to know a man by his countenance, manners, and gestures. This also has for its cause the hour of birth, which signs a man, and by those signs forms his nature.

PROPORTIO. This species judges the properties from the general habit of a man, whether he be lame, too tall, too short, &c.

Artes Incertae: Uncertain Arts

GEOMANTIA. This science is practised with a free mind without foundation or certain knowledge or signs (tes-serre). It agrees with astrology.

PYROMANTIA. This species is fortune telling by fire. By fire is seen what is the motion of the heaven, what its nature and condition. In this the moon is principally consulted.

HYDROMANTIA. This species teaches how to see in water certain secret and hidden things, closed and sealed letters, and persons who are travelling in distant countries, whether they are living or dead. This operation proceeds from the constellation of the new firmament, by means of imagination.

VENTININA. This species teaches how to determine from the wind what the future state of the heaven will be as regards man, whether good or bad, fruitful or sterile, and other similar things in the future which cannot be determined by Nature.

Manuafis: Manual Arts

ARITHMETICA. This species teaches how to find the number of heaven and earth in the stars and the like.

GEOMETRIA. This species teaches how to measure the

height of heaven and earth, and of the things contained in them.

COSMOGRAPHIA. This species teaches the situation and distance of all things, the manners and nature of peoples.

INSTRUMENTUM. This species teaches how to make instruments, with which is known how heaven and earth are connected.

SPHÆRA. This species teaches how to learn by means of an instrument what is the knowledge and correspondence of heaven and earth.

With this brief discourse I have endeavoured to describe the different species of religions, that astronomy itself may thus be more rightly understood. All these make up astronomy. But how each one may be proved is afterwards described, with this view: that it may be clear that astronomy is no inconsistent or mendacious science, but that it is based on a solid foundation drawn from the light of Nature itself; which, indeed, is necessary for establishing all truth and knowledge.

1 PROOF IN ASTROLOGICAL SCIENCE

Having treated of the generation of man we must now deal with his sustenance, and in this way astrology will be sufficiently proved. There is a certain congenital virtue in man which attracts into man from the external sphere. Now, from that which is attracted man is sustained, and he is well and ill according to that which he has attracted. The attractive virtue is twofold, one of the elementary body, the other of the sidereal body. The desire of man for sustentation is to be understood as follows: The rays of the external sphere penetrate to us; the internal economy of man accomplishes the rest. Thus the sphere extends its fruits from the radix even to the outward locus. Hence it follows that there is a certain nature, namely, hunger and thirst, which is implanted in us and compels us to eat those fruits. So do the rays of this sphere enter us. Now, even as the food of the physical body comes to us from the elements, so is the sidereal body supplied by the constellation with all science, all arts, all prudence. Man is formed in such a manner that he should derive all his knowledge in the same way as he gathers fruit from a tree. Thus originates music, the metallic art, medicine, agriculture: whatsoever the earthly body requires, that he finds in the wisdom of the stars, and all wisdom, whether good or bad, is derived to him from the stars. Two things only, namely, justice and holy scripture, proceed immediately from the Holy Spirit. In the stars then is the whole light of Nature founded. For as man seeks food from the earth in which he was born, so also does he seek it from the stars in which he is likewise born. Thus the wisdom to which he is born is twofold—one is ani-

mal—but of the other Christ said, *For this I was born*, as if He had affirmed, *I was born in the Eternal Wisdom*. The wisdom of earth should be employed only over carnal matters; the other and higher wisdom should be learnt and employed according to the words of Christ.

Now, the sidereal wisdom is foolishness before God, whence comes that saying: The wise man rules the stars, in the sense that eternal wisdom governs the animal. Thus natural wisdom is given to the body and not to the soul. Those things, therefore, which concern the soul are by no means to be polluted by the light of Nature. This must only be used with Nature. By the light of Nature all arts and operations have been invented. In the mansions of the planets there are workmen who have taught all other workmen, and they, indeed, are the best of all, for they have their arts implanted from birth. These, were they men, would everywhere forge iron and handle it as if it were wax. Mortals as yet have not learnt this arcanum, but they would do so did they drink from the true fountain. So also masons dwell in the habitations of the planets, from whom all other masons learn, and if they did this fully all matter would be plastic in their hands. Thus the firmament formed by God is our perfect instructor in all the arts if we refer to their true source. Thus, too, the palmary physician is in the firmament, who is acquainted with all diseases, and even sees those things which are hidden from our eyes. God created him such that he might beget physicians on earth. Now, concerning evil sources, there are unskilled artificers in heaven even as on earth. This ignorance and clumsiness may be discerned even by the animal wisdom, which is given for this end, that the good and not the bad may be chosen. So does the natural light lead

up to the higher light. Further, Lucifer in heaven made himself other than he was created, together with his companions, and the same thing can also take place in the stars. Hence contrary conceptions may arise, adverse and perverse arts. We must not, therefore, believe every spirit, since of spirits there are two kinds, even as there are two kinds of angelic intelligences—those who remained as they were and those who fell from their first estate. Astronomy is important, in that it teaches us to discern between these two kinds of spirits. This same science also contains a great arcanum, nor can anything be learnt without it. Wisdom is eternal and natural. The eternal is immutable and constant; the natural, from its mutable conception, generates a false spirit which misinterprets scripture. But if astronomy is acquainted with this, and if, indeed, nothing is so hidden as not to be revealed thereby, who shall not extol it with the highest praises?

It has already been shewn after what manner man was made, how he possesses hunger and thirst, an elementary and sidereal body, to produce an appetite for nourishment, and finally that he tends to that which was implanted in him at conception. Hence it follows that such virtue, nature, property, and condition, and finally all the concordance and constellation, can be described by the astronomer, for in this way various nativities are constituted, and hidden things are prognosticated. In all who live according to Nature nothing is hidden from the astrologer, and thus for the generation of man a figure of heaven is erected, in order to know the properties of the stars, as also the particular mode. Understand, therefore, concerning astrology that it knows the whole nature, wisdom, and science of the

stars, according as they perfect their own operation in conception and constitute an animal man. The astrologer can easily describe a man or an animal by reason of such a conjunction and concordance. But if astrology be fundamentally and properly known, & the nativities of infants be erected rightly according to the mode of the influence, many evils will be avoided which would otherwise be occasioned by the unpropitious constellations.

2 PROOF IN THE SCIENCE OF MAGIC

In the first place let us define the nature of Magic. It is that which brings celestial virtue into the medium, and thence is able to perfect its own operation. The medium is the centre. The centre is man. By means of man, therefore, the celestial force can be transmitted into man so that in man may be found such an operation as the constellation itself can produce. Moreover, in magic there is a further operation which it performs itself while exercising its art, that is to say, while the nature itself of the constellation does that which the magus ought to do. If the magus be himself the medium and centre, and, what is more, be capable of performing the operation of the constellation for man by means of man, it is in addition given to this art to produce another medium which is to be understood as a subject, by which subject that operation is just as well performed as by man, who is the true medium. Thus in magical science there exist two operations, one which Nature herself produces, selecting man as the instrument, and as the recipient of her influence, whether

bad or good, the other operates by means of arbitrary instruments, such as statues, stones, herbs, words, also comets, similitudes, halos, and any other supernatural generation of the constellation. Thus Nature herself is able to prepare her magical powers and perform her own operations by their means, as, for example, when something extraordinary takes place amidst a rude populace and is referred to miraculous agency, whereas it is only Nature who has worked magically.

Whatsoever Nature is able to accomplish in a foreign body, the same also can man accomplish, if he direct his operation so that conception can be attained, namely, the image, having neither flesh nor blood, and being like to the comet, so that the words and characters possess their own virtues equally with medicaments. It is, in like manner, possible to bring about such a condition in herbs and gamahei, that they become like to the planets and the dwellers therein. Now, it is no matter for astonishment that man accomplishes such things, for if it be true, as the scripture says, that ye are gods, we shall certainly be superior to the stars. If the stars as a fact are found to govern the majority of men, that is because men have abdicated their power as gods; few, indeed, are those who have exercised gifts such as those of the apostles and saints. The difference between the saint and the magus is this, that one operates by means of God and the other by means of Nature. Magic is a sublime science, and by reason of its operations is very hard of attainment. We must have regard to the word of Christ, which passes not away, when He said, *If ye believe, ye shall accomplish more things than these.* Now, if we can exceed that which is accomplished by Christ, we can also exceed that which Nature accom-

plishes, seeing that she was created on our account and is therefore in our power. The wise man rules Nature, not Nature the wise man. For the same reason we can accomplish more than the stars. In us, then, should abound so great a wisdom that we shall thereby control all things, not only firmamental virtues, but also living animals which yet are much stronger than man. The will of man extends over the depth of the sea and the height of the firmament.

Nature herself is a magus. If about to announce anything, she creates for herself messengers, such as comets and other celestial signs. The magus man is comparable to the physician. The physician knows the hidden virtues of herbs, but the magus the hidden potencies of the stars. The physician extracts the virtues of herbs, and produces a remedy which is small in weight but represents the powers contained in a whole field of vegetation. The magus can transfer the powers of a whole celestial field into a small stone, which is called the *gamaheus*. As the physician infuses herbal virtues into the sick man, and so heals his disease, so the magus infuses into man the heavenly virtues just as he has extracted them. Medicines are renewed yearly, but the stars have their exaltations in place of a summer. The sun is the highest grade of diurnal light, plus the congenital heat which belongs to it. How shall this light and heat be brought downward by means of man into a subject, so that its light will be intolerable to the eyes and sense shall scarcely be able to endure its heat? This takes place in the sphere of the crystal, which then is termed *Beryl*.

If the Magus can draw down virtues from heaven and infuse them into a subject, why should we be un-

able to make images conducive to health or disease? If poison, and the rest, can arise from earth, it can issue also from heaven. But why should not similar things take place in the case above, whether the subject be images, herbs, stones, or woods? The birth corresponds to what is sown in the constellation, and it is not man alone who operates such things; Nature also variously exercises herself. But if it be possible to Nature, why not also to man? Let Nature be an example to us. As she works we must follow in imitation. Herein lie hidden medical science, all artifices, all arts, all animal industries. It frequently happens that Nature advances some person beyond the knowledge he can derive from man, who also by skill and industry surpasses all the rest. Such a man is born like the comet, which differs from other stars. Thus it becomes possible that the Magus also, by means of magic science, may produce such an industrious man like a comet. These are the mysteries and the great things of God. The firmament, by means of the magi, exhibits the glory of God. By means of the magi out of Satra and Tharsis, by the ascendant of Christ in Bethlehem, is made manifest whatsoever the firmament and heaven do reveal in the Arcana of God.

3 PROOF IN THE SCIENCE OF DIVINATION

Astronomy creates herself, and from herself performs astronomical operations which do not require art and industry. This mostly takes place among those who are of a good and honest disposition, as also temperate. The ancients preserved both their bodies and souls

from pollution, so that they might more successfully perform operations of this kind in themselves. This is divination. When men, having no knowledge of astronomy, perform such operations, they are considered miraculous, and the operators are regarded as gods. The operation is revealed by dreams, by the soul, by speculation, and by animals. Divination was of much importance among the ancients. It is a part of astronomy, but it is not a science, for the operation occurs spontaneously. It is often said in common parlance: *My angel told me this*. Here the operation is called an angel, as if it took place by God; it is ascribed to the angel, as if to a medium between God and the man. At the same time, the whole operation is merely celestial. Now this is the origin of divination. Man possesses a sidereal body united with an external constellation. These two communicate when the sidereal body is not affected by the elementary. In sleep, when the elementary body is quiescent, the sidereal body performs its functions. Hence arise *insomnia*, according as the constellation operates them, and as the constellations are badly or well disposed, so also are the *insomnia*. When the constellation and the sidereal body are favourably co-ordinated, future things are truly predicted. In this manner, also, many remedies have been discovered which prevail over different diseases, also hidden treasures and other concealed things, so that scarcely anything can be compared to this very great science. The firmament foreknows all future things, nor does anything escape its knowledge, whether of things past or things present. If a sidereal body of this kind be found suitable by the constellations, and if the constellations be prepared, many marvels are manifested, both present and

past. In this manner old men and women, unendowed by any knowledge, as it were by their simplicity and fatuity, have often made prophecies which the event marvellously verified.

In the same way, also, many have become learned men, who, having attained a suitable sidereal body, have sedulously exercised themselves in their native influence. Hence it happens that they at last draw down upon themselves the influence of their native constellation, just as rays from the sun. So an admirable science, doctrine, & wisdom are discovered, yet is the whole animal alone, not from on high, but taken from the stars alone. Heaven being thus constituted, and producing for itself a sidereal body, there arise many great minds, many writers, doctors, interpreters of Scriptures, and philosophers, according as each is formed from its constellation. Their writings and doctrines are not to be considered sacred, although they have a certain singular authority, given by the constellation and influence, by the spirits of Nature, not of God. Operations of this kind sometimes proceed from the mind of man in a stupendous manner, when men, changing their heart and soul, would make themselves like to the saints, being made such by a drunken star; whereas wine changes man, so also these are changed. It is, therefore, worth while to understand this sort of astronomy. Intoxicated writers of this kind lead many astray; they are wanderers in the Spirit of God as well as in the Light of Nature, flitting about like dreams. Many things are done by these which yet are of no moment, nor can be understood by others.

The force and efficacy of the constellations impresses itself upon brute animals, for whatsoever lives contains

in itself the sidereal spirit, and wherever the operations are, there they are manifested. So the clamour of peacocks presages the death of their owners. For no man dies without the previous indication of portents. When a man is about to die the constellation within him loses its operation, and this loss takes place by means of a sign or a great mutation. So the stars shuddered at the death of Christ. From motions taking place in Nature, the death of every man can be prognosticated. Knockings in houses will sometimes precede the death of some occupant, yet these are not the work of spectres, but are natural operations, which in this manner are accomplished in men by means of the stars. The stars singularly sympathise with man, for man has been so formed by God that the whole firmament is consensitive with man, and out of compassion gives its presages to his grief.

4 PROOFS IN NIGROMANCY

Regard, in due order, nigromancy, so that it may be possible to learn and judge sidereal spirits and those who have no soul. The judgment is directed to that whereof we proceed to speak. The man who buries a treasure in the earth and hides it has all his mind intent upon that treasure. If he dies, his elementated body is buried, his sidereal body withdraws from it, and walks about on the earth up to the time when its decay is complete. This body carries about with it the thoughts and the heart of the dead man. Hence, as may be inferred, it keeps itself in the neighbourhood of that place where the treasure

has been buried, about which the heart of the dead man was anxious. Such sidereal spirits are constantly seen at or near the place where such treasure is. The same thing occurs in other matters about which anybody has been anxious with the whole desire of his heart, whether it has been food, or drink, or debauchery, gambling, or hunting. In all these things the spirit acts for the imagination of that heart, and it does the same thing in a shadowy way after death, until the star consumes that spirit also, as the elements have consumed the body. Hence it follows that the necromancers get to know these sidereal spirits and to ascertain for what reason they are walking about in one place or another. In the same way, they explain the nature of lemures, giants, and gnomes. Nigromancy is the philosophy of spiritual sidereal bodies, and of inanimate beings who are, nevertheless, human, as onagri, nymphs, lemures, &c. The man who busies himself about these is a necromancer. The same is the case with exorcists who adjure bodies and inanimate beings of this kind. They differ from necromancers in this respect, that the exorcists are occupied with bodies obsessed by the devil, while the necromancers find their occupation, both naturally and philosophically, with those who are not obsessed. The ignorance of men has confounded exorcism with nigromancy, and taken them to be one and the same. However, their distinction has now been settled. Moreover, I have determined to say nothing about exorcists here; it will be better to relegate them to the devil, whose servants they are. But I would wish to commend nigromancy to you as a remarkable natural science, which produces some marvellous effects, since by means of sidereal spirits are laid bare the very hearts of men,

shewing how they are inclined, what they long for, and what their ambitions are.

It is, moreover, pleasant and delightful to rightly understand nigromancy. The knowledge of nymphs, also the discovery of lemures, gnomes, and giants, is very subtle and ingenious. Indeed, the philosophy of these four inanimate generations is a truly noble one, which many babblers oppose and prefer their own nonsense to it. Since God is wonderful in all His works, it is more than likely that, one of these days, the temerity of these people will be brought out into the light of day, and, in God's own good time, branded openly. Moreover, necromancers use beryls because, in respect of astral spirits, they have some familiarity with magicians in the way of visions, but the magi do not admit these. The causes of this fact will be noticed in these treatises. In the present discourse it has been made sufficiently clear what nigromancy is, & what is its subject-matter.

5 PROOF IN THE SCIENCE OF SIGNATURE

God has enriched the light of Nature with such ample gifts that even one who is not addicted to the light can know all things that are therein. Is not this a great thing which external signs offer to man's knowledge? And God has arranged it so. Possibly you wonder how this can be done. Let the following example put an end to your wonder. The carpenter is the seed of his house. Whatever he is, such will be his house. It is his imagination which makes the house, and his hand which perfects it. The house is like the imagination. Now, if such

be the property of imagination that it makes a house, Nature also will be an imagination making a son, and making him according to its imagination. So the form and the essence are one thing.

Whatever anything is useful for, to that it is assumed & adapted. So if Nature makes a man, it adapts him to its design. And here our foundation is laid. For everything that is duly signed its own place should properly be left; for Nature adapts everything to its duty.

If any lord or prince builds a city he so builds and arranges all the walls, towers, citadels, and the rest, that they shall as closely as possible suit his design. If man does this, how much more shall Nature, which is higher than man? It makes one man lame, because it is going to use such an one for lame purposes. It makes another blind, he being destined for blind purposes. In one word, whatever it requires anyone to be, such an one it produces.

This, then, being the custom of Nature, that it produces such a man as it wishes, those vestiges will be clear and plain in the man. By these vestiges is meant whatever Nature is going to use such a man for.

Since Nature, therefore, works thus openly and puts forth its work in public, it is right and convenient that some one should be met who sees what sort of a person Nature has in each case prepared and produced, that is, how it opposes a rascal to an honest man, and sets a man-wolf over against a shepherd.

A signature, then, is that which has to do with the signs to be taken into consideration, whereby one may know another—what there is in him. There is nothing hidden which Nature has not revealed and put plainly forward.

Rightly, therefore, should its proper place be given

to signature, because it is a part of astronomy, for this reason, that the star builds the man up at its own pleasure, with the marks belonging to him. What is going to be tinged with black Nature makes black, what blue, it makes blue; that which is going to sting is made a nettle, and what is to purge is made an equisetum, what is to be used for smoothing and polishing is made a smiris. In fine, to everything is assigned its own form, by which it may be known for what purpose that thing is made by Nature.

Whatever is in anything according to its properties, quality, form, appearance, &c., is revealed in herbs, seeds, stones, roots, and the rest. All things are known by their signature. By the signature those who are instructed trace what lies hid in herbs, seeds, stones. But when the signature is obliterated and trifles are substituted for it, then it is all over with everything, even philosophy and medicine being at fault.

The cry goes everywhere that I burn with hatred of learned men, doctors, magistrates, bachelors, senators, consuls, and the like. What is the reason? Nature has signed them too clearly. I can see what they are made of; and I hate every house that lets in the rain.

In like manner, I am accused of disliking physicians and surgeons. Why? Just because they are not signed for their profession, but as rogues and impostors. The same is true of others also. I know plenty of them, if it were only safe to speak out.

How can I favour a man who is branded with so many stigmata and disgraceful marks as the Consul of Astorza, Niger, and of Nuremberg, Muffel? And how many others are there like them? Of course they detest this art, because it too clearly betrays bad men.

6 PROOF IN UNCERTAIN ARTS

Nature puts forward a way and clear order in which man should consider what belongs to Nature and its properties. Thus astrology teaches us to know the nature of the sun by the accustomed order of the stars. So what the moon is and what her nature, the astrologer learns from her course, which he sees to be regular. The same judgment is to be passed on the other stars. In like manner, philosophy is learnt from that which appears, how Nature stands related to the earth; hence it is ascertained that the method of philosophy ought to be the same. Thus all things have their own proof and comprehension. And so all arts, such as medicine and the rest, are conceived in a natural order. Without this order nothing can be done or brought to a perfect end.

Moreover, the uncertain arts, of which four are shewn in the table, have not this order and process, which can be materially proved and demonstrated; but this differs from the order spoken of. With regard to this it ought to be understood that there are many things which do not indeed square with the same order, but still are not opposed to Nature. They only differ from the order of material nature, as God has settled it. But what there is besides in this order ought to be understood from the Uncertain Arts in the following manner. The firmament and new heaven are constituted by the imagination; and it should be known that this imagination is effective, and produces many things, being marvellous in its operations. It often happens that the imagination of the parents, father and mother, confers on the offspring born in that creation a different heaven, another figure, another ascendant

besides that which astrology gives. Thus it often happens that an offspring is begotten contrary to the star, and arranged otherwise than the figure of the heavens dictates. By the force of this imagination many learned men are often born.

Nothing, therefore, ought to be accepted beforehand in the way of proof for these uncertain arts short of the operation which takes place through the imagination by means of a new heaven, new ascendant, and firmament. In proportion as this is good, strong and just in operation, so the judgments fall. Let us take an example. Speculation is the wishing to know this or that thing. This speculation produces imagination; imagination begets operation; and operation leads to judgment and opinion. Now imagination is concerned, not with the flesh and blood, but with the spirit of the star which exists in every man. This spirit knows many things: future, present, and past, all arts and sciences. But flesh and blood are crude and imperfect, so that they cannot of themselves effect what the spirit wishes. But if flesh and blood are subject to the senses, and are purged by them, then the spirit acts thereby, if only the body be consentient. These senses are supreme in the uncertain arts. It is for this reason they are called uncertain arts; for who can know what imagination is in them? What does the spirit which is given to them imagine and effect? Yet, nevertheless, the art itself is certain. But the artist who uses it may be unfit for the creation of new heavens and the generation of a firmament. Because, therefore, there is the element of doubt on these points, credence cannot be given to opinion, but one has to wait for the issues. At last, however, the force and efficacy of these things are discovered. Moreover, it is not

to fight against God if the future is explored apart from him whom God has set over the nature of the firmament. Suppose, for example, that someone is going to be stabbed with a dagger. Let this be foretold to him by some other person. Premonitions of this kind have often been found true, though there might have been strong opposition. Now, if this happens by uncertain arts God himself suggests the prophecy, the prediction, and the premonition in a manifold way. So many prophets have predicted such things by dreams. It was by a dream Joseph was admonished about Mary. And since these things did not seem natural to flesh and blood, they were thought nothing of until, the event corresponding, they were believed. Now the uncertain arts, just like dreams and other revelations, are intelligible. God chooses to appear wonderful in His works. For this reason the uncertain arts are by no means to be despised, because they eventually become known by the result. God does not intend that we should always foreknow the future for certain, as can be done by the order of Nature. He wishes us to know, indeed, but sometimes to doubt; that seeing we may not see, as Christ Himself also was known, yet not known by the Jews, seen yet not seen, heard yet not heard.

It has been said above concerning the imagination that it draws the star to itself and rules it, so that from the imagination the operation itself may be found in the star. Just as a man with his imagination cultivates the earth according to his judgment, so by his imagination he builds up a heaven in his star. The imagination of the artist in uncertain arts is the chief art and head of all. But in addition to this, imagination is strengthened and perfected by faith, so that it becomes reality.

All doubt destroys the work and renders it imperfect in the spirit of Nature. Faith, therefore, ought to strengthen the imagination. Faith bounds the will.

Now, faith is threefold. There is faith in God. This produces what it believes. By faith mountains are moved, the dead are restored to life, sight is given back to the blind, the lame walk. What marvels faith produces if imagination looks to God with full faith which is unbroken and unmutilated. We find an example of this in the Saints of the Old as well as the New Testament, who, according to their belief, were made to obtain their wish, so that nothing was wanting to them. There is another faith in the Devil and his powers. Whoever has this faith, to him it happens as he believes, if only it be possible for the Devil to fulfil it. Lastly, there is also a faith in Nature, that is, in the light of Nature. He who believes in this obtains from Nature as much as he believes. Now more cannot be obtained from Nature than is given to it and conferred upon it by God. It is, then, imagination by which one thinks in proportion as he fixes his mind on God, or on Nature, or on the Devil. This imagination requires faith. Thus the work is concluded and perfected. That which imagination conceives is brought into operation.

Note an example of this. Medicine uses imagination strongly fixed on the nature of herbs and on healing. Here is need of faith that such imagination may act in the physician. If this is present, imagination conceives and brings forth spirit. The physician is spirit, not body. Hence infer that the same fact holds good in all arts. Moreover, there are physicians without imagination, without faith, who are called phantastics. Phantasy is not imagination, but the frontier of folly. These

work for any result, but they do not study in that school where they ought. He who is born in imagination finds out the latent forces of Nature, which the body with its mere phantasy cannot find; for imagination and phantasy differ the one from the other. Imagination exists in the perfect spirit, while phantasy exists in the body without the perfect spirit. He who imagines compels herbs to put forth their hidden nature. So also imagination in the uncertain arts compels the stars to do the pleasure of him who imagines, believes, and operates. But because man does not always imagine or believe perfectly, therefore these arts are called uncertain, though they are certain and can give true results. The other sciences of astronomy hold their own even without faith or imagination, just as a mechanic who, if he follows his own order in working, has no need of imagination or consideration, and yet finishes his work.

But, it should be remarked, that by faith water can be crossed over without drowning or wetting; and a man without faith can do the same thing if he crosses the water by a bridge or in a ship. So also healing the sick is accomplished by means of medicine without faith; but by means of faith it is found out what medicine is. Imagination takes precedence of all. What this discovers and gives, the other, who acts phantastically, uses.

Man is not body, but the heart is man; and the heart is an entire star out of which it is built up. If, therefore, a man is perfect in his heart, nothing in the whole light of Nature is hidden from him. Thus from one point in Geomancy his whole will is accomplished. So, too, in Austrimancy, Pyromancy, and Hydromancy. The newly-born and self-begotten spirit shadows forth its knowledge and intelligence, in a figure and by a figure,

as the man imagines, and remains firm therein without any dissolution. It is in this way the spirit of those sciences is begotten which at last operates and perfects that which is sought. The first step, therefore, in these sciences is to beget the spirit from the star by means of imagination, so that it may be present in its perfection. After that, perfection is present, even in uncertain arts. But where that spirit is not, there neither judgment nor perfect science will be present. Hence wonderful things are now found out in future and occult things, which are laughed at and despised by the inexperienced, who never realise in themselves what is the power of Nature in their spirit, that spirit, I mean, which is born in the manner described, and given and assigned by God for this special purpose.

To believe in the Devil leads to doubtful results, and the thing is mixed up with fraud. The reason for this is to be sought from God, who has determined that all who believe in the Devil should be or become liars like himself. But this faith in God is perfect and free from all defect. It is in Nature such as its power is. So, then, the uncertain arts are sciences, but with this condition added, that a new generation of the prophetic and Sibylline spirit shall take place by which the art and hand may be ruled and guided. Who was the inventor of these uncertain arts, I have not been able to ascertain. I know this, that these arts are very old, were held in great esteem by the ancients, hidden and handed down as special secrets. They spent their time on imagination and faith, by which they tracked out and demonstrated many consummate results. At present, so much imagination and faith do not exist; but most men fix their minds on those things which minister to the pleasures

of flesh and blood. These they follow; to these they give their attention. These arts, therefore, even on this account, are uncertain, because man within himself is so doubtful. He who is doubtful can accomplish nothing certain; he who hesitates can bring nothing to perfection; he who pampers the body can attain to nothing solid in the spirit. Everyone should be perfect in that which he undertakes. So the spirit will be entire, and will conquer the body, which is nothing worth. The spirit is fruitful. This a man should have perfect within him, and put aside flesh and blood.

Imagination has impression, and impression makes imagination. Therefore from impression descends imagination. Hence, it follows that whatever be the impression, influence, constellation, star—such is the imagination.

Hence, too, it ensues that imagination brings forth a new heaven above impression, and as the imagination, such is the figure of the heaven.

7 PROOF IN MANUAL MATHEMATICAL SCIENCE

Though everything in the whole of astronomy be seen and discovered, yet there must be respectively numeration, dimension, occasion, & instrument. These are the principles of all sciences, that is to say, they are those things which concur with all sciences.

It is difficult to understand how numeration can be brought to bear in the case of stars, on account of their infinite number. The greatest part of them is never seen, or seen with difficulty, yet all of these must be reckoned

in their number. It is, however, impossible for a man who only uses his eyes to count these. He who uses more than his eyes can count them, but not that other one.

The same is the case with geometry, for the measuring of height, depth, breadth, &c., is much too difficult to be undertaken by all. That is not geometry which is handed down among the seven liberal arts. Our geometry is astral, not terrestrial, and is known only to him who makes his measurement magically, not elementarily, but beyond the elements.

In like manner, the work of cosmography is material. The invention of the art itself is material, not elemental, but rather connected with nigromancy and divination. They who practise it examine the state of all things in heaven and earth, in what position they are placed and constituted, and with what conjunction they are connected. These matters are found out with so much subtlety that they will be described by-and-by with reference to the globe, instrument, and sphere.

Now, if a manual mathematician be so skilled a numberer in arithmetic, a measurer in geometry, an explorer in cosmography, an experimenter with instruments, then he may with the utmost propriety give himself out as a mathematician. Of these three departments does mathematical science consist, and these four make up mathematics. In this way the invisible body of astrology, which is known to the wise men, can be deduced.

But there are other mathematics, which only concern the Magi. They are very apt at making magical instruments, such as gamahei, images, characters. For these things, too, are instruments. The art of making them has to be sought in magic. Their preparation is part of mathematics. It is necessary, therefore, that these

persons should be certain and well constellated, fit for preparing these things and disposing them in their place. That is, they must be virgins.

So, also, in Nigromancy. It is mathematical so far as making its preparation goes. Divination and signature need no mathematics. In nigromancy, however, it is necessary that an instrument of certitude, as also one regalia, & other defensives be used; for spirits are very prone to obsession. It is, therefore, necessary that all should fortify themselves well against them, since the danger is imminent. But where that kind is (if I may use the expression) obsessible, it is worth while to know.

And so with regard to the mathematics required, as has been said, for the science of astronomy, let this be settled and determined, that herein is need for the most consummate prudence and intelligence. Nothing will be done by the common method. It is requisite that a man should be one who discovers these things in a more sublime way than by the ordinary and earthly light of Nature. There is need, I say, of a higher light, that is, of one that is above the artificial.

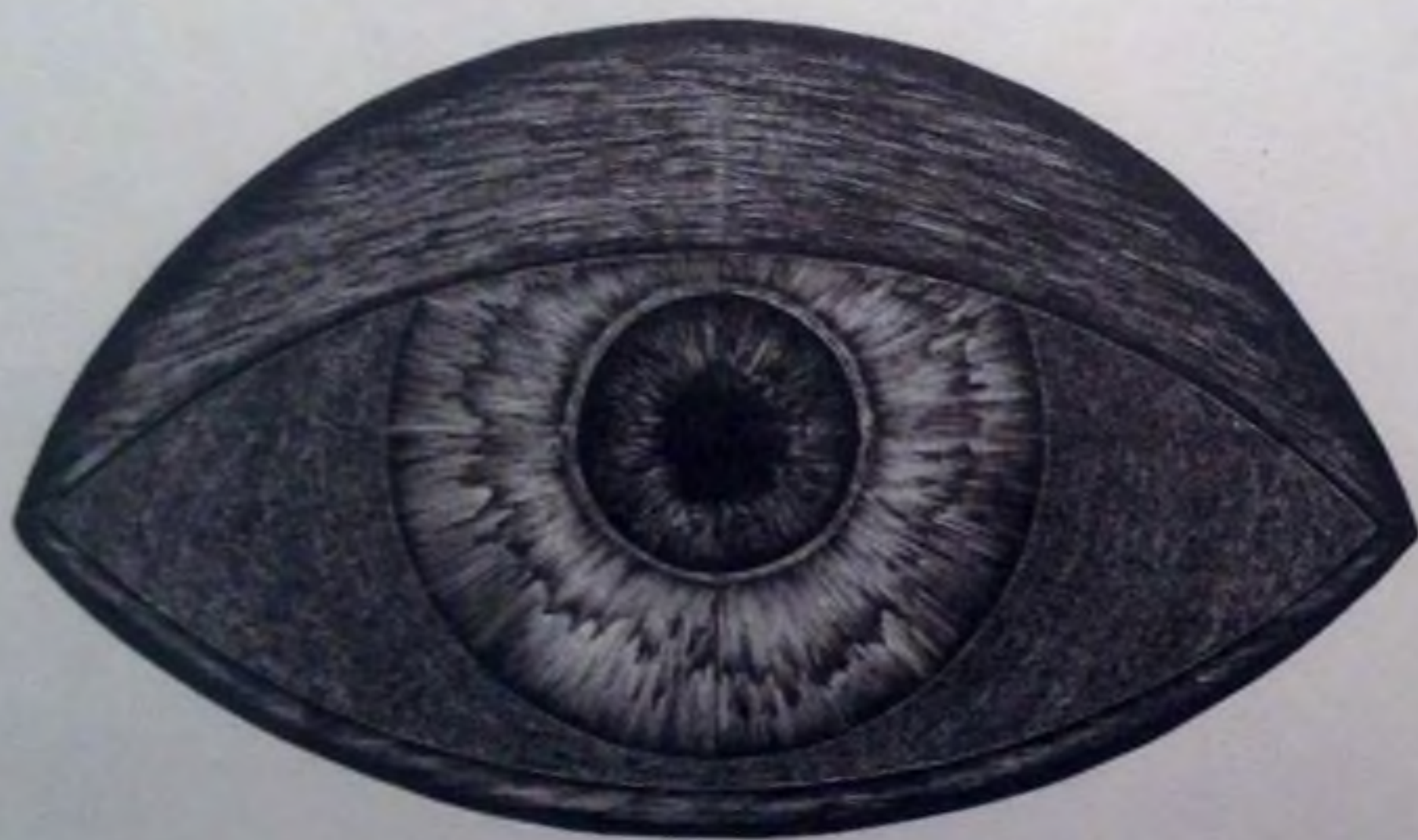
In this way, the mathematics in astronomy are proved by means of their own instruments, which agree with the great world. These instruments are so connected and bound up with the elements and the stars that they assume the form of a microcosm, which is itself made from the greater world, but consists of a smaller body, yet one which contains the universal world in itself like a quintessence extracted from it.

THE IMAGINATION is the mouth of the invisible body. It is also the sun of man which acts within its own sphere after the manner of the celestial luminary. It irradiates the earth, which is man, just as the material sun shines upon the material world. As the one operates corporeally, so works the other, after a parallel manner, spiritually. And as the sun sends its force on a spot which it shines upon, so also the imagination, like a star, bursts upon the thing which it affects. Nor are all things posited in heat and cold only, but in every operation. As the sun works corporeally and effects this or that, so also the imagination, by giving fire and fuel, effects all things which the sun effects, not that it has need of instruments, but that it makes those things with which it burns. Consider the matter as follows: He who wishes to burn anything needs flint, fuel, brimstone, a candle, &c. and so he obtains fire; but if the sun seeks to burn, it requires none of these things, doing all things together and at once, no one beholding its steel. Such also is the imagination. It tinges and paints its own surface, but no one sees its pencil, cerise, or pigments; all things take place with it at once, just as fire from the sun bursts forth without any corporeal instrument. Let no one, therefore, be surprised that from the imagination corporeal works should proceed, since similar results are manifest with other things. The whole heaven, indeed, is nothing else but an imagination. Heaven works in man, stirs up pests, fevers, and other things, but it does not produce these by corporeal instruments, but after the same manner that the sun burns. The sun, indeed, is of one power only, the moon of one power only, and every separate star is of one power only. Man, however, is altogether a star. Even as he imagines himself to be, such he is, and he is that also which he imagines. If he imagines fire, there results fire; if war, there ensues war; & so on in like manner. This is the whole reason why the imagination is in itself a complete sun.

— PARACELSUS: De Virtute Imaginativa







The Names

OF THE PHILOSOPHERS STONE

collected by William Gratacolle



GOLD, SOL, SUN, Brasse of Philosophers, the body of Magnesia, a pure body, clean, ferment of Elixir, Masculine, Argent vive fixt, Sulphur incombustible, Sulphur red, fixed, the rubine stone, kybrik, a man, greene vitrioll, burnt brasse, red earth: the water that is distilled from these things, is named of the Philosophers, the taile of the Dragon, a pure wind, ayre, life, lightning, the house, the afternoone light, virgins milke, sal armoniack, sal niter, the wind of the belly, white fume, red water of sulphur, tartar, saffron, water, the

white compound, stinking water, the filthinesse of the dead bloud, Argent vive, a Cucurbite with his Alimbeck, the vessell of the Philosophers, a high man with a Sallet, the belly of a man in the midst, but in the end it is called the foot, or the feet, or on the which feet, or earth is calcined, rosted, congealed, distilled, or made still and quiet: the shaddow of the Sun, a dead body, a crowne overcomming a cloud, the bark of the Sea, Magnesia, black, a Dragon which eateth his tayle, the dregs of the belly, earth found on the dunghill putrified, or in horse dung, or in soft fire, Sulphur, Mercury, secondly in number, and one in essence, name, in name, a stone, body, spirit, and soule; it is called earth, fire, aire, all things, because he containes in him foure Elements; it is called a man or beast, that hath soule, life, body, and spirit, and yet some Philosophers do not thinke the matter to have a soule.

But as it is a stone, it is called the water of Sulphur, the water of the world, the spittle of Lune, the shaddow of the Sun, a denne, Sol, Elephas, white Jayre, eyes of fishes, Beyia, Sulphur, vine sharpe, water, milke, vinegar of life, tears, joyning water, Urine, the light of lights, a marvelous Father, Father of Minerals, a fruitfull tree, a living spirit, a fugitive servant, certore of the earth, venome, most strong vinegar, white gumme, everlasting water, a woman, a feminine, a thing of vile price, Azot, menstruous, Brazill, in nature Azot, water, the first matter, the beginning of the world; and mark this, that Argent vive, Mercury, Azot, the full moone, Hypostasis, white lead, or red, do all of them signifie but one thing, our stone, our brasse, our water, Iron, Silver, Lime, whitenesse, Jupiter, Vermilion white, after divers times and degrees of operation.

And note, that the Philosophers washing is to bring againe the whole soule into his body, wherefore you may not understand thereby, the common white washing is convenient to be done with vineger, and salt, and such like.

Also note, that when blackness doth appeare, then it is called dispensation of the man and woman between them, and that the body hath gotten a spirit, which is the tears of the vertues of the soule upon the body, and the body doth revive the action of the soule and spirit, and is made an Eagle and the meane of natures.

And note, that white earth, white Sulphur, white fume, Auripigmentum Magnesia, and Ethell, do signifie all one thing.

Also the stone is called Chaos, a Dragon, a Serpent, a Toad, the green Lion, the quintessence, our stone Lunare, Camelion, most vild black, blacker than black, Virgins milke, radicall humidity, unctuous moysture, liquor, seminall, Salarmoniack, our Sulphur, Naptha, a soule, a Basilisk, Adder, Secundine, Bloud, Spearme, Metteline, haire, urine, poyson, water of wise men, minerall water, Antimony, stinking menstrues, Lead of Philosophers, Sal, Mercury, our Gold, Lune, a bird, our ghost, dun Salt, Alome of Spaine, attrament, dew of heavenly grace, the stinking spirit, Borax, Mercury corporall, wine, dry water, water metelline, an Egge, old water, perminent, *Hermes* bird, the lesse world, Campher, water of life, Auripigment, a body cynaper, and almost with other infinite names of pleasure.

ADDENDUM

Martinus Rulandus: from the *Lexicon Alchemiæ*

Materia prima, & huius vocabula: The philosophers have so greatly admired the Creature of God which is called the Primal Matter, especially concerning its efficacy and mystery, that they have given to it many names, and almost every possible description, for they have not known how to sufficiently praise it.

- 1 They originally called it *Microcosmos*, a small world, wherein heaven, earth, fire, water, and all elements exist, also birth, sickness, death, and dissolution, the creation, the resurrection, &c.
- 2 Afterwards it was called the *Philosophical Stone*, because it was made of one thing. Even at first it is truly a Stone. Also because it is dry and hard, and can be triturated like a stone. But it is more capable of resistance and more solid. No fire or other element can destroy it. It is also no stone, because it is fluid, can be smelted and melted. They further call it the *Eagle Stone*, because it has stone within it, according to Rosinus.
- 3 It is also called *Water of Life*, for it causes the King, who is dead, to awake into a better mode of being and life. It is the best and most excellent medicine for the life of mankind.
- 4 *Venom, Poison, Chambar*, because it kills and destroys the King, and there is no stronger poison in the world.
- 5 *Spirit*, because it flies heavenward, illuminates the bodies of the King, and of the metals, and gives them life.

- 6 *Medicine*, the one most excellent medicine, for it speedily and marvellously heals all the maladies and infirmities of mankind and of metals.
- 7 *Heaven*, for it is light and bright, indestructible, and is Heaven in operation.
- 8 *Clouds*, for it gives celestial water and rain upon its own earth.
- 9 *Nebula*, or *Fog*, for it ascends from the earth and makes the air dark.
- 10 *Dew*, for it falls from the air and stimulates the soil, together with that which grows upon it.
- 11 *Shade*, for it casts a shadow over the earth and the elements, and causes darkness.
- 12 *Moon*, for she is in her nature and quality cold and moist; her influence extends to the Under World; she receives her light from the Sun; hence she ministers to the time of darkness, by means of the shade of the earth.
- 13 *Stella signata* and *Lucifer*, the pre-eminent and morning star, for she gives the sign in operations, she shines first, then comes the sun, both evening and morning, which is a marvel to behold.
- 14 *Permanent Water*, *metallic water of life*, *leafy water*. It remains in fire, air, and earth, and cannot be destroyed by any element.
- 15 *Fierp* and *Burning Water*, for it is exceeding hot, melts up all metals more quickly than fuel and flame, yea, melts that which resists fire.
- 16 *Salt of Nitre* and *Saltpetre*, for it possesses their nature and kind. It also rises with greater strength and violence than any saltpetre whatever. It is, moreover, extracted from the earth.
- 17 *Lye*, for it washes and cleans the metals, and the

garments of the King.

- 18 *Bride, Spouse, Mother, Eve*, from her royal children are born to the King.
- 19 *Pure and Uncontaminated Virgin*, for she remains pure and unimpregnated, notwithstanding that she bears children. She is a most extraordinary mother, who slays her husband and offspring, and revivifies them by means of her breasts. *Assiduous* says: The Mother of our Stone, which is now perfected, is still a Virgin, never having reclined in the nuptial couch, because this hermaphrodite and universal matter of the Sun and Moon has intercourse only with itself, and is not yet impregnated in any special manner, such as the golden, silver, or mercurial process, &c. Consequently, it is a pure, virginal birth.
- 20 *Milk of Virgin*, or of the *Fig*, for it renders things sweet, white, delicious, and wholesome.
- 21 *Boiling Milk*, for it warms, cooks, whitens, and matures.
- 22 *Honey*, for it sweetens, confers a pleasant smell, and renders things delicious and wholesome.
- 23 *A Spiritual Blood*, for it is like blood, and so remains; it reddens, vivifies, & has the spirit therein.
- 24 *Bath*, for it washes and cleanses the King, and metals, and causes them to perspire.
- 25 *A Syrup*, for it is acid, and produces strength and courage.
- 26 *Vinegar*, for it macerates, makes spicy, pickles, renders savoury, strengthens, preserves, corrodes, and yields a tincture.
- 27 *Lead*, for it is heavy, and is at first impure; gives colour and weight. Lead is made from the stone.

- 28 Tin, on account of its whiteness.
- 29 Sulphur of Nature, Lime Alum, for it consumes and burns up.
- 30 Spittle of the Moon, incombustible saliva.
- 31 Burnt Copper, Black Copper, Flower of Copper, i.e., Ore, as also Ore of Hermes.
- 32 The Serpent, the Dragon, for he devours & destroys.
- 33 Marble, Crystal, Glass, which is all clear and intelligible.
- 34 Scottish Gem.
- 35 Urine of boys, urine of the white calf, on account of its acrid nature.
- 36 White Magnesia, a Magnet, because it attracts gold, or the King, unto itself.
- 37 White Ethesia, a white Moisture.
- 38 Dung, for it manures the earth, which it renders moist, fat, and fruitful.
- 39 White Smoke, for it renders white and glistening.
- 40 Metallic Entity, for it is the true *Essence* and *Quintessence* of Metals.
- 41 The virtue of mineral Mercury.
- 42 The Soul and Heaven of the Elements.
- 43 The Matter of all Forms.
- 44 Tartar of the Philosophers.
- 45 Dissolved Refuse.
- 46 The Rainbow, on account of its colours.
- 47 Indian Gold, Heart of the Sun, Shade of the Sun, Heart and Shade of Gold, for it is stronger than gold; it holds the gold in its heart, and is itself Gold.
- 48 Chaos, as it is in the beginning.
- 49 Venus, on account of the fruitfulness of Nature.
- 50 Microcosmos, because it is a likeness of the great world, through heaven, the sea, and all elements.

Other names,

VARIANT FROM, OR NOT
LISTED BY, RULANDUS:

- 1 Abzernad
- 2 Adam
- 3 Adarner
- 4 Adrop
- 5 Agnean
- 6 Alartar
- 7 Albar Ævis
- 8 Alcharit
- 9 Alembroth
- 10 Alinagra
- 11 Alkaest
- 12 Almisada
- 13 Aludel
- 14 Alun
- 15 Amalgra
- 16 Anathron
- 17 Androgyne
- 18 Anger
- 19 Animal Stone
- 20 Antimony

- 21 Arcanum
- 22 Aremaros
- 23 Arnec
- 24 Arsenic
- 25 Asmarcech
- 26 Asroß
- 27 Azoth
- 28 Balsam
- 29 The Belly of
the Ostrich
- 30 Bird
- 31 Bird of Hermes
- 32 Borax
- 33 Boritis
- 34 The Bull
- 35 Butter
- 36 Caduceus
- 37 Cain
- 38 Chyle
- 39 The Cock
- 40 Daughter
- 41 Diamond
- 42 Eagle
- 43 East
- 44 Ebisemeth
- 45 Elixir
- 46 Embryo
- 47 Euphrates
- 48 Faeces
- 49 Filius
Macrocosmi
- 50 Flower of
the Sun

- | | |
|--------------------------|------------------------------------------|
| 51 The Garden | 83 Salamander |
| 52 Golden Wood | 84 Salvator |
| 53 Hyacinth | 85 Sapphire |
| 54 Hermaphrodite | 86 The Sea |
| 55 Homunculus | 87 Servator |
| 56 Hyle | 88 Shadow of
the Sun |
| 57 Infinite | 89 Silver |
| 58 Isis | 90 The Son of
the Sun
and the Moon |
| 59 Kibrish | 91 Son |
| 60 The Lamb | 92 Sonig |
| 61 Laton | 93 Sophia |
| 62 Lily | 94 Soul of Saturn |
| 63 Lion | 95 Spirit of
the Rock |
| 64 Living Fountain | 96 Spring |
| 65 Lord of
the Stones | 97 Sulphur |
| 66 Man | 98 Summer |
| 67 Magnes | 99 Sun |
| 68 Mars | 100 Tincture
of Metals |
| 69 May Blossom | 102 The Tree |
| 70 Menstruum | 103 Vapour |
| 71 Morning | 104 Vegetable
Liquor |
| 72 Orient | 105 Water of Gold |
| 73 Orphan | 106 Water of Life |
| 74 Panacea | 107 The West |
| 75 Paradise | 108 Whiteness |
| 76 Phoenix | 109 White Stone |
| 77 Quintessence | 110 The Woman |
| 78 Red King | |
| 79 Red Lion | |
| 80 Red Stone | |
| 81 Rose | |
| 82 Ruby | |



DE CHRYSOPŒIA: THE HERMETIC HYMN

O Nature superior to nature conquering the natures, O nature
 become superior to itself, well-regulated, transcending
 and surpassing the natures,
 O nature one and the same yielding and fulfilling the All,
 O union completed and separation united,
 O identical and nowise alien nature, supplying
 the All from itself, O matter immaterial holding matter
 fast, O nature conquering and rejoicing in nature,
 O heavenly nature making the spiritual existence
 to shine forth, O bodiless body, making bodies bodiless,

8
O course of the Moon illuminating the whole
order of the universe,

O most generic species and most specific genus,

O nature truly superior to nature conquering natures,
tell what sort of nature thou art—that which with
affection receives itself from itself again, verily that
which yields Sulphur without fire and has the fire-
resisting power, the archetype of many names and
name of many forms, the experienced nature and the
unfolding, the many-coloured painted rainbow, that
which discloses from itself the All,

O nature itself displaying its nature from no other nature,

O like bringing to light from its like a thing of like nature,

O sea becoming as the ocean drawing up as vapour
its many-coloured Pearls,

O conjunction of the Tetrastomia adorned upon the surface,

O inscription of the Threelfold Triad and completion of the
universal seal, body of Magnesia by which the whole
mystery is brought about,

O golden-roofed stream of heaven, and silver-crested spirit
sent forth from the sea,

O thou that hast the silver-breasted garment and providest
the liquid golden curls,

O fair exercise of the wisest intellects,

O wise all-creative power of men most holy,



O sea inscrutable by the uninitiated men,
O ignorance seized on beforehand by vainglorious men,
O smoky kindling of disdainful mankind,
O uncovered light of pious men,
O countenance contemplated by virtuous men,
O sweetly-breathing flower of practical philosophers,
O perfect preparation of a single species,
O work of wisdom, having a beauty composed of intellect,
O thou that flashest such a beam,
 from a single being upon all,
O Moon drawing a light from the light of the Sun,
O single nature itself and no other nature, rejoicing and
 rejoiced over, mastering and mastered, saved and
 saviour, what have you in common with the multitude
 of material things, since one thing is natural and is a
 single nature conquering the All?

Of what kind art thou, tell me, of what kind? To you who
 are of good understanding I dedicate this great gift, to
 you who are clothed with virtue, who are adorned with
 respect to theoretical practice & settled in practical
 theory. Of what kind, show us, thou who hast indicated
 beforehand that we should have such a gift.

Of what nature, I shall tell and will not hide. I confess the
 grace of the giving of light from above, which is given to
 us by the lights of the father.

*Hear ye as intelligences like to the angels. Put away the
material theory so that ye may be deemed worthy to see
with your intellectual eyes the hidden mystery.*

STEPHANOS OF ALEXANDRIA,

THIRD CENTURY EV.





A CHYMICALL
DICTIONARY:

EXPLAINING

Hard Places and Words

met withall in the Writings of
Paracelsus, and other obscure

AUTHOURS.



Compiled from *New Light of Alchemy*.
(London, Printed by Richard Cotes, for Thomas Williams
at the Bible in Little-brittain, 1650). Supplemented by *Philosophy
Reformed and Improved* [FRAI].

Alchemiæ

A

ACETUM PHILOSOPHORUM is a Mercuriall water, or otherwise is called Virgins milke, wherein they say Metalls are dissolved.

Acetum radicale is Vinegar distilled out of its own roote, and matrix, & is called the Dissolving Water.

Adamita is a certain kind of Tartar.

Adech is our interiour, and invisible man, which represents the formes of all things in our mind, which afterward our outward man doth frame, and imitate with its own hands; both of them work according to their nature.

Ærdadi are corporeall spirits living in the air.

Æs doth not alwaies signifie Copper, but sometimes Gold, or Silver, or any other Metall that is pure, and generated by it self, without the mixtion of any other Metall, or Stone; out of some such kind of Metall, they formerly made and coined money.

Æthna is called Subterranean fire, invisible, and sulphureous, which burnes stones into coales, like Jeat in the mountains, which are full of Resine, and Bitumen.

Æstphara is the burning of flesh, or the substance of the body into ashes.

Æthnici are called fiery spirits, or spirituall men burning in the fire, which appear in divers forms, and shapes, as fiery flames, firebrands, round balls of coals, and that especially especially in Sulphur mountains.

Alcali is called all manner of Salt, which is extracted out of ashes, or calx of any matter by boiling in lie.

Alcaest, or **Altaest** is said to be prepared Mercury, some will have it to bee Tartar, but the mind of the Authour is more easily understood by the description of the preparation of it.

Alchymia is the separation of that which is impure from a purer substance.

Alcol, **Alcool**, or **Alcohol** is a most subtil powder of any thing.

Alcool vini is the spirit of Wine rectified.

Alcubrith, or **Alcur**, or **Alazar** is the same that Sulphur is.

Alcofol, or (as some will have it **Alcosol**) is stibium, or Antimony.

Alandabal, or **Albandal** is Coloquintida.

Alembroth is salt of Mercury, or salt of Philosophers.

Alembrot purified is salt of Tartar, and the Magistery of it.

Almizadir is Verdegrease.

Altey plumbi is the sweet matter of Lead.

Alusar is Manna.

Amalgama is the making of Gold, Silver, or any other Metall into a

past with Quicksilver.

Amianthus is a stone like to *Alumen plumosum* in nature, and condition; it is not burnt in the fire, wherefore it is also called the Salamander.

Amidum, or *Amilum* is the whitest flowre made into bread in the Sun.

Amygdalæ with Chirurgions is called the superfluous flesh which growes at the roote of the tongue.

Amnis alcalisatus is water passing through the chalk of the earth, out of which Alkali is taken.

Anachmus is an incorporeall spirit.

Andena is Steel brought from the orientall countries, which melts in the fire like other Metall, and is cast into severall forms.

Anathron, or *Anachthron* is a kind of Salt growing upon rocks like white, and stony mosse, some call it salt nitre. The ancients falsly thought it to bee the gall of glasse, seeing it is rather the gall of stones.

Anatrum is glasse melted into divers colours, which they call smaltum, or terra Sarafenica.

Anthos in Vegetables signifies Rosemary flowers, and in Metalls it signifies the Elixir or quintessence of Gold.

Anatomia Essata is the mother of diseases.

Anticar is Borax.

Anatris, or *Antaris* is Mercury.

Aniaday signifies an eternall spring, a new world to come, or paradise.

Aniadum is a celestiaall body planted in us Christians by the

Holy-ghost, by the holy sacraments, or it is the spirituall man regenerated in us.

Aniada are the fruits, and vertues of paradise, and heaven, also the sacraments of Christians, in naturall Philosophy it signifies the Astrall vertues, and celestiaall, as they conduce by their influence unto long life.

Aniadus is the efficacy of things.

Anima is our Mercury.

Anodyna are Medicines procuring sleep.

Anodus is that which is separated from the nutriment by the kidnies.

Anontagius is the Philosophers stone.

Anima Saturni is the sweetnesse of Lead.

Annus Platonicus is a common moneth, or an age.

Annus Aniadin, is a long life.

Annora is the ashes of Eggs, or Quick-lime.

Anotasier
Aliocab
Alemzadar } are Salt Armoniack.

Anterit is Mercury.

Antera is a Medicine extracted out of hyacinths, also that yellow which growes in the middle of Lillies, and the like.

Anthonor, or *Athonar* is a furnace.

Aphorismus is a general rule in Physick, taken for granted.

Aqua Celestis is rectified Wine, being in some sort made like to the heaven for subtilty, & purenesse.

Aqua celestina is Mercuriall water.

Aqua corrodens is Vinegar, and all Corrosive Liquor.

Aqua fecum

Aqua fecum vini, is that which is made of the ashes of the lees of Wine, dissolved upon a marble like oyle of Tartar.

Aqua lubricata is made of mucilaginous things, as Sugar, Juleps, and the like.

Aqua permanens is that which is made of two most perfect Metalline bodies by a Philosophicall solution.

Aqua Saturnia is that which retains in it selfe the nature of the three Principles, as are Bath-waters, which are naturally medicinable.

Aqua solvens is distilled Vinegar.

Aquaster is a vision representing something to our eyes, sometimes which truly is not, but only in appearance.

Aquila is the Queen of birds, and it is used for salt Armoniack by reason of its lightnesse in sublimation. But *Paracelsus* will have it in many places to be taken for Mercury precipitated with gold.

Aquila Philosophorum is the Mercury of Metalls i.e. Metall reduced into its first matter.

Arbor Maris is Corall, which grows like a shrub in the sea.

Arcanum in generall as it signifies any thing that is hid, so in *Paracelsus* it signifies any secret incorporeall vertue in naturall things, partaking of a perpetuall, and immortal life, derived upon it from heaven, which also may bee multiplied by the Spagiricall art above its former condition.

Archaltes is in *Paracelsus* the foundation of the earth, or a pillar, which seems not to be

upheld by its fellows, but as it were by a wonderfull providence of God.

Archeius is the highest, exalted, and invisible spirit, which is separated from bodies, is exalted, and ascends, the universall occult nature, operator, and Physitian in all things. So Archiatrus is the supream Physitian of Nature, which distributes to every thing and every member their peculiar Archeius occultly by Ares. Also Archeius is the first Nature, the most secret vertue, producing all things out of Iliaste, being supported by a divine power. Ares is the dispenser of Nature hid in all the three principles, whence every thing hath its being, and which disposeth to all things in a particular form, shape, and substance, that it may put on its own proper specifical nature, and not anothers. But you must note, the difference betwixt these 3 in nature, to speak after the manner of schools. Iliastes is the substance of the highest genus, or kind consisting in the first universall matter of all things, which it doth first dispose into three kinds, viz. into Sulphur, Mercury, and salt. The Archeius is the first dispenser of Nature, and then it produceth all things into its next genera or kinds. Then comes Ares another dispenser of Nature, which produceth from kinds, or genera, forms, and species into individualls.

Ardentia are such things which having received no food, are by

their owne nature subject to burnings, as Amber, Turpentine, Jeat, and such like.

Aridura is the totall consumption of the body, and parts thereof.

Arles crudum is drops falling in the moneth of June, like May dew.

Aromata, are all such things, which yeeld a sweet, & gratefull smell.

Aroph is Mandrake.

Arsaneck is sublimed Arsenick.

Arsenicum is the flashing of Metalls, or the salt of them, or of Saturne, which in some places is called Artaneck, or Artanech.

Artetiscus is he that wants any member.

Arthoicum is red oyle, artificially extracted out of the rootes of Hearbs digested with bread in dung.

Asphaltum is a Bitumen extracted from the mudde of the earth, and water, and is like pitch.

Ascendentia signa are called either the stars of the Firmament of heaven, or the sydereall spirits.

Asaphatum is an itch bred betwixt the skin, and the flesh, like worms: and if the skinne bee crushed, long threds with black heads come forth.

Assala is called a Nutmeg.

Assaliae vermes are those wormes which breed in wood, or betwixt two boards, and they are called Teredones.

Asthma is a disease of the lungs causing difficulty of breathing.

Astrum is in this place called the vertue and power got by the preparations of things as the star of Sulphur is its inflaming which

is turned into most excellent oyle: so the star of salt is its resolution into water, or oyle, which thereby receives more vertues then it had before. The star of Mercury is its sublimation, by which it acquires a wonderfull power, and vertue, greater, and more subtile then its naturall.

Astrum ex igne, is a burning Fire of great impression.

Athamor, or *Athamar* is a furnace in the spagirical Art, but especially a reverberatory, sometimes of other use as the artificer pleaseth.

Attramentum signifies divers things according to the adjective that is put to it: as that which Shoomakers use, is Copperis, such as is red within: that which Writers use, is called inke, sooty, and it is called blacking, also kinds of Copperis.

Attractiva are called magnetick medicaments, which have a power to draw to them such things as are compounded of the like attractives.

Augurista is called a superstitious Artist who practiseth his Art in Looking-glasses, Chrystalls, and in Waters, especially in the singing, & flying of birds, that he may presage by them; he also observes other rites for the same cause.

Aurum planatum is that which they call Leafe Gold, or malleated Gold.

Aurum potabile is liquor of Gold, without any Corrosive, which very few know, yea of those who daily prepare it rather to the destruction, then health of men.

Aurum vitæ

Aurum vitæ is precipitated Gold, and reverberated into the highest degree of rednesse, like ground Cinnabar. That is the best which is made, and precipitated with its proper Mercury.

Avis Hermetis is the Mercury of Philosophers, which ascends, and then descends for nourishment.

Aurum vivum is sometimes taken for Quicksilver.

Astromantia is a certain kind of superstition invented, concerning the observation of Winds, as when the stars of the Winds break forth into great vehemency, contrary to their custome, whence men that are more idle then rationally, pronounce a presage of something to come.

Axungia de Mumia, or *Mumia de Medullis* is the marrow of Bones.

Azemasor is Minnium, or Cinnabar.

Azoth is Quick-silver extracted out of any body, and it is properly called the Mercury of the body, but in *Paracelsus* it is the universall medicine of things.

B

BALNEUM MARIÆ, or *Maris*, as many call it, is a furnace for distillation containing water, in which being warm Chymicall vessells are put for the putrefaction of the matter which they contain, as also for their separation, and for the performing the operations of that kind of moist ascensions.

Balneum roris is a furnace, in

which the vessells of Distillation are put over the vapour of the water only, that the vapour doe not touch the body: also it is called a vaporious furnace.

Balsamum is a substance of bodies preserving things from putrefaction. It is internall, and externall. Internall in man is a certain temperate substance, not bitter, not sweet, nor soure, not Minerall salt, but the salt of liquor, which preserves the body strongly from putrefaction. Externall is Turpentine, which hath never come to the fire, but is digested.

Balsamum de Mumiis is that which is extracted from flesh.

Balsamum Elementorum externum is liquor of externall Mercury, i.e. the Mummie of externall elements, one of the three principles, the firmamentall essence of things.

Baul is urine.

Baurac is any kind of brine.

Berillus is a Crystalline Looking-glasse superstitiously consecrated by the Augurs.

Berillistica is an art of observing visions in those kinds of glasses.

Bismutum is the lightest, whitest, and basest kind of Lead.

Bitumen is a certaine kind of slimie mud extracted out of water, and is like to pitch, and is as it were the pitch of the earth.

Botin is Turpentine.

Bothor are wheales, or pustles.

Brassadella, or *Brassatella* is Adders-tongue.

Brunus is St. Anthony's fire.

Bruta is an influence of a Celestiall vertue, which by Brutes is manifested to men, as in the Sallendine by the Swallow, in Salt the use of a Glyster by the Storke, and many more of that kind.

Butyrum Saturni is that which above is called Altey, and it is the sweetnesse of Lead.

C

CABELA, or *Cabalia* is a most secret science, which is said to be delivered by divine inspiration, together with the law of Moses, the Hebrew Rabbies asserting the same. The Persians were most diligent seekers of this Art, being also professors of the same, as appears by their calling of their wise men. They call their Priests wise men, and most skillfull of all secrets, such as were those three that came to Christ out of the East to worship him, and not Kings, as the ignorant vulgar think them to be. It was not set down in writing, but delivered by word of mouth. Now after a while superstitious men, a kind of apes, began to spatter it with their pen, so that at last it is degenerated into monstrous superstition; by which means also Magick, which is the true wisdom that is received by divine inspiration, is accounted in these times Necromancy, and Nigromancy, so that it is an offence to be a wise man, and hee that profeseth it openly shall

cast himselfe into danger. But to teach the foolishnesse of Infidels publickly is commendable, and a gift of singular wisdom, and no man is judged wise, but hee that is the greatest foole.

Caballi, or *Cabales* are ghosts, and Astrall stars of men that dyed before their time.

Calcedonium tartarum is an offensive matter in mans body, which comes by reason of the defect of the expulsive faculty in not expelling what is separated.

Cafa is Champhir.

Calcanthum is Vitriall.

Calcinatum majus is called all that which is made sweet by the Spagiricall art, which of its own nature was not so, as the sweetnesse of Mercury, of Lead, of Salt or the like, which also is called their soul, and doth quickly consolidate any wound.

Calcinatum minus is all that which is natural sweet, and is very healing, as Sugar, Manna, Honey of the Wood, Nostock & the like.

Callena is a kind of Saltpetre.

Caleruth is a signe of a desire to the first perpetuum, as when any thing desires to return into its first matter from whence it had its originall.

Calliette are yellow mushromes upon Juniper trees.

Calx Mercurii is precipitated Mercury.

Calx Veneris is Verdegrease.

Calx Saturni is Minium.

Calx Iovis is spirit of Tin.

Calx Martis is Crocus of Steel or Iron.

Calx Solis

Calx Solis is calcined Gold.

Calx Lunæ is the Azure flower of Silver.

Calx permanens or *fixa*, is an incombustible matter.

Calx peregrinorum is Tartar.

Calx lignorum is the ashes of Wood.

Calcitis is a stone out of which brasse is boiled.

Chaomancy is an art of presaging by the aire.

Chaos, besides the confused, and unshaped matter of all things, is in *Paracelsus* taken for the Aire; it is also taken for Illiaste, or Illiastro.

Claretta is the white of Eggs.

Cambuca is an aposteme, or ulcer in the groin.

Caput corvi is Antimony.

Caput mortuum is the feces remaining after distillation, and sublimation.

Carbones cæli are the stars.

Carbunculus is an aposteme, or pestilent ulcer.

Cardonium is a medicinable Wine made of Hearbs.

Carena is the twentyeth part of a drop.

Cassatum is weak, and dead bloud in the veins obstructing the motion of the good blood.

Caseus præparatus is the viscous residency remaining in the bottome of the milke that runnes out of the cheese.

Cathimia is the spume of Silver.

Cauda vulpis rubicundi is Minium of Lead.

Cautela in Spagiricall art is a certaine kind of industry gotten by

a habit, whereby the professors of the art doe more easily undergoe their labors, and perfect their operations.

Cauterium is a chirurgicall instrument, which opens the skin with burning; also it is a medicine that effects the same, but without pain.

Cedurini are dull wits.

Cenigdam, or *Ceningotam* is a Chirurgicall instrument wherewith the Cranium is opened in fits of the Epilepsie.

Ceniotemium is Mercury prepared for the Venereal disease.

Cinificatum is the same as Calcina-
tum, i.e. burnt to ashes.

Cerviculæ is the spirit made out of the bone which is in the heart of a Hart.

Character veneris is love, which is in stead of a shield in keeping off danger.

Cherva is Cataputia, i.e. the Hearb Spurge.

Cheiri in *Paracelsus* if it be put absolutely without any adjection, and if it be spoken of Minerals, it signifies Quicksilver, if of Vegetables, Vegetable flowers. But when it is found with an adjection after this manner, flos Cheiri, it signifies the white Elixir made of silver, as Flos Anthos signifies the red Elixir.

Cherio is the occult accidentall vertue of the externall Elements, and not the qualities of heat, and cold, and the like.

Cherionium is that in which Nature cannot be altered, as Crystal, which is so hardened by

nature, that it cannot bee melted as that which is made by Art.

Cherubin is a celestiall vertue, and influence, domination, and power above all dominations, and powers, proceeding from God, and descending upon the earth, and upon all men. Of this divine glory *Paracelsus* speaks largely in the expositions of the Psalms of *David*.

Chifir Minerale is of some interpreted Gold, but I judg it by what goes before to bee the Sulphur of any Metall.

Chiromancy according to *Paracelsus* doth not treat of the lineaments of the hands only, but also of the whole body, and not only of men, but all naturall things besides.

Chymia is the art of Separating pure from impure, and of making essences.

Chybur, or *Cibur* is Sulphur.

Chrysocolla is a kind of green earth like Verdegrease.

Chrysos is Gold.

Chymus is Feces.

Cineritium is Ciment of Gold, or Silver, which some call Regale.

Citrinulus is pale Crystall.

Citrinulum is a transparent salt, made out of calcined vitriall.

Citrinula is a blistering Hearb called Crow-foot.

Cist, or *Kist*, is the quantity of two Gallons of Wine.

Clissus is the occult vertue of things returning from whence they came, as the vertue of an hearb into the root in Autumne.

Coagulatio is the making of a thin

thing thick.

Cælum Spagiricum is the upper part of a Philosophicall vessell.

Cælum Philosophorum is any quintessence, or universall medicine, especially the Philosophers stone.

Cæli planetarum are the proper orbs, and their spheres.

Cementum is a dry Corrosion, when any Metalline body is calcined with salts, or such like drying things.

Cohobatio is the often drawing off a liquor from its body, being oft put into it.

Cohopb, or *Cohop* is the same as Cohobation.

Cohos is whatsoever the skin contains in the whole body.

Colcothar is calcined Vitriall, or the caput Mortuum of oyle of vitriall.

Collatenna is an hearb called Lyons-foot, or a certain stiptick medicine.

Colliquation is melting, as Metalls are melted.

Colica is Tartar resolved in the bowells, or a fixt disease in the Colon gut.

Coleritium is a Liquor compounded of the corrosive materialls of Metalls.

Cometz is half a drop.

Complexio is the nature of any part, or the quality of heat, and cold, and the like.

Compositum put absolutely is a body not separated.

Confirmamentum is the body of a star in man, or an Astrall body.

Confortativa, or *Confortantia* are medicines which comfort the heart, and strengthen Nature.

Congelativa

Congelativa are medicines which stop any flux.

Congluten is that, which by putrefaction is turned into a viscous matter.

Consolidativa are externall medicines which Chirurgions use in healing, and drying wounds, and ulcers.

Constellatio is the impression of superiour stars, or their vertues upon inferiour bodies.

Constrictiva are stiptick medicaments which Chirurgions use.

Contorsio is a torment of the bowells.

Contractio is a weaknesse of the members, and drawing of them together.

Conservativa are medicaments which preserve Nature from putrefaction, being such things as are full of Astrall vertue.

Coostrum is the middle part of the Diaphragma.

Cor amongst Metalls is called Gold.

Corbatum is Copper.

Cornu cervi is amongst the Chymists the nose of a still, amongst *Paracelsus* a vulnerary hearb.

Corpus is the subject in which the vertues of things lie hid.

Corpora cœlestia Spagyrorum are Astrall vertues in their matter.

Corpora supercœlestia are such bodies that are not known by sense, but by reason.

Corpus invisibile is the soul, which is corporeall in respect of its sustentation, and invisible by reason of its spirituality.

Corrosiva are medicines that Chirurgions use to eat off super-

fluous flesh.

Cortex Maris is the Vinegar of Philosophers.

Coruscus is mouse-eare.

Cosoronium is a Liquor.

Cruor salis is a salt separated from the first salt by fault of the second digestion.

Cucurbita is a vessell like a gourd.

Cycima is Litharge.

Cydar is Jupiter.

Cyphantum is a distillatory vessel, or the Art it selfe.

D

DARDO is a successive generation by propagation.

Daura is Hellebor.

Demotinus lapsus is suddain death.

Descensorium is a Chymicall furnace in which the liquor falls downward from the grosse matter.

Derses is an occult vapour of the earth, by reason of which all kind of Wood grows, and increaseth.

Deliquium is a cold descension, when coagulated bodies are dissolved into a liquor in any cold place.

Diaceltatesson is a speciall remedy against feavers.

Diameter Spagiricus is a temperament.

Diapensia is Alchamilla, i.e. Ladies mantle.

Diaphanum is that which is transparent.

Diaphoreticum is a sweating medicine.

Diasatyrion is a confection pro-

voking lust.
Diatessadelton is precipitated Mercury.
Dienez are spritis that dwell amongst hard stones.
Digestio is a Chymicall operation, alluding to the digestion of a Mans stomach, in which, and by which the matter is decocted into a separation of pure from impure.
Discus solis is Quicksilver made out of Gold.
Divinatio is prophesying, or foretelling.
Divertalium, or *Divertellum* is a generation made by Elements.
Dracunculus is Brassatella, i.e. Ad-ders tongue.
Dubelech is the cavity of an impos-teme.
Duelech is a kind of Tartar in Mans body, or the stone in the bladder, or any other part which is spon-gious, and dangerous.
Duenech is Antimony.
Dulcedo Saturni, is Altey, or Ceruse.
Durdales are corporeall spirits inhabiting trees.
Diota is a circulating vessell.

E

EDELPHUS is any one that prog-nosticates by the Nature of the Elements.
Edir is steel or Iron.
Electrum is sometimes taken for Amber, but in *Paracelsus* it is a mixture of a compound metall made by melting all the seven planets into one body.

Elementum in *Paracelsus* is the cor-ruptible, and transient essence of the world, and of all things, which are subject to change.
Elephas is Aqua forits.
Elixir is properly a ferment, the least part of which turnes the whole masse of any thing into its owne kind: also it is the essence of any thing.
Elevation is making a thing subtile.
Emunctorium is the place of expul-sion of any excrement.
Enochdianum is that which hath long life.
Entali is flaked Allum, and some-times it is made spagirically of salt gemme.
Enur is an occult vapour of the wa-ter, by which stones are bred.
Erodinium is the sign of any thing to come.
Escara, or *Estphara* is black and dead flesh caused by a caustick, and is commonly called the Escar.
Essaræ are Wheales.
Essatum essentiale, is the essen-tiall, and power that is in Veg-etables, and Mineralls.
Essatum vinum is rectified spirit of Wine.
Essentia quinta according to *Para-celsus* his definition, is a certain matter extracted from things purified from all manner of im-purity, and corruption, whereby it is made incorruptible.
Essila is a tincture made by the heat of the sun in the face, or any other part of the body.
Essodinum is a certain presage of things to come by their marks.
Esthionemus is a most corrupt im-

Evestrum

posteme feeding upon the whole member, as a Wolfe.

Evestrum is a propheticall spirit, which presageth by signs, or something going before. *PRAI*: *Evestrum*, is that perpetuall thing of the Firmament in the Elementary world; it is taken for a Propheticall spirit foretelling things to come by precedent signes and tokens: to *Evestrate* is to speak by that spirit.

Excrementa are all superfluous things ejected by Nature.

Exitura is any aposteme which casts out matter.

Exaltatio is the subtilizing of any thing.

Exorcista is a superstitious artist which calls up spirits.

Extractum is that which is extracted out of corporeall concretion, the grossnesse being left behind.

Ezezech is Salt.

F

FABA is the third part of a scruple.

Fabiola is the flower of Beans.

Fel Draconis is Quicksilver out of Tin.

Fel vitri is the spume of glasse.

Fermentum is a fixt matter, which reduceth a matter to its own nature, and fixednesse.

Ficus cutis is a wart growing to the skinne upon Horses legs, and it is a medicine to help diseases of the matrix.

Fido is called Quicksilver, and sometimes Gold.

Fida is Silver, and sometimes Gold.

Filius unius Diei is the Philosophers stone.

Filum arsenicale is the Philosophers stone.

Fimus equinus is a digestion made any way, either by Horse-dung, or warm ashes, or water.

Filtratio is straining a thing through a woollen cloth, or paper, &c.

Flagæ are spirits which know the occult secrets of men.

Flos cheiri is the essence of Gold.

Flos sectarum Croe is the flower of Nutmeg, or as some will, of Saffron.

Fædula is a kind of mushrome.

Fixatio is making that which flies in the fire to endure the fire.

Folia daure are leaves of Gold.

Fons Philosophorum is Balneum Maris.

Formæ rerum are called the influences of celestiall bodies, which inferiour bodies receive from them, or they are the vertues of any thing.

Formicæ are little impostemes like warts.

Fugile is an aposteme in the eares.

Fulgio Metallorum is sometimes called Arsenicke, and sometimes it is taken for Mercury.

Fulmen is purified Silver.

Fumigatio is calcining any thing with a sharp corroding fume.

Fusio is melting, or making any thing flow in the fire.

G

GABALUM, *GEBALUM*, a thing repair'd, restor'd, or curdled. [*PRAI*]

Gabalis homo, such a man. [PRAI]
Gamathei are stones in which
 celestially vertues, and supernatu-
 rall constellations are impressed,
 being marked with wonderfull
 characters, and images.
Gamabei are images impressed by
 a supercelestially influence.
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. [PRAI]
Gamonynum is that one only
 Anatomie of all things.
Glacies dura is Crystall.
Gladialis is an Art whereby ac-
 cording to the course of the
 firmament of the stars swords
 are so forged, that anvills cannot
 resist them, whence it otherwise
 called Incusma.
Gelion is a Leafe.
Geomancy is the most known Art
 of the earth, but in this place it is
 taken for the stars of the earth,
 manifesting themselves to men,
 so that thereby they may take
 some ground for presaging.
Geluta is the hearb called Chame-
 leon.
Gemma tartarea is called the stone
 that is generated of diaphanous,
 and perspicuous tartar.
Genula is a plant degenerating by
 transplanting of a parsnip.
Gibar is a Metallick medicine.
Gigantes are men exceeding the
 bounds of Nature.
Gluten is any viscous matter in
 the body, from whence proceed
 many obstinate diseases.

Glutinis tenacitas is the Minerall
 Resine.
Gluta is the efficacy of tenacious
 pitch.
Gnomi are called Homunciones, or
 rather corporeall spirits, living
 under the earth, or else Pygmies
 of a cubit long.
Græca Magia is a superstitious
 Art invented by the Grecians, by
 which they made things appear,
 which really were not.
Gravus is the stone Porphyrites,
 the use of which is as of a marble
 to dissolve things in the cold.
Grilla, or *Grillus*, is vitriall dis-
 solved of its owne accord into
 water.
Guarini are men living by the
 influence of the heaven.
Guma is Quicksilver.
Gumicula is Valerian.
Gutta rosacea is a rednesse espe-
 cially in the face like that tinc-
 ture which is in the beginning of
 a Leprosie.

H

HADID is Iron.
Hal is Salt.
Harmel is the seed of wild rue.
Haro is a kind of Ferne.
Hel is Honey.
Henricus rubeus is the Colcathar of
 Vitriall.
Hellebria is a kind of black Helle-
 bore bearing red flowers.
Heliotropium is Paracelsus his
 balme.
Helismidan is a balsamicall Mum-
 mie.

Hilech

Hilech, astrum medicinæ, or the spirit hid in medicine. [PRAI]

Hinicula, *genicula*, or *gumicula* is Valerian.

Homunculus in *Paracelsus* is a man made artificially, the processe whereof you may see at large in the foregoing treatise the eight page,† and sometimes they are taken for superstitious images.

Horion is the Mercury of Gold.

Humor vitæ is the radicall moisture.

Hydri are juices or fruits.

Hydromancy is an Art taken from the stars of the water, when they manifest themselves to men, as from unusuall inundations, and the like.

Hydropiper is Arsmart tinged with red specks, or spots.

feriour stars of terrestrial things, and with wine.

Ilech magnum is an Ascendent or a star of a medicine, which together is taken with it, in which also it is hid; and as the superiour stars are in the firmament, so also are the inferiour in man.

Ilech crudum is a composition of the first matter of the three first principles.

Ileidus is the Elementary aire: but in men it is the spirit which passeth through all his members.

Iliaster, or *Iliastes*, or *Iliadum*, is the first matter of all things, consisting of Sulphur, Mercury, and Salt; and it is fourefold according to the number of the Elements. The first is the chaos of the Earth, the second is the chaos of the Water, the third is the chaos of the Aire, the fourth the chaos of the Fire. Also there are four *Iliastri* of men respecting long life.

Iliaster primus is the term of life, or the life it selfe, or the balsome of life in man.

Iliaster secundus is the tearm of the balsome, and the life which we have by Elements, and things elementated.

Iliaster tertius is the term of the balsome, or life which we have by the quintessence of things.

Iliaster magnus, or *quartus* is of the mind, or soule caught up into another world, as *Enoch*, and *Eliab* were.

Iliaster in generall is called the occult vertue of Nature, by which all things are increased, nourished, multiplyed, and flourish;

I

ICTERITIA RUBEA is an Erisipelas.

Idea, is a figure of a thing conceived in the imagination as a perpetuall being, or a pattern of all things of that nature.

Idiotæ are contemners of true arts, although they are skilfull professors of the false.

Ignis leonis is the Element it selfe of fire.

Ignis Persicus is a hot burning ulcer.

Ignis pruinus adeptus is the quintessence of vitriall rectified with tartar.

Ilech primum is the first Principle.

Ilech supernaturale is a conjunction of the supernaturall, and firmamentall stars, with the in-

of which you shall read more at large in the book of *Paracelsus* concerning the generations of Meteors.

Imagines are Metallick figures, or effigies, in which the celestiall powers operate.

Imaginatio is a star in man, a celestiall and supercelestiall body.

Impressiones are fruits as of stars in inferior things.

Impurum alcali, is spume which is taken from it in purging of it.

Inanimati are Pigmies.

Inclinatio is a power of Nature which is manifested in man as he is prone to this or that thing.

Incarnativa are Chirurgeons medicaments breeding flesh and skinne in the wounds or ulcers.

Incubus is a nocturnall spirit deceiving Women in their sleep, as if they coupled with them.

Influentia is the acting of superiour bodies upon inferiours.

Innaturalia are supernaturall bodies.

Ios is poison.

J

JASSA is the hearb of the Trinity.

Jesabach is supernaturall.

Jummnizum is Leaven, or Ferment.

Jupiter is Tin.

K

KACHIMIA, or *Kabimia* is the unripe Mine of any Metall, as it is in its first being.

Kald is Vinegar.

Kali is Sope ashes.

Kamir is Ferment.

Kaprili is Sulphur.

Karena is the twentyeth part of a drop.

Karlina is wild dill.

Kibrith is Sulphur.

Kimit elevatum is white Cinnabar sublimed.

Kist, or *Cist*, is half a gallon, or four pints.

Kobalt, or *Cobaltum*, or *Cobletum*, is a metallick matter blacker then Lead, or Iron, without a Metallick splendor, yet will be melted, and malleated.

Kymenna is a buble.

Kyram is Snow.

L

255

LABOR SOPHIÆ is Paradise, or another world.

Lac Virginis is Mercuriall water.

Lapis is taken for any fixt thing.

Lapis Philosophorum is the highest vertue of all terrene things, giving tincture.

Lapsus Demotinus is a suddaine death, more dangerous then an Apoplexy.

Laterium are capitall lees which Sope-boilers use, of which Chirurgions make their causticke called *Lapis infernalis*.

Lato is copper tinged with *Lapis calaminaris* into a golden colour.

Laudanum is a compound medicine made of Gold, Corall, Pearle, &c. by *Paracelsus*.

Laudina is Angelica.

Laxa Chimolea

Laxa Chimolea is salt growing to stones.

Laxativa are medicines working upwards, and downwards.

Leffa is called the predestination of hearbs.

Leffas is an occult boiling vapour of the earth, by which hearbs and plants grow. PRAI: *Leffa*, *Leffas*, is the juyce of the earth newly drawn into the root of the vegetables, by which they grow.

Lephante, or *Lephantes* is the first kind of Tartar, or Bole, holding the midle betwixt stones, & clay.

Lemures are spirits of the Element of Aire, which Heathen think to bee ghosts of men departed.

PRAI: *Lemores*, *Lemures*, are the spirits of the element of water, not the shapes and ghosts of dead men, as the heathen imagined.

Lethargyrium in *Paracelsus* is the spume of Mercury, or of Silver, or of Lead, which is separated in their purifying, and purging.

Lethargius is the finder of Mines.

Limbus in *Paracelsus* is the great and universall world, the seed, and first matter of man.

Liquor Aquilegius is destilled Wine.

Liquor essentialis is that humour which is turned into flesh, and bloud.

Liquor Mercurii is the balsome of things, in which the vertue of curing or healing consists.

Liquor Mumiae is the fat of a Man.

Liquor is many times taken for oyle, when the name of the thing of which it is a Liquor, is put to it.

Liquor Mumiae de gummi is oyle of Gumme.

Liquidum de resolutio, is that which is liquid of its own nature.

Liquor herbarum is made of hearbs pounded and pressed, and digested.

Liquor salis is the balsome of Nature, by which the body is preserved from putrefaction.

Locus vitae is the seat of the mind or soul.

Locustae are tops of boughs of trees, as yet tender and green.

Lorindt is the commotion of waters, or a harmony made by them. PRAI: *Lorind*, is the moving of the waters, with a musicall noyse, and is a signe of some change at hand.

Ludus is a medicine that cures the stone by dissolving of it.

Lumbrici Nitri are worms found in the earth, or mud, so called for their slipperinesse.

Luna compacta is Quicksilver.

Luna is Silver.

Lustrum is the creame of Milk.

Lunaria is the Sulphur of Nature.

M

MACHA is a flying worm.

Magia Metaphysica is an art lawfull for Christians to use, by which any occult secrets are discovered.

Magia in generall is wisdom, and it is twofold. Naturall, which is lawfull, and is the ground of all true Physick, and the occult wisdom of Nature, without which all mans reason or knowledge is ignorance. The other is Diabolically, superstitious, and

Mercurius Corallinus

- unlawful, and is called Necromancy, whereby men attaine to the knowledge of things by the assistance of evill spirits.
- Magisterium* is in *Paracelsus* any secret extracted out of naturall things without any Elementary separation, with which other things are wont to bee prepared; yet with the addition only of other things from which that which is extracted is separated.
- Magnalia* are peculiar works of God.
- Magnesia* is commonly taken for a Marcasite, but that which is artificiall is melted Tinne into which is put Quicksilver, and both mixt into a brittle matter, and white masse.
- Magneticus tartarus* is a stone, in a man as hard as a Loadstone, and spongiuous.
- Magoreum* is a Magick medicament, or secret.
- Maius noster* is our dew, and the philosophicall Loadstone.
- Malek* is Salt.
- Mandella* is the seed of black Hel-lebor.
- Mangonaria* is an art used in weights, whereby that which is made heavy is easily made light.
- Mandibularum liquor* is oyle of jaw bones.
- Manna* is not only called a dew faln from heaven, which is a kind of balsome or fruit of the aire, but also it is taken for any sweet matter extracted out of any thing.
- Marcasita* is an unripe matter of Metalls, and it is of as many kinds as there be Metalls.
- Marmoreus tartarus*, is a stone in man as hard as a marble.
- Martath*, or *Marach* is Letharge.
- Mater metallorum* is Quicksilver.
- Materia saphirea* is an homogeneal liquor, in which there is no of-fending matter.
- Matrices rerum* are Elements.
- Maturativa* are medicines that Chirurgeons use to ripen any aposteme.
- Mechanopeotica* is an invention of water-workes to carry waters by pipes into high places, or the like.
- Melaones*, or *Meloes* are Beetles that fly, and are of a golden colour, and being rubbed make a sweet smell; they are commonly found in Meadows in the moneth of May.
- Melibæum* is Copper.
- Melissa* is in Alchymie taken for Manna extracted out of the best hearbs.
- Melosinæ*, despairing women, now living in a phantasticall bruitish body, nourished by the Elements, into which at last they shall be changed, unless they chance to marry with a man. *Vid. Lex. Chym. [PRAI]*
- Mensis Philosophicus* is the full time of Digestion, viz. forty dayes.
- Mercurius à naturâ coagulatus* is a solid Metal.
- Mercurius Crystallinus*, is that which by often sublimations is brought into a cleernesse like Crystall.
- Mercurius Corallinus*, is that which by yelkes of egges, and other waters, is brought into a rednesse like Corall.

Mercurius Crudus

Mercurius Crudus is that which is not yet separated from its Mine. *Mercurius laxus* is Turbith Mineral. *Mercurius metallorum præcipitatus* is Mercury extracted out of Metalls and precipitated. *Mercurius mineralium* is an oylinesse extracted out of the Mines of Gold, and Silver. *Mercurius regeneratus* is the first being of Mercury. *Mercurialis seva* is the water of Allum. *Menstruum* is a liquor wherein any thing is dissolved, or digested. *Metallum currens* is Quicksilver. *Microcosmus* is a little world, or man. *Minium* is the Mercury, or rather Crocus of Lead precipitated. *Missadam* is Quicksilver. *Mitigativa* are Chirurgicall medicines which allay paine. *Monstra* are Animalls which either have not proper parents, and are not born of things like to themselves, or have some defect, or excesse in Nature: but of this see more in the first book of the foregoing Treatise.† *Morus* is an aposteme like to a Mulberry. *Mulæ* are pustles arising from heat, or cold. *Mumia* is not only mans flesh seasoned with balsom, but any other flesh thus prepared. *Mumia Elementorum* is the balsome of externall Elements. *Mumia transmarina* in Paracelsus is Manna. *Mumia versa* is the liquor of mummie.

Musculago is a viscous liquor. *Mundificativa* are cleansing medicines. *Mustus* is the white Calx in urine. *Myssadar* is Mercury. *Mysterium magnum* is the first matter of all things. *Muria* is brine.

N

NACTA is an aposteme of the breast. *Narcotica* are medicines causing sleep. *Nasda* or *Natta* is a bunch in the back. *Nebulgea* is salt of the moisture of a cloud falling upon stones in meadows, and hardened with the heat of the sun. *Necromancy†* is an unlawfull art, which did in time of old worke with the dead, as when the stars were manifested with the dead. And he is truly called a Necromancer, who can make the dead appeare, and can draw words and answers from them. *Necrolica* are medicaments expelling death, and preserving life. *Nenufarení*, are spirits dwelling in the aire. PRAI: Neuferani. *Neutha*, or *Neuta*, is a little skin growing to the eares, or eyes of infants, and sometimes covering the whole body. *Nigromancy†* is a wicked, and execrable art, whereby devils, and wicked spirits suffer themselves to bee commanded by man, and obey them, but only to their hurt. *Nitrum* is Salt-petre.

Nitriales are all burning things which conduce to calcination.
Neboch is an instrument used in Necromancy.
Nodi are hard tumours of the joints.
Nostoch is that which we call a falling star, a kind of gelly or slime found oftentimes in the summer in fields, and meadowes.
Nuba is a kind of red Manna which falls in Ireland.
Nymphæ, or *Nymphidicæ*, are spirituall men, or women, or corporeall spirits dwelling in waters, such a one was *Melusina*.
Nymphidica are metaphorically spirits of dissolving waters in the spagiricall art.
Nysadir is salt Armoniack.



OBRIZUM is pure gold calcined by art into a light red colour.
Ocob is salt Armoniack.
Odorifera are medicines, which by their odour, whether good or bad, expell diseases.
Oleitas rerum is the sulphur in all things.
Oleum ardens is oyle of Tartar corrected to the highest degree.
Oleum Vitrioli aurificatum, is that which is dulcified with gold artificially.
Oleum Calcotharinum is red oyle of Vitriall.
Oleum squaminum is oyle of Tartar.
Olympicus spiritus is a star in man, that makes him to yeeld a shadow of himself.
Operimethiolim is the spirit of

Mineralls.
Oppilativa are medicines which stop fluxes.
Oppodeltoch in *Paracelsus* is an ointment.
Opopopyron Laudani is *Paracelsus* his medicine to stop feavers.
Ordoleum is a little aposteme like a barley-corne.
Orexia is a heat caused by tartarous matter.
Organopeotica is an Art finding out warlike instruments.
Orizon æternitatis is the supercelestiall vertue of things.
Orizeum is Gold.
Orizeum foliatum is Leaf-gold.
Orizeum præcipitatum is Gold brought into a Cross, by the help of the Crocus of Mercury.
Orobo is the glasse of Metalls.
Ossaparaleli are a universall medicine in the Gout.
Ovum Philosophicum is a glasse of the form of an egge which Philosophers use in their operations.
Ozo is Arsenick.



PANDALITIUM, *Paneritium*, or *Passa*, is an aposteme in the ends of the fingers, called a white flaw.
Panna is a naturall spot.
Pars cum parte is a mass consisting of equal parts Gold, and Silver.
Pauladadum is a kind of Terra Sigillata growing in Italy.
Penates are spirits of the Element of Fire, called Familiars. **PRAI:**
Penates, spirits of heaven and the element of fire.

Pentaculæ

Pentaculæ are signs, or delineaments engraven with wondfull and strange letters, and images, which being hanged about the neck, are said to be preservatives against evill spirits, & witcheries.

Percipiolum is any medicine that is approved.

Perdetæ are rapes small & yellow.

Perdomium is wine made out of hearbs.

Periodus is the term of life.

Peucedamum is English Angelica.

Phantasmata are spirits of the wood, or the desert, which live in any obscure place.

Phiala is a viall, or glasse bottle.

Pionitides are naturall enemies which persecute one the other to death, as the Storke, and Frogs, &c.

Pelicanus is a circulatory, or circulating vessell.

Phenix is the quintessence of Fire; also the Philosophers stone.

Physiognomy is an Art whereby mens natures, and conditions are perceived by their faces.

Plumbum Philosophorum is that which is extracted out of Antimony.

Porosa is S. Johns-wort.

Præsagium is some notable sign of something to come.

Preservativa are medicines preserving bodies from corruption.

Primals are called fallacious bodies which are by the stars put before our eyes.

Pruinum is the first kind of Tartar.

Pruina is Ignis Persicus

Pulpezia is a suddain astonishment or change in a mans body by reason of the stars.

Pusta is the digestion of corrupt matter.

Pygmeæ are called artificiall men, & sometimes subterraneall spirits.

Pyramis is a vessell made like a Pyramis.

Pyromancy is an art presaging by fire.

Pyrotechny, the Art of preparing or working things by fire. [PRAI]

Q

QUALITAS is called a complexion, whether hot or cold, dry or moist, according to the predominancy of any Element.

Quartatio, or *Quartura* is the highest tryall of Gold, and that this way, viz. that nine parts of Silver bee mixed with one part of Gold in melting by the fire. Then let them both bee dissolved with Aqua fortis: All Silver is turned into water, and the Gold settles to the bottome like a dark powder.

Quintessentia is called a certaine spirituall matter extracted corporeally out of hearbs, plants, and all things that have life, and the exalting of it to the highest degree of purity, by separating all impurities.

Quintum esse cujuslibet Elementi per se solum, is an animall produced out of that alone.

R

RAGADIÆ are apostemes of the privities.

Rana is an aposteme under the tongue.

Realgar is the fume of Mineralls being properly taken, but being metaphorically it is any vitious matter in mans body, of which grow apostemes, ulcers, or the like.

Rebis is the excrement of the belly.

Rebus is the last matter of things.

Rebisola is a secret urine against the jaundise.

Rebona is the same as Mummie.

Redue is a powder whereby calcined Metalls, and Mineralls are melted.

Regale is a Ciment whereby Gold is purged.

Regulus is the purest metalline part of any metall, or the purest part of a minerall, the feces being separated.

Relloleum is a vertue from the complexion, as in St. Johns-wort, the first vertue is in heat, and is healing, the other is accidentall, and occult, and is a preservative against worms, and corruption. *PRAI: Relollaceus, Relolleum* is the vertue from the complexion; there is a three fold Relolleum, of which see *Lexicon Chymicum*.

Resina auri is a Crocus extracted out of Gold.

Resina terræ is Sulphur.

Resina terræ potabilis is sublimed Sulphur, brought into a liquor, balsome, or oyl.

Repercussiva are medicines which drive back any flux.

Reverberatorium is a furnace in which the matter is calcined by a flame.

Rillus is an instrument which

Goldsmiths use to poure their melted metalls into long forms, and it is called an Ingot.

Rosea is the same as Erisipelas.

Rubella is a spirituall essence extracting by its dissolving power, the tincture out of bodies.

S

SAGANI are spirits of the four Elements.

Salamandri are spirits dwelling in the fire, or fiery men.

Saldini the same as Salamandri.

Sal aluminosum is salt which is extracted out of alumen plumosum.

Sal anathron is salt extracted out of the stony mosse.

Sal crystallinum is salt made out of mans urine.

Sal Calcotharinum is salt which is made out of the Colcothar of Vitriol.

Sal congelatum is salt which grows in baths.

Sal enixum is salt dissovled.

Sal Mercurii is the spirit of the wine which causeth drunkennesse.

Sal petre is that which grows in cold places upon stones, congealed by the cold aire.

Sal nitrum is salt which is boiled out of the earth, especially fat earth, as in stables, or any place of excrements.

Sal practicum is a mixture made of equall parts, of Salt-petre, and Salt Armoniack.

Sal scissum, and *alumen scissum* are all one.

Saltz

Saltz, Selenipum, is brine.

Sal taberzet, is whitest Tartar of all.

Saltabari is sal Alembrot.

Sallena is a kind of Salt-petre.

Samech is Tartar.

Sandaracha is Auripigmentum.

Sanguis calcetus is that which is of
as quick a tast, as Calx, and as
white.

Saphirea materia is a liquor, in
which there is no impurity, or
corruption, the pure being sepa-
rated from the impure.

Sapo sapientiæ is common salt
prepared.

Saxifraga are all such things which
break the stone, or gravell.

Saxifragus is pale Crystall.

Scacurcula is the spirit of a bone in
the heart of a Hart.

Scaiolæ are the spirituall powers,
and faculties of the mind, and
are four, according to the num-
ber of the Elements.

Scirona is the dew of Autumne.

Scuma is the same as squama.

Sedativa are medicines that allay
pain.

Semen veneris are called squamæ
æris.

Senio maximus is the Author of
long life.

Sephirus is a hard, and dry apos-
tème.

Seraphin is an unutterable vertue,
and infinite power of the heaven,
and especially the assembly of
Angels.

Serpheta is a medicine melting a
stone.

Sibar is Quicksilver.

Silo is earth.

Similitudines are called celestiall

appearances.

Simus is Gilla.

Sinonia is white glew of the joints.

Sirones are pustles or wheals, in
the hands especially.

Sirza is eschara.

Sol in homine is the invisible fire
flowing from the celestiall Sun,
preserving and nourishing that
naturall fire in man.

Soladini are corporeall spirits
dwelling in the invisible fire.

Somnia are operations which are
made in man by the stars when
hee is sleeping.

Sonath is Anthos.

Sophia herba is the best kind of
bone-wort.

Sophistæ are sometimes taken
for Masters of any art, or the
wisest in any art; or sometimes
for sophisters, i.e. Deceivers, or
Mountebankes.

Sortilegium, is a presage by spirits.

Spagirus, or *spagiricus* is he which
knows to distinguish betwixt
good, and bad, to separate pure
from impure, or a Chymist, or
Alchymist.

Spagiria is commonly taken for
Alchymie.

Spara is the Minerall vertue out of
the first being of metall.

Sperma aquæ fortis is its feculency.

Sperniolum is a mucilaginous
liquor of frogs.

Spiritus Animalis is a power of the
soul whereby it becomes like to
the heavens.

Stannar is called the mother of
metalls, an occult fume out of
which Elements are generated.

Staraphaxat is a resinging or re-

percussive vertue.
Stellio adustus is Cinnabar.
Stibium is Antimony.
Stiptica are drying medicines.
Struma is Butium.
Sublimatio is when any dry matter is forced upward by the heat of fire.
Succubus is a nocturnall spirit, whereby men are deceived, thinking they are coupling with women.
Sulphur vitriolatum is sulphur extracted out of vitriall by common water swimming on the top of it.
Sulphur rerum is many times taken for their quintessence.
Supermonicum is Ænigmaticall.
Sylo is the whole world.
Sylphes are Pigmies.
Sylvestres, or *sylvani* are aiery men, and aiery spirits, sometimes they are taken for woodmen that are strong giganticall men.
Syphita prava is a disease called S. Vitus his dance.
Syphita stricta is a phantastick spirit of them that walke in their sleep.
Syrenes, sea-monsters, bred of the Nymphs. [PRAI]

T

TALK, or *Talcum* is a clear shining matter, like to pearls in colour, compacted with thinne leaves or flakes, whereof there bee foure kinds, viz. white, yellow, red, and blacke.
Tassus is a worme.
Tartarum is a hard saltish dregs

that sticks to the sides of Wine vessels; also it is often taken for stones or gravell in mens bodies.
Telon is as it were a dart of fire.
Temperatum is that which exceeds not in any quality.
Tenacitas glutinis is minerall refine.
Tereniabin is the fatnesse of manna, or wood-hony, which is found in good quantity in the moneths of June, July, August.
Terra auri is Litharge of Gold.
Terra argenti is Litharge of silver.
Terra fidelis is silver.
Terra Hispanica is Vitriall.
Terrelati are corporeall spirits living in the earth.
Testa is the skin of mans body.
Thamatica is an art of inventing engines which are moved by aire, and water.
Thapbneus is a clean purified medicine.
Thisma is minerall veins.
Tinkar is Borax.
Tinctura is that which tingeth any body with its colour.
Toruscula is a drop.
Tracksat is a metall, as yet in its mine.
Trarames are actions of spirits not seen, but heard.
Trifertes are called spirits dwelling in the fire.
Trigonum is a fourefold transmutation of the spirits of the stars according to the number of the four Elements.
Tronus, or *Tronossa* is called the celestiaall dew made of the air, or the sweetest kind of Manna.
Truphat is an occult vertue of Minerals by which they act toward

Turba magna

that end for which they were ordained.

Turba magna is an innumerable multitude of the celestiall stars, and is a presage made by any of them. PRAI: *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.

Turbith minerale is Mercury precipitated into a sweetnesse without any corrosive.

U

ULCUS ÆSTIOMENUM is a cancerous aposteme that feeds upon the place.

264 *Umbragines* are Pigmies.

Umbratiles are astrall bodies.

PRAI: *Umbratiles*, bodies once rotted and after made visible againe by the Stars by a magicall vertue.

Undæ, or *Undenæ* are aiery, and earthy spirits.

Undosa are called the excrements of any Animalls.

Unitas Trithemii is the reduction of the number of Three into a unity by casting away the number of Two, and it is supernaturall, and spagiricall.

Uniones are pretious pearls, or gemmes.

Urina vini is Vinegar, and sometimes it is used for the urine of a man that alwaies drinks wine.

Uzifur is Cinnabar.

V

VEGETABILIA are things that grow by having a root fixt in the earth, and having stock, branches in the aire, as hearbs, plants, and trees, &c.

Veneris gradus is a mild and sweet nature.

Verto is the fourth part of a pound.

Viltrum philosophorum is an Alembick, but being taken absolutely is a strainer.

Vinum correctum is the Alcool of Wine.

Vinum essatum is Wine impregnated with the vertues of hearbs or any thing else.

Viriditas salis is the green oyle of salt.

Virgulta fossorum are certain rods which Miners use to discover mines withall.

Viscaleus is Mistleto.

Viscus is properly pitch boiled out of the tender tops of trees.

Viscus secundæ generationis is bloud dropping from salts.

Visio is a supernaturall apparition of spirits after a manner seen by men.

Vitriolatum is Vitriall which is liquid, and never can be coagulated.

Vitriolum Novum in white Vitriall.

Volans, or *Unquasi* is Quicksilver.

Volatile is in generall any light matter which is carryed upward.

Vulcanii, or *Vulcanici* are such as alwaies worke about the fire.

Vulcanus is fire.

W

WARNUS is the Vinegar of Philosophers.

Wismodt is Tin that is foule, and immalleable, and cannot be wrought upon.

X

XENECTUM is any outward medicine hanged about the body as a preservative against the Plague.

Xeninephidei are spirits which delight to discover the secret or occult properties of nature unto men, the power of which is granted to them.

Xisinum is Vinegar.

Y

YRCUS is a Male Goat, whose blood is said to soften glasse, & flints, &c.

Ysopus is the art of Alchymy to separate pure from impure.

Z

ZAIDAR is Mercury

Zaidir is Copper or Verdegrease.

Zerus is Gold.

Zarfa is Tin.

Zelotum is stony Mercury.

Zoraba is Vitriall.

Zinck is metallick marcasite, and a certain naturall mixture of four immature metalls, whereof Copper is most apparent.

Ziniar is Verdegrease.

Zonnets, fantasticall bodies of the Gnomes. [PRAI]

Zwitter, or **Zitter**, is a Marcasite.

Zundell, fomes, in English, tinder.

Zymar, or **Zysar** is Verdegrease.

NOTES

† Among the branches of astronomy there is one which is called Nigromancy. It has gained this name because it is exercised by night rather than by day. This science is everywhere and by all rejected and cursed as diabolical, yet only by those who are ignorant of it. For this science is a natural one, born of the stars. But above all notice the property of berpls. In these are beheld past, present, and future. Let no one be surprised at this, because the constellation impresses the image and similitude of its influence upon the crystal in the likeness of that concerning which inquiry is made. This must take place by a compulsion of the constellation, as is recorded in magic. As the splendour of the sun flows in upon the crystal, so the constellation pours it from above upon the object. Moreover, all things which exist in Nature are known to the constellations, and when the stars are subject to man, he can bring them to such obedience that they favour his will. It is universally boasted concerning faith that it can accomplish many things. This is, indeed, not far from the truth, for Christ Himself bears witness to it. And since faith is an operative principle it is evidently nothing else but a virtue and an efficacy. For virtue works in a word, and words make the dead alive. In a similar fashion, what else is there in the stars than that by faith in Nature they are conquered? And as by the word of faith the mountain is cast into the sea, know that it is owing to natural faith that by a word the stars are brought down, so that they may perform their operation according to our imagination, for he is wise who rules the stars—he is wise, I say, who can bring their virtues under his rule, for in this manner are constituted visions in glasses, mirrors, waters, and the rest, according to the quality of the power, and of the union made in conception.

Reference • Notes

0 HERMES TRISMEGISTUS: TABULA SMARAGDINA

This text of the Emerald Tablet of Hermes is the first English translation, and heads an extensive commentary by Hortulanus. It is extracted from Roger Bacon's *The Mirror of Alchimy*, pp. 16–17. Printed at London by Thomas Creede, for Richard Olive, 1597.

This version is also present (with variant typography and spelling) in *Five Treatises of the Philosophers Stone*. Original title page: London, printed by Thomas Harper, and are to be sold by John Collins, in Little Brittain, near the Church door, 1652. Beneath the list of treatises, attribution for assembling (and presumably translating) the collection is given thus: By the Paines and Care of H.P.

1-3 THEOPHRASTUS VON HOHENHEIM (PARACELSUS): PHILOSOPHY TO THE ATHENIANS

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Entitled *Three Books of Philosophy Written to the Athenians* (*Philosophiæ ad Athenienses* in the original Huser edition), this work is extracted from the book *Philosophy Reformed and Improved, in Four Profound Tractates* [PRAI].

The original title page states: *Done into English for the increase of the knowledge and fear of God. By a young Seeker of truth and holines.* The main title page of the collection credits H. Pinnell as translator. London: Printed by M.S. for L: Lloyd at the Castle in Cornhill. 1657.

Johannes Huser (circa 1545–1597/1604) published this in 1590 at the beginning of volume 8 of his monumental 10 volume edition of Paracelsus texts, printed in Basel from 1589–91. The Huser editions are notable as much for the care with which they were edited as for their exquisite design and typography, in which the interplay of blackletter, roman, and italic types facilitates wayfinding and memory retention.

For further illumination on this text the reader is referred to the writings of the foremost scholar on Paracelsus (1493–1541), Walter Pagel. See his *Paracelsus: An Introduction to Philosophical Medicine in the Era of the Renaissance*, 2nd, revised edition, Basel: S. Karger, 1982. Also highly informative is Pagel's article in the journal *Ambix*, vol. 8, no. 3, October 1960, pp. 125–166, entitled «Paracelsus and the Neoplatonic and Gnostic Tradition». Reprinted in *Alchemy and*

Early Modern Chemistry: Papers from Ambix, edited by Allen G. Debus, Jermey Mills Publishing, 2004, pp. 101–142.

4 OSWALD CROLL:
OF THE TRUE PHYSICK

Extracted from PRAI, pp. 22–46. This text, along with the following, originally formed the complete first chapter of the Admonitory Preface to Croll's *Basilica Chymica*, published in 1609, which was also consulted in the editing and typesetting of the present text.

5 OSWALD CROLL:
THE MICROCOSM, OR LITTLE WORLD, MAN

Extracted from PRAI, pp. 47–75. See above for details.

6 PARACELSUS: OF PERSONS AND SPIRITS
WANDRING UNDER THE EARTH

From the *Archidoxes of Magic* (pp. 51–63) of Theophrastus von Hohenheim, known as Paracelsus the Great (1493–1541 EV). Englished for the first time, by Robert Turner, and published by Nath. Brooke in the Summer of 1655. The addendum *De Pygmæis et Salamandris* extracted from HAWP 1, p. 183n. It is an abridged translation of a text originally published by Gerhard Dorn in 1567, & in Huser vol. 9, 1591.

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7 PARACELSUS:
HERMETIC ASTRONOMY

From *The Hermetic and Alchemical Writings of Paracelsus the Great* [HAWP], edited by Arthur Edward Waite, 2 vols., 1894, vol. 2, London: James Elliot & Co., 1894, pp. 282–310.

Huser vol. 10 was consulted when setting the type for this translation. Mnemonically structured tables which were converted to text in HAWP have been restored in *Omniform*. Original title in Huser is *Ein ander Erklärung der gantzen Astronomie* (roughly: *Another Explanation of the whole of Astronomy*), signalling that this is a variant (though containing parallels in content and phrasing) on a vast work, the summation of Paracelsus' primal philosophy, entitled *Philosophia Sagax*, which forms the head of Huser 10. Waite's *Hermetic Astronomy* corresponds to pp. 442–484 in Huser 10. With the addition of the Proofs in Astrology, Magic, and Divination, which are found in Huser 10 on pp. 408–413, 413–417, and 417–420 respectively. In *Paracelsus: Essential Readings*, (pp. 109–144) Goodrick-Clarke translates representative passages of the *Philosophia Sagax*, including extensive than tables of systems, to which the *Hermetic Astronomy* forms counterpoint for comparative speculation.

8 THE NAMES OF THE PHILOSOPHERS STONE:
COLLECTED BY WILLIAM GRATACOLLE

From *Five Treatises of the Philosophers Stone*. London: Printed by Thomas Harper, to be sold by John Collins, in Little Brittain, near the Church door, 1652. Translated into English by H. P., pp. 65–68. Addendum adapted from the *Lexicon Alchemiæ* (originally published Frankfurt: Zachariah Palthenus, 1612) of Martinus Rulandus, trans. by A. E. Waite, London, 1892, pp. 220–225.

9 STEPHANOS OF ALEXANDRIA:
HERMETIC HYMN

Selection from *The Great and Sacred Art of Making Gold*, attributed to Stephanos of Alexandria (fl. circa 610 EV). Translated by F. Sherwood Taylor, from «The Alchemical Works of Stephanos of Alexandria, Part 1», in *Ambix* 1 (May 1937), pp. 116–139. This work, known also as *De chrysopœia*, the Greek word for gold-making, was much copied and widely cited by Byzantine alchemists. For full text see: Linden, Stanton, *The Alchemy Reader* (Cambridge University Press, 2003), pp. 54–60.

On Transcription:

THE TEXTS forming parts 0, 1–3, 4, 5, 6 and 8 (and the *Lexicon Alchemiæ*) were directly transcribed from original 17th century printed books. In order to preserve the integrity and force of these texts as they are given modern typographic voice in the pages of OCCLITH, we have taken meticulous care to retain spelling exactly as it was in the originals (except where obvious errors require correction.) The intent behind this method is to convey the air of arcane beauty that these texts exude, and preserve the rich texture and (to modern eyes) chaotic resonance of the spelling and grammar conventions of the 17th century in which they were produced.

In the period of 1500–1700 EV, linguistically and orthographically designated as Early Modern English (eModE), spelling and grammar were not rigidly homogenized as they are today. The same word could be spelled multiple ways within the pages of a single work, indeed within the same paragraph or sentence. We feel that this and many of the other characteristics of eModE offer a unique experience to the reader. The reader is referred to Charles Barber's book *Early Modern English* (Edinburgh University Press) for a comprehensive overview of the subject. Also available for reference is the *Lexicon of Early Modern English*: ([HTTP://LEME.LIBRARY.UTORONTO.CA/SEARCH/](http://leme.library.utoronto.ca/search/)) a search engine

with access to a vast number of original sources and contexts for eModE words and phrases. The following passages, written by Elias Ashmole in his extensive Prolegomena to the *Theatrum Chemicum Britannicum*, the great compendium of English alchemical writing first issued in 1652, offer inspiration and guidance to the approach taken by Occlith in the presentation of texts from a bygone era:

The Style and Language thereof, may, I confesse (to some) seeme Irksome and Uncouth, and so it is indeed to those that are strangers thereunto; but withall very Significant: Old words have strong Emphasis; others may look upon them as Rubbish or Trifles, but they are grosly Mistaken: for what some light Braines may esteem as Foolish Toys; deeper Judgements can and will value as sound and serious Matter.

We English have often varied our Fashions (such is the levity of our Fancies) and therefore if you meet with Spellings different from those in use; or uncouth Words as strangely ridiculous, as a Maunch, Hood, Cod-piece, or Trunke-hose, know; as they were the fashionable Atttyres, so these the usuall Dialects of those Times: And Posterity will pay us in our own Coyne, should we deride the behaviour and dresse of our Ancestors. For we must consider that Languages which are daily used in our Discourse, are in as continuall Mutation: what Custome brings into habit, is best lik'd for the Present, whether it be to revive what is lost, or introduce something new; or to piece up the present, with the retained shreds of what preceded; But learned Tongues (which are contain'd in Books) injoy a more immutable Fate, because not subject to be washt away with the daily tyde and current of Times. They are like the fashion and Drapery wrought on Marble Statues, which must ever be retained without alteration.

And therefore that the Truth and Worth of their Workes might receive no Diminution by my Transcription, I purposely retain'd the old Words and manner of their Spelling, as I found them in the Originalls (except only some palpable Mistakes and Blemishes of former Transcribers, which I took upon me to correct and purge as litle more then Litterall Imperfections:) yet not to leave the Reader unsatisfied, have added a Compendious Table, for the Interpretation of Old, unusuall, and obsolete Words, and thereby smooth'd (as I suppose) the Passage for such as have not hitherto bin Conversant in these Ancient Rough-hew'd Expressions.

Wherefore you that love to converse with the Dead, or consult with their Monuments, draw near: perhaps you may find more benefit in them, then the Living; There you may meet with the Genii of our Hermetique Philosophers, learne the Language in which they woo'd and courted Dame Nature, and enjoy them more freely, and at Greater Command, (to satisfie your Doubts) then when they were in the Flesh; For, they have Written more then they would Speake; and left their Lines so Rich, as if they had dissolved Gold in their Inke, and clad their Words with the Sovereign Mopsture.

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OCCLITH O: OMNIFORM

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