# *ANTHROPOSOPHIA THEOMAGICA:*

Or

A Discourse of the Nature of Man and his state after death; Grounded on his Creator's Proto-Chimistry, and verifi'd by a practicall Examination of Principles in the Great World.

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By *Eugenius Philalethes.*

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*Dan:*

Many shall run to and fro, and knowledge shall be increased.

*Zoroaster in Oracul.*

Audi Ignis Vocem.

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| | | | | |
|---|---|---|---|---|
| Sun | — Sunday | — | ☉ | ☉ |
| Moon | — Monday | — | ☽ | ☽ |
| Mars | — Tuesday | — | ♂ | ♂ |
| Mercury | — Wednesday | — | ☿ | ☿ |
| Jupiter | — Thursday | — | ♃ | ♃ |
| Venus | — Friday | — | ♀ | ♀ |
| Saturn | — Saturday | — | ♄ | ♄ |

Refers to Lord Verulam
in his N H

See page B. 2½ Author to Reader
of Anthroposophia Theomagica

Explicit

Finis

Anthroposophia Theomagica — 1 ×

Anima Magica Abscondita — 2 ×

Magia Adamica or Coelum Terræ - 3 ×

Lumen de Lumine — 4

Euphrates or the Waters of the East - 5

Aula Lucis or the House of Light - 6

| | | |
|---|---|---|
| ☽ | Moon | Silver - Female |
| ☉ | Sun | Gold - male |
| ♀ | Venus | Copper - |
| ☿ | Mercury | Quicksilver |

# Illuſtriſsimis, & vere Renatis Fratribus *R. C.* πρωτοτόκων Eclesiæ in tumultuoso hoc Sæculo Apoſtolis Pacificis, Salutem â Centro Salutis.

*Uum in ſummum* Altare *ſummo tantum* Pontifici *Jus ſit, audens nimis hoc* Libum, *nec ſine ſacrilegio* Vobis *obtrudi videatur; habet & pietas ſuos* Cancellos: *Qui accedit injuſſus*

Au

Adaciæ, *non* Obſequii *reus eſt. Alluſit* Iſtis *olim* Poetarum *illa* gigantomachia, *quæ* Cœlum *etiam* expugnare *moliebatur. Nec deſunt hac noſtra Ætate* fatui *quidam, &* paluſtres Igniculi, *qui* Stellas *ſe ſomniant, &* ſoli a *latere credunturi.* A*bſit* Engenio *faſtus iſte, &* Climax *ambitionis! Hoc eſt,*

----- imponere Pelion Oſſæ.

*Ego*, Fratres Nobiliſſimi, *in Sacrarii* veſtibulo, *nec ad* Aram *Far hoc meum, Sed in* Limine *modeſtius expono. Vellem* (*ſi mihi in* Cenſum *accediſſent*) Talia *vobis offerre,*

---- Quæ ſæcula Poſterique poſſint
Arpinis quoque comparare Chartis.

*Sed non eſt quod deſperem. Prodeant* forſan *in* Noviſſimis, *Qui* faculam *hanc meam præferent vel* Solibus tuſculanis. *Atque hac quidem* ratione Marci Tullii *Colle-*

*ollega sum, quod in eandem* Immortalem tendit nosterConsulatus. *Peragrai Ego, Quod* Apes *factitant*, ( *non illæ* Quintiliani *in Area venenata*) Floscuculos Cœlestes *libaturus, & Qui* suavia *sua ex* Aromatum Montibus *attraxerunt. Si quid mihi* Mellificii *est, Ego vobis* Favum *hunc*, & alveare *Solent tamen* Rosæ *in aliquorum sinu sordescere : sordescet forsan & hic noster* Manipulus, *quoniam* meæ Messis *est. Fateor, Errata* Eugenii *sunt, Cætera* Veritatis. *Sed quorsum hoc* Veritati *Testimonium*, Vobis *etiam* astantibus, *Quibus in propatulo est* triplex illud *Spiritus, Aquæ, & sanguinis* Martyrium ? *Supervacanea est hæc, non auxiliaris Vocula : Qui silet ad* Cœlum *sapit. Accipite ergo* ( F. Illustrissimi ) Quadrantem *hunc meum non Qualem Vobis offerre* Debui, *sed Qualem* potui. Mens *mihi pro* Munere

nere eſt. *Hoc etiam præfari voluij* paupertas, *Nolite* Rem ipſam e: *pendere, ſed* Obſequium

*Oxonii* 1548.

*Oratoris Veſtri*

*E. P.*

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## Errata.

| Pa. | li. | | | Pa | li. | | |
|---|---|---|---|---|---|---|---|
| 2 | 18 | Read | rambl'd | 3 | 10 | Read | wherec |
| 9 | 29 | | Demoniũ | 4 | 29 | | *Finiha* |
| 12 | 3 | | *paulo poſt* | 21 | 5 | | *Iodims* |
| 29 | 26 | | this fire | 40 | 17 | | *ad dexi* |
| 64 | 13 | | I carve | 48 | 20 | | *per mij* |

Second part.

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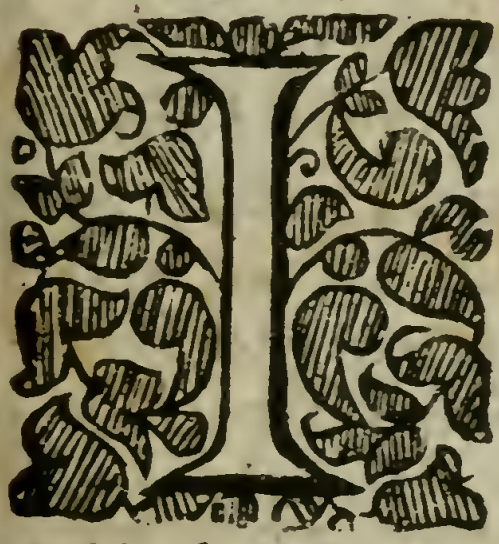
# The Author to the Reader.



I Look on this life as the *Progresse* of an *Essence Royall*: The Soul but quits her *court* to see the *countrey*: *Heaven* hath *in* it a *Scane* of *Earth*; and had she bin contented with *Ideas*, she had not travelled beyond the *Map*. But *excellent patterns* commend their *Mimes*: *Nature* that was *so fair* in the *type*, could not be a *slut* in the *Anaglyph*. This makes her *ramble* hither to examine the *Medall* by the *Flask*, but whiles she *scanns* their *Symmetrie*, she *formes it*: Thus her *descent* speaks her *Original*: God in *love* with his *own beauty* frames a *Glasse* to view it by *reflection*; but the *frailety* of the matter

 exclud-

excluding *Eternity*; the *composure* was subject to *dissolution*. Ignorance gave this *release* the Name of *Death*, but properly it is the *Soules Birth*, and a *Charter* that makes for her *Liberty*; she hath severall wayes to *break up house*, but her *best* is *without a disease*. This is her *mysticall walk*, an *Exit* only to *return*. When she takes *air* at this *door*, it is without *prejudice* to her *tenement*. The *Magicians* tell me, *Anima unius Entis egreditur, & aliud ingreditur*. Some have examin'd *this*, and *state* it an *Expence of Influences*, as if the *Soul* exercised her *Royalty* at the *eye*, or had some *blinde Jurisdiction* in *the pores*. But this is to *measure Magicall Positions* by the *slight*, *superficial strictures* of *the common Philosophy*. It is an *age* of *Intellectuall slaveries*; If they meet any thing *extraordinary*, they *prune* it commonly with *distinctions*, or *dawb* it with *false Glosses*, till it looks like the *Traditions of Aristotle*. His

*followers* are so *confident* of his *principles* they seek not to *understand* what *others speak*, but *to make others speak* what *they understand*. It is in *Nature*; as it is in *Religion*; we are still hammering *of old elements*, but seek not the *America* that lyes *beyond them*. The *Apostle* tells us of *leaving the first principles of the Doctrine of Christ, and going on to perfection: Not laying again the foundation of Repentance from dead works, and of faith towards God; of the Doctrine of Baptism, and laying on of Hands, of Resurrection, and the eternall Judgement*; Then he speaks of *Illumination*, of *Tasting of the Heavenly gift; of being partakers of the Holy Ghost, of Tasting of the good word of God, and the powers of the World to come*. Now if I should question any *Sect* (for there is no *Communion* in *Christendom*) whither these *later Intimations* drive? They can but return me to the *first Rudiments*, or produce some *emptie pretence* Hebr.

*of spirit*. Our *Naturall Philosophers* are much of a *Cast* with those that step into the *prerogative* of *Prophets*, and *Antedate events in configurations, and motions*. This is a *consequence* of as much *reason*; as if I saw the *Suede exercising*, and would finde his *Designes* in his *postures*. Friar *Bacon* walk'd in *Oxford* between two *steeples*, but he that would have discovered his *Thoughts, by his steps*, had been more his *Fool*, then his *Fellow*. The *Peripateticks* when they define the *Soul*, or some *Inferior Principle, describe* it onely by *outward circumstances*, which every childe can do, but they state nothing *Essentially*. Thus they dwel altogether in the *Face*, their *Indeavours* are meer *Titillations*, & their *Acquaintance* with *Nature* is not at *the heart*. Notwithstanding I acknowledge the *Schoolmen ingènious*: They conceive their *Principles irregular*, and prescribe *rules*

L. Verulam in his N.H.

for *Method*, though they want *Matter*. Their *Philosophie* is like a *Church*, that is all *discipline*, and no *Doctrine*: For, bate me their *prolegomena*, their *form of Arguing*, their *Reciting of Different Opinions*, with severall other *digressions*, and the *substance* of these *Tostati* will scarce amount to a *Mercury*. Besides, their *Aristotle* is a *Poet* in *text*, his *principles* are but *Fancies*, and they stand more on our *Concessions*, then his Bottom. Hence it is that his *followers*, notwithstanding the *Assistance* of *so many Ages*, can fetch nothing out of him but *Notions*: And these indeed they use, as *He* sayeth *Lycophron* did his *Epithets*, *Non ut Condimentis, sed ut Cibis*; Their *Compositions* are a meer *Tympanie* of *Termes*. It is better then a Fight in *Quixot*, to observe *what Duels*, and *Digladiations* they have about Him. one will make him speak *Sense*, *another Non-sense*, and a *third both*, *Aquinas palps* him gently, *Scotus* makes him

Arist. Rhet.

*winch*, and he is taught like an *Ape* to ſhew *ſeverall tricks*. If we look on his *adverſaries*, the *leaſt* amongſt them hath *foyld* him, but *Teleſius* knock'd him in the head, and *Campanella* hath quite *diſcompoſed* him. But as that *bald haunter* of the *circus* had his *ſcull* ſo *ſteel'd* with *uſe*, it ſhiver'd all the *tyles* were thrown at it, ſo this *Ariſtotle thrives* by *ſcuffles*, and the *world cryes* him up, when *trueth* cryes him down. The *Peripatetickes* look on *God*, as they do on *Carpenters*, who build with *ſtone* and *Timber*, without any *infuſion* of *life*. But the *world*, which is *Gods building*, is full of *Spirit*, *quick*, and *living*. This *Spirit* is the *cauſe* of *multiplication*, of ſeverall perpetuall *productions* of *minerals*, *vegetables*, and *creatures* ingendred by *putrefaction*: All which are *manifeſt*, *infallible Arguments of life*. Beſides, the *Texture* of the *univerſe* clearly diſcovers its *animation*. The *arth* which is the *viſible natural Ba-*

*ſis*

*ſis* of it, repreſents the *groſs*, *carnal parts*. The *Element* of *Water* anſwers to the *Bloud*, for in it the *pulſe* of the *Great World* beates; this moſt men call the *Flux* and *Reflux*, but they know not the true *Cauſe* of it. The *air* is the outward refreſhing *Spirit*, where this *vaſt creature breathes*, though *inviſibly*, yet not all together *inſenſibly*. The *Interſtellar skies* are his *vital*, *æthereall waters*, and the *ſtars* his *animal*, *ſenſuall fire*. Thou wilt tell me perhaps, This is *new Philoſophy*, and that of *Ariſtotle is old*. It is indeed, but in the ſame ſenſe as *Religion* is at *Rome*. It is not the *primitive Trueth* of the *Creation*, not the *Ancient*, reall *Theoſophie* of the *Hebrews* and *Egyptians*, but a certain *preternaturall upſtart*, *a Vomit of Ariſtotle*, which his *followers* with ſo much diligence *lick* up, and *ſwallow*. I preſent hee not here with any *Clamorous oppoſition* of their *Patrone*, but *a poſitive Expreſſe of principles* as I finde them

in *Nature*. I may ſay of *Them* as *Moſes* ſaid of the *Fiat*: *Theſe are the Generations of the Heavens, and of the Earth, in the Day that the Lord God made the Heavens, and the Earth.* They are things *extra Intellectum*, ſenſible practicall *Trueths*, not meer *Vagaries*, and *Rambles* of the *Braine*. I would not have thee look on my *Indeavours* as a *deſigne* of *Captivity*: I intend not the *Conqueſt*, but the *exerciſe* of thy *Reaſon*, not that thou ſhouldeſt *ſwear Allegeance* to my *Dictats*, but compare my *Concluſions* with *Nature*, and *examine* their *Correſpondency*. Be pleaſed to conſider, that *Obſtinacy inſlaves the Soule*, and *clips* the *wings* which *God* gave her for *flight*, and *Diſcovery*. If thou wilt not quit thy *Ariſtotle*, let not any *prejudice* hinder thy *further ſearch*; *Great* is their *Number* who perhaps had *attain'd* to *perfection*, had they not *already thought themſelves perfect*. This is my *Advice*

*vice*, but how wellcome to Thee I know not. If thou wilt *kick* and *fling*, I ſhall ſay with the *Cardinall*, *Etiam Aſinus meus recalcitrat* : for I value no Mans *Cenſure*. It is an *Age* wherein *truth* is neer a *Miſcarriage*, and it is *enough* for *me* that I have appeared *thus far for it*, in a *Day* of *Neceſſity*.

E. S.

# ANTHROPOSOPHIA THEOMAGICA

WHEN I found out this *Truth*, That *Man in his Originall was a Branch planted in God* and that there was a continuall *Influxe* from the *Stock* to the *Sion*, I was much troubl'd at his *Corruptions*, and wonder'd his *Fruits* were not *correspondent* to his *Roote*. But when I was told he had tasted of an other *Tree*, my admiration was quickly off, it being my chiefe care to *reduce* him to his *first Simplicitie*, and separate his *Mixtures* of *Good* and *Evill*. But his *Fall* had

had ſo bruiſed him in his *beſt part*. that his Soule had no knowledge left to ſtudy him a *Cure*, his Puniſhment preſently followed his Treſpaſſe: *Velata ſunt omnia, intravitq; oblivio mater ignorantiæ*. This *Lethe* remained not, in his body, but *paſſing* together with his *Nature*, made his Poſterity her *Channell*. *Imperfection's* an eaſy *inheritance*, but Vertue ſeldome finds any *Heires*. *Man* had at the firſt, and ſo have all Souls before their Intrance into the body, an *Explicite methodicall knowledge*, but they are no ſooner *Veſſel'd* but that Liberty is loſt, and nothing remaines but a Vaſt confuſed *Notion* of the *Creature*, Thus had I only left a Capacity without Power, and a Will to doe that, which was far enough above me. In this perplexity I ſtudied ſeverall *Arts*, and ramb'l'd over all thoſe *Inventions* which the folly of man call'd *Sciences*; But theſe endeavours ſorting not to my purpoſe, I quitted this *Booke-buſineſſe*, and thought it a better courſe to ſtudy *Nature* then *Opinion*. Hereupon I conſidered with my ſelfe, that man was not the *Primitive immediate worke of God*, but the *World*, out of which he was made. And to regulate my ſtudies in point of *Methode*, I judg'd it convenient to examine his *Principles* firſt, and not *him*. But the World in generall being too large for

C. Agrip. de vanit. Scient.

*inquiſition*

*Inquiſition*, I reſolv'd to take Part for the Whole, and to give a gueſſe at the *Frame* by *Proportion*. To perfect this my *Eſſay*, I tooke to task the Fruits of one Spring: Here I obſerved a great many *Vegetables* freſh and beautious in their *Time*, but when I looked back on their *Original*, they were no ſuch things as *Vegetables*. This *Obſervation* I apply'd to the *World*, and gained by it this *Inference*: That *the World in the beginning was no ſuch thing as it is*, but *ſome other ſeed* or *matter* out of which that *Fabrick* which I now behold, did ariſe. But reſting not here, I drove my *Concluſion further*; I conceav'd thoſe ſeeds whereof *Vegetables* did ſpring, muſt be ſomething elſe at firſt then *Seeds*, as having ſome *præexiſtent matter* wherof they were made, but what that *matter* ſhould be I could not gueſſe. Here was I forc'd to leave off *Speculation*, and come up to *Experience*. Whiles I ſought the World, I went beyond it, and I was now in Queſt of a *Subſtance*, which without Art I could not ſee. Nature wrapps this moſt ſtrangly in her very boſome, neither doth ſhe expoſe it to any thing but her *own Vitall Cæleſtiall Breath*. But in reſpect that God Almighty is the onely proper immediate *Agent* which actuates this *matter*, as well in the work of *Generation*, as formerly in his *Creation*, it will not be amiſſe to ſpeak

ſome-

ſomething of Him, that we may know the *Cauſe* by his *Creatures*, and the *Creatures* by their *Cauſe*.

My *God*, my *Life!* whoſe *Eſſence* man
Is no way fit to *Know*, or *Scan*;
But ſhould aproach thy *Court* a *Gueſt*
In *Thoughts* more *low*, then his *Requeſt*.
When I conſider, how I *ſtray*,
Methinks 'tis *Pride* in mee to *Pray*
How dare I ſpeake to *Heaven*, nor feare
In all my *Sinns* to court thy *Eare?*
But as I looke on *Moles* that Lurke
In blind *Intrenchments*, and there worke
Their owne darke *Priſons* to repaire,
Heaving the *Earth* to take in *Aire*:
So view my *fetterd Soule*, that muſt
Struggle with this her *Load* of *Duſt*
Meet her *Addreſſe*, and add one *Ray*
To this *mew'd Parcell* of thy *Day*
*She* would though *here impriſon'd*, ſee
Through all her *Dirt* thy *Throne* and *Thee*.
*Lord* guide her out of this *ſad Night*
And ſay once more, *Let there be Light.*

It is Gods own poſitive truth: *In the Beginning* That is, In that *dead ſilence*, in that *horrible & empty Darknes* when *as yet* nothing was *faſhioned*, then (ſaith the lord) Eſdr.

*did*

*did I consider those things, and they all were made through me alone, and through non other, By me also shall they be ended and by none other.* That *Meditation* forerunns every Solemne Worke, is a thing so well knowne to man, that he needs no further Demonstration of it then his owne *Practice:* That there is also in God something *Analogicall to it* from *whence* Man derived this Customary Notion of his; As it is most agreeable to Reason, so withall is it very sutable to Providence. *Dij* (saith *Iamblicus*) *concipiunt in se totum opus, antequam parturiunt.* And the Spirit here to *Esdras, Then did I consider these things, He consider'd them first and made them afterwards.* God in his Æternall *Idea*, foresaw *That* whereof as yet there was no *Materiall Copy*: The goodnes and Beauty of the one, mov'd him to create the other, and truly the Image of this *Prototype* being imbosom'd in the *Second* made Him so much in love with his *Creature*, that when Sin had defac'd it, He restor'd it by the suffering of that *Patterne* by which at first it was made. *Dyonisius* the *Areopagite*, who liv'd in the Primitive Times, and received the Mysteries of Divinity immediately from the Apostles, stiles God the Father, sometimes *Arcanum Divinitatis*, somtimes *Occultum illud Supersubstantiale* and elsewhere he compares him

to

to a *Roote*, whoſe *Flowers* are the *Second* and *Third Perſon*. This is true; For God the Father is the *Baſis* or ſupernaturall Foundation of his *Creatures*: God the Son, is the *Patterne*, in whoſe expreſſe Image they were made: And God the Holy Ghoſt is *Spiritus Opifex*, or the Agent, who fram'd the *creature* in a juſt *ſymmetrie* to his *Type*. This Conſideration or *type* God hath ſince uſed in the performance of *inferiour works*. Thus in the Inſtitution of his Temple he commands *Moſes* to the *Mount*, where the Divine Spirit ſhews him the *Idea* of the future *Fabrick*; *And let them make me a Sanctuary that I may dwell amongſt them, according to all that I ſhew thee, after the patterne of the Tabernacle, & the pattern of all the Inſtruments thereof, even ſo ſhall you make it.* Thus the *Divine mind* doth inſtruct us *porrigendo Ideas quadam extenſione ſui extra ſe*, and ſometimes more particularly in *dreames*. To *Nebuchadnezzar* he preſents a *Tree ſtrong and high, reaching to the Heavens, and the ſight thereof to the ends of the Earth*. To *Pharaoh* he ſhews *ſeven Ears of Corne*; To *Joſeph* he appears in *ſheafes*, and then reſembles the *Sun*, *Moon* and *Stars*. To conclude he may expreſſe himſelfe by what he will for in him are *innumerable, eternall Prototypes* and he is the true Fountaine, and Treaſure of

Exod.

*Formes*

*Forms*. But that we may come at last to the scope proposed: *God* the *Father* is the *Metaphysicall, supercelestiall Sun*, The *second Person* is the *light*, and the *Third* is *Amor igneus*, or a *Divine heate* proceeding from *Both*. Now without the *presence* of this *Heate* there is no *Reception* of the *Light*, and by Consequence no *Influx* from the Father of *Lights* For this *Amor* is the *Medium* which *unites* the *Lover* to that which is *beloved*, & probably tis the *Platonicks Dæmon magnus, Qui conjungit nos spirituum præfecturis*. I could speak much more of the *Offices* of this *Loving spirit*, but these are *Magnalia Dei, & Naturæ*, and require not our *Discusse*, so much as our reverence. Here also I might speak of that *supernaturall Generation*, whereof *Trismegistus: Monas gignit Monaden, & in se suum reflectit Ardorem*; But I leave this to the Almighty God as his own *Essentiall, Centrall mystery*. It is my onely Intention in this place to handle *Exterior Actions*, or the Processe of the *Trinity* from the *Center* to the *Circumference*: And that I may the better do it, you are to understand, that *God* before his *work* of *Creation* was wrapp'd up and contracted in himself. In this *state* the *Egyptians* stile him *Monas solitaria*, and the *Cabalists Aleph tenebrosum*; But when the decreed *Instant* of *Creation* came, then appeared *Aleph Luci-*

*dum*, and the *firſt Emanation* was that of the *holy Ghoſt* into the *boſom* of the *matter*. Thus we read that *Darkneſſe was upon the face of the deep and the ſpirit of God moved upon the face of the waters*. Here you are to obſerve *that notwithſtanding* this *proceſſe of the third perſon, yet was there no Light*, but *darkneſſe* on the *face* of the *deep*, *Illumination* properly being the *Office* of the *ſecond*. wherefore *God* alſo, when the matter was prepared by *Love* for *Light* gives out his *Fiat Lux*, which was no *Creation* as moſt think, but an *Emanation* of the *Word*, in whom was *life*, and that *life* is the *light* of *Men*. This is that *light* whereof Saint *John* ſpeaks, *that it ſhines in the darkneſſe, and the darkneſſe comprehended it not*. But leſt I ſeem to be ſingular in this point, I will give you more evidence. *Pimandras* informing *Triſmegiſtus* in the *work* of the *Creation* tells him the ſelf-ſame thing. *Lumen illud Ego ſum, Mens, Deus Tuus antiquior quam natura humida, quæ ex umbra effulſit*. And *Georgius Venetus* in his *Book de Harmonia mundi*: *Omne quod vivit, propter incluſum calorem vivit, Inde colligitur Caloris naturam vim habere in ſe vitalem, in Mundo paſſim diffuſam: imo omnia ex Igne facta eſſe teſtatur Zoroaſtres, dum ait, Omnia ſub Igne uno genita ſunt. Igne quippe*

Gen.

*illo,*

*illo, quem Deus Ignea essentiæ Habitator, (ut Plato ait) inesse jussit materiæ Cœli, & Terræ tum creatæ, rudi & informi: ut vitam præstaret, & formam, Hinc illis productis statim subintulit Opifex, sit Lux: pro quo Mendosa traductio habet Fiat lux, Non enim facta est Lux, sed Rebus adhuc obscuris communicata, & insita: ut in suis Formis Claræ, & splendentes irent.* But to proceed: No sooner had the Divine *Light* pierced the *Bosom* of the *Matter*, but the *Idea*, or Pattern of the whole Material World appeared in those *primitive waters like* an *Image* in a *Glasse*: by this Pattern it was that the Holy Ghost fram'd and modelled the Universal Structure. This Mystery or appearance of the *Idea* is excellently manifested in the *Magicall Analysis* of Bodies; (For he that knows how to imitate the *Proto-Chymistrie* of the Spirit, by Separation of the Principles wherein the Life is Imprisoned, may see the Impresse of it Experimentally in the outward natu all restiments. But lest you should think this my invention, and no Practicall Trueth. I will give you another Mans testimony. *Quid quæso dicent hi tanti Philosophi,* (saith one) *is Plantæ quasi Momento nasci in vitreo vase viderent, nam finis ad Vinum Coloribus, & rursum interire, & renasci, idque quoties, & quando lubet? Credo Dæmonium Artes Magica inclu-*

*ſum dicerent illudere ſenſibus humanis.* They are the words of Doctor *Marci* in his *Defenſio Idearum Operatricium.* But you are to be admoniſhed, there is a twofold *Idea*: Divine, and Naturall. The Naturall is a fiery, inviſible, created Spirit, and properly a meer Incloſure, or veſtiment of the true One. Hence the *Platonicks* called it *Nimbus Numinis Deſcendentis. Zoroaſter*, and ſome other Philoſophers think it is *Anima Mundi*, but by their leave they are miſtaken, there is a wide difference betwixt *Anima* and *Spiritus*. But the *Idea* I ſpeak of here, is the true primitive exemplar one, and a pure Influence of the Almighty. This *Idea* before the *Coagulation* of the *ſeminall principles* to a groſſe, outward *Fabrick*, which is the *End* of *Generation*, impreſſeth in the Vitall Ethereall Principles a Modell, or Pattern after which the *Body* is to be framed, and this is the firſt inward production, or Draught of the Creature. This is it which the *Divine Spirit* intimates to us in that Scripture where he ſaith, *That God*

Gen. *Created every plant of the field before it was in the ground, and every herb of the field before it grew.* But notwithſtanding this preſence of the *Idea* in the *Matter*, yet the Creation was not performed *Extramittendo aliquid de Eſſentiâ Idea*; for it is *God*, that Comprehends his Creature, and not the Creature God.

Thus

Thus farre have I handl'd this *primitive supernaturall part* of the *Creation*. I must confesse it is but short in respect of that which may be spoken, but I am confident it is more then formerly hath been discovered: Some Authors having not searched so deeply into the Centre of Nature & others not willing to publish such *Spiritual mysteries*. I am now come to the *gross work* or *mechanicks* of the *Spirit*, namely the *separation* of severall *substances* from the same *Masse*: but in the first place I shal examine that *Limbus* or *Huddle* of *Matter* wherein all things were so strangely contained. It is the opinion of some men. and those learned, That this *sluggish empty Rudement* of the *Creature* was noe *created thing*. I must confesse the Point is obscure as the thing it selfe, and to state it with Sobriety except a man were illuminated with the same *Light* that this *Chaos* was at first, is altogether impossible. For how can wee judge of a *Nature* differrent from our owne. whose *Species* also was so remote from any thing *now existent*, that it is impossible for Fancy to apprehend ,much more for Reason to define it. If it be created, I conceive it the Effect of the *Divine imagination* acting beyond it selfe in *Contemplation* of that which was to come, and producing this *Passive darkenesse* for a Subject to worke upon in the *Circumfe-*

*rence. Triſmegiſtus* having firſt expreſt his *Viſion* of *Light*, deſcribes the Matter in its *primitive ſtate* thus. *Et paulo poſt* (ſaith he) *Tenebræ deorſum ferebantur, partim trepidandæ, ac triſtes effectæ tortuoſæ terminatæ: ut maginarer me vidiſſe commutatas Tenebras in humidam quandam Naturam ultra quam dici poteſt agitatam, & velut ab igne fumum evomere, ac ſonum aliquem edere inenunciabilem, & lugubrem.* Certainly theſe *Tenebra* he ſpeakes of, or *Fuliginous ſpawne* of *Nature*, were the firſt created *Matter*, for that Water we read of in *Geneſis* was a Product or ſecondary Subſtance. Here alſo he ſeemes to agree further with the *Moſaicall Tradition*; For this *Fumus* which aſcended after the Tranſmutation can be nothing elſe but that *Darkneſſe* which was upon the Face of the Deepe; But to expreſſe the particular Mode or way of the *Creation*, you are to underſtand that in the *Matter* there was a *horrible confuſed Qualme*, or ſtupifying ſpirit of Moyſture, Cold and Darkneſſe; In the oppoſite Principle of *Light* there was *Heate* and the Effect of it *Siccitie*; For theſe two are noe Elementall qualities as the *Galeniſts* and my *Peripateticks* ſuppoſe: But they are (if I may ſay ſo) the Hands of the divine Spirit by which He did worke upon the *Matter*, applying every Agent to his proper Patient. Theſe two are

Act 220

*Active* and *Masculine*, Those of Moysture and Cold are *Passive* and *Feminine*, Now assoone as the *holy Ghost* and the *Word* ( for it was not the one nor the other, but both, *Mens opifex una cum Verbo*, as *Trismegistus* hath it ; I omit that Speech, *Let us make man*, which effectually prooves their *Union* in the Worke ) had applyed themselves to the Gen. *Matter*, there was extracted from the Bosome of it a *thinne Spirituall Celestiall substance*, which receiving a Tincture of *Heat* and *Light* proceeding from the Divine Treasuries, became a *pure sincere innoxious Fire*. Of this the Bodyes of Angells consist, as also the *Empyreall Heaven*, where Intellectuall Essences have their Residence. This was *primum Matrimonium Dei, & Naturæ*, the First and best of Compositions. This *Extract* being thus setled above, and separated from the *Masse*, retaind in it a *vast portion of Light*, and made the first Day without a Sun. But the *Splendour* of the *Word*, expelling the *Darkenes* downwards it became more setl'd, and compact towards the *Centre*, and made a *Horrible thick Night*. Thus God ( as the Hebrew hath it ) was betweene the *Light* and the *Darknesse*, for the *Spirit* remained still on the Face of the *Inferior portion* to *extract* more from it. In the *second separation* was educed *Aer agilis*, as

*Triſmegiſtus* calls it a Spirit not ſo refined as the former, but vitall, and in the next degree to it. This was extracted in ſuch abundance that it fill'd all the ſpace from the *Maſſe* to the *Empyræall heaven*, under which it was condens'd to a water, but of a different conſtitution from the Elementall, and this is the Body of the *Inter-ſtellar skie*. But my *Peripatericks* following the Principles of *Ariſtotle* and *Ptolomie*, have imagin'd ſo many wheeles there with their ſmal diminutive *Epicycles* that they have turn'd that regular *Fabrick* to a rumbling Confuſed *Labyrinth*. The Inferior portion of this ſecond Extract from the *Moon* to the *Earth* remained *Air* ſtill, partly to divide the inferior and ſuperior waters, but chiefly for the Reſpiration, and Nouriſhment of the Creatures. This is that which is properly called the Firmament, as it is plain out of *Eſdras*; *On the Second Day thou diddſt create the Spirit of the Firmament*: for it is *Ligamentum totus Naturæ*, and in the *outward Geometricall Compoſure* it anſwers to *Natura media*, for it is ſpread through all Things, hinders Vacuity, and keeps all the parts of nature in a firm, invincible *union*.

This is *Cribrum Naturæ*, as one wittily calls it. a thing appointed for moſt ſecret and myſterious offices, but we ſhall ſpeake further of it, when we come

Auth. Philos. Reſtit.

come to handle the Elements particularly. Nothing now remained but the Two inferior principles, as we commonly cal them, Earth and water. The *Earth* was an impure Sulphureous *subsidence*, or *Caput mortuum* of the Creation. The water also was Phlegmatick, crude, and raco, not so vitall as the former Extractions But the *Divine Spirit* to make his work perfect moving also upon These imparted to them Life, and Heate, and made them fit for future Productions. The Earth was so overcast, and Mantl'd with the Water, that no part thereof was to be seen: But that it might be the more immediatly exposed to the *Cœlestiall Influences*, which are the Cause of *Vegetation*, the Spirit orders a Retreat of the Waters, *breaks up for them his decreed place, and sets them Bars and Doors.* Job. The Light as yet was not confined, but reteining his vast Flux, and primitive *liberty*, equally possest the whole Creature. On the Fourth Day it was collected to a Sun, and taught to know his Fountain. The darknesse, whence proceed the Corruptions, and consequently the death of the Creature, was imprisoned in the *Centre*, but breaks out still when the *Day* gives it Leave, and like a baffl'd *Gyant* thrusts his head out of doors in the *Absence* of his *Adversary*. Thus *Nature* is a *Lady* whose face is *beauteous*, but not without

a *Black-bag*. Howsoever when it shall please God more perfectly to *refine* his *Creatures*, this Tincture shall be expelled quite beyond them, and then it will be an *Outward darknesse* from which *Good Lord deliver us*?

Thus have I given you a Cursorie, and short *Expresse* of the *Creation* in generall: I shall now descend to a more particular Examination of *Nature* and especially her *Inferior*, *Elementall parts*, through which *Man* passeth daily, and from which he cannot be separated. I was about to desist in this place to prevent all future Acclamations; for when a *Peripatetick* findes here but *Three*, nay but *two genuine Elements Earth*, and *Water*, for the *Air* is something more: will he not cry out I have committed *Sacrilege* against *Nature*, and stole the fire from her *Altar*? This is Noise indeed: but till They take Coach in a Cloud, and discover that *Idol* they prefer next to the *Moon*, I am resolved to continue in my *Heresie*. I am not onely of *Opinion*, but I am *sure* there is no such *principle* in *Nature*, The *Fire* which she useth, is *Horizon Corporeorum*, & *Incorporeorum*, *Nexus utriusque Mundi*, & *Sigillum Spiritus sancti*. It is no *Chymæra*, *Commentitious Quirck* like that of the School-men. I shall therefore Request my Friends the *Peripateticks* to return their fourth Element to *Aristole*, that he

he may present it to *Alexander* the *Great* as the *first part* of a *new world*, for there is no such Thing in the *Old*.

To proceed then: The *Earth* (as you were told before) being the *Subsidence*, or *Remaines* of that *Primitive Masse*, which God formed out of *Darknesse*, must needs be a *faculent impure Body*; for the *Extractions* which the *Divine Spirit* made, were *pure*, *oleous*, *ethereall substances*: but the *Crude*, *phlegmatick*, *indigested humors settled* like *Lees* towards the *Centre*. The *Earth* is *spungue*, *porous*, *and magneticall*, of Composition *loose*, the better to take in the severall *Influences* of *Heat*, *Rains*, and *Dewes* for the *Nurture*, and *Conservation* of her *Products*. In her is the *Principall Residence* of that *Matrix*, which *attracts*, and *receives* the *sperme* from the *Masculine part* of the *world*. She is Natures *Ætna*: here *Vulcan* doth exercise himself, not that *limping*, *Poeticall one* which halted, after his *Fall*, but a *pure*, *Celestiall*, *plastick Fire*. we have *astronomy* here under our feet, the *stars* are resident with us, and abundance of *Jewels* and *Pantauras*, she is the *Nurse* and *Receptacle* of *all Things*, for the *Superior Natures* ingulph themselves into *her*; what she receives this *Age*, she *discovers* to the *next*, and like a faithfull *Treasurer* concealeth no part of her *Accounts*, Her proper, *Congeneall Quality* is *Cold*.

I am

I am now to ſpeak of the *Water*. This is the firſt *Element* we read of in *Scripture*, the moſt *Ancient* of *Principles* and the *Mother* of all *Things* amongſt *viſibles*; without the *meditation* of *this* the *Earth* can receive no *bleſſing* at all for *Moyſture* is the proper *Cauſe* of *Mixture* and *Fuſion*. The *water* hath ſeverall *Complexions* according to the ſeverall *parts* of the *Creature*. Here *below*, and in the *Circumference* of all *things* it is *volatil*, *crude*, and *raco*. For this very Cauſe *Nature* makes it no part of her *proviſion*, but ſhe *rectifies* it firſt, *exhaling* it up with her *Heat*, and then *condenſing* it to *Rains* and *Dews*, in which *State* ſhe makes *uſe* of it for Nouriſhment. Some where it is Interior, vitall, and *Cœleſtiall*, expoſed to the *Breath* of the firſt *Agent*, and ſtirred with *Spirituall*, *aternall* Windes. In this Condition it is *Natures* Wanton, *Fœmina Sataciſſima* as One calls it. This is that *Pſyche* of *Apuleius*, and the Fire of Nature is her *Cupid*. He that hath ſeen Them both in the ſame Bed, will confeſſe that love rules All. But to ſpeak ſomething of our Common Elemental water. It is not altogether Contemptible, there are hidden Treaſures in it, but ſo inchanted we can not ſee them, for all the Cheſt is tranſparent. *Spiritus Aquæ Inviſibilis congelatus melior eſt quam Terra Univerſa*, ſaith the noble, and learned *Sendivow*. I doe

doe not advice the Reader to take this *Phlegm* to task, as if he could Extract a *Venus* from the Sea, but I wish him to study water, that he may know the *Fire*.

I have now handled the *Two Elements*, and more I cannot finde: I know the *Peripateticks* pretend to four, and with the help of their Masters *Quintessence* to a fift Principle. I shall at leysure diminish their flock, but the thing to be now spoken of, is Air. This is no Element, but a Certain miraculous *Hermaphrodit*, the *Cament* of two *worlds*, and a Medley of Extremes. It is natures Common Place, her Index, where you may finde all that ever she did, or intends to do. This is the worlds *Panegrick*: The Excursions of both Globes meet here, and I may call it the Rendezvouz. In this are innumerable Magicall Forms of Men and Beasts, Fish and Fowle, Trees, Herbs, and all Creeping Things. This is *Mare Rerum invisibilium*, for all the *Conceptions in sinu superioris Naturæ* wrap themselves in this *Tiffany*, before they imbark in the shell. It retaines the species of all Things whatsoever, and is the Immediate Receptacle of Spirits after Dissolution, whence they passe to a *Superior Limbus*. I should amaze the Reader if I did relate the severall offices of this *Body*, but it is the *Magicians Backdoor*, and none but Friends come in at it.

Air = Tiffany

it. I shall speak nothing more, onely This I would have you know: The *Air* is *Corpus vitæ spiritus nostri sensitivi*, our Animal Oyl, the Fuell of the Vital, Sensual fire, without which we cannot subsist a Minute.

C.Ag.

A

I am now come to the Fourth, and last substance, the Highest *in Scalâ Naturæ*. There is no Fift principle, no Quintessence as *Aristotle* dream'd but God Almighty. This *Fourth Essence* is a moyest, silent Fire. This Fire passeth thorough all things in the world, and it is Natures Chariot, in this she rides, when she moves this moves, and when she stands this stands, like the wheeles in *Ezekiel* whose Motion depended on that of the spirit. This is the Mask, and skreen of the Almighty; wherefoever he is, this Traine of Fire attends Him. Thus he appears to *Moses* in the Bush, but it was in *Fire*. The Prophet sees him break out at the North, but like a Fire catching it self. At *Horeb* he is attended with a mighty strong winde rending the Rocks to pieces, but after this comes the Fire, and with it a still small voice. *Esdras* also defines Him a God, whose Service is Conversant in Winde, and Fire. This Fire is the *vestiment* of the Divine Majesty, his Back-parts which he shewed to *Moses*, but his naked, Royall Essence none can see, and Live; The Glory

of

f his presence would swallow up the *Naturall* tion, and make him altogether *spirituall*. Thus *Moses his* Face, after conference with him, *ines*, and from this *small Tincture* we may uesse at our Future Estate in the *Regeneration*. But I have touch'd the *Veyle*, and must returne o the *outer Court* of the *Sanctuary*,

I have now in some measure performed that which at first I promised, an Exposition of the world and the parts therof; But in respect of my ffectiō to *Truth*, and the dominion I wish *Her*, shall be somwhat more particular in the Examination of *Nature*, and proceed to a further Discovery of her Riches. I advise the Reader to e diligent and curious in this *subsequent part* of he Discourse, That having once attained to the *Fundamentalls* of *Science*, he may the better nderstand her *superstructures*.

Know then, that every Element is *threefold*, his *Triplicity* being the expresse Image of their *Author*, and a Seale he hath laid upon his *Creature*, There is nothing on Earth though never o simple, so vile, and abject in the sight of man, ut it beares witnesse of God even to that *abstruse Mystery*, his *Vnity* and *Trinity*. Every Compound whatsoever is Three in One and One in Three. The basest *Reptill* even in his outward Symmetrie testifies of his *Author*, his everall proportions answering to their æternall superior

ſuperior *Prototype*. Now Man hath the uſe of all theſe Creatures, God having furniſhed him with a *living Library* wherein to imploy himſelfe; But he neglecting the works of his Creator, proſecutes the Inventions of the Creature; Laps up the *Vomits* of *Ariſtotle* and other *illiterate Ethnicks*, Men as concerning the Faith, *Reprobate*, and in the Law of Nature alltogether unskillfull, Scribling Blaſphemous *Atheiſts*, *Quorum Animas* (as *Agrippa* hath it) *diſtrahi, & torqueri audiunt, videntq; Inferi*. He is much troubled at thoſe Myſteries of the *Trinity* and the *Incarnation*, one Denies, another Grants them: But if they did once ſee the *Light* of *Nature*, they might find thoſe Myſteries by Reaſon, which are now above their *Faith*. When I ſpeake of a *Naturall Triplicity*, I ſpeake not of *Kitchen-ſtuffe*; thoſe three Pot-Principles *Water*, *Oyle* and *Earth*. But I ſpeake of *Cæleſtiall hidden Natures*, knowne only to abſolute *Magicians* whoſe eyes are in the *Center*, not in the *Circumference*, and in this ſence every Element Threefold. For example, there is a threefold Earth, firſt there is *terra Elementaris*, then there is *terra Cæleſtis*, and laſtly, *terra ſpiritualis*. The Influences of the *ſpirituall Earth* by mediation of the *cæleſtiall* are united to the *terreſtria*

*restiall*, and are the true Cause of Life and Vegetation. These Three are the Fundamentalls of Art and Nature. The First is a visible, *Tangible* substance, pure, fixed, and Incorruptible: of Quality Cold, but by Application of a Superior Agent, Drie, and by Consequence a fit Receptacle of Moysture. This is *Aleph Creatum*, the true *Terra Adama*, the *Basis* of every Building in Heaven, and Earth. It answers to God the Father, being the Naturall Foundation of the Creature, as He is the Supernatural: without this Nothing can be perfected in *Magick*. The Second Principle is the infallible *Magnet*, the Mystery of Union. By this all Things may be attracted whether Physicall, or Metaphysicall, be the distance never so great. This is *Jacobs Ladder*: without this there is no Ascent, or Descent either Influentiall, or Personall. The Absence of This I conceive to be that *Gulph* between *Abraham*, and *Dives*. This answers to God the Son, for it is That which mediates between Extremes, and makes Inferiors and Superiors communicate. But there is not One in ten thousand knows either the Substance, or the use of this Nature. The third Principle is properly no Principle, It is not *Ex Quo*, but *per Quod omnia*. This can do all in all, and the Faculties thereof are not to be expreſt. It answers to the *Holy Ghost*, for

amongſt Naturalls it is the onely Agent, and Artificer. Now He that knows theſe three perfectly, with their ſeverall Graduations, or annexed Links, which differ not in Subſtance, but Complexion: He that can reduce their impurities to one ſincere Conſiſtence, and their Multiplicities to a Spirituall, Eſſentiall ſimplicity, he is an abſolute compleat *Magician*, and in full poſſibility to all ſtrange, miraculous Performances. In the ſecond place you are to learn, that Every Element is twofold. This *Duplicity*, or Confuſion is that *Binarius* whereof *Agrippa in Scalis Numerorum*, as alſo both himſelf and *Trithemius* in their Epiſtles. Other Authors who dealt in this Science, were *Pragmaticall Scriblers*, and underſtood not this *Secretum Tenebrarum*. This is it in which the Creature *prævaricates*, and falls from his firſt Harmonicall Vnity. You muſt therefore *ſubtrahere Binarium*, and then the Magicians *Ternarius* may be reduced *per Quaternarium in Monaden Simpliciſſimam*, and by Conſequence *in Metaphyſicam cum ſupremâ Monade vnionem*.

The Sun and Moon, are two Magicall principles, the One active, the other paſſive, this *Maſculine*, that *Fœminine*. As they move, ſo move the wheeles of *Corruption*, and Generaion: They mutually diſſolve, and compound,

bu

ıt properly the moon is *Organum Transmutionis inferioris materiæ.* These *Two Lumiries* are multiplied and fructifie in every one ırticular Generation. There is not a Comound in all Nature but hath in it a little Sun, ıd a little Moon. The little Sun is *Filius solis œlestis*, The little Moon is *Filia Lunæ Cœlis.* What offices soever the two great *Lumiaries* perform for the Conservation of the eat World in Generall, These two little *Luinaries* perform the like for the *Conservation* f their small *Cask*, or *Microcosm* in particur. They are *Mimulæ Majoris Animalis*, leaven and Earth in a lesser *Character.* God ke a wise *Architect*, sits in the *Center* of All, paires the Ruines of his Building, composeth l Disorders, and continues his Creature in his rst, primitive *Harmony.* The Invisible, Cenall *Moon* is *Iela illa rivosa, & Multifontana*, whose top sit *Iove*, and *Iuno* in a Throne of old, *Juno* is an incombustible, Eriternall *Oyl*, ıd therefore a fit Receptacle of *Fire.* This ire is her *Jove*, the little Sun we spoke of forıerly. These are the true Principles of the one, these are the Philosophers *Sol & Luna*, ot Gold and Silver, as some *Mountebanks*, ıd *Carbonadoes* would have it. But in respect have proceeded thus far, I will give you a ue Receipt of the Medicine. Rc. *Limi Cœle-*

*ſtis partos decem, Separetur Maſculus a Fæminà, vterque porro à Terrâ ſuâ, phyſicæ tamen & citra omnem violentiam Separata proportione debitâ, harmonicâ, & vitali conjunge: ſtatimq; Anima deſcendens a ſphærâ pyroplaſtica, mortuum ſuum, & relictum Corpus amplexu mirifico reſtaurabit; Conjuncta foveantur Igne naturali imperfectum matrimonium ſpiritus, & Corporis: Procedas Artificio vulcanico-Magico, quouſque exaltentur in Quintam Rotam Metaphyſicam. Hæc eſt Illa, de Quâ tot ſcribillarunt, tam Pauci noverunt, Medicina.*

It is a ſtrange thing to conſider, That there are in Nature *incorruptible, immortall principles.* Our ordinary *Kitchin Fire*, which in ſome meaſure is an Enemy to all compoſitions, notwithſtanding doth not ſo much deſtroy, as purifie ſome parts. This is clear out of the *Aſhes* of *Vegetables*; for although their weaker exterior Elements expire by violence of the *fire*, yet their Earth cannot be deſtroyed, but Vitrified. The Fuſion, and Tranſparency of this ſubſtance is occaſioned by the *Radicall moyſture* or Seminall water of the Compound. This water reſiſts the fury of the Fire, and cannot poſſibly be vanquiſhed. *In hac Aquâ* (ſayth the learned *Severine*) *Roſa latet in Hieme.* Theſe two principles are never ſeparated, for *Nature* proceedes not ſo *far* in her Diſſolutions. When

Death

Death hath done her worſt, there is an *Vnion* between theſe two, and out of them ſhall God riſe us at the laſt day, and reſtore us to a ſpiritu-all conſtitution. Beſides, there remaines in them that primitive univerſall Tincture of the Fire: this is ſtill buſie after Death, brings nature again into Play, produceth wormes, and other inferi-our Generations. I do not conceive there ſhall be a Reſurrection of every *Species*, but rather their *Terreſtiall* parts together with the Ele-ment of Water (*for there ſhall be no more Sea*) ſhall be united in one mix-ture with the Earth and fix'd to a pure Diapha-nous ſubſtance. This is Saint *Johns* Chryſtall-gold, a *Fundamentall* of the new Jeruſalem, ſo called not in reſpect of Colour, but conſtituti-on. Their *Spirits* I ſuppoſe, ſhall be reduced to their firſt *Limbus*, a *ſphære* of pure, ethereall *fire* like rich Eternall Tapeſtry ſpread under the Throne of God. Thus Reader, have I made a plenary, but ſhort Inquiſition into the Myſteries of Nature. It is more then hitherto hath been diſcovered, and therefore I expect the *more Op-poſition*. I know my Reward is Calumnie, but he that hath already condemn'd the Vanity of Opinion, is not like to reſpect that of Cenſure. I ſhal now put the Creatures to their juſt uſe, and from this ſhallow Contemplation aſcend to Mine, and their Author.

Revel.

Lord God! This was a *ſtone*,
as *hard* as any *One*
Thy *Laws* in *Nature* fram'd:
'Tis now a *ſpringing Well*,
and many *Drops* can tell,
Since it by *Art* was tam'd.

My God! my *Heart* is ſo,
'tis all of *Flint*, and no
*Extract* of *Teares* will yeeld:
Diſſolve it with thy *Fire*,
that ſomething may *aſpire*,
And *grow* up in my *Field*.

*Bare Teares* Ile not intreat,
but let thy *Spirits ſeat*
Upon thoſe *Waters* bee,
Then I *new form'd* with *Light*
ſhall move without all *Night*,
Or *Excentricity*.

It is requiſite now, if we follow that *Method* which *God* himſelf is *Author* of, to examine the Nature, and Compoſition of *Man* having already deſcrib'd thoſe Elements, or principles whereof he was made, and conſiſts *Man*, if we look on his materiall parts, was taken out of the great world, as woman was taken

ken out of *Man*. I shall therefore to avoyd repetitions, refer the Reader to the former part of this Discourse; where if things be rightly understood, he cannot be ignorant in his *materiall Frame*, or *Composure*. We read in *Genesis* that God made him out of the *Earth*; This is a great *Mystery*: For it was not the common *Pot-clay*, but an other thing and that of a far better nature. He that knows this, knows the subject of the *Philosophicall medicine*, and by consequence what destroyes or preserves the *Temperament* of *Man*, In this are principles *homogeneall* with his life, such as can restore his Decayes and reduce his disorders to a *Harmony*. They that are ignorant in this point, are not *competent Judges* of *Life* and *Death*, but *Quacks* and *Piss-pot Doctors*. The learned *Arias Montanus* calls this matter *Multiplciis Terræ particula singularis*, If these words be well examined, you may possibly finde it out, and so much for his Body. His *Soul* is an Essence not to be found in the *Texture* of the great world & therefore meerly *divine* & *supernatural*, *Montanus* calls it *divini spiritus aura, & vitæ Divinæ Halitus*. He seemes also to make the creation of Man a little *Incarnation*, as if God in this work had *multiplyed himself*. *Adam* (saith he) received his *Soul ex admiranda singulariq; Dei Inspiratione, & ut*

*ſic loqui ſit fas, Fructificatione.* S. *Luke* alſo tells us the ſame thing, For he makes *Adam* the ſon of *God*, not in reſpect of the *exterior Act* of *Creation*, but by way of *Deſcent*; and this S. *Paul* confirmes in the words of *Aratus*, *For we alſo are his Generation.* The Soul of man conſiſts cheifly of two Portions *Ruach*, and *Nephes*, *inferior and ſuperior*; the *ſuperior* is Maſculine and *Eternall*, the *inferior Fœminine* and *Mortall*. In theſe two conſiſts our *ſpirituall generation. Vt autem in Cœteris animantibus, atque etiam in ipſo homine Maris ac Fœminæ conjunctio Fructum propagationemq; ſpectabat naturæ ſingulorum dignam: ita in homine ipſo illa Maris ac Fœminæ interior, arcanaque ſocietas, hoc eſt animi atque animæ Copulatio ad fructum vitæ Divinæ idoneum producendum comparabatur. Atque huc illa Arcana benedictio & facunditas conceſſa, huc illa declarata Facultas & monitio ſpectat, Creſcite, & multiplicamini & replete Terram, & ſubjicite illam; & Dominamini.* Out of this and ſome former paſſages, the underſtanding Reader may learn, Tha Marriage is a Comment on *Life*, a meer *Hieroglyphick*, or outward repreſentation of our inward vitall Compoſition. For *Life* is nothin els but an Vnion of *Male and Fœmale Principles*, and he that perfectly knowes this ſecret knowe

*Act.*

*Arias Mont.*

knowes the Mysteries of Marriage, both *Spirituall* and *Naturall*, and how he ought to use a Wife. Matrimony is no ordinary trivial businesses, but in a moderate sence *Sacramentall*. It is a visible signe of our invisible *Union* to *Christ*, which S. *Paul* calls a *Great mystery*, and if the thing signified be so Reverend, the *signature* is no *ex tempore*, contemptible Agend. But of this elsewhere. When God had thus finished his last, and most excellent *Creature*, he appointed his Residence in *Eden*, made him his *Vice-Roy*, and gave him a full jurisdiction over all his *Works*; That as the whole man consisted of *Body*, and *Spirit*, so the *Inferiour Earthly Creatures* might be subject to the one, and the *superiour intellectuall Essences* might minister to the other. But this Royalty continued not long, for presently upon his preferment there was a *Faction* in the Heavenly *Court*, and the Angels scorning to attend this piece of *Clay*, contrived how to supplant him. The first in this plot was *Lucifer*, *Montanus* tells me his name was *Hilel*. He casts about to Nullifie that which God had Inacted, that so at once he might overreach him and his Creature. This Pollicy he imparts to some others of the *Hierarchy*, and strengthens himself with Conspirators. *But there is no Counsel against God*. The mischief is no sooner hatched but he and his

his Confederates are expell'd from *Light* to *Darkneſſe*, and thus Rebellion is as the ſinne of *Witchcraft*, a Witch is a Rebel in Phyſicks, and a Rebell is a Witch in Polliticks: The one acts againſt *Nature*, the other againſt *Order*, the Rule of it: But both are in League with the *divel* as the firſt Father of *diſcord* and *ſorcerie*. *Satan* being thus ejected, as the condition of Reprobates is, became more hardned in his *Reſolutions*, and to bring his malice about, arrives by permiſſion at *Eden*. Here he makes *Woman* his Inſtrument to tempt *Man*, and overthrowes him by the ſame Meanes that God made for an help to him. *Adam* having thus tranſgreſt the Commandement, was expoſed to the Laſh, and in him his Poſterity. But here lyes the Knot: How can we poſſibly learn his Diſeaſe, if we know not the immediate *Efficient* of it? If I queſtion our *Divines* what the Forbidden *Fruit* was, I may be long enough without an anſwer, Search all the School-men from *Ramus* to *Peter Hiſpan*, and they have no *Logick* in the point. What ſhall we do in this caſe? To ſpeak any thing contrary to the *ſling* of *Ariſtotle* (though perhaps we hit the *mark*) is to expoſe our ſelves to the common Hue; But in reſpect I prefer a *private Trueth* to a *publick Errour*, I will proceed. And now Reader *Arrige Aures*, come on without prejudice,

ice, and I will tell thee that which never itherto hath been discovered.

That which I now write must needs appeare ery strange, and Incredible to the common ian, whose knowledg sticks in the Barke of *Allegories*, and Mysticall speeches, never aprehending that which is signified by them unto us. This I say must needs sound strange, vith such as understand the Scriptures in the itterall plaine sence, considering not the *scope* nd *Intention* of the *Divine spirit*, by whom ney were first penned and delivered. Howsover *Origen* being *Vnus de multis*, and in the idgement of many wise men, the most learned f the Fathers, durst never trust himselfe in this oint, But alwaies in those Scriptures vhere his Reason could not satisfie, conluded a *Mystery*.

Certainly if it be once granted (as some ick not to affirm) that the *Tree of knowledge* vas a *Vegetable*, and *Eden* a *Garden*; it may be ery well inferred, that the *tree* of *life* being decribed *in eodem Genere*, as the School-men exresse it, was a *Vegetable* also. But how deroatory this is to the power of *God*, to the *Meits*, and Passion of *Jesus Christ*, whose Gift *ternall life* is, let any indifferent *Christian* udge. Here then we have a certain intrance into *Paradise*, where we may search out this *tree*

of

of *knowledge*, and (happily) learn what it is. For ſeeing it muſt be granted, that by the *tree* i *life* is figured the *Divine Spirit* (for *it is th Spirit that quickeneth*, and ſhall one Day tran ſlate us from *Corruption* to *Incorruption*) it wil be no indiſcreet *Inference* on the *Contrary*, tha by the *tree* of *knowledge* is ſignified ſome *ſen ſuall Nature* repugnant to the *Spirituall* wherein our worldly ſinſull *Affections*, as *luſt anger*, and the reſt have their *ſeat*, and *predo minate*.

I will now digreſſe a while, but not much from the purpoſe, whereby it may appear unto the Reader that the *letter* is no ſufficient *Expo ſitor* of *Scripture*, and that there is a great dea of difference between the *ſound* and the ſenſe o the *Text*. *Dionyſius* the *Areopagit* in his E piſtle to *Titus* gives him this Caveat. *Et ho præterea Operæ pretium eſt cognoſcere, Duplicen eſſe Theologorum Traditionem, Arcanam Al teram, ac myſticam: Alteram vero manifeſtam & notiorem.* And in his Book of the *Eccleſiaſti call Hierarchie* written to *Timotheus*; he af firms, that in the *primitive*, *Apoſtolicall times* wherein he alſo lived, the myſteries of Divinit were delivered *partim ſcriptis, partim non ſcri ptis Inſtitutionibus*. Some things he confeſſet were written in the *Theologicall Books*, and ſuc are the Common *Doctrinals* of the Churc

now

ow, in which notwithstanding (as Saint *Peter* ith) *there are many things hard to be under-ood.* Some things again *Ex Animo in Ani-num medio quidem intercurrente verbo corpo-ali, sed quod Carnis penitus excederat sensum, ine literis transfusa sunt.* And certainly this *Orall Tradition* was the *Cause* that in the sub-equent *Ages* of the *Church* all the *mysteries* f *Divinity* were lost. Nay, this very day there is ot one amongst all our *School-Doctors*, or late *Ex-Temporaries* that knows what is represent-d unto us by the outward Element of *Water* n *Baptism.* True indeed; They tell us it beto-ens the *washing away* of *sin*, which we grant hem, but this is not the *full signification* for which it was *ordained.* It hath been the Com-non errour of all times to mistake *signum* for *gnatum*, the *shell* for the *Kernell*; yet to pre-ent this, it was that *Dionysius* wrot his book of he *Celestiall Hierarchie*, and especially his *Theologia significativa*, of which there is such requent mention made in his works. Verely ur *Saviour* Himself who is blessed for ever-more, did sometimes speak in *parables*, and ommanded further *that Pearles should not be ast forth unto swine*, for *it is not given to all en to know the mysteries of the Kingdom of Heaven.* Supposing then (as it is most true) at amongst other *mysticall speeches* contained

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in *Scripture*, this of the *Garden of Eden*, and the *Trees* in it, is *one*: I ſhall proceede to the Expoſition of it in ſome meaſure, concealing the particulars notwithſtanding.

Man in the beginning (I mean the ſubſtantiall inward Man) both in, and after his *Creation* for ſome ſhort time, was a pure *intellectual Eſſence*, free from all fleſhly, ſenſuall *Affections*. In this ſtate the *Anima*, or *ſenſitive Nature* did not prevail over the *ſpiritual*, as it doth now in us. For the ſuperior *Mentall part* of *Man* was united to *God per Contactum Eſſentialem*, and the *Divine light* being received in, and conveyed to the inferiour portions of the *Soul* did mortifie all carnall deſires, inſomuch that in *Adam* the ſenſitive *Faculties* were ſcarce at all imployed, the *ſpirituall* prevailing over them in him, as they do over the Spirituall now in us. Hence we read in Scripture, that during the ſtate of Innocence *he did not know that he was naked*: but no ſooner eats he of the *tree of knowledge* but he *ſaw* his *nakedneſſe*, and *was aſhamed* of it; Wherefore alſo he hides himſelf amongſt the Trees of the Garden, and when God calls to him, he replies; *I heard thy voice in the Garden, and I was afraid becauſe I was naked, and I hid my ſelf.* Gen. But God knowing his former ſtate, anſwers him with a *Queſtion. Who told thee that Thou waſt naked?*

*aked? Hast thou eaten of the tree, whereof I ommanded thee thou shouldest not eat?* Here e see a Twofold state of Man: his first, and est in the spiritual substantiall union of his Intellectuall parts to God; and the Mortication of his *æthereall, sensitive Nature*, wherein the fleshly sinfull *Affections* d their *Residence*. His *second*, or his *Fall* in e eating of the *forbidden fruit* which did cast *leep* his Intellectuall *Faculties*, but did *stir* up, d *exalt* the Sensuall. For (sayth the *rpent) God doth know that in the Day* Gen. *eat thereof, then your eyes shall be opened, and shall be as Gods knowing Good, and Evill. nd when the woman saw that the Tree was od for food, and that it was pleasant to the eyes d a tree to be desired to make one wise: She ok of the Fruit thereof, and did eat, and gave so unto her husband, with her, and he did eat; nd the Eyes of them both were opened, and they ew that they were naked.* Thus we see the sen- ll faculties revived in our first Parents, and ought *de potentiâ in actum* as the *School-men* ak, by vertue of this forbidden Fruit. Nei- r did this Eating suppresse the Intellectuall vers in *Adam* onely, but in all his Genera- ns after him, for the Influence of this Fruit t together with his *Nature* into his posterity. are all born like *Moses* with a Veil over the

Face;

Face: This is it, which hinders the proſpect of that Intellectuall ſhining Light, which God hath placed in us; And to tell you a Trueth that concernes all Mankinde, the greateſt Myſtery both in *Divinity* and *Philoſophie* is, *How to remove it*.

It will not be amiſſe to ſpeake ſomething in this place of the Nature and Conſtitution of Man, to make that more plaine which already hath been ſpoken.

As the great World conſiſts of Three parts, the *Elementall* the *Cœleſtiall* and the *Spiritual* above all which God himſelfe is ſeated in the Infinite, inacceſſible *Light*, which ſtreams from his own *Nature*; Even ſo man hath in him his Earthly, Elemental parts, together with the *Cœleſtiall*, & *Angelical natures*, in the *Center* of all which moves, and ſhines the *Divine Spirit*. The ſenſuall, *Cœleſtiall*, *ætherea part* of Man is that whereby we do move, ſee, feel, taſte, and ſmell, and have a Commerce with all *materiall Objects* whatſoever. It is the ſame in *us* as in *Beaſts*, and it is derived from Heaven, where it is predominant, to all the inferiour Earthly Creatures. In plain Terms it is part of *Anima Mundi*, commonly called *Anima media*, becauſe the Influences of the *Divine Nature* are conveyed thorough *it* to the more material parts of the Creature, with which

of themſelves they have no proportion. By neanes of this *Anima Media*, or the *æthereal Vature*: *Man* is made ſubject to the Influence of Stars, and is partly diſpos'd of by the *Cœlestial harmony*. For this middle ſpirit (middle I nean between both Extreames, and not that which actually unites the whole together) aſ-vell that which is in the outward Heaven, as hat which is in Man, is of a fruitfull inſinuaing nature, and carried with a ſtrong deſire to multiply it ſelf, ſo that the *Cœleſtiall Form* ſtirs p, and excites the Elementall. For this Spirit s in Man, in Beaſts, in Vegetables, in Minerals: nd in every thing it is the *mediate Cauſe* of Compoſition and Multiplication. Neither ould any wonder that I affirm this ſpirit to be n Minerals, becauſe the Operations of it are not iſcerned there. For ſhall we conclude therebre, that there is no inward Agent that actuats, nd ſpecifies thoſe *paſſive, indefinite Principles* hereof they are *Compounded*? Tell me not now f blind *Peripateticall Formes*, and Qualities. Form is that which *Ariſtotle* could not dene ſubſtantially, nor any of his followers after him, and therefore they are not competent *udges* of it. But I beſeech you, are not the faulties of this Spirit ſuppreſt in Man alſo, when e *Organs* are *Corrupted*, as it appeareth in oſe that are blind? But notwithſtanding the

*Eye* onely is deſtroyed ; and not the Viſible power, for that remaines, as it is plain in their *dreams*. Now this viſion is performed by a reflection of the *Viſuall Radii* in their inward, proper *Cell* : For Nature imployes her gifts only where ſhe findes a *Conveniencie* , and fit *diſpoſition* of *Organs*, which being not in *Minerals* we may not expect ſo clear an *Expreſſion* of the naturall *powers* in them. Notwithſtanding in the Flowers of ſeverall *vegetables* (which in ſome ſort repreſent the *Eyes*) there is a more Subtile, acute perception of heat and cold, and other *Cœleſtiall* Influences then in any other part. This is manifeſt in thoſe *Herbs* which open at the Riſing , and ſhut towards the *Sunſet* : which motion is cauſed by the ſpirit being ſenſible of the Approach, and departure of the *Sun* ; For indeed the Flowers are (as it were) the ſpring of the Spirit, where it breaks forth and ſtreames , as it appears by the Odours tha are more *Cœleſtiall*, and Comfortable there. A gain, this is more evident in the *Plantanimals* as the *Vegetable Lamb*, the *Arbor Caſta* , an ſeverall others. But this will not ſink with any but ſuch as have ſeen this Spirit ſeparated fror his Elements, where I leave it for this time.

Next to this *Senſuall Nature* of *Man* is th *Angelicall*, or *rationall Spirit*. This *Spirit* ac heres ſomtimes to the *Mens* or *ſuperior portio*

of the *Soul*, and then it is filled with the *Divine light*, but most commonly it descends into the *ethereal inferior portion*, which Saint *Paul* calls *Homo animalis*, where it is altered by the *Cœlestial influences*, and diversly distracted with the irregular *Affections*, and passions of the *sensuall Nature*.

Lastly, above the *Rationall Spirit* is the *Mens*, or *Intelligentia abscondita*, commonly called *Intellectus illustratus*, and of *Moses spiraculum Vitarum*. This is that Spirit which God himself breathed into Man and by which Man is united again to God Now as the *Divine light* flowing into the *Mens*, did assimilate and convert the inferiour portions of the soul to God; so on the Contrary the Tree of Knowledge did obscure, and darken the superiour portions, but awak'd and stir'd up the *Animal sinfull Nature*. The sum of all is this. Man as long as he continued in his union to God knew the Good onely, that is, the Things that were of God: but assoon as he stretched forth his hand, and did Eat of the forbidden fruit that is, the *Anima media*, or Spirit of the greater world, presently upon his disobedience and transgression of the Commandment, his Vnion to the Divine Nature was dissolved, and his Spirit being united to the Spirit of the world, he knew the Evil onely, that is the things that were of the

world. True it is, he knew the Good and the Evil, but the Evil in a far greater meaſure then the Good.

Some ſparks of *Grace* were left, and though the perfection of Innocence was loſt upon his Fall from the Divine Light, yet Conſcience remained ſtill with him, partly to direct, partly to puniſh. Thus you ſee that this *Anima Media* or middle Spirit is figured by the Tree of knowledge, but he that knows why the Tree of Life is ſayd to be in the middeſt of the Garden and to grow out of the Ground, will more fully underſtand that which we have ſpoken. We ſee moreover that the Faculties aſcribed to the Tree of Knowledge are to be found onely in Middle Nature. Firſt, it is ſaid to be a Tree to *be deſired to make one wiſe*, but it was Fleſhly ſenſuall Wiſdom, the Wiſdom of this world, and not of God. Secondly it is ſayd to *be good for Food, and pleaſant to the Eyes*: So is the Middle Nature alſo; For it is the onely *Medicine* to repair the Decayes of the Natural Man, and to continue our Bodies in their primitive ſtrength, and Integrity.

Laſtly, that I may ſpeak ſomething for my ſelf: This is no new unheard-of fanſie, as the underſtanding Reader may gather out of *Triſmegiſtus*. Nay, I am verily of opinion, that the *Egyptians* received this knowledge from the

*Hebrews*

*Hebrews* who lived a long time amongst them, as it appears out of *Scripture*, and that they delivered it over to the *Gracians*. This is plain out of *Iamblichus* in his Book *de Mysteriis*, where he hath these words. *Contemplabilis in se Intellectus Homo, erat quondam Deorum Contemplationi conjunctus : deinde vero alteram ingressus est Animam, circa humanam Formæ Speciem contemperatam, atq; propterea in ipso Necessitatis, Fatique Vinculo est alligatus.* And what els I beseech you, is signified unto us in that poticall Table of *Prometheus*? That he should steal a certain fire from Heaven, for which Trespasse afterwards, God punished the World with a great many Diseases, and Mortality.

But some body may reply : Seeing that God made all Things very Good, as it appears in his *Review* of the Creatures on the sixth day ; how could it be a sin in *Adam* to eat that which in it self was good? Verily the sin was not grounded in the Nature of that which he did eate but it was the Inference of the Commandment, in as much as he was forbidden to eate it. And this is that which Saint *Paul* tells us, That he had not known sin, had it not been for the law ; And again in another place, The strength of sin is the law. But presently upon the Disobedience of the first Man, and his

*Tranſgreſſion* of the Commandement the creature was made ſubject to Vanity: For the curſe followed, and the impure ſeedes were joyned with the pure, and they reigne to this hour in our bodies, and not in us alone, but in every other Naturall Thing. Hence it is we reade in ſcripture, *That the Heavens themſelves are not clean in his ſight.* And to this alludes the Apoſtle in that ſpeech of his to the *Coloſſians*, That it pleaſed the Father to reconcile all things to himſelf by Chriſt, whether they be things in Earth or Things in Heaven. And here you are to obſerve that *Cornelius Agrippa* miſtook the act of Generation for Original ſin, which indeed was the Effect of it, and this is the onely point wherein he hath miſcarried.

Job.

I have now done, onely a word more concerning the Situation of Paradiſe, and the rather becauſe of the diverſity of Opinions concerning that ſolace and the Abſurdity of them Saint *Paul* in his ſecond Epiſtle to the *Corinthians* diſcovers it in theſe words. I knew a Man in Chriſt above fourteen years ago (whether in the Body, or out of the Body I cannot tell, God knoweth:) ſuch an One caught up to the Third Heaven. And I knew ſuch a Man (whether in the body, or out of the body I cannot tell, God knoweth) how that he was caught up

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*into Paradise.* Here you see that Paradise and the third Heaven are convertible Terms, so that the one discovers the other. Much more I could have sayd concerning the Tree of knowledge, being in it self a large, and very mysticall subject, but for my part I rest contented with my own particular apprehension, and desire not to inlarge it any further: Neither had I committed this much to paper, but out of my love to the trueth and that I would not have these thoughts altogether to perish.

You see now, if you be not *durissimæ Cervicis Homines*, how man fell, and by Consequence you may guesse by what means he is to rise. He must be united to the Divine light from whence by disobedience he was separated. A Flash, or Tincture of this must come, or he can no more discern things spiritually, then he can distinguish Colours naturally without the light of the Sun. This light descends, and is united to him by the same Meanes as his Soul was at first. I speak not here of the Symbolicall exteriour Descent from the *Prototypicall-planets* to the Created spheres, and thence *in Noctem Corporis*: but I speak of that most secret and silent Laps of the *Spirit per Formarum naturalium Seriem*, and this is a mystery not easily apprehended. It is a *Cabalisticall maxime, Nulla res spiritualis descendens inferius operatur sine*

*Indumento.* Consider well of it with your selves, and take heed you wander not in the Circumference. The Soul of Man whiles she is in the *Body*, is like a *Candle* shut up in a dark-Lanthorn, or a Fire that is almost stifl'd for want of Aire. Spirits (say the *Platonicks*) when they are *in suâ patriâ*, are like the Inhabitants of green Fields, who live perpetually amongst *Flowers*, in a *Spicie oderous Aire*: but here *below*, *in Sphærâ Generationis*, They mourn because of darknesse, and solitude, like people lock'd up in a *Pest-house*. *Hinc metuunt, cupiuntque dolent, &c.* This is it makes the *Soul* subject to so many Passions, to such a *Proteus* of humors. Now she flourishes, now she withers, now a smile, now a tear And when she hath play'd out her stock, then comes a Repetition of the same fancies, till at last she cries out with *Seneca*, *Quousque eadem?* This is occasioned by her vast, and infinite Capacity, which is satisfied with nothing but God, from whom at first she descended. It is miraculous to consider how she struggles with her Chaines when Man is in Extremity, how she falsifies with Fortune; what pomp, what pleasure, what a Paradise doth she propose to her self? she spans Kingdoms in a Thought, and injoyes all that inwardly, which she misseth outwardly. In her

Procl. de Ani.

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re patterns and Notions of all things in the :orld. If ſhe but fancies her ſelf in the midſt of ne Sea, preſently ſhe is there, and hears the runing of the Billowes: ſhe makes an Inviſible oyage from one place to another, and preſents ɔ her ſelf things abſent, as if they were preſent. 'he dead live to her, there is no grave can hide nem from her thoughts. Now ſhe is here in dirt nd mire, and in a trice above the Moon:

*'elſior exurgit pluviis, audit que ruentes*
*ub pedibus Nimbos, & cæca Tonitrua calcat.*

But this is Nothing. If ſhe were once out of ie Body ſhe could act all that, which ſhe imain'd *in momento* (ſaith *Agrippa*) *quicquid cupit, ſequeretur*. In this ſtate ſhe can *movere Huores majoris Animalis*, make general Comiotions in the *Two ſphæres* of Aire, and water, id alter the Complexions of Times. Neither is iis a Fable, but the unanimous Tenent of the *Arabians*, with the two princes *Avicebron*, and *Avicen*. She hath then an abſolute power in iiraculous, and more then naturall Tranſmutaons. She can in an Inſtant transfer her own :ſſell from one place to another, She can (*per ionem cum virtute univerſali*) infuſe, and ɔmmunicate her thoughts to the Abſent, be ie diſtance never ſo great; Neither is there any thing

thing under the Sun but ſhe may know it, anc remaining onely in one place, ſhe can acquain her ſelf with the Actions of all places whatſo-ever. I omit to ſpeak of her *Magnet*, where-with ſhe can attract all things as well *Spiritu all*, as naturall. *Finally, Nullum*

Cor. Agr. *opus eſt in totâ Naturæ ſerie tam arduum, tam excellens, tam deniq miraculoſum, quod Anima humana Divinita-tis ſuæ Originem conſecuta, Quam vocant Ma-gi Animam ſtantem, & non Cadentem, propri viribus, abſque omni Externo Adminiculo no queat efficere.* But who is he *inter tot milli Philoſophantium*, that knows her Nature ſub ſtantially, and the genuine, ſpecificall uſe there of? This is *Abraham's ſecretum*

Sepher. Tetz. *magnum, maxime mirable, & occul tiſſimum ſex Annulis ſigillatum, & ex eis exeunt Ignis, Aqua, & Ae Quæ dividuntur in Mares, & Fœminas.* W ſhould therefore pray continually, That Go would open our Eyes, whereby we might ſee t imploy that Talent, which he hath beſtowe upon us, but lyes buried now in the ground, an doth not fructifie at all. He it is, to whom w muſt be united *Contactu Eſſentiali*, and then w ſhall know all things *revelatâ facie, per clara in Divino Lumine Viſionem.* This Influx fro Him is the true, proper Efficient of our Regene ratior

ion, that σπέρμα of Saint *John*, the ſeed of od which remaines in us. If this be once ob-ned, we need not ſerve under *Ariſtotle* or *Ga-*, nor trouble our ſelves with fooliſh *Vtrums* d *Ergos*, for his *Unction* will inſtruct us in all ings. But indeed the Doctrine of the *School-en* which in a manner makes God and Na-re Contraries, hath ſo weakened our Confi-nce towards Heaven, that we look upon all eceptions from thence, as Impoſſibilities. But things were well weighed, and this Cloud of radition remov'd, we ſhould quickly finde at God is more ready to give, then we are to eceive. For He made Man (as it were) for his lay-fellow, that he might ſurvey, and examin is works. The inferior Creatures he made not or themſelves, but his own Glory; which glory e could not receive from any thing ſo perfect-y, as from Man, who having in him the Spirit of diſcretion, might judge of the Beauty of he Creature, and conſequently praiſe the Creatour. Wherefore alſo God gave him the the uſe of all his works, and in Paradiſe how familiar is He, or rather how doth he play with *Adam*? Out of the Ground (ſayth

Gen. the Scripture) the Lord God formed every Beaſt of the Field, and every fowl of the air, and brought them unto *Adam* to ſee what he would call them, and whatſoever

*A-*

*Adam* called every living Creature, that w the Name thereof. Theſe were the Books whi God ordained for *Adam*, and for us his Poſt rity, not the Quinteſſence of *Ariſtotle*, nor t Temperament of *Galen* the *Anti-Chriſt*. B this is *irritare Crabones*: Now will the *Per pateticks* brand me with their *Contra Princip* and the School-Divines with a *Tradatur ſa tanæ*. I know I ſhall be hated of moſt for n paines, and perhaps ſcoff'd at like *Pythagor* in *Lucian*. *Quis emet Eugenium? Quis ſupe Hominem eſſe vult? Quis ſcire Vniverſi Ha moniam, & reviviſcere denuò?* But becauſe according to their own Maſter. ὅρκος τὸ πιστοῦν ἐστιν, and that an Affirmative of this Natur cannot fall to the Ground with a Chriſtian, will come to my *Oath*. I do therefore proteſ before my glorious God, I have not writte this out of malice, but out of zeal and Affecti to the Trueth of my Creatour. Let them take heed then, leaſt whiles they contemn myſteries they violate the Majeſty of God in his Creatures, and trample the Bloud of the Covenant under Foot. But ſhall I not be counted a Conjurer, ſeeing I follow the Principles of *Cornelius Agrippa*, that grand *Archimagus*, as the *Anti-Chriſtian Jeſuits* call Him? He indeed is my Author, and next to God I owe all that I have unto Him. why ſhould I be aſham'd to

con-

confess it? he was, Reader, by extraction noble, by religion a protestant as appears by his own writings, besides the late, but malicious testimony of Tremendus a learned Jesuit: For his course of life a man famous in his person both practicks of war and peace. A favorite to the greatest Divinities in his time & the just wonder of all learned men; Lastly he was one that carried himself above the miseries he was borne to, & made fortune know yt man might

be her Master. this is an ever
sufficient to a few sophisters
& in defiance of all calumnia-
tors & doe salute his memory

---

Henricus Cornelius Agrippa
ab Nettesheim, Armatæ Mili-
tiæ Eques Auratus, Ræx. Cæsar
à Consiliis, et Archivis
Judiciarius, Utriusque Juris,
et Medicinæ Doctor, -

S. P. D;

nge Duos Angues. *Hic est* Agrippa, Supernis
*Demissa* Fax *ab* Ignibus,
æli *magnum* Instar: *nec in ullo* Sydere *fulsit*
Natura *plenior* Deo.
*si* Sacratus *tanto* Spiramine Lychnus,
*Lustraret* Aureus *Solum!*

*ed nimis* offensæ *sancta imignatio* Flammæ
Æona *Cælitûm subit.*

*Quid Dominæ* inspersum *lector, mirabere* fucum
*Nec cernis quam sit* Fœmina, *falsa* Venus.
*Sanctam* oculis *salvere umbram, faciemq; jube-*
*Totus & in* magnum *dirige* Cornelium. *(to,*
Ilius *ut dicas te hæsisse in* Vultibus; *Ætas*
*Cui vel nulla dedit, nec dabit ulla* Parem.

Great, glorious *Pen-Man*! whom I should not name,
est I might Seem to *measure Thee* by *Fame*.
Natures *Apostle*, and her Choice *High Priest*,
ler *Mysticall*, and bright *Evangelist*.
low am I *rapt* when I contemplate *Thee*,
nd winde *my self* above *All* that I *see*?
he *Spirits* of thy *Lines* infuse a *Fire*
ike the *Worlds Soul*, which makes me thus *aspire*:
am *unbodi'd* by thy Books, and *Thee*,
nd in thy *Papers* finde my *Exstasie*,

Or

Or if I pleaſe but to *deſcend* a ſtrain,
Thy *Elements* do *skreen* my *Soul* again.
I can *undreſſe* my *Self* by thy bright *Glaſſe*,
And then *reſume* th' *Incloſure*, as I *was*.
Now I am *Earth*, and now a *Star*, and then
A *Spirit*: now a *Star*, and *Earth* agen.
Or if I will but *ramaſle* all that be,
In the leaſt moment I *ingroſſe* all *Three*.
I ſpan the *Heav'n* and *Earth*, and *things above*,
And which is more, joyn *Natures* with their *love*.
He Crowns my *Soul* with *Fire*, and there doth *ſhine*
But like the *Rain-bow* in a *Cloud* of mine.
Yet there's a *Law* by which I *diſcompoſe*
The *Aſhes*, and the *Fire* it ſelf *diſcloſe*,
But in his *Emrald* ſtill *He* doth appear,
They are but *Grave-cloaches* which he ſcatters here.
Who ſees this *Fire* without his *Mask*: his *Eye*
muſt needs be *ſwallow'd* by the *Light*, and *die*.
These are the *Myſteries* for which I wept
Glorious *Agrippa*, where thy Language *ſlept*,
where thy *dark Texture* made me wander far,
Whiles through that pathles *Night*, I trac'd the *ſtar*
But I have found thoſe *Myſteries*, for which
Thy *Book* was more then *thrice-pil'd* o're with *Pitch*.
Now a new *Eaſt* beyond the *ſtars* I ſee
where breaks the *Day* of thy *Divinitie*:
*Heav'n* ſtates a *Commerce* here with *Man*, had He
but gratefull *Hands* to *take*, and *Eyes* to *ſee*.
Hence you fond *School-men*, that *high truetbs* deride
And with no *Arguments* but *Noyſe*, and *Pride*;
You that damn *all* but what your Selves *invent*,
And yet finde nothing by *Experiment*.
Your *Fate* is written by an *unſeen Hand*,
But his *Three Books* with the *Three Worlds* ſhall ſtand

Thu:

Thus far Reader I have handl'd the Compo-
ure and Royalty of Man, I ſhall now ſpeake
omething of his *Diſſolution*, and cloſe up my
Diſcourſe, as he doth his Life; with *Death*.
Death is *Receſſus vitæ in Abſconditum*: not
he Annihilation, of any one Particle, but a Re-
reat of hidden Natures to the ſame State they
vere in, before they were Manifeſted. This is
occaſioned by the Diſproportion and inequality
of the Matter: For when the *Harmony* is bro-
ken by the Exceſſe of any one Principle, the vi-
all *Twiſt* (without a timely Reduction of the
irſt *Vnity*) Disbands and unravells. In this
*Receſſe* the ſeverall Ingredients of Man returne
o thoſe ſeverall Elements, from whence they
ame at firſt in their Acceſſe to a *Compound*;
or to thinke that God creates any thing *ex
nihilo* in the worke of Generation, is a pure
*Metaphyſicall Whymſey*. Thus the *Earthly
arts*, as we ſee by experience, returne to the
*Earth*, the *Cœleſtiall* to a Superiour heavenly
*Limbus*, and the *Spirit* to God that gave it.
Neither ſhould any wonder that I affirme the
Spirit of the living God to be in Man, when
God himſelfe doth acknowledge it for his own.
*My ſpirit* (ſaith he) *ſhall not alwaies be ſhea-* Gen.
*hed* (for ſo the Hebrew ſignifies) *in man, for
hat he alſo is fleſh, yet his dayes ſhall be an hun-
red and twenty yeares*. Beſides, the breathing

of it into *Adam* proves it proceeded from God, and therefore the Spirit of God. Thus Chriſt breathed on his Apoſtles, and they received the *Holy Ghoſt*. In *Ezechiel* the Spirit comes from the *Foure Winds*, and Breathes upon the Slaine, that they might live. Now this Spirit was the Spirit of Life, the ſame with that Breath of Life which was breathed into the *Firſt Man*, and he became a *Living Soule*: but without doubt the Breath or Spirit of Life is the *Spirit of God*. Neither is this Spirit in Man alone, but in all the *Great World* though after an other manner: For God *breathes continually*, and paſſeth through all things like an *Aire* that refreſheth: wherefore alſo he is called of *Pythagor as* ψύχωσις τῶν ὅλων, *Animatio univerſorum*. Hence it is that God in Scripture hath ſeverall names according to thoſe ſeverall Offices he performes in the Preſervation of his Creature. *Quin etiam* (ſaith the *Areopagite*) *in mentibus ipſum ineſſe dicunt, atq; in Animis, & in corporibus, & in Cælo eſſe, atq; in Terra, ac ſimul in ſeipſo; Eundem in Mundo eſſe, circa mundum, ſupra mundum, ſupra Cælum, ſuperiorem Eſſentia, Solem, Stellam, Ignem, Aquam, Spiritum, Rorem, Nebulam, Ipſum Lapidem, Petram, Omnia eſſe quæ ſunt & nihil eorum quæ ſunt*. And moſt certaine, it is becauſe of his ſecret paſſage and Penetration through

through all, that other ſimile in *Dionyſius* was given him. *Adam etiam* (ſaith he) *& quod omnium viliſſimum eſſe, & magis abſurdum videtur: Ipſum ſibi vermis ſpeciem adhibere, ab ijs, Qui in rebus Divinis multum, diuq; verſati ſunt, eſſe traditum*. Now this Figurative kind of ſpeech, with its variety of Appellations, is not only proper to Holy Writt, but the *Ægyptians* alſo (as *Plutarch* tells me) call'd *Iſis*; or the more ſecret part of Nature, *Myrionymos*; and certainely that the ſame thing, ſhould have a Thouſand Names, is no newes to ſuch as have ſtudied the Philoſophers Stone. But to returne thither whence we have digreſſed: I told you the ſeverall Principles of Man in his *Diſſolution*, part, as ſometimes Friends doe, *ſeverall wayes*. Earth to earth, as our *Liturgie* hath it, and Heaven to Heaven, according to that of *Lucretius*.

*Cedit item retrò de Terrâ quod fuit ante,*
*In Terram: & quod miſſum eſt ex Ætheris Oris,*
*Id rurſum Cœli fulgentia Templa receptant.*

But more expreſly the Divine *Virgil* ſpeaking of his *Bees*.

*His Quidam ſignis, atque hæc Exempla ſecuti*
*Eſſe Apibus partem Divinæ Mentis, & Hauſtus*

*Æthereos dixere : Deum namque ire per Omnes*
*Terraſque Tractuſque Maris, Cœlumque profundum.*
*Hinc Pecudes, Armenta, Viros, Genus omne Ferarum,*
*Quemque ſibi tenues Naſcentem arceſſere Vitas.*
*Scilicet huc reddi deindè, ac reſoluta referri*
*Omnia : nec Morti eſſe locum; Sed Viva volare*
*Syderis in Numerum, atque alto Succedere Cœlo.*

This Vaniſh, or aſcent of the inward *Ethereall* Principles doth not preſently follow their ſeparation : For that part of man which *Paracelſus* calls *Homo Sydereus*, and more appoſitly *Brutum hominis* : but *Agrippa Idolum*, and *Virgil*

*Æthereum, ſenſum atq, Aurai Simplicis Ignē* ;

This Part I ſay, which is the *Aſtral Man* hovers ſometimes about the *Dormitories* of the Dead, and that becauſe of the *Magnetiſm*, or *Sympathie* which is between him and the Radical, vital moyſture. In this *Idolum* is the ſeat of the Imagination, and it retaines after Death an Impreſſe of thoſe paſſions, and Affections to which it was ſubject in the Body. This makes Him haunt thoſe Places, where the whole Man hath been moſt Converſant, and imitate the actions, and geſtures of Life. This Magnetiſm is excellently confirmed by that memora-

morable accident at *Paris*, which Doctor *Flud* proves to be true by the testimonies of great and learned Men. *Agrippa* also speaking of the apparitions of the Dead, hath these words. *Sed & Ipse Ego, quæ meis Oculis vidi, & manibus tetigi, hoc loci referre nolo, nè me ob Rerum stupendam Admirationem de Mendacio ab Incredulis argui contingat.* But this *Scæne* exceedes not the Circuit of One year, for when the Body begins fully to corrupt, the Spirit returnes to his Originall Element. These Apparitions have made a great noise in the world, not without some Benefit to the *Pope*; But I shall reserve all for my great work, where I shall more fully handle these mysteries.

I am now to speak of Man as he is subject to a Supernatural Judgement: And to be short, my Sentiment is this. I conceive there are besides the Empyræall Heaven, two inferior Mansions, or Receptacles of Spirits. The One is that, which Our Saviour calls σκότος ἐξώτερον, and this is it whence there is no Redemption: ὅθεν οὔποτε ἐκβαίνουσιν, *unde Animæ nunquam egrediuntur*, as the Divine *Plato* hath it. The Other I suppose, is somewhat answerable to the *Elysian Fields*, some delicate, pleasant Region, the *Suburbs* of *Heaven* as it were; Those Seven mighty Mountaines, whereupon there grow Roses

 and

One Year

and Lilies, or the Outgoings of Paradise in *Esdras*. Such was that Place, where the *Oracle* told *Amelius* the soul of *Plotinus* was.

*Ubi Amicitia est, ubi Cupido visu mollis,*
*Puraplenus Lætitiæ, & sempiternis Rivis*
*Ambrosius irrigatus à Deo: undè sunt Amorũ*
*Retinacula, Dulcis Spiritus, & Tranquillus Æ-*
*Aurei Generis magni Jovis.* (ther

*Stellatus* supposeth there is a Successive, graduall ascent of the Soul according to the process of Expiation, and he makes her Inter-Residence in the Moon. But let it be where it will, my Opinion is, That this middlemost mansion is appointed for such Soules whose whole man hath not perfectly repent in this world: But notwithstanding they are *de Salvandorum numero*, and reserved in this place to a further Repentance in the spirit, for those *Offences* they committed in the Flesh. I do not here maintain that *Ignis Fatuus* of Purgatory, or any such painted, imaginary *Tophet*, but that which I speak of (if I am not much mistaken) I have a strong Scripture for. It is that of Saint *Peter*, where he speaks of Christ being *put to Death in the Flesh, but Quickened by the spirit; By which also he*

*went*

*went, and preached unto the spirits that were in Prison: which sometimes were disobedient when once the long-suffering of God waited in the Dayes of Noah, while the Ark was a preparing, wherein Few, that is, eight Souls were saved by Water.* These spirits were the souls of those who perished in the Floud, and were reserved in this place till Christ should come, and preach Repentance unto them. I know *Scaliger* thinks to evade this Construction with his *Qui Tunc*. That they were then alive, namely before the Floud, when they were preached unto. But I shall overthrow this single Non-sense with Three solid Reasons drawn out of the Body of the Text. First, it is not sayd that the spirit it self precisely preached unto them, but He who went thither by the Spirit, namely Christ in the Hypostaticall union of his Soul and Godhead, which union was not before the Floud, when these Dead did live. Secondly, it is written that he preached unto spirits, not to Men: to those which were in Prison, not to those which were *in vivis*, τοῖς ἐν φυλακῇ πνεύμασι, which is quite contary to *Scaliger*; and this Exposition the Apostle confirms in another place, νεκροῖς εὐηγγελίσθη, the Dead were preached to, not the living. Cap. 4. ver. 6.

Thirdly, the Apostle sayes. These spirits were but sometimes disobedient, and withall tells us

when, namely in the Dayes of *Noah*: whence I gather they were not diſobedient at this time of preaching, and this is plain out of the ſubſequent Chapter.

For this Cauſe (ſayth the Apoſtle) *was the Goſpell preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the Spirit.* Now this Judgement in the Fleſh was grounded on their Diſobedience in the Dayes of *Noah*, for which alſo they were drowned, but *Salvation* according to *God* in the *Spirit* proceeded from their *Repentance* at the preaching of Chriſt; which was after death. I do not impoſe this on the Reader, as if I ſate in the infallible Chaire, but I am confident the Text of it ſelf will ſpeak no other ſenſe. As for the Doctrine it is no way hurtfull, but in my Opinion as it detracts not from the Mercy of God ſo it addes much to the Comfort of Man.

I ſhall now ſpeake a word more concerning my ſelf, and another concerning the Common Philoſophy, and then I have done. It will be queſtion'd perhaps what I am, and eſpecially what my Religion is? Take this ſhort anſwer. I am neither Papiſt nor Sectary, but a true, reſolute Proteſtant in the beſt ſenſe of the Church of England. For Philoſophy as it now ſtands, it is altogether imperfect, and withall falſe. A

meer

meer Apothecaries Drug, a mixture of inconsistent Contrary Principles, which no way agree with the Harmony, and Method of Nature. In a word, the whole *Encyclopædia* (as they call it) bateing the Demonstrative Mathematicall part, is built on meer Imagination without the least Light of Experience. I wish therefore all the true sons of my *famous Oxford Mother* to looke beyond *Aristotle*, and not confine their Intellect to the narrow, and cloudy *Horizon* of his Text, for he is as short of Nature, as the *Grammarians* are of *Steganography*. I expect not their Thanks for this my *Advice*, or *Discovery*, but verily the Time will come, when this Trueth shall be more perfectly manifested, and especially that great, and glorious mystery, whereof there is little spoken in this Book, *Solus Rex Messias, Verbum Patris Caro factum, Arcanum hoc revelavit, Aliqua Temporis plenitudine apertius manifestaturus. It is Cornelius Agrippa's* owne prediction, and I am confident it shall find *Patrons* inough when nothing remaines here of me, but Memory.

My sweetest *Jesus*! 'twas thy *Voice: If I*
*Be lifted up, I le draw all to the skie.* Iohn
Yet I am here: I'm stiff'd in this Clay,
Shut up from Thee, and the fresh *East* of *Day*.

I know thy *Hands* not *ſhort* : but I'm unfit
A foule, unclean Thing ! to take hold of it.
I am all *Dirt* : Nor can I hope to pleaſe,
Unles in *mercy* thou lov'ſt a *Diſeaſe*.
*Diſeaſes* may be Cur'd : But who'l reprieve
Him that is *Dead* ? Tell me my God, I *live*.
'Tis true, I live : But I ſo ſleep withall,
I cannot *move*, ſcarce *hear* when thou doeſt *cal*.
Sins *Lullabies* charm me when I would come,
But *draw me after thee, and I will run*.
Thou know'ſt *I'm ſick* : let me not *feaſted be*,
But keep a *Diet* and *preſcrib'd* by *Thee*.
Should I *carve* for my *ſelf*, I would exceed
To *Surfets* ſoon, and by *ſelf-murder* bleed.
I ask for *ſtones* and *ſcorpions*, but ſtill croſt, (loſt
And all for *Love* : ſhould'ſt Thou grant, I were
Dear Lord deny me ſtill : *And* never ſigne
My will, but when that *will* agrees with Thine.
And when this Conflict's paſt, and I appear
To anſwer, what a *Patient* I was here,
How I did weep, when Thou did'ſt *woe* : *repine*
*At* thy beſt *ſweets*, and in a *Childiſh whyne*
*Refuſe* thy proffer'd *Love* ; yet *cry*, and *call*
For *Rattles* of my own to *play* withall ;
Look on thy *Croſſe*, and let thy *Bloud* come in.
When *mine* ſhall bluſh as *guilty* of my *Sin*
Then ſhall I live, being reſcu'd in my *Fall*
A *Text* of *Mercy* to thy *Creature* all,

Who

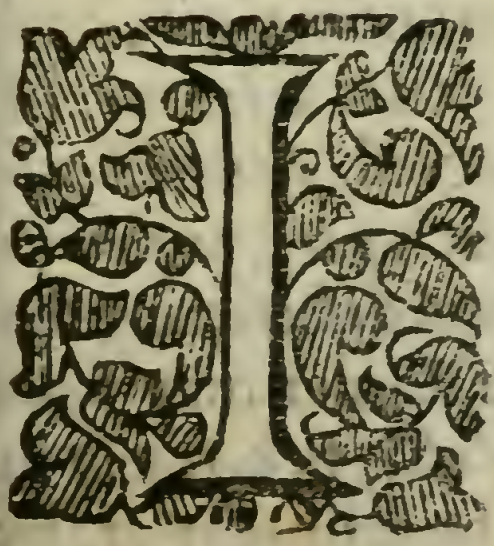
Who having ſeen the *worſt* of *ſins* in *me*,
Muſt needes confeſſe, the *beſt* of *Loves* in *Thee*.

I have now done Reader, but how much to my own prejudice, I cannot tell. I am confident this ſhall not paſſe without *Noiſe*, but I may do well inough if thou grant'ſt me but one *Requeſt*. I would not have Thee look here for the *Paint*, and *Trim* of *Rhetorick*. and the rather becauſe *Engliſh* is a *Language* the *Author* was *not born to*. Beſides, this *Piece* was compos'd in *Haſte*, and in my *Dayes* of *Mourning*, on the *ſad Occurence* of a *Brother's Death*. *Et Quis didicit ſcribere in luctâ Lacrymarum, & Atramenti?*

To Conclude: If I have err'd in any Thing (and yet I follow'd the *Rules of Creation*) I expoſe it not to the *Mercy* of *Man*, but of *God*: who as he is *moſt able*, ſo alſo is *he moſt willing* to *forgive* us in the *Day* of our *Accounts*.

FINIS.

# AN *ADVERTISEMENT* TO THE READER.



IF the old *Itch* of Scribling, a *Diſeaſe* very *proper to Galeniſts*, ſurpriſe any of their *Tribe*, I ſhall expect from them theſe following performances. Firſt, a plain *Poſitive Expoſition* of all the *paſſages*

*passages* in this *Book*, without any *Injury* to the *sense* of their *Author*: For if they interpret Them *otherwise* then they *ought*, they but *Create Errours of* their *own*, and then *overthrow* them.

Secondly, to prove their *Familiarity* and *knowledge* in this *Art*, let them give the Reader a *punctuall Discovery* of *all the secrets* thereof. If this be *more* then They *can do*, it is *Argument* enough they *know not* what they *oppose*: And if they *do not know*; how can they *judge*? or if they *judge*, where is their *Evidence* to *condemne*?

Thirdly, let Them not *mangle*, and *discompose* my Book with a *scatter* of *Observations*, but proceed *Methodically* to the *Censure* of each *part*, *expounding* what is *obscure*, and discovering the *very practise*, that the Reader may *finde* my *Positions* to be *false*, not onely in their *Theorie*, but if he will *assay it*, by his *own particular Experience*.

I

I have two Admonitions more to the *Ingenuous*, and *well-disposed Reader*: First, That he would not *slight* my *Indeavours* because of *my yeers*, which are but *few*. It is the Custom of most men to measure *knowledge* by the *Beard*, but look Thou rather on the *Soul*, an *Essence* of that *Nature*, *quæ ad perfectionem suam Curricula Temporis non desiderat*. Secondly, that He would not conclude any thing *rashly* concerning the *subject* of this *art*, for it is a *Principle* not *easily apprehended*. It is neither *Earth*, nor *water*, *air*, nor *Fire*. It is not *Gold*, *Silver*, *Saturn*, *Antimonie*, or *Vitriol*, nor any kind of *Minerall* wharsoever. It is not *Bloud*, nor the *Seed* of any *Individual*, as some unnaturall, Obscene Authors have imagin'd. In a word, it is no *Mineral*, no *Vegetable*, no *Animal*, but a *system* as it were, of *all Three*. In plain Terms, it is *Sperma Majoris Animalis*, The *seed* of *Heaven*, and *Earth*, our most *secret*, *mira-*

Procl.

*miraculous Hermaphrodite*. If you know *this*, and with it the *Hydro-pyro-magical Art*, you may with ſome ſecurity attempt the *work*, if not, *practice* is the way to *Poverty*. Aſſay nothing without *Science*, but confine your ſelves to thoſe *Bounds*, which *Nature* hath *preſcrib'd* you.

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