Three Books of Occult Philosophy

De occulta philosophia libri tres

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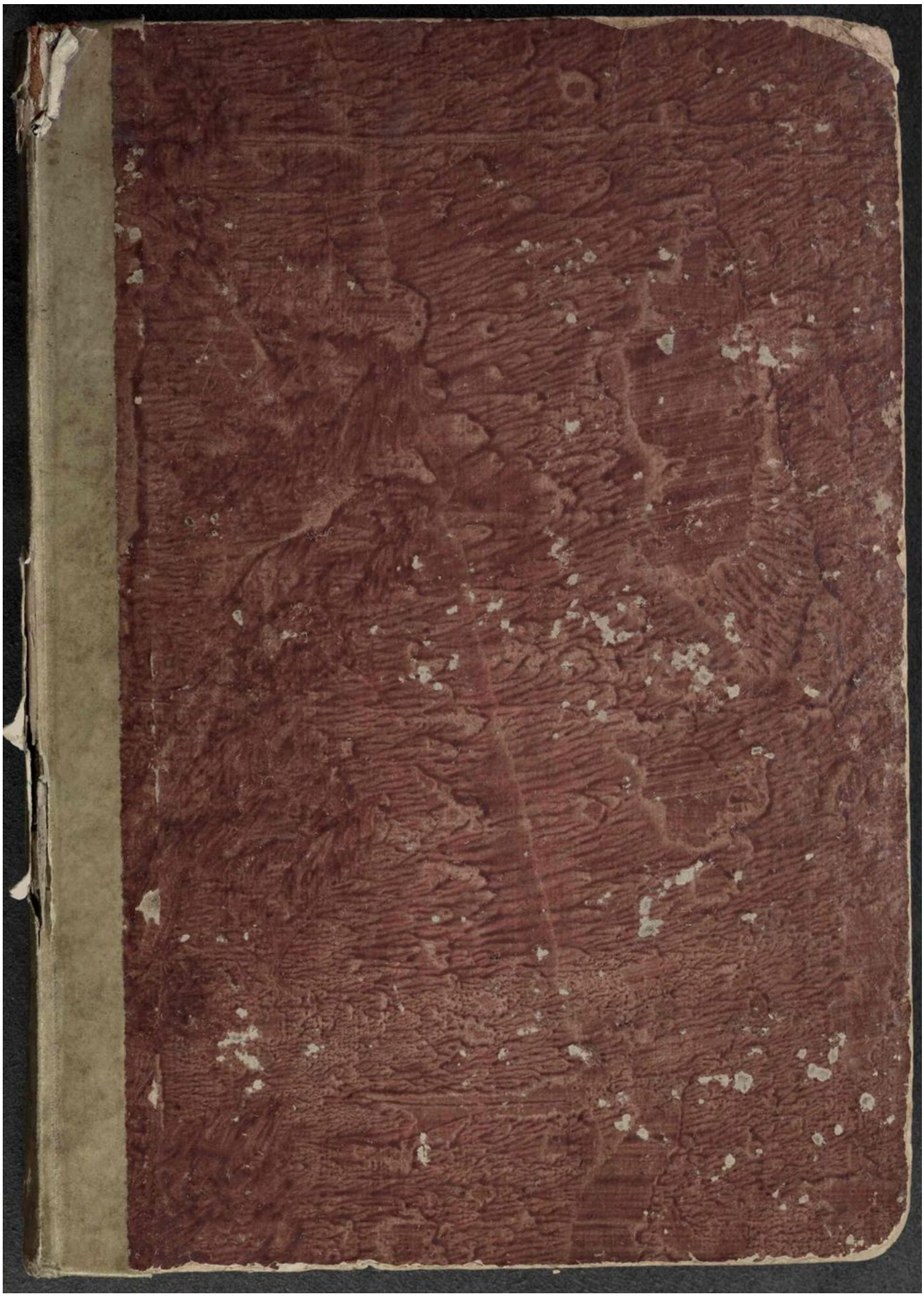
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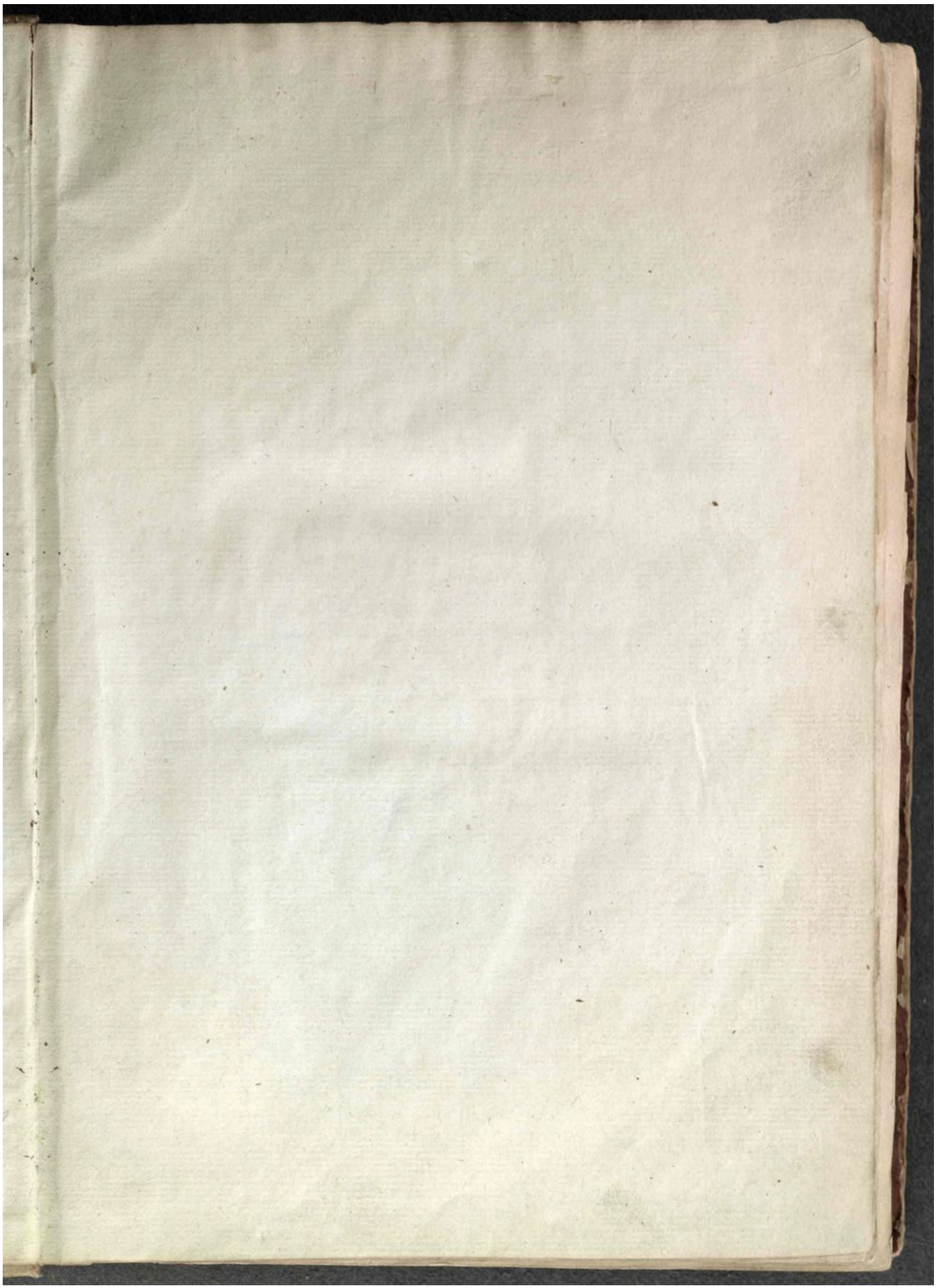
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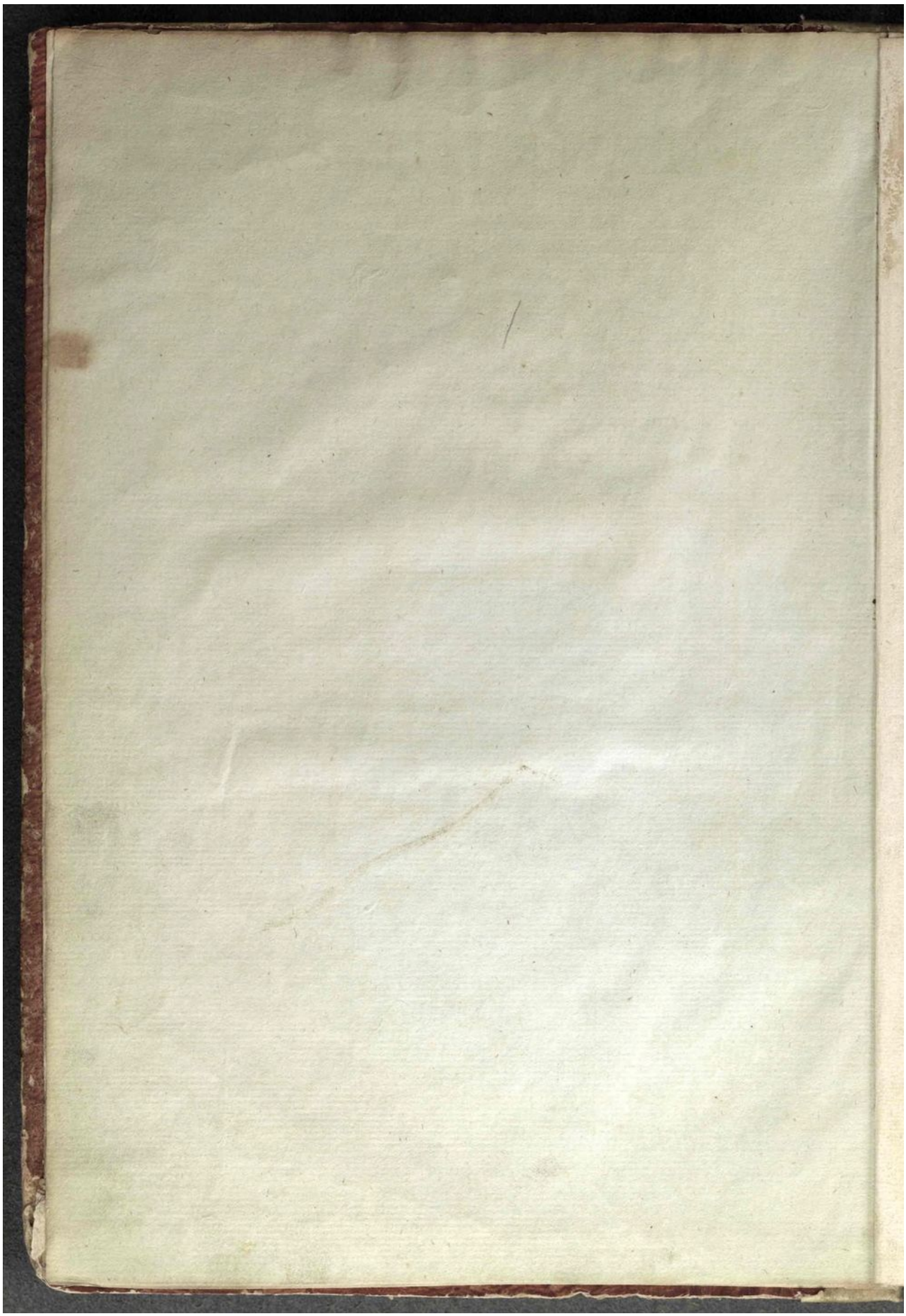
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HENRICI CORNELII AGRIP. PAE AB NETTESHEYM A CONSILIIS & Archiuis Inditiarii ſacræ CAESAREAE Maieſtatis: De OCCVLTA PHILOSOPHIA Libri Tres.

HENRICVS CORNELIVS AGRIPPA.



Lic. Feyerleiny.

Nihil eſt opertum quod non reueletur, & occultum quod non ſciatur. Matthæi X.

Cum gratia & priuilegio Cæſareæ Maieſtatis ad triennium.

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CHARLES

Par la Diuine clemence eſlu Empereur des Romaine touſiour auguſte: roy de Germanie de Caſtille de Leon Darragon de Nauarre de Naples de Secille de Maillorque de Sardaine des Iſles Indes et de la mer occeane Archiduc Dauſtrice duc de Bourgoingne de Lothringe de Brabant de Lembourg du Luxenbourg etc. Conte de Flandres Dartois de Bourgoingne Palatin et de Haynau de Hollande de Zeellande de Ferrette de Haquenault de Namur etc. Prince de Zwaue Marquis du ſaint empire Seigneur de Friſe de Salins de Malines des pays Dutrecht et dña teur en Aſie et en Affricque.

A tous ceulx qui ces ꝑntes letters verront ſalut De la part de noſtre ame et feal conſeillier indiciaire et hiſtoriographe meßier Henry Cornille Agrippa Docteur es deux droitz cheualier nous a eſte expoſe: Comme led expoant ait nagaires fait et compoſe quatre liures oeuures et volumes intitulez en latin:

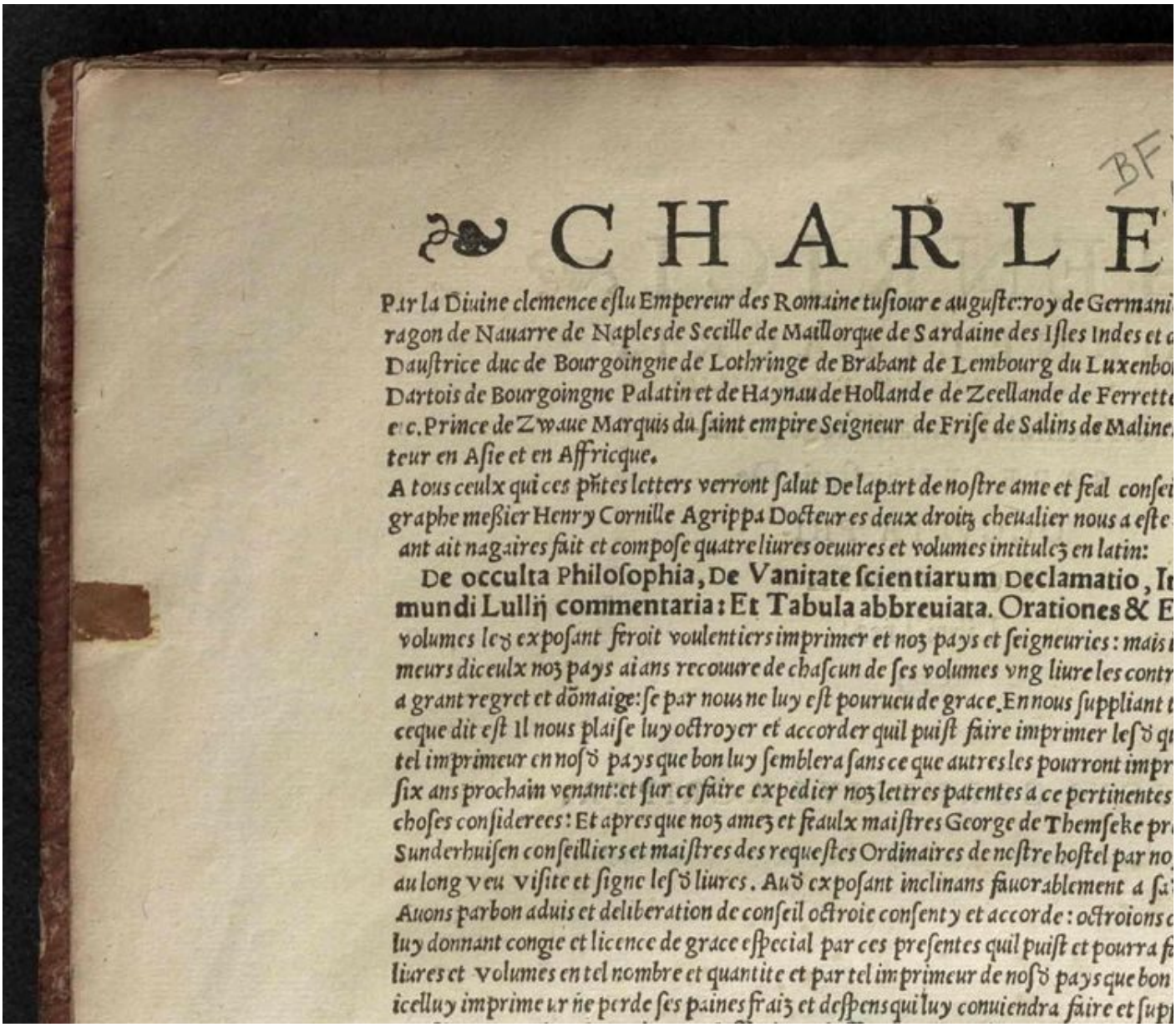
De occulta Philoſophia, De Vanitate ſcientiarum Declamatio, In artem breuem Raimundi Lullij commentaria: Et Tabula abbreuiata. Orationes & Epiſtolæ leſquelz liures et volumes led expoſant feroit voulentiers imprimer et noz pays et ſeigneuries: mais il doubte que aucuns imprimeurs diceulx noz pays aians recouure de chaſcun de ſes volumes vng liure les contrefront que luy tourneroit a grant regret et dõmaige: ſe par nous ne luy eſt pourueu de grace. En nous ſuppliant treſumblement que actendu ceque dit eſt Il nous plaiſe luy octroyer et accorder quil puiſt faire imprimer leſd quatre liures et volumes par tel imprimeur en noſd pays que bon luy ſemblera ſans ce que autres les pourront imprimer endedens le terme de ſix ans prochain venant: et ſur ce faire expedier noz lettres patentes a ce pertinentes. Pource eſt il que nous ces choſes conſiderees: Et apres que noz amez et feaulx maiſtres George de Themſeke preuoſt de Caßel: et Herman Sunderhuiſen conſeilliers et maiſtres des requeſtes Ordinaires de neſtre hoſtel par noſtre ordonnance aient bien au long veu viſite et ſigne leſd liures. Aud expoſant inclinans fauorablement a ſad ſupplication et requeſte. Auons par bon aduis et deliberation de conſeil octroie conſenty et accorde: octroions conſentons et accordons en luy donnant congie et licence de grace eſpecial par ces preſentes quil puiſt et pourra faire imprimer leſd quatre liures et volumes en tel nombre et quantite et par tel imprimeur de noſd pays que bon luy ſemblera. Et affin que icelluy imprimeur ne perde ſes paines frais et deſpens qui luy conuiendra faire et ſupporter pour lad nouelle impreſſion et ce qui en depend auons deffendu et deffendons par ceſd ꝑntes a tous autres imprimeurs et autres que endidens le temps et terme de ſix ans prochainement venant ilz ne impriment ou facent imprimer leſd liures ne aucun diceulx ſans le conſentement dud imprimeur ſur paine de confiſcation des liures et volumes quilz auroient ainſi imprime et pardeßus ce deſtre pugniz et corrigez arbitrairement. Si donnons en mandement a noz amez et feaulx les chief preſidens et gens de noz priue et grant cõſeaulx Chancelier et gens de noſtre cõſeil en Brabãt Preſident et gens de noſtre chambre de conſeil en Flandres et a tous nouz autres iuſticiers officiers et ſubiectz cuy ce peut et pourra toucher et a chaſcun deulx endroit ſoy et ſy comme a luy appartiendra que de noſtre preſente grace octroye congie et licence durant le temps ſelon et par la maniere que dit eſt ilz facent ſouffrent et laiſſent led expoſant enſemble led imprimeur plainemẽt et paiſiblemẽt ioyr et vſer ſans leur faire meẽtre ou donner ne ſouffrir eſtre fait mis ou donne aucun deſtourbier ou empeſcement au cõtraire. Car ainſi nous plaiſt il en teſmoing de ce nous auons fait meẽtre noſtre ſeel a ces preſentes. Donne en noſtre ville de Malines le xij. iour de Ianuier Lan de grace mil cinqcẽs et Vingt et neuf. Et de noz regnes aßauoir des Romains le. xi. et de Caſtille et autres le. xiij.

ſigne ſus le reply par Lempereur en ſon conſeil.

L. de Zoete.

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CHARLE

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AD LECTOREM.



ON DVBITO, QVIN TITVLVS LIBRI NOstri de Occulta philoſophia, ſiue de Magia, raritate ſua ꝙplurimos alliciat ad legendum, inter quos nōnulli obliquæ opinionis mente languidi, multi etiam maligni & ingenium noſtrum ingrati accedent, qui temeraria ſua ignorantia magiæ nomē in deteriorem partem accipiētes, uix conſpecto titulo clamabunt nos uetitas artes docere, hæreſum ſemina iacere, piis auribus offendiculo, præclaris ingeniis ſcādalo eſſe, maleficū eſſe, ſuperſtitioſum eſſe, dæmoniacum eſſe, magus qui ſim. Quibus ſi reſpōdeam magum apud literatos uiros non maleficum, non ſuperſtitioſum, nō dæmoniacum ſonare, ſed ſapientem, ſed ſacerdotem, ſed prophetam: Sibyllas magas fuiſſe, proinde de Chriſto tam apertiſſime prophetaſſe: iam uero & magos ex mirabilibus mundi arcanis, ipſius mundi autorem Chriſtū cognouiſſe natum, omniumq; primos ueniſſe ad illum adorandum, ipſumq; magiæ nomen acceptum philoſophis, laudatum à theologis, etiam ipſi euāgelio non ingratum. Credo ego iſtos tam pertinacis ſupercilii cēſores Sibyllis & ſanctis magis, & uel ipſo euangelio prius ſibi interdicturos, ꝙ ipſum magiæ nomen recepturi ſint in gratiam, adeo conſcientiæ ſuæ conſulentes, ut nec Apollo, nec Muſæ omnes, neq; angelus de cœlo me ab illorū execratione uendicare queant. Quibus & ego nunc conſulo ne noſtra ſcripta legāt, nec intelligāt, nec meminerint: nam noxia ſunt, uenenoſa ſunt, Acherontis oſtiū eſt in hoc libro, lapides loquitur, caueant ne cerebrū illis excutiat. Vos autem qui æqua mente ad legendum uenitis, ſi tantam prudentiæ diſcretionem adhibueritis, quantam in melle legendo apes, iam ſecuri legite, puto nāq; uos & utilitatis haud parum, & uoluptatis plurimum accepturos. Quod ſi qua repereritis, quæ uobis non placeant, mittite illa, nec utimini: nam & ego uobis illa nō probo, ſed narro. Cætera tamen propterea non reſpuite, nam & medicorū uolumina inſpicientibus contingit cum antidotis & pharmacis ſimul etiā uenena legere. Fateor præterea magiā ipſam multa ſuperuacua, & ad oſtentationē curioſa docere prodigia, ſimul hęc ut uana relinquite, cauſas tamen illorū ne ignorate. Quæ uero ad hominū utilitatem, ad auertēdos malos euentus, ad deſtruendū maleficia, ad curādos morbos, ad exterminānda phantaſmata, ad conſeruandā uitæ, honoris, fortunę dexteritatē, ſine dei offenſa, ſine religiōis iniuria fieri poſſunt: quis illa non tam utilia cenſeat, ꝙ etiā neceſſaria? Sed quia admonui uos, multa me narrādo potius ꝙ affirmādo ſcripſiſſe: ſic enim opus eſſe uiſum fuerat quo pauciora p̄teriremus, multa inſuper Platonicorū cæterorumq; gentiliū Philoſophorū placita ſecuti ſumus, ubi inſtituto noſtro ſcribēdi ſuggerebant argumentū: ideo ſi alicubi erratum ſit, ſiue quid liberius dictū, ignoſcite adoleſcentiæ noſtræ, qui minor quàm adoleſcens hoc opus compoſui, ut poſſim me excuſare ac dice-

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re,dum eram paruulus,loquebar ut paruulus: ſapiebam ut paruulus,factus autem uir,euacuaui quæ erant paruuli, ac in libro noſtro de Vanitate ac incertitudine Scientiarum,hũc librum magna ex parte retractaui. Sed hic me iterum forte redarguetis inquientes:Ecce iuuenis ſcripſiſti,& ſenex retractaſti,ut quid ergo edidiſti? Fateor iuuenis admodum hos libros ſcribere aggreſſus ſum,ſpe tamen illos aliquando correctiores locupletioresq; emiſſurus,atq; ea cauſa Ioanni Tritemio abbati Peapolitano quõdam Spanhemenſi,uiro arcanarum rerum admodum induſtrio, primum illos obtuli corrigendos. Contigit autem poſtea,ut interceptum opus, priusquàm illi ſummam manum impoſuiſſem, corruptis exemplaribus trũcum & impolitum circumferretur,atq; in Italia, in Gallia,in Germania,per multorum manus uolitaret,iamq; nonnulli impatientius neſcio an impudentius,ipſum informe opus ſub prælum exponere uolebant, quo uno perculſus malo,ipſe edere conſtitui,cogitans minus periculi fore,ſi libri iſti paulo caſtigatiores mea manu prodirent,quàm ſi laceri per incondita fragmenta inuulgarentur per manus aliorum. Præterea nullum nefas ratus,ſi iuuentutis meæ ſpecimẽ perire non ſinerem. Addidimus autem nonnulla capitula, inſeruimus etiã pleraq; quę prætermittere incurioſum uidebat,quod curioſus Lector ex ipſius phraſis inæqualitate facile deprehẽdere poterit,noluimus enim opus ipſum totum innouare,&(ut aiunt)totam telam retexere,ſed paululum caſtigare, atq; aliquid ſplendoris infundere. Quapropter iterum nunc quæſo te candide Lector,ne de præſenti tempore editionis iſta libres, ſed ueniam des curioſæ iuuentuti,ſi quid forte ſecus quàm placeat in iſtis deprehendes.

ERRATA.

Folio 169. linea 1 apertura 170. 18 remutant 171. 24 ſonis & 172. 21 & 33 exaltatiõe 175. 19 ci,calida 179. 41. melãcholicos morbos 180. 12 lunæ :illa uero facies lunæ, 183. 41 ciat 186. 18 gẽma- 30 cuius menſa 191. 26 adſcripta eſt 28 ſuorũ 37 planz- 193. 22 ſinu angeli 198. 9 diuinatio 33 protuliſſe 38 formans 199. 26 in magnum ex- 200. 1 per magnum af- 3 ſint 5 de quibus 22 aut uaticinij 202. 7 Totum quod 203. 5 corruptibili 12 ſortitæ 205. 36 exordijs 206. 4 ferẽs ſoliq;,aut nos du- 207. 18 mæ tus 208. 38 fidem 211. 34 regenerationis 213. 9. Hãc 27 indignis 34. Oportet 214. 38. Prohibemur 215. 21 duobus 40. Henz- ma 216. 8 concinunt 217. 12 & per me 218. 35 numina 40 uiri dei 41 influxum 222. 16. Lunum 224. 22 cupat 33 fide 225 8 quicunque 28 ophanim 40 Sem. 226. 26 deorum 228. 9. Et in alio 229. 34 dele, à 236. 20 ſteltoma 239. 13 referre 240. 16 ſpeculis,an 246. 2 mãmona 250. 23. Sicut 251. 5 lunares 254. 3 ſpiritui 255. 26 iſtis ſpecialẽ 40 Amnediel 257. 24 obus 268. 17 cedentium 271. 34 ciuitas 278. 4. Efficacia 12. limo 27 eas 41 aduirantiũ 279. 9 malefica 13. abigam 281. 27. Semones 32 translati 285. Mori igitur 34 dele,hõ 289. 38 inedia ſeſe re. 290. 23 tum mo. 30 primaria cauſa 291. 13 præſidentium 292 ta men uiribus 295. 26 receptant 296. 8 benefica 297. 29 allocutum 298. 17. Midas,ab 299. 11 quæcunq; 301. 15 ſeptẽtrionalis 21 manium 302. 34 Valentinianorũ 304. 38 loci alicuius 307. 2 ſtatim 14 iungatur 35 exempla 308. 19 mouet 29 occurſu 38 ut ea 309. 28 illi 311. 8 dele,& 14 vaticinia deorũ 15 ſint 17 tranſeunt 312. 34 latio aut 314. 27 eum 315. 41 tur ima 316. 29 Tum aia 317. 16 Zoroaſtẽ 28 qua 35 ſed bene 318. 22 meram 319. 2 potu'ue 25 ſomni 320. 2 immitti 324. 17. Huic 32 circũluiæ 35 mundo 325. 14 ut non 336. 11 debito 337. 7 mundauit 340. 36 cerea 342. 15 æſtuantis 344. 4 dinis ad re. 15 arte 24 ſermo- um 37 ſymbola 41 potes 348. 23 uerſum 350. 2 Galaad 33 fame 351. 17 uos repente 356. 3 idololatriæ 4 iectionis.

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R. P. D. IOANNI TRITEMIO, ABBATI DIVI IACOBI
in ſuburbio Herbipolis, Henricus Cornelius Agrippa
ab Nettesheym. S. D.

CVm nuper tecum (reuerẽde pater) in cœnobio tuo apud Herbipolim aliquandiu conuerſatus, multa de chymicis, multa de magicis, multa de cabaliſticis cęteriſq; quę adhuc in occulto delitescunt arcanis ſcientiis atq; artibus unà contuliſſemus: magna inter cæteras quęſtio erat, cur Magia ipſa, cum olim primum ſublimitatis faſtigium uno omnium ueterum philoſophorum iudicio teneret, & à priſcis illis ſapientibus, & ſacerdotibus ſumma ſemper in ueneratione habita fuerit: deinde ſanctis patribus à principio naſcentis eccleſiæ catholicę odioſa ſemper & ſuſpecta, tandem exploſa à Theologis, damnata à ſacris canonibus, porrò omnium legum placitis fuerit proſcripta, eius cauſam ſpeculatus meo iudicio non alia eſt, niſi quòd fatali quadam temporum hominumq; deprauatione ſubintroierũt multi pſeudophiloſophi, ac mẽtito nomine Magi, qui per uarias errorum ſectas & falſarum religionum factiones, multas admodũ execrandas ſuperſtitiones atq; ferales ritus, multa etiam ex orthodoxa religione ſcelerata ſacrilegia, in naturæ perſecutionem hominũq; perniciem ac dei iniuriam congerentes, multos admodum quales hodie circunferri uidemus reprobatæ lectionis libros ediderunt, quibus Magiæ honeſtiſſimum nomen atq; titulum furto & rapina præfixerunt. Hi itaq; cum ſacroſancto hoc magiæ titulo ſuis execrandis nugis fidem ſeſe cõciliaturos ſperarent, id egerũt, quòd laudatiſſimum olim magiæ nomen, hodie bonis & probis omnibus odioſiſſimum redditum ſit, ac capitale crimen habeatur ſi quis doctrina operibus ue magum ſeſe audeat profiteri, niſi forte demens aliqua uetula rus habitans, credi uelit admodum perita & diuinipotẽs, ut (ſicut ait Apuleius) poſſit cœlum deponere, terram ſuſpendere, fontes durare, montes diluere, manes ſublimare, deos infimare, ſydera extinguere, tartarũ ipſum illuminare, ſiue ut canit Vergilius:

Quæ ſe carminibus promittat ſoluere mentes
Quos uelit, aſt aliis duras immittere curas,
Siſtere aquam fluuiis, & uertere ſydera retro,
Nocturnosq; ciet manes, mugire uidebis
Sub pedibus terram, & deſcendere montibus ornos.

Tum quæ referunt Lucanus de maga illa Theſſala, & Homerus de Circes omnipotentia, quorũ plurima fateor tam fallacis opinionis, tam ſuperſtitioſæ diligentiæ perniciofiq; labores exiſtunt, ut cum ſub artem nõ nefandam cadere nequeãt, tamen magiæ uenerabili titulo ſeſe ueſtiri poſſe præſumũt. Cum hæc igitur ſic ſe haberent, mirabar admodum, neq; minus etiam indignabar, neminem hactenus extitiſſe, qui tam ſublimem ſacramq; diſcipli-

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nam ac impietatis crimine uindicasset, aut illam nobis pure syncereq; tradidisset, siquidem quos ex recentioribus ego uidi Rogerium Bachonem, Robertum Anglicum, Petrum Apponum, Albertum Teutonicum, Arnoldū de Villa noua, Anselmum Parmēsem, Picatricem Hispanū, Cicchum Asculum Florētinum & plerosq; alios, sed obscuri nominis scriptores cum se magiam tradere pollicentur, non nisi aut deliramenta quædam nulla ratione subnixa, aut superstitiones probis omnibus indignas præstiterunt. Hinc cō citus est in me spiritus meus, atq; propter ipsam cum admirationē, tum indignationem uolui & ego philosophari, non illaudabile opus me facturum existimans, qui ab ineunte ætate semper circa mirabilium effectuum & plenas mysteriorum operationes curiosus intrepidusq; extiti explorator, si Magiam ipsam uetustam sapientumq; omnium disciplinam ab impietatis erroribus redimitam, purgatamq;, & suis rationibus adornatam restituerem, & ab iniuria calumniantium uindicarem, quod ut iam diu ipse mecum deliberaui, nunq̄ tamen in hanc arenam descendere hactenus ausus fui, uerum post collatum inter nos Herbipoli de his rebus sermonem tua præcellēs peritia & doctrina tuaq; ardēs adhortatio audaciam mihi animumq; addidit. Itaq; electis è Philosophorum exploratæ fidei sentētiis, purgata introductione malignorum, qui simulata scientia mentientes magorum traditiōes ab ipsis tenebrarum reprobatis libris, uelut ab ipsis adytis mirādorum operationes requirendas docebant, discussis tenebris tres libros de magia compendio breuitatis complexos recētibus his diebus composui, & de Occulta philosophia minus infenso titulo inscripsi, quos nunc tuo exanimi, qui harum rerum pleniſſimam peritiam tenes castigādos, censendos, indicādosq; submitto, ut si quid in illis à me scriptum sit, quod aut in naturæ contumeliam, aut cœlitum offensam, religionisue iniuriam uergere queat, condemnes errorem: sin autem dissoluta & purgata sint impietatis scandala, ueritatis traditionē tueare: sicq; cum his libris nostris, atq; cum ipsa magia agere uelis, ne occultetur aliquid quod prodesse queat, nec probetur quod possit nō nisi nocere, quo sic tandem libri isti tuo examine probati, digni sint qui aliquando fœlicibus auspiciis in publicum egrediantur, nec timeant iudicium subire posteritatis. Vale, & his audacibus parceto cœptis.

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IOANNES TRITEMIVS ABBAS DIVI IACOBI HER
bipolis quondam Spanhemenſis, ſuo Henrico Cornelio
Agrippæ ab Netteſzheym, ſalutem &
charitatem.

OPVS tuũ ornatiſſime Agrippa de occultiore Philoſophia præ-notatum, quod nobis examinandum per latorem præſentium obtuliſti, quanta cum uoluptate ſuſceperimus, nec lingua mortalis unquàm poteſt exprimere, nec ſcribẽtis calamus referare: Admiratione maxima ducimur ſuper eruditione tua non uulgari, qui & iuuenis tam ſecreta penetras & arcana, multis etiam uiris doctiſſimis abſcondita, non ſolum pulchre ac uere, ſed etiam proprie & ornate proferre in lucẽ potuiſti. Vnde imprimis tuæ ad nos beneuolentiæ gratias agimus, & ſi poterimus unquàm, pro uiribus indubitanter referemus gratias, tuum opus, quod nemo doctiſſimorum etiam uirorũ ſatis laudare ſufficiet, probamus: deinde ut ſtudio pergas in altiora, quo cœpiſti, nec ſinas tam excellentes ingenii tui uires otio tepeſcere, te qua poſſimus inſtantia monemus, petimus & rogamus, quatenus & tuo te labore ad meliora ſemper exercites, & lumen ueræ ſapientiæ quo maxime & diuinitus illuſtraris, etiam ignorantibus demonſtres. nec te retrahat à propoſito quorumcũq; conſideratio nebulonũ, de quibus uere dictum eſt: Bos laſſus fortiter figit pedem. Cum nemo, ſapientum iudicio, ueraciter doctus eſſe queat, qui in unius duntaxat facultatis rudimenta iurauit. Te autem diuinitas ingenio donauit & amplo, & ſublimi: non ergo boues imiteris, ſed uolucres: nec circa particularia arbitreris tibi eſſe morandum: ſed uniuerſalibus confidenter intendito animum, tanto enim quiſq; doctior eſſe putatur, quanto ignorat pauciora. Ingenium uero tuum ad omnia pleniter aptum non paucis nec infimis, ſed multis & ſublimioribus eſt rationabiliter occupandũ. Vnum hoc tamẽ te monemus cuſtodire pręceptũ, ut uulgaria uulgaribus, altiora uero & arcana altioribus atque ſecretis tantum cõmunices amicis. Da fœnum boui, ſaccarũ pſitaco tantum: intellige mentem, ne boum calcibus, ut pleriſq; contigit ſubiiciaris. Vale fœlix amice, & ſi quid penes nos eſt quod tibi conducere queat, iube & factum ſine mora intelliges, & uires ut noſtra dietim ſumat amicitia, ſæpius ad nos ſcribe, & tuarum aliquid lucubrationum mittito inſtanter oramus. Iterum uale. Ex noſtro cœnobio Peapolitano. VIII. die Aprilis, Anno

M. D. X.

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REVERENDISSIMO IN CHRISTO PATRI, AC PRINCIPI ILLVSTRISSIMO Hermanno è comitibus wydę, Dei gratia ſanctæ Colonienſis eccleſiæ Archiepiſcopo, ſacri Romani Imperii Principi Electori, & per Italiam Archicancellario, weſtphaliæ & Angariæ Duci &c. Sacroſanctæ Romanæ eccleſiæ Legato nato, & in pontificalibus Vicario generali, Hēricus Cornelius Agrippa ab Netteſzheym. S. D.



A EST ILLVSTRIS FAMAE TVAE CElebritas reuerēdiſſime & illuſtriſſime Princeps, ea uirtutum tuarū magnitudo & doctrinæ ſplendor, & frequens optimarum literarum exercitiū, & cū ſolida prudētia grauis oratio, & elegās dicēdi promptitudo, multarū rerum cognitio, conſtans religio, ac mores laudatiſſimi, quibus ſupra communē aliorū cōſuetudinē prædituſ es: taceo priſcas eminentis nobilitatis imagines, ac diuitiarum cum antiquarum tum nouarum theſauros, amplitudinem dominii, ſacrarumq; dignitatum mitras, quorum etiam pręſtantia anteſtas cū corporis decenti forma ac robore. Quæ licet omnia maxima ſint, ego te tñ his omnibus longe maiorem exiſtimo heroicis illis & ſuperilluſtribus tuis uirtutibus, quibus ſane effeciſti, ut quanto quiſq; doctior eſt, ac uirtutum amantior, tanto magis beneuolentiæ tuæ ſeſe cupiat inſinuari, unde & ipſe etiam illud decus tuum petendum mihi cōſtitui, ſed Parthorū more, hoc inquam eſt, non ſine munere. Quem equidem ſalutandi Principis morem à priſcorum uſque ſeculis in hæc noſtra tempora deriuatum, & aduſq; huc obſeruatū uidemus. Cumq; uiderem alios quoſq; uiros egregie doctos, doctrinarū ſuarū pulchris magnisq; munerib⁹ te ornare, ne ſolus ego uelut cultus & uenerationis tuæ deſertor, ad tuam amplitudinem uacuis manibus appli care auſim: cogitabundus ac circunſpiciens in cella mea libraria, quo munere te tam inſignem Principem condonare poſſem, en inter recondita oferebant ſeſe ſubito libri de Occulta Philoſophia, ſiue de Magia, quos iuuenis admodum ſcribere aggreſſus, & iam multis annis uelut oblitus intermiſerā: mox tuę amplitudinis uenerationi ad illos conſummandos, uelut ad uota reddenda properaui. Sane quòd perſuaderem mihi, nihil me tibi gratius dare poſſe, quàm antiquiſſimæ abſtruſiſſimæq; doctrinæ nouum opus, opus inquam curioſæ iuuentutis noſtræ, ſed antiquitatis doctrinam, auſim dice-

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re, à nullis hactenus restituere tentatam. Attamen non in hoc tibi adscribūtur hæc nostra, quod te digna sint: sed ut patefaciant mihi aditum ad beneuolentiam tuam. Quæso itaq; si non est improbum, habeant apud te quandam excusationem. Omnia tibi uota præfaturus, si hæc iuuentutis meæ studia, tuæ amplitudinis auspicio in notitiam ueniant, ac fugata inuidia perennitatis iure illorum remaneat memoria nobis ad fructum bonę cōscientię, cum plura in illis etiam seniori mihi uisa sint cum utilissima, tum cognitu necessaria. Habes itaq; opus non tam iuuentutis, q̄ etiam præsentis ętatis nostræ, multa siquidem iuuenilis operis errata castigaui, multa compluribus locis interfulsi, multis capitibus adauxi, quę ex ipsa orationis inæqualitate facile deprehendi possunt, atq; sic cognosces me omnem ætatem meam tuis obsequiis fore deuotum. Vale, fœlicis Coloniæ fœlicissimus Princeps.

Ex Mechlinia.

Anno. M. D. XXXI.

Mense Ianuario.

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CAPITVLO
RVM OMNIVM QVAE IN HOC
OPERE CONTINENTVR, ELENCHVS.

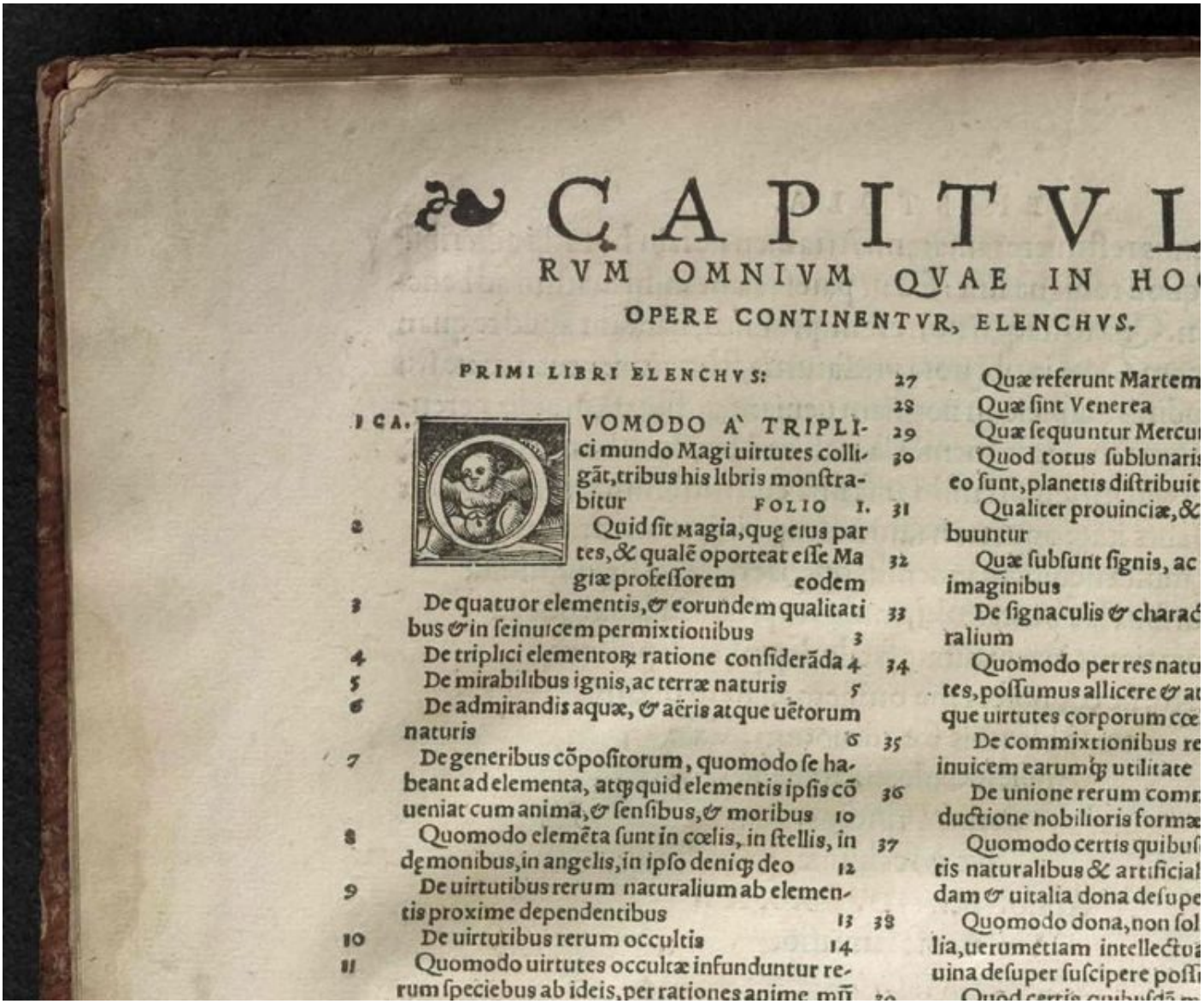
PRIMI LIBRI ELENCHVS:

1 CA.  VOMODO A' TRIPLIci mundo Magi uirtutes colligãt, tribus his libris monstrabitur FOLIO 1.
2 Quid sit magia, quę eius partes, & qualẽ oporteat esse Magiæ professorem eodem
3 De quatuor elementis, & eorundem qualitatibus & in seinuicem permixtionibus 3
4 De triplici elementorũ ratione considerãda 4
5 De mirabilibus ignis, ac terræ naturis 5
6 De admirandis aquæ, & aĕris atque uẽtorum naturis 6
7 De generibus cõpositorum, quomodo se habeant ad elementa, atq; quid elementis ipsis cõueniat cum anima, & sensibus, & moribus 10
8 Quomodo elemẽta sunt in cœlis, in stellis, in dęmonibus, in angelis, in ipso denique deo 12
9 De uirtutibus rerum naturalium ab elementis proxime dependentibus 13
10 De uirtutibus rerum occultis 14
11 Quomodo uirtutes occultæ infunduntur rerum speciebus ab ideis, per rationes animę mũdi, stellarũq; radios: & quæ res hac uirtute magis abundant 15
12 Quomodo diuersis indiuiduis, etiã eiusdẽ speciei, diuersæ uirtutes influuntur 16
13 Vnde proueniãt uirtutes rerum occultę. eodẽ
14 De spiritu mũdi quis sit, & quod sit uinculum occultarum uirtutum 18
15 Quomodo debemus inuestigare, & experiri uirtutes rerũ, per uiã sumptã à similitudine 20
16 Qualiter diuersarum uirtutum operationes transfundantur ab unare in aliam, & sibi mutuo communicantur 21
17 Qualiter per litem & amicitiã, uirtutes rerũ inuestigandæ, & experiundæ sunt 22
18 De inimicitiarum inclinationibus 23
19 Quomodo inuestigandæ & experiundę sunt rerum uiritutes, quæ illis à tota specie insunt, aut particulari ipsius indiuidui dono alicui rei sunt agnatæ 25
20 Quod uirtutes naturales quibusdam insunt per totam suã substantiã, quibusdã uero in certis suis particulis aut membris 26
21 De uirtutibus rerum quæ insunt ipsis in uita tantum, & quę remanent in illis etiam post interitum eodem
22 Quomodo res inferiores subsunt corporibus cœlestibus, & quomodo humanũ corpus, ipsa' que hominum exercitia & mores, stellis atque signis distribuuntur 28
23 Quomodo cognoscendum, quibus stellis res naturales subsunt, atq; quæ res sunt solares 29
24 Quæ res subsint lunæ 31
25 Quæ subsunt Saturno 32
26 Quæ sunt Iouialia 33
27 Quæ referunt Martem 34
28 Quæ sint Venerea eodem
29 Quæ sequuntur Mercurium 35
30 Quod totus sublunaris mundus, & quæ in eo sunt, planetis distribuitur eodem
31 Qualiter prouinciæ, & regna planetis distribuuntur 36
32 Quæ subsunt signis, ac stellis fixis, earumq; imaginibus eodem
33 De signaculis & characteribus rerum naturalium 38
34 Quomodo per res naturales earumq; uirtutes, possumus allicere & attrahere influxus atque uirtutes corporum cœlestium 40
35 De commixtionibus rerum naturalium ad inuicem earumq; utilitate 41
36 De unione rerum commixtarum, atq; introductione nobilioris formæ uitæq; sensibilis 42
37 Quomodo certis quibusdam præparamentis naturalibus & artificialibus, cœlestia quædam & uitalia dona desuper trahimus 43
38 Quomodo dona, non solum cœlestia & uitalia, uerumetiam intellectualia quædam & diuina desuper suscipere possumus 44
39 Quod certis quibusdã mundi materijs mundana numina, & horum numinum ministros dæmones allicere possumus 45
40 De ligationibus cuiusmodi sunt, & quibus modis soleant fieri eodem
De ueneficijs, earundemq; potentia 46
41 De quorundam ueneficiorum admirandis uirtutibus 47
42 De suffitibus, & earũ ratione & potentia 49
43 Compositio quorundam suffituum planetis accommodatorum 51
44 De collyrijs, unctionibus, philtris, eorumq; uirtutibus 52
45 De alligationibus, & suspensionibus physicis 53
46 De annulis & eorum compositionibus 55
47 De locorum uirtutibus, & quæ loca cuique stellarum correspondent eodem
48 De lumine & coloribus, de lychnis & lampadibus, & qui colores, qbus stellis, domibus & elementis distribuantur 57
49 De Fascinatione, atque eius artificio 58
50 De certis obseruationibus, admirandas uirtutes producentibus 59
51 De uultu, ac gestu, corporisq; habitudine & figura, & quæ ex his quibus stellis respõdeant, unde physiognomonia, & metoposcopia, & chiromãtia, diuinationum artificia, sua fundamenta habeant 61
52 De diuinatione auspicioꝝ, & augurioꝝ 63
53 De diuersis quibusdam animãtibus, & alijs rebus, quã in augurijs significationẽ habeãt 64
54 Quomodo uerificantur auspicia per lumen sensus naturæ, ac de eius experiundę aliquot regulis 68

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CAPITVL

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OPERE CONTINENTVR, ELENCHVS.

PRIMI LIBRI ELENCHVS:

1 CA. QVOMODO A' TRIPLIci mundo Magi uirtutes colligāt, tribus his libris monſtrabitur FOLIO 1.

2 Quid ſit magia, quę eius partes, & qualē oporteat eſſe Magiæ profeſſorem eodem

3 De quatuor elementis, & eorundem qualitatibus & in ſeinuicem permixtionibus 3

4 De triplici elementoꝝ ratione conſiderāda 4

5 De mirabilibus ignis, ac terræ naturis 5

6 De admirandis aquæ, & aēris atque uētorum naturis 6

7 De generibus cōpoſitorum, quomodo ſe habeant ad elementa, atq; quid elementis ipſis cōueniat cum anima, & ſenſibus, & moribus 10

8 Quomodo elemēta ſunt in cœlis, in ſtellis, in dęmonibus, in angelis, in ipſo denicq; deo 12

9 De uirtutibus rerum naturalium ab elementis proxime dependentibus 13

10 De uirtutibus rerum occultis 14

11 Quomodo uirtutes occultæ infunduntur rerum ſpeciebus ab ideis, per rationes animę mū

27 Quæ referunt Martem

28 Quæ ſint Venerea

29 Quæ ſequuntur Mercu

30 Quod totus ſublunaris eo ſunt, planetis diſtribuit

31 Qualiter prouinciæ, & buuntur

32 Quæ ſubſunt ſignis, ac imaginibus

33 De ſignaculis & charac ralium

34 Quomodo per res natu tes, poſſumus allicere & a que uirtutes corporum cœ

35 De commixtionibus re inuicem earum & utilitate

36 De unione rerum comm ductione nobilioris formæ

37 Quomodo certis quibuſ tis naturalibus & artificial dam & uitalia dona deſupe

38 Quomodo dona, non ſol lia, uerumetiam intellectua uina deſuper ſuſcipere poſſi

56 De aruſpicina fulgurũ, & fulminũ, & quõ portenta & prodigia interpretanda ſint 72
57 De Geomãtia, Hydromãtia, Aëromantia, Pyromãtia quatuor elementorũq; diuinationibus 73
58 De mortuorum reuiuiſcentia, de longęua dormitione atque inedia 74
59 De diuinatione, quæ per ſomnia fit 77
60 De furore & diuinationibus, quæ in uigilia fiunt, de melancholici humoris potẽtia, quo etiã dæmones nonnunquam in humana corpora illiciuntur 78
61 De formatiõe hominis, de ſenſibus exteris & intimis ac mente: de triplici animę appetitu, ac pãſſionibus uoluntatis 80
62 De paſſionibus animi, & earum origine, differentia & ſpeciebus 82
63 Quõ paſſiones animi mutãt corpus propriũ permutando accidẽtia, & mouẽdo ſpiritum 83
64 Quõ paſſiões animi immutãt corpus per modum imitationis à ſimilitudine. Item de trãſformatione ac translatione hominũ, & quas uires uis imaginatiua nõ ſolum in corpus, ſed etiam in animam obtineat 84
65 Quomodo paſſiones animi etiam operantur extra ſe in corpus alienum 86
66 Quod paſſiones animi plurimũ iuuanẽ ab opportunitate cœleſti: & quàm neceſſaria ſit in omni opere, ipſa animi conſtantia 87
67 Quõ aius hũanus poteſt cõiungi cũ cœleſtiũ aĩs, & intelligentijs atq; ſimul cũ illis mirabiles quaſdã uirtutes rebꝰ inferioribꝰ imprimere 88
68 Quõ animus noſter poteſt permutare & ligare res inferiores, ad id quod deſiderat 89
69 De ſermone, atq; uirtutibus uerborum 90
70 De uirtute propriorum nominum eodem
71 De ſermonibus complexis, & carminibus, incantamentorũq; uirtutibus & attrictiõibus 91
72 De incantamentorũ mirabili potentia 93
73 De uirtute ſcripturæ, & de imprecatiõibus & inſcriptionibus faciendis 94
74 De proportione, correſpõdentia, reductione literarũ ad ſigna cœleſtia & planetas ſcdm uarias linguas cum tabella hoc indicante eodem

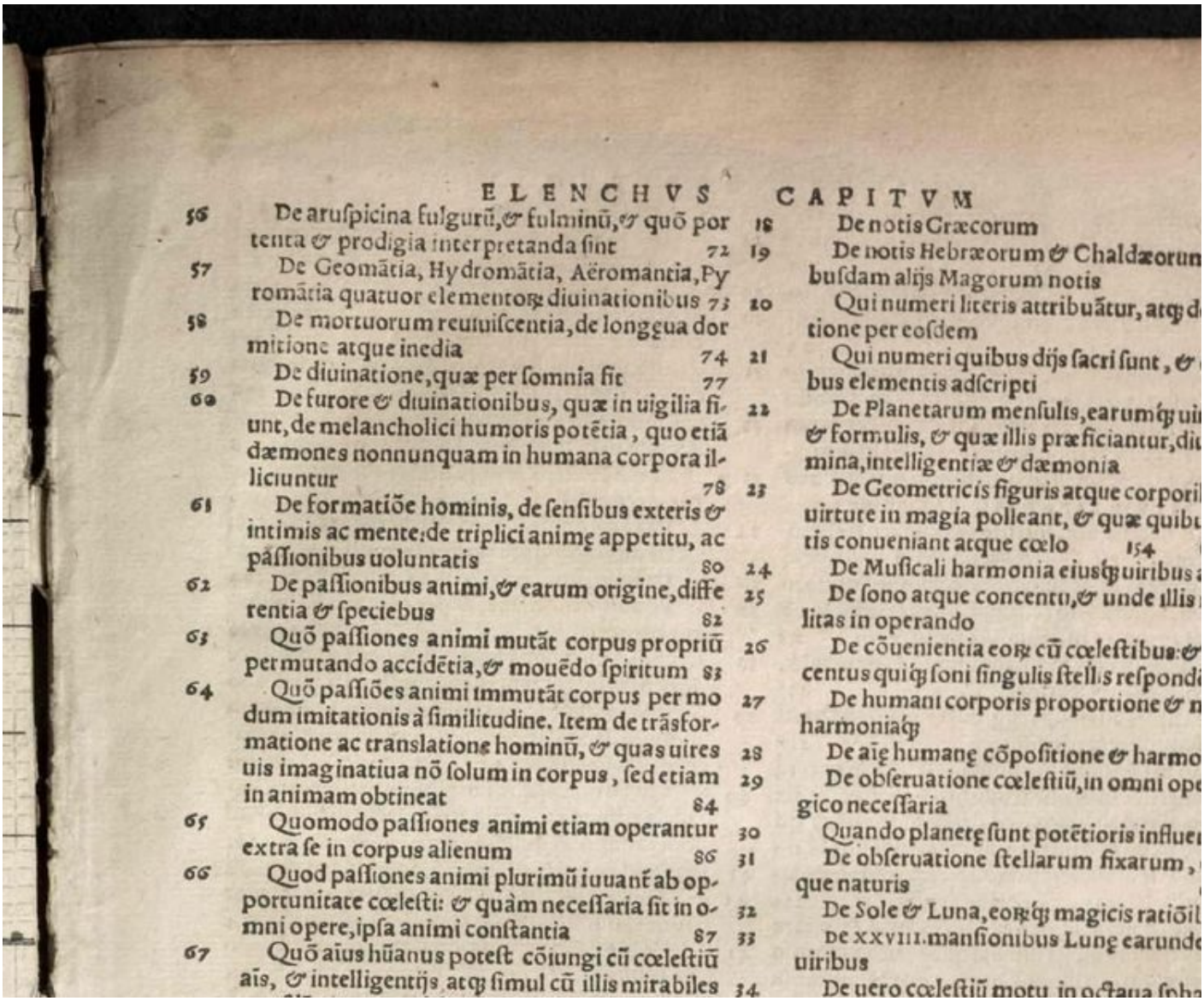
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1 DE neceſſitate Mathematicarũ diſciplinarũ, atq; demirandis multis operibus, quæ ſolis mathematicis artibus perpetrantur 99
2 De numeris eorundẽq; potẽtia & uirtute 101
3 Quantas uirtutes numeri poſſideant in rebus cum naturalibus tum tranſnaturalibus 102
4 De unitate & eius ſcala 103
5 De dualitate & eius ſcala 104
6 De triade & eius ſcala 106
7 De quaternario & eius ſcala 108
8 De quinario & eius ſcala 111
9 De ſenario & eius ſcala 113
10 De ſeptenario & eius ſcala 114
11 De octonario & eius ſcala 122
12 De nouenario & eius ſcala 124
13 De decade & eius ſcala 126
14 De undenario & duodenario cum duplici duodenarij ſcala, Cabaliſtica & Orphica 130
15 De numeris qui ſupra duodenarium ſunt, eorumq; potentia & uirtutibus 136
16 De numerorum notis in certis geſticulationibus conſtitutis 138 (obſeruatis 139
17 De uarijs numerorum notis apud Romanos 140
18 De notis Græcorum 140
19 De notis Hebræorum & Chaldæorum, & quibuſdam alijs Magorum notis 141
20 Qui numeri literis attribuãtur, atq; de diuinatione per eoſdem 143
21 Qui numeri quibus dijs ſacri ſunt, & qui quibus elementis adſcripti 144
22 De Planetarum menſulis, earumq; uirtutibus & formulis, & quæ illis præficiantur, diuina nomina, intelligentiæ & dæmonia 145
23 De Geometricis figuris atque corporibus quæ uirtute in magia polleant, & quæ quibus elemẽtis conueniant atque cœlo 154 (tia 155
24 De Muſicali harmonia eiusq; uiribus ac potẽ-
25 De ſono atque concentu, & unde illis mirabilitas in operando 156
26 De cõuenientia eorũ cũ cœleſtibus: & qui cõcentus quiq; ſoni ſingulis ſtellis reſpondẽt 158
27 De humani corporis proportione & menſura harmoniaq; 160
28 De aĩę humanę cõpoſitione & harmonia 170
29 De obſeruatione cœleſtiũ, in omni opere Magico neceſſaria 171
30 Quando planetę ſunt potẽtioris influentię 172
31 De obſeruatione ſtellarum fixarum, earumq; que naturis eodem
32 De Sole & Luna, eorũq; magicis ratiõibus 174
33 De XXVIII. manſionibus Lunę earundem q; uiribus 175
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De imaginibus Zodiaci, quas inſculptæ à ſuis ſtellis concipiant uirtutes 179
De imaginibus faciei earũq; uirtutibus, atq; de his quæ extra Zodiacũ ſunt imaginibus 180
De imaginibus Saturni 182
De imaginibus Iouis 184
De imaginibus Martis eodem
De imaginibus Solis eodem
De imaginibus Veneris 185
De imaginibus Mercurij eodem
De imaginibus Lunæ eodem (næ 186
De imaginibus capitis & caudæ draconis Lu-
De imaginibus Mãſionum Lunæ eodem
De imaginibus ſtellarũ fixarũ beheniarũ 188
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De obſeruatiõibus quibuſdã cœleſtibꝰ, & practica quarundam eiuſdem imaginum eodem
De characteribus qui ad cœleſtiũ normã imitationemq; fabricati ſunt, & q̃modo ex geomãticis figuris deducũtur cum eorundẽ tabula 194
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Quod nulla diuinatio ſine aſtrologia ſit perfe
De ſorte, & qũ, ac unde illi diuinationis uirtus cõtingat 199 (tarũ & philoſophorũ 200
De aĩa mũdi & cœleſtiũ, iuxta traditiões poẽ-
Idem confirmatur ratione 201
Quod anima mundi ac cœleſtes aĩæ ſint rationales, ac mentem participantes diuinam 203

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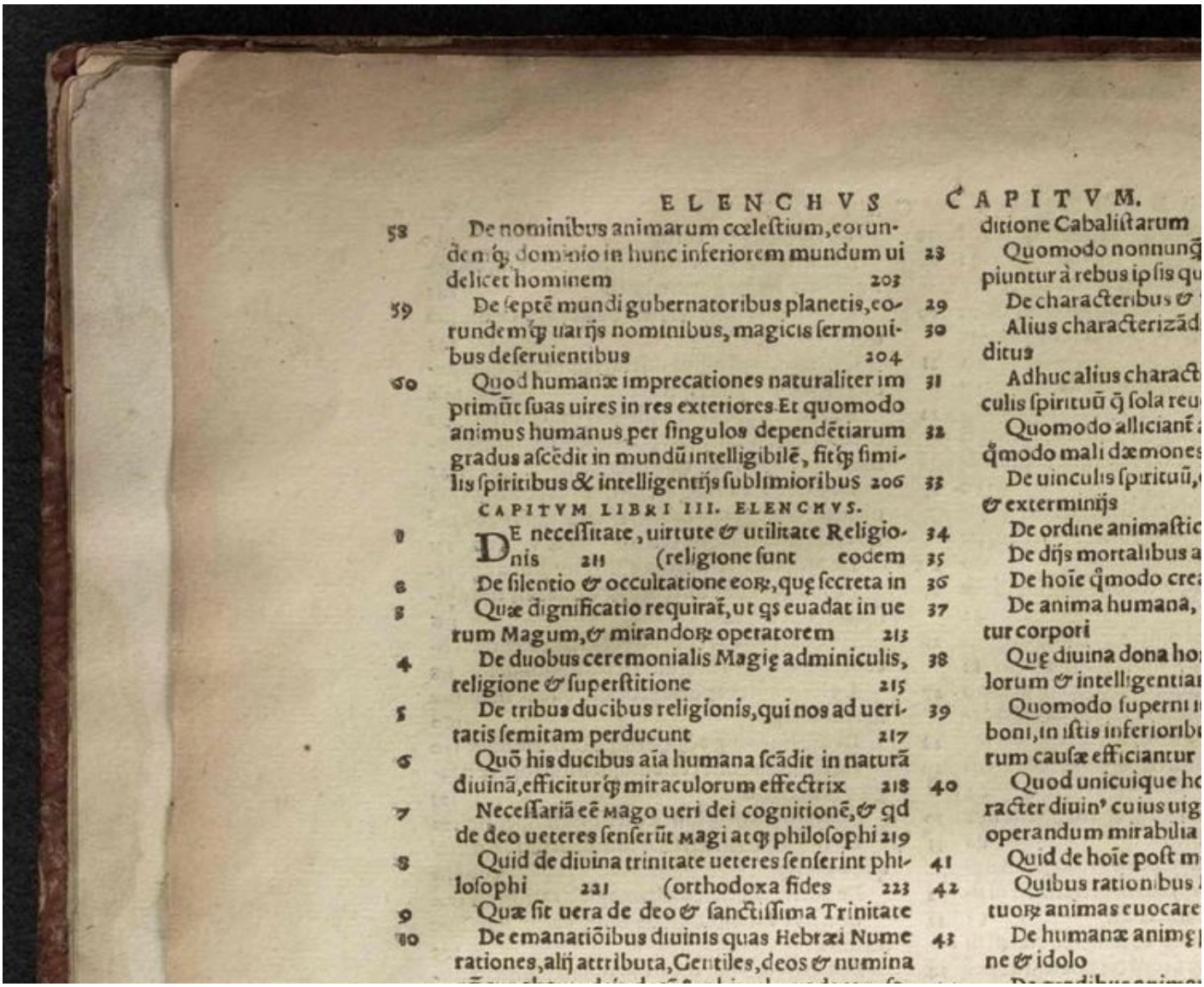
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43 De humanæ animę ne & idolo

NOBILIS VI RI HENRICI CORNELII AGRIPPAE

Equitis Aurati, & utriusq; Iuris Doctoris, Sacræ Cęsareæ Maiestatis à Consilio & archiuis indiciari, De Occulta Philosophia, siue de Magia Libri tres.

Quomodo à triplici mundo Magi uirtutes colligant, in tribus his libris monstrabitur. Caput I.

CVM TRIPLEX SIT MVNDVS, elementalis, cœlestis & intellectualis, & quisq; inferior à superiori regatur, ac suarum uirtũ susciplat influxum, ita ut ipse archetypus & summus opifex, per angelos, cœlos, stellas, elementa, animalia, plantas, metalla, lapides suæ omni potentiæ uirtutes exinde in nos transfundat, in quorum ministerium hæc omnia condidit atq; creauit: non irrationabile putant Magi, nos per eosdem gradus, per singulos mũdos, ad eundem ipsum archetypum mundum, omnium opificem, & primam causam, à qua sunt omnia, & procedũt omnia, posse conscendere: & non solum his uiribus, quæ in rebus nobilioribus præexistunt, frui posse: sed alias præterea nouas desuper posse attrahere. Hinc elementalis mundi uires, uariis rerum naturalium mixtionibus à medicina, & naturali philosophia uenantur: deinde cœlestis, mundi radiis & influxibus, iuxta astrologorum regulas, & mathematicorum disciplinas, cœlestes uirtutes illis connectunt: porrò hæc omnia intelligẽtiarum diuersarum potestatibus per religionum sacras ceremonias corroborant atque confirmant. Horum omnium ordinem & processum, tribus his libris nũc tradere conabor: quorum primus contineat Magiam naturalem, alter cœlestem, tertius ceremonialem. Sed nescio an plane uenia dignum sit, me hominem ingenii ac literaturæ minoris, tam difficile, tam arduum, tam intricatum negotium, in ipsa mea adolẽscentia tam libere aggressum esse: quam ob rem quæcunq; hic à me dicta sunt, & inferius dicentur, his nolo quenquã plus assentiri, neq; ipse ego plus assentior, nisi quatenus ab ecclesia catholica, fideliumq; cœtu non fuerint reprobata.

Quid sit Magia, quæ eius partes, & qualem oporteat esse Magiæ professorum. Caput II.

MAgica facultas potestatis plurimæ cõpos, altissimis plena mysteriis, profundissimam rerum secretissimarum contemplationem, naturam, potentiam, qualitatem, substantiam, & uirtutẽ, totiusq; naturæ cognitionem complectitur: & quomodo res

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Over his Banks, and then again retreats;

Whence strength ofHearbs [herbs], whence Courage, rage of Bruits

[brutes],

All kinds of Stone, of Creeping things, and Fruits.

But Mathematicall Philosophy teacheth us to know the quantity of naturall Bodies, as extended into three dimensions, as also to conceive of the motion, and course of Celestiall Bodies.

- As in great hast [haste],

inter se differunt, & quomodo conueniunt nos instruit, hinc mirabiles effectus suos producens, uniendo uirtutes rerum per applicationem earum ad inuicem, & ad sua passa congruentia inferiora, superiorum dotibus ac uirtutibus passim copulans atq; maritans. Hæc perfectissima summaq; scientia, hæc altior sanctiorq; philosophia, hæc deniq; totius nobilissimæ philosophiæ absoluta consummatio. Nam cum omnis philosophia regulatiua diuisa sit in physicam, mathematicã & theologiam: physica docet naturam eorum, quæ sunt in mundo, illorumq; causas, effectus, tempora, loca, modos, euentus, integritates & partes inuestigat atq; rimatur:

Quot sunt, quæ rerum species elementa uocantur,
Quid calor efficiat, quid terra, quid humidus aër,
Quid generent: unde & magni primordia cœli,
Vnde maris fluxus, uariis'ue coloribus Iris.
Reddere quid faciat clamosa tonitrua nubes:
Vnde uel ætherea fulmen iaculetur ab aula.
Quæ secreta faces noctu, quæ causa cometas
Proferat, & tumidas quæ cæca potentia terras
Concutiat, quæ sunt auri, quæ semina ferri,
Totaq; naturæ uis ingeniosa latentis.

Hæc omnia naturarum speculatrix physica conplectitur, & quæ canit Vergilius:

Vnde hominum genus, & pecudum, simul imber, & ignes,
Vnde tremor terris, qua ui maria alta tumescant
Obiicibus ruptis, rursusq; in seipsa residant.
Herbarum uires, animos, irasq; ferarum,
Omne genus fruticum, lapidum quoq;, reptiliumq;.

Mathematica uero docet nos planam, & in tres porrectam dimẽsiones naturam cognoscere, motumq; ac cœlestium progressus suspicere.

Aurea quò celeri rapiantur sidera motu,
Quid caligantem modo cogat hebescere lunam,
Defectusq; pati dimisso lumine solem.

Et quæ canit Vergilius:

Quo circa certis dimensum partibus orbem
Per duodena regat mundi sol aureus astra:
Ostendit cœliq; uias, & sidera monstrat,
Defectus solis uarios, lunæq; labores,
Arcturum, pleiadasq;, hyadas, geminosq; triones.
Quid tantum oceano properent se tingere soles
Hyberni, uel quæ tardis mora noctibus obstet.

Quæ omnia per ipsam mathematicam dignoscuntur:

Hinc tempestates dubio prædiscere cœlo
Possumus, hinc messisq; diem, tempusq; serendi,
Et quando infidum remis impellere marmor

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Conueniat,quando armatas deducere classes,
Aut tempestiuam in syluis euertere pinum.

Theologia autem quid deus,ipsa docet,quid mens,quid intelligentia, quid angelus,quid deniq; dæmon,quid anima,quid religio,quę sacra instituta,ritus,phana,obseruationes sacraq́;mysteria:instruit quoq; de fide, de miraculis,de uirtute uerborum & figurarum,de arcanis operationibus & mysteriis signaculorũ,& quod ait Apuleius,docet nos rite scire atq; callere leges ceremoniarum,fas sacrorum atq; ius religionũ.Sed iã me recolligã.Has tres imperiosissimas facultates Magia ipsa complectitur, unit atq; actuat:merito ergo ab antiquis summa sanctissimaq́;scientia habita est.Hæc grauissimis autoribꝰclarissimisq́;scriptoribus reperit illustrata:inter quos pręcipue Zamolxis,& Zoroaster effulserunt adeo,ut inuentores huius sciẽtiæ à pluribus crediti sint. Horum uestigia secuti Abbaris Hyperboreus,Charmondas,Damigeron,Eudoxus,Hermippus:& clariores alii extiterũt antistites,ut Trismegistus Mercurius,Porphyrius,Iãblichus,Plotinus,Proclus,Dardanus, Orpheus Threicius,Gog Græcus,Germa Babylonicus,Apollonius Tyaneus,Osthanes etiã egregie scripsit in hac arte:cuius libros è sepulchro erutos Abderites Democritus suis cõmẽtariis illustrauit.Pręterea ad hanc artẽ Pythagoras, Empedocles,Democritus, Plato & plures nobilissimi philosophorum discendã nauigarũt:hãc reuersi summa sanctitate prædicauerũt: hãc in arcanis habuerũt.Quin & Pythagoram Platonemq́;ob eam discendã cõpertum habemus,Memphiticos uates accessisse,& penè totã Syriam,Aegyptũ,Iudæã,& Chaldæorũ scholas peragrasse,ne sanctissima eos Magiæ monumenta laterent,diuinisq́;rebus imbuerẽtur. Quicunq; igitur nũc in hac facultate studere affectat,si non fuerit eruditus in Physica,in qua declarantur qualitates rerum,& in qua aperiũtur proprietates occultę cuiuslibet entis,& si non fuerit opifex mathematicæ,& in aspectibus & figuris stellarum, ex quibus cuiuslibet rei sublimis uirtus & proprietas dependet: & si non fuerit doctus in theologia,ubi manifestantur substantiæ immateriales,quæ dispensant & administrant omnia,non poterit intelligere Magiæ rationabilitatem:nullum enim opus ab ipsa magia perfectum extat, nec est aliquod opus uere magicum,quod has tres facultates non complectatur.

De quatuor elementis,& eorundem qualitatibus, & inseinuicem permixtionibus. Caput III.

QVatuor sunt elemẽta & primaria fundamẽta rerũ omniũ corporaliũ,ignis,terra,aqua,aẽr:ex qbus omnia elementata in istis inferioribus cõponunt:nõ p modũ coaceruatiõis,sed secũdũ trãsmutationẽ & unionẽ:rursusq́;cũ corrũpunt in elemẽta resoluũtur.Nullum aũt sensibilium elementorũ purũ est,sed secundũ magis & minus permixta sunt,& inseinuicem transmutabilia:quemadmodũ terra lutescens dissolutaq́;,fit aqua:atq; illa ingrossata densataq́;,fit terra:per calorem

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Over his Banks, and then again retreats;

Whence strength ofHearbs [herbs], whence Courage, rage of Bruits

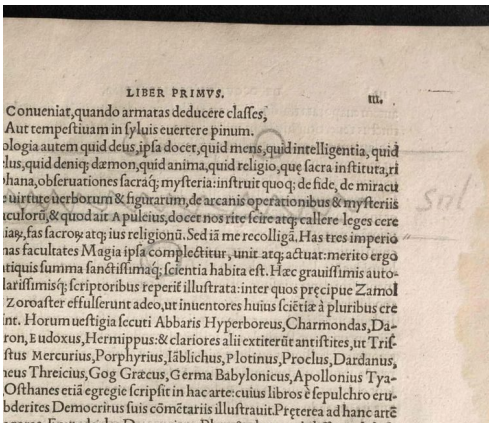
[brutes],

All kinds of Stone, of Creeping things, and Fruits.

But Mathematicall Philosophy teacheth us to know the quantity of naturall Bodies, as extended into three dimensions, as also to conceive of the motion, and course of Celestiall Bodies.

- As in great hast [haste],

Art from this leaf


LIBER PRIMVS. tii.

Conueniat, quando armatas deducere classes,
Aut tempestiuam in syluis euertere pinum.

ologia autem quid deus, ipsa docet, quid mens, quid intelligentia, quid
ilus, quid denig; dæmon, quid anima, quid religio, quę sacra instituta, ri
hana, obseruationes sacrag; mysteria: instruit quoq; de fide, de miracu
uirtute uerborum & figurarum, de arcanis operationibus & mysteriis
culorũ, & quod ait Apuleius, docet nos rite scire atq; callere leges cere
ias, fas sacros atq; ius religionũ. Sed iã me recolligã. Has tres imperio
as facultates Magia ipsa complectitur, unit atq; actuat: merito ergo
tiquis summa sanctissimaq; scientia habita est. Hæc grauissimis auto-
lariss imisq; scriptoribus reperit illustrata: inter quos præcipue Zamol
Zoroaster effulserunt adeo, ut inuentores huius scientiæ à pluribus cre
int. Horum uestigia secuti Abbaris Hyperboreus, Charmondas, Da-
ron, Eudoxus, Hermippus: & clariores alii extiterũt antistites, ut Tris-
stus Mercurius, Porphyrius, Iãblichus, Plotinus, Proclus, Dardanus,
eus Threicius, Gog Græcus, Germa Babylonicus, Apollonius Tya-
Osthanes etiã egregie scripsit in hac arte: cuius libros è sepulchro eru-
bderites Democritus suis cõmẽtariis illustrauit. Prẽterea ad hanc artẽ

autem euaporata transit in aërem,& ille supercalescens in ignem: & hic extinctus reuertitur in aërem,infrigidatus autem ex superadustione, fit terra aut lapis,aut sulphur, sicut hoc ex fulmine manifestum est. Plato aũt censet terrã omnino intransmutabilẽ esse, cætera aũt elementa & in hanc, & in seinuicẽ trãsmutari. Diuiditur itaq; terra à subtilioribus nõ trãsmutata,sed soluta aut permixta in illa,quæ illam dissoluunt, rursusq; in seipsam remigrans. Vnũquodq; aũt elementorũ duas specificas qualitates habet,quarũ priorẽ sibi propriã retinet,in ~~altera tanq̃ media conuenit cum sequenti~~. Est enim ignis calidus & siccus,terra sicca & frigida,aqua frigida & humida,aër humidus & calidus. Atq; hoc modo secundũ duas qualitates contrarias elementa sibi contraria sunt, ut ignis aquæ,& terra aëri. Adhuc secũdum aliũ modũ elementa sibi opponũtur:Nã quædã grauia sunt,ut terra & aqua:& alia leuia,ut aër ignis:quamobrem priora passiua,posteriora uero actiua Stoici nuncuparunt.Proinde adhuc Plato secundum alium modũ distinguẽs, tres unicuiq; assignat qualitates:igni uidelicet acuitatẽ,raritatẽ & motũ:terræ aũt obtusitatẽ,densitatẽ & quietẽ. Et secundum has qualitates contraria sunt elementa ignis,& terra. Reliqua aũt elementa ab illis qualitates mutuant,ita ut aer duas accipiat q̃litates ignis,raritatem & motum,atq; unam terrę,uidelicet obtusitatem. Contrà aqua duas quidem terræ, obscuritatem & dẽsitatẽ:& unã ignis,uidelicet motũ.Sed ignis aere duplo rarior,triplo mobilior,quadruplo acutior: Aer autẽ duplo acutior aqua,triplo rarior,quadruplo mobilior.Proinde aqua duplo acutior terra,triplo rarior,quadruplo mobilior. Quemadmodum itaq; se habet ignis ad aerẽ,sic aer ad aquã, & aqua ad terram:rursusq;,sicut terra ad aquam,sic illa ad aerem,atq; hic ad ignem. Atq; hæc est radix & fundamentum omnium corporum, naturarũ, uirtutum & operum mirabilium: & qui has elementorum qualitates, & eorundem mixtiones cognouerit, facile perficiet opera miranda atq; stupenda,eritq; consummatus in Magia naturali.

De triplici elementorum ratione considerãda. Cap. IIII.

QVatuor itaq; quæ diximus sunt elemẽta,sine quorũ notitia perfecta nullum in Magia producere possumus effectum. Sunt autem singula triplicia,ut sic quaternarius compleat duodenarium:& per septenarium in denarium progrediens, ad supremam unitatem,unde omnis uirtus & mirabilis operatio dependet,fiat progressus. Primo igitur ordine elementa pura sunt,quæ nec componuntur, nec mutuantur,nec patiuntur commixtionem,sed incorruptibilia sunt, & non à quibus,sed per quæ omnium naturalium rerum uirtutes producuntur in effectum. Virtutes illorum à nullo explicari possunt: quia in omnia possunt omnia. Hæc qui ignorat,ad nullã mirabilium effectuũ operationẽ pertingere potest. Secundi ordinis elemẽta cõposita sunt multiplicia, & uatia,& impura,reducibilia tamẽ per artẽ ad purã simplicitatem: quibus tunc

Book 1, Chapter 4: Of a three-fold consideration of the Elements

There are then, as we have said, four Elements, without the perfect knowledge whereof we can effect nothing in Magick. Now each of them is three-fold, that so the number of four may make up the number of twelve; and by passing by the number of seven into the number of ten, there may be a progress to the supream Unity, upon which all vertue and wonderfull operation depends. Of the first Order are the pure Elements, which are neither compounded nor changed, nor admit of mixtion, but are incorruptible, and not of which, but through which the vertues of all naturall things are brought forth into act. No man is able to declare their vertues, because they can do all things upon all things. He which is ignorant of these, shall never be able to bring to pass any wonderfull matter. Of the second Order are Elements that are compounded, changeable, and impure, yet such as may by art be reduced to their pure simplicity, whose vertue, when they are thus reduced to their simplicity, doth above all things perfect all occult, and common operations of nature: and these are the foundation of the whole naturall Magick. Of the third Order are those Elements, which originally and of themselves are not Elements, but are twice compounded, various, and changeable one into the other. They are the infallible Medium , and therefore are called the middle nature, or Soul of the middle nature: Very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing soever, whether Naturall, Celestiall, or Supercelestiall; they are full of wonders, and mysteries, and are operative, as in Magick Naturall, so Divine: For from these, through them, proceed the bindings, loosings, and transmutations of all things, the knowing and foretelling of things to come, also the driving forth of evill, and the gaining of good spirits. Let no man, therefore, without these three sorts of Elements, and the knowledge thereof, be confident that he is able to work any thing in the occult Sciences of Magick, and Nature. But whosoever shall know how to reduce those of one Order, into those of another, impure into pure, compounded into simple, and shall know how to understand distinctly the nature, vertue, and power of them in number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge, and perfect operation of all Naturall things, and Celestiall secrets.

ad ſuam ſimplicitatē reuerſis,uirtus eſt ſuper omnia complementum dans omnium operationum occultarū & operationum naturæ: & hæc ſunt fundamentum totius Magiæ naturalis. Tertii ordinis elementa hæc primo & per ſe non ſunt elementa, ſed decompoſita,uaria,multiplicia & inter ſeinuicem permutabilia: ipſa ſunt infallibile medium,ideoq; uocantur media natura, ſiue anima mediæ naturæ: pauciſſimi ſunt qui illorum profunda myſteria intelligant. In ipſis per certos numeros,gradus & ordines eſt conſummatio omnis effectus in quacūq; re naturali,cœleſti & ſupercœleſti. miranda ſunt, & plena myſteriis quæ operari poſſunt in Magia tam naturali q̄ diuina: per ipſa enim omniū rerum ligationes etiam ſolutiones & tranſmutationes, & futurorum cognitio & prædictio,etiam malorum dæmonum exterminatio & bonoꝝ ſpirituum conciliatio ab illis deſcendit. Sine his igitur triplicibus elemētis eorundemq; cognitione, nemo confidat ſe in occultis Magiæ & naturæ ſcientiis quicquā poſſe operari. Quicunq; autē hæc in illa, impura in pura, multiplicia in ſimplicia reducere nouerit,eorundemq; naturam,uirtutem, poteſtatem in numero, gradibus & ordine, ſine diuiſione ſubſtantiæ diſcernere ſciuerit:is facile obtinebit omniū naturalium rerum, & cœleſtium ſecretorum ſcientiam & operationem perfectam.

De mirabilibus ignis,ac terræ naturis. Caput. V.

AD omnium mirabilium operationem,ait Hermes,duo ſufficiunt,ignis & terra:hæc eſt patiens,ille agens. Ignis,ut ait Dionyſius,in omnibus & per omnia clare uenit, & remouetur,omnibus lucidus eſt, ſimul & occultus incognitusq;: ipſe quādo per ſeipſum eſt,non accedente materia in qua propriam manifeſtet actionem, immenſus eſt & inuiſibilis, per ſeipſum potens ad actionem propriam,mobilis, tradens ſeipſum omnibus quodam modo proximantibus, renouatiuus,naturæ cuſtodia,illuminatiuus,circumuelatis ſplendoribus incomprehenſus,clarus,diſcretus,reſiliens, ſurſum ferens,acute means,excelſus,non receptus contumelia minorationis, ſemper motus mouens,alterum comprehendens,incōprehenſus,non indigus alterius,latenter creſcens à ſeipſo, & ad ſuſceptas materias manifeſtās ſuimet magnitudinē,actiuus, potens,ſimul omnibus præſens inuiſibiliter, neglectus eſſe non patitur,ad certa autem ſicut quædam uindicta generaliter & proprie ſubito reducens in rationem, incomprehenſibilis, impalpabilis,non minutus, in omnibus ditiſſimus ſuimet traditionibus. Immenſa & improba rerum naturæ portio ignis eſt, ut ait Plinius, & in quo dubium ſit plura abſumat, an pariat. Ignis ipſe unus eſt & per omnia penetrās,ut aiunt Pythagorici, ſed in cœlo dilatatus, colluſtrans, in inferno uero coarctatus, tenebroſus,& crucians: in meditullio de utroq; participans. Ignis itaq; in ſe unus,in recipiente multiplex,& in diuerſis diuerſa nota diſtributus, ut apud Ciceronem teſtatur Cleanthes. Eſt itaque ignis hic aduentitius quo utimur:eſt in lapidibus, qui ictu chaly-

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bis excutitur:est in terra,quæ ex refossione fumat:est in aquis, qui fontes & puteos calefacit:est in profundo mari,quod uentis agitatū tepescit:est in aëre,quē sæpe feruescere uidemus:& animalia quæq; & uiuētia omnia,& uegetantia calore nutriūtur:& omne quod uiuit,propter inclusum ignem uiuit. Superni ignis propria sunt calor omnia fœcundans,& lux omnibus uitā tribuēs. Inferni ignis propria sunt ardor omnia consumēs, & obscuritas cūcta sterilitate cōplens. Fugat itaq; cœlestis & lucidus ignis tenebrosos dæmones:fugat & hic noster ligneus eosdem,quatenus habet simulachrū & uehiculū lucis illius superioris. Quin & illius,qui ait, Ego sum lux mūdi,qui uerus ignis est,pater luminū,à quo omne datū optimū uenit,splendorē ignis sui emittens,& communicans primo soli,& cæteris cœlestibus corporibus, & per hæc tanquā per media instrumēta illū in hunc ignē nostrum influēs. Sicut ergo tenebrarum dæmones in tenebris ipsis robustiores sunt:sic boni dæmones,qui sunt angeli lucis,incrementa suscipiunt à luce,non solum diuina,solari,& cœlesti,sed etiam eius qui apud nos est ignis. Hinc primi religionum & ceremoniarū sapientissimi institutores orationes & spalmodias, & sacra quæq; nōnisi accensis luminibus fienda decreuerunt. Hinc illud Pythagoræ symbolum:Ne loquaris de deo absq; lumine.iusseruntq; ad fugandos malos dæmones,apud cadauera mortuorum lumina accendi,& ignes, nec illa amoueri,quousq; perfectis sacro ritu expiationibus terra condātur: ipseq; omnipotens in ueteri lege exquirebat omnia sua sacrificia igne offerri,atq; ut in altari semper ignis arderet, quem etiam apud Romanos Vestæ sacerdotes perpetuum seruabant custodiebantq;. Omnium autem elementorum basis & fundamentum,terra est:ipsa enim est obiectum, subiectum, & receptaculum omnium radiorum influxuumq; cœlestium:ipsa in se cōtinet omnium rerum semina seminalesq; uirtutes:ideo ipsa dicitur animalis,uegetalis,& mineralis:quæ ab omnibus reliquis elementis ac cœlis fœcūdata,omnium ex seipsa est gignitiua.Ipsa est receptiua omnium fœcunditatum,& ueluti prima parens etiam omnium pululatiua,centrū & fundamētum & mater omnium. Tolle de illa quantumcunq; secreta, lota, depurata, subtiliata,si dimiseris aliquandiu sub diuo,mox cœlestibus uiribus fœcundata & pręgnans,ex seipsa producet plantas,producet uermiculos & animalia,producet lapillos,lucidasq; metallorum scintillas. In ea sunt secreta maxima,si quando fuerit per artificium ignis purgata, & ad simplicitatē suam congrua lotione reducta. Ipsa est prima creationis nostrę materia & restaurationis ac conseruationis nostræ uerissima medicina.

De admirandis aquæ,& aeris atq; uentorum naturis. Cap. VI.

NON minoris potētię sunt reliqua duo elemēta, aqua uidelicet & aër:nec in illis natura cessat mirabilia opari. Aquæ enim tanta necessitas est, ut absq; illa nullū animal degere possit: nulla herba,nec plāta quęuis,citra aquę humectationē possit proger

Book 1, Chapter 6: Of the wonderfull Natures of Water, Aire, and Winds

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- Hornd Hammons Waters at high noon Are cold; hot at Sun-rise and setting

Sun.

Wood, put in bub'ling Athemas is Fir'd,

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Who hath not heard of obscene Salmacis?

Of th' /Ethiopian lake? for, who of this

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Fear, and forbear to drink thereof by night:

By night unwholesome, wholesome by day-light.

Josephus also makes relation of the wonderfull nature of a certain river betwixt Arcea, and Raphanea, Cities of Syria: which runs with a full Channell all the Sabboth [Sabbath] Day, and then on a sudden ceaseth, as if the springs were stopped, and all the six dayes you may pass over it dry-shod: but again, on the seaventh day (no man knowing the reason of it) the Waters

minare. In ipſa eſt ſeminaria oīm rerū uirtus: animaliū primo, quorū ſemē aqueū eſſe manifeſtū eſt: ſed & fruticū, & herbarū ſemina licet terrea ſint, ta befieri tamē aqua neceſſe eſt, ſi fœcūda eſſe debeant: ſiue id fiat humore terræ imbibito, aut rore, uel plūuia, uel de induſtria adiecta aqua. Sola ſiquidē terra & aqua, à Moſe deſcribūtur producere aīam uiuētē. Sed aquæ duplicē productionē tribuit, natātium uidelicet in aquis, & uolātium in aere ſupra terrā. Terrenarū etiā productionū ipſi aquæ partim deberi, eadē ſcriptura teſtat, inquiēs, quod poſt creationē uirgulta & plātæ nō germinauerāt, quia deus nō pluerat ſuper terrā. Tāta eius elemēti poteſtas eſt, ut nec ſpiritualis regeneratio fiat ſine aqua, ſicut ipſe Chriſtus ad Nicodemū teſtatus eſt. Maxima quoq; eius in religione uis eſt, in expiationibus & purificationib⁹ nec minor quàm ignis neceſſitas. Infinitæ eius utilitates ſunt, & uſus multiplex, reſq; oēs ex eius poteſtate cōſiſtunt: ut quæ generādi, alendi, augmentādi uim poſſidet. Inde Thales Mileſius atq; Heſiodus, aquā omniū rerū principiū ſtatuerunt, omniumq; elementorū antiquiſſimum eſſe dixerunt atq; potentiſſimū, quippe quod cæteris omnibus imperat. Nā, ut ait Plini⁹, terras deuorāt aquæ: flāmas necant: ſcandunt in ſublime, & nubium obtētu cœlū ſibi uendicāt: eædē cadentes omnium terra naſcentiū cauſa fiūt. Innumera ſunt aquarū miracula à Plinio, Solino, multisq; hiſtoricis deſcripta, de quarum mirabili uirtute etiam meminit Ouidius in his uerſibus:

Medio tua cōrniget Hammon
Vnde die gelida eſt, ortuq; obituq; caleſcit.
Admotis Athamantis aquis accendere lignum
Narratur, minimos cum luna receſſit in orbes.
Flumen habent Cicones, quod potum ſaxea reddit
Viſcera, quod tactis inducit marmora rebus.
Crathis & hinc Sybaris ueſtris conterminus oris,
Electro ſimiles faciunt, auroq; capillos.
Quodq; magis mirum, ſunt qui non corpora tantum,
Verum animos etiam ualeant mutare liquores.
Cui non audita eſt obſcœnæ Salmacis undæ?
Aethiopesq; lacus? quos ſi quis faucibus hauſit,
Aut furit, aut patitur mirum grauitate ſoporem.
Clitorio quicunq; ſitim de fonte leuauit,
Vina fugit, gaudetq; meris abſtemius undis.
Hinc fluit effectu diſpar Lyncæſtius amnis:
Quem quicunq; parum moderato gutture traxit,
Haud aliter titubat, quàm ſi mera uina bibiſſet.
Eſt lacus Arcadiæ Pheneum dixere priores,
Ambiguis ſuſpectus aquis, quas nocte timeto,
Nocte nocent potæ, ſine noxa luce bibuntur.

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Refert præterea Ioſephus fluminis cuiuſdam inter Arceam & Raphaneã Syriæ urbes admirabilem naturam : Qui cum pleno deferatur alueo, per integrum ſabbathum mox ceu obturatis fontibus deficiens, per ſex integros dies ſiccum aluei ſui præbet tranſitũ: rurſuſq; ſeptimo die ignotis naturæ cauſis ad priorem redit aquarum abundãtiam: quãobrem incolæ illũ Sabbathęum nuncuparunt, ob ſacrum Iudęis ſeptimum diem. Teſtaturq; nobis euangeliũ de piſcina Probatica, in quam poſt commotam ab angelo aquam qui prior in illam deſcendiſſet, à quacunq; ægritudine liberabatur. Eadem uis atq; poteſtas fuiſſe legitur fonti Ionidum Nympharum, qui in Eliorum agro apud Heraclęam pagum iuxta Cytheron fluuium extabat: in quem qui ægroto corpore deſcẽdiſſet, abacto omni corporis uitio ſanus & integer inde exiret. Narrat Pauſanias eſſe in Lycæo Arcadiæ mõte fontẽ qui Agrię uocabatur, ad quẽ quoties regionis ſiccitas frugũ interitum minaretur, ingreſſus Iouis Lycæi ſacerdos, poſt immolatas hoſtias ſacris precibus ſacros ueneratus latices, quercus ramum manu tenẽs, ad ſacrati fontis ſummos latices demittebat: tũc commotis aquis uapor exinde in aera ſurſum latus in nubes cõflabatur, cõcurrentibuſq; nebulis cœlũ omne obducebatur nubibus: quibus paulo poſt in pluuiam reſolutis, omnẽ regionem ſalubriter irrigabãt. Verũ de aquarũ miraculis præter cęteros autores multos, ſcripſit Ruffus Epheſius medicus miranda, & apud nullũ alium quod ſciam autorem reperta. Supereſt de aere dicere. Hic ſpiritus eſt uitalis, cuncta permeans entia, omnibus uitam & conſiſtentiam præbens, ligans, moũẽs, & implens omnia. Hinc Hebræorum doctores illum non inter elemẽta numerant, ſed uelut medium & glutinum, diuerſa inſimul coniungens, & tanquã ſpiritum mundani inſtrumenti reboantẽ habẽt. Ipſe enim proxime cœleſtium omnium influxus in ſe concipit, aliiſq; cum elementis tum mixtis ſingulis communicat, nõ minus etiã rerum omnium cum naturalium tum artificialium, & ſermonum quorumcunq; ſpecies, uelut deificũ quoddam ſpeculum in ſe ſuſcipit & retinet: illasq; ſecum ferẽs, corpora hominum & animalium, per poros ingrediens, tam in ſomno quàm in uigilia illis imprimens, uariorum mirabilium ſomniorum, præſagiorum & auſpiciorum materiam prębet. Hinc etiam fieri dicũt, cur tranſiens locũ, in quo homo occiſus fuerit, uel cadauer recens abſconditum, timore atq; pauore cõcitatur: quia aer ibidẽ plenus horribilibus homicidii ſpeciebus, ſpiritum hominis, dum unà inſpiratur, ſimilibus ſpeciebus afficit atq; perturbat: unde contingit ſequi pauorem: Omne nanq; ſubito imprimẽs, naturã ſtupefacit. Hinc multi philoſophi arbitrati ſunt, aerẽ cauſam eſſe ſomniorum, pluriumq; aliarum animæ impreſſionũ, per delationem idolorũ, ſeu ſimilitudinum, ſeu ſpecierũ, quæ deciduntur à rebus & ſermonibus in ipſo aere multiplicatis, quouſq; perueniant ad ſenſus, & tandem ad phãtaſiam & animam recipientis, uidelicet quæ ſoluta curis, nec impedita, ſpecies hu-

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iuſmodi obuiam expectans, ab illis informatur. Ipſæ nanq; rerum ſpecies, licet ex propria natura deferantur ad ſenſus hominum & animaliũ, poſſunt tamen à cœlo, dum ſunt in aëre, acquirere aliquam impreſſiõem, ex qua unà cum aptitudine, à diſpoſitione recipientis magis ferantur ad ſenſum unius, quàm alterius. Atq; hinc poſſibile eſt naturaliter, & procul omni ſuperſtitione, nullo alio ſpiritu mediante, hominẽ homini ad quãcunq;, longiſſimã etiã uel incognitã diſtantiã & manſionẽ, breuiſſimo tẽpore poſſe nunciare mentis ſuæ conceptũ: etſi tẽpus in quo iſtud fit, non poſſit præciſe menſurari, tamen intra uiginti quatuor horas id fieri omnino neceſſe eſt: & ego id facere noui, & ſæpius feci. Nouit idem etiam, fecitq; quondam abbas Tritemius. Quõ etiã idola quædam, nõ modo ſpiritalia, ſed etiã naturalia à rebus effluant, utputa per influxum quendam corpoꝝ à corporibus, atq; in ipſo aëre conualeſcant, tum per lumen, tũ per motũ, tum ad uiſum, tum ad alios etiam ſenſus, ſeſe nobis offerant & oſtendant, & in nos mirabilia quandoq; agant, probat docetq; Plotinus. Et nos uidemus quomodo auſtro flãte aër denſatur in tenues nubes, in quibus ueluti in ſpeculo reflectũtur imagines ualde diſtãtes caſtrorum, montiũ, equorum & hominũ, & aliarum reꝝ, quæ decedentibus nubibus mox euaneſcũt. Et in Meteoris prodit Ariſtoteles, quoniam in nube aeris concipiatur iris, quadam ſpeculi ſimilitudine. Et Albertus, effigies corporum, inquit, naturæ ui in aëre humecto facile effingi poſſunt eodem modo, quo imagines rerum ſunt in rebus. Et narrat Ariſtoteles, cuidã ex uiſus debilitate contigiſſe, ut ſpeculum illi fieret propinquus aer, & radius uiſiuus ad ipſum repercuteret, nec poſſet penetrare: unde quorſum ibat, idolum ſuum aduerſa facie, ſeſe præcedere arbitrabatur. Similiter ſpeculorum quorundam artificio, quas uolumus imagines in aere, etiam remote, extra ſpecula producuntur: quæ tunc imperiti homines uidentes, dæmonum, aut animarum umbras ſe uidere putant: cum tamen non ſint, niſi ſimulacra quædam ſibiipſis cognata, a cuitæ omnis expertia. Et notum eſt, ſi quis in loco obſcuro, & omnis luminis experte, niſi quod per minimum foramen ſolis radius alicubi ingrediatur, ſuppoſita illi papyro alba, aut ſpeculo plano, uideri in ea quæcunq; foris à ſole illuſtrata agantur. Et eſt aliud præſtigiũ admirandũ magis, ubi pictis certo artificio imaginibꝰ, ſcriptis ue literis, quis nocte ſerena plenæ lunæ radiis opponat, quarum ſimulacris in aere multiplicatis, ſurſumq; raptis, & unà cũ lunæ radiis reflexis, alius quiſpiam rei conſcius per longam diſtantiam uidet, legit & agnoſcit, in ipſo diſco, ſeu circulo lunæ: quod equidẽ nunciandorũ ſecretorũ obſeſſis uillis, & ciuitatibus utiliſſimũ artificiũ eſt, olim à Pythagora factitatũ & hodie aliq; bus adhuc, pariter & mihi nõ incognitũ. Atq; omnia hęc, & multo plura, maioraq; in ipſa aeris natura fundata ſunt: & ex mathematica, atq; optica, ſuas ratiões habent. Et ſicuti hæc ſimulacra reflectũtur ad uiſum, ita nonnunq; etiam ad auditum, quod in echo manifeſtum eſt. Sed ſunt illis occultiora

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artificia,quo quis etiam per remotã diſtantiam,audire & intelligere queat, quid alius loquatur,uel ſuſurret in occulto. Ex aëreo elemento ſunt etiam uẽti:ipſi enim nihil aliud ſunt,q̃ motus aër & cõcitatus.Horũ quatuor ſunt principales,à quatuor cœli cardinibus flãtes, uidelicet Notus ab auſtro,Boreas ab aquilone, Zephyrus ab occidente, & ab oriẽte Apeliotes ſiue Eurus: quos Pontanus his duobus uerſiculis complexus ait:

A ſummo Boreas,Notus imo ſpirat olympo.
Occaſum inſedit Zephyrus,uenit Eurus ab ortu.

Notus uentus meridionalis eſt,nebuloſus & humectus,& calidus,& morboſus,quem Hieronymus uocat pincernam pluuiarum.Ouidius ſic deſcribit:

Madidis Notus euolat alis
Terribilem picea tectus caligine uultum
Barba grauis nimbis,canis fluit unda capillis,
Fronte ſedent nebulæ,rorant pennæq̃; ſinusq̃;,

Boreas autem Noto contrarius,ſeptentrionalis uentus eſt,uiolentus & ſonorus,qui nubes diſcutiens aërem ſerenum reddit,aquam gelu conſtringit: hunc Ouidius de ſe ſic inducit loquentem:

Apta mihi uis eſt,qua triſtia nubila pello,
Et freta concutio,nodoſaq̃; robora uerto,
Induro nubes,& terras grandine pulſo:
Idem ego,quum fratres cœlo ſum nactus aperto,
(Nam mihi campus is eſt)tanto molimine luctor,
Vt medius noſtris concuſſibus inſonet æther,
Exiliantq̃; cauis eliſi nubibus ignes.
Idem ego,cum ſubii conuexa foramina terræ,
Suppoſuiq̃; ferox imis mea terga cauernis,
Sollicito manes,totumq̃; tremoribus orbem
Concutio.

Zephyrus uero,qui & fauonius,uentus leuiſſimus ab occidente flans,& placide ſpirãs,frigidus eſt & humidus,reſoluens hyemes,germina floresq̃; producens:huic contrarius Eurus,qui & ſubſolanus,& Apeliotes, ab oriẽte,uẽtus aquoſus & nubificus,& rapidæ uoracitatis. de iſtis ita canit Ouidius:

Eurus ad auroram,Nabathæaq̃; regna receſſit,
Perſidaq̃;,& radiis iuga ſubdita matutinis.
Veſper,& occiduo quæ littora ſolę tepeſcunt,
Proxima ſunt Zephyro,Scythiam ſeptemq̃; triones,
Horrifer inuaſit Boreas:contraria tellus
Nubibus aſſiduis,pluuioq̃; madeſcit ab Auſtro.

De generibus compoſitorum, quomodo ſe habeant ad elementa,atq; quid elementis ipſis cõueniat cum anima, & ſenſibus & moribus. Caput VII.

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POst quatuor ſimplicia elemẽta, proxime ſequuntur ex illis cõpoſita perfectorum quatuor genera, quę ſunt lapides, metalla, plantæ, & animalia: & licet ad ſingulorum generationẽ omnia elementa in cõpoſitionem cõueniant, ſingula tamen unũ præcipuum elementũ ſequuntur imitanturq;: Nam lapides omnes terrei ſunt, natura ſiquidem graues ſunt & deſcendũt, & ita concreti ſiccitate, ut liquefieri nequeant. Metalla aũt aquea ſunt & liquabilia, & quod confitentur phyſici, experiuntur alchimici, ex aqua uiſcoſa, ſiue ex aqueo argento uiuo generata ſunt. Plantæ ſic cum aere conueniunt, ut niſi ſub diuo non pullulent, neque coaleſcant. Sic animalibus omnibus,

Igneus eſt ollis uigor & cœleſtis origo.

Adeoq; cognatus illis ignis eſt, ut eo extincto mox tota uita deficiat. Rurſus unumquodq; illorum generum in ſe diſtinctum eſt per elemẽtorũ gradus. Nam inter lapides præcipue terrei dicuntur, qui opaci ſunt, & grauiores: aquei aũt, qui tranſparentes ſunt: & qui ex aqua concreti ſunt, ut cryſtallus, berillus, & margaritę in conchis: & ſunt aerei qui aquę ſupernatãt, & ſpõgioſi ſunt, ut lapis, ſpõgiæ, & pumex, & tophus: ſunt & ignei, ex quibus ignis extrahitur, & in ipſum aliquando reſoluitur, aut ex ipſo geniti ſunt: ſicut lapis fulminis, & lapis pyrites atq; aſbeſt⁹. Similiter inter metalla, terrea ſunt plumbum & argentum: aquea, argentũ uiuum: aerea, cuprum, & ſtãnum: ignea uero, aurum atq; ferrum. In plantis quoq;, terrã imitãtur radices, propter denſitatem: folia autem, aquam propter ſuccum: flores aërem, propter ſubtilitatem: ſemina ignem, propter ſpiritũ gignitiuum. Præterea aliæ dicuntur calidæ, aliæ frigidæ, aliæ humidæ, aliæ ſiccę, elemẽtorumq; nomina ab eorum qualitatibus ſibi mutuantes. Inter animalia etiam quędã præ cæteris terrea ſunt, & terræ uiſcera inhabitant, ut uermes, & lumbrici, & talpæ, & multa reptilia: alia aquea ſunt, ut piſces: alia aerea, quæ extra aerem uiuere nequeant: ſunt & ignea ignem habitãtes, ut ſalamandræ, & quędã cicadę, pyrauſtas uocant, & quæ igneo quodam calore feruẽt: ut columbę, ſtrutiones, leones, & quas uocat Sapiens beſtias uaporem igneum ſpirãtes. Præterea in animalibus terram referunt oſſa, caro aërem, & ſpiritus uitalis ignẽ, aquam uero humores. Et hi etiam elementis partiti ſunt, nã rubra cholera cedit igni, ſanguis aëri, pituita aquæ, nigra bilis terræ. In ipſa deniq; anima, teſte Auguſtino, refert ignem intellectus, aerem ratio, aquã imaginatio, terram uero ſenſus. Atque hi etiã inter ſe elementis diſpartiuntur, nam uiſus igneus eſt, nec enim ſine igne & luce percipit: auditus aereus eſt, nam aere percuſſo ſonus efficitur: olfactus autem & guſtus ad aquam referũtur, ſine cuius humore nec ſapor nec odor fit: deniq; tactus tot⁹ terreus eſt, & craſſiora corpora ſibi adſciſcens. Actus quoq; & operationes hoïes ab elementis moderant: tardus enim motus & ſolidus, à terra ſignatur: pauorẽ, & inertiã, & remiſſum opus, aqua ſignat: alacritatẽ, et amicabiles mores, aer: impetũ

Book 1, Chapter 6: Of the wonderfull Natures of Water, Aire, and Winds

The other two Elements, viz. Water, and Aire, are not less efficacious then the former; neither is nature wanting to work wonderfull things in them. There is so great a necessity of Water, that without it no living thing can live. No Hearb [herb], nor Plant whatsoever, without the moistening of Water can branch forth. In it is the Seminary vertue of all things, especially of Animals, whose seed is manifestly waterish. The seeds also of Trees, and Plants, although they are earthy, must notwithstanding of necessity be rotted in Water, before they can be fruitfull; whether they be imbibed with the moisture of the Earth, or with Dew, or Rain, or any other Water that is on purpose put to them. For Moses writes, that only Earth, and Water bring forth a living soul. But he ascribes a twofold production of things to Water, viz. of things swimming in the Waters, and of things flying in the Aire above the Earth. And that those productions that are made in, and upon the Earth, are partly attributed to the very Water, the same Scripture testifies, where it saith that the Plants, and the Hearbs [herbs] did not grow, because God had not caused it to rain upon the Earth. Such is the efficacy of this Element of Water, that Spirituall regeneration cannot be done without it, as Christ himself testified to Nicodemus. Very great also is the vertue of it in the Religious Worship of God, in expiations, and purifications; yea, the necessity of it is no less then that of Fire. Infinite are the benefits, and divers are the uses thereof, as being that by vertue of which all things subsist, are generated, nourished and increased. Thence it was that Thales of Miletus, and Hesiod concluded that Water was the beginning of all things, and said it was the first of all the Elements, and the most potent, and that because it hath the mastery over all the rest. For, as Pliny saith. Waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the clouds, challenge the Heaven for their own: the same falling become the Cause of all things that grow in the Earth. Very many are the wonders that are done by Waters, according to the Writings of Pliny, Solinus, and many other Historians, of the wonderfull vertue whereof, Ovid also makes mention in these Verses.

- Hornd Hammons Waters at high noon Are cold; hot at Sun-rise and setting

Sun.

Wood, put in bub'ling Athemas is Fir'd,

The Moon then farthest from the Sun retir'd; Circonian streams congeal his guts to Stone That thereof drinks, and what therein is thrown. Crathis and Sybaris (from the Mountains rold) Color the hair like Amber or pure Gold. Some fountains, of a more prodigious kinde, Not only change the body but the minde.

Who hath not heard of obscene Salmacis?

Of th' /Ethiopian lake? for, who of this

But only fast [taste], their wits no longer keep, Or forthwith fall into a deadly sleep.

Who at Clitorius fountain thirst remove, Loath Wine, and abstinent, meer Water love.

With streams oppos'd to these Lincestus/Iowes:

They reel, as drunk, who drink too much of those. A Lake in fair Arcadia stands, of old Call'd Pheneus; suspected, as twofold:

Fear, and forbear to drink thereof by night:

By night unwholesome, wholesome by day-light.

Josephus also makes relation of the wonderfull nature of a certain river betwixt Arcea, and Raphanea, Cities of Syria: which runs with a full Channell all the Sabboth [Sabbath] Day, and then on a sudden ceaseth, as if the springs were stopped, and all the six dayes you may pass over it dry-shod: but again, on the seaventh day (no man knowing the reason of it) the Waters

acutũ & iracũdũ,ignis. Elemẽta itaq; omniũ prima ſunt,& omnia ex illis & ſecundũ illa ſunt,atq; ipſa in omnibus,& per omnia uires ſuas diffundunt.

Quomodo elementa ſunt in cœlis,in ſtellis, in dæmonibus, in angelis,in ipſo deniq; deo. Cap. VIII.

EST Platonicos, omnium unanimis ſententia, quemadmodum in archetypo mũdo omnia ſunt in omnibus, ita etiam in hoc corporeo mũdo,omnia in omnibus eſſe, modis tamẽ diuerſis,pro natura uidelicet ſuſcipientiũ: ſic & elemẽta non ſolum non ſunt in iſtis inferioribus,ſed & in cœlis,in ſtellis,in dæmonibus, in angelis,in ipſo deniq; omnium opifice & archetypo. Sed in iſtis inferioribus elemẽta ſunt craſſæ quædam formæ,immerſæ materiæ,& materialia elementa:in cœlis autem ſunt elementa per eorum naturas & uires:modo uidelicet cœleſti & multo excellentiori,quàm infra lunam. Nam cœleſtis terræ ſoliditas illic eſt abſq; craſſitudine aquæ: & aeris agilitas procul ab efluxu:ignis calor ibi non urens, ſed lucens, omniaq; ſuo calore uiuificans. Ex ſtellis præterea ignei ſunt Mars, atq; Sol:aerei, Iupiter & Venus:aquei, Saturnus & Mercurius:terrei, qui incolant orbem octauũ,atq; Luna (quæ tamẽ à pleriſq; aquea putatur)quando uidelicet terræ inſtar cœleſtes aquas attrahit,qbus imbibita uicinitate ſua illas nobis influit & cõmunicat. Sunt etiam inter ſigna quędam ignea,quędam terrea,quędã aerea,quędã aquea: reguntq; in cœlis elementa,quatuor illas triplicitates diſtribuentes illis cuiuſq; elementi principium, medium & finem: ſic principium ignis Aries, progreſſum & augmentũ Leo,finem Sagittarius habent:principium terrę Taurus,progreſſum Virgo,extremum Capricornus:aeris principium Gemini,proceſſum Libra,terminũ Aquarius:aquæ principium Cancer, medium Scorpius,finem Piſces poſſident. Ex horum itaq; planetarũ & ſignorum mixtionibus ſimul cum elemẽtis,conficiuntur omnia corpora. Iam uero etiam & dæmones hac ratione à ſe diſtincti ſunt:ut alii dicãtur ignei, alii terreſtres,alii aerei,alii aquei. Hinc illi apud inferos quatuor fluuii,igneus Phlegethon,aereus Cocytus,Styx aqueus,terreus Acheron. Quin & in euangeliis legimus ignẽ gehennæ,& ignem æternum,in quem ire iubebuntur maledicti:& in Apocalypſi legitur,ſtagnũ ignis: & Eſaias de dãnatis ait, Percutiet eos dominus aere corrupto:& apud Iob: Ad nimium calorẽ transilient ab aquis niuium:& apud eundem legimus,terrã tenebroſam & opertã mortis caligine,terram miſeriæ & tenebrarum. Proinde etiã in ſupramũdanis angelis & beatis intelligentiis hæc elemẽta ponũtur: eſt enim in ipſis eſſentiæ ſtabilitas,terrea uis,qua ſunt firma dei ſedilia: eſt & clementia pietasq;,aquea uirtus mundans: Hinc à Pſalmiſta uocantur aquæ,ubi de cœlo ait, Qui regis aquas ſupiora eius: ſunt etiã in illis aer ſubtilis ſpiritꝰ,& amor ignis relucẽs: hinc uocantur à ſacris literis, pennæ uentorum:& alibi de illis ait Pſalmiſta: Qui facis angelos tuos ſpiritus,& miniſtros tuos ignẽ urentẽ.

Book 1, Chapter 8: How the Elements are in the Heavens, in Stars, in Divels [devils], in

Angels, and lastly in God himself.

It is the unanimous consent of all Platonists, that as in the originall, and exemplary

World, all things are in all; so also in this corporeal world, all things are in all; so also the Elements are not only in these inferior bodies, but also in the Heavens, in Stars, in Divels [devils], in Angels, and lastly in God, the maker and originall example of all things. Now in these inferiour bodies the Elements are accompanied with much gross matter; but in the Heavens the Elements are with their natures, and vertues, viz. after a Celestiall, and more excellent manner, then in sublunary things. For the firmness of the Celestiall Earth is there without the grossness of Water: and the agility of the Aire without running over its bounds; the heat of Fire without burning, only shining, and giving life to all things by its heat.

Amongst the Stars, also, some are fiery, as Mars, and Sol; airy, as Jupiter, and Venus: watery, as Saturn, and Mercury: and earthy, such as inhabit the eighth Orbe, and the Moon (which notwithstanding by many is accounted watery) seeing, as if it were Earth, it attracts to it self the Celestiall waters, with which being imbibed, it doth by reason of its neemess [nearness] to us power [pour] out, and communicate to us. There are also amongst the signes, some fiery, some earthy, some airy, some watery: the Elements rule them also in the Heavens, distributing to them these four threefold considerations Of every Element, viz. the beginning, middle, and end: so Aries possesseth the beginning of Fire, Leo the progress, and increase, and Sagittarius the end. Taurus the beginning of the Earth, Virgo the progress, Capricorn the end. Gemini the beginning of the Aire, Libra the progress, Aquarius the end. Cancer the beginning of Water, Scorpius [Scorpio] the middle, and Pisces the end. Of the mixtions therefore of these Planets

and Signes, together with the Elements are all bodies made. Moreover Divels [devils] also are upon this account distinguished the one from the other, so that some are called fiery, some earthy, some airy, and some watery. Hence also those four Infernall Rivers, fiery Phlegethon, airy Cocytus, watery Styx, earthy Acheron. Also in the Gospel we read of

Hell Fire, and etemall Fire, into which the Cursed shall be commanded to go: and in the Revelation we read of a Fake of Fire, and Isaiah speaks of the damned, that the Ford will smite them with corrupt Aire. And in Job, They shall skip from the Waters of the Snow to extremity of heat, and in the same we read, That the Earth is dark, and covered with the darkness of death, and miserable darkness. Moreover also these Elements are placed in the Angels in Heaven, and the blessed Intelligencies; there is in them a stability of their essence, which is an earthly vertue, in which is the stedfast seat of God; also their mercy, and piety is a watery cleansing vertue. Hence by the Psalmist they are called Waters, where he speaking of the Heavens, saith, Who rulest the Waters that are higher then the Heavens [Psl48.4 ;l also in them their subtill [subtle] breath is Aire, and their love is shining Fire. Hence they are called in Scripture the Wings of the Wind; and in another place the Psalmist speaks of them, Who makest Angels thy Spirits, and thy Ministers a flaming fire. Also according to orders of Angels, some are fiery, as Seraphin [Seraphim], and authorities, and powers; earthy as Cherubin [Cherubim]; watery as Thrones, and Archangels: airy as Dominions, and Principalities. Do we not also read of the original maker of all things, that the earth shall he opened and bring forth a Saviour? Is it not spoken of the same, that he shall be a fountain of living Water, cleansing and regenerating? Is not the same Spirit breathing the breath of life; and the same according to Moses, and Pauls testimony, A consuming Fire? That Elements therefore are to be found every where, and in all things after their manner, no man can deny: First in these inferiour bodies feculent and gross, and in Celestials more pure, and clear; but in supercelestials living, and in all respects blessed. Elements therefore in the exemplary world are Idea's of things to be produced, in Intelligencies are distributed powers, in Heavens are vertues, and in inferiour bodies gross forms.

Ex ordinibus quoq; angelicis ignei ſunt ſeraphin, & uirtutes, & poteſtates: terrei cherubin: aquei, throni, & archangeli: aerei dominationes & principatus. De ipſo etiam archetypo omnium rerum opifice nõne legit: Aperiatur terra, & germinet ſaluatorẽ: nonne de eodẽ dicitur, fons aquæ uiuæ mundificans & regenerans: nõne idẽ ſpiritus ſpirans ſpiraculũ uitę: idẽq; etiã Moſe & Paulo teſtibus, ignis conſumens eſt: Elementa igitur ubiq;, & in omnibus reperiri ſuo modo, nemo negare poteſt: primũ in iſtis inferioribus, ſed fecũlẽta & craſſa, in cœleſtibus aũt puriora & nitida: in ſupracœleſtibus uero uiuentia, & ex omni parte beata. Sunt igitur elemẽta, in archetypo ideæ producendorum, in intelligentiis diſtributæ poteſtates, in cœlis uirtutes, in inferioribus craſſiores formæ.

De uirtutibus rerum naturalium ab elementis proximè dependentibus. Cap. IX.

VIrtutes rerum naturales, quædã ſunt elementales, ut calefacere, frigefacere, humefacere, exſiccare: & uocantur operationes ſeu qualitates primæ, & ſecundũ actũ: hę enim qualitates ſolę totã omnino tranſmutãt ſubſtantiã, quod aliarũ qualitatũ nulla facit: quædã uero inſunt rebus ab elementis cõponẽtibus tales, etiã ultra qualitates primas, ut ſunt maturatiuæ, digeſtiuæ, reſolutiuæ, mollificatiuæ, induratiuę, ſtypticę, abſterſiuæ, corroſiuæ, cauſticæ, apertiuę, euaporatiuę, cõfortatiuę, mitigatiuę, conglutinatiuę, opilatiuę, expulſiuę, retentiuę, attractiuæ, repcuſſiuæ, ſtupefactiuæ, elargitiuæ, lubrificatiuæ, & alię plures: multa enim habet agere qualitas elementalis in mixto, q̃ per ſe nõ operat. Et hę opatiões dicunt qualitates ſecũdariæ, qa ſequũtur naturã & mẽſurã mixtionis primarũ uirtutũ: quẽadmodũ de his in medicorũ libris copioſe tractatur: ſicut maturatio, q̃ eſt operatio caloris naturalis ſecũdũ certã mẽſurã in ſubſtantia materiæ: induratio operatio eſt frigoris: ſimiliter & congelatio, & ſic de ſimilibus. Et hæ operationes quãdoq; agũt in membrũ determinatũ, ut prouocantes urinam, uel lac, uel menſtrua, & dicũtur qualitates tertiæ, quæ ſequuntur ſecundas, ſicut ſecundæ primas. Secundum has itaq; primas, ſecũdas & tertias qualitates, multæ ægritudines & curantur & inducuntur. Multa etiã artificialiter fiunt, quæ homines ualde admirãtur: ſicut eſt ignis aquã cõburens, quẽ uocãt ignẽ Græcũ: cuius plures cõpoſitiones docet Ariſtoteles in tractatu de hoc ſingulari. Simili modo fit etiam ignis, qui oleo extinguitur, & aqua accenditur frigida, quando roratẽ deſuper: & ignis qui pluuia, uel uẽto, uel ſole accẽditẽ. & fit ignis, qui uocatur aqua ardẽs. cuius cõfectio notiſſima eſt, qui nihil conſumit prẽter ſeipſum: & fiunt ignes inextinguibiles, & olea incombuſtibilia, & lampades perpetuæ, quæ nec uento, nec aqua, nec ullo modo extingui poſſunt: quod penitus incredibile uidetur, niſi fuiſſet famoſiſſima illa lampas, quæ in templo Veneris quondã lucebat, in qua ardebat lapis asbeſtus, qui ſemel accenſus reuera, nunquã extinguitur. Con

Book 1, Chapter 9: Of the vertues of things Naturall, depending immediatly upon Elements.

Of the naturall vertues of things, some are Elementary, as to heat, to cool, to moisten, to dry; and they are called operations, or first qualities, and the second act: for these qualities only do wholly change the whole substance, which none of the other qualities can do. And some are in things compounded of Elements, and these are more then first qualities, and such are those that are maturating, digesting, resolving, mollifying, hardening, restringing, absterging, corroding, burning, opening, evaporating, strengthening, mitigating, conglutinating, obstructing, expelling, retaining, attracting, repercussing, stupifying [stupefying], bestowing, lubrifying, and many more. Elementary qualities do many things in a mixt [mixed] body, which they cannot do in the Elements themselves. And these operations are called secondary qualities, because they follow the nature, and proportion of the mixtion of the first vertues, as largely it is treated of in Physick [Medical] Books. As maturation, which is the operation of naturall heat, according to a certain proportion in the substance of the matter. Induration is the operation of cold; so also is congelation, and so of the rest. And these operations sometimes act upon a certain member, as such which provoke Urine, Milk,

the Menstrua, and they are called third qualities, which follow the second, as the second do the first. According therefore to these first, second, and third qualities many diseases are both cured, and caused. Many things also there are artificially made, which men much wonder at; as is Fire, which bums Water, which they call the Greek Fire, of which Aristotle teacheth many compositions in his particular Treatise of this subject. In like manner there is made a Fire that is extinguished with Oyl [oil], and is kindled with cold Water, when it is sprinkled upon it; and a Fire which is kindled either with Rain, Wind, or the Sun; and there is made a Fire, which is called burning Water, the Confection whereof is well known, and it consumes nothing but it self: and also there are made Fires that cannot be quenched, and incombustible Oyles [oils], and perpetuall Lamps, which can be extinguished neither with Wind, nor Water, nor any other way; which seems utterly incredible, but that there had been such a most famous Lamp, which once did shine in the Temple of Venus, in which the stone Asbestos did burn, which being once fired can never be extinguished. Also on the contrary, Wood, or any other combustible matter may be so ordered, that it can receive no harm from the Fire; and there are made certain

Confections, with which the hands being anointed, we may carry red hot Iron in them, or put them into melted Metall, or go with our whole bodies, being first anointed therewith, into the Fire without any manner of harm, and such like things as these may be done. There is also a kind of flax, which Pliny calls Asbestum, the Greeks call Ao(3£^ov, which is not consumed by Fire, of which Anaxilaus saith, that a Tree compassed about with it, may be cut down with insensible blows, that cannot be heard.

tra etiam præparatur lignum,uel aliud quoddam combuſtibile, ut ab igne lædi nō poſſit.& fiūt confectiōes qbus inunctis manibus poſſumus portare ferrū ignitū,aut mittere manū ī metallū liquefactū, ſeu toto corpore ire in ignē abſq; ullo malo,& horū ſimilia. Et eſt genus lini,quod Plinius asbeſtū uocat,Græci ἄσβεστον dicunt,quod ignibus non abſumitur,de quo Anaxilaus ait,circundatam eo arborē ſurdis,& qui non exaudiantur ictibus cędi.

De uirtutibus rerum occultis. Cap. X.

INſunt præterea rebus uirtutes aliæ, quæ non ſunt alicuius elemēti,ſicut fugare uenenum, pellere anthraces, attrahere ferrū, uel quid aliud:& hæc uirtus eſt ſequela ſpeciei, & formæ rei huius,uel iſtius. Vnde etiam exigua quantitate non exiguum habet in agendo effectum:quod non eſt elementali qualitati conceſſum. Nā hæ uirtutes,quia multum formales ſunt, ideo cum minima materia plurimū poſſunt:elementalis aūt uirtus,quia materialis eſt, ut multū agat,multā etiā deſiderat materiā. Vocātur aūt proprietates occulrę:quia cauſę earū latentes ſunt, ita quod humanus intellectus non poteſt eas uſquequaq; inueſtigare:quare philoſophi maximā earū partē longa experiētia, plus q̄ rationis indagine adepti ſunt . nā ut in ſtomacho cibus digeritur per calorē, quē cognoſcimus: ſic transformatur per uirtutē quādam occultam, quam ignoramus:non quidē per calorē, quia ſic in foco potius apud ignē q̄ in ſtomacho transformaretur. Sic ſunt rebus ultra elemētales qualitates quas cognoſcimus innatæ quædā aliæ uirtutes,& ita à natura cōcreatæ,quas admiramur,ac ſæpe ſtupeſcimus nobis ignotas,uel raro uel nusq̄ conſpectas : ut de phœnice aue unica ſeipſam renouante legitur apud Ouidium:

Proprietates occultæ cur dictæ.

Vna eſt quæ reparat,ſeſe ipſa reſeminat ales,
Aſſyrii phœnica uocant. Et alibi:
Conuenit Aegyptus tanti ad miracula uiſus,
Et raram uolucrem turba ſalutat ouans.

Admirationem grandem tum Græcis tum Romanis olim deſe Matreas peperit:Is dicebat feram à ſe nutriri,quæ ipſa ſemet uoraret. Vnde & hodie adhuc anxie multi ſcrutantur,quæ nam ſit Matreæ fera. Quis non miretur foſſiles ex terra piſces,de quibus Ariſtoteles,Theophraſtus & Polybius hiſtoricus prodiderunt ? Et quæ de canentibus lapidibus tradidit Pauſanias, omnia ſunt occultæ uirtutū opa. Sic auis ſtruthio ferrū frigidū atq; duriſſimū coqt & digerit in corporis ſui nutrimētū: cui⁹ ſtomachus tradit etiā ferro ignito nō lędi.Sic piſciculus ille echines,ita frenat uēto⁹ impet⁹ & domat æquoris rabiē,ut quantūcunq; etiā imperēt & ſæuiāt procellæ, infinitis etiā uelis per uentum tenſis,tamē uſq; adeo ſolo tactu cōpeſcit & cogit ſtare nauigia,ut moueri nullo modo poſſint:ſic ſalamādræ & pyrauſtæ beſtiolæ uiuunt in igne:& licet quandoq; ardere uideantur,tamē non lædūtur. Simile eſt de quodam bitumine,quo oblita dicuntur fuiſſe arma Amazonū, quod

Matreæ fera

Book 1, Chapter 10: Of the Occult Vertues of things

There are also other vertues in things, which are not from any Element, as to expell poyson [poison], to drive away the noxious vapours of Minerals, to attract Iron, or any thing else; and these vertues are a sequell of the species, and form of this or that thing; whence also they being little in quantity, are of great efficacy; which is not granted to any Elementary quality. For these vertues having much form, and litle matter, can do very much; but an Elementary vertue, because it hath more materiality, requires much matter for its acting. And they are called occult qualities, because their Causes lie hid, and mans intellect cannot in any way reach, and find them out. Wherefore Philosophers have attained to the greatest part of them by long experience, rather then by the search of reason: for as in the Stomack [stomach] the meat is digested by heat, which we know; so it is changed by a certain hidden vertue which we know not: for truly it is not changed by heat, because then it should rather be changed by the Fire side, then in the Stomack [stomach]. So there are in things, besides the Elementary qualities which we know, other certain imbred vertues created by nature, which we admire, and are amazed at, being such as we know not, and indeed seldom or never have seen. As we read in Ovid of the Phoenix, one only Bird, which renews her self.

All Birds from others do derive their birth, But yet one Fowle there is in all the Earth,

Call'd by th' Assyrians Phoenix, who the wain Of age, repairs, and sows her self again.

And in another place,

/.Egyptus came to see this wondrous sight:

And this rare Bird is welcom'd with delight.

Long since Metreas [Matreas] brought a very great wonderment upon the Greeks, and Romans concerning himself. He said that he nourished, and bred a beast that did devour it self. Hence many to this day are solicitous, what this beast of Matreas should be. Who would not wonder that Fishes should be digged out of the Earth, of which Aristotle, Theophrastus, and Polybius the Historian makes mention? And those things which

Pausanius wrote concerning the singing Stones? All these are effects of occult vertues. So the Estrich [ostrich] concocts cold, and most hard Iron, and digests it into nourishment for his body; whose Stomack [stomach] they also report, cannot be hurt with red hot Iron. So that little Fish called Echeneis doth so curb the violence of the Winds, and appease the rage of the Sea, that, let the Tempests be never so imperious, and raging, the Sails also bearing a full Gale, it doth notwithstanding by its meer touch stay the Ships, and makes them stand still, that by no means they can be moved. So Salamanders, and Crickets live in the Fire; although they seem sometimes to bum, yet they are not hurt. The like is said of a kind of Bitumen, with which the weapons of the Amazons were said to be smeared over, by which means they could be spoiled neither with Sword nor Fire; with which also the Gates of Caspia, made of Brass, are reported to be smeared over by Alexander the great. We read also that Noah's Ark was joyned together with this Bitumen, and that it endured some thousands of years upon the Mountains of Armenia. There are many such kind of wonderfull things, scarce credible, which notwithstanding are known by experience. Amongst which Antiquity makes mention of Satyrs, which were Animals, in shape half men, and half bruits [brutes], yet capable of speech, and reason; one whereof

S. Hierome reporteth, spake once unto holy Antonius the Hermite, and condemned the errour of the Gentiles, in worshipping such poor creatures as they were, and desired him that he would pray unto the true God for him; also he affirms that there was one of them shewed openly alive, and afterwards sent to Constantine the Emperour.

nec ferro,nec igne ſoluitur : cũ quo etiam & portæ Caſpiæ ex ære fabricatæ, illitæ fabulantur ab Alexandro magno :ſimili etiam bitumine legitur arcã Noë conglutinatam fuiſſe,ipſa à tot milibus annorum ſuper mõtibus Armeniæ adhuc durante . Sunt horum mirabilium alia multa uix credibilia, quæ tamen experientia ipſa cognita ſunt:cuiuſmodi de Satyris prodit antiquitas,quæ animalia ſemihumana ac ſemibruta figura conſtant, ſermonis tamen & ratiõis capacia :quorũ unum quempiam beato Antonio eremitæ quondã locutum,& gentilem errorẽ in ſe animalibus colendis dãnaſſe, cõmunemq; deum pro ſe precandũ oraſſe, ipſe refert ſacer Hieronymus, eorumq; uiuentem unum olim in publicum productum affirmat, & mox ad Conſtantinum principm deſtinatum.

Quomodo uirtutes occultæ infunduntur rerũ ſpeciebus ab ideis, per rationes animæ mundi,ſtellarumq; radios:& quæ res hac uirtute magis abundant. Cap. XI.

PLatonici omnia inferiora ferũt eſſe ideata à ſuperioribus ideis: ideam aũt definiunt eſſe formã ſupra corpora,animas, mẽtes, unam,ſimplicem,puram,immutabilem,indiuiſibilẽ, incorporeã & æternã:atq; eandẽ idearũ oĩm eſſe naturã. Ponũt aũt ideas primo in ipſo quidẽ bono,hoc eſt deo,per cauſę modũ, ſolũ eſſe relatiuis quibuſdam rationibus inter ſe diſtinctas: ne,quicquid eſt in mundo, ſine ulla uarietate ſit unicũ:conuenire tamen inter ſe eſſentia, ne deus ſit ſubſtantia multiplex.Ponunt ſecundo in ipſo intelligibili, hoc eſt in anima mũdi, per formas proprie,atq; inſuper abſolutis formis inuicem differentes,ita ut ideæ in deo quidẽ omnes una forma ſint:in anima mundi uero multæ : ponuntur in ſequentibus mentibus ſiue corpori coniunctis,ſiue à corpore ſeparatis,participatione iam quadam,& gradatim iam magis magisq; diſtinctæ. Ponunt in natura tanq; ſemina quædã infima formarũ ab ideis infuſa. ponunt in materia deniq;,ut umbras.Accedit ad hæc,quòd totidem ſunt in anima mundi rationes rerũ ſeminales, quot ideæ ſunt in mẽte diuina : quibus ipſa rationibus ædificauit ſibi in cœlis ultra ſtellas etiã figuras,impreſſitq; his omnibus proprietates. Ab his itaq; ſtellis,figuris ac proprietatibus omnes ſpecierum inferiorũ uirtutes & proprietates dependẽt,ita, ut quælibet ſpecies,habeat figurã cœleſtẽ ſibi conuenientẽ,ex qua etiã prouenit ſibi mirabilis poteſtas in operando , qualẽ per rationes animæ mũdi ſeminales propriam ab idea ſua ſuſcipit dotem. Sunt enim ideæ nõ modo cauſæ eſſendi alicuius ſpeciei,ſed etiã ſunt cauſæ cuiuſq; uirtutis , quæ tali ſpeciei ineſt: & hoc eſt,quod multi dicunt philoſophorũ,quod uirtutibus certis , ſcilicet certam & ſtabilem rationẽ habentibus,non fortuitis,nec caſualibus,ſed efficacibus,ſed potentibus & indeficientibus,nihil fruſtra,nihil incaſſum agẽtibus mouentur uirtutes in natura rerũ exiſtentes, quæ quidẽ uirtutes ſunt idearũ operationes : quę non errant niſi per accidẽs ex impuritate uidelicet

Book 1, Chapter 11: How Occult Vertues are infused into the severall kinds of things by

Idea's, through the help of the Soul of the World, and rayes of the Stars: and what things abound most with this Vertue.

Platonists say that all inferiour bodies are exemplified by the superiour Ideas. Now they define an Idea to be a form, above bodies, souls, minds, and to be one, simple, pure, immutable, indivisible, incorporeal, and etemall: and that the nature of all Idea's is the same. Now they place Idea's in the first place in very goodness it self (i.e.) God, by way of cause; and that they are distinguished amongst themselves by some relative considerations only, least

whatsoever is in the world, should be but one thing without any variety, and that they agree in essence, least God should be a compound substance. In the second place, they place them in the very intelligible it self (i.e.) in the Soul of the world, differing the one from the other by absolute forms, so that all the Idea's in God indeed are but one form: but in the Soul of the world they are many. They are placed in the minds of all other things, whether they be joyned to the body, or separated from the body, by a certain participation, and now by degrees are distinguished more, and more. They place them in nature, as certain small seed of forms infused by the Idea's, and lastly they place them in matter, as Shadows. Hereunto may be added, that in the Soul of the world there be as many Seminal Forms of things, as Idea's in the mind of God, by which forms she did in the Heavens above the Stars frame to her self shapes also, and stamped upon all these some properties; on these Stars therefore, shapes, and properties, all vertues of inferiour species, as also their properties do depend; so that every species hath its Celestiall shape, or figure that is sutable [suitable] to it from which also proceeds a

wonderfull power of operating, which proper gift it receives from its own Idea, through the Seminal forms of the Soul of the world. For Idea's are not only essential causes of every species, but are also the causes of every vertue, which is in the species: and this is that which many Philosophers say, that the properties which are in the nature of things (which vertues indeed are the operations of the Idea's) are moved by certain vertues, viz. such as have a certain, and sure foundation, not fortuitous, nor casuall, but efficacious, powerfull, and sufficient, doing nothing in vain. Now these Vertues do not err in their actings, but by accident, viz. by reason of the impurity, or inequality of the matter: For upon this account there are found things of the same species, more, or less powerful, according to the purity, or indisposition of the matter; for all Celestial Influences may be hindred by the indisposition, and insufficiency of the matter. Whence it was a Proverb amongst the Platonists, That Celestial Vertues were infused according to the desert of the matter: Which also Virgil makes mention of, when he sings,

Their natures fiery are, and from above,

And from gross bodies freed, divinely move.

Wherefore those things in which there is less of the Idea of the matter (i.e.) such things which have a greater resemblance of things separated, have more powerfull vertues in operation, being like to the operation of a separated Idea. We see then that the situation, and figure of Celestials is the cause of all those excellent Vertues, that are in inferiour species.

& inæqualitate materiæ: hoc enim modo inueniũtur res etiã eiuſdẽ ſpeciei magis ac minus potentes, ſecundũ puritatẽ uel confuſionẽ materię: omnes enim influxus cœleſtes impediri poſſunt per cõfuſionẽ & inabilitatẽ materiæ. Vnde Platonicis ipſis in prouerbio fuit, ſecundũ merita materiæ infundi uirtutes cœleſtes: de quo & Vergilius meminit ubi canit:

Igneus eſt ollis uigor, & cœleſtis origo.
Seminibus, quantum non noxia corpora tardant.

Quare hæres, in quibus minus immergitur idea materiæ, hoc eſt, quæ ſeparatorum maiorem accipiunt ſimilitudinem, uirtutees habent potentiores in operatione, ſimiles operationi ideæ ſeperatæ. Scimus itaq; ſitum ac figuram cœleſtium, cauſam eſſe omnis nobilis uirtutis, quæ eſt in ſpeciebus inferioribus.

Quomodo diuerſis indiuiduis, etiam eiuſdem ſpeciei, diuerſæ uirtutes influuntur. Cap. XII

INdiuiduorum ſingulares etiã dotes plurimis inſunt, tam mirabiles, quàm in ſpeciebus, etiam à figura cœleſtium ſituq; ſtellarum. Omne enim indiuiduum quando incipit eſſe ſub determinato horoſcopo & conſtellatione cœleſti, contrahit cũ eſſe, mirabilem quandam uirtutem operandi & patiendi, rem mirabilem, etiam prẽter eam quam habet à ſua ſpecie, cum per influxum cœleſtium, tum per obedientiam materiæ generabilium ad animam mundi, quæ quidem talis eſt, qualis eſt obedientia noſtri corporis ad noſtras animas. Nos enim ſentimus in nobis id quod ad quamcunq; formam concipimus, mouetur corpus noſtrum delectabiliter, uel horrende, uel fugiendo: ſic frequenter animæ cœleſtes, quando diuerſa concipiunt, tunc materia mouetur per obedientiam ad illud: ſic in natura multa apparent prodigia ex imaginatione ſuperiorum motuum: ſic etiam uirtutes diuerſas, nõ modo res naturales, ſed etiam quandoq; res artificiales concipiunt, & hoc maxime ſi anima operantis in idem nititur. Vnde inquit Auicenna, quæcunq; hic fiunt, oportet præexiſtere in motibus & conceptionibus ſtellarum, & orbium. Sic fiunt in rebus uarii effectus, inclinationes & mores, non tãtummodo à materia uarii diſpoſita, ut pleriq; opinantur, ſed ab influxu uario & forma diuerſa: nõ quidem diuerſitate ſpecifica, ſed particulari & propria. Et horum gradus uarie diſtribuuntur ab ipſa omnium prima cauſa deo, qui idem manens diſtribuit ſingulis ut uult, cui tamen cooperantur ſecundæ cauſę, angelicę & cœleſtes, corpoream materiam, & alia illis commiſſa diſponentes. Infunduntur itaq; uirtutes omnes à deo per mundi animam, particulari tamen uirtute imaginum & intelligentiarum præſidentium, & concurſu radiorum & aſpectuum ſtellarum peculiari quodam & harmonico concentu.

Vnde proueniant uirtutes rerum occultæ. Caput XIII.

Book 1, Chapter 12: How it is that particular Vertues are infused into particular

Individuals, even of the same Species.

There are also in many Individuals, or particular things, peculiar gifts, as wonderfull, as in the species, and these also are from the figure, and situation of Celestiall Stars. For every Individuall, when it begins to be under a determined Horoscope, and Celestiall Constellation, Contracts together with its essence a certain wonderfull vertue both of doing, and suffering something that is remarkable, even besides that which it receives from its species, and this it doth partly by the influence of the Heaven, and partly through that obedientialness of the

matter of things to be generated, to the Soul of the World, which obedientialness indeed is such as that of our bodies to our souls. For we perceive that there is this in us, that according to our conceptions of things, our bodies are moved, and that cheerfully, as when we are afraid of, or fly from any thing. So many times when the Celestiall souls conceive several things, then the matter is moved obedientially to it: Also in Nature there appear divers prodigies, by reason of the imagination of superiour motions. So also they conceive, & imagine divers vertues, not only things naturall, but also sometimes things artificial, and this especially if the Soul of the operator be inclined towards the same. Whence Avicen saith, that whatsoever things are done here, must have been before in the motions, and conceptions of the Stars, and Orbes. So in things, various effects, inclinations, and dispositions are occasioned not only from the matter variously disposed, as many suppose, but from a various influence, and diverse form; not truly with a specifical difference, but peculiar, and proper. And the degrees of these are variously distributed by the first Cause of all things, God himself, who being unchangeable, distributes to every one as he pleaseth, with whom notwithstanding second Causes, Angelical and Celestial, cooperate, disposing of the Corporeal matter, and other things that are committed to them. All vertues therefore are infused by God, through the Soul of the World, yet by a particular power of resemblances, and intelligences over-ruling them, and concourse of the rayes, and aspects of the Stars in a certain peculiar harmonious consent.

OMnibus notum est,uirtutem quãdam magneti inesse,qua ferrum atrahit: & quòd adamas sua præsentia uirtutem magnetis tollit: sic electrum & balagius cõfricati & calefacti paleam deducunt:lapis asbestus accensus, nunquam aut uix extingui tur: carbunculus in tenebris lucet:aëtites fœtus mulierum & plãtarum,superpositus corroborat,suppositus trahit:iaspis sanguinem cõprimit: echineis nauem sistit:rabarbarum,cholerã depellit. Chamæleontis iecur summis tegulis exustum, imbres & tonitrua excitat. Heliotropius lapis uisum perstringit,& gestantem inuisibilẽ reddit:lyncurius lapis præstigia ab oculis aufert:lipparis suffitus omnes bestias euocat:Synochitides umbras inferorum educit:anachitides diuoꝝ imagines apparere facit:Ennectis somnianti bus suppositus oracula reddit. Est herba Aethiopica,qua ferrũt siccari stagna,& clausa omnia aperiri,& latacem herbam legimus à Persarum regibus dari legatis,ut quocunq; uenissent,rerum copia abundarent. Est & herba Spartanica,siue Scythica,qua gustata uel saltẽ in ore detenta, ferunt Scythas duodecim dies fame & siti durare.& dicit Apuleius se à numine edoctũ, multa herbarum & lapidum genera esse, quibus homines etiam perpetuam uitam sibi contribuere possunt:sed fas non esse,scientiam eorum homines cognoscere:qui cum paruum tempus uiuẽtes,malis auide studeant,& nullum non scelus audeant: si prolixitatem temporis accipiant,neq; diis ipsis parsuros. Verum unde nam sint hæ uirtutes, nemo ex his prodidit, qui de rerũ proprietatibus ingentia uolumina ediderũt, nõ Hermes, nõ Bochus, nõ Aaron,nõ Orpheus,nõ Theophrastus,nõ Thebith,nõ Zenothemis,nõ Zoroaster,non Euax,non Dioscorides,non Isaac Iudęus,nõ Zacharias Babylonius,non Albertus,non Arnoldus:& tamen omnes hi fassi sunt, quòd Zacharias ad Mithridatem scribit,magnã uim,& humana fata lapidũ herbarumq́; uirtutibus inesse. Vnde igitur hæc ueniant altior speculatio requiritur. Opinatur Alexander Peripateticus,à suis sensibus & qualitatibus nõ discedens,hæc ab elementis earundemq́; qualitatibus prouenire:quod forte uerum putari posset, nisi qualitates illæ sint eiusdem speciei, operatiões autem lapidum multæ,nec in specie,nec in genere conuenientes. Ideo Academici cum suo Platone ideis rerum formatricibus has uirtutes attribuũt: Auicenna autem ad intelligentias, Hermes ad stellas, Albertus ad formas rerum specificas,huiusmodi operationes reducunt. Et quãuis hi autores sibi inuicem aduersari uideãtur, nullus tamen eorũ,si recte intelligatur,à ueritate discedit:cum omnia eorum dicta ad eundem effectũ in pluribus conueniant. Deus enim in primis omnium uirtutũ finis & origo, sigillũ idearũ ministris suis præstat intelligẽtiis:qui tanquã fideles executores, res quasq; sibi creditas ideali uirtute cõsignant cœlis atq; stellis, tanquã instrumenta, materiam interim disponentibus ad suscipiendum formas illas,quæ in mãiestate diuina,ut ait Plato in Timæo,per astra deducendę residẽt:easq; dã

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tor formarum distribuit per ministerium intelligẽtiarum,quas super opera sua constituit rectrices & custodes,quibus ea facultas in rebus sibi commissis credita est,ut omnis uirtus lapidum,herbarum,metallorum & cæterorum omnium sit ab ipsis intelligentiis præsidentibus. Prouenit itaq; forma & uirtus primo ab ideis, deinde ab intelligentiis præsidentibus & regentibus,postea à cœlorum aspectibus disponentibus, porro ab elemẽtorum dispositis complexionibus correspondentibus cœlorum influxibus, à quibus ipsa elementa disponũtur. Habẽtur igitur operationes eiusmodi in rebus istis inferioribus per expressas formas, in cœlis autem per uirtutes disponentes, in intelligentiis per rationes mediantes, in archetypo per ideas & formas exemplares,quas omnes in cuiusq; rei effectus & uirtutis executione conuenire necesse est. Virtus igitur & mirabilis operatio est in unaquaque herba & lapide, sed maior in stella, ultra quàm etiam ab intelligentiis præsidentibus unaquæq; res multa sibi comparat: potissime autem à suprema causa ,cui omnia mutua & consummata correspondent, consonantia suo harmonico concentu,ueluti hymnis quibusdam,semper summum illum opificem collaudantes, quemadmodum in fornace Chaldaica à sanctis illis pueris inuitantur cantantibus: Benedicite dominum uniuersa germinantia in terra,& omnia quæ mouentur in aquis, omnes uolucres cœli, bestiæ & pecora simul cum filiis hominum. Nulla itaq; est causa necessitatis effectuum,quàm rerum omnium connexio cum prima causa ,& correspondentia ad illa diuina exemplaria & ideas æternas, unde unaquæque res determinatum habet in archetypo particularem locum,unde uiuit & originem trahit:omnisq; uirtus herbarum,lapidum, metallorum , animalium, uerborum & orationum,& omnium quę sunt à deo,insita est. Qui licet per intelligẽtias,& cœlos in hæc inferiora operatur,nõnunquam tamen omissis his mediis,aut suspẽso eorum ministerio , immediate ex seipso illa facit deus,quæ opera tunc miracula uocantur : nam cum primæ causæ imperio & ordine,secundariæ causæ, quas ministras Plato & alii uocant , necessario agant,& effectus suos necessario producant,nonnunquam tamen pro libitu suo sic illas absoluit aut suspendit deus, ut ab illius imperii & ordinis necessitate penitus desistãt. Et hæc maxima dei sunt miracula. Sic ignis in fornace Chaldaica non combussit pueros: sic sol ad imperiũ Iosue à cursu suo unius diei spatio retrocessit: sic ad Ezechiæ petitionem, per decem lineas siue horas egressus est: sic patiente Christo in plenilunio defectum sol sustinuit. Et harum operationum rationes,nullo rationis discursu, nulla magia nulla quantumcunq; occulta seu profunda scientia inuestigari aut attingi possunt,sed solis diuinis oraculis addiscenda sunt & exquirenda.

De spiritu mundi quis sit,& quod sit uinculum occultarum uirtutum. Cap. XIIII.

Book 1, Chapter 13: Whence the Occult Vertues of things proceed

It is well known to all, that there is a Certain vertue in the Loadstone, by which it attracts Iron, and that the Diamond doth by its presence take away that vertue of the Loadstone: so also Amber, and jeat [jet] rubbed, and warmed draw a straw to them, and the Stone Asbestus [asbestos] being once fired is never, or scarce extinguished: a Carbuncle shines in the dark, the Stone Aetites put above the young fruit of Women, or Plants, strengthens them, but being put under, causeth abortion; the Jasper stencheth [stauncheth] blood; the litle fish Echeneis stops the ships: Rhubarb expels choller [choler]; the liver of the Camelion [Chameleon] burnt, raiseth showers, and thunders. The Stone Heliotrope dazles [dazzles] the sight, and makes him that wears it to be invisible, the Stone Lyucurius takes away delusions from before the eyes, the perfume of the Stone Lypparis cals forth all the beasts, the Stone Synochitis brings up infernal Ghosts, the Stone Anachitis makes the images of the Gods appear. The Ennecis put under them that dream, causeth Oracles. There is an Hearb [herb] in Ethiopia [Ethiopia], with which they report ponds, and lakes are dryed [dried] up, and all things that are shut, to be opened; and we read of an Hearb [herb] called Latace which the Persian Kings give to their Embassadours, that whithersoever they shall come, they shall abound with plenty of all things. There is also a Scythian Hearb [herb], with which being tasted, or at least held in the mouth, they report the Scythians will endure twelve dayes hunger, and thirst; and Apuleius saith, that he was taught by an Oracle that there were many kinds of Hearbs [herbs], and Stones, with which men might prolong their lives for ever, but that it was not lawfull for men to understand the knowledge of those things, because, whereas they have but a short time to live, they study mischief with all their might, and attempt all manner of wickedness; if they should be sure of a very long time, they would not spare the Gods themselves. But from whence these vertues

are, none of all these have shewed, who have set forth huge Volumes of the properties of things, not Hermes, not Bochus, not Aaron, not Orpheus, not Theophrastus, not Thebith, not Zenothemis, not Zoroaster, not Evax, not Dioscorides, not Isaaick the Jew, not Zacharias the Babilonian [Babylonian], not Albertus, not Arnoldus; and yet all these have confessed the same, that Zacharias writes to Mithridites, that great power, and humane destinies are couched in the vertues of Stones and Hearbs [herbs]. But to know from whence these come, a higher speculation is required. Alexander the peripateticke not going any further then his senses, and qualities, is of the opinion that these proceed from Elements, and their qualities, which haply might be supposed to be true, if those were of the same species; but many of the operations of the Stones agree neither in genere, nor specie. Therefore Plato, and his Schollers [scholars] attribute these vertues to Idea's , the formers of things. But Avicen reduceth these kinds of operations to Intelligencies, Hermes to the Stars, Albertus to the specificall forms of things. And although these Authors seem to thwart one the other, yet none of them, if they be rightly understood, goes beside the truth: since all their sayings are the same in effect in most things. For God in the first place is the end, and begining of all Vertues, he gives the seal of the Idea's to his servants the Intelligencies; who as faithfull officers sign all things intrusted [entrusted] to them with an Ideall Vertue, the Heavens, and Stars, as instruments, disposing the matter in the mean while for the receiving of those forms which reside in Divine Majesty (as saith Plato in Timeus) and to be conveyed by Stars; and the Giver of forms distributes them by the Ministry of his Intelligencies, which he hath set as Rulers, and Controllers over his Works, to whom such a power is intrusted in things committed to them, that so all Vertues of Stones, Hearbs [herbs]. Metals, and all other things may come from the Intelligencies, the Govemours. The Form therefore, and

Vertue of things comes first from the Idea's , then from the ruling, and governing Intelligencies, then from the aspects of the Heavens disposing, and lastly from the tempers of the Elements disposed, answering the influencies of the Heavens, by which the Elements themselves are ordered, or disposed. These kinds of operations therefore are performed in these inferiour things by express forms, and in the Heavens by disposing vertues, in Intelligencies

DEmocritus autē & Orpheus, & multi Pythagoricorū, cœleſtiū uires inferorūq; naturas diligentiſſime perſcrutati, omnia plena diis eſſe dixerunt: nec abs re, ſiquidē nulla res eſt tā præſtantibus uiribus, quæ uiduata diuino auxilio ſui natura contenta ſit. Deos aūt uocabāt uirtutes diuinas in rebus diffuſas: quas Zoroaſter diuinas illices, Syneſius ſymbolicas illecebras, alii uitas, alii etiā aīas nominabāt: & ab his uirtutes rerum depēdere dicebant: quia ſolius animæ ſit, ab una materia extendi in res alias, circa quas operatur: ſicut homo, qui extēdit intellectū ad intelligibilia, & imaginationē ad imaginabilia: & hoc eſt quod intelligebant dicētes, uidelicet unius entis animā egredi, & in aliud ingredi, & faſcinare ipſum, & ſuas operationes impedire: quemadmodū adamas impedit magnetem, ne ferrum attrahat. Cū uero anima primū mobile ſit, &, ut dicunt, ſponte & per ſe mobile: corpus uero uel materia per ſe ad motū inefficax, & ab ipſa anima longe degenerans, iccirco ferunt opus eſſe excellentiori medio, ſcilicet, quod ſit quaſi nō corpus, ſed quaſi iam anima, ſiue quaſi non anima, & quaſi iam corpus, quo uidelicet anima corpori cōnecta tur. Medium aūt tale fingunt eſſe ſpiritum mundi, ſcilicet, quem dicimus eſſentiā quintam: quia non ex quatuor elementis, ſed quoddam quintū ſuper illa aut præter illa ſubſiſtens. Talis igitur ſpiritus neceſſario requitur tanq; mediū, quo animæ cœleſtes inſint corpori craſſiori, & mirificas dotes largiantur. Hic quidem ſpiritus talis fermè eſt in corpore mundi, qualis in humano corpore noſter: ſicut enim animæ noſtræ uires per ſpiritum adhibentur membris, ſic uirtus animæ mundi per quintam eſſentiam dilatatur per omnia: nihil enim reperitur in toto mundo quod ſuæ uirtutis ſcintilla careat. Magis tamē ac maxime infunditur his, qui huiuſmodi ſpiritus plurimū hauſerint: hauritur aūt per radios ſtellarū, quatenus res his ſe reddunt conformes. Per hunc itaq; ſpiritū oīs occulta proprietas propagat, in herbas, lapides & metalla, & in animantia, per ſolē, per lunā, per planetas, perq; ſtellas planetis ſublimiores. Poteſt aūt hic ſpiritus nobis prodeſſe magis, ſi quis illum ſciuerit ab aliis elemētis plurimū ſegregare: aut ſaltem his rebus plurimū uti, quæ hoc ſpiritu plurimū abundant. Hęc ſiquidē res, in qbus ſpiritus ille minus immergitur corpi, ac minus cohibet materia, potētius perfectiusq; agunt, tū etiam prōptius generant ſibi ſimile: eſt enim omnis generatiua & ſeminaria uirtus in eo: quare Alchymiſtæ nitūtur eū ſpiritū ex auro argētoq; ſecernere: quē rite ſegregatū & extractū, ſi poſtea illū cuiuis eiuſdē generis materiæ, hoc eſt, cuiuis metallorū adhibuerint, aurum ſtatim argētum ue conficient. Et nos illud facere nouimus, & aliquando uidimus: ſed non plus auri fabricare potuimus, niſi quātum erat illud auri pōdus, de quo ſpiritum extraximus. Nam cum ſit ille ſpiritus forma extenſa & non intēſa, non poteſt ultra ſuam menſuram imperfectum corpus in perfectum permutare: quod tamen fieri poſſe alio artificio non inficior.

Book 1, Chapter 13: Whence the Occult Vertues of things proceed

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Quomodo debemus inueſtigare, & experiri uirtutes rerum, per uiam ſumptam à ſimilitudine. Cap. XV.

PAtet ergo in rebus proprietates occultas non ab elementali natura, ſed cœlitus inſitas, ſenſibus noſtris occultas, rationi uix deniq; notas: quæ quidem à uita ſpirituq; mundi per ipſos ſtellarum radios proficiſcuntur: quæ à nobis non aliter quàm experientia & coniecturis indagari poſſunt. Vnde ò cupiēs, qui in hoc ſtudio operari affectas, conſiderare debes, quòd unaquæq; res mouet & conuertit ad ſuum ſimile, & inclinat ad ſeipſum, ſecundum totum poſſe ſuum, tam in proprietate, ſcilicet in uirtute occulta, quàm in qualitate, ſcilicet uirtute elementali. Quādoq; etiam in ipſa ſubſtātia, ſicut in ſale uidemus: nā quicquid diu ſteterit cum ſale, fit ſal: omne enim agens cū agere cœperit, non ad inferius ſeipſo mouet: ſed quodammodo quoad fieri poteſt, ad ſui par & cōſentaneum: quod etiam manifeſte uidemus in animantibus ſenſibilibus, in quibus cibum non in herbam, uel plantam, nutritiua uirtus trāſmutat, ſed in carnem conuertit ſenſibilem. Quibus igitur in rebus ineſt alicuius qualitatis uel proprietatis exceſſus, ut calor, frigus, audacia, timor, triſtitia, iracundia, amor, odium, uel quæuis alia paſſio, aut uirtus, ſiue inſit ipſis per naturam, ſiue quandoq; etiam per artem uel caſum, ut audacia in meretrice: hæ res ad talem qualitatem, paſſionem, uirtutem, maxime mouent & prouocant. Sic ignis mouet ad ignē, & aqua mouet ad aquā, & audax mouet ad audaciam. Et eſt notum apud medicos, quòd cerebrum iuuat ad cerebrū, & pulmo iuuat ad pulmonem: ſic ferunt, quòd ranæ dexter oculus dextro, ſiniſter ſiniſtro, ſuſpenſi è collo natiui coloris panno, lippitudines ſanant: ſimile etiam de cancri oculis ferunt: ſic pedes teſtudinis conferunt podagricis, adalligati ita, ut pes pedi, manus manui, dextro dexter, ſiniſtro lęuus ſuſpendatur. Hoc modo dicunt, quòd omne animal ſterile prouocat ad ſterilitatem: & ex eo maxime teſticuli, & matrix uel urina. Sic ferunt mulierē non concipere quæ accipit omni mēſe de urina mulæ, uel aliquid infuſum in ea. Si igitur uolumus operari ad aliquam proprietatē uel uirtutem, quæramus animantia, uel alias res, quibus talis proprietas excellentius ineſt, & ex his aſſumamus nobis partem, in qua talis proprietas uel uirtus maxime uiget: ut ſi quando uelimus promouere amorem, quæramus aliquod animal quod maxime diligit, cuiuſmodi ſunt columba, turtur, paſſer, hirūdo, motacilla: & ex his aſſumamus mēbra uel partes, in quibus maxime uiget Venereus appetitus: quæ ſunt cor, teſticuli, matrix, priapus, ſperma, menſtruum. Atq; id fiat eo tēpore, quando hęc animalia tali affectu maxime capiuntur, & intendunt: tunc enim ualde prouocant amorem, & inferunt. Simili modo ad augendam audaciam, quæramus leonē, uel gallum, & ex his capiamus cor, uel oculos, uel frontem. Et ſic intelligendum eſt, quod dicit Pſellus Platonicus, quòd canes, & corui, & galli, cōferunt ad uigiliam: etiā

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philomela,& ueſpertilio,& noctua,atq; ex his maxime caput, cor,& oculi. Ideo dicunt,ſi quis cor corui,uel ueſpertilionis ſuper ſe portauerit, nō dormitabit donec deponatur. Idem facit caput ueſpertilionis aridū alligatum in dextro brachio uigilantis:nam ſi ponatur ſuper dormientem, fertur nō excitari,donec depoſitum fuerit. Eodem modo rana & bubo efficiūt loquacem,& ex his maxime lingua & cor: ſic lingua ranæ aquaticæ ſuppoſita capiti, facit loqui in ſomnis: & cor bubonis impoſitū mammæ mulieris dormientis ſiniſtræ,fertur efficere,ut omnia ſecreta pronunciet:idem fertur efficere cor noctuæ,& ſepum leporis poſitum ſupra pectus dormientis. Eodem modo omnia animalia longæua ad uitam conferunt longæuam: & quæcunq; habentia in ſe uirtutem renouatiuam, conferunt ad noſtri corporis renouationem & iuuentutis reſtitutionem,quod medici ſe noſſe multoties oſtenderunt:ſicut manifeſtum eſt de uipera & ſerpentibus.Et notum eſt,quòd cerui renouant ſenectutem ſuam comeſtione ſerpentum: eodem modo phœnix renouatur per rogum, quem ſibi conſtruit, & ſimilis uirtus eſt in pellicano,cuius dexter pes ſi ſub ſimo calido ponatur,poſt tres menſes regeneratur ex eo pellicanus. Iccirco medici quidā quibuſdā confectionibus ex uipera & elleboro,& ex quorundā eiuſmodi animaliū carnibus cōfectis,promittūt reſtituere iuuentutē,& reſtituūt quādoq;, nōnunquā etiā talem,qualē Medea Peliæ ſeni promiſſam reſtituit. Creditū quoq; eſt, urſi ſanguinē applicato ore è recenti uulnere hauſtū, hoc potionis genere corporei roboris incrementa præſtari:quia id animal robuſtiſſimum ſit.

Qualiter diuerſarum uirtutum operationes transfundantur ab una re in aliam,& ſibi mutuo communicantur. Caput XVI.



Cire debes,tantam eſſe rerum naturalium potētiam,quod nō modo cunctas res ſibi propinquantes ſua uirtute afficiant,uerumetiā præter hoc,infundunt ipſis cōſimilē potētiā, per quā hac eadē uirtute ipſę etiā cętera afficiāt,quēadmodū in magnete uidemus: qui quidē lapis non ſolū annulos ferreos trahit, ſed uim etiā annulis ipſis infundit:qua hoc idē efficere poſſunt,qualē ſe uidiſſe referūt Auguſt.& Albertus. Hoc modo fert,quòd meretrix publica in qua eſt audacia & impudētia exterminata,hac ipſa proprietate cūcta ſibi propinqua afficit quæ deinde reddūt eā aliis. Ideo dicūt,quòd ſi qs induat ueſtē uel camiſiam meretricis,uel ſecū habuerit ſpeculum in quo ipſa ſe quotidie ſpeculauerit, reddetur audax,intimidus,impudēs & luxurioſus: ſimili modo dicūt pānū, qui fuerit in funere,concipere ex hoc proprietatē aliquā triſtitiæ & ſaturnalem:& laqueum ſuſpēdioſi ſimiliter aliquas mirabiles habere proprietates. Simile eſt quod narrat Plinius, ſi quis terram ſubſternat lacertæ uiridi excæcatę, & unà in uitreo uaſe annulos includat ferro ſolido uel auro, cum recepiſſe uiſum lacertam apparuerit, per uitrum emiſſa annulos contra

Book 1, Chapter 16: How the operations of several Vertues pass from one thing into another, and are communicated one to the other.

Thou must know, that so great is the power of naturall things, that they not only work upon all things that are neer them, by their Vertue, but also besides this, they infuse into them a like power, through which by the same Vertue they also work upon other things, as we see in the Loadstone, which Stone indeed doth not only draw Iron Rings, but also infuseth a Vertue into the Rings themselves, whereby they can do the same, which Austin [Augustine] and Albertus [Magnus] say they saw. After this manner it is, as they say, that a common harlot, grounded in boldness, and impudence doth infect all that are neer her, by this property, whereby they are made like her self. Therefore they say that if any one shall put on the inward garment of an Harlot, or shall have about him that looking glass, which she daily looks into, he shall thereby become bold, confident, impudent, and wanton. In like manner they say, that a cloth that was about a dead Corpse hath received from thence the property of sadness, and melancholy; and that the halter wherewith a man was hanged hath certain wonderfull properties. The like story tels Pliny, if any shall put a green Lizard made blind, together with Iron, or Gold Rings into a glass-vessel, putting under them some earth, and then shutting the vessel, and when it appears that the Lizard hath received his sight, shall put him out of the glass, that those Rings shall help sore eyes. The same may be done with Rings, and a Weesel [weasel], whose eyes after they are with any kind of prick put out, it is certain are restored to sight again. Upon the same account Rings are put for a certain time in the nest of Sparrows, or Swallows, which afterwards are used to procure love, and favor.

lippitudinem ualere. Idem quoq; in muſtela & annulis ualere, cuius oculis punctim erutis, conſtat etiam uiſum reuerti: ſimili modo ponuntur annuli per certum tempus in nido paſſerum ſiue hirundinum, quibus poſtea ad amorem uel beneuolentiam utimur.

Qualiter per litem & amicitiam, uirtutes rerum inueſtigandæ, & experiundæ ſunt. Cap. XVII.

REſtat nunc uidere, quod omnes res habent inter ſe amicitiam & inimicitiam: & omnis res habet aliquod timendum & horribile, inimicum & deſtructiuum: contrà, aliquod exultans, lætificans & confortans: ſic in elementis, ignis aduerſatur aquæ: & aer terræ: cæterum inter ſe conueniunt. Rurſus in cœleſtibus Saturno amici ſunt, Mercurius, Iupiter, Sol & Luna: inimici eius Mars & Venus: Iouis amici ſunt omnes planetæ præter Martem: ſic & Martem omnes odio habent, præter Venerem: Solem amant Iupiter & Venus, inimicantur Mars, Mercurius & Luna: Venerem diligunt omnes pręter Saturnum: Mercurii amici ſunt, Iupiter, Venus & Saturnus: inimici, Sol, Luna, Mars: Lunæ autē amici ſunt, Iupiter, Venus, Saturnus: inimici, Mars & Mercurius. Eſt alia ſtellarum inimicitia, quando uidelicet habēt domus oppoſitas: ſicut Saturnus ad luminaria, Iupiter ad Mercurium, Mars ad Venerem. Et fortior inimicitia eſt eorū, quorum exaltationes oppoſitæ ſunt: ut Saturni & Solis, Iouis & Martis, Veneris & Mercurii. Fortiſſima autem eſt amicitia eorum qui concordant in natura, qualitate, ſubſtantia, poteſtate, ſicut Mars cum Sole, & Venus cum Luna, ſimiliter Iupiter cum Venere: & eſt amicitia eorū quorum exaltatio eſt in domo alterius: ut Saturni cum Venere, Iouis cum Luna, Martis cum Saturno, Solis cum Marte, Veneris cum Ioue, Lunæ cū Venere. Et cuiuſmodi ſunt amicitiæ & inimicitię ſuperiorū, tales ſunt inclinationes rerum illis ſubditarū in iſtis inferioribus. Habitudines ergo iſtæ amicitiæ & inimicitiæ, nihil aliud ſunt, quàm inclinationes quædam rerum in ſeinuicem, appetendo talem uel talem rem, ſi abſit: & moueri ad illā, niſi impediatur, & requieſcere in adepto, fugiendo contrariū, & horrēdo proximationem eius, nec quieſcere in illo. Hac itaq; ſententia ductus Heraclitus, profeſſus eſt omnia fieri per litem & amicitiam. Inclinationes uero amicitiæ in uegetabilibus & mineralibus ſunt, qualē habet magnes attractiuam in ferrum: & ſmaragdus in diuitias, & gratiam: iaſpis in partum: achates in facundiam: Simili modo naphtha trahit ignem, profilitq; in eā undecunq; uiſam: ſimiliter aproxis herbæ radix, è longinquo attrahit ignem, ut naphtha: & ſimilis inclinatio eſt inter palmam maſculinam & fœminā: quarū cum ramum unius ramus alterius tetigerit, complicant ſe in mutuum amplexum, nec fructum fert fœmina abſq; maſculo: & amygdala ſolitaria minus fœcunda eſt. Amant uites, ulmum, & oppium: & oliua mirtum mutuo diligit: ſimiliter oliua & ficus. In animalibus uero amicitia eſt inter merulā

Book 1, Chapter 17: How by enmity and friendship the vertues of things are to be tryed,

and found out.

In the next place it is requisite that we consider that all things have a friendliness, and enmity amongst themselves, and every thing hath something that it fears & dreads, that is an enemy, and destructive to it; and on the contrary something that it rejoyceth, and delighteth in, and is strengthened by. So in the Elements, Fire is an enemy to Water, and Aire to Earth, but yet they agree amongst themselves. And again, in Celestiall bodies. Mercury, Jupiter, the Sun, and Moon are friends to Saturn; Mars, and Venus enemies to him, all the Planets besides Mars are friends to Jupiter, also all besides Venus hate Mars; Jupiter, and Venus love the Sun,

Mars, Mercury, and the Moon are enemies to him, all besides Saturne love Venus; Jupiter, Venus, and Saturne are friends to Mercury, the Sun, Moon, and Mars his enemies. Jupiter, Venus, Saturne are friends to the Moon, Mars, and Mercury her enemies. There is another kind of enmity amongst the Stars, viz. when they have opposite houses; as Saturne to the Sun and Moon, Jupiter to Mercury, Mars to Venus. And their enmity is stronger, whose exaltations are opposite: as of Saturne, and the Sun; of Jupiter, and Mars; of Venus, and Mercury. But their friendship is the strongest, who agree in nature, quality, substance, and power; as Mars with the Sun, as Venus with the Moon, as Jupiter with Venus, as also their friendship whose exaltation is in the house of another, as that of Saturne with Venus, of Jupiter with the Moon, of Mars with Saturn, of the Sun with Mars, of Venus with Jupiter, of the Moon with Venus. And of what sort the friendships, and enmities of the superiours be, such are the inclinations of things subjected to them in these inferiour. These dispositions therefore of friendship, and enmity are nothing else but certain inclinations of things of the one to another, desiring such, and such a thing if it be absent, and to move towards it, unless it be hindered, and to acquiess [acquiesce] in it when it is obtained, shunning the contrary, and dreading the approach of it, and not resting in, or being contented with it. Heraclitus therefore being guided by this opinion, professed that all things were made by enmity & friendship.

Now the inclinations of Friendship are such in Vegetables and Minerals, as is that attractive

inclination, which the Loadstone hath upon Iron, and the Emrald [emerald] upon riches, and favour; the Jasper upon the birth of any thing, and the Stone Achates upon Eloquence; In like manner there is a kind of Bituminous Clay that draws Fire, and leaps into it, wheresoever it sees it: Even so doth the root of the Hearb [herb] Aproxis draw Fire from afar off. Also the same inclination there is betwixt the male palme, and female: whereof when the bough of one shall touch the bough of the other, they fold themselves into mutual embraces, neither doth the female bring forth fruit without the male. And the Almond tree, when she is alone is less fruitfull. The Vines love the Elme, and the Olivetree, and myrtle love one the other: also the Olive-tree, and Fig tree. Now in Animals there is amity betwixt the Blackbird, and Thrush, betwixt the Crow, and Heron, betwixt Peacocks, and Pigeons, Turtles, and Parrats [parrots]. Whence Sappho writes to Phaon.

To Birds unlike oftimes joyned are white Doves; Also the Bird that's green, black Turtle loves.

Again, the Whale, and the little Fish his guide are friendly. Neither is this amity in

Animals amongst themselves, but also with other things, as with Metals, Stones, and Vegetables, so the Cat delights in the Hearb [herb] Nip [catnip], by rubbing her self upon which she is said to conceive without a male; and there be Mares in Cappadocia, that expose themselves to the blast of the wind, and by the attraction thereof conceive. So Frogs, Toads, Snakes, and all manner of creeping poisonous things delight in the Plant called Pas-flower, of whom, as the Physitians [physicians] say, if any one eat, he shall dye [die] with laughing. The Tortoise also when he is hunted by the Adder, eats Origanum [origano], and is thereby strengthened: and the Stork, when he hath eat Snakes, seeks for a remedy in Origanum [origano]: and the Weesell [weasel], when he goes to fight with the Basilisk, eats Rue, whence we come to know that

& turdum, cornicem & ardeolam, inter pauones & columbas, turtures & pſi tacos. Vnde ſcribit Sappho ad Phaonem:

Et uariis albæ iunguntur ſæpe columbæ,
Et niger à uiridi turtur amatur aue.

Animalium cum aliis rebus amicitia

Rurſus amici ſunt muſculus & balena. Ne ſolum animalium inter ſe amicitia eſt, ſed etiam cum aliis rebus, ut cum metallis, & lapidibus, & cum uegetalibus: ſic feles ſiue catus gaudet nepeta herba, ad cuius affricationem cōcipere traditur, & defectum maſculi ſupplere: & equæ in Cappadocia ſe flatui uenti exponunt, atque ex eius afflatu & attractu concipiunt: ſic ranæ, buffones, ſerpētes, & quæcunque uenenoſa reptilia, gaudent in planta, quæ apium riſus dicitur, de qua ferunt medici, ſi quis comederit, ridendo moritur. Rurſus teſtudo quando uenatur à ſerpente, comedit origanum, & confortatur per illud: & ciconia in ſerpentum paſtu origano ſibi ſalutem quærit: & muſtela pugnatura contra regulum, comedit rutam: unde cognoſcimus origanum & rutam uirtutem poſſidere contra uenena. Sic in quibuſdam animalibus eſt naturalis peritia, & ars innata medicinalis: nam buffo quando alieno morſu & ueneno uulneratur, ſolet adire rutam, uel ſaluiam, & locum uulneris affricare, & ſic ſe à periculo ueneni liberare. Sic homines à brutis multa admodum morborū remedia, & rerum uirtutes edocti ſunt: ſic chelidoniam uiſui ſalubrem herbam hirundines monſtrauere, quæ cum ea pullos ſuorum oculis medētur: & pica cum ægrotat, lauri folium in nidum immittit, & ita cōualeſcit. Similiter palumbi, graculi, perdices, merulæ lauri foliis annuum faſtidium purgant, quo etiam corui chamæleontis uenenum extinguunt: & leo ſi febricitat, uorata ſimia conualeſcit: upupa uua paſta læſa, adianto ſibi medetur: ſic dictamnum herbam ad extrahendas ſagittas utilem cerui docuerunt: ſiquidem percuſſi telo, hoc eius herbæ paſtu eiiciunt: idem faciunt capræ Cretenſes: ſed & ceruæ paulo ante partum, purgant ſe quadam herba, quæ ſeſelis dicitur: ſimiliter phalangio tacti, cancros edendo ſibi ſalutem quærūt: Sues etiam à ſerpentibus læſæ, eodem ſibi paſtu medentur: & corui cum uenenatos ſe ſentiunt toxico Gallico, quercum, uel ut alii dicunt, coruatiam quærunt pro medela: Elephantes chamæleonte deuorato, ſibi ſuccurrunt oleaſtro: Vrſi à mandragora læſi, deuoratis formicis euadunt: medentur ſibi anſeres, anates, cæteræq; aquaticæ aues herba ſideritide: Columbę, turtures, gallinæ, herba helxine: Grues iunco: Pantherę contra aconitum ſibi humanis ſtercoribus medentur: Apri hedera: Ceruæ herba cinnare.

Hoies à brutis quæ dā didicerunt.

De inimicitiarum inclinationibus. Caput XVIII.



Conuerſo ſe habēt inimicitiarum inclinationes: ſunt autem ſicut odium naturæ inclinationes eiuſmodi, & tanquam ira, indignatio & cōtrarietas quædā imperioſa, ut res fugiat ſuum contrariū, aut propellat tanq̄ fugientia à facie eius. Eiuſmodi

Book 1, Chapter 18: Of the Inclinations of Enmities

On the contrary there are inclinations of Emnities, and they are as it were the odium, and anger, indignation, and a certain kind of obstinate contrariety of nature, so that any thing shuns its contrary, and drives it away out of its presence. Such kinds of inclinations hath Rhubarb against Choller [choler], Treacle against poison, the Saphir [sapphire] Stone against hot biles [boils], and feavorish [feverish] heats, and diseases of the eyes; the Amethyst against drunkenness, the Jasper against Flux of blood, and offensive imaginations, the Emrald [emerald], and Agnus Castus against Lust, Achates against poison, Piony [peony] against the Falling sickness, Corail against the ebullition of black Choller [choler], and pains of the stomack [stomach]. The Topaze against spirituall heats, such as are covetousness, lust, and all manner of excesses of love. The like inclination is there also of Pismire [ants] against the Hearb [herb] Origanum [origano], and the wing of a Bat, and the heart of a Lapwing, from the presence of which they flie [fly]. Also Origanum [origano] is contrary to a certain poisonous fly, which cannot endure the Sun, and resists Salamanders, and loathes Cabbage with such a deadly hatred, that they destroy one the other; so Cucumbers hate oile, and will run themselves into a ring least they should touch it. And it is said that the Gall of a Crow makes men afraid, and drives them sway from where it is, as also certain other things; so a Diamond doth disagree with the Loadstone, that being set by it, it will not suffer Iron to be drawn to it; and sheep fly from Frog-parsley as from some deadly thing: and that which is more wonderfull, nature hath pictured the sign of this death in the livers of sheep, in which the very figure of Frogparsley being described, doth naturally appear; So Goats do so hate garden basil, as if there were nothing more pernicious. And again, amongst Animals, Mice, and Weesels [weasels] do disagree; whence it is said that Mice will not touch Cheese, if the brains of a Weesel [weasel] be put in the rennet, and besides that the Cheese will not be corrupt with age. So a Lizard is so contrary to Scorpions, that it makes them afraid with its very sight, as also it puts them into a cold sweat; therefore they are killed with the oile of them, which oile also cures the wounds made by Scorpions. There is also an enmity betwixt Scorpions, and Mice: wherefore if a Mouse be applyed to a prick or wound made by a Scorpion, it cures it, as it is reported. There is also an enmity betwixt Scorpions, and

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inclinationes habet rabarbarum in choleram, theriaca in uenenum, ſapphirus in anthracem, & ardores febriles, & ægritudines oculorum: amethyſtus in ebrietatem: iaſpis in fluxum ſanguinis, & noxia phãtaſmata: ſmaragdus, & agnus caſtus in libidinem: achates in uenena: Pæonia in morbum caducum: corallus in atræ bilis illuſiones, & dolores ſtomachi: topazius in ardores ſpirituales, ut ſunt auaritiæ, luxuriæ & omnes exceſſus amoris. Similis eſt inclinatio formicarum ad origanum herbam, & ad alam ueſpertilionis, & ad cor upupæ, à quorum præſentia fugiunt: eſtq; etiam origanum ſolifugis contrarium, & ſalamandris reſiſtit: & cum braſſica tam pertinaci odio diſſentit, ut alternatim ſeſe conficiant: ſic oleum oderunt cucumeres, ut in hamum ſeſe euruent, ne attingant: & dicitur quòd fel corui fugat & deterret homines à loco ubi abſconditum fuerit cum quibuſdam aliis rebus: ſic adamas diſſidet cum magnete, ut iuxta poſitus non ſinat ferrum abſtrahi: & apium raninum fugiunt oues tanquam mortiferum: & quod mirabilius eſt, ſignum huius mortis natura pinxit in hepatibus ouium, in quibus figura apii ranini deſcripta naturaliter apparet: ſimiliter capræ ſic odiũt ocimum, ut nihil ſibi ducant peſtilentius. Rurſus inter animalia diſſentiunt mures & muſtelæ: unde caſeos, ſi cerebrum muſtelæ coagulo addatur, negant à muribus attingi, nec corrumpi præterea uetuſtate: ſic ſcorpionibus contrarius eſt ſtellio intantum, ut uiſu quoque pauorem eis afferat, & torporem frigidi ſudoris: itaq; in oleo putrefaciunt, & interficiunt cum eo ictus inungentes ſcorpionum. Eſt etiã inimicitia inter ſcorpiones & mures: quare etiam mus ſuppoſitus puncturæ ſcorpionis, curare eam traditur. Inimicantur etiã ſcorpius & ſtalabores, aſpides & ichneumones. Fertur quoq; ſerpentibus nihil æque aduerſari quàm cancros, ſuesq; percuſſas hoc pabulo ſibi mederi. Sol etiam cum ſit in cancro torqueri ſerpentes. etiam ſcorpius & crocodilus ſe mutuo perimunt: & ſi quis crocodilum ibidis penna tangat, immobilẽ reddet: otidis auis euolat uiſo equo, & ſeruus fugit uiſo ariete: fugit etiã uiſa uipera: elephas audito grunnitu ſuis, & leones uiſo gallo timent: & pantheræ non attingunt perunctos iure gallinarum, præcipue ſi allium ei fuerit inoctum. Eſt etiã inimicitia inter uulpes, cygnos, tauros & cornices. Inter aues quoq; perpetuum bellum gerunt cornices & noctuæ, miluius & coruus, pitalles & turtures, bicuthus & pagrus, clorius & turtur, ægepii & aquilæ, cerũi & dracones. Inter aquatilia etiam inimici ſunt, delphines & balenę, ceſtris & lupus, murẹna & congrus. Item polypũ intantum locuſta pauet, ut ſi iuxta uideat, omnino moriatur. Locuſtam congri, rurſus polypum congri lacerant: pantheris quoq; eſſe in metu hyæna dicitur, ut ne conetur quidem reſiſtere, & aliquid de corio earũ attingere: & ſi pelles utriuſq; cõtrarie ſuſpendantur, ferũt decidere pilos pantheræ. dicitq; Orus Apollo in hieroglyphicis, ſi quis hyænæ pelle ſuccinctus medios feratur in hoſtes, à nullo lędi tur, & intrepide præterit. Similiter habet agnus inimicitias & noxietatem lupi

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contra ſe,& horret & fugit ipſum,atq; timet. Et dicunt quòd ſi ſuſpendatur cauda,uel pellis,uel caput lupi ſupra præſepe,triſtãtur oues,nec comedunt aliquid præ nimio timore. Et refert Plinius, quòd eſalon parua auis oua corui frangẽs,cuius pulli infeſtantur à uulpibus,inuicẽ hæc catulos ipſius, ipſamq; uellit: quod ubi uiderint corui contrà auxiliantur, uelut aduerſus communem hoſtem. Acanthis auicula in ſpinis uiuens,iccirco aſinos odit flores ſpinæ deuorãtes. Egithus uero auis minima intantum cum aſino diſſentire fertur,ut ſanguinem eorum conſtet non coire,quo etiã rudente egithi oua,& pulli pereunt. Oliua quoq; cum meretrice intantũ diſſentire fertur,quòd ſi ab eadem plantata fuerit uel infructuoſa perpetuo manere, uel omnino areſcere dicitur. Nihil magis timet leo,q̃ faces ardentes, neq; ullã alia re atq; his domari creditur:& lupus neq; ferrum timet,neq; haſtam,ſed lapidem, cuius proiectu uulnere facto gignũtur lupo uermes: reformidat camelum equus, adeo ut nec quidem ſpeciem eius intueri nec ſentire ſuſtineat. Elephas furẽs uiſo ariete miteſcit: coluber nudum hominẽ timet, quẽ ueſtibus perſequitur: taurus ferociens ſi ficui alligetur conflacceſſit impetus eius. Electrum omnia trahit præter ocymum & quæ oleo perlita ſunt, cum quibus naturali quadam antipathia diſſidet.

Quomodo inueſtigandæ & experiũdæ ſunt rerum uirtutes,quæ illis à tota ſpecie inſunt,aut particulari ipſius indiuidui dono alicui rei ſunt agnatæ. Cap. XIX.

Virtutes rẽbus dupliciter inſunt.

INſuper conſiderare debes uirtutes rerũ ineſſe quibuſdã ſecundum ſpeciem: ut audacia & animoſitas in leone & gallo, timiditas in lepore & agno, rapacitas ſeu uoracitas in lupo, inſidioſitas & fraudulentia in uulpe, adulatio in cane, auaritia in coruo & cornice, ſuperbia in equo, ira in tygride & apro, triſtitia & melancholia in cato, libido in paſſere, & ſic de ſimilibus. Maxima enim pars naturalium uirtutum ſpecies comitatur. Quædam uero inſunt rebus ſecundum indiuiduum, quãadmodum ſunt quidam homines, qui uehementer abhorrent aſpectum cati, ita ut ſine horrore grauiſſimo aſpicere non poſſint, qui quidem horror non ineſt ipſis ſecundum ſpeciem humanam, quod manifeſtum eſt. Et narrat Auicenna, tempeſtate ſua uixiſſe hominem, quem fugerent uenenata omnia, morientibus omnibus, quæ forte mordicus illum apprehẽdiſſent, ipſo omnino illæſo: & refert Albertus ſe in Agrippina Colonia uidiſſe puellã, quæ araneas in eſcam uenabatur, eoq; cibi genere oblectata inſigniter aleretur. Sic ſunt audacia in meretrice, timiditas in fure. Et hoc modo dicunt philoſophi, quòd indiuiduum aliquod quod nunquam paſſum ſit ægritudinem, confert omni ægritudini: ideo dicunt quòd os hominis mortui, qui nunquam habuerit febres, ſuſpenſum ſupra patientem, liberat à quartana. Inſunt etiam indiuiduis ſingulares multæ uirtutes, à coeporibus cœleſtibus infuſæ, quod ſuperius monſtrauimus.

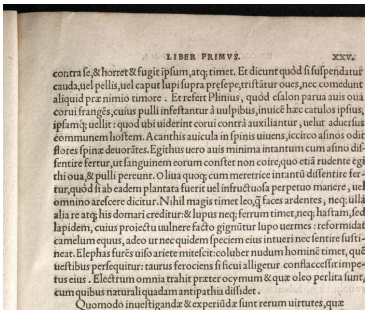
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Art from this leaf


LIBER PRIMVS. XXV.
contra se, & horret & fugit ipsum, atq; timet. Et dicunt quòd si sulpendatur
cauda, uel pellis, uel caput lupi supra præsepe, tristatur oues, nec comedunt
aliquid præ nimio timore. Et refert Plinius, quòd efalon parua auis ouà
corui frangès, cuius pulli infestantur à uulpibus, inuicè hæc catulos ipsius,
ipsamq; uellit: quod ubi uiderint corui contrà auxiliantur, uelut aduersus
communem hostem. Acanthis auicula in spinis uiuens, ideirco asinos odit
flores spinæ deuorantes. Egithus uero auis minima intantum cum asino dis-
sentire fertur, ut sanguinem eorum confer non coire, quo etiã rudente egi
thi ouà, & pulli pereunt. O liua quoq; cum meretrice intantũ dissentire fer-
tur, quòd si ab eadem plantata fuerit uel infructuosa perpetuo manere, uel
omnino arefcere dicitur. Nihil magis timet leo, q̃ faces ardentes, neq; illâ
alia re atq; his domari creditur: & lupus neq; ferrum timet, neq; haftam, fed
lapidem, cuius projectu uulnere facto gignũtur lupo uermes: reformidat
camelum equus, adeo ut nec quidem speciem eius intueri nec sentire sufti-
neat. Elephas furẽs uiso ariete mitescit: coluber nudum hominẽ timet, quẽ
uestibus persequitur: taurus ferociens si ficui alligetur, conflaccescit impe-
tus eius. Electrum omnia trahit præter ocymum & quæ oleo perlita sunt,
cum quibus naturali quadam antipathia dissidet.
Quomodo inuestigandæ & experiũdæ sunt rerum uirtutes, quæ

Quod uirtutes naturales quibuſdam inſunt per totam ſuam ſubſtantiam, quibuſdam uero in certis ſuis particulis aut membris.

Caput XX.

RVrſus conſiderare debes, uirtutes rerum quibuſdam ineſſe ſecundum totum, hoc eſt, ſecundum totam ſuam ſubſtantiam, uel eius omnes partes: ſicut piſciculus ille echeneis, qui ſolo tactu fertur nauem ſiſtere, hoc non agit ſecundum aliquam prę cipuam ſuā partē, ſed ſecundū ſuā totā ſubſtantiam: Sic hyęna habet ſecūdum ſuam totam ſubſtantiam, quòd umbræ eius contactu canes obmuteſcant: ſic chelidonia confert uiſui, non ſecundū aliquā, ſed ſecundū oēs ſuas partes, non minus radice, q̄ foliis & ſemine: & ſic de ſimilibus. Quædā autē uirtutes inſunt rebus ſecundum aliquas eius partes, puta ſolum in lingua, uel oculis, uel aliis quibuſdam membris, ſiue partibus: ſic in oculis baſiliſci & catablepæ eſt uirtus uiolentiſſima occidendi homines, ubi ipſos uiderit: ſimilis uirtus eſt in oculis hyęnæ, quę quodcunq; animal luſtrauerit, eueſtigio hæret, ſtupeſcit, & mouere ſe nō poteſt: ſimilis uirtus eſt in oculis luporū quorūdā, qui ſi quē prius uiderint, ſtupeſcit, & rauceſcit adeo, ut ſi clamare uoluerit, nō habeat uocis miniſteriū: de hoc Vergil. meminit, ubi canit:

Vox quoq; Mœrim
Iam fugit ipſa, lupi Mœrim uidere priores.

Sic & fœminæ quædam erant in Scythia, & apud Illyricos & Triballos, quæ quoties quem iratæ aſpexerant, interemiſſe ferūtur. Similiter & Telchines Rhodi populi legūtur fuiſſe, qui omnia aſpectu ſuo in peius cōmutauerāt, propterea à Ioue ſubmerſi. Iccirco faſcinatores huiuſmodi animaliū oculis in collyriis utuntur ad ſimiles paſſiones, per faſcinationes operaturi. Simili modo formicæ fugiunt ex corde upupæ, nō ex capite, pede uel oculis: ſic fel ſtellionum in aqua tritum, fertur cōgregare muſtelas, non cauda, uel caput: & fel caprarū uaſe æneo in terrā cōcluſum, ranas congregat: & iecur caprinū papilionibus & tineis omnibus cōtrariū eſt: & cor canis habentem fugiunt canes: & uulpes gallinaceos nō attingunt qui uulpinum iecur comederint. Sic habent res plurimæ diuerſas uirtutes per diuerſas ſuas partes diuerſimode diſperſas, prout ipſis ſecundum receptibilium diuerſitatē cœlitus infunduntur: quemadmodum in corpore humano oſſa non recipiūt niſi uitam, oculi uero uiſum, & aures auditū. Et eſt in humano corpore os quoddam minimū, quod Hebræi Luz appellant, magnitudine ciceris mūdati, quod nulli corruptioni obnoxium, nec igne quidem uincitur, ſed ſemper conſeruatur illæſum: ex quo (ut dicunt) uelut planta ex ſemine, in reſurrectione mortuorum corpus noſtrum animale repullulaſcet. Et hæ uirtutes non declarantur ratione, ſed experientia.

Cur oculis et nō aliis partibus potißimū utantur faſcinatores

De uirtutibus rerum quæ inſunt ipſis in uita tantum, & quæ remanent in illis etiam poſt interitum. Cap. XXI.

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Cire præterea oportebit quasdã proprietates ineſſe rebus tan tummodo in uita, quaſdam etiam permanere poſt mortem: ſic echeneis ſiſtit nauigia: & regulus, & catablepa interimũt ui ſu, quando uiuunt: poſt mortem uero nihil tale agunt: ſic tradunt in torminibus anate uiua appoſita uentri trãſire morbum, anatemq; emori: ſimile eſt quod dicit Archytas: ſi accipiatur cor recenter extractũ ex animali, & adhuc calens, atq; uiuens ſuſpendatur ſupra patientem febrem quartanam, tollit eam. Sic ſi quis tranſglutit cor upupæ, uel hirundinis, uel muſtelæ, uel talpæ, eo adhuc uiuente & palpitante, confert ei ad memoriã, reminiſcẽtiam, intellectum & diuinationem. Hinc ortum eſt generale pręceptum, quòd ſcilicet quæcunq; colligẽda ſunt ex animalibus, ſiue lapides, ſiue membra, ſiue excrementa, ut pili, ſtercus, ungulæ, hęc ab animalibus, illis adhuc uiuentibus, auferri debent, atq; etiã, ſi fieri poteſt, ipſis poſtea adhuc uiuis remanentibus. Vnde pręcipiunt, quando colligis linguam ranæ, eam uiuam remittas in aquam: ſi colligas dentem uel oculum lupi, non interficias lupum: & ſic de ſimilibus. Sic tradit Democritus, ſi quis extrahat ranę marinę uiuenti linguam, nulla alia parte corporis adhærente, ipſaq; demiſſa in mare, imponat ſupra cordis palpitationẽ mulieri dormienti, quæcunq; interrogauerit, uera reſpõſuram. Simili modo oculos ranarum ante ſolis ortum adalligatos ægro, ita ut cæcas demittant in aquã, tertianas abigi promittunt: eoſdemq; cum carnibus luſciniæ in pelle ceruina adalligatos præſtare uigiliam ſomno fugato, tradũt. Similiter paſtinace radius adalligatus umbilico, fertur faciles partus facere, ſi uiuenti ablatus ſit, ipſaq; denuo in mare demiſſa. Sic ferunt ſerpentis oculum dextrum adalligatũ cõtra epiphoras prodeſſe, ſi ſerpens uiuus dimittatur. Et eſt quidam piſcis, ſiue ſerpens maximus nomine myrus, cui ſi eruatur oculus, & alligetur fronti patiẽtis, ophthalmiam ſanare dicitur, piſci uero oculum renaſci: ſed alterо illum capi lumine, qui uiuentem non dimiſerit. Item dẽtes omnium ſerpentum, quando uiuis exempti ſunt, ſuſpenſi ſupra patientẽ, quartanã ſanare dicuntur: ſimiliter dente talpæ uiuę exempto ea dimiſſa, ſanari dentium dolores: nec adlatrare canes, caudam muſtelæ, quæ dimiſſa ſit habentes. Et narrat Democritus, linguam chamæleontis, ſi uiuẽti erepta ſit, ad iudicioꝝ cuentũ pollere, eandemq; ſalutarem eſſe parturientibus circa domũ: cauendũ aũt, ne domo inferatur, quia eſſet pernicioſiſſimũ. Sunt adhuc proprietates poſt mortem remanẽtes: ac de his dicunt Platonici, quòd res in quibus minus mergitur idea materiæ, in his adhuc poſtquã mortuæ ſunt, & defunctæ fuerint, id quod immortale eſt, mirabilia operari non ceſſat: Sic in herbis & plantis, auulſis & arefactis adhuc uiget & operatur ipſa uirtus ab idea quondam infuſa. Inde eſt, quòd ſicut aquila in uita ſua omnes aues ſuperat & uincit: ſic etiam ea defuncta, pennæ eius omnes aliarꝝ auiũ pennas & plumas deſtruunt & corrodunt: eadem ratiõe pellis leonis omnes alias pelles

Ab animalibus colligenda, illis uiuẽtibus auferri debent.

Quæ poſt mortẽ uires ſuas retineant.

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cõſumit:& pellis hyænæ deſtruit pelles pantheræ:& pellis lupi corrodit pellem agni. Et quædam hæc nõ agunt ſolum in contactu corporeo,ſed etiam quandoq; in harmonia uocali:ſic tympanum factum de pelle adib, hoc eſt lupi,obmuteſcere facit tympanum de pelle agni. Simili modo tympanum factum de pelle Ericii marini,procul fugat omnia reptilia, per quamcunq; diſtantiam ſonus eiuſmodi auditus fuerit:& fides factæ ex inteſtinis lupi,ſi cum ouinis fidibus in lyra,aut cythara tenſę fuerint,nullam inde fieri poſſe conſonantiam,manifeſtum eſt.

Tympanorũ ex diuerſis pellibus, diuerſi effectus

Quomodo res inferiores ſubſunt corporibus cœleſtibus,& quomodo humanum corpus,ipſaq; hominũ exercitia & mores, ſtellis atq; ſignis diſtribuuntur. Cap. XXII.

MAniſeſtum eſt,quòd omnia inferiora ſubſunt ſuperioribus, & quodam modo(ut inquit Proclus)ſibi inuicem inſunt, ſcilicet in infimis ſuprema,& in ſupremis infima:ſic in cœlo ſunt terrena,ſed ſicut in cauſa modoq; cœleſti : & in terra ſunt cœleſtia, ſed modo terreſtri, ſcilicet ſecundum effectum. Sic dicimus eſſe hic entia quædam ſolaria, quædam lunaria,in quibus ſol & luna cauſant aliquid ſuæ uirtutis. Vnde res eiuſmodi recipiũt plures operationes & proprietates cõſimiles operationibus ſtellarum & figurarum,quibus ſubſunt: ſic cognoſcimus ſolaria eſſe reſpectiua cordis & capitis,propter leonẽ ſolis domũ,& arietẽ ſolis exaltationẽ:ſic Martialia conferũt capiti & teſticulis,propter arietem,& ſcorpionem:hinc quibus uino inebriatis,ſenſus titubant & caput dolet,miſſis in aquam frigidam teſtibus,aceto ue dilutis,prę ſentaneum remedium eſt.Sed circa iſta neceſſarium eſt ſcire, quomodo corpus humanum diſtribuitur planetis atq; ſignis. Scias itaq; iuxta Arabum traditionẽ ſolem præeſſe cerebro,& cordi,femori,medullis,oculo dextro & ſpiritui uitæ: linguæ uero & ori,& cæteris inſtrumẽtis ſiue organis ſenſuum, tam interioꝝ q̃ exterioꝝ:inſuper manibus,pedibus,cruribus, neruis,& uirtuti phantaſticæ præeſſe Mercurium:ſpleni,lieni ſtomacho, ueſicæ, matrici ac auri dextræ, ipſiq; receptiuæ uirtuti Saturnũ:hepati & carnoſiori parti ſtomachi:uentri quoq;,& umbilico Iouẽ:unde in Iouis Ammonii tẽplo effigiẽ umbilici repoſitã tradit antiquitas. Sũt præterea q illi etiã coſtas,pecten,inteſtina,ſanguinẽ,brachia & dextrã manum,ac ſiniſtram aurem,ac uirtutẽ naturalẽ attribuũt:ſanguini autem & uenis,& renibus,& chyſti fellis,naribus,& dorſo, & decurſui ſpermatis,& ui iraſcibili,præficiant Martem. Iterũ renibus & teſticulis,uuluæ,& matrici,& genitali ſemini,& ui concupiſcibi Venerem: inſuper & carni,& pinguedini,uentri,pectini,& umbilico, & eiuſmodi omnibus quæ operi Venereo inſeruiunt,ut oſſi ſacro,& ſpinæ dorſi,& lumbis:præterea,capiti & ori,quo oſculũ amoris pignus donatur,prę eſſe dicitur.Luna uero etſi totũ corp°,et ſingula mẽbra pro uarietate ſignoꝝ ſibi uẽdicet, tñ peculiariter ſibi adſcribunt cerebrũ,pulmo,medulla ſpinæ dorſi ,ſtomachus,

Vmbilici effiges cur in templo Iouis Ammonij.

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& menſtrua,& omnia excrementa,atq; oculus ſiniſter cum creſcendi uigore. Ipſe uero Hermes in animalis capite ſeptē dicit eſſe foramina, ſeptē planetis diſtributa:uidelicet aurem dextram,Saturno:ſiniſtram, Ioui : narem dextram,Marti:Veneri ſiniſtram:oculum dextrum,Soli:ſiniſtrum,Lunæ: os autem Mercurio. Singula perinde ſigna zodiaci ſua membra curant : ſic Aries caput atq; faciem regit:Taurus,collum:Gemini, brachia atq; humeros:Cancer præeſt pectori,pulmoni,ſtomacho & lacertis: Leo præeſt corde,& ſtomacho,& iecori,atq; dorſo:Virgo reſpicit inteſtina, & fundum ſtomachi:Libra gubernat renes,& femur,atq; nates:Scorpius genitalia , & uuluam,& matricē:Sagittarius dominatur femori atq; ſubinguinibus : Capricornus regit genua:aquarius crura & tibias: Piſces regūt pedes. Et ſicut horum ſignorū triplicitates ſibi correſpondent , & conueniunt in cœleſtibus: ſic etiam conueniunt in membris, quod ea experiētia ſatis conſtat , quoniā ex frigore pedum dolet uenter & pectus,quæ membra eidem triplicitati reſpondēt. Vnde & medela uni appoſita,alteri prodeſt : ut calefactis pedibus ceſſat dolor uentris. Huius itaq; ordinis memor,ſcias, quòd res quæ alicui planetarum ſubſunt,ſingularem quendam habent aſpectum,ſiue inclinationem ad membra eidem planetæ,& ſuis præcipue domiciliis & exaltationi attributa: reliquæ enim dignitates,ut triplicitates, & termini , & facies in hoc parum habent.Hac igitur ratione Pæonia,citraria,gariophyllon,corticeſ citri,amaracus,dorycnium,cinnamomum,crocus,lignum aloës,thus, ambra,muſcus,& partim myrrha,medentur capiti & cordi: propter Solem, Arietem & Leonem: ſic arnogloſſa herba Martis , medetur capiti & teſtibus propter Arietem & Scorpionem:& ſic de reliquis . Præterea conferunt Saturnalia ad triſtitiam & melancholiam:Iouialia ad lætitiam & dignitatē: Martialia ad audaciam,rixam & iram:Solaria ad gloriam & uictoriā & animoſitatem:Venerea ad amorem,libidinem& concupiſcentiam:Mercurialia ad facundiā:Lunaria ad uulgarem uitam . Ipſaq; hominum exercitia & mores ſecundum planetas diſtributa ſunt:nam Saturnus regit ſenes,& monachos,& melancholias,& theſauros abſconditos, & quæ longis itineribus & cum difficultate acquiruntur:Iupiter uero habet religioſos,prælatos,reges & duces,& lucra licite acquiſita:Mars tonſores,chirurgos,medicos, lictores,carnifices,macellarios,furnarios,piſtores,milites,q paſſim Mauortii dicuntur. Similiter & reliquæ ſtellæ ſua exercitia ſignificant , prout hæc in Aſtrologorum libris deſcripta ſunt.

Humani corporis partes quibus planetis atq; zodaici ſignis ſubſint.

Hominū mores & exercitia planetis ſubiacēt.

Quomodo cognoſcendum, quibus ſtellis res naturales ſubſunt, atq; quæ res ſunt ſolares. Caput XXIII.

QVæ uero res cui ſtellæ uel ſigno ſubſint , cognoſcere difficile eſt ualde:cognoſcūtur tamen per imitationem radiorum, uel motus,uel figuræ ſuperiorū: quædam etiam per colores & odores, quædā etiam per ſuarum operationum effectus quibuſdā

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ſtellis conſonantes. Sic ſolaria ſunt inter elementa ignis, et lucida flamma: in humoribus ſanguis purior, et ſpiritus uitæ: inter ſapores, qui eſt acutus, dulcedini mixtus. Inter metalla aurum propter ſplẽdorem: habetq; à Sole, quòd ſit cordis confortatiuum. Inter lapides uero qui aureis guttis ſolares radios imitantur: ſicut lapis aëtites aureis guttis Solem imitans, uirtutem habet contra morbum caducum, & contra uenena: ſic lapis, qui dicitur Solis oculus, figuram habens ſimilẽ pupillæ oculi, ex cuius medio radius emicat, confortat cerebrum, confert uiſui: ſic carbunculus nocte lucens, uirtutem habet contra omne uenenum aëreum & uaporoſum: ſic chryſolithus lapis habẽs in colore tenuem & lucidam uiriditatem, in qua quãdo Soli opponitur ſtella aurea emicat, cõfortat ſpiritualia, cõfert aſthmaticis: & quãdo perforatur, & ſetis aſini in foramen repletus, ſiniſtro brachio alligatus, fugat phantaſmata, & terrores melãcholicos ſtultitiamq; repellit: ſic lapis Iris ſimilis in colore cryſtallo, qui ut frequẽter reperitur hexagonꝰ, quãdo ſub tecto pars eius radiis Solis opponitur, & pars altera in umbra tenet, colligit radios in ſe ſolares, quos proiiciẽs reflectẽdo facit apparere Irim in oppoſito pariete. Itẽ heliotropius lapis uiridis ad modũ iaſpidis, uel ſmaragdi, guttis rubeis ſtellatꝰ, facit cõſtantẽ, glorioſum & bonæ famæ, cõfert ad uitæ longitudinem: & eſt uirtus eius mirabilis, quã habet in radios ſolares, quos in ſanguinẽ conuertere dicit, hoc eſt, apparere ſanguineos, quaſi Sol pateretur eclipſim, quãdo uidelicet inũgitur ſucco herbæ eiuſdem noĩs, & in uas plenum aquæ ponitur: & eſt alia uirtus eius mirabilior in oculos hominũ, quorum aciem ita perſtringit, atq; ita obcæcat uiſum hominum, ut uideri non permittat geſtantem ſe, quod tamen non facit ſine adiutorio herbæ eiuſdem nominis, quæ & heliotropium uocatur, hoc eſt ſolſequiũ. Has uirtutes & Albertus magnus, & Gulielmus Pariſienſis in ſcripturis ſuis confirmant. Hyacinthus etiam habet uirtutem à Sole cõtra uenena, & peſtiferos uapores, reddit geſtãtem tutum & gratum, cõfert ad diuitias, & ingenium, confortat cor: retentus in ore, uehementer animum exhilarat. Itẽ pyrophilos lapis rubicundus permixtus, de hoc teſte Alberto refert Aeſculapius in una epiſtolarum ſuarum ad Octauiaum Auguſtum, quòd aliquod uenenũ eſt tantæ frigiditatis, quòd cor hominis interẽpti conſeruat ab uſtione, ita quòd, ſi aliquãdiu ponatur in igne, conuertitur in lapidem: & hic eſt ille, qui uocatur pyrophilos ab igne. Habet mirabilẽ uirtutẽ contra uenena, & reddit geſtantem glorioſum, & formidoloſum aduerſariis. Præ omnibus autẽ ſolaris eſt lapis, quem inueniſſe fertur Apollonius, nomine pantaura, qui alios lapides ad ſe trahit, quemadmodum magnes ferrum, cõtra omnia uenena efficaciſſimus, ab aliis pantherus dictus, quia pantherę animali maculoſo adſimilatur: ideo etiam Pantochras dicitur, quia omnes colores continet. Aaron illũ Euanthum nũcupat. Solares præterea ſunt, topazius, chryſopaſſus, rubinus, balagius: Item ſolaria ſunt auripigmentum, aureiq; colo

Chryſolithus lapis.

Iris lapis.

Hyacinthi uirtutes.

Pyrophilus.

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ris,& luminis plurimi.Ex plantis uero & arboribus,ſunt ſolares,quę uertun tur ad ſolē,ut heliotropium,& quę implicant in ſe folia recedente Sole,orię te uero explicant paulatim:ut lotos,quam quidam arbuſculā ſolarem eſſe, & fructuum & foliorum figura teſtatur:Sic Pæonia,chelidonia,citraria,zin ziber,gentiana,dictamnus,uerbena quoq; præſtans uaticinium & expiatio nem,fugansq; cacodæmones.Laurus etiam Phœbo ſacer,ac cedrus,palma, & fraxinus,& hedera,& uitis:& quæcūq; uenena,& fulgura repellūt & perpe tuo uirentes hyemis algores non uerentur.Item ſolaria ſunt mēta, maſtix, zedoaria,crocus,balſamus,ambra,muſcus,mel flauum,lignum aloēs,gary ophyllum, cinnamomum, calamus aromaticus, piper, thus, amaracus, & Libanotis:quod Orpheus uocat ſolis thymiama.Inter animalia uero ſola ria ſunt magnanima,animoſa, ſtudioſa uictoriæ & gloriæ:ut leo ferarū rex, crocodilus,lynx,aries,caper,taurus armentorū rex,ab Aegyptiis apud He liopolim ſoli ſacratus,quem ueritē nomināt:& bos Apis in Memphi,& in Hermintho taurus nomine Pathim. Lupus etiam Apollini & Latonæ ſa cer eſt.Præterea ſolaris eſt cynocephalus,qui per ſingulas horas duodecies in die latrat,& æquinoctii tempore duodecies per ſingulas horas mingit: idem & in nocte,unde illum in hydrologiis ſculpebant Aegyptii. Item ſo lares ſunt inter aues,phœnix auis unica,& aquila auium regina : itē uultur, olor ſiue cygnus : & quæ quaſi quibuſdam hymnis applaudunt ſurgēti ſoli, & quaſi aduocāt,ut gallus & coruus,accipiter etiam,quia in Aegyptiorum theologia ſpiritus & lucis ſymbolum eſt,à Porphyrio inter ſolares nume ratur.Præterea ſolaria ſunt quęcunq; colligunt ſolis operū ſimilitudinē,ut uermiculi nocte lucētes, ſcarabeus quoq; quē felē uocāt, forma lucida, quē etiam cantharum dicunt,qui pilulas uoluit,ac deſuper incubat,aliosq; ge nerat. Appionis interpretatione hoc ipſo ſolis operum ſimilitudinem col ligens,cuius oculos etiam iuxta ſolis curſum uariari conſtat,ſolaris eſſe iu dicatur:& quæ ex eis ſunt. Ex piſciculis autē maxime ſolaris eſt uitulus ma rinus fulguri reſiſtens,item dactylus, & pulmo nocte lucentes, & Stella ob adurentem feruorem,ſtrombi regem ſecuti:ſimiliter & margari regem ha bentes,exſiccatiq; in lapidem aurei coloris dureſcunt.

Cynocepha lū in hydro logijs Aegy ptij cur pin xerint.

Quæ res ſubſint lunæ. Cap. xxiiii.

LVnaria uero ſunt inter elementa terra,deinde aqua,tam maris quàm fluuiorū,& omnia humida, humores arborū,& anima lium,maxime albi,ut albumina ouorū,pinguedines,ſudores, pituitæ & ſuperfluitates corporū. Ex ſaporibus ſalſus & inſipi dus:Inter metalla uero argentū:Inter lapides illius eſt cryſtallus ,argentea marcaſita,& omnio alba & uiridia. Item lapis ſelenites,id eſt lunaris,ex can dido tranſlucens,melleo fulgore, motum imitans lunarem,lunæ figuram in ſe habens,reddensq; eam in dies ſingulos creſcētis,minuētis ue numero. Itē margaritę,q̄ ex aquæ ſtillicidiis in cōchis generāt:ſimiliter & cryſtallus,

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Arbores & plantæ lunares.

& berillus. Inter plantas & arbores lunares sunt, selenotropion quæ uertitur ad lunam, quemadmodum heliotropion ad solem, & palma arbor ad singulum lunæ ortum, singulum ramum emittens: hyssopus etiam species rorismarini, minima arbor & maior plantarum, de utrisq; participans: est etiam lunaris hagnus castus, siue casta arbor, & oliua. Similiter & herba chinostates, quæ crescit & decrescit cum luna: scilicet in substantia & numero foliorum, non solum in humore & uirtute: quod singulę plantæ quodammodo commune habent, præter cepas Martias, quæ solæ contra lunæ augmenta & decrementa minuendi & augendi uires contrarias habent: quemadmodum inter uolatilia origis Saturnia auis lunæ simul ac soli inimicissima est.

Animalia lunaria.

Animalia lunaria sunt quæ humana consuetudine gaudent, & quæ uario naturæ amore & odio pariter excellunt, ut canes omnis generis. Lunaris etiam est chamæleon, qui pro uarietate coloris obiecti similem semper induit: quēadmodum luna pro uarietate signi, in quo reperit, naturam uariat. Item lunares sunt, porcæ, ceruæ, capræ, & animalia quęcunq; quæ lunarem motum obseruant & imitantur: ut cynocephalus & panthera: fertur enim hæc in armo habere similem lunę maculam crescētem in orbes, & cornua pari modo curuantem. Lunares sunt & feles, quorum oculi ad lunæ uices ampliores aut minores fiunt: & quæ huiusmodi sunt, ut sanguis mēstruus, cum quo multa mira & monstrifica fiunt apud magos. Hyæna etiam sexū mutans, uariisq; obnoxia ueneficiis, & animalia omnia, quæ amphibia dicuntur, ut quæ terram simul cum aqua incolunt: ut castores & lutres, & quę uenantur pisces: præterea animalia omnia monstrosa, & quæ absq; manifestis seminibus aut æquiuoce generantur, ut mures ex coitu et ex terræ com

Aues lunares.

putrescentia. Inter aues lunares, sunt anseres, anates, merguli, & oēs aquatiles et piscium uenatrices, ut ardeæ, & quę æquiuoce producuntur, ut uespæ ex cadaueribus equorum: apes ex putrefactione uaccarum: muscilliones ex uino corrupto, & scarabei ex carnibus asinorum. Maxime uero lunaris est scarabeus bicornis, quem tauriformem uocant: qui pilulam defodiēs, relinquit octo & uiginti diebus, quibus luna totum zodiacū metitur, nono autem & uigesimo die, quibus luminariū cōiunctionem futuram putat, ada-

Pisces lunares.

periens in aquam proiicit, unde tūc prodeunt scarabei. Inter pisces lunares sunt ælurus, cuius oculi ad uices lunæ uariantur: & quicunq; lunæ motum obseruant, ut torpedo, echeneis, cancer, ostrea, conchylia & ranæ.

Quæ subsunt Saturno. Caput XXV.



Saturnalia sunt inter elemēta terra, & etiam aqua: inter humores atra bilis humectans, tam natiua, quàm aduentitia pręter adustam: Ex saporibus acetosi, acriores, & graues. Inter metalla plumbum, et propter pōdus aurū, aureaq; Marcasita. Inter lapides onychinus, ziazaa, camoinus, sapphir°, fuscus iaspis, chalcedonius, magnes, & omnia terrea fusca, & pōderosa. Inter plantas et arbores, aspho-

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delus,ſerpentaria,ruta,cyminũ,helleborus,ſilphiũ,mandragora,opiũ: & q̃ ſtupefaciũt,& quæ neq; ſeruntur unquã,neq; fructus ferũt,& quæ nigrantes baccas,nigros ue fructus producũt:ut ficus atra,pinus & cupreſſus arbor feralis,& non regerminãs baccis,torua, ſapore amara, odore uiolenta, umbra ingrata,pice acerrima,fructu ſuperuacua,durationeincorrupta,pręterea funeſta & diti ſacra ſicut apium, quo antiquitus tumulorum thecas, antequã in illis mortuorum imponerent corpora,ſternere conſueuerunt:quamobrem in conuiuiorum coronamentis ex omnibus paſſim herbis & floribus ſerta nectere fas erat præterquam ex apio: quoniam lugubre ſit,& hilaritati non conueniat. Animalia reptilia ſegregata,ſolitaria,nocturna,triſtia,contemplatiua uel penitus bruta,auara,timida,melancholica,multi laboris,tardi motus, immundi uictus, & quæ fœtus ſuos deuorant. Ex iſtis ergo ſunt, talpa,aſinus,lupus,lepus,mulus,catus, camelus,urſus,ſus,ſimia,draco,baſiliſcus,bufo,ſerpentia omnia & reptantia,ſcorpiones,formicæ,& quæ ex putrefactione naſcuntur in terra,in aquis,in ædium ruinis,ut mures uermesq̃; multiplices. Inter aues uero Saturniæ ſunt,quę ſunt longi colli & groſſæ uocis,ut grues, ſtruthiones, & pauones, Saturno & Iunoni ſacræ. Item bubo, noctua,ueſpertilio,upupa,coruus,& origis auis inuidioſiſſima. Ex piſcibus uero anguilla ſeorſum ab aliis piſcibus degens,muſipula,& canicula fœtus ſuos deglutientes. Item teſtudines,oſtreæ, conchylia,& ſpongiæ marinæ,& quæ ex eis ſunt.

Cupreſſus feralis arbor

Apium coronamentis olim interdictum.

Quæ ſunt Iouialia. Cap. XXVI.



Iouialia ſunt inter elementa aër: inter humores ſanguis, & ſpiritus uitæ, cuncta quoque ad uitæ augmentum nutrimentum'que & uegetationem ſpectantia. Ex ſaporibus, qui ſunt dulces & ſuaues. Ex metallis, ſtannum, argentum & aurum, propter temperantiam. Inter lapides, hyacinthus, berillus, ſapphirus, tuthia, ſmaragdus, iaſpis uiridis, & perpetuo uirides, aëreiq̃; colores. Inter plantas & arbores, barba Iouis, ocymum, bugloſſa, macis, ſpica, menta, maſtiche, inula, uiola, lolium, hyoſcyamus, populus: & quæ fœlices arbores traduntur, ut quercus, æſculus, ilex, phagus, corilus, populus, ſorbus, ficus alba, pirus, malus, uitis, prunus, fraxinus, & cornus, atq; oliua & oleum. Inſuper frumentum, hordeum, triticum, paſſulæ, liquiricia, zaccarum, & omnia quorum dulcedo eſt manifeſta & ſubtilis, participans aliquid ſtyptici & acuti ſaporis, ut ſunt nuces, amygdalę, pineę, auellanę, piſtaceę, radices pæoniæ, myrobalani, & rabarbarum, & manna. Orpheus quoq; illi attribuit ſtyracem. Inter animalia ſunt, quæ præferunt aliqualem dignitatẽ & ſapientiã: & quæ ſunt mitia & bonæ diſciplinæ, ac bonorũ morum, ut ceruus, taurus, elephas: & manſueta quæq; animantia, ut ouis & agnus. Ex auibus autẽ quæ ſunt complexionis temperatæ, ut gallinæ & uitella ouorum. Item perdix, phaſianus, hirundo, pellicanus. Item cucupha & ciconia, aues

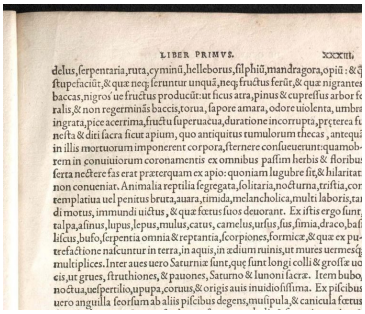
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Art from this leaf


LIBER PRIMVS. XXXIII.

delus, serpentaria, ruta, cyminū, helleborus, silphiū, mandragora, opiū: &
stupefaciūt, & quæ neq; feruntur unquā, neq; fructus ferūt, & quæ nigrantes
baccas, nigros ue fructus producūt: ut ficus atra, pinus & cupressus arbor fe
ralis, & non regerminās baccis, torua, sapore amara, odore uiolenta, umbra
ingrata, pice acerrima, fructu supernacua, duratione incorrupta, præterea fu
nesta & diri sacra ficut apium, quo antiquitus tumulorum thecas, antequi
in illis mortuorum imponerent corpora, sternere consueuerunt: quamob-
rem in conuiuiorum coronamentis ex omnibus passim herbis & floribus
serta nectere fas erat præterquam ex apio: quoniam lugubre fit, & hilaritat
non conueniat. Animalia reptilia segregata, solitaria, nocturna, tristia, cor
templatiua uel penitus bruta, auara, timida, melancholica, multi laboris, ta
di motus, immundi uictus, & quæ fœtus suos deuorant. Ex istis ergo sunt
talpa, asinus, lupus, lepus, mulus, catus, camelus, ursus, fus, simia, draco, bas
liscus, bufo, serpentia omnia & reptantia, scorpiones, formicæ, & quæ ex pu-
trefactione nascuntur in terra, in aquis, in ædium ruinis, ut mures uermesq
multiplices. Inter aues uero Saturniæ sunt, quæ sunt longi colli & grossæ uo
cis, ut grues, struthiones, & pauones, Saturno & lunoni sacræ. Item bubo,
noctua, uespertilio, upupa, cornus, & origis auis inuidiosissima. Ex piscibus
uero anguilla seorsum ab aliis piscibus degens, mustipula, & canicula fœtus

Aquila imperatorũ insigne, & iustitiæ simbolũ.

piissimæ & gratitudinis signacula: estq; ei sacrata aquila, Imperatorum insigne ac iustitię cum clementia symbolum. Inter pisces autem delphinus, anchia, silurus, propter pietatem.

Quæ referunt Martem. Cap. XXVII.

MArtialia sunt inter elementa, Ignis: pari modo adusta & acuta omnia: inter humores cholera: Sapores autem amari, acres, & linguam perurentes, & qui dicuntur lachrymosi: inter metalla, ferrum, æs rubeum: & omnia ignea, rubea & sulphurea: inter lapides adamas, magnes, lapis sanguinaris, iaspis multigenius, amethystus: inter plantas & arbores, elleborus, allium, euphorbium, cartabana, armoniacum, raphanus, laureola, napellus, scãmonia, & omnia uenenosa ex caloris superabundantia: & quæ pungentibus spinis munitæ sunt uel contactu suo cutem urunt, pungunt uel ampullant, ut cardo, urtica, flammula: & quæ comesta lachrymas excutiũt, ut cepæ ascalonia, porrum, sinapium, castoreũ: & arbores omnes spinosæ, atq; cornus Marti sacer. Animalia autẽ quę sunt bellicosa, rapacia, audacia, & perspicuæ imaginationis, ut equus, mulus, hircus, hœdus, lupus, pardus, onager: serpẽtes quoq; & dracones ueneno infensi: & quæcunq; hominibus infesta, ut pulices & muscæ, cynocephalus, propter iracundiam. Aues omnes rapaces, carniuoræ, ossifragæ, ut aquila, falco, accipiter, uultur: & quæ diræ & ferales aues dicuntur, noctuæ, ululæ, tinnunculi, miluii: & quæ semper famelicæ ac rapacissimæ sunt: & quę glutiũt, & quasi uocem strangulantis emittunt, ut corui & cornices, & picus præ cæteris Marti sacer est. Ex piscibus habet lucium, mullum, pastinacam, arietem, hircum, lupum, Glaucum, qui uoracissimi simul ac rapacissimi sunt.

Quæ sint Venerea. Cap. XXVIII.

VEnerea sunt inter elementa, aër atq; aqua: inter humores pituita cum sanguine, spiritu ac semine genitali: inter sapores habet dulcem, unctuosum & delectabilem: inter metalla habet argentum, & æs croceum atq; rubeum: inter lapides conueniunt illi berillus, chrysolithus, smaragdus, sapphirus, iaspis uiridis, corneola, lapis actites, lapis lazuli, corallus, omnesq; pulchri, uarii, albi uel uiridis coloris. Inter plantas & arbores, uerbena, uiola, capillus Veneris, herba lucia, siue Valeriana quæ Arabice dicitur phu. Item thymus, ladanũ, ambra, muscus, sandalum, coriandrum, & omnia thymiamata, & fructus delectabiles & suaues, ut pira dulcia, ficus, & mala Punica, quæ poëtæ dicunt in Cypro à Venere primo sata. Præterea dedicata illi sunt Luciferi rosa, Hesperi etiam myrtus. Animalia habet luxuriosa, delicioſa, fortis amoris, ut catuli, cuniculi, fœtosæ oues, capræ, & hircus cæteris animantibus citius generans, quẽ etiã post septimum diem ab ortu coire dicunt. Item taurus propter fastum, & uitulus propter lasciuiam, etiam Venerei sunt. Ex auibus uero cygnus, motacilla, hirundo, pellicanus, & chenalopex, pullorum maxime amantes. Itẽ

Hirci salaci, tas.

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coruus & columba Veneri ſacra,& turtur, quarum auium alterutra offerri iubebatur in purificationem partus:paſſer etiam Veneri ſacer, qui iubente lege dabatur in purificationem lepræ Martii mali,quo nil æque proficuum reſiſtit: Aquilam etiam Aegyptii Venerem uocãt,quòd ſit in Venerẽ prona,terdecies enim in die oppreſſa,ſi mas uocet,denuo accurrit. Ex piſcibus uero Venerei ſunt,grues libidinoſi,ſcari ſalaciſſimi, merulæ ob fœtus amorem,& cancharus pro coniuge pugnans, & tithymallus ob odoris fragrantiam & ſuauitatem.

Quæ ſequuntur Mercurium. Cap. XXIX.

MErcurialia ſunt inter elementa aqua, licet indiſtincte omnia moueat:ſimiliter & humores,præcipue tamen permixtos: ſed & ſpiritum animalem regulat, ſaporesq; uarios & peregrinos permixtosq;:ex metallis illius ſunt,argentum uiuum,ſtannũ, marcaſita argentea. Inter lapides,ſmaragdus lapis,achates,porphyrites,topazius,& qui ſunt diuerſorum colorum,& quibus figuræ uariæ à natura inſitæ,aut qui ab arte factitii ſunt,ut uitrum,& quæ croceum cũ uiridi miſcẽt. Inter plantas & arbores,corilus, pentaphyllon, Mercurialis, fumus terræ, pimpinella, maiorana, petroſelinum, & quæ breuiores & minores in foliis ſunt, mixtisq; naturis & uario colore compoſitæ. Animalia ſagacia, ingenioſa,ſtrenua,uerſatilis ingenii,uelocis curſus, & facilem conſuetudinem cũ hominibus habẽtia,ut canes,ſimiæ,uulpes,muſtelæ, ceruus & mula:& animalia Hermaphroditica,& quæ utrunq; ſexum uiciſſim mutant,ut lepus,et hyæna & ſimilia.Inter aues quæ à natura ingenioſæ, canoræ & muſicæ ſunt & uerſatiles,ut carduelis,ficedulæ,merula,turdus,alauda,philomela, calandris,pſitacus,pica,ibis,porphyrio,& ſcarabeus unicornis. Inter piſces uero trochus qui ſeipſum init,quocirca maſculo fœminã uocãt. Item polypus fraudulentus & colore uerſatilis,& paſtinaca ob ſolertiam: ſimiliter & mugil cauda cibum hamo excutiens.

Quod totus ſublunaris mundus,& quæ in eo ſunt planetis diſtribuitur. Caput XXX.

PRæterea quicquid in toto mũdo reperitur, iuxta planetarum dominia afficitur,uirtutemq; ſortitur:ſic in igne uiuificum lumen,Soli:calor,Marti:in terra,ſuperficies uaria Lunæ et Mercurio & ſtellato cœlo, moles autem tota Saturno. At in mediis elementis, ubi regit humor, aëreus ſubiacet Ioui, aqueus uero Lunæ, mixtus autem obtemperat Mercurio & Veneri. Simili ratione in naturæ cauſæ agentes ſequuntur Solem,materia uero Lunam,fœcunditas cauſarũ agentium Iouem,fœcunditas materiæ Venerem, expeditio uelox ad effectum Martem & Mercurium:illum propter uehementiam, hunc propter dexteritatem multiformemq; uirtutem:cũctorum aũt cõtinuatio permanens Saturno dedicatur. Sed & in uegetabilium numero omne fructum

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ferens à Ioue eſt, & omne flores ferens à Venere, & omne ſemen & cortex à Mercurio, omnis aũt radix à Saturno, & lignũ omne à Marte, & folia à Luna. Hinc omnia quæ fructum ferunt & non floreſcũt, Saturni & Iouis ſunt: quæ uero floreſcunt, & ſemina, non autem fructum producunt, hæc Veneris ſunt atq; Mercurii: quæ autem ſine ſemine ſponte producuntur, à Luna & Saturno ſunt: pulchritudo omnis à Venere eſt, & robur à Marte: & unuſquiſq; planetarum regit & diſponit id, quod ei aſſimilatur. Similiter in lapidibus, pondus glutimen & ſtypticitas eſt à Saturno, beneficium & temperamentum à Ioue, durities à Marte, uita à Sole, gratia & pulchritudo à Venere, occulta uirtus à Mercurio, commune beneficium à Luna.

Qualiter prouinciæ, & regna planetis diſtribuuntur. Caput XXXI.

IPſe etiam terrarum orbis per ſua regna & prouincias, planetis atq; ſignis diſtributus eſt: Nam Saturno cum Capricorno ſubiiciuntur Macedonia, Thracia, Illyria, India, Arriana, Gordiana: quarum regionum multæ ſunt in Aſia minori. Cum Aquario autẽ ſubſunt illi, Sauromatica regio, Oxiana, Sogdiana, Arabia, Phazania, Media, Aethiopia, & hę regiones pro maiori parte ad Aſiam interiorem pertinent. Ioui autem ſubiiciuntur cum Sagittario, Tuſcia, Celtica, Hiſpania, & fœlix Arabia. Cum piſcibus, Lycia, Lydia, Cilicia, Pamphylia, Paphlagonia, Naſamonia, & Garamantica. Mars regit cum Ariete, Britaniam, Galliã, Germaniam, Barſtaniam, concaua Syriæ, Idumæam & Iudæam. Cum Scorpione autem, Syriam, Comagenem, Cappadociam, Matagonitidem, Mauritaniam & Getuliam. Soli cum ſuo Leone ſubiectæ ſunt, Italia, Apulia, Sicilia, Phœnices, Chaldæi, Orſenii ſiue Orchenii. Venus cum tauro habet Cycladeſ, maritima paruæ Aſiæ, Cyprum, Parthiam, Mediam & Perſidem. Cum Libra autem imperat, Bactrianis, Caſpiis, Sericæ, Thebaidi, Oaſidi & Troglodytis. Mercurius cum Geminis tenet Hircaniam, Armeniam, Mantianam, Cyrenaicam, Marmaricam & inferiorem Aegyptum. Cum Virgine uero, Græciam, Achaiam, Cretam, Babylonem, Meſopotamiam, Aſſyriam, & Elam, unde Elamitę in ſcriptura dicti ſunt. Lunam cum Cancro ſequuntur, Bithynia, Phrigia, Colchica, Numidia, Aphrica, Carthago, & tota Carchedonia. Hæc ita ex Ptolomæi ſententia collegimus: quibus iuxta aliorum aſtrologorum ſcripta alia multa addi poſſent. Verum qui has prouinciarum partitiones ſupra ſyderalem hanc diſtributionem cum regentium intelligentiarum miniſteriis, ac Iſraeliticorum tribuum benedictionibus, apoſtolorum ſortionibus, ac ſacrarum literarum typicis ſignaculis conferre nouerit, grandia, quin & prophetica ſuper unamquamq; regionem elicere poterit, futurorum oracula.

Quæ ſubſunt ſignis, ac ſtellis fixis, earumq; imaginibus. Caput XXXII.

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Imilis est per omnia ratio de figuris stellarum fixarum habēda: sic Arieti cœlesti uolūt subiici arietem terrestrem, & Tauro cœlesti, taurum atq; bouem terrestrem: sic Cācro cancros, Leoni leones, Virgini uirgines, & Scorpionem præsidere scorpionibus, & Capricornū capricornis, & Sagittarium equis, & signo Piscium subesse pisces. Similiter Vrsa cœlestis præsidet ursis: Hydra serpentibus, & cani subsunt canes: & sic de singulis. Ipse uero Apuleius signis atq; planetis, præcipuas ueluti proprias quasdam herbas distribuit, uidelicet Arieti eleliſphacon, Tauro peristereona orthion, Geminis peristereona hyption, Cācro symphyton, Leoni cyclaminū, Virgini calamynthū, Libræ scorpiuron, Scorpioni arthemisiā, Sagittario anagallidē, Capricorno lapathū, Aquario draconteā, Piscibus aristolochiā. Planetis uero, Saturno semperuiuum, Ioui eupatorium, Marti peucedanum, Soli heliotropium. Veneri panacem, siue callitrichum, Mercurio phlomum, Lunæ agloophotim. Verū Hermes, quem sequitur Albertus, Planetis dat Saturno asphodelū, Ioui hyoscyamum, Marti arnoglossam, Soli polygoniam, Veneri uerbenā, Mercurio pentaphyllon, Lunæ chenostacen. Iamq; etiam experientia cognoscimus, asparagos subesse Arieti, & basilicon Scorpioni. Nam seminata rasura cornu arietis, nascuntur asparagi, & basilicon contritum inter duos lapides gignit scorpiones. Præterea ex stellis insignioribus, iuxta Hermetis, & Thebit doctrinam, hic aliquot enumerabo, quarum prima dicitur caput Algol, & præest ex lapidibus adamanti: ex plantis elleboro nigro & Arthemisiæ. Sequuntur Pleiades, præsidentes ex lapidibus crystallo & diodoco: ex plantis herbæ diacedon, & thuri, & fœniculo: præterea subesse sibi uolunt ex metallis argētum uiuum. Tertia Aldeboran habet sub se ex lapidibus, carbunculum & rubinum: ex plātis tithymallum, & matrisyluam. Quarta dicitur Hircus, hic tenet ex lapidibus, sapphirū: ex plantis, marrubium siue prasiū, mentam, Arthemisiam & mandragoram. Quinta Canis maior, hic habet ex lapidibus sub se berillum: ex plantis sauinam, Arthemisiam & draconteam: ex animalibus linguam colubri. Sexta canis minor, habet ex lapidibus achatem: ex plantis florem heliotropii & pulegii. Septima cor Leonis, habet ex lapidibus granatum: ex plantis chelidoniam cum Arthemisia, & mastyche. Octaua cauda Vrsæ maioris, habet ex lapidibus magnetem: ex plantis cichorium, cuius folia & flores uoluuntur ad septentrionem, et Arthemisiam cum flore peruincę: ex animātibus dentem lupi. Nona dicitur Ala corui, huic subest ex lapidibus onychinus niger: ex plantis lappacium, quadrigenum, hyoscyamus, & consolida: ex animātibus uero, lingua ranæ. Decima spica, habet sub se ex lapidibus, smaragdum: ex plantis, saluiam, trifolium, peruincam seu promarullam, Arthemisiam & mandragoram. Vndecima dicitur Alchamech, præest ex lapidibus, iaspidi: ex plantis, plantagini. Duodecima Elpheia, huic subest ex lapidibus, topazius: ex plātis prę est,

Asparagorū satio mira.

Scorpionū productio.

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rorimarino, trifolio & hederæ. Decimatertia dicitur cor Scorpionis, huic ſubeſt ex lapidibus, ſardonius, & amethyſtus: ex plantis ariſtolochia longa, & crocus. Decimaquarta uultur cadens, huic ſubeſt ex lapidibus chryſolithus: ex plantis ſatureia, & fumus terræ. Decimaquinta, cauda capricorni dicitur, hęc tenet ex lapidibus chalcedonium: ex plantis maioranam, Arthemiſiam, nepetam, & quam calamintham dicunt, pulegio ſimilem, & radicē mandragorę. Illud præterea ſciendum eſt, non quamlibet, aut lapidem, aut plantam, aut animal, aut aliud uno ſolo ſydere regi, ſed multa etiam à pluribus recipere influxum, & non tam ſeparatum, q̄ coniunctum: ſic inter lapides chalcedonius ſubeſt Saturno & Mercurio, cum cauda Scorpionis, & Capricorni: ſapphirus autem Ioui & Saturno, & ſtellæ Alhaioth: Tuthia Ioui & luminaribus: ſmaragdus Ioui, Veneri & Mercurio, ac ſpicæ: Amethyſtus autore Hermete, ſubeſt Marti cum Ioue & corde Scorpionis: iaſpis multigenus Marti, & Ioui, ac ſtellę Alchamech: chryſolithus Soli, Veneri & Mercurio, & ſtellæ quæ dicitur unltur cadens: topazius Soli, & Elpheiæ: adamas Marti & capiti algol. Simili modo ex uegetabilibus herba ſerpentaria ſubeſt Saturno & ſerpentario cœleſti: maſtyche & menta Ioui atq; Soli, ſed maſtyche etiam cordi Leonis, & menta hirco adhærent: ſic elleborus Marti & capiti algol. Muſcus & ſandali, Soli cum Venere: coriandrum Veneri cum Saturno dicata ſunt. Ex animalibus etiam uitulus marinus ſubeſt Soli ac Ioui. Vulpes & ſimiæ Saturni ſunt & Mercurii, & canes domeſtici Mercurii ſunt, & Lunæ. & iam plura ex iſtis in ſuperioribus docuimus.

De ſignaculis & characteribus rerū naturaliū. Cap. XXXIII.

OMnes ſtellæ ſuas proprias habent naturas, proprietates, conditiones: quorum ſignacula & characteres per ſuos radios etiā in iſtis inferioribus producunt, in elemētis, in lapidibus, in plātis, in animalibus & eorum membris. Vnde unaquæq; res à diſpoſitione harmonica, & à ſua ſtella ipſam irradiante ſortitur ſpeciale aliquod ſignaculum, ſeu characterem ſibi impreſſum, illius ſtellę ſiue harmoniæ ſignificatiuum, ac ſpecialem in ſe continentem uirtutem, ab aliis differentem uel genere, uel ſpecie, uel numero præiacentis materię. Habet itaq; quælibet res ſuum characterem ad aliquem peculiarem effectum ſibi à ſua ſtella impreſſum, maxime ab illa quæ in ipſa præ cæteris obtinet principatum: & hi characteres has ſtellarum ſuarum proprias naturas, uirtutes & radices in ſe continent atque retinent, earumq; conſimiles operationes in res alias, ſuper quas reflectuntur, producunt, & ſtellarum ſuarum influxus prouocant adiuuantq;, ſiue planetarum, ſiue etiam ſtellarum fixarum, & imaginum, & ſignorum cœleſtium, quoties uidelicet in debita materia, ſuo tempore debitisq; ſolennitatibus fuerint fabricati. Quod conſiderantes antiqui ſapientes, qui ad inueſtigandas occultas rerum conditiones plurimū laborauerunt, ſtellarum imagines, figuras, ſignacula, ſigilla, characteres

Res quælibet ſuū habet characterē.

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adnotarunt, quos natura ipſa per ſtellarum radios in iſtis inferioribus depinxit, alios in lapidibus, alios in plãtis, & ramuſculorum iuncturis atq; nodis, alios in animalium membris diuerſis: Nam laurus, lotus, heliotropiũ, plãtæ ſolares in ſuis radicibus ac nodis præciſis, Solis characteres oſtendũt: ſic & in animalium oſſibus, & ſpatulis: unde Spatularia diuinationis ſpecies proceſſit, atq; in lapidibus, & lapidicinis, characteres & imagines cœleſtium non raro inuentæ ſunt. Sed cum in tanta rerum diuerſitate non ſit tradibilis ſcientia, niſi in paucis, quæ humana prudẽtia percipi poſſunt, iccirco relinquentes nunc ea, quæ in plantis & lapidibus, cæterisq; rebus, & multorũ animalium membris inueſtigari poſſunt, in ſola humana natura gradum ſiſtamus: quæ cum ſit totius uniuerſi completiſſima imago, in ſeipſa omnẽ cœleſtem continens harmoniam, proculdubio in eã ipſa omnium ſtellarũ, cœleſtiumq; influxuum ſignacula characteresq; abunde reperimus: & illa quidem eo efficaciora, quo à cœleſti natura minus ſunt remota. Verum ſicut ſtellarum numerus ſoli deo cognitus eſt, ſic etiam eorum circa hæc inferiora effectus & ſignacula: quare nullus humanus intellectus ad ea cognoſcenda aſcendere poteſt. Vnde ualde pauca innotuerunt, quæ ueteres Philoſophi & Chiromantici partim ratione, partim experiẽtia ſunt adſecuti, & multa adhuc in naturæ theſauris deliteſcunt occluſa. Igitur pauca quædam planetarum ſignacula, ſiue characteres hic adnotabimus, quos ueteres Chiromantici in hominum manibus cognouerũt. Has Iulianus ſacras, ſiue diuinas literas uocat, quum iuxta uerbum ſcripturę ſacræ, per illas ſcripta ſit uita hominum in manibus eorum: ſuntq; ubilibet nationum & linguarum ſemper eædem atq; ſibi conſimiles permanentesq;: quibus adinuenerunt poſtea multas alias, cum ueteres, tum recentiores Chiromantici: quas qui noſſe uelit, eorum uolumina requirat. Satis hic eſt oſtendiſſe unde nam characteres naturę ſuam ducãt originem, atq; in quibus rebus ſunt perquirendi.

Spatularia unde proceſſerit.

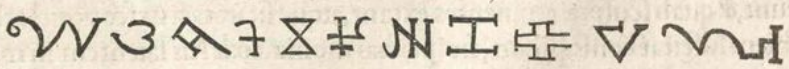
In humana natura cœleſtium influxuũ ſignacula abunde reperiũ.ur.

SEQVVNTVR FIGVRAE LITERARVM DIVINARVM.

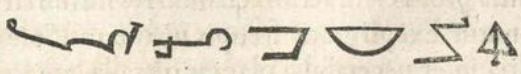
Literæ ſiue characteres Saturni.



Literæ ſeu characteres Iouis.



Literæ ſeu characteres Martis.



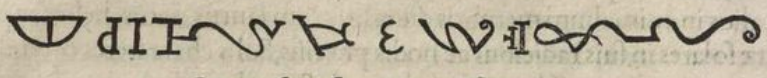
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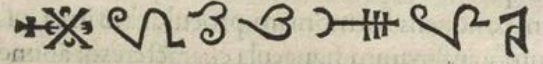
Literæ ſiue characteres Solis.



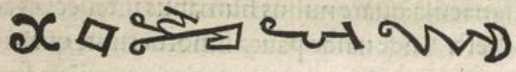
Literæ ſiue characteres Veneris.



Literæ ſiue characteres Mercurii.



Literæ ſiue characteres Lunæ.



Quomodo per res naturales earumq; uirtutes, poſſumus allicere & attrahere influxus atq; uirtutes corporum cœleſtium. Cap. XXXIIII.

NVnc ſi optas ex aliqua mundi parte ſtella'ue uirtutem accipere, adhibitis quæ ad ſtellam hanc attinent, eius proprium ſubis influxum, uelut lignum per ſulphur, picem & oleum, paratum ad ſuſcipiendum flammam. Nihilominus quando cuidam rerum ſpeciei uel indiuiduo rite adhibes multa, quę ſparſa ſunt eiuſdem inter ſe ideæ ac ſtellæ conformia, mox per materiam hanc ita opportune paratã ſingulare munus ab idea infunditur per rationem animæ mundi. Dico autem opportune paratã, ſcilicet ſub harmonia ſimili harmoniæ, quæ quandam uirtutem infuderat materiæ. Nam licet res uirtutes aliquas, quales diximus, habeant: tamen illæ uirtutes ita deliteſcentes ſunt, quòd raro opus aliquod ab illis tali uirtute perfectum extat: ſed ſicut in grano ſinapis contuſio latentem excitat acuitatem: & ſicut calor ignis literas ſcriptas ſucco cepæ uel lacte, producit in aſpectum prius deliteſcentes: & literæ hirci adipe lapidi inſcriptæ, & prorſus occultæ, quãdo ſubmergitur lapis, aceto prodeunt, & quaſi ſculptæ eminentes extant, atque ſicut tactus ſcopę uel arbuti rabiem ſuſcitat conſopitam, ſic ipſa harmonia cœleſtis latentem in materia uirtutem prodit, excitat, corroborat, & manifeſtam efficit, atque ut ita loquar, de potentia producit in actum: quando res illi ſub cœleſti opportunitate rite exponũtur. Exẽpli gratia: ſi cupis uirtutem à Sole attrahere, quęre quæ ſunt ſolaria: inter uegetabilia, plantas, metalla, lapides, & animantia:

Simile.

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hæc ſunt adhibenda, hæc ſumenda, potiſſime uero quę in ordine ſolari ſunt ſuperiora: hęc enim magis conferunt: ſic ſingulare munus à Sole trahes per radios Solis ſimul opportune ſuſceptos, perq; ſpiritum mundi.

De commixtionibus rerum naturalium ad inuicem, earūq; utilitate. Cap. XXXV.

COmpertum habemus in natura inferiori, non inueniri in uno quodam comprehēſas cunctas ſuperiorum corporum dotes, ſed perplures apud nos ſpecies eſſe diſperſas, ſicut ſunt plures res ſolares, quarum tamen unaquæq; non cunctas Solis complectitur uirtutes: ſed alia alias habet à Sole proprietates. Quare aliquando neceſſe eſt, in operationibus fieri mixtiones, ut ſi centum uel mille Solis uirtutes per tot plātas, animalia & ſimilia ſparſæ fuerint, poſſumus has ſimul cōflare & in unam redigere formam, in qua dictas uirtutes iam omnes unitas uidebimus contineri. Eſt autem in commixtione uirtus duplex: una uidelicet, quæ partibus ſuis prius inſita eſt, & cœleſtis: alia, per certam & artificioſam multarum rerum inuicem confuſarum, & ſecundum certas proportiones commiſtionum, quales cum cœlo conſentiant ſub certa conſtellatione acquiſita: & hęc uirtus deſcendit per ſimilitudinem & habitudinem quandam rerum ad inuicem cum ſuperioribus, inquantum ſequentes uirtutes antecedētibus gradatim correſpondent, ubi præſertim patiens ad ſuū inſuper agens accōmodatur: ſic ex certa quadam herbarum, uaporum & ſimilium compoſitione, cum phyſicè, tum aſtronomicè confecta, reſultat quædam communis forma, pluribus ſyderum dotata muneribus: ſicut in melle apum, quod ex innumerabilium florum ſuccis exceptum & in unam formam redactum, omnium continet uirtutem, diuino propè & admirabili muſcarum artificio. Quo tamen haud minus mirandum eſt, quod Eudoxus Gnidius refert de melle factitio, quod gigantum in Libya gens quædā ex floribus conficere nouit optimum, adeo ut ab apum melle minimum diſtare uideatur. Omnis autem commixtio, quę conſtat ex pluribus, tunc eſt perfectiſſima, quando ita ex ſuis partibus conglutinatur, ut unum fiat, undiq; ſibi conſtet, neq; facile diſſipetur: ſicut uidemus aliquando lapides & corpora diuerſa, ui quadā naturali ſic conglutinari & uniri, ut penitus unū uideantur: ſicut duæ arbores per inſitionē, & oſtreæ cum lapidibus ui quadam naturæ occulta: uiſaq; ſunt animalia in lapides uerſa, atq; ſic cum lapidis ſubſtantia unita, ut iam unum corpus, & illud homogeneum efficere uiderentur. Sic hebenus in arborum genere, modo lignum, modo lapis eſt. Quando itaq; aliquis commixtionem fabricat ex multis materiis ſub cœleſtibus influxibus, tūc uarietas illinc quidē cœleſtiū actionum, hinc uero potentiarū naturaliū cōgregata, facit q̄dā mirabilia, per unguēta, per collyria, per ſuffumigationes, per ſimilia, qualia uidelicet legūtur in libris Chiramidis, Archytæ, Democriti & Hermetis q̄ Alchorat inſcribit, & aliorū pluriū.

Duplex in cōmixtione uirtus.

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De unione rerum commixtarum, atq; introductione nobilioris formæ uitæq; ſenſibilis. Cap. XXXVI.



Sciendum uero, quo alicuius rei nobilior forma eſt, eo res ipſa promptior eſt, & propẽſior ad recipiendũ, eo etiã potẽtior ad agendũ. Redduntur itaq; incõprehenſibilia rerũ mirabilia quã do ſcilicet materiis commixtis, opportunisq; tẽporibus præparatis, ad uiuificandum ponuntur, uitam illis ex ſtellis, animamq; ſenſibilem, tanquam nobiliorem formam conciliando. Tanta quippe eſt in materiis præparatis potentia, quas tunc uitam adipiſci uidemus, quando qualitatum perfecta commixtio priorem iam contrarietatem fregiſſe uidetur: perfectiorem uero adeptæ ſunt uitam, quatenus complexio à contrarietate eſt remotior. Cœlum uero cauſa prępotens ab initio cuiuſq; rei generandæ, concoctione materiæ & digeſtione perfecta, cœleſtes influxus dotesq; mirificas cũ uita ſimul largitur, quatenus in ipſa uita animaq; ſenſibili eſt cõprehenſio ad nobiliores uirtutes ac ſublimiores cõcipiendas. Virtus prę terea cœleſtis alibi quidẽ ſopita iacet, ceu ſulphur à flãma remotũ: in uiuentibus autem corporibus ſæpe flagrat, ſicut ſulphur accenſum: tum uapore ſuo proxima omnia complet: ſic miranda quædam opera procreãtur, qualia legũtur in libro Nemith, qui & legum Plutonis inſcribitur: quia eiuſmodi generationes monſtroſæ ſunt, neq; ſecundum leges naturæ producũtur. Nos enim ſcimus, quòd ex uermibus generantur culices, ex equo ueſpę, ex uitulo & boue apes, ex cãcro ablatis pedibus inhumato generatur ſcorpius, ex anate toſta donec in puluerem teratur, illo in aquam proiecto, generantur ranæ: ſi autem in paſtillo cocta & per fruſtra inciſa in loco humido & ſubterraneo dimittatur generantur bufones: ex baſilicone herba inter duos lapides trita, generantur ſcorpiones: & ex capillis mulieris menſtruatæ ſub fimo locatis, fiunt ſerpentes: & pilus ex cauda equi in aquam proiectus, uitã concipit, & trãſit in uermem perniciosum. Et eſt artificium, quo in ouo excubante gallina generatur forma ſimilis homini, qualem ego uidi, & componere noui, quam magi mirandis uirtutibus efficacem perhibent, & hanc ueram mandragoram dicunt. Oportet igitur cognoſcere, quę & quales materiæ, ſiue natura ſiue arte inchoatæ uel perfectæ, ſiue ex pluribus aggregatę, quales cœlitus influxus ſuſcipere poſſunt. Congruitas enim rerum naturalium ad cœleſtia ſufficit, ut ab illis hauriamus influxum: quia cum nihil prohibeat ad inferiora cœleſtia lumen ſuum diffundere, materiã nullã permittunt expertem fore ſuæ uirtutis. Quapropter quantumcunq; materiæ perfectum ac purum eſt, ad cœleſtem influxum nõ ineptum eſt. Ea enim eſt colligantia & continuitas materiæ ad animam mundi, quæ quotidie influit ſuper naturalia, & ſuper omnia quæ natura præparauit, ut impoſſibile ſit præparata materia non influi uitam aut nobiliorem quandam formam.

Variauario rũ animaliũ procreatio.

Materiæ ad animã mũdi colligãtia.

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Quomodo certis quibuſdam præparamentis naturalibus & artificialibus, cœleſtia quædã & uitalia dona deſuper trahimus. Cap. XXXVII.

DIcunt Academici ſimul cum Triſmegiſto, & Iarchas Brachmanus, atq; Hebræorum Mecubales fatẽtur, omnia quæ ſunt ſub lunari globo in hoc inferiori mundo generationi, & corruptioni ſubiecta. Eadem etiam eſſe in cœleſti mũdo, ſed modo quodam cœleſti, deinde etiam in mundo intellectuali, ſed multo perfectiori, & meliori nota, perfectiſſimo tandem in archetypo. Atq; hac ſerie unumquodq; infernum ſuo ſuperiori, & per hoc ſupremo, pro ſuo genere reſpondere: & ab eiſdem ſuſcipere, è cœlis quidem uim illam cœleſtem, quam quintam eſſentiam, ſiue ſpiritum mundi, ſiue mediam naturam uocant: ab intellectuali autem mundo ſpiritualem, uiuentemq; uigorem, omnem qualitatiuam uirtutem tranſcendentem: ab archetypo deniq; per hæc intermedia pro gradu ſuo originalem uim totius perfectionis. Hinc ab iſtis inferioribus ad ſydera, ab illis ad eorundem intelligentias, & inde ad archetypum unaquæq; res aptè reduci poteſt: ex quarum ſerie tota magia, & omnis occultior philoſophia emanat. Trahitur enim quotidie aliquid naturale per artem, trahitur quotidie diuinum aliquod per naturam, quod intuentes Aegyptii, naturam magam uocauere, hoc eſt, uim ipſam magicam, in attractu ſimilium per ſimilia, & conuenientium per cõuenientia. Attractus autem huiuſmodi, per rerum mutuam conuenientiam ad ſeinuicem ſuperiorum cum inferioribus, Græci συμπάθειαν uocauerũt: ſic cõuenit cum terra aqua frigiditate, aqua cum aëre humore, aër cum igne calore, ignis conuenit cum cœlo in materia: nec miſcetur ignis cũ aqua, niſi per aërem, nec aër cum terra, niſi per aquam. Sic nec miſcetur anima corpori, niſi per ſpiritum: nec intellectus ſpiritui, niſi per animam. Sic uidemus, cum natura fœtus corpus humanum figurauerit, hoc ipſo præparamẽto, ſpiritum ſtatim ab uniuerſo deducit: ſpiritus hic fomes eſt in ſpiritu corporeq; ad intelligẽtiam, mentemq; diuinitus conſequendam: ſicuti in ligno ſiccitas parata eſt ad penetraturũ oleum: oleum huic imbibitum eſca eſt ad ignem: ignis ipſe luminis eſt uehiculum. His exemplis uidemus quomodo certis quibuſdã præparamentis naturalibus & artificialibus, cœleſtia quædam dona deſuper ſuſcipere poſſumus. Conueniunt enim lapides & metalla cum herbis, & hæ cum animalibus, hæc uero cum cœlis, & hi cum intelligentiis, & iſtæ cum diuinis proprietatibus & attributis, atque cum ipſo deo, ad cuius ſimilitudinem, & imaginem omnia creata ſunt. Prima autẽ dei imago, mundus: mundi homo, hominis animal, animalis zoophytũ, illius uero planta, plantæ autem metalla, & horum lapides ſimilitudines imagineſq; repræſentant. Rurſus in ſpiritualibus conuenit planta cum bruto uegetatione, brutum cum homine ſenſu, hic cum dæmone intellectu, illi cum deo im-

Magia unde emanet.

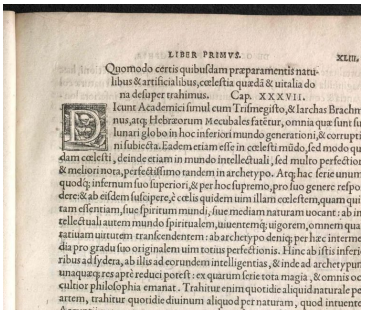
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Art from this leaf


LIBER PRIMVS. XLIII.

Quomodo certis quibusdam præparamentis naturalibus & artificialibus, cœlestia quædã & uitalia domina desuper trahimus. Cap. XXXVII.

mortalitate. Iungũtur, diuinitas menti, mens intellectui: hic intẽtioni, hæc imagini: illa ſenſationi, ea ſenſibus, ipſi tandẽ rebus. Ea enim eſt naturæ col ligantia & continuitas, ut omnis uirtus ſuperior per ſingula inferiora lon ga & continua ſerie radios ſuos diſpertiendo uſq; ad ultima fluat: & inferio ra per ſingula ſua ſuperiora ad ſuprema peruenĩat. Sic enim inferiora ad ſu periora inuicem cõnexa ſunt, ut influxus ab eorum capite prima cauſa, tan quam chorda quædam tenſa, uſq; ad infima procedat: cuius ſi unum extre mum tangatur, tota ſubito tremat, & tactus eiuſmodi uſq; ad alterum extrẽ mum reſonet, ac moto uno inferiori, moueatur & ſuperius, cui illud corre ſpõdet, ſicut nerui in cythara bene cordata,

Naturæ mi ra colligan tia.

Quomodo dona, nõ ſolũ cœleſtia & uitalia, uerũetiam intellectuãlia quędam & diuina deſuper ſuſcipere poſſumus. Cap. XXXVIII.

TRadunt Magi per inferiora ſuperioribus conformia, poſſe opportunis cœli influxibus cœleſtia dona trahi: atq; ſic quoq; per hæc cœleſtia cœleſtes dæmones, quatenus ſtellarũ pediſſe quos nobis cõciliari & inſinuari. Quare certis quibuſdam ma teriis naturalem uim diuinitatis habentibus, hoc eſt, quæ naturaliter ſuperis cõſentaneæ ſunt, rite collectis, partim phyſicè, partim aſtronomicè, undiq; opportune conflatis, dona non ſolum cœleſtia aut uitalia uerumetiã intellectualia, quædam dæmoniaca & diuina deſuper ſuſcipi poſſe, lamblichus, Proclus, atq; Syneſius, cum tota Platonicorum ſchola confirmant: & Mercurius Triſmegiſtus ſcribit ex propriis certiſq; rebus certo cuidam dæmoni congruentibus, compoſitam rite ſtatuam, confeſtim per dæmonem cõgruum animari. Cuius etiam meminit Auguſtinus de ciuitate dei libro octauo. Ea enim eſt mundi concordia, ut etiam ſupercœleſtia trahantur à cœleſtibus, & ſupernaturalia à naturalibus cõſpirent ac trahãtur: quia una uirtus opifex & ſpecierum participatio per omnia diffunditur: quę quidem uirtus opifex, ſicut ex occultis rationibus manifeſta producit, ita magus aſſumit manifeſta, occulta ut attrahat: puta, per ſtellas, radios, per ſuffumigationes, per lumina, per ſonos, per res naturales cœleſtibus congruas: quibus ultra corporeas qualitates inſunt etiam rationes, & ſenſus, & numeri, & menſuræ incorporeæ atq; diuinę. Sic legimus antiquos certis rebus naturalibus ſæpe diuinum aliquod & mirandum ſuſcipere ſolitos: ſic lapis qui naſcitur in pupilla oculorum hyænæ, ſub lingua retentus, diuinationem præſtare dicitur. Idem fertur ſelenites lapis lunaris, efficere: ſic anchitide dicunt euocari imagines deorum, ſynochitide umbras inferorum euocatas teneri: ſimilia aglaoptis herba, quæ & marmoritides uocatur, in marmoribus Arabiæ naſcens Perſico latere, efficit, ut narrat Plinius, atq; magos ea uti, cum uelint deos euocare: eſſeq; herbam theangelidam nomine, qua pota magi diuinent. Præterea etiam eſſe herbas quaſdam, quibus mortui reuocẽtur ad uitam, unde Xanthus hiſtoricus narrat herba quadã nomine bali,

Magus per manifeſta, occulta attrahit.

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occiſum draconis catulum, uitæ reſtitutum à parente, eademq; Tillonem quendã, quem draco occiderat, reſuſcitatũ. Et Iuba refert, in Arabia herba quadam hominem reuocatum ad uitam. Verum an poſſint talia re uera fieri ui herbarũ, uel cuiuſuis alterius rei naturalis in hominem, in ſequentibus diſſeremus: poſſe autem fieri in cæteris animantibus certũ & manifeſtum eſt. Sic muſcæ ſubmerſæ ſi ponãtur in cineribus tepidis, reuiuiſcunt: & apes ſubmerſæ ſimiliter uitam recuperant in ſucco nepetæ, & anguillæ defectu aquæ mortuæ, ſi corpore integro exiſtente ponãtur ſub fimo in aceto, & addatur de ſanguine uulturis, poſt paucos dies oẽs recuperãt uitã. Echeneim ſi quis in fruſta diſcerpſerit, & in mare proiecerit, paulo poſt partes conuenire, & reuiuiſcere aiunt. Scimus quoq; pellicanum necatos pullos ſuos reuocare ad uitam proprio ſanguine.

Quòd certis quibuſdam mundi materiis mundana numina, & horũ numinũ miniſtros dæmones allicere poſſumus. Cap. XXXIX.

NEmo ignorat malos dæmones malis ac prophanis artibus allici poſſe quemadmodũ narrat Pſellus Gnoſticos magos cõſueuiſſe, quos penes execrandæ & abominabiles turpitudines exequebantur, quales olim in ſacris Priapi, & in ſeruitio idoli quod uocabatur Panor: cui pudendis diſcoopertis ſacrificabatur. Neq; iſtis diſſimile eſt, ſi modo ueritas & non fabula eſt, quod legitur de Tlemplariorum deteſtanda hæreſi, & ſimilia hoꝝ de maleficis mulieribus cõſtant: q̃ quidẽ anilis demẽtia ſæpe in eiuſmodi flagitiis errare deprehẽdit. His igit & hoꝝ ſimilibus mali dæmones alliciuntur, atq; conſpirant: quẽadmodum malignus dæmon de Cynope mago ad Ioannem: omnis, inquit, poteſtas ſatanæ illic inhabitat, & coniurationẽ init cũ uniuerſis principatibus, & pariter noſipſi cũ eo, & obedit nobis Cynops, & nos uiciſſim obedimus illi. Nemo rurſus ignorat ecõuerſo bonis operibus, pura mente, myſticis orationibus, deuotis ſuppliciis & ſimilibus, ſupercœleſtes angelos nobis cõciliari. Nemo igitur dubitet ſimili modo certis quibuſdã mũdi materiis mũdana numina quoq; allici poſſe, uel ſaltẽ dæmones hoꝝ numinũ miniſtros ſiue pediſſequos, ut inquit Mercurius, dæmones aëreos, non ſupercœleſtes, nedũ ſublimiores. Sic legimus ueteres ſacerdotes feciſſe ſtatuas & imagines futura prænũciãtes, ſpiritusq; ſtellarum ipſis infudiſſe, non tam materiis certis cohibitos, q̃ eiſdẽ gaudentes: quatenus uidelicet eiuſmodi materias ipſi ſibi congruas dignoſcentes, ſemper libenterq; habitant in eiſdem, perq; illas loquuntur efficiuntq; mirabilia, non ſecus atq; ſoleant dæmones humana corpora occupantes.

De ligationibus cuiuſmodi ſunt, & quibus modis ſoleant fieri. Cap. XL.

DIctum eſt de uirtutibus & mirabili efficacia rerum naturalium. Reſtat nunc uidere rem magnæ mirabilitatis, & ipſa eſt ligatio hominum in amorem uel in odium, in ægritudines & ſanitates, & eiuſmodi. Item ligatio furum & latronũ, ut in aliquo loco

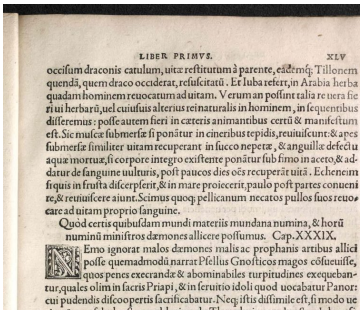
Book 1, Chapter 50: Of Light, Colours, Candles, and Lamps, and to what Stars,

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Art from this leaf


LIBER PRIMVS. XLV

occisum draconis catulum, uitæ restitutum à parente, eâdemq; Tillonem quendã, quem draco occiderat, resuscitatũ. Et Iuba refert, in Arabia herba quadam hominem reuocatum ad uitam. Verum an possint talia re tiera fie ri ui herbarũ, uel cuiusuis alterius rei naturalis in hominem, in sequentibus differemus: posse autem fieri in cæteris animantibus certũ & manifestum est. Sic musceæ submersæ si ponãtur in cineribus tepidis, reuiuiscunt: & apes submersæ similiter uitam recuperant in succo nepetæ, & anguillæ defecti u aquæ mortuæ, si corpore integro existente ponãtur sub fimo in aceto, & addatur de sanguine uulturis, post paucos dies oẽs recuperãt uitã. Echeneim si quis in frusta discerpserit, & in mare proiecerit, paulo post partes conueni re, & reuiuiscere aiunt. Scimus quoq; pellicanum necatos pullos suos reuocare ad uitam proprio sanguine.

Quòd certis quibusdam mundi materiis mundana numina, & horũ numinũ ministros dæmones allicere possumus. Cap. XXXIX.

Emo ignorat malos dæmones malis ac prophanis artibus allici posse quemadmodũ narrat Psellus Gnosticos magos cõsuesse, quos penes execrandæ & abominabiles turpitudines exequebantur, quales olim in sacris Priapi, & in seruitio idoli quod uocabatur Panor: cui pudendis discooopertis sacrificabatur. Neq; istis dissimile est, si modo ue

furari non poſſint: ligatio mercatorum, ut in aliquo loco emere uel uendere nequeant: ligatio exercitus, ut metam aliquam tranſire nō poſſit: ligatio nauium, ut nulla ui uentorum, etiam infinitis uelis per uentum tenſis portum egredi minime ualeant. Item ligatio molēdini, ut nullo impetu uolui poſſit: ligatio ciſternæ, uel fontis, ut aqua exinde hauriri nequeat: ligatio agri, ut fruges in eo produci nequeant: ligatio loci alicuius, ut in eo ædificari nihil poſſit: ligatio ignis, ut in aliquo loco accendi non poſſit: & quod aliquod combuſtibile appoſito fortiſſimo igne non ardeat. Item ligatio fulgurum & tempeſtatum, ut nocere non poſſint. Item ligatio canum, ut latrare non poſſint: ligatio auium & ferarum, ut uolare uel fugere nequeant: & horum ſimilia uix credibila, quæ tamen ſæpius experiētia cognita ſunt: Fiunt autem ligationes huiuſmodi per ueneficia, per collyria, unguenta, potiōes ſiue philtra, per alligationes & ſuſpenſiones, per annulos, per faſcinationes, per fortes imaginationes & animi exceſſus, per imagines & characteres, per incantationes & imprecatiōes, per lumina, per ſonos, per numeros, per uerba & nomina, inuocationes, ſacrificia, adiurationes, exorciſmata, conſecratiōes, deuotiōes, perq; uarias ſuperſtitiōes & obſeruatiōes, horumq; ſimilia.

Ligationes per quæ fiāt

De ueneficiis, earundemq; potentia. Cap. XLI.

VEneficiorum tanta narratur eſſe potentia, ut credantur omnia inferiora ſubuertere, & tabeſcere & permutare poſſe, quemadmodum canit Vergilius:

Has herbas, atq; hæc Ponto mihi lecta uenena
Ipſe dedit Mœris. naſcuntur plurima Ponto:
His ego ſæpe lupum fieri, & ſe condere ſyluis
Mœrim, ſępe animas imis exire ſepulchris,
Atq; ſatas aliò uidi traducere meſſes.

Item alibi de ſociis Vlyſſis:

Quos hominum ex facie dea ſæua potentibus herbis
Induerat Circe, in uultus, ac terga ferarum.

Et paulo poſt:

Picus equum domitor, quem capta Cupidine coniunx,
Aurea percuſſum uirga, uerſamq; uenenis
Fecit auem Circe, ſparſitq; coloribus alas.

Sunt autem huiuſmodi ueneficiorum ſpecies, cuiuſmodi recitat Lucanus de uenefica illa Theſſala, manes euocante, inquiens:

Huc quicquid fœtu genuit natura ſiniſtro
Miſcetur, non ſpuma canum, quibus unda timori eſt,
Viſcera non lyncis, non duræ nodus hyænæ
Defuit, & cerui paſti ſerpente medulla.
Non puppim retinens Euro tendente rudentes
In mediis echeneis aquis, oculiq; draconum.

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Et qualia narrat Apuleius de Pamphila illa uenefica ad amorem operante: cui Fotis ancilla pilos caprinos ab inflatis utribus detõsos, pro Bœotii adulescentis capillis, attulit Pamphilæ, inquiens: Iam uecors animi, tectum scã dulare conscendit, quod altrinsecus ædium patore perflatili nudatum, ad omnes orientales cæterosq; aspectus peruium maxime his artibus suis cõmodatum, secreto colit, priusq; apparatu solito instruxit feralem officinã, omne genus aromatis, ignorabiliter laminis literatis, & infelicium nauium durantibus clauis defletorum, sepultorũ etiam cadauerum expositis multis admodum membris: hic nares & digiti, illic carnosi claui pendentium, alibi trucidatorum seruatus cruor, & extorta ferarum dentibus trunca caluaria, tunc decantatis spirantibus fibris litat uario latice, nũc rore fontano, nunc lacte uaccino, nunc melle montano libat & mulsa: sic illos capillos in mutuos nexus obditos atq; nodatos, cum multis odoribus dat uiuis carbonibus adolendos, tunc protinus inexpugnabili magicæ disciplinæ potestate, & cæca numinum coactorum uiolentia, illa corpora quorum fumabant stridentes capilli, spiritum mutuantur humanum, & sentiunt, & audiunt, & ambulant, & quo nidor suarum ducebat exuuiarum ueniunt, & pro illo iuuene Bœotio aditum gestientes fores insiliũt. Augustinus quoq; perhibet se in Italia audiuisse mulieres quasdam ueneficas, artibus adeo imbutas, ut dato caseo statim homines conuerterent in iumenta, quæ necessaria portarent, & hos finito opere in homines iterum restituerent. *Hoĩes subitõ in iumenta uersi.*

De quorundã ueneficio, & admirãdis uirtutibus. Cap. XLII.

NVnc uero narrabo quędam ueneficia, ut horum exẽplo sit parata uia ad totam hanc consideratione. Ex eis igitur sunt sanguis menstruus, qui quantas in ueneficio uires habeat, uideamus: Nam ut dicunt, acescunt eius superuentu musta, nouella uitis, eius tactu in perpetuum læditur, sterilescunt tactæ fruges, moriuntur insitæ, exuruntur hortorum germina, & fructus arborum decidunt, speculorum fulgor aspectu ipso hebetatur, & acies ferri in cultris tonsoriis eborisq; nitor perstringuntur, etiam ferrum rubigine protinus corrumpitur: æs etiam contactum, graue uirus diri odoris accipit & æruginem: in rabiem aguntur gustato eo canes, atq; insanabili ueneno morsus infigitur, aluei apum emoriuntur, tactisq; aluearijs fugiunt, linaq; cum coquuntur, nigrescũt: equę si sint grauidæ, cõtacto eo abortũ patiũtur: abortũ etiã facit illitũ prægnãtibus. Asinæ nõ cõcipiunt tot annis, quot grana hordei eo cõtacta comederint: cinisq; pannorum mẽstruosorum si quis eum aspergat lauandis uestibus purpuram mutat, floribus colorem adimit. Ferunt tertianas quartanasq; febres fugari menstruo in lana arietis nigri in argento brachiali incluso. Præterea tertianis quartanisq; efficacissimum dicitur plantas ægri cum eo subterlini: multoq; efficacius ab ipsa muliere etiã ignorãti: sic & comitiales impetus morbosq; sanari. Inter omnes autem conuenit, si *Sanguinis menstrui uires.*

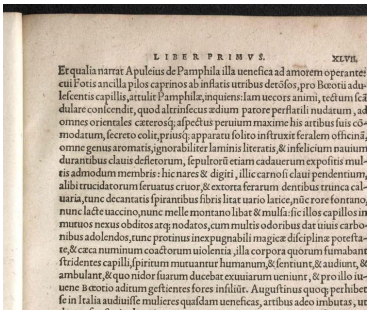
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LIBER PRIMVS. XLVII.

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nibus adolendos, tunc protinus inexpugnabili magicæ disciplinæ potesta-
re, & cæca numinum coactorum uiolentia, illa corpora quorum fumabant
stridentes capilli, spiritum mutuantur humanum, & sentiunt, & audiunt, &
ambulant, & quo nidor suarum ducebat exuuiarum ueniunt, & pro illo iu-
uene Bœotio aditum gestientes fores infiliūt. Augustinus quoq; perhibet
se in Italia audiuisse mulieres quasdam ueneficas, artibus adeo imbutas, ut

Hydrophobi remediũ.

aqua potus ue formidetur à morsu canis, supposita tantũ calyci lacinia mẽstruo tincta, statim metum eum discuti. Præterea ferunt nudatas in mense si segetem ambiant, erucas ac uermiculos, scarabeosq; ac cantharides & noxia quæq; decidere: cauendum uero, ne id oriente sole faciãt, sementẽ enim arescere. Similiter abigi grandines turbinesq;, ac contra fulgura prodesse, horum plura Plinius ipse recitat. Illud scias, maius uenenum esse, si decrescente luna accidat: sed uim eius maiorem esse, si in silente luna contingat: si uero in defectu lunæ solis ue euenit, irremediabile fieri: maximi uero ac potentissimi uigoris esse, quando purgatio illa primis annis euenit, atq; in uirginitate prima sit, id quoq; conuenit tunc ei: nam tactis omnino postibus domus, irritum in ea fit omne maleficium. Præterea ferũt, quòd fila uestis contactæ, ne igne quidem uincuntur, atq; si in incendium proiiciãtur, non dilatari amplius. Dicitur quoq;, quòd si radix pæoniæ cum castoreo & litura pannorum menstruosorum detur patienti, sanari morbum comitialem. Præterea si stomachum cerui cremaueris uel assaueris, adiungasq; de pannis menstruosis, suffitas eo balistas nihil proficere ad uenationem: capillos etiam mulieris menstruosæ, si sub fimo ponantur, generari serpentes: ac etiam si cremẽtur, fugari eorum odore serpentes, tanta uis eius uenificii est, ut etiam uenenosis sit uenenum. Est & hippomanes carũcula, inter ueneficia haud parũ famosa, caricæ magnitudine, colore nigro, quę in fronte nascentis pulli equini apparet: quam nisi statim mater uorauerit, animũ à filio penitus auersum habet, & fœtum nõ alit: ob hoc maximam uim eius ad amorem concitandum ferunt, quando in puluerem uersa cum amantis sanguine propinatur in poculis. Est & aliud ueneficium quod eodem nomine hippomanes dicũt, uirus scilicet illud, quod ex equarum inguinibus defluit, quo tẽpore ferũtur in amoris furorẽ, cuius meminit Verg. ubi canit:

Hippomanes.

Hinc demum hippomanes, uero quod nomine dicunt
Pastores, lentum distillat ab inguine uirus
Hippomanes, quam sæpe male legere nouercæ,
Miscentes herbas, & non innoxia uerba.

De hoc & Iuuenalis Satyricus:

Hippomanes carmenq; loquar, coctumq; uenenum
Priuigno datum.

Narrat Apollonius in suis Argonauticis, Promethei herbam quam natam ait ex sanie & cruore in terram stillante, dũ iecur Promethei uultur in Caucaso laceraret ac depasceretur: cuius flos, inquit, assimilis croco, colore corycio, caule gemino, cubiti mensura prominens, radix sub terra uelut caro recenter incisa succum nigricãtem tanq; phagi emittit: Quo si quis Proserpinæ prius re diuina peracta corpus illiniat, illum nec ferro nec igne oblædi posse, tradit. Et Saxo Grammaticus scribit, Frotoni cuidam uestẽ fuisse, qua indutus nullo telorum acumine lædi poterat. Hyæna etiam multis ue-

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Hiænæ uenenoſicia.

Baſiliſci et illius ſanguinis ueneficia

De ſuffitibus, & earum ratione & potentia.

Caput XLIII.

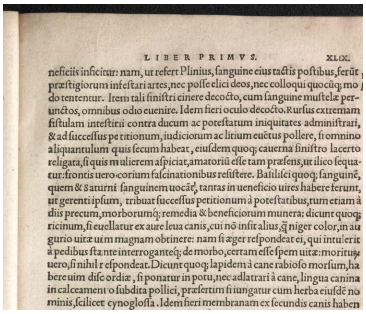
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LIBER PRIMVS. XLIX.

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Vffumigationes etiam quædam ad ſtellas accommodatæ plurimum poſſunt, quatenus aërem ſpiritumq; uehementer afficiunt ad dotes cœleſtes opportune ſub ſtellarum radiis capeſſendas: ſpiritus enim noſter ab huiuſmodi uaporib⁹ plurimū tranſmutatur, ſiquidem uterq; ſit uapor quidam alterius ſimilis. Aër etiam per dictos uapores inferiorū & cœleſtium qualitatibus facilime affectus, in præcordia aſſidue & repente penetrās, ad ſimiles nos mirabiliter redigit qualitates: quare uaticinaturo adhiberi ſolent ſuffumigationes ad phantaſiam afficiendam, quæ quidem certis numinibus conſentaneæ ad diuinam inſpirationem ſuſcipiendam nos accōmodant: ſic dicūt quòd ſuffitus ex ſemine lini, & ſemine pſyllii, & radicibus uiolæ & apii, facit uidere res futuras, & confert ad prophetiam. Quātum uero ſuffumigationes in aërem poſſint nemo miretur, qui ſentiat cum Porphyrio certis quibuſdā uaporibus à propriis ſuffumigationibus exhalantibus, aëreos dæmones ſtatim allici & inſinuari, tonitrua, & fulmina induci & ſimilia: quemadmodum iecur chamæleontis in ſummis tegulis uſtum, conſtat imbres & fulmina incitare: ſimiliter caput & guttur, ſi roboreis lignis accēdatur, imbrium & tonitruum cōcuſſus facere. Fiunt etiam ſuffumigationes ſub opportunis ſtellarum influxibus, facientes dæmonum idola in aëre uel alibi protinus apparere. Sic inquiunt, ſi ex coriandro, & apio ſiue hyoſcyamo cum cicuta fumigium fiat, dæmones ſtatim congregari: hinc illas herbas ſpirituum uocant. Similiter dicunt, ſi ex radice cannæ ferulæ cum ſucco, cicutæ & hyoſcyami, & taſſi, baſſi, & ſandalo rubeo ac papauere nigro, facta confectione fiat ſuffitus, facit apparere dæmones & figuras extraneas: & ſi iſtis additum fuerit apium, fugat dæmones & omni loco, & deſtruit idola illorum. Simili modo ſuffitus factus ex calaminto, pæonia, menta & palma Chriſti, omnes malos ſpiritus & noxia phantaſmata propellit. Præterea certis ſuffumigiis, quædam animalia cōgregari, uel fugari tradunt, ſicut de lipare ſuffito refert Plinius, omnes beſtias euocari: ſic è ſummo gutture cerui uſtis oſſibus congregari ſerpentes, cornu uero ceruino ſuffito fugari. Idem faciunt pennæ pauonū ſuffitæ. Similiter accenſo pulmone aſini, uenenata oīa fugere: ungula equi ſuffita in domo aliqua, effugari mures. Idem fieri ex ungula mulæ. Muſcas quoq; ea fugari, ſi de ſiniſtro pede fuerit. & dicunt, quòd ſi ſuffumigetur domus aut locus aliquis cum felle ſepiæ, confecto cum thymiamate, & roſis, & ligno aloës, ſi tunc proiiciatur in loco illo aliquid de aqua marina, aut de ſanguine, uidebitur tota domus plena aqua aut ſanguinis: & ſi proiiciatur ibi terra arata, uidebitur terra tremere. Vapores autē eiuſmodi corpus aliquod efficere, & uirtutē huic infundere atq; diutiſſime pſeuerare, non ſecus arbitrādū eſt, atq; cōtagioſus aliquis aut uenenoſus peſtilētiæ uapor etiā ultra biēniū in pariete dom⁹ ſeruatus, habitātes inficit, ac qualis ex epidemia uel lepra latēs in ueſte calamitas, diu poſtea inficit utētē. Iccirco imaginib⁹

Suffitus ad prophetiam conducens.

Spirituum herbæ.

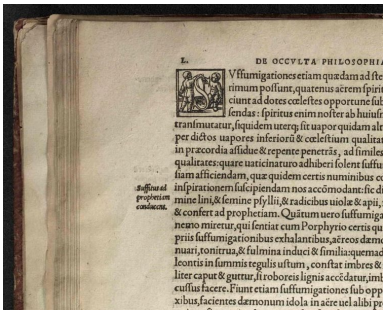
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& annulis,& ſimilibus magiæ inſtrumentis,& theſauris abſcõditis ſuffumigationes certæ adhibentur,quas haud parum cõferre Porphyrius teſtatur. Sic dicunt,ſi quis defoderit aurum uel argentum uel aliquod pretioſum,luna ſoli coniuncta in imo cœli,& ſuffumigauerit locũ cum coriandro,& croco,& hyoſcyamo,& apio,& papauere nigro,æquis ponderibus cõtuſis,& cũ ſucco cicutæ diſtẽperatis,nũquã inueniri aut auferri poterit quod ſic abſcõditũ eſt,ſemperq; dæmones cuſtodiẽt illud: & ſi qs nitatur inde aliquid auferre,infeſtabit ab illis,& incidet in phreneſim. & dicit Hermes,quòd ſperma ceti in ſuffitu non habet ſibi par ad alliciendos dæmones: quare ſi ex eo & ligno aloës,coſto,muſco,croco,thymiamate,cũ ſanguine upupæ diſtẽperatis fiat ſuffitus,ualde cito cõgregat ſpiritus aëreos:& ſi ex eo ſuffumigetur circa ſepulchra mortuorũ, congregat manes & umbras mortuorũ. Sic quoties ad ſolem opus aliquod dirigimus, ſuffumigamus cum ſolaribus:ſi ad lunam,cũ lunaribus,& ſimiliter de cęteris faciebant.Et eſt ſciendũ,quòd ſicut cõtrarietas & inimicitia eſt in ſtellis & ſpiritibus,ita etiã in ſuffumigiis ad eoſdẽ:ſic cõtrariantur inuicem lignum aloës & ſulphur:thus,& argentũ uiuum:& ſpiritus inducti per ſuffitũ ligni aloës, accenſo ſulphure fugiunt. Quemadmodum exemplificat Proclus ſpiritum ſolitum apparere in forma leonis,obiecto gallo,mox diſparuiſſe, quia gallus contrariatur leoni,& ſic de ſimilibus conſiderandum & practicandum eſt.

Cõpoſitio quorundã ſuffituũ planetis accõmodatorũ. Cap. XLIIII



Ic cõficimus pro Sole ſuffumigationem,ex croco,ambra, muſco,ligno aloes,ligno balſami,& ex fructibus lauri, cum garyophyllis,& myrrha,& thure, quæ omnia contuſa & certa proportione commixta, ea uidelicet quæ ſuauiorem reddat odorem,incorporãtur cum cerebro aquilæ, uel ſanguine galli albi, in modum pilularum uel trochiſcorum.

Lunarem uero ſuffumigationem conficimus ex capite ranæ arefacto,& oculis tauri,& ſemine papaueris albi cũ thure & camphora,quæ incorporabuntur cum ſauguine menſtruo,uel ſanguine anſeris.

Pro Saturno capitur ſemen papaueris nigri,ſemen hyoſcyami,radix mãdragoræ,lapis magnes & myrrha,& conficiuntur cum cerebro cati, uel ſanguine ueſpertilionis.

Pro Ioue accipitur ſemen fraxini, lignum aloës,ſtorax,gummi benzae, lapis lazuli,& de ſummitate pennarum pauonis,& incorporantur cum ſanguine ciconiæ,uel hirundinis,uel cerebro ceruino.

Pro Marte capimus euphorbium,bdelliũ,armoniacũ,radices utriuſque ellebori,lapidem magnetis & parum ſulphuris,& incorporantur omnia cũ cerebro corui,ſanguine humano,& ſanguine cati nigri.

Pro Venere cõficim⁹ fumigiũ ex muſco,ambra,ligno aloës,roſis rubeis, & corallo rubeo, & cõficiuntur cũ cerebellis paſſerũ & ſanguine colũbarũ.

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Pro Mercurio fit ſuffumigium,ex maſtyche,thure garyophyllis & herba pentaphyllo,ac lapide achate,& incorporantur omnia cum cerebro uulpis uel muſtelæ,& cum ſanguine picæ.

Sunt præterea ſuffitus Saturni, omnes odoriferæ radices, ut coſti & herbæ thuris. Iouis ſuffitus,odoriferi quiq; fructus,ut nux muſcata,ut garyophylli. Martis,omne odoriferum lignum,ſandalorum,cupreſſi,balſami,& ligni aloës. Solis omne gũmi,thus,maſtyche,benzae,ſtorax,ladanũ, atq; ambra & muſcus. Veneris ſunt flores,roſę,uiolę,crocus,& conſimiles. Mercurii oẽs cortices lignorũ & fructuũ,ut cinnamomũ,caſſia lignea,macis, cortices citri & lauri grana,& quæq; etiã odorifera ſemina. Luna habet pro ſuffitu uegetabiliũ omnium folia,ut foliũ Indum,& folia myrti,& lauri. Scias præterea iuxta magorum ſententias,quòd in omni opere bono, ut ſunt amor,beneuolentia & ſimilia,ſuffumigium debet eſſe bonum,redolẽs,& pretioſum In malo aũt opere,ut ſunt odiũ,ira, calamitas & ſimilia,ſuffumigium debet eſſe fœtidum & uile. Habẽt etiam duodecim ſigna Zodiaci ſuos ſuffitus,ut Aries,myrrham: Taurus,coſtũ: Gemini,maſtychen: Cãcer,cãphorã: Leo, thus: Virgo,ſandalos: Libra,galbanum: Scorpius,opopanacẽ: Sagittarius, lignum aloës: Capricornus,aſam: Aquarius,euphorbium: Piſces,thymiama. Potẽtiſſimum aũt ſuffituum deſcribit Hermes,ex ſeptem aromatibus, iuxta ſeptem planetarum uires conflatum: recipit nanq; à Saturno coſtũ,à Ioue nucem muſcatam,à Marte lignum aloës,à Sole maſtychem,à Venere crocum,à Mercurio cinnamomum,à Luna myrtum.

De Collyriis, unctionibus, philtris, eorũq; uirtutibus. Cap. XLV.

COllyria etiam & unguenta naturalium cœleſtiumq; uires conſpirantia circa ſpiritum noſtrum, poſſunt eum multiplicare, tranſmutare,transfigurare,transformare,alias aliter: iam uero & tranſpoſitionem inducere potẽtiarum illarum,quæ ſibi inſunt,ut iam non ſolum poſſit in proprium corpus agere, ſed etiam in propinquũ, atq; illud per radios uiſuales, per faſcinationes, perq; cõtactus quadam ſimili afficere qualitate: ſpiritus autẽ noſter, quia uapor eſt ſanguinis ſubtilis, purus, lucidus,aëreus, atq; unctuoſus: iccirco conducit collyria ex ſimilibus uaporibus conficere, qui cum ſpiritu noſtro magis conſonant in ſubſtantia,tum propter ſimilitudinem magis alliciunt,attrahunt ſpiritũq; transformant. Similes uirtutes unguenta quædam & alię confectiones poſſident: hinc per contactus quãdoq; ægritudines,ueneficia uel amores inducuntur quibuſdam rebus manibus uel ueſtibus inunctis: ſimiliter per oſcula quibuſdam rebus in ore retentis amores inducuntur,ut apud Vergilium legimus Venerem Cupidinem precatam eſſe:

Vt cum te gremio accipiat lætiſſima Dido
Regales inter menſas,laticemq; Lyæum
Et dabit amplexus,atq; oſcula dulcia figet,

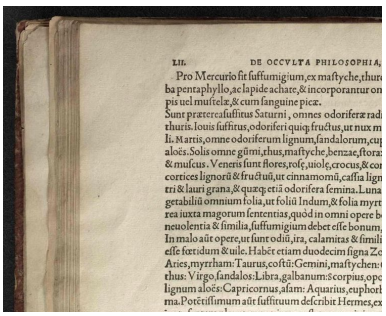
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Art from this leaf



Occultum inſpires ignem, fallasq; ueneno.

Viſus autem quia eſt purius, & reliquis ſenſibus clarius ſentiens, acutiusq; ac altius nobis rerum notas infigens, maxime ac plus aliis conuenit cū ſpiritu phantaſtico, quod apparet in ſomniis, ubi ſępius nobis uiſa ſeſe offerūt quàm audita, uel reliquæ ſenſationes. Iccirco collyria quando uiſuales ſpiritus transformant, ſpiritus ille imaginationem facile afficit, quæ quidem diuerſis ſpeciebus ac formis affecta, ipſas per eundem ſpiritum tranſmittit ad ſenſum exteriorem uiſus, quo caſu cauſatur in eo talium ſpecierū ac formarum ſenſatio ſuo modo, ac ſi ab exteris obiectis moueretur, ut putet ſe uidere imagines terribiles, dæmones, & ſimilia: ſic fiunt collyria facientia nos dæmonū umbras in aëre uel alibi protinus aſpicere, quale ego noui ex felle hominis & oculis catti nigri, & ex quibuſdam aliis rebus cōficere. Simile huic etiam ex ſanguine upupæ, ueſpertilionis & hirci conficitur: & dicūt, ſi inungatur ſpeculum chalybeum cum ſucco arthemiſiæ, & fumigetur, facit in eo uidere inuocatos ſpiritus. Sic fiūt etiam quędam ſuffumigationes uel inunctiones, quæ faciant dormientes loqui, ambulare & exercere opera uigilantium, atq; etiam quādoq; quæ uigilātes uix poſſint uel auſint. Quædam nos faciunt audire ſonos horrendos, uel delectabiles nusq; prędentes & eiuſmodi. Hæc eadem cauſa eſt cur maniaci ac melancholici credunt ſe ea uidere uel audire extrinſecus, quæ non niſi intrinſecus imaginatio phantaſticatur, hinc timent nō timenda, & in ſuſpiciones mirabiles, ac falſiſſimas incidunt, & fugiunt nemine perſequente, iraſcūtur & luctātur nemine præſente, timent ubi non eſt timor: cuiuſmodi paſſiones etiam magicæ confectiones inducere poſſunt, per ſuffumigationes, per collyria, per unguenta, per potiones, per ueneficia, per lampades & lumina, per ſpecula, per imagines, incantamenta & carmina, per ſonos & concentus, ex certorum animalium neruis certa harmonia conſtantibus, etiā per uarios ritus, obſeruationes, ceremonias, religiones, & ſuperſtitiones, ſicut hæc ſuis locis tractabuntur. Neq; ſolum his artificiis eiuſmodi paſſiones, apparitiones & imaginationes inducuntur, ſed etiam res ipſę atq; homines reuera permutantur, & in uarias formas transfigurantur, ſicut de Proteo, Periclimeno, Acheloo, & Metra Erifichthonis filia narrāt poētæ: ſic Circe ſocios mutauit Vlyſſis: & quondam in Iouis Lycæi ſacris guſtatis ſacrificiorum extis, homines in lupos uertebantur, quod dicit Plinius accidiſſe cuidam Demarcho, putat idē Auguſtinus. Narrat etiam ſe dum eſſet in Italia, accepiſſe quaſdam fœminas, dato uiatoribus ueneficio in caſeo, eos in iumenta uertiſſe, rurſusq; cū portaſſent, quæ uoluiſſent onera, in homines reſtituiſſe, idq; patri cuidam Præſtantii nomine tunc accidiſſe: & ipſæ ſacræ literæ teſtantur magos Pharaonis mutaſſe uirgas ſuas in dracones, & aquā in ſanguinē, & alia quędam.

Viſus purior eſt quā auditus.

Maniacorū & melācholicorū affectiōes unde.

De alligationibus, & ſuſpenſionibus phyſicis. Caput XLVI.

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ANima mundi quando per ſuam uirtutem omnia uel naturaliter generata, uel artificialiter facta fœcundat, infundendo ipſis proprietates cœleſtes, ad aliquos mirabiles effectus quos operantur, tunc reſipſæ non ſolum applicatæ per ſuffumigatiões, uel collyria, uel unguenta, uel potiones, uel aliquo eiuſmodi modorum, uerumetiam quando conuenienter inuolutæ alligantur, uel è collo ſuſpendũtur, uel alio quouis modo ſupponuntur, uel leuiſſimo contactu approximantur, ſuam nobis imprimunt uirtutem: per has itaq; alligationes, ſuſpenſiones, inuolutiones, ſuppoſitiones contactusq; corporis & animæ accidentia mutantur, in ægritudines, in ſanitates, in audaciam, in timorem, in triſtitiam, in lætitiam, & ſimilia: & reddunt geſtantes gratioſos uel terribiles, acceptos uel reprobatos, honoratos & dilectos, uel odioſos & abominabiles. Paſſiones autem eiuſmodi per ſupradicta infundi non ſecus arbitrantur, q̃ in inſitionibus arborum manifeſtum eſt, ubi uirtus uitalis transfunditur à trunco in ſurculum illi inſitũ cum alia ligatura, quàm cõtactus ſibi inuicẽ non hæreant: ſic in palma fœminina quãdo appropinquat ad maſculinã, rami eius declinant ad maſculum & incuruantur: quod uidentes hortulani, ligant funes de maſculo ad fœminam, quæ redit erecta ſuper ſeipſam, tanq̃ iam adepta ſit per continuatiõem funis maſculi uirtutem. Simili modo uidemus, quòd torpedo marina etiam per longiſſimam uirgam procul tacta ſubito manum ſtupefacit tangẽtis. Quod ſi quis etiam leporem marinum attingat, aut manu aut baculo dum in morbo eſt, animi defectum incurrit. Similiter dicunt quod ſtella marina uulpino ſanguine & clauo æreo ianuæ affixa, mala medicamenta nocere non poſſe: dicitur etiã, quòd ſi mulier accipiat acum, inficiatq̃; fimo, deinde inuoluat luto in quo cadauer humanũ defoſſum fuerit, & ſecum portauerit in panniculo qui fuerit in funere, non poterit uir quiſpiam cum ea coire q̃ diu ſecum habuerit. Iam his exẽplis uidemus quo modo certis quarundam rerum alligationibus uel ſuſpenſionibus, & quodam ſimplici contactu, aut per alicuius fili cõtinuationẽ quaſdã uirtutes inde ſuſcipere poſſumus. Oportet autem noſſe certam alligandi & ſuſpendendi legem & modum huic artificio congruentem, ut ſcilicet fiant ſub certa conſtellatione & cõſona, fiantq̃; dictæ alligationes & ſuſpenſiões cum filis metallicis uel ſericeis, uel ex capillis, uel neruis, uel pilis, uel ſetis certorũ animaliũ factis. Inuolutiones uero fiant in foliis hetbarũ, uel pelliculis animaliũ, uel certis pãniculis, & ſimilibus, quatenus res inter ſe conſentiãt: ut ſi ſolarẽ alicuius rei uirtutẽ tibi conciliaturus fueris, hanc inuolutã lauri folio, uel pelle leonis, filo aureo, uel ſericeo crocei coloris, collo ſuſpẽdas, Sole in figura cœli regnãte: ſic enim ſolaris uirtutis illi⁹ rei poteris euadere compos. Quod ſi Saturnalis rei alicuius uirtutẽ optas, hãc ſimili mõ, Saturno dominãte, inuoluas pelle aſini, uel pãniculo funerali, præſertim ſi ad triſtitiã oparis, & filo nigro ſuſpẽdas: Simili mõ de reliqs æſtimandũ eſt.

Palmæ fœminæ ad maſculinam inclinatio.

Torpedo ſtuporẽ inducit.

Alligatiões & inuolutiones quõ fieri debeant.

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De annulis & eorum compositionibus. Cap. XLVII.

ANnuli etiã quos semper magnifecit antiquitas, quando opportune fabricantur, simili modo suam in nobis promunt uirtutẽ, quatenus gestãtem, eiusq; spiritum afficiunt lætum, uel tristem, mansuetum uel terribilem, audacem uel timidum, amabilẽ uel odiosum: etiam quatenus muniunt nos contra ægritudines, uenena, hostes cacodæmones, & contra quæuis alia noxia, uel nos obligãt eisdem. Modus autem construendi annulos eiusmodi, talis est: quando uidelicet stella aliqua ascẽdit fortunata, & à Luna fœliciter aspecta, uel sibi cõiuncta, debemus lapidem herbamq; huic stellæ subditam accipere, atq; annulum ex metallo huic stellæ cõformi fabricare, & in eo lapillum infigere herba uel radice subiecta: deniq; inscriptiões imaginum, nominum, characterum, præterea suffumigationes non prætermittere: sed hæc alibi discutiemus, ubi de imaginibus & characteribus tractandum erit. Sic legimus apud Philostratum Iarcham sapientum Indorum principem, septem annulos hac lege confectos & septem planetarum uirtutibus, ac nominibus insignitos tradidisse Apollonio, quos ille singulis diebus singulos gestauerit, iuxta dierum nomina distinguens, quorum beneficio ipse supra annum cẽtesimum ac tricesimum uixerit, insuper & iuuentæ nitorem semper retinens. Simili modo Moses Hebræorũ legislator ac princeps, in Aegypto magia imbutus, annulos amoris & obliuionis confeciſſe legitur apud Iosephum. Erat etiam, narrãte Aristotele, apud Cireneos annulus Batti, gratitudinis atq; honoris habẽs argumentum. Legimus insuper Eudamum quendam philosophum annulos contra serpentũ morsus, fascinationes atq; dæmonia confeciſſe. Idem de Salomone narrat Iosephus. Quin & apud Platonẽ legimus Gygi Lydorũ regi annulum fuiſſe mirandæ ac inusitatę uirtutis, cuius sigillum cum ille in palmã conuertisset, à nullo uidebatur, ipse omnia uidens: qua annuli opportunitate fretus, reginæ stuprum intulit, regem dominum occidit, & quoscũq; sibi obstare arbitrabatur interemit, atq; in his eum facinoribus nullus uidere poterat, tandem eo annuli beneficio rex Lydiæ factus est.

Annulorum compositio.

De locorũ uirtutib⁹, & q̃ loca cuiq; stellarũ correspondẽt. Ca. XLVIII.



VNt & locorum mirandæ uirtutes, aut à rebus locatis, aut ab influxibus stellarũ illa comitantes, aut alio quouis modo aduentitiæ: Nã, ut refert Plinius de cuculo, quo quis loco primũ audiat alitem illã, si dexter pes circũscribat, ac uestigium id effodiatur, nõ gigni pulices ubicunq; spargatur. Sic ferunt puluerẽ è uestigio anguium collectum, si cũ eo respergantur apes, in alueare reuerti: similiter puluerem in quo se mula uolutauerit insperſum corpori, mitigare ardores amoris: puluerẽ aũt in quo se accipiter uolutauerit, si alligẽt linteolo rutilo, ferũt ipsum quartanis remedio esse: sic & è nido hirũdinũ lapillus collect⁹, recreare cõfestim dicit comitiales: & adalligatus, perpetuo tueri, potissime

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si sanguini uel cordi hirundinum fuerit inuolutus:& fertur,si quis incisa ue na & ieiunus transierit super locum ubi recenter ceciderit corruens morbo comitiali,in eum trãsire morbum.& narrat Plinius, quòd clauum ferreum defigere in quo loco primum caput defixerit corruẽs morbo comitiali,ab solutorium eius mali fore. Sic herbam in capite statuæ natam collectamq; alicuius, in uestis panno adalligatam lino ruffo, capitis dolorem cõfestim sedare tradunt:& herbam quamcunq; è riuis,aut fluminibus collectam ante solis ortum,ut nemo colligentem uideat, tertianam leuo brachio, ita, ut æger quid sit illud ignoret. Ex locis uero quę stellis appropriata sunt,Satur no correspondent loca quęuis fœtida,tenebrosa,subterranea,religiosa & funesta,ut cœmiteria,busta,& hominibus deserta habitacula,& uetustate caduca,loca obscura,& horrenda,& solitaria antra,cauernæ,putei.Præterea pi scinæ, stagna,paludes,& eiusmodi. Ioui adscribũtur loca quæuis priuilegiata,purpuratorum consistoria,tribunalia,cathedræ,gymnasia,scholæ,& omnia loca nitida,munda,uariis suauibus odoramentis respersa. Mars tenet loca ignea & sanguinolenta,fornaces,pistrinas,macella,cruces, patibula,& loca in quibus bellorũ strages,cędesq; factæ sunt,& carnificinas,& eiusmodi. Ad Solem pertinent lucida,aër serenus,palatia regum,& principum aulæ,pulpita,theatra,throni,& omnia regia,& magnifica quæq;. Venus autem incolit fontes amœnos,uiridantia prata, floridos hortulos, ornata cubilia, & lupanaria (& ut Orpheo placet) cęrulea,littora,& balnea,chorearum palęstras,& muliebria cuncta. Mercurius obtinet officinas,scholas, tabernas, mercatorum foros & consimilia. Luna habitat deserta, syluas,rupes,& immania saxa,montes,nemora,fontes,aquas,flumina,maria,littora,naues:di citur quoq; uarios lucos inerrans, possidetq; uias publicas,& reconditoria frugum,& similia. Hac ratione ad amorem operaturi, solẽt suæ artis instrumenta,siue annulos,siue imagines,siue specula,seu alia per aliquod certum tempus sepelire,aut abscondere in lupanari, quo ex loco illo Venerea quadam facultate adficiantur:quod non secus fieri putant, quàm res quæ stant in loco fœtido,efficiuntur fœtidæ:& quæ in loco aromatico, fiunt aromaticæ & redolentes. Ipsi etiam mundi situs huc pertinẽt. Hinc collecturos herbam Saturnalem,uel Martialem, uel Iouiam, iubent ad orientem spectare, uel ad meridiem.Primum,quia gaudent esse oriẽtales à Sole:alterum,quia principalia eorum domicilia,scilicet,Aquarius,Scorpius, Sagittarius,signa sunt meridionalia: Similiter Capricornus & Pisces. Collecturos uero rẽ Veneream,Mercurialem uel Lunarem,spectare iubent uersus occidentẽ, quia gaudent esse occidentales:uel contra septentrionem,quia domicilia eorum principalia,quæ sunt, Taurus, Gemini, Cancer, Virgo,signa sunt septentrionalia:sic in opere solari spectandum est contra orientem,uel meridiẽ, quia potius semper ad ipsum solare corpus atq; lumen.

Loca Planetis respondẽtia.

Mũdi plagæ planetis subiectæ.

De lumine & coloribus,de lychnis & lampadibus,

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quibus ſtellis, domibus & elementis diſtribuantur. Cap. XLIX.

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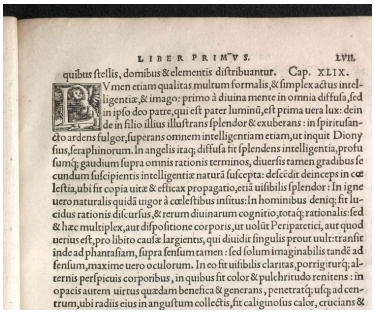
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Art from this leaf


LIBER PRIMVS. LVII.

quibus ſtellis, domibus & elementis diſtribuantur. Cap. XLIX.

VMen etiam qualitas multum formalis, & ſimplex actus intelligentiæ, & imago: primo à diuina mente in omnia diffuſa, ſed in ipſo deo patre, qui eſt pater luminũ, eſt prima uera lux: deinde in filio illius illuſtrans ſplendor & exuberans: in ſpiritu ſanto ardens fulgor, ſuperans omnem intelligentiam etiam, ut inquit Dionyſius, ſeraphinorum. In angelis itaq; diffuſa fit ſplendens intelligentia, profuſumq; gaudium ſupra omnis rationis terminos, diuerſis tamen gradibus ſecundum ſuſcipientis intelligentiæ naturã ſuſcepta: deſcẽdit deinceps in cœleſtia, ubi fit copia uitæ & efficax propagatio, etiã uiſibilis ſplendor: In igne uero naturalis quidã ugor à cœleſtibus inſitus: In hominibus deniq; fit lucidus rationis diſcurſus, & rerum diuinarum cognitio, totaq; rationalis: ſed & hæc multiplex, aut diſpoſitione corporis, ut uolũt Peripatetici, aut quod uerius eſt, pro libito cauſæ largientis, qui diuidit ſingulis prout uult: tranſit inde ad phantaſiam, ſupra ſenſum tamen: ſed ſolum imaginabilis tandẽ ad ſenſum, maxime uero oculorum. In eo fit uiſibilis claritas, porrigiturq; alternis perſpicuis corporibus, in quibus fit color & pulchritudo renitens: in opacis autem uirtus quædam benefica & generans, penetratq; uſq; ad centrum, ubi radiis eius in anguſtum collectis, fit caliginoſus calor, crucians &

adinuicem. Piſcis ſepiæ atramento etiam ea uis eſt, ut in lucernam addito, Aethiopes uidere faciat. Fertur quoq;, quòd candela ex quibuſdam Saturnalibus rebus confecta, ſi accenſa extinguatur in ore hominis recẽter mortui, poſtea quoties ſola luceat, inferre circũſtantibus triſtitiam maximam, atq; timorem. Huiuſmodi plures conſimiles lychnos, & lampades, narrat Hermes & Plato, & Chyrannides, & ex poſterioribus Albertus, in quodã tractatu de hoc ſingulari. Colores etiam lumina quædam ſunt, qui rebus immixti, ſolent eas ſtellis ac cœleſtibus corporibus, quibus ipſi congruunt, exponere. Et nos in poſterioribus dicemus, quorum colorum ſint planetarũ lumina: ſecundum quos etiam fixarum ſtellarum naturæ deprehendãtur, quæ etiam ad lampadum & lucernarum flammas huc adhibere licebit. Sed hoc loco quomodo rerum inferiorum mixtorumq; colores, uariis planetis diſtribuantur referemus. Sunt enim colores omnes nigri, lucidi, terrei, plũbei, fuſci, Saturnum referentes. Colores uero ſapphirei, aẽrei, perpetuo uirides, clari, purpurei, obſcuriores, aureiq; argẽteo mixti, pertinent ad Iouem. Colores autem rubei, ardẽtes, ignei, flammei, uiolacei, purpurei, ſanguinei & ferrei, referunt Martem. Colores autem aurei, crocei & purpurei, lucidiores, referunt Solem. Colores uero omnes albi, pulchri, uarii, uirides, rubicundi, aliquantulum crocei ſiue purpurei, referunt Venerem, Mercurium, atq; lunam. Quinetiam ex domibus cœli, prima & ſeptima, habẽt colorem album: ſecunda & duodecima, uiridem: tertia & undecima, croceum: quarta & decima, rubeum: quinta & nona, mellitum: ſexta & octaua nigrũ. Habent etiam elementa ſuos colores, per quos phyſici de complexione & proprietate naturæ iudicant: terrenus enim color, ex frigido ſiccoq; conductus, fuſcus & niger eſt, & atram bilem, Saturniamq; naturam pollicetur: cœruleus ad albedinem tendens, denotat pituitam: nam frigus albefacit humidum, ſiccumq; denigrat: ſubrubeus color ſanguinem indicat: ſed igneus, ſiue flãmeus excandeſcens choleram: quæ cum propter ſubtilitatẽ ſuam, omnibus facile eſt cõmixtibilis, uarios deinceps cauſat colores: nam ſi ſanguini miſcetur, illo dominante rubore uiget: ſi dominetur cholera, ſubruffum efficit: ſi æqualis mixtio eſt, ruffum facit: ſed ſi cum ſanguine eſt cholera aduſta, canabinum reddit: rubeum cum ſanguine dominante, aut ſubrubicundum, præualente cholera: quod ſi cum humore melancholico miſceatur, nigredine tingit: ſed cum melancholia & phlegmate, æqua portione, facit canabinum: ſi ſuperabundat phlegma, luteum: ſi melãcholia uincit, glaucũ: ſi autem cum ſolo phlegmate miſceatur, æqua portione, facit cirrinum: ſi per exceſſum alterius, pallidum aut ſuppallidum. Sunt autẽ colores omnes magis potentes, quando ſunt ſericei uel metallei, uel in ſubſtantiis perſpicuis, uel lapidibus pretioſis, & in his, quæ cœleſtem ſimilitudinem propinquius imitantur, maxime autem in uiuentibus.

Planetarum colores.

Domorũ cœli colores.

Humorũ colores.

De faſcinatione, atq; eius artificio. Cap. L.

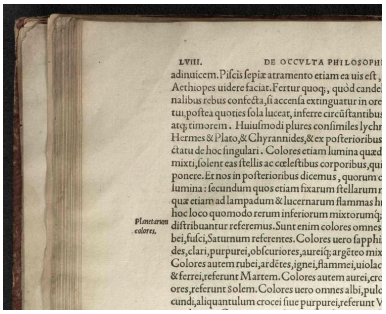
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Art from this leaf



FAscinatio est ligatio, quæ ex spiritu fascinãtis per oculos fascinati ad cor ipsius ingressa peruenit. Fascinationis autẽ instrumẽtum spiritus est, scilicet uapor quidam purus, lucidus, subtilis, à cordis calore ex puriori sanguine generatus: hic similes sibi radios per oculos semper emittit: radii isti emissi uaporẽ spiritalẽ secũ ferunt, uapor ille sanguinem, sicut apparet in lippis ac rubentibus oculis, cuius radius usq; ad obuios spectantis oculos emissus uaporem unà secũ corrupti sanguinis trahit, cuius contagione cogit spectantis oculos morbo simili laborare. Sic patefactus, & in aliquem intentus oculus cum forti imaginatione pro suorũ radiorum aculeis, qui spiritus uehicula sunt, ipsos in aduersos oculos iaculatur: qui quidẽ lentus spiritus fascinati diuerberans oculos, cũ à percutientis corde incitatur, percussi præcordia, tanq; regionẽ propriam sortitus, cor uulnerat, & spiritum inficit peregrinus hic spiritus. Vnde Apuleius: Isti, inquit, oculi tui p meos oculos ad intima delapsi præcordia acerrimũ meis medullis cõmouent incendiũ. Scias itaq; homines tum maxime fascinari, quãdo frequẽtissimo intuitu aciẽ uisus ad aciẽ dirigẽtes, oculi oculis reciproce inhiant, radii radiis copulantur, & lumina luminibus iũguntur: tunc spiritus spiritui iũgitur, & scintillas defigit, sic fortissimę ligationes, sic amores acerrimi solis oculorũ radiis accenduntur, etiã uel repenti no quodã intuitu, ueluti iaculo seu ictu totũ corpus penetrante: unde tunc spiritus & sanguis amatorius sic uulnerati, non aliter in amantẽ & fascinantẽ feruntur, quàm sanguis & spiritus uindictæ alicuius cęsi prolabũtur in cædentem: unde Lucretius de his amatoriis fascinationibus cecinit:

Idq; petit corpus mens unde est saucia amore,
Nanq; omnes plerunq; cadunt in uulnus, & illam
Emicat in partem, sanguis quaq; icimur ictu,
Et si cominus est, hostem rubor occupat humor.

Fascinatiõ quid.
Fascinatiõis instrumentũ spiritus.
Radij uehicula spiritus
Fascinatio quõ fiat.

Tanta est fascinationis potentia, præsertim quando affectui uapores oculorum subseruiunt. Iccirco utuntur fascinantes collyriis, unctionibus, alligationibus & huiusmodi, ad spiritum tali uel tali modo afficiendum & corroborandum. Vt ad inducendum amorem collyriis utuntur Venereis, ex hippomane, sanguine columbarum uel passerum, & ex similibus. Ad inducendum timorem, collyriis utuntur Martialibus, ut ex oculis luporum, hyænæ, & similibus. Ad calamitatem uel ægritudinem, utuntur Saturnalibus. Similis de singulis ratio est habenda.

De certis obseruationibus, admirandas uirtutes producentibus. Caput LI.

ACtus quoque certos & obseruationes, certam naturalium uim possidere tradunt, ut credant morbos quosdam sic auferri posse aliquando, uel inferri: sic ferunt quartanas abigi, si resegmina unguiũ ægri ligẽtur ad collũ anguillæ uiuæ in linteolo,

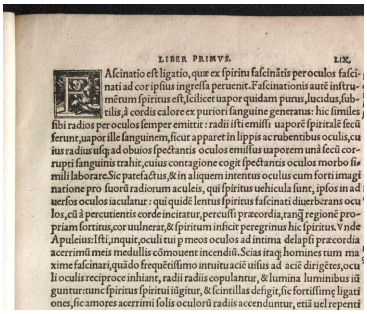
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LIBER PRIMVS. LIX.

Afcinatio eſt ligatio, quæ ex ſpiritu faſcinātis per oculos faſcī-
nati ad cor ipſius ingreſſa peruenit. Faſcinationis autē inſtru-
mērum ſpiritus eſt, ſcilicet uapor quidam purus, lucidus, ſub-
tilis, à cordis calore ex puriori ſanguine generatus: hic ſimiles
ſibi radios per oculos ſemper emittit: radii iſti emiſſi uaporē ſpiritalē ſecū
ferunt, uapor ille ſanguinem, ſicut apparet in lippis ac rubentibus oculis, cu
ius radius uſq; ad obuios ſpectantis oculos emiſſus uaporem unà ſecū cor-
rupti ſanguinis trahit, cuius contagione cogit ſpectantis oculos morbo ſi-
mili laborare. Sic patefactus, & in aliquem intentus oculus cum forti imagi
natione pro ſuorū radiorum aculeis, qui ſpiritus uehicula ſunt, ipſos in ad
uerſos oculos iaculatur: qui quidē lentus ſpiritus faſcinati diuerberans ocu
los, eū à percutientis corde incitatur, percuſſi præcordia, tangē regionē pro-
priam fortius, cor uulnerat, & ſpiritum inficit peregrinus hic ſpiritus. Vnde
Apuleius: Iſti, inquit, oculi tui p meos oculos ad intima delapſi præcordia
acerrimū meis medullis cōmouent incendiū. Scias itaq; homines tum ma
xime faſcinari, quādo frequētiſſimo intuitu acīē uiſus ad acīē dirigētes, ocu
li oculis reciproce inhiant, radii radiis copulantur, & lumina luminibus iū
guntur: tunc ſpiritus ſpiritui iūginur, & ſcintillas defigit, ſic fortiſſimę ligati
ones, ſic amores acerrimi ſolis oculorū radiis accenduntur, etiā uel repenti

ipſa ſic in aquã remiſſa. Et narrat Plinius, quòd ex ægro reſegmina unguiũ è pedibus manibuſq; cera permixta, ita ut dicatur, quartanæ, tertianæ, uel quotidianæ febri remedium fieri, atq; ſic ante ſolis ortum alienæ ianuæ affigantur, remedium fore in his morbis. Simili modo omnia reſegmina unguium, ſi ad cauernas formicarum adiiciantur, eam quæ primo cœperit trahere, correptam iubẽt collo ſubnecti, atq; ita diſcuti morbum: & è ligno fulgure icto, reiecto poſt terga manibus, aliquid demorbari ferunt: & in quartanis fragmẽtum claui è cruce inuolutum lana, ſubnectunt collo, aut ſpartum è cruce, liberatoq; condunt cauerna, quam ſol non attingat. Item immatura morte raptorum manu, ſtrumas, parotidas gutture tacto ſanari affirmant. Itẽ dicunt difficiles partus ſtatim ſolui, cũ quis lectũ in quo ſit grauida tranſmiſerit, lapide uel miſſili, ex his quæ tria animalia ſingulis ictibus interfecerũt, ſcilicet, hominem, aprum, urſam. Idem quoq; efficere haſtam uelitarem, euulſam à corpore hominis, ſi terram nõ attigerit, ſagittas etiam corpore eductas, ſi terram non attigerint, ſubiectas cubantibus, ferunt amatorium eſſe. dicunt etiam comitiales morbos ſanari cibo è carne feræ occiſæ eodem ferro quo homo interfectus ſit: negãtur oculorum uitia fieri, nec lippiri eos, qui cum pedes lauent aqua, inde ter oculos tangant: inguinibus medentur aliqui licium telæ detractum, nouenis ſeptenis ue nodis adalligantes, ad ſingulos nodos uiduam aliquam nominantes. Item pecudis lien ſuper dolentis lienem extenditur, dicẽte eo qui medetur, lieni ſe remedium facere: poſt hæc iubent ipſum in pariete dormitorii, tecto ue includi & obſignari annulo, ter noniesq; carmen dici: liberat eodem uitio lacertæ uiridis urina, in olla ante cubiculum dormitorii eius cui medetur ſuſpẽſa, ita quòd æger egrediens reuertensq; attingat manu. Item in urina uituli lacerta necata, Venerem eius qui fecerit cohiberi dicũt: qui uero in urinã canis ſuam ingeſſerit, dicitur ad Venerem pigrior fieri, ac lumborũ torporẽ ſentire: ferunt contrà omnia mala medicamẽta auxiliari ſuam cuiq; urinam matutinis horis inſtillatam in pedem. Eſt rana parua arborem ſcãdens, in eius os ſi quis expuat, ipſamq; dimittat, tuſſim liberare dicitur. Mirum quoq; eſt, ſed experimento facile quod narrat idem Plinius: ſi quẽ pœniteat ictus eminus cominus ue illati, & ſtatim expuat, mediam in manũ qua percuſſit, leuatur ilico percuſſus à pœna, hoc delũbata quadrupede approbari, ſtatim à tali remedio correcto animalis ingreſſu: quidam etiam aggrauãt ictus ante conatum. Simili modo ſaliua manu ingeſta, expuere ſimiliter in calceamentũ dextri pedis antequã induatur, bonũ eſt, cum quis tranſit locum, in quo aliquod periculũ adierit. Deſpuimus quoq; comitiales morbos, contagia, repercutiendo: ueniam etiam à diis ſpei alicuius audacioris petunt ali qui in ſinũ deſpuendo. Simili modo terna deſpuere deprecatione in omni medicina mos fuit, atq; ex hoc effectus adiuuari. Tradunt lupos in agrum non accedere, ſi capti unius pedibus infractis, cultroq; adacto paulatim

Sputi uel ſaliuæ efficacia.

Lupi quõ à finibus arcẽdi.

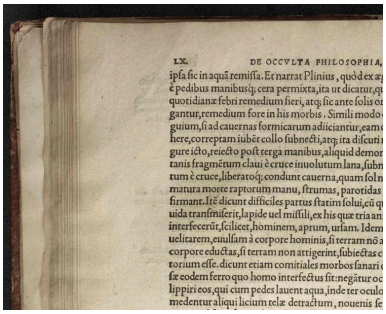
Book 1, Chapter 50: Of Light, Colours, Candles, and Lamps, and to what Stars,

Houses, and Elements severall colours are ascribed.

Light also is a quality that partakes much of form, and is a simple act, and a representation of the understanding: it is first diffused from the Mind of God into all things, but in God the Father, the Father of Light, it is the first true light; then in the Son a beautifull overflowing brightness, and in the Holy Ghost a burning brightness, exceeding all Intelligencies; yea, as Dvonisius saith, of Seraphins, In Angels therefore it is a shining intelligence diffused, an abundant joy beyond all bounds of reason yet received in divers degrees, according to the Nature of the intelligence that receives it; Then it descends into the Celestiall bodies, where it becomes a store of life, and an effectuall propagation, even a visible splendor. In the fire a certain naturall liveliness infused into it by the heavens. And lastly in men, it is a clear discourse of reason, an knowledge of divine things, and the whole rationall: but this is manifold, either by reason of the disposition of the body, as the Peripateticks will have it, or which is more true, by reason of the good pleasure of him that bestows it, who gives it to every one as he pleaseth. From thence it passeth to the fancy, yet above the sense, but only imaginable, and thence to the sence [senses], but especially to that of the eyes; In them it becomes a visible clearness, and is extended to other perspicuous bodies, in which it becomes a colour, and a shining beauty, but in dark bodies it is a certain beneficiall and generative vertue, and penetrates, to the very center, where the beames of it being collected into a narrow

place, it becomes a dark heat, tormenting, and scorching, so that all things perceive the vigour of the light according to their capacity, all which joyning to it self with an enlivening heat, and passing through all things, doth convey its qualities, and vertues through all things. Therefore Magicians forbid the Urin [urine] of a sick man to be sprinkled in the shadow a sick man, or to be uncovered against the Sun or the Moon, because the rayes of the light penetrating, bringing suddenly with it the noxious qualities of the sick bodies, convey them into the opposite body, and affect that with a quality of the same kind. This is the reason why Enchanters have a care to cover their Enchantments with their shadow. So the Civet cat make all Dogs dumb with the very touch of her shadow. Also there are made artificially some Lights, by Lamps, Torches, Candles, and such like, of some certain thing, and liquors opportunely chosen, according to the rule of the Stars, and composed amongst themselves according to their congruity, which when they be lighted, and shine alone, are wont to produce some wonderfull, and Celestiall effects, which men many times wonder at, as Pliny reports out of Anaxilaus, of a poison of Mares after copulation, which being lighted in Torches, doth monstrously represent a sight of horse heads: the like may be done of Asses, and flies, which being tempered with wax, & lighted, make a strange sight of flies: and the skin of a Serpent lighted in a Lamp, maketh Serpents appear. And they say when Grapes are in their flower, if any one shall bind a Viall to them full of Oile, and shall let it alone till they be ripe, and then the Oile be lighted in a Lamp, it makes Grapes to be seen. And so in other fruits. If Centory be mixed with Honey, and the blood of a Lapwing, and be put in a Lamp, they that stand about will seem a great deal bigger then they are wont: and if it be lighted in a clear night, the Stars will seem to be scattered the one from the other. Such force also is in the inke of the Cuttle fish, that it being put into a Lamp, makes Black-mores [blackamoors] appear. It is also reported, that a Candle made of some certain Saturnine things, if being lighted, it be extinguished in the mouth of a man newly dead, will afterwards, as oft as it shines

Art from this leaf



ſanguis circa fines agri ſpargatur,atq; ipſe fodiatur in eo loco, à quo cœperit primo trahi. Methanenſes Trezeniorum oppidani contra Noti iniuriã ad præſeruandas uites præſentaneũ remediũ certiſſimo ſemper experimento cõpertũ habuerunt,ſi flante adhuc uento, gallũ gallinaceũ albũ duo uiri diuerſum trahentes diſcerperent mediũ, & uterq; ſuã partẽ retinens uineta perluſtrarẽt,quouſq; circuitu peracto ad eum ex quo mouerãt loco, ambo ſibi obuii rediiſſent,tũcq; eo loci gallinacei fruſta defodiſſent. Tradũt etiã ſi quis uiperã in uaporem baculo ſuſtineat,eum futura præcinere,baculum quoq; quo angui rana excuſſa ſit parturiẽtibus auxiliari. hæc Plinius ipſe recitat. Iubent etiam in colligendis radicibus & herbis tribus circulis ante gladio circunſcribere, poſtea effodere, cauere præterea contrarium uentum. Item dicitur,quòd ſi quis menſurauerit hominem mortuum cum fune,primo à cubito ad maiorem digitum,deinde ab humero ad eundem digitum, & poſtea à capite uſq; ad pedes,faciendo ter omnes iſtas menſurationes, ſi alius quiſpiam poſtea cum eodem fune ſimili modo menſuretur,ferunt illum improſperari,& infortunari,ac cadere in calamitatem & triſtitiam. Et narrat Albertus ex Chyrannide, quòd ſi qua mulier te ligauit maleficiis in amorem ſuum,accipe camiſiam ſuam, & per capucium, & per manicã eius dextram minge foras & diſſoluetur maleficium. Et narrat Plinius, quòd ad ſidere grauidis,uel cum remedium alicui adhibetur, digitis pectinatim inter ſeſe complexis,ueneficium eſſe,idq; compertum Alcumena Herculem pariente: peius autem fore, ſi circa unum ambo' ue genua id fiat. Similiter poplites alternis genibus imponere ueneficium eſt: ideoq; hæc in conſiliis ducum poteſtatumq; fieri uetitum,uelut omnes actus impedientia: & dicitur ſi quis ante oſtium ſtans nomine uocet cum muliere iacentem, atq; illa reſpondeat,ſi tunc aut cultrum, aut acum infigat oſtio, frangatq; acie dimiſſa,non poterit iacens coire cum illa,quam diu hæc ibi fuerint.

De uultu,ac geſtu,corporisq; habitudine & figura, & q̃ ex his quibus ſtellis reſpondeãt,unde phyſiognomonia,& metopoſcopia, & chiromãtia,diuinationũ artificia,ſua fundamẽta habeant. Caput LII.

VVltus uero ac geſtus,corporisq; motus & ſitus,& figuræ nobis inſuper adhibitæ, ad cœleſtia munera capienda conducunt, nosq; ſuperis exponũt, certosq; in nobis effectus producunt, non ſecus atq; in elleboro, quam quidem herbam colligens, ſi ue folium ſurſum trahat,ſiue deorſum,hoc ipſo motu cauſat, ut humores ſurſum trahat,uel deorſum. Quãtum etiam uultus atq; geſtus,uiſum,imaginationem ſpiritumq; animalem afficiunt,nemo ignorat: ſic coeuntes ad prolem,plerunq; uultus quos ipſi tunc uel agunt,uel imaginantur, ſolent naſcituris filiis imprimere: ſic clemens ac lætus in urbe principis uultus lætificat populum: ferox uel triſtis,repente perterret: ſic facile miſericordiam mouet geſtus ac figura lugẽtis: ſic facile amorem excitat amabilis perſonæ

Vultus atq; geſtus q̃tum imaginatiõe afficiant.

Book 1, Chapter 52: Of the Countenance, and Gesture, the Habit, and Figure of the

Body, and to what Stars any of these do answer; whence Physiognomy, and Metoposcopy, and Chyromancy [Chiromancy], Arts of divination, have their

grounds.

The countenance, gesture, the motion, setting, and figure of the body, being accidentall to us, conduce to the receiving of Celestiall gifts, and expose us to the superiour bodies, and produce certain effects in us, no otherwise then in Hellebor, which when thou gatherest, if thou pullest the leaf upward, it draws the humors upward, and causeth vomiting; if downward, it causeth purging, by drawing the humor downward. How much also the countenauce,

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With hang'd down head, with eyes fixed to the ground, His raging words bites in, and muttering sound

He doth express with powting [pouting] lips -

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figura. Scire autem debes huiuſmodi geſtus ac figuras tanquam corporis harmonias ipſum non ſecus exponere cœleſtibus, quàm odores & medicinæ ſpiritum, atq; paſſiones interiores animam. Nã quemadmodũ medicinæ & paſſiones animi certis cœli diſpoſitionibus coaleſcũt: ſic etiam geſtus ac motus corporis certis cœleſtium influxibus efficaciã nanciſcũtur. Sunt autem geſtus Saturnum referentes, qui ſunt triſtes ac mœſti, ut ſunt planctus, capitis ictus: item religioſi, ut genuflexio aſpectu deorſum fixo, ueluti deprecantis: pectoris ictus uultusq; cõſimiles, & auſteri ac Saturnini hominis, qualem deſcribit Satyricus:

Qui geſtus, quoſnã referãt planetas.

Obſtipo capite, & figentem lumina terra,
Murmura cum ſecum, & rabioſa ſilentia rodit,
Atq; exporrecto trutinatur uerba labello.

Iouem uero referunt, uultus hilares & honeſti, geſtus honorifici, manuum coniunctio, quaſi plaudentis, ſiue laudantis: item genuflexio capite ſurſum eleuato tanquam adorantis. Martem referunt, geſtus acres, feroces, crudeles, iracundi, truces, uultusq; conſimiles. Solares ſunt animoſi, honorifici, uultusq; conſimiles: item deambulationes & genuflexio, unico genu tanquam honorantis regem. Venerei ſunt, ut choreæ, amplexus, riſus, uultus amabiles ac læti. Mercuriales ſunt inconſtabiles, ſtrennui, lubricoſi & huiuſmodi, uultusq; cõſimiles. Lunares ſunt mobiles, uenefici, pueriles & eiuſmodi. Et quemadmodum de geſtibus loquuti ſumus, ſic etiam hominum figuræ diſcretæ ſunt: Saturnus enim hominem indicat, colore inter nigrum & croceum, macrum, recuruum, cute aſpera, eminentibus uenis, corpore piloſum, paruis oculis, iunctis ſuperciliis, rara barba, groſſis labris, aſpectu in terram demerſo, ponderoſo inceſſu, confricantem pedes ambulando, callidum, ingenioſum, ſeductorem, interfectorem. Iupiter uero hominẽ ſignificat colore album, rubore ſuffuſum, pulchri corporis, bonæ ſtaturæ, caluũ, habẽtem oculos maiuſculos, nõ prorſus nigros, pupillã latã, nares breues, non æquales, dentes anteriores maiuſculos, barbam criſpam, boni animi & bonorũ morũ. Mars hominẽ facit rubeũ, capillitio ruffo, facie rotũda, oculis croceis, horribilis & acuti proſpectus, audacẽ, feſtiuũ, ſuperbũ, callidum. Sol hominem ſignificat colore fuſcum, inter croceum & nigrum, cum rubore ſuperfuſum, ſtaturæ breuioris. pulchri tamẽ corporis, corpore caluũ, & criſpum, oculis croceis, ſapientem, fidelem, laudis cupidũ. Venus hominẽ ſignificat album, tendentem ad nigredinem, plus tamen albũ, & rubore adornatum, pulchro corpore, pulchra facie & rotũda, pulchro capillitio, pulchris oculis, quorum nigredo eſt intenſior, bonorum morum, boni amoris, beneuolum, patientem & iocundum. Mercurius ſignificat ex figuris hominem non multum album, neq; nigrum, facie oblonga, fronte eleuata, pulchris oculis, nõ ex toto nigris, naſo recto & longiuſculo, rara barba, & lõgos habentẽ digitos, ingenioſum, ſubtilẽ inquiſitorẽ, uerſipellem & uariis

Figuræ quibus planetis reſpondeãt.

Book 1, Chapter 52: Of the Countenance, and Gesture, the Habit, and Figure of the

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He doth express with powting [pouting] lips -

A cheerfull, and honest countenance, a worshipfull gesture, clapping of the hands, as of one rejoycing [rejoicing], and praising; also the bending of the knee, with the head lifted up, as of one that is worshiping, are ascribed to Jupiter. A sowre [sour], fierce, cruell, angry, rough countenance, and gesture, are ascribed to Mars. Solarv are honourable, and couragious [courageous] gestures, and countenances: also walkings abroad, bending of the knee, as of one honoring a King with one knee. Venereal, are dances, embraces, laughters, amiable, and cheerfull countenances. Mercuriall are inconstant, quick, variable, and such like gestures, and countenances. Lunary are such as are moveable, poisonfull, and childish, and the like. And as we have spoke of gestures, so also are the shapes of men distinct. For Saturne bespeaks a man to be of a black, and yellowish colour, lean, crooked, of a rough skin, great veines, hairy all over his body, little eyes, of a frowning forehead, of a thin beard, great lips, eyes intent upon the ground, of a heavy gate [gait], striking his feet together as he walks, crafty, witty, a seducer, and murderous. Jupiter signifies a man to be of a pale colour, darkish red, a handsome body, good stature, bold, of great eyes, not black altogether, large pupill, short nostrils, not equall, great teeth before, curld hair, of good disposition, and manners. Mars makes a man red, of a red hair, round face, yellowish eyes, of a terrible, and sharp looks, bold, jocund, proud, crafty. The Sun makes a man of a tauny [tawny] colour, betwixt yellow and black, dasht [dashed] with red, of a short stature, yet of a handsome body, without much hair, and curld, of yellow eyes, wise, faithfull, desirous of praise. Venus signifies a man to be tending towards blackness, but more white, with mixture of red, of a handsome body, a fair, and round face, fair hair, fair eyes, the blackness whereof is more intense, of good manners, and honest love, also kind, patient, and jocund; Mercury signifies a man not much white, or black, of a long face, high forehead, fair eyes, not black, to have a streight [straight], and long

fortunis ſubiectum. Luna uero ſignificat hominẽ colore albũ, mixto rubo re, pulchra ſtatura, facie rotũda, & ſæpe ſignata, oculis non ex toto nigris, iũctisq; ſuperciliis, beneuolũ, facilem & ſociabilem. Habent etiã Signa, & facies ſignorũ ſuas figuras, quas qui ſcire uelit in Aſtrologorũ libris eas requirat. Ex iſtis deniq; figuris & geſtibus, phyſiognomonia, & metopoſcopia, diuinationũ artes dependent: ipſaq; etiã chiromantia, prædicẽtes futuros euẽtus, non ut cauſæ, ſed ut ſigna per effectus cõſimiles, ab eadẽ cauſa cauſatos: & licet hæ diuinationũ ſpecies per inferiora & debiliora ſigna uaticinari uideantur, non tamẽ aſpernanda nec damnanda ſunt eorũ iudicia, quando nõ ex ſuperſtitione, ſed ex partiũ omnium corporis harmonica correſpondentia prognoſticant. Quicunq; aũt nunc natura, ſtudio, actione, motu, geſtu, uultu, animi affectibus temporisq; opportunitate cœleſtia melius imitat, is tanquàm, ſuperis illis ſimilior, ampliores inde poteſt recipere dotes.

De diuinatione auſpiciorum, & auguriorum. Cap. LIII.



Vnt quædam alia diuinationũ genera à naturalibus cauſis dependentia, quæ ſua arte & experientia conſtãt in uariis rebus: quibus medici, agricolæ, paſtores, nautæ, unuſquiſq; ex probabilibus ſignis prognoſticantur: quorũ multa tradidit Ariſtoteles libro de temporibus. Inter quæ diuinationum genera, auſpicia & auguria, principatum tenent: quæ tanto olim apud Romanos in pretio fuerunt, ut nihil eorum, quæ ad publica uel priuata negotia pertinerent, inauſpicate perfecerint: populum uero Hetruſcũ hoc artificio maxime præſtitiſſe, Cicero in libro Diuinationum, copioſe declarat. Sunt uero auſpiciorum plures ſpecies: nam quædam dicuntur pedeſtria, quæ uidelicet ex quadrupedibus capiuntur: quædam auguria, quæ ex auibus: quędam cœleſtia, quæ ex tonitruis & fulmine: quędã caduca, ut cum in templo uel alibi, quid decidiſſet: quædam ſacra, quæ ex ſacrificiis capiebantur. Horum quædam dicebantur piacula & triſtia auſpicia, ut cum hoſtia profugiſſet ab ara, uel percuſſa mugitum dediſſet, uel in aliam partem corporis, quàm oportet cõcidiſſet. His ſuperadditur Exauguratio, quando uidelicet è manu augurantis uirga decidiſſet, qua contemplari & auſpicium capere mos fuit. Michael Scotus duodecim recitat auguriorum genera, ſex uidelicet à dextris, quorum nomina dicit, fernoua, feruetus, confert, emponẽthem, ſonnaſarnoua, ſonnaſaruetus: & alia ſex à ſiniſtris, quorum nomina ſunt, confernoua, conferuetus, uiaram, herrenã, ſcaſſarnoua, ſcaſſaruetus: deinde exponens ea nomina inquit: Fernoua eſt augurium, quando tu exieris domum tuam cauſa facien di aliquid, & eundo uides hominem uel auem, eundo uel uolando, ita quòd ſe ponat ante te in ſiniſtra parte tui: iſtud eſt tibi ſignum bonæ ſignificationis ſuper negotiũ. Feruetus eſt auguriũ, quãdo tu exieris domũ cauſa faciẽ di aliquid, & eundo prius inuenis uel uides auẽ, uel hoĩem pauſantẽ ante te ĩ ſiniſtra parte tui: iſtud eſt tibi malum ſignum ſuper negotio. Viaram eſt

Romani nil inauſpicatũ fecerunt.

Auſpiciorũ ſpecies.

Auguriorũ genera duodecim.

Book 1, Chapter 53: Of Divination, and its kinds

There are some other kinds of divinations, depending upon naturall causes, which are known to every one in his art, and experience, to be in divers things; by which Physitians [physicians], husbandmen, shepheards [shepherds]. Mariners, and every one of these out of probable signes do Prognosticate. Many of these kinds Aristotle made mention of in his Book of Times. Amongst which Auguria, and Auspicia are the chiefest, which were in former time in such esteem amongst the Romanes, that they would do nothing that did belong to private or publique [public] business without the counsell of the Augures: Cicero also in his Book of Divinations largely declares, that the people of Tuscia would do nothing without this art. Now there are divers kinds of Auspicia's: for some are called Pedestria (i.e.) which are taken from four-footed beasts: Some are called Auguria, which are taken from birds: Some are Celestiall, which are taken from thundrings, and lightnings; some are called Caduca (i.e.) when any fell in the temple, or elsewhere; Some were sacred, which were taken from sacrifices. Some of these were called Piacula, and sad Auspicia, as when a sacrifice escaped from the Altar, or being smitten made a bellowing, or fell upon another part of his body then he should. To these is added Exauguration, viz. , when the rod fell out of the hand of the Augure, with which it was the custome to view, and take notice of the Aupicium. Michael Scotus makes mention of twelve kinds of Auguria's, viz. Six on the right hand, the names of which he saith are Fernova, Fervetus, Confert, Emponenthem, Sonnasarnova, Sonnasan’etus: and the other six on the left hand, the names of which are, Confernova, Conferx’etus, Viaram, Herrenam, Scassarnova, and Scassarvetus. Then expounding their names, he saith, Fernova is an Augurium; when thou goest out of thy house to do any business, and in going thou seest a man, or a bird going, or flying, so that either of them set himself before thee upon thy left hand, that is a good signification, in reference to thy business. Fervetus is an Augurium; when thou shalt go out of thy house for to do any business, and in going thou findest or seest a bird, or a man resting himself before thee on the left side of thee, that is an ill sign in reference to thy business: Viaram is an Augurium; when a man or a bird in his journey, or flying passeth before thee,

coming from the right side of thee, and bending toward the left, goeth out of thy sight, that is a good sign concerning thy business. Confernova is an Augurium; when thou dost first find a man, or a bird going, or flying, and then he rest himself before thee on thy right side, thou seeing of it, that is a good sign concerning thy business; Confervetus is an Augurium; when first thou findest, or seest a man, or a bird bending from thy right side, it is an ill sign concerning thy business. Scimasamova is an Augurium; when a man, or a bird comes behind thee, and outgoeth thee, but before he comes at thee, he rests, thou seeing of him on thy right side, it is to thee a good sign. Scimasarvetus is an Augurium; when thou seest a man, or bird behind thee, but before he comes to thee he rests in that place, thou seeing of it, is a good sign.

[Confert is an Augurium; when a man or bird in journeying, or flying shall pass behind thee, coming from the left side of thee, and bending toward thy right, pass out of thy sight, and is an evill sign concerning thy business.]

Scassarvetus is when thou seest a man, or a bird passing by thee, and resting in a place on thy left side, it is an evill sign to thee.

[Scassarnova is when thou seest a man, or a bird passing by thee, and resting in a place on thy right side, is an Augurium of good to thee.]

Emponenthem is when a man, or a bird, coming from thy left side, and passing to thy right, goeth out of thy sight without resting, it is a good sign. Hartena is an Augurium; if a man or a bird coming from thy right hand, passing behind thy back to thy left, and thou shall see him resting any where, this is an evill sign. Thus much Scotus. The Ancients did also prognosticate from sneesings [sneezings], of which Homer in the seventeenth book of his Odyssey makes mention, because they thought they proceeded from a sacred place, viz . the head, in which the intellect is vigourous, and operative. Whence also whatsoever speech came into the breast, or

augurium,quando homo,uel auis,ſuo itinere uel uolatu ante te tranſit,ueniens à dextra parte tui,& tendēs in ſiniſtram,euaneſcit: iſtud eſt tibi bonū ſignum ſuper negotio. Confernoua eſt augurium quando prius inuenis hominem uel auem, euntem uel uolantem, & pauſet ante te à dextris, te uidente: iſtud eſt tibi bonum ſignum ſuper negotio. Conferuetus eſt augurium quando prius inuenis uel uides hominem uel auem, reclinantem à dextris tuis uidēte te: eſt tibi ſignū malū ſuper negotio. Scimaſarnoua auguriū eſt,quādo homo uel auis poſt terga conſequit̄ te,& trāſit te,ſed anteqū perueniat ad te,uel tu ad eam, alicubi pauſet te uidēte à dextris tuis: eſt tibi ſignum bonum. Scimaſaruetus eſt augurium quando uides poſt te hominem uel auem à dextro latere pauſantem: eſt tibi ſignum malum. Scaſſarnoua eſt, ſi uideris poſt te hominem uel auem, ſed antequam perueniat ad te uel tu ad eam,pauſet in loco te uidente: ſignum eſt tibi bonum. Scaſſaruetus eſt,ſi uideris hominem uel auem prætereuntem, & in loco pauſantem à ſiniſtro latere: ſignum eſt tibi malum. Emponenthem, eſt quando homo uel auis ueniens à ſiniſtris,& tranſiens ad dextrā, euaneſcit à conſpectu tuo abſq; quod uideas repauſantem: ſignum eſt tibi bonū. Hartenam auguriū eſt,ſi homo,uel auis à dextris ueniens, poſt terga tua trāſiens in ſiniſtram, uideriſq; eam alicubi pauſantem: hoc ſignum eſt malum. hęc Scotus hactenus. Augurabant etiam ueteres ex ſternutamētis, quorum meminit etiam Homerus in Odyſſea libro decimo ſeptimo, quia putabat illa procedere ex loco ſacro,uidelicet capite, in quo uiget & operatur intellectus: unde & ſermo quicunq; mane ſurgenti inopinato in buccam mentem̄ ue uenerit, præſagium & augurium aliquod habere traditur.

De diuerſis quibuſdam animantibus,& aliis rebus,quam in auguriis ſignificationem habeant. Cap. LIIII.

PRima quæq; auſpicia in opis cuiuſq; initio accipiēda ſunt: utſi ueſtē tuā in initio opis à ſoricibus corroſam ſenſeris,deſine ab inceptis: ſi egrediēs offenderis in limine,aut in uia impegeris pedē, cōtine iter: ſi q̄d mali ominis in principio negotioꝝ tuoꝝ tibi occurrerit, differ inchoata: ne,uel tota intētio fruſtret̄, aut inutiliter cōpleat̄: ſed expecta donec omine meliore fauſtā agēdis arripias horā. Videm⁹ aīalia pmulta ex ui quadā ipſis à natura inſita, præſtigioſa atq; fatidica: nōne gall⁹ cātu horas ſolertiſſime indicat: & alis aptis leonē fugat? aues cōplures cātu & garritu, muſcæ acri pūctura pluuiā prenūciāt: & delphines crebris ſupra aquas ſaltibus tēpeſtates p̄currūt. Longū eſſet retexere oīa præſagia q̄ ex auibus,& animalibus didicere Phrygii, Cilices, Arabes, Vmbri, Tuſci,& alii populi, q̄ auguria ſequuti ſunt: q̄ p illos multis expimentis & exēplis cōprobata ſunt. In oīb⁹ nāq; ſunt abſcōdita futuroꝝ oracula: maxima aūt q̄q; tibi aues ominales, pnūtiabūt. Hę ſunt quas ex hoīb⁹ in aues cōuerſas eē referūt poētę. Itaq; q̄d cornix loquat̄ diligēter auſculta, ſitumq; eius ſedētis, aut uolātis à dextris

Ominales aues quæ ſint.

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an à siniſtris,loquax an clamoſa an ſilens,prę̃cedat an ſequatur, tranſeun-
tiś ue expectet aduentum,an fugiat,quó ue diſcedat,omnia diligẽter atten-
de. Dicit Orus Apollo in hieroglyphicis: Geminæ cornices nuptias ſigni-
ficãt:quoniã hoc animal duo oua parit, ex quibus marem & fœminam ge-
nerari oportet:ſi autẽ,quod rariſſime euenit,duo mares generẽtur, aut duæ
fœminæ,iugatæ mares cum fœminis alteri cornici non admiſcẽtur:itidem
neq; fœminæ alteri mari,ſed diſſociatæ,ſolæ degunt:Ideo unicæ cornici oc-
currentes,augurantur futurum, ut uiduali uita ſibi uiuẽdum ſit. Idẽ etiam
portendit columba nigra:hæc enim poſt maris interitum, ſemper ſola de-
git. Coruos autem non minore diligentia obſeruabis,hos nanq; rebus ma-
ioribus præferri,& cornici præiudicare dicũt:& ſenſit Epictetus Stoicus phi
loſophus & grauis autor,ſi cui coruus aduerſum crocitaret, uel corpori uel
fortunę,uel honori,uel uxori,aut natis aduerſa portẽdere. Deinde cygnos,
qui aquarum ſecreta prænoſcunt conſiderabis, eorum nanq; hilaritas non
modo nautis,ſed quibuſq; pręterea peregrinãtibus felices præſagiunt euen-
tus,niſi fortioris ſuperentur ſuperuentu, utputa aquilæ, quæ potentiſſima
imperii ſui maieſtate,omnium auium fidem, ſi contra loquatur, euacuat:
cunctis ſiquidem auibus altius uolat,profundiusq́; perſpicit,& ab ipſius Io-
uis arcano nunq̃ excluditur:altitudinem & uictoriã, ſed per ſanguinẽ por-
tendit:quia non aquam,ſed ſanguinem bibit. Locrenſibus aduerſus Croto
nienſes dimicantibus, aquila ſuperuolans contulit uictoriam. Hieroni,ad
prima belli egredienti, aquila ex improuiſo reſidẽs in clypeo, regem illum
futurum prænunciauit. Naſcente Alexandro Macedone duæ aquilæ tota
die ſupra domũ ſedentes,omen duplicis imperii Aſiæ & Euporæ ei porten-
derunt. Eadem Lucio Tarquinio Priſco Demarathi Corinthii filio ob ſedi
tionem domo profugo,& in Hetruriam profecto Romamq́; petenti,pileũ
auferens ac alte uolãs rurſum capiti reponens, Romanorum regnũ illi por
tendit. Iam uero & uultures ſignificant difficultatem,duritiem,& rapacita-
tem,quod in origine urbis cõdendæ experictia uerificatũ eſt: futuræ quoq;
ſtragis loca oſtendunt ſeptem diebus præuenientes:& quoniam in eam par
tem reſpiciũt,in qua alteta pars inferior futura eſt,tanquã inhiãtes occiden
dorum maiori numero, ideo ſolebant antiqui reges ſpeculatores mittere,
qui renunciarent,quam in partem uerſi reſpicerent uultures. Phœnix autẽ
ſingularis fœlicitatis ſucceſſus pollicetur,qua uiſa noua Roma,melioribus
auſpiciis condita eſt. Pellicanus,quia filiorum cauſa periclitatur,ſignificat
hominem amicitiæ ſuæ pietati ſubiturum diſcrimen. Picta auis Pictauorũ
urbi nomen dedit,ac gẽtis lenitatem colore & uoce præfigurauit. Ardea re-
rum arduarum auſpicium eſt. Ciconia,concordiæ auis,concordiam facit.
Grues à gruere antiquo uerbo, quaſi congruere dicti, ſemper adferũt quòd
expedit,atq; inimicorum inſidias cauere faciunt. Cucupha gratitudinẽ in-
dicat,ſola enim hæc parentibus ſenio confectis gratiam refert:contra Hip-

Auguria à maioribus auibus ſumenda.

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popotamus paricida, ingratitudinẽ meritorũ & iniuſtitiã nunciat. Origis auis inuidioſiſſima, inuidiã ſignificat. Iamq; etiã ex minoribus auibus, Pica loquax, hoſpites nuntiat: albanellus præteruolans, ſi à ſiniſtris ad dextrã feratur, hoſpitii hilaritatẽ: ſi contrario, contrarium indicat. Stryx auis ſemper infauſta eſt, & etiam noctua: quæ quia noctu ex improuiſo aggreditur pullos, quemadmodũ mors de improuiſo ſuperuenit, ideo mortem prænuntiare dicitur, nonnunq; tñ quia noctis tenebris non cæcatur, hominis diligentiã & uigilantiã ſignificat, quod reſidens in Hieronis haſta cõprobauit. Bubonẽ uero Dido dum miſceret Aeneæ infauſtum ſenſit, inde cecinit Poëta:

A minoribus q; ſumantur auguria

Solaq; culminibus ferali carmine bubo
Sæpe queri & longas in fletum ducere uoces. &alibi:
Ignauus bubo dirum mortalibus omen.

Idem in capitolio cecinit, quũ res Romana apud Numãtiam inferior fuit, atq; quum Fregellæ ob factã in Romanos coniurationẽ ſunt dirutę. Inquit Almadel, bubones & nycticoraces cũ ad inſolitas regiões mãſionesq; diuertũt, iudicio eſſe earundẽ regionum & ædiũ homines morituros, propterea quod aues illæ delectantur cadaueribus, eaq; preſentiunt: morituri aũt homines, iã poteſtate cadauera ſunt. Sed & de accipitre litis p̃nũtio canit Naſo:

Odimus accipitrem, quia uiuit ſemper in armis.

Lælius Pompei legatus in Hiſpania inter pabulatores occiditur, id fatum accipiter ſupra caput uolitans, ſibi prænũtiaſſe dicitur. Et inquit Almadel, quòd eiuſdem ſpeciei aues inter ſe pugnãtes, regni mutationem ſignificãt: ſi uero ſpeciei diuerſæ contra ſeinuicem bellum gerant, & quæ amplius nõ uiſæ conueniant, nouam regionis illius fortunam portendunt. Minutulæ etiam aues, aduentu uel receſſu ſuo familiam augeri uel minui portendũt: earum uero uolatus quanto ſerenior, tanto laudabilior. Vnde Melampus augur, ex auicularum uolatu Græcorum ſtragem coniecit, quando ait: Vides ut nulla ſerenos ales agit curſus. Hirundines quoniam moribundę pullis latebras parant, patrimonium amplum uel à mortuis legatum portendunt. Veſpertilio fugienti occurrens, euaſionem ſignificat: nã ipſa licet pennas non habeat, tamen euolat. Paſſer autem fugienti malum omen eſt, ipſe enim accipitrem fugiens ad noctuam percurrit, apud quam æque periclitatur: tamen in amoribus boni auſpicii eſt, ſiquidem libidine cõcitus, ſepties in hora coit. Apes regibus bona omina ſunt, nam populũ obſequentẽ monſtrant: muſcæ uero importunitatem & impudentiam ſignificant, quia ſæpius abactæ, continuo nihilominus redeunt: Aues etiam domeſticæ, auguriorũ nõ ſunt expertes, nam galli cantu ſuo ſpem & iter inchoantis promouent. Quin & Tiberio naſcituro prægnãs Liuia mater ouum gallinæ ſubductũ, eo uſq; ſinu ſuo fouit, donec gallus inſigniter criſtatus excluſus eſt, unde augures interpretati ſunt, naſciturũ puerũ fore regnaturũ. Et ſcribit Cicero apud Thebaidam gallos gallinaceos cancẽdo totis noctibus Bœotiis,

Domeſticarũ auguria.

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aduerſus Lacedæmones præſagiſſe uictoriam:quod augures ita interpretati ſunt,quoniã auis illa uicta ſilet,canit autẽ ſi uicerit. Simili ratione etiã ab animalibus & beſtiis,euentuũ omina capiuntur,nã occurſus muſtelæ omi noſus eſt. Leporis occurſus,itinerãti timẽdus eſt,niſi captũ cęperit. Mulus quoq; infenſus eſt, quia ſterilis eſt. Porcus uero pernicoſus, talis eſt enim eius natura,ideo pernicioſos homines ſignificat.Equus iurgioſ & pugnę rationem habet: Vnde apud Vergilium uiſis equis albis exclamat Anchiſes:

Ab animalibus omina ſumuntur.

Bellum ò terra hoſpita portas,
Bello armantur equi,bella hæc armenta minantur.

Tamen quando curru iuncti occurrunt, quia concordi iugo trahunt, pacẽ ſignificant ſperandam. Aſinus inutilis eſt: profuit tamen Mario ,qui cum hoſtis patriæ pronunciatus,uidit aſinum oblatum pabulum ſpernentẽ,ad aquam properantem,quo augurio oſtenſam ſibi ſalutis uiam ratus,auxiliarem amicoſ turbã orauit hoc unũ auxilii genus exhiberent, & ſe ad mare coducerẽt,quo impetrato, paruæ ſuperimpoſitus carinæ Syllæ uictoris minas euaſit:utcunq; tamen aſellus in augurio occurrat,ſemper laborẽ,patiẽtiam impedimenta ſignificat. Lupus uero obuius bonus nuncius eſt, cuius efficacia uiſa eſt in Hierone Siculo, cui lupus in literario ludo tabulam eripiens,ſucceſſum regni firmauit:tamẽ eius quẽ ante uiderit uocẽ præcludit. P. Africano & C. Fuluio Coss. Minturnis lupus uigilem laniauit, quando Romanus exercitus in Sicilia à fugitiuis ſuperatur. Quin & perfidos ſignifi cat,& malæ fidei homines:quod notum eſt in Romuli progenie: nam fides quam matre lupa olim ſuxerunt, & ſibi inuicem ab initio ſeruauerũt, uelut lege quadam naturæ,manauit ad poſteros. Leoni occurrere, cũ ſit hoc animal inter cætera fortiſſimũ,omnibus terrorem incutiens, bonũ eſt:ſed leęnam mulieri occurrere,malum eſt,quia conceptũ impedit,nam lęena non parit ſecundario. Ouibus & capris occurſare bonum eſt. Legitur quoq; in Oſtentario Tuſcorum,ſi hoc animal inſolito colore fuerit indutum,portẽdi imperatori rerum omnium cum felicitate largitatẽ: Vnde Vergilius ad Pollionem canit:

Ipſe ſed in pratis aries iam ſuaue rubenti
Murice,iam croceo mutabit uellera luto.

Bonum etiã eſt occurrere bobus triturantibus,ſed melius arantibus,qui etſi uiam rumpentes iter tardant,moram tamen hanc hoſpitii gratia compenſant. Canis in itinere fauſtus eſt,quod Cyrus expoſitus in ſyluis,à cane ad regnũ enutritus eſt:quẽ & angelus, Tobię ſocius,nõ eſt aſpernatus comitẽ. Caſtor quia uenatoribus teſticulos ſuos demordens,abiectos relinquit,mali ominis eſt,& homini ſibiipſi damnũ illaturũ portendit. Iamq; etiã ex minutis animalibus mures dãnũ ſignificãt:quæ quũ in capitolio aurũ roſerũt, eodẽ die ambo cõſules iuxta Tarẽtum inſidiis ab Annibale intercepti ſunt. Locuſta quaſi loco ſtare faciẽs,aut loca exurẽs, uota præpedit, & mali omi-

Minutorum omina animalium.

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nis est: contrà cicadę iter promouent, & bonum rerum nunciant euentum. Aranea à superioribus filum ducens, spem uenturæ pecuniæ nunciare dicitur. Similiter & formicę, quia norunt sibi prouidere, & tutas parare latebras, ideo securitatem & diuitias portendũt, multitudinisq; exercitũ significãt. Hinc cum Tiberii Cæsaris mãsuefactum draconem formicæ deuorassent, responsum fuit, ut caueret multitudinis tumultum. Si tibi ocurrat anguis, caue à maledico inimico: nam hoc auimal nullo alio mẽbro pollet, quàm ore. Anguis in regiam irrepens, Tarquinio casum suum augurata est. Duo angues in lecto Sempronii Gracchi reperti sunt, dictum illi ab aruspice, si marem aut fœmellam emitteret, aut sibi aut uxori breui moriendũ: ille uxoris uitam suæ præferẽs, occiso mare fœmellam emisit, paucisq; post diebus uita excessit. Sic uipera mulieres prauas sceleſtosq; filios significat, & anguilla hominem significat omnibus infensum: hæc enim seorsum ab aliis piscibus degit, nec iuncta cum aliis inuenitur. Inter omnia autẽ auspicia & omina, nullum homine efficacius est, nullum potentius, nullum quod euidentius ueritatem exponat: eius igitur occurſantis conditionem, ætatem, sexũ, professionem, situm, gestum, motum, exercitium, complexionem, habitũ, nomen, uerba sermonemq;, omnia diligenter notabis, & requires: nam cum cæteris animalibus tam multa insunt præsagiorum lumina, non dubiũ est, hæc multo efficaciora clariorąq; humanæ animæ esse infusa, quod & Tullius ipse testatur inquiens, humanis animis naturaliter quoddam auspiciũ ineſſe suæ æternitatis, ad omnes rerum series, & causas cognoscendas. In fundamentis Romanæ urbis caput hominis integra facie repertum, magnitudinem imperii præsagiuit, & monti capitolii nomen indidit. Brutiani milites contra Octauium & M. Antonium præliaturi, in castrorum porta Aethiopem offenderunt: quem licet ut aduersę rei augurium, ilico trucidarẽt, tamen infeliciter pugnatũ est, atq; Brutus & Cassius ambo duces interiere. Ipse etiam monachorum occursus uulgo ominosus habetur, magis autem si matutinus fuerit: quia id hominum genus plurimum è mortuario ueluti uultures ex morticiniis uictitat.

Efficaciſsimũ ab homine auſpiciũ.

Quomodo uerificantur auspicia per lumen sensus naturæ, ac de eius experiundæ aliquot regulis. Cap. LV.

AVspicia & auguria, quæ ex animantibus & auibus futura prædocent, Orpheum illum theologum primo monstrasse legimus, quæ postea apud omnes gentes magni habita sunt. Verificantur autem ipsa per luminositatem sensus naturæ, quasi ab hoc quædã lumina diuinationis descendant super quadrupedia, uolatilia & alia animantia, per quæ habeant nobis de euentibus humanis præsagire: quod etiam sentire uidetur Vergilius ubi canit:

Haud equidem credo, quia sit diuinius illis
Ingenium, aut rerum fato prudentia maior.

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Eiuſmodi aũt ſenſus naturæ, ut inqt Gulielmus Pariſiẽſis, ipſe eſt omni humana apprehẽſione ſublimior, & prophetiæ uiciniſſimus uehemẽterq; ſimilis. Ab hoc ſenſu mirabilis quidã diuinationis ſplẽdor aliqbus animalibus naturaliter inditus eſt: quẽadmodum in quibuſdã canibus manifeſte appa ret, qui latrones & occultos homines, & ſibi & hominibus penitus incognitos, huiuſmodi ſenſu agnoſcunt, inueniunt, inueſtigãt, cõprehendũt, in eos faucibus & dentibus irruẽtes. Simili ſenſu uultures futuras præuident ſtra ges ex præliis, & cõgregantur in locis ubi futuræ ſunt, tanquam præuideãt ſibi futurã eſcã cadauerũ. Eodẽ ſenſu perdices cognoſcunt matrẽ ſuã, quam nunq; uiderũt, & relinquũt perdicẽ quæ furatur oua matris, & fouet ea. Hoc eodẽ ſenſu, omnino ignorante anima humana ſentiuntur quædã nociua & terrifica, unde terror & horror inuadit plurimũ homines nihil de rebus huiuſmodi ſentiẽtes uel cogitantes. Sic latro latens in domo aliqua, q cũ omni no ibi eſſe neſciatur uel cogitetur, horrorẽ, timorẽ & cordis inquietudinem incutit eiuſdẽ domus habitatoribus, fortaſſe non omnibus, quia huiuſmodi ſplendor non omnibus hominibus ineſt, ſed paucis. Sic meretrix abſcondita in domo aliqua ampliſſima, aliquãdo ab aliquo omnino ignorante, ibi eſſe ſentitur. Proditũ eſt hiſtoriis, Heraiſcũ quendã Aegyptiũ, diuinæ naturæ uirũ, immundas mulieres nõ oculis tantũ ſed uoce procul audita cognouiſſe, ſtatimq; capitis dolore eam ob rẽ nõ mediocriter affectũ. Refert quoque Gulielmus Pariſienſis, mulierẽ quãdam ſuo tẽpore, uiꝝ quẽ adamabat, quando adiret locũ in quo ipſa morabatur, eiuſmodi ſenſu longe à duobus miliaribus præſenſiſſe uenientẽ. Refert etiam tẽpore ſuo ciconiam quandã adulterio conuictã per olfactũ maſculi cõgregata à maſculo multitudine ciconiarũ ac detegente ipſo crimen fœmellę, ipſam à tota illa multitudine tã quã omniũ iudicio reã iudicatã, deplumatã ac laceratã fuiſſe. Recitat etiã de quodã equo, qui cũ ignorans cũ matre ſua cõcubuerat, poſtea id deprehendens, ipſum ſibi propriis dentibus, genitalia abſcidiſſe, tanquam uindicantẽ in ſe inceſtum. Similia de equis recitant Ariſtoteles, Varro & Plinius. Narrat ipſe Plinius de aſpide quadã ſimile factum, quæ cum ad menſam cuiuſdam ueniens in Aegypto quotidie aleretur, enixa catulos quorum ab uno filius hoſpitis interemptus eſt, illa reuerſa & cognita culpa, necem intuliſſe catulo, nec poſtea in tectũ id reuerſam fuiſſe. Iam his exemplis uidem⁹, quo modo ſuper animantia quædam præſagiorũ lumina deſcendere poſſunt, uelut ſigna rerũ in eorũ geſtu, motu, uoce, uolatu, inceſſu, cibo, colore, & eiuſmodi cõſtituta. Nam iuxta Platonicorũ doctrinam, eſt rebus inferioribus uis quædam inſita, per quam magna ex parte cũ ſuperioribus cõueniũt, unde etiam animaliũ taciti cõſenſus cũ diuinis corporibus conſentire uidentẽ, atq; his uiribus eorum corpora & affectus affici, quarũ nomine ſuis adſcribuntur numinibus. Conſiderare igitur oportet quæ animantia ſunt Saturnalia, quæ referunt Iouem, quæ Martem, & ſic de ſingulis, & ſecũdum eorũ

Senſus naturæ ſublimitas.

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proprietates elicere præſagia: ſic quæ Saturnum referunt & Martem, diræ omnes dicuntur & ferales aues: ut noctuæ, ululæ, & cæteræ quas ſupra recitauimus: bubo quoq;, quia auis Saturnalis ſolitaria & nocturna, inauſpicatiſſimi ominis eſſe fertur, de qua ait poëta:

Fœdaq; ſic uolucris uenturi nuncia luctus
Ignauus bubo, dirum mortalibus omen.

Cygnus uero auis delicioſa, Venerea, atq; etiam Phœbo ſacra, feliciſſimi dicitur eſſe præſagii, præſertim in auſpiciis nautarum, quia aqua non mergitur, unde canit Ouidius.

Cygnus in auſpiciis ſemper lætiſſimus ales.

Oſciuæ aues Sunt præterea oſciuæ aues, quæ ore cantuq; auſpicium faciunt: ut ſunt coruus, picus, cornix, unde Vergilius:

Sæpe ſiniſtra caua prædixit ab ilice cornix.

In auiũ uolatu quid conſiderandum. Aues uero quæ futura uolatu portendunt ſunt, ſicut buteones, ſanqualæ, aquilæ, uultures, grues, cygni, & ſimiles: in uolatu nanq; conſiderantur, utrũ tarde an feſtinanter uolant, ſi quando ad dextram, uel ad ſiniſtram uolirẽt, quot numero inſimul conuolitent: hoc modo grues quando feſtinãter uolant, ſignificant tempeſtatem: quando ſilenter, ſerenitatem. Item quando duæ aues ſimul conuolant & ferales ſunt, malum portendere dicũtur, quia numerus confuſionis eſt. Simili modo de cęteris inueſtigabis rationem de numeris huc transferendo: præterea ſimilitudinem obſeruare in his coniecturis magiſtrale eſt, quẽadmodum apud Vergilium diſſimulata ipſa Venus filium Aeneam his carminibus edocet:

Ni fruſtra augurium uani docuere parentes,
Aſpice bis ſenos lætantes agmine cygnos,
Aetherea quos lapſa plaga Iouis ales aperto
Turbabat cœlo, nunc terras ordine longo,
Aut capere, aut captas iam deſpectare uidentur,
Vt reduces illi ludunt ſtridentibus alis,
Et cœtu cinxere polum, cantuſq; dedere.
Haud aliter puppesq; tuæ pubesq; tuorum
Aut portum tenet, aut pleno ſubit oſtia uelo.

Mirabiliſſimum autem augurandi genus eſt eorũ, qui audiunt & intelligũt ſermones animaliũ ſicuti apud ueteres Melãpus & Tireſias & Thales, atque quo legitur excelluiſſe Apollonius Tyaneus, quem auium ſermonem calluiſſe ferunt: de quo narrãt Philoſtratus & Porphyrius, quòd cũ olim Apollonius in cœtu amicorum conſediſſet, ſpectans ad paſſeres in arbore conſidentes, ueniſſe unum aliunde paſſerculum garritu & uoce obſtrepentem, cũctoſq; illum ſequutos euolaſſe, dixit ad ſocios, paſſer ille reliquis nũciauit aſinum prope urbem in angiportu onuſtum tritico cecidiſſe, triticũq; humi diffuſum: his uerbis affatim permulti commoti iuere ſpectatũ, & ita

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factum esse ut Apollonius dixerat, mirabundi inuenerunt: Porphyrius autem Platonicus libro tertio de sacrificiis hirundinē fuisse dicit. Certū enim est, quia omnis uox cuiuscūq; animalis significatiua est alicuius animæ suæ passionis, uel affectus læti, uel tristis, uel iracūdi, quas uoces ab hominibus circa has exercitatis intelligi posse non est adeo mirandum. Verum Democritus ipse, hanc artem tradidit, ut ait Plinius nominando aues, quarum cōfuso sanguine serpens gignatur: quē quisquis ederit, intellecturus sit auium colloquia. Et ait Hermes, Si quis certo die kalendarū Nouēbriū egressus ad uenādum, primam auem quā ceperit coxerit cum corde uulpis, omnes qui ex hoc ederint, auium cæterorumq; animalium uoces intellecturos. Tradiderunt etiam Arabes, eos brutorum callere sensa, qui cor aut epar draconū comedissent, ipseq; Proclus Platonicus credidit tradiditq;, cor talpæ ad præsagia cōferre. Erant etiā diuinationes & auspicia, quæ ab extis, & fibris sacrificiorū capiebantur, quarum inuentor fuit Tages, de quo Lucanus cecinit:

Animalium uoces, passionum animæ significatiuæ sunt.

Et fibris sit nulla fides, sed conditor artis
Finxerit illa Tages.

Extorum caput Romanos religio putauit iecur. Hinc aruspices in extis futura perquirentes, iecur primū inspiciebant, duobus in eo cōstitutis capitibus, quorū unū ciui, alterū hosti nūcupabant, collatisq; capitibus huius aut alterius partis pronūtiabāt uictoriā, quēadmodū apud Lucanū Pōpeianos cædem, ac Cæsareanos uictoriā exta significasse legimus in his uersibus:

Iecur extorum caput.

Quodq; nefas nullis impune apparuit extis,
Ecce uidit capiti fibrarum increscere molem,
Alterius capitis pars ægra & marcida pendet,
Pars micat, & celeri uenas mouet improba pulsu.

Deinde perfectis uisceribus cor perquirebant. Quod si hostia sine corde reperta esset, aut caput in iocinore defuisset, pestifera hæc erāt auspicia, & piacularia dicebātur: Similiter etiam si hostia ab ara profugisset, aut percussa mugitum dedisset, aut in aliā quàm oporteret corporis partē cecidisset. De his legimus, Iulio Cæsari quo die ueste purpurea processit, & in sella aurea sedit sacrificāti cor in extis bis defuisse. Et C. Mario Vticæ immolāti, iecur in extis defuit. Similiter & Caio principi, & M. Marcello, C. Claudius & L. Petellius Coss. cum immolassent uictimas, iecur subito tabuit: nec multo post hic morbo, alter Ligurū armis interiit, extis ita prædicētibꝰ: quòd profecto aut deorum uirtute, aut dæmonum opera fieri putatur. Hinc maximi semper apud ueteres momēti habitum est, quoties insolitū quid in extis appareret: quemadmodum Syllę apud Laurentum sacrificanti similitudo coronæ in capite iecoris apparuit: quod Posthumius aruspex illi uictoriam cum regno portēdere interpretatus est, admonuitq; iccirco, ut solus Sylla extis illis ueiceretur. Ipse etiam extorum color suam considerationem habet. De istis meminit Lucanus:

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Terruit ipſe color uatem, nam pallida tetris
Viſcera tincta notis, gelidoq; infecta cruore,
Plurimus aſperſo uariabat ſanguine liuor.

Tanta olim ueneratio fuit harum artium, ut potentiſſimi & ſapientiſſimi quiq; uiri illas ſectarentur, imò ſenatus atq; reges nihil inauſpicate agerent. Sed hæc omnia hodie cum negligentia hominum, tum autoritate patrum abolita ſunt.

De aruſpicina fulgurum & fulminum, & quomodo portenta & prodigia interpretanda ſunt. Cap. LVI.

Caeterum autem in augurio fulgurum & fulminum oſtentorumq;, & quomodo portenta & prodigia interpretanda ſunt, Hetruſci uates, & ſacerdotes ſcientiam tradiderunt. Statuerunt enim ſexdecim cœli regiões, & cuiq; ſua numina adſcripta: præterea undecim fulminum genera: & nouem deos qui ea iacularentur, rationes prodendo quid ex quaq; parte ſignificēt. Portenta uero, & prodigia, oſtētaq; quotieſcunq; contingunt, ſemper aliquid magnum prænuntiare certū eſt. Oportet autem illorum interpretem eſſe ſimilitudinum optimum cōiectorem ſimul ac curioſum indagatorem, eorum quæ in tempore illo uerſantur principum prouinciarumq; negotia. Solorum ſiquidem principū, & populorū, prouinciarumq;, ea cœleſtium cura eſt, ut præ cæteris per aſtra, per ſydera, per portenta, perq; prodigia præfigurentur, admoneanturq;. Quod ſi etiam præteritis ſæculis idem aliquod, uel cōſimile quid apparuerit, idipſum quoq; & quid inde ſecutū ſit conſiderare oportebit, & iuxta hęc, uel eadem, uel conſimilia prædicere, quia eadem ſunt ſigna rebus eiſdem, ſimiliaq; ſimilibus. Sic multos excellētes uiros & reges, prodigia præuenerūt in ortu aut obitu: ut de Mida puero refert Cicero, cui dormienti formicæ tritici grana in os coniecere quod omen fuit magnarum diuitiarū. Sic Platoni cum in cunis dormienti apes in ore conſediſſent, orationis ſuauitas prænunciata eſt. Hecubæ Paridem parituræ, uiſum fuit parere ardentem facem, quæ Troiam & totam Aſiam incenderet. Matri Phalaridis uiſum fuit Mercurii ſimulachrum ſanguinem in terram effundere, quo tota domus inundaret. Genitrici Dionyſii uiſum fuit parere ſatyriſcum, quæ prodigioſa ſomnia, ipſe euentus ſecutus eſt & comprobauit. Tarquinii Priſci uxor uidēs flammam lambere Seruii Tullii caput, regnum illi prędixit. Simili modo poſt captam Troiam diſceptante Aenea cum Anchiſa patre de fuga, apparuit flamma uerticem lambens Aſcanii, nullamq; illi inferens læſionem: quod cum Aſcanio regnum portenderet, diſcedere perſuaſit, omnes & inſignes clades portentis & prodigiis præuentæ ſunt. Sic legimus apud Pliniū: M. Attilio & C. Portio conſulibus lac & ſanguinem pluiſſe, quod ſequenti anno peſtem ualidam Romam inuaſuram prænunciauit. Item in Lucanis pluit ferrum ſpongiarum fere ſimile anno antequā M. Craſſus in Parthis

Prodigiorū interpretem qualem eſſe oporteat.

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interemptus est: omnesq; Lucani milites, quorũ magnus numerus in exercitu erat, cum eo occisi sunt. Item L. Paulo, & C. Marcello consulibus lana pluit circa castellum Corisanum, iuxta quod post annum T. Annius Milo occisus est. Item Cimbricis bellis armorũ crepitus & tubę sonitus è cœlo auditus est, & Liuius de bello Macedonico, Anno inquit quo discessit Annibal per biduum pluit sanguis. Idem de secundo bello Punico, refert aquam sanguini permixtam de cœlo descẽdisse in modum pluuiæ, tẽpore quo Annibal lacerabat Italiam. Lacedæmoniis paulo ante Leuctricam calamitatẽ in phano Herculis arma sonuerunt, & eodẽ tẽpore Thebis in tẽplo Herculis ualuæ clausæ repagulis seipsas aperuerunt, & arma parietibus adfixa humi inuenta sunt. Similes euentus de similibus prognosticare cõuenit, quẽadmodũ diuersis tẽporibus olim ex illis aliqd prædiuinatũ est. Sed & oportet circa ista etiam cœlestium influxuum iudicia nõ negligere, de quibus latius loquemur in posterioribus.

De Geomantia, Hydromantia, Aëromantia, Pyromantia quatuor elementorum diuinationibus. Cap. LVII.

IAmq; etiã ipsa elemẽta nos fatales euẽtus edocent, unde quatuor illa famosa diuinationũ genera, Geomãtia, Hydromãtia, Aëromantia, Pyromãtia, nomen adepta sunt, de quibus apud Lucanum uenefica illa sese iactare uisa est quando inquit:

Ad uerum tellus, aërq;, ætherq;, chaosq;,
Equoraq;, & campi, Rhodopeiaq; saxa loquentur.

Prior itaq; Geomantia, ex terræ motibus, crepitu, tumore, tremore, sciſſura, uoragine, exhalatione, cęterisq; impressionibus suis futura pręmõstrat: cuius artem tradidit Almadel Arabs. Sed est & alia Geomãtiæ species, quæ per puncta ui quadam, aut casu terræ inscripta diuinatur, quæ præsentis speculationis non existit, sed de illa inter sortes dicemus in sequẽtibus. Hydromantia autem uaticinia præstat, per impressiones aqueas, illarumq; fluxus & refluxus, excrescentias & depressiones, tempestates, & colores & similia: cui iunguntur etiam uisiones, quæ in aquis fiunt: Genus diuinationis à Persis repertum, qualem refert Varro puerum uidisse in aqua Mercurii effigiẽ quæ centum quinquaginta uersibus omnem Mithridatici belli euentũ prænunciauit. Legimus etiam Numam Pompilium hydromantiam exercuisse: in aqua enim deorũ imagines eliciebat, & ab illis futura discebat. Quod artificium etiam Pythagoras longo tempore post Numam exercuit. Erat etiam olim apud Assyrios in magno pretio hydromantiæ species, Lecanomãtia nũcupata, à pelui aquæ plena: cui imponebant aureæ & argenteæ laminæ, & lapides pretiosi, certis imaginibus, nominibus & characteribus inscriptæ: ad quam etiã referri potest artificiũ, per quod plũbo aut cera liquefactis, & in aquã proiectis, rẽ quã scire cupimus, manifestis exprimũt imaginum notis. Erant etiam olim fontes fatidici, sicut Patris fons Achaiæ, &

Geomantia.

Lecanomantia Hydromantiæ species.

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quę dicebatur aqua Iunonis apud Epidaurũ,de quibus plura in ſequentibus ubi de oraculis loquemur. Verum huc etiam referri poterit Aruſpicina piſcium,cuiuſmodi olim apud Lycios capiebatur in loco qui Dina dicebatur iuxta mare in ſacro Apollinis luco ſiccã in arena excauatus,in quem cõſulturus de futuris aſſatas carnes demittẽs, ſubito locus ille aquis replebatur, magnaq; piſcium multitudo ac admirabilium figurarum hominibus ignotorum apparebat, è quorum formis uates quod futurum eſſet prædicebat. Hæc latius ex Polycharmo in Lyciorum hiſtoriis refert Atheneus: Simili modo Aëromantia prognoſtica præbet,per impreſſiões aëreas,per uentos, flatº,p irides, per halones,p nebulas & nubes perq; imaginatiões in nubibº, & uiſiões in aëre.Ita etiã Pyromãtia diuinat per impreſſiões igneas,per ſtellas caudatas,per igneos colores,perq; uiſiones & imaginationes in igne.Sic Ciceronis uxor illum ſequenti anno conſulem futurum prædixit,eo quod cum quædã poſt peractum ſacrificium in cineribus conſpicere uellet,flamma repẽte exiliuit. Huius generis ſunt quæ dicit Plinius,quod terreni ignes pallidi murmurantesq;,tempeſtatum nuntii ſentiuntur:pluuię etiam,ſi in lucernis fungi:ſi flexuoſe uolitet flamma,uentum portendi:& lumina cum præ ſe flammas elidunt aut uix accendunt:item cum in eo pendẽtes coacer uantur ſcintillæ,uel cum tollentibus ollas carbo adhæreſcit, aut cũ contentus ignis è ſe fauillã diſcutit,ſcintillam ue emittit,uel cum cinis in foco concreſcit,& cum carbo uehementer perlucet. His adiungitur Capnomantia, à fumo ſic dicta, quia flammã & fumum ſcrutatur, eorumq; colores, ſonos & motus:quando in rectum protenditur,uel in obliquum fertur, ſiue in orbem uoluitur,quemadmodum de his legitur apud Statium his uerſibus:

Vincatur pietas, pone eia altaria uirgo,
Quæramus ſuperos,facit illa acieq; ſagaci
Sanguineos flammarum apices, genitumq; per auras
Ignem,& clara tamen mediæ faſtigia lucis
Orta,docet tunc in ſpeciem ſerpentis inanem
Ancipiti gyro uolui,frangiq; rubore.

Iam uero etiã in Aethnęis crateribus atq; in Nympheis campis apud Apolloniatas auguria ab igne & flammis capiebantur lęta quidem,ſi quę iniecta fuiſſent corriperent:triſtia, ſi reſpuiſſent. Atq; de his etiam in poſteriorib° inter oraculorum reſponſa dicemus.

De mortuorũ reuiuiſcentia,de longæua dormitione atq; inedia. Ca. LVIII.

COnueniunt philoſophi Arabes, quod aliqui homines poſſunt ſe eleuare ſupra uires corporis & ſupra uires ſenſitiuas,illisq; ſuperatis perfectione cœli & intelligentiarum diuinum in ſe recipere uigorẽ. Cum itaq; animæ hominũ omnes perpetuę ſint, perfectis quoq; animis omnes ſpiritus obediunt,putant magi perfectos homines per ſuæ animę uires alias inferiores animas iam quodammodo ſepa

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ratas moribundis corporibus ſuis poſſe reſtituere, rurſuſq; inſpirare, nō ſecus atq; muſtela interempta ſpiritu & uoce parētis reuocatur in uitam: atq; leones inanimem partum inhalando uiuificant: & quoniā, ut aiunt, omnia ſimilia ſimilibus applicata ſimiliū naturaꝝ efficiuntur, & omne patiens & actum alicuius agentis in ſe recipiens etiā, agentis illius natura induitur atque connaturatur: hinc putant ad hanc uiuificationē haud parū conferre, etiā herbas quaſdā & magicas confectiones, quales ex cinere Phœnicis & ſerpentum exuuiis confici tradunt, quod tamen pleriſq; fabuloſum & multis etiā impoſſibile uideri poſſet, niſi hiſtorica fide haberetur cōprobatum. Nam pleroſq; aqua ſubmerſos, alios ignibus iniectos, & rogo impoſitos, alios in bello occiſos, alios aliter exanimatos poſt plures etiā dies reuixiſſe legimus, quēadmodum de Auiola uiro conſulari, de L. Lamia, Cælio Tuberone, Corſidio, Gabieno, & pleriſq; aliis teſtatur Plinius. Similiter Aeſopū fabulatorem, Tindoreum quoq; & Herculem, atq; Palicos Iouis & Thalię filios mortuos iterum reuixiſſe legimus: plurimos etiam per magos & medicos in uitā reuocatos, ſicut de Aeſculapio ab hiſtoriis proditum eſt, & nos ſuperius narrauimus ex Iuba & Xantho, & Philoſtrato, de Tillone & Arabe quodam, atq; Apollonio Tyaneo. Legitur etiā Glaucus quiſpiā mortuus, quem præter omnium expectationem accurrentibus medicis, herba quam draconem uocant uitæ reſtitutum dicunt: alii guſtato mellito pharmaco reuixiſſe aiūt, unde ortū eſt adagium: Glaucus poto melle reſurrexit. Apuleius etiam ritum huiuſmodi reuocationū referēs, de Zachla Aegyptio propheta inquit: Propheta ſic propitiatus herbulam quampiā ob os corporis, & aliam pectori eius imponit, tunc orientē obuerſus, uel incremēta ſolis auguſti tacitus imprecatus, uenerabili ſcena facies ad ſtudia præſentiū tantū miraculum certatim adrexit, iam tumore pectus extolli, iam ſalubris uena pulſari, iam ſpiritu corpus impleri, & adſurgit cadauer, & profatur adoleſcens. Quæ ſi uera eſſe debeant, oportet moribūdas animas nonnunquam in corporibus ſuis latere uehementioribus extaſibus oppreſſas, & ab omni corporea actione ſolutas: ſic ut uita, ſenſus, motus, corpus omne deſerāt, ita tamen, quod homo uere nondū mortuus ſit, ſed iaceat exanimis, & tanquā mortuus, etiam per diuturnum tempus. Atq; id ſæpiſſime compertum eſt, peſtilentiarum temporibus, multos uidelicet qui pro mortuis tumulandi ferebantur, in ſepulchris reuixiſſe: multoties etiam mulieribus accidiſſe legimus ex ſuffocatione matricis laborantibus: & narrat Rabi Moyſes ex libro Galeni, quē tranſtulit Patriarcha, quod accidit homini ſuffocatio quæ durauit diebus ſex, nec comedit, nec bibit, & redduntur eius arteriæ duræ. Et dixit in eodem libro, quod accidit homini repletio ex qua amittitur pulſus totius corporis, & nō mouetur cor, & iacet ſicut mortuus. Et dicit quod accidit ex caſu à loco alto, uel clamore magno, uel ex longa mora ſub aqua ſyncopis, durans quadraginta octo horis, & iacet homo ſicut mortuus,

Suffocationis & extaſis mira exempla.

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in cuius facie surgit puluis uiriditas. Et refert in eodem libro, de eo qui sepeliuit mortuum ante septuaginta duas horas post mortem ipsius, & interfecit eum, quia sepeliuit eum uiuum, & dedit ibi signa quibus cognoscitur, quod isti sint uiui licet iaceant similes mortuis, & certo moriantur, nisi succurratur illis, aut per phlebotomiam, aut alias curationes: & hæc sunt ex his quæ ualde raro contingunt. Et hic est modus per quem intelligimus magos & medicos suscitare mortuos, sicut qui serpentum ictu exanimati olim per Marsorum & Psillorum gentem uitæ restituebãtur. Posse autem huiusmodi extases longo tempore durare, absq; hoc quod homo uere mortuus sit, non secus arbitrãdum est, atq; in gliribus & crocodilis, & plerisque serpentibus, quæ per totam hyemem sic obdormierunt, sic somno expirãt ut uix igne reuocari queant: & ego sæpe uidi dissectum glirem immobilem manere, tanquam mortuum, donec coqueretur, atq; tunc primum inbulienti aqua dissecta membra uitam commonstrasse. Similiter licet difficile creditu sit, legimus tamen apud probatos historicos, etiam homines quosdam longęuo somno plurimos annos continuos dormiuisse, interim donec euigilassent, nihil seniores effecti: quod ipse testatur Plinius, de puero quodam, quem æstu & itinere fessum in specu septẽ & quinquaginta annos dormiuisse narrat. Legimus etiã Epimenidẽ Gnosium annis quinquaginta septẽ dormiuisse in spelũca. Hinc natũ adagiũ: Vltra Epimenidem dormire. Narrat M. Damascenus suo tempore in Germania defessum rusticũ sub fœni tumulo per totũ autumnũ, sequentemq; hyemẽ continuo dormiuisse, donec æstate fœno paulatim depasto experrectus tanq̃ semimortuus, totusq; extra se positus, inuentus est. Confirmant hanc opinionẽ ecclesiasticæ historiæ de septem dormientibus, quos annos centum & nonaginta sex dormiuisse ferunt. Est in Noruegia sub eminẽti littore antrũ, ubi ut Paulus Diaconus & Methodius martyr scribunt, septem uiri dormientes iacuerunt sopiti longo tempore sine ulla corruptione, & sæpe populos ad ipsos lædendum ingressos continuo fuisse contractos: deniq; accolas pœna præsenti cautos ab ipsorum læsione destitisse aiunt. Ipse autem inter philosophos non infimi nominis Xenocrates, longæuã hanc indormitationẽ, quandã naturalẽ pœnã, certis q̃busdam animabꝰ demeritis ab æterno deputatã putauit. Ipse M. Damascenus multis rationibꝰ possibilẽ & omnino naturalẽ probat, nec absurdũ putat, quod cũ cæteris animãtibus quibusdã cõcessum est, ut sine cibo & potu, sine excretione, sine tabefactiõe & corruptione pluribus mensibus dormire possint: id etiã homini, siue id accidat illi potione aliqua uenefica, aut ægritudine soporifera, seu meticuloso quodã sopore, aut similibus de causis, pluribus diebus, aut mẽsibus, aut annis, secũdũ intentionẽ uel remissionẽ uiriũ, & passionũ aĩæ suæ posse cõtingere. Et narrãt medici antidota, de q̃bus si quis minimã portiũculã ederit, diuturnã deinde posse pferre inediã, ceu quõdã Helias certo esculẽto ab angelo pastus,

Somni diuturni exempla.

Book 1, Chapter 55: How Auspica's are verified by the light of Naturall instinct, and of some rules of finding of it out.

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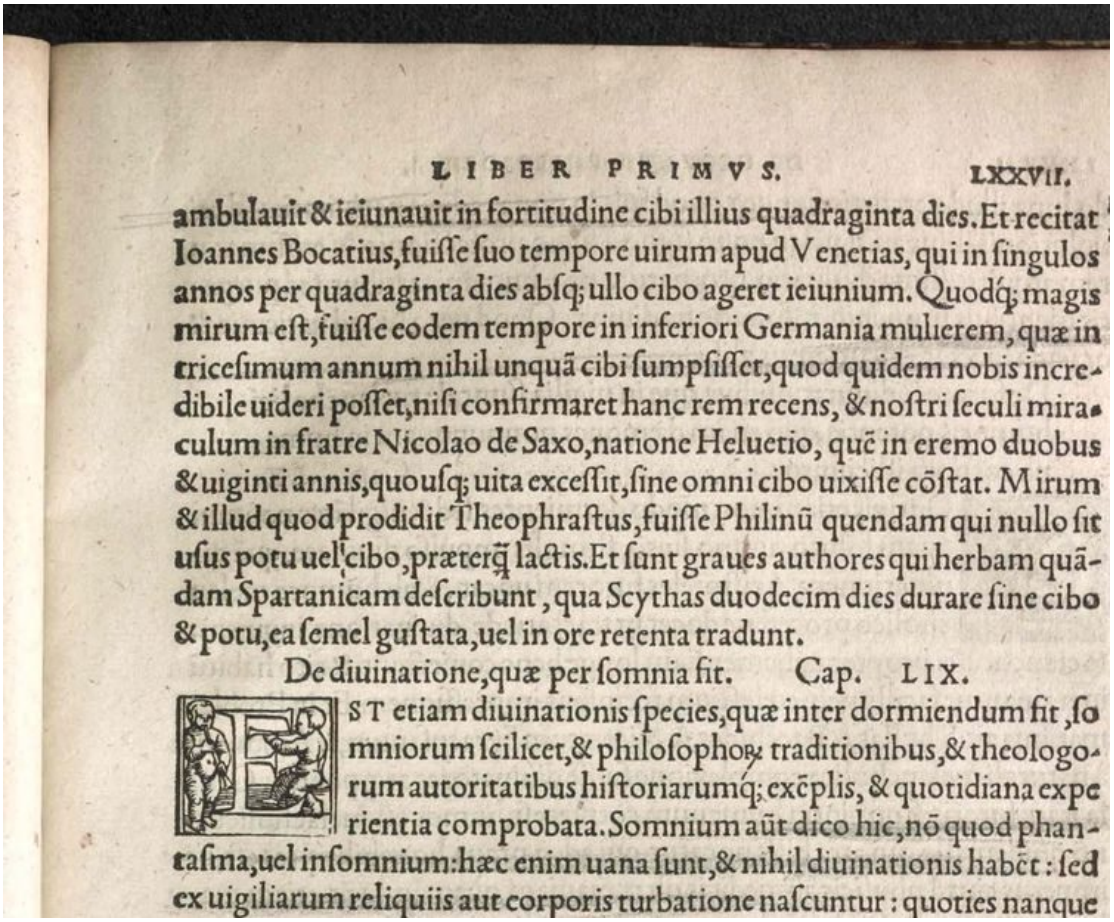
De diuinatione, quæ per somnia fit. Cap. LIX.

EST etiam diuinationis species, quæ inter dormiendum fit, somniorum scilicet, & philosophorũ traditionibus, & theologorum autoritatibus historiarumq; exẽplis, & quotidiana experientia comprobata. Somnium aũt dico hic, nõ quod phantasma, uel insomnium: hæc enim uana sunt, & nihil diuinationis habẽt: sed ex uigiliarum reliquiis aut corporis turbatione nascuntur: quoties nanque oppressi corporis uel fortunæ commodis uel incommodis, tũc qualis animus uigilantem fatigauerat, talis se ingerit dormienti: uel aliquando contrarius insomnio decepti. Somnium igitur dico hic, quòd in spiritu phantastico, animo & corpore bene se habẽtibus, cœlestium causatur influxu. Huius quidem interpretãdi regula apud astrologos inuenitur, in ea parte, quæ de quæstionibus inscribitur, sed tamẽ parũ sufficiẽs, quia somnia huiusmodi diuersis hominibus, diuersimode usuueniũt, iuxta diuersam spiritus phãtastici qualitatem ac dispositionem: quapropter non potest eadem cõmunisq; regula somniorum interpretandorum singulis adhiberi: sed iuxta Synesii sententiam, cum accidentia sunt eadem rebus, eisdem similiaq; similibus, sic qui in idem aut simile uisum sæpius inciderit, eandem aut similẽ sibi designet sententiã, passionem, fortunam, actionem, euentum deniq;, quemadmodum inquit Aristoteles, sensu confirmatur memoria, ex memoria uero eiusdem rei sæpius obtẽta nascitur peritia, ex pluribus peritiis paulatim cumulatur ars & scientia: simili ratione & circa somnia oportebit incedere. Vnde iubet Synesius, unumquenq; somnia sua & suos inde obseruare euentus, scilicet, quæ uisa in quales euentus inciderint, ac huiusmodi regulas, scilicet uisa & accidentia, cum somnii, tum uigiliæ memoriæ commendare, atque sedula quadam hac obseruatione huiusmodi perplurimas regulas penes seipsum accumulare, ex qua quidem accumulatione, ars quædam diuinatoria, & suorum cuiq; somniorum interpretandorum paulatim consurgit, dum nihil dilabitur à memoria. Efficaciora autẽ sunt somnia, quan- *Somnium.*

Book 1, Chapter 59: Of Divination by Dreams

There is also a certain kind of Divination by Dreams, confirmed by the traditions of Philosophers, the authorities of Divines, the examples of Histories, and daily experience. A Dreams I call here, not vain Dreams, or idle imaginations: for those are vain, and have no Divination in them, but arise from the remains of watchings, and disturbance of the body. For as the mind is taken up about, and wearied with cares, it suggests it self to him that is asleep. I call that a Dream here, which is caused by the Celestiall influences in the phantastick spirit, mind, or body, being all well disposed. The rule of interpreting this is found amongst Astrologers, in that part which is wrote concerning questions; but yet that is not sufficient, because these kind of Dreams come by use to divers men after a divers manner, and according to the divers quality, and dispositions of the phantastick spirit: wherefore there cannot be given one common rule to all for the interpretation of Dreams. But according to the opinion of Synesius, seeing there are the same accidents to things, and like befall like; so be which hath often fallen upon the same visible thing, hath assigned to himself the same opinion, passion, fortune, action, event, and as Aristotle saith, the memory is confirmed by sence [sense], and by keeping in memory the same thing knowledge is obtained, as also by the knowledge of many experiences, by little, & little, arts, and sciences are obtained. After the same account you must conceive of Dreams. Whence Synesius commands that every one should observe his Dreams, and their events, and such like rules, viz. to commit to memory all things that are seen, and accidents that befall, as well in sleep, as in watching, and with a diligent observation consider with himself the rules by which these are to be examined, for by this means shall a Diviner be able by little, and little to interpret his Dreams, if so be nothing slip out of his memory. Now Dreams are more efficacious, when the Moon over-mns that Sign, which was in the ninth number of tbe Nativity, or revolution of that yeer, or in the ninth Sign from the Sign of perfection. For it is a most true, and certain divination, neither doth it proceed from nature or humane Arts, but from purified minds, by divine inspiration. We shall now discuss, and examine that which belongs to prophecyings, and oracles.

Art from this leaf



LIBER PRIMVS. LXXVII.

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De diuinatione, quæ per ſomnia fit. Cap. LIX.

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do luna illud percurrit ſignum,quod fuit in nona radicis natiuitatis uel reuolutionis illius anni,uel in nono ſigno à ſigno profectionis. Veriſſima autem atq; certiſſima diuinatio,neq; natura neq; humanis artibus,ſed purgatis mentibus prouenit, inſpiratione diuina. Quod uero hic ad uaticinia & oracula ſpectat,diſcutiemus alibi.

De furore & diuinationibus,quę in uigilia fiunt,de melancholici humoris potentia,quo etiam dæmones nonnunquam in humana corpora illiciuntur. Cap. LX.

Furor diuinationis ſpecies.

Contigit etiam,non modo dormientes,ſed & uigilãtes nonnunquam ſoluto animo,ſuiſq; ſtimulis impulſo diuinare, quã diuinationem Ariſtoteles furorem uocat, & ab humore melancholico procedere docet in tractatu de diuinatione inquiens: Melancholici propter uehementiam longe bene coniectant,& cito habitũ imaginantur facillimeq; cœleſtium recipiunt impreſſionem. Et in Problematibus ait: Sibyllas,& Bacchides,& Niceratum Syracuſanum,& Amonem à naturali melancholica complexione fuiſſe diuinatores atq; poëtas. Cauſa itaq; furoris,ſi qua intra humanum corpus eſt,humor eſt melãcholicus: nõ quidem ille,qui atra bilis uocatur,qui adeo praua horribiliſq; res eſt,ut impetus eius à phyſicis ac medicis ultra maniam,quam inducit,etiam malos dæmones ad obſidenda humana corpora illicere perhibeatur. Humorẽ igitur hic intelligimus melancholicum,quę naturalis & candida bilis uocatur: Hæc enim quando accenditur,atq; ardet,furorem concitat,ad ſcientiã nobis ac diuinationem conducentem,maxime autem ſi iuuetur influxu alĩ quo cœleſti,præcipue Saturni,qui cum ipſe frigidus ſit atq; ſiccus,qualis eſt humor melancholicus,illum quotidie influit,auget atq; conſeruat. Præterea cum ſit ipſe arcanæ contẽplationis autor, ab omni publico negotio alienus,ac planetarum altiſſimus,animã ipſam cum ab externis officiis ad intima ſemper reuocat,tum ab inferioribus aſcendere facit, trahendo ad altiſſima,ſcientiasq; ac futuror& præſagia largitur: & hoc eſt quod intẽdit Ariſtoteles in lib. Problematum: Ex melancholia,inquiẽs, quidam facti ſunt ſicut diuini prædicentes futura,& quidam facti ſunt poëtæ. Ait præterea omnes uiros in quauis ſcientia præſtantes,ut plurimũ extitiſſe melancholicos: quibus etiã Democritus & Plato atteſtantur aſſerẽtes melancholicos nonnullos intantũ præſtare ingenio,ut diuini potius quàm humani uideantur. Sic melãcholicos perplures primũ rudes,ineptos,inſanos, quales extitiſſe aiũt Heſiodum,Ionem,Tynnichum,Calcinenſem,Homer& & Lucretium, ſæpe furore ſubito corripi,ac in poëtas euadere,& miranda quædam diuinaq; canere,etiam quæ ipſimet uix intelligãt. Vnde diuus Plato in Ione, pleriq; inquit,uates poſtquã furoris remiſſus eſt impetus,quæ ſcripſerũt nõ ſatis intelligũt,cũ tamẽ recte de ſingulis artib° in furore tractauerint,quod ſinguli harum artifices legẽdo diiudicãt. Tãtum pręterea tradũt melãcholici hu

Melancholici ingenio pollent.

Book 1, Chapter 59: Of Divination by Dreams

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moris imperium esse,ut suo impetu etiã cœlestes dæmones in humana corpora nonnunq; rapiant,quorum præsentia,& instinctu,homines debacchari,& mirabilia multa effari omnis testatur antiquitas: idq; sub triplici differẽtia,iuxta triplicẽ animæ apprehensionẽ,uidelicet imaginatiuã,rationalẽ & mentalem contingere putant. Dicunt itaq;,quando anima melancholico humore impulsa,nullo cohibente, habenas corporis, membrorumq; uincula transgressa, tota in imaginationẽ trãsfertur, subito efficitur inferiorũ dæmonũ habitaculũ, à quibus manualiũ artiũ sæpe miras accipit rationes. Sic uidemus rudissimum aliquem hominem subito in pictorem egregium aut architectum,uel alterius cuiusq; artis euadere magistrũ. Quando uero eiusmodi dęmones futura nobis portendunt, tunc ostendũt quę ad elemẽtorum turbationes,temporumq; uicissitudines attinent,ut futuram pluuiam, tempestatẽ, inundationem, terræmotũ, mortalitatem,famẽ,stragem & eiusmodi:quemadmodũ apud Aulũ Gelliũ legimus,Corneliũ, sacerdotem,quo tempore Cæsar & Pompeius in Thessalia confligebant,Pataui furore correptum,& tempus,& ordinem,& exitum pugnæ prænarrasse. Quãdo uero anima tota in rationem conuertitur,mediorum dęmonũ efficitur domicilium:hinc rerũ naturalium humanarumq; nanciscitur scientiã atq; prudentiam. Sic uidemus hominem aliquem subito in philosophum,uel medicum uel oratorem egregiũ euadere,ex futuris aũt prædicere quæ ad regnorum mutationes & seculorũ restitutiones pertinent, quemadmodũ Sibylla Romanis. Dũ uero anima tota in mẽtem assurrexerit,tunc sublimiũ dæmonum receptaculũ effecta, ab illis arcana ediscit diuinorum, puta dei legem,ordines angelorum,& quæ ad æternarũ rerum cognitionem animarumq; salutem pertinent. De futuris uero præuidet, quæ diuinæ prouidentiæ adiacent,ut futura prodigia seu miracula,futurũ prophetã,uel legis mutationem. Sic de Christo Sibyllæ ante aduentum eius longo tempore uaticinatæ sunt. Sic Vergilius nasciturum Christum iam in propinquo intelligens,Cumanæ Sibyllæ recordatus,cecinit ad Pollionem:

Melancholici humoris imperium.

Vltima Cumęi iam uenit carminis ætas,
Magnus ab integro seclorum nascitur ordo.
Iam redit & uirgo,redeunt Saturnia regna,
Iam noua progenies cœlo demittitur alto.

Et paulo post innuens originalem culpam irritam fore,ait:

Te duce si qua manent sceleris uestigia nostri
Irrita,perpetuo soluent formidine terras.

& subiungit:

Ille deum uitam accipiet,diuisq; uidebit
Permixtos heroes,& ipse uidebitur illis,
Pacatumq; reget patriis uirtutibus orbem.

Subditq; inde serpentis occasum, & ligni mortis, siue ligni scientiæ boni & mali uenenum sopitum iri,inquiens:

Book 1, Chapter 59: Of Divination by Dreams

There is also a certain kind of Divination by Dreams, confirmed by the traditions of Philosophers, the authorities of Divines, the examples of Histories, and daily experience. A Dreams I call here, not vain Dreams, or idle imaginations: for those are vain, and have no Divination in them, but arise from the remains of watchings, and disturbance of the body. For as the mind is taken up about, and wearied with cares, it suggests it self to him that is asleep. I call that a Dream here, which is caused by the Celestiall influences in the phantastick spirit, mind, or body, being all well disposed. The rule of interpreting this is found amongst Astrologers, in that part which is wrote concerning questions; but yet that is not sufficient, because these kind of Dreams come by use to divers men after a divers manner, and according to the divers quality, and dispositions of the phantastick spirit: wherefore there cannot be given one common rule to all for the interpretation of Dreams. But according to the opinion of Synesius, seeing there are the same accidents to things, and like befall like; so be which hath often fallen upon the same visible thing, hath assigned to himself the same opinion, passion, fortune, action, event, and as Aristotle saith, the memory is confirmed by sence [sense], and by keeping in memory the same thing knowledge is obtained, as also by the knowledge of many experiences, by little, & little, arts, and sciences are obtained. After the same account you must conceive of Dreams. Whence Synesius commands that every one should observe his Dreams, and their events, and such like rules, viz. to commit to memory all things that are seen, and accidents that befall, as well in sleep, as in watching, and with a diligent observation consider with himself the rules by which these are to be examined, for by this means shall a Diviner be able by little, and little to interpret his Dreams, if so be nothing slip out of his memory. Now Dreams are more efficacious, when the Moon over-mns that Sign, which was in the ninth number of tbe Nativity, or revolution of that yeer, or in the ninth Sign from the Sign of perfection. For it is a most true, and certain divination, neither doth it proceed from nature or humane Arts, but from purified minds, by divine inspiration. We shall now discuss, and examine that which belongs to prophecyings, and oracles.

Occidet & ſerpens, & fallax herba ueneni.

Manſuram tamen originalis peccati fomitem innuit, cum dicit:

Pauca tamen ſuberunt priſcæ veſtigia fraudis.

Tandem, qua poteſt maxima hyperbole hanc prolem acclamando dei ſobolem, adorat his uerbis:

Chara deum ſoboles magnum Iouis incrementum
Aſpice conuexo nutantem pondere mundum
Et terras, tractusq; maris cœlumq; profundum,
Aſpice uenturo lætentur ut omnia ſeclo.
O mihi tam longe maneat pars ultima uitæ,
Spiritus & quantum ſat erit tua dicere facta.

Sunt etiam quædam prognoſtica, quæ inter confinia naturalis & tranſnaturalis diuinationis media ſunt, ut in his qui morti proximi, & ſenecta debilitati, nonnunquam futura præuident, quia ut inquit Plato, in repub. qui ſenſibus minus præpediti ſunt, eo acutius intelligunt, & quia loco quo ſunt migraturi uiciniores ſunt, & quaſi iam paululũ relaxatis uinculis, nõ omnino corpori amplius obnoxii ſunt, diuinæ reuelationis lumina facile percipiũt.

De formatione hominis, de ſenſibus exteris & intimis ac mente: de triplici animæ appetitu, ac paſſionibus uoluntatis. Cap. LXI.

EST Theologorum quorundam opinio, deum ipſum hominis primęui corpus non immediate creaſſe, ſed cœlitum adiutorio ex elementis compoſuiſſe atq; formaſſe, cui opinioni adſtipulatur etiam Alcinous ex Platonis dogmate, putans ſummum deum mundi totius deorumq; & dæmonum creatorem eſſe, atque illa iccirco immortalia eſſe, cætera autem & mortalium animantium genera iuniores deos ad mandatum ſummi dei procreaſſe: nam ſi ipſe hæc etiam genuiſſet immortalia nata fuiſſent. Dii itaq; ex terra & igne aëreq; & aqua, portiones quaſdã mutantes ligantesq; inuicem, corpus unum ex omnibus confecerũt, quod animæ ad miniſterium ſubiecerunt ſingulis illius potentiis ſingulas in eo prouincias aſſignantes, humilioribus quidem humiliores ſedes aſſignãtes: quippe iracundiæ præcordia, cupidini uterum, nobiliores autem ſenſus in caput, ueluti in totius corporis arcem: deinde ſermonis organa multifaria. Diuidunt autem ſenſus in externos & intimos: externos deinde in quinque omnibus notiſſimos partiũtur, quibus pariter quinq; organa ſiue ſubiecta, quaſi fundamenta quædam attribuuntur ſic diſpoſita, ut quæ eminentiore parte corporis collocantur, potiorem quoq; puritatis ordinem obtineant: oculi enim ſupremo loco collocati puriſſimi ſunt, ignis lucisq; naturę ſunt cognati: deinde aures ſecundum & loci & puritatis ordinem obtinentes, conparantur aëri: tertium poſſident nares, mediam inter aërem aquamq; continentes: deinceps uero guſtandi organum craſſius & aqueæ naturæ ſimillimum: poſtremo gradu tactus per totum diffuſus, terræ craſſitudini deputa

Senſus exteriores qbus elementis reſpondeant.

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tur. Puriores autem ſenſus ſunt, qui non appropinquãtes ſenſibilibus à lon ginquo percipiunt, ut uiſus, & auditus: deinde etiam odoratus per medium aërem non appropinquantia percipit: guſtus autem nõ niſi propinqua ſen tit. Tactus utroq; modo ſe habet, nam appropinquantia corpora ſentit: & quemadmodum uiſus per medium aërem cernit, ita etiam tactus per me diam uirgam uel baculum, dura, mollia & humida ſentit. Verum tactus ſo lus è ſenſibus omni animali communis eſt: certiſſimum autem hunc ſen- *Guſtu & tactu hõ reliqua præcellit animalia* ſum homo poſſidet, hoc namq; & guſtu reliqua animalia præcellit, ſed in aliis tribus ſenſibus à quibuſdam animalibus euincitur, ſicut à cane qui homine acutius uider, audit, atq; olfacit, ſimiliter acutius multis cęteris animã tibus, & hoïe uident lynces & aquilæ. Senſus uero interiores, ut uult Auerrois, in quatuor partiti ſunt, quorum primus cõmunis appellatur, eo quod omnes quæ per externos ſenſus hauriuntur imagines primus colligit atq; perficit. Secundus uis imaginatiua, cuius officiũ eſt cũ ipſa nihil præſentiat, imagines à prioribus ſenſibus acceptas retinere, easq; tertiæ ſentiendi naturæ, quæ phantaſia exiſtimandi atq; cogitandi uis eſt offerre, cuius opus eſt, acceptis imaginibus, quid aut qualis ſit id cuius illę imagines ſunt, percipere atq; iudicare, atq; ea ipſa quæ ſic diſcreuerit, coniunxerit, perceperit, iudicauerit quartæ potentiæ, quam memoriam dicimus, ſeruanda cõmendare. Etenim illius in genere uirtutes ſunt, diſcurſus, diſpoſitiones, perſecutiones & fugæ, atq; concitationes ad agendũ. At in ſpecie intellectualiũ intellectiones, uirtutes, diſciplinæ ratio, conſiliũ, electio. Hæc aũt eſt: quæ per ſomnia, nobis futura monſtrat: unde phantaſia aliquando nominatur intellectus phantaſticus: eſt enim ultimũ ueſtigiũ intelligẽtiæ, quæ, ut ait Iamblichus, omnibus animi uiribus adnata, omnes figuras effingit, ſimilitudines ſpecierũ, & operationes, uiſaq;, ſeu impreſſiones uiriũ alias trãſmittit in alias: quæ quidẽ à ſenſu micãt, in opinionẽ excitat: quæ uero ab intellectu, ſecundo loco offert opinioni, ſed à ſeipſa ab omnibus imagines ſuſcipit, atq; per ſuam proprietatẽ, ſecundũ aſſimilationẽ proprie deſignat, omnes actiões animę fingit, atq; externas accõmodat intimis, etiã corpori impreſſiões imprimit. Habẽt aũt ſenſus iſti ſua organa in capite, nã ſenſus cõmunis cum imagina- *Senſuũ organa in capite.* tione, priores cerebri cellulas poſſidet, licet Ariſtoteles organũ ſenſus communis, poſuerit in corde, cogitatiua aũt uirtus, ſupremum, & medium capitis obtinet, deinde memoria poſtremũ. Porro organa uocis, atq; ſermonis, multa ſunt, ſiquidem interni pectoris inter latera, muſculi, thorax, pulmo, trachea, arteria, fauces, & horum maxime, quod eſt cartilaginoſum, ſecundũ recurrentes neruos, & plectrũ linguæ, & omnes hę particulę & muſculi, q exufflationis organa ſunt. Sermonis uero organũ propriũ, os eſt, in quo plaſmantur, formantur, & figurantur uerba & loquelæ, lingua, & gurgulione, in illo plectri obtinentibus uicem, & palato ſonum faciente dentium & oris apertione, ueluti in lyra chordarum ſimilitudinem referentibus naſo,

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insuper ad sonoritatem bonam aut malam conferente. Supra sensibilẽ animam, quæ per corporis organa uires suas explicat, supremum locum occupat mens ipsa incorporea, & hæc geminam naturam habens: Vnam rerum earum quæ naturæ ordine continentur, causas, proprietates progressusque perquirentem, & in ueritatis contemplatione contentam, quem iccirco cõtemplatiuum intellectum uocant: Altera mentis natura siue uis, quę agenda, quæq; fugienda sint consultando discernens, tota in consultatione & actione uersatur, quem iccirco actiuum intellectum uocant. Hunc itaque ordinem potẽtiarum, natura statuit in homine, ut per exteriores sensus cognosceremus corporalia, per interiores ultra hoc similitudines corporũ, & ulterius per mentem siue intellectum abstracta quæ nec corpora sunt, nec illis similia. Et iuxta hunc triplicem potentiarum animæ ordinem tres nascuntur in anima appetitus: Primus naturalis, qui est inclinatio quædã naturæ in suũ finẽ, ut lapidis deorsum qui inest omnibus: alius animalis q̃ sequitur sensus, diuisus in irascibilem & cõcupiscibilem: tertius intellectiuus, qui appellatur uoluntas, in hoc differens à sensitiuo qui est per se illoꝝ, quæ possunt offerri sensibus, nihil concupiscens, nisi aliquo modo comprehensum. Voluntas uero etsi sit per se omniũ possibiliũ, quia tamẽ libera est per essentiam, potest etiã esse impossibiliũ, qualis fuit in dæmone appetente se esse æqualẽ Deo, itaq; uoluptate & dolore cõtinuo alteratur & deprauatur, dum inferioribus potentiis assentitur. Vnde quatuor ex eius deprauato appetitu nascuntur in eo passiones, q̃bus similiter corpus nonnunquã afficit, quarũ prima uocatur oblectatio, quæ est mentis siue uolũtatis quędã mollities atq; assentatio, qua illi quomodo sensus porrigũt suauitati libẽtissime cõsentit, paret, atq; obsequit: quam iccirco definiũt esse inclinationẽ animi ad emolientẽ uoluptatẽ. Secunda uero dicitur effusio, quæ est remissio aut dissolutio uirtutis, quando uidelicet ultra oblectationẽ tota mẽtis uis atq; intentio præsentis boni dulcedine deliquescit ac defluit, penitusq; se diffundit & effert ad eo fruendũ. Tertia dicitur iactantia, scilicet elatio gestiens, ex istimans se maximum quoddam bonum consequutum, cuius possessione se insolentius efferẽs, exultat & inaniter gloriatur. Quarta & ultima est maleuolentia, uoluptas quædam ex malo alterius fine suo emolumento. Dicitur aũt sine emolumento suo, quia si quis ob utilitatem suam ex malo alterius gaudeat, hoc erit potius ex beneuolentia in seipsum, quàm ex maleuolentia in alios: Atq; his quatuor passionibus ex deprauato uoluptatis appetitu genitis, totidem contrarias passiones generat ipse dolor, puta horrorẽ, tristitiam, metum, & de bono alterius sine suo detrimento dolorem, quam dicimus inuidiam, hoc est, in alienis bonis tristitiam, quemadmodum misericordia tristitia quædam est in alienis malis.

Mẽtis gemina natura.

Triplex in anima appetitus.

De passionibus animi, & earum origine, differentia & speciebus. Cap. LXII.

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PAssiones animi nihil aliud sunt, quàm quidam motus siue inclinationes prouenientes ex apprehensione alicuius rei, tanquam boni uel mali, conuenientis uel disconueniẽtis. Apprehẽsiones autem huiusmodi sunt triplices, uidelicet sensuales, rationales, mentales. Et secundum has triplices sunt in anima passiones: nã quandoq; sequuntur apprehensionẽ sensitiuã, & tunc respiciũt bonum aut malum temporale, sub ratione cõmodi uel incõmodi, delectabilis & offensiui, & dicuntur passiones naturales siue animales: quandoq; sequuntur apprehensionem rationalem, & sic respiciunt bonum aut malum sub ratione uirtutis & uitii, laudis & uituperii, utilis & inutilis, honesti & turpis: & dicuntur passiones rationales seu uoluntariæ: quandoq; sequuntur apprehensionem mentalẽ, & respiciunt bonum & malum sub ratione iusti & iniusti, ueri & falsi, & tunc dicuntur passiones intellectuales, siue syndæresis. Subiectũ autem passionum animæ, est ipsa uis animæ concupitiua, & diuiditur in cõcupiscibilem & irascibilem, & utraq; respicit bonũ & malũ, sed diuersimode. Vis enim concupiscibilis quandoq; respicit bonum & malum absolute, & sic causatur amor seu libido, & econtrario odium: uel respicit bonum, ut absens, & sic causatur cupiditas: seu desideriũ & malum ut absens, sed ut imminens, & sic causatur horror, fuga & abominatio: uel respicit bonum & malũ ut presens & adeptum, & sic oritur hinc delectatio, lætitia, uoluptas: inde tristitia, angustia, dolor. Vis autem irascibilis respicit bonum & malum sub ratione difficultatis ad adipiscendũ siue obtinendũ, fugiendũ uel depellendum: & hoc quandoq; cum fidentia: & sic causatur, hinc quidẽ spes, inde uero audacia: quandoq; cũ diffidentia, & sic oritur desperatio, & metus, siue timor. Quãdoq; uis ipsa irascibilis surgit in uindictam, & hoc fit solum circa malum præteritum tanquam illatæ iniuriæ seu læsionis, & causatur ira. Et sic reperimus undecim passiones in ipso animo, quæ sunt, amor, odium, desiderium, horror, lætitia, dolor, spes, desperatio, audacia, timor, ira.

Quomodo passiones animi mutant corpus propriũ permutãdo accidentia, & mouendo spiritum. Cap. LXIII.

PAssionum autem animæ quando sensualem apprehensionem sequuntur, uim regitiuam habet phantasia, seu uirtus imaginatiua. Hæc enim de sua potentia iuxta passionum diuersitatem primo diuersimode alterat & transmutat corpus proprium transmutatione sensibili, mutando accidentia in corpore, & mouendo spiritum sursum uel deorsum, ad extra uel ad intra, & diuersas qualitates producendo in membris: Sic in gaudio spiritus expelluntur, in timore retrahuntur, in uerecundia mouentur ad cerebrum: Sic in gaudio dilatatur cor ad extra paulatim, in tristitia constringitur paulatim ad intra. Simili modo in ira uel timore, sed subito. Rursus ira uel cupiditas uindictæ producit calorem, rubedinem, amarum saporem, & alui fluxum. Timor inducit frigus, cordis

Book 1, Chapter 62: Of the forming of Man, of the external Senses, and also the

Inward, and the Mind: of the threefold appetite of the Soul, and passions of the

Will.

It is the opinion of some Divines, That God did not immediately creat [create] the body of man, but by the assistance of the heavenly Spirits compound, and frame him; which opinion Alchinous, and Plato favor; thinking that God is the chief Creator of the whole world, of spirits both good and bad, and therefore immortalized them: but that all kinds of mortall animals were made at the command of God; for if he should have created them, they must have been immortall. The spirits therefore mixing Earth, Fire, Aire, and Water together, made of them all, put together, one body, which they subjected to the service of the soul, assigning in it severall Provinces to each power thereof, to the meaner of them, mean and low places: as to Anger the Midriff, to Lust the Womb, but to the more noble senses the Head, as the Tower of the whole body, and then the manifold Organs of Speech. They divide the Sense into External, and Internail. The externall are divided into five, known to every one, to which there are allotted five Organs, or subjects, as it were Foundations; being so ordered, that they which are placed in the more eminent part of the body, have a greater degree of purity. For the Eyes placed in the uppermost place, are the most pure, and have an affinity with the Nature of Fire, and Light: then the Ears have the second order of place, and purity, and are compared to the Aire: the Nostrils have the third order, and have a middle nature betwixt the Aire, and the Water; then the Organ of tasting, which is grosser and most like to the nature of Water: Last of all, the touching is diffused through the whole body, and is compared to the grossness of Earth. The more pure senses are those which perceive their Objects farthest off, as Seeing, and Hearing, then the Smelling, then the Tast [taste], which doth not perceive but those that are nigh. But the touch perceives both wayes, for it perceives bodies nigh; and as Sight discerns by the medium of the Aire, so the touch perceives by the medium of a stick or pole, bodies Hard, Soft, and Moist. Now the touch only is common to all animals. For it is most certain that man hath this sense, and in this, and tast [taste] he excels all other animals, but in the other three he is excelled by some animals, as by a Dog, who Hears, Sees, and Smels [smells] more acutely then Man, and the Linx [lynx], and Eagles see more acutely then all other Animals, & Man. Now the interior senses are, according to Averrois, divided into four, whereof the first is called Common sence [sense], because it doth first collect, and perfect all the representations which are drawn in by the outward senses. The second is the imaginative power, whose office is, seeing it represents nothing, to retain those representations which are received by the former senses, and to present them to the third faculty of inward sense, which is the phantasie, or power of judging, whose work is also to perceive, and judge by the representations received, what or what kind of thing that is of which the representations are, and to commit those things which are thus discerned, and adjudged, to the memory to be kept. For the vertues thereof in generall, are discourse, dispositions, persecutions, and flights, and stirrings up to action: but in particular, the understanding of intellectuals, vertues, the manner

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trepidationem,uocis defectum,atq; pallorem. Triſtitia ſudorem,& albedinem cæruleam. Miſericordia etaim quæ triſtitia quædam eſt, ſæpe miſerãtis corpus male afficit, ut alterius corpus uidetur affectũ. Palam quoq; eſt inter amantes aliquos, tam fortem eſſe ligaturam amoris, ut quod patitur unus eorum,patiatur & alter. Anxietas etiam inducit ſiccitatem,& nigredinem: quantos etiam calores cupido amoris concitat, in hepate & in pulſu, noſcunt medici,eo iudicio nomen amatæ in paſſione heroica deprehendentes. Sic Nauſiſtratus cognouit Antiochum amore Stratonicę captum. Manifeſtum præterea eſt paſſiones eiuſmodi quando uehementiſſimæ ſunt, poſſe mortem inferre:& hoc apud uulgus palam eſt,nimia lætitia,triſtitia, amore,odio,interdum mori homines,ſæpe etiam morbo leuari.Sic legim⁹ Sophoclem & Dionyſium Siciliæ tyrannum, utrunq; accepto tragicæ uictorię nuntio,ſubito mortuos.Sic mater uiſo filio è Cannenſi pręlio redeũte,repente obiit. Quid etiã triſtitia poſſit, omnibus notum eſt. Scimus etiã canes nimia triſtitia de morte dominorum ſuorum ſæpe mortuos fuiſſe. Nonnunquam etiam ex huiuſmodi paſſionibus morbi diuturni ſequuntur,& quandoq; curantur. Sic ex alto deſpicientes aliqui præ timore nimio contremiſcunt,caligãt,infirmantur,quandoq; ſenſus amittunt. Sic ſingultus,febres,morbi comitiales quandoq; ſequuntur, quandoq; uero recedũt, quandoq; mirabiles quidam effectus proueniunt,ut in Crœſi filio, quem genitrix mutum ediderat, metus uehemens auiditasq; uocem excuſſit, quam natura diu negauerat.Sic repentino quodam caſu affectũ,ſæpe uita, ſenſus, motus,ſubito membra deſerunt,ac ſæpe ſtatim reuertuntur. Quantum etiam coniuncta magnanimi audaciæ,uehemens ira faciat,ipſe oſtendit magnus Alexander,qui in India prælio circunuentus,lumẽ & ignem ex ſe profundere uiſus eſt. Theodorici pater ignis ſcintillas ex toto corpore profudiſſe legitur, ita, ut ſcintillantes flammæ hincinde etiam cum ſono proſilirent. Atq; horum ſimilia nonnunquam etiam in beluis apparẽt,ſicut de Tiberii equo,quem ore flammigeraſſe proditum eſt.

Animi paſſiones mortẽ nõnunquam inferunt.

Quomodo paſſiones animi immutant corpus per modum imitationis à ſimilitudine.Item de transformatione ac translatione hominum,& quas uires uis imaginatiua non ſolum in corpus,ſed etiam in animam obtineat. Cap. LXIIII.

PAſſiones ſupradictæ quandoq; alterant corpus per modũ imitationis,propter uirtutem quam habet ſimilitudo rei ad tranſmutandum, quam uehemens mouet imaginatio, ſicut in ſtupore & congelatione dentium ex uiſu uel auditu aliquo, uel quia uidemus uel imaginamur alium comedere res acres:ſic uidẽs aliũ oſcitare etiam oſcitat,& aliqui cum audiũt acida nominare,lingua aceſcit:moleſtia etiam tetri alicuius ſpectaculi guſtum inficit,& prouocat nauſeam: quidam ſanguinis humani aſpectu ſyncopantur: nõnulli cum alicui amas-

Book 1, Chapter 64: How the Passions of the mind change the body by way of

imitation from some resemblance; Also of the transforming, and translating of men, and what force the imaginative power hath not only over the body, but

the soul.

The foresaid Passions sometimes alter the body by way of imitation, the reason of the vertue which the likeness of the thing hath to change it, which power the vehement imagination moves, as in setting the teeth on edge at the sight or hearing of something, or because we see or imagine another to eat sharp or soure things; So he which sees another gape [yawn], gapes also; and some when they hear any one name soure things, their tongues waxeth tart. Also the seeing of any filthy thing causeth nauseousness. Many at the sight of mans blood fall into a swoun [swoon]. Some when they see bitter meat given to any, perceive a bitter spitle [spittle] in their mouth. And William of Paris saith, that he saw a man, that at the sight of a medicine, went to stool as oft as he pleased; when as neither the substance of the

medicine, nor the odour, nor the tast [taste] of it came to him: but only a kind of resemblance was apprehended by him. Upon this account some that are in a dream think they burn, and are in a fire, and are fearfully tormented, as if they did truly burn, when as the substance of the fire is not neer them, but only a resemblance apprehended by their imagination. And sometimes mens bodies are transformed, and transfigured, and also transported, and this oft- times when they are in a dream, and sometimes when they are awake. So Cyprus after he was chosen King of Italy, did very much wonder at, and meditate upon the sight [fight?], and victory of Buis [bulls], and in the thought thereof did sleep a whole night, but in the morning was found horned, no otherwise then by the vegetative power being stirred up by a vehement imagination, elevating comiferous humors into his head, and producing horns. For a vehement cogitation, whitest it vehemently moves the species, pictures out the figure of the thing thought on, which they represent in their blood, and the blood impresseth from it self, on the members that are nourished by it, as upon those of the same body, so upon those of anothers. As the imagination of a woman with child impresseth the mark of the thing longed for upon her infant, and the imagination of a man bit with a mad Dog, impresseth upon his Urine the image of Dogs. So men may grow grey on a suddain. And some by the dream of one night, have grown up from boies [boys] into perfect men. Hitherto may be referred those many scarrs of King Dagobertus, and Marks of Franciscus, which they received, the one whilest he was afraid of correction, the other whilest he did wonderfully meditate upon the wounds of Christ. So, many are transported from place to place, passing over rivers, fires and unpassable places, viz. when the species of any vehement desire, or fear, or boldness are impressed upon their spirits, and, being mixed with vapors, do move the Organ of the touch in their original, together with phantasie, which is the original of locall motion. Whence they stir up the members, and Organs of motion to motion, and are moved without any mistake unto the imagined place, not out of sight, but from the interiour fantasy [phantasy]. So great a power is there of the soul upon the body, that which way soever that imagines, and dreams that it goes, thither doth it lead the body. We read many other examples by which the power of the soul upon the body is wonderfully explained, as is that which Avicen describes of a certain man, who when he pleased could affect his body with the palsie [palsy]. They report of Callus Vibius, that he did fall into madness, not casually, but on purpose: for whilest he did imitate mad men, he assimilated their madness to himself, and became mad indeed. And Austin [Augustine] makes mention of some men who would move their ears at their pleasure, and some that would move the crown of their head to their forehead, and could draw it back again when they pleased: and of another that could sweat at his pleasure. And it is well known, that some can weep at their pleasure, and pour forth abundance of tears: and that there are some that can bring up what they have swallowed, when they please, as out of a bag, by degrees. And we see that in these dayes there are many who can so imitate, and express the voices of Birds, Cattle, Dogs, and some men, that they can scarce at all be discerned. Also Pliny relates by divers examples, that women have been turned into men.

cibū afferri uident,ſentiūt in ore ſaliuā amarā. Et narrat Gulielmus Pariſiē ſis ſe uidiſſe hominē,q̄ ſolo aſpectu medicinæ mouebatur quoties opus erat motu expurgatiōis: cū tñ nec ſubſtātia medicinæ, nec ſapor nec odor ipſius ad ipſum peruenīſſet: ſed ſola ſimilitudo apprehenſa. Hac ratiōe ſomniātes ſe ardere, uel eſſe in igne, quādoq; cruciātur intolerabiliter, tanq̄ ſi uere ardeant, cū tñ ueritas & ſubſtantia ignis apud eos non eſt, ſed ſola ſimilitudo per imaginationem apprehenſa. Nonnunq̄ etiā ipſa humana corpora transformant trāsfiguranturq̄;, & trāſportantur, ſæpe quidem in ſomniis, nonnunq̄ etiā in uigilia. Sic Cyppꝰ qui poſtea electus eſt rex Italiæ, dū tauroꝝ pugnā uictoriāq̄; uehementius admirās meditatur, in illa cura obdormiens noctē, mane corniger repertus eſt, nō aliūde q̄ uirtute uegetatiua uehementi imaginatiōe ſtimulata, corniferos humores in caput eleuante, & cornua producente. Vehemēs enim cogitatio, dum ſpecies uehementer mouet, in illis rei cogitatæ figuram depingit, quam illi in ſanguine effingunt, ille nutritis à ſe imprimit membris, cum propriis, tum aliquando etiam alienis: ſicut imaginatio prægnantis in fœtū imprimit rei deſideratæ notā, & imaginatio morſi à cane rabido, in urinam imprimit imagines canū. Sic multi ſubito canescūt: alius è puero, unius noctis ſomnio, in uirum perfectum excreuit. Huc multi etiam Dagoberti regis cicatrices, & Franciſci ſtigmata referre uolūt, dum ille correptionem uehementer timet, alter Chriſti uulnera uehementius contēplatur. Sic multi etiam tranſportantur de loco ad locum tranſeūtes flumina, & ignes, & loca inacceſſa: quando uidelicet uehemētis alicuiꝰ cōcupiſcentię, aut timoris, uel audaciæ ſpecies ſpiritibus impreſſæ, uaporibus permixtæ mouēt organū tactus in ſua origine, unà cū phantaſia, quæ motꝰ localis principiū eſt. Vnde cōcitantur mēbra & organa motus ad motū, moueturq̄; ſine errore ad locū imaginatū, nō quidē ex uiſu, ſed ex phantaſia interiore. Tanta eſt uis animæ in corpus, ut quorſum ipſa imaginat & ſomniat, ipſum corpus ſimul attollat atq; traducat. Legimus alia pleraq; exēpla quibus uis animæ in corpus cū admiratione explicat, quale illud ſcribit Auicenna de quodam, q̄ cū uellet, corpus ſuū paralyſi oblęgebat. Narrat de Gallo Vibio, cui hoc accidit uni, ut in inſaniā nō caſu incideret, ſed iudicio pueniret: nā dū inſanos imitat, dū ingenii lenociniū furorē putat, quā adſimulabat inſaniā, ad uerā redegit. Et Auguſt. refert quoſdā qui aures pro arbitrio mouerēt, & q̄ immoto capite uerticē totā deponerēt ad frontē, reuocarētq̄; cū uellent: & aliū quendā ſolitū ſudare ubi uellet. Notū quoq; eſt aliquos flere cū uolūt, & ubertim lachrymas profundere: quoſdā etiā reptos, qui corū q̄ deglutiſſent, uaria paulatim tāquā de ſacculo, quod placuiſſet, proferrēt. Et hodie adhuc uidemus plures, qui auium, pecorū, canū hominumq̄; quorunq; uoces ſic imitantur exprimuntq̄;, ut diſcerni omnino nō poſſint. Iā uero & fœminas in mares mutatas fuiſſe, multis exemplis narrat Plinius: ſimilia & ſuo tēpore accidiſſe teſtatur Pontanus, de quadā muliercula Caie

Mira imagi nationis uis.

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The foresaid Passions sometimes alter the body by way of imitation, the reason of the vertue which the likeness of the thing hath to change it, which power the vehement imagination moves, as in setting the teeth on edge at the sight or hearing of something, or because we see or imagine another to eat sharp or soure things; So he which sees another gape [yawn], gapes also; and some when they hear any one name soure things, their tongues waxeth tart. Also the seeing of any filthy thing causeth nauseousness. Many at the sight of mans blood fall into a swoun [swoon]. Some when they see bitter meat given to any, perceive a bitter spitle [spittle] in their mouth. And William of Paris saith, that he saw a man, that at the sight of a medicine, went to stool as oft as he pleased; when as neither the substance of the

medicine, nor the odour, nor the tast [taste] of it came to him: but only a kind of resemblance was apprehended by him. Upon this account some that are in a dream think they burn, and are in a fire, and are fearfully tormented, as if they did truly burn, when as the substance of the fire is not neer them, but only a resemblance apprehended by their imagination. And sometimes mens bodies are transformed, and transfigured, and also transported, and this oft- times when they are in a dream, and sometimes when they are awake. So Cyprus after he was chosen King of Italy, did very much wonder at, and meditate upon the sight [fight?], and victory of Buis [bulls], and in the thought thereof did sleep a whole night, but in the morning was found horned, no otherwise then by the vegetative power being stirred up by a vehement imagination, elevating comiferous humors into his head, and producing horns. For a vehement cogitation, whitest it vehemently moves the species, pictures out the figure of the thing thought on, which they represent in their blood, and the blood impresseth from it self, on the members that are nourished by it, as upon those of the same body, so upon those of anothers. As the imagination of a woman with child impresseth the mark of the thing longed for upon her infant, and the imagination of a man bit with a mad Dog, impresseth upon his Urine the image of Dogs. So men may grow grey on a suddain. And some by the dream of one night, have grown up from boies [boys] into perfect men. Hitherto may be referred those many scarrs of King Dagobertus, and Marks of Franciscus, which they received, the one whilest he was afraid of correction, the other whilest he did wonderfully meditate upon the wounds of Christ. So, many are transported from place to place, passing over rivers, fires and unpassable places, viz. when the species of any vehement desire, or fear, or boldness are impressed upon their spirits, and, being mixed with vapors, do move the Organ of the touch in their original, together with phantasie, which is the original of locall motion. Whence they stir up the members, and Organs of motion to motion, and are moved without any mistake unto the imagined place, not out of sight, but from the interiour fantasy [phantasy]. So great a power is there of the soul upon the body, that which way soever that imagines, and dreams that it goes, thither doth it lead the body. We read many other examples by which the power of the soul upon the body is wonderfully explained, as is that which Avicen describes of a certain man, who when he pleased could affect his body with the palsie [palsy]. They report of Callus Vibius, that he did fall into madness, not casually, but on purpose: for whilest he did imitate mad men, he assimilated their madness to himself, and became mad indeed. And Austin [Augustine] makes mention of some men who would move their ears at their pleasure, and some that would move the crown of their head to their forehead, and could draw it back again when they pleased: and of another that could sweat at his pleasure. And it is well known, that some can weep at their pleasure, and pour forth abundance of tears: and that there are some that can bring up what they have swallowed, when they please, as out of a bag, by degrees. And we see that in these dayes there are many who can so imitate, and express the voices of Birds, Cattle, Dogs, and some men, that they can scarce at all be discerned. Also Pliny relates by divers examples, that women have been turned into men.

tana,& altera quadam Aemilia,quę cum utraq; nupta,poſt plures annos in uiros mutatæ ſunt. Quantũ autem ipſa imaginatio poſſit in animã, nemo ignorat: eſt enim ſubſtantiæ animæ uicinior quã ſenſus, quare etiam plus agit in animam quàm ſenſus:ſic mulier per introductas certis magicis artificiis fortes imaginationes,ſomnia,ſuggeſtiones,ſæpiſſime ligãtur in amorem alicuius arctiſſimũ.Sic perhibent Medeam ex ſolo ſomnio exarſiſſe in amorem Iaſonis.Sic anima nonnunquàm per uehementem imaginationẽ uel ſpeculationem à corpore omnino abſtrahitur,quemadmodum Celſus narrat de quodã presbytero, qui quoties collibuiſſet auferebat ſe à ſenſibus & iacebat ſimilis mortuo,ut cum pungeretur & ureretur, non ſentiret ullũ dolorem,iacebatq; immotus & ſine anhelitu:hominũ tñ uoces, ſi altius inclamaſſent, tanquàm ex longinquo ſe audiſſe poſtea referebat. Verum de his abſtractionibus latius in poſterioribus diſſeremus.

Quomodo paſſiones animi etiam operantur extra ſe in corpus alienum. Caput LXV.

PAſſiones animæ quæ phantaſiam ſequuntur, quando uehemẽtiſſimę ſunt,non ſolum poſſunt immutare corpus proprium, uerumetiã poſſunt tranſcendere ad operãdum in corpus alienum,ita,quòd admirabiles quędam impreſſiones inde producantur in elementis & rebus extrinſecis, atq; etiam morbos quoſdam animi ſiue corporis,ſic poſſent auferre uel inferre: Nam paſſiones animæ ſunt potiſſima cauſa temperamenti corporis proprii. Sic anima fortiter eleuata & uehementi imaginatione accenſa,immittit ſanitatem uel ægritudinem,nõ ſolum in corpore proprio, ſed etiam in corporibus alienis.Sic putat Auicẽna,quòd ad imaginationẽ alicuius cadat camelus.Sic qui morſus à cane rabido in rabiem incidit,apparent in urina eius figuræ canum. Sic prægnãtis mulieris cupiditas in corpus alienum agit, quãdo inficit fœtum in aluo,rei deſideratæ nota.Sic multæ monſtroſæ generationes prodeũt ex mõſtroſis pręgnãtiũ imaginatiõibus,ceu qualẽ refert Marcus Damaſcenus apud Petrã ſanctã oppidũ in Piſanis confinibus ſitũ. Carolo Boëmiæ regi & Imperatori oblatam puellã, toto corpore feræ inſtar hirſutã & uilloſam, quã mater religioſo quodam horrore, in imaginem diui Ioannis Baptiſtę quę ad lectulum erat,dum cõciperet affecta,talem poſtea progenerauit. Atq; id nõ ſolũ in hominibus,ſed etiã in brutis animãtibus fieri ſpectamus.Sic legimꝰ Iacobũ patriarchã,uirgis in aquã proiectis,diſcoloraſſe oues Laban.Sic pauonũ aliarũq; uolucꝝ cubãtiũ imaginarię uires,pẽnis colorẽ imprimũt:unde albos producimus pauones,cubãtiũ habitacula albis linteis circũpendẽtes.Iamq; his exẽplis patet,quomodo phãtaſiæ affectus,ubi uehemẽtius ſe intenderint,non modo corpus propriũ,ſed & alienũ afficiũt.Sic etiã maleficorũ nocendi cupiditas,fixis obtutibus q̃ pernicioſiſſime homines faſcinat. Aſſentiũt iſtis Auicẽna,Ariſtoteles,Algazel & Galenus.Manifeſtum enim

Pauones albi quõ producantur.

Book 1, Chapter 65: How the Passions of the Mind can work out of themselves upon anothers Body.

The Passions of the Soul which follow the phantasie, when they are most vehement, cannot only change their own body, but also can transcend so, as to work upon another body, so that some wonderfull impressions are thence produced in Elements, and extrinsecall things, and also can so take away, or bring some disease of the mind or body. For the Passions of the Soul are the chiefest cause of the temperament of its proper body. So the Soul being strongly elevated, and inflamed with a strong imagination, sends forth health or sickness, not only in its proper body, but also in other bodies. So Avicen is of the opinion, that a Camell may fall by the imagination of any one. So he which is bitten with a mad Dog presently fals into a madness, and there appear in his Urine the shapes of Dogs. So the longing of a woman with Child, doth act upon anothers body, when it Signs the infant in the womb with the mark of the thing longed for. So, many monstrous generations proceed from monstrous imaginations of women with Child, as Marcus Damascenus reports that at Petra Sancta, a Town scituated [situated] upon the territories of Pisa, viz. a wench that was presented to Charts [Charles]

King of Bohemia, who was rough and hairy all over her body, like a wild beast, whom her mother affected with a religious kind of horrour [horror] upon the picture of John Baptist, which was by her bed, in time of conception, afterwards brought forth after this fashion. And this we see is not only in men, but also is done amongst bruit [brute] Creatures. So we read that Jacob the

Patriarch, with his speckled Rods set in the watering places, did discolour the Sheep of Laban. So the imaginative powers of Pea-Cocks, and other Birds, whilest they be coupling, impress a colour upon their wings. Whence we produce white Pea-Cocks [peacocks], by hanging round the places where they couple, with white Clothes. Now by these examples it appears how the affection of the phantasie, when it vehemently intends it self, doth not only affect its own proper body, but also anothers. So also the desire of Witches to hurt, doth bewitch men most perniciously with stedfast [steadfast] lookes. To these things Avicen, Aristotle, Algazel, and Gallen assent. For it is manifest that a body may most easily be affected with the vapour of anothers diseased body, which we plainly see in the Plague, and Feprosie [leprosy]. Again, in the vapours of the eyes there is so great a power, that they can bewitch and infect any that are near them, as the Cockatrice, or Basilisk, killing men with their looks. And certain women in Scythia, amongst the Illyrians, and Triballi, killed whomsoever they looked angry upon. Therefore let no man wonder that the body, and soul of one may in like manner be affected with the mind of another, seeing the mind is far more powerfull, strong, fervent, and more prevalent in its motion then vapours exhaling out of bodies; neither are there wanting Mediums, by which it should work, neither is anothers body less subjected to anothers mind, then to anothers body. Upon this account they say, that a man

by him affection, and habit only, may act upon another. Therefore Philosophers advise, that the society of evill, and mischievous men must be shunned, for their soul being full of noxious rayes, infects them that are near with a hurtfull Contagion. On the contrary, they advise that the society of good, and fortunate men be endeavored after, because by their nearness they do us much good. For as the smell of Assa-fetida [asafetida], or Musk, so of bad something of bad, of good something of good, is derived upon them that are nigh, and sometimes continues a long time. Now then if the foresaid Passions have so great a power in the Phantasie, they have certainly a greater power in the reason, in as much as the reason is more excellent then the Phantasie; and lastly, they have much greater power in the mind; for this, when it is fixt upon God for any good with its whole intention, doth oftentimes affect anothers body as well as its own with some divine gift. By this means we read that many miracles were done by Apollonius, Pythagoras, Empedocles, Philolaus, and many Prophets, and holy men of our Religion.

But of these more fully in the following Chapters, where we shall discourse of Religion.

eſt,corpus à uapore alterius corporis morbidi facillime infici,quod in peſte & lepra palam uidemus. Rurſus in uaporibus oculorum tanta uis eſt, quod poſſunt proximum faſcinare atq; inficere, ſicut regulus, & catabepla aſpectu ſuo homines interimunt: & fœminæ quædam in Scythia,apud Illyricos & Triballos quem irate aſpexerant,interimebant. Nemo ergo miretur corpus atq; animam unius,ab animo alterius poſſe ſimiliter affici, cum ſit animus longe potentior,fortior, feruentior, motuq; ualentior,quã uapores ex corporibus exhalantes,nec etiam deſunt media,per quæ operetur: neq; præterea minus ſubiicitur corpus alieno animo,quàm alieno corpori. Hoc modo ferunt hominem,ſolo affectu atq; habitu agere in alterum: Ideoq; præcipiunt philoſophi,conſortium malorum atq; infœlicium hominum procul fugiendum, horum ſiquidem anima noxiorum plena radiorum,calamitoſa contagione propinquos inficit: contrà, bonorum ac fœlicium conſortia, præcipiunt appetẽda,quoniam ſua prodinquitate multum nobis proſunt. Sicut enim odor ex aſa fœtida,uel muſco: ſic ex malo mali, & ex bono boni, aliquid proſilit in proximum,ac diu quandoq; perſeuerat infuſum. Nunc uero ſi paſſiones ſupradictæ tantam uim habent in phantaſia,certe maiorẽ habent in ratione,quatenus iã ratio ipſa,phantaſia eſt excellentior. Multo deniq; maiorem in mente,hæc enim quando ad beneficium aliquod,tota animi intentione erga ſuperos defigitur,ſępe corpus tam proprium q̃ alienum, circa quod eſt affecta,diuino aliquo munere afficit. Hoc modo legimus ab Apollonio, Pythagora, Empedocle, Philolao multisq; prophetis, & etiam noſtræ religionis ſanctis,miracula facta fuiſſe. De his latius patebit inferius, ubi de religione diſſeremus.

Ratio excellentior phãtaſia.

Quod paſſiones animi plurimum iuuantur ab opportunitate cœleſti: & quàm neceſſaria ſit in omni opere, ipſa animi conſtantia. Caput LXVI.

PAſſiones animi à cœlo plurimum adiuuantur & adiuuant, potentiſſimæq; euadunt,quatenus cum cœlo conſentiunt uel naturali quodam pacto,uel uoluntaria electione ſeu libero arbitrio. Nam, ut inquit Ptolemæus, qui elegit id quod melius eſt, nihil differre uidetur ab eo,qui habet hoc ex natura. Conducit ergo maxime in quouis opere ad beneficia cœli ſuſcipienda, ſi cogitationibus, affectibus, imaginationibus, electionibus, deliberationibus, contemplationibus & ſimilibus,nos quoq; cœlo conſonos præſtiterimus. Paſſiones enim eiuſmodi ſpiritũ noſtrũ ad ſimilitudinẽ ſuam uehemẽter agitant,ac ſubito nos noſtraq; ſuperis exponũt eiuſmodi paſſiones ſignificãtibus: tũ etiã ob dignitatẽ & propinquitatẽ ſuã cũ ſuperioribus multo magis atq; amplius cœleſtia capiũt,quã res quæuis materiales. Poteſt enim animus noſter p imaginationem uel rationẽ quadã imitatione,ita alicui ſtellæ cõformari, ut ſubito eiuſdẽ ſtellę muneribus impleat,tanquam ſui influxus proprium receptaculum

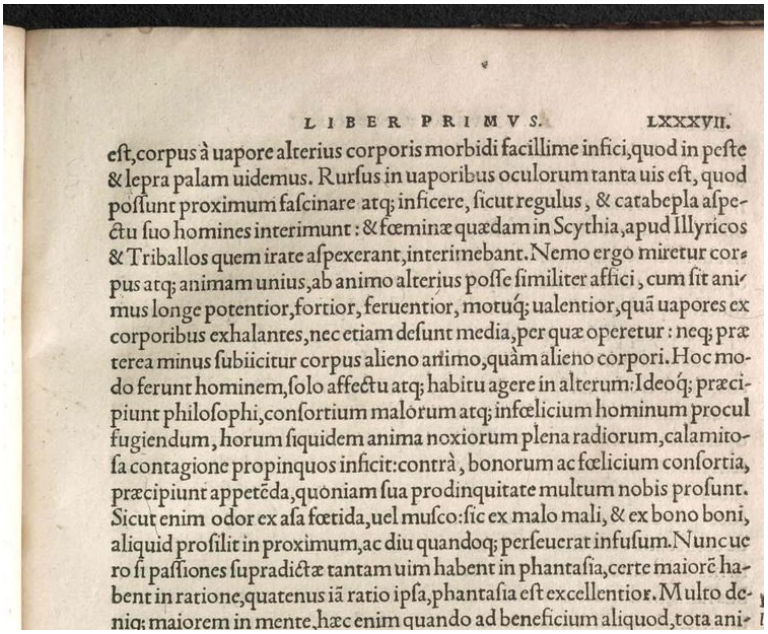
Book 1, Chapter 66: That the Passions of the mind are helped by a Celestiall season,

and how necessary the Constancy of the mind is in every work.

The Passions of the mind are much helped, and are helpfull, and become most powerfull by vertue of the Heaven, as they agree with the heaven, either by any naturall agreement, or by voluntary Election. For, as saith Ptolomeus [Ptolemy], he which chooseth that which is the better, seems to differ nothing from him who hath this of nature. It conduceth therefore very much for the receiving of the benefit of the Heavens, in any work, if we shall by the Heaven make our selves sutable [suitable] to it in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For such like passions do vehemently stir up our spirit to their likeness, and suddenly expose us, and ours to the superior significators of such like passions; and also by reason of their dignity, and neemess to the superiors, do much more partake of the Celestials, then any materiall things. For our mind can through imaginations, or reason by a kind of imitation, be so conformed to any Star, as suddenly to be filled with the vertues of that Star, as if it were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws it self from all sense, imagination, nature, and deliberation, and cals [calls] it self back to things separated, unless it exposeth it self to Saturn, is not of present consideration, or enquiry. For our mind doth effect divers things by faith, which is a firm adhesion, a fixt intention, and a vehement application of the worker, or receiver, to him that co-operates in any thing, and gives power to the work which we intend to do. So that there is made as it were in us the image of the vertue to be received, and the thing to be done in us, or by us. We must therefore in every work, and application of things, affect vehemently, imagine, hope, and believe strongly, for that will be a great help. And it is verified amongst Physitians [physicians], that a strong belief, and an undoubted hope, and love towards the Physitian [physician], and medicine, conduce much to health, yea more sometimes than the medicine it self. For the same that the efficacy, and vertue of the medicine works, the same doth the strong imagination of the Physitian [physician] work, being able to

change the qualities in the body of the sick, especially when the patient placeth much confidence in the Physitian [physician], by that means disposing himself for the receiving of the vertue of the Physitian [physician], and Physick [=medicine]. Therefore he that works in Magick, must be of a constant belief, be credulous, and not at all doubt of obtaining the effect. For as a firm, and strong belief doth work wonderfull things, although it be in false works, so distrust and doubting doth dissipate, and break the vertu [vertue] of the mind of the worker, which is the medium betwixt both extreams, whence it happens, that he is frustrated of the desired influence of the superiors, which could not be joyned, and united to our labours without a firm, and solid vertue of our mind.

Art from this leaf


LIBER PRIMVS. LXXXVII.

eſt, corpus à uapore alterius corporis morbidi facillime infici, quod in peſte & lepra palam uidemus. Rurſus in uaporibus oculorum tanta uis eſt, quod poſſunt proximum faſcinare atq; inficere, ſicut regulus, & catabepla aſpectu ſuo homines interimunt: & fœminæ quædam in Scythia, apud Illyricos & Triballos quem irate aſpexerant, interimebant. Nemo ergo miretur corpus atq; animam unius, ab animo alterius poſſe ſimiliter affici, cum ſit animus longe potentior, fortior, feruentior, motuq; ualentior, quã uapores ex corporibus exhalantes, nec etiam deſunt media, per quæ operetur: neq; præterea minus ſubiicitur corpus alieno animo, quàm alieno corpori. Hoc modo ferunt hominem, ſolo affectu atq; habitu agere in alterum: Ideoq; præcipiunt philoſophi, conſortium malorum atq; infœlicium hominum procul fugiendum, horum ſiquidem anima noxiorum plena radiorum, calamitoſa contagione propinquos inficit: contrà, bonorum ac fœlicium conſortia, præcipiunt appetẽda, quòniam ſua prodinquitate multum nobis proſunt. Sicut enim odor ex aſa fœtida, uel muſco: ſic ex malo mali, & ex bono boni, aliquid proſilit in proximum, ac diu quandoq; perſeuerat infuſum. Nunc uero ſi paſſiones ſupradictæ tantam uim habent in phantaſia, certe maiorẽ habent in ratione, quatenus iã ratio ipſa, phantaſia eſt excellentior. Multo denig; maiorem in mente, hæc enim quando ad beneficium aliquod, tota ani-

Mens uero contemplatrix quatenus se ab omni sensu,imaginatione,natura deliberatione seuocat,& ad separata se reuocat,nisi quatenus Saturno se exponit,præsentis indagationis non existit. Multa enim mens nostra per fidem operatur,quæ est firma adhæsio,fixa intentio,& uehemens applicatio operãtis aut susci pientis,in quacunq; re ad ipsum cooperantem & dantem uim ad opus,quod facere intendimus,adeo,ut fiat quodãmodo in nobis idolum uirtutis susci piẽdæ,& rei in nobis uel à nobis faciẽdę. Debemus igitur in quouis opere & rei applicatione uehemẽter affectare,imaginari,sperare firmissime q; credere,id enim plurimũ erit adiumento. Et uerificatum est apud medicos, firmã credulitatẽ,spẽ indubiã,& amorẽ erga medicũ,& medicinã,ad sanitatẽ plurimũ cõferre,etiã aliquãdo uel plus q̃ medicinã. Nam cũ hoc quod operatur medicinæ uirtus & efficax uis,opatur etiã medici fortis animus,potens immutare qualitates in corpore ęgroti,maxime quando ille medico adhibẽs fidẽ eo ipso sese disponit ad medẽtis & medicinę uirtutẽ susci piendam. Ideo q; oportet in magia operantem esse cõstanti credulitate, confidentẽ,& de consecutiõe effectus nullatenus dubitare,nec animo hæsitare. Nam sicut firma & pertinax credulitas mirabilia operatur , etiam nonnunq̃ in operibus falsis,sic diffidẽtia atq; hæsitatio uirtutẽ animi operantis,quæ inter utrũ q; extremũ mediũ est,dissipat atq; frangit,unde cõtingit optatum à superioribus influxum frustrari atq; deperdi , qui sine animi nostri stabili ac solida uirtute rebus & operibus nostris coniungi atq; uniri minime potest.

Quomodo animus humanus potest coniũgi cum cœlestium animis & intelligentiis,atq; simul cum illis mirabiles quasdam uirtutes rebus inferioribus imprimere. Cap. LXVII.

DIcunt Philosophi,maxime Arabes , animũ humanũ quãdo per suas passiones & effectus ad opus aliquod attentissimus fuerit, cõiungi ipsum cũ stellaꝝ animis,etiã cum intelligẽtiis,& ita quoq; coniunctũ causam esse ut mirabilis quædam uirtus operibus ac rebus nostris infundatur,cũ quia est in eo reꝝ omniũ apprehensio & potestas, tũ quia omnes res habẽt naturalẽ obedientiã ad ipsum,& de necessitate efficaciã,& mouẽt ad id quod desiderat animus forti desiderio. Et secundum hoc uerificatur artificiũ characterũ, imaginũ,incantationum & sermonum quorundã & plurimorũ aliorum experimentorũ mirabilium ad omnẽ rem quam animus affectat. Hoc modo quicquid dictat animus uehemẽter amantis,efficaciam habet ad amorem,& quicquid dictat animus fortissime odientis,habet efficaciam nocendi & destruendi. Similiter & in cæteris quæ adfectat animus forti desiderio. Omnia enim quæ tunc agit & dictat ex characteribus, figuris,uerbis, sermonibus, gestibus & eiusmodi,omnia sunt adiuuantia appetitum animę,& acquirunt mirabiles quasdam uirtutes,tũ ab anima operantis in illa hora quando ipsam appetitus eiusmodi maxime inuadit,tum ab opportunitate & influxu cœlesti animum tunc taliter mouente

Book 1, Chapter 67: How mans mind may be joyned with the mind, and

Intelligencies of the Celestials, and together with them impress certain wonderfull vertues upon inferiour things.

The Philosophers, especially the Arabians, say, that mans mind, when it is most intent upon any work, through its passion, and effects, is joyned with the mind of the Stars, and Intelligencies, and being so joyned is the cause of some wonderfull vertue be infused into our works, and things; and this, as because there is in it an apprehension, and power of all things, so because all things have a naturall obedience to it, and of necessity an efficacy, and more to that which desires them with a strong desire. And according to this is

verified the Art of Characters, images, inchantments [enchantments], and some speeches, and many other wonderfull experiments to every thing which the mind affects. By this means whatsoever the mind of him that is in vehement love affects, hath an efficacy to cause love, & whatsoever the mind of him that strongly hates, dictates, hath an efficacy to hurt, and destroy. The like is in other things, which the mind affects with a strong desire.

For all those things which the mind acts, and dictates by Characters, Figures, Words, Speeches, Gestures, and the like, help the appetite of the soul, and acquire certain wonderfull vertues, as from the soul of the operator, in that hour when such a like appetite doth invade it, so from the opportunity, and Celestiall influence, moving the mind in that manner. For our mind, when it is carried upon the great excess of any Passion, or vertue, oftentimes presently takes of it self a strong, better, and more convenient hour, or opportunity. Which Thomas Aquinas in his third book against the Gentiles, confesseth. So many wonderfull vertues both cause, and follow certain admirable operations by great affections, in those things which the soul doth dictate in that hour to them. But know, that such kind of things confer nothing, or very little but to the Author of them, and to him which is inclined to them, as if he were the Author of them. And this is the manner by which their efficacy is found out. And it is a generall rule in them, that every mind that is more excellent in its desire, and affection, makes such like things more fit for it self, as also efficatious to that which it desires. Every one therefore that is willing to work in Magick, must know the vertue, measure, order, and degree of his own soul, in the power of the universe.

Animus enim noſter quando fertur in aliquē magnum exceſſum alicuius paſſionis uel uirtutis, arripit ſæpiſſime ex ſeipſo horam uel opportunitatē fortiorem, meliorem & magis conuenientem. Quod etiam Thomas Aquinas tertio libro cōtra Gentiles fatetur. Sic mirandę multę uirtutes ad mirabiles quaſdam operationes caſuantur,& ſequuntur, per grādes affectiones in rebus illis quas dictat tunc anima in illa hora ad illas. Sed ſcias eiuſmodi res nihil,uel ſaltem parum niſi authori eas conferre,atq; illi qui iam inclinatur ad illas ac ſi iam eſſet author illarum: & hic eſt modus per quem inuenit efficacia ipſarum. Et eſt generalis regula in iſtis,quòd omnis animus qui eſt magis excellens in ſuo deſiderio & affectu,ipſe efficit ſibi res huiu ſmodi magis aptas,efficaces,ad id quod appetit. Oportet igitur quēcunq; uolentē operari in magia,ſcire & cognoſcere ſuęipſius animę proprietatem,uirtutē,menſuram ordinem & gradum in potentia ipſius uniuerſi. *Regula generalis.*

Quomodo animus noſter poteſt permutare & ligare res inferiores,ad id quod deſiderat. Caput LXVIII.

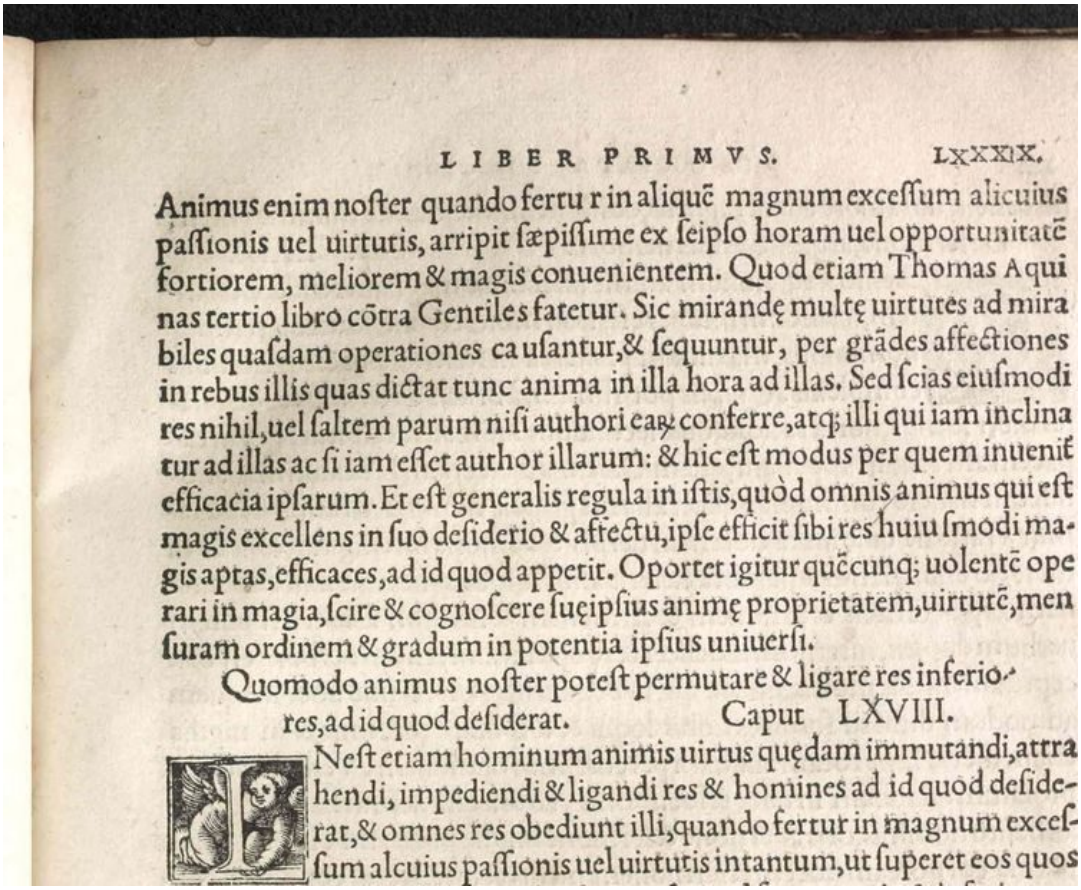
INeſt etiam hominum animis uirtus quędam immutandi,attrahendi, impediendi & ligandi res & homines ad id quod deſiderat,& omnes res obediunt illi,quando fertur in magnum exceſſum alcuius paſſionis uel uirtutis intantum,ut ſuperet eos quos ligat. Superius enim ligat quod inferius eſt, & ad ſe conuertit, & inferius eadem ratione ad ſuperius conuertitur, uel aliter afficitur aut agitatur. Hac ratione res quæ ſuperiorem alicuius ſtellæ obtinēt gradum, ligant uel attrahunt, uel impediunt res, quæ tenent inferiorem, prout inter ſe conueniunt uel diſconueniunt. Hinc timetur gallus à leone,quoniam præſentia ſolaris uirtutis conuenit gallo magis q̄ leoni:ſic magnes trahit ferrum,quia in ordīne cœleſtis urſæ ſuperiorem obtinet gradum: ſic adamas impedit magnetē, quia in ordine Martio ſibi eſt ſuperior. Simili modo homo aliquis cum per ſui animi affectiones,tum etiam per rerum naturaliū ritas adhibitiones cœleſtibus dotibus opportune expoſitus, ſi in uirtute ſolari fortior euaſerit, ligat & trahit inferiorem in admirationem & obedientiam: in ordine lunari ad ſeruitutem uel infirmitatem:in Saturnali ad quietem uel triſtitiam:in Iouio ad uenerationem exhibendam: in Martio ad timorem uel diſcordiam: in Venereo ad amorem uel lætitiam: in Mercuriali ad perſuaſionem & obſequium,& ſimilia. Radix uero eiuſmodi ligatiōis ipſa eſt affectio animę uehemens & exterminata,cum concurſu ordinis cœleſtis. Diſſolutiones autē uel impeditiones huiuſmodi ligationis fiūt per contrarium affectum,& illū excelentiorem & fortiorem: nam ſicut maior animi exceſſus ligat,ita etiam ſoluit & impedit. Deniq; ubi times Venerem, oppone Saturnum:ubi Saturnum times aut Martē, Venerem oppone uel Iouē:hos enim inimicos & maxime contrarios inuicem ferunt eſſe aſtrologi. Hoc intellige,affectus diuerſos & contrarios in iſtis inferioribus cauſantes: nam in cœlo quidem ubi ni *Ligationis radix.*

Book 1, Chapter 68: How our mind can change, and bind inferiour things to that which it desires.

There is also a certain vertue in the minds of men, of changing, attracting, hindring, and binding to that which they desire, and all things obey them, when they are carried into a great excess of any Passion or vertu [vertue], so as to exceed those things which they bind. For the superior binds that which is inferior, and converts it to it self, and the inferior is by the same reason converted to the superior, or is otherwise affected, and wrought upon. By this reason things that receive a superior degree of any Star, bind, or attract, or hinder things which have an inferior, according as they agree, or disagree amongst themselves. Whence a Lion is afraid of a Cock, because the presence of the Solary vertue is more agreeable to a Cock then to a Lion: So a Loadstone draws Iron, because in order it hath a superior degree of the Celestiall Bear.

So the Diamond hinders the Loadstone, because in the order of Mars it is superior to it. In like manner any man when he is opportunely exposed to the Celestiall influencies, as by the affections of his mind, so by the due applications of naturall things, if he become stronger in a Solary vertue, binds and draws the inferior into admiration, and obedience, in order of the Moon to servitude or infirmities, in a Saturnall order to quietness or sadness; in order of Jupiter to worship, in order of Mars to fear, and discord, in order of Venus to love, and joy, in a Mercuriall order to perswasion [persuasion], and obsequiousness, and the like. Now the ground of such a kind of binding is the very vehement, and boundless affection of the souls, with the concourse of the Celestiall order. But the dissolutions, or hinderances of such a like binding, are made by a contrary effect, and that more excellent or strong, for as the greater excess of the mind binds, so also it looseth, and hindreth. And lastly, when the [thou] fearest Venus, oppose Saturn. When Saturn or Mars, oppose Venus or Jupiter: for Astrologers say, that these are most at enmity, and contrary the one to the other (i.e.) causing contrary effects in these inferior bodies; For in the heaven, where there is nothing wanting, and where all things are governed with love, there can in no wise be hatred, or enmity.

Art from this leaf


LIBER PRIMVS. LXXXIX.

Animus enim noſter quando fertur in aliquē magnum exceſſum alicuius paſſionis uel uirtutis, arripit ſæpiſſime ex ſeipſo horam uel opportunitatē fortiorem, meliorem & magis conuenientem. Quod etiam Thomas Aquinas tertio libro cōtra Gentiles fatetur. Sic mirandę multę uirtutes ad mirabiles quaſdam operationes cauſantur,& ſequuntur, per grādes affectiones in rebus illis quas dictat tunc anima in illa hora ad illas. Sed ſcias eiuſmodi res nihil,uel ſaltem parum niſi authori eas conferre,atq; illi qui iam inclinatur ad illas ac ſi iam eſſet author illarum: & hic eſt modus per quem inuenit efficacia ipſarum. Et eſt generalis regula in iſtis,quòd omnis animus qui eſt magis excellens in ſuo deſiderio & affectu,ipſe efficit ſibi res huiu ſmodi magis aptas,efficaces,ad id quod appetit. Oportet igitur quēcunq; uolentē operari in magia,ſcire & cognoſcere ſuęipſius animę proprietatem,uirtutē,menſuram ordinem & gradum in potentia ipſius uniuerſi.

Quomodo animus noſter poteſt permutare & ligare res inferiores,ad id quod deſiderat. Caput LXVIII.

NEſt etiam hominum animis uirtus quędam immutandi,attrahendi, impediendi & ligandi res & homines ad id quod deſiderat,& omnes res obediunt illi,quando fertur in magnum exceſſum alcuius paſſionis uel uirtutis intantum,ut ſuperet eos quos

hil deficit, ubi amore cũcta regũtur, odiũ ſeu inimicitia eſſe minime poteſt.

De ſermone, atq; uirtutibus uerborũ. Cap. LXIX.

OStenſo itaq; nunc in animi affectibus magnam reſidere uirtutem, ſciendum inſuper eſt, non minorem ineſſe uerbis rerumq; nominibus, maximam præterea in ſermonibus & orationibus complexis. Quibus potiſſimum à brutis differimus & rationales dicti ſumus, non à ratione quæ ſecundum animam accipitur, quam capacem affectuum appellant, quam Galenus dicit etiam bruta animaliano biſcum habere communem, licet alia magis, alia minus: ſed rationales dicimur à ratione quæ iuxta uocem in uerbis & ſermone intelligitur, quæ uocatur ratio enunciatiua, qua parte cæteris animantibus maxime antecellimus: nam λόγος Græcis & rationem & ſermonem & uerbum ſonat. Eſt autem uerbum duplex, internum uidelicet & prolatum: internum uerbum eſt conceptus mentis & motus animæ qui in cogitatiua potẽtia ſine uoce fit: quemadmodum dum in ſomniis nobis loqui & diſputare uidemur, & in uigilia etiam ſilẽtes ſæpe totam aliquam percurrimus orationem. Verbum autem prolatum quandam in uoce & locutionis proprietate actum habet: & cum anhelitu hominis, oris apertione & ſermone linguę profertur: in quo parẽs natura corpoream uocem & ſermonem, menti & intellectui copulauit, enũciatiuam & conceptuum intellectus noſtri interpretem illam faciens ad audientes, de quo nobis hic dicendum eſt. Sunt itaque uerba aptiſſimum medium inter loquentem & audientem deferentia ſecum non tantum conceptum, ſed & uirtutem loquentis energia quadam transfundentes in audientes, ſed etiam alia quædam corpora & res inanimatas. Illa autem uerba præ cæteris maioris efficaciæ ſunt, quæ res maiores, puta intellectuales, cœleſtes, & tranſnaturales, cũ expreſſius, tũ myſterioſius repræſentant: quæq; à digniore lingua, & ſanctiori dignitate inſtituta ſunt, hæc enim ueluti ſignæ quædam & repræſentationes, ſeu ſacramenta rerum cœleſtium & ſupernaturalium uim obtinent, cum ex uirtute rerum explicatarum quarum uehicula ſunt, tum ex ui inſita illis à uirtute inſtituentis & proferentis.

Quæ uerba maioris ſint efficaciæ.

De uirtute propriorum nominum. Cap. LXX.

PRopria rerum nomina magicis operationibus plurimum neceſſaria teſtantur fermè omnes: Nam quum uis rerum naturalis procedit primo ab obiectis ad ſenſus, deinde ab his ad imaginationem, ab hac deniq; ad mentem, in qua concipitur quidem primo, deinde per uoces & uerba exprimitur. Dicũt iccirco Platonici in hac ipſa uoce, ſiue uerbo, ſiue noĩe iã ſuis articulis formato ipſam uim rei ſub ſignificatiõis forma quaſi uitã aliquã latere: primo ab ipſa mẽte quaſi p ſemina rerũ conceptã, porro p uoces ſiue uerba quaſi partũ æditã, poſtremo etiã ſcriptis ſeruatã. Hinc dicũt Magi propria rerũ noĩa eſſe quoſdã rerũ radios ubiq; ſemper preſentes, rerũq; uim ſeruãtes, quatenus eſſentia rei ſignatæ in

Book 1, Chapter 70: Of the vertue of proper names

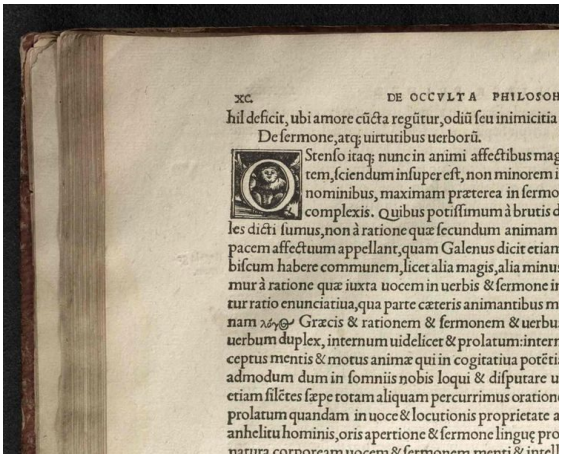
That proper names of things are very necessary in Magicall operations, almost all men testifie: For the naturall power of things proceeds first from the objects to the senses, and then from these to the imagination, and from this to the mind, in which it is first conceived, and then is expressed by voices, and words. The Platonists therefore say, that in this very voice, or word, or name framed, with its Articles, that the power of the thing as it were some kind of life, lies under the form of the signification. First conceived in the mind as it were through certain seeds of things, then by voices or words, as a birth brought forth, and lastly kept in writings. Hence Magicians say, that proper names of things are certain rayes of things, every where present at all times, keeping the power of things, as the essence of the thing signified, rules, and is discerned in them, and know the things by them, as by proper, and living Images. For as the great operator doth produce divers species, and particular things by the influencies of the Heavens, and by the Elements, together with the vertues of Planets; so according to the properties of the influencies proper names result to things, and are put upon them by him who numbers the multitude of the Stars, calling them all by their names, of which names Christ in another place speaks, saying, Your names are written in Heaven. Adam therefore that gave the first names to things, knowing the influencies of the Heavens, and properties of all things, gave them all names according to their natures, as it is written in Genesis, where God brought all things that he had created before Adam, that he should name them, and as he named any thing, so the name of it was, which names indeed contain in them wonderfull powers of the things signified. Every voice therefore that is significative, first of all signifies by the influence of the Celestiall harmony: Secondly, by the imposition of man, although oftentimes otherwise by this, then by that. But when both significations meet in any voice or name, which are put upon them by the said harmony or men, then that name is with a double vertue, viz. naturall, and arbitrary, made most efficatious to act, as oft as it shall be uttered in due place, and time, and seriously with an intention exercised upon the matter rightly disposed, and that can naturally be acted upon by it. So we read in Philostratus, that when a maid at Rome dyed [died] the same day she was married, and was presented to Apollonius, he accurately inquired

into her name, which being known, he pronounced some occult thing, by which she revived. It was an observation amongst the Romanes in their holy rites, that when they did besiege any City, they did diligently enquire into the proper, and true name of it, and the name of that God, under whose protection it was, which being known, they did then with some verse call forth the Gods that were the protectors of that City, and did curse the inhabitants of that City, so at length their Gods being absent, did overcome them, as Virgil sings,

- That kept this Realm, our Gods Their Altars have forsook, and blest abodes.

Now the verse with which the Gods were called out, and the enemies were curst [cursed], when the City was assaulted round about, let him that would know, finde it out in Livy, and Macrobius; but also many of these Serenus Samonicus in his book of secret things makes mention of.

Art from this leaf



ipſis dominat & diſcernit, atq; res per illa tãq̃ p proprias & uiuas imagines agnoſcuntur. Sicut enim ex cœlorum influxibus & elementis cum uirtutibus planetarũ ſummus opifex producit diuerſas ſpecies & res particulares: ſic ſe cũdũ earũdẽ influxuũ & influentiũ proprietates propria rebꝰ nomina reſultãt & impoſita ſunt ab eo, qui numerat multitudinẽ ſtellarũ omnibus eis nomina uocans, de quibus nominibus alibi dicit Chriſtus: nomina ueſtra ſcripta ſunt in cœlis. Hos itaq; cœleſtiũ influxus rerũq́; ſingularũ proprietates cognoſcẽs protoplaſtes, noĩa rebus ſecundũ earũ quiditates impoſuit ſicut ſcriptũ eſt in Geneſi: quia adduxit deus cũcta quæ creauerat corã Adã ut nominaret illa: & ſicut ipſe uocauit rẽ, hoc eſt nomẽ illius, quę quidẽ noĩa profecto admirandas in ſe rerum ſignificatas continent uires. Omnis itaq; uox ſignificatiua primo ſignificat per influxũ harmonię cœleſtis, ſecundario per impoſitionem hominis, licet frequentius aliter & aliter per hanc atq; per illam: quando aũt in aliqua uoce ſiue nomine concurrũt utręq; ſignificatiões, q̃ ab harmonia, & quę ab hominibus impoſitę ſunt, tũc geminata uirtute, naturali uidelicet & uolũtaria, nomẽ illud ad agendũ redditur efficaciſſimum quoties debitis locis & tẽporibus & ſolẽnitate cũ intẽtione exacta in materiã diſpoſitã, & à natura ſua ab illo patibilẽ fuerit prolatũ. Sic legimꝰ Apud Philoſtratũ, quod cũ Romæ puella quæpã nuptiarũ die mortua Apollonio oblata eſſet, cõtacta uirgine nomẽ eius accurate inq̃ſiuit, quo cognito aliquod occultũ pronũciaſſe, quo puella reuixerit. Erat etiã Romanis in ſacrorũ ritu obſeruatio, ut cũ urbẽ aliquã obſiderẽt, eiꝰ propriũ nomen, nomenq́; illiꝰ numinis in cuius tutela eſſet urbs illa, diligenter exquirerẽt: quibus cognitis carmine quodã tũc eius urbis tutelares deos euocarent, urbẽq́; ipſã habitantesq́; deuouerẽt, atq; ſic tandẽ abſentibꝰ diuis deuincerẽt, ſicut canit Vergiliꝰ:

Exceſſere omnes, adytis ariſq́; relictis,
Dii quibus imperium hoc ſteterat.

Carmẽ uero quo euocabantur numina hoſtesq́; deuouebãtur cũ oppugnatiõe ciuitas cingeretur, qui noſſe uelit apd Liuiũ & Macrobiũ requirat: ſed & plura illorum narrat Serenus Samonicus in libris recõditorum.

Propria nomina rerum radij quidã ſunt.

De ſermonibus complexis, & carminibus, incantamentorumq́; uirtutibus & aſtrictionibus. Cap. LXXI.

VLtra uerborũ atq; nominũ uirtutes alia quoq; maior uirtus reperitur in orationibus cõplexis à ueritate in eis cõtenta, q̃ maximam uim imprimẽdi, immutãdi, ligãdi & ſtabiliẽdi habet, adeo ut exagitata magis ſplendeat, impugnata magis firmetur & conſolidetur: q̃ ueritatis uirtus non eſt in uerbis ſimplicibus, ſed in enũciationibus, quibus aliquid affirmatur aut negatur, cuiuſmodi ſunt carmina, incantamenta, imprecationes, deprecatiões, orationes, inuocatiões, obteſtationes adiurationes, exorciſmata & huiuſmodi. In cõponendis itaq; carminibus & orõibus pro attrahẽda ſtellę aut numinis alicuius uirtute, oportet diligẽter

Book 1, Chapter 71: Of many words joyned together, as in sentences, and verses, and

of the vertues, and astrictions of charms.

Besides the vertues of words and names, there is also a greater vertue found in sentences, from the truth contained in them, which hath a very great power of impressing, changing, binding, and establishing, so that being used it doth shine the more, and being resisted is more confirmed, and consolidated; which vertue is not in simple words, but in sentences, by which any thing is affirmed, or denyed; of which sort are verses, enchantments, imprecations, deprecations, orations, invocations, obtestations, adjurations, conjurations, and such like. Therefore in composing verses, and orations, for attracting the vertue of any Star, or Deity, you must diligently consider what vertues any Star contains, as also what effects, and operations, and to infer them in verses, by praising, extolling, amplifying, and setting forth those things which such a kind of Star is wont to cause by way of its influence, and by vilifying, and dispraising those things which it is wont to destroy, and hinder, and by supplicating, and begging for that which we desire to get, and by condemning, and detesting that which we would have destroyed, & hindered: and after the same manner to make an elegant oration, and duly distinct by Articles, with competent numbers, and proportions. Moreover Magicians command that we call upon, and pray by the names of the same Star, or name, to them to whom such a verse belongs, by their wonderfull things, or miracles, by their courses, and waies in their sphear [sphere], by their light, by the dignity of their Kingdome, by the beauty, and brightness that is in it, by their strong, and powerfull vertues, and by such like as these. As Psyche in Apuleius prayes to Ceres; saying, I beseech thee by thy fruitfull right hand, I intreat thee by the joyfull Ceremonies of harvests, by the quiet silence of thy chests, by the winged Chariots of Dragons thy servants, by the furrows of the Sicilian earth, the devouring

Wagon, the clammy earth, by the place of going down into cellars at the light Nuptials of Proserpina, and returns at the light inventions of her daughter, and other things which are concealed in her temple in the City Eleusis in Attica. Besides, with the divers sorts of the names of the Stars, they command us to call upon them by the names of the

Intelligences, ruling over the Stars themselves, of which we shall speak more at large in their proper place. They that desire further examples of these, let them search into the hymns of Orpheus, then which nothing is more efficatious in naturall Magick, if they together with their circumstances, which wise men know, be used according to a due harmony, with all attention. But to return to our purpose. Such like verses being aptly, and duly made according to the rule of the Stars, and being full of signification, & meaning, and opportunely pronounced with vehement affection, as according to the number, proportion of their Articles, so according to the form resulting from the Articles, and by the violence of imagination, do confer a very great power in the inchanter [enchanter], and sometimes transfers it upon the thing inchanted [enchanted], to bind, and direct it to the same purpose for which the affections, and speeches of the inchanter [enchanter] are intended. Now the instrument of inchanters [enchanters] is a most pure harmoniacall spirit, warm, breathing, living, bringing with it motion, affection, and signification, composed of its parts, endued with sence, and conceived by reason. By the quality therefore of this spirit, and by the Celestiall similitude thereof, besides those things which have already been spoken of, verses also from the opportunity of time, receive from above most excellent vertues, and indeed more sublime, and efficatious then spirits, & vapors exhaling out of the Vegetable life, out of hearbs, roots, gums, aromaticall things, and fumes, and such like. And therefore Magicians inchanting [enchanting] things, are wont to blow, and breath [breathe] upon them the words of the verse, or to breath [breathe] in the vertue with the spirit, that so the whole vertue of the soul be directed to the thing inchanted [enchanted], being disposed for the receiving the said vertue. And here it is to he noted, that every oration, writting [writing], and words, as they induce accustomed motions by their accustomed numbers, and proportions, and form, so also besides their usuall order, being

considerare quas in se quælibet stella continet uirtutes, effectus & operationes, atq; hæc carminibus inserere laudando, extollendo, ampliando, exornãdo, quæ solet stella huiusmodi afferre & influere, deprimendo & improbando quæ solet destruere & impedire, supplicando & obtestando pro eo quod cupimus adipisci, accusando & detestando id quod uolumus destrui & impediri, atq; ea ratione orationem carminis componere ornatam, elegãtem, ac per articulos certis competentibusq; numeris & proportionibus debite distinctam. Iubent præterea magi inuocandum & precandum per nomina eiusdem stellæ siue numinis, quibus tale carmen attinet, & per sua mirabilia siue miracula, per cursus suos & uias suas in sphæra sua, per lumen suum, per nobilitatem regni sui, per gratiam & claritatem quę in eo est, per fortes & mirabiles uirtutes suas, & per horum similia. Quemadmodum apud Apuleium Psyche precatur Cererem: Rogo te, inquiens, per frugiferam tuam dexterã constanter deprecor per lætiferas messium ceremonias, per tacita secreta cistarum, per famulorum tuorum draconum pinnata curricula, & glebæ Siculæ sulcamina, & currum rapacem, & terram tenacem, & illuminatarũ Proserpinę nuptiarum demeacula, & luminosarum filiæ inuentionum remeacula, & cætera quæ silentio tegit Eleusis, Attice sacrarium. Pręterea cum multiiugis stellarum nominibus, iubent nos etiam inuocare per nomina intelligentiarum ipsis stellis præsidentium, de quibus suo loco dicemus latius. Qui autem ampliora horũ exempla cupit, hymnos Orphei scrutetur, quibus nihil in magia naturali est efficacius, si illis debita harmonia cum omni attentione, cæteraq; circunstantiæ quas norunt sapientes, adhibitæ fuerint. Sed ad propositum nostrum reuertamur. Eiusmodi itaq; carmina apte atq; rite ad stellarũ normã cõposita, intellectu sensuq; plenissima, uehementi affectu opportune pronuntiata, tũm secundum eorum articulorũ numerum & proportionem, atq; secundum formam ex articulis resultantem unà, atq; per imaginationis impetum, uim maximam conspirant in incantante, atque subinde traiiciunt in rem incantatam ad illam ligandam aut dirigendam, quorsum affectus sermonesq; incantantis intenduntur. Instrumentũ uero ipsum incantantium, est spiritus quidam purissimus harmonicus, calens, spirans, uiuens, motum, affectum, significatũ secum ferens, suis articulis compositus, præditus sensu, ratione deniq; conceptus: per huius itaq; spiritus qualitatem, per cœlestem eius similitudinem, præter ea quæ dicta sunt, etiam ex opportunitate tẽporis excellentissimas cœlitus concipiũt carmina uirtutes, multo quidẽ sublimiores & efficaciores, q̃ spiritus & uapores ex uita uegetabili, ex herbis, radicibus, gũmis, aromatibus, suffitibus, & his similibus exhalantes. Atq; ideo solent Magi incantantes res simul afflare, & uerba carminis inhalare, seu uirtutem ipso spiritu inspirare, ut sic tota animæ uirtus dirigatur in rem incantatam ad suscipiendam dictam uirtutem dispositam. Atq; hic est notandum, quòd omnis oratio, & scriptura, & uerba,

Spiritus incantantiũ in strumentum

Book 1, Chapter 71: Of many words joyned together, as in sentences, and verses, and

of the vertues, and astrictions of charms.

Besides the vertues of words and names, there is also a greater vertue found in sentences, from the truth contained in them, which hath a very great power of impressing, changing, binding, and establishing, so that being used it doth shine the more, and being resisted is more confirmed, and consolidated; which vertue is not in simple words, but in sentences, by which any thing is affirmed, or denyed; of which sort are verses, enchantments, imprecations, deprecations, orations, invocations, obtestations, adjurations, conjurations, and such like. Therefore in composing verses, and orations, for attracting the vertue of any Star, or Deity, you must diligently consider what vertues any Star contains, as also what effects, and operations, and to infer them in verses, by praising, extolling, amplifying, and setting forth those things which such a kind of Star is wont to cause by way of its influence, and by vilifying, and dispraising those things which it is wont to destroy, and hinder, and by supplicating, and begging for that which we desire to get, and by condemning, and detesting that which we would have destroyed, & hindered: and after the same manner to make an elegant oration, and duly distinct by Articles, with competent numbers, and proportions. Moreover Magicians command that we call upon, and pray by the names of the same Star, or name, to them to whom such a verse belongs, by their wonderfull things, or miracles, by their courses, and waies in their sphear [sphere], by their light, by the dignity of their Kingdome, by the beauty, and brightness that is in it, by their strong, and powerfull vertues, and by such like as these. As Psyche in Apuleius prayes to Ceres; saying, I beseech thee by thy fruitfull right hand, I intreat thee by the joyfull Ceremonies of harvests, by the quiet silence of thy chests, by the winged Chariots of Dragons thy servants, by the furrows of the Sicilian earth, the devouring

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ſicut per conſuetos ſuos numeros & proportiones atq; formam conſuetos inducũt motus, ita etiam præter ſolitum ordinem & retrograde prolata aut ſcripta ad inſolitos mouent effectus.

De incantamentorum mirabili potentia. Cap. LXXII.

INcantationum itaq; ſiue carminum tantam ferunt eſſe potentiam, ut penè omnem naturam poſſe ſubuertere credantur, quẽ admodũ inquit Apuleius: Magico ſuſurramine amnes agiles reuerti, mare pigrum colligari, uẽtos unanimes expirari, ſolem inhiberi, lunam deſpumari, ſtellas euelli, diem tolli, noctem teneri. & de eiſdem canit Lucanus:

Ceſſauere uices rerum, dilataq; longa
Hæſit nocte dies, legi non paruit æther.
Torpuit, & præceps audito carmine mundus. & paulo ante:
Carmen Theſſalidum dura in præcordia fluxit,
Non ſatis adductus amor. & alibi:
Mens hauſti nulla ſanie polluta ueneni
Excantata perit. Item Vergilius in Damone:
Carmina uel cœlo poſſunt deducere lunam.
Carminibus Circe ſocios mutauit Vlyſſis.
Frigidus in pratis cantando rumpitur anguis, &:
Atq; ſatas aliò uidi traducere meſſes.

Et Ouidius in, Sine titulo, inquit:

Carmine læſa Ceres ſterilem uaneſcit in herbam,
Deficiunt læſi carmine fontis aquæ.
Ilicibus glandes cantataq; uitibus uua
Decidit & nullo poma mouente fluunt.

Quæ ſi uera non eſſent, non tam arcte ſtatuta pœna legibus ſancitum eſſet contra eos qui fruges excantaſſent. Et Tibullus de quadam incantatrice ait:

Hanc ego de cœlo ducentem ſydera uidi,
Fluminis hæc rapidi carmine uertit iter.
Hæc cantu findiq; ſolum, manesq; ſepulchris
Elicit, & tepido deuocat oſſa rogo.
Cum libet hæc triſti depellit nubila cœlo,
Cum libet æſtiuo conuocat orbe niues.

De quibus omnibus uenefica illa ſe multum iactare uidetur apud Ouidium cum ait:

Cum uolui ripis ipſis mirantibus amnes
In fontes redire ſuos, concuſſaq; ſiſto,
Stantia concutio cantu frera, nubila pello,
Nubilaq; induco, uentos abigoq; uocoq;,
Vipereas rumpo uerbis & carmine fauces,

Book 1, Chapter 72: Of the wonderful power of Inchantments [Enchantments]

They say that the power of inchantments [enchantments], and verses is so great, that it is believed they are able to subvert almost all nature, as saith Apuleius, that with a Magicall whispering, swift Rivers are turned back, the slow sea is bound, the Winds are breathed out with one accord, the Sun is stopt, the Moon is clarified, the Stars are pulled out, the day is kept back, the night is prolonged, and of these things sings Lucan,

The courses of all things did cease, the night

Prolonged was, 'twas long before 'twas light;

Astonied was the headlong world, all this Was by the hearing of a verse - And a

little before.

Thessalian verse did into's heart so flow, That it did make a greater heat of love. And elsewhere.

No dregs of poison being by him drunk,

His wits decay'd inchanted [enchanted] - Also Virgil in Damon.

Charms can command the Moon down from the Skie, Circes Charms chang'd Ulisses [Ulysses'] company. A cold Snake being charm'd, burst in the Meads.

And in another place.

charms bear Corn standing from anothers Farm.

And Ovid in his book, sine Titulo, saith.

With charms doth with'ring Ceres dye,

Dried are the fountains all,

Acorns from Okes [oaks], inchanted [enchanted] Grapes And Apples from trees fall.

If these things were not true, there would not be such strict penall Statutes made against them, that should inchant [enchant] fruit. And Tibullus saith of a certain Imchantress [enchantress],

Her with Charms drawing Stars from Heaven, I And turning th' Course of rivers, did espy,

She parts the earth, and Ghosts from Sepulchers

Viuaq̃; ſaxa ſua conuulſaq̃; robora terra,
Et ſyluas moueo, iubeoq̃; tremiſcere montes,
Et mugire ſolum, manesq̃; exire ſepulchris,
Te quoq; luna traho.

Omnes præterea poëtæ canunt, & philoſophi non negãt, poſſe carminibus miranda multa effici: ut pelli ſegetes, cogi fulmina uel impetrari, curari morbos & eiuſmodi. Nam & Cato in re ruſtica cõtra beſtiarum morbos quibuſdam utebatur cantionibus, quæ adhuc in ſcriptis eius extant. Solomonem quoq; eiuſmodi incãtationes calluiſſe, Ioſephus teſtatur. Narrat quoq; Celſus Africanus iuxta Aegyptiorum doctrinam, humanũ corpus iuxta ſignorum zodiaci, facierum, numerum, per totidem ſcilicet triginta ſex dæmones curari, quorum ſinguli propriam partem ſuſcipiunt atq; tuentur, quorũ nomina patria uoce appellant, quibus inuocatis incantamẽtis ſuis uitiatas corporis partes ſanitati reſtituunt.

DE uirtute ſcripturæ, & de imprecationibus & inſcriptionibus faciendis. Cap. LXXIII.

OFficium uerborum atq; ſermonis eſt interiora mentis enũciare ac de penetralibus cogitationum ſecreta depromere, uoluntatemq̃; pandere loquentis. Scriptura autem ipſa ultima mentis expreſſio eſt, ſermonis uocisq̃; numerus, collectio, ſtatus, finis, continentia & iteratio faciens habitum, qui unius uocis actu non perficitur. Et quicquid in mente, in uoce, in uerbo, in oratione, in ſermone eſt, totum hoc, & omne etiam in ſcriptura eſt. Et ſicut nihil quod mente concipitur, uoce non exprimitur: ſic nihil quod exprimitur non etiam ſcribitur. Atq; ic circo iubent magi in quouis opere faciendas imprecationes & inſcriptiões, quibus operãs ſuũ exprimat affectũ: ut ſi herbã colligat uel lapillũ, proferat ad quẽ uſum id faciat: ſi fabricet imaginẽ, dicat & inſcribat ad quẽ effectũ ea fiat, quas quidẽ imprecatiões & inſcriptiões etiã Albertus in ſpeculo ſuo nõ improbat: ſine quibus opera noſtra nõ deducerent in effectũ: ſiquidẽ diſpoſitio non cauſat effectum, ſed actus diſpoſitiõis. Inuenimus quoq; idem præceptorũ genus antiquis in uſu fuiſſe, quod uel ipſe teſtat Vergilius ubi canit:

Terna tibi hęc primum triplici diuerſa colore
Licia circundo, terq̃; hæc altaria circum
Effigiem duco. & paulo poſt:
Necte tribus nodis ternos Amarylli colores,
Necte Amarylli modo, &, Veneris, dic, uincula necto. & ibidem:
Limus ut hic dureſcit, & hęc ut cæra liqueſcit
Vno eodemq̃; igni, ſic noſtro Daphnis amore.

DE proportione, correſpondẽtia, reductione literarum ad ſigna cœleſtia & planetas ſecundum uarias linguas cum tabella hoc indicante. Caput LXXIIII.

Book 1, Chapter 73: Of the vertue of writting [writing], and of making imprecations,

and inscriptions.

The use of words, and speech, is to express the inwards of the mind, and from thence to draw forth the secrets of the thoughts, and to declare the will of the speaker. Now writing is the last expression of the mind, and is the number of speech and voice, as also the collection, state, end, continuing, and iteration, making a habit, which is not perfected with the act of ones voice. And whatsoever is in the mind, in voice, in word, in oration, and in speech, the whole, and all of this is in writing also. And as nothing which is conceived in the mind is not expressed by voice, so nothing which is expressed is not also written. And therefore Magicians command, that in every work, there be imprecations, and inscriptions made, by which the operator may express his affection: that if he gather an Hearb [herb], or a Stone, he declare for what use he doth it; if he make a picture, he say, and write to what end he maketh it; with imprecations, and inscriptions. Albertus also in his book called Speculum, doth not disallow, without which all our works would never be brought into effect; Seeing a disposition doth not cause an effect, but the act of the disposition. We find also that the same kind of precepts was in use amongst the

Ancients, as Virgil testifies, when he sings,

- 1 walk a round

First with these threads, in number which three are, 'Bout th' Altars thrice I shall thy Image bear.

And a little after.

Knots, Amaryllis lye [tie]! of Colours three, Then say, these bonds I knit, for Venus be.

And in the same place.

As with one fire this clay doth harder prove,

The wax more soft; so Daphnis with our love.

DEdit deus homini mentem atq; ſermonem,quæ(ut ait Mercurius Triſmegiſtus)eiuſdē uirtutis ,potētię,atq; immortalitatis præmium cenſentur.Sermonem uero hominum ipſe omnipotens deus ſua prouidētia in diuerſas linguas diuiſit : quæ quidē linguę iuxta ſuam diuerſitatem etiam diuerſos ac proprios receperunt ſcripturæ characteres,ſuo quodam certo ordine , numero & figura conſtantes, non fortuito,nec caſu,nec fragili hominum arbitrio,ſed diuinitus ſic diſpoſitos atq; formatos,quo cū cœleſtibus atq; ipſis diuinis corporibus uirtutibusq; cōſentiant. Præ omnibus uero linguarum notis Hebręorum ſcriptura omnium ſacratiſſima eſt in figuris characterum,punctis uocaliū & apicibus accentuum:ueluti in materia,forma & ſpiritu conſiſtens. In ſede dei, quod cœlum eſt,ſiderum poſitione primum exarata , ad quorum figuram, ut teſtantur Hebræorum magiſtri,ſunt formatæ ipſæ literæ myſteriorum cœleſtium pleniſſime cum per eorum figuram & formam ſignificata, tum per numeros in illis ſignificatos ,tum per earūdem uariam colligantię harmoniam. Vnde ſecretiores Hebræorum Mecubales ex literarum illarum figura & characterū formis earūdemq; ſignatura, ſimplicitate,compoſitione,ſeparatione,tortuoſitate,directione,defectu,abundantia,maioritate, minoritate,coronatione,apertura,clauſura,ordine,tranſmutatione, colligantia,reuolutione literarum & punctorum & apicum,ac ſupputatione numerorum per literas ſignificatorum omnia explicare promittūt, quomodo à prima cauſa profecta ſunt,& rurſus in eandem reducibilia. Trifariam pręterea partiūtur Hebręi alphabeti ſui literas,uidelicet in duodecim ſimplices, ſeptem duplices,& tres matres:quas tanquam characteres rerum ſignificare dicunt duodecim ſigna,ſeptem planetas , & tria elementa, uidelicet ignem, aquam,terram:nam aërem non elementum,ſed uelut elemētorum glutinū & ſpiritum habent. His etiam pūcta & apices coordinant . Sicut itaq; ex planetarum & ſignorum aſpectibus ſimul cum elemētis opifice ſpiritu & ueritate omnia producta ſunt & producūtur,ita ex his literarum characteribus & punctis illa producta ſignificantibus conſtituuntur rerum omnium nomina,ueluti ſacramenta quædam & uehicula rerum explicatarum,illarum eſſentiam & uires ubiq; ſecum ferentes. Horū profunda ſenſa & ſacramenta in characteribus illis illorumq; figuris,numeris,ſitu,ordine & reuolutiōe inhærent , ut Origenes iccirco exiſtimet ea nomina in aliud idioma traducta propriam uim minime retinere:quia non retinēat ſuam naturalem ſignificationem:ſola enim nomina primaria quæ ſunt recte impoſita,quia ſignificant naturaliter,actiuitatem habent naturalem:non ſic eſt de his quę ſignificant ad placitum,quæ actiuitatem non habent ut ſignificatiua,ſed ut in ſe res quædam naturales. Si qua autē eſt lingua ptima & cauſalis , cuius uerba habent naturalem ſignificationē,hanc conſtat eſſe Hebraicam,cuius ordinem qui profunde & radicaliter tenuerit,atq; illius literas proportionabili

Hebræorum ſcriptura ſanctiſſima

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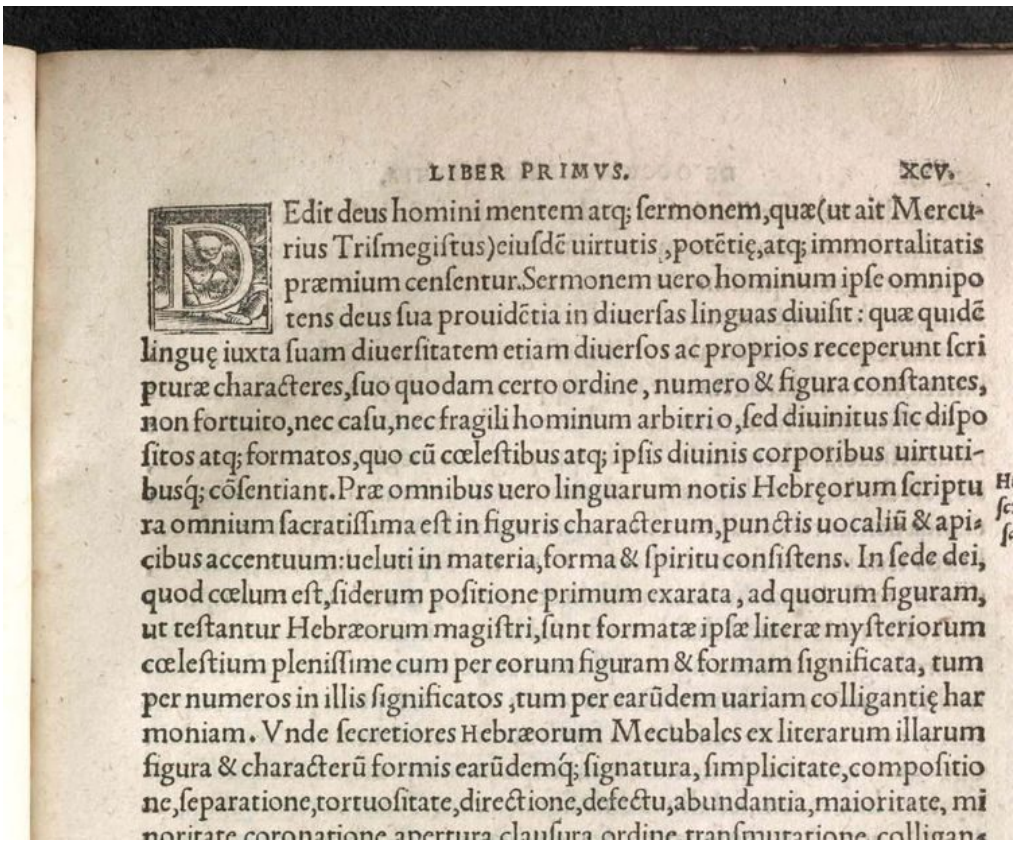
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And in the same place.

As with one fire this clay doth harder prove,

The wax more soft; so Daphnis with our love.

Art from this leaf



LIBER PRIMVS. XCV.

Dedit deus homini mentem atq; ſermonem, quæ (ut ait Mercurius Triſmegiſtus) eiuſdē uirtutis, potētię, atq; immortalitatis præmium cenſentur. Sermonem uero hominum ipſe omnipotens deus ſua prouidētia in diuerſas linguas diuiſit: quæ quidē linguę iuxta ſuam diuerſitatem etiam diuerſos ac proprios receperunt ſcripturæ characteres, ſuo quodam certo ordine, numero & figura conſtantes, non fortuito, nec caſu, nec fragili hominum arbitrio, ſed diuinitus ſic diſpoſitos atq; formatos, quo cū cœleſtibus atq; ipſis diuinis corporibus uirtutibusq; cōſentiant. Præ omnibus uero linguarum notis Hebręorum ſcriptura omnium ſacratiſſima eſt in figuris characterum, punctis uocaliū & apicibus accentuum: ueluti in materia, forma & ſpiritu conſiſtens. In ſede dei, quod cœlum eſt, ſiderum poſitione primum exarata, ad quorum figuram, ut teſtantur Hebræorum magiſtri, ſunt formatæ ipſæ literæ myſteriorum cœleſtium pleniſſime cum per eorum figuram & formam ſignificata, tum per numeros in illis ſignificatos, tum per earūdem uariam colligantię harmoniam. Vnde ſecretiores Hebræorum Mecubales ex literarum illarum figura & characterū formis earūdemq; ſignatura, ſimplicitate, compoſitione, ſeparatione, tortuoſitate, directione, defectu, abundantia, maioritate, minoritate, coronatione, apertura, clauſura, ordine, tranſmutatione, colligan-

ter reuoluere nouerit, cuiuſcunq; idiomatis perfecte inueniẽdi normam & regulam habebit. Sunt itaq; uigintiduæ literæ fundamentũ mundi & omnium creaturarum quæ ſunt & nominãtur in eo, & omne dictum, & omne creatum, ex illis ſunt, & ex earum reuolutionibus nomen, & eſſe, & uirtutẽ ſortiuntur. Oportet autem illarum inueſtigatorem per ſingulas literarum cõbinationes tam diu diſcurrere, quouſq; pateat uox dei, & apertus ſeſe offerat ſacratiſſimarum literarum textus: hinc enim uoces & uerba in magicis operibus efficaciã habent: quia illud in quo primum magicam exercet natura, uox eſt dei. Sed hæc altioris ſpeculationis exiſtunt quàm ut in hoc libro tractanda ueniant. Sed ad literarum partionem redeamus. Harum apud Hebræos tres matres ſunt uidelicet: א ו י Septem duplices, uidelicet, בגדכפרת Reliquæ duodecim uidelicet, הזחטלמנסעצקש ſimplices ſunt. Par ratio apud Chaldęos eſt. Ad harum imitationem etiam cæterarum linguarum literæ ſignis & planetis atq; elementis ſuo quodam ordine diſtribuuntur: Nam ex Græcis Α Ε Η Ι Ο Υ Ω ſeptem planetis reſpondent, Β Γ Δ Ζ Κ Λ Μ Ν Π Ρ Σ Τ duodecim ſignis zodiaci attribuuntur. Cæteræ quinque Θ Ξ Φ Χ Ψ quatuor elementa & mundi ſpiritum repræſentant. Apud Latinos uero hæc eadem, ſed alio ordine ſignificantur: Nam uocales quinq;, A E I O V, atq; I & V conſonantes, ſeptem planetis adſcribuntur: Conſonantes uero B C D F G L M N P R S T præſunt duodecim ſignis: Cæteri, ſcilicet K Q X Z quatuor faciunt elementa. H aſpiratio mundi ſpiritum repræſentat. Y, quia Græcus & nõ Latinus character eſt, & Græcis uerbis ſolum inſeruiens, ſui idiomatis ſequitur naturam. Verum illud non eſt ignorandum, Hebræas literas compertum à ſapientibus omnium eſſe efficaciſſimas, quia habent ſimilitudinem maximam cum cœleſtibus & mundo: Cæterarum uero linguarum literas tantam efficaciam non habere, quia ab illis remotius diſtant. Harum uero diſpoſitiones ſequẽs tabella explicabit. Habent etiam literæ quæq; ſui ordinis numeros duplices, extenſos uidelicet qui quotas literarum ſecundum ſuum ordinem ſimpliciter exprimũt: atq; collectos, qui præcedentium omnium literarum numeros ſecũ recolligũt: deinde etiam numeros integrales qui ex literarum nominibus iuxta uarios numerandi modos reſultant. Quorum numerorũ uires qui cognouerit, poterit in unaquaque lingua per ſuas literas admiranda elicere myſteria, pariterq; & præteritorum & futurorum temporum colligere uaticinia. Sunt inſuper & alia literarũ cum numeris myſterioſa coniugia, ſed de his omnibus in ſequentibus libris abunde differentes, huic priori libro hic finem imponemus.

Book 1, Chapter 73: Of the vertue of writting [writing], and of making imprecations,

and inscriptions.

The use of words, and speech, is to express the inwards of the mind, and from thence to draw forth the secrets of the thoughts, and to declare the will of the speaker. Now writing is the last expression of the mind, and is the number of speech and voice, as also the collection, state, end, continuing, and iteration, making a habit, which is not perfected with the act of ones voice. And whatsoever is in the mind, in voice, in word, in oration, and in speech, the whole, and all of this is in writing also. And as nothing which is conceived in the mind is not expressed by voice, so nothing which is expressed is not also written. And therefore Magicians command, that in every work, there be imprecations, and inscriptions made, by which the operator may express his affection: that if he gather an Hearb [herb], or a Stone, he declare for what use he doth it; if he make a picture, he say, and write to what end he maketh it; with imprecations, and inscriptions. Albertus also in his book called Speculum, doth not disallow, without which all our works would never be brought into effect; Seeing a disposition doth not cause an effect, but the act of the disposition. We find also that the same kind of precepts was in use amongst the

Ancients, as Virgil testifies, when he sings,

- 1 walk a round

First with these threads, in number which three are, 'Bout th' Altars thrice I shall thy Image bear.

And a little after.

Knots, Amaryllis lye [tie]! of Colours three, Then say, these bonds I knit, for Venus be.

And in the same place.

As with one fire this clay doth harder prove,

The wax more soft; so Daphnis with our love.

♈			B	B
♉			Γ	C
♊			Δ	D
♋			Z	F
♌			K	G
♍			Λ	L
♎			M	M
♏			N	N
♐			Π	P
♑			P	R
♒			Σ	S
♓			T	T
☿			A	A
♄			E	E
♃			H	I
☉			I	O
♀			O	V
☿			Y	I cõſo.
☾			Ω	V cõſo.
Terra			Θ	K
Aqua			Ξ	Q
Aër			Φ	X
Ignis			X	Z
Spiritus			Ψ	H

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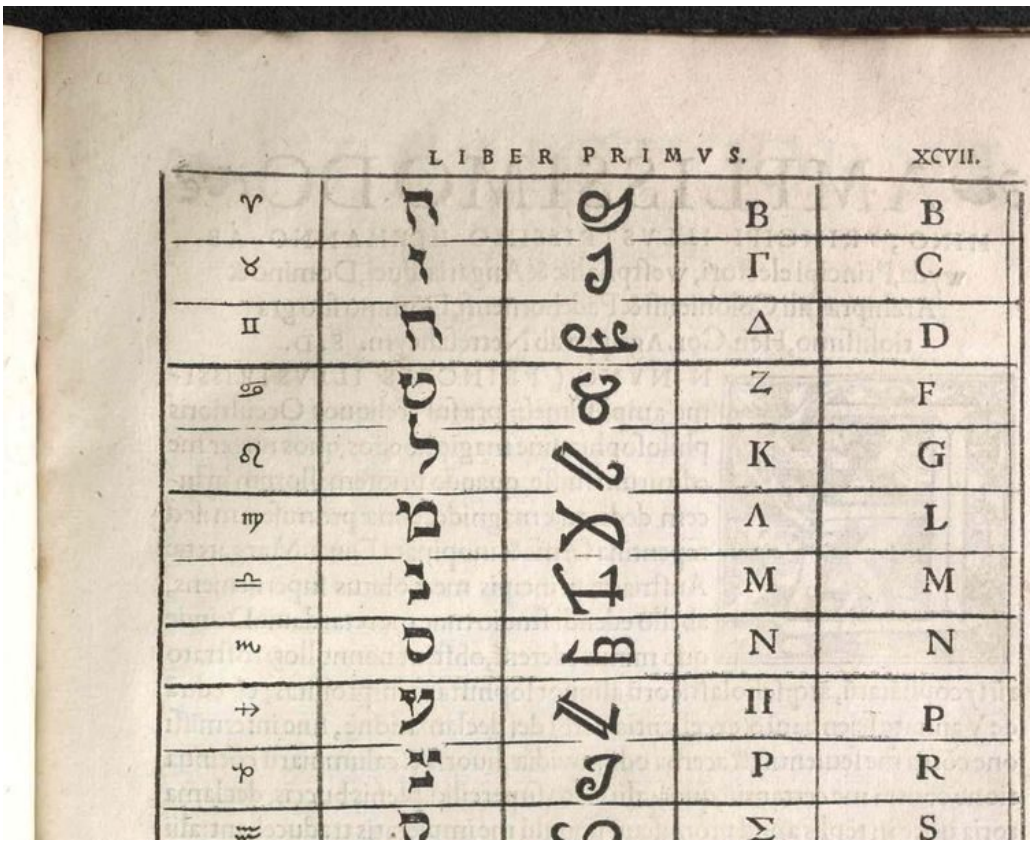
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Art from this leaf



AMPLISSIMO DO

MINO, PRINCIPI ILLVSTRISSIMO HERMANNO AB wyda, Principi electori, weſtphaliæ & Angariæ duci, Domino & Archipræſuli Colonienſi & Padebornenſi, Domino ſuo gra tioſiſſimo, Hen. Cor. Agrippa ab Netteſzheym. S. D.

EN NVNC (PRINCEPS ILLVSTRISSIme ampliſſimeq; præſul) reliquos Occultioris philoſophiæ ſiue magię libellos, quos nuper me editurum fuiſſe, quando priorem illorum in lucem dedi, tuæ magnidecentiæ promiſeram: ſed repentina fermè & inopinata Diuæ Margaretæ Auſtriacæ principis meæ obitus ſuperueniens, ab illo edendi ſtudio tunc me retardauit. Deinde quo minus ederem, obſtitit nonnullorum roſtratorũ ſycophãtarũ, atq; ſcholaſticorũ aliquot ſophiſtarũ improbitas, ob editã de Vanitate ſcientiarũ & excellentia uerbi dei declamationẽ, ſine intermiſſione cõtra me ſequentiũ, & acerba odii, inuidiæ, liuoris & calumniarũ cõtinuatione contra me certantiũ, quorum alii elato ſupercilio, plenis buccis, declamatoria uoce in tẽplis apud promiſcuũ populũ me impietatis traducebant: alii angularibus ſuſurramẽtis per ſingulas domos uicatim imperitorum aures mea infamia cõplebant: alii per publica & priuata conciliabula, Pontifices & principes ipſumq; Cæſarẽ contra me inſtigabãt. Hinc hæſitare cœpi, eſſemne reſiduos hos libellos editurus, quum ſubdubitarẽ hoc ipſo me maioribus obiicere calumniis, & ueluti ex fumo in flammã coniicere, timorq; quidã ruſticus inuaſit, ne illos edẽdo tibi moleſtus plus q̃ officioſus uiderer, ac etiã tuæ ſublimitati zoilorũ illorũ conflarẽ inuidiã, pariterq; detrahẽtiũ linguis te obiicerẽ. Quæ omnia cũ me uaria deſperatiõe perturbarẽt, hæſitationem meã tuæ intelligẽtię perſpicacitas, exacta diſcretio, cãdor iudicii, ſine ſuperſtitiõe religio, cęteręq; in te notiſſimę uirtutes, & maior oĩ exceptiõe autoritas atq; integritas, q̃ obtrectantiũ linguas facile cõtinere atq; etiã refrenare poſſent, excuſſo timore erexerũt impulerũtq; id rurſum audẽtius adgredi, qđ iã prope ex deſperatiõe deſeruerã. Accipe igitur nũc Princeps illuſtriſſime, bono animo hũc ſecundũ occultioris philoſophię librũ in quo cœleſtis magię myſteria intimamus, patefactis omnibus atq; monſtratis quę de iis perita rerũ prodit antiqtas, quæq; ad notitiã noſtrã peruenerũt, quo ſtudioſis & horum arcanorum curioſis poſt naturaliũ uirium oſtenſionẽ, etiã cœleſtis magiæ arcana (hactenus neglecta & parũ iuſta notitia à poſteris apprehẽſa) nũc tuo auſpicio per nos proponantur: è quibus quotuquiſq; poſthac profecerit aut aliquid fructus excerpſerit, tibi referat adſcribatq; gratiam, qui huius editionis occaſio fuiſti, quodq; foribus patefactis hæc è uinculis emitterentur, facultatem præſtitiſti. VALE.

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HENRICI CORNE
LII AGRIPPAE DE OCCVLTIORE PHILOsophia siue de magia, Liber secundus.

De necessitate Mathematicarũ disciplinarũ, atq; de mirãdis multis operibus, quæ solis mathematicis artibus perpetrantur. Cap. I.

MATHEMATICAE DISCIPLINAE AD magiam tam sunt necessariæ atq; cognatæ, ut qui hãc absq; illis profiteatur, is tota aberret uia, frustra q́; laboret, minimeq́; desideratum adsequatur effectũ: quæ cunq; enim sunt & fiunt in istis inferioribus naturalibus uirtutibus, omnia hæc numero, pondere, mensura, harmonia, motu & lumine fiunt atq; reguntur: & omnes res quas uidemus in istis inferioribus, habent radicem & fundamentum in illis: nihilominus tamen etiam absq; naturalibus uirtutibus ex solis mathematicis disciplinis, opera naturalibus similia produci possunt, ut inquit Plato, res non quidem ueritatis & diuinitatis particeps, sed simulachra quædam sibiipsis cognata, ut corpora euntia uel loquentia, quæ tamen carent uirtute animali, quales fuerunt quę apud antiquos Dędali simulachra & αὐτόματα appellata sunt, & quorum Aristoteles meminit, Vulcani & Dædali tripodes seipsos mouentes, quos sponte sua in certamen prodiisse narrat Homerus, & quos legimus in Iarbæ Gymnosophistæ conuiuio seipsos motasse, aureasq́; statuas pincernarum & structorum operam cõuiuis præstasse. Leguntur etiam statuæ Mercurii quæ loquebantur, & columba Architæ quæ lignea uolabat: & quæ narrat Cassiodorꝰ Boĕthii miracula, Diomedem in ære buccinantem, æneum anguem insibilantem, simulatas aues cantilenę dulcedinẽ emittentes. Huiusmodi generis sunt quæcunq; ex Geometria & Optica prodeunt simulachrorum miracula, de quibus in prioribus ubi de elemento aëris locuti fuimus, fecimus mẽtionem. Sic fiũt specula, alia concaua, alia columnaria, facientia rerum simulachra in aëre, remotis extra se spatiis uelut umbras uideri: cuiusmodi Apollonius & Vitellius in suis libris de Perspectiua & speculis docuere. & legimus Magnum Pompeium speculum quoddam inter spolia ex oriẽte Romam attulisse, in quo armatorum conspiciebantur exercitus. Et fiunt specula quedam tralucida, quæ certis quibusdam herbarum succis infecta, artificialiq́; lumine irradiata totum circumuicinum aërem mirabilibus implent phantasmatibus. Et noui ego fabricare duo specula reciproca, in quibus lucẽte sole omnia quæcunq; illius radiis illustrantur, per remota plurium miliarium spatia euidẽtissime cernuntur. Hinc magus expertus philosophiæ naturalis & matheseos, cognitisq́; mediis scietiis ex his utrisq; existẽtibꝰ, Arithmetica, Musica,

Speculorum mira artificia.

Book 2, Chapter 50: Of Images, the figure whereof is not after the likeness of any Celestiall

figure, but after the likness of that which the mind of the worker desires.

There remains as yet an other manner of images not according to the similitude of Celestiall figures, but according to the similitude of that which the mind of the worker desires, of whose they are the effigies, and representation: So to procure love we make images embracing one the other: to discord, striking one the other; to bring misery, or destruction as dammage [damage] to a man, or house, or City or any thing else, we make images distorted, broken in members, and parts after the likeness and figure of that thing which we would destroy or damnifie; And Magicians advise us that in casting or engraving images we would write upon it the name of the effect; and this on the back when evill, as destruction; on the belly when good, as love. Moreover in the forehead of the image let be written the name of the species or Individuum which the image represents, or for whom or against whom it is made. Also on the breast let the name of the signe or face ascending, and Lord thereof be written; also the names and Characters of its Angles. Moreover in making the image they advise that prayer for the effect for which it is made, be used. All which Albertus Magnus in his Speculo affirms. Now they use the images being made diversly according to the vertues thereof; Sometimes they hang them or binde them to the body; Sometimes they bury them under the Earth, or a River; sometimes they hang them in a Chimny over the smoak [smoke], or upon a tree that they be moved by the wind; sometime with the head upward, & sometimes downward; sometimes they put them into hot water, or into the fire. For they say as the workers of the images do affect the image it self, so doth it bring the like passions upon those to whom it was ascribed, as the mind of the operator hath dictated it. As we read that Nectanabus the Magician made images of ships with wax after that manner, and art that when he drowned those images in water, that the ships of his enemies were in like maner drowned in the Sea, and hazarded. Now that part of Astrology which is writ concerning elections, teacheth us that the constellations also are to be observed for the making of images, and such like.

Chap. 1. Of certain Celestial observations and the practise of some Images.

I will now shew thee the observation of Celestiall bodyes, which are required for the practise of some of these kind of images; So to make any one fortunate, we make an image in which these are fortunate, viz . the significator of the life thereof, the givers of life, the signs, and Planets. Moreover

let the ascendent, the middle of the heaven, and the Lords thereof be fortunate: also the place of the Sun, and place of the Moon; part of fortune, and Lord of conjunction or prevention made before their nativity, by depressing the Malignant Planets. But if we will make an image to procure misery, we must do contrarywise, and those which we place here fortunate, must there be infortunate, by raising malignant Stars. In like manner must we do to make any place, Region, City, or house fortunate.

Also for destroying or prejudicing any of the foresaid; Let there be made an image under the ascension of that man whom thou wouldst destroy, and prejudice, and thou shall make unfortunate, the Lord of the house of his life, the Lord of the ascending, and the Moon, the lord of the house of the Moon, and the lord of the house of the lord ascending, and the tenth house, and the lord thereof. Now for the fitting of any place, place fortunes in the ascendent thereof; and in the first, and tenth, and second, and eighth house, thou shall make the lord of the ascendent, and the lord of the house of the Moon fortunate. But to chase away certain Animals from certain places, that they may not be generated, or abide there, let there be an image made under the ascension of that Animal, which thou wouldst chase away, and after

Geometria, Optica, Astronomia, & quæ ponderibus, mensuris, proportionibus, articulis & iuncturis scientiæ sunt, cognitisq; etiam mechanicis artibus ex illis resultantibus, quid mirum si supra cæteros homines arte & ingenio præcellens, mirabilia multa operetur, quæ etiam prudentissimi quiq; & scientissimi ualde admirentur. Nonne in hunc diem uestigia extant antiquorum operũ, puta Herculis & Alexandri columnæ, portæ Caspiæ ex ære conflatę, & ferreis trabibus obseratę, ut nullo ingenio nec arte elidi possint? & Iulii Cæsaris Romæ iuxta Vaticanum erecta pyramis, & in medio mari extructi arte montes, & artes saxorumq; moles, cuiusmodi ego in Britannia uidi uix credibili arte cõgestas. Et legimus apud fidos historicos, similibus artibus olim abscissas rupes, completas ualles, & actos in planum montes, perfossa saxa, adaperta mari promontoria, excauata terræ uiscera, diducta flumina, iuncta maribus maria, coërcita æquora, scrutataq; maris profunda, exhaustos lacus, exiccatas paludes, factas nouas insulas rursusq; alias restitutas continenti, quæ omnia etsi cum natura ipsa pugnare uideantur, tamen legimus facta, & in hunc diem cernimus illorum uestigia, cuiusmodi uulgus dæmonum opera fuisse fabulatur, cum eorum artes atq; artifices à memoria perierint, nec sint qui curent ea intelligere atq; scrutari. Ideoq; mirandum spectaculum aliquod uidentes, cæcutientes intellectu, effectum omnem in dæmones reiiciunt, aut miracula putant, quæ aut naturalium aut mathematicarum disciplinarum sunt opera. Vt si quis ignoret uirtutẽ magnetis, uideatq; graue ferrum sursum ferri, aut in aëra suspendi, sicut olim Mercurii idolum ferreum apud Treuerim in medio templi magnetis lapidibus legitur suspensum, hoc attestante uersiculo:

Ferreus in mediis uolitat caduciferauris.

Simile cuius etiam de Solis idolo in Serapis templo apud Aegyptum factum legimus: nonne protinus dicet, quoniam dæmonum opus est? si uero cognouerit uirtutem magnetis ad ferrum, & expertus fuerit illam, cessat omnis sua admiratio, & nullus supererit scrupulus illud esse opus naturæ. Atque hic uos scire conuenit, quòd sicut per res naturales uirtutes colligimus naturales, ita per res abstractas, mathematicas & cœlestes, uirtutes suscipimus cœlestes, puta motum, uitam, sensum, sermonem, præsagium & diuinationem, etiam in materia minus dispositа, ut quæ non natura sed arte sola fabricata sit: & ita dicuntur fieri posse imagines loquentes & futura prædicentes, sicut narrat Gulielmus Parisiensis de capite æneo sub ortu Saturni conflato, quod humanis uocibus loqui perhibent. Qui uero eligere nouerit materiam dispositam & patiendi paratissimam, agens'que fortissimum, hic indubios potentiores'que producet effectus. Est enim Pytagoreorum generalis sententia, sicut mathematica sunt formaliora Physicis, ita esse actualiora: & sicut in suo esse minus dependent, ita etiam in suo operari: inter omnia autem

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mathematica, numeros, ut ſunt formaliores, ita etiam eſſe actualiores, quibus uirtutem & efficientiam tam ad bonum quàm ad malũ, non ſolũ ethnicorum philoſophi, ſed etiã Hebræorũ ac Chriſtianorũ attribuũt theologi.

De numeris eorundemq; potentia & uirtute. Cap. II.



Nquit Seuerinus Boëthius, omnia quæcunque à primęua rerum natura conſtructa ſunt, numerorum uidẽtur ratione formata, hoc enim fuit principale in animo conditoris exemplar: hinc elementorum multitudo mutuata eſt, hinc temporum uices, hinc motus aſtrorum & cœli conuerſio, omniumq; ſtatus numerorum colligatione ſubſiſtit. Sunt itaq; numeri magnarũ ſublimiumq; uirtutum potẽtes. Neq; enim mirum eſt, cum in rebus naturalibus ſint tot ac tantæ uirtutes occultæ, licet manifeſtarum operationũ, eſſe in ipſis numeris multo quidem maiores, occultiores, mirabiliores atq; efficaciores, quatenus ipſi ſunt formaliores, perfectiores, cœleſtibus inſiti, ſeparatis ſubſtantiis immixti, deniq; maximam & ſimpliciſſimam habentes cum ideis in mẽte diuina commixtionem, à quibus proprias & efficaciſſimas uires ſortiuntur: quam ob rem etiam ad dæmonica & diuina munera conſequenda plurimum ualent, plusq; poſſunt, quemadmodum in rebus naturalibus qualitates elementales in tranſmutando ad aliquod elementale multum ualent atq; poſſunt. Rurſus omnia quæ ſunt atq; fiunt, certis numeris ſubſiſtunt uirtutemq; ſortiuntur. Tempus enim conſtat numero, omnisq; motus & actio, & omnia quæcunq; tempori & motui ſubiecta ſunt: concentus etiam atq; uoces per numeros eorumq; proportionem uim habent atq; cõſtant, proportionesq; ex numeris ortę, per lineas & puncta conſtituunt characteres & figuras: & hi ſunt proprii operibus magicis, medio exiſtẽte inter utroſque appropriato per declinationem ad extrema, ut in uſu literarum. Denique omnes ſpecies naturalium & eorum quæ ſupra naturam ſunt, certis numeris aſtringũtur: quod intuens Pythagoras, numerum eſſe inquit quo cuncta conſtant, diſtribuitque ſingulis ſingulas uirtutes. & Proclus ait: Numerus ſemper exiſtit: alius tamen in uoce, alius in earum proportione, alius in anima & ratione, & alius in diuinis. Themiſtius uero & Boëthius, & Auerrois Babylonius cum Platone, ſic numeros extollunt, ut neminem abſque illis poſſe recte philoſophari putent. Loquuntur autem de numero rationali & formali, non de materiali, ſenſibili ſiue uocali, numero mercatorum, de quo Pythagorici & Academici, & Auguſtinus noſter nihil curant, ſed intendunt ad proportionem ex illo reſultantem, quem numerum naturalem, & formalem & rationalem uocant, ex quo magna ſacramenta emanant, tam in naturalibus, quàm diuinis atque cœleſtibus. Per illum habetur uia ad omnia ſcibilia indaganda & intelligenda. Per illum habetur proximus acceſſus ad prophetiam naturalem: atque ipſe abbas Ioachim in prophetiis ſuis alia uia quàm per numeros formales nõ proceſſit.

Omnia certis conſtant numeris.

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Quantas uirtutes numeri possideant in rebus cum naturalibus tum transnaturalibus. Cap. III.

IN numeris itaq; mirandam latere efficaciam & uirtutem, tam ad bonum quàm ad malum, non modo spendidissimi philosophi unanimiter docent, sed etiam doctores catholici, præ cæteris Hieronymus, Augustinus, Origenes, Ambrosius, Gregorius Nazianzenus, Athanasius, Basilius, Hilarius, Rabanus, Beda & plures alii confirmant. Hinc Hilarius in commētariis super Psalmos, testatur septuaginta seniores secundum numerorum efficaciam psalmos in ordinē redegisse. Rabanus quoq; doctor præclarus, de numerorum uirtutibus singularem librum composuit. Cæterum nunc in natura quantas uirtutes possident numeri, patet in herba quæ pentaphyllon, hoc est quinquefoliū dicitur: hæc enim uirtute quinarii resistit uenenis, pellit dæmonia, confert expiationi: atq; eius folium bis quotidie unum uino sumptum, curat ephemeram: tria, tertianam: quatuor, quartanam. Similiter seminis heliotropii grana quatuor pota, quartanis: tria uero, tertianis prodesse dicuntur. Simili modo uerbenaca febribus in uino mederi fertur, si in tertianis à tertio geniculo: in quartanis à quarto incisa fuerit. Serpens si semel calamo percutiatur, interit: si secundario, confirmatur. Hæc & eiusmodi plura apud uarios autores testificata leguntur. Vnde autem hæc fiant, causam certe habent, quæ est ipsa uaria uariorum numerorum ad se inuicem proportio. Mirum quoq; de septenario experimentum, quòd masculus omnis septimus absq; fœmella intermedia natus, uim habet curandi strophulas, solo tactu uel uerbo. Similiter filia quæq; septima nata, miro modo partum adiuuare traditur: nec attenditur hic numerus naturalis, sed formalis ratio quæ est in numero. Illudq; quod supra diximus, semper mente teneatur, nō in uocalibus & mercatoriis numeris has uires esse, sed in rationalibus, formalibus & naturalibus, hæc dei & naturæ sacramenta distincta atq; contenta. Quicunque autem nouerit numeros uocales & naturales cum diuinis coniungere, & in eandem consonantiam temperare, hic per numeros poterit operari mirabilia & etiam cognoscere. Pythagorici etiam multa sese prognosticare profitebantur per numeros nominum, in quibus profecto nisi magnum aliquod lateret mysterium, non dixisset Ioannes in Apocalypsi: Qui habet intellectum, computet numerum nominis bestiæ, qui est numerus hominis: & hic modus computandi, penes Hebræos & Cabalistas celeberrimus est, sicut infra ostendemus. Sed illud sciēdum est, quòd numeri simplices significant res diuinas: denarii, cœlestes: centenarii, terrestres: millenarii, quæ futuri sunt seculi. Præterea cum partes animi secundum Arithmeticam mediocritatem, propter identitatem seu excessuum æqualitatem inuicem copulantur: corpus uero, cuius partes magnitudinibus differunt, secundum Geometricam mediocritatem compositū sit: animal

Pentaphylli herbæ uirtutes.

Septenarij mirū experimentum.

In numeris hic ad considerandum.

Numerorū significatio.

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uero ipſum ex utroq; , anima ſcilicet & corpore , ſecundum eam quæ harmoniæ conuenit mediocritatem conſtet , hinc eſt quod numeri plurimum operantur in animam, figurę in corpora, concentus autem in ipſum animal.

De unitate & eius ſcala. Cap. IIII.

NVnc particulatim de numeris, ipſis determinemus : quia uero numerus nihil aliud eſt quàm unitatis repetitio, primo ipſam unitatem conſideremus. Vnitas enim omnem numerum ſimpliciſſime penetrat, omniumq; numerorum communis menſura , fons & origo, omnem numerum in ſe unice coniunctum continet, multitudinis omnis inſors, ſemper eadem & immutabilis: unde etiam in ſeipſam multiplicata , nihil producit niſi ſeipſam : indiuiſibilis eſt, partium omnium expers: quod ſi diuidi aliquando fingatur, non ſecatur, ſed multiplicatur , ſcilicet in unitates : nulla tamen harum unitatum maior uel minor eſt tota unitate, quemadmodum pars minor eſt toto : multiplicatur itaq; , non in partes, ſed in ſeipſam: ideoq; hanc alii concordiam, alii pietatem , alii amicitiam nuncupauere, quòd ita nectatur , ut nō ſecetur in partes: ſed & Martianus ex Ariſtotelis ſententia, Cupidinem aſſerit nominatam, ex eo quòd unum ſolum ipſa ſit, & ſe quæri ſemper uelit , & ultra nihil habeat, ſed expers totius elationis aut copulæ , in ſe proprias detorquet ardores. Vnum itaque omnium rerum principium eſt & finis , neque ipſum principium aut finem habens : nihil uno prius eſt , nihil uno poſterius. Vnum omnium rerum principium eſt, & uſque ad unum omnia ſunt, & ultra ipſum nihil eſt, & omnia quæ ſunt, unum ipſum deſiderant, quia omnia ab uno proceſſerant, & ut ſint eadem omnia , ab illo uno participare neceſſe eſt : & ſicut omnia ab uno in multa proceſſerunt, ſic cuncta quæ ad illud unum à quo proceſſerunt redire conantur , neceſſe eſt exuere multitudinem . Vnum igitur ad ſummum refertur deum , qui cum ipſe ſit unus & innumerabilis , innumeras tamen res de ſe creat & intra ſe continet. Vnus ita que eſt deus, unius dei unus mundus, unius mundi unus ſol, unus quoque in mundo phœnix , rex unus in apibus, dux unus in gregibus , in armentis rector unus , & grues unam ſequuntur , & multa alia animantia unitatem uenerantur. Inter membra corporis, unum eſt principium à quo reliqua reguntur , ſiue id ſit caput , ſiue (ut alii uolunt) cor . Vnum eſt elementum uincens & omnia penetrans, ignis. Vna res eſt à deo creata, ſubiectū omnis mirabilitatis, quæ in terris & in cœlis eſt , ipſa eſt actu animalis , uegetalis & mineralis, ubique reperta, à pauciſſimis cognita, à nullis ſuo proprio nomine expreſſa , ſed innumeris figuris & ænigmatibus uelata , ſine qua neque Alchymia , neque naturalis magia , ſuum completum poſſunt attingere finem . Ab uno homine Adamo , omnes producti ſunt : ab uno illo , omnes mortui ſunt : ab uno IESV CHRISTO , rurſus regenerati ſunt:

Vnitatis nomina.

Vnitatis excellentia.

In rebus unū quæ ſint.

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& quod ait Paulus, unus dominus, una fides, unum baptiſma. Vnus deus & pater omnium, unus mediator dei & hominum, unus altiſſimus creator qui ſup omnes, per omnia & in omnibus nobis: unus enim pater deus, à quo omnia, & nos in illo: unus deus Ieſus Chriſtus, per quem omnia, & nos per ipſum: unus deus ſpiritus ſanctus, in quem omnia, & nos in ipſum.

SCALA VNITATIS.

In mundo Archetypo	Iod	*Vna diuina eſſentia, fons omnis uirtutis & poteſtatis, eiusq; nomen unica ſimpliciſſima litera expreſſum.*
In mundo intellectuali	Anima mundi	*Vna ſuprema intelligentia, prima creatura, fons uitarum.*
In mundo cœleſti	Sol	*Vnus rex ſtellarum, fons lucis.*
In mundo elementali	Lapis philoſophorum	*Vnum ſubiectum et inſtrumentũ omniũ uirtutum naturalium & trãſnaturaliũ.*
In minore mundo	Cor	*Vnũ primũ uiuens & ultimũ moriens.*
In mundo infernali	Lucifer	*Vnus princeps rebelliõis angelorum & tenebrarum.*

De dualitate & eius Scala, Cap. V.

BInarius primus numerus eſt, qa prima multitudo eſt, à nullo poteſt numero metiri prẹterquam à ſola unitate omnium numerorum menſura communi: non eſt compoſitus ex numeris, ſed ex ſola unitate una & una coordinatus: nec dicit numerus incõpoſitus, ſed magis propriè, non cõpoſitus: tenarius aũt primus numerus incõpoſitus dicitur: binarius aũt primũ unitatis germen & prima procreatio: hinc Geneſis dicitur, & luno, & opinabilis corporatio, motusq; primi probamentum, primaq; forma paritatis. Numerus primæ æqualitatis, extremitatis & interualli, ideoq; iuſtitiæ peculiaris, eiusq; proprius actus, eo quòd duobus gaudeat pariter ponderatis: diciturq; numerus ſcientiæ, & memoriæ, & lucis, & numerus hoĩs, qui alter & minor mundus dicitur: diciturq; numerus charitatis & mutui amoris, nuptiarũ & ſocietatis, ſicut dictũ eſt à domino: Erunt duo in carnẽ unam. & Eccleſiaſticus ait: Melius duos eſſe ſimul quàm unũ, habent enim emolumentũ ſuæ ſocietatis: ſi unus ceciderit, ab altero fulcietur. Væ ſoli, quia cum ceciderit, non habet ſubleuantem ſe: & ſi dormierint duo, fouebuntur mutuo, unus quomodo calefiet? & ſi quiſpiam præualeat contra unum, duo reſiſtunt ei. Et dicitur numerus connubii & ſexus, duo enim ſunt ſexus, maſculinus & fœmineus: & columbę bina oua pariunt, ex quorum primo maſculum, ex ſecundo fœminam excludunt. Diciturq; medietas capax, bona malaq; par-

Binarij appellationes.

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ticipans,principiũ diuiſionis,multitudinis & diſtinctionis,& ſignificat materiam. Dicitur aliquando hic etiam numerus diſcordię & confuſionis, infortunii & immunditię,unde diuus Hieronymus contra Iouinianũ inquit, quod ideo in ſecundo die creationis mundi non fuit dictũ,& uidit deus quoniam bonũ: quia binarius numerus ſit malus. Hinc eſt etiam, quare iuſſerit deus oĩa animalia immũda in arcã bina ingredi:quia binarius(ut dixi) numerus immunditiæ eſt,eſtq; in auſpiciis infeliciſſimus ,præſertim ſi res illæ à quibus auſpiciũ capitur,Saturniæ ſint uel Martiæ: nam hæ duæ infortunæ numerant ab aſtrologis. Fertur etiã binariũ adferre occurſacula umbrarum,terriculamenta laruarũ, nocumẽta malorũ ſpirituũ his qui nocte iter faciunt. Pythagoras (ut Euſebius refert) unitatem deum eſſe dicebat,& bonum intellectum: dualitatem uero dæmonem ac malũ, in quo materialis eſt multitudo:quare Pythagorici dicunt binariũ nõ eſſe numerũ,ſed cõfuſionẽ quandã unitatum. Et Plutarchus ſcribit, Pythagoricos unitatẽ Apollinẽ nuncupare:diadalitẽ & audaciã:triada,iuſtitiã,q̃ eſt ſumma pfectio, neque tamẽ uacat multis myſteriis. Hinc duæ tabulæ legis in Sina, duo cherubin reſpicientes in propitiatorium apud Moſen, duæ oliuæ ſtillantes oleũ apud Zachariam,duæ naturæ in Chriſto, diuina & humana: hinc duas dei apparitiones ,uidelicet facies & poſteriora,uidit Moſes, item duo teſtamenta,duo præcepta charitatis, duæ primæ dignitates, duo primi populi, duo genera dæmonum,boni & mali,duæ creaturæ intellectuales,angelus & anima,duo luminaria magna,duo ſolſtitia,duo æquinoctia,duo poli,duo elementa producentia animam uiuentem,terra & aqua.

Binarius malus.

In rebus q̃ ſunt duo.

SCALA BINARII.

In Archetypo	יה Iah אל El		*Nomina dei duarum literarum.*
In mundo intellectuali	Angelus	Anima	*Duæ ſubſtantiæ intelligibiles*
In mundo cœleſti	Sol	Luna	*Duo luminaria magna*
In mundo elementali	Terra	Aqua	*Duo elementa producentia animam uiuentem*
In minore mundo	Cor	Cerebrum	*Duæ principales ſedes animæ*
In mundo infernali	Beemoth Fletus	Leuiathan ſtridor dentiũ	*Duo duces dæmoniorum* *Duo quæ cõminatur Chriſtus dãnatis.*

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De Triade & eius scala. Cap. VI.

TErnarius primus numerus incompositus, numerus sacer, numerus perfectionis, numerus potentissimus: tres enim sunt personæ in deo, tres sunt uirtutes theologales in religione. Hinc est quod ad ceremonias deorum & religionis plurimum hic numerus cōfert, ut cuius auspicio preces & libamina tertio repetuntur. Vnde canit Vergilius:

Numero Deus impare gaudet.

Et Pythagorici utebātur eo in sanctificationibus & purificationibus, unde apud Vergilium:

Idem ter socios pura circumluit unda.

Estq; etiam ligationibus aptissimus, hinc illud Vergilii:

Terna tibi hæc primum triplici diuersa colore
Licia circundo, terq; hæc altaria circum
Effigiem duco. Et paulopost:
Necte tribus nodis, ternos Amarylli colores,
Necte Amarylli modo, & Veneris, dic uincula necto.

Et de Medea legimus,

Verbaq; ter dixit placidos facientia somnos,
Quæ mare turbatum, quæ flumina concita sistunt.

Et apud Pliniū, Terna despuere deprecatione in omni medicina mos fuit, atq; ex hoc effectus adiuuari. Ternarius siquidem trino augmento perfectus, longo, lato, profundo, ultra quæ nulla datur dimensionis progressio, unde primus numerus cubicus dicitur. Hinc dicitur, quòd corpori trimetro, & numero cubico nihil addi potest. Quare Aristoteles in principio sermonum de cœlo, illum quasi legem uocat, secundum quam omnia disponuntur. Tribus enim corporalia & spiritualia constant, principio, medio, fine. tribus (ut Trismegistus ait) perficitur mūdus. Hemarmene, necessitate & ordine, hoc est, conuentione causarum adinuicem, quā pleriq; fatum dicūt, & executione ad fœtum, ac fœturæ debita distributione. Tota tēporis mensura ternario concluditur, uidelicet, præterito, præsenti, futuro. Omnis magnitudo tribus continetur, linea, superficie, corpore. Tribus interuallis constat omne corpus, longitudine, latitudine, crassitudine. Tres symphonias cōtinet harmonia, diapason, hemiolion, diatessaron. Tria quoque sunt animarum genera, uegetatiua, sensitiua & intellectualis: atq; hanc rationis, iracundię cupiditatisq; distribuit tricatio. Iamq; etiam iuxta prophetam tribus à deo disponitur mundus, numero, pondere, & mensura: deputaturq; idealibus formis, sicut binarius materiæ procreanti, & unitas fabricatori deo. Magi quoq; tres mundi principes distribuunt, Oromasim, Mitrim, Araminim, hoc est, deum, mentem & spiritum. Per ternarium cubicum siue solidum, distribuuntur tres rerum productarum enneades, ui-

In rebus tria quæ sint.

Ternarius idealibus formis deputatus.

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delicet ſupercœleſtium, in nouem intelligentiarum ordines: cœleſtium, in nouem orbes: inferiorum, in nouē genera generabilium & corruptibiliū. In hoc deniq; cubo ternario, uidelicet uiginti ſeptem, omnes muſicę proportiones includuntur, ut Plato & Proclus longa ſerie diſſerunt. Habetq; ternarius in harmonia diapente, gratiam uocis quintæ. Iamq; etiā in intelligentiis tres ſunt angelicorum ſpirituū hierarchiæ. Tres ſunt intellectualium creaturaꝝ potentiæ, memoria, mens & uolūtas. Tres ſunt ordines beatorum, uidelicet martyrum, confeſſorum, innocentum. Tres ſunt cœleſtium ſignorum quaterniones, uidelicet fixorum, mobilium, communiū: ſimiliter & domorum, uidelicet cardinum, ſuccedentium & cadentium. Tres quoq; ſunt in quouis ſigno facies & decani, tresq; cuiuslibet triplicitatis domini. Tres ſunt inter planetas fortunæ: tres inter diuas, gratiæ: tres apud inferos, parcæ: tres iudices, tresq; furiæ, tricepsq; cerberus. Legimus etiam

Tergeminamq; Hecaten, tria uirginis ora Dianæ.

Tres perſonæ in ſuperſubſtantiali diuinitate. Tria tempora, naturæ, legis & gratię. Tres theologicæ uirtutes, ſpes, fides, charitas. Tribus diebus Ionas fuit in uētre piſcis: totidē Chriſtus in ſepulchro.

SCALA TERNARII.

In Archetypo.	Pater	שדי Sadai Filius	Spūs ſctūs	*Nomē dei trium literarum* *Tres perſonæ in diuinis.*
In mundo intellectuali.	Suprema Innocentes	Media Martyres	Infima Cōfeſſores	*Tres hierarchiæ angelorum.* *Tres gradus beatorum*
In mundo cœleſti.	Mobilia Cardines Diurnus	Fixa Succedentes Nocturnus	Cōmunia Cadentes Particeps	*Tres quaterniones ſignorū.* *Tres quaterniones domorū.* *Tres domini triplicitatum.*
In mundo elementali.	Simplicia	Compoſita	Decōpoſita	*Tres gradus elementorum.*
In minore mundo.	Caput ī quo uiget intellectus reſpōdens mundo intellectuali.	Pectus, ubi cor ſedes uitæ, reſpondens mūdo cœleſti.	Vēter, ubi genitiua uirtus menſraq; genitalia, reſpondēs mundo elementali.	*Tres partes reſpondētes triplici mundo.*
In mundo infernali.	Alecto Minos Malefici	Megera Aeacus Apoſtatæ	Cteſiphone Rhadamāt° Infideles	*Tres furiæ infernales.* *Tres iudices infernales.* *Tres gradus damnatorum.*

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De Quaternario & eius Scala. Caput VII.

QVaternarium numerum Pythagorici Tetractyn appellant, ipſumq; omnibus numerorum uirtutibus præferunt, quia ipſe fundamentum & radix omnium aliorum numerorum, unde & omnia fundamẽta tam in artificialibus, quàm in naturalibus & diuinis quadrata ſunt, ut infra oſtendemus: ſignificatq; ſoliditatem, quæ per figuram quadrariam etiam demonſtratur. Eſt enim quaternarius, quadratus planus primus, qui conſtat duabus proportionibus, quarũ prior eſt, unius ad duo: poſterior, duorum ad quatuor: naſciturq; gemina proceſſione & proportione, uidelicet unius ad unum, & duorum ad duo, ab unitate incipiens, in quaternitate deſinens. Quæ proportiones in eo differunt, quòd iuxta arithmeticam, ſunt ſibi inæquales: iuxta geometricam uero æquales. Itaq; quadratus deo patri adſcribitur, quin & totius trinitatis myſterium complectitur: nam ipſius ſimpla proportione, prima ſcilicet unius ad unum, unitas paternę ſubſtantię ſignificatur, ex qua unus procedit filius, illi ęqualis, altera autem proceſſione, etiam ſimpla, uidelicet duorum ad duo, notatur ſecunda proceſſione ex utroq; ſpiritus ſanctus, ut ſic ſit æqualis patri filius, proceſſione prima: æqualis utriq; ſpiritus ſanctus, proceſſione ſecũda. Hinc ſuperexcelſum deo diuinęq; trinitatis nomen tetragrammaton eſt, ſcilicet Iod, He & Vau, He: ubi aſpiratio He, ſpiritus ab utroque proceſſionem denotat: ipſa enim He duplicata, utranq; ſyllabam totumq; nomẽ terminat, pronunciatur autẽ Ioua, ut aliqui uolunt, unde gentiũ ille Iouis, quẽ & ueteres quatuor auribus pingebãt. Vnde quaternarius eſt fons & caput totius diuinitatis. Vocãtq; Pythagorici ipſum ꝑpetuũ naturæ fontẽ: quatuor enim ſunt gradus in ſcala naturæ, ſcilicet eſſe, uiuere, ſentire, intelligere. Quatuor ſunt in natura motus, ſcilicet aſcendẽs, deſcendẽs, progrediens, circularis. Quatuor ſunt in cœlo cardines, ſcilicet ortus, occaſus, medium cœli & imum cœli. Quatuor ſunt ſub cœlo elementa, ſcilicet ignis, aër, undaq;, tellus: ſecundum hæc, quatuor in cœlo triplicitates: quatuor ſub cœlo qualitates primæ, ſcilicet frigidum, calidum, ſiccum, humidum: ab his quatuor humores, ſanguis phlegma, cholera, melancholia. Item annus diuiditur in quatuor partes, quæ ſunt uer, æſtas, autumnus & hyems: ſimiliter aër in Eurum, Zephyrum, Auſtrum & Boreã, diuiditur: quatuor quoq; ſunt flumina paradiſi, & totidem inferni. Quaternarius præterea omnem implet ſcientiam: primo omnem numerorum ſimplicem progreſſum quatuor implet terminis, uidelicet uno, duobus, tribus & quatuor, conſtituens denarium. Omnem implet numerorum differentiam, primum parem, & primũ imparẽ in ſe continẽs. Habet in muſica diateſſaron, gratiam uocis

Fundamenta, omnia quadrata.

In rebus quatuor, quæ ſint.

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quartæ:item tetrachordum & diagramma Pythagoreum,quo ille primum muſicos concentus inuenit,omnemq; muſicæ harmoniam continet: nam dupla,tripla,quadrupla,ſeſquialtera,ſeſquitertia,diapaſon,diſdiapaſon,diapente,diateſſaron, omnisq; conſonantia inter quaternarii limites arcetur. Totã etiã mathematicã quatuor terminis cõplectitur,ſcilicet,pũcto, linea, planitie & profunditate. Totã naturã quatuor terminis colligit ſcilicet ſubſtantia,qualitate,quantitate & motu. Omnẽ etiam phyſicam implet,in qua ſunt naturæ uirtus ſeminaria,naturalis,pullulatio,adolens forma,& cõpoſitum. Quatuor etiam terminis metaphyſicam complectitur,ſcilicet eſſe,eſſentia,uirtute & actione. Complectitur moralem philoſophiã quatuor uirtutibus,ſcilicet prudentia,iuſtitia,fortitudine & temperantia. Habet etiam uim iuſtitiæ:hinc quadruplex lex,ſcilicet prouidentiæ,à deo:fatalis,ab anima mundi:naturæ,à cœlo:prudentiæ ab homine. Quatuor inſuper iudiciariæ potentiæ in rebus exiſtentibus,ſcilicet intellectus,diſciplina,opinio,ſenſus. Multam quoq; & maximam in myſteriis uim habet: hinc Pythagorici ipſum quaternarium iureiurando teſtabantur,tanquam ſummum quo fides nitatur & credulitas firmari poſſit:hinc dictum Pythagoricum iuſiurãdum,quod in his uerſibus ſic expreſſit:

Iuro ego per ſanctum pura tibi mente quaternum,
Aeternæ fontem naturæ animiq; parentem.

Item quatuor ſunt flumina paradiſi,quatuor euangelia,à totidem euangeliſtis per uniuerſam eccleſiam recepta. Hebræi præcipuum dei nomen quatuor literis ſcriptum acceperunt: ſimiliter Aegyptii, Arabes,Perſæ,Magi, Mahumetiſtæ,Græci,Tuſci,Latini,tantum quatuor literis nomen dei ſcribunt:ita,ſcilicet Theut,alla,ſire,orſi abgdi,θεὸς,eſar,deus. Hinc Lacedæmonii ſummum Iouem quatuor auribus depingere ſolebant. Hinc apud Orphicam theologiam,fertur Neptunus quadriiuges currus impellere. Quatuor quoque ſunt diuini furoris ſpecies, à ſingulis numinibus procedentes,ſcilicet à muſis, Dionyſio, Apolline & Venere. Item Ezechiel propheta uidit quatuor animalia iuxta fluuiũ Chobar, & quatuor Cherubim in quatuor rotis. Item apud Danielem, quatuor animalia magna aſcendebant de mari,& pugnabant quatuor uenti. Item Apocalypſi quatuor animalia plena oculis ante & retro,ſtabant in circuitu ſedis dei,& quatuor angeli,quibus datũ eſt nocere terræ & mari,ſtabant ſuper quatuor angulos terræ, tenẽtes quatuor uentos ne flarent ſuper terrã, neq; ſuper mare, neq; in ullã arborẽ.

Nomen dei ubiq; fere tetragrammaton.

Scala Quaternarii ad quatuor elementorum correſpondentiam.

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Nomen dei quadri literum.	יהוה				In mũdo Archetypo, unde lex prouidẽtiæ.
Quatuor triplicitates siue hierarchiæ intelligibiles.	Seraphim Cherubim Throni	Dominationes Poteſtates. Virtutes	Principatus Archangeli Angeli	Innocentes Martyres Confeßores	In mũdo intellectuali, unde lex fatalis.
Quatuor angeli, præſidentes cardinibus cœli.	מיכאל Michaël.	רפאל Raphaël	גבריאל Gabriel	אוריאל Vriel	
Quatuor præfecti elementorum.	שרף Seraph	כרוב Cherub	תרשיש Tharſis	אריאל Ariel	
Quatuor animalia ſanctitatis.	Leo	Aquila	Homo	Vitulus	
Quatuor triplicitates tribuum Iſraël.	Dan Aßer Nephtalim	Iehuda Iſachar Zabulon	Manaße Beniamin Ephraim	Ruben Simehon Gad	
Quatuor triplicitates apoſtolicæ.	Mathias Petrus Iacob⁹ maior	Symon Bartolomæus Matthæus	Ioannes Philippus Iacobus minor	Thadæus Andreas Thomas	
Quatuor Euangeliſtæ.	Marcus	Iohannes	Matthæus	Lucas	
Quatuor triplicitates ſignorum.	Aries Leo Sagittarius	Gemini Libra Aquarius	Cancer Scorpius Piſces	Taurus Virgo Capricornus	In mũdo cœleſti, à quo lex naturæ.
Stellæ & planetæ ad elemẽta relati.	Mars & Sol.	Iupiter & Venus	Saturnus & Mercurius.	Stellæ fixæ & Luna	
Quatuor qualitates cœleſtium elementorum.	Lumen	Diaphanum	Agilitas	Soliditas	
Quatuor elementa.	שא Ignis	רוח Aër	מים Aqua	עפר Terra	In mũdo elemẽtali, ubi lex generationis & corruptionis.
Quatuor qualitates.	Calidum	Humidum	Frigidum	Siccum	
Quatuor tẽpora.	Aeſtas	Ver	Hyems	Autumnus	
Quatuor cardines orbis.	Oriens.	Occidens	Septentrio	Meridies	
Quatuor mixtorũ genera pfecta.	Animalia.	Plantæ	Metalla	Lapides	
Quadruplicia animalia.	Progreßiua	Volatilia	Natantia	Reptilia	

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Quæ reſpõdent elemẽtis in plãtis	Semina	Flores	Folia	Radices
Quæ in metallis	Aurũ & ferrum	Cuprũ & ſtannũ	Argentũ uiuum	Plumbum & argentũ
Quæ in lapidibus	Lucẽtes & ardẽtes	Leues & trãſpẽtes	Clari & cõgelati	Graues & opaci
Quatuor hominis elementa	Mens	Spiritus	Anima	Corpus
Quatuor potentiæ animæ	Intellectꝰ	Ratio	Phãtaſia	Senſus
Quatuor iudiciariæ poteſtates	Fides	Scientia	Opinio	Experimẽtũ
Quatuor uirtutes morales	Iuſtitia	Tẽperãtia	Prudentia	Fortitudo
Senſus reſpondentes elementis	Viſus	Auditus	Guſtus & olfactus	Tactus
Quatuor hũani corporis elemẽta	Spiritus	Caro	Hũores	Oſſa
Quadruplex ſpiritus	Animalis	Vitalis	Gignitiuꝰ	Naturalis
Quatuor humores	Cholera	Sanguis	Pituita	Melãcholia
Quatuor complexionum mores	Impetus	Alacritas	Inertia	Tarditas
Quatuor principes dæmoniorum nocentes in elementis	סמאל Samaël	עזאזל Azazel	עזאל Azaël	מחזאל Mahazaël
Quatuor flumina inferna	Phlegethõ	Cocytus	Styx	Acheron
Quatuor principes dæmoniorũ ſuper quatuor angelos orbis	Oriens	Paymon	Egyn	Amaymon

In minore mundo ſcilicet homine à quo lex prudentiæ.

In mundo infernali ubi lex iræ & punitionis.

De quinario & eius Scala. Cap. VIII.

QVinarius numerus haud paruæ eſt potẽtiæ, cõſtat enim ex primo pari & primo impari, tanq̃ ex fœmina & maſculo: impar enim numerus mas eſt, par uero fœmina. Vnde Arithmetici illũ quidẽ patrẽ, hũc uero matrẽ uocãt. Igit haud paruę perfectionis atq; uirtutis eſt quinarius, q̃ ex horũ numeroꝝ ꝓmixtione generat: eſtq; præterea uniuerſi numeri, uidelicet denarii, iuſtiſſima medietas. Nam ſi altrinſecus circa quinariũ, denariũ diuidendo adſumas, hinc nouẽ, inde uero unũ: uel, hinc octo, inde uero duo: ſiue ſeptem & tria, ſeu ſex & quatuor, unaquæq; collectio denariũ conſtituit, & ſemper eius perfectũ mediũ eſt quinarius, & eius æque diſtans: & iccirco numerus connubii appellat à Pythagoricis. dicit & iuſtitiæ, quia denariũ ex æquilibrio ſecat. Sẽſus in homine quinq; ſunt: uiſus, auditus, olfactus, guſtus, tactus: quinq; in anima poteſtates: uegetatiua, ſenſitiua, cõcupiſcibilis, iraſcibilis, rationalis: quinq; ſunt in manibus digiti, quinq; ſunt in cœleſtibus errantes planetæ, ſecundũ quos quintupli-

Quinarij nomenclaturæ.

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ces in quouis ſigno termini. In elementis quoque quinq; genera mixtorum, uidelicet lapides, metalla, plãtæ, zoophyta, animalia totidemq; animalium genera: puta homines, quadrupedia, reptantia, natantia, uolantia. Sunt & quinque genera quibus à deo componuntur omnia, ſcilicet eſſentia, idem, alterum, ſenſus, motus. Hirundo non niſi quinq; pullos parit, quos magna paſcit æquitate, incipiens ab eo qui maximus eſt natu, & ita in cæteris ortus rationem habens. Habet quoq; hic numerus uim magnã in expiationibus: nam in ſacris, pellit malos dæmones: in naturalibus, pellit uenena. Dicitur quoq; numerus felicitatis & gratiæ, & eſt ſigillum ſpiritus ſancti, & nexus oĩa ligans, atq; numerus crucis, etiã Chriſti uulneribus principalibus, quorũ cicatrices etiã in glorificato corpore ſuo ſeruare dignatus eſt, inſignis. Gentium philoſophi illum Mercurio ſacrum dedicarunt, tantoq; uim eius quaternario excellentiorẽ, quantum animatũ inanimato præcellẽtius. In hoc enim numero Noah pater inuenit gratiã coram dño, & præſeruatus fuit in diluuio aquarũ. In huius numeri uirtute Abraham cẽtenarius ex Sara nona genaria ſteriliq; fœmina, ſupra quã à natura cõceſſum eſt, genuit filium, creuitq; in populũ magnũ. Hinc in tẽpore gratiæ, quinq; literis inuocaẽ nomẽ diuinę omnipotẽtiæ. Nam in tẽpore naturæ, inuocabaẽ nomẽ dei trigrãmaton, שדי ſadai: in tẽpore legis, nomẽ dei tetragrãmaton יהוה ineffabile, cuius loco Hebræi exprimũt אדני adonai. In tẽpore gratiæ, nomẽ dei pentagrãmaton effabile יהשוה Iheſu, quod nõ minore myſterio etiã triliteris inuocaẽ ישו.

SCALA QVINARII.

Nomina dei pentagrammata			עליון אלהים	Elion Elohim		*In archetypo*
Nomen Chriſti pentagrãmaton			יהשוה	Iheſuh		
Quinq; ſubſtãtiæ intelligibiles	*Spiritꝰ primæ hierarchiæ, uocati dij, ſiue filij dei*	*Spũs ſecũdæ hierarchiæ, dicti intelligentiæ*	*Spũs tertiæ hierarchiæ, uocati angeli, qui mittuntur*	*Animæ corporum cœleſtium*	*Heroẽs ſiue animæ beatæ*	*In mundo intellectuali*
Quinq; ſtellæ erraticæ, domini terminorum	Saturnus	Iupiter	Mars	Venus	Mercuriꝰ	*In mundo cœleſti*
Quinq; genera corruptibilium	Aqua	Aër	Ignis	Terra	Mixtum	*In mundo elementali*
Quinq; ſpecies mixtorum	Animal	Planta	Metallũ	Lapis	Zoophytũ	
Quinq; ſenſus	Guſtus	Auditus	Viſus	Tactus	Olfactus	*In minore mũdo*
Quinq; tormẽta corporalia	*Amaritudo mortificans*	*Vlulatus horriſoni*	*Tenebræ terribiles*	*Ardor inextinguibilis*	*Fœtor penetrans*	*In mundo infernali*

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De ſenario & eius ſcala. Cap. IX.



Enarius numerus eſt perfectionis, quia perfectiſſimus natura, in toto numerorum contextu, ab unitate uſq; ad denarium ſolus ipſe adeo eſt perfectus, ut collectione ſuarum partium idem reſultet, nulla inopia deficiens, nec ulla abundantia ſuperfluus. Nam ſi partes eius, mediam ſcilicet, tertiam & ſextam, quæ ſunt tria, duo, unum, congregantur, totum ſenarii corpus perfecte implent: qua quidem perfectione cæteri numeri carent: hinc à Pythagoricis geneſi, nuptiisq; prorſus accommodatus aſſeritur, mundiq; ſignaculum appellatur: ſenario enim numero conſtitutus mundus, neq; immoderata abundantia ſuperfluus, neq; fruſtratus egensq; neceſſariis. Hinc eſt, quoniam die ſexto perfectus eſt & conſummatus à deo mundus: ſexto enim die uidit Deus cũ cta quæ fecerat, & erant ualde bona. Igitur pfecti ſunt cœli & terra, & omnis ornatus eorum. Dicitur etiã numerus hominis, quia ſexto die homo creatus eſt: & dicitur etiam numerus redemptionis, nam ſexta die Chriſtus pro redemptione noſtra paſſus eſt: unde illi etiam cum cruce magna cognatio. Dicitur etiam numerus laboris & ſeruitutis: hinc in lege præceptum erat, ſex diebus faciendum opus, ſex diebus colligendum manna, ſex annis ſeminanda terra, & quod ſeruus Hebræus ſex annis ſeruiat domino ſuo. Sex diebus gloria domini inclinauit ſuper monte Sina, cooperiens eum nube: ſex alæ ſunt cherubinis, ſex circuli in firmamẽto, arcticus, antarcticus, duo tropici, æquinoctialis & ecliptica, ſex ſunt errones planetæ, Saturnus, Iupiter, Mars, Venus, Mercurius, Luna, per ſigniferi latitudinem ultra citraq; ecliptícam diſcurrentes. Sex ſunt in elementis ſubſtantificæ qualitates, uidelicet acuitas, raritas, motus, & horum oppoſita, obtuſitas, denſitas, quies. Sex ſunt differentiæ poſitionis, ſurſum, deorſum, ante, retro, dextrorſum, & ſiniſtrorſum. Sex ſunt naturalia officia, ſine quibus eſſe nihil poteſt, uidelicet magnitudo, color, figura, interuallum, ſtatus, motus: ſolida etiam figura quadrati ſex ſuperficies habet. Totius harmoniæ toni ſunt ſex, uidelicet quinque toni, & duo hemitonia, quæ faciunt tonum unum, qui eſt ſextus.

SCALA SENARII.

In Archetypo	אל גבור אלוהים			*Nomina dei ſex literarum.*			
In mundo intelligibili	Seraphin	Cherubin	Throni	Dominationes	Poteſtates	Virtutes	*Sex ordines angelorum qui ad inferiora non mittuntur*
In mundo cæleſti	Saturnus	Iupiter	Mars	Venus	Mercurius	Luna	*Sex planetæ p zodiaci latitudinẽ ab ecliptica aberrãtes*
In mundo elementali	Quies	Raritas	Acuitas	Obtuſitas	Denſitas	Motus	*Sex ſubſtantificæ qualitates elementorum.*
In minore mundo	Intellect⁹	Memoria	Senſus	Motus	Vita	Eſſentia	*Sex gradus hominis.*
In mundo infernali	Acteus	Magaleſi⁹	Ormen⁹	Lycus	Nicon	Mimon	*Sex dæmones calamitatum omnium autores.*

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De ſeptenario & eius ſcala. Cap. X.



Eptenarius numerus uariæ & multiplicis potentiæ eſt, conſtat enim ex uno & ſex, uel ex duobus & quinque, uel ex tribus & quatuor, habetq; unitatem tanquam copulam geminæ trinitatis: unde ſi ſingula eius membra eorumq; compagines cõſideremus, proculdubio fatebimur eum tam ex ſuarum partium colligantia, quàm ſeorſum ſua plenitudine, omni maieſtate eſſe pleniſſimum. Vocantque ipſum Pythagorici humanæ uitæ uehiculum, quod non tam ex partibus ſuis mutuatur, quàm totalitatis ſuæ proprio iure perficit, complectitur enim corpus & animam: nam corpus conſtat ex quatuor elementis, & quatuor qualitatibus afficitur: ternarius quoque ad animam ſpectat propter triplicẽ uim eius, ſcilicet rationalem, iraſcibilem & concupiſcibilem. Septenarius itaq;, quia ex tribus conſtat & quatuor, animam corpori coniũgit, ad genituram quoq; hominum uis huius numeri pertinet, hominemq; concipi, formari, edi, nutriri, uiuere, omninoq; conſtare facit. Nam cum in aluo mulieris genitale ſemen receptum eſt, ſi per horas ſeptẽ abſq; effuſione permanſerit, hæſiſſe in uitam certum eſt: tum primis ſeptem diebus coangulatur, fitq; ad recipiendum figuram humanam idoneum: deinde maturos infantes producit, qui ſeptimeſtres uocantur, hoc eſt, qui ſeptimo menſe nati. Poſt partum deinde an uicturus ſit infans, ſeptima hora diſcernit: ultra hunc enim numerum, qui aëris halitum ſuſtinuerit, intelligitur natus ad uitam: Poſt dies ſeptem, iactat reliquias umbilici: poſt bis ſeptem, incipit ad lumen uiſus eius moueri: in tertio ſeptenario, iam libere, oculos totamq; faciem uertit: poſt ſeptem menſes, fiunt dentationes: poſt ſecundum menſium ſeptenarium, ſedet ſine caſus timore: poſt tertium ſeptenarium, ſonus eius in uerba prorumpit: poſt quartum ſeptenarium, ſtat firmiter & ambulat: poſt quintum ſeptenarium menſium, incipit lac nutricis horreſcere: poſt annos ſeptem, cadunt primi dentes, & naſcuntur alii ad cibum ſolidum aptiores, abſoluiturq; integritas loquendi: poſt ſecundum annorum ſeptenarium, pueri pubeſcunt, fitque generationis initium: ad tertium annorum ſeptenarium, creſcit homo in longum, oſtenditque flores & lanugines, fitque genitura pollens atque robuſta. Vſque ad quartũ ſeptenarium, creſcit homo in latum, & conſummantur incrementa ſtaturæ. In quinto, omne uirium & roboris completur augmentum: Sextus uero annorum ſeptenarius, uires ſeruat collectionis: ſeptimo ſeptenario conſummatur prudentia, perfectamque reddit hominum ætatem. Cum uero ad decades ſeptenas peruenitur, ubi ſeptenarius per numerum completum conducitur, tunc metam communem uiuendi habet, dicente Propheta: Dies annorum noſtrorum in ipſis ſeptuaginta annis. Summus etiam humani corporis creſcendi modus, eſt ſe-

Septenarij nomenclaturæ.

Septenarij in humanis corporibus uires.

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ptem pedum. Septem quoque sunt gradus in corpore, qui dimensionem altitudinis ab imo complent in superficiem, scilicet medulla, os, neruus, uena, arteria, caro, cutis. Septem sunt quę à Græcis nigra membra uocantur, lingua, cor, pulmo, iecur, lien & duo renes. Septem sunt corporis principales partes, caput, pectus, manus pedesque & pudendum. De spiritu quoq; & cibo constat, quod sine haustu spiritus ultra horas septem uita non durat: tum quibus inedia mori constitutum est, post septimum diem non uiuunt. Venæ quoq; & arteriæ (ut tradunt medici) numero mouẽtur septenario. Iudicia quoq; in morbis maiori apparentia fiunt diebus septimis, quos medici criticos, hoc est iudiciarios uocant. Ex septenis quoq; portionibus creat deus animam, ut testis est diuus Plato in Timęo. Anima quoq; septenario recipit corpus. Ad septimũ usq; gradũ omnis uocum progreditur discrepantia, post quem fit eadem reuolutio. Rursus septem sunt ipsaꝝ uocũ modulamina tonus, ditonus, semiditonus, diatessarõ, diapente cum tono diapente cum semitonio, & diapason. Estq; in cœlestibus potentia septenarii potentissima: nam cum sint quatuor cœli cardines diametraliter sese contuentes, qui quidem aspectus plenissimus & potentissimus habetur, septenario numero constat: fit siquidem à septimo signo, crucemq; constituit, figuram omnium potentissimam, de qua suo loco dicemus. Sed illud non ignoretur, septenarium magnam habere in cruce communionẽ. Simili radiatione & numero distãt solstitiũ à bruma, & æquinoctiũ hyemale ab æstiuali, quæ omnia septenis signis fiunt. Septẽ prętera in cœlo sunt circuli, iuxta axis longitudinem: septem circa polum arcticum triones, maiores minoresq;. Item septem Virgilię quas Pleiades uocant: septem quoq; planetæ: secundum illos quoq; septem dies constituentes hebdomadam. Luna quoque planetarum septima, & nobis proxima, hunc numerum præ cæteris obseruat, motumque eius ac lumen hic numerus dispensat: nam in uiginti diebus & octo, totius zodiaci ambitum circuit, quem quidem dierum numerum, septenarius septem suis terminis, ab uno uidelicet usq; ad septem, quantum singuli numeri exprimunt, antecedentibus addendo conficit & implet, efficitque quatuor septenarios dierum, quibus Luna omnem zodiaci longitudinem & latitudinem emetiendo remetiendoque circum perque discurrit: similibusque dierum septenariis lumen suum sempiterna lege uariando dispensat: Primo enim septenario usque ad medietatem tanquàm diuisi orbis, crescit: secundo septenario orbem totum lumine complet: tertio decrescendo rursus in orbẽ cõtrahitur diuisum: post quartum uero septenarium ultima luminis sui diminutiõe renouatur, eisdemque septenariis maris incrementa decrementaque disponit: nam primo ab initio crescentis lunæ septenario, minuitur pauliſper: secundo, gradatim augetur: tertius quoque septenarius fit similis primo,

Septenarij in cœlestib⁹ potentia.

Crucis figura omniũ potentißima.

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& quartus eadem facit quæ ſecundus. Accommodatur etiam Saturno, qui ab inferioribus aſcendendo ſeptimus eſt planetarum, qui requiem innuit, cui ſeptimus dies adſcribitur, qui millenarium ſeptimum indicat, quo (teſte Ioanne) captiuato dracone, malorum ſuggeſtore diabolo, quieſcent mortales, tranquillam uitam degentes. Septenarium præterea Pythagorici numerum uirginitatis appellant: quia primus eſt, qui neq; generatur neq; generat, neq; enim poteſt in duas partes diuidi æquales: itaq; ut gignat ex aliquo numero repetito, nec ullum ex ſe etiã numerum parit duplicatus, qui intra denarii limites coartetur, quem primum limitem conſtat eſſe numerorum: & iccirco ſeptenarium Palladi ſacrum fecere. Habet & in religione potentiſſima ſuæ uenerationis indicia, & uocatur numerus iuramẽti. Hinc apud Hebræos iurare dicitur ſeptenare, quaſi per ſeptẽ obteſtari. Sic Abraham quando pepigit fœdus cum Abimelech, ſtatuit ſeptem agnas in teſtimonium. Dicitur quoq; numerus beatudinis & requiei, unde illud:

Septenarij nomina.

O terq; quaterq; beati,

Scilicet in anima & in corpore. Septimo quoq; die creator ab opificio quieuit, quamobrem hæc dies apud Moſen ſabbathum appellatur, hoc eſt, dies quietis. hinc ſeptimo die Chriſtus in ſepulchro quieuit. Habet quoque hic numerus cum cruce, ut ſuperius demonſtratum eſt, & cum Chriſto magnam communionem. In Chriſto enim omnis noſtra beatitudo, quies & felicitas: eſtq; præterea purificationibus aptiſſimus. Vnde Apuleius: Meq;, ait, protinus purificandi ſtudio marino lauachro trado, ſepties ſubmergo fluctibus capite. Et leproſus quoq; mũdandus in lege, ſepties aſpergebatur paſſeris ſanguine, & Helizæus propheta, ut ſcriptum habetur Regum libro quarto, ait leproſo: Vade & lauare ſepties in Iordane, & recipiet ſanitatẽ caro tua, & mũdaberis. & ſequitur paulo poſt: Et lauit ſe ſepties in Iordane, iuxta ſermonem prophetæ, & mundatus eſt. Eſtq; numerus pœnitentiæ & remiſſionis. Hinc ſtatuta ſeptennis pœnitentia pro quolibet peccato, iuxta Sapientis ſententiam dicentis: & ſuper peccatorẽ ſeptuplum: ſeptimo quoq; anno fiebant remiſſiones, & poſt quadratum ſeptenarium dabatur plena remiſſio, ut in Leuitico legit. Septẽ petitionibus cõſummauit Chriſtus orationem expiationis noſtræ: hinc & libertatis numerus nuncupatus, quia ſeptimo anno ſeruus Hebræus libertatem ſibi uendicabat. Eſtq; diuinis laudibus accõmodatiſſimus. Vnde ait Propheta: Septies in die laudem dixi tibi, ſuper iudicia iuſtitię tuę. Dicitur etiam numerus ultionis, ſicut dicit ſcriptura: Septuplum ultio dabitur de Cain. & Pſalmiſta ait: Redde uicinis noſtris ſeptuplum in ſinu eorum. Hinc ſeptem nequitiæ apud Salomonem, & ſeptem ſpiritus nequiores aſſumpti leguntur in euangelio. Significat etiam præſentis circuli tempus, quòd ſeptem dierum circulo peragitur: eſtq; ſpiritui ſancto ſacer, quem ſeptuplum iuxta eius dona, propheta Eſaias deſcribit, uidelicet ſpiritum ſapientiæ & intellectus, ſpiritum conſilii & fortitudi-

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nis, & ſpiritum ſcientiæ & pietatis, & ſpiritum timoris domini, quos apud Zachariam legimus ſeptem oculos dei. Septem quoque ſunt angeli ſpiritus adſtãtes ante faciem dei, ut legitur apud Tobiam. & in Apocalypſi, ſeptem lampades ardebant ante thronum dei, & ſeptem candelabra aurea & in medio eorum ſimilis filio hominis, & habebat in dextra ſua ſtellas ſeptem. Itẽ ſpiritus ſeptem erant in conſpectu throni dei, & ſeptem angeli adſtabant in conſpectu dei, & datæ ſunt illis ſeptem tubæ. Vidit quoque agnum habentem ſeptem cornua, & ſeptem oculos, & uidit librum obſignatum ſeptem ſigillis, & cum apertum fuiſſet ſeptimum ſigillum, factum eſt ſilentium in cœlo. Ex ſupradictis omnibus apparet, ſeptenarium inter cęteros numeros merito dici omnis efficaciæ pleniſſimum. Habet præterea ſeptenarius magnam cum duodenario conformitatem: nam ſicut tria & quatuor ſeptem conſtituunt: ſic ter quatuor duodecim reddunt, qui ſunt numeri cœleſtium planetarum & ſignorum, ex eadem radice reſultantes, & per ternarium de diuinitate, per quaternarium de inferiorum natura participantes. Magna admodum eſt in ſacris literis huius numeri præ cæteris omnibus obſeruantia, magna'que & multiplicia eius myſteria, quorum multa è ſacris eloquiis repetentes hic adnumerare decreuimus: quibus facile conſtabit ſeptenarium plenitudinem quandam ſacrorum myſteriorum ſignificare. Legimus enim in Geneſi, ſeptimum diem quietis domini, ſeptimum ab Adam Enoch, uirum ſanctum & pium, & alium etiam ab Adam ſeptimum uirum nequam & digamum nomine Lamech, item ſeptima generatiõe abolitum peccatum Cain: ſicut ſcriptum eſt: Septuplum punietur Cain: & ſeptem uindictas exoluet qui occiderit Cain. At quæ ibidem magiſter hiſtoriæ ſeptem colligit fuiſſe peccata Cain. Item ſeptena & ſeptena ex omnibus animalibus mundis introducta in arcam Noë, ſimiliter & de uolatilibus: deinde poſt ſeptem dies pluiſſe dominum ſuper terram, ſeptimo'que die ruptos omnes fontes abyſſi, & inundaſſe aquas ſuper terram. Item ſeptem agnas Abraham dedit Abimelech: & ſeptẽ annis ſeruiuit Iacob pro Lia, & aliis ſeptem pro Rachel: Et ſeptem diebus populus Iſrael luxit mortem Iacob. Præterea ſeptem boues & ſeptem ſpicas, ſeptem annos fertilitatis & ſeptem ſterilitatis legimus ibidem. In Exodo uero, ſeptimo die præcipitur ſabbathum ſabbathorum, requies ſancta domino: quia ſeptimo die ab opere quieuit dominus. Item ſeptimo die ceſſauit orare Moſes. Septimo die erit ſolennitas domini, ſeptimo anno liber egredietur ſeruus, ſeptem diebus bos & ouis ſit cum matre ſua, ſeptimo anno dimittetur quieſcere terra ſeminata ſex annis, ſeptimus dies erit ſanctum ſabbathum & requies: ſeptimus dies quia ſabbathi eſt, uocabitur ſanctus. In Leuitico etiam ſeptimus dies erit celebrior & ſanctior, & ſeptimi menſis primus dies erit ſabbathum memoriale. Septem diebus offerentur holocauſta domino, ſeptem diebus celebrabantur feriæ domini, ſeptem diebus per

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annum legitimum ſempiternũ erit in generationibus ueſtris. Septimo mẽ-ſe feſta celebrabitis,& habitabitis in tabernaculis ſeptem diebus: ſepties aſp-get coram domino qui tinxerit digitũ in ſanguine: ſepties tinget in ſangui-ne paſſeris mundatus à lepra: ſeptem diebus lauabitur aquis uiuentibus qui patitur fluxum ſanguinis: ſepties aſperget digito in ſanguine uituli: ſepties percutiam uos propter peccatum. In Deuteronomio ſeptem populi terrã promiſſionis habebant. Legitur & ſeptimus annus remiſſionis,& ſeptem lu cernæ cãdelabrorum in auſtrali parte erectę. Et in Numeris leguntur ſeptẽ agnas immaculatas obtuliſſe filii Iſrael,& quod ſeptem diebus ueſcebantur azymis, & quod ſeptẽ agnis & hirco expiabatur peccatum, & ſeptimus dies erat celeberrimus & ſanctus, & ſeptimi menſis dies uenerabilis & ſanctus,& ſeptimus menſis ſcenopegiæ, & ſeptem uitulos offerebat die ſeptimo, & ſe-ptem aras erexit Balaam,ſeptem diebus Maria ſoror Aaron leproſa egredi tur extra caſtra,ſeptẽ diebus immundus erit qui tetigerit cadauer. Et in Io-ſue, ſeptem ſacerdotes portabant arcam fœderis ante Hiericho, & ſeptem diebus circuibant ciuitates, & ſeptem buccinæ portabantur per ſeptem ſa-cerdotes,& die ſeptimo buccinabant ſeptem ſacerdotes. Item in libro Iudi-cum ſeptem annis Abeſſa regnauit in Iſraël,ſeptem diebus fecit nuptias Sã-ſon,& ſeptimo die expoſuit uxori problema,ſeptem funibus neruiceis liga-tus eſt & ſeptem crinibus capitis ſui, ſeptem annis oppreſſi ſunt filii Iſraël p regem Madian. Et in libris Regum ſeptem uicibus & ſeptima uice ecce di-cit Helias nubecula parua,ſeptem diebus filii Iſraël dirigebant acies,& ſepti-mo die commiſſum eſt bellum: ſeptem annorum cõminata eſt fames Da-uid propter peccatum murmurationis populi, & ſepties oſcitauit puer re-ſuſcitatus per Heliſæum,& ſeptem uiri crucifixi ſunt ſimul in diebus meſſis primæ: ſeprem lotionibus mũdatur Naaman per Heliſęum,ſeptimo men-ſe occiſus eſt Golias. Et in Paralipomenis legitur, quòd ſeptimo menſe cõ-pletus eſt aceruus fundamentorum:& in Heſter legimus ſeptem eunuchos regis Perſarum:& in Tobia,ſeptem uiri copulati cum Sara filia Raguelis:& apud Danielem ſeptem uicibus incenditur fornax Nabuchodonoſor,& ſe-ptem leones erant in lacu, & ſeptima die uenit Nabuchodonoſor. In libro Iob exprimuntur ſeptem filii Iob,& ſeptem diebus & noctibus ſediſſe ami-cos Iob cum eo in terra:& ibidem legitur,ſeptimo non tanget te malum. In Eſdra legimus ſeptem hebdomadas annorum,ſeptem cõſiliarios Artaxer-xis:& ibidem ſeptimo menſe clanges buccina: ſeptimus menſis ſcenopegiæ ſub Eſdra erat, dum filii Iſraël erant in ciuitatibus: & ſeptimi menſis primo die Eſdras legit legem populo. Et in Pſalmis ſepties in die laudem dicit Da uid: ſeptuplum probatur argentum, ſeptuplum reddit uicinis noſtris in ſi-nu eorum. Et Salomon ait ſeptem columnas excidiſſe ſibi ſapientiam,& ſeptem uiros loquentes ſententias, ſeptem quæ odit & deteſtatur dominus: ſeptem nequitiæ in corde inimici, ſeptem circunſpectores, ſeptem ocu li in-

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insipientes. Numerat Isaias septem dona spiritus sancti,& septem mulieres uirum unum apprehẽdentes. Et apud Ieremiam septem mentis mulierum concupiscentiæ,& septem filios peperit mater, quæ infirmata est & defecit anima eius. In Ezechiele,septem diebus propheta mœrẽs permansit. In Zacharia septem lucernæ,& septem infusoria super caput cãdelabri,& septem oculi discurrentes in uniuersam terram,& septem oculi super unum lapidẽ, & septimi diei ieiunium uertitur in gaudium. Et in Michæa septem pastores suscitati sunt super Assyrios. Iam uero & in Euangeliis legũtur septem beatitudines,septẽ uirtutes,quibus septem uitia opponunt,septẽ petitiones orationis dominicæ, septẽ uerba CHRISTI in cruce, septem uerba beatæ MARIAE uirginis,septem panes per dominũ distributi, septem sportæ fragmentorum,septem fratres uxorem unam habentes,septem discipuli domini piscantes,septem hydriæ, in Cana Galilææ,septem uæ,quæ dominus hypocritis comminatur, septem dæmonia iecta de muliere peccatrice, & septem dæmones nequiores assumpti ab expulso. Item septem annis fuit CHRISTVS profugus in Aegypto, & septima hora reliquit febris filium reguli. In epistolis etiam canonicis describit Iacobus septem gradus sapientiæ,& Petrus septem gradus uirtutum. Et in Actibus numerantur septem diaconi, & septem discipuli electi per apostolos. In Apocalypsi quoque multa sunt huius numeri mysteria: ibi enim leguntur septem candelabra, septem stellæ,septem coronæ, septem ecclesiæ, septem spiritus in conspectu throni,septem flumina Aegypti,septem sigilla,septem signacula, septem cornua,septem oculi,septem spiritus dei,septem angeli, cum septem tubis,septem cornua draconis,septem capita draconis quæ septem habebãt diademata:item septem plagæ, & septem phyalas quas habet unus de septẽ angelis,septem capita bestię coccineę,septem montes,& septem reges sedentes super eos,& septem tonitrua locuta sunt uoces suas. Multas præterea uires habet hic numerus,cũ in naturalibus tũ in sacris & cęremoniis,tum etiam in aliis:itaque huc referuntur septem dies,septem planetæ,septem Pleiades, septem ætates mundi, septem mutationes hominis, septem artes liberales totidem'que mechanicæ,& totidem prohibitæ, septem colores, septem metalla, septem foramina in capite hominis, septem paria neruorum,septem montes in urbe Roma,septem reges Romani, septem bella ciuilia,septem sapientes tempore Ieremiæ prophetæ,& septem sapientes Grę ciæ. Item septem diebus ardebat Roma sub Nerone. Per septem reges occisa sunt decem milia martyrum. Septem fuere dormientes, septem sunt Romæ ecclesię principales,totidem Gregorius construxit monasteria,tot sancta Felicitas peperit filios. Septem constituti sunt electores imperii, & septem sunt actus solennes in Imperatore coronando, septem testes requirunt leges in testamẽto,septem sunt pœnæ ciuiles,& septem canonicæ,& septem horæ canonicę,septies salutat sacerdos in missa,septẽ sacramenta & se

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ptem ordines clericoꝝ, & ſeptem annorū puer poteſt ordinari ordine mino ri, & poteſt obtinere beneficiū ſine cura. Septem ſunt pſalmi pœnitētiales, & ſeptem mandata ſecundæ tabulæ, & ſeptem horis Adam & Eua fuerunt in paradiſo, & ſeptem ſunt uiri per angelum prẹnūtiati antequam naſcerētur, uidelicet Iſmaël, Iſaac, Samſon, Hieremias, Ioannes Baptiſta, Iacobus frater domini, & CHRISTVS IESVS. Denique hic numerus & in bono & in malo

SCALA.

In archetypo	Ararita	אראריתא		
In mūdo intelligibili	צפקיאל Zaphkiel	צדקאל Zadkiel	כמאל Camael	רפאל Raphael
In mundo cœleſti	שבתאי Saturnus	צדק Iupiter	מארים Mars	שמש Sol
In mūdo elemētali	Vppupa Sepia Talpa Plumbum Onychinus	Aquila Delphinus Ceruus Stannum Sapphirus	Vultur Lucius Lupus Ferrum Adamas	Olor Vitul⁹ marin⁹ Leo Aurum Carbunculus
In minore mundo	Pes dexter Auris dextra	Caput Auris ſiniſtra	Manus dextera Naris dextra	Cor Oculus dexter
In mundo infernali	Gehenna גיהנם	Portæ mortis וצל מות	Vmbra mortis שערי מות	Puteus interitus באר שחת

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malo omnium eſt potẽtiſſimus: de hoc Linus uetuſtiſſimus Poẽta cecinit:

Septima cum uenit lux, cuncta abſoluere cœpit
Omnipotens pater, atq; bonis eſt ſeptima & ipſa.
Eſt etiam rerum cunctarum ſeptima origo,
Septima prima eadem, perfecta & ſeptima ſeptem:
Vnde etiam cœlum ſtellis errantibus altum
Voluitur, & circulis totidem circum undiq; fertur.

SEPTENARII.

Aſſer Eheie	אשר אהיה		Nomina dei ſeptẽ literarum
האניאל Haniel	מיכאל Michaël	גבריאל Gabriel	Septem angeli qui adſtant ante faciem dei
נוגה Venus	כוכב Mercurius	לבנה Luna	Septem Planetæ
Columba	Ciconia	Noctua	Septem aues Planetarum
Thimallus	Mugil	Aelurus	Septem piſces Planetarum
Hircus	Simia	Feles	Septem animalia Planetarũ
Cuprum	Argentũ uiuũ	Argentum	Septem metalla Planetarum
Smaragdus	Achates	Cryſtallus	Septem lapides Planetarum
Pudendum Naris ſiniſtra	Manus ſiniſtra Os	Pes ſiniſter (ſter Oculus ſini-	Septem mẽbra integralia Planetis diſtributa Septem foramina capitis Planetis diſtributa
Lutum feces טיט היון	Perditio אברון	Fouea שאול	Septem habitacula inferorũ, quæ deſcribit Rabi Ioſeph Caſtiliẽſis cabaliſta in Horto nucis

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De octonario & eius Scala. Cap. XI.

Octonarij nomenclaturæ.

OCtonarium uero uocant Pythagorici numerum iuſtitię & plenitudinis: primum, quia primus omnium diuiditur in numeros pariter pares, uidelicet in quatuor: diuiſio quoq; ipſa in bis bina eadem ratione cõtexitur, uidelicet per bis bina bis: & propter hanc diuiſionis æqualitatem, iuſtitiæ ſibi nomen inoleuit: alterum uero, uidelicet plenitudinis nomen accepit, propter corporeæ ſoliditatis contextum: primus ſiquidem ſolidum corpus efficit. Hinc Orphei inſtitutum per octo numina iurantis, ſicubi diuinam iuſtitiam obteſtari uellet, quorũ nomina hæc: Ignis, Aqua, Terra, Cœlum, Luna, Sol, Phanes & Nox. Octo quoq; ſunt duntaxat cœlorum uiſibiles ſphæræ: corporaliſq; naturę propri etas per illum nobis ſignificatur, quam Orpheus in octonario hymnorum maritimorũ complexus eſt. Eſtq; hic numerus dictus etiam numerus fœderis & circunciſionis, quæ Iudæis octauo die fieri præcepta eſt. Octo etiam erant in uetere lege ornamenta ſacerdotis, uidelicet fœminalia, tunica, cingulus, tyara, ſtola talaris, ſuperhumerale, rationale, lamina aurea. Pertinet etiam hic numerus ad æternitatem & mundi conſummationem, quia ſubſequitur ſeptenariũ, qui temporis ſymbolũ eſt: hinc etiam hic numerus beatitudinis eſt, tot enim beattiudinis gradus docet Chriſtus apud Matthæum. Dicitur etiam numerus ſalutis & conſeruationis, tot nanq; animæ in arca Noë ſaluæ factæ ſunt à diluuio aquarum. Iam quoq; & octo fuerũt filii Ieſſe, à quibus Dauid fuit octauus. Itẽ Zacharias Iohannis pater octauo die recepit loquelam. Hunc numerum Dionyſio ſacrum perhibent, qui octauo menſe in lucem editus eſt, in cuius ſempiternum teſtimoniũ Naxos inſula illi dicata, hanc prærogatiuã obtinuit, ut ſolæ Naxiæ mulieres octauo menſe ſalubriter pariant, fœtusq; uitales edant, cum ubiq; ferè gentiũ omnes ſic geniti intereant, & etiam matres manifeſto uerſentur in periculo.

Octo nomina per q̃ ſolitus iurare Orpheus.

SCALA OCTONARII.

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Nomina dei octo literarum.	Eloha Vedaath אלוה ודעת		Tetragrammaton Vedaath יהוה ודעת						In archetypo
Octo beatorum præmia.	Hæreditas	Incorruptio	Poteſtas	Victoria	Viſio dei	Gratia	Regnum	Gaudium	In mundo intelligibili
Octo cœli uiſibiles	Cœlū ſtellatū	Cœlum Saturni	Cœlum Iouis	Cœlū Martis	Cœlum Solis	Cœlū Veneris	Cœlū Mercurij	Cœlum lunæ	In mūdo cœleſti
Octo qualitates particulares	Siccitas terræ	Frigiditas aquæ	Hūiditas aëris	Caliditas ignis	Caliditas aëris	Hūiditas aquæ	Siccitas ignis	Frigiditas terræ	In mundo elementali
Octo beatorum genera.	Pacifici	Eſurientes & ſitientes	Mites	Perſecuti propter iuſtitiā	Mundi corde	Miſericordes	Paupes ſpiritu	Lugentes	In minore mūdo
Octo damnatorū præmia	Carcer	Mors	Iudicium	Ira dei	Tenebræ	Indignatio	Tribulatio	Anguſtia	In mundo infernali

I II

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De Nouenario & eius Scala. Cap. XII.

NOuenarius numerus musis sacer, cœlestium sphęrarum diuinorumq; spirituum ordini adiumento: hinc nouem sunt sphæræ mobiles, & secundū illas nouem sunt musæ, scilicet, Calliope, Vrania, Polymnia, Terpsichore, Clio, Melpomene, Erato, Euterpe, Thalia: quæ quidem musæ nouem sphæris nouem sunt adcommodatæ, ita ut prima referat supremam sphæram, quam uocāt primum mobile, & sic gradatim descendendo secūdum scriptum ordinem, usq; ad ultimam quæ referat sphæram lunæ, ita scilicet, Calliope adcommodatur primo mobili: Vrania, stellato cœlo: Polymnia, Saturno: Terpsichore, Ioui: Clio, Marti: Melpomene, Soli: Erato, Veneri: Euterpe, Mercurio: Thalia, Lunæ. Nouem quoq; sunt angelorum beatorum ordines, scilicet, Seraphim, Cherubim, Throni, Dominationes, Virtutes, Potestates, Principatus, Archangeli, Angeli, quos per nouem lapides figurat Ezechiel, qui sunt sapphirus, smaragdus, carbunculus, beryllus, onyx, chrysolithus, iaspis, topazius, sardius. Habet etiam hic numerus magnum & occultum crucis sacramētum: nam hora nona Dominus noster Iesus Christus emisit spiritū: nouemq; diebus antiqui mortuos funerabant, totidemq; annis dicunt Minoa in spelunca à Ioue leges accepisse. Vnde hic numerus ab Homero præcipue obseruatus est, ut quando leges condēdæ, aut responsa danda, aut sæuitura clades.

Astrologi etiā annos enneaticos, hoc est nouenarios, in hominū ætatibus non secus atq; septenarios, quos climactericos uocant, obseruant, notabili mutatione insignes. Aliquando tamen notam imperfectionis & incompletionis habet, quod ad denarii non pertingat perfectionem, sed unitate minor, citra illū deficiat, sicut super euangelio de decē leprosis interpretatur Augustin⁹: nec uacat mysterio longitudo nouem cubitorū Og regis Basan, qui typus est diaboli.

SCALA NOVENARII.

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Nomina dei nouem literarum	Tetragrammaton Sabaoth יהוה צבאות		Tetragrammaton Zidkenu יהוה צדקנו		Elohim gibbor אלהים גיבר				in archetypo
Nouem chori angelorum Nouem angeli præsidentes cœlis	Seraphim Metattron	Cherubim Ophaniel	Throni Zaphkiel	Dominationes Zadkiel	Potestates Camaël	Virtutes Raphaël	Principatus Haniel	Archangeli Michaël	Angeli Gabriel	In mundo intelligibili
Nouem sphæræ mobiles	Primum mobile	Cœlũ stellatum	Sphæra Saturni	Sphæra Iouis	Sphæra Martis	Sphæra Solis	Sphæra Veneris	Sphæra Mercurij	Sphæra Lunæ	In mundo cœlesti
Nouẽ lapides repræsentantes nouẽ choros angelicos	Sapphirus	Smaragdus	Carbunculus	Berillus	Onyx	Chrysolithus	Iaspis	Topazius	Sardius	In mundo elementali
Nouẽ sensus cum extimi tum intimi	Memoria	Cogitatiua	Imaginatiua	Sensus communis	Auditus	Visus	Odoratus	Gustus	Tactus	In minore mundo
Nouem ordines cacodæmonum	Pseudothei	Spiritus mẽdacij	Vasa iniquitatis	Vltores sceleru̇m	Præstigiatores	Aëreæ potestates	Furiæ seminatrices malorum	Criminatores siue exploratores	Tẽtatores siue insidiatores	In mundo infernali

I III

Book 2, Chapter 50: Of Images, the figure whereof is not after the likeness of any Celestiall

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De Decade & eius Scala. Cap. XIII.

DEnarius. Hic dicitur omnis numerus ſiue uniuerſus, atq; numerus completus, denotans plenum curriculum uitæ: ab eo enim ultra nō numeratur, niſi per replicationem: uniuerſosq; numeros uel intra ſe implicat, uel per ſe ſuosq; explicat multiplicando: quapropter multiplicis religionis habetur & potentię, animisq; purgandis accommodatur. Hinc ueteres, ceremonias denarias appellauere, quibus illos, qui expiandi aut ſacra adituri eſſent, per decem continuos dies à certis quibuſdam rebus abſtinendum erat. Vnde apud Aegyptios mos erat illi qui ſacris Iſidis initiari uellet, decem dierum ieiunium indici ſolitum, quod teſtatur Apuleius de ſeipſo inquiens: Illud plane cunctis arbitris præcepit, decem illis continuis diebus cibariam uoluptatem coërcerem, & neq; ullum animal eſſem, & inuinius eſſem. Decem ſunt ſanguinei hominis partes, mēſtruum, ſperma, plaſmatiuus ſpiritus, maſſa, humores, organicum corpus, uegetatiua, ſenſitiua, ratio & mens. Decem quoq; ſimplicia integralia hominem conſtituentia, os, cartilago, neruus, chorda, ligamentum, arteria, uena, panniculus, caro, cutis. Decem quoq; artus, quibus conſtat intrinſecus homo: ſpiritus, cerebrum, pulmo, cor, epar, fel, ſplen, renes, genitalia, matrix. Præterea decem cortinæ erant in templo, decem chordæ erant in pſalterio, decem inſtrumenta muſica quibus canebantur pſalmi, quorum nomina ſunt: Neza, in quo canebātur odæ: Nablum, idem quod organū: Mizmor, in quo pſalmi: Sir, in quo cantica: Tephila, in quo orationes: Beracha, in quo benedictiones: Halel, in quo laudationes: Hodaia, in quo gratiarum actiones: Aſre, in quo alicuius fœlicitas: Halleluiah, in quo laudes dei tantū atq; contemplationes. Decem quoq; ſunt cantores pſalmorum, uidelicet: Adam, Abraham, Melchizedec, Moſes, Aſaph, Dauid, Salomon & tres filii Choræ. Decem quoq; præcepta legis. Et decimo die poſt aſcēſionem Chriſti, deſcendit ſpiritus ſanctus. Hic deniq; eſt numerus, in quo Iacob tota nocte luctatus cum angelo, uicit in certamine: & oriēte lucifero benedictus eſt, & uocatum eſt nomen eius Iſraël. In hoc numero Ioſue uicit triginta unum reges: & Dauid uicit Goliam & Philiſtæos: & Daniel pericula euaſit leonū. Hic numerus ſicut unitas etiā circularis eſt, quia coaceruatus in unitatem redit, à qua exordium habuit: & ipſe numerorum omnium finis eſt & complementum, & principium decadum. Sicut denarius refluit in unitatem ex qua proceſſit, ſic omne fluens reuertitur ad id à quo habet principium ſui fluxus. Sic aqua ad mare currit, à quo traxit originem, corpus in terram, à qua ſumptum eſt reuertitur: tempus redit in æternitatem à qua fluxit: mēs à deo facta, ad eundem reuertitur: fluit denique omnis creatura in nihilum ex quo creata eſt, nec niſi diuino uerbo ſuſtentatur, in quo cōdita ſunt omnia, omniaque cum denario & per denarium gyrum efficiunt, ut inquit Proclus, à deo incipiētia, & in ipſum deſinentia. Deus quoq; ipſe prima Mo

Ceremoniæ, denariæ olim dictæ.

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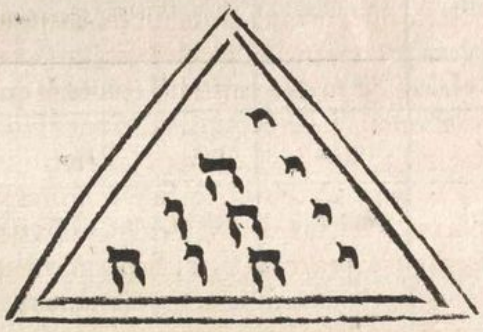
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nas priuſquàm ſeſe inferioribus communicet, primo ſe in primum numerorum, ternarium uidelicet, diffundit: dehinc in denarium, tanquam in decem ideas & menſuras omnium numerorum & rerum omnium faciendarum, quas Hebræi decem attributa uocant, & decem diuina nomina numerant: qua de cauſa ulterior numerus dari nequit. Hinc omnia dena, diuinum quoddam in ſe habẽt, & in lege tanquàm à deo propria exigunt, ſimul cum primitiis, ut rerũ primordia, uelut principium numerorum, & decima quęq; tanquam finis illi reddantur, qui principium & finis eſt omnium.

SCALA DENARII.



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In archetypo	יהוה יהוי Nomen quadriliterum collectum decem literarum			ואו הא Nomen quadriliterum	
	אהיה Eheie	י יהוה Iod tetragram maton	יהוה אלהים Tetragrāmatō elohim	אל El	אלהים גיבר Elohim gibor
	כתר Kether	חכמה Hochmah	בינה Binah	חסד Hæſed	גבורה Geburah
In mūdo intelligibili	Seraphim	Cherubim	Throni	Dominationes	Poteſtates
	Haioth hakados	Ophanim	Aralim	Haſmallim	Seraphim
	Metattron	Iophiel	Zaphkiel	Zadkiel	Camaël
In mundo cœleſti	Reſchith hagal galim	Masloth	Sabathai	Zedeck	Madim
	Primū mobile	Sphærazodiaci	SphæraSaturni	Spæra Iouis	Sphæra Martis
In mundo elementali	Columba	Pardus	Draco	Aquila	Equus
In minore mundo	Spiritus	Cerebrum	Splen	Epar	Fel
In mundo infernali	Pſeudothei	Spūs mēdacij	Vaſa iniqtatis	Vltores ſceleriū	Præſtigiatores

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NARII.

יור הא tenſum decem literarum		אלהים צבאות Nomen elohim Sabaoth			Nomina dei decem literarum
אלוה Eloha	יהוהצבאות Tetragrãmaton Sabaoth	אלהים צבאות Elohim Sabaoth	שדי Sadai	אדני Adonai melech	Decem nomina dei
תפארת Tipheretb	נצח Nezah	הוד Hod	יסוד Ieſod	מלכות Malchuth	Decem Sephiroth
Virtutes	Principatus	Archangeli	Angeli	Animæ beatæ	Decẽ ordines beatorũ ſecundum Dionyſium
Malachim	Elohim	Bne Elohim	Cherubim	Iſsim	Decẽ beatorũ ordines iuxta traditiões Hebræorũ
Raphaël	Haniel	Michaël	Gabriel	Anima Meßihæ	Decem angeli præſidentes
Schemes	Noga	Cochab	Leuanah	Holomieſodoth	Decem ſphæræ mundi
Sphæra Solis	Sphæra Veneris	Sphæra Mercurij	Sphæra Lunæ	Sphæra elemẽtorum	
Leo	Homo	Serpens	Eos	Agnus	Decem animalia ſanctitatis ad ſuperos relata
Cor	Renes	Pulmo	Genitalia	Matrix	Decem artus intrinſeci hominis
Aëreæ poteſtates	Furiæ ſeminatrices malorum	Criminatores ſiue exploratores	Tẽtatores, ſiue inſidiatores	Animæ prauæ & damnatæ	Decem damnatorum ordines

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De undenario & duodenario cum duplici duodenarii Scala, Cabaliſtica & Ophica. Cap. XIIII.

VNdenarius numerus ſicut tranſgreditur denarium, qui legis & præceptorum eſt, ita deficit à duodenario, qui gratiæ & perfectionis eſt: ideo numerus peccatorum & pœnitentium dicitur. Hinc in tabernaculo iuſſa ſunt fieri undecim ſaga cilicina, qui eſt habitus pœnitentium & lugentium pro peccatis. Vnde hic numerus nullam habet cum diuinis, neq; cum cœleſtibus communionem, nec atrractum, nec ſcalam ad ſupera tendentem, nec ullum meritum habet, ſed tamẽ aliquando gratuitam gratiam percipit à deo, ſicut ille qui ad undecimã horam uocatus fuit in uineam domini, accepitq; mercedem illorum qui portauerunt onus diei & æſtus. Duodenarius autem numerus eſt diuinus, & quo cœleſtia metiũtur: eſt enim ſignorum cœleſtium ſpirituumq; principatui adiumento. Duodecim enim ſunt in zodiaco ſigna, quibus præſunt duodecim angeli præcipui, ſubfulti irrigatiõibus magni nominis dei. Duodecim annis Iupiter curſum ſuum perficit, & luna quotidie duodecim gradus percurrit. Duodecim in humano corpore præcipuæ ſunt iuncturæ, ſcilicet in manibus, cubitis, ſpatulis, femore, genibus & uertebris pedum. Magna in-

Vndenarius nullã habet cum diuinis communionem.

Duodenarius, numerus diuinus.

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ſuper in diuinis myſteriis duodenarii uis eſt. Elegit deus duodenam familiam Iſrael,illisq; præfecit duodecim principes: totidē lapides locati in profundo Iordanis,& in pectore ſacerdotis eodem numero figi præcepit. Duodecim etiam panes facierum propoſitionis,& totidem lapidibus altare conſtructum,& mare æneum à Solomone fabricatum, eodem numero leones ſuſtinebant: totidem fontes in Helim, totidem exploratores miſſi ad terrā promiſſionis, totidem Chriſti apoſtoli duodecim tribubus præfecti,duodecim milia numerantur populi ſignati & electi, duodecim ſtellis cœli regina coronata:& in euangelio,excreſcentibus panibus cophini duodecim fragmentorum colliguntur: & duodecim angeli præſident duodecim portis ciuitatis, & duodecim lapides cœleſtis Ieruſalem. In inferioribus etiam creſcentia multa hoc numero progrediuntur: ſic lepus & cuniculus fœcundiſſimi, duodecies in anno generant,pariunt'que: & camela totidem menſibus fœtum gerit,& pauo duodecim oua ponit.

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SCALA.

Nomina dei duodecim literarũ			הוא Sanctus	ברוך Benedictus	קהרש Ipſe	
Nomen magnũ in duodecim uexilla reuolutum	יהוה	יההו	יוהה	הוהי	הויה	ההיו
Duodecim ordines beatorum ſpirituum	Seraphim	Cherubim	Throni	Dominationes	Poteſtates	Virtutes
Duodecim angeli præſidentes ſignis	Malchidiel	Aſmodel	Ambriel	Muriel	Verchiel	Hamaliel
Duodecim tribus	Dan	Ruben	Iehuda	Manaße	Aßer	Symeon
Duodecim prophetæ	Malachias	Aggæus	Zacharias	Amos	Oſeas	Micheas
Duodecim Apoſtoli	Mathias	Thadæus	Symon	Ichannes	Petrus	Andreas
Duodecim ſigna zodiaci	Aries	Taurus	Gemini	Cancer	Leo	Virgo
Duodecim menſes	Martius	Aprilis	Maius	Iunius	Iulius	Auguſtus
Duodecim plantæ	Eleliſphacos	Periſtereon orthios	Periſtereon hypnios	Symphytus	Cyclaminus	Calaminthus
Duodecim lapides	Sardonius	Sardius	Topazius	Chalcedonius	Iaſpis	Smaragdus
Duodecim mẽbra principalia.	Caput	Collum	Brachia	Pectus	Cor	Venter
Duodecim gradus damnatorum & dæmoniorum	Pſeudothei	Spiritus mẽdacij	Vaſa iniquitatis	Vltores ſceleris	Præſtigiatores	Aëreæ poteſtates

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DVODENARII.

		אב בן ורוח הקדש Pater, filius & ſpiritus ſanctus.				In Archetypo
והיה	יוהה	וההי	היהו	היוה	ההוי	
Principatus	Archangeli	Angeli	Innocentes	Martyres	Confeßores	In mundo intelligibili
Zuriel	Barbiel	Adnachiel	Hanaël	Gabiel	Barchiel	
Iſachar	Beniamin	Nephtalim	Gad	Zabulon	Ephraim	
Ionas	Abdias	Sephonias	Naum	Abacuk	Ichel	
Barptolomæus	Philippus	Iacobus maior	Thomas	Matthæus	Iacobus minor	
Libra	Scorpius	Sagittarius	Capricornus	Aquarius	Piſces	In mundo cœleſti
September	October	Nouember	December	Ianuarius	Februarius	In mũdo elementali
Scorpiuros	Artemiſia	Anagallis	Lapathus	Dracontea	Ariſtolochia	
Berillus	Amethyſtus	Hyacinthus	Chryſopaßus	Chryſtall⁹	Sapphirus	
Renes	Genitalia	Anche	Genua	Crura	Pedes	In minore mundo
Furiæ, ſeminatrices malorum	Criminatores ſiue exploratores	Tentatores ſiue inſidiatores	Malefici	Apoſtatæ	Infideles	In mundo infernali

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SCALA DVODE-

Duodecim numina	Pallas	Venus	Phœbus	Mercurius	Iupiter	Ceres
Duodecim signa zodiaci	Aries	Taurus	Gemini	Cancer	Leo	Virgo
Duodecim menses	Martius	Aprilis	Maius	Iunius	Iulius	Augustus
Duodecim sacræ aues	Noctua	Columba	Gallus	Ibis	Aquila	Paſſer
Duodecim sacra animalia	Capra	Hircus	Taurus	Canis	Cerua	Porca
Duodecim sacræ arbores	Olea	Myrtus	Laurus	Corylus	Aeſculus	Pomus
Duodecim hominis membra ſignis distributa	Caput	Collum	Brachia	Pectus	Cor	Venter

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NARII ORPHICA.

Vulcanus	Mars	Diana	Veſta	Iuno	Neptunus	In mũdo intelligibili
Libra	Scorpius	Sagittarius	Capricornus	Aquarius	Piſces	In mũdo cœleſti
Septẽber	October	Nouember	December	Ianuarius	Februarius	In mũdo elemẽtali
Anſer	Picus	Cornix	Ardea	Pauo	Cygnus	
Aſinus	Lupus	Cerua	Leo	Ouis	Equus	
Buxus	Cornus	Palma	Pinus	Rhamnus	Vlmus	
Renes	Genitalia	Anche	Genua	Crura	Pedes	In minore mundo

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De numeris q̃ ſupra duodenariũ ſunt, eorũq̃; potẽtia & uirtutibus. Ca. XV.

RElIqui etiã ultra duodenariũ numeri multis & uariis effectibus decorati ſunt, quoꝝ uirtutes ex origine partibusq̃; eorũ deprehẽdere oportet, quatenus ex ſimpliciũ aggregatiõe uaria, aut multiplicationis ductu conſtituunt̃: nonnunq̃ etiã ex diminutione aut ſupergreſſiõe alterius præcedẽtis, præcipue perfectioris, ſignificata eorũ
XIII. reſultãt, tũ etiã ex ſeipſis myſterioꝝ quorundã ſacramẽta cõtinẽt: ſic tertius ſupra decimũ numer⁹ apparitiõis Chriſti ad gẽtes myſteriũ indicat: decimo
XIIII. tertio nãq; poſt eius natalẽ diẽ, ſtella duce magis facta eſt. Decimuſquartus & ipſe Chriſti typũ gerit, qui decimaquarta luna primi mẽſis pro nobis immolatus, quo die & filii Iſraël Phaſe domino, hoc eſt, tranſitũ celebrare iuſſi ſunt. Hũc numerũ tã ſolicite obſeruat Matthæus, ut quo poſſet illũ in gene
XV. ratiõibus Chriſti ubiq; retinere, nõnullas generationes prætermiſerit. XV. numerus ſpiritualiũ aſcẽſionũ ſymbolũ eſt, ideoq̃; canticũ graduũ in quindecim pſalmis illi adaptatũ eſt, cui etiã XV. anni additi regi Ezechię deputant̃: & decimuſquintus dies ſeptimi mẽſis erat uenerabilis & ſanctus. XVI.
XVI. numerũ ex quadrato æquilatero & parẽte denarii cõpoſitũ, iccirco Pythagorici numerũ felicitatis appellãt: ipſe etiã ueteris teſtamẽti prophetas oẽs, tũ
XVIII.XX. noui teſtamẽti apoſtolos & euãgeliſtas cõplectit̃. Numerũ XVIII. & uigeſimũ, utrũq; infauſtũ interpretant̃ theologi: nã in priore ſeruiuit Iſraël Eglon regi Moab: in altero ſeruiuit Iacob, & uẽditus eſt Ioſeph. Deniq; inter polypoda nullũ eſt quod uicenũ pedũ numerũ excedat. Numerus aũt XXII. ple
XXII. nitudinem ſapientiæ ſignificat, totidẽ ſiquidẽ ſunt Hebraicarũ literarũ characteres, totidẽq̃; libris totũ uetus teſtamentũ continet̃. Numero autẽ uice
XXVIII. ſimooctauo lunæ fauor deſignatur, eius enim motus diſtans à curſu aliorũ ſyderũ, quaſi ſolitarius uiceſimooctauo die completur, quo redit ad idẽ pũctum zodiaci unde proceſſit. Hinc & uigintiocto manſiões lunæ, ſingulari
XXX. uirtute & influctia pollẽtes, in cœleſtibus numerãtur. Triceſimus numerus multis myſteriis memorabilis eſt, quo dominus noſter Ieſus Chriſtus appretiatus, qui ipſe quoque triceſimo ſuæ ætatis anno baptizatus eſt, cœpitq̃; facere miracula, & docere regnũ dei. Ipſe etiã Ioannes Baptiſta triceſimũ annũ agebat, cũ incepiſſet prædicare in deſerto, & præparare uias domini. Ipſe q̃; Ezechiel eadẽ annorũ ætate incœpit prophetare: & Ioſeph triceſimo ſuæ
XXXII. ætatis anno eductus de carcere, à Pharaõe accepit Aegypti principatũ. Triceſimumſecundũ numerum Hebræorum doctores ſapientiæ adſcribunt, totidem enim ſunt ab Abrahamo deſcriptæ ſemitæ ſapientiæ: Pythagorici uero hunc numerum iuſtitiæ appellant, quia ſemper diuiſibilis in partes
XL. æquales uſq; ad unitatem. Quadragenarium numerum ueteres magna obſeruatione colebant, de quo & feſtum celebrabant teſſeracoſton. Fertur ad partus rationem efficere, totidem diebus ſemen aptari & transformari in utero, quouſq; in corpus organicũ perfectũ, ſuis debitis & harmonicis menſu

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ris conducatur diſpoſitum,ad ſuſcipiẽdum animam rationalem. Totidem diebus mulieres poſt partũ grauiori morbo conflictari, quouſq; adaptẽtur muliebria in parru commota,antequam purificentur: totidẽ etiam diebus infantes riſum continere,morbidos eſſe,magnoq; diſcrimine uiuere: eſtq; hic numerus in religione expiationis & pœnitentiæ,magnorumq; myſteri orum ſignificatiuus: ſiquidem quadraginta dies & noctes diluuii tempore pluit dominus ſuper terram:quadraginta annis filii Iſraël habitarunt in deſerto:quadraginta dies dilata eſt ſubuerſio Niniuę.Idemq; numerus ſancto rum ieiuniis ſacer habitus eſt: ſiquidem per quadraginta dies Moſes, Helias & Chriſtus ieiunauerunt. Quadraginta ſeptimanis Chriſtus in utero uirginis portatus eſt: quadraginta diebus à natiuitate manſit Chriſtus in Bethlehem antequàm offerretur in templo:quadraginta menſibus publice prædicauit:quadraginta horis mortuus delituit in ſepulchro:quadrageſimo die poſt reſurrectionem in cœlos aſcendit, quæ omnia non ſine huius numeri occulta proprietate & myſterio facta fuiſſe noſtri tradũt theologi. Quinquagenarius numerus eſt remiſſionis peccatorum & ſeruitutis libertatisq; ſignificatiuus:ſecundum legem enim quinquageſimo anno remittebãtur debita,& reuertebatur unuſquiſq; in poſſeſſionẽ ſuã. Hinc per Iubileĳ annum atq; per pœnitentiæ pſalmum,indulgentiæ atque pœnitentiæ ſacramentũ oſtendit.Lex quoq; & ſpiritus ſanctus in eodẽ declarant:nã quinquageſimo die poſt exitum Iſraël de Aegypto,lex data eſt Moſi in mõte Sina. Quinquageſimo die poſt reſurrectionẽ deſcẽdit ſpiritus ſanct⁹ ſup apoſtolos in mõte Sion:unde dicitur & numerus gratiæ,& attribuitur ſpiritui ſancto. Erat & ſexagenarius numerus Aegyptiis ſacer:nam crocodilo propri⁹, ut qui ſexagenis diebus oua ſexaginta pariat, totidemq; diebus foueat: tot annos præterea dicatur uiuere, & dentes eodem numero habere: deniq; totidem diebus in ſeceſſu quieſcere quotannis ſine cibo. Habet ſeptuagenarius numerus ſua myſteria,nam totidem annis ignis ſacrificii in Babylonica captiuitate ſub aqua latens uixerat: totidem annos prædixerat Ieremias templi deſtructionem: totidem annos durauit captiuitas Babylonica,totidem annis cõplebatur deſolatio Ieruſalem. Item ſeptuaginta palmæ erant in loco ubi caſtrametati ſunt filii Iſraël:ſeptuaginta animabus deſcenderũt patres in Aegyptum:ſeptuaginta reges amputatis manuũ & pedũ ſummitatibus,colligebãt cibũ ſub menſa Adonibeſech: ſeptuaginta filii egreſſi ſunt de fœmore Ioas, ſeptuaginta uiri omnes filii Ieroboal: ſeptuaginta ponderа argenti dabantur Abimelech:totidem uiros occidit Abimelech ſup uno lapide.Septuaginta filios & nepotes habuit Abdon, qui aſcendebant ſuper ſeptuaginta pullos aſinarum.Septuaginta milia uirorum erant Salomoni, qui onera portabant. Septuaginta filii Achab regis in Samaria decapitati ſunt. Septuaginta iuxta pſalmiſtam ſunt anni annorum ætatis noſtræ.Septuageſies ſepties iudicatũ eſt de Lamech: ſeptuageſies ſepties peccata do-

Quinquagenarius.

LX.

LXX.

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LXXII. nantur delinquenti. Est & numerus secundus supra septuagesimum totidem linguarum sermonibus, totidem Synagogæ senioribus, totidem ueteris testamenti interpretibus, totidemq; Christi discipulis insignis: habetq; cum duodenario magnã communionem: hinc in cœlestibus quouis signo in sex partes diuiso, resultant septuaginta duo quinarii, quibus præsident totidem angeli, & totidẽ influunt nomina dei, & quilibet quinarius uni præest idiomati, tãta efficacia, ut inde Astrologi & Physiognomi cognoscere queant cuius idiomatis quisq; fuerit oriundus: respondent istis etiam totidem patentes in humano corpore articuli, quorum in quouis digito manuũ & pedum habentur tres: qui cum principalibus duodecim superius in duodenario numeratis, constituunt septuaginta duos. Centenarius in quo ouis collocatur inuenta, qui etiam de sinistra transit ad dexteram, sacratus inuenitur: tum quia ex denario in seipsum ductu gignitur, completam designat perfectionem. Complementum uero omnium numerorum millenarius est, qui est cubus denarii, significans consummatam & absolutam perfectionem. Sunt autem duo numeri à Platone in Republica maxime celebrati, & ab Aristotele in suis Politicis non improbati, quibus ciuitatibus magnæ mutationes portenduntur: hi sunt duodenarii quadratus, & eiusdem cubus uidelicet quadragesimus quartus supra centenarium, & septingentesimus uicesimus octauus supra millenarium, qui numerus fatalis est: ad quẽ cum ciuitas quæuis siue respublica peruenerit, cõpleto cubo postea declinabit: in quadratis tamen mutationem subit, sed in melius, si prudenti disciplina regatur: nec fato tunc, sed imprudentia collabi poterit: atq; hæc de numeris particulatim dicta sufficiant.

Cẽtenarius.

Millenarius

Numeri duo præter cæteros insignes

De numeros; notis in certis gesticulationibus cõstitutis. Ca. XVI.

LEgi sæpissime in magicis libris eorũdẽq; operibus & experimẽtis mirabiles quasdã, & quales mihi uidebant ridiculas gesticulationes, & putabã illa esse occulta quædã dęmonũ pacta, propter quod respuebã & proieci ea: sed postquã rẽ profundius examinaui, tunc primũ intellexi in illis magicis gesticulationibus, nõ dæmonũ fœdera, sed numerorũ delitescere rationẽ, qua ueteres per manuũ & digitorũ uarios inflexus & reflexus numeros repręsentabãt: quorũ gesticulatione magi, ineffabiliũ uirtutũ uocabula, sono ignota, numeris uaria, iugatis alternatisq; digitis tacitus inclamãt, uenerãturq; sacro silentio mũdi pręsules deos. Eius ritus meminit etiã Martianus de Arithmetica, inquiens: Digiti uero uirginis recursantes, & quadã incõprehẽsæ mobilitatis scaturigine uermiculati, q̃ mox ingressa, septingẽtos decem & septẽ numeros cõplicatis digitis, Iouem salutabũda surrexit. Tũ philosophia, ut Tritonidẽ proptèr adstabat, qd numero tali Arithmetica intulisset, exquirit. Cui Pallas: Proprio, inqt, Iouẽ noĩe salutauit. Vt ergo hæc melius intelligant, placuit illa ex traditione Bedæ hic subiũgere, inquit itaq;: Cũ dicis unũ, minimũ in leua digi

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tum inflectens,in mediũ palmæ locũ figes:cum dicis duo,ſecundũ à minimo inflexũ ibidem impones:cũ dicis tria, tertium ſimiliter inflectes: cũ dicis quatuor,itidẽ minimũ leuabis:cũ dicis quinq;,ſecundũ à minimo ſimiliter eriges:cũ dicis ſex,tertiũ nihilominus leuabis,eo ſolo qui medicus appellatur,in mediũ palmę fixo:cũ dicis ſeptẽ, minimũ ſolũ ſupra palmę radicẽ,cæteris interim le_ atis,impones,iuxta quẽ cũ dicis octo,medicũ:cũ dicis nouẽ,mediũ è regione cõpones:cũ dicis decẽ,unguẽ indicis in medio figes articulo pollicis:cũ dicis uiginti,ſummitatem medii digiti inter nodos pollicis & indicis arcte figes:cũ dicis triginta,ungues indicis & pollicis blando cõiunges amplexu:cũ dicis quadraginta,interiora pollicis lateri uel dorſo indicis ſuperduces,ambobus dũtaxat erectis:cũ dicis quinquaginta, pollicẽ exteriore articulo inſtar Græcæ literæ gãma,curuatim ad palmã inclinabis:cũ dicis ſexaginta,pollicẽ ut ſupra curuatim indice circũflexo diligẽter à fronte præcinges:cũ dicis ſeptuaginta, indicẽ ut ſupra circũflexũ, pollice in longũ tenſo implebis,ungue illius dũtaxat erecto trãs mediũ indicis articulũ:cũ dicis octoginta,indicẽ ut ſupra circunflexũ pollice in longũ extẽſo implebis,unguẽ uidelicet illius in mediũ indicis articulum fixo:cũ dicis nonaginta,indicis inflexi unguẽ radici pollicis erecti cõfiges. Hactenus in leua. Centũ uero in dextra,quomõ in leua decẽ facies,ducẽta in dextra, quomodo uiginti in leua ſiniſtraq; manu. Duo milia in dextra, quomõ duo in leua,&c. uſq; ad nouẽ milia. Porrò decẽ milia cũ dicis, leuã in medio pectoris ſupinã appones,digitis tãtũ in cœlũ erectis: uiginti milia cũ dicis, eandẽ pectori expanſam late ſuperpones: triginta milia cũ dicis,eadem prona ſed erecta,pollicẽ cartilagini medii pectoris immittes: quadraginta milia cum dicis,eandem in umbilico erectã ſupinabis: quinquaginta milia cum dicis, eiuſdem pronæ,ſed erecto pollicẽ umbilico impones: ſexaginta milia,eadẽ prona femur leuũ deſuper comprehendes: ſeptuaginta milia cum dicis,eãdem ſupinã femori ſuperimpones: octoginta milia cum dicis,eandem pronam femori ſuperpones: nonaginta milia cum dicis,eadẽ lumbos comprehendes,pollice ad ima uerſo. At uero centũ milia, ducenta milia, & cætera uſq; ad nongenta milia,eodem modo quo diximus ordine in dextra corporis parte cõplebis. Decies autem centena milia cum dicis,ambabus ſibi manibus conſertis,inuicẽ digitos implicabis. Hæc ex Beda adnotata hactenus ſufficiant. Plura de iſtis apud fratrem Lucam de S. Sepulchro in ſua magna Arithmetica comperies. *Lucas de S. Sepulchro.*

De uariis numerorum notis apud Romanos obſeruatis.

Caput XVII.

NVmerorum notæ apud uarias gentes diuerſimode pinguntur: Romani illos ſequentibus notis figurabant,quos de literis antiquis deſcribit Valeriꝰ Probus,& hodie adhuc in uſu ſunt,ſic uidelicet:

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Vnum.	Quinq.	Decē.	Quinquaginta.	Cētum.	Ducēta.	Quingēta.
I.	V.	X.	L.	C.	ↄ.CC.	D.

Mille. Quinq; milia

M. S. I. CXↃ. IↃↃ. ICC. V.

Decem milia. Quinquaginta milia.

CCIↃↃ. CMↃ. ↃMC. IMI. X. IↃↃↃ. DↃↃ. L.

Centum milia. Ducenta milia.

CCCIↃↃↃ. CM. C. ↄ. CC.

Quingenta milia. Mille milia.

DM. ϘↃ. D. CMↃ. CϘↃ. M. S.

Sunt aliæ numerorum notæ, hodie apud Arithmeticos & calculatores usitatæ, quæ iuxta numerorum ordinem his figuris pinguntur: 1. 2. 3. 4. 5. 6. 7. 8. 9. quibus additur nota priuationis, orbiculo signata, hac scilicet figura, o: quę licet numerum nullum significet, alios tamen aut denarios, aut centenarios, aut millenarios significare facit, quemadmodum hæc in Arithmeticis manifesta sunt. Sunt etiam qui denarium per uirgulam quæ lineam transuersim agat, notant: quinarium autem per eam, quæ lineā contingat, nō autem secet: unitatem uero per eam, quæ seorsum ponitur, sicut in hoc exemplo uidere licet: † significat decem: ǂ significat decē & quinq;: ħ significat sexdecim: ħI decem & septem: orbiculus uero denotat centum, sic scilicet o, seorsum positus: coniunctus uero, totidem quot numeris apponitur centenarios indicat, ut sic, oo, uel sic II °, ducenta, sic ooo, uel sic III °, trecenta: ⊦° quingenta: ⊦°° decies centena, siue mille. Atq; hæ notæ frequenter in magicis characteribus adiectæ conspiciuntur.

De notis Græcorum. Cap. XVIII.

NOtis numerorum utuntur Græci literis alphabeticis, idq; tribus modis, primo singulis elementis secūdum alphabeti seriē loci sui numerum significantibus. Nam quotum in ordine alphabeti locum quæq; litera sortita est, eiusdem numerum repræsentat, ut hic uidere licet:

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
A.	B.	Γ.	Δ.	E.	Z.	H.	Θ.	I.	K.	Λ.	M.

13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.
N.	Ξ.	O.	Π.	P.	Σ.	T.	Y.	Φ.	X.	Ψ.	Ω.

Et hic est primus ordo numerorū apud Grecos. Secundario diuidunt Greci totum alphabetum in tres classes, quarum prima incipiens ab Alpha unitatum est: Secunda incipiens à Iota, denariorum est: Tertia incipiens à

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Rho, eſt centenariorum: & hic ordo à poſterioribus Græcorum ita ad Hebræorum imitationem inſtitutus eſt. Quia uero Alphabetum eorum ab ea regula tribus literis mancum eſt, neceſſe fuit illis tres figuras adfingere, & literis intercalare, quibus uidelicet ſextum, nonageſimum & noningenteſimum numeros explicarent, ut in ſequentibus liquet:

1	2	3	4	5	6	7	8	9
A.	B.	Γ.	Δ.	E.	ſ.	Z.	H.	Θ.
10	20	30	40	50	60	70	80	90
I.	K.	Λ.	M.	N.	Ξ.	O.	Π.	ϟ.
100	200	300	400	500	600	700	800	900
P.	Σ.	T.	Y.	Φ.	X.	Ψ.	Ω.	ϡ.

Quod ſi alicui harum literarum ſubſignetur uirgula toni acuti, tunc totidem millenarios ſignificat, ut in his exemplis:

1000	10000	100000
A	I	P
/	/	/

Tertio modo ſex duntaxat literis deſignandis numeris Græci utuntur, uidelicet ι, pro unitate: π, pro quinario, quia caput eſt dictionis πέντε, hoc eſt, quinq; : Δ, pro denario, à δέκα : η, pro cẽtenario, ab ἑκατὸν : χ, pro millenario, à uoce χίλια : μ, pro decem milibus, à μύρια. Ex quibus ſex literis ſuo modo uſque ad quatuor numero iunctis, uel aliis adiunctis cęteros numeros formãt, præter π, quę non multiplicatur, nec ſibi iungitur, ſed ſemper aliorum quinarios ſignificat, ut in ſequentibus exemplis patet:

1	2	3	4	5	6	7	8	9
ι.	ιι.	ιιι	ιιιι	π	πι.	πιι.	πιιι.	πιιιι.
10	11	12	13	14	15	16	20	21
Δ.	Δι.	Διι.	Διιι.	Διιιι.	Δπ.	Δπι.	ΔΔ.	ΔΔι.

50	60	100	200	5000	1000	5000	10000	50000
⌈Δ⌉.	⌈Δ⌉Δ.	H.	HH.	⌈H⌉.	X.	⌈X⌉.	M.	⌈M⌉.

De notis Hebręorũ & Chaldęorũ, & quibuſdã aliis Magorũ notis. Cap. XIX.

Hebręorum etiam literę numerorũ notas habẽt, ſed longe excellentius q̃ ulla aliarum linguarum, cum maxima lateant in Hebraicis numeris myſteria, ſicuti de his tractatur in ea parte Cabalę, quam Notariacon uocant. Sunt aut Hebręorũ literę numero uigintiduę principales, quarum quinq; alias quaſdã diuerſas figuras in fine dictionis ſortiuntur, quas iccirco quinq; finales uocant: quę ſuperioribus additę, uigintiſeptẽ conſtituunt: quę deinde in tres gradus partitę, quę in primo gradu ſunt, unitates referũt: quę in ſecundo, denarios: quę uero in tertio gradu ſunt, centenarios ſignificant: quęlibet autem illarum, ſi grandi depingatur characte re, totidem ſignificat millenarios, ut hic:

3000	2000	1000
ג	ב	א

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Classes autem numerorum Hebraicorum sunt istæ:

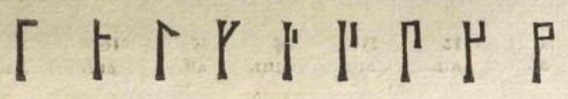
9	8	7	6	5	4	3	2	1
ט	ח	ז	ו	ה	ד	ג	ב	א
90	80	70	60	50	40	30	20	10
צ	פ	ע	ס	נ	מ	ל	כ	י
900	800	700	600	500	400	300	200	100
ץ	ף	ן	ם	ך	ת	ש	ר	ק

Sunt tamen qui finalibus literis non utuntur, sed pro illis sic scribunt:

1000	900	800	700	600	500
א	קתת	תת	תש	רת	קת

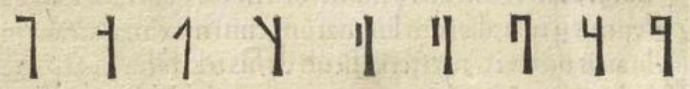
Et ex istis simplicibus figuris earum combinatione & cōpositione reliquos omnes compositos numeros describunt: ut undecim, duodecim, centum & decem, centum & undecim, addendo denario quæ unitatum sunt: similiter & reliquis suo modo. Tamen decimumquintum numerum, non per decem & quinq;, sed per nouem & sex scribunt, sic scilicet טו, idq; ad reuerentiam diuini nominis יה, quod quindecim importat, ne sacro nomine ad prophana aliquando abuti contingat. Habentq; & Aegyptii & Aethiopes & Chaldæi & Arabes suas numerorum notas, quæ & ipsæ sæpissime inter magicos characteres occurrunt: has igitur qui nosse uelit, apud harum literarum peritos requirat. Chaldæi nanq; alphabeti sui literis numeros, Hebræorum more signant: eorum alphabetum in fine primi libri adnotauimus. Inueni præterea in duobus antiquissimis libris astrologicis & magicis, quasdam elegantissimas numerorum notas, quas huc etiam subiungere decreui: erant autē in utroque uolumine tales:

1 2 3 4 5 6 7 8 9



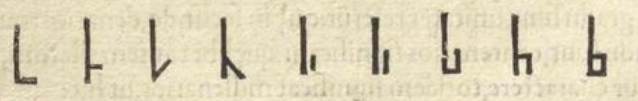
Istis autem notis in sinistrum latus conuersis, constituuntur denarii, hoc modo:

10 20 30 40 50 60 70 80 90



Rursusq; notis illis deorsum conuersis, in dextro latere, centenarios: in sinistro, millenarios dabunt, ita uidelicet:

100 200 300 400 500 600 700 800 900



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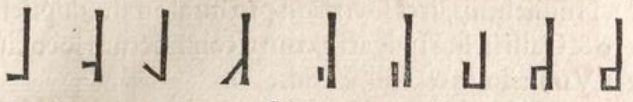
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1000. 2000. 3000. 4000. 5000. 6000. 7000. 8000. 9000.



Atq; ex harum notarum compoſitione & mixtione, cæteri quoque mixti & compoſiti numeri elegantiſſime exeunt, ſicut hoc in his paucis facile deprehendi poteſt.

1510. 1511. 1471. 1486. 3421.



Ad quorum exemplum & in reliquis compoſitis procedẽdum eſt: atq; hęc de notis numerorum hactenus ſatis ſint.

Qui numeri literis attribuantur, atq; de diuinatione per eoſdem. Cap. XX.



Radunt Pythagorici, adſentiunt Ariſtoteles & Ptolemæus, ipſa literarum elementa certos quoſdam diuinoſque poſſidere numeros, per quos ex propriis rerum nominibus in ſummam collectos, de rebus occultis futurisq; eliciamus ſententiam. Vnde hanc diuinationis ſpeciem Arithmantiam uocant, quia uidelicet per numeros fit, ſicut de illa meminit Terentianus in his uerſibus: *Arithmantia, diuinatẽ onis ſpecies.*

Et nomina tradunt ita literis peracta,
Hæc ut numeris pluribus, illa ſint minutis,
Quandoq; ſubibunt dubiæ pericla pugnæ:
Maior numerus qua ſteterit, fauere palmam:
Præſagia læti minima patere ſumma.
Sic & Patroclum Hectorea manu periſſe,
Sic Hectora tradunt cecidiſſe mox Achilli.

Ait etiam Plinius, Pythagoræ inuentis datum, impoſitiuorum nominum imparem uocalium numerum, clauditates oculorumue orbitatem, ac ſimiles caſus, ſi ſint dextris adſignare partibus: parem uerò numerum læuis: docuitque Alchandrinus philoſophus, quomodo ex literarum numeris etiam natorum horoſcopia dominatricesque ſtellas inuenire potuerimus, quisque inter uirum & uxorem prior moriturus ſit aut ſuperuicturus, cæterorumq; operum noſtrorum proſperos infœlicesue euentus, eiuſque traditiones hinc ſubiungere libuit etiam à Ptolemęo aſtrologo nõ improbatas. Sed qui numeri ſingulis literis deputentur, ſuperius in Græcis & Hebraicis oſtendimus, diuiſo Alphabeto in tres claſſes, quarum prima eſt unitatum, ſecunda denariorum, tertia centenariorum. Cumque in Romano alphabeto ad complementum uigintiſeptem characterum deſint quatuor, illorum locum ſupplent i & u conſonantes ſimplices, ut in Iohannes &

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Valentinianus nominibus: deinde hi & hu conſonantes aſpiratæ, ut in Hieronymus & Huilhelmus, licet Germani pro hu aſpirato, duplici w utantur, Itali uero & Galli in ſuo uulgari g cum u coniunctum loco eius ponũt, ſic ſcribentes, Vuilhelmus & Guilhelmus.

1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90
A.	B.	C.	D.	E.	F.	G.	H.	I.	K.	L.	M.	N.	O.	P.	Q.	R.	S.

100	200	300	400	500	600	700	800	900
T.	V.	X.	Y.	Z.	I. V.	I. V.	HI.	HV.

Quod ſi nunc ſcire deſideras nati alicuius dominatricem ſtellam, computa nomen ſuum & utriuſque parentis ſui per ſingulas literas ſecundum numerum ſupraſcriptum, collectam que totius ſummam diuide per nouenarium, ſubtrahendo illum quoties potueris: & ſi remanſerit unitas, aut quaternarius, uterque ſolem indicat: ſi uerò binarius aut ſeptenarius, uterque ſignat lunam. Cæterum ternarius, Iouem: quinarius, Mercurium: ſenarius, Venerem: octonarius, Saturnum: nouenarius, Martem notant, & eius rationes oſtenduntur alibi. Similiratione ſi nati alicuius horoſcopon ſcire deſideras, computa nomen illius, & nomen matris ſuę & patris ſui, & ſummam totam collectam diuide per duodenariũ: ſi reſtabit unitas, Leonem notat: ſi Iunonia dias, aquarium: ſi ternarius Veſtalis, capricornum: ſi quaternarius, ſagittarium: ſi quinarius, cancrum: ſi Venereus ſenarius, taurum: ſi Palladius ſeptenarius, arietem: ſi Vulcanius octonarius, libram: ſi Martius nouenarius, ſcorpium: ſi denarius, uirginem: ſi undenarius piſces: ſi Phœbæus duodenarius, geminos repræſentabunt: & horum rationes etiam alibi redditæ ſunt. Nemo autem miretur, per numeros nominum multa prognoſticari poſſe, cum reſtibus Pythagoricis philoſophis & Hebræorum cabaliſtis, in illis numeris lateãt occulta aliqua myſteria à paucis intellecta: omnia enim numero, menſura, pondere creauit altiſſimus, à quibus & literarum & nominum ueritas originem ducit, quæ non caſu ſed certa (licet nobis ignota) ratione inſtituta ſunt. Hinc Ioannes in Apocalypſi ait: Qui habet intellectum, computet numerum nominis beſtiæ, qui eſt numerus hominis. Hæc tamẽ non de illis nominibus, quæ diſſonans diſcrepantia nationum ac diuerſi gẽtium ritus, pro locorum cauſis cultibuſq; hominibus impoſuerunt, ſed quæ naſcenti cuilibet ab ipſo cœlo ſiderea compaginatione inſpirata ſunt, quęq; ex cuiuſq; geneſi elicere Hebræorum Mecubales atq; Aegyptiorum ſapiẽtes olim docuerunt.

Planetarũ numeri.

Signorũ zodiaci numeri.

Qui numeri quibus diis ſacri ſunt, & qui quibus elementis adſcripti. Caput XXI.



Vnitas.

AM uero etiam & elementis & cœleſtium numinibus ſacratos numeros Pythagorici dedicarunt: nam aëri octonarium: igni, tetractyn: terræ, ſenarium: aquæ duodenarium aſſignarunt. Præterea competit unitas Soli, qui unicus ſtellarum rex

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eſt,in quo poſuit deus tabernaculum ſuum:hanc etiam Iouis eſſe,idealis illius intellectualisq; ſpeciei uis cauſatiua teſtatur,qui idem caput & pater eſt deorum, ſicut monas principium & parens numerorum. Dualitas uero datur lunæ,quæ ſecundum luminare eſt,& animam mundi figurat, uocaturq; Iuno,quod inter eam & monadem prima coniunctio eſt, cõſortiumq; con ſimile. Datur & Saturno & Marti, duabus apud aſtrologos infortunis. Sic ternarius competit Ioui, Soli & Veneri, tribus uidelicet fortunis:& deputatur Veſtæ & Hecatæ & Dianæ:hinc dicunt: *Dualitas.* *Ternarius.*

Tergeminam Hecaten,tria uirginis ora Dianæ.

Trias ergo dedicata eſt huic uirgini,quam dicunt cœlo Ereboq; potentem. Quaternarius ipſe Solis eſt,qui eo numero cœli cardines conſtituit,temporaq; diſcernit: deputatur etiam Cyllenio, quod quadratus deus ſolus habetur. Quinarius ex primo pari & primo impari,uelut ex fœmineo & maſculo utroq; ſexu cõſtans,adſignatur Mercurio:etiam mundo cœleſti attribuitur,qui ſuper quatuor elemẽta ipſe ſub alia forma eſt quintus. Senarius qui ex triade per diadem ducta confertur,uelut ex utriuſq; ſexus commixtione, à Pythagoricis geneſi nuptiisq; accommodatus,pertinet ad Venerem & Iunonem. Septenarius quietis numerus,Saturni eſt:idem etiam lunę motum lumenq; diſpenſat, ideoq; Tritoniæ uirginis uocabulum poſſidet, quia nihil gignit: Mineruæ adſignatur,quòd à nullo naſcitur:Palladi quoq; uiragini, quia ex numeris tam maſculis q̃ fœmineis conſtat. Hunc Plutarchus etiam dat Apollini. Octonarius ob iuſtitiæ ſacramentum Iouis eſt:dicatur etiam Vulcano,nam ex primo motu & diade quæ Iuno eſt,in ſe bis ducta, cõſtat: etiam matri deum Cybelæ attribuitur, cui omnis cubus tribuitur. Plutarchus illum Baccho ſeu Dionyſio adſignat, qui ipſe octauo mẽſe natus dicitur:alii, quoniã octimeſtres partus uitales nõ ſunt,Saturno atq; Parcis illum conſtituerunt. Nouenarius ad lunã omnium cœleſtiũ influxuum uirtutumq; ultimũ receptaculũ pertinet,nõ minus & nouẽ Muſis dicatus,tum etiã Marti, à quo finis omniũ rerum. Denarius numerus circularis,ea ratione qua monas ad Solem ſpectat,datur etiam Iano,quia primi uerſus finis,ſecundæ monadis implet auxilium:inſuper etiam mundo adſignatur:ſimiliter & duodenarius,quia ſol duodecim ſigna permeans annũ duodecim mẽſibus diſtribuit,mundo & cœlo & ſoli attribuitur. Vndenarius uero,quia ſemicircularis eſt,attribuitur lunæ,& deputatur etiã Neptuno. *Septenarius.* *Octonarius.* *Nouenarius.* *Denarius.* *Duodenarius.* *Vndenarius.*

De Planetarũ menſulis,earumq; uirtutibus & formulis,& quæ illis præficiant̃,diuina nomina,intelligentiæ & dæmonia. Cap. XXII.



Raduntur inſuper à magis quædam numerorũ menſulæ, planetis ſeptem diſtributę,quas planetarum ſacras tabulas uocãt, multis admodum magnisq; cœleſtium uirtutibus inſignitas, quatenus repræſentãt diuinã illam cœleſtium numerorũ rati-

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onem à diuinæ mẽtis ideis per rationẽ animæ mũdi cœleſtibus impreſſam, illorumq; ſuauiſſimã cœleſtiũ radiorũ harmoniã, ſecundũ effigierũ proportionẽ, intelligẽtias ſupramũdanas conſignificantiũ, quæ aliter exprimi nõ poſſunt, q̃ per notas numerorũ & characterũ: nihil enim materiales numeri & figuræ poſſunt in myſteriis rerũ abditarũ, niſi repreſentatiue per numeros & figuras formales, quatenus regũtur & informant ab intelligẽtiis & numerationibus diuinis, quæ nectũt extrema materiæ atq; ſpiritus ad uolũtatem animæ eleuatæ, per magnũ affectũ operantis cœleſti uirtute, poteſtatẽ accipiens à deo, per animã uniuerſi & cœleſtiũ coſtellationũ obſeruationes in materiã applicatã ad formã conuenientẽ, diſpoſitis mediis ſolertia & ſciẽtia magicali: ſed nunc ad tabulas ſingulatim explicãdas properemus. Harũ prima Saturno adſignata, ex quadrato ternario conſtat, cõtinens numeros particulares nouẽ, & in qualibet linea tres quaq; uerſum, & per utrunq; diametrum cõſtituentes quindecim: tota autẽ numerorũ ſumma, quadragintaquinq;. Huic ex diuinis nominibus præficiuntur, prædictos numeros implentia nomina, cum intelligentia ad bonũ & dæmonio ad malũ: elicitq; ex eiſdẽ numeris ſignaculũ ſiue character Saturni & ſpirituũ eius, quales inferius ſuæ tabulæ adſcribemus. Dicũt hanc tabulã fortunato Saturno in lamina plũbea ſculptã, adiuuare partũ, reddere hominẽ tutũ & potentẽ, atq; præſtare ſucceſſus petitionũ apud principes & poteſtates: ſi uero infortunato Saturno fiat, impedire ædificia & plãtationes & cõſimilia, hominẽ deiicere ab honoribus & dignitatibus, gignere rixas & diſcordias, & diſpergere exercitus. Secũda dicit tabula Iouis, quæ cõſtat quaternario in ſe ducto, continens numeros particulares ſedecim, & in quauis linea atq; diametro quatuor, cõſtituentes trigintaquatuor: omniũ autẽ ſumma centumtrigintaſex. Et præſunt illi nomina diuina cum intelligẽtia ad bonũ, cum dæmonio ad malũ, & elicitur ex ea character Iouis & ſpirituũ eius. Ferunt illam ſi Ioue potẽte dominãteq; argẽteæ laminæ fuerit impreſſa, cõferre lucrum & diuitias, gratiã & amorẽ, pacem & concordiã hominũ, & placare inimicos, cõfirmare honores & dignitates & cõſilia: & diſſoluere maleficia, ſi in corallio inſculpta fuerit. Tertia tabula ad Martẽ ſpectat, quę quinario quadrato conſtituit, complectens numeros XXV. & ex his in quouis latere & diametro quinq;, qui faciũt ſexagintaquinq;: & omniũ ſumma eſt CCCXXV. Et præſunt illi nomina diuina cũ intelligẽtia ad bonũ, & dæmonio ad malũ, & elicitur ex ea character Martis & ſpirituũ eius. Hęc fortunato Marte in lamina ferrea aut enſe ſculpta, potentẽ facit in bello, & iudiciis, & petitionibus, & terribilẽ aduerſariis ſuis, & uictoriã præſtat aduerſus hoſtes: & ſi in lapide corneola ſculpta ſit, ſtringit ſanguinẽ & menſtrua: ſi uero infortunato Marte ſculpatur in lamina çris rubri, impedit ædificia, deiicit potẽtes à dignitatibus & honoribus & diuitiis, generat diſcordiã & lites & odia hominũ & beſtiarum, fugat apes & columbas & piſces, & impedit molendina, & infortunat euntes ad uenati-

Saturni tabula.

Iouis tabula.

Martis tabula.

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ones & prælia,& generat ſterilitatẽ in uiris & mulieribus & cæteris animantibus, aduerſariisq; omnibus timore incutit, & ad reuerẽtiam exhibendam cõpellit. Quarta tabula ſolis,ex quadrato ſenario cõſtituta eſt,& cõtinet numeros triginta ſex,quorũ ſex in quolibet latere & diametro, producunt centum & undecim, & ſumma omniũ ſexcentum ſexaginta ſex. Præſunt illi nomina diuina cum intelligentia ad bonum, & dæmonio ad malũ,& eliciũtur ex ea characteres ſolis & ſpirituum eius. Hęc fortunato ſole in lamina aurea ſculpta,reddit geſtantẽ glorioſum,amabilẽ,gratum,potentem in omnibus operibus,& cõparat hominẽ regibus & principibus,eleuãs eum ad ſublimia fortunæ faſtigia, impetrare faciẽs quicquid uoluerit: ſole autẽ infortunato, facit tyrannũ,ſuperbum,ambitioſum,inexplebilẽ,& malo fine terminantẽ. *Solis tabula.*

Quinta tabula Veneris eſt,conſtans ſeptenario in ſe ducto, numeris uideli cet quadraginta nouẽ, quorum ſeptẽ in omni latere & diametro cõſtituunt centum & ſeptuaginta quinq;:& ſumma omniũ mille ducẽta uigintiquinq;. Et præſunt illi noĩa diuina cum intelligẽtia ad bonũ, & dæmonio ad malũ, & elicit ex ea character Veneris & ſpirituũ eius. Hæc fortunata Venere in lamina argenti ſculpta,cõciliat concordiã,dirimit lites,largit amores mulierum,cõfert ad conceptũ,pellit ſterilitatẽ,reddit potẽtes in coitu,& diſſoluit maleficia,& pacẽ generat inter uirũ & mulierẽ,& quorũcunq; animaliũ & pecorum greges copioſo partu fœcundat: & poſita in columbari,multiplicat columbas. Cõfert aduerſus omnes ægritudines melãcholicas,& generat lætitiam,& geſtata fortunat itinerãtes:quòd ſi infortunata Venere in ære formetur,omnibus prædictis cõtraria facit. *Veneris tabula.*

Sexta tabula Mercurii eſt, ex octonario in ſe ducto reſultans,numeros continens ſexaginta quatuor,quorum octo in quouis latere & per utrunq; diametrũ faciunt ducẽta & ſexaginta : & ſumma oĩm duo milia octoginta. Et præſunt illi noĩa diuina cũ intelligẽtia ad bonũ,& dęmonio ad malũ,& elicit ex ea character Mercurii & ſpirituum eius:& ſi fuerit Mercurio fortunato ſculpta in argẽto uel ſtãno, uel ære citrino,uel inſcripta in pergameno uirgineo,reddit geſtantẽ gratũ,fortunatũ ad impetrandũ quicquid uoluerit:cõfert lucrũ & pellit inopiã,cõfert memoriã & intellectũ,& diuinationẽ,& notitiã occultorũ per ſomnia: & ſi fuerit Mercurius infortunatus,facit his omnibus contraria. *Mercurij tabula.*

Septima tabula Lunæ eſt, cõſtans ex nouenario in ſe multiplicato, habẽs numeros octoginta et unũ, in quolibet latere & diametro nouẽ, producẽtes tercentũ ſexagintanouẽ: & omniũ ſumma eſt,tria milia treçenta & uigintiunũ.Et præſunt illi nomina diuina cum intelligẽtia ad bonũ,& dæmonio ad malũ:& eliciũtur ex ea characteres Lunæ & ſpirituũ eius. Hæc fortunata Luna in argẽto ſculpta,facit geſtantem gratum, amabilem, iucundum, alacrem,honoratum,auferens omnem malitiam & malam uoluntatem : præſtat ſecuritatem in itinere,& profectum diuitiarum, & corporis ſanitatem, & pellit inimicos & alias res nociuas de quocunque loco uolueris : & ſi Luna infortunata fiat in lamina *Lunæ tabula.*

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plumbea, ubicunq; fuerit ſubhumata, infortunat locum illum,& habitãtes & conuerſantes in eo: ſimiliter naues, fontes, flumina, molendina: & infortunat omnem hominem, aduerſus quem rite facta fuerit, faciens illum profugum de terra & patria ſua, & è loco mãſionis ſuæ ubi ſubhumata fuerit: & impedit medicos & oratores, & quoſcunq; homines in officio ſuo contra quos fuerit fabricata. Qualiter autem eliciãtur ſignacula & characteres cum ſtellarum, tum ſpirituum ex iſtis menſulis, ſagax ſcrutator, & qui harum menſularum ueri ficationem intellexerit, facile inuenire poterit.

Nomina diuina reſpondentia numeris Saturni.

5	Ab.		אב
9	Hod.		הד
15	Iah.		יה
15	Hod.		הוד
45	Tetragrammaton extenſum.		יוד הא ואו הא
45	Agiel.	Intelligentia Saturni.	אגיאל
45	Zazel.	Dæmonium Saturni.	זאזל

Nomina diuina reſpondentia numeris Iouis.

4	Abba.		אבא
16			הוה
16			אהי
34	El Ab.		אל אב
136	Iohphiel.	Intelligentia Iouis.	יהפיאל
136	Hiſmaël.	Dæmonium Iouis.	הסמאל

Nomina reſpondentia numeris Martis.

5	He litera nominis ſancti.		ה
25			יהי
65	Adonai.		ארני
325	Graphiel.	Intelligentia Martis.	גראפיאל
325	Barzabel.	Dæmonium Martis.	ברצאבאל

Nomina reſpondentia numeris Solis.

6	Vau, litera nominis ſancti.		ו
6	He extenſum, litera nominis ſancti.		הא
36	Eloh.		אלה
111	Nachiel.	Intelligentia Solis.	נכיאל
666	Sorath.	Dæmonium Solis.	סורת

Nomina reſpondentia numeris Veneris.

7			אהא
49	Hagiel.	Intelligentia Veneris.	הגיאל
157	Kedemel.	Dæmonium Veneris.	קדמאל
1225	Bne Seraphim.	Intelligentiæ Veneris.	בני שרפים

Nomina reſpondentia numeris Mercurii.

8	Asboga. Octonarius extenſus.		אזבוגה
64	Din.		דין
64	Doni.		דני
260	Tiriel.	Intelligentia Mercurij.	טיריאל
2080	Taphthartharath	Dæmonium Mercurij.	תפתרתרת

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Nomina respondentia numeris Lunæ.

9	Hod	הד
81	Elim	אלים
369	Hasmodai, Dæmonium Lunæ.	חשמודאי
3321	Schedbarschemoth Schartathan, Dæmonium dæmoniorum Lunæ.	שדברשהמעתשרתתן
	Intelligentia intelligentiarum Lunæ.	
3321	Malcha betharsisim hed beruah schehakim.	מלכא בתרשיתים עד ברוח שהקים

Tabula Saturni in abaco.

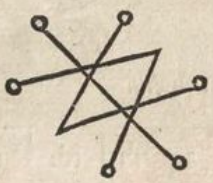
4	9	2
3	5	7
8	1	6

In notis Hebraicis.

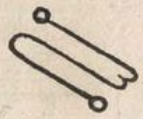
ד	ט	ב
ג	ה	א
ח	א	ו

Signacula siue characteres,

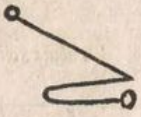
Saturni.



Intelligentiæ Saturni.



Dæmonij Saturni.



Tabula Iouis in abaco.

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

In notis Hebraicis.

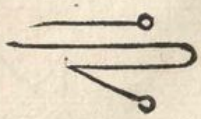
ד	יד	יה	א
ט	ז	ו	יב
ה	יא	י	ח
יו	ב	ג	יג

Signacula siue characteres,

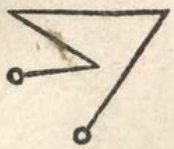
Iouis.



Intelligentiæ Iouis.



Dæmonij Iouis.



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Tabula Martis in abaco.

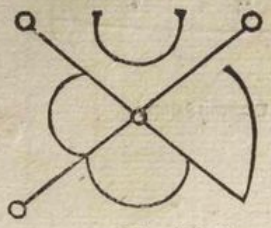
11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

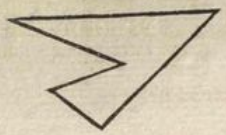
In notis Hebraicis.

יא	כר	ז	כ	ג
ר	יב	כה	ח	יו
יז	ה	יג	כא	ט
י	יח	א	יד	כב
כג	ו	יט	ב	יה

Signacula siue characteres,

Martis. Intelligentiæ Martis. Dæmonij Martis.







Tabula Solis in abaco.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

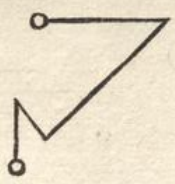
In notis Hebraicis.

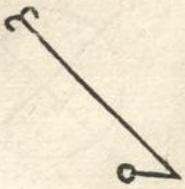
ו	לב	ג	לר	לה	א
ז	יא	כז	כח	ח	ל
יט	יר	יו	יה	כג	כר
יח	כ	כב	כא	יז	יג
כה	כט	י	ט	כו	יב
לו	ה	גל	ד	ב	לא

Signacula siue characteres,

Solis. Intelligentiæ Solis. Dæmonij Solis.







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Tabula Veneris in abaco.

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Tabula Veneris in notis Hebraicis.

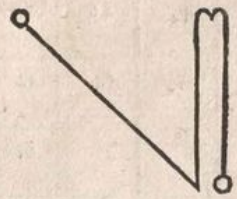
כב	מז	יו	מא	י	לה	ד
ה	כג	מח	יז	מב	יא	כט
ל	ו	כר	מט	יח	לו	יב
יג	לא	ז	כה	מג	יט	לז
לה	יד	לב	א	כו	מר	כ
כא	לט	ח	לג	ב	כז	מה
מו	יה	מ	ט	לד	ג	כה

Signacula siue characteres,

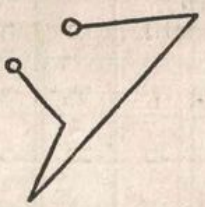
Veneris.



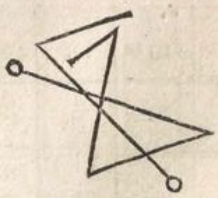
Intelligentiæ Veneris



Dæmonij Veneris.



Intelligentiarum Veneris.



Book 2, Chapter 50: Of Images, the figure whereof is not after the likeness of any Celestiall

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Tabula Mercurij in abaco.

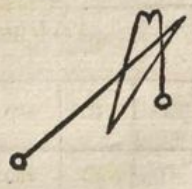
Signacula siue characteres,

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Mercurij.



Intelligentiæ Mercurij.



Tabula Mercurij in notis Hebraicis.

ה	נח	נט	ה	ד	סב	סג	א
מט	יה	יד	נב	נג	יא		ג
מא	כג	כב	מר	מה	יט	יח	מח
לב	לד	לה	כט	כה	לח	לט	כה
מ	כו	כז	לז	לו	ל	לא	לג
יז	מז	מו	כ	כא	מג	מב	כד
ט	נה	נד	יב	יג	נא	ג	יו
סד	ב	ג	סא	ס	ו	ז	נז

Dæmonij Mercurij.



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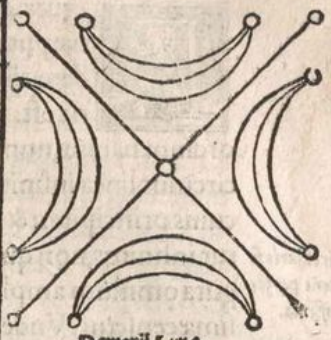
Tabula Lunæ in abaco.

37	78	29	70	21	62	13	45	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Tabula Lunæ in notis Hebraicis.

לו	עח	כט	ע	כא	סב	יג	מה	ה
ו	לח	עט	ל	עא	כב	סג	יד	מו
מז	ז	לט	פ	לא	עב	כג	נה	יה
יז	מח	ח	מ	פא	לב	סד	כו	נו
נז	יח	מט	ט	מא	עג	לג	סה	כה
כז	נח	יט	נ	מב	א	עד	לד	סו
סז	כח	נט	י	נא	ב	מג	עה	לה
לז	סח	יט	ס	יא	נב	ג	מד	עו
עז	כח	סט	כ	סא	יב	נג	ד	מה

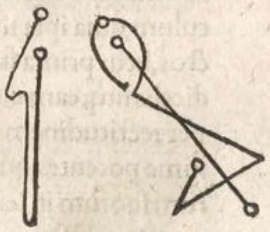
Signacula siue characteres, Lunæ.



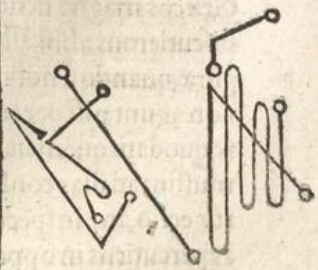
Dæmonij Lunæ.



Dæmonij dæmoniorum Lunæ.



Intelligẽtiæ intelligentiarum Lunæ.



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De Geometricis figuris atq; corporibus qua uirtute in magia pol leant,& quæ quibus elementis conueniant atq; cœlo. Cap. XXIII.

FIguræ etiam Geometricæ ex numeris ortæ,non minoris potẽtiæ putantur. Ex his imprimis circulus reſpondet unitati atq; denario,nam unitas omnium rerum centrum atq; circunferẽtia eſt: ipſeq; denarius coaceruatus in unitatem redit, à qua exordium habuit,numerorum omnium finis & complementum:dicitur que circulus linea infinita,in qua nõ eſt terminus à quo, nec terminus ad quem, cuius principium & finis eſt in quolibet pũcto:unde & motus circularis dici tur infinitus,non quidem quo ad tempus,ſed quo ad ubi. Hinc circularis figura omnium ampliſſima & perfectiſſima,ligationibus & exorciſmis aptiſſima cenſetur. Vnde qui malos dęmones adiurant,circulo ſeſe communire ſolent. Ipſe etiam pentagonus cum uirtute quinarii numeri mirandum in malos dæmones habet imperiũ,tum ex lineatura ſua qua habet intus quinq; angulos obtuſos,& extra quinq; acutos, quinq; triangulorum hexagonorum,quibus circundatur. Interior pentagonus magna in ſe continet myſteria,quod ita etiam de cæteris figuris,triangulo,quadrangulo,hexagono,heptagono,octogono & reliquis inquirendum & intelligendum eſt, quarum plures quatenus multiplicibus diuerſiſq; interſectionibus conſtituũtur,diuerſas etiam nanciſcũtur ſignificationes atq; uirtutes,iuxta diuerſimodum linearum numerorumq; ductum & proportionem. Figuram autem crucis Aegyptii atq; Arabes ſummam potentiam habere confirmabant,quod que ſit omnium cœleſtium uirium atq; intelligentiarum firmiſſimum receptaculum,quia ipſa ſit figura omniũ rectiſſima, continens quatuor angulos rectos,ſitq; prima ſuperficiei deſcriptio,habens lõgitudinem & latitudinem: dicebantq; eam cœleſtium fortitudine conſpiratam.quia eorum fortitudo per rectitudinem angulorum atq; radiorum reſultat:ſuntq; ſtellę tunc maxime potentes,quando in figura cœli quatuor obtinent cardines,atq; radiorum ſuorum in ſeinuicem proiectione crucem conſtituunt. Habetq; præterea(quod ſupra oſtendimus)cum quinario,ſeptenario,nouenario potentiſſimis numeris maximam conuenientiam. Ab Aegyptiis etiam ſacerdotibus ab initio religionis inter ſacras literas relata fuit, uitam futuræ ſalutis apud eos allegorice ſignificans. Fuit etiã Serapidis pectori impreſſa,& apud Græcos magna ueneratione habita. Verũ quod hic ad religionem attinet, diſcutiemus alibi. Illud aduertendum eſt,quicquid mirificum operantur figuræ,quando à nobis in chartis,uel laminis uel imaginibus inſcribuntur,id non agunt niſi per uirtutem ipſis acquiſitã à figuris ſublimioribus,ex amore quodam quem naturalis aptitudo aut ſimilitudo cõparat, quatenus adamuſſim ad illas configurantur,quemadmodum ex oppoſita pariete cauſatur echo,atq; in ſpeculo concauo collectio radiorum ſolarium,quos poſtea repercutiens in oppoſitum corpus uel lignum uel aliud combuſtibile,pro-

Circularis figura perfectißima.

Crucis figuræ potẽtia.

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tinus comburat: siue quemadmodum cithara causat reboatum in alia citha ra, non nisi quia figura conformis & consimilis è cōspectu sit posita, siue ut duæ in lyra fides æquo interstitio tractæ, & ad eandem intentionem tempe ratæ, quando pulsatur una, subito tremit & altera. Similiter & figuræ de quibus diximus, atq; characteres quicunq;, concipiunt uirtutes figurarum cœlestium, quatenus dominātibus illis opportune fuerint rebus impressæ aut rite fabricatæ, tanquam conspiret figura ad consimilē figurā atq; exigat. Et sicut hęc de figuris dicta sunt, ita pariter etiā de Geometricis corporibus intelligenda sunt, quæ sunt sphæra, tetracedron, hexacedron, octocedron, icocedron, dodecacedron & consimiles. Neq; uero prætereundum est, quas figuras Pythagoras & illum secuti Timæus Locrus atq; Plato, elemētis & cœlis adsignarunt: nam terræ primum cubum, octo angulorū solidorum & ui gintiquatuor planorum & sex basium, quadratum in forma tesserę dederūt. Igni autem pyramidem quatuor basium triangulorum, & totidem angulo rum solidorum & duodecim planorum tribuerūt. Aëri autem cōstituerūt octocedrontē, ex octo basibus triangulis & sex angulis solidis & uigintiqua tuor planis. Aquæ deniq; adsignarunt icocedrontem, basium uiginti, angulorum solidorum duodecim. Cœlo autem dederunt dodecacedrontem, ex duodecim basibus pentagonis & uiginti angulis solidis, planis autem sexaginta. Harum autem figurarum & corporum uires, & eorum adinuicem re spectus & proprietates qui nouerit, mirabilia multa operari poterit in magia naturali & perspectiua, maxime quidē in speculis: & ego noui ex illis mi randa conficere, & specula in quibus quis uidere poterit quæcunq; uoluerit à longissima distantia.

Elementorū & coeli figuræ.
Terræ.
Ignis.
Aëris.
Aquæ.
Coeli.

De Musicali harmonia eiusq; uiribus ac potentia. Cap. XXIIII.

MVsicalis etiam harmonia nō est syderum muneribus uiduata: est enim imitatrix omnium potētissima: quæ cum corpora cœlestia opportune insequitur, cœlestem influxum mirifice prouocat, omniumq; audientium affectus, intentiones, gestus, motus, actᵒ atq; mores immutat, & ad suas proprietates subito prouocat, ut ad lætitiam uel lamentationem, aut audaciam uel trāquillitatem & ad similia, ipsas quoq; bestias, serpentes, uolucres, delphines ad auditum suę modulationis prouocat. Sic aues fistulis alliciuntur. eisdem capiuntur cerui. Pisces in stagno Alexandriæ crepitu detinētur. Fides delphinis hominum amicitias persuasere. Cygnos Hyperboreos citharæ cantus adducit. Elephantes Indicos organicæ uoces permulcent. Ipsa etiam elementa modulis gaudēt. Halesius fons, aliàs tranquillus & quietus, si insonent tibiæ, exultabūdus eleuatur, & ultra margines intumescit. Sunt in Lydia quæ Nymphas; insulæ nuncupant, quæ ad cantum tibiarum in medium stagnum à continenti procedentes in circulum motæ choream ducunt, dehinc ad litora reuertunt. Eas

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M. Varro ſe uidiſſe teſtatur. Et ſunt iſtis mirabiliora: nam in Attico litore, mare citharam ſonat. Megaris ſaxum quoddam ad ſingulos ictus fidicinat, adeo magna uis eſt Muſicæ. Ipſa quidē animum mulcet, mentē erigit, prę-liatores ad bella incitat, & ſingulorum operum labores fatigationemq; ſolaſ. Lapſos & deſperatos reuocat, uiatores confortat. Et dicūt Arabes, quòd cameli onera portantes confortantur canentibus ductoribus. Simili modo ferentes onera grauia cantant, & abilitantur atq; alleuiantur ex eo: cantus enim delectationem operatur & abilitationem, iracundos mitigat, triſtes & anxios lætificat, diſcordes pacificat, phreneticorū rabiem tēperat, uanas cogitatiōes diſſipat: hinc eſt quod morbos aliquos corporis & animi ſic uel curari uel inferri poſſe, Democritus & Theophraſtus affirmant. Sic legimus Terpandrum & Arionem Methymnæum, Lesbios & Iones ægrotantes ſanaſſe: & Iſmeniam Thebanū quamplurimos grauiſſimis morbis uexatos, concentibus curaſſe. Præterea Orpheum, Amphionem, Dauidem, Pythagoram, Empedoclem, Aſclepiadem, Timotheum, concētibus atq; ſonis mira quædā facere conſueuiſſe: nunc enim aſſuetis modulis torpentes animos excitabant, nunc grauioribus tonis laſciuos, furentes, iratos cohibebant. Sic Dauid furentem Saulem cithara repreſſit. Sic Pythagoras luxurioſum adoleſcentem ab immoderata libidine reuocauit. Sic Timotheus Alexandrum regem excitauit in furorem, rurſusq; repreſſit. Narrat Saxo Grammaticus in hiſtoria Danica de quodam muſico, qui ſonorum modulis tāta ui homines in amentiæ furorem ſe poſſe pertrahere iactabat, ut audientium nemo mente conſtare poſſet: cumq; regis iuſſu pręſtare effectum compelleretur, animorum habitus ſonorum uarietate inflectere aggreſſus, inuſitatæ ſeueritatis concentu edito, prima ſpecie audientes ueluti mœſtitia & ſtupore cōpleuit, deinde uegetioribus ſonis ſeueritate in plauſum permutata, ad iucūdiorem mentis ſtatum petulantioresq; corporis motus geſticulationesq; inflectebat: poſtremo acrioribus modis ad tantum amentię ſpiritum concitauit, ut furor ad rabiem uſq; & temeritatem proceſſerit. Legimus etiā eos qui in Apulia à phalāgio tacti ſunt, ſtupeſcere, exanimesq; iacere, donec certum ſonum audierint, quo quiſq; ſuo audito ſaltat aptè ad numerum ac cōualeſcit, atq; poſtea ſi poſt longum tempus conſimilem ſonum audierit, ſubito concitatur ad ſaltum. Et creditū eſt (Gellio teſte) iſchiacos cū maxime dolent, tibiæ modulis minui dolorē. Narrat idem ex Theophraſto uiperarū morſibus adhibitū tibiæ modulamen mederi: & Democritus ipſe fatetur tibiarum concentum plurimis hominum morbis fuiſſe medicinam.

Laus cātus.

De ſono atq; concentu, & unde illis mirabilitas in operando. Cap. XXV.

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Sse præterea in ſono uirtutem ad cœleſtia dona capienda nō negabimus,ſi cum Pythagora & Platone ſenſerimus cœlū harmonica cōpoſitione conſtare, harmonicisq; tonis atq; motibus cuncta gubernare ac efficere: Verū cantus q̄ inſtrumēta lis ſonus plus poteſt,quatenus præter harmonicum concentum ex mentis cōceptu ac imperioſo phātaſiæ cordisq; affectu proficiſcēs,ſimulq; cū aëre fracto ac temperato aëreum audientis ſpiritū, qui animæ atq; corporis uinculū eſt,motu facile penetrans,affectū animūq; canentis ſecum trāsferens, audientis affectū mouet affectu,phantaſiā afficit phantaſia,animū animo, pulſatq; cor,& uſq; ad penetralia mentis ingreditur, ſenſim quoq; mores infundit:mouet præterea mēbra atq; ſiſtit,corporisq; humores. Hinc in mouendis affectibus tantum confert harmonia,ut non modo naturalis, ſed etiam artificialis & uocalis uim animis atq; corporibus inferāt. Neceſſe eſt autem omnes concentus ex conuenientibus fundamentis procedere,ſiue in fidibus,ſiue in fiſtulis,ſiue in uocibus ſint,ſi in unum debeant conuenire. Neq; enim rugitum leonum, mugitum boum, hinnitum equorum, ruditum aſini,grunnitum porci quis conuenire faciet:nec ex lupi & agni neruis factę fides in conſonantiā aliquam deduci poſſunt,quia eorum diſſona ſunt fundamenta. Conueniunt tamen multorū hominum uoces uariæq;,quia unicum ſecundum ſpeciem eſt ipſis fundamentū. Conueniunt & multæ aues, quia unicum illis propinquum genus & à ſuperis ſymbolum. Conueniunt & artificialia inſtrumenta & cum uocibus naturalibus, quia utrobiq; ſimilitudo,aut uera & expreſſa,aut per analogiam quandam. Omnis autem concentus,ſonorum aut uocum eſt: ſonus ſpiritus eſt, uox eſt ſonus & ſpiritus animatus,ſermo eſt ſpiritus cum ſono & uoce aliquid ſignificāte prolatus, cuius ſpiritus cum ſono & uoce ex ore procedit.Chalcidius ait uocem ex penetrali pectoris & cordis gremio mitti,nitente ſpiritu,quà neruis obſitus limes interiectus cor à pulmone ſecernitur,utroque & uitalibus cæteris, quò faucium anguſtias pulſante formanteq; lingua, & cæteris uocalibus organis,articulatos edi ſonos,ſermonis elementa, quo quidem interprete mentis arcani motus aperiantur. Verum Lactantius ait,uocis rationem admodum obſcuram eſſe, ut non ſit comprehenſum quomodo fiat, aut quid ſit omnino. Tota deniq; muſica in uoce & ſono & auditu poſita eſt. Sonus ſine aëre audibilis fieri non poteſt: qui quum adeò neceſſarius ſit auditui aër, tamen ut aër per ſe non eſt audibilis, nec ullo ſenſu attingi poteſt, niſi per accidens:neq; enim uiſus uidet illum niſi coloratum,nec auditus niſi ſonātem,nec odoratus niſi olētem,nec guſtus niſi ſapidum, nec tactus niſi calidum aut frigidum aut eiuſmodi: itaq; licet ſonus ſine aëre non fiat, non tamen eſt ſonus de natura aëris, nec aër de natura ſoni, ſed corpus uitæ ſpiritus noſtri ſenſitiui exiſtit aër,& nō eſt naturæ alicuius obiecti ſenſibilis, ſed ſimplicioris & altioris uirtutis. Oportet autem animam ſenſitiuam aërem

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De conuenientia eorum cum cœleſtibus: & qui concẽtus quiq; ſoni ſingulis ſtellis reſpondent. Caput XXVI.

CAeterum nunc ſcias, quòd ex planetis ſeptem, Saturnus, Mars atq; Luna plus uocis habent quàm concentus. Habet autem Saturnus uoces triſtes, raucas, graues, tardas, & ueluti ad centrum coartatos ſonos: Mars uero aſperas, acutas, minaces, ueloces, iracundas: inter has Luna obſeruat medias, Iupiter uero, Sol, Venus atq; Mercurius poſſidẽt concentus: habet tamẽ Iupiter concẽtus graues, cõſtantes, intentos, ſuaues, hilares & iucundos: Sol uenerabiles, intẽtos, puros, & cũ gratia dulces: Venus aũt laſciuos, luxurioſos, molles & uoluptuoſos, & in circũferẽtia diſſolutos dilatatoſq;: Mercurius uero habet concẽtus remiſſiores, multiplices, & cum quadã ſtrenuitate lætos & iocundos. Ex particularibus uero concẽtibus & proportionatis, tonus muſis nouẽ obtẽperat. Iupiter habet gratiã uocis octauæ ſimul & quintæ ſcilicet diapaſon cũ diapẽte. Sol obtinet octauę uocis melodiã, ſcilicet diapaſon, ſimiliter per tonos quindecim diſdiapaſon: Venus tenet gratiã uocis quintæ, ſcilicet diapente: Mercurius habet diateſſaron, ſcilicet gratiã quartæ. Veteres præterea tetrachordi ueluti quatuor elementorũ numero contenti, Mercurio inuentore quatuor neruos habuere, ut Nicomachus autor eſt, quorũ hypate terrã, parhypate uel meſe aquã, nete uel diezeugmenon aut hyperboleos ignẽ: paranete uel ſynẽmenon aërem reſignare uoluerunt. Deinde uero Terpander Lesbius ſeptimam chordã inueniens illas planetarũ numero æquauit. Præterea qui elementorũ numerum ſecuti ſunt, quatuor muſicæ genera illis ſimul atq; quatuor humoribus cõuenire dicebant, & Doriũ aquę & phlegmati, Phrygium choleræ & igni, Lydiũ ſanguini & aëri, myxolydiũ atrę bili & terrę cõſonare putabant. Alii ad cœlorũ numerum uirtutẽq; reſpiciẽtes, Doriũ Soli, Phrygiũ Marti, Lydium Ioui, myxolidiũ Saturno, hypophrygiũ Mercurio, hypolydium Veneri, hypodoriũ Lunæ, hypomixolydium cœlo ſtellato contribuerunt. Prẽterea cum his concentuũ modis etiã muſas & chordas ad cœlos referebant, ſed non eo ordine quo inter numeros & cœlorũ animas de nouem muſis narrauimus: nam Thaliã muſam dicunt concentũ non habere, ſilentio & terræ eam adſcribentes. Clio aũt cum Luna hypodoriũ modũ & chordã proſlãbanomenos mouẽt: Calliope & Mercuri⁹ hypophrygiũ modũ & chordã hypatehypaton poſſidẽt. Terpſichore cũ Venere hypolydiũ & parhypatehypaton: Melpomene & Soli Dorius & lichanos hypatõ coptãtur. Erato cũ Marte Phrygiũ & hypatemeſen cuſtodiũt. Euterpe & Ioui Lydius & parhypate meſon cõueniũt. Polymnia & Saturn⁹ mixolydiũ & lichanos meſon ſeruãt: Vraniæ ac cœlo ſtellato hypmixolydius modus atq; me-

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ſes chorda adſcribuntur, quæ ita in ſequentibus uerſibus expreſſa legimus:

Germinat in primo noctvrna ſilentia cantu,
Quæ terræ in gremio ſurda Thalia iacet.
Perſephone & Clio ſpirant, hypodorius ergo
Naſcitur, hinc ortum proſmeledes generat.
Dat hypochorda ſequens Phrygium, quem parturit ipſa
Calliope, interpres parturit ipſe deum.
Tertius oſtendit hypolydæ exordia neruus,
Terpſichore occurrit, ordinat alma Paphis.
Melpomene & Titan ſtatuunt mihi crede modum, qui
Dicitur in quarto Dorius eſſe loco.
Vult Erato quintum Phrygio perſcribere neruum,
Mars quoq; non pacem, prælia ſemper amans.
Lydius Euterpes Iouis & modulamen habebit,
Dulce tenens iuſſit ſexta quod eſſe fides.
Septeno Saturnus agit Polymnia neruum,
Principium mixolydius unde capit.
Vraniæ octauam dum perſcrutatur amicam,
Verſat hypermixolydius arte polum.

Nonnulli etiam cœlorũ concentus ex eorundem ad inuicem diſtantia rimãtur: nam id ſpatium quod à terra ad lunam interiacet, uidelicet cẽtum & uiginti ſex milia ſtadiorum Italicorum, toni interuallum facit: à luna aũt ad Mercuriũ dimidium illius ſpatii facit ſemitoniũ: tantundem ab illo ad Venerem facit aliud ſemitoniũ: inde uero ad ſolem triplũ quaſi tonum & dimidium ſtatuit diapente: à luna autem ad ſolem duplum cum dimidio faciẽs diateſſaron: à ſole uero ad Martem rurſus tantũ eſt interualli, quantũ à terra ad lunam, faciens tonũ: inde ad Iouem dimidium illius aliud faciens ſemitoniũ: tantũdem ab illo ad Saturnũ etiam conſtituens ſemitoniũ: à quo ad ſtellatum orbem iterum ſemitonii ſpatium interiacet. Eſt itaq; à ſole ad cœlum ſtellatũ diaſtema diateſſaron duorũ tonorũ cum dimidio: à terra autẽ perfectum diapaſon ſex tonorũ integrorũ. Iam uero etiam ex proportione motuũ planetarum adinuicẽ, & cum octauo cœlo reſultat harmonia omnium ſuauiſſima. Eſt autem proportio motuũ Saturni ad Iouem dupla ſeſquialtera: Iouis ad Martem ſeſcupla: illius ad ſolem, Venerẽ & Mercuriũ, qui pariter iter perficiũt, proportio dupla: illorum ad lunã, duodecupla: Saturni uero ad ſtelliferum orbem millecupla & ducẽtupla, ſi uerum ſit quod ait Ptolemæus, cœlum illud moueri contra primũ mobile in cẽtum annis gradu uno. Motu itaq; proprio lunæ motus uelocior eſt, & acutiorem ſonũ facit ſtellato orbe, qui omnibus tardior, ſonum grauiſſimũ facit: ſed motu uiolẽto qui eſt primi mobilis, omnium uelociſſimus eſt & acutiſſimus: lunaris uero tardiſſimus & grauiſſimus, quæ motuũ proportio & reciprocatio

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ſuauiſſimum concentum edit. Hinc nulli cãtus, nulli ſoni, nulla muſica inſtrumenta mouẽdis affectibus hominũ & inducendis magicis impreſſionibus potentiores ſunt, quàm qui ex numeris & menſuris & proportionibus ad inſtar cœleſtiũ componuntur. Elementorũ etiam concentus ex eorũ baſibus & angulis, de quibus in anterioribus diximus, eliciuntur: nam cum inter ignẽ & aërem ſit proportio dupla in baſibus, & ſeſquialtera in angulis ſolidis, rurſumq; in planis dupla, harmonia naſcitur duplicis diapaſon & diapente. Inter aërẽ & aquam proportio eſt in baſibus dupla ſeſquialtera, unde diapaſon, diapente: in angulis uero dupla, unde iterum diapaſon: inter aquã autem & terram eſt in baſibus proportio tripla ſeſquitertia, unde conſurgit diapaſon, diapente, diateſſaron: in angulis uero ſeſquialtera iterum conſtituens diapente. Porrò inter terram & ignem proportio eſt in baſibus ſeſquialtera, faciẽs diapẽte: in angulis uero dupla, conſtituẽs diapaſon. Verũ inter ignẽ & aquã, atq; inter aërẽ & terrã deficit quodãmodo cõſonãtia: ſiquidẽ in ter hęc eſt plena qualitatũ cõtrarietas: cõuenit aũt p intermediũ elementũ.

De humani corporis proportione & mẽſura harmoniaq;. Caput XXVII.

HOmo quoniã pulcherrimũ abſolutiſſimũq; dei opus & imago, & minor mundus, ideoq; etiã perfectiore cõpoſitione ac ſuauiori harmonia, ſublimioriq; dignitate oẽs numeros, mẽſuras, põdera, motus & elemẽta, cętera q; omnia illũ cõponentia, in ſe continet ac ſuſtinet, omniaq; in eo uelut in ſupremo artificio, ſupremã quandam ſortẽ ultra communẽ conſonantiã quam habẽt in aliis cõpoſitis, conſequũtur. hinc antiqui oẽs, digitis olim numerabant, & digitis numeros indicabãt, ex ipſisq; humani corporis articulis, oẽs numeros, mẽſuras, proportiões ac harmonias inuẽtas fuiſſe, probare uiſi ſunt. Vnde ad hãc corporis cõmenſurationẽ, tẽpla, ædes, domos, theatra, inſuper & nauigia, & machinas, & quodcũq; artificii genus, & artificiorũ ædificiorũq; quęcũq; ſunt partes & mẽbra, puta colũnas, epiſtylia, baſes, antes, ſtilobates & huiuſmodi cętera omnia partiuntur, atq; ex hũano corpore deducũt. Quin & ipſe deus docuit Noë fabricare arcã ad humani corporis mẽſurã, ut qui ipſe totã mundi machinã humano corpori ſymmetrã fabricauit: unde ille magnus, hic uero minor mũdus nũcupatur. Hinc microcoſmologi nõnulli, humanũ corpus per ſex pedes, pedẽ uero per X. gradus, & gradũ quẽq; per minutias V. metiũtur: unde numerãtur LX. gradus, qui faciũt minutias CCC. quibus æquiparantur totidẽ cubiti geometrici, qbus deſcripta eſt arca à Moſe: ſicut enim corpus humanum eſt in longitudine trecẽtorum minutorum, in latitudine quinquaginta, in altitudine triginta: ſic & longitudo arcæ fuit cubitorum trecentorũ, latitudo quinquaginta, altitudo triginta, ut ſit utrobiq; longitudinis ad latitudinẽ ſeſcupla proportio, ad altitudinẽ decupla, latitudinis ad altitudinẽ ſuppartiẽs duas tertias: pariq; modo oĩm mẽbrorum cõmenſuratiões ſunt pro-

Ex humanis articulis numeri & mẽſuræ reptæ.

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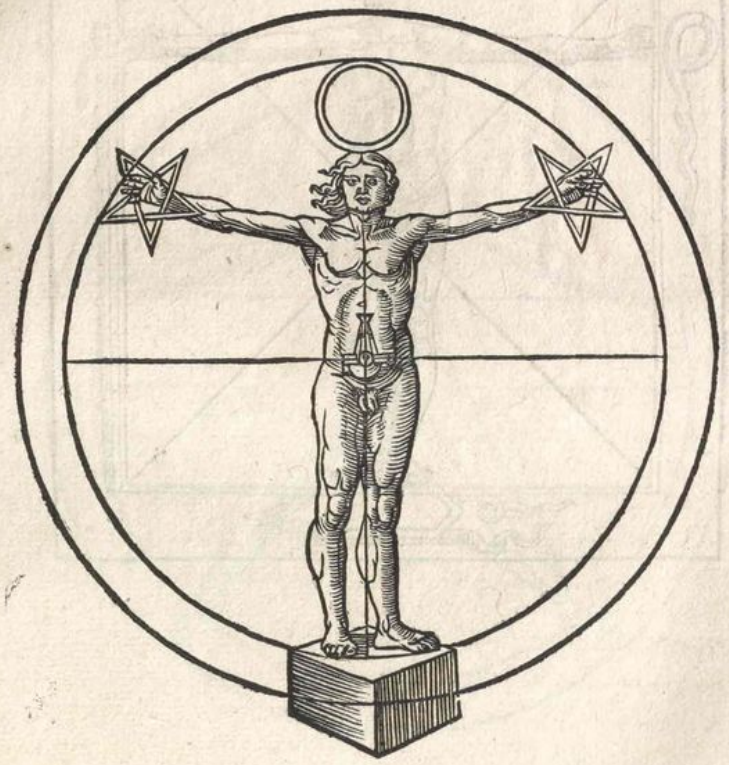
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portionatæ & consonantes, & cum mundi membris atque archetypi mensuris sic conuenientes, ut nullum sit in homine membrū, quod non respondeat alicui signo, alicui stellæ, alicui intelligentiæ, alicui diuino nomini in ipso archetypo deo. Tota autem corporis mensura tornatilis est, & à rotunditate proueniens, ad ipsam tendere dignoscitur.



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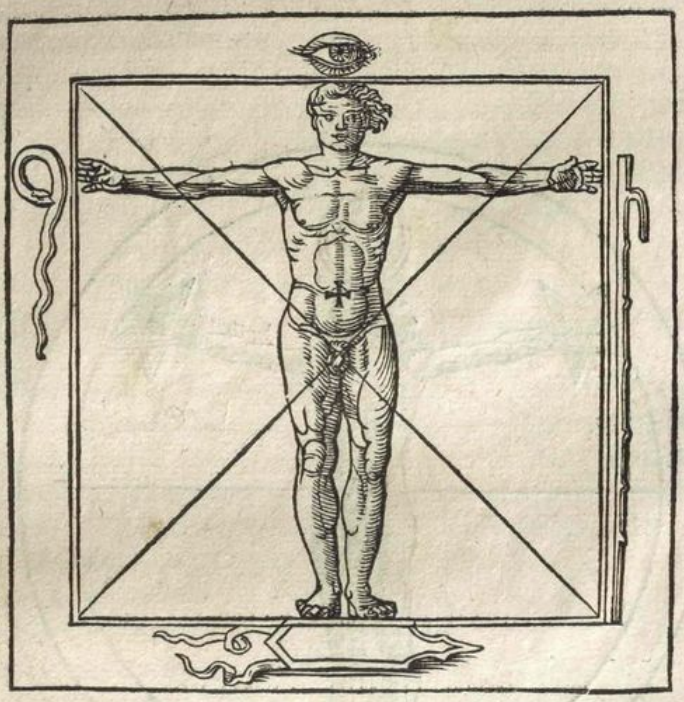
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Est etiam quadrata mensura corpus proportionatissimum: quippe statuatur expassis brachiis in conuinctos pedes erectus homo, quadratum constituet æqulaterum, cuius centrum est in imo pectinis.



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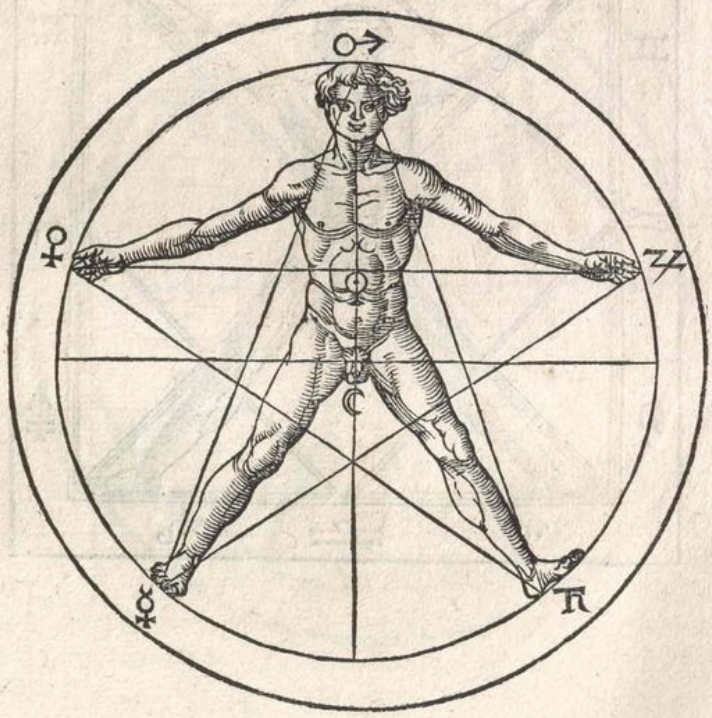
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Quod ſi ſuper eodem cẽtro circulus fabricetur per ſummum caput, demiſſi brachii quouſque extremi digiti circuli illius circunferentiam contingãt, paſſiq; pedes in eadem circunferentia, quantum extrema manuum à ſummo uertice diſtant, tunc circulum illum ſuper imi pectinis centro ductum, in quinque æquas partes diuidunt, perfectumq; pentagonum conſtituunt, ipſiq; pedum extremi tali ad umbilicum relati, triangulum faciunt æquilaterum.



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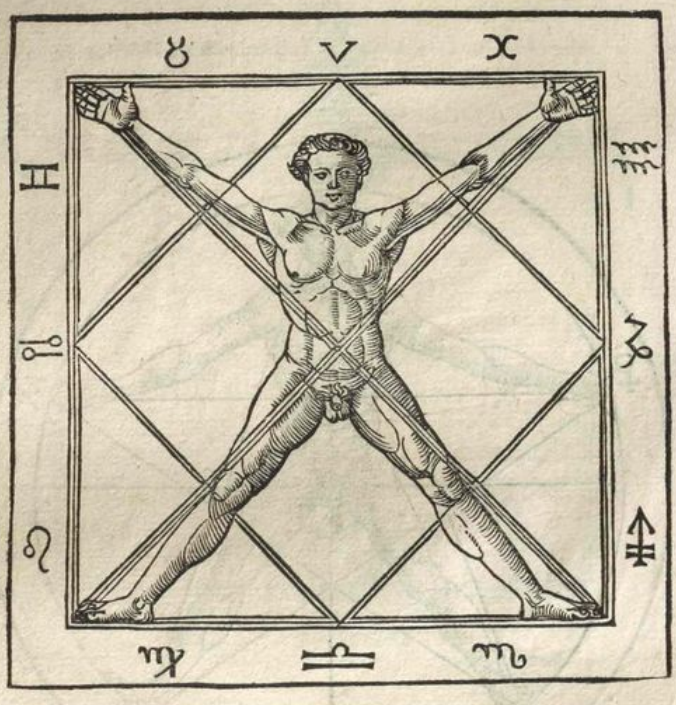
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Quod ſi immotis talis pedes dextrorſum ſiniſtrorſum'que in utrumq; latus protendantur,& manus ad capitis lineam eleuẽtur,ipſi tunc extremi pedum manuum'que digiti æquilaterum quadratum dabunt,cuius centrum ſupra umbilicum eſt in cinctura corporis.



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Quòd ſi manibus ſic eleuatis taliter pedes & crura pandãtur, quo homo decimaquarta parte erectæ ſtaturæ ſuæ breuior ſit, tunc pedum diſtantia ad imum pecten relata, æquilaterum triangulum faciet, & centro in umbilico poſito circunductus circulus manuum pedumq; extrema continget.



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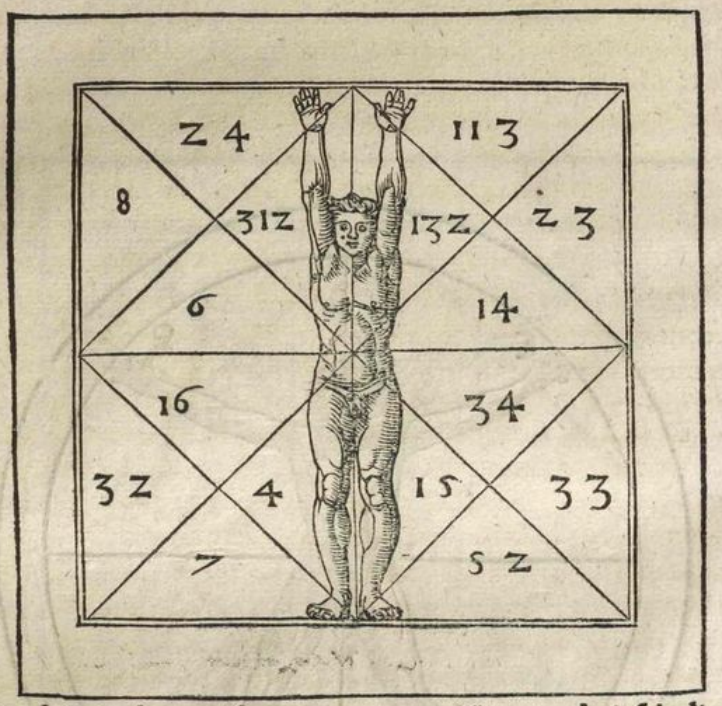
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Quod ſi manus ſupra caput quàm altiſſime extendantur, cubitus æquabũt uerticem: & ſi tũc iunctis pedibus ita ſtans homo in quadratum ęquilaterũ locetur, per extrema manuum & pedum conductum, cẽtrum illius quadrati in umbilico erit, qui idem medium eſt inter ſummum uerticem & genua.



Sed iam ad particulares mẽſuras perueniamus. Circuitus hoĩs ſub alis, medietatẽ ſuæ cõtinet longitudinis, cuius mediũ eſt in imo pectine: abinde uero ſurſum ad mediũ pect⁹ inter utraſq; mamillas & à medio pectore in ſummum uerticẽ, utrobiq; pars quarta: ſimiliter ab imo pectine uſq; ſub genua, & inde ad extremos talos, pars hoĩs quarta. Eadẽ eſt latitudo ſpatularũ ab uno extremo in alterũ: eadẽ eſt lõgitudo à cubito in extremũ lõgioris digiti, ideoq; hic cubitus dicit: hinc quatuor cubiti cõſtituũt longitudinẽ hoĩs: latitudinem uero quæ in ſpatulis eſt, cubitus unus: quę uero in cinctura eſt, pes unus, cubitũ autẽ conſtituũt palmi ſex: pedem uero quatuor, & quatuor digiti palmum, totaq; hominis longitudo palmorũ uigintiquatuor, pedum ſex, digitorum ſex & nonaginta. Ab imo pectinis ad ſummum pectoris, pars longitudinis ſexta: à ſummo pectore ad ſupremum frontem & radices imas capillorum, pars longitudinis ſeptima: corporis robuſti & bene quadrati pes, eſt pars longitudinis ſexta: procerioris autem ſeptima: nec poteſt Varrone & Gellio teſtibus, humanum corpus proceritatem ſeptem pedum excedere. Deniq; cincturæ diameter, & quod à reſtricta manus uſq; in

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interiorem plicaturam cubiti ſpatium eſt: & quod à pectore uſq; ad utraſq; mamillas ſurſum ad ſuprema labra, ſiue deorſum uſque ad umbilicum eſt, quodq; eſt inter extrema oſſium ſupremi pectoris gulam cingentiũ,& quod à planta pedis ad finem lacerti,& exinde in mediam genu rotulã,omnes hæ menſuræ ſibi coæquales ſunt,& ſeptimã totius altitudinis conſtituunt. Caput hominis ab imo mento in ſummũ uerticẽ,pars longitudinis octaua:totidẽ à cubito in finem ſpatulæ: tantus etiam reperitur procerioris hominis cincturæ diameter. Circulus capitis per ſupremum frõtem & imas radices occipitis ductus,facit totius longitudinis partem quintam:tantundem etiam præſtat latitudo pectoris. Hominem quadratum & compactum conſtituunt facies nouem,procerum uero decem. In nouem itaq; portiones hominis longitudine partita,facies à ſupremo fronte uſq; in extremum mentum una eſt: deinde ab imo gutturis ſiue ſupremo pectoris ad ſummũ ſtomachum,altera:abinde ad umbilicum,tertia:ab hoc ad imũ femur, quarta: ab illo coxendices ad poplitẽ,conſtituunt duas: abinde uſq; ad nodũ pedis crura continẽt duas alias, quæ omnes partes ſunt octo. Porrò arcus à ſummo fronte ad ſummũ uerticem,& quod eſt à mento ad ſummũ pectoris gutur,atq; quod à nodo pedis ad imam plantam,hęc tria ſpatia coniuncta conſtituunt nonam. In latum quoq; pectus habet partes duas,& utraq; brachia ſeptem. Quòd uerò corpus decem facies conſtituunt,ipſum eſt proportionatiſſimum. Huius itaq; prima portio eſt à ſummo uertice ad imas nares: abinde ad ſupremum pectus,ſecunda: & conſequenter ad ſupremũ ſtomachum,tertia:ab eo ad umbilicum, quarta:& inde ad imũ pecten quinta, ubi eſt medium humanæ longitudinis: à quo uſque in extremas plantas, ſunt quinque aliæ partes, quæ prioribus iunctæ, faciunt decem integras, quibus proinde corpus omne menſura proportionatiſſima commenſuratur:nam facies hominis ab imo mento ad ſummum frontem & radices imas capilli eſt,quanta pars una decima. Manus hominis à reſtricta uſq; ad extremum longioris digiti,etiam pars una:ſimiliter inter utraq; mamillarum puncta, pars una:& ab utriſq; ad imam gulam,triangulus æquilaterus. Frontis inferioris ab una aure ad alteram, latitudo eſt partis unius:totius autem pectoris latitudo,uidelicet à ſupremo pectore ad iuncturas ſpatularum, utrobiq; partis unius,quæ faciunt duas. Circulus capitis trãſuerſus ab interſtitio ſuperciliorum per ſupremum frontem uſque in finem occipitis ubi terminatur capillitium,etiam partium duarum:ab humeris extrinſecus ad iuncturas articulorum manus,& intrinſecus ab aſcellis ad confinia palmæ & digitorum, partes tres: circulus capitis per medium frontem, partium trium. Circulus cincturæ tenet partes quatuor, in robuſto homine: in delicatiori corpore, partes tres cum dimidia, ſeu, quãtum eſt à ſummo pectore in imũ pecten. Circulus pectoris per alas ad tergum,partes quinque,uidelicet quãtum longitudinis totius mediũ. A` ſummo uertice ad nodum gulæ, ſunt to

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tius altitudinis duæ decimætertiæ: eleuatis in altũ brachiis, cubitus accedit summo uertici. Cæterũ nunc quæ adhuc reliquæ commensurationes sibi æquales sunt, spectemus. Quantum est à mento ad summũ pectus, tanta est latitudo colli: quantum à summo pectore ad umbilicũ, tanta est colli circulatio: quantũ à mento in supremũ uerticẽ, tanta est latitudo cincturæ: quãtum est ab interciliis ad summas nares, tantũ à iugulo distat productio mẽti: quantũq; à summis naribus ad mentũ, tãtum à iugulo ad imã gulã. Item oculos ab interciliis ad interiores angulos concauitas, ac summas narium prominentia, & quod ab imis naribus ad extremũ supremi labri interstitiũ est, hæc tria sunt inter se æqualia. A summo ungue indicis ad imã eius iun-



cturam, atq; abinde ubi manus brachio colligatur in parte syluestri, in domestica quoq; à summo ungue medii usq; in imam iuncturã, & abinde ad restrictã manus, omnes hæ portiones inter se æquales. Maior indicis articulus altitudinẽ frontis æquat: residui duo, ad extremũ unguẽ æquant nasum ab interciliis uidelicet in summas nares primus & maior articulus medii æquollet illi spatio quod est ab imis naribus in extremũ mentũ: & secũdus medii tantus est, quantũ ab imo mento ad supremũ inferioris labri: tertius uero, quantũ ab ore ad inferiora nariũ: tota autẽ manus, quantus totus uultus.

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Maior pollicis articulus dat oris operturam:& quod eſt ab imo mẽto ad ſupremum inferioris labri:minor uero quantum à ſupremo imi labri ad imas nares, omnium extremorum articulorum quos onychios uocant, ungues obtinent iuſtam medietatem. Ab interciliis ad extremos oculorum angulos tantum eſt, quantum ab angulis illis ad primas aures. Altitudo frontis,longitudo naſi,latitudo oris,per ſupremum labrum, inter ſe ſunt æqualia. Similiter palmaris latitudo & plantaris eadem. Altitudo quæ eſt ab imo talo ad ſummum pedis, æqualis eſt longitudini: quæ eſt à ſummo pedis ad extremum unguem. A ſummo frontis ad interſtitium oculorum, & ab illo ad imas nares,& proinde ad extremum mentum,partes ſunt æquales. Iuncta ſupercilia oculorum, circulos æquant: & ſemicirculi auricularum æquant os opertum. Vnde circuli oculorum, aurium & aperti oris, ſunt æquales. Latitudo naſi eſt quanta longitudo oculi: hinc ſpatii illius quod eſt inter utranque extremitatem oculorum, duas partes oculi tenent: tertiam naſus intermedius excipit. A ſummo uertice in genua, medium facit umbilicus: à ſupremo pectore ad imam narem, medium deſignat nodum gulæ: à ſummo uertice in imum mentum, medium locat oculos: ab oculorum interſtitio in extremum mentum, medium dat imas nares: ab imis naribus in imum mentum, medium dat extremum inferioris labri,eiuſdem autem diſtantiæ pars tertia, dat ab imis naribus labrum ſuperius Sunt prẽterea omnes iſtę menſuræ per proportiones multiplices & harmonicos concentus ſibi inuicem conſonantes: nam digitus groſſior quĩ pollex dicitur,ad brachium in extremo lacerti apud pulſum & iunctũrã manus, in circulari menſura, eſt in proportione ſubdupla ſeſquialtera: continet enim illam bis & mediam, ſicut quinque ad duo. Eiuſdem uero ad armum brachii in lacerto propinquo ſpatulis, ſubtripla: cruris autem ſiue tibiæ magnitudo ad eam quæ brachii,eſt proportio ſexquialtera, ſicut trium ad duo:ſimilisq; proportio colli ad tibiam eſt, quæ illius ad brachium. Coxæ autem proportio ad brachium tripla eſt. Totius corporis ad truncũ eſt proportio ſeſquioctaua:à trunco ſiue thorace ad crura uſque ad plantas, ſeſquitertia:pectoris à collo uſq; ad umbilicum ad lumbos uel aluum uſque ad finem trũci,dupla:latitudo iliorum ad coxæ latitudinem ſeſquialtera: capitis ad collum,tripla:capitis item ad genu,tripla:eademq; ad pernam & pedaſonem. Longitudo frontis inter prima tempora ad eius altitudinem quadrupla. Hæ ſunt quæ paſſim reperiuntur menſuræ, quibus corporis humani membra ſecundum eorum longitudinem,latitudinem,altitudinem & circumferentiam inter ſe, & cum cœleſtibus ipſis conueniunt: quæ menſuræ omnes partitæ ſunt per multiplices proportiones, aut ſuperpartientes, aut mixtas,ex quibus & multiplex reſultat harmonia: dupla enim proportio facit tres diapaſon:quadrupla,bis diapaſon & diapente:pariq; modo elemẽta, qualitates & complexiones & humores ſunt proportionata:nam homini ſa-

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no & bene cõpoſito hęc humoꝝ & complexionũ pondera adſignãtur: uidelicet, ſanguinis octo: phlegmatis, quatuor: cholerę, duo: melãcholię, unũ: ut utrobiq; per ordinẽ ſit proportio dupla: ſed primi ad tertiũ, & ſecũdi ad quartum, quadrupla: primi autẽ ad ultimũ, octupla. Dioſcorides tradidit cor hominis in primo anno põdꝰ habere drachmarũ duarũ: in ſecũdo, quatuor: & inde pro curſu pari in annũ quinquageſimũ habere centũ drachmarũ pondus, à quo decremẽta rurſus ad ęquilibriũ ſupputẽtur, quæ ambitu peracto ad metã redeant eandẽ, nec ſupereſſe ſpatia uitæ eius uiſceris dilapſu: ex qua ratiõe centũ annorũ hoĩm uitã circumſcripſit. & hanc etiã Aegyptiorũ hęreſim fuiſſe teſtatur Plinius. Ipſi etiã humanorũ membroꝝ motus, cœleſtibus motibus correſpõdẽt, & habet quiſq; homo in ſe motũ cordis ſui, q ſolis motui reſpondens, per arterias in totũ corpus diffuſus, & annos, & mẽſes, & dies, & horas, & momẽta nobis certiſſima regula indicat. Compertus p̃terea eſt per anatomiſtas neruus quidã circa michã, qui tractus ſic cũcta hoĩs mẽbra mouet, ut ſingula propriis motibus moueãtur: cuiuſmodi tractu putat Ariſtoteles à deo etiã mundi mẽbra moueri. Et ſunt in collo duæ uenæ, quæ in iugulo ubi ſcindũtur, caput ſubeunt: q̃bus foris ualide apprehẽſis, mox collabũtur hoĩes ſenſibus ereptis, quouſq; reuertãtur. Ipſe itaq; mũdi æternus opifex, miſſurus animũ in corpus uelut domiciliũ, prius id atq; eo dignũ meritur hoſpitiũ, nobiliſſimũq; animũ etiã ſpecioſo corpore condonat: quod tũc etiã animus ipſe diuinitatis ſuæ cõſcius, pro habitu ſuo ſibi adfingit atq; adornat. Hinc Aethiopũ populi, qui Gymnoſophiſtarũ ſapiẽtia regebantur, quod teſtat Ariſtoteles, reges ſibi non ex his qui fortiſſimi & opulentiſſimi eſſent, creabãt, ſed eos tantũ, qui forma eſſent pulcherrimi atq; præſtantiſſimi: q̃ppe quoniã animoꝝ magnidecẽtiam ex corporis effigie ſeſe uiciſſim intueri poſſe arbitrabant. Quod cõſiderantes multi admodũ tũ ueteres tũ recentiores philoſophi, qui abditarũ in ipſa naturæ maieſtate cauſarũ ſecreta rimati ſunt, auſi ſunt aſſerere, nullũ corporis uitiũ euenire, nullãq; diſproportionẽ corpori ineſſe, quæ nõ etiã animi uitiũ intẽperantiaq; ſequat: q̃a certũ ſit, alterũ alterius officio uiciſſim creſcere & coaleſcere atq; operari.

De animæ humanæ compoſitione & harmonia. Cap. XXVIII.

SIcut conſonantia corporis conſtat debita membrorum menſura ac proportione, ſic animi conſonantia cõſtat debito temperamento proportioneq; ſuarum uirtutum & operationum, quę ſunt concupiſcibilis, iraſcibilis & ratio, quę ſic comproportionantur: nam ratio ad concupiſcentiam habet proportionẽ diapaſon, ad irã uero diateſſaron: iraſcibilis aũt ad cõcupiſcibilem habet proportionẽ diapẽte. Quando itaq; cũ proportionatiſſimo corpore etiam proportiõatiſſima coniũgitur anima, cõſtat talẽ hominem etiã in donorũ diſtributione feliciſſimã ſortiri ſortẽ, prout anima cũ corpore in naturaliũ diſpoſitiõe cõue

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niunt,quæ quidem conuenientia reconditissima est, tamen à sapiẽtibus aliqualiter adumbrata. Sed ad animę harmoniam properãtes,oportet illã nos à mediis illis per quæ ad nos transitũ habent,inquirere,hoc est,à corporibus sphærisq; cœlestibus. Scientes igitur quæ animæ uires cui planetarũ respondẽt,ex his quę superius dicta sunt, earundẽ inter se cõcentus facile cognoscemus. Luna enim crescẽdi & decrescẽdi uires regit: phãtastica uis atq; ingenium à Mercurio pendet: concupiscibilis uirtus à Venere,uitalis à Sole,impulsiua quę & irascibilis dicit,à Marte: naturalis à Ioue,receptiua omnis à Saturno: ipsa autem uoluntas tanquam primum mobile & omnium illarum uirium ductrix ad libitum,ipsaq; cum intellectu superiori iuncta,semper est in bonum tendens : qui quidem intellectus uoluntati semitas monstrat, sicut lumen oculo: non tamen ipsam mouet, sed manet suæ operationis domina, unde liberum arbitrium dicitur: & licet semper ad bonum tanquam ad obiectum sibi adæquatum tendat,aliquando tamen excæcata errore, & ui animali impellente,malum eligit,credẽs illud esse bonum: ideoq; definitur liberũ arbitrium esse facultas intellectus & uoluntatis,qua bonũ eligitur gratia adsistente,& malum,ea deserente. Ipsa itaq; gratia,quam etiam charitatem siue amorem infusum uocant Theologi, est in uoluntate sicut primũ mouens, qua absente uniuersus cõcentus labitur in dissonantiã. Præterea anima correspondet terræ, per sensum : aquæ,per imaginationem : aëri,per rationem: cœlo,per intellectum . exitq; anima in illorum harmoniam secũdum quod tẽperantur hæc in hoc mortali corpore. Sapientes igitur antiqui cognoscentes corporum & animarum harmonicas dispositiones diuersas,iuxta diuersitatẽ complexionum hominũ, nõ frustra usi sunt musicis & cantibus,cũ ad conseruandã corporis sanitatẽ & amissam restituendã,tum etiã ad conducẽdum animos ad salutiferos mores,quousq; hominẽ cœlesti harmoniæ contẽperent,reddantq; totũ cœlestem. Nihil præterea pulsandis malis dęmonibus musicali harmonia efficacius,ut q ab harmonia illa cœlesti collapsi,cõcentum aliquẽ uerũ tanquam sibi inimicũ nequeũt sustinere, proculq; fugiunt: sicut Saulũ spiritu nequam furentẽ,Dauid cithara repressit. Hinc ab antiquis prophetis atq; patribus,qui hæc harmonica sacramenta cognouerũt, cantus & musici soni sacris officiis illati sunt.

Liberum arbitrium.

De obseruatione cœlestiũ,in omni opere magico necessaria. Cap. XXIX.

OMnis uirtus naturalis multo quidẽ agit mirabiliora,quãdo nõ solũ proportiõe physica cõponitur,sed etiã opportuna ad hoc cœlestiũ obseruatiõe electa(uidelicet quãdo uis cœlestis fortissima ad talẽ effectũ quẽ desideramus,esse probatur, tũ etiã cœlestibus multis adiuta)informatur, inferiora cœlestibus tanq̃ proprias fœminas suis maribus fœcũdandas passim subiiciẽdo. Sunt itaq; obseruãda in quo uis opę situs & motus, & aspectus stellarũ & planetarũ in signis & gradibus, & qualiter hæc omnia se habeant ad longitudinẽ & latitudinẽ climatis: ex hoc

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enim uariãtur qualitates angulorũ,quos deſcribũt radii corporum cœleſtiũ ſuper figurã rei,ſecundũ quos infundũtur uirtutes cœleſtes. Sic quoties operaturus fueris quæ ad planetam aliquem pertinent, oportebit te eum in ſuis dignitatibus collocare fortunatum & potentem,& in die,& hora,& in figura cœli dominantem: nec ſolum ſignificatorẽ operis expectabis potentẽ, quin etiam lunam ad hunc obſerues opportune directã: nihil enim ſine lunæ beneficio perfeceris. Quòd ſi plures habueris operis patronos, oẽs obſerua potẽtes, & amicabili aſpectu ſe inuicem contuentes: quòd ſi nequeas eiuſmodi aſpect⁹ habere, cõuenit tibi ſaltẽ angulares accipere. Lunã uero obſeruabis, quãdo uel ambos intuet,uel iũgitur uni & aſpicit alterũ: uel quãdo à coniunctione ſiue aſpectu unius tranſit ad coitum uel ad aſpectũ alterius. Illud etiam neutiq̃ credo omittendũ,quin Mercuriũ in omni opere diligẽter obſerues: hic enim utrorumq; inferũ & ſuperũ deorũm cõmeator, quando cõgreditur bonis,eorum auget bonitatem: quando malis, eorũ malitiam influit. Infortunatũ aũt dicimus ſignũ uel planetã,p Saturni uel Martis aſpectũ,maxime oppoſitũ uel quadratũ: hi enim aſpectus ſunt inimicitię: coitus uero & trinus atq; ſextilis aſpectus,ſunt amicitiæ: inter hos fortior eſt cõiunctio: ueruntn̄ ſi per trinũ iam aſpiciẽs, planeta etiã ſuſcipiatur,æſtimat quaſi iã coniũctus. Solis uero coniunctionẽ oẽs planetę timẽt,aſpectu gaudẽt,trino & ſextili.

Planetæ quomodo obſeruandi.

Lunaquomodo obſeruanda.

Mercurius diligẽter obſeruandus.

Quando planetæ ſunt potentioris influentiæ. Cap. XXX.

Otẽtes uero habebimus planetas,qñ ſunt in domicilio,uel exultatione,uel triplicitate,uel termino,uel facie,extra cõbuſtionẽ directi, in auge & in figura cœli dn̄antes, ſcilicet qñ ſunt in angulis,maxime oriẽtis,uel decimę, uel in plagis mox ſuccedẽtibus, uel ĩ ſuis gaudiis. Cauẽdũ aũt,ne ſint in finibus uel ſub dn̄io Saturni uel Martis,nec ſint in gradibus tenebroſis,puteis,uel uacuis. Obſeruabis ut anguli aſcendentis & decimæ & ſeptimæ ſint fortunati,& aſcendentis dn̄s, & locus ſolis,& locus lunæ,& locus partis fortunæ,& eius dn̄s,dn̄s cõiunctionis uel prę-uentionis præcedentis: planetæ uero maleuoli cadant infortunati, niſi forte operis tui ſignificatores extiterint,uel quouis pacto utilestibi eſſe poſſint: uel ſi in reuolutione ſeu geneſi tua principatum obtinuerint, tũc enim minime ſunt deprimendi. Lunam uero habebimus potentem, ſi ſit in domicilio ſuo,uel exultatione,uel triplicitate,uel facie,& in gradu ſibi ad opus optatum conuenienti,atq; ſi mãſionem ex uiginti illis & octo ſibi & operi competentẽ obtineat: nõ ſit in uia combuſta,nec tarda curſu: nõ ſit in ecliptica,nec cõbuſta à ſole,niſi forte ſit in unitate cũ ſole,non deſcendat in latitudine meridionali,quando combuſtionem egreditur,nec ſit oppoſita ſoli,nec lumine minuatur,non ſit impedita à Marte uel Saturno. De his nolo hic longius ſermonem prorogare, cum hæc & plura alia neceſſaria in Aſtrologorum uoluminibus ſufficienter tradita ſint.

Luna quando potens.

De obſeruatione ſtellarum fixarum,earumq; naturis. Cap. XXXI.

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Similis per omnia ratio est tibi de stellis fixis habenda. Illud scias, omnes stellas fixas esse ex significatione & natura septem planetarum: sed quædam sunt de natura unius planetæ, quædam uero duorum: hinc quotiescunq; iungitur aliquis planeta cum aliqua stellarum fixarum suæ naturæ, efficitur significatio illius stellæ potentior, & natura planetæ augmẽtatur: quòd si sit stella duarũ naturarum, qui fuerit cum ea fortior, illius natura uincet in significatione, utputa si sit de natura Martis & Veneris, si fuerit Mars cum ea, uincet natura Martis: si uero Venus cũ ea fuerit, natura Veneris superabit. Dignoscuntur autẽ naturæ stellarum fixarũ ex coloribus earum, quemadmodũ illi certis planetis congruunt, eisq; adscribuntur. Colores uero planetarũ sunt: Saturni liuidus siue plumbeus, atq; cum hoc candens: Iouis citrinus iuxta pallorem, & cum hoc clarus: Martis rubeus & igneus: Solis croceus, & cum oritur ardens, postea radians: Veneris albus, sed lucifero candẽs, uespero refulgens: Mercurii radians, Lunæ blondus. Scias quoq; stellas fixas quantò maiores & lucidiores sunt & apparent, tantò maior & fortior est eorum significatio, sicut sunt stellæ quæ dicũtur apud Astrologos primæ & secũdæ magnitudinis. Ex his narrabo tibi aliquas potiores ad hanc facultatẽ, quę sunt Vmbilicus Andromedæ, in uigesimosecundo gradu Arietis, de natura Veneris & Mercurii: alii Iouiam atq; Saturniam dicũt. Caput Algol, in decimo octauo gradu Tauri, de natura Saturni & Iouis. Pleiades in eiusdẽ gradu uicesimosecundo, sydus natura Lunare, & complexione Martiũ. Item in Geminorum gradu tertio Aldeboram, de natura Martis & complexione Veneris: sed Hermes hanc locat in uigesimoquinto Arietis. In eorundem Geminorum gradu decimotertio Hircus, de natura Iouis & Saturni. In Cancri gradu septimo, Canis maior, Venereus: in eiusdem decimoseptimo Canis minor, Mercurialis natura, & complexione Martius: in uigesimoprimo gradu Leonis est stella regia quæ dicitur Cor leonis, de natura Iouis & Martis. In Virginis gradu decimonono, Cauda ursæ maioris, Venerea & Lunaris: in septimo gradu Libræ, Ala corui dextra, & in eiusdem decimotertio, Ala sinistra, utraq; de natura Saturni & Martis: in eiusdẽ gradu decimosexto Spica, Venerea & Mercurialis: in eiusdem gradu decimoseptimo, Alcameth, de natura Martis & Iouis: sed huius cum luminare bene aspexerit, illius cum ex cõtrario. In Scorpionis gradu quarto, Elepheia, de natura Veneris & Martis: in Sagittarii gradu tertio, Cor scorpionis, de natura Martis & Iouis: in Capricorni gradu VII. Vultur cadens, temperatus Mercurialis & Venereus: in XVI. gradu Aquarii, Cauda capricorni, de natura Saturni & Mercurii: in Pisciũ tertio, Humerus equi, de natura Iouis & Martis. Et erit tibi generalis regula, ab unaquaq; stellarũ propria dona sperare ipsa dominãte: impediri uero, ipsa infortunata & oppositio modo se habẽte, quod superius ostensum est. Corpora enim cœlestia quatenus ipsa feliciter uel infor-

Stellæ fixæ, planetarum naturas sortiuntur.

Stellarum fixarum naturæ unde dinoscãtur.

Planetarum colores.

Stellæ fixæ lucidiores.

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tunate ſunt affecta, eatenus & nos & noſtra opa, atq; ea quibus nos utimur, feliciter uel calamitoſe afficiunt. Et licet à ſtellis fixis plurimi procedant effectus, attribuuntur tamen planetis, cum quia nobis uicinioribus magisq; diſtinctis & cognitis, tum quia ipſi exequuntur quæcunque ſuperiores ſtellæ influunt.

De Sole & Luna, eorūq; magicis rationibus. Caput XXXII.

Solis præſtantia.

COelorum, & omniū quæ ſub cœlo ſunt corporum adminiſtrationem Sol & Luna ſortiti ſunt: Sol elementalium omniū uirtutum dominus, & Luna uirtute Solis domina generationis augmenti & decrementi. Hinc ait Albumaſar, per Solem & Lunā uitam cūctis infundi, quos iccirco Orpheus uiuificos cœli oculos appellat. Sol omnibus lumen à ſeipſo dat, & omnibus copioſe largitur, non ſolum in cœlo & aëre, ſed etiā in terra & intimis profundis abyſſi, quicquid habemus boni, ut ait Iamblichus, habemus à Sole, uel ab ipſo ſolo, uel ab ipſo per alia. Heraclitus Solem cœleſtis luminis fontē appellat: & multi Platonicorum mūdi animā in Sole principaliter collocarunt, ut quæ globū Solis totū implēs, radios ſuos undiq; quaſi ſpiritū effūdit per omnia, uitā, ſenſum & motū ipſi uniuerſo diſtribuēs. Hinc ueteres phyſici Solē ipſum cor cœli appellauerūt: & Chaldæi illū mediū planetarum poſuerunt. Aegyptii etiā illū in medio mūdi collocarūt, puta inter duos mundi quinarios, nempe ſupra Solē planetas quinq; collocant, ſub Sole aūt Lunam & quatuor elemēta. Ipſe inter reliqua ſydera eſt imago & ſtatua ſummi principis, utriuſq; mundi, terreſtris & cœleſtis, uera lux, atq; ipſius dei exactiſſimū ſimulachrū, cuius eſſentia, patrem: ſplendor, filiū: calor, ſpiritum ſanctū reſignant, adeo, ut non habeant Academici aliquid per quod diuinā eſſentiā expreſſius monſtrare poſſint. Tanta conſonantia deo reſpondet, ut Plato eū uocet conſpicuū dei filiū: & Iamblichus illū imaginē diuinæ intelligentiæ appellat: & noſter Dionyſius illū perſpicuā dei ſtatuā uocat. Ipſe tanq; rex ſedet in meditullio aliorum planetarum, luce, magnitudine, pulchritudine oēs excellens, oēs illuminans, uirtutēq; illis ad inferiora quęq; diſponēda diſtribuēs, greſſusq; eorū regulans & diſponēs, adeo, ut inde motus eorum dicant diurni uel nocturni, meridionales uel aquilonares, orientales aut occidentales, directi uel retrogradi: & ſicut ipſe ſuo lumine fugat tenebras noctis, ita etiā quaſcunq; tenebrarū poteſtates, de qbus legitur in Iob: Cum primū apparuerit aurora, arbitrant umbram mortis. & Pſalmiſta loquens de catulis leonis quęrētibus à deo deuorandi licentiā, infert: Ortus eſt Sol, & congregati ſunt, & in cubilibus ſuis collocabuntur: quibus fugatis, ſequitur: Exibit homo ad opus ſuū. Sol itaq; cum mediam mūdi regionem teneat, atq; ut in animātibns uniuerſo corpori ipſum cor, ſic cœlo & mūdo præeſt Sol, in ipſum uniuerſum mundū, & quæ in eo ſunt, imperium habēs, ipſe temporū autor, à quo dies & annus, frigus & calor, cæteraq; temporū qualitates: &, ut ait Ptolemæus, cum in alicuius ſtellę locū deuene

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rit,illius uim excitat quã in aëre habet:ut,cum Marte calorẽ, cum Saturno frigus,ipſumq; hominis ſpiritum animũq; diſponit:unde ab Homero dicitur,& ab Ariſtotele comprobatur,tales motus ineſſe menti, quales ſingulis diebus Sol planearũ princeps ac moderator adferat. Luna autẽ terris finitima,receptaculũ omniũ cœleſtiũ influxuũ,curſus ſui pernicitate ſingulismẽ ſibus Soli cæterisq; planetis & ſtellis coniungitur, & uelut ſtellarũ omnium uxor facta,ſtellarũ fœcundiſſima,Solis cęterorũq; planetarũ atq; ſtellarũ radios & influxus quaſi fœtũ ſuſcipiens,inferiori mundo ſibi uicino uelut parturiens edit:omnes enim ſtellæ in ipſam influunt ultimã ſuſcipientem,quę deinceps omniũ ſuperiorũ influxus inferioribus cõmunicat,terrisq; refundit:manifeſtiusq; ipſa præ cæteris hæc inferiora diſponit, motusq; eius magis ſenſibilis eſt,ex familiaritate & propinquitate quam habet nobiſcum, & tanq̃ medium inter utraq; ſuperiora & inferiora, iſtis omnibus cõmunicat: ideoq; motus eius præ cæteris obſeruandus eſt, quaſi omnium cõceptuum parentis,quos ipſa his inferioribus uarie explicat,pro uaria ſua complexione,motu,ſitu & aſpectibus ad planetas cæteraq; ſydera diuerſis:& licet ab omnibus ſtellis uires ſuſcipiat,potiſſime tamen à Sole, quoties illi coniungitur, uiuifica uirtute repletur, ac pro illius intuitu cõplexionem mutuatur: nam in prima quarta,ut tradũt Peripateti,cicalida eſt & humida: in ſecũda, calida & ſicca:in tertia,frigida & ſicca: in quarta,frigida & humida. Et licet ipſa ſit ſyderum infima,ſuperiorum tamen cõceptus omnes explicat: ab ea enim in cœleſtibus incipit rerum ſeries, quam Plato uocat catenam aureã, qua unaquęq; res aut cauſa alteri connexa,à ſuperiori dependet,quouſq; deueniatur ad ſupremam omnium cauſam, à qua pendent omnia. Hinc eſt, quod abſq; ipſa Luna intermedia,uim ſuperiorũ attrahere omnino nequeamus. Vnde iubet Thebit,ad captandam alicuius ſtellæ uirtutem, accipiendum eſſe lapidem & herbam illius ſtellæ,quando Luna eandem ſtellam aut feliciter ſubit,aut feliciter aſpicit.

Lunæ in inferioraures

Lunæ motus diligẽter obſeruandus.

Aurea Platonis catena.

De XXVIII. mãſionibus Lunæ,earundẽq; uiribus. Cap. XXXIII.

ET quoniam Luna uigintioctо dierum ſpatio totum zodiacũ metitur.Hinc eſt quod Indorũ ſapientes &uetuſtiſſimi Aſtrologi octo & uiginti manſiones Lunæ conceſſerunt, quæ in octaua ſphæra fixæ,à diuerſis earundem ſyderibus &ſtellis quę in eis continetur,ut inquit Alpharus,diuerſas proprietates & nomina ſortiuntur,quas dum Luna peragrat,alias & alias ſortitur poteſtates atque uirtutes. Manſionum autem illarum iuxta ſententiam Abrahami,unaquæq; duodecim gradus, unum & quinquaginta minuta, & uigintiſex ferè ſecundas complectitur,quarum nomina ſimul atq; earũdem initia in zodiaco octauæ ſphæræ ſunt hęc:Prima uocatur Alnath,hoc eſt cornua Arietis.Initium eius eſt à capite Arietis octauæ ſphæræ.Facit ad itinera & diſcordiã. Secunda dicta eſt Allothaim ſiue Albochan,hoc eſt,uẽter Arietis: & initium eius

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ab eiuſdem ſigni gradu duodecimo, minuto quinquageſimoprimo, ſecũda uigeſimaſecunda cõpletis. Cõfert ad inueniendos theſauros, ad retentionẽ captiuorũ. Tertia uocaẽ Achoamazone ſiue Athoraye, id eſt pluuiales ſiue Pleiades: initium eius ab Arietis gradibus completis uigintiquinq;, minutis quadraginta duobus, & quinquagintaunum ſecũdis. Prodeſt nauigantibus, uenatoribus, & operibus alchymiæ. Quarta mãſio dicta eſt Aldebaram aut Aldelamen, hoc eſt oculus tauri, uel caput tauri. Initium eius à gradu octauo, minuto XXXIIII. ſecunda decimaſeptima eiuſdem Tauri excluſis. Facit ad deſtructionem & impedimenta ædificiorũ, fontium, puteorum, aurifodinarum, fugam reptilium, & ad generãdum diſcordiam. Quinta eſt uocata Alchataya ſiue Albachaya. Initiũ eius eſt poſt Tauri gradũ uiceſimũ primum, minutum uiceſimumquintũ, ſecunda quadraginta tria. Confert ad reditum ex itinere, ad inſtructionem diſcipulorũ: confirmat ædificia, largitur ſanitatem & beneuolẽtiam. Sexta appellatur Alhanna ſiue Alchaya, hoc eſt, ſydus paruũ lucis magnæ. Initium eius poſt quartum gradum, decimumſeptimum minutum, & nouem ſecundas Geminorum. Facit ad uenationem, & obſidionẽ urbium, & uindictam principum: deſtruit meſſes & fruges, & impedit operã medentis. Septima dicitur Aldimiach uel Alarzach, id eſt brachium Gemini, & incipit à gradu Geminorum decimoſeptimo, minuto octauo, ſecunda XXXIIII. & durat uſq; in finem ſigni. Confert lucrũ & amicitiã: prodeſt amantibus, fugat muſcas, deſtruit magiſteria. Et ita cõpleta eſt in iſtis ſeptem manſionbus una cœli quarta: ſimiliq; ordine & graduum & minutorum & ſecundarũ numero reſiduæ manſiones in ſingulis quartis, ſeptem ſua initia habent, ita uidelicet, quòd in primo illius quartæ ſigno tres manſiones initia ſumant: in reliquis duobus ſignis duæ manſiones in quolibet. Incipiunt itaq; à capite Cancri ſeptẽ manſiones ſequentes, quorum nomina ſunt Alnaza uel Anatrachya, hoc eſt nebuloſa aut nubiloſa, manſio uidelicet octaua. Facit ad amorem & amicitiam, & ſocietatẽ itinerantium, pellit mures, & affligit captiuos, confirmans carcerem. Poſt hãc nona uocatur Archaam uel Alcharph, id eſt oculus Leonis: obeſt meſſibus & itinerantibus, & ponit diſcordiam inter homines. Decima dicitur Algelioche uel Algebh, id eſt ceruix uel frons Leonis. Confirmat ædificia, largitur amorem, beneuolentiã & auxilium contra hoſtes. Vndecima uocatur Azobra uel Ardaf, hoc eſt capillus Leonis. Facit pro itineribus & lucro ex mercimoniis, & pro redemptiõe captiuorũ. Duodecima dicitur Alzarpha uel Azarpha, hoc eſt cauda Leonis. Proſperitatem dat meſſibus & plantationibus, ſed obeſt nauigantibus: bona autẽ pro ſeruis & captiuis & ſociis meliorandis. Decimatertia dicitur Alhayre, hoc eſt canes aut alares uirginis. Valet ad beneuolentiã, lucrum, itinera, meſſes & liberationẽ captiuorum. Decimaquarta dicit Achureth uel Arimet, ab aliis Azimeth uel Alhumech ſiue Alcheymech, hoc eſt ſpica uirginis, uel ſpica uolãs. Valet ad amorẽ con

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iugatorum,ad ſanandum infirmos,prodeſt nauigantibus,ſed obeſt itineribus per terram:& in iſtis cõpleta eſt ſecunda quarta cœli. Sequuntur aliæ ſeptem,quarum prior incipit in capite librę,mãſio uidelicet decima quinta,& nomen eius Agrapha uel Algarpha, hoc eſt, cooperta uel coopertũ uolãs. confert pro extrahendis theſauris,pro fodiẽdis puteis.facit ad diuortiũ,diſcordiam,& ad deſtructionẽ domorũ & inimicorum, & impedit itinerantes. Decima ſexta dicit Azubene uel Ahubene,hoc eſt,cornua Scorpii,impedit itinera & coniugia, meſſes & mercimonia,ualet ad liberationẽ captiuorum. Decima ſeptima dicitur Alchil,id eſt,corona ſcorpii.facit ad melioratiõem iniquioris fortunæ,ad amorem durabilem ad firmanda ædificia,& cõfert nauigantibus. Decima octaua dicitur Alchas uel Altob,id eſt,cor ſcorpii.facit ad diſcordiã,ſeditionem & coniurationẽ cõtra principes & potẽtes,& ad uindictã de inimicis:ſed liberat captiuos,& cõfert ad ædificia.Decima nona dicitur Allatha uel Achala,ab aliis Hycula uel Axala,id eſt,cauda ſcorpii. Valet ad obſidendũ ciuitates & ad capiendũ urbes & ad expellendũ homines de locis ſuis & ad deſtructionem nauigantium & perditionem captiuorũ. Viceſima uocatur Abnahaya,hoc eſt,trabs:facit ad cicurationẽ ferarum, ad cõfirmationem carcerũ,deſtruit diuitias ſociorum, cõpellit hominem uenire ad locum aliquẽ. Vigeſima prima uocatur Abeda ſiue Albeldach, quod eſt deſertum.facit pro meſſibus,lucro, ædificiis & uiatoribus & pro faciẽdo diuortio: & in hac completa eſt tertia cœli quarta,reſtant ultimæ ſeptem manſiones ultimam cœli quartam complentes, quarum prior quæ eſt in ordine uiceſima ſecunda, incipiens à capite Capricorni, uocatur Sadahacha uel Zodeboluch uel Zandeldena, hoc eſt,paſtor: promouet fugam ſeruorum & captiuorum ut euadant, & ualet ſanandis morbis. Vigeſima tertia uocatur Sabadola uel Zobrach hoc eſt glutiens: facit pro diuortio, pro liberatione captiuorum & ſanatione ægrotorum. Viceſima quarta dicitur Sadabath uel Chadezoad,quod eſt ſydus fortunæ: ualet pro beneuolentia coniugatorum, pro uictoria militum.nocet obeundis magiſteriis, & impedit ut non compleantur. Viceſima quinta dicitur Sadalabra uel Sadalachia, hoc eſt, papilio ſine expanſorium: facit ad obſidionem & uindictã. deſtruit inimicos,facit diuortium,confirmat carceres & ædificia,accelerat nuncios: facit ad maleficia contra coitum, & ad ligandum quodcunque membrum hominis, quod non poſſit facere officium ſuum. Viceſima ſexta dicitur Alpharg uel Phtagal Mocaden, id eſt hauriens primus: facit pro unione & dilectione hominum, pro ſalute captiuorum, deſtruit carceres & ædificia. Viceſima ſeptima dicitur Alcharya uel Alhalgalmoad,id eſt, hauriẽs ſecundus: auget meſſes, merces, lucrum, ſanat infirmitates, ſed impedit ædificia, prolongat carceres, facit periclitari nauigantes, & adiuuat ad inferendum mala cui uolueris. Viceſima octaua & ultima uocatur Albotham ſiue Alchalh, id eſt, piſces: auget meſſes & mercimonia.ſecurat iti-

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nerantes per loca periculosa, facit ad gaudium cõiugatorum: sed confirmat carceres, & facit perdere thesauros. Et in istis uiginti octo mansionibus latẽt multa secreta sapientiæ antiquorum, per quæ operabantur miranda in omnia quæ sunt sub circulo lunæ: & attribuerunt singulis mansionibus sua simulacra, & imagines & signacula, & præsidentes intelligentias, & operabãtur in uirtutibus illorum uariis modis.

De uero cœlestium motu in octaua sphæra obseruãdo, ac de ratione horarum planetariarum. Cap. XXXIIII.

OVicũq; ad cœlestẽ opportunitatẽ opaturi sunt, utrũq; aut duo⁹ alterũ obseruare oportet, stellar⁹ uidelicet motus, aut tẽpora, motus inquã, quãdo sunt in suis dignitatibus, aut deiectiõibus, siue essentialibus siue accidẽtalibus. Tẽpora aũt dico, dies & horas illarũ dominiis distributas: de omnib⁹ his abũde satis in astrologorũ libris docetur. Sed duo nobis hoc loci præcipue pẽsitanda sunt & obseruãda: unũ ut obseruemus motũ stellarũ ascensionesq; & cardines, quemadmodum in ueritate se habent in octaua sphæra, ob quorum negligentiam in fabricandis cœlestium imaginibus multos contingit errare, ac effectu desiderato defraudari: alterum obseruare oportet circa tempora in eliciendis planetarum horis. nam astrologi fere omnes omnẽ ab ortu solis in occasum temporis intercapedinem in duodecim æquales partes diuidunt, uocantq; illas duodecim horas diei. Deinde quod sequitur tempus ab occasu in ortum, simili ratione in duodecim æquas portiones partitum, uocant duodecim horas noctis, distribuuntq; deinde horas illas singulas singulis planetis secundũ ordinem successionis eorum, dãdo primam semper horam diei, ipsius diei domino, deinde singulis per ordinem usque in finem uiginti quatuor horarũ. Et in hac distributione adsentiunt illis Magi, sed in horarũ partitione dissentiunt aliqui, dicentes quod ortus occasusq; intercapedo in æquales partes diuidenda non est, quodq; horæ illæ ideo inæquales dictæ non sunt, quia diurnę ad nocturnas inæquales sunt, sed quia diurnę & nocturnæ singulæ etiam inter se inæquales sunt. Habet ergo inæqualium siue planetariarum horarum partitio aliam à Magis obseruatam mensuræ suæ rationem, quæ talis est. Quippe sicut in horis artificialibus quæ semper sibi coęquales sunt, ascẽsiones quindecim graduum in ęquinoctiali unã constituunt horam artificialem, ita etiam in horis planetariis ascensiones quindecim graduũ in eclyptica constituunt unam horam planetariam siue inęqualem, quarum mensuram inquirere & inuenire oportet ex tabulis ascensionum obliquarum uniuscuiusque regionis.

Quomodo res quęq; artificiales ut imagines & sigilla similiaq;, uirtutẽ aliquã sortiãtur à corporibus cœlestibus. Cap. XXXV.

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Anta eſt cœleſtiũ magnitudo,uirtus & poteſtas,quòd non ſolũ res naturales,uerum etiã artificiales,quãdo ſuperis ritè ſunt expoſitæ, ſubito patiuntur ab agente potẽtiſſimo uitaq; mirabili, quæ ipſis uirtutẽ cœleſtem ſæpe mirificã largitur, quod Diuus Thomas Aquinatus doctor ſanctus, ita confirmat in libro de fato: ubi dicit etiã ueſtes & ædificia & quæcũq; artis opera,certã à ſyderibus ſuſcipere qualitatẽ. Sic magi nõ modo mixtione & applicatione rerum naturalium,ſed etiam imaginibus,ſigillis,annulis,ſpeculis & quibuſq; aliis inſtrumẽtis,opportunè ſcilicet ſub certa conſtellatiõe fabricatis,cœleſtẽ quandam illuſtrationem capi,& mirãdum aliquod ſuſcipi poſſe confirmant. Cœleſtiũ enim corporum radii animati,uiui,ſenſuales,dotes mirificas,potentiãq; uehemẽtiſſimã ſecum ferentes,etiã repentino momẽto ac ſubito tactu mirabiles in imaginibus imprimunt uires,etiam in materia minus apta. Efficaciores tamen largiuntur imaginibus uirtutes,ſi non ex qualibet,ſed certa materia fabricẽtur,cuius uidelicet uirtus naturalis cum ſpecifica ſimul operi cõueniat,figuraq; imaginis ſimilis ſit figurę cœleſti: talis nanq; imago,cũ propter materiã naturaliter operi ac cœleſti influxui congruã,tum propter figurã cœleſti figurę ſimilẽ,paratiſſima eſt ad actiões & uires cœleſtiũ corporum & figurarũ capiendas:& cœleſte munus ſubito in ſe cõcipit,tum agit aſſidue in alterũ,& res alię per obedientiã ſeſe inclinant ad illã. Vnde inquit Ptolemæus in Cẽtiloquio,quòd res inferiores obediũt cœleſtibus,nõ ſolũ illis,ſed etiã earũ imaginibus: ſicut non ſolũ ſcorpiones terreni obediũt ſcorpioni cœleſti,ſed etiã imagini ſcorpiõis illius,q̃ fuerit opportunè ſub eius aſcẽſu ac dñio figurata. De imaginibꝰ Zodiaci,q̃s ĩſculptę à ſuis ſtellis cõcipiãt uirtutes C.XXXVI.



Magines aũt cœleſtes,ad quaꝝ ſimilitudinem huiuſmodi imagines cõfigurant, in cœlis ſunt q̃ plurimę: quędã uiſibiles & conſpicuæ,quædã ſaltẽ imaginabiles, ab Aegyptiis,Indis, Chaldęiſq; perſpectæ & deſignatæ. partesq; earũ ſic ſe habẽt,ut ipſę etiã figurę quędã ſint ab aliis diſtinctę. Hac ratiõe ponũt in zodiaco circulo imagines duodecim uniuerſales,ad numerũ ſignoꝝ: harum itaq; arietẽ,leonẽ,ſagittariũ,triplicitatẽ conſtituentes igneã & orientalẽ,ferũt prodeſſe cõtra febres,paralyſim,hydropiſim,podagram, & cõtra oẽs infirmitates frigidas ac phlegmaticas,& reddere geſtantẽ,gratum,facundũ,ingenioſum,& honoratũ: quia domicilia ſunt Martis,Solis & Iouis. Faciebant quoq; leonis imaginẽ contra phãtaſmata melãcholica,hydropiſim,peſtẽ,febres,& ad expellendũ morbos,hora ſolis primo gradu faciei leonis aſcẽdente, quæ quidẽ facies ac decanatus Iouis eſt, ſed cõtra calculũ & cõtra renũ morbos,ac contra nocumenta beſtiarum: faciebant eandem quando ſol in corde leonis medium cœli obtinebat. Rurſus nunc Gemini, libra & aquarius, quia triplicitatem conſtituunt aëream & occidentalem, atq; domicilia ſunt Mercurii, Veneris, & Saturni, dicuntur morbos effugare,& conducere ad amicitiam & con-

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cordiam,ualere contra melancholiam,& conferre ſanitatē:& prēcipue aqua rium ferunt liberare à febre quartana. Item cancer,ſcorpius atq; piſces, quia triplicitatem conſtituunt aqueam & ſeptentrionalem, ualent contra febres calidas & ſiccas,item cōtra ethicam & omnes paſſiones cholericas. Scorpius uero,quia inter membra obſeruat genitalia,prouocat ad luxuriam. Cō figurabāt aūt ad hoc aſcendente eius facie tertia,quę eſt Veneris: & faciebāt eandem contra ſerpentes & ſcorpiones, uenena & dæmonia, aſcendente facie eius ſecunda,quę eſt facies ſolis & decanatus Iouis. ferturq; geſtantem etiam reddere ſapientem,& colorem,efficere bonum. ferturq; imago cancri efficaciſſima cōtra ſerpentes & uenena,quādo ſol & luna in eo coniuncti,aſcēdunt in facie prima uel tertia. hæc enim eſt facies Veneris, decanatus lunæ, decanatus Iouis. Dicūtur etiam torqueri ſerpentes,cum ſol ſit in cancro. Itē taurus,uirgo & capricornus,quia triplicitatem conſtituunt terream & meridionalem,curant infirmitates calidas,ualēt contra ſynocham: reddunt geſtantes,gratos,acceptos,facūdos,deuotos ac religioſos: quia domicilia ſunt Veneris,Mercurii & Saturni. Fertur etiam capricornus reddere homines in columes,& loca tuta efficere,quia exaltatio eſt Martis.

De imaginibus facierū earumq; uirtutibus, atq; de his quæ extra Zodiacum ſunt imaginibus. Cap. XXXVII.



Vnt prēterea in zodiaco imagines ſex atq; triginta,iuxta numerum facierū,de quibus(quod ait Porphyrius)ſcripſit olim Teucer Babylonicus, uetuſtiſſimus mathematicus, poſt quē ſcripſerunt de illis etiam Arabes. Dicitur itaq; in prima facie arietis aſcēdere nigri hominis ſimulachrum,ſtantis quidē,& alba ueſte induti præcinctiq;,magni corporis,ruffis oculis,ualidis uiribus, atq; irato ſimilis: & eſt imago ſignificans & faciens audaciam,fortitudinem,altitudinem & inuerecundiam. In ſecunda facie aſcendit forma mulieris,indutæ exterius quidem ueſte rubra,& ſubtus alba,alterum protendens pedem: & facit hæc imago ad nobilitatem,altitudinem regni & magnitudinem dominii. In tertia facie oritur figura hominis albi,pallidi,ruffo capillo,& rubra ueſte induti: qui altera manu auream armillam geſtans, & lignеum baculum proferēs, inquietus & irato ſimilis eſt,quia prēſtare nequeat bona quę uelit. Confert hęc imago ingenium,manſuetudinem, gaudia & pulchritudinē. In prima facie tauri aſcēdit uir nudus & ſpiculator ſiue arator,& proficit ad ſeminandum,arandum, ædificandum,populandum,diuidendum terras,& ad artes geometriæ. In ſecunda facie aſcendit uir nudus,tenens in manu clauem. confert potentiam, nobilitatem,dignitatem ſuper populos. In tertia facie aſcendit uir, in cuius manu ſerpens & ſagitta. & eſt imago neceſſitatis & utilitatis,atq; etiam miſeriæ & ſeruitutis. In prima facie geminorum aſcendit uir, in cuius manu uirga,& ipſe tanquam alteri ſeruiens,& confert ſapientiam & ſcientam numerorum & artium, in quibus non eſt utilitas. In ſecunda facie aſcendit uir, in

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cuius manu eſt fiſtula,& alter incuruatus fodiens terram, & ſignificant agilitatem,infamem & inhoneſtam,qualis eſt ioculatorum & præſtigiatorum, & ſignificat labores & inquiſitiões cum labore. In tertia facie aſcẽdit uir quęrens arma,atq; uir ſtultus,in dextra auem tenens,& in ſiniſtra tibiam.& ſignificationes eorum ſunt,obliuionis,indignationis,audaciæ,iocorum,trufarũ, & uerborum inutilium. In prima facie cancri aſcendit forma puellæ uirginis,pulchris ornatæ ueſtibus,coronam gerentis in capite.pręſtat acuitatem ſenſuum,ſubtilitatem ingenii & amorem hominum. In ſecunda facie aſcendit uir decoris indutus ueſtibus,ſiue uir & mulier ad menſam ſedentes & ludentes. confert diuitias,hilaritatem,lætitiam & amores mulierum. In tertia facie aſcendit uir uenator cum lancea & cornu, educens canes ad uenãdum. ſignificatio eius eſt contrariandi hominibus,inſequendi fugientes, uenãdi, & occupandi res per arma & rixas. In prima facie leonis aſcendit uir ſuper leonem equitans. & ſignificatio eius eſt audaciæ,uiolentiæ,crudelitatis,maleficiorum, libidinis & ſuſtinendi laboris. In ſecunda facie aſcendit imago manibus eleuatis,& uir ſuper cuius caput corona,& forma uiri irati & minabundi,in dextra habens gladium euacuatũ,& in ſiniſtra clypeum. & ſunt ſignificationes eorũ ſuper rixas occultas,& uictorias ignotas,& per uiles homines,& ſuper occaſiones litium & præliorum. In tertia facie aſcendit uir iuuenis in cuius manu ſcutica,& uir uehemẽtis triſtitię, & turpis faciei:& ſignificatio eorum eſt amoris & ſocietatis, & demittendi de ſuo pro uitãdis rixis. In prima facie uirginis aſcendit figura puellæ bonę,& uir iaciẽs ſemina,& ſignificatio eius eſt congregandi diuitias,dirigendi uictum, arandi,ſeminãdi & populandi. In ſecunda facie aſcendit uir niger,indutus ex corio, & uir habens comam,& tenens loculos: & ſignificatio eorũ eſt ad lucrum & congregationem ſubſtantiæ,& ad auaritiã. In tertia facie aſcendit mulier alba & ſurda,ſiue homo ſenex innixus baculo.& ſignificatio eius eſt ad debilitatẽ & infirmitatem,& damnamentum membrorum,& ad deſtructionem arborum, & depopulationem terrarum. In prima facie libræ aſcendit forma irati uiri, in cuius manu fiſtula,& forma uiri in libro legentis.& operatio eius in iuſtitia & auxilio miſerorum & debilium contra malos & potentes. In ſecunda facie aſcendunt duo uiri ſæuientes & irati, & uir ornato ueſtitu in cathedra ſedens. & ſignificatio eorum eſt ad indignationem contra malos, & ad quietẽ & ſecuritatem uitæ cum bonorum ubertate. In tertia facie aſcendit uir uehemens,arcum tenens : & ante illum uir nudus, atque alius uir una manu panem tenens, altera uini cyathum. ſignificatio iſtorum eſt ad libidinem nefandam,cantus & iocos & gulam. In prima facie ſcorpii aſcendit mulier bonæ faciei & habitudinis,ac duo uiri ſe percutientes.& operatio eorum eſt ad decorem,& pulchritudinem,& ad rixam,inſidias,deceptiones,detractiones & perditiones. In ſecunda facie aſcendunt uir nudus & mulier nuda,& uir in terra ſedens, & ante illũ duo canes ſe mordẽtes.& operatio eorum eſt ad im-

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pudentiam, deceptionem & ſycophantiam, & ad mittendum malum & rixas inter homines. In tertia facie aſcendit uir curuatus ſuper genua ſua, & mulier percutiens illum baculo. & ſignificatio eius eſt ebrietatis, fornicationum, iracundiæ, uiolentiæ & litis. In prima facie ſagittarii aſcendit forma uiri armati lorica, gladium nudum in manu tenentis. & operatio eius ad audaciam, militiam & libertatem. In ſecunda facie aſcendit mulier plorans & pannis cooperta. & operatio eius eſt ad triſtitiam, & timorē de corpore ſuo. In tertia facie aſcendit uir ſimilis in colore auri, ſiue uir ocioſus, ludens cum baculo. & ſignificatio eius eſt in ſequendo uoluntates proprias, & pertinacia in illis, & in agilitate ad res malas, & rixas, & res horribiles. In prima facie capricorni aſcendit forma mulieris, & uir niger gerens plenos loculos. & ſignificatio eorum eſt ad ſpatiandum & gaudendum, ad lucrandum, & perdendum cum debilitate & uilitate. In ſecunda facie aſcendūt duæ mulieres, & uir reſpiciens auem in aēre uolantem. & ſignificatio eorum eſt in poſtulādo quę fieri nequeunt, in inquirendo quę ſciri nō poſſunt. In tertia facie aſcēdit mulier pudica in corpore & ſapiens in opere, & nummularius pecunias in menſa colligens. & ſignificatio eius eſt in prudentia gubernandi, & in cupī ditate ſubſtantiæ, & in auaritia. In prima facie Aquarii aſcēdit forma uiri prudentis, & forma mulieris nentis. & ſignificatio eorum eſt in cogitatione & labore pro lucro, in paupertate & uilitate. In ſecunda facie aſcendit forma uirī cum prolixa barba. & ſignificatio eius eſt intellectus manſuetudinis, modeſtiæ, libertatis, & bonorum morum. In tertia facie aſcendit uir niger & iratus. & ſignificatio eius eſt in detectione, inſolentia & impudentia. In prima facie piſcium aſcendit uir onera portans ſuper dorſo ſuo, bene indutus. & ſignificatio eius eſt in itineribus, & mutatione loci, & ſolicitudine inquirendi ſubſtantiam & uictum. In ſecunda facie aſcendit mulier boni uultus, & ornata. & ſignificatio eius eſt petendi, & intromittendi ſe de rebus magnis & altis. In tertia facie aſcēdit uir nudus uel uir adoleſcēs, & iuxta illum puella pulchra, cuius caput floribꝰ ornatū. & ſignificatio eius eſt ad quietē, & ociū & delectationem, et ad fornicationem et amplexus mulierum. Et hæc de facierū imaginibus hactenus, ultra quas ſunt adhuc in zodiaco trecētę et ſexaginta imagines, ad numerum graduum: quarum formas deſcripſit Petrus de Ebano. Extra zodiacum ſunt etiam figuræ generales, quas deſcripſit nobis Hyginius et Aratus: et plurimæ particulares, pro facierum et graduum numero ibī dem exiſtentium, de quibus omnibus dicere nimis longum eſſet. ex hiſtamē magis principales habentur, Pegaſus qui ualet contra morbos equorum, et cōſeruat eqtes in bello: deinde eſt Andromacha, quę cōciliat amorē inter uirū et uxorē, ita quòd dicitur etiam reconciliare adulteros. Caſſiopeia debilia corpora reſtituit, et mēbra roborat. Serpentarius fugat uenena, et curat morſus uenenatorum. Hercules uictoriam largitur in bello. Draco cum utraq; urſa reddūt hominem aſtutum, ingenioſum, fortem, diis et hominibus pla-

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centem: Hydra confert ſapientiam,& diuitias,& reſiſtit uenenis. Centaurus confert ſanitatem & lōgæuam ſenectutem. Ara conſeruat caſtitatē, redditq; gratum diis. Cetus reddit amabilem, prudentem, terra mariq; felicem, facitq; recuperare ablata. Nauis præſtat ſecuritatem in aquis. Lepus ualet cōtra deceptiones & inſaniam. Canis curat hydropiſim, reſiſtit peſtilentiæ,& tutum reddit à beſtiis & feris. Orion cōfert uictoriam. Aquila largitur nouos honores, ueteresq; conſeruat. Cygnus liberat à paralyſi,& febre quartana. Perſeus liberat ab inuidia & maleficiis,& præſeruat à fulgure & tempeſtate. Ceruus ſanat phreneticos & maniacos. Hæc hactenus dicta ſufficiant.

DE imaginibus Saturni. Caput XXXVIII.

CAEterum nunc quas imagines planetis attribuebāt, q̄uis de his ampliſſima uolumina apud antiquos ſapiētes habeant conſcripta, ut nō ſit opus illas hic narrare, tñ pauculas eas recitabo. Faciebāt enim ex operibus Saturni, ipſo aſcēdente, in lapide, qui magnes dicit imaginē hominis, ceruinū uultū & cameli pedes habētis, ſuper cathedrā uel draconem ſedētis: in dextra falcē, in ſiniſtra ſagittā tenētis: quam quidē imaginem ſperabant ſibi ad uitæ longitudinē profuturam. Saturnum enim ad uitę longitudinē conferre probat Albumaſar in libro Sadar, ubi etiā narrat quaſdā Indiæ regiōes Saturno ſubiectas, hominesq; ibi longæuos ualde fore, nec niſi extremo ſenio decedere. Item faciebant & aliā ad uitæ lōgitudinem Saturni imaginē, in ſapphiro, hora Saturni, ipſo aſcendente uel feliciter conſtituto, cuius figura erat homo ſenex ſupra altam cathedrā ſedens, habens manus ſupra caput erectas,& in eis piſcem tenens uel falcem,& infra pedes eius racemum, caput tectum habens panno nigro uel fuſco,& omnes ueſtes eius nigræ ſint uel fuſcę. Faciebant etiam eandem imaginem contra calculum, & renum morbos, hora ſcilicet Saturni, ipſo aſcendente cum tertia facie Aquarii. Faciebāt quoq; ex operibus Saturni imaginem ad poteſtatem creſcendi, aſcendente Saturno in Capricorno, cuius forma erat uir ſenex baculo innixus, habens in manu falcem decuruam, nigris indutus ueſtibus: faciebant quoque imaginem ex ære fuſam, Saturno aſcendente in ortu ſuo, ſcilicet primo gradu arietis: uel, quod uerius eſt, in primo gradu capricorni: quā quidem imaginem humana uoce loqui confirmant. Faciebant etiam ex operibus Saturni ſimul atq; Mercurii imaginem ex metallo fuſam, ad pulchri hominis formam, quam futura prædicere pollicebantur, faciebant'que eam die Mercurii hora tertia ſcilicet Saturni, aſcendente Geminorum ſydere Mercurii domicilio prophetas deſignante, Saturno & Mercurio coniunctis in Aquario nona cœli plaga, quæ & Deus appellatur. Præterea Saturnus ex trino aſpiciat aſcendentem, ac luna ſimiliter,& Sol cōiunctionis locum aſpiciet. Venus angulum aliquem obtinens ſit potens & occidētalis: Mars à So

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le comburatur,ſed nō aſpiciat Saturnum neq; Mercurium: Dicebant enim, quòd ſplendor potentiarum ſtellarum illarū diffundebatur ſuper hanc imaginem,& loquebatur cum hominibus,& annunciabit eis utilia.

De imaginibus Iouis. Caput XXXIX.

EX operibus Iouis faciebant ad uitæ longitudinem imaginem hora Iouis,ipſo in exaltatione ſua feliciter aſcendente, in lapide claro & albo, cuius figura erat homo coronatus croceis indutus ueſtibus, equitans ſuper aquilam uel draconem, in dextra ſagittam habens tanquàm miſſurus eam in caput aquilæ uel draconis eiuſdem: faciebant & aliam Iouis imaginem eadem opportunitate in lapide albo & claro, præcipue in cryſtallo: & erat homo nudus coronatus, eleuatis & coniunctis manibus, tanquàm deprecans, ſedens in cathedra quadrupedali,quæ feratur à quatuor pueris alatis, quam quidem imaginem augere felicitatem, diuitias, honorem,& conferre beneuolentiam & proſperitatem,& ab inimicis liberare confirmant. Faciebant & aliam Iouis imaginem ad religioſam & glorioſam uitam,atq; ad fortunæ dexteritatem:cuius figura erat homo habens caput leonis uel arietis, & pedes aquilinos,croceis indutus ueſtibus, dicebaturq; Iouis filius.

DE imaginibus Martis. Caput XL.

EX operibus Martis faciebant imaginem hora Martis,ipſo aſcendente in ſecunda facie arietis,in lapide Martiali,præcipue in adamante: cuius forma erat homo armatus ſupra leonem equitans, in dextra habens enſem nudum erectum, in ſiniſtra caput hominis geſtans. Ferunt huiuſmodi imaginem reddere hominem potentē in bono & in malo,ita quòd timebitur ab omnibus:& qui geſtauerit eam,tribuūt ei uim faſcinandi,ita quòd terrebit homines aſpectu ſuo quando iraſcitur, & liget in ſtuporem. Faciebant aliā Martisimaginem ad conferendum audaciam,animoſitatem & fortunam in bellis &rixis:cuius forma erat miles armatus & coronatus,cinctus gladio,in dextra longam gerens lanceam:faciebantq; eam hora Martis, prima Scorpionis facie cum ipſo aſcendente.

DE imaginibus Solis. Caput XLI.

EX operibus Solis faciebant imaginē hora ſolis,prima facie Leonis cū Sole aſcēdēte:cuius forma erat rex coronatus in cathedra ſedēs,coruū habēs in ſinu,& ſub pedibus globū crocea ueſte indutus. Ferunt hanc imaginem reddere hominē inuictum & honoratū,& incepta deducere ad finem,ac ſomnia uana pellere,ualere etiam contra febres & peſtem:faciebantq; eandem in lapide balayo uel rubino,hora Solis,quando ipſe in ſua exaltatione feliciter aſcendit.Faciebant aliam ſolis imaginem in lapide adamāte, hora ſolis,ipſo in ſua exaltatione aſcendēte:cuius figura erat mulier coronata cum geſtu ſaltantis & ridentis, ſtans in curru quatuor equis tracto, habens in dextra ſpeculū uel clypeū,in ſiniſtra baculū ſuper pectus innixū,

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flammam ignis geſtans in capite. Ferunt imaginem hanc reddere hominē fortunatum & diuitem,& ab omnibus dilectum:faciebantq; eandem imaginem in lapide Sardio hora ſolis ipſo aſcendente in prima facie leonis,contra paſſiones lunaticas quæ proueniunt in combuſtione lunæ.

De imaginibus Veneris. Cap. XLII.

EX operibus Veneris faciebant imaginem, quæ cōueniebat ad gratiam & beniuolentiam,hora Veneris:ipſa aſcendente in piſcibus : cuius forma erat imago mulieris habens caput auis,& pedes aquilæ,in manu ſagittam tenens.Faciebant aliam Veneris imaginem ad amorem mulierum in lapide lazuli hora Veneris ipſa aſcēdēte in tauro : cuius figura erat puella nuda diffuſis capillis ſpeculum habēs in manu,& collo cathenam alligatam,& iuxta eam adoleſcens pulcher ſiniſtra manu tenēs eam per cathenam: dextra uero eius aptans capillos: ſintq; ambo amicabiliter ſe intuentes,& circa eas ſit puer paruus alatus, enſem uel ſagittam tenens.Faciebant aliam Veneris imaginem prima facie tauri uel libræ uel piſcium cum Venere aſcendente,cuius figura erat puella diffuſis capillis,lōgis & albis induta ueſtibꝰ laurū,uel pomū,uel flores in dextra tenēs: in ſiniſtra pectinē.Fertur efficere hominem placidum,iucundum, robuſtū, alacrem & conferre pulchritudinem.

De imaginibus Mercurii. Cap. XLIII.

EX operibus Mercurii faciebant imaginem hora Mercurii, ipſo aſcendente in Geminis,cuius forma erat adoleſcēs pulcher,barbatus, habens in ſiniſtra caduceum, uidelicet,uirgam, in qua inuolutus ſit ſerpens:in dextra gerens ſagittam,pedes habens alatos.Ferunt imaginē hāc conferre ſcientiam,& facundiam,& ſolertiam,in mercibus atq; lucrum:præterea conciliare pacem & concordiam,& febres curare.Faciebant aliā Mercurii imaginem,ipſo aſcendente in uirgine, ad beneuolentiam,ingenium & memoriam, cuius forma erat homo ſedens ſupra cathedram,uel pauonem equitans,pedes habens aquilinos,& in capite criſtam,& in ſiniſtra gallum tenens uel ignem.

De imaginibus Lunæ. Cap. XLIIII.

EX operibus Lunæ faciebant imaginem pro itinerantibus contra laſſitudinem,hora Lunæ, ipſa in exaltatione ſua aſcendente,cuius figura erat homo ſuper baculū incumbens,habens in capite auē, & ante ſe arborē floridā. Aliā faciebant Lunæ imaginē pro augmēto terræ naſcentiū, & cōtra uenena,atq; infirmitates puerorū, hora Lunæ,ipſa aſcendente in prima facie cancri:cuius figura erat mulier cornuta,equitās ſupra taurū,uel draconem ſepticipitē, uel cancrū,habeatq; in dextra ſagittā,in ſiniſtra ſpeculū, ueſtibus induta albis, uel uiridibus:habensq; in capite duos ſerpentes cornibus circūuolutos: & cuilibet brachio unum habēs ſerpētem circumuolutū: & cuilibet pedi unū ſimiliter. Et hæc de figuris planetarū dicta ſufficiant.

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De imaginibus capitis & caudæ draconis Lunæ. Cap. XLV.

FAciebant etiam imaginem capitis & caudæ draconis Lunæ, ſcilicet inter circulum aëreum & igneum ſerpentis effigiem, cum capite accipi



tris illos circundantem, ce literæ thita, faciebātq; te medium cœlum obtinem ad ſucceſſus petitio firmant, uolebantq; per felicem dęmonem nota re: uolebātq; eum per ſerpentis imaginem figurare: hūc enim Aegyptii atq; Phœnices ſuper omnia animalia eſſe diuinum animal, atq; eius diuinam naturam celebrāt: quia in eo ſuper cętera animalia ſpiritus acrior atq; amplior ignis exiſtat: quę res cū ex illo celeri greſſu oſtenditur, ſine ullis pedibus manibusq; uel aliis inſtrumentis, tum quod ætatem ſubinde cum eximiis renouat ac iuueneſcit. Caudæ uero imaginem faciebant conſimilem, quando luna in cauda erat eclipſata, aut à Saturno uel Marte male affecta: faciebantq; illam ad anxietatē & infirmitatem & infortuniū inducenda: & uocabant illā malum genium. Talem imaginē Hebręus quidā incluſerat aureo geminatoq; baltheo quem Blancha ducis Borbonii filia marito ſuo Petro Hiſpaniarum regi eius nominis primo (ſiue conſcia ſiue ignorās) dono dedit: quo cū ille cingeretur, ſerpente ſuccinctus ſibi uidebatur: cōpertoq; deinde uim magicam cingulo inſertam, eam ob cauſam uxorem repudiauit.

De imaginibus Manſionum lunæ. Cap. XLVI.

FAciebant etiam imagines in ſingulis māſionibus Lunæ. In prima ad deſtructionem alicuius faciebant in annulo ferreo imaginem hominis nigri induti cilicio & præcincti, dextra lanceolam iacientis: ſigillabantq; in cera nigra & fumigabant ſtorace liquida & imprecabant. In ſecunda cōtra iram principis & pro recōciliatione illius ſigillabant in cera alba & maſtiche, imaginem regis coronati, & fumigabāt cum ligno aloës. In tertia faciebāt imaginem in annulo argenteo, cuius mēſura erat quadrata, & cuius figura erat mulier bene induta ſedens in cathedra, dextra manu ſuper caput ſuum eleuata, & ſigillabant & fumigabāt cum moſcho, camphora & ungula aromatica. hanc proſperitatem fortunæ & omne bonum elargiri aſſerebant. In quarta ad uindictam & ſeparationem, inimicitiam & maleuolentiam, ſigillabant in cera rubea, imaginem militis equo inſidentis, in dextra ſerpentem tenentis, & fumigabant cum myrrha rubea & ſtorace. In quinta pro gratia regum & officialium & bona receptione, ſigillabāt ex argēto, caput hominis, & fumigabant cum ſandalo. In ſexta ad amorem inter duos ponendum, ſigillabant in cera alba, duas imagines ſeſe amplexantes, & fumigabant cum ligno aloës & ambra. In ſeptima ad acquirendum omne bonū, ſigillabant ex argento, imaginē hominis bene ueſtiti, manus ad cœlum pro

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tendentis,tanquam orantis,& ſupplicantis,& fumigabant bonis odoribus. In octauo ad victoriam in bello, ſigillabant ex ſtanno, imaginem aquilæ faciem hominis habentis, & fumigabant cum ſulphure. In nona ad inferendam infirmitatem, ſigillabant ex plumbo, imaginem uiri carentis uirga & teſtibus, manibus oculos ſuos obturantis, & fumigabant cum reſina pini. In decima ad adiuuandum partum, & ad ſanandum infirmos, ſigillabant ex auro, caput leonis, & fumigabant cum ambra. In undecima, ad timorem, reuerentiam & uenerationem, ſigillabant ex lamina aurea, imaginem hominis ſuper leonem equitantis, ſiniſtra manu illius aurem apprehendentis, dextra dardum proferentis, & fumigabant bonis odoribus, & croco. In duodecima ad ſeparationē amantium, ſigillabant ex plumbo nigro, imaginem draconis pugnantis cum homine, & fumigabant cum pilis leonis, & aſſa fœtida. In decima tertia pro concordia coniugatorum & diſſoluendo maleficio coitus, ſigillabant utriusq; imagines, uiri in cera rubea, mulieris in alba, & coniungebant in amplexum, fumigātes cum ligno aloës & ambra. In decima quarta pro diuortio & ſeparatione uiri à muliere, ex ære rubeo ſigillabant imaginem canis ſuam caudam mordentis, & fumigabant cum pilis canis nigri, & cati nigri. In decima quinta pro acquirenda amicitia & beneuolentia, ſigillabant imaginem hominis ſedentis & literas legentis, & fumigabant cum thure & nuce muſcata. In decima ſexta ad lucrandum in mercibus, ex argento ſigillabant imaginem hominis ſuper cathedra ſedentis, bilancem in manu tenentis, & fumigabant cum ſpeciebus bene redolentibus. In decima ſeptima contra fures & latrones, cum ſigillo ferreo ſigillabant imaginem ſimiæ, & fumigabant cum pilis ſimiæ. In decima octaua contra febres & dolores uentris, ex ære ſigillabant imaginem colubri caudam ſupra caput tenentis, & fumigabant cum cornu cerui, idemq; ſigillum ferebant fugare ſerpentes & uenenata quæque à loco ubi ſubhumatum fuerit. In decima nona ad facilem partum & prouocationem menſtruorum, ſigillabant ex ære imaginem mulieris manus ſuas ſupra faciem tenentis, & fumigabant cum ſtorace liquida. In uiceſima pro uenatione, ſigillabāt ex ſtanno imaginem ſagittarii ſemihominis & ſemiequi, & fumigabant cum capite uulpis. In uiceſima prima pro deſtructione alicuius, faciebant imaginem hominis cum duplici uultu ante & retro, & fumigabāt cum ſulphure & carabe, & reponebant in pyxide æris, & cum ea ſulphur & carabe, & capillos illius cui nocere uoluerant. In uiceſima ſecunda pro ſecuritate fugientium, ſigillabant ex ferro imaginem hominis alatis pedibus in capite galeam ferentis, & fumigabant cum argento uiuo. In uiceſima tertia ad deſtructionem & deuaſtationem, ſigillabant ex ferro imaginem cati caput caninum habentis, & fumigabant cum capillis canis, & ſubhumabāt in loco ubi nocere prętēdebant. In uiceſima quarta ad multiplicādum greges armentorū accipiebāt cornu arietis, uel tauri, uel

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hirci, siue illius armenti, quod multiplicare uoluerunt, & sigillabant in eo cum sigillo ferreo inurentes, imaginem mulieris lactantis filium: & suspendebant ad collum illius armenti, quod erat dux gregis: uel sigillabant in cornu illius. In uicesimaquinta pro salute arborum & messium, sigillabant in ligno fici, imaginem hominis plantantis: & fumigabant cum floribus fici, & suspendebant ad arborem. In uicesimasexta ad amorem & gratiam, sigillabant in cera alba & mastiche, imaginem mulieris abluentis & pectētis capillos suos: & fumigabant cum rebus bene redolētibus. In uicesimaseptima ad destruendum fontes, puteos, thermas, & balnea, faciebāt ex terra rubea imaginem hominis alati, uas uacuum & perforatum in manibus tenentis: & cocta imagine, ponebant in uase assam fœtidam, & storacem liquidam: & demergebant aut sepeliebant in puteo, aut fonte, quem destruere uolebant. In uicesimaoctaua ad congregandum pisces, sigillabant ex ere imaginē piscis, & fumigabant cum corio piscis marini, & proiiciebant in aquam, ubicunq; pisces congregare uoluerāt. Præterea unà cum imaginibus prædictis, simul inscribebant nomina spirituum, & characteres eorum: & inuocabant, & imprecabantur ad id quod obtinere prætendebant.

De imaginibus stellarum fixarum beheniarum. Cap. XLVII.

CAeterum nunc ex operibus stellarum fixarum, ex Hermetis sentētia, sub capite Algol faciebant imaginē, cuius figura erat caput hominis cum longa barba: habens collum sanguinolentum. Ferunt conferre euentus petitionum, reddere gestantem, audacē, & magnanimum: conseruare membra corporis illæsa, conferre contra maleficia, & reflectere conatus malos & incātationes malas in aduersarium. Sub sydere pleiadum faciebāt imaginem puellæ uirginis, uel figuram lampadis. Fertur augere lumen oculorum, aggregare dęmones, citare uentos, reuelare secreta & abscondita. Sub Aldeboram faciebant imaginem ad similitudinem Dei, uel hominis uolātis: confert diuitias & honorem. Sub hirco faciebant imaginē, cuius figura erat tanquam homo uolens lętari in instrumentis musicis. efficit gestantem, gratiosum & honoratum & exaltatum coram regibus & principibus, & confert contra dolorem dentium. Sub cane maiore faciebant imaginem canis leporarii, uel puellæ uirginis. Confert honorem & beneuolentiā & gratiam hominum, & spirituum aereorum: & dat potestatem pacificandi & concordādi reges & principes & alios homines. Sub cane minori, faciebāt imaginem galli, uel trium puellarum. Cōfert gratiam deorum, spirituum & hominū: dat posse contra maleficia, & conseruat sanitatem. Sub corde leonis, faciebant imaginem leonis, uel cati, uel figuram hominis honorati, sedētis in cathedra. Reddit hominem temperatum, aufert iram, & dat gratiam. Sub cauda Vrsæ maioris, faciebant imaginem hominis cogitabundi, uel tauri, uel figuram uituli. Valet contra incantationes, & reddit gestantem securum in itineribus. Sub ala corui faciebant imaginem corui, uel colubri, uel

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hominis nigri induti nigra ueſte. Efficit hominem iracundū, audacem, animoſum, cogitabundum, maledicum: & efficit mala ſomnia, dat poſſe fugari dæmones & congregandi. Proficit contra malitiam hominum, & dæmonum, & uentorum. Sub ſpica faciebant imaginem auis uel hominis, onuſti mercibus. Confert diuitias: facit uincere lites: aufert anguſtiam & malum. Sub Alchameth faciebant imaginem equi uel lupi, uel figuram hominis ſaltantis. Valet contra febres, & ſtringit ac retinet ſanguinem. Sub Elpheya faciebant imaginem gallinæ, uel hominis coronati & ſublimati. Confert bene uolentiā & amorem hoīm, & dat caſtitatē. Sub corde Scorpiōis faciebāt imaginem hominis armati & loricati, uel figuram Scorpionis. Dat intellectū & memoriam: efficit colorem bonum, & auxiliatur contra malos dæmones, & fugat atq; conſtringit eos. Sub Vulture faciebant imaginē uulturis uel galli næ, uel hominis itinerantis. Efficit hominem magnanimum & ſuperbum: dat poſſe ſuper dæmones & beſtias. Sub cauda capricorni faciebant imaginē cerui, uel hirci, uel hominis irati. Dat proſperitatē, & auget diuitias. Hæ ſunt imagines quarundam ſtellarum fixarum, quas iubent inſculpi in lapidibus ſuis ſub eis.

De figuris geomanticis, quæ inter imagines & characteres mediæ ſunt, & earundem tabula. Caput XLVIII.



Vnt adhuc aliæ quædam figuræ, per numeros ſtellarumq; ſitus fabricatæ, atq; cum elemētis, tum planetis atq; ſignis adſcriptę, quas geomanticas uocant, eo quod geomātici diuinatores proiecta ſortis ſuæ puncta, per paritatis & imparitatis exceſſum, in iſtas figuras reducunt: & ipſe etiam ſub ſuorum planetarum & ſignorum dominio inſculptæ ſiue impreſſæ, imaginum uirtutem poteſtatemq; que concipiunt: & ſunt iſtæ figuræ uelut medium inter imagines & characteres. Harum autem figurarum naturas, qualitates, proprietates, conditiones, ſignificationes & apoteleſmata, qui examuſſim ſcire deſiderat, apud geomāticorum uolumina requirat. Sunt autem numero non plures quàm ſexdecim, quorū nomina & themata ſunt hæc:

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FIGVRA.	NOMEN.	ELEMENTVM.	PLANETA.	SIGNVM.
	Via Iter	Aqua	☾	♌
	Populus Congregatio	Aqua	☾	♑
	Coniunctio Coadunatio	Aër	☿	♒
	Carcer Constrictus	Terra	♄	♐
	Fortuna maior Auxilium maius. Tutela intrans	Terra	☉	♒
	Fortuna minor Auxilium minus Tutela exiens	Ignis	☉	♉
	Acquisitio Comprehensum intus.	Aër	♆	♈
	Amißio Comprehensum extra.	Ignis	♀	♎
	Lætitia Ridens Sanus Barbatus.	Aër	♆	♉
	Tristitia Damnatus Transuersus	Terra	♄	♏
	Puella Mundus facie	Aqua	♀	♎
	Puer Flauus Imberbis	Ignis.	♂	♈
	Albus Candidus	Aqua	☿	♋
	Rubeus Ruffus	Ignis	♂	♊
	Caput Limen intrans Limen superius	Terra	☊	♑
	Cauda Limen exiens Limen inferius	Ignis	☋	♓

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De imaginibus,quarũ figura eſt non ad ſimilitudinem alicuius figurę cœleſtis,ſed ad ſimilitudinem illius quod deſiderat animus operantis. Cap. XLIX.

EST & adhuc alius imaginum modus,non ſecundum ſimilitudinem figurarum cœleſtium,ſed ſecundum ſimilitudinẽ illius quod deſiderat animus operãtis,cuius ſunt effigies & ueſtigia: ſic ad amorẽ fabricamus imagines ſe inuicem amplectẽtes, ad diſcordiam ſe percutiẽtes, ad inferendam uero calamitatem uel deſtructionem,uel impedimentum,uel homini,uel domui,uel urbi,uel alteri rei,conficimus imagines diſtortas,confractas in membris & partibus,ad ſimilitudinem & figuram eius rei,quam deſtruere uoluerimus uel impedire: & iubent Magi in fundendis uel ſculpendis imaginibus, inſcribere ſibi nomen ſui effectus:& hoc in dorſo quando malus,ut deſtructio,in uẽtre: quando bonus, ut amor. præterea in fronte imaginis nomen ſpeciei uel indiuidui quam deſignat imago,uel propter quem,ſiue contra quem fabricata eſt. Rurſuſq; in pectore nomen ſigni uel faciei aſcendentis,& eius domini: etiã characteres, atq; ſuorum angelorum nomina. Iubent prẽterea in fabricanda imagine imprecationem illius effectus ad quẽ conficitur,debere nõ taceri: quæ quidem omnia etiã Magnus Albertus in Speculo ſuo affirmat. Confectis uero imaginibus ſecundũ diuerſas eius uirtutes, ipſis diuerſimode utuntur: aliquãdo enim ſuſpendunt uel alligantur corpori: aliquãdo ſepeliuntur ſub terra uel ſub flumine:aliquãdo ſuſpenduntur in camino ſuper fumũ,uel ad arborẽ ut moueãtur à uento:aliquãdo capite ſurſum:aliquãdo deorſum: aliquando in aquã feruentem mittũtur,uel in ignẽ. Dicũt enim quòd quatenus imaginũ operarii ipſam imaginem afficiunt, eatenus illã ſimiles paſſiões inferre his, quibus adſcriptæ ſunt, prout illud animus operantis dictauerit: quẽadmodum legimus Nectanabũ Magum nauiũ imagines cereas eo modo & artificio confeciſſe,ut cum ipſe imagines mergebat in aquã,hoſtium ſuarũ naues in mari ſimili modo mergebantur,atq; periclitabantur. Conſtellationes uero ad huiuſmodi imagines & cõſimiles obſeruãdas, docet nos ea pars aſtrologiæ,quæ de electionibus inſcripta eſt.

De obſeruationibus quibuſdam cœleſtibus,& practica quarundam eiuſdem imaginum. Cap. L.

MOdo narrabo tibi obſeruationes corporum cœleſtium, quæ requiruntur ad practicam aliquarum eiuſmodi imaginum. Sic ad fortunandum aliquẽ,conficimus imaginẽ in qua hęc fortunata ſunt,ſcilicet illius ſignificator uitę,uitæq; datores,& ſigna,& plãtæ. fortunemus prætera aſcendens,& medium cœli, & eorum dominos. Itẽ locum Solis,& locũ Lunę: partẽ fortunę,atq; dominũ coniunctionis uel prę uentionis ante ſuã natiuitatem factę,planetas maleuolos deprimẽdo. Si uero ad calamitatẽ imaginẽ fabricare uoluerimus, ecõuerſo agemus: atq; quæ

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hic fortunata, ibidem infortunata locemus, ſtellas maleuolas erigendo. Simili modo fac pro fortunando loco aliquo,uel regione,uel ciuitate, uel domo. Similiter pro deſtruendo,uel impediendo aliquo ſupradictorũ,fiat imago ſub aſcenſione illius rei,quam deſtruere,uel impedire uolueris,& infortunabis dominum domus uitæ illius,dominum aſcendentis,& lunam,dominum domus lunæ,& dominum domus domini aſcendentis,& domum decimam,& dominum eius. Pro adaptatione autem loci alicuius, pone fortunas in aſcẽdente eius:& in domo prima,& decima, & ſecũda & octaua,fortunabis dominum aſcendentis,& dominum domus lunę. Ad fugandum uero animalia certa à certis locis, ut in eis generari, uel habitare, uel perſiſtere non poſſint,fiat imago ſub aſcenſione illius animalis,quod fugare uoluerimus,& ad ſimilitudinem illius: ut ſi fugare uelimus ſcorpiones ab aliquo loco,fiat imago ſcorpionis, aſcendente ſigno Scorpionis,cum luna,& infortunabis aſcendens,& dominum eius,& dominum domus Martis:& infortunabis dominum aſcendentis in octaua: & iungantur aſpectu maleuolo, oppoſito,uel quadrato: & inſcribatur in imaginem nomen aſcendentis, & domini eius, & lunæ nomen, & nomen domini diei, & nomen domini horæ: & fiat fouea in medio loci,à quo eos pellere uolueris:& afferatur in illa de terra accepta ex quatuor angulis loci eiuſdem, & ſepeliatur ibidem imago, capite deorſum,imprecando ſiue proferendo,hæc eſt ſepultura ſcorpionũ, ut non ingrediãtur iſtum locum:& ſic de ſimilibus. Item pro lucro fiat imago ſub aſcẽdente natiuitatis hominis,uel ſub aſcenſione illius loci, cui lucrum addicare uolueris,fortuna aſcendens, & dominum eius:& facias dominũ domus ſecundæ,quæ eſt domus ſubſtantiæ,iunctum cum domino aſcendentis in trino, uel ſextili:ſitq; inter eos receptio,fortunabis undecimam,& dominum eius,& octauam:et ſi poteris,pone partem fortunæ in aſcendẽte,uel ſecunda:et ſepeliatur imago in loco illo,uel deferatur ab illo,cui lucrũ addicare uoluerimus. Item pro concordia et amore fiat imago in die Iouis, ſub aſcendente natiuitatis illius,quem uis amari, fortuna aſcendens, et decimã: et abſconde malos ab aſcendente:et habeas dominum decimæ et undecimæ planetas fortunæ,iunctos domino aſcendẽtis, ex trino uel ſextili cũ receptione:deinde fac aliam imaginem,uidelicet pro illo quem uis incitare ad amãdum:cõſidera ſi ſit amicus,uel ſodalis illius,quem uis amari:& ſi ſic,fiat imago ſub aſcenſione domus undecimæ ab aſcendente primæ imaginis. Si uero fuerit uxor uel maritus,fiat ſub aſcenſione ſeptimæ. Si frater uel ſoror uel conſanguineus,fiat ſub aſcenſione tertię:& ſic de ſimilibus:& pone ſignificatorem aſcendentis ſecundæ imaginis,iunctum ſignificatori aſcendentis primę imaginis:ſitq; inter eos receptio:ſintq; cętera fortunata,ut in prima imagine,poſt iunge ſimul ambas imagines in amplexum,uel pone faciem imaginis ſecundæ,ad dorſum imaginis primæ:et inuoluantur in ſindone & deferãtur,uel ſpoliẽtur. Item ad ſucceſſus petitionum,& pro adipiſcẽda re dene

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gata, ſiue ab alio accepta uel poſſeſſa fiat imago ſub aſcendente illius qui petit rem: & fac dominum ſecundæ iunctum cum domino aſcendentis, à trino uel ſextili: ſitq; inter eos receptio: & ſi fieri poteſt, ſit dominus ſecundæ in ſignis obedientibus, & dñs aſcendentis in imperantibus, fortuna aſcendens, & dñm eius: & caue ne ſit dñs aſcendentis retrogradus, uel combuſtus, uel cadens, uel in domo oppoſitionis, hoc eſt, in ſeptima à domicilio ſuo: non ſit impeditus à malis, ſit fortis, & in angulo: fortunabis aſcendens & dominũ ſecundę, & lunam: & fac aliam imaginẽ pro eo apud quẽ eſt quod petitur: & incipe eã ſub aſcendente pertinenti ad eum: ut ſi ſit rex uel princeps, incipe ſub aſcendente decimæ domus, ab aſcendente primæ imaginis: ſi pater, ſub quarta: ſi filius, ſub quinta, & ſic de ſimilibus: & pone ſignificatorem ſecundæ imaginis iunctũ cum dño aſcendentis primæ imaginis, à trino uel ſextili: & ipſe recipiat eũ, & pone utroſq; fortes & fortunatos abſq; impedimento: fac omnes malos ab eis cadentes: fortunabis decimã & quartã, ſi poteris, uel aliquid eorũ: & cum fuerit perfecta ſecunda imago, iunge eam cum prima, facie uerſus faciẽ, et inuolue in linteo mũdo, et ſepeli in medio domus illius qui petit rem, ſub ſignificatore fortunato fortuna forti: ſitq; facies imaginis primæ uerſus ſeptentrionẽ, uel potius uerſus locum ubi moratur ille apud quẽ eſt quod petitur: uel ſi contingat petentẽ pergere ad eum, apud quem eſt res petita, deferũt imagines ſecũ, quouſq; pergit. Et fit etiã imago ſomniorũ, quę poſita ſub capite dormientis, uera ſomnia efficaciter præſtat, de quacũq; re animus iã antea deliberauerit, figura illius, eſt figura hominis dormientis in ſinu, quam facies aſcendente leone, ſole in ariete nonam domum tenente, tum in pectore hominis inſcribes nomẽ deſiderati effectus, in capite autem angeli, nomen intelligẽtię ſolis. Fit eadẽ imago aſcendẽte uirgine, Mercurio in ariete in nona domo fortunato, aut aſcẽdẽtibus geminis Mercurio fortunato, & in aquario nonã tenẽte: ſitq; à Saturno felici aſpectu receptus: inſcribiturq; nomẽ ſpiritus Mercurii. Fit eadẽ etiã aſcẽdẽte libra Venere in geminis, in nona domo à Mercurio recepta, inſcribendo angelũ Veneris: & fit adhuc eadem imago aſcendente aquario, Saturno in exaltatione ſua, quę eſt in libra, nonã feliciter poſſidente: & inſcribitur angelus Saturni. Fit adhuc etiam aſcendẽte cãcro, luna in piſcibus à Ioue & Venere recepta, & in nona domo feliciter conſtituta, & inſcribitur ſpũs lunę: & fiunt etiam annuli ſomniorũ mirabilis efficacię: & ſunt annuli ſolis & Saturni & conſtellatio eorũ eſt, quãdo Sol aut Saturnus in exaltationibus ſuis in nona domo aſcendunt: & quando luna Saturno iungitur in nona domo: & in eo ſigno quod fuit nona domus natiuitatis: & inſcribitur annulis nomen ſpiritus ſolis uel Saturni: & infigitur lapis ſua imagine inſculptus, radice aut planta ſubiecta, ſecundum regulam quam alibi tradidimus. & hęc de imaginibus dicta ſufficiant, nam plura eiuſmodi nunc per teipſum inueſtigare poteris. Illud autem ſcias, nihil operari imagines eiuſmodi, niſi uiuificẽtur ita quòd ipſis aut naturalis aut cœleſtis

Somniorum imago.

Annuli ſomniorum.

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aut heroica, aut animaſtica, aut dęmoniaca uel angelica uirtus inſit, aut adſi ſtat. At quis modo animā dabit imagini, & uiuificabit lapidē, aut metallum, aut lignū, aut cerā? atq; ex lapidibus ſuſcitabit filios Abrahæ? Certè nō pene trat hoc arcanū ad artificē duræ ceruicis: nec dare poterit illa, qui non habet. Habet aūt nemo, niſi qui iā cohibitis elementis, uicta natura, ſuperatis cœlis, progreſſus angelos, ad ipſum archetypū uſq; tranſcendit, cuius tūc coopera tor effectus, poteſt omnia, ſicut de hoc dicemus in ſequentibus.

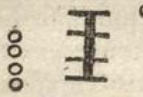
De characteribus qui ad cœleſtium normam imitationemq; fabricati ſunt, & quomodo ex Geomanticis figuris deducuntur cum eorundem tabula.

Caput LI.

CHaracteres etiā habent communitatem ſuā ex radiis cœleſtium, ſecundum certum numerum in ſeinuicen peculiari quadam proprietate coniectis, quę quidem cœleſtia, ſicut in diuerſis radiorum ſuorum ictibus inter ſe aliter atq; aliter incidentibus, diuerſas conſpirant uirtutes: ſic etiā characteres, iuxta diuerſas eiuſmodi radiorū concurſus aliter atq; aliter protracti, diuerſas ſubito nanciſcūtur operationes: ſępe etiā multo efficaciores, q̄ phyſicalium commixtionum proprietates. Veri autem characteres cœlorum, ipſa eſt ſcriptura angelorum, quæ apud Hebræos uocatur ſcriptura Malachim, per quam in cœlo ſunt deſcripta & ſignificata omna, cuilibet ſcienti legere. Sed de his in poſterioribus. Iam uero etiam characteres ex Geomanticis figuris fabricant, uario modo ſingularū puncta inter ſe colligantes, & iuxta earundem figurationum rationem ex quibus formati fuerint, planetis atq; ſignis illis attribuentes, horumq; fabricam ſequens tabula exponet.

CHARACTERES LVNAE.

Ab uia.

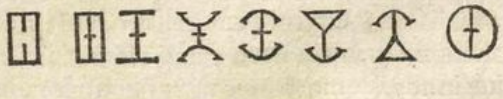


A populo.



CHARACTERES MERCVRII.

A cōiūctiōe





Ab albo



Book 2, Chapter 51: Of Characters which are made after the rule and imitation of Celestial,

and how with the table thereof they are deduced out of Geomantical figures.

Characters also have their community from the rayes of the Celestials cast together according to a certain number by a certain peculiar property, which Celestials as in divers strokes of their rayes falling severall ways amongst themselves produce divers vertues: so also Characters being variously protracted, according to the various concourse of those rayes quickly obtain divers operations, and also more efficacious many times then the properties of naturall commixtions. Now the true Characters of the heavens is the writing of Angels, which amongst the Hebrews is called the writing Malachim, by which all things are described and signified in the Heaven for every knowing man to read. But of these hereafter; But now they make Characters of Geomantical figures binding together

the points of each variously, and attributing them according to the manner of their figurings, to those Planets and signs of which they were made, the making of which the following table will shew:

From the way

From the people

From Conjunction

From White

From loosing

From girle

From a greater Fortune

From a lesser Fortune

From Red

From a Boy

From obtaining

The Characters of the Moon.

O

o

o

CHARACTERES VENERIS.

Ab amißiõe 

A puella 

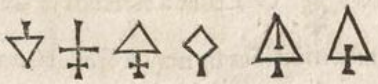
CHARACTERES SOLIS.

A fortuna maiore. 

A fortuna minore. 

CHARCTERES MARTIS.

A rubeo 

A puero 

CHARACTERES IOVIS.

Ab acquiſitione. 

A lætitia. 

CHARACTERES SATVRNI.

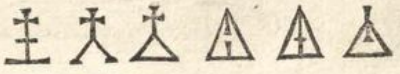
A carcere. 

A triſtitia 

Characteres capitis Draconis.



Characteres caudæ Draconis.



Book 2, Chapter 51: Of Characters which are made after the rule and imitation of Celestial,

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From the people

From Conjunction

From White

From loosing

From girle

From a greater Fortune

From a lesser Fortune

From Red

From a Boy

From obtaining

The Characters of the Moon.

O

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De characteribus qui à rebus ipſis ſimilitudine quadam abſtrahuntur. Caput LII.

Characteres quid.

DIximus ſuperius eſſe quendam imaginum modum, non ad ſimilitudinem imaginum cœleſtium, ſed ſecundum ęmulationẽ eius quod deſiderat animus operantis: id pari ratione etiam de characteribus quibuſdam intelligendum eſt. Sunt ſiquidem nihil aliud characteres huiuſmodi, quàm imagines malæ dearticulatæ, habentes tamen quandam probabilem ſimilitudinem cum imagine cœleſti, aut cum eo quod cupit animus operantis, ſiue id ſit à tota imagine, aut à certa aliqua illius nota totã imaginem exprimente. Quemadmodum characteres Arietis & Tauri, à cornibus formamus tales. ♈. ♉. Geminorum ab amplexu. ♊. Cancri à progreſſu & regreſſu. ♋. Leonis, Scorpionis & Capricorni, à cauda. ♌. ♏. ♑. Virginis à ſpica. ♍ ♎. Libræ, à bilance. ♐. Sagittarii à ſagitta. ♐. Aquarii, ab undis. ♒ Et Piſciũ à piſcibus. ♓. Simili ratiõe character Saturni tractus eſt à falce. ♄. Iouis à ſceptro. ♃. Martis à dardo. ♂. Solis à rotũditate & aureo fulgore ☉ Veneris, à ſpeculo. ♀. Mercurii à caduceo. ☿ Lunæ à creſcẽtis decreſcentisq; cornibus. ☽. Ex iſtis deinceps iuxta mixtiões ſignoꝝ & ſtellarũ naturarũq; conſtituuntur etiam characteres mixti, ut triplicitatis igneæ ♌ ♐ ♈ terreæ, ♑ ♉ ♍ aëreæ, ♎ ♒ ♊ aqueę, ♏ ♓ ♋ Similiter iuxtacentum & uiginti planetarum coniunctiones totidem complexi ſiue compoſiti characteres multiplicibus figuris reſultant: ut Saturni & Iouis, ſic ſcilicet. ♄♃ uel ſic: ♃♄ uel ſic: ♄♂ Saturni & Martis. ♄♀ uel ſic: ♀♄ Iouis & Martis, ♃♂ uel ſic: ♂♃ Saturni Iouis & Martis, ♄♃♂ uel ſic: ♃♄♂ Et ſicut hęc de duobus & tribus exemplificata ſunt, ita etiam de reliquis & pluribus formari debent: eademq; ratione cæterarum imaginum cœleſtium, in aliqua facie uel gradu ſignorum aſcendentium characteres ad ſimilitudinem imaginis quàm cõpendioſe protrahendi ſunt, ſicuti in his quæ ſecundum uiam imitationis fiunt ad id quod deſiderat animus operantis: ut ad amorem, figurę ſibi permixtę, ſeinuicem complectentes, ſibiinuicẽ obedientes: ad odiũ uero contrariò, ſeinuicem auertentes, impugnantes, diſpares & diſſolutæ. Cæterum nunc quos characteres Hermes adſignauerit ſtellis fixis & beheniis, non pigebit huc adpingere, ſunt autem tales:

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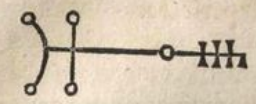
From obtaining

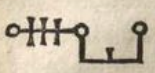
The Characters of the Moon.

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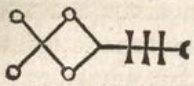
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Caput Algol,

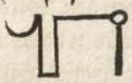

Pleiades,

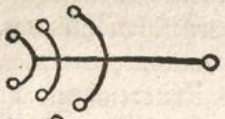

Aldebaram,

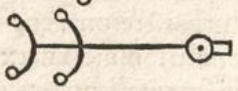

Hircus,

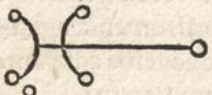

Canis maior,

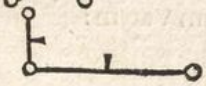

Canis minor,

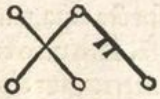

Cor leonis,

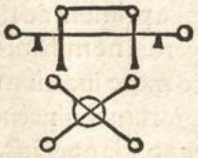

Cauda urſæ,


Ala corui,

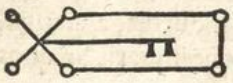

Spica,


Alchameth,


Elpheia,


Cor Scorpii,

Vultur cadens,


Cauda capricorni,

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Quòd nulla diuinatio ſine aſtrologia ſit perfecta.
Caput LIII.

LOquuti ſumus in præcedentibus, de uariis diuinationum generibus: ſed illud animaduertendum eſt, omnia hæc aſtrologiæ uſum canonesq; ſibi depoſcere, ueluti clauem ad omnium arcanorum notitiã perneceſſariam: omniaq; diuinationũ quarumcunq; genera: ſic in ipſa aſtrologia ſuas radices & fundamẽta habent, ut abſq; hac parum aut nihil uideantur adferre: ipſa tamen aſtrologica dominatio, quatenus cœleſtia ſunt cauſæ & ſigna, omnium eorum quæ ſunt & fiunt in iſtis inferioribus, ex ſolo ſitu & motu corporum cœleſtium, quęcunq; occulta aut futura ſunt, illorum certiſſimas largitur demonſtrationes: de quibus plura dicere hic locus non exigit: cũ de hac ſcientia, ab antiquis, ingẽtia uolumina ſcripta ſunt: & palã omnibus extant. Itaq; ſiue corpus, ſiue uultũ, ſiue frontem, ſiue manũ, inſpiciat phyſionomus, ſiue ſomniũ, ſiue auſpicium, cõiectator ſcrutatus fuerit, ſi rectũ futurum ſit iudiciũ, cœli figura pariter ſcrutanda erit: ex cuius indiciis, unà cũ ſimilitudinum ſignorũq; coniecturis, ueridice ſignificatorũ naſcantur opiniões. Quòd ſi etiã prodigium aliquod apparuerit, cœli figura erigenda erit: ſcrutanda etiã quæ præceſſerũt in reuolutionibus annorũ, ex magnis cõiunctionibus & eclipſibus: deinde etiã conſiderandæ principũ, gentium, regnorũ, urbiũ, ubi hęc apparuerint natiuitates, origines, intronizatiões, fundationes, reuolutiones, profectiones, directiões, & quæ ex eis ſunt: atq; in quẽ cuiuſq; locũ cœleſtis figuræ, hæc ceciderint: ut ex his omnibus tandem rationabilem & ueriſimilimam harũ rerum uenemur ſignificationem: eadẽ ſerie, minori tamen labore etiã in ſomniorum expoſitionibus, incedendum eſſe perhibẽt. Quinetiam qui furore alienati futura prædicunt, non niſi per aſtra horum ue inferiora inſtrumenta agitati, id faciunt: unde & illorum uaticinia tandem etiam ad cœleſtia adaptanda ſunt: quemadmodum apud Lucanum legimus Tuſcum Vatem:

Fulminis edoctum motus, uenasq; calentes
Fibrarum, & motus errantis in aere pennæ.

Poſt luſtratam urbem, poſt mactatam uictimam, poſt inſpecta exta, tandẽ ex cœleſtium ſyderũ diſpoſitionibus, prolatã fuiſſe ſententiã. Iam uero etiã ipſa geomãtia ſortilegiorum accuratiſſima, quæ per puncta terræ, aut alterius ſuperficiei, uel caſu, uel ui quadam inſcripta diuinatur, illa primum ad figuras reducit cœleſtes: uidelicet ad eas ſeſdecim quas ſuperius nominauimus: ex eorum proprietatibus & rationibus, aſtrologico more iudicium forma. Atq; huc ſpectant, quæcunque naturalium ſortilegiorum diuinacula: quorum uis aliunde eſſe non poteſt, q̃ à cœlo, atq; ab animo illa operãtis. Siquidem quicquid in his inferioribus aliquo motu mouetur, agitatur & producitur, neceſſe eſt ſuperiorum motus influxuſq; que imitari, ad quos

Book 2, Chapter 53: That no Divination without Astrology is perfect

We have spoken in the foregoing Chapters of the divers kindes of Divinations: But this is to be noted that all these require the use and rules of Astrology, as a key most necessary for the knowledge of all secrets; and that all kinds of Divinations whatsoever have their root and foundation in Astrologie so, as that without it they are of little or no use; yet Astrological Divination, in as much as the Celestials are causes and signs of all those things which are, and are done in these inferiors, doth give most certain demonstrations by the situation, and motion onely of Celestial bodies, of those things which are occult or future; of which we shall in this place speak no further, since of this Science huge Volums have been wrote by the Ancients, and are everywhere extant. Therefore whether the Physiognomists look upon the body, or countenance of forehead, or hand, or the Soothsayer, searcheth by dreams or Auspicia, that the judgment may be right, the figure of heaven is also to be enquired into. From the judgements whereof, together with conjectures of similitudes and signs, are produced true opinions of the significators. Also if any prodigie shall appear, the Figure of the heaven is to be erected; also such things are to be enquired after, which have gone before in the revolutions of years from great conjunctions, and Eclipses: then also the Nativities, beginnings, intronizations, foundations, and revolutions, perfections, directions of Princes, Nations, Kingdoms, Cities, when these shall appear, and upon what place of the Celestial figure these fell; that by all these at length we may come to a rational and probable signification of these things. After the same manner, but with less labour, we must proceed in the Expofition of dreams. Moreover, they that being distempered foretell future things, do it not but as they are instigated by the stars, or inferior instruments of these, whence their Predictions must at length be imputed to the Celestials, as we read in Lucan the old Prophet Tuscus,

The Light'nings motion, and the veines which are Fibrous, and warm, and motion of a fair Plume wandring i'th cure, being taught -

After the City was viewed, the Sacrifice slain, the inspection into the intrals did at length by the dispositions of the Celestial stars pronounce judgement. Also Geornancy it self the most accurate of Divinations, which divines by points of the earth, or any other superfices, or by a fall, or any other power inscribed, doth first reduce them to Celestial figures, viz■ to those sixteen which we above named, making judgement after an Astrological manner, by the properties and observations thereof: and hither are referred all natural Divinations by lots whatsoever, the power whereof can be from no where else then from the heaven, and from the minde of them that work them. For whatsoever is moved, caused or produced in these inferiors, must of necessity imitate the motions, and influences of the superiours, to which, as to its roots, causes, and signs it is reduced, the judgement whereof is shewed by Astrological Rules. Hence Dice, Tetracedron [tetrahedron], Exacedron, Octocedron, Doderacedron [dodecahedron], Icocedron being made by certain Numbers, Signs, and Stars at opportune times, under the influencies of the Celestials, and being inscribed, obtain a wonderful vertue of Divining, and foretelling by their castings, such as those Dice Preneste had, in which we read the Destinies of the Romans were contained.

uelut ad radices, & cauſas, atq; ſigna, cum reductum fuerit, eorundem nobis tunc ex aſtrologicis regulis indicat ſententiam. Hinc teſſeræ, tetracedron, hexacedron, octocedron, dodecacedron, icocedron, certis numeris, ſignis, atq; ſtellis, oportunis temporibus ſub cœleſtium influxibus fabricate, & inſcriptæ mirandam diuinandi prædicendiq; ſuis iactibus obtinent uirtutem, ceu qualem Pręneſtinæ illæ teſſeræ, in quibus Romanorum fata contenta fuiſſe leguntur.

De ſorte, & quando, ac unde illi diuinationis uirtus contingat. Cap. LIIII.

QVęcunq; per ſortem diuinationes, ac euentuum humanorum fiunt prædictiones, præter ſortē, cauſam certè aliquam ſublimē & latentem & occultam habere neceſſe eſt: quę quidē non erit cauſa per accidens, qualē Ariſtoteles fortunam deſcripſit. Siquidē in ſerie cauſarum, cum ſecundum Platonicos cauſa per accidēs nunq̄ poſſit eſſe prima & ſufficiēs cauſa, oportet nos altius ſpeculari, & inuenire cauſam, quæ effectum ipſum cognoſcat, atq; intendat. Hanc aūt nō in corporea natura, ſed in ſubſtantiis immaterialibus & incorporeis, quę re uera ſortem adminiſtrant, & ad ueritatis indicium diſpenſant, collocare neceſſe eſt: ut in humanis animis, aut ſeparatis ſpiritibus & dæmonibus, aut in cœleſtibus intelligentiis, uel in ipſo deo. Quod aūt in humana anima eſſe poſſit ſufficiēs poteſtas & uirtus, ad ſortes eiuſmodi dirigendas, ex eo patet, quia ineſt animæ noſtræ diuina uirtus ac ſimilitudo, omniumq; rerum apprehenſio & poteſtas. Et ſicut in libro primo diximus, omnes res habent naturalem obediētiam ad ipſam: & de neceſſitate habent motum & efficaciam ad id quod deſiderat anima forti deſiderio: & omnes uirtutes & operationes rerum naturalium & artificialium obediunt illi, quando fertur in imaginum exceſſum ſui deſiderii: & omnes ſortes cuiuſcunq; generis, tunc adiuuant talis animæ appetitum: & acquirunt ſibi mirabiles præſagiorum uirtutes: cum ab illa, tū ab oportunitate cœleſti in illa hora, qua ipſam huiuſmodi appetitus exceſſus maxime inuadit. Et hæc eadem ratio, eſt etiam radix omnium aſtrologicarum quæſtionum: quoniā anima eleuata in alicuius deſiderii exceſſum, arripit ex ſe horam & oportunitatem magis conuenientem, & efficacem: ſuper qua fabricata cœli figura, poteſt tunc aſtrologus in ea iudicare & planè cognoſcere de eo quod quęrens, ipſe ſcire cupit, atq; deſiderat. Quia uero nō ſemper humano animo, ſed etiā quod diximus aliorum ſpirituum miniſterio ſortes nonnunq̄ dirigūtur, nec ſemper diſpoſitus eſt uatis animus ad eū quem diximus paſſionis exceſſum, hinc apud ueteres mos erat ante ſortis proiectionem ſacra quædam prępmittere, quibus diuinas intelligentias & ſpiritus ad ſortem recte dirigendam aduocabant. Quantulumcunq; ergo præſagii ſortes huiuſmodi portendunt, non ex caſu & fortuna ſit oportet, ſed ex cauſa ſpirituali, cuius ui mouetur phātaſia, aut manus ſortem mittentis tra-

Book 2, Chapter 54: Of Lottery, when, and whence the vertue of Divining is incident to it

Whatsoever Divinations and Predictions of humane events are made by Lottery, must of necessity, besides the lot, have some sublime occult cause; which indeed shall not be a cause by accident, such as Aristotle describes Fortune to be. For in the series of Causes, seeing according to the Platonists, a cause by accident can never be the prime and sufficient cause, we must look higher, and finde out a cause which may know and intend the effect. Now this we must not place in corporeal Nature, but in immaterial, and incorporeal substances which indeed administer the Lot, and dispence [dispense] the signification of the truth, as in mens souls, or separated spirits, or in Celestial Intelligences, or in God himself. Now that there is in mans soul a sufficient power and vertue to direct such kinde Of lots, it is hence manifest, because there is in our soul a divine vertue, and similitude, and apprehension, and power of all things; And as we said in the first Book, All things have a natural obedience to it, and of necessity have a motion and efficacy to that which the soul desires with a strong desire; and all the vertues and operations of natural and artifical things, obey it when it is carried forth into the excess of desire, and then all Lots of what kinde soever are assisting to the appetite of such a minde, and acquire to themselves wonderful vertues of passages, as from that, so from the Celestial opportunity in that hour in which the excess of such a like appetite doth most of all exeeed in it. And this is that ground and foundation of all Astrological questions, wherefore the minde being elevated into the excess of any desire, taketh of it self an hour and opportunity most convenient and efficacious, on which the Figure of the heaven being made, the Astrologer may then judge in it, and plainly know concerning that which any one desires, and is inquisitive to know. But now because Lots are not directed alwayes by mans minde, but also, as we said before, by the help of other Spirits; nor is the minde of a Prophet alwayes disposed to that excess of passion as we spoke of: hence amongst the Ancients, it was a Custome to premise before the casting of the Lot, some sacred performances, in which they called upon divine Intelligencies and spirits for to direct the Lot aright. Whatsoever kinde of presage therefore these kinde of Lots portend, must of necessity not be by chance or fortune, but from a spiritual cause, by vertue whereof the Phantasie, or hand of him that cast the Lot is moved, whether that power proceed from the soul of the Operator through the great excess of his affection, or from a Celestial influence, and oppotunity, or from a certain Diety or spirit assisting, or moving from on high, whether these Lots are placed in casting of Cockalls, or throwing of Dice, or in the meeting of Verses, such as were formerly the Lot of Homer and Virgil, of which we read in /Elius of Sparta, Hadrianus long since made enquiry, and which we read befell Trajanus the Emperour.

What's he far off grac'd with the Olive bough Presenting offerings? how white chin we know,

A Roman King, whose laws first setled Rome,

And from small Curets a poor soy l [soil] shall come To great command -

Be which Verses he did not in vain become to have hopes of enjoying the Empire. Also amongst Hebrews, and even amongst us Christians (some Divines not dispproving of it) Lots are taken out of Verses of Psalms. There are also more, & other kindes of Lots, as are humane Lots, which had no Divination in them amongst the Ancients, and are observed by as in choosing of Magistrates, to prevent envy, of which also Cicero against Verres makes mention: but they are not of our purpose: But those which are divine, and sacred Lots, respecting Oracles, and Religion, of which we shall discourse in the following Book: Onely thus far I would advise you, that how much presaging, divining or Southsaying [soothsaying] soever Lots are found to have, they have them not as they are Lots, but by reason of a vertue of a higher operation joyned to them.

hentis ue, siue illa uis prodeat ab anima operantis per imaginũ affectus sui excessum, siue ab influxu & oportunitate cœlesti : siue à numine quodã aut spiritu altrinsecus adsistente atq; mouente : siue hæ sortes sitæ sunt in talorum iactu : siue in tesserarum impulsu : siue in occursu uersiculorum, quales erant olim sortes Homericæ & Vergilianæ, quibus legimus apud Aelium Spartianum, olim Hadrianum quæsisse, quo animo in se esset Traianus Imperator, & obuenisse illi hos Vergilianos uersus :

Maro. Quis procul ille autem ramis insignis oliuæ
Sacra ferens, nosco crines lucanaq; menta :
Regis Romani primam qui legibus urbem
Fundauit curibus paruis & paupere terra,
Missus in imperium magnum.

Quibus uersiculis in spem potiundi imperii, non frustra euasit. Similiter & apud Hebræos, & penes nos Christianos, non improbantibus quibusdam theologis, sortes ex Psalmorum uersiculis capiuntur. Sunt & alia plura sortium genera, & sunt sortes humanæ, quæ nihil habent diuinationis apud ueteres & apud nos obseruatæ, etiam legibus commendatę in deligendis magistratibus, inuidiæ uitandæ causa : de quibus etiam Cicero in Verrem mentionem fecit : sed illæ nostri propositi non existunt. Quæ uero diuinæ ac sacræ sortes sunt ad oracula & religionem spectantia, de his in sequenti libro differemus : modo illud uos admoneam, quantumcunque præsagii, diuinationis, aut uiaticum, sortes habere comperiantur, non propter hoc quod sortes sunt illud habent, sed per uirtutem alicuius sublimioris operationis ipsis adiunctam.

De anima mundi & cœlestium, iuxta traditiones poëtarum & philosophorum. Cap. LV.

COelum corporaq; cœlestia cum ipsa uim habeant & influxum ac manifestam operationem in ista inferiora, necesse est ea esse animata : siquidem operatio à puro corpore prouenire minime potest. Habere igitur mundum ipsum animam, corporaq; cœlestia similiter, & illam quidem intelligẽtem, omnes nobilissimi tum poëtæ, tum philosophi affirmant. Hinc Marcus Manilius in Astronomicis ad Augustum canit :

Manilius. Hoc opus immensi constructum corpore mundi,
Membraq; naturæ diuersa condita forma,
Aëris atq; ignis, terræ pelagiq; iacentis,
Vis animæ diuina regit : sacroq; meatu
Conspirat deus, & tacita ratione gubernat.

Lucanus. Item Lucanus :

Aëre libratum uacuo, qui sustinet orbem,
Totius pars magna Iouis.

Book 2, Chapter 55: Of the soul of the World, and of the Celestials, according to the traditions of the Poets, and Philosophers.

It is necessity that the heaven and Celestial bodies, seeing they have a power, influence, and manifest operation upon these inferiors, should be animated: seeing an operition cannot proceed from a meer body. All famous Poets, and Philosophers affirm therefore that the world and all Celestiall bodies must have a soul, and that also intelligent: Hence Marcus Mavillius in his Astronomy to Augustus, sings,

The great Corporeall world, which doth appear In divers forms, of Aire, Earth, Sea, and Fire,

A divine soul doth rule, a Diety Doth wisely govern -

Also Lucan,

The Earth that's weigh'd i'th aire, 's sustained By great Jove -

And Boetius

Thou dost joyn to the worl a soul, that moves All things of threefold nature, and diffuse It through the members of the same, and this Into two Orbs of motion rounded is Being divided, and for to return Into it self makes haste .

And Virgil most full of all Philosophy, sings thus,

And first the Heaven, Earth, and liquid plain,

The Moons bright Globe, and Stars Titanian A spirit fed within, spread through the whole And with the huge heap mix'd infused a soul;

Hence man, and beastsm and birds derive their strain,

And monsters floating in the marbled mean;

These seeds have fiery vigor, and a birth Of heavenly race, but clog'd with heavy earth.

For what do these verses seem to mean, then that the world should not only have a spirit soul, but also to partake of the divine mind: and that the originall, vertue, and vigour of all inferiour things do depend on the soul of the world? This do all Platonists, Pythagorians, Orpheus, Trismegistus, Aristotle, Theophrastus, Avicen, Algazeles, and all Peripateticks confess, and confirm.

Et Boethius:

Boëthius.

Tu triplicis mediam naturæ cuncta mouentem
Connectis animam, per consona membra resoluis.
Quæ cum secta duos motus glomeratur in orbes,
In semet reditura meat, mentemq; profundam
Circuit, & simili conuertit imagine cœlum.

Et Vergilius omnis philosophiæ plenissimus, sexto Aeneidos canit:

Mare.

Principio cœlum & terras, camposq; liquentes,
Lucentemq; globum Lunæ, Titaniaq; astra,
Spiritus intus alit: totamq; infusa per artus
Mens agitat molem, & magno se corpore miscet.
Inde hominum pecudumq; genus, uitæq; uolantum:
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus est ollis uigor, & cœlestis origo:
Seminibus quantum non noxia corpora tardant.

Quid enim hi uersus aliud uelle uidentur, quàm mundum non modo habere spiritum & animam, sed etiã mentis diuinę esse participem, atq; omnium inferiorum originem, uirtutem, uigoremq;, ab ipsa mundi anima dependere? Hoc Platonici omnes, hoc Pythagorici, hoc Orpheus, hoc Trismegistus, hoc Aristoteles, Theophrastus, Auicenna, Algazeles, omnesq; peripatetici fatentur atq; confirmant.

Idem confirmatur ratione.

Caput LVI.

HAbet mũdus, habent cœli, habent stellæ, habent elementa animam, cũ qua causant animã, in istis inferioribus atq; mixtis. Habent etiam spiritũ ut in priori libro diximus: qui mediante anima sua adest corpori: nam cum mundi corpus totum, quoddã est corpus, cuius particulæ sunt omniũ animantium corpora, atq; quanto totũ partibus ẽ pfectius & nobilius, tãto mũdi corpus pfectius nobiliusq; ẽ singulorum animantium corpore, absurdum foret, quòd imperfecta quæq; corpuscula, & mundi particulæ, & uilissima quæque animalcula, muscæ & uermiculi uita digna sint, uitã possideant, animam habeant, mundũ ipsum integrũ, perfectissimũ, totale ac nobilissimũ corpus, neq; uiuere, neq; animã habere. Non minus absurdũ est, cœlos, stellas, elemẽta, quę singulis uitã animãq; largissime prębẽt, ipsos uita animaq; carere: sitq; plãta, uel arbor quęuis, nobilioris conditionis, q̃ cœlũ, q̃ stellæ, q̃ elementa: quæ naturaliter sunt sua causa. Quis enim nisi uitæ insors, terrã & aquã neget uiuere, quæ ex se innumerabiles arbores, plantas, animantesq; generant, uiuificant, nutriunt, augent? quod uel manifestissime apparet in sponte nascentibus, & in his quibus semina corporalia desunt. Neq; enim possent elementa eiusmodi uiuentia generare & nutrire, si ipsa uita animaq; carerent. Dicent forte ali-

Book 2, Chapter 56: The same is confirmed by reason

The world, the heavens, the Stars, and the Elements have a soul, with which they cause a soul in these inferior and mixed bodies. They have also as we said in the former book, a spirit, which by the mediating of the soul is united to the body: For as the world is a certain whole body, the parts whereof are the bodies of all living creatures, and by how much the whole is more perfect and noble then the parts, by so much more perfect, and noble is the body of the world then the bodies of each living thing. It would be absurd, that all imperfect bodies and parts of the world, and every base Animal, as Flies, and Worms should be worthy of a life, and have a life and soul, and the whole entire world a most perfect, whole, and most noble body, should have neither life, nor soul; It is no less absurd, that Heavens, Stars, Elements, which give to all things life, and soul most largely, should themselves be without life, and soul; and that every plant, or tree should be of a more noble condition then the Heaven, Stars, and Elements, which are naturally the cause of them; And what living man can deny that earth, and water live, which of themselves, generate, vivifie, nourish, and increase innumerable trees, plants, and living creatures? as most manifestly appears in things that breed of their own accord, and in those which have no corporeall seed. Neither could Elements generate and nourish such kind of living creatures, if they themselves were without life or soul. But some haply may say, that such kind of living creatures are not generated by the soul of the earth, or water, but by the influencies of Celestiall souls; These the Platonists answer, that an Accident cannot beget a substance, unless haply as an instrument it be subjected to the next substance, because an instrument removed from an artificer is not moved to the effect of the art; so also those Celestiall influencies, seeing they are certain accidents being removed far from vital substances, or from the life it self, cannot generate a vital substance in these inferiors. And Mercurius in his book which he cals De Communi, saith, All that is in the world is moved either by increase, or decrease. Now what moves, must needs have life; and seeing that all things move, even the earth, especially with a generative and alterative motion, they must themselves live. And if any doubt that the heavens live, saith Theophrastus, he is not to be accounted a Philosopher; and he which denyes the heaven to be animated, so that the mover thereof is not the form thereof, destroyes the foundation of all Philosophy; The World therefore lives, hath a soul, and sense; for it gives life to plants, which are not produced of seed; and it gives sense to Animals, which are not generated by coition.

qui,uiuentia eiuſmodi non ab anima terræ uel aquæ, ſed ex cœleſtiũ animarum influxibus progigni. His reſpondent Platonici,non poſſe accidens generare ſubſtantiam,niſi forte ut inſtrumentum proximę ſubſtantiæ ſubiici atur. Dicunt aũt proximæ ſubſtantiæ,quia inſtrumentum ab artifice remotum,non mouetur ad artis effectum: Sic etiam cœleſtes illi influxus, cũ ſint accidentia quædam à ſuis uitalibus ſubſtantiis ſiue ab ipſa uita longe remota,uitalem ſubſtantiam in iſtis inferioribus non generabunt. Et Mercurius in Tractatu quem de communi inſcripſit,inquit: Totum eſt in mundo,aut creſcendo aut decreſcẽdo mouetur. Quod autem mouetur,id propterea uiuit: & cum omnia moueantur,etiam terra, maxime motu generatiuo & alteratiuo ipſa quoq; uiuit. Si quis autẽ cœlos dubiter uiuere inquit Theophraſtus,is non cenſetur philoſophus: & qui negat cœlum animatum eſſe,ita ut motor eius non ſit forma eius,totius philoſophię fundamẽta deſtruit. Viuit itaq; mundus,habetq; animam,& ſenſum: ſiquidem uitã dat plantis, quę ex ſemine non gignuntur: & ſenſum præbet animalibus,quæ non gignuntur per coitum.

Quòd anima mundi ac cœleſtes animæ ſint rationales, ac mentem participantes diuinam.

Caput LVII.

QVOD etiam animæ quas diximus rationem habeant, ex eo patet, Nam cum uniuerſa dictarum animarum opera perpetuo quodam ordine inter ſe conſpirant,neceſſarium eſt,non caſu ſed ratione regantur: quibus rationibus cunctas ſuas operationes ad certa dirigãt & perducant. Neceſſe eſt enim terram rationes habere terrenorum,& aquã aqueorum: ſimiliter in cęteris quibus ſingula ſuo tempore,loco,& ordine procreantur: & ſæpe læſa recreantur. Non ergo terræ animam,ueluti abiecti cuiuſpiam corporis animam cenſent philoſophi,ſed rationalem,inſuper intelligere,& eſſe deam. Abſurdum præterea foret,cum nos noſtrorum operum poſſidemus rationes, animas cœleſtes, ipſamq; animam uniuerſi, ſuorum rationes non habere. Quod ſi(ut inquit Plato)mundus ab ipſo bono quàm optimus effici poterat,eſt effectus,erit certe non ſolum uitæ,ſenſus,& rationis,ſed etiam intelligentiæ mẽtisq; particeps. Siquidem perfectio corporis, anima eſt: & illud corpus perfectius eſt, quod perfectiorẽ habet animã. Neceſſe ergo eſt,cum cœleſtia corpora perfectiſſima ſint,perfectiſſimas etiam habeant animas. Sunt igitur intellectus mentisq; participes: quod Platonici etiam ex ordinis tenorisq; eorundẽ perſeuerantia comprobãt: quia motus cum ſit natura ſua liber,præuaricari facile poteſt,ac uiciſſim peruagari,niſi intellectu mẽteq; regatur: & ea quidem perfecta,electiſſimã uiam,atq; optimum finem ab initio præuidente: quæ quidem mens perfecta,quia potentiſſime adeſt animæ, qualis eſt anima mundi, & quales ſunt animæ corporũ cœleſtium & elementorum, procul dubio ordinatiſſime & perfectiſſime ad

Book 2, Chapter 57: That the soul of the world, and the Celestiall souls are rationall, and

partake of Divine understanding.

That the above named souls have reason, is apparent hence; For whereas the universall works of the foresaid souls do with a certain perpetuall order conspire amongst themselves, it is necessary that they be governed not by chance but by reason; by which reason they do direct, & bring all their operations to a certainty. For it is necessary that the earth should have the reason of terrene things, and water of watery things; and so in the rest; by which reason each in their time, place, and order are generated, and being hurt are repaired. Therefore Philosophers do not think the soul of the earth to be at it were the soul of some contemptible body, but to be rationall and also intelligent, yea and to be a diety. Besides it would be absurd, seeing we have reasons of our works, that Celestiall souls,

and the soul of the universe should not have reasons of theirs. But if (as saith Plato) the world be made by very goodness it self, as well as it could be made, it is certainly endowed with not only life, sense, and reason, but also understanding. For the perfection of a body is its soul, and that body is more perfect which hath a more perfect soul; It is necessary therefore, seeing Celestiall bodies are more perfect, that they have also most perfect minds. They partake therefore of an intellect and a minde; which the Platonists also prove by the perseverance of their order, and tenor, because motion is of its nature free, it may easily swarve, and wander now one way, now another, unless it were ruled by an intellect and a mind, and that also by a perfect mind foreseeing from the beginning the best way, and chief end. Which perfect mind indeed, becaue it is most powerfull in the soul, as is the soul, and as are the souls of Celestiall bodies, and of Elements, without all doubt doth most orderly, and perfectly govern the work allotted to it. For bodies do not resist a most powerfull soul, and a perfect mind doth not change its counsel. The soul of the world therefore is a certain only thing, filling all things, bestowing all things, binding, and knitting together all things, that it might make one frame of the world, and that it might be as it were one instrument making of many strings, but one sound, sounding from three kinds of creatures, intellectall, Celestiall, and incorruptible, with one only breath and life.

Chap, lviii. Of the names of the Celestials, and their rule over this inferiour world,

viz. Man.

The names of Celestiall souls are very many, and diverse according to their manifold power and vertue upon these inferior things, from whence they have received divers names, which the ancients in their hymnes and prayer made use of. Concerning which you must observe, that every one of these souls according to Orpheus's Divinity, is said to have a double vertue; the one placed in knowing, the other in vivifying, and governing its body. Upon this account in the Celestiall spheres, Orpheus cals the former vertue Bacchus, the other a Muse. Hence he is not inebriated by any Bacchus, who hath not first been coupled to his Muse. Therefore nine Bacchus's are designed about the nine Muses. Hence in the ninth sphere Orpheus puts Bacchus Cribonius, and the Muse Calliope; in the starry heaven Picionius, and Urania; in the sphere of Saturn, Amphietus, and Polyphymnia; in the sphere of Jupiter, Sabasius, and Terpsichore; in the sphere of Mars, Bassarius, and Clio; in the sphere of the Sun, Trietericus, and Melpemene, in the sphere of Venus, Lysius, and Erato; in the sphere of Mercury, Silenus, and Euterpe; in the sphere of the Moon, Bacchus, Lyeus, and the Muse Thalia.

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ſcriptum ſibi opus gubernat. Siquidem potentiſſimę animę corpora non re
fiſtunt, & mens perfecta non uariat conſilium. Eſt itaq; anima mundi, uita
quædam unica omnia replens, omnia perfundens, omnia colligans & cõne
ctens, ut unam reddat totius mũdi machinam: ſitq; uelut unum monochor
dum, ex tribus generibus creaturarum, intellectuali, cœleſti & incorruptibili
reboans, unico flatu tantummodo & unica uita.

De nominibus animarum cœleſtium, eorundemq; dominio in hunc inferiorem mundum, uidelicet hominem. Cap. LVIII.

ANimarum autem cœleſtium nomina, multa admodũ ſunt atq; diuerſa, pro multiiuga earum in iſta inferiora potẽtia atq; uirtute: à quibus diuerſa nomina ſortita ſunt, quibus ueteres in eorũ hymnis & inuocatiõibus uſi ſunt. Circa quod aduertendũ, quòd unaquæq; eiuſmodi animarũ, iuxta Orphicam theologiam, duplicem dicitur habere uirtutem: unam in cognoſcẽdo poſitam, alteram in uiuificando & regendo corpus ſuum eſſe ſitam. Hoc modo in ſphæris cœleſtibus, priorem illam uirtutẽ, uocat Orpheus Bacchum: alterã appellat Muſam. Hinc non inebriatur per aliquem Bacchum, qui ſuę Muſę prius copulatus nõ fuerit. Itaq; nouem Bacchi, circa nouem Muſas deſignãtur: unde in nona ſphæra ponit Orpheus Bacchum Cribroniũ, & Muſam Calliopẽ: in cœlo ſtellato Picionium & Vraniam. In cœlo Saturni Amphietũ & Polyhymniam. In cœlo Iouis, Sabaſium & Terpſicorem. In cœlo Martis, Baſſarium atq; Clio. In cœlo Solis Trietericum & Melpomenen. In cœlo Veneris Lyſium & Erato. In cœlo Mercurii, Silenum & Euterpen. In cœlo Lunæ, Bacchum Lyęũ, & Thaliam Muſam. Similiter & in ſphæris elementorum, animas nominat hoc modo. In igne ponit phanetã & aurorã. In aere fulminatorẽ Iouẽ & Iunonem. In aqua oceanum, & Thetym. In terra Plutonẽ, & Proſerpinam. Animam uero mundi ſiue totius uniuerſi, uocant magi Iouem mundanũ: mentem uero mundi Apollinem nuncupant: naturã mũdi Mineruam. Pręterea in igne Vulcanum: in aqua Neptunum: & nominabant ipſos diuerſis nominibus. In ſyderibus quoq; zodiaci, duodecim ponebant Pythagorici particulares deos, ſiue animas in cordibus eiuſmodi ſyderum ſitas: atq; exinde totũ ſydus regentes: ſcilicet in corde arietis, Pallas particularis: in corde tauri, Venus particularis: Geminorum, Phœbus particularis: cancri, Mercurius: leonis, Iupiter: Virginis, Ceres: libræ, Vulcanus: Scorpionis, Mars: ſagittarii, Diana: capricorni, Veſta: Aquarii Iuno particularis: in corde piſciũ Neptunus particularis. Hoc Manilius decantat his uerſibus: *Manilius.*

Lanigerum Pallas, taurum Cytherea tuetur,
Formoſus Phœbus geminos, Cyllenius cancrum,
Iupiter & cum matre deum regit ipſe leonem.
Spiciferę eſt uirgo Cereris, fabricataq; libra

Book 2, Chapter 57: That the soul of the world, and the Celestiall souls are rationall, and

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Vulcano, pugnans Mauorti ſcorpius hæret.
Venantemq; Diana uirum: ſed partis equinæ
Atq; anguſta fouet capricorni ſydera Veſta.
Et Iouis aduerſum Iunonis Aquarius aſtrum eſt,
Agnoſcitq; ſuos Neptunus in æquore piſces.

Ipſeq; antiquiſſimus Orpheus ad Muſæum ſcribens ampliora iſtis enumerat cœlorum numina, eorundemq; uaria nomina, reſpectusq; & officia adſignans: ſingulaq; propriis hymnis compellans. Nemo ergo putet hæc malorum & decipientium dæmonum nomina eſſe: ſed naturalium diuinarumq; uirtutum, à uero deo in miniſterium & utilitatem hominis qui eis uti ſciuerit, mundo diſtributarum: ipſaq; antiquitas ſingulis his numinibus ſingula hominis membra adſcripſit: ut puta aurem memoriæ: quam & Vergilius Phœbo dedicat inquiens: Cynthius aurem Vellit & admonuit. Sic dextram fortitudinis ſignaculum, & per quam iuramentum fit, Numa Pompilius narrante Liuio fidei conſecrauit: digiti ſub Mineruæ tutela ſunt, & genua miſericordiæ data. Hinc ea flectunt ueniam precantes, Vmbilicum aliqui Veneri uelut luxuriæ ſedem dedicant. Alii qui omnia membra ad ipſum ueluti cẽtrum referunt, Ioui illum conſecratum perhibent. Hinc in Iouis Hammonis templo, umbilici effigies celebrabatur. Multa alia proſequuntur ueteres, etiam minima quæq; membra, & articulos, ſuis numinibus adſcribentes, quę ſi recte intelligantur, & uera his præſidentia cognoſcantur numina, nihil eorum eſt à debita pietate alienum, cum & ſacra eloquia teſtentur membra omnia noſtra à ſupernis uirtutibus regi, de quibus ampliora in ſequenti libro dicemus, nec membra ſolummodo, ſed & quęcunq; hominum exercitia, ſuis numinibus diſtributa ſunt, ut uenationes Dianæ, bella Palladi, agricultura Cereri, de quibus ita in oraculis ait Apollo apud Porphyrium:

Sunt calami matri diuum, ſunt tympana curæ,
Fœmineiq; chori, dura atq; horrentia bella
Pallas amat, nemora & ſaltus uenatibus apti
Dianam capiunt, Iunoniq; humidus aër
Debetur, Cereriq; ſeges, perquirit Oſyrim
In latis Nili ripis fidiſſima coniunx.

De ſeptem mundi gubernatoribus planetis, eorũdemq; uariis nominibus, magicis ſermonibus deſeruientibus. Cap. LIX.

PRæterea ſeptem illos mũdi gubernatores (ut uocat Hermes) Saturnum, Iouem, Martem, Solem, Venerem, Mercurium, & Lunam, uariis nominibus & epithetis nuncupabant inuocabãtq;, Saturnũ uidelicet uocãtes Cœlium, falcigerum, patrem deorũ, dominum temporis, dominum altum, magnum, ſapientẽm, intelligẽtem, ingenioſum, reuolutorem longi ſpacii, ſenem magnę profunditatis, arcanę contẽplationis autorem, in cordibus hominũ cogitationes magnas impri

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mentem uel deprimentem, omnia deſtruentem & conſeruantẽ, uim & pote ſtatem ſubuertentem, & cõſtituentem abſconditorũ cuſtodem & oſtenſorẽ, facientẽ amittere & inuenire autorẽ uitę & mortis. Sic Iupiter dictus, quaſi iu- *Iupiter.* uans pater, rex cœlicolum, magnanimus, tonãs, fulminator, inuictus, altipo tens, magnipotens, bonus, fortunatus, dulcis, mitis, bonæ uoluntatis, ho neſtus, mundus, bene ambulans & in honore, dominus lætitiæ & iudicio rum, ſapiens, uerax, oſtenſor ueritatis, iudex omnium, omnes excellens in bonitate, dominus diuitiarum & ſapientiæ. Mars ipſe dicitur Mauors, belli- *Mars.* potens, cruentus, ſanguineus, armipotens, enſifer, magnanimus, audax, indomitus, generoſus, fulmineus, fortis potentiæ & impetuoſæ feſtinatio nis, contra quem nemo defendere ſe poteſt ſi ei obſtare uelit: qfortes & po tentes deſtruit, & reges de ſuis ſedibus deponit: dominus caloris & poten tiæ, dominus igneæ calefactionis & planeta ſanguinis: qui corda litigantium incendit, eisq; audaciam præſtat & tribuit. Sol uocatur Phœbus, Dieſpiter, *Sol.* Apollo, Titan, Pean, Phanes, Horus, Oſiris, ut eſt in oraculo illo:

Sol, & Oſiris item, Dionyſius, Horus, Apollo.
Rex & item, retinet lucis qui & noctis habenas.
Qui uentos, qui dat imbres, qui tempora mutat,
Stellarum ſummus rex, immortalis & ignis.

Dicitur etiam Arcitenens, ardẽs, igneus, aureus, flammiger, radioſus, ignico mus, auricomus, oculus mundanus, lucifer, multiuidus, omnitenens, crea tor lucis, rex ſtellarum, dominus magnus, bonus, fortunatus, honeſtus, mundus, prudens, intelligens, ſapiens, fulgens ſuper uniuerſum mun dum, gubernans & uiuificans omnia corpora animam habentia, princeps mundi ſub ſe omnes ſtellas detinens, omnium ſtellarum lumen & uirtu tem ſua propinquitate obfuſcans, comburens & ſuperans, tamen ex lumi ne & ſplendore ſuo omnibus lumen & ſplendorem tribuens: uocaturq; in nocte Dionyſius, in die autem Apollo, quaſi mala pellens. Ideoq; Athe nienſes illum Alexicacon & Homerus Vlion uocauerunt, hoc eſt malo rum expulſorem. Vocatur autem Phœbus à ſpecie & nitore, & Vulcanus ab ignea uiolentia: quia uis eius ex multis ignibus conſtat. Dicitur autem ſol, quia omnium ſtellarum lucem continẽs: hinc ab Aſſyriis אדד Adad, quod ſolum ſignificat: & ab Hebræis שמש Schemeſch, quod proprium in terpretatur. Venus uocatur domina, alma, formoſa, ſyderea, candida, pul- *Venus.* chra, placida, multipotens, fœcunda dña amoris & pulchritudinis, ſeculorũ progenies hominumq; parens initialis, quæ primis rerũ exordii ſexuũ diuerſi tatẽ geminato amore ſociauit, & æterna ſobole hominũ animaliumq; gene ra quotidie propagat, regina omniũ gaudiorum, domina lætitiæ, amicabilis ductrix, amica, miſericors & bonæ receptionis, perpetuo ſemper mortalibus benefica, dulcẽ matris affectionẽ miſerorũ caſibus tribuens, humani gñis ſo ſpitatrix, nullum temporis momentum dimittens ſuis beneficiis uacuum

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nec ocioſum,omnia uirtute ſua deuinciens ,faciens humiliari altum depreſſo,forte debili,nobile uili,omnia rectificans & coęquans:uocaturq; Aphrodita,quia in omni ſexu,in omni animo reperitur:& dicitur Lucifera,quaſi lucem ferens . Solis annos , ducens ad lucem, & uocatur Heſperus:quando ſolem ſubſequitur,& uocatur Phoſphorus quaſi per omnia conducens quantũ cunq; ardua. Mercurius dicitur filius Iouis, pręco deorum , interpres ſuperum, Stilbon, ſerpentiger,caducifer, alipes,facundus,lucrificus,ſapiens,rationabilis,robuſtus,ſtrenuus,potens in bono & malo,notarius ſolis , nuncius Iouis , utrorunque deorum ſuperum & inferum commeator,maſculus cum maſculis,fœmina cum fœminis,utroq; ſexu fœcundiſſimus:& Lucanus uocat illum arbitrum deorum.Dicitur etiam Hermes,hoc eſt interpres,omnẽ obſcuritatem elucidans,& aperiens quæ in penetralibus recondita ſunt. Luna uocatur Phœbe,Diana,Lucina, Proſerpina, Hecate, menſtrua,ſemiformis,Noctiluca,errans,ſilens,bicornis,ſoſpitatrix,noctiuaga,cornigera,regina cœli,ſumma numinum,prima cœlitum deorum dearumq;,regina manium,elementorũ omnium domina, cui reſpondent ſydera, redeũt tempora, ſeruiunt elementa:cuius nutu ſpirant fulmina,germinant ſemina,creſcunt germina,frugum parens initialis,Phœbi ſoror,lucens & fulgens, deferens lucem de uno planetarum ad alium,cũcta numina ſua luce colluſtrans,ſtellarum uariòs meatus cohibens,ſolis ambagibus incerta lumina diſpenſans,domina magnæ pulchritudinis,domina pluuiorum & aquarum,datrix diuitiarum,nutrix hominum,gubernatrix omnium ſtatuum,pia & miſericors,terra mariq; homines protegens,fortunæ tempeſtates mitigans , cum fato diſpenſans,omnia terræ naſcentia enutriens,lucos diuerſos inerrans , laruales impetus comprimens,terræ clauſtra cohibens,cœli luminoſa culmina,maris ſalubria flumina , inferum deplorata ſilentia nutibus ſuis diſpenſans : regens mundum, calcans tartarum, cuius maieſtatem perhorreſcunt aues cœlo meantes,feræ montibus errantes,ſerpentes ſolo latentes,beluæ ponto natantes.Cęterum de his & ſimilibus ſtellarum planetarumq; nominibus,epithetis,cognomentis & inuocamẽtis, qui plura ſcire uelit & curioſius illa ſcrutari,is ad Orphicos hymnos ſe conferat,quos re uera qui intellexerit, magnã naturalis magiæ intelligentiam conſecutus erit.

Mercurius.

Luna.

Quod humanæ imprecationes naturaliter imprimunt ſuas uires in res exteriores . Et quomodo animus humanus per ſingulos dependentiarum gradus aſcendit in mundũ intelligibilem,ſitq; ſimilis ſpiritibus & intelligentiis ſublimioribus. Caput LX.

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O Eleſtes aię uirtutes ſuas corpibus cœleſtibus influũt,q̃ deinde illas huic ſenſibili mũdo trãſmittũt:Non enim ab alia cauſa q̃ à cœleſti,terreni orbisuirtutesproueniũt.Hinc Magus p illas operaturus,utitur ~~inuocatiõe~~ aſtuta ſuperior~~ũ~~,uerbis myſterioſis &locutiõe quadã ingenioſa,trahẽs unũ ad aliud,~~ui tamẽ naturali~~ per quandã cõuenientiã ~~inter illas mutuã~~,qua res ſpõte ſequũtur,ſiue quãdoq; trahũtur in uitè.Hinc dicit Ariſtotel.li.vi.Myſticę philoſophię.Quòd ubi aliqs ligãdo aut faſcinãdo inuocet ſolem alias ue ſtellas,orãs ut cooperentur operi deſiderato,nõ ſol aut alię ſtellę ſermonem illũ audiũt,ſed mouentur aliquo modo ex colligãtia quadã naturali & mutua ſerie,qua partes mũdi ſunt ſibi ~~mutuo~~ ſubordinatę,habẽtq; cõſenſum mutuũ,propter magnã ~~unionẽ earũdẽ~~.Sicuti in corpore hũano,membrũ unũ ~~mouetur~~ percipiendo motũ alterius:atq; ~~in cithara~~,mota una chorda,mouetur &altera.Sic quãdo aliqs mouet aliquã ~~partẽ mũdi~~,mouẽtur & aliæ percipiendo motũ illatũ.Cognitio itaq; dependẽtię rer~~ũ~~ ſeſe ſubſequentiũ, eſt fundamẽtũ omnis ~~mirabilis operatiõis~~,q̃ neceſſario requritur ad uim attractiõis ſuperiorũ uirtutũ exercendã.Verba aũt hoĩm res quędã ſunt naturales:& qa partes mũdi naturaliter ſe inuicẽ trahũt & in ſe muto agũt,idcirco Magus inuocãs per uerba,operatur per uires naturæ aptas,quędã amore unius ad aliã ducẽdo aut trahẽdo propter ſequelã unius rei ad alterã:aut repellẽdo,propter odiũ uni⁹ ad aliã,ex rerũ contrarietate & differẽtia,uirtutũq; multitudine:quæ licet ſint cõtrariæ aut differẽtes,perficiũt tamẽ partẽ unã:quãdoq; etiã dñio quodã cogit resuirtute cœleſti, quoniã nõ eſt alienus à cœlo.Hõ ergo,ſi qs recipit impſſionẽ alic⁹ ligatiõis aut faſcinatiõis nõrecipit ſecũdũ animã rõnalẽ,ſed ſenſualẽ:&ſi q̃ parte ſui patit,ſecũdũ aĩalẽ ſubmũdanãq; patit.Nõ.n.ratiõe cognoſcẽtẽ &intelligẽtẽ trahere poſſunt,ſed tantũ ſenſu illã impſſionẽ &impetũ cõcipientẽ,q̃tenus cœleſtiũ influxu,& rer~~ũ~~ mũdanarũ cooperatiõe,ſpirit⁹ aĩalis hõis afficitur ultra diſpoſitionẽ ſuã priſtinã aut cõnaturalẽ:quãdmodũ fili⁹ mouet patrẽ ad labores etiã uel inuitũ ſeruãdi alẽdiq;illius gratia,q̃uis ~~fatigetur~~:& appetit⁹ ~~dominãdi~~ mouet ad iracũdiã aliosq; labores adipiſcẽdi dominii cauſa.Et indigẽtia naturę,&timor paupertatis,mouẽt ad optãdũ diuitias.Et ornatus ~~mulieris~~ pulchritudoq;,incitamẽtũ eſt ad illius concupiſcẽtiã.Et harmonia ~~prudẽtis~~ muſici uariis paſſiõibus mouet audiẽtes:quorũ alii ſpõte ſequũt cõſonãtiã artis, alii etiã geſtu ſeſe cõformãt,etiã inuitè,qa ſenſus illorũ captiuatus eſt,rõe ſe ſe ad hæc nõ intẽdente.Sed has ſpecies faſcinationũ & ligationũ nõ admiratur uulgus nec deteſtatur,ob cõſuetudinẽ:admiratur aũt alias phyſicas,quoniã ignorat,& nõ cõſueuit illis.~~Hinc incidunt in errores,putantes ſupra naturã~~ aut cõtra illã eſſe,qđ ẽ à natura & ſecũdũ illã. Sciẽdũ igit̃,quòd unũqdq; ſuperius mouet ſuũ proximũ inferius,in ſuo gradu &ordine,nõ ſolũ in corporibus,ſed etiam in ſpiritibus. Sic anima uniuerſalis mouet animas particulares:& anima rationalis agit in ſenſualem,&illa in uegetabilẽ:& quęlibet pars mundi agit in aliã,& unaquæq; eſt apta moueri ab alia:& quælibet pars mun

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di huius inferioris patiẽ à cœlis ſecundũ naturã aptitudinẽq; ſuã, uelut pars una corporis animalis patitur ab alia. Et mũdus ſuperior intellectualis, mouet omnia infra ſe, quandoquidẽ continet omnia eadẽ entia à primo ad poſtremũ quæ mundi inferiores. Corpora itaq; cœleſtia mouent corpora elementaris mundi, cõpoſita, generabilia & ſenſibilia à concauo ad centrũ, per eſſentias ſuperiores perpetuasq; & ſpiritales pendentes ab intellectu primario, qui eſt intellectus agens: ſed & uirtute à deo per uerbum eius inſita, quod uerbũ Chaldæi Babyloniæ ſapientes, uocãt cauſam cauſarum, quoniã ab eo producũtur entia, etiã ipſe intellectus agẽs ab eo ſecũdus. Id aũt propter unionẽ uerbi huius cum autore primo, à quo omnia exiſtẽtia uerè producũtur. Verbũ igitur id, eſt ſimulacrũ dei: intellectus agens, eſt ſimulacrũ uerbi: anima eſt ſimulacrũ intellectus: uerbũ autẽ noſtrũ eſt ſimulacrũ animæ, per qd agit in res naturales naturaliter, quoniã natura opus illius eſt. Et unũquodq; iſtorũ pficit ſuũ ſubſequẽs ſicut pater filiũ: & nullũ poſterius exiſtit ſine priore: ſunt enim inter ſe dependẽtia, dependẽtia quadã ordinata, ita quòd quãdo corrũpitur poſterius, reuertitur ad proximũ prius, donec pueniat ad cœlos, deinde ad animã uniuerſalẽ, poſtea ad intellectũ agentẽ, quo oẽs alię creaturę exiſtũt, quiq; exiſtit in autore principe, quod eſt uerbũ creans, ad quod tandẽ omnia reuertũtur. Oportet igitur animã noſtrã uolentẽ operari aliqd opus mirandũ in iſtis inferioribus, ſpeculari ſuũ principiũ, ut ab illo robore tur, illuſtret, uimq; agẽdi recipiat per ſingulos gradus ab ipſo autore primo. Igitur dãda eſt opera, ut magis contẽplemur ~~animas ſtellarũ q̃ corpora: ma~~ gismundũ ſupercœleſtẽ intellectualẽ, q̃ cœleſtẽ corporeũ: quoniã ille eſt nobilior, q̃uis etiã hic inſignis & præliminaris ad illũ exiſtat: & ſine quo medio, non poſſit ſuperioris illius influxus cõſequi. Verbi gratia: Sol rex ſtellarũ luce pleniſſimus, recipit illã à mundo intelligibili ſuper oẽs alias ſtellas, quoniã anima ſua illius intelligibilis ſplendoris capacior exiſtit. Quapropter, qui Solis attrahere cupit influxũ, oportet illũ cõtemplari Solem, non tantũ ſpeculatione exterioris ~~luminis, ſed etiã interioris~~. Atq; ~~hoc nemo poteſt, ni~~ ſi redeat ad ipſummet animũ Solis, euadatq; illi aſſimilis, uiſuq; ~~intellectuali~~ cõprehẽdat illius intelligibile lumẽ, ſicuti ~~oculo corporeo ſenſibile lumen~~: hic nãq; illius ſplẽdore implebitur, & lumẽ eius qd eſt hypotypusà ſupno orbe impreſſus, in ſe ſuſcipiet: cuius illuſtratiõe indutus, uerè illi par, & tanq̃ ſub leuamẽto adiutus, ſupremã illã claritatẽ, oẽsq; eius participes formas pro uoto intellectus conſequetur. Cũq; hauſerit lumen gradus ſupremi, tũc anima illius accedet ad illius perfectionẽ, aſſimilabiturq; ſpiritibus Solis, attingetq; uirtutes & illuſtrationes uirtutis ſupernaturalis, illarũq; poteſtate fruetur, ſi nacta fuerit fide in autore primo. Imprimis igitur implorare oportet opẽ & aſſenſum ab ipſo autore primo: neq; id ore tantũ, ſed & cũ geſtu religioſo & ſupplici animo, etiã abũde, inceſſanter & integre orãtes, ut ille illuſtret mentẽ, dimoueatq; tenebras animabus ſuper excreſcentes propter corpus.

Quid ſpeculandum ei, q opus mirandum uult operari.

LIBRI II. FINIS.

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AMPLISSIMO DO

MINO, PRINCIPI ILLVSTRISSIMO HERMANNO AB wyda, Principi electori, weſtphaliæ & Angariæ Duci, Domino & Archipręſuli Colonienſi & Padebornenſi, Domino ſuo gratioſiſſimo Henricus Cornelius Agrippa ab Netteſzheym.

EST VETERVM MAGORVM NOBILIS admodum ſententia (Princeps Illuſtriſſime) nulla in re nobis in hac uita magis elaborãdum eſſe, q̃ ut ab animi nobilitate, quo deo proximè accedimus diuinamq́; induimus naturam, minime degeneremus, nequando inani otio torpeſcens animus, ad terreni corporis fragilitatem carnisq́; uitia reſoluatur, illumq́; tãquàm proiectũ per peruerſarum cupiditatum tenebroſa præcipitia perdamus. Quare nos ita animum inſtituere decet, ut ipſe per ſemet dignitatis ſuæ nobilitatisq́; memor, dignum aliquod ſeipſo & cogitet ſemper & faciat & operetur. Hoc autem ſolum & maxime pręſtat nobis diuinæ ſcientię notio, quãdo eius maieſtatis recordatione diuinis ſemper ſtudiis occupati, res diuinas per omnia horarum momenta ſagaci ac peruigili inquiſitione contemplamur, & per ſingulos creatorũ gradus ad ipſum uſq; archetypum aſcẽdentes, ab illo rerum omnium inerrabilem haurimus uirtutem: quam qui negligunt, naturalibus & mundanis tantummodo confidẽtes, hi ſolent uariis ſæpe erroribus ac fallentiis confundi, & à malis dæmonibus ſæpiſſime falli. Diuinorum autem intelligentia purgat mentem erroribus, redditq́; diuinam, uirtutem operibus noſtris infallibilem præſtat, & malorum omnium dæmonum fraudes & obſtacula longe propellit, illosq́; ſimul imperio noſtro ſubiicit, etiam bonos angelos & uniuerſas mundi uirtutes in noſtrũ miniſterium cogit, attracta uidelicet ab ipſo archetypo operum noſtrorũ uirtute, ad quem quum aſcendimus, neceſſe eſt omnem creaturam nobis obedire, totusq́; nos ſequitur cœleſtium chorus. Nam (ut inquit Homerus) Nullus deorum auſit in ſuis ſedibus permanere moto Ioue: Statimq́; tunc regit (ut ait Ariſtophanes) per aliquem deorum, cui iuſſa capeſſere phas eſt, qui tunc ex officio ſuo petitiones noſtras pro uoto noſtro exequatur. Cum itaq́; (Princeps Illuſtriſſime) diuinus atq; immortalis tibi datus ſit animus, qui cum diuinæ prouidentiæ benignitas, procliue fatum, & naturæ liberalitas tetaliter dotarunt, ut mentis acumine, & ſenſuum incolumitate, rerum naturalium amœna ſpectacula ſublimesq́; cœlorum ædes difficilimosq́; rerum diuinarum adytus intueri, ſcrutari, contemplari, diſcernere, & diiudicare ualeas: tantarum uirtutum tuarum neceſſitudine tibi deuinctus, debitor ſum, eti

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am quæ diuinæ ac ceremonialis magiæ myſteria ſine fictiõe didici, ueris ſententiarum definitionibus ſine inuidia communicare, & intelligentiam eorũ non abſcõdere, quicquid de his Iſiaci Aegyptiorum ueteres ſacerdotes, ac Chaldæi Babyloniorum priſci uates, atq; Cabaliſtæ Hebræorum diuini ſapientes, tum Orphici, Pythagorici & Platonici, Græcorũ profundiſſimi philoſophi, tum Indorum Bragmani, Aethiopum Gymnoſophiſtæ, ac noſtræ religionis intemerati theologi tradiderunt, & qua uerborum ui, qua ſignacu lorum potentia, quibus benedictionum & imprecationum carminibus, qua obſeruationum uirtute tam ſtupenda & admiranda prodigia olim operati fuerint, in hoc tertio Occultioris philoſophiæ libro tibi intimantes, & quæ uetuſtatis ſqualore obſita, & obliuiõis caligĩe uelut Cimmeriis tenebris huc uſq; inuoluta iacuerunt, ad lucem exponentes. Plenum igitur nunc & integrum his tribus libris Occultioris Philoſophiæ ſiue Magiæ tibi reddimus opus, quod nos peruigili cura atq; animi pariter & corporis labore, cum maximo etiam conatu perfecimus, ſermone licet incultum, re tamen plane arduiſſimum. Quare hanc unam ueniam me præfatum uolo, ne orationis gratiam ſermonisq; elegantiam in his libris requiras, quos olim iuuenili ætate, cum eſſet adhuc ſermo rudis informisq; oratio, ſcripſimus: atq; nunc nõ orationis contextum ſed ſententiarum ſeriem duntaxat recognouimus: minus enim elegãtiæ ſermonis ſtuduimus, ſuccedente in eius locum uberrate materiæ. Satisq; nos officio noſtro perfunctos eſſe arbitror, ſi quæ de Magię arcanis referre polliciti ſumus, pro uirili noſtra pręſtiterimus, & à munere tibi debito conſcientiam noſtram liberauerimus. Sed cum nullum mihi dubium ſit, conſpiraturos contra me multos naſutulos ſophiſtas, ex his qui ſe dei nepotes diuinitate pleniſſimos iactant, & de Sybillæ foliis ſibi iudicium arrogant, qui hæc noſtra (cum ob diſſimiles ſuis labris lactucas, inſuetumq; ſuis naribus amaracinum, tum etiam ex olim cõcepti aduerſum me odii ſcintillis ægre ſub cinere latentibus) nouo incendio iudicare & damnare aggreſſuri ſint, etiam priusquàm quicquàm eorum legerint aut omnino recte perceperint. Iccirco (Princeps Illuſtriſſime ſapientiſſimeq; antiſtes) hoc opus à me tuarum uirtutum meritis adſcriptum, & iam tuum effectum, inſuper tuę cenſuræ ſubiicimus, & protectioni tuæ commendamus, ut ſi improbi & perfidi ſophiſtæ, craſſa liuoris & calũniandi inſania illud arrodere uelint, ipſum tuæ diſcretionis perſpicacia, ac iudicii candore, feliciter protegas atq; defendas. Vale feliciſſime.

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De necessitate, uirtute & utilitate Religionis. Caput primum.

TEMPVS EST NVNC AD ALTIO-
ra nos conuertere, & ad eã Magiæ portionẽ, quę nos docet callere & scire leges religionũ: & quomodo ueritatem religione diuina debeamus adipisci: & quomodo animum et mentem qua sola possumus ueritatẽ cõprehendere, rite debeamus excolere. Est enim Magorum uulgaris sentẽtia, quod nisi mens atq; animus bene ualuerint, corpus bene ualere non posse. Tunc autem esse homine uere sanũ, quando anima et corpus ita copulantur et inter se conueniunt, ut firmitas mentis et animi, corporis uiribus non sit inferior. Firmam autem et robustam mentem (ut inquit Hermes) consequi non aliunde possumus, quàm à uitæ integritate, à pietate, à diuina denique religione. Religio enim sacra mentem purgat, redditq; diuinam: iuuat etiam naturam, naturalesq; roborat uirtutes, quemadmodum medicus corporis iuuat sanitatẽ, et Agricola terræ uirtutem adiuuat. Quicunque uero religione relicta naturalibus tantum confidunt, solent à malis dæmonibus sæpissime falli. Ex intellectu autem religionis, contemptus medelaq; nascitur uitiorum, & contra malos dæmones tutamentũ. Denique nil deo gratius & acceptius, quàm homo perfecte pius ac uere religiosus: qui tam homines cæteros præcellit, q̃ ipse à diis immortalibus distat. Debemus nos igitur prius quidem purgatos offerre & commendare diuinæ pietati & religioni, & tũc diuinum illud ambrosianum nectar (nectar inquam, quod Zacharias propheta appellat uinũ germinans uirgines) sopitis sensibus, tranquilla mente expectare, laudantes & adorantes, supercœlestem illum Bacchum, summum deorum & sacerdotũ antistitẽ, regnationis autorem, quem bis natum ueteres cecinere poëtæ, à quo tam diuinissimi riui in corda nostra emanant.

De silentio & occultatione eorum, quę secreta in religione sunt. Caput II.

QVicunq; igitur nunc in hac scientia studere affectas, tam sacrum dogma intra secreta religiosi pectoris tui penetralia silẽtio regito, & cõstanti taciturnitate celato. Sermonem enim tanta numinis maiestate plenissimum (ut inquit Mercurius) irreligiosæ

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mentis est multorum conscientię publicare:& diuinus Plato præcepit,non esse populo inuulgãda,quę sacra & arcana in mysteriis sunt. Pithagoras quoq; & Porphyrius sectatores suos silentio religioso consecrabant.Orpheus etiam ab his quos sacrorum ceremoniis initiabat,silentii iusiurandum cũ terribili quadam religionis autoritate exegit,ne religionis secreta prophanis auribus proderentur:unde in carmine de uerbo sacro canit:

Orpheus.

Vos qui uirtutẽm colitis,uos ad mea tantum
Dicta aures adhibete,animosq; intendite uestros.
Contrà qui sacras leges contemnitis,hinc uos
Effugite,procul hinc miseri,procul ite prophani.
Tu uero qui diuina specularis,& alta
Mente capis Musæe,uoces complectere,& illas
Aspiciens sacris oculis sub pectore serua.
Hocq; iter ingressus,solum illum suspice mundi
Ingentem autorem,solum interituq; carentem:
Quem nos præsenti quis sit,sermone docemus.

Maro. Apud Vergilium etiam de Sibylla legimus:

Aduentante dea,procul ò,procul este prophani:
Conclamat uates:totoq; absistite luco.

Hinc & in sacris Eleusinę Cereris celebrandis,initiati solum admittebantur, agẽte hoc præcone,qui procul esse prophanum uulgus acclamabat,& apud Esdram legimus idem præceptum,de Hebræorũ Cabalistis arcanis,his uersibus explicatum. Tradas eos libros sapientibus de populo,quorũ corda scis capere posse,& seruare secreta hęc. Iccirco religiosa Aegyptiorũ uolumina & ad ceremoniarum arcana pertinentia,ex charta hieratica,hoc est sacrata cõficiebantur:in his literas ignorabiles perscribebant,quas sacras uocant. Macrobius,Marcellinus & cæteri,hieroglyphicas appellari tradunt: ne scilicet à prophanis,eiusmodi scripta nosci possent,quod etiã Apuleius testatur his uerbis:Peracto inquiens sacrificio,de opertis adyti,profert quosdam libros, literis ignorabilibus prænotatos,partim figuris huiusmodi animaliũ,concepti sermonis,compendiosa uerba suggerẽtes:partim nodosis,& in modũ rotæ tortuosis,capreolatimq; condensis apicibus,à curiositate prophanorũ,lectione munita. Silentes igitur & occultantes quæ secreta in religiõe sunt, erimus eius sciẽtiæ digni discipuli. Silẽtii enim fides(ut inquit Tertullianus) religionibus debet:qui uero secus agũt,periculo sunt proximi. Vnde Apuleius, de arcanis sacrorũ:Dicerem si dicere liceret,cognosceres si liceret audire,sed parem noxam contraherent aures & linguæ temerariæ curiositatis. Sic legimus Theodotum tragœdiarum poẽtam,cum nonnulla ex Iudaicæ scripturæ mysteriis,ad fabulam quandam referre uellet,luminibus priuatum, Theopompus quoq; qui cœperat nonnulla ex lege diuina transferre in Grȩcam linguam,turbatione mẽtis quadam & animi ilico perculsus est: unde postea

Tertullianus.

Apuleius.

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magnopere deũ orans, quare id ſibi contigiſſet, reſponſum accepit per ſomniũ, quia res diuinas lenocinio inquinaret, in publicũ promulgaret. Numenius etiã quidam occultorũ curioſior, offenſam numinũ contraxit, quod Eleuſinæ deæ ſacra interpretando euulgauiſſet. Somniauit enim Eleuſinas deas habitu meretricio ante apertũ lupanar proſtantes, quod cũ admiraret, irate reſponderũt, ab ipſo ſe aditu pudicitię ſuæ ui abſtractas, & paſſim adeũtibus proſtitutas: per quod admonitus eſt, ceremonias deorũ numine inuulgandas eſſe. Ideo antiquorũ ſtudiũ ſemper fuit, dei & naturæ ſacramenta inuoluere, & uariis ęnigmatibus obtegere: quã legem ſic obſeruarũt Indi, Brachmanes, Aethiopes, Perſę, Aegyptii. Hinc Mercuri⁹, Orpheus, oĉsq; antiquates, & philoſophi, Pythagoras, Socrates, Plato, Ariſtoxenus, Ammonius, inuiolabili fide ſeruarũt. Hinc Plotinus, & Origenes, cæteriq; Ammonii diſcipuli, ut narrat Porphyrius in libro de educatiõe & diſciplina Plotini, iurarũt ne Magiſtri dogmata ederẽt: & ꝙa Plotinus, uiolato iureiurãdo Ammonio prędtito, ſacramẽta publicauit, in trãſgreſſiõis pœnã, ut nõnulli adſerũt, horrẽdo pediculorũ edulio conſumptus eſt. Ipſe etiã Chriſtus dũ adhuc in terris ageret, ea lege & ratiõe loquut⁹ eſt, ut tantũmodo ſecretiores diſcipuli intelligerẽt myſteriũ uerbi dei, cæteri aũt ſolas parabolas ſentirẽt: præcipiẽs inſuper non dandum ſanctum canibus, nec margaritas exponendas porcis. Ideo inquit propheta: Abſcondi in corde meo eloquia tua, ut non peccẽ tibi. Non decet itaq; arcana quæ inter paucos ſapientes ſolo ore communicanda ſunt, publicis committere literis. Quare ueniam mihi dabitis, ſi multa ea ꝙ; potiora, ceremonialis magiæ arcana ſacramenta, ſilentio fuerim præter greſſus. Satis autem me facturum arbitror, ſi ea quæ ſcitu neceſſaria ſunt referemus, atq; uos ab huius libri lectione non abeatis myſteriorum illorum omnino inanes: ſed ea lege hæc uobis communicata ſunto, qua Dionyſius adſtringit Timotheum, uidelicet ut ab his qui percipiunt, indignorum nõ exponantur arcana, ſed inter ſapientes collecta, ea qua decet reuerentia cuſtodiantur. Illud præterea uos in hoc initio admonitos eſſe uolo, quod quẽ admodum ipſa numina deteſtantur publica, atq; prophana, amantq; ſecreta, ſic experimentum omne magicum, fugit publicum, quærit occultari, ſilẽtio roboratur, propalatione autem deſtruitur, nec completus inde ſequitur effectus. Patiuntur enim hæc omnia iacturam, cum loquacibus & incredulis animis ingerũtur. Oortet igitur magicum operatorem, ſi fructum inde conſequi uelit, ſecretum eſſe, ac nullis neq; opus ſuum, neq; locum, neq; tẽpus, neq; deſideriũ, neq; uoluntatẽ ſuam propalare, niſi aut præceptori, aut coadiutori, ſiue ſocio qualẽ etiã oportebit eſſe fidelẽ, credentẽ, & taciturnũ, & à natura, aut inſtitutiõe dignificatũ. Siquidẽ ipſa etiã ſocii loquacitas, incredulitas q;, atq; indignitas, in omni operatione effectũ impedit atq; diſturbat.

Quæ dignificatio requiratur, ut quis euadat in uerum Magum, & mirandorum operatorem. Cap. III.

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CIrca principiū primi libri huius operis, loquuti ſumus qualē oportet eſſe magum: nunc uero narrabimus rem arcanam, neceſſariā, & ſecretam, unicuique qui in hac arte operari affectat, quæ eſt principium & complementum & clauis omnium magicarum operationum: & ipſa eſt dignificatio hominis ad hanc tam ſublimem uirtutem ac poteſtatē. Requirit enim hæc facultas in homine mirandam dignificationē: ipſe enim qui in nobis eſt intellectus, ſumma mens animæ, ſolus eſt mirandorū operator: qui cū fuerit nimio carnis demerſus cōmercio, & circa ſenſibilē corporis animā occupatus, nullū meretur diuinarum ſubſtantiarum imperiū: ideoq; multi fruſtra hanc artē proſequuntur. Oportet nos itaq; qui ad tantam celſitudinem nitimur, duo potiſſimū meditari: unum uidelicet qua ratione affectus carnales, caducumq; ſenſum, materialesq; paſſiones deſeramus. Alterū qua uia, & quo modo, ad purum ipſum intellectū, deorumq; uirtutibus coniunctum aſcendamus, ſine quibus haud feliciter unquàm ad rerum ſecretarū ſcrutinia, atq; ad mirabilium operationum uirtutem ſcandere poſſumus. In his enim tota conſiſtit dignificatio, quam præſtant natura, meritū, & ars quędam religioſa, naturalis dignitas: ipſa eſt corporis organorūq; optima diſpoſitio, animā ipſam nulla craſſitudine obſcurās: nec ullo tumultu, aut humore prędeniens: & hæc prouenit à ſitu, motu, lumine, & influentia corporum, animarumq; cœleſtiū, quæ in geneſi cuiuſq; uerſantur: ut ſunt quorum nona domus per Saturnū, Solem, Mercuriūq; fortunata eſt. Mars etiā in nona domo, ſpiritibꝰ imperat. Sed de his copioſe tractatur in libris aſtrorū. Qui uero talis non fuerit, neceſſe eſt ut naturæ defectum, educatione, optimoq; regimine, & rerum naturalium proſpero uſu, reconpenſet, quouſq; omni perfectione intrinſeca & extrinſeca completus euadat. Hinc tanta diligentia cauetur in lege Moſaica de ſacerdote, ut ſit impollutus à mortuo, à muliere uidua, à menſtruata: quòd ſit liber à lepra, à fluxu ſanguinis, ab hernia: ſitq; integer in omnibus membris: non cæcus, non claudus, non gibbus, non naſo deformi. Et Apuleius in Apologia ſua dicit puerum magico carmine diuinationi initiandum, oportere eligere ſanum, incolumem, ingenioſum, decorum, integrum, animo ſolertem, & ore facundū, ut in eo diuina poteſtas quaſi bonis ædibus uerſetur: atque ipſe pueri animus cito expertus, ad diuinitatem ſuam redigatur. Meritoria autem dignitas duobus perficitur, doctrina uidelicet & opere. Doctrinæ finis eſt, uerū cognoſcere. Oportet ergo ſicut circa principium primi libri dictum eſt, in tribus illis facultatibus eruditum & expertum eſſe: deinde ſublatis impedimentis, animam ipſam contemplationi penitus admouere: & in ſeipſam conuertere. Ineſt enim nobis ipſis rerum omniū apprehenſio & poteſtas. Prohibetur autem quo minus his fruamur, per paſſiones ex generatione nobis obſtātes, per imaginationes falſas, & appetitus immoderatos: quibus expulſis, ſubito adeſt diuina cognitio atq; poteſtas. Operatio autem religioſa, nō minorem efficaciam ſortitur, quę

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ſæpe etiam ſe ſola efficax eſt ad acquirendam nobis deificam uirtutem. Tanta enim eſt uirtus ſacrorum operum rite factorum exhibitorumq;, ut etiam licet non intellecta, pie tamen & integre obſeruata, ſtabiliq; fide credita, nõ minorẽ habeant efficaciã, nos diuina poteſtate decorare. Quę uero arte religiõis acquiriẽ dignitas, ipſa religioſis quibuſdã ceremoniis, & expiationibus, conſecrationibus, ſacrisque ritibus perficitur ab eo, cuius ſpiritum publica religio conſecrauit: qui poteſtatem habet impoſitionis manuũ, & initiandi uirtute ſacramentali, ex qua imprimitur character diuinæ uirtutis atque poteſtatis. quem uocant diuinum conſenſum, quo homo diuina natura ſubnixus, & quaſi cœlitum conſors effectus, inſitam numinis gerit potentiam: & hic ritus inter eccleſiaſtica ſacramenta relatus eſt. Si igitur nunc fueris homo ſacra religionis mente perfectus, qui pie conſtantiſſimeq; de religione ſentias, & ſine hæſitatione credas, fuerisq; talis cui autoritas ſacrorum, naturaq; præ cæteris contulerint dignitatem, quẽ numina minime contemnant, poteris orando, conſecrando, ſacrificando, inuocando, uirtutes ſpirituales atq; cœleſtes attrahere, & rebus tuis quibus uelis imprimere, omneq; ſcientiæ magicalis opus ea ipſa uiuificare. Quiſquis autem præter autoritatem officii, abſq; ſanctitatis & doctrinæ merito, præter naturæ educationisq; dignitatẽ aliquid in magicis operari præſumpſerit, ſine fructu laborabit, ac ſe ſimul & credẽtes ſibi, decipiet: ac numinum indignationẽ cum periculo incurret.

De duabus ceremonialis Magię adminiculis, religione & ſuperſtitione. Cap. IIII.

DVO ſunt quę regunt omnem ceremonialis Magię operationẽ, religio uidelicet & ſuperſtitio. Religio ipſa, eſt diuinorũ aſſidua contemplatio, piisq; operibus cum deo diuinisq; numinibus religatio, per quam reuerẽti famulatu, digna illis ueneratio, & cultus ſanctificatio impenditur, ceremoniæq; diuini cultus rite exercentur. Eſt itaq; religio, diſciplina quædam externorum ſacrorum ac ceremoniarũ, per quam rerum internarum & ſpiritualium, tanquàm per ſigna quędam admonemur: quæ ita nobis à natura inſita eſt, ut plus illa, quàm rationabilitate, à cæteris animantibus diſcernamur. Quicũq; igitur ea neglecta, naturalium uiribus (ut ſupradiximus) tantũmodo confidunt, ſolẽt à malis dæmonibus ſæpiſſime falli. Iccirco qui religioſius ſanctiusq; eruditi ſunt, nec arborẽ plãtant, nec uineã inſerunt, nec modicũ quoduis opus abſq; diuina inuocatiõe adgrediũtur, ſicut ad Coloſſenſes præcipit doctor gentiũ, inquiẽs: Quęcunq; feceritis, in uerbo aut opere, omnia in nomine domini Ieſu Chriſti facite, gratias illi agẽtes & deo patri per ipſum. Religiõis igiẽ uires, phyſicis ac mathematicis uirtutibus ſuperaddere, tantũ abeſt à culpa, ut nõ adiungere, ſit impiũ ſcelus. Hinc in libro ſenatorũ ait Rabi Henitia: Quicũq; omiſſa bñdictione, aliqua creaturarum fungiẽ, hãc ueluti furto & rapina, à deo & eccleſia

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usurpasse creditur: de quo scriptum est per Solomonem: Qui rapit aliquid à patre aut matre, particeps est uiri subuersoris. Pater autem deus est, mater uero ecclesia, sicut scriptum est: Nunquid non ipse est pater tuus, qui posse dit te? Et alibi: Audi fili disciplinã patris tui, & ne dimittas legem matris tuę. Nihil deo magis displicet, quàm negligi, quàm contemni: nihil placet magis, quàm uenerari, quàm adorari. Hinc nullam mundi creaturam religionis permisit expertem, cuncta deum uenerantur, cuncta precãtur (ut inquit Proculus) hymnisq; concinnant ad ordinis sui duces. Sed alia quidem naturali modo, alia sensibili, alia rationali, alia quidẽ intellectuali: & omnia suo modo, iuxta Canticum trium puerorum, benedicunt dño. Religionis autẽ ritus, ceremoniæq;, pro tempor⁹ regionumq; uarietate, diuersi sunt: & unaquæq; religio boni aliquid habet, quod ad deum ipsum creatorẽ dirigitur: & licet unam solam Christianã religionem deus approbet, cæteros tamẽ eius gratia susceptos cultus, non penitus reprobat: & si non æterno, temporaneo tamen præmio irremuneratos non relinquit: uel saltẽ minus punit: impios uero & penitus irreligiosos, tanq; hostes odit, fulminat, & exterminat: maior enim est illor⁹ impietas, q; eorum qui falsam & erroneam religionem secuti sunt. Nulla enim religio (teste Lactantio) tam erronea, quæ non aliquid sapientiæ contineat: qua ueniam illi habere possunt, qui summũ hominis officium, si non re ipsa, tamen proposito tenuerunt. Ad ueram autẽ religionem homo per seipsum peruenire non potest, nec nisi doceatur à deo. Omnis itaque cultus qui à uera religione alien⁹ est, superstitio est: & omnis ueneratio, quæ plus exhibet in cultum diuinum q; uera religio, etiam superstitio est. Similiter & illa, quæ exhibet cultum diuinum, uel cui non debet, uel eo modo quo nõ debet. Cauendũ est igitur summopere, ne quãdo peruerso aliquo superstitiõis cultu, summo ac omnipotẽti deo, sacrisq; sub illo numinibus fiat iniuria: hoc enim & nefariũ esset, & philosophis indignissimum. Superstitio itaq;, licet à uera religione aliena sit, nõ tamẽ tota, aut oĩs reprobata est, quoniam in multis etiã toleratur, & à religiõis antistitibus obseruatur. Dico autem superstitionem eam maxime, quæ est similitudo quædã religionis, quę quatenus imitatur, quicquid in religione est, ex miraculis, ex sacramentis, ex ritibus, ex obseruationibus, & eiusmodi cæteris, haud paruam inde nanciscitur potentiam: non minorem etiam uim sortitur ex credulitate operantis. Quantum enim possit constans credulitas, in primo libro dictũ est, & apud uulgus palàm notum est. Credulitatem igitur requirit superstitio, quemadmodum religio fidem. Tanta siquidem potest cõstans credulitas, ut etiam miracula operetur in opinionibus & operationibus falsis. Quilibet enim in sua religione, etiam falsa, modo firmissime credat ueram, spiritum suum ea ipsa credulitatis ratione eleuat, donec adsimiletur spiritibus illis, qui sunt duces & principes eiusdem religionis: eaq; operetur, quæ ratio & natura non discernunt. Hæsitatio autẽ credulitatis, & diffidentia, omne opus, non mo-

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do in ſuperſtitione, ſed etiam in uera religione infirmant, & effectum quæ-
ſitum, licet fortiſſimorum experimentorum eneruant. Quomodo autem = examina
ſuperſtitio imitetur religionem, iſta tibi exempla oſtēdunt: uidelicet, quādo =
excommunicantur uermes & locuſtę, ne noceant frugibus: quādo baptizan =
tur campanæ, & imagines, & eiuſmodi plura. Quia uero priſci illi magi, & qui =
eius artis autores apud ueteres extiterunt, fuerunt Chaldęi, Aegyptii, Aſſy-
rii, Perſæ & Arabes, quorum religio omnis peruerſa erat, & idololatria inqui
nata, cauendum nobis ſummopere eſt, ne permittamus illorum errores
NB = ſupra noſtræ catholicæ religionis rationes militare. Hoc enim blaſphemū
= eſſet, & maledictioni ſubiectum: & ego etiam blaſphemus eſſem in hac ſcien
= tia, ſi uos de illis non admonerem. Vbicunque ergo huiuſmodi à nobis ſcri-
= pta reperietis, ſcitote illa uobis ex alienis autoribus narrata, & me uobis non
pro ueritate tradita, ſed pro coniectura, quæ eſt affinis ueritati, & imitatiōis
inſtructio, in his quæ uera ſunt. Oportet igitur ex illorum erroribus, ueritā-
tem nos colligere: quod quidē non niſi profundæ intelligentiæ, integræ pie- //
tatis, difficilis & laborioſæ diligentię, exiſtit opus: & ſapiētia, que de omni ma
lo nouit extrahere bonum, & obliqua omnia adaptare in rectum, uſum eorū
quæ gubernat, ſicut de hoc exemplum dat Auguſtinus de carpētario, cui ne
ceſſaria & opportuna ſunt inſtrumenta obliqua & complicata, non minus
quàm recta.

De tribus ducibus religionis, qui nos ad ueritatis ſemi-tam perducunt. Cap. V.

TRES ſunt religionis duces, qui nos ad ueritatis ſemitam uſque
perducunt, & qui religionē totam gubernant: in quibus tota cō
// ſiſtit, ſcilicet amor, ſpes, atque fides. Amor enim uehiculum
animæ, omniū præſtantiſſimus, ſupernè ab intelligibilibus uſq;
ad inferiora deſcendens, ad diuinam pulchritudinem mentem noſtrā con-
gregat atq; conuertit: nos quoq; in omni operatione cōſeruat, & effectus ad
uota largitur, uirtutē ſupplicationibus noſtris ſubminiſtrās: ſicut apud Ho Iliados 1
merum legitur, Chriſen Apollo ſupplicantē exaudiuit, quia multū ſibi ami
cus erat: & de Maria Magdalena legitur in Euangeliis: Dimittuntur ei pec-
/// cata multa, quia dilexit multum. Spes uero immobiliter ad ea quæ appetit
ſuſpenſa, quādo indubia atque imperturbata fuerit, nutrit animum & per-
ficit, in bono ſingulatim oīa ſiſtens. Fides uero uirtus omniū ſuperior, qua-
tenus non humanis commentationibus, ſed diuinæ reuelationi tota inniti
tur, per uniuerſum omnia luſtrat: nam cum ipſa ſuperne à primo lumine
deſcendat, atque illi uicinior exiſtat, longe eſt nobilior atque excellentior,
quàm ſciētiæ, & artes, & credulitates à rebus inferioribus, per reflexionem à
primo lumine acceptam, ad intellectum noſtrum accedentes. Denique
// per fidem efficitur homo aliquid idem cum ſuperis: eademq; poteſtate fru- examina
itur. Hinc Proclus ait: Sicut fides quæ eſt credulitas, infra ſcientiam eſt, Proclus

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sic fides quæ est uera fides, est supersubstantialiter supra omnem scientiam & intellectum, nos deo immediate coniungens. Est enim fides omnium miraculorum radix, qua sola (ut Platonici testantur) ad deum accedimus, diuinamq; adsequimur protectionem uirtutemq;. Sic legimus Danielem leonũ pericula euasisse, quia credidit deo suo, & Hęmorroissę ait Christꝰ: Fides tua te saluã fecit: & à cæcis petẽtibus lumẽ, fidẽ reqsiuit dicẽs: Creditis quod possim uos illuminare? sic Pallas apud Homerũ his uerbis consolat Achillem:

Iliad. 1. Veni ego pacificatura tuam iracundiam si credideris.

Linus. Iccirco Linus poëta canit credenda esse omnia, quia facilia deo omnia sunt: nihil est ei impossibile, ergo nihil incredibile. Credentes igitur quæ ad religionem pertinent, eorum nanciscimur uirtutem. Vbi uero de fide defeceri-mus, nihil admiratione, sed pœna dignum operabimur: quemadmodum de hoc apud Lucam exemplum legimus, sub his uerbis: Tentauerunt ergo quidam de circumstantibus Iudęis exorcistis, inuocare super eos qui habebant malignos spiritus, nomen IESV dicentes: Adiuro uos per IESVM quem Paulus prædicat. Respondens autem spiritus nequam dixit eis: IESVM noui, & Paulum scio: uos autẽ qui estis? Et insiliens homo in eos in quo erat dæmonium pessimum, & dominatus amborũ, inualuit contra eos: ita ut nudi & uulnerati effugerent de domo illa.

Quomodo his ducibus anima humana scandit in naturam diuinam, efficiturq; miraculorum effectrix. Cap. VI.

MEns itaq; nostra pura atq; diuina, religioso amore flagrãs, spe decora, fide directa, posita in culmine & fastigio humani animi, ueritatem attrahit, omnesq; rerum tam mortaliũ quàm immortalium status, rationes, causas & scientias, in ipsa ueritate diuina, tanquam in quodam æternitatis speculo intuetur, subito comprehendens. Hinc prouenit, quòd nos in natura constituti, ea quæ supra naturã sunt cognoscimus, ac inferiora quęque intelligimus, atque non modo ea quæ sunt, & quæ fuerunt, uerumetiam eorum quæ mox fient, & quæ longe pòst futura sunt, assidue recipimus oracula. Prętera non solum in scientiis, & artibus, & oraculis mens eiusmodi uirtutem sibi diuinam uendicat, uerumetiam in rebus quibusq; per imperium transmutandis, miraculosam suscipit potentiam. Hinc prouenit nos in natura constitutos, aliquando supra naturam dominari: operatiõesq; tam mirificas, tam subitas, tam arduas efficere, quibus obediant manes, turbentur sydera, cogantur minima, seruiant elementa: sic homines deo deuoti, ac theologicis istis uirtutibus eleuati, imperant elemẽtis, pellunt nebulas, citant uentos, cogunt nubes in pluuias, curant morbos, suscitant mortuos: quæ omnia apud uarias gentes facta fuisse, canunt poëtæ, recitant historici: atq; ea ipsa fieri posse, splendidissimi quiq; philosophi unà cũ Theologis confirmant: sic prophetæ, sic apostoli, sic cæteri uiri maximis claruere potentiis. Sciẽdum ergo, quòd sicut per primi agentis inflexũ,

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sæpe producitur aliquid sine cooperatione mediarum causarum, sic etiam per solum opus religionis, fit aliquòd sine applicatione naturalium cœlestiumq; uirtutum: sed nemo potest operari per puram & solam religionem, nisi qui totus factus est intellectualis. Quicunq; autem sine admixtione aliarum uirtutum, per solam religionem operatur, si diu perseuerauerit in opere, absorbetur à numine, nec diu poterit uiuere. Quicunque autem non purificatus accesserit, superinducit sibi iudicium & traditur ad deuorandum spiritui nequam.

Necessariam esse Mago ueridei cognitionem, & quid de Deo ueteres senserunt Magi atq; philosophi.

Caput VII.

VOniam omnium rerum esse atq; operari, à summo deo omniũ creatore dependet, deinde etiã à cæteris numinibus, quibus etiã fabricandi creandiq; potestas data est, non quidem principaliter sed ratiõe instrumẽtali in primi creatoris uirtute (rex enim omnium principium, prima causa est: quod aũt à secũdis causis producitur, idem magis à prima producitur, quæ & secundarum causarum productrix est: quos iccirco secundarios deos nuncupamus) necesse igitur est magum quenq; ipsum deum omniũ productorem & primã causam cęterosq; deos siue numina (quas secũdas causas dicim⁹) cognoscere: & quo cultu, q̃ uenerationе, quibus sacris, uniuscuiusq; conditioni conformibus colendi sunt singuli, nõ ignorare. Quicũq; enim inuocatis diis, illos nõ proprio honore prosequitur, nec illis quod cuiq; congruit rite distribuit, illorũ præsentiam & optatos ab illis effectus nõ adsequitur: quemadmodũ in harmonia, si una chorda frãgatur, tota subito dissonat: nonnunq̃ etiã periculũ cũ pœna incurrit, sicut scriptum est de Assyriis, quos transtulit Salmanasar in Samariã, quia ignorabant legitima dei terræ, immisit in eos dñs leones, qui interfecerunt eos, eò quod ignorabant ritum dei terræ. Nunc igitur quid ueteres magi & philosophi de deo consonũ senserint uideamus. Legimus enim qđ Nicocreonte tyrãno Cypriorum quondam quis summus deus foret interrogãte, Serapidis illi respondisse oraculũ, illũ pro maximo deo habendũ cuius caput cœlum esset, uenter maria, pedes terra, aures in ipso æthere locarentur, oculi præfulgentis solis lumen: cui haud absimile cecinit Orpheus in his uersibus:

Orpheus.

Sydereæq; domus rex est & Iupiter ipse,
Principium atq; ortus: uerum uis una deusq;
Vnus, & omnipotens, regali in corpore cuius
Singula ponuntur, tellus, unda, ignis & aër:
Nox simul atq; dies, sapientia, primaq; origo.
At iucundus amor, magno hoc in corpore regis
Sunt Iouis excelsi: ceruicem nanq; uidebis,
Cœli suspiciens reuerentia magnaq; tecta.

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Hoc caput auricomum, flaui de uertice crines
Stellarum rutilant radii, dehinc aurea pandit
Cornua bina caput capitisq; similima tauri.
Vnum est ortus ipse occasus. & aliud:
Ast oculis fulgens ingenti lumine Phœbus,
Lunaq; purpureo Phœbi redimita colore
Præscia uenturi mens constat regius æther
Quam strepitus nullus, nec uis, nec fama latere
Arcanum' ue potest, penetratq; per omnia uictrix.
Præterea inuictum corpus, sine fine modoq;
Panditur, ast humeri magni quoq; pectora lata.
Est aër, alas quoq; uentis possidet ille.
His ad cuncta uolans, Euro est uelocior ipso.
Tum sacer antiqua matre ex Tellure tumescit
Venter, & ex altis consurgit montibus ingens:
Quem medio pontus subcingit rite sonorus.
Vltima præterea terrarum limina, & ampli
Fundamenta globi, furibundaq; tartara, plantas
Esse pedum, magni constat rectoris Olympi.
Hic cum sub terris celasset cuncta, deinde
Eximis repetens, in lucem protulit almam.

Sophocles. Euripides

Vniuersum itaq; mundum Iouem arbitrantur: atq; sane ipsius mundi mentẽ quæ in seipsa mundũ continens produxit: unde Sophocles, in ueritate inquit: Solus unus est deus, qui cœlũ hoc & terrã capacem condidit. Et Euripides inquit: Videsne excelsum, qui illũ infinitũ ætherẽ, & terram undiquaq; cõplectitur ulnis? Hũc crede Iouẽ, hũc arbitrare deũ. Vnde Ennius poëta canit:

Ennius.

Aspice hoc sublime candens, quem inuocant omnes Iouem.

Porphyrius

Vniuersus igitur mundus Iupiter est (ut inquit Porphyrius) animal ex animalibus, deus ex diis constitutus. Iupiter autem est inquantum intellectus est à quo uniuersa producuntur, cuncta creans intelligendo. Hinc Orpheus de uerbo sacro canit.

Orpheus.

Vnus perfectus deus est, qui cuncta creauit:
Cuncta fouens, atq; ipse ferens super omnia sese.
Qui capitur mente tantum, qui mente uidetur:
Qui nullumq; malum mortalibus inuehit unquam
Quem præter non est alius. Et paulo post:
Ipse est principium, mediumq; & exitus idem.
Priscorum hæc nos docuerunt omnia uates:
Quæ binis tabulis deus olim tradidit illis.
Vocatq; ipsum in eodem carmine,

Mundi

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Ingentem autorem ſolum,interituq; carentem.

Zoroaſtes quoque in ſacra hiſtoria de rebus Perſicis ſic deum definit: Deus eſt inter omnia quæ labem nullam & corruptionem ſentiunt,primus: ingenitus,nec interiturus unquàm,partium expers,ſibiq; ipſi ſimilimus,bonorum omnium auriga & autor,rerum pater omnium,optimus ac prudẽtiſſimus,ſacrum iuſtitiæ lumen,abſolutiſſima naturæ perfectio,eiusq; inuentor ac ſapientia. Apuleius autem deſcribit ipſum baſileum,hoc eſt regem,totius rerum naturæ cauſam,rationem,& originem initialem,ſummũ animi genitorẽ,æternum,animantiũ ſoſpitatorem, ſine propagatiõe genitorẽ,neq; loco,neq; tẽpore,nec ulla uice comprehenſum,eoq; paucis cogitabilẽ,nemini effabilem. Hinc itaq; ſummũ deum Euripides Iouẽ præcipit nominãdum: per cuius caput cecinit Orpheus uniuerſa in lucem proceſſiſſe: cæteras aũt poteſtates, miniſtras eſſe cẽſendas:quæ uidelicet extra deum ſunt, & ab ipſo ſeparatæ. Hinc ipſi dei miniſtri,& intelligentiæ ſeparatę,à philoſophis nuncupantur. Huic itaq; ſummo Ioui,illiq; ſoli,cultũ religioſum deberi dicunt: cæteris uero numinibus non deberi niſi propter ipſum. *Deus quid.*

Quid de diuina trinitate ueteres ſenſerint philoſophi. Cap. VIII.

AVguſtinus atq; Porphyrius teſtãtur,Platonicos,tres in deo perſonas poſuiſſe,quarum primam uniuerſitatis patrem appellãt: ſecundam,filium atq; primam mentẽ uocant: etiã à Macrobio ſic dictam:tertiam ſpiritum,ſiue animam mundi: quam etiam Vergilius ex Platonis opinione ſpiritum uocat,ubi canit:

Spiritus intus alit, totamq; infuſa per artus
Mens agitat molem.

Dei filium,primam mẽtem,diuinum ſcilicet intellectum,tradunt Plotinus & Philo,à deo patre manantem,quemadmodum abs loquente uerbum: uel ſicut à lumine lumen. Hinc & uerbum,& ſermo,& ſplendor dei patris,nomina accepit: diuina enim mens, cum ſe unico & nunquàm interrupto actu, abſq; ulla internotione,aut uiciſſitudine,intelligit ſummum bonum: prolẽ & filium in ſe progenerat, quæ eſt plena intelligentia,plena ſui imago,& plenũ mundi exemplar: quod Ioannes noſter,& Mercurius uerbũ nominant, ſiue ſermonem:Plato dei patris filium: Orpheus uero Palladem ex Iouis capite natam, hoc eſt ſapientiam. Hæc eſt altiſſima dei parentis imago, quadã tamẽ relatione,aut aliquo intrinſeco abſoluto,tanquàm genita diſtincta à generãte,quæ apud Eccleſiaſticum ait: Ego ex ore altiſſimi prodii,primogenita ante omnem creaturam. Filium autem hunc cum patre unum & eundem in eſſentia deum eſſe teſtatur Iamblichus,deũ uidelicet ſuipſius patrem filiumq; nominãs. Mercurius quoq; Triſmegiſtus in Aſclepio,dei filium diuerſis in locis affirmat. Inquit enim:Deus meus atq; pater, mentem ſibi aliam opificem peperit. Et alibi: Monas gignit monadem,& in ſe ſuum reflectit ardorem.& in Pimandro (ubi uaticinari uidetur de futura lege gra-

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tiæ ac de regeneratiõis mysterio)ait,regeneratiõis autor est filius dei homo, unius uoluntate dei. Vocat etiam deum utriusq; sexus fœcunditate plenissimũ. Similiter Indorum philosophi adserunt mundum esse animal partim masculum atq; fœminã:& Orpheus naturam mundi Iouemq;,mundanum marem simul appellat & fœminam:adseritq; utrũq; diis sexum inesse. Hinc in Hymnis Mineruam sic alloquitur: Vir quidem & fœmina producta es. Et Apuleius in libro quem scripsit de Mundo, ex Orphica theologia hunc uersiculum traduxit de Ioue:

Iupiter & mas est & fœmina,nescia mortis.

Et Vergilius de Venere inquiens,canit:

Plato. Descendo,ac ducente deo.

Et alibi,de Iunone siue Alecto intelligens,inquit:

Nec dextræ oranti deus abfuit.

Et Tibullus canit:

Tibullus. Qui Veneris magni uiolaui numina uerbo.

Et Carenus populus deum Lunam mirifica ueneratione coluisse legitur.Ex hac plena summæ fœcunditatis intelligentia,amor producitur, ligans intel ligentiam cum mente:& eo amplius,quanto immensa proportione sibi intimior est q̃ aliæ proles cum eorum parentibus,quæ est tertia persona,scilicet spiritus sanctus. Adducit etiam Iamblichus Chaldæorum oracula,ponẽtia in deo paternam potestatem: Intellectus à patre emanationem amorẽq; igneum à patre filioq; procedentẽ, eundemq; deum. Hinc apud Plutarchũ legitur,gentiles deum descripsisse,esse ipsum spiritum intellectualẽ & igneum, non habentem formam, sed transformãtem se in quodcunq; uoluerit, & coæquantem se uniuersis.Et in Deuteronomio legitur: Deus ignis consumens est. De quo & Zoroastes ait, omnia uno ab igne genita esse. Et Heraclitus Ephesius cuncta ex igne genita esse docuit.Hinc diuinus Plato,deum in ignea essentia habitare posuit,intelligens uidelicet,inenarrabilẽ dei in seipso splendorem,& circa seipsum amorem.Et apud Homerũ legimus,æthera esse regnum Iouis, ubi canit:

Homerus. Iuppiter obscurans nebulas, & in æthere regnans.

Et idem alibi:

Sors Iouis est cœlum,nebulis sedet æthere lato.

αἴθω. ἀήρ. Dicitur autem æther iuxta Græcorum grammaticam,ab ætho,quod significat ardeo,& aër spiritus,quasi æthaër,id est,ardẽs spiritus. Hinc Orpheus æπυριπνόι. thera appellauit pyripnon,idest igneum spiraculum. Pater ergo, & filius,& spiritus amatorius,idemq; igneus, uocantur à theologis tres personæ: quas etiam Orpheus in adiurationibus his uerbis inuocat: Cœlum adiuro te, dei magni sapiens opus. Vocem adiuro te patris,quam locutus est primũ, quando mundum uniuersum suis firmauit consiliis. Easdem confitetur Hesiodus,sub Iouis,Mineruæ & Bulæ nominibus,in Theogonia sua,duplicem Io

Book 2, Chapter 57: That the soul of the world, and the Celestiall souls are rationall, and

partake of Divine understanding.

That the above named souls have reason, is apparent hence; For whereas the universall works of the foresaid souls do with a certain perpetuall order conspire amongst themselves, it is necessary that they be governed not by chance but by reason; by which reason they do direct, & bring all their operations to a certainty. For it is necessary that the earth should have the reason of terrene things, and water of watery things; and so in the rest; by which reason each in their time, place, and order are generated, and being hurt are repaired. Therefore Philosophers do not think the soul of the earth to be at it were the soul of some contemptible body, but to be rationall and also intelligent, yea and to be a diety. Besides it would be absurd, seeing we have reasons of our works, that Celestiall souls,

and the soul of the universe should not have reasons of theirs. But if (as saith Plato) the world be made by very goodness it self, as well as it could be made, it is certainly endowed with not only life, sense, and reason, but also understanding. For the perfection of a body is its soul, and that body is more perfect which hath a more perfect soul; It is necessary therefore, seeing Celestiall bodies are more perfect, that they have also most perfect minds. They partake therefore of an intellect and a minde; which the Platonists also prove by the perseverance of their order, and tenor, because motion is of its nature free, it may easily swarve, and wander now one way, now another, unless it were ruled by an intellect and a mind, and that also by a perfect mind foreseeing from the beginning the best way, and chief end. Which perfect mind indeed, becaue it is most powerfull in the soul, as is the soul, and as are the souls of Celestiall bodies, and of Elements, without all doubt doth most orderly, and perfectly govern the work allotted to it. For bodies do not resist a most powerfull soul, and a perfect mind doth not change its counsel. The soul of the world therefore is a certain only thing, filling all things, bestowing all things, binding, and knitting together all things, that it might make one frame of the world, and that it might be as it were one instrument making of many strings, but one sound, sounding from three kinds of creatures, intellectall, Celestiall, and incorruptible, with one only breath and life.

Chap, lviii. Of the names of the Celestials, and their rule over this inferiour world,

viz. Man.

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uis partum his uerbis enuncians: Primam certe filiam cæſiis oculis Tritoniam, æqualem habenti patri potentiam, & prudentem Bulen, hoc eſt conſilium. Quod Orpheus in præfatis uerſiculis pluraliter protulit, propter duplicem eius emanationem: producitur enim à Ioue & Minerua pariter. Ipſeq; Auguſtinus libro quarto de Ciuitate dei, teſtatur Porphyrium Platonicum tres in deo perſonas poſuiſſe: primam, quam patrem uniuerſitatis appellat: ſecundam, quam primam mentem, & filium à Macrobio dictum: tertiam, animam mundi, quam Vergilius ex Platonis opinione ſpiritum uocat, inquiens:

Spiritus intus alit, totamq; infuſa per artus
Mens agitat molem.

Eſt igit̃ deus, ut inquit Paulus, à quo omnia, in quo omnia, & per quẽ omnia // A patre enim tanq̃ à primo fonte emanant omnia: in filio uero tanq̃ in piſcina ſuis ideis collocantur omnia: per ſpiritũ ſanctũ uero explicantur omnia, & propriis gradibus ſingula diſtribuuntur.

Quæ ſit uera de Deo & ſanctiſſima Trinitate orthodoxa fides. Caput IX.

DEcreuerunt doctores catholici populusq; fidelis, ita ſentiẽdum ac profitendum eſſe, quòd unus ſit ſolus uerus deus, increatus, immenſus, omnipotens, æternus, pater, filius, ſpiritus ſanctus, tres quidem perſonæ, ſibiinuicem coęternæ & coæquales: una tamen eſſentia & ſubſtantia, naturaq; ſimplex omnino. Hæc eſt fides catholica, hæc eſt orthodoxa religio, hæc eſt Chriſtiana ueritas, ut unum deum in trinitate, & trinitatem in unitate ueneremur: neq; confundentes perſonas, neq; ſubſtantiam ſeparãtes. Pater ab æterno genuit filium, ſuamq; illi dedit ſubſtantiã: ac nihilominus retinuit. Filius quoq; naſcendo, patris accepit ſubſtantiam: non tamẽ perſonam propriam patris adſumpſit, neq; pater illam in filium tranſtulit: ſunt enim ambo unius & eiuſdem ſubſtantiæ, ſed diuerſarum perſonarum. Filius quoq; hic licet patri coæternus ſit, ex ſubſtãtia patris ante ſecula genitus, tamen nihilominus ex ſubſtantia uirginis in ſeculo natus eſt, & uocatum eſt nomen eius Ieſus: perfectus deus, perfectus homo, ex anima rõnali & hũana carne ſubſiſtẽs: cui nihil humanũ defuit, p̃ter peccatũ. Neceſſarium eſt igitur credamus, quia dñs noſter Ieſus Chriſtus dei filius deus & homo eſt: una perſona, duæ naturæ. Ante ſecula genitus eſt deus // ſine matre: in ſeculo natus eſt homo ſine patre, de uirgine, & ante & poſt partum incorrupta: paſſus in cruce mortuus eſt, ſed in cruce uitam reſtaurauit, & mortem morte reſoluit: ſepultus eſt, & deſcendit ad inferos, ſed animas patrum eduxit ex inferis: & reſurrexit per uirtutem propriam tertia die, aſcen-

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dit in cœlos,& misit spiritum suum paracletum, & uenturus est iudicare uiuos & mortuos, ad eius que aduentum omnes homines resurrecturi sunt in carne sua, & reddituri sunt de factis propriis rationem. Hæc est uera fides, quam si quis non crediderit,uel de qua si quis dubitauerit, à spe uitę ac salutis æternæ alienus est.

De emanationibus diuinis, quas Hebræi Numerationes, alii attributa, Gentiles, deos & numina nuncupabãt:deq; decem Sephiroth ac decem sacratissimis dei nominibus illis præsidentibus, eorundemq; interpretatione. Caput X.

DEus ipse,licet in trinitate personarum unitissimæ essentię sit,esse tamen in eo multa quædam numina,ueluti radios ex eo emanantes,non ambigimus,quos gentium philosophi deos,Hebręorum magistri Numerationes,nos attributa uocamus,ut sapientiam,quam Orpheus Palladem:intelligentiam, quam Mercurium: formę fœturam,quam Saturnum:uim productricem,quam Neptunum:naturam rerum secretam,quam Iunonem:amorem,quam Venerem: lucidã uitam,quem Solem siue Apollinem:uniuersi mundi rationẽ,quem Panã nuncupant:animam uero, ut inferiora generat, superiora contemplatur, in seipsam se retrahit,triplici nomine,Maris,Neptuni & Oceani,decãtat:& id genus plura, de quibus canit alibi:

Iuppiter, & Pluto,Phœbus, Dionysius, unus est.
Sed cur bis loquimur,deus adstat in omnibus unus.

Et de eodem Valerius Soranus cecinit:

Iuppiter omnipotens regum rex ipse deusq;
Progenitor genitrixq; deum deus unus & omnis.

Plinij de deo sententia.

Ita prudentissimi illi gentium theologi sub uariis nominibus numinibusq; sub uario etiam sexu unum deum colebant. Quem ut ait Plinius, fragilis & laborioſa mortalitas in plures digessit,fragilitatis suæ memor, ut portionibus quisq; coleret, quo maxime indigeret. Sic quibus fidei opus erat Iouem: quibus prouidẽtia,Apollinem:quibus sapientia,Mineruam: & quibus aliis rebus opus erat,aliis quoq; nominibus inuocabant. Hinc illa numinum multiplex uarietas, propter multiplicem ac uariam gratiarum distributionem, deus autem unus à quo omnia. Vnde Apuleius in libro de Mundo ad Faustinum: Cum sit unus deus, inquit, idemque numen, pluribus quidem nominibus nuncupatur, propter specierum multitudinem, quarum diuersitate fit multiformis. Et Marcus Varro in libro de Cultu deorum dicit: Sicut omnes animæ reducuntur ad unam animam

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mundi ſiue uniuerſi, ſic deos omnes referri ad unum Iouem, qui idem deus, ſub uariis colitur numinibus. Oportet ergo ſcire ſenſibiles proprietates, per uiam ſecretioris analogiæ, perfecte intellectualizare. Quicūq; hymnos Orphei, & ueterum magorū ſane intelligere debeat: ita nanq; comperiet hæc ab cabaliſticis arcanis, orthodoxisq; traditionibus, minimū differre. Nam quos Curetes, & intemeratos deos uocat Orpheus, Dionyſius poteſtates appellat: cabaliſtæ illos numerationi pahad, hoc eſt timori diuino appropriant: ita quod eſt enſoph in cabala, Orpheus noctē uocat: idem eſt Typhon apud Orpheum, qui Zamaël in cabala. Verum Hebræorum mecubales, rerum diuinarum eruditiſſimi, decē principalia nomina diuina, ueluti numina quædam, ceu dei membra acceperunt, quę per decem numerationes, quę Sephiroth uocant, ueluti per ueſtimenta, ſiue inſtrumenta, uel exemplaria arche typi, influūt in omnia quæ creata ſunt, per ſingula ſuperiora, uſq; in infima ordine tamen quodam. Nā primo & proxime influūt in nouem angelorum ordines, & animarum beatarum chorum: & per illos in cœleſtes ſphæras & planetas, & homines: à quibus deinde res ſingulę accipiunt uim atq; uirtutē, Primum horum eſt nomen Ehie, nomen diuinæ eſſentiæ. Numeratio eius uocata eſt cether, quod interpretat corona, ſeu diadema: & ſignificat eſſe ſimpliciſſimū diuinitatis: & uocatur, quod oculus nō uidit: & attribuitur deo patri: & influit per ordinē Seraphim, uel ut uocāt Hebræi Haioth Hacadoſch, hoc eſt, animalia ſanctitatis: & exinde per primūmobile, omnibusq; eſſendi munus largitur, ipſum uniuerſum per totam circunferentiam, & centrum replens, cuius intelligentia particularis, nuncupatur metatron, hoc eſt princeps facierum, cuius officium eſt introducere alios ad faciem principis, & per hunc loquutus eſt dominus Moyſi. Secundum nomen eſt Iod, ſiue tetragrammaton cum Iod coniunctum: numeratio eius hochma, hoc eſt ſapientia: & ſignificat diuinitatem plenam idearum, & primogenitum: & attribuitur filio, & influit per ordinem cherubin, ſiue quem uocāt Hebręi Ophā, hoc eſt formæ, uel rotæ: & exinde in cœlum ſtellatum, totidem illic fabricās figuras, quot in ſe continet ideas, ipſum chaos creaturarum diſtinguens, per intelligentiam particularem nomine Razielem, qui fuit præfectus Adam. Tertium nomē uocatum eſt tetragrammaton Elohim, numeratio eius uocatur bina, hoc eſt prouidentia, ſeu intelligētia: & ſignificat remiſſionem, & quietem, iubileum, pœnitentialem conuerſionem, tubam magnam, redemptionem mundi, & uitam uēturi ſeculi: & adtribuitur ſpiritūi ſancto, & influit per ordinem thronorum, ſiue quos Hebræi uocant Aralim, hoc eſt angeli magni, fortes & robuſti: atq; exinde per ſphæram Saturni, formam fluxæ materiæ miniſtrans: cuius intelligentia particularis Zaphchiel, præfectus Nohe: & alia intelligentia Iophiel, prefectus ſeni: & hæ ſunt tres numerationes ſummæ & ſupremæ, ueluti ſedes diuinarum perſonarum, quarum iuſſu

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iuſſu fiunt omnia: ſed per reliquas ſeptem exequunt̃,quæ iccirco dicunt̃ numerationes fabricæ. Eſt itaque quartum nomen El,cuius numeratio hæſed, quod eſt clementia, ſiue bonitas: & ſignificat gratiam, miſericordiam,pietatem, magnificentiam, ſceptrum, & dextram manum: & influit per ordinem dominationũ, ſiue quem uocant Hebræi Haſmalim, per ſphæram Iouis, effingens corporum effigies, clementiam & pacificam iuſtitiam omnibus donans: & intelligentia eius particularis Zadkiel, præfectus Abrahæ. Quintum nomen Elohim gibor, hoc eſt deus robuſtus, puniens culpas improborum, & numeratio eius uocatur Geburach, quod eſt potentia, grauitas, fortitudo, ſecuritas, iudicium: puniens per ſtrages & bella: & coaptatur ad tribunal dei, & cingulum dei, & gladium, & brachium ſiniſtrum: & uocatur etiam Pachad, quod eſt timor: & influit per ordinem poteſtatum, ſiue quem dicunt Hebræi Seraphim,& exinde per ſphæram Martis, cuius eſt fortitudo, & bellum & afflictio, elementa depromit, & intelligentia eius particularis Camaël,præfectus Samſonis. Sextum nomen Elo ha, ſiue nomen quadriliterum, coniunctum cum Vaudahat: & numeratio eius tiphereth,hoc eſt ornatus,pulchritudo gloria,uoluptas:& ſignificat lignum uitæ: & influit per ordinem uirtutum,ſiue quem uocant Hebræi Malachim,hoc eſt angeli, in ſphæram Solis, claritatem illi & uitam donans: & exinde metalla producens:& intelligentia eius particularis Raphaël,qui fuit præfectus Iſahac, & Tobiæ iunioris, atq; angelus Peliel,præfectus Iacob. Septimum nomen tetragrammaton Sabaoth,ſiue Adonai Sabaoth, hoc eſt deus exercituum: & numeratio eius Nezah, hoc eſt triumphus, & uictoria: & applicatur ei columna dextra:& ſignificat æternitatem, & iuſtitiam dei ul ciſcentis:& influit per ordinem principatuũ,ſiue quem uocant Hebræi Elohim, hoc eſt dei,in ſphæram Veneris, Zelum & amorem iuſtitiæ: & producit uegetabilia,& intelligentia eius Haniel,& angelus Ceruiel,præfectus Dauid. Octauum nomẽ dicitur Elohim Sabaoth,quod etiam interpretatur deus exercituum,non belli & iuſtitiæ,ſed pietatis & conſonantiæ. Habet enim utrunq; nomen hoc,& præcedens ſuum exercitum. Numeratio huius uocatur Hod, quod interpretatur laus,& confeſſio,& decor,& celebritas: & adtribuitur ſibi columna ſiniſtra, & influit per ordinem archangelorũ, ſiue quẽ Hebræi uocant Bne elohim,id eſt filios deorum, in ſphæram Mercurii,ornatus elegantiam & conſonantiam,producẽs animalia: & intelligentia eius Michaël, qui fuit præfectus Salomonis. Nonum nomen dicitur Sadai, hoc eſt omnipotens & omnibus ſatisfaciens, & Elhai, quod eſt deus uiuus: & numeratio eius Ieſod, hoc eſt fundamentum, & ſignificat intellectum bonum, fœdus, redemptionem, & quietem: & influit per ordinem angelorum,ſiue quem Hebræi uocant Cherubim, in ſpheram Lunæ, rerum omnium incrementum & decrementum: hominum̃que genios & cuſtodes

Book 3, Chapter 9: What the true and most Orthodox faith is concerning God

and the most holy Trinity.

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curat atque distribuit:& intelligentia eius Gabriel, qui fuit præfectus Ioseph, & Iosue, & Danielis. Decimum nomen est, Adonai melech, hoc est, dominus & rex: & numeratio eius Malchuth, quod est regnum & imperium:& significat ecclesiam,& templum dei,& ianuam:& influit per ordinem animasticum,animarum uidelicet beatarum, qui ab Hebræis dicitur Issim, hoc est, nobiles,heroës & principes: suntq; Hierarchiis inferiores: & influunt filiis hominum cognitionem,mirificamq; rerum scientiam & industriam, & prophetiam largiuntur: & præsidet illis anima Messihæ, siue (ut alii dicunt,intelligẽtia Matattron, quæ dicitur prima creatura, siue anima mũdi, & præfectus Mosæ.

De Diuinis nominibus,eorundemq; potentia & uirtute. Caput XI.

DEus ipse licet sit unitissimus, sortitur tamẽ diuersa nomina, nõ quæ diuersas eius essentias aut deitates exponant, sed quasdam proprietates ab eo emanantes,per quæ nomina,in nos,& ea quę creata sunt,multa beneficia,& diuersa munera, uelut per canales quasdam distillãt. Horum nominum decem superius descripsimus,quæ etiam Hieronymus ad Marcellã numerat: Dionysius quadragintaquinq;, tum dei patris,tum Christi nomina colligit. Hebræorũ mecubales ex quodam textu qui est in Exodo, septuagintaduo cum angelorum tum dei nomina deducunt,quod nomen septuagintaduarum literarum,& Schemham phoras,hoc est expositorium,uocant. Alii ulterius progredientes, ex singulis scripturæ locis,tot innuunt diuina nomina,ut eorum numerus,& quæ significant,sint nobis penitus ignota. Ex his igitur,prẽter ea quę supra memorauimus, est nomen diuinæ essentiæ Eheie אהיה, quod Plato transtulit ὤν. Hinc deum uocant θεόν, alii ὁ ὤν. Est aliud nomen Hu הוא, reuelatum Esaiæ, diuinitatis abyssum innuens: quod Græci traduxerunt ταυτόν, Latini idemipsum. Est & aliud nomen Esch, אש à Mose receptum, quod ignem sonat: & est nomen dei Na נא, in perturbationibus & molestiis inuocandum. Est etiam nomen Iah יה, & nomen Elion עליון, nomen Macom מקום, nomen Caphu כפו, nomen Innon, יונן, & nomen Emeth אמת quod interpretatur ueritas:& est sigillum dei. Et alia duo nomina, Zur צור, & Aben אבן, quorum utrunq; solidam petram significat, & alterum illorũ patrem cum filio exprimit:& plura alia nomina in scalis numerorum posuimus superius. Et extrahuntur multa nomina dei &angelorum ex sacris scripturis,per artem Cabalisticam,Calculatoriam,& Notariacam,& Gimetriam: ubi unum nomen, aut multæ dictiones per certas earum literas retractæ colligunt: aut unum nomen per singulas suas literas dispersum, plura significat siue restituit. Colliguntur autem quandoque à capitibus dictionum, sicut hoc nomen Agla אגלא ex hoc S. scripturæ uersiculo: אתה גיבור לעולם אדני hoc est,

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And of the same Valerius Soranus sang,

Omnipotent Jove the God and King of Kings,

The Father of the gods, One, yet all things.

Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yea diverse sexes; whom, as Pliny saith, Fraile and weak mortality hath digested unto more, being mindfull of his one frailty, that every man might worship that portion which he especially wanteth; so those who had need of faith invocated Jupiter; they that wanted providence, Apollo; wisdom, Minen'a; and so as they wanted other things, they invocated other powers. Hence arose that great variety of Dieties [deities], by reason of the many and diverse distribution of graces; but God is one, from whom all things. Therefore Apuleius in his book De mundo to Faustin saith, Whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species, by whose variety he is made of many shapes; and Marcus Varro in his book of the worship of God, saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to Jupiter, who is the same God, worshipped under diverse names. Therefore it is meet to know the sensible proprieties, and perfectly to intellectualize them by the way of more secret Analogy; whosoever understandeth truly the Hymnes of Orpheus and the old Magicians, shall find that they differ not from the Cabalisticall secrets and Orthodox traditions; for whom Orpheus cals Curets and unpolluted gods, Dionysius names Powers; the Cabalists appropriate them to the numeration Pahad, that is to the Divine fear: so that which is EnSoph in the Cabala, Orpheus calleth Might; and Typhon is the same with Orpheus, as Zamael in the Cabala; but the Mecubales of the Hebrews, the most learned in Divine things, have received the ten principal names of God, as certain Divine powers, or as it were members of God, which by ten numerations which they call Sephiroth as it were vestiments, Instruments or examplars of the Archetype, have an influence on all things created, through the high things, even to the lowest, yet by a certain order; for first and immediately they have influence on the nine orders of Angels, and quire of blessed souls, and by them into the Celestiall Spheres, Planets and men, by the which Sephiroth every thing then receiveth power and vertue; The first of these is the name Eheia, the name of the Divine Essence; his numeration is called Cether [Kether], which is interpreted a Crown or Diadem, and signifieth the most simple Essence of the Divinity, and it is called that which the eye seeth not, and is attributed to God the Father, and hath his influence by the order of Seraphinus, or as the Hebrews call them Haioth Hacadosch, that is creatures of holiness, and then by the primum mobile , bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called Meratiron

Tu es fortis in æternũ deus. Similiter nomen Iaia יאיא, ex illo uersiculo יהוה אלהינו יהוה אחד hoc est deus deus noster deus unus. Similiter nomẽ Iaua, יאוא ex illo uersiculo. יהי אור ויהי אור, hoc est, fiat lux & facta est lux. Similiter nomen Ararita אראריתא ex hoc uersiculo, unum principium unitatis suæ, principium singularitatis suæ, uicissitudo sua unum יהוה ראש אקדותן ראש אחד תמורתו אחד Est & aliud nomen Hacaba הקבה extractum ex hoc uersiculo, הקדוש ברוך הוא, hoc est, sanctus benedictus ipse. Similiter nomẽ Iesu ישו cõperitur in capitibus istorum duorum uersiculorum uidelicet, יבי אשלוה ולו hoc est, Quousq; ueniat Messiah: Et alius יקן שמו לית id est, permanet nomen eius. Similiter hoc nomẽ Amẽ אמן, ex hoc uersiculo. אדני המלך באמן id est, dominus rex fidelis. Quandoq; extrahuntur hæc nomina à finibus dictionum, sicut idem nomen Amen ex hoc uersiculo, רא כן הרשעים hoc est, non sic impii, sed trãspositis literis. Sic in finalibus huius uersiculi מה שמומה id est, mihi quid? nomen eius quid? inuenitur nomen tetragrammaton: in his omnibus, litera ponitur pro dictione & litera extrahitur ex dictione, uel à capite, uel à fine, uel ubilibet: & quandoque extrahuntur hæc nomina ex omnibus literis singulatim, quemadmodum extrahuntur illa septuaginta duo dei nomina, ex illis tribus uersiculis qui habentur in Exodo, incipientes ab his tribus dictionibus, ויסע ויבא ויט, primo & ultimo uersiculis à dextra ad sinistram conscriptis, sed medio cõuersim à sinistra ad dextram, sicut in posterioribus ostendemus: & sic quandoq; extrahitur dictio à dictione, siue nomen à nomine, per transpositionem literarum, sicut Messiah משיח, ex Iismah. ישמח, & Michaël מיכאל. Ex מלאכי, Malachi. Quandoq; autem per alphabetariam cõmutationem, quam Cabalistę Ziruph צירוף uocant, sicut ex nomine tetragrammaton יהוה, eliciuntur nomina. מצפץ, Mazpaz. כזוז, kuzu: nonnunq̃ etiam per numeri æqualitatem nomina commutantur, ut Matattron, מטטרון pro Sadai שדי utrunq; enim facit tercentum decem & quatuor. Eadem ratione nomen Iiai ייי, æquipollet nomini El אל per numeri æqualitatẽ, utrunq; enim facit triginta & unum. Atq; hęc sunt arcana abscondita de quibus difficilimum est adferre iudicium, & completam tradere scientiam: nec in ulla alia lingua, quàm in Hebraica intelligi & doceri possunt. Verum cum diuina nomina (ut ait Plato in Cratilo) habita sunt à barbaris, q̃ habuerũt à deo sine quo nullatenus quis capere potest ueros sermones, ueraq̃; nomina, quibus deus nuncupatur, ideo de ipsis alia dicere non possumus, nisi quæ à deo sunt nobis sua benignitate reuelata. Sunt enim diuinæ omnipotẽtiæ sacramenta atque uehicula, non ab hominibus, non etiam ab angelis, sed ab ipso summo deo, certo modo, pro suorum characterum immobili numero & figura sempiterna stabilitate instituta, diuinitatisq̃; harmoniam spirantia, diuinaq̃; assistentia consecrata: quare illa timent superi, tremunt inferi, colũt angeli, pauent cacodęmones, & omnis reueretur creatura, omnis ueneratur religio: quorum religiosa obseruatio, deuotaq̃; cum timore ac tremore inuo

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uocatio, uirtutem nobis magnam præſtāt, deificamq́; unionem, atq; etiam ſupra naturam mirabilium operum effectuumq́; potentiam. Ideoq́; nullis quidē illa ulla unquàm ratione fas eſt permutare. Vnde Origenes præcipit, ea in ſuiſipſis characteribus incorrupte conſeruanda: & Zoroaſtes etiam uetat barbara & antiqua uerba mutari: nam ut inquit Plato in Cratylo: Omnia diuina uerba ſiue nomina, uel à diis primum, uel ab antiquitate, cuius initiū haud facile ſcitur, uel à barbaris prodita ſunt. Iāblichus quoq; ſimiliter præcipit, ea non eſſe ex ſua lingua in aliam transferenda, non enim eandem, inquit, mentem ſeruant nomina in aliam linguam interpretata. Hæc itaq; diuina nomina, ſunt aptiſſimum atq; efficaciſſimum medium hominis cum diis conciliandi, atq; uniendi, ſicut legitur in Exodo: In omni loco in quo memoria fuerit nominis mei, ueniam ad te, & benedicam tibi: in Numerorum uolumine ait dominus: Ponant nomen meum ſuper filios Iſraël, & ego benedicā eis. Iccirco diuinus Plato in Cratylo & in Philebo, diuina nomina uenerari iubet plusq̄ delubra ſtatuasq́; diuinas: quia expreſſior dei imago atq; uirtus ſit in officio mentis, præſertim afflatæ diuinitus, quàm in manuum operibus reſeruata. Verba itaq; ſacra, nō iam ex ſeipſis, quatenus uerba ſunt, uim habent in magicis, ſed ex occulta ui numinum per illa operante in animis eorum, qui illis ſecundum fidem hærent, in quibus occulta dei uirtus per ea tanquàm per uehicula in eos tranſmittitur, qui habent aures audiendi purgatos per fidem, & per purgatiſſimos mores, & per inuocationes diuinorum facti ſunt habitaculum dei, & capaces horum diuinorum influxuum. Quicunq; igitur diuinis his uerbis ſiue nominibus ea mentis puritate, eo modo, & ea lege qua tradita ſunt, rite utitur, mirifica multa & impetrabit & effici

Diuina nomina quo pacto ueneranda.

et quemadmodum de Medea legimus:

Verbaq́; ter dixit, placidos facientia ſomnos
Quæ mare turbatum, quæ flumina concita ſiſtunt.

Quod Hebręorum antiqui doctores præ cęteris obſeruarunt, qui uerbis mirabilia multa efficere conſueuerunt. Pythagorici etiam demonſtrarūt, tam animi quàm corporis morbos uerbis quibuſdam mirifice curantes. Sic etiam legimus Orpheum cum eſſet unus ex Argonautis, tempeſtatem quandam ſæuiſſimam uerbis quibuſdam auertiſſe. Simili modo Apollonium, quibuſdam uerbis ſecreto prolatis, puellam mortuam Romæ reſuſcitaſſe, & aliis à quibuſdam uerbis manes Achillis euocaſſe, narrat Philoſtratus. Sed & Pauſanias refert, fuiſſe Lydis in Hierocæſarea & Hypepis urbibus, duo templa deæ quam Perſicam uocabant, ſacra, quorum in utroq; cum res diuina peragenda eſſet, uir magus ligna ſicca ſuper aram imponēs, & patria lingua hymnos canens, deinde barbara quædam uerba ex libro quem manu tenebat pronūtiabat: quibus prolatis, mox ligna illa nullo ſubdito igne, ſponte ſua ardere, & lucidiſſimam concipere flammam uidebantur. Tradidit etiam Serenus Samonicus inter præcepta medicinæ, quòd ſi ſcribatur hoc nomen

Orpheus.

examina

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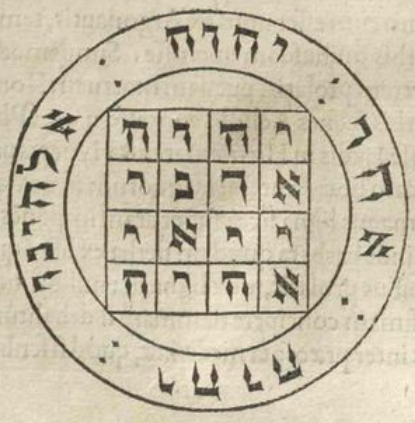
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Abracadabra, uidelicet diminuẽdo literam poſt literam, iuxta ordinem regreſſionis, ab ultima uſq; ad primam, ſicut hic oſtenditur, quicunq; æger hemitriteo laborans, ſiue alia febri, hanc ſchedam alligatam & à collo ſuſpenſam geſtauerit, ualere illi contra aduerſam ualetudinem, morbumq; paulatim declinando tranſire.

a	b	r	a	c	a	d	a	b	r	a
a	b	r	a	c	a	d	a	b	r	
a	b	r	a	c	a	d	a	b		
a	b	r	a	c	a	d	a			
a	b	r	a	c	a	d				
a	b	r	a	c	a					
a	b	r	a	c						
a	b	r	a							
a	b	r								
a	b									
a										

Sed multo efficacius contra omnes hominum aduerſas ualetudines, & quaſcunq; alias moleſtias tradidit Rabi Hama in libro Speculationis, ſacrum ſignaculũ cuius in anteriore latere ſunt quatuor quadrata dei nomina, ſibi in quadrato ſic ſubalternata, ut à ſummo in imum pariter alia quatuor ſacratiſſima nomina ſiue diuinitatis ſigilla emergant, quorum intentio in circunferentiali circulo continet inſcripta, à tergo aũt inſcribit nomen ſeptiliterũ Araritha, & circunſcribitur illi ſua interpretatio, hoc eſt, uerſiculus à quo extractum eſt, quemadmodum hic depictum uides.

PARS ANTERIOR.



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PARS POSTERIOR.



Oportet autem hæc omnia fieri in auro puriſſimo, aut in uirginea membrana, tanquàm ſyncera, munda & immaculata, etiã incauſto ad hoc formato, ex fumo ſacrati cerei uel incenſi, & aqua ſacrata, atq; hæc ab actore purgato & expiato, infallibili ſpe & conſtanti fide, ad deum altiſſimum mente eleuata, ſi diuinam hanc obtinere debeãt ac præſtare poſſint uirtutẽ. Simili ratiõe contra terriculamenta & nocumẽta malorũ dæmonũ atq; hominũ, & contra quæcunq; adeunda pericula, ſiue itinerum, ſiue aquarum, ſiue hoſtium, ſiue armorum, modo quo ſupradictum eſt, inſcribunt hos characteres ab uno latere, בווו : & hos à tergo, צמרבה, qui ſunt capita & fines primorũ quinque uerſuum Geneſeos, & totius mundanæ creationis ſymbolum, eaq; ligatura aiunt hominem, modo firmiſſime ſperet in deum uniuerſitatis conditorem, fore omnium malorum emunem.

IN PARTE ANTERIORE.



A TERGO.



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// Neque uero diffidat quiſpiam, miretur ue uerba ſacra, quibus deus omnipotens condidit cœlum & terram, alligata plurimum poſſe, ſiquidem experimẽto compertum eſt, ut ait Rab Coſta Ben Luca, plures alias res nõ phyſicas, poſſe quamplurimum: ſicuti experientia comprobatum eſt, digitum // abortiui à mulieris collo ſuſpenſum, impedire conceptum, quamdiu collo illius hęſerit. Pręterea in uerbis quibuſdam ſacris & nominibus diuinis, uim eſſe magnam atq; diuinam, quæ ſit uirtus operatiua mirabilis effectus. Zoroaſtes, Orpheus, Iamblichus, Syneſius & Alchindus, & quiq; ſplendidiſſimi philoſophorum teſtantur, & Artephius magus atq; philoſophus, de uirtutibus uerborum atq; characterum ſingularem librum conſcripſit. Origenes ſplendidiſſimis quibuſq; philoſophis non inferior, adſerit contra Celſum, in quibuſdam diuinis uerbis mirandam latere uirtutem: & in libro Iudicum ait dominus: Nomen meum quod eſt Pele פלא, quod interpretatur apud nos, miraculorum operator, ſiue efficiẽs mirabilia. Verum autem dei nomen, nec hominibus, nec angelis notum eſt, ſed ipſi ſoli deo, nec antè publicabitur (ut teſtãtur ſacrę literę) quàm diſpoſitio dei fuerit impleta. Habet tamen præterea deus inter angelos alia uocabula, & inter homines alia: nullum autem nomen dei eſt apud nos (ut inquit Moſes Aegyptius) quod non // ſit ſumptum ab operibus, & ſignificãs cum participatione, pręter ipſum no- // men tetragrammaton, quod eſt ſanctum, ſignificans ſubſtantiam creatoris // ſignificatione pura, in qua nihil aliud participat cum creatore deo: ideo dicitur nomen ſeparatum, quod ſcribitur & non legitur, neque exprimitur apud nos, ſed nominatur: & ſignificat ſecundum idioma ſupernum, quod eſt dei, & fortaſſis etiã angelorum. Simili modo ſunt etiã angelis nomina, alia inter eos, & in idiomate illorum, quam uocat Paulus linguam angelorum, de qua habetur ualde parum apud nos. Cætera autem illorum nomina, omnia ab officiis & operibus illorũ ſunt deciſa, quę non ſunt tantæ efficaciæ, ideoq; magi illos ueris ſuis nominibus cient, illis uidelicet cœleſtibus, quæ in literis ſanctis continentur.

Verũ dei nomẽ ſoli deo notũ eſt.

De influxu diuinorũ nominũ per ſingula media in hæc inferiora.

Caput XII.



Vmmus creator & prima cauſa, & ſi omnia regit & diſponit, curã tamen exequendi uariis miniſtris diſtribuit, beneficis & maleficis, quos in Apocalypſi uocat Ioannes, angelos ſauentes, & nocentes: de quibus alibi canit propheta. Moratur angelus domini in circuitu timẽtium eum, ut eripiat eos, & alibi deſcribit immiſſiones per angelos malos: Quodcunq; autem per angelos tanquam per miniſtros exequitur deus, idem etiam facit per cœlos & ſtellas, ſed tanquam per inſtrumenta, ut hoc modo omnia cooperentur in miniſterium: ut ſicut quælibet cœli portio, & quodq; aſtrum, certam terræ plagam locum'ue, & tempus, & ſpeciem, & indiuiduum decernit: ſic etiam angelicã illius portionis aſtriq;

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uirtutem,eiſdem loco,tempori,ſpeciei accommodare fas eſt. Vnde Auguſtinus libro Quæſtionum: Vnaquæq; (inquit) res uiſibilis in hoc mundo, angelicam habet poteſtatem ſibi præpoſitam. Hinc Origenes in librũ Numerorum ait: Opus eſt ipſi mundo angelis, qui præſint exercitibus terrenis, regnis, prouinciis, hominibus, beſtiis, animalium natiuitati & progreſſui, uirgultis, plantis, cæteris que rebus, eam uirtutem donantes, quam dicunt ineſſe rebus à proprietate occulta. Multo magis opus eſt angelis qui præſint operibus ſanctis, uirtutibus & hominibus, ut ipſi qui ſemper uident faciem patris ſummi, recto ducatu poſſint conducere homines, & unumquodque etiam minutiſſimum ad locum ſuum, tanquam membra huius mũdi concinna, in quo deus tanquam præcipuus antiſtes, omnia ſuauiſſime diſponens inhabitat, non contentus aut circunſcriptus, ſed continens omnia, ſicut Iohãnes in Apocalypſi deſcribit cœleſtem illam ciuitatem, cui à duodecim portis præſident duodecim angeli, influentes in eas, quæ à diuino nomine ſuſcipiunt duodecies reuoluto, & in fundamentis illius ciuitatis, nomina duodecim apoſtolorum, & agni: nam ſicut in lege, in lapidibus ſuperhumeralis, & fundamentis ciuitatis ſanctæ per Ezechielem deſcriptæ, inſcripta erant nomina tribuum Iſraël, & dominabatur illis nomen quadriliterum: ſic in Euangelio inſcripta ſunt in lapidibus fundamenti cœleſtis ciuitatis, nomina apoſtolorum, qui ſtant pro tribubus Iſraël in eccleſia, ſuper quos influit nomen agni, hoc eſt nomen Ieſu, in quo eſt omnis quadriliteri uirtus: ſiquidem tetragrammus ille pater, dedit illi omnia. Ab angelis itaque ſuſcipiunt cœli, quod influunt: illi autem à magno nomine dei & Ieſu, cuius uirtus prima eſt in deo, poſt diffuſa in duodenos & ſeptenos illos angelos, per quos extenditur in duodecim ſigna, & ſeptem planetas, & conſequenter in omnes cæteros miniſtros & inſtrumenta dei, uſque in infima penetrans. Hinc ait Chriſtus: Quicquid petieritis patrem in nomine meo, dabit uobis. & reſurgens ait: In nomine meo dæmonia eiicient, & quæ ſequũtur: ut ultra neceſſarium non ſit quadriliterũ nomen, cuius tota uirtus trãſlata eſt in nomen Ieſu, in quo ſolo fiunt mirabilia: nec eſt aliud nomen (ut inquit Petrus) ſub cœlo datum hominibus, in quo oporteat nos ſaluos fieri, niſi illud. Non autem putemus, quòd nominando Ieſum polluto ore, tanquam nomen hominis cuiuſdam, in uirtute illius facere poſſumus miracula: ſed oportet illud inuocare in ſpiritu ſancto, mẽte expurgata, & animo feruenti, ut adſequamur ea quæ nobis in ipſo promiſſa ſunt, maxime cognitione prævia, ſine qua non fit exauditio, iuxta illud propheticum: Exaudiam eum, quoniã cognouit nomẽ meũ. Hinc hodie nihil fauoris hauriri poteſt à cœleſtibus, niſi interueniat autoritas, fauor, adſenſus nominis Ieſu. Hinc Hebræi & Cabaliſtæ in diuinis nominibus peritiſſimi, nihil poſt Chriſtum in priſcis illis nominibus operari poſſunt, ſicut olim eorũ patres. Et iã experimẽto cõprobatũ eſt, nullũ malũ dæmonẽ, nullã inferor; uirtutẽ ex his quę

Iohan. 14.
Marc. 16.
Actu. 4.
Psal. 90.

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Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yea diverse sexes; whom, as Pliny saith, Fraile and weak mortality hath digested unto more, being mindfull of his one frailty, that every man might worship that portion which he especially wanteth; so those who had need of faith invocated Jupiter; they that wanted providence, Apollo; wisdom, Minen'a; and so as they wanted other things, they invocated other powers. Hence arose that great variety of Dieties [deities], by reason of the many and diverse distribution of graces; but God is one, from whom all things. Therefore Apuleius in his book De mundo to Faustin saith, Whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species, by whose variety he is made of many shapes; and Marcus Varro in his book of the worship of God, saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to Jupiter, who is the same God, worshipped under diverse names. Therefore it is meet to know the sensible proprieties, and perfectly to intellectualize them by the way of more secret Analogy; whosoever understandeth truly the Hymnes of Orpheus and the old Magicians, shall find that they differ not from the Cabalisticall secrets and Orthodox traditions; for whom Orpheus cals Curets and unpolluted gods, Dionysius names Powers; the Cabalists appropriate them to the numeration Pahad, that is to the Divine fear: so that which is EnSoph in the Cabala, Orpheus calleth Might; and Typhon is the same with Orpheus, as Zamael in the Cabala; but the Mecubales of the Hebrews, the most learned in Divine things, have received the ten principal names of God, as certain Divine powers, or as it were members of God, which by ten numerations which they call Sephiroth as it were vestiments, Instruments or examplars of the Archetype, have an influence on all things created, through the high things, even to the lowest, yet by a certain order; for first and immediately they have influence on the nine orders of Angels, and quire of blessed souls, and by them into the Celestiall Spheres, Planets and men, by the which Sephiroth every thing then receiveth power and vertue; The first of these is the name Eheia, the name of the Divine Essence; his numeration is called Cether [Kether], which is interpreted a Crown or Diadem, and signifieth the most simple Essence of the Divinity, and it is called that which the eye seeth not, and is attributed to God the Father, and hath his influence by the order of Seraphinus, or as the Hebrews call them Haioth Hacadosch, that is creatures of holiness, and then by the primum mobile , bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called Meratiron

uexant aut obsidẽt homines, posse huic nomini resistere, quin uelint nolint genu flectãt, & obediant: quando nomẽ Iesu debita pronũtiatione illis proponitur uenerãdum: nec solũ nomen sed etiam illius signaculum crucẽ, pauent: nec solũ terrestrium, cœlestiũ, infernorum genua flectũtur, sed etiã insensibilia ipsum reuerentur, & ad nutum eius contremiscunt omnia, qñ ex fideli corde, ore ueridico, nomẽ Iesu pronũtiatur, & crucis salutiferũ signum manus imprimunt innocentes. Neq; uero in uacuũ dixit Chrũs discipulis: In nomine meo dęmonia eiicięt, & quę sequunt: nisi uirtus quædã esset in nomine illo expressa, super dæmones & infirmos, serpẽtes & uenena, & linguas, & huiusmodi: quæ uirtus cũ insit nomini illi, tũ à uirtute dei instituẽtis, tũ à uirtute illius qui hoc noĩe exprimitur, & à ui insita ipsi uerbo. Hinc est, quòd cum omnis creatura timet & reueretur nomen illius qui fecit eam, nonnunquam etiam mali & immundi homines, modo credant huiusmodi diuinorum inuocationi, dæmones astringunt & alia quædam magna operantur.

Mar. 16.

Nominis Iesu uirtus unde sit.

De membris dei, & de eorum in nostra membra influxu. Cap. XIIII.

Mẽbra dei, quæ.

LEgimus in uariis sanctæ scripturæ locis, uaria dei membra & ornamenta: intelliguntur autem per membra dei, uires quædam multiplices & simpliciſſimè in ipso deo permanentes, per sacra dei nomina inter se distinctæ: uestimenta autem dei & ornatus, sunt tanquam uiæ quædam seu relationes, siue emanationes uel canales, per quas sese diffundit: quarum fimbrias quoties mens nostra contigerit, toties egreditur uirtus diuina alicuius membri, quemadmodũ de hęmorrhoissa clamauit Iesus: Tetigit me aliquis: nam sensi de me exire uirtutem. Sunt ita q; in deo hæc membra similia nostris: sed membrorum nostrorum ideæ & exemplaria, quibus si membra nostra rite conformemus, tunc in eandem imaginem transiati, ueri efficimur filii dei, deoq; similes, agentes & operantes opera dei. De membris itaq; dei multa in scripturis deprompta sunt: nã de capite eius legitur in Canticis: Caput tuum sicut Chermel, & comæ capitis tui sicut purpura regis: significat autem hic Chermel, non montem illum in maritimis Syriæ, sed uermiculum qui purpuram gignit. De oculis etiam & palpebris, & auribus, legitur in Psalmis: Oculi domini super iustos, & aures eius in preces eorum. Oculi eius in pauperem respiciunt, & palpebræ eius interrogant filios hominum. De ore etiam, & gustu, & gutture, & labiis, & dentibus, legitur apud Esaiam: Os meum non interrogastis. Et in Canticis: Guttur tuum sicut uinum optimum. Dignum est uinum dilecto meo ad potandum, & cibus labiis & dentibus illius ad ruminandum. Sunt etiam & nares, quibus (ut in lege sæpe repetitur) odorat sacrificia in odorem suauitatis. Sunt humeri, brachia, manus & digiti, de quibus legimus apud Esaiam: Factus est principatus super humeros eius. Brachium domini cui reuelatũ est? & regius uates canit: Manus tuæ domine

Luc. 8

Vestimẽta dei, quæ.

Cantic. 7

Chermel qd.

Oculi domini.

Nares domini.

Book 3, Chapter 13: Of the members of God, and of their influence on our members.

We read in diverse places of the holy Scripture, of diverse members of God, and ornaments; but by the members of God, are understood manifold powers, most simply abiding in God himself, distinguished amongst themselves by the sacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations, or conduit pipes, by the which he diffuseth himself; the hemmes of which as oft as our mind shall touch, so often the Divine power of some member goeth forth, even as Jesus cryed [cried] out, concerning the woman with the bloody Issue, Some body hath touched me, for I perceive vertue to go forth from me. These members therefore in God are like to ours; but the Ideas and exemplars of our members, to the which if we rightly conform our members, then being translated into the same Image, we are made the true sons of God, and like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the Canticles; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel signifieth not the mountain in the Sea coast of Syria, but a little creature, which ingendreth [engendereth] the purple. Also of his eyes, eyelids and ears, we read in the Psalmes, the eyes of the Lord on the Just, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire [inquire] after the sons of men: also of his mouth, tast [taste], throat, lips, and teeth, we read in Esay, Thou hast not enquired at my mouth; and in the Canticles, Thy throat as the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak; there are also Nostrils, by the which (as we often find in the Law) he smelleth the sacrifices for a sweet odour: he hath shoulders, armes, hands, and fingers, of the which we read in Esay, the government is laid upon his shoulders; to whom is the Arm of the Lord revealed? and the Kingly Prophet singeth, thy hands O Lord have made me and fashioned me, and I will behold the heavens, the work of thy fingers; he hath also a right and left hand; hence the Psalmist saith, The Lord saith to my Lord, sit at my right hand: and of the left we read, in the Gospel, on which the damned shall be placed at the last day: further we read of the heart, breast, back, and back parts of God; as in the book of Kings, that God found David a man according to his own heart; we read also in the Gospel his breast upon which the Disciple sleeping conceived divine mysteries; and the Psalmist describeth his back, in the paleness of gold; and he himself saith in Jeremiah, I will shew my back and not my face in the day of their perdition, and he saith to Moses, Thou shalt see my back parts; of his feet the Psalmist also saith, Darkness under his feet, and in Genesis he is said to walk to the South. In like manner also we read of the garments, and ornaments of God, as with the Psalmist, the Lord hath reigned, he hath put on beauty, cloathed [clothed] with light as with a garment; and elsewhere, Thou hast put on comliness and beauty; The Abysse as a garment and his cloathing; and in Ezekiel, the Lord speaketh, saying, I spread my garment over thee and covered thy nakedness; moreover also we read of the rod, Staffe, Sword and Buckler of God, as in the Psalmist, Thy rod and thy staffe, they have comforted me; his truth hath compassed thee about as with a shield; and in Deuteronomy we read of the sword of his glory; and very many of this sort the sacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our memhers and all things about us, and all our works, are both ruled, directed, preserved, governed, and also censured, as the prophet saith, He hath put my foot upon a rock, and directed my goings; and elsewhere he saith, Blessed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he saith, the Lord hath put a new song into my mouth;

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fecerunt me,& plaſmauerunt me. Et: Videbo cœlos tuos, opera digitorũ tuorum. Habet etiam dextram & ſiniſtram: hinc Pſalmiſta ait: Dixit dominus domino meo, ſede à dextris meis. De ſiniſtra legimus in euãgeliis, ad quam collocabunt damnandi in nouiſſimo die. Iamq; & cor, & pectus, & dorſum, & poſteriora, & faciem legimus, ut in libro Regum, quòd inuenerit deus Dauid uirum ſecundum cor ſuum. Habemus & in euãgelio pectus illud, ſuper quod dormiens diſcipulus, diuina arcana cõcepit, & Pſalmiſta deſcribit dorſum eius in pallore auri. Et ipſe apud Hieremiam ait: Dorſum & nõ faciem oſtendam eis in die perditionis eorum. Et ad Moſen ait: Videbis poſteriora mea. De pedibus quoque ait Pſalmiſta: Caligo ſub pedibus eius. Et in Geneſi ambulare legitur ad Meridiem: ſimili ratione & multiplicia dei ueſtimenta & ornamẽta legimus, ut apud Pſalmiſtam: Dominus regnauit, decore indutus eſt, amictus lumine ſicut ueſtimento. Et alibi: Confeſſionem & decorem induiſti. Abyſſus ſicut ueſtimentum & amictus eius. Et in Ezechiele loquitur Deus dicens: Expandi amictũ meum ſuper te, & operui ignominiam tuam. Iam uero etiam & uirgam, & baculum, & gladium, & ſcutum, ut apud Pſalmiſtam: Virga tua & baculus tuus, ipſa me conſolata ſunt. Scuto circundabit te ueritas eius. Et in Deuteronomio legit gladius gloriæ eius: & huiuſmodi multo plura ſacra nobis eloquia declarant, à quibus membris & ornamentis diuinis, non dubium eſt noſtra membra, & quæ circa nos ſunt, cunctaq; opera noſtra, & regi, & dirigi, & cuſtodiri, & gubernari, & iudicari, ſicut ait Propheta: Statuit ſupra petram pedes meos, & direxit greſſus meos. Et alibi ait: Benedictus dominus deus meus, qui docet manus meas ad præliũ, & digitos meos ad bellum. Et de ore ait: Immiſit in os meum canticum nouum. Et alibi ait Saluator: Ego dabo uobis os & ſapientiam. Et de capillis ait: Capillus capitis ueſtri non peribit. Et alibi: Capilli capitis ueſtri numerati ſunt. Ipſe enim omnipotens deus, cum nos ſuas imagines ſibiq; ſimiles eſſe uoluit, membra, artus, ac figuras, in nobis multis modis reſeratas, ad latentium ſuarum uirtutum ſimilitudinem tanquam ſigna conſtruxit, eundem ſibi ordinem proportionemq; ſeruantia. Vnde dicunt Hebræorum Mecubales, quòd ſi homo diuini influxus capax, quoduis ſui corporis membrum à ſordibus mundum expiatumq; conſtituat, tunc illud latentis dei artus uirtutisq;, cui idem nomen adſcribitur, habitaculum propriaque ſedes euadit, ita, ut ſi circa id membrũ de quauis re opus fuerit, inuocato hoc nomine, unde illud pendet, ſubito exaudiatur ad effectum, iuxta illud: Exaudiam illum, quoniam cognouit nomen meum. Et hæc ſunt grandia & arcana myſteria, de quibus plura in publicum profari non licet.

Dextera & ſiniſtra, cor, pectus, dorſum, poſteriora & facies, & cætera domini.

Hebræorum Mecubaliũ opinio.

Pſal. 90

De diis gentium, & animis cœleſtium corporum, & quibus numinibus, quæ loca olim ſacra fuerunt. Cap. XIIII.

Book 3, Chapter 13: Of the members of God, and of their influence on our members.

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POſuerunt philoſophi, quemadmodum ſuperius oſtendimus, cœlos ac ſtellas eſſe diuina animalia,& animas eorum intelligẽtes,mentem participantes diuinam:& poſuerunt ipſis alias quidem præeſſe,alias uero ſubeſſe ſubſtãtias ſeparatas,quaſi regentes & miniſtrantes, quas uocant intelligentias & dæmones. Sed & Plato ipſe adſeruit,cœleſtes animas haudquaquam corporibus ſuis cohiberi,quemadmodum animæ noſtræ corporibus noſtris, ſed ubiq; uelint eſſe,& ſimul dei uiſione gaudere, & ſine ullo labore & ſolicitudine corpora ſua regere & mouere,& una his mouẽdis inferiora facile gubernare: iccirco eiuſmodi animas deos uocitabant,& ſtatuerunt ipſis diuinos honores,precesq; & ſacrificia dedicarunt eiſdem, & diuerſo cultu uenerabãtur. Et hi ſunt dii,quibus attributi ſunt omnes populi, de quibus præcepit Moſes in Deuteronomio inquiẽs: Ne fortè eleuatis oculis ad cœlum,uideas ſolem,& lunam,& omnia aſtra cœli, & auerſus adores ea & colas, quibus attributi ſunt oẽs populi,qui ſub uniuerſo cœlo ſunt:uos autem tulit dominus tetragrammus,& eduxit de fornace Aegypti, ut haberet ſibi populum hæreditarium. Et in eodem uolumine capite decimoſeptimo, ſolem & lunam & aſtra deos uocat. Et Hebræorũ doctores,ſuper eo quod legitur in Geneſi, Abrahamũ filiis concubinarum largitum eſſe munera,uidelicet Shemoth ſteltonia,hoc eſt,nomina aliena:Iſaac autem reliquiſſe hæredem omnium quæ poſſederat:dicunt,filios concubinarũ in benedictione Abrahæ nõ eſſe attributos deo tetragrammo & ſummo creatori,ſed alienis diis & numinibus:Iſaac autẽ & ſemen eius adſignatũ ipſi omnipotẽti deo tetragrammo, & nulla in parte numinibus attributum alienis. Vnde improperatur illis in Deuteronomio, quia ſeruierunt diis alienis,& adorauerũt eos quos neſciebãt,& quibus nõ fuerunt attributi. Quin & Ieſus Naue poſt introductũ populũ in terram promiſſionis,& ſuperatos hoſtes,& diſtributas ſortes poſſeſſionũ Iſraël,optionẽ dedit populo,ut eligerẽt numen quod colerent,inquiens: Optio uobis datur eligere hodie quod placet, cui ſeruire potiſſimũ debeatis, utrum diis quibus ſeruierũt patres ueſtri in Meſopotamia,an diis Amorrhæorũ,quorum terrã habitatis:Reſpondente autẽ populo, ſeruiemus dño tetragrammo, & ipſe erit deus noſter,dixit illis Ieſus: non poteritis:quia dñs deus tetragrãmus ſanctus & fortis & æmulator eſt. Perſeuerãte autẽ populo ut ſeruirent tetragrãmo,ait illis:Teſtes uos eſtis,qa ipſi eligeritis uobis dñm ut ſeruiatis ei: auferte ergo deos alienos de medio ueſtri,& inclinate corda ueſtra ad dominũ deum Iſraël. Erexitq; lapidem prægrandẽ,dicẽs:Lapis iſte erit uobis in teſtimoniũ, ne fortè poſtea negare uelitis,& mẽtiri dño deo ueſtro. Erãt itaq; dii quibus attributæ erãt cęteræ gẽtes, ſol & luna,duodecim ſigna,cęteraq; corpora cœleſtia,diuinaq; opificia:nõ tamen ſecundũ quòd corpora,ſed quatenus eis inhęret anima,uniuerſaq; militia cœli,& quã uocat Hieremias reginã cœli,hoc eſt,uirtutẽ qua cœlũ regit,uidelicet animã mũdi,de qua inqt Hieremias: Filii colligũt ligna,

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& patres ſuccendunt ignem,& mulieres conſpergunt adipem,ut faciant placentulas reginæ cœli. Nec huius reginę,cæterarumq; cœleſtium animarum cultus Dulię,illis prohibitus erat:ſed Latriæ tantum,quem qui adhibuerũt, reprobati ſunt à domino. Nomina uero iſtarum animarum, deorum'ue in prędcedẽtibus narrauimus. Verum quibus regionibus,& populis, & urbibus, tanquam proprii, & tutelares dii adſcripti fuerint,partim referũt nobis Origenes, Tertullianus, Apuleius, Diodorus,& pleriq; alii hiſtorici: Coluerunt itaque ſinguli populi propriis ceremoniis, ſuos deos: Beotii, Amphiaraum: Aphri, Mopſum: Aegyptii, Oſirim & Iſidem: Aethiopes, qui Meroën habitant, Iouem & Bacchum: Arabes, cum Baccho Venerem: Scythę, Mineruã: Naucratitæ, Serapim: Syrii Atargatẽ: Arabes, Diapharen: Aphri, Cœleſtũ: Norni, Tibelęnum. In Italia quoq;, municipali cõſecratione Cruſtumẽſiũ deus erat, Deluentinus: Narnenſiũ, Viridianus: Aeſculanoꝝ, Aucharia: Volſinenſium, Nurſia: Otriculanoꝝ, Valentia: Sutrinoꝝ, Nortia: Phaliſcoꝝ, Curis cum primis celebres fuere. Coluerũt ſumma uenerationc Latii, Martẽ: Aegyptii, Iſidem: Mauri, Iubam: Macedones, Cabirum: Pœni, Vranũ: Latini, Faunum: Rhomani, Quirinum: Sabini Sangum: Athenæ, Mineruam: Samos, Iunonem: Paphos, Venerem: Lemnos, Vulcanum: Naxos, Liberũ: Delphis, Apollinem,& quos canit Ouidius in Faſtis:

Pallada, Cecropidę: Minoia Creta, Dianam:
Vulcanum, tellus Hypſipylęa colit:
Iunonem, Spartę: Pelopeiadesq; Mycenæ,
Pinnigerum: Fauni Menalis ora caput:
Mars, Latio uenerandus erat: quia præſidet armis.

Colebant Saturnũ, Carthaginienſes & Leucades: Iouem, Creta, Pyreus, Homole, Ida, Elis & Libya, ubi eius erat oraculum: Epirus, Latium, Gnidus, Lyciæ, Piſa Macedoniæ: Martẽ, Thermodonii, Scythæ,& Thracia: Solem, Scythæ unicum deum uenerabãtur, equum illi immolantes: eundemq; colebãt Heliopolitæ, Aſſyrii: & ſub Apollinis nomine Rhodii, & Hyperborei,& Mileſii: Erantq; ſibi ſacri Parnaſus, Phaſelus, Cynthus, Soractę montes, atq; Delos, Claros, Tenedos inſulæ & Mallois locus in Lesbo, & Grynęum nemus, ſeu opidum: Præterea Patara, Chryſa, Tarapnas, Cyrrha, Delphi, Arrephnia, Entroſi, Tegyra ciuitates. Erãt etiã illi ſub Bacchi & Dionyſii noĩe ſacrata, Thebę & Naxos inſula, Niſa urbs Arabię, Callichoros fluuius Paphlagonię: Itẽ Parnaſus & Cytheros mõtes Beotiæ, in quibus alternis annis Bacchanalia fiebãt, etiã Thamaritæ populi, Hircanis uicini, propriis ſacris Bacchum coluerunt. Veneris cultum Aſſyrii primi omnium induxerunt, deinde Paphii in Cypro,& Phœnices,& Cytheręi: quos, Agęo autore, ſecuti ſunt Atheniẽſes. Apud Lacedæmonios colebatur Armatha: & Delphis, Venus Epytibia. Colebatur etiam à Cois,& in Amatho Aegei maris inſula,& in Mẽphi urbe Aegypti,& in Gnido,& Sicilia,& Idalio nemore,& Hypępa urbe,&

Variarũ gẽtiũ uarij tutelares dij.

Book 3, Chapter 13: Of the members of God, and of their influence on our members.

We read in diverse places of the holy Scripture, of diverse members of God, and ornaments; but by the members of God, are understood manifold powers, most simply abiding in God himself, distinguished amongst themselves by the sacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations, or conduit pipes, by the which he diffuseth himself; the hemmes of which as oft as our mind shall touch, so often the Divine power of some member goeth forth, even as Jesus cryed [cried] out, concerning the woman with the bloody Issue, Some body hath touched me, for I perceive vertue to go forth from me. These members therefore in God are like to ours; but the Ideas and exemplars of our members, to the which if we rightly conform our members, then being translated into the same Image, we are made the true sons of God, and like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the Canticles; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel signifieth not the mountain in the Sea coast of Syria, but a little creature, which ingendreth [engendereth] the purple. Also of his eyes, eyelids and ears, we read in the Psalmes, the eyes of the Lord on the Just, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire [inquire] after the sons of men: also of his mouth, tast [taste], throat, lips, and teeth, we read in Esay, Thou hast not enquired at my mouth; and in the Canticles, Thy throat as the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak; there are also Nostrils, by the which (as we often find in the Law) he smelleth the sacrifices for a sweet odour: he hath shoulders, armes, hands, and fingers, of the which we read in Esay, the government is laid upon his shoulders; to whom is the Arm of the Lord revealed? and the Kingly Prophet singeth, thy hands O Lord have made me and fashioned me, and I will behold the heavens, the work of thy fingers; he hath also a right and left hand; hence the Psalmist saith, The Lord saith to my Lord, sit at my right hand: and of the left we read, in the Gospel, on which the damned shall be placed at the last day: further we read of the heart, breast, back, and back parts of God; as in the book of Kings, that God found David a man according to his own heart; we read also in the Gospel his breast upon which the Disciple sleeping conceived divine mysteries; and the Psalmist describeth his back, in the paleness of gold; and he himself saith in Jeremiah, I will shew my back and not my face in the day of their perdition, and he saith to Moses, Thou shalt see my back parts; of his feet the Psalmist also saith, Darkness under his feet, and in Genesis he is said to walk to the South. In like manner also we read of the garments, and ornaments of God, as with the Psalmist, the Lord hath reigned, he hath put on beauty, cloathed [clothed] with light as with a garment; and elsewhere, Thou hast put on comliness and beauty; The Abysse as a garment and his cloathing; and in Ezekiel, the Lord speaketh, saying, I spread my garment over thee and covered thy nakedness; moreover also we read of the rod, Staffe, Sword and Buckler of God, as in the Psalmist, Thy rod and thy staffe, they have comforted me; his truth hath compassed thee about as with a shield; and in Deuteronomy we read of the sword of his glory; and very many of this sort the sacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our memhers and all things about us, and all our works, are both ruled, directed, preserved, governed, and also censured, as the prophet saith, He hath put my foot upon a rock, and directed my goings; and elsewhere he saith, Blessed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he saith, the Lord hath put a new song into my mouth;

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Eryce Siciliæ monte,& Calydonia,& Cyrene, & Samis: nullumq́;(Aristotele teste) ueterum deorum numen propè maioribus ceremoniis frequentioribusq́; locis ueneratum legitur. Mercurium Galli maxime colebant, Teutatem illum appellãtes: præterea Arcades & Hormopolitæ, Aegyptii & Mẽphitæ. Lunã sub Dianæ nomine Taurica Scythiæ regio colebat,& in Epheso illi laudatissimum templum erat,& in Mycena post occisum Thoantem Tauricæ regem,ab Iphigenia & Oreste raptum eius simulacrum, mutato sacrorum ritu,prope Ariciam culta est: colebatur etiam à Magnesiis Thessaliæ populis,& in Pisa Achaiæ urbe,& in Tybure,& Auctino Rhomano monte,& in Perga Pamphyliæ oppido,& in Agras Atticæ regione,& Carenus populus Lunam sub masculo sexu coluisse legitur. Erant & reliquorum numinum sacra, ut Palladi quæ & Minerua sacræ erant Athenæ, & Pyreus & Aracynthus mõtes, Tritones fluuius, & Alcomeneum Bœotiæ oppidũ,& Neo una Cycladum insula. Cereris sacra loca sunt Eleusis Attica, Enna & Catana: urbes Siciliæ,& Aethna mons. Vulcano præcipuus cultus fuit in Lemno insula,& in Imbros insula Thraciæ, & Therasia insula Vulcano sacra, etiamque Sicilia. Vesta dea erat Troianorum, quam profugus Aeneas in Italiam transtulit, eidemque tribuuntur Phryges, atque Ida & Dindymus Phrygiæ mõtes,& Reatum Vmbriæ oppidum. Item Berecynthus mons,& Pessinuntium Phrygiæ oppidum. Iunonem coluerunt Carthago & Prosenna, Argos & Mycenæ ciuitates, & Samos insula, & Phalisci populi. Neptuno sacra erat Orchestus urbs Bœotiæ, & Tenarus Laconiæ promontorium, & Trœzenii populi,& urbs in Neptuni tutela erant. Huiusmodi ergo erant dii gentium,qui præsidebant & dominabantur illis,quos Moses ipse in Deuteronomio suo nuncupat deos terræ, quibus attributi sunt omnes populi, non alios significans,quàm cœlestia sydera illorumq́; animas.

Quid de animabus cœlestibus nostri sentiunt Theologi. Cap. XV.

ESse igitur cœlos corporaque cœlestia animata, animabus quibusdam diuinis, non modo poëtarum philosophorumque sententia est, sed etiam sacrarum literarum catholicorumq́; adsertio: nam & Ecclesiastes animam cœli describit: & Hieronymus super eodem hanc expresse fatetur: similiter Origenes in suo libro de principiis, sentire se scribit cœlestia prorsum corpora esse animata, quoniam à deo mandata dicuntur accipere, quod rationali naturæ tantum consentaneum est, scriptum enim est: Mandatum ego stellis iniunxi omnibus: Quinimò ab peccati labe non seiungi stellas omnino consensisse aduertitur Iob, ita enim legitur: Stellæ quoque in conspectu eius mundæ non sunt, id quod ad corporis fulgorem utique referri non potest. Proinde corpora cœlestia esse animata, etiam sentit Eusebius Pamphilus in solutiõibus theologicis,atque Augustinus in Enchiridio. Ex recentioribus uero Alber-

Book 3, Chapter 15: What our Theologians think concerning the Celestiall

souls.

That the heavens and the heavenly bodies are animated with certain Divine souls, is not only the opinion of Poets, and Philosophers, but also the assertion of the sacred Scriptures, and of the Catholicks; for Ecclesiates also describeth the soul of heaven, and Jerom upon same same expresly confesseth it: In like manner Origen in his book of Principles, seemeth to think that Celestiall bodies are animated, because they are said to receive commands from God, which is only agreeable to a reasonable nature; for it ii written, I have enjoyned a command on all the Stars; Moreover Job seemeth to have fully granted, that the Stars are not free from the stain of sin; for there we read, the Stars also are not clean in his sight; which cannot verily be referred to the brightness of their bodies; moreover that the Celestiall bodies are animated, even Eusebius the Pamphilian thought, and also Austin [Augustine] in his Enchiridion; but of the latter writers Albertus Magnus in his book of four co-equals, and Thomas Aquinas in his book of Spiritual Creatures, and John Scot upon the second of the sentences; to these the most learned Cardinall Nich. Cusanus may be added; Moreover Aureolus himself in a strong disputation doth convince these things; who moreover thinketh it not strange, that the Heavenly bodies are worshipped with the worship of Doulia, and that their suffrages and helps are implored; to whom also Thomas himself consenteth, unless the occasion of Idolatry should hinder this rite; moreover Plotinus maintaineth that they know our wishes, and hear them; but if any one would contradict these, and account them

sacrilegious tenents [tenets], let him hear Austin [Augustine] in his Enchiridion , and in his book of Retractions, and Thomas in the second book against the Gentiles, and in his Quodlibets, and Scotus upon the sentences, and Gulielmus Parisiensis in his sum of the universe, who unanimously answer, that to say the heavenly bodies are animated or inanimated, nothing belongeth to the Catholick faith. Therefore although it seemeth to many ridiculous, that the souls themselves be placed in the spheres and Stars, and as it were the Gods of the Nations, every one doth govern his Regions, Cities, Tribes,

People, Nations and Tongues, yet it will not seem strange to those who rightly understand it.

tus Magnus, in libro de quatuor coæquęuis, & Thomas Aquinas in libris de Spiritualibus creaturis, & Ioannes Scotus ſuper ſecundo Sententiarum, quibus accedit uir doctiſſimus Nicolaus Cuſanus Cardinalis. Sed & ipſe Aureolus hæc ſtrenua diſputatione conuincit, qui nec inſuper alienum fore arbitratur, cœleſtia corpora Duliæ cultu uenerari, earundeḿque ſuffragia auxiliá que implorare: cui etiam Thomas ipſe annuit, niſi impediret hunc ritum idololatriæ occaſio. Quin & Plotinus aſtruit, quod uota cognoſcunt noſtra, exaudiunt quoque. Quod ſi quis iſtis omnino aduerſari uelit, & tāquam ſacrilega dogmata habere, is audiat Auguſtinum in Enchiridio, & in libro Retractationum, & Thomam libro ſecundo contra Gentiles, & in Quodlibetis, & Scotum ſuper Sententias, & Guilielmum Pariſienſem, in Summa de uniuerſo, unanimiter reſpondentes, corpora cœleſtia dicere animata uel inanimata, ad fidem catholicam nihil referri. Licet igitur multis ridiculum uideatur, quòd ipſæ animæ in ſphæris & ſtellis collocentur, & ueluti dii gentium quiſque ſuis præſideat regionibus, & urbibus, & tribubus, & populis, & nationibus, & linguis, tamen extraneum non uidebitur ſanè intelligentibus.

De intelligētiis & dæmonibus, ac triplici illorum genere, eoruḿque cognomentis uariis, deq; infernis & ſubterraneis dæmonibus.

Caput XVI.

NVnc conſequenter de intelligentiis, ſpiritibus & dæmonibus nobis eſt diſſerendum. Eſt autem intelligentia, ſubſtantia intelligibilis, libera ab omni craſſi putreſcibiliſq; corporis mole, immortalis, inſenſibilis, cunctis adſiſtens, cunctis influens. Atque eadem eſt omnium intelligentiarum, ſpirituum, dæmonuḿque natura. Dico aūt dęmones hic non illos quos diabolos uocamus, ſed ſpiritus ſic uocatos ex uocabuli proprietate, quaſi ſcientes, intelligentes & ſapientes. Horum uero ſecundum magorum traditionem tria genera ſunt, quorum primos ſupercœleſtes uocant, atq; mentes à corpore penitus ſeiunctas, & quaſi intellectuales ſphæras, deum unum tanquam ipſorum firmiſſimam ſtabiliſſimamq; unitatem ſiue centrum colentes: quapropter illos iam etiam deos nuncupant, propter diuinitatis participationem quādam: quia ſemper ſunt deo pleni, diuinoq; nectare ebrii. Hi circa unum deum ſolum uerſantur, nec mundi corporibus præſunt, nec inferiorum miniſtrationi adaptantur, ſed ſuſceptum à deo lumen inferioribus ordinibus influunt, ſingulisq; ſingula officia diſtribuunt. Hos ſecundo ordine proxime ſequūtur cœleſtes intelligentiæ, quos uocant dæmones mundanos, ſcilicet ultra diuinum cultū mūdi ſphæris accommodatos, unicuiq; cœlorum & ſtellarum præſidentes, unde eos in totidē diſtribuūt ordines, quot in mūdo ſunt cœli, & quot in cœlis ſunt ſtellæ: & uocabāt alios Saturnios, q̄ præeſſent cœlo Saturni & ipſi Saturno: alios Iouios, qui præeſſent cœlo Iouis & ipſi Ioui: ſimiliter pro aliarum

Intelligētia quid.

Dæmones hic, qui ſint & quot illorum genera

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ſtellarum tam nomine quàm uirtute uarios dæmones cognominãt:& quia ueteres aſtrologi quinq; ſupra quinquaginta adſerebant motus,hinc totidẽ illis adinuenerunt intelligentias,ſiue dæmones:poſuerũt quoq; in cœlo ſtellato dæmones qui præeſſent ſignis,& triplicitatibus,& decanis,& quinariis,& gradibus,& ſtellis: nam licet unicuiq; orbi ſtellarũ unam ſolam intelligẽtiam tota ſchola philoſophorum etiam Peripateticorũ adſignet, tamen cũ unaquęq; ſtella & cœli particula ſuam propriam & differentem habeat uim & influxum,neceſſe eſt ut & ipſa ſuam habeant præſidentem intelligentiam quæ uim conferat & agat. Poſuerunt itaq; duodecim dæmonum principes, qui præeſſent duodecim ſignis zodiaci,& triginta ſex, qui præeſſent totidẽ decuriis,& ſeptuaginta duos,qui præeſſent totidem cœli quinariis,& hominum linguis & gentibus,& quatuor qui præeſſent triplicitatibus & elementis,& ſeptem totius mundi gubernatores,iuxta ſeptem planetas,& poſuerũt omnibus nomina,& ſignacula, quos uocãt characteres,& utebantur illis in inuocationibus & incantationibus & ſculpturis ſuis,deſcribendo ea in ſuarũ operationum inſtrumentis,imaginibus,laminis,ſeculis,annulis,chartis,cereis,& eiuſmodi,ut ſi quando operabantur ad ſolem, inuocabant per nomina ſolis,& per nomina dæmonum ſolarium,& ita de cæteris. Tertio ponunt dæmones quaſi miniſtros,ad ea quæ ſunt in inferioribus diſponenda, quos Origenes uocat inuiſibiles quaſdam uirtutes, quibus ea quæ ſunt ſuper terram diſponẽda credita ſunt: ſępe enim nemini conſpicui,itinera & negotia noſtra quæcunq; dirigunt,ſæpe etiam pręliis interſunt, clandeſtiniſq; ſubſidiis optatos amicis præbent ſucceſſus,quippe conciliare proſpera, inflgere aduerſa,pro libito poſſe dicuntur.Illos ſimili modo in plures ordines diſtribuũt,ut alii ignei,alii aquei,alii aërei,alii terrei,quæ quidem quatuor dæmonum ſpecies,iuxta quatuor cœleſtium animarum uires,mentem,rationem,imaginationem,naturam ſcilicet uiuificam & motricem, computantur: hinc ignei cœleſtium animarum mentem ſequuntur, unde ad ſublimiora contemplanda concurrunt. Aërei autem rationem ſequuti,rationali fauent potentiæ,eamq; à ſenſuali uegetabiliq; quodammodo ſegregantes,ſeruiunt igitur uitæ actiuę,quemadmodum ignei contemplatiuę: Aquei uero imaginationem ſenſumq; ſequuti,uitæ ſeruiunt uoluptuoſę: Terrei naturã ſequuti,uegetali naturæ faucẽt.Præterea diſtinguunt etiam hoc dæmonũ genus,in Saturnios & Iouiales, iuxta ſtellarum cœlorumq; nomina. Præterea alios eſſe orientales,alios occidentales,alios meridionales,alios ſeptentrionales. Denique nulla mundi pars eſt propria horum dæmonum adſiſtẽtia deſtituta,non quia ibi ſolum ſunt, ſed quia ibi maxime regnant, ſunt enim ubique,quamuis alii alibi potiſſimum operantur atque influunt. Neq; uero ita intelligenda hæc ſunt, quaſi influxibus ſyderum ſubiecti ſint, ſed ut reſpondeant ſupramundano cœlo, à quo præcipue omnia diriguntur, & cui omnia conformari oportet,unde ſicut uariis ſtellis, ſic etiam uariis locis, &

Dæmonũ numerus & officia.

Dæmonũ diſtinctio.

Book 3, Chapter 15: What our Theologians think concerning the Celestiall

souls.

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& Demetrius philoſophus Aemylianusq; rhetor, idem affirmant: teſtantur
enim, ex multis ſui temporis prodigiis, Pana magnum dæmonem, pluresq;
alios eiulaſſe primum, deinde etiam obiiſſe. Horum itaque dęmonum tertii
generis, ut Platonicorum ſentẽtia eſt, totidem ferunt eſſe legiones, quot in
cœlo ſunt ſtellæ: totidem quoq; quot ſtellas cœlum ipſum complectitur, in
qualibet legione eſſe dæmones, uerum dæmonum bonorum numerum (ut
tradit Athanaſius) ſunt, qui ad numerum hominum, nonagintanouem par
tes arbitrentur, iuxta parabolam de centum ouibus: alii duntaxat nouẽ par-
tes putant, iuxta parabolam de decem drachmis: alii æqualem cum homini-
bus angelorum numerum cenſent, quia ſcriptum ſit: conſtituit terminos po
pulorum iuxta numerum angelorum dei. Et de numero eorum multi mul-
ta ſcripſere: Verum recentiores theologi ſecuti magiſtrum ſententiarũ, Au
guſtinum & Gregorium, facile ſe abſoluunt, dicentes, quòd bonorum ange
lorum numerus omnem humanum captum tranſcendit, quibus contra re-
ſpondent innumeri ſpiritus immundi, tot exiſtentes in mundo inferiori,
quot mundi ſpiritus ſunt in mundo ſuperiori, ut adſerunt aliqui theologi,
ſe ab oraculis accepiſſe: ſub his ponunt genus dæmonum ſubterraneum ſi-
ue tenebroſum, quos uocãt Platonici deſertores angelos, ſcelerum & impie-
tatis ultores, iuxta iuſtitiæ diuinæ ſanctionem: uocantq; malos dæmones &
ſpiritus nequam: quia etiam ultrò plerunq; lædunt atq; nocẽt: horum etiam
plures computant legiones, ipſos ſimili modo iuxta ſtellarum ac elemento
rum nomina ac mundi partes diſtinguentes, ponuntq; ipſis reges, & princi

Book 3, Chapter 15: What our Theologians think concerning the Celestiall

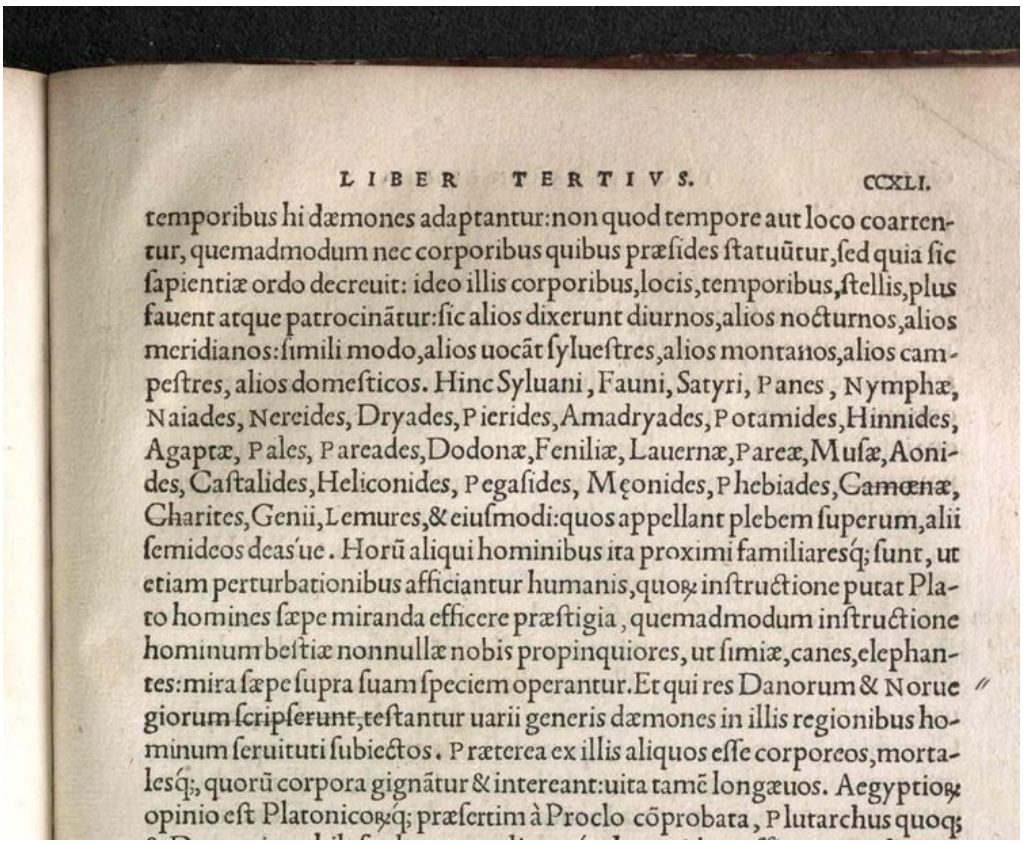
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pes,& præſidentes,& eorundem nomina. Ex his præſunt cæteris quatuor reges nocentiſſimi,iuxta quatuor mundi partes:ſub his alii plures dominãtur principes legionum, multi quoq; priuatorum officiorũ. Hinc Gorgones, ſtateno ctæ,furiæ. Hinc Cteſiphone,Alecto,Megera,Cerberus: De hoc dæmonum genere inquit Porphyrius:Locum incolũt terræ uicinum,imò intra ipſam terram. Nullum eſt malum quod perpetrare non audeant. Habẽt omnino uiolentum & male ſanum morem:ideoq; uehementes repentinaſque inſidias plurimum machinantur moliunturq;: ac dum agunt incurſiones,partim latere ſolent, partim uero inferre uiolentiam, omnibusq; rebus inique diſcorditerq; factis,admodum delectantur.

De eiſdem iuxta theologorum ſententias. Caput XVII.

Angelorum diſtinctio triplex.

THeologi uero noſtri cum Dionyſio ſimiliter ponunt triplices angelorum diſtinctiones:harum quamlibet in tres diuidũt ordines,ut uidelicet ſint tres diſtinctiões,nouem ordines:has uocant hierarchias,illos appellant choros:quos & Proclus nouenario numero diſtinguit. Ponunt itaq; in ſuperiori hierarchia Seraphim, Cherubim, Thronos,tanquam ſupercœleſtes dæmones,diuinæ prouidẽtię ordinem contemplantes:primi,in dei bonitate:ſecundi, in eſſentia dei tanquam forma:tertii,in ſapientia. In media hierarchia ponunt Dominatiões, Virtutes & Poteſtates,tanquam mundanos dæmones, ad mundi gubernationem concurrentes:horum primi præcipiunt, quod reliqui exequuntur: ſecundi adminiſtrant cœlos,nonnunquã ad miracula facienda conſpirant: tertii arcent quæ diuinam legem perturbare poſſe uidentur. In inferiore autem hierarchia ponunt principatus,archangelos & angelos, quos etiã Iamblichus numerat:hi tanquam dæmones miniſtri,ad inferiora curanda deſcẽdunt:horum primi curant publica, principes & magiſtratus, prouincias & regna,ſinguli ſingula. Vnde legitur in Daniele: Princeps autem regni Perſarum reſtitit mihi uiginti uno diebus,& Ieſus filius Sirach teſtatur unicuiq; genti præpoſitum eſſe rectorem angelum: quod etiã indicare uidetur Moſes Deuteronomii cantico inquiens:Cum diuideret excelſus gentes,ſtatuit eorum terminos ſecundum numerum angelorum dei.Secundi ſacris interſunt, diuinum cultum circa ſingulos homines dirigũt, precesq; hominum & ſacrificia coram diis offerunt: Tertii minora quæq; diſponunt, ac ſinguli ſingulis cuſtodes adſunt. Suntq; ex ipſis etiam qui minutiſſimis herbis & lapillis,& omnibus inferioribus uirtutem ſubminiſtrãt,quibus multa cũ deo, multa cum hominibus ſunt communia,ſuntq; mediantes miniſtri. Verum

Athanaſii de angelis opinio.

Athanaſius præter Thronos,Cherubinos,Seraphinos deo proximos,illũq; indeſinentibus hymnis,& irrequieta laude magnificantes,& pro noſtra ſalute orantes, ſeptem alios nuncupat ordines: quos communi uocabulo uocat militiam cœli. Horum Primus eſt ordo Doctrinalis, ex quo fuit ille qui locutus eſt Danieli inquiens: Veni ut docerem te quæ uentura ſunt populo

Book 3, Chapter 17: Of these according to the opinion of the Theologians

But our Theologians, together with Dionysius , maintain the three distinctions of Angels; every one of which they divide into three orders, they call these Hierarchies, those quires, whom Proclus also distinguished! by the number nine. They place therefore in the superior Hierarchies, Seraphim, Cherubim, and Thrones, as it were supercelestiall Angels contemplating the order of the Divine providence; the first in the goodness of God; the second in the Essence of God, as the form; the third in the wisdom. In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were wordly Angels concurring to the government of the world; the first of these command that which the other execute; the second are Ministers to the Heavens and sometimes conspire to the working of miracles; the third drive away those things which seem to be able to disturbe the Divine Law; but in the inferior Hierarchy they place the Principalities, Archangels, [and Angels,] whom also Iamblicus reckoneth up, these as ministering spirits descend to take care of inferior things; the first of these take care of publike [public] things, princes and magistrates, provinces and kingdoms, every one those that belong to themselves; when we read in Daniel, But the prince of the Kingdom of Persia withstood me twenty one dayes; and Jesus the son of Syrach testifieth, that for every Nation a ruling Angel is appointed; which also Moses by his song in Deuteronomy seemeth to shew forth, saying, when the most High divided the Nations, he appointed them bounds according to the number of the Angels of God. The second are present at sacred duties, and direct the Divine worship about every man, and offer up the prayers and sacrifices of men before the gods. The third dispose every smaller matter, and to each thing each one is a preserver. There are also of these, who afford vertue to the least plants and stones and to all inferior things; to whom many things are common with God, many with men, and they are mediating Ministers; But Athanasius, besides Thrones, Cherubins, and Seraphins, who are next to God, and magnify him uncessantly with hymns and continuall praises, praying for our salvation,

nameth the other orders, which by a common name he calleth the militia of heaven. The first of these is the Doctrinall order, of the which he was, who spake to Daniel, saying, Come, that I may teach thee what shall come to thy people in the last dayes: Then there is the tutelar order, of the which we read also in Daniel. Behold, Michael one of the Princes cometh to my help; and there, In that time shall rise up Michael a great Prince, who standeth for the sons of thy people; of this order was that Raphael also, who carryed forth and brought back Tobiah the younger; after this is the Procuratory Order, of the which mention is made in Job , where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him; and of the same order is expounded also that which is written in the sixteenth Chapter of Ecclesiasticus, about the end. The works of the Lord have been made by his appointment from the beginning, and he hath distributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungred [hungered], nor been wearied, and have not desisted from their works, none of them shall oppress his neighbor even for ever. The Ministeriall order followeth, of the which Paul to the Hebrews saith, Are they not all Ministring spirits, sent forth for them who shall be heirs of salvation? After these is the Auxiliary order, of the which we read in Esay, The Angels of the Lord went forth and slew in the tent of the Assyrians 185. thousands. The Receptory order of souls followeth this, of which we read in Luke, the soul of Lazarus was carryed by Angels into the bosom of Abraham, and there we are taught, that we should make to our selves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles. Moreover, there is the order of the Assistants, of the which we reade in Zachary. These are the two sons of the Oyl [oil] of splendor, who assist the ruler of the whole earth, but the Theologians of the Hebrews do otherwise number and call these orders; for in the

highest place are those which they call vnpn non [Haioth Hacadosh] that is,

creatures of sanctity, or by the which God giveth the gift of being. In the

tuo in nouiſſimis diebus. Deinde eſt ordo tutelaris, de quo etiam in Daniele legitur: Ecce Michaël unus de Principibus uenit in adiutoriū meum. & ibidem: In tempore illo conſurget Michaël Princeps magnus, qui ſtat pro filiis populi tui: eius ordinis fuit etiam Raphaël ille qui duxit & reduxit Tobiam Iuniorem. Poſt hunc eſt ordo Procuratorius, cuius mētio eſt in libro Iob, ubi legitur: ſi fuerit pro eo angelus loquēs, deprecabit̄ dominum, & placabilis ei erit: & de eiſdem exponitur etiam quod ſcriptum eſt Eccleſiaſtici decimo ſexto capite circa finem: In iudicio dei opera ipſius ab initio, & ab inſtitutione hominum ipſarum diſtinxit partes illorum, & initia eorum in gētibus ſuis: ornauit in æternum opera illorum, nec eſurierunt nec laborauerunt, & non deſtiterunt ab operibus ſuis, unuſquiſq; proximum ſuum nō anguſtiabit uſq; in æternum. Sequitur ordo Miniſterialis, de quo Paulus ad Hebræos inquit: Nonne omnes ſunt adminiſtratorii ſpiritus, miſſi propter eos qui hæreditatem capiunt ſalutis? Poſt hos eſt ordo Auxiliaris, de quo apud Eſaiā legitur: Egreſſus eſt angelus domini, & percuſſit in caſtris Aſſyriorū centū octogintaquinq; milia. Hunc ſubſequitur ordo Animarum receptiuus, de quo legitur apud Lucam: Anima Lazari portata per angelos in ſinū Abrahæ. & ibidem docemur, ut faciamus nobis amicos de mammona iniquitatis, qui nos recipiant in æterna tabernacula. Porrò eſt ordo Adſiſtentium, de quo legitur apud Zachariam: Iſti ſunt duo filii olei ſplendoris, qui adſiſtunt dominatori uniuerſæ terræ. Hebræorum autem theologi aliter hos ordines numerant nuncupantq;: nam ſupremo loco ſunt quos uocant היות הקדש id eſt, animalia ſanctitatis, ſiue uitas: per quos deus אהיה eſſendi munus largitur: ſuccedunt ſecundo loco Ophanim אופנים id eſt formæ, ſeu rotæ, per quos deus יהוה chaos diſtinguit: Tertio loco ſunt Aralim אראלים angeli magni fortes & robuſti, per quos tetragrammus elohim pronuntiatus, ſiue tetragrammus cum he coniuncto. היהוה formam fluxę materię miniſtrat: Quarto loco ſunt Haſmalim חשמלים, per quos El אל deus, cōporū effingit effigies. Quintus eſt ordo Seraphim שרפים, per quos deus Elohim Gibor אלהים גיבר elemēta depromit. Sextus Malachim מלאכים, id eſt angelorum, per quos deus Eloha אלוה metalla producit: Septimus Elohim אלהים id eſt dii, per quos deus tetragrammus Sabaoth יהוה צבאות producit uegetabilia: Octauus Bne elohim בני אלהים, id eſt filii deorum, per quos deus Elohim Sabaoth אלהים צבאות procreat animalia: Nonus & infimus Cherubim כרובים, per quos deus ſadai שדי genus hominum curat. Sub iſtis eſt ordo animaſticus, dictus Iſſim אישים id eſt heroës, uiri fortes, & beati, per quos deus Adonai אדני prophetiam largitur.

Tutelaris ordo.

Procuratorius ordo.

Miniſterialis ordo.

Auxiliaris ordo.

Animarum receptiuus ordo.

Adſiſtentium ordo.

Hebræi angelorū ordines quō numerēt

De ordinibus malorum dæmonum, eorundē q; caſu, & naturis uariis. Cap. XVIII.

Book 3, Chapter 17: Of these according to the opinion of the Theologians

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Vnt etiam ex theologorũ ſchola qui malos dæmones in nouẽ gradus diſtribuunt, ueluti ipſis nouem angelorum ordinibus aduerſantes. Horum itaque primi ſunt, qui pſeudothei, hoc eſt falſi dii nuncupantur, qui dei nomen uſurpantes, pro diis coli uolunt, ſacrificia & adorationes expetunt, ſicut dæmon ille qui ait ad Chriſtum: Si cadẽs in terram adoraueris me, dabo tibi hæc omnia: oſtendens illi omnia regna orbis terrarum, atque horum princeps eſt ille qui dixit: Aſcendam ſuper altitudinem nubium, & ſimilis ero altiſſimo, qui ideo uocatur Beelzebub, hoc eſt, uetuſtus deus. Hos ſecundario ſequuntur ſpiritus mẽdaciorum, cuiuſmodi fuit ille, qui egreſſus eſt ſpiritus mendax in ore prophetarum Achab: & horum princeps eſt ſerpens ille Python, à quo Apollo Pythius dictus eſt, & mulier illa Pythonica apud Samuelem, & alia in euangeliis, quæ Pythonem habebat in uentre. Hoc ergo dæmonum genus ſeſe oraculis immiſcet, & diuinationibus & prædictionibus hominibus illudit, quo uſque decipiat. Tertio ordine ſunt uaſa iniquitatis, quæ & uaſa iræ dicuntur: hi ſunt inuentores malorum, omniumq; malarum artium, qualis apud Platonem Theutus ille dæmon, qui ludos & aleam docuit: ex ipſis enim omne ſcelus, malitia & deformitas procedit, de quibus in Geneſi in benedictionibus Symeon & Leui ait Iacob: Vaſa iniquitatis in habitationibus eorum, in conſilium eorum non ueniat anima mea: quos Pſalmiſta uocat, uaſa mortis, Eſaias uocat uaſa furoris, & Ieremias uocat uaſa iræ, Ezechiel uaſa interfectionis & interitus: & princeps eorum Belial, quòd interpretatur ſine iugo ſiue inobediens, præuaricator, & apoſtata, de quo Paulus ait ad Corinthios: Quæ conuentio Chriſti ad Belial? Sequuntur quarto ultores ſcelerum & princeps eorum Aſmodeus, uidelicet faciens iudicium. Poſt hos quinto ordine ueniunt præſtigiatores, qui imitantut miracula, & inſeruiunt Cacomagis & maleficis, & ſeducunt populum in miraculis ſuis, ſicut ſerpens Euã ſeduxit: & princeps eorum Satan, de quo in Apocalypſi ſcriptum eſt, quòd ſeducit uniuerſum orbem, faciens ſigna magna, & ignem de cœlo deſcendere in terram in conſpectu hominum, ſeducens habitantes in terra, propter ſigna quæ data ſunt illi facere. Sexto ſeſe offerunt aëreæ poteſtates: hæ ſe miſcent tonitruis, fulminibus & fulgori, corrumpentes aërem, peſtilẽtias & alia mala inducentes: è quorum numero ſunt, quos narrat Apocalypſis quatuor angelos, quibus datum eſt nocere terræ & mari, tenentes quatuor uentos à quatuor angulis terræ: & princeps eorũ dictus Meririm: hic eſt dęmon meridianus, ſpiritus æſtuans, & dæmon furens in meridie, quẽ Paulus ad Ephe ſios uocat principem poteſtatis aëris huius, & ſpiritum qui operatur in filios diffidentiæ. Septimam manſionem tenent furiæ, ſeminatrices malorum, & diſcordiarum, & bellorum, & uaſtationum: quorum princeps in Apocalypſi uocatus eſt Græce Apollion, Hebraice Abaddon, hoc eſt exterminãs & uaſtans. Octauo loco ſtant criminatores ſiue exploratores, quorum prin

Primus dæmonũ ordo.

Secundus.

Tertius.

Pſal. 7.
Eſa. 13
Ieae. 50

2. Cor. 6

Quartus.

Quintus.

Sextus.

Septimus.

Octauus.

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ceps Aſtaroth,hoc eſt,explorator, Græcè dictus diabolus, hoc eſt criminator uel calumniator, qui in Apocalypſi uocatur accuſator fratrum noſtrorum,accuſans illos ante cõſpectum dei noſtri die & nocte. Porrò ultimum locum habent tentatores ſiue inſidiatores, qui ſingulis hominibus ſinguli adſunt,quos iccirco malos genios uocamus, & princeps eorum Mammon, qui interpretatur cupiditas. Dæmones autem malos omnes unanimiter aſtruunt in hoc infimiori mundo uagantes omnibus infenſos,quos iccirco diabolos uocant,de quibus ait Auguſtinus libro primo de Incarnatiõe uerbi ad Ianuarium inquiens: De diabolo quoque & angelis eius contrariis uirtutibus eccleſiaſtica prædicatio docuit,quoniam ſint quidem hęc:quæ autẽ ſint,aut quomodo ſint,non ſatis clare diſpoſuit. Apud plurimos tamen iſta habetur opinio,quòd angelus fuerit iſte diabolus,& apoſtata effectus, quãplurimos angelorum ſecũ declinare perſuaſerit,qui & nũc uſq; angeli ipſius nuncupantur. Hos tamen Græcia non omnes damnatos putat,nec hos quidem omnes eſſe ex propoſito malos,ſed quòd ab condito æuo rerum diſpẽſatio ea ſit ratione inſtituta,ut illis animarum peccatricum carnificina delegata ſit. Cæteri theologi dicũt,nullos dæmones creatos malos, ſed ex bonorum ordinibus propter præuaricationem cœlis pulſos & deiectos: quorũ caſum non ſolum noſtri & Hebræorũ theologi docent,ſed etiam Aſſyrii, Arabes, Aegyptii & Græci ſuis dogmatibus cõfirmãt. Pherecydes Syrus caſum dæmonũ deſcribit,& Ophin,hoc eſt,ſerpentem dæmoniacũ, caput fuiſſe rebellantis exercitus. Eundem caſum Triſmegiſtus in Pimandro,& Homerus ſub nomine Atarum ſuis decantat carminibus: & Plutarchus in ſermone de fœnore,Empedoclem eiuſmodi dæmonum lapſum nouiſſe ſignificat. Ipſi quoq; dæmones multoties caſum ſuum confeſſi ſunt. Hi itaq; deiecti in hãc uallem miſerię,partim hoc caliginoſo aĕre propinqui nobis oberrant:alii lacus,fluuios & æquora habitant:alii terras, terreſtria territant, & qui puteos & metalla effodiunt,inuadunt:hiatus terræ prouocant,montium fundamẽta concutiunt,nec homines modo,ſed & animalia uexant:alii ſolo riſu & illuſione contenti,fatigare eos potius ſtudent quàm nocere: alii ultra proceritatem giganteo corpore ſeſe ſuſtollentes, nũc ſeſe accliuos ad pygmęorum paruitatem ſubmittentes, & in uarias figuras ſeſe uertentes, homines inani terrore perturbant:alii mendaciis ſtudent & blaſphemiis, qualem unum in tertio Regum libro legimus, inquientem: Egrediar & ero ſpiritus mendax in ore omnium prophetarum Achab. Peſſimum autem dæmonum genus eorum,qui obſident itinera, irruentes tranſeuntibus, gaudent bellis & effuſione ſanguinis, & affligunt homines ſæuiſſimis inſultibus: tales legimus apud Matthæum, ob quorum metum per uiam illam tranſire iam nullus audebat. Iam uero nocturnos,& diurnos,& meridianos dæmones ſcriptura cõmemorat:& alios nequitię ſpiritus uariis uocabulis deſcribit,quales apud Eſaiam legimus,Onocentauros,ericios,piloſos,Sirenes,lamias,ululas,ſtru

Apo. 12.

Dæmonũ uariaſtudia.

3.Reg.22

Eſa.34.

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thiones:& in Psalmis,aspides, basiliscos,leones,dracones:& in euãgelio scorpius legitur & mammoma,& princeps huius mũdi, & rectores tenebrarum, quorum omnium princeps Beelzebub, quem scriptura prauitatis principem appellat. Porphyrius illorum principem esse Serapin ait, qui & Pluto à Græcis nominatur:tum & præest illis Cerberus, triceps ille canis, scilicet quia in tribus elementis,aëre, aqua,terra uersatur, pernicioſissimus dæmon : unde etiam quæ in illis tribus elementis plurimum potest Proserpina,illorum princeps est, quod & ipsa de se testatur in responsis his uersibus:

Naturæ triplicis ego sum Lucina puella,
Taurea,itemq; triceps,missa è cœlo aurea Phœbe,
Quam multæ uariant formæq;,trinaq; signa,
Quæ terna & simulacra fero, terræ,aëris,ignis:
Quippe meis atris terrarum est cura molossis.

Originis placitum de dæmonibus.

Origenis placitum de dæmonibus est: Dæmones qui proprio arbitrio cum principe suo diabolo ab dei ministerio recesserunt, si paululum resipiscere cœperint, humana carne circundari, ut hac deinceps pœnitentia, post resurrectionem eodem curriculo quo in carnem uenerunt,ad dei uisionem postliminio redeant,liberati tunc etiamnum æthereis & aëreis corporibus:tunc que genua deo curuanda omnia,cœlestium,terrestrium & infernorum,ut sit deus omnia in omnibus. Quin & Diuus Ireneus probat Iustini martyris sententiam,qui dixerit:Satanam nuscquã ausum dicere blasphemiam aduersus deum, priusquàm aduenisset in terras dominus,eo quod nõ dum cognosceret damnationem suam. Esse autem plerosq; ex lapsis dæmonibus qui futuram suam salutem sperent, pleriq; opinantur ex Pauli eremitæ historia,ab Hieronymo conscripta,& per ecclesiam canonicis horis uenerata:atq; ex Brandani legenda, ita edocti, illorumq; preces exaudiendas uel hoc argumento adserunt, quòd in euangeliis legitur,Christum exaudisse preces dæmonum, ac concessisse illis quòd ingressi sint gregem porcorum. Adstipulatur istis etiam psalmus septuagesimus primus secundum nostrã supputationem,secundum supputationem autem Hebræorum septuagesimus secundus, ubi nos legimus coram illo procident Aethiopes, & inimici eius terram lingent:ibi iuxta Hebraicam ueritatem legitur:Coram ipso flectent genua inhabitantes solitudinem,hoc est aërei spiritus eum adorabũt, ut Cabalistæ adserũt: & inimici eius puluerem lingent:quod de Zazele atq; eius exercitu exponunt, de quo in Genesi legitur : Terram comedes cũctis diebus uitæ tuæ. & alibi dicit propheta : Quia puluis terræ panis eius.

Dæmones an saluandi.

Hinc Cabalistæ etiam dæmones nonnullos saluandos putant, quod etiam sensisse constat Originem.

De corporibus dæmonum.

Caput XIX.

Book 3, Chapter 17: Of these according to the opinion of the Theologians

But our Theologians, together with Dionysius , maintain the three distinctions of Angels; every one of which they divide into three orders, they call these Hierarchies, those quires, whom Proclus also distinguished! by the number nine. They place therefore in the superior Hierarchies, Seraphim, Cherubim, and Thrones, as it were supercelestiall Angels contemplating the order of the Divine providence; the first in the goodness of God; the second in the Essence of God, as the form; the third in the wisdom. In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were wordly Angels concurring to the government of the world; the first of these command that which the other execute; the second are Ministers to the Heavens and sometimes conspire to the working of miracles; the third drive away those things which seem to be able to disturbe the Divine Law; but in the inferior Hierarchy they place the Principalities, Archangels, [and Angels,] whom also Iamblicus reckoneth up, these as ministering spirits descend to take care of inferior things; the first of these take care of publike [public] things, princes and magistrates, provinces and kingdoms, every one those that belong to themselves; when we read in Daniel, But the prince of the Kingdom of Persia withstood me twenty one dayes; and Jesus the son of Syrach testifieth, that for every Nation a ruling Angel is appointed; which also Moses by his song in Deuteronomy seemeth to shew forth, saying, when the most High divided the Nations, he appointed them bounds according to the number of the Angels of God. The second are present at sacred duties, and direct the Divine worship about every man, and offer up the prayers and sacrifices of men before the gods. The third dispose every smaller matter, and to each thing each one is a preserver. There are also of these, who afford vertue to the least plants and stones and to all inferior things; to whom many things are common with God, many with men, and they are mediating Ministers; But Athanasius, besides Thrones, Cherubins, and Seraphins, who are next to God, and magnify him uncessantly with hymns and continuall praises, praying for our salvation,

nameth the other orders, which by a common name he calleth the militia of heaven. The first of these is the Doctrinall order, of the which he was, who spake to Daniel, saying, Come, that I may teach thee what shall come to thy people in the last dayes: Then there is the tutelar order, of the which we read also in Daniel. Behold, Michael one of the Princes cometh to my help; and there, In that time shall rise up Michael a great Prince, who standeth for the sons of thy people; of this order was that Raphael also, who carryed forth and brought back Tobiah the younger; after this is the Procuratory Order, of the which mention is made in Job , where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him; and of the same order is expounded also that which is written in the sixteenth Chapter of Ecclesiasticus, about the end. The works of the Lord have been made by his appointment from the beginning, and he hath distributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungred [hungered], nor been wearied, and have not desisted from their works, none of them shall oppress his neighbor even for ever. The Ministeriall order followeth, of the which Paul to the Hebrews saith, Are they not all Ministring spirits, sent forth for them who shall be heirs of salvation? After these is the Auxiliary order, of the which we read in Esay, The Angels of the Lord went forth and slew in the tent of the Assyrians 185. thousands. The Receptory order of souls followeth this, of which we read in Luke, the soul of Lazarus was carryed by Angels into the bosom of Abraham, and there we are taught, that we should make to our selves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles. Moreover, there is the order of the Assistants, of the which we reade in Zachary. These are the two sons of the Oyl [oil] of splendor, who assist the ruler of the whole earth, but the Theologians of the Hebrews do otherwise number and call these orders; for in the

highest place are those which they call vnpn non [Haioth Hacadosh] that is,

creatures of sanctity, or by the which God giveth the gift of being. In the

DE corporibus dæmonum magna eſt recentiorum theologorũ cum philoſophis diſſentio: nam Thomas adfirmat angelos omnes eſſe incorporeos, ſimiliter & malos dæmones: adſumere tamen quãdoq; corpora, quibus mox exuãtur: & Dionyſius in diuinis nominibus angelos eſſe incorporeos conſtanter adfirmat. Auguſtinus tamen ſuper Geneſim ſic prodit: Dæmones aërea atq; ignea dicuntur animalia: quia corporum aëreorum natura uigent, nec per mortem diſſoluuntur, quoniam præualet in eis elementum ad agendũ aptius quàm ad patiendum. Idem aſtruere uidetur, angelos omnes ab initio creationis ſuæ corpora habuiſſe aërea, ex puriore ſuperioreq; aëris parte formata, ad agẽdum idonea, non ad patiendum: eaq; poſt confirmationem bonis angelis conſeruata, malis autem in lapſu demutata fuiſſe in aëris craſſioris qualitatem, ut etiam igne poſſint torqueri. Quin & Magnus Baſilius, non dæmonibus modo, ſed & puris etiam angelis corpora tribuit, ueluti ſpiritus quoſdam tenues & aëreos atque puros. Cõſentit his etiam Gregorius Nazianzenus. Apuleius non omnes dæmones putat habere corpora: ſiquidẽ in libro de dæmone Socratis, Genus aliud auguſtius (ait) dæmonũ, qui ſemper à corporeis cõpedibus & nexibus liberi, procurantur certis precatibus. Verũ Pſellus Platonicus & Chriſtianus, dæmonum naturam non putat eſſe ſine corpore: nõ idem tamen angelicum & dæmonicum corpus, nã illud omnis expers materiæ: Dæmonicum uero quodammodo materiale ſicut umbrarum corpora, & ſubiectum paſſioni, ut etiam percuſſum doleat, & igne exuratur in conſpicuas cineres, quod in Tuſcia aliquando factum memoriæ proditur. Et licet ſpiritale corpus ſit, maxime tamen ſenſibile eſt, & tactum patitur: & licet reſectũ, coit rurſum recreatq;, ſicut aër & aqua, interim tamen maxime dolet: hinc timẽt aciẽ fieri, & tela, & enſes. Hinc apud Vergiliũ Sibylla ait Aeneæ:

Tuq; inuade uiam, uaginaq; eripere ferrum.

ſuper quo dicit Seruius, uoluiſſe Aeneam habere enſem conſecratum. Genera dæmonicorum corporum Orpheus quoq; deſcribit. Eſt quidem corpus unum quod igne tantum conſtat, ſed uiſum non patitur, quos igneos & cœleſtes dæmones Orpheus uocat: alterum ignis aërisq; mixtione contemperatum, unde ætherei & aërei nuncupantur: cui ſi aqueum quiddam acceſſerit, tertium genus conſurgit, unde dicuntur aquei, qui quandoq; uiſu percipiuntur: quibus ſi aliquid terreum addatur, ſed non ita craſſum, terreni dæmones nũcupantur, eosq; iam magis conſpicuos, noſtrisq; ſenſibus occurrentes. Corpora autem ſublimiorum dæmonum angelorum, ex puriſſimo æthereo elemento coalita ſunt, nemini hominum temere uiſibilia, niſi diuinitus ſpeciem ſuam offerant: filis adeo texta ſunt ſplẽdidis & uſq; adeò tenuibus, ut radios omnes noſtri uiſus raritate tranſmittant, & ſplẽdore reuerberent, & ſubtilitate fruſtrentur, de quibus Chalcidius ait: Aetherei aëreiq; dæmones, quia corpora eorũ neq; tantũ ignis habent ut ſint perſpicua, neq; tã-

Varia dæmonicorũ corporũ genera

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highest place are those which they call vnpn non [Haioth Hacadosh] that is,

creatures of sanctity, or by the which God giveth the gift of being. In the

tum terræ,ut ſoliditas eorũ tactui renitatur, totaq; eorũ compago ex ætheris ſerenitate & aëris liquore connexa, indiſſolubilẽ coagmentauit ſuperficiem Reliqui dæmones neq; ita probabiles, neque ita incommodi, nec inuiſibiles ſemper, interdum conſpicui, in diuerſas conuertũtur figuras, exanguiũ quoque ſimulachrorũ umbraticas formas induũt, obeſi corporis illuuiem trahẽtes: habentq; nimiam cum ſylua (quã malignã animã ueteres uocabant) cõmunionem, atq; ex uicinia terræ & aquæ, etiã terrenis uoluptatibus ac libidine tanguntur: cuius generis ſunt lamiæ, & incubi, & ſuccubi, è quorũ numero fuiſſe Meluſinam forte non abſurda eſt coniectio: nullus tamẽ (quod Marcus arbitratur) dæmonũ, alius mas cenſendus, alius fœmina: cũ hoc ſexuum diſcrimen ad cõpoſita pertineat, dæmonũ uero corpora ſimplicia ſint: neq; tamen unumquodq; dæmonũ genus omnes figuras pro libito perficere poteſt, ſed igneis & aëreis facilis ea ſuppetit facultas, ſeſe in omne id deformare, quod illorũ concipit imaginatio: ſubterranei aũt tenebroſi dęmones, quia eorũ phãtaſticũ craſſi & inagilis corporis anguſtiis cõcluditur, eã nequit efficere diuerſitatẽ figurarũ quam cæteri. Aquei aũt & q humidã ſupficiẽ terrę habitant, ex elementi mollitie mulieres plurimũ adſimulant, ex quo genere ſunt Naiades, Dryades: q uero inaquoſa & arida incolũt, corporibus aridioribꝰ ſeſe mares exhibẽt, aut Satyros, aut Onoſcelos aſininis cruribꝰ, Faunos, Syluanos & incubos, de qbus Auguſt. multos tradit experiẽtia magiſtra didiciſſe, illos ſæpe improbos extitiſſe mulieribꝰ, earũq; appetiſſe & pegiſſe cõcubitũ: & quoſdã dæmones, quos Galli Duſios nũcupãt, hãc aſſidue tẽtare libi-

In dæmonibus nullus ſexus.

De infeſtatione malorum dæmonum, & cuſtodia nobis (dinem. adhibita bonorum dæmonum. Caput XX.

EST theologorũ cõmunis ſententia, dæmones malos omnes eius eſſe naturæ, ut deos pariter oderint & homines: iccirco diuina prouidentia dæmones nobis puriores præfecit propinquos, quibus nos tanquã paſtoribus ſeu rectoribus commẽdauit, ut nos quotidie adiuuẽt, dæmonesq; malos arceant, cõpeſcant & religẽt, ne noceant nobis quantũ uellẽt, quemadmodũ legitur in Thobia, Quod apprehẽdit Raphaël dæmoniũ noĩe Aſmodeus, & relegauit ipſum in deſerto ſuperioris Aegypti. De his ait Heſiodus: Ter decẽ mille ſunt ſuper terra uiuentes paſcente immortales Iouis cuſtodes mortaliũ hoĩm, q utiq; obſeruẽt iuſtitias & miſerãda facta, aërẽ induti, ubiq; eũtes ſuper terrã: nullus enim principũ, nullus magnatũ incolumis perſiſteret, non ulla mulier incorrupta remaneret, nullus hoĩm in hac ignorãtię ualle ad conſtitutũ ſibi à deo finẽ peruueniret, ſi boni dæmones nobis pro cuſtodia non adſiſterent: uel ſi mali dæmones malis hominũ uolũtatibus ſatisfacere permitterẽtur. Sicut igiẽ ex bonis dæmonibus unicuiq; proprius deputatus eſt cuſtos, corroborans ſpiritũ hoĩs ad bonũ: ita ex malis aliqs demittiẽ hoſtis, pſidens carni & pruritui eius, pugnatq; pro nobis bonus cuſtos pro ſpiritu, aduerſus hoſtem atq; carnem:

Book 3, Chapter 20: Of the annoyance of evil spirits, and the preservation we

have by good spirits.

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Earth. For there is no Prince, nor potentate could be safe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good spirits did not secure us; Or if evill spirits should be permitted to satisfie the wils [wills] of men; As therefore amongst the good spirits there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good; so of evil spirits there is sent forth an enemy ruling over the flesh, and desire thereof; and the good spirit fights for us as a preserver against the enemie [enemy], and flesh; Now man betwixt these contenders is the midle [middle], and left in the hand of his own Counsell, to whom he will give victory; we cannot therefore accuse Angels, if they do not bring the Nations entrusted to them, to the knowledge of the true God, to true piety, and suffer them to fall into errours and perverse worship: but it is to be imputed to themselves, who have of their own accord declined from the right path, adhering to the spirits of errours, giving victory to the Devill; for it is in the hand of man to adhere to whom he please, and overcome whom he will, by whom, if once the enemy the devill be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that hath lost his sting: to which opinion Origen assents in his book Periarchon, concluding, that the Saints fighting against evil spirits, and overcoming, do lessen their armie [army], neither can he that is overcome by any, molest any more; As therefore there is given to every man a good spirit, so also there is given to every man an evil Diabolicall spirit, whereof each seeks an union with our spirit, and endeavours to attract it to it self, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it self, change us into Angels, by uniting us, as it is writ of John Baptist in Malachie: Behold I send mine Angel before thy face: of which transmutation, and union it is writ elsewhere; He which adheres to God is made one spirit with him. An evil spirit also by evil works, studies to make us conformable to it self, and to unite, as Christ saith of Judas, Have not I chosen twelve, & one of you is a devil? And this is that which Hermes saith, when a spirit hath influence upon the soul of man, he scatters the seed of his own notion, whence such a soul being sowen [sown] with seeds, and full of fury, brings forth thence wonderfull things, and whatsoever are the offices of spirits: for when a good spirit hath influence upon a holy soul, it doth exalt it to the light of wisdom; but an evil spirit being transfused into a wicked soul, doth stir it up to theft, to man-slaughter, to lusts, and whatsoever are the offices of evil spirits. Good spirits (as saith Iamblicus) purge the souls most perfectly; and some bestow upon us other good things; they being present do give health to the body, vertue to the soul, security to the soul, what is mortall in us they take away, cherish heat, and make it more efficacious to life, and by an Harmonie [harmony] do alwayes infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, Theologians differ amongst themselves; we think there are more, the Prophet saying, he hath given his Angels a charge concerning thee, that they should keep thee in all thy wayes: which as saith Hierome, is to be understood of any man, as well as of Christ. All men therefore are governed by the ministry of divers Angels, and are brought to any degree of vertue, deserts, and dignity, who

homo autem inter hos concertantes medius, & relictus in manu cõsilii sui, cui uult uictoriam præstat: non possumus ergo angelos accusare, si gentes illis creditas ad ueri dei cognitionem, ad ueram pietatem & religionẽ non deducant, & in errores & peruersum cultum labi sinant: sed illis imputandum est, qui sponte sua à recto calle declinarunt, adhærentes spiritibus erroris, uictoriam dantes diabolo, in manu enim hominis est cui uelit adhærere, & quem uelit uincere, à quo si semel superatus hostis dæmon est, eius seruus effectus est, uictusq; alium ultra impugnare nequit, uelut uespa amisso aculeo: cui sentẽtiæ adstipulatur etiã Origenes in libro Periarchon concludẽs, quòd sancti repugnantes aduersus malos dæmones & uincentes, eorum minuunt exercitum, ne ultra fas sit illi qui ab aliquo superatus est, alterum deinceps molestare. Sicut igitur unicuique homini datus est spiritus bonus, ita etiam datus est spiritus diabolicus malus, quorum uterq; unionem quærit cum spiritu nostro, & illum ad se trahere nititur, & illi commisceri, ceu uinũ cum aqua: bonus quidẽ per bona opera ipsi conformia, nos in angelos uniendo transmutat, sicut de Ioãne Baptista scriptũ est in Malachia: Ecce ego mitto angelum meum ante faciem tuam. de qua transmutatione & unione, alibi scriptum est, qui adhæret deo, unus spiritus efficitur cum eo. Malus etiam dæmon per mala opera nos sibi conformes & unitos reddere studet, sicut de Iuda ait Christus: Nonne ego uos elegi duodecim, & unus ex uobis diabolus est? & hoc est quod ait Hermes, quando dæmon in humanã influit animam, semina propriæ notionis inspergit, unde anima talis, seminibus conspersa, furore prægnans, parit inde mirabilia, & qualiacunq; dæmonum sunt officia: bonus enim dæmon quando in sanctam influit animam, extollit eam ad sapientiæ lumen: malus uero dæmon, in prauam transfusus animam, incitat eam in furta, in homicidia, in libidines, & quæcunq; malorum dæmonum sunt officia. Boni dæmones (ut inquit Iamblichus) animas perfectissime purgant, exhibent insuper alii nobis alia, ipsi præsentes dant corpori sanitatem, uirtutem animo, menti securitatem, quod in nobis est lætiferum delent, calorem fouent, efficacioremq; reddunt ad uitam, & harmonia intelligibili mẽti lumen semper infundunt. An autem multi sint hominis custodes, uel unus solus, inter se contendunt theologi, nos plures putamus, dicẽte propheta. Angelis suis mandauit de te, ut custodiant te in omnibus uiis tuis: quod teste Hieronymo, non solum in Christo, sed in quocunq; homine locum habet. Omnes itaq; homines diuersorũ spirituum ministerio reguntur, ducunturq; ad quẽcunque gradum uirtutũ, meritorum, & dignitatis, qui se illis dignos præstiterint: qui uero indignos, hi à malis dæmonibus, simulatque à bonis spiritibus, deponuntur & detruduntur usque ad extremum miseriæ gradum, prout eorum exquirunt mala merita: quicunque autem sublimioribus angelis attributi sunt, hi aliis etiam hominibus præferuntur: nam angeli eorum curam habentes illos euehunt, aliosq; illis sub-

Gentiũ malitia angelis nõ imputan da.

Malac.3

Iohan.6

Psal.90

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

s.City of God, 15:23. Omitted in English edition.

Earth. For there is no Prince, nor potentate could be safe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good spirits did not secure us; Or if evill spirits should be permitted to satisfie the wils [wills] of men; As therefore amongst the good spirits there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good; so of evil spirits there is sent forth an enemy ruling over the flesh, and desire thereof; and the good spirit fights for us as a preserver against the enemie [enemy], and flesh; Now man betwixt these contenders is the midle [middle], and left in the hand of his own Counsell, to whom he will give victory; we cannot therefore accuse Angels, if they do not bring the Nations entrusted to them, to the knowledge of the true God, to true piety, and suffer them to fall into errours and perverse worship: but it is to be imputed to themselves, who have of their own accord declined from the right path, adhering to the spirits of errours, giving victory to the Devill; for it is in the hand of man to adhere to whom he please, and overcome whom he will, by whom, if once the enemy the devill be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that hath lost his sting: to which opinion Origen assents in his book Periarchon, concluding, that the Saints fighting against evil spirits, and overcoming, do lessen their armie [army], neither can he that is overcome by any, molest any more; As therefore there is given to every man a good spirit, so also there is given to every man an evil Diabolicall spirit, whereof each seeks an union with our spirit, and endeavours to attract it to it self, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it self, change us into Angels, by uniting us, as it is writ of John Baptist in Malachie: Behold I send mine Angel before thy face: of which transmutation, and union it is writ elsewhere; He which adheres to God is made one spirit with him. An evil spirit also by evil works, studies to make us conformable to it self, and to unite, as Christ saith of Judas, Have not I chosen twelve, & one of you is a devil? And this is that which Hermes saith, when a spirit hath influence upon the soul of man, he scatters the seed of his own notion, whence such a soul being sowen [sown] with seeds, and full of fury, brings forth thence wonderfull things, and whatsoever are the offices of spirits: for when a good spirit hath influence upon a holy soul, it doth exalt it to the light of wisdom; but an evil spirit being transfused into a wicked soul, doth stir it up to theft, to man-slaughter, to lusts, and whatsoever are the offices of evil spirits. Good spirits (as saith Iamblicus) purge the souls most perfectly; and some bestow upon us other good things; they being present do give health to the body, vertue to the soul, security to the soul, what is mortall in us they take away, cherish heat, and make it more efficacious to life, and by an Harmonie [harmony] do alwayes infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, Theologians differ amongst themselves; we think there are more, the Prophet saying, he hath given his Angels a charge concerning thee, that they should keep thee in all thy wayes: which as saith Hierome, is to be understood of any man, as well as of Christ. All men therefore are governed by the ministry of divers Angels, and are brought to any degree of vertue, deserts, and dignity, who

iiciunt ui quadam occulta, quam & ſi neuter illorum percipit, ſentit tamen ſubditus, iugum quoddam præſidentię, à quo facile ſe abſoluere nequit, imò timet & reueretur uim illam, quam ſuperioribus, ſuperiores angeli influũt, & terrore quodam inferiores in præſidentiæ timorem inducunt. Hoc ſenſiſſe uidetur Homerus ubi ait, Muſas Ioue genitas, regibus Ioue genitis indiuulſas ſemper comites aſſiſtere, perq; illas fieri eos uenerabiles & Auguſtos. Sic legimus M. Antonium olim cum Octauiano Auguſto ſingulari amicitia iunctum, ſæpe unà ludere ſolitos: Verum cum ſemper Auguſtus uictor abiret, magum quendam M. Antonium in hanc ſententiam ſubmonuiſſe: Quid tibi ò Antoni cum adoleſcente iſto. Fuge illum & uita: nam & ſi tu natu grandior, & peritia rerum præſtantior es, etiam genere illuſtrior, & plurium imperator bella multa exantlaſti, tamen huius adoleſcentis genium genius reformidat tuus, & tua fortuna illius fortunæ ſubblãditur: ni procul fugeris, tota ad illum defectura uidetur. Nonne princeps homo eſt cæteris hominibus ſimilis: quomodo eũ timerent & reuererentur cæteri homines, niſi terror diuinus eum eueheret, & cæteris timorem incutiens eos deprimeret, ut ipſum tanquam principem reuereantur: quare nitendum nobis eſt, ut expurgati recte agendo, ſublimiaq; ſequẽdo, etiam tempora & loca opportuna eligendo, ſublimiorum potentiorumq; angelorũ gradu cõmittamur, qui de nobis curam gerentes, aliis merito præferamur.

Auguſti genius, M. Antonij genio præſtantior

De obſequendo proprio genio, eiuſq; que natura indaganda. Caput XXI.

Sic unaquæque regio in cœleſtibus certam ſtellam cœleſtemq; imaginem obtinet, ſibi præ cæteris influentem: ita etiam in ſupercœleſtibus certam nanciſcitur intelligentiam, præſidentẽ atque tuentem, cum ſui ordinis infinitis aliis miniſtris ſpiritibus ſiue dęmonibus, qui omnes communi uocabulo dicti ſunt filii Elohim ſabaoth בני אלהים צבאות, hoc eſt, filii dei exercituum. Hinc quoties bellum, aut ſtragem, aut regni alicuius deſolationem populiq; ſubactionem delibe rat altiſſimus in iſtis inferioribus, tunc non ſecus atq; hæc in terris uentura ſunt, præcedit conflictus ſpirituum illorum in ſuperis, ſicut ſcriptum eſt in Eſaia: Viſitabit dominus exercituũ ſuper exercitum excelſi in excelſo, & ſuper reges terræ in terra, de quo ſpirituum ac præſidum cõflictu, etiã apud Danielem legimus, uidelicet de principe regni Perſarum, de principe Græcorum, de principe populi Iſraël, eorundemq; adinuicem conflictu. De quo etiam quondam ſenſiſſe uidetur Homerus, ubi cecinit:

Dañe. 10.

Tantus cœleſti rumor percrebuit aula,
Cum ſæua alterni ruerent in prælia diui:
Neptunum contra bellabat Phœbus Apollo.
Aduerſus Martem certabat Pallas Athene.
Iunoni obſtiterat bello pharetrata Diana.

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Latonam telis uolucer Cyllenius urget.

Veruntamen cum in ſingulis regionibus ſint omnis generis ſpiritus atque dæmones, illi tamen præ cæteris ibi potentiores ſunt, qui eiuſdem ordinis ſunt cum præſide illius regionis. Sic in ſolari regione præ cæteris uigent ſpiritus ſolares: in lunari lunares, & ita de reliquis: atque ex hoc prouenit atque conſequimur, ut nobis loca & prouincias mutantibus, uarii ſeſe offerant ſequanturque rerum & negotiorum noſtrorum euentus, alibi & alibi fortunatiores, ubi uidelicet dæmon genius noſter maiorem ſortitus fuerit potentiam, aut nos eiuſdem ordinis potentiorem ibi adepti fuerimus dæmonem. Sic ſolares homines, ſi in ſolarem commigrarint regionem ſiue prouinciam, longe ibi fortunatiores reddentur: quia potentiores commodioresque ibi ſuos habituri ſunt duces ſiue genios, quorum præſtanti ibidem præſidio, omnia ſua ſæpe etiã præter opinionem & ſuarũ uiriũ menſum ad felices exitus perducuntur. Hinc eſt, quod loci, & regionis, & temporis electio, ubi quis ſe ad ſui genii naturam & inſtinctum, exercitet, habitet & frequentet, ad uitæ felicitatem plurimum conducat. Conducit etiam nonnunquàm nominis mutatio: nam cum proprietates nominum ipſarum rerum indices ſunt, tanquam de ſpeculo declarantes ſuarum formarum conditiones: inde fit, ut mutatis nominibus, ſæpe res mutari contingat. Hinc ſcriptura ſacra non ſine cauſa introducit deum, dum benedicturus eſſet Abramo & Iacob, eorum nomina immutaſſe, & uocaſſe hunc Abrahamum, illum Iſraëlem. Naturam autem genii uniuſcuiuſque hominis antiqui ſapiẽtes ex ſyderibus & influxu eorum, eorundemque aſpectibus, qui in Geneſi cuiuſque uerſantur, cognoſcere docent: ſed tam diuerſis & diſſidentibus inter ſe inſtitutis, ut difficilimum ſit hæc cœlorum ſacramenta è manibus eorum poſſe eripere. Nam Porphyrius ex ſtella genituræ domina, genium quærit: Maternus uero, uel inde, uel ex planetis, qui plures ibi habent dignitates: uel ex eo cuius domicilium ingreſſura eſt luna poſt illud, quod naſcente homine detinet. Chaldæi autem non niſi aut à ſole, aut à luna genium inquirunt. Alii autem & Hebræorum multi, ex aliquo cœlorum cardine, aut omnibus illis, hunc exquirendum cenſent. Alii bonum genium ab undecima domo, quam iccirco bonum dæmonem uocant: malum autem geniũ à ſexta, quam malum dæmonem appellant, requirunt. Horum itaque cum laborioſa & occultiſſima ſit inquiſitio, multo facilius ex nobis ipſis genii noſtri naturam perquiremus, attendentes ad ea, quæ à primæua ætate nullis contagiis diſtracta, aut ea quæ expurgata mente ab inanibus curis & ſiniſtris affectibus, amotisque impedimentis ſuggerit animus, dictat naturæ inſtinctus, cœlumque inclinat. Hæc proculdubio genii ſuadelæ ſunt, qui unicuique datus eſt à principio ſuæ natiuitatis, eò nos ducens & perſuadens, quò nos illius ſydus inclinat.

Genius ad loci mutationẽ mutatur.

Nominis mutatio nõnunquam conducit.

Genij natura unde dinoſci poſsit.

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Triplicem unicuiuſque hominis cuſtodem eſſe,& à quibus ſinguli procedant. Caput XXII.

Sacer dæmõ

TRiplex unicuique homini dæmon bonus eſt proprius cuſtos, unus quidem ſacer, alter geniturę,tertius profeſſiõis. Dæmon quidem ſacer,hic iuxta Aegyptiorum doctrinam, nõ ab aſtris neq; à planetis, ſed à ſuperna cauſa,ab ipſo dæmonum præſide deo,deſcendenti animæ rationali adſignatur,uniuerſalis,ſupra naturã . Hic uitam animæ dirigit, cogitationesq; bonas menti ſemper exhibet, aſſidue agens in nobis illuminando,quãuis non ſemper animaduertimus, ſed quando purgati ſumus, atque tranquille uiuimus, tunc à nobis percipitur, tunc quaſi nobiſcum loquitur,ſuamq; nobis communicat uocem, antea ſilentio præſens,ſtudetq; aſſidue ad ſacram nos adducere perfectionẽ . Huius quoque dæmonis auxilio, poſſumus malignitatem fati deuitare : qui ſi religioſe colatur à nobis probitate ac ſanctitudine,quod Socratem feciſſe ſcimus, putant Platonici, mire nos ab eo iuuari, tum ſomniis,tum ſignis,mala auertẽdo,bona anxius ſoſpitando : quare concinentes Pytagorici, Iouem precari conſueuerunt,ut uel ipſe à malis abduceret,uel à quo dæmonũ id poſſit prę ſtari monſtraret. Dæmon autem geniturę,qui & genius dicitur,hic à mũdi diſpoſitione ſyderumq; circuitibus qui in generatione uerſantur deſcẽdit. hunc ſunt qui opinantur animam iamiam in corpus deſcenſurã,ex dæmonum choro cuſtodem ſibi naturaliter ſecernere, nec tam eligere ſibi hũc ducem,quàm uiciſſim etiam ab illo optari in tutelã.hic exequutor uitæ, atque cuſtos,eam corpori cõciliat,& communicatam corpori curat, hominemq; ad hoc ipſum officium adiuuat,ad quod naſcẽtem cœleſtia deputarũt. Qui cunque igitur genium fortunatum acceperint, redduntur in eorum operibus uirtuoſi,efficaces,fortes & proſperantes:quapropter à Philoſophis bene fortunati,ſeu bene nati dicuntur. Dæmon uero profeſſionis, hic datur à ſyderibus quibus talis profeſſio uel ſecta, quam homo aliquis profeſſus fuerit ſubiicitur,quem anima quando iam in hoc corpore electione uti cœperit,atq; ſibi mores induerit,latẽter optat. Hic dæmon mutatur mutata profeſſione,tum pro dignitate profeſſionis,digniores ac etiam ſublimiores adſunt nobis profeſſionis dæmones,qui ſucceſſiue curant hominem, qui aliũ & alium ſibi indies comparat profeſſionis cuſtodem,prout conſcẽdit de uirtute in uirtutem. Quando itaque profeſſio cum natura noſtra conſentit,ſimilis nobis atque cum genio concors adeſt profeſſionis dæmon,uitaq; magis efficitur tranquilla,fœlix atq; proſpera: quando uero profeſſionẽ genio ſubimus diſſimilem uel contrariam,uita nobis redditur laborioſa, & diſcordãtibus patronis perturbata. Sic euenit ut proficiat aliquis in aliqua ſcięntia, aut arte,aut miniſterio, exiguo tẽpore & labore, qui in aliis multo ſudore & ſtudio fruſtra laborat:& licet nulla ſcientia,nulla ars,nulla uirtus, ſit contemnẽda,tamen ut proſpere uiuas,fœliciterq; agas,imprimis cognoſce geniũ

Geniturę dæmon, genius.

Profeßionis dæmon.

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Nevertheless seeing there he in every region spirits of all sorts, yet they are more powerfull there which are of the same order with the president of that region. So in the Solary region, the Solary spirits are most potent; in the Lunary, Lunary, and so of the rest. And hence it is that various events of our affairs offer themselves, & follow us in places and provinces, being more Fortunate in one place more then another, where viz. the Demon our Genius shall receive more power, or we shall there obtain a more powerfull Demon of the same order. So Solary men, if they shall travell into a Solary region, or province, shall he made there far more fortunate, because there they shall have more powerfull, and more advantagious conducters or Genii, by the present aid of

whom they shall be brought beyond expectation, and their own power, to happy events. Hence it is that the choice of a place, region, or time doth much conduce to the happiness of life where any one shall dwell, & frequent, according to the nature & instinct of his own Genius. Sometimes also the change of the name doth conduce to the same, for whereas the properties of names being the significators of things themselves, do as it were in a glass declare the conditions of their forms; thence it comes to pass, that names being changed, the things oftentimes are changed. Hence the sacred writ doth not without cause bring in God, whilest he was blessing Abram , and Jacob, changing their names, calling the one Abraham, and the other Israel. Now the ancient Phylosophers [philosophers] teach us to know the nature of the Genius of every man, by Stars, their influx, and aspects, which are potent in the Nativity of any one; but with instructions so divers, and differing amongst themselves, that it is much difficult to understand the mysteries of the heavens by their directions. For Porphyrie [Porphyry] seeks the Genius of the Star, which is the Lady of the Nativity: but Maternus either from thence, or from the Planets, which had then most dignities, or from that into whose house the Moon was to enter after that, which at the birth of the man it doth retain. But the Calcleans [Chaldeans] enquire after the Genius, either from the Sun above, or from the Moon. But others, and many Hebrews think it is to be enquired after from some corner of the heaven, or from all of them. Others seek a good Genius from the eleventh house, which therefore they call a good Demon ; but an evil Genius from the sixth, which therefore they call an evil Demon. But seeing the inquisition of these is laborious, & most occult, we shall far more easily enquire into the nature of our Genius from our selves, observing those things which the instinct of nature doth dictate to, and the heaven inclines us to from our infancy, being distracted with no contagion, or those

tuum bonũ,& naturã tuã,& quid tibi boni promittat diſpoſitio cœleſtis,atque horum omnium diſtributor deus,qui diſtribuit ſingulis ut uult:horum exordia ſequaris,hæc profitearis, in ea uirtute uerſare ,ad quam te ſummus diſtributor eleuat atq; conducit,qui Abrahamum iuſtitia & clementia,Iſaac timore,Iacob robore,Moſen manſuetudine & miraculis , Ioſue bello , Phineen zelo,Dauidem religione & uictoria, Solomonem ſcietia & præconio, Petrum fide,Iohannem charitate,Iacobum deuotione, Thomam prudentia,Magdalenam cõtemplatione,Martham miniſterio excellere fecit. Itaque in qua uirtute facilius te proficere ſenties, ad eius apicem cõſcendere cures,ut in uno præſtes , qui in omnibus non potes : in cæteris tamen quantũ uales proficere ne contemnas:quòd ſi concordes habueris naturæ & profeſſionis cuſtodes,geminũ naturę & profeſſionis ſenties profectum & augmentũ:ſi uero diſpares fuerint,ſequere meliorem: nam melius aliquando fomentũ percipies egregiæ profeſſionis quàm natiuitatis.

De lingua angelorum,eorumq; cum inter ſe tum nobiſcum collocutionibus. Caput XXIII.

DVbitare poſſemus , ſi angeli ſiue dæmones cum ſint puri ſpiritus,ſermone aliquo uocali aut lingua,cum inter ſe,tum ad nos utãtur,niſi Paulus alicubi diceret: Si linguis hominũ loquar & angelorũ : ſed quis ſit iſte eorũ ſermo,quæ lingua , adhuc apud multos in dubio uerſatur. Putant enim pleriq; , ſi aliquo idiomate utantur, ipſum eſſe Hebræũ,quia hoc omniũ fuit primũ, emanauitq; de cœlo, fuitq; ante exortã in Babylone confuſionẽ linguarum, in quo data eſt à deo patre lex,& à Chriſto filio prædicatum euangelium,& per ſpiritum ſanctum data in prophetis tot oracula:& cum omnes linguæ paſſę ſint & continuo patiãtur uarias immutationes & corruptiones, hæc ſola ſemper perſeuerat inuiolata . Præterea opinionis huius euidens ſignum eſt , quòd cum dæmones & intelligentiæ ſingulæ , ſingularum gentium cum quibus habitant ſermonem exerceant , ſcientibus tamen Hebræum ſermonem , nunquam in alio idiomate,ſed in illo ſolo loquuntur. Quomodo aũt angeli loquũtur,occultũ nobis eſt,ſicut & ipſi:nobis aũt ut loquamur,lingua neceſſaria eſt cũ cęteris inſtrumẽtis,quæ ſunt fauces,palatũ,labia,dẽtes,guttur,pulmo, ſpiritalis arteria,& pectorales lacerti , qui motionis eius ab anima principiũ obtinẽt. Verũ ſi quis procul alteri loquatur,uehemẽtiori clamore indiget:ſic propinquus in audientis aurẽ ſuſurrat:& ſi poſſet cũ audiẽte ſtrictiori ſpiritu copulari,nullo prorſus ſono ſermo eius indigeret:ſed ſine ſtrepitu audienti,uelut imago oculo aut ſpeculo,illaberetur. Sic animę à corpore egreſſę,ſic angeli, ſic dæmones loquũtur:& quod hõ facit ſenſibili uoce,ipſi faciunt imprimẽdo ſermonis cõceptũ,in his qbus loquũtur,meliori modo,q̃ ſi p audibilẽ uocẽ exprimeret.Sic dicũt Platonici Socratẽ ſuũ dęmonẽ ſenſu quidẽ pcepiſſe, ſed nõ corporis huius,ſed ſenſu ætherei corporis intra hoc delitęſcentis; qua

Angelorum ſermo quis.

Angelorum ſermo nobis occultus.

Book 3, Chapter 23: Of the tongue of Angels, and of their speaking amongst

themselves, and with us.

We might doubt whether Angels, or Demons, since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that Paul in some place saith, If I speak with the tongue of men, or angels: but what their speech or tongue is, is much doubted by many. For many think that if they use any Idiome, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in Babylon, in which the Law was given by God the Father, and the Gospell was preached by Christ the Son, and so many Oracles were given to the Prophets by the Holy Ghost: and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth alwaies continue inviolated. Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiome, but in

this alone. But now how Angels speak it is hid from us, as they themselves are. Now to us that we may speak, a tongue is necessary with other instruments, as are the jaws, palate, lips, teeth, throat, lungs, the aspera arteria, and muscles of the breast, which have the beginning of motion from the soul. But if any speak at a distance to another, he must use a louder voice; but if neer, he whispers in his ear: and if he could be coupled to the hearer, a softer breath would suffice; for he would slide into the hearer without any noise, as an image in the eye, or glass. So souls going out of the body, so Angels, so Demons speak: and what man doth with a sensible voyce [voice], they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce. So the Platonists say that Socrates perceived his Demon by sense indeed, but not of this body, but by the sense of the etheriall body concealed in this: after which manner Avicen believes the Angels were wont to be seen, and heard by the Prophets: That instrument, whatsoever the vertue be, by which one spirit makes known to another spirit what things are in his minde, is called by the Apostle Paul the tongue of Angels. Yet oftentimes also they send forth an audible voyce, as they that cryed at the ascension of the Lord, Ye men of Galile [Galilee], why stand ye there gazing into the heaven? And in the old law they spake with divers of the Fathers with a sensible voyce, but this never but when they assumed bodies. But with what senses those spirits and Demons hear our invocations, and prayers, and see our ceremonies, we are altogether ignorant.

For there is a spirituall body of Demons everywhere sensible by nature, so that it toucheth, seeth, heareth, without any medium, and nothing can be an impediment to it: Yet neither do they perceive after that manner as we do with different organs, but haply as sponges drink in water, so do they all sensible things with their body, or some other way unknown to us; neither are all animals endowed with those organs; for we know that many want ears, yet we know they perceive a sound, but after what manner we know not.

item ratione ab prophetis uideri audiriq; ſolitos angelos credit Auicenna: il ludq; inſtrumẽtum, qualiſcunq; ea uirtus ſit, per quam innoteſcere facit ſpiritus alteri ſpiritum, aut homini, quæ in mente ebulliunt, ab apoſtolo Paulo angelorum lingua nuncupatur. Sæpiſſime tamen etiam ſenſibilem uocem emittunt, ut in aſcenſione domini clamantes, uiri Galilæi, quid ſtatis ſpectãtes in cœlũ? & in uerere lege cum multis patribus ſenſibili uoce loquuti ſunt: ſed hoc nõ niſi in adſumptis corporibus. Verũ quibus ſenſibus ipſi ſpiritus atq; dæmones noſtras inuocationes preceſq; audiant, noſtrasq; uideant ceremonias penitus ignoramus. Eſt enim ſpiritale dęmonum corpus, magna parte ubiq; & undique ſenſile natura, ita quod abſq; medio tangit, uidet, audit, nihilq; illis impedimento eſſe poteſt: nec tamẽ ea ratione qua nos diſcretis organis ſentiunt, ſed forte ueluti ſpongiæ aquã, ſic toto corpore ſuo ſenſibilia quæq; hauriunt, aut alio modo nobis ignoto: neq; enim cuncta quæ uidemus animantia ſenſoriis eiſdem ſunt communita: nam & multa auribus carere nouimus, tamen ſonum ab his concipi ſcimus, ſed qua ratione, ignoramus.

Act. 1.

Nota

De nominibus ſpirituum, eorumq; uaria impoſitione, deq; ſpiritibus qui præſunt ſtellis, ſignis, cardinibus cœli, & elementis.

Caput XXIIII.



Pirituum tam bonorum quàm malorum multiplicia & diuerſa ſunt uocabula: eorum autem propria & uera nomina, quemadmodum aſtrorũ, ſoli deo nota ſunt, qui ſolus numerat multitudinem ſtellarum, & omnibus illis nomina uocat: quorũ nulla à nobis niſi diuina reuelatione cognoſci poſſunt, atq; admodũ pauca nobis in ſacris literis expreſſa ſunt. Verum Hebræorum magiſtri putant ſpiritibus ipſis ab Adamo nomina impoſita eſſe, iuxta illud quod ſcriptum eſt: Adduxit deus cuncta quæ fecerat ad Adam ut nominaret illa: & qũocunq; uocauit rem, hoc eſt nomen illius. Hinc putant Hebræorũ mecubales unà cum Magis, eſſe in poteſtate hominis, & ſpiritibus nomina imponere: ſed illius duntaxat, qui iam ad hanc uirtutẽ diuino quouis munere, aut ſacra poteſtate dignificatus & ſublimatus eſt: quia uero nequit ulla humana uoce cõponi nomen, quod diuinitatis naturam, omnimodamq; angelicæ eſſentiæ uirtutem exprimere poſſit, iccirco ab operibus nomina ſpiritibus plurimũ imponuntur, ſignificantia certum aliquod officium ſiue effectum, qualis à ſpirituum choro deſideratur: quæ nomina tunc non ſecus atq; oblationes & ſacrificia diis deuota, efficaciam uirtutemq; ſortiuntur, ad ſpiritualem aliquam ſubſtantiam deſiderati effectus operatricem de ſuperis & inferis educendam. Vidi ego & noui quendam inſcribentem in charta uirginea nomẽ & ſignaculum ſpiritus cuiuſdam in hora lunæ: quam cum dediſſet poſtea ad deuorandum ranæ fluuiali, & carmen quoddam obmurmuraſſet, remiſſa rana in aquã, mox pluuiæ & imbres oborti ſunt. Vidi per eundẽ inſcriptũ

Homo ſpiritibus nomina imponere poteſt.

Vnde ſpiritibus nomina imponantur.

Book 3, Chapter 24: Of the names of Spirits, and their various imposition;

and of the Spirits that are set over the Stars, Signs, Corners of the

Heaven, and the Elements.

Many and divers are the names of good spirits, and bad: but their proper, and true names, as those of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them all by their names, whereof none can be known by us but by divine revelation, and very few are expressed to us in the sacred writ. But the masters of the Hebrews think that the names of the angels were imposed upon them by Adam , according to that which is written. The Lord brought all things which he had made unto Adam, that he should name them, and as he called any thing, so the name of it was. Hence the Hebrew Mecubals think, together with Magicians , that it is in the power of man to impose names upon Spirits, but of such a man only who is dignified, and elevated to this vertue by some divine gift, or sacred authority: but because a name that may express the nature of divinity, or the whole vertue of angelical essences cannot be made by any humane voyce, therefore names for the most part are put upon them from their works, signifying some certain office, oe effect, which is required by the quire of Spirits: which names then no otherwise then oblations, and sacrifices offered to the Gods, obtain efficacy and vertur to draw any spirituall substance from above or beneath, for to make any desired effect. I have seen, and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when

afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, and shours [showers] presently followed. I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of Mars , which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie any thing else but their offices. Of this kinde are the names of those angels, Raziel, Gabriel, Michael, Raphael, Haniel, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many such like. So we receive from many of the ancient Fathers of the Hebrews the names of angels set over the planets and signs: over Saturn, Zaphiel [Zaphkiel]; over Jupiter, Zadkiel; over Mars, Camael, over the Sun, Raphael, over Venus, Haniel, over Mercury, Michael, over the Moon, Gabriel. These are those seven Spirits which always stand before the face of God, to whom is entrusted the disposing of the whole celestial, and terrene Kingdoms, which is under the Moon. For these (as say the more curious Theologians) govern all things by a certain vicissitude of hours, daies [days], and years, as the Astrologers teach concerning the planets which they set over; which therefore Mercurius Trismegistus calls the seven governors of the world, who by the heavens, as by instruments, distribute the influences of all the Stars and signs upon these inferiours. Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called Oriphiel; over Jupiter Zachariel; over Mars Zamael, over the Sun Michael, over Venus Anael; over Mercury Raphael, over the Moon Gabriel. And every one of these governs the world 354 years, and four months; and the government begins from the Intelligence of Saturn ; afterward in order, the Intelligences of Venus, Jupiter, Mercury, Mars, the Moon, the Sun raign, and then the government returns to the Spirit of Saturn. Abbas Tritemius [Trithemius] writ to Maximilian Caesar a speciall Treatise concerning these, which he that will thoroughly examine, may from thence draw great knowledge of future times. Over the twelve Signs are set these, viz. over Aries Malchidael, over Taurus Asmodel, over Gemini Ambriel; over Cancer Muriel, over Leo Vere hie l, over Virgo Hamaliel; over Libra Zuriel; over Scorpio Barchiel 6 ', over Sagittarius Advachiel; over Capricorn Hanael, over Aquarius Cambiel; over Pisces Barchiel. Of these Spirits set over the planets, and Signs, John made mention in the Revelation , speaking of the former

alius ſpiritus cum ſuo ſignaculo nomen in hora Martis, id'que coruo datum, quo poſt immurmuratum carmen dimiſſo, protinus ab ea cœli plaga quam ille inuolaſſet, obortis nubibus fulmina, concuſſiones, horribilia' que tonitrua conſecuta ſunt: neque tamen erant illa ſpirituum nomina ignotæ linguæ, nec alia quam officiorum illorum ſignificatiua. Huius generis ſunt angelorum iſtorum nomina, Raziel, Gabriel, Michaël, Raphaël, Haniel: quæ ſonant, uiſio dei, uirtus dei, fortitudo dei, medicina dei, gloria dei. Simili modo in malorum dæmonum officiis leguntur eorum nomina, luſor, deceptor, ſomniator, fornicator, & huiuſmodi plura. Sic accepimus ab antiquis Hebræorum patribus, nomina angelorum præſidentium planetis atque ſignis, Saturno Zapkiel: Ioui, Zadkiel: Marti, Camaël, Soli, Raphaël: Veneri, Haniel, Mercurio, Michaël, Lunæ, Gabriel. Hi ſunt ſpiritus illi ſeptē, q̄ ſemper adſtāt ante faciē dei, quibus credita eſt diſpoſitio totius regni cœleſtis & terreni, quod ſub orbe lunę eſt. Hi enim (ut dicūt ſecretiores theologi) omnia regunt uiciſſitudine quadam horarum, dierum & annorum, quemadmodum de planetis, quibus præſunt, tradunt Aſtrologi: quos Triſmegiſtus Mercurius iccirco uocat ſeptem mundi gubernatores, qui per cœlos tanquam per inſtrumenta, coaceruatis omnium ſtellarum & ſignorum influentiis, eas in hæc inferiora diſtribuunt. Sunt autem qui illos paulo diuerſis nominibus ſtellis adſcribunt, dicentes quod Saturno præſit intelligentia nomine Oriphiel: Ioui, Zachariel: Marti, Zamaël: Soli Michaël: Veneri, Anaël: Mercurio, Raphaël: Lunæ, Gabriel, & horum unuſquiſq; mundum gubernat annis trecentis quinquaginta quatuor & menſibus quaternis: & incipit regimen ab intelligentia Saturni: poſt quam per ordinem regnant intelligētiæ Veneris, Iouis, Mercurii, Martis, Lunæ, Solis: reuertitur' que deinde regimen ad ſpiritum Saturni. Scripſit de iſtis ſpiritualem tractatum ad Maximilianum Cæſarem Abbas Tritemius: quem qui medullitus examinauerit, magnam futurorum temporum cognitionē inde elicere poteſt. Ex ſignis uero duodecim pręſunt Arieti, Malchidaël: Tauro, Aſmodel: Geminis, Ambriel: Cancro, Muriel: Leoni, Verchiel: Virgini, Hamaliel: Libræ, Zuriel: Scorpioni, Barchiel: Sagittario, Aduachiel: Capricorno, Hanaël: Aquario, Gambiel: Piſcibus, Barchiel. De iſtis ſpiritibus præſidentibus planetis & ſignis, meminit etiam Iohannes in Apocalypſi, de prioribus in fronte inquiens: Et à ſeptem ſpiritibus, qui in conſpectu throni dei ſunt, quos reperi præſidere etiam planetis: in calce autem uoluminis, ubi ſupernæ ciuitatis fabricam deſcribit, teſtatur quòd in duodecim portis eius erant duodecim angeli. Sunt rurſus uiginti octo angeli, qui dominantur in uiginti octo manſionibus lunæ, quorum nomina per ordinem ſunt, Geniel, Enediel, Amixiel, Azariel, Gabiel, Dirachiel, Seheliel, Aninediel, Barbiel, Ardeſiel, Neciel, Abdizuel, Iazeriel, Ergediel, Ataliel, Azeruel, Adriel, Egibiel, Amutiel, Kyriel, Bethnaël, Ge-

Angeli, planetis præſidentes.

Abbatis Tritemij Tractatus.

Angeli, duodecim ſignis præſidentes

Apoc. 1.

Apo. 21.

Angeli manſionū lunæ.

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afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, and shours [showers] presently followed. I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of Mars , which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie any thing else but their offices. Of this kinde are the names of those angels, Raziel, Gabriel, Michael, Raphael, Haniel, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many such like. So we receive from many of the ancient Fathers of the Hebrews the names of angels set over the planets and signs: over Saturn, Zaphiel [Zaphkiel]; over Jupiter, Zadkiel; over Mars, Camael, over the Sun, Raphael, over Venus, Haniel, over Mercury, Michael, over the Moon, Gabriel. These are those seven Spirits which always stand before the face of God, to whom is entrusted the disposing of the whole celestial, and terrene Kingdoms, which is under the Moon. For these (as say the more curious Theologians) govern all things by a certain vicissitude of hours, daies [days], and years, as the Astrologers teach concerning the planets which they set over; which therefore Mercurius Trismegistus calls the seven governors of the world, who by the heavens, as by instruments, distribute the influences of all the Stars and signs upon these inferiours. Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called Oriphiel; over Jupiter Zachariel; over Mars Zamael, over the Sun Michael, over Venus Anael; over Mercury Raphael, over the Moon Gabriel. And every one of these governs the world 354 years, and four months; and the government begins from the Intelligence of Saturn ; afterward in order, the Intelligences of Venus, Jupiter, Mercury, Mars, the Moon, the Sun raign, and then the government returns to the Spirit of Saturn. Abbas Tritemius [Trithemius] writ to Maximilian Caesar a speciall Treatise concerning these, which he that will thoroughly examine, may from thence draw great knowledge of future times. Over the twelve Signs are set these, viz. over Aries Malchidael, over Taurus Asmodel, over Gemini Ambriel; over Cancer Muriel, over Leo Vere hie l, over Virgo Hamaliel; over Libra Zuriel; over Scorpio Barchiel 6 ', over Sagittarius Advachiel; over Capricorn Hanael, over Aquarius Cambiel; over Pisces Barchiel. Of these Spirits set over the planets, and Signs, John made mention in the Revelation , speaking of the former

Ventorum quatuor, angeli totidē.

liel, Requiel, Abrinaël, Aziel, Tagriel, Alheniel, Amnixiel. Sunt etiã quatuor angelorum principes, qui prẹfecti sunt super quatuor uẽtos & super quatuor partes mundi, quorum Michaël præfectus est super uentum orientalem: Raphaël, super occidentalem: Gabriel, super borealem: Noriel, qui ab aliis Vriel dicitur, super australem. Adsignantur etiam elementis, aëri, Cherub: aquæ, Tharsis: terræ, Ariel: igni, Seruph, aut iuxta Philonem, Nathaniel. Quisq; autem horum spirituum grandis princeps est, & habẽs potestatẽ multæ libertatis in dominio suorum planetarum & signorum, & in eorum temporibus, annis, mensibus, diebus & horis, & in suis elementis, & partibus mundi, & uentis: & unusquisq; illorum dominatur pluribus legionibus, eadem ratione, in malis spiritibus præsunt cæteris quatuor reges potẽtissimi, iuxta quatuor partes mundi, quorum nomina appellantur, Vrieus, rex oriẽtis: Amaymon, rex meridiei: Paymon, rex occidentis: Egyn, rex septentrionis, quos Hebræorum doctores fortè rectius uocant Samaël, Azazel, Azael, Mahazaël: sub quibus plures alii dominantur principes legionum, & præsides: innumeri quoq; priuatorum officiorum dæmones. Quinetiam Grẹcorum uetusti Theologi sex dæmones numerant, quos Telchines uocant, alii Alastores appellant: qui hominibus malefici, stygis aquam manibus hauriẽtes, in terras spargũt: ex quo calamitates, pestes & fames cõsequuntur: Hiq; fuisse perhibentur Acteus, Megalesius, Ormenus, Lycus, Nicon, Mimon. Cæterum qui angelorum & etiam dæmonum malorum distincta nomina, officia, loca, tempora exacte noscere cupit, illa in rabi Symonis Templorũ uolumine requirat, ac in eiusdem libro Luminũ, atq; in tractatu de Magnitudine staturæ, & in tractatu Tẽplorum rabi Ismaëlis, atq; in omnibus ferè commentariis libri Formationis de istis copiose scriptum inueniet.

Elementorũ angeli.

Telchines

Quomodo Hebræorum mecubales sacra angelorum nomina è sacris scripturis eliciant, atq; de septuaginta duobus angelis qui ferunt nomen dei, cum tabulis Ziruph, & commutationum literarum & numerorum.

Caput XXV.



Vnt & alia tam bonorum quàm malorum spirituum ad singula officia deputata sacra nomina, prædictis illis multo ualidiora, quæ ex sacris scripturis secundum artem quam de istis tradunt Hebræorum mecubales extrahuntur, sicut etiam quædã nomina dei ex certis locis eliciuntur. Horum generalis regula est, quòd ubicunq; in sacris literis aliquid de diuina essentia exprimitur, ex eo loco diuinum nomen rite colligi potest: ubicunq; uero in sacris literis diuinum nomen expressum inuenitur, ibi ministerium quod illi nomini subiacet, perpẽde. Vbicũq; ergo de spiritus alicuius boni uel mali ministerio uel opere scriptura loquitur, ex eo loco eiusdem spiritus nomen siue boni siue mali extrahi potest, hoc obseruato immobili canone, ut ex bonis bonorũ, ex malis ma

Regula generalis.

Canõ extra

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oD*n n>n> 7mpbpbm 7\yn omi >n>

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These are the seventy two Angels, bearing the name of God,

Schemhamphorse.

lorum ſpirituũ accipiamus nomina: nec albo nigrũ, nec diem nocti, nec lucem tenebris cõfundamus: quod ex iſtis uerſiculis ueluti exemplo eluceſcit. Sint tanquàm puluis ante faciem uenti, & angelus domini propellens eos. Sint uiæ illorum tenebræ & lubricum, & angelus domini perſequens eos: *ctionis ſpiri tuum.*

יהיו כמוץ לפני רוח ומלאך יהוה דחה
יהי דרכם חשך וחלק ומלאך יהוה רדפם

Pſalmo triceſimoquinto apud Hebræos, apud nos triceſimo quarto, è quibus angelorũ illorũ nomina extrahuntur: מידאל Midael & מיראל Mirael de ordine Militantium. Sic ex uerſiculo, Conſtitues ſuper eum impium, & Satan ſtet à dextris eius. Pſalmo centeſimonono apud Hebræos, apud Latinos autem centeſimo octauo: הפקד עליו רשע ושטן יעמד על ימינו extrahitur nomen cacodæmonis Schihi שיחי quod dæmonem machinatorẽ deſignat. Eſt certus textus in Exodo, tribus uerſiculis contentus, quorũ quilibet ſeptuaginta duobus ſcribitur literis, incipientes: Primus Vaiiſa ויסע: Secundus, Vaiauo ויבא: Tertius, Vaiot ויט: qui unam in lineã extenſi, uidelicet primus & tertius à ſiniſtra in dextram, medius uero cõuerſo ordine à dextra incipiens terminetur in ſiniſtrã, tunc ſingulę tres literæ ſibi ſubalternatę conſtituunt unũ nomẽ, quæ ſunt ſeptuaginta duo nomina, quæ Hebræi Schemhamphoras uocant: quibus ſi in fine addatur nomen diuinũ El אל, uel iah, יה producunt ſeptuaginta duo angelorum nomina triſyllaba, quorum quilibet fert magnum nomẽ dei, ſicut ſcriptum eſt: Angelus meus præcedet te: obſerues eum, eſt enim nomen meum in illo. Et hi ſunt qui præſident ſeptuaginta duobus quinariis cœleſtibus, totidemq; nationibus & linguis, & humani corporis artubus, cooperanturq; ſeptuaginta duobus ſynagogæ ſenioribus, totidẽq; Chriſti diſcipulis: & nomina eorum ſecundum extractionem quam faciunt Cabaliſtę, patent in hac ſequenti tabella, ſecundum unum modum quẽ diximus. Sunt aũt & alii plures modi ex eiſdem uerſiculis fabricandi ſchemhamaphoras, ut cum omnes tres recto ordine ſibi ſubalternatim à dextra in ſiniſtram ſcribuntur, prẽter illos qui per tabulas Ziruph, & tabulas commutationum extrahuntur, de quibus in ſuperioribus mentionem fecimus. Et quoniam hæ tabulæ omnibus tum diuinis tum angelicis nominibus inſeruiunt, ideo illas etiam huic capiti ſubiungemus.

Hii ſunt ſeptuaginta duo Angeli, deferentes nomen Dei Schemhamphoras.

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ו	ה	ו	יה	Vehuiah	ל	ו	ו	יה	Leuuiah	א	נ	י	אל	Aniel	מ	ב	ה	יה	Mebahiah
י	ל	י	אל	Ieliel	פ	ה	ל	יה	Pahaliah	ח	ע	ם	יה	Haamiah	פ	ו	י	אל	Poiel
ס	י	ט	אל	Sitaël	נ	ל	כ	אל	Nelchaël	ר	ה	ע	אל	Rehael	נ	מ	ם	יה	Nemamiah
ע	ל	ם	יה	Elemiah	י	י	י	אל	Ieiaiel	י	י	ז	אל	Ieiazel	י	י	ל	אל	Ieialel
מ	ה	ש	יה	Mahasiah	מ	ל	ה	אל	Melahel	ה	ה	ה	אל	Hahahel	ה	ר	ח	אל	Harahel
ל	ל	ה	אל	Lelahel	ח	ה	ו	יה	Hahiuiah	מ	י	כ	אל	Michaël	מ	צ	ר	אל	Mizrael
א	כ	א	יה	Achaiah	נ	ת	ה	ה	Nithhaiah	ו	ו	ל	יה	Veualiah	ו	מ	ב	אל	Vmabel
כ	ה	ת	אל	Cahethel	ה	א	א	יה	Haaiah	י	ל	ה	יה	Ielahiah	י	ה	ה	אל	Iahhël
ה	ז	י	אל	Haziel	י	ר	ת	אל	Ierathel	ס	א	ל	יה	Sealiah	ע	נ	ו	אל	Anauel
א	ל	ד	יה	Aladiah	ש	א	ה	יה	Seehiah	ע	ר	י	אל	Ariel	מ	ח	י	אל	Mehiel
ל	א	ו	יה	Lauiah	ר	י	י	אל	Reiiel	ע	ש	ל	יה	Asaliah	ד	מ	ב	יה	Damabiah
ה	ה	ע	יה	Hahaiah	א	ו	ם	אל	Omaël	מ	י	ה	אל	Mihaël	מ	נ	ק	אל	Manakel
י	ז	ל	אל	Iezalel	ל	כ	ב	אל	Lecabel	ו	ה	ו	אל	Vehuel	א	י	ע	אל	Eiaël
מ	ב	ה	אל	Mebahel	ו	ש	ר	יה	Vasariah	ד	נ	י	אל	Daniel	ח	ב	ו	יה	Habuiah
ה	ר	י	אל	Hariel	י	ח	ו	יה	Iehuiah	ה	ח	ש	יה	Hahasiah	ר	א	ה	אל	Roehel
ה	ק	ם	יה	Hakamiah	ל	ה	ח	יה	Lehahiah	ע	מ	ם	יה	Imamiah	י	ב	מ	יה	Iabamiah
ל	א	ו	יה	Leuiah	כ	ו	ק	יה	Chauakiah	נ	נ	א	אל	Nanaël	ה	י	י	אל	Haiaiel
כ	ל	י	אל	Caliel	מ	נ	ד	אל	Manadel	נ	י	ת	אל	Nithaël	מ	ו	ם	יה	Mumiah

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buta, iugatis alternatisq; literis compacta, ſono licet & ſignificatione ignota, ex ſecretis philoſophię principiis neceſſe eſt confiteri plus poſſe in opere magico, q̄ nomina ſignificatiua, dū attonitus in illorum ænigmata animus, totaq; mentis acie intentus, diuinū aliquod ſubeſſe firmiter credens, uerba & nomina hæc, licet nō intellecta, reuerenter ſonat in gloriam numinis, cū ſpirituali pieratis affectu, captiuans ſe in illius obſequium.

De arte calculatoria nominum eiuſmodi ex traditione Cabaliſtarum. Caput XXVII.

EST adhuc aliud huiuſmodi nominum artificium quod calculatoriū uocant, & fit per tabulas ſequentes, ingrediendo cū nomine aliquo ſacro, ſiue diuino ſiue angelico, in columna literaria deſcēdenti, accipiendo illas literas quas in angulis cōmunibus ſub ſuis ſtellis ſignisq; offenderis: quibus in ordinē redactis, ſpiritus nomē conſtituit boni de natura illius ſtellę uel ſigni, ſub q̄bus fueris ingreſſus: quod ſi fueris ingreſſus in colūna aſcēdente, ſumendo angulos cōmunes ſupra ſtellas & ſigna in infima linea ſignata, nomē conſtituit ſpiritus mali. Et hæc ſunt nomina ſpirituū ex quolibet ordine ſiue cœlo miniſtrantiū, tā bonorū q̄ malorū, quę ſecundū hunc modū in nouē nomina totidē ordinū multiplicare potes, quatenus ingrediēdo cū uno nomine aliud ſupioris ordinis ſpiritus ex eodē elicere potes tā boni q̄ mali. Principiū tamē huius calculationis dependet ex nominibus dei: omnis enim uox uirtutem habet in Magia, inquantū à dei uoce dependet indeq; formatur. Itaq; ſcire debemus, omne angelicū nomen procedere debere ab aliquo nomine dei primario: ideoq; angeli dicūtur ferre nomē dei, iuxta illud quod ſcriptum eſt, quia eſt nomē meum in illo. Itaq; ut bonorum angelorum nomina à malorum nominibus diſcernantur, ſolet illis ſępe aliquid diuinę omnipotentiæ nomen ſubnecti, ut El, uel On, uel Iah, uel Iod & cum illo ſimul pronūciari: & quoniā Iah nomē eſt beneficentiæ, & Iod nomen deitatis, iccirco hæc duo nomina non niſi angelorum nominibus apponuntur: Nomen uero El, quod uim & uirtutem importat iccirco non modo bonis, ſed quādoq; etiam malis ſpiritibus adiicitur, neq; enim etiam mali ſpiritus abſq; dei uirtute, aut ſubſiſtere aut aliquid agere poſſunt. Cęterum ſciendum eſt, quoniam ſumendi ſunt anguli cōmunes eiuſdem ſtellæ atq; ſigni, niſi ingreſſum ſit cum nomine mixto, quem admodum ſunt nomina geniorum, & ea de quibus in capitulo præcedenti dictum eſt, quæ ex cœli diſpoſitionibus iuxta diuerſarum ſtellarum harmoniam componuntur: cum his enim quoties ingredienda eſt tabula, angulus communis ſumendus eſt ſub ſtella uel ſigno literæ ingredientis. Sunt pręterea qui iſtas tabulas adeo extendunt, ut arbitrentur etiam ſi cū nomine ſtellæ, uel officii, uel effectus alicuius deſiderati fiat ingreſſus, dæmon eliciatur & bonus & malus ad illud officium uel effectum deſeruiens. Simili ratiōe cū nomine proprio pſonæ cuiuſuis ingrediētes, geniorū nomina

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ſeſe extrahere poſſe confidunt,ſub illa ſtella quæ tali perſonæ uidebitur præ eſſe, prout ex Phyſiognomia, uel ex animi paſſionibus & inclinatione, ſiue ex profeſſiõe & fortuna cognouerint illum eſſe uel Martium,uel Saturniũ, uel Solarem,uel de alterius ſtellæ natura. Et licet huiuſmodi nomina primaria,ex ſuo ſignificato nullam uel modicam uim habeant,tamen huiuſmodi extracta nomina & ab illis deriuata,maximæ ſunt efficacię,quemadmodum radii ſolares in ſpeculo cauo collectæ,fortiſſimè quidem urunt, ſole tamen ipſo uix modice calente. Eſt autem ordo literarum in iſtis tabulis ſub ſtellis & ſignis ferè conſimilis,qualis eſt apud aſtrologos ordo decanorũ, nouenariorum & duodenariorum. De hoc calculatorio artificio ſcripſit quondã Alfonſus Cyprius,& neſcio quis alius illud etiam Latinis characteribus accommodauit: uerum quoniam uniuſcuiuſq; linguæ literæ, quod in primo libro oſtendimus,ſuo numero,ordine & figura cœleſtem diuinamq; originem habent,facile conceſſero,hanc de nominibus ſpirituum calculationẽ,non modo per Hebræas literas, ſed etiam per Chaldæas,Arabicas, Aegyptias, Græcas,Latinas,& quaſcunq; alias fieri poſſe,tabulis ex illis ad imitationem præſidentium rite fabricatis.Sed hic à pleriſq; obiicitur,euenire in his tabulis plures diuerſæ naturæ & fortunæ homines, non raro ob nominis identitatem eundem eiuſdem ue nominis genium ſortiri. Sciendum igitur eſt,non abſurdum putari,eundem dæmonem à pluribus animabus poſſe ſecerni,eundemq; pluribus poſſe præeſſe.Præterea ſicut diuerſi homines eodem ſæpe nomine funguntur, ſic etiam diuerſorum officiorum & naturarum ſpiritus, poſſunt uno nomine ac uno eodemq; ſignaculo ſiue charactere notari reſpectu tamen diuerſo:nam ſicut ſerpens nunc Chriſti,nunc diaboli typum tenet,ſic eadem nomina eademq; ſignacula,nũc alicui malorum dæmonum, nunc alicui bonorum angelorũ ordini æquiparantur. Deniq; ipſa inuocantis intentio ardens,per quam intellectus noſter iungitur intelligẽtiis ſeparatis,facit ut nunc illum,nunc alium ſpiritum licet ſub eodem nomine inuocatum,habeamus obſequentem.

Sequuntur tabulæ calculationis nominum ſpirituum bonorum & malorum,ſub ſeptem planetarũ præſidio atq; ſub duodecim ſignorum ordine Militantium.

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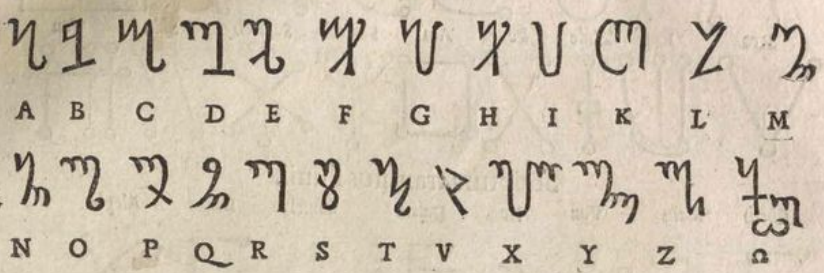
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non habet, præter arbitrium & autoritatem instituentis, illius inquam, qui huiusmodi literarum instituendarum & cõsecrandarum acceperit potestatem, cuiusmodi apud diuersas nationes & religionum sectas plures fuerunt sacrorum antistites, quorum instituta ad nos non peruenerunt, præter pauca quædam sparsim aut per fragmenta ab autoribus tradita. Ex horum itaq; characterum genere sunt, quos notat Petrus Apponus ab Honorio Thebano traditos, quorum figura est talis ad nostrum alphabetum relata:



A B C D E F G H I K L M

N O P Q R S T V X Y Z Ω

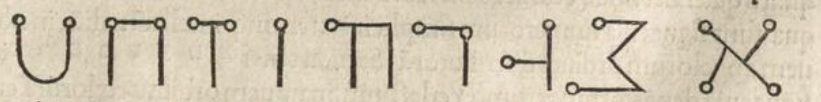
Alius characterizandi modus, à Cabalistis traditus.

Caput XXX.

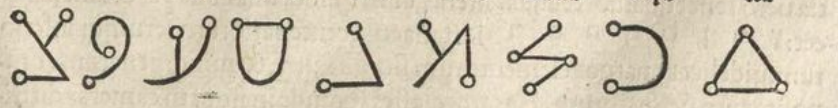
APud Hebręos plures characterum inuenio modos, quorũ unus est antiquissimus, scriptura uidelicet antiqua, qua usi sunt Moses & prophetæ, cuius forma nemini temere reuelanda est: nam quibus hodie utuntur literis, ab Esdra institutæ sunt. Est etiam apud eos scriptura quam uocant cœlestem, quia inter sydera collocatam & figuratam ostendunt, non secus atq; cæteri astrologi signorum imagines è stellarum lineamentis educunt. Est etiam quam uocant scripturam Malachim uel Melachim, hoc est angelorum siue regalem: & est alia quã uocant transitus fluuii, & horum omnium characteres & figuræ tales sunt.

Scriptura Cœlestis

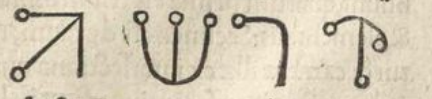
Theth Cheth. Zain. Vau. He. Daleth, Gimel. Beth. Aleph.



Zade Pe Ain Samech Nun Mem Lamed Caph Iod



Tau Shin Res Kuff



Scriptura Malachim

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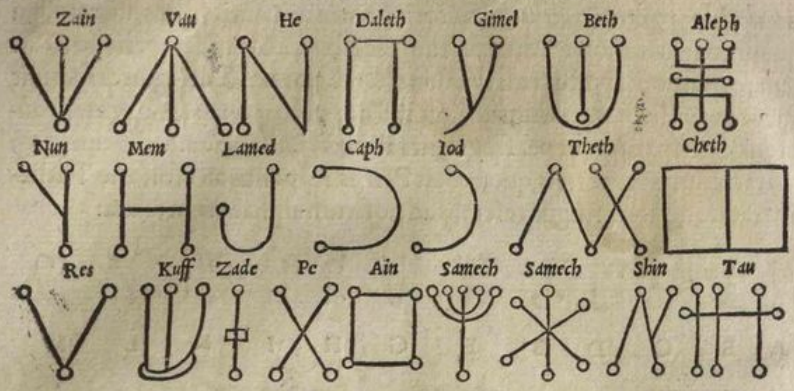
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Scriptura tranſitus fluuii.



Eſt adhuc alius modus apud Cabaliſtas, olim magna uenerationē habitus, ſed hodie tam cōmunis effectus, ut ferè inter prophana locum ſortitus ſit, eſt aūt talis: Diuidantur uiginti ſeptē Hebræorū characteres in tres claſſes, quarū quælibet nouē cōtineat literas: Prima ſcilicet א ב ג ד ה ו ז ח ט quæ ſunt ſignacula numerorum ſimplicium, rerumq; intellectualiū, in nouem angelorum ordines diſtributorū: Secūda tenet י כ ל מ נ ס ע פ צ ſignacula denariorum rerumq; cœleſtium, in nouem orbibus cœlorū: Tertia uero tenet quatuor reliquas literas, cum quinq; finalibus per ordinē, ſcilicet: ק ר ש ת ך ם ן ף ץ ſignacula centenariorum rerumq; inferiorum, uidelicet quatuor elementorum ſimplicium, & quinq; generum compoſitorum perfectorum. Has tres claſſes ſubinde in nouem cameras diſtribuunt, quarum prima eſt trium unitatum, uidelicet intellectualis, cœleſtis & elementalis: Secunda eſt dyadum, Tertia triadum, & ſic de reliquis: formā turq; cameræ illæ ex interſectione quatuor linearū parallelarum, ſeſe in angulos rectos interſecantium, ſicut in hac ſequenti figura exprimitur:

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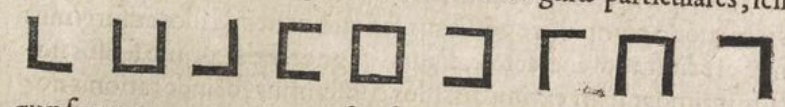
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ד מ ת	ה נ ו	ו ס ם
ז ע ן	ח פ ף	ט צ ץ

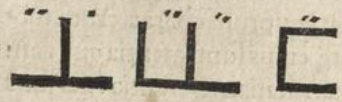
Qua in partes diſſecata, egrediuntur nouem figuræ particulares, ſcilicet:



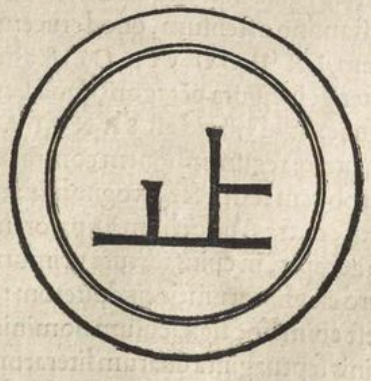
quæ ſunt nouem camerarum ſuas literas characterizantium, per ſupraſcriptum notariacon: qui ſi unius puncti eſt, primam illius cameræ literam indicat: ſi duplicis, ſecundā: ſi triplicis, tertiā literā refert: ut, ſi characterem Michaēl מיכאל formare uelis, is egredietur talis, quinq; figuris extenſus, ſcilicet:



Quæ deinde contrahuntur ad tres figuras, hoc modo:



Quæ deinceps contrahuntur in unam, pūcta tamen notariacon ſolent omitti: euadit itaq; character Michaēlis talis.



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Eſt adhuc alius characterum modus, omnibus ferè literis & linguis communis, atq; admodum facilis, qui fit per literarum colligantiam: ut, ſi detur nomen angeli Michaël, characteres eius formabuntur tales:

Hebraicè Græcè Latinè



Atq; hic modus apud Arabes receptiſſimus eſt, nec eſt ſcriptura aliqua quæ tam prompte atq; eleganter ſibi connectatur, ſicut Arabica. Scire aũt oportet quod angelici ſpiritus, cum ſint puri intellectus, & omnino incorporei, ſignaculis & characteribus figurisq; pingibilibus, aliisue humanis nutibus non compelluntur: ſed nos eorum eſſentiam qualitatemq; ignorantes, ab illorũ nominibus, ſiue operibus, ſiue aliter pro noſtris affectibus, characteres illis figurasq; & ſignacula deuouemus & conſecramus, non quibus illos ad nos ullo modo compellere poſſimus, ſed quibus nos ad illos adſurgimus quatenus per eiuſmodi characteres figurasq; ignorabiles, primo ſenſus noſtros tam intimos quàm extimos in illos conferimus, deinde rationis noſtræ admiratione quadam in ipſorum religioſam inducimur uenerationẽ, atq; exinde tota mente in extaticam rapimur adorationem, ubi tunc fide mirifica, ſpe infallaci, amore uiuifico', illos in ſpiritu & ueritate ueris nominibus characteribusq; inuocantes, poſtulatam ab illis adſequimur uirtutem.

Adhuc alius characterum modus, atque de ſignaculis ſpirituum quæ ſola reuelatione recepta ſunt. Caput XXXI.

ESt aliud characterum genus, ſola reuelatione acceptum, quod nulla alia ratione poteſt indagari: quorum characterum uirtus eſt ex ipſo numine reuelante, cuius ſunt latentia quædam ſignacula, diuinitatis alicuius harmoniam ſpirantia: uel ſunt ueluti fœdera quædam ſeu pacta initi fœderis inter nos & illos: eius generis ſunt ſignaculum Conſtantino oſtenſum, quod crucem pleriq; appellabãt, Latinis literis inſcriptum, IN HOC VINCE. & alterum reuelatũ Antiocho cognomine Soteris, in figura pẽtagoni, quod ſanitatẽ edicit: nã reſolutum in literas, edicit uocabulũ ὑγίεια, id eſt, SANITAS: in quorũ ſignorum fidutia & uirtute, uterq; regum inſignem contra hoſtes uictoriam reportauit. Sic Iudas qui ob eam rem poſtea cognominatus eſt Machabæus, cum Iudæis pugnaturus contra Antiochum Eupatorem, nobile illud ſignaculum מכבי ab angelo accepit, in cuius uirtute primum quatuordecim milia cum ingenti numero elephãtorum, deinde iterum triginta quinq; milia hoſtium ſtrauerunt: eſt enim hoc ſignaculum nominis quadriliteri repræſentatiuum, atq; nominis ſeptuaginta duarum literarum per æqualitatẽ numeri memorabile ſymbolũ, & expoſitio illius eſt, מי כמוך באלים יהוה, id eſt,

Book 3, Chapter 31: There is yet another fashion of Characters, and concerning

marks of spirits which are received by revelation.

There is another kind of Character received by Revelation only, which can be found out no other way: the vertue of which Characters is from the diety [deity] revealing, of whom there are some secret works, breathing out a harmony of some Divinity: or they are as it were some certain agreements or compacts of a league betwixt us and them. Of this kind there was a mark or sign shewed to Constantine, which many did call the Crosse write upon in Latin letters, In hoc vince i.e. in this overcome; and there was another revealed to Antiochus by Sirname Soteris in the figure of a pentangle, which signifies health; for being resolved into letters it speakes the word ugieia [ugieia] i.e. Health: in the faith, and vertue of which signes both Kings obtain'd a great victorie against their enemies. So Judas, who by reason of that was afterward sirnamed Machabeus, being to fight with the Jews against Antiochus Eupator, received from an

Angel that notable sign '^“in the vertue of which they first slew 14000 with an infinite number of Elephants, then again 35000. of their enemies: For that sign did represent the name Jehovah and was a memorable emblem of the name of 72. letters by

the equality of number, and the exposition thereof is, “pDD [MI

KMVK BALIM IHVH] i.e. Who is there amongst the strong as Jehovah [Tetragrammaton] 15 The figures of these memorable signs are to be framed thus.

15."Of this kind ... Tetragrammaton": see Reuchlin, De Arte Cabalistica 3. On the Art of the Kabbalah Tr. Martin and Sarah Goodman. Abaris Books, Inc: Lincoln Nebraska, 1983, p. 310 (Latin), 313 (English translation).

Moreover of those signs and Characters Porphyrie [Porphyry] speaks in his book De Responsis, saying that they did signifie the gods themselves, by whom they did enjoy things, and by which they were called forth, and which were to be offered to them: And did show the figures of the images what they should be; and that he perceived these things concerning the Oracle of Proserpina. He saith moreover that Hecate commanded how images should be constituted to her, and that they were to be cirrounded [surrounded] with wormwood, and that domestick mice were to be painted, & the finest ornaments such as were most pleasing to her, and so many mice as her forms were to be taken; then blood, myrrhe, storax, and other things were to he burnt: Which things if they were done, she would appear, and answer the worker thereof by dreams. But we shall here under-write the Oracle of Hecate; for thus she speaks,

Marke I will teach What statue thou shalt make Forme; boughs of the wood, and wormwood take,

Then garnisg it, on'tpaint domestick mice;

Let ornaments be fair, and of great price.

Then frankincense, myrrh, storax mix't with blood Of mice, then sing thou words secret and good;

As thou seest shapes of mine, so on it lay,

As many read mice; then take the bay,

And out of th' trunk thereof a case prepare To put it in; then see thou have a care,

That to the Statue thou devoutly pray,

Also thy debts, and vows take care thou pay;

If that these things that here required be,

Thou shalt perform, in dreams thou shalt me see.

Quis ſicut tu in fortibus tetragramme. Horum itaq; memoratorum trium ſignaculorum figuræ formandæ ſunt tales.



Pręterea de iſtis ſignaculis & characteribus loquitur Porphyrius in libro de Reſponſis, inquiens, deos ipſos quibus rebus gauderent, & quibus euocarentur ſignificaſſe, & quæ ſibi offerenda eſſent: figuras quoq; ipſas ſimulacrorũ quales eſſe deberẽt, characteres quoq; & figuras monſtraſſe, hæcq; ſe de Proſerpinæ oraculo percepiſſe. Dicitq; inſuper, Hecaten quomodo ſimulacra ſibi conſtituenda eſſent, præcepiſſe: & quòd circundanda abſinthio: quòd pingendi domeſtici mures, quæ pulcherrima illi eſſent ornamenta, & animo ſuo gratiſſima, totq; mures quot eius eſſent formæ ſumendi: tũ ſanguis, myrrha, ſtorax, & alia quædam incendenda: quæ ſi fierent, per ſomnium appareret reſponderetq; hæc operanti. Sed ipſius Hecates oraculum ſubiiciemus, ita enim ait:

Hecates ſimulacrũ, & quo pacto ſacra illi faciẽda.

Quale mihi facias ſimulacrum, aduerte docebo:
Syluestri cape nata loco, atq; abſinthia circũ
Ponito, tum totum cœlato & pingito mures,
Qui ſoleant habitare domos: pulcherrima ſunto
Hæc ornamenta atq; animo gratiſſima noſtro.
Tum myrrham, thus, ſtyracem ipſorumq; cruorẽ
Conterito pariter murum, ſacra deſuper inde
Verba cane, & tot uero adhibe mures que repone,
Quot mihi tu eſſe uides formas, tum ſumito laurum,
Exq; eius trunco uaginam aptato, piasq;
Tunc effunde preces ſimulacro, & debita ſolue
Vota hæc ſi facies, per ſomnum meq; uidebis.

Oraculũ Hecates.

Eiuſmodi erant olim gentilium deorum dæmoniorumq; ſecreta myſteria, quibus ſe cogi, detineri & ligari poſſe hominibus perſuadebant. Hinc docẽt Iamblichus & Porphyrius, oportere ſacros dæmones inuocantem, unumquemq; proprio honore proſequi, & diſtribuere ſingulis quod cuiq; cõuenit, ex gratiis, oblationibus, donis, ſacrificiis, uerbis, characteribus eorũ cõditioni congruis & quamſimilimis, aliàs ipſam numinũ ſiue dæmonum præſentiam, optatumq; effectum nequaquã adſequetur: quin & inuocati nocere conabuntur, eis præſertim, qui negligentius in ea re ſe habuerint.

Book 3, Chapter 31: There is yet another fashion of Characters, and concerning

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And out of th' trunk thereof a case prepare To put it in; then see thou have a care,

That to the Statue thou devoutly pray,

Also thy debts, and vows take care thou pay;

If that these things that here required be,

Thou shalt perform, in dreams thou shalt me see.

Quomodo alliciantur à nobis boni dæmones, & quomodo mali dæmones à nobis conuincantur.

Caput XXXII.

EFficax religionis præsentia dæmonum sortitur effectũ, neq; enim potest in religione fieri opus ullũ mirabilis alicuius efficaciæ, nisi illic bonorum aliquis dæmonum adsit operis rector & impletor: dæmones autem boni, & si à nobis diuersimo de alliciuntur, nullis tamen uinculis, uel uix saltem à nobis possunt astringi, sed duntaxat sacris quibusdam obtestari, ut apud Apuleium legimus, per cœlestia sydera, per inferna numina, per naturalia elementa, per nocturna silentia, per adepta conceptitia, per incremẽta Nilotica, & arcana Memphytica & sistra Phariaca. Et alibi apud Porphyrium: Tu qui è lino emersisti, qui sedes in loco, qui nauigio nauigas, qui singulis horis formam commutas, & in singulis zodiaci signis commutaris. His & huiusmodi symbolicis orationibus atq; hymnis, quia diuinarum uirtutum signa sunt, dæmones nonnunquam humanis usibus sese accommodabant: nõ quòd necessitate quadam compulsi, sed sponte & consuetudine quadã, ac inuocantium precibus uicti facilius accedunt: unde apud Porphyrium in libro Responsoꝝ ait Hecate:

Dæmones obtestari quomodo oporteat.

Exorata tuis ueni sermonibus istuc.

Et in eodem alibi ait:

Victa hominum precibus, cœlestia numina terram
Coguntur petere, & casus aperire futuros.

Adsistentiæ dæmonũ ratio.

Sed & diuinitatis consortium cum mente humana efficit, quod ipsi boni spiritus nobis libenter adsistunt, ac potentiam uirtutemq; suam nobis cõmunicant, quotidie nos illuminationibus, inspirationibus, oraculis, uaticiniis, somniis, miraculis, prodigiis, diuinationibus, auguriis adiuuantes operantesq; & agentes in nostras animas, tanquam sibi cõsortes imagines, eos suis influxibus formando, sibiq; similimas efficiendo usq; adeo, quòd anima nostra sæpe tam fermè mirabilia operetur, quàm cœlestes soleant dæmones. Mali uero dæmones à nobis conuincuntur auxilio bonoꝝ, præsertim quando obtestator erga deũ sanctimonia pollet, uerbaq; sacra sermonemq; horribilem incantet, puta coniurando potestate diuina, per ueneranda supernaturalium uirtutum nomina & signacula, per miracula, per sacramenta, per sacra mysteria & eiusmodi, quæ quidem cõiurationes siue exorcismata, quatenus nomine religionis & diuinæ uirtutis fiunt, propter hoc timent ea maligni dæmones: unde etiam sæpe prophani homines sacris eiusmodi coniurationibus, malos dæmones constringunt uel abiiciunt, talia non ferentes. Vnde Cyprianus in libro, Quod idola dii non sint, dicit, Quod dęmones adiurati per deum uerum, nobis statim cedunt & fatentur, & de obsessis corporibus exire coguntur, & uel statim exiliunt, uel gradatim euanescunt, prout fides patientis adiuuat, aut gratia iurantis aspirat. Et Athanasius in libro de

Book 3, Chapter 32: How good spirits may be called up by us, and how evil

spirits may be overcome by us.

By the efficacy of Religion the presence of spirits doth dispose the effect, neither can any work of wonderfull efficacy in Religion be done, unless some good spirit the ruler and finisher of the work be there present. Now good spirits, if they may be divers wayes called up, yet can by no bonds, or vary hardly be allayed by us, but we must by some sacred things beseech them, as we read in Apuleius, by the Celestiall Stars, by the inf email dieties [deities], by the naturall elements, by the silence of the night, by the increase of the Country of Nil us, by the secrets of Memphis and elsewhere is Porphyrie [Porphyry]: Thou who art risen out of the mud, who sittest in thy place, who sailest in ships, who every hour dost change thy shape, and art changed in each sign of the Zodiack. By these, and such like, Symbolicall orations and hymnes, because they are signes of Divine vertues, spirits did sometimes apply themselves to humane uses: not as being compelled by any kind of necessity, but of their own accord, and by a kind of custom, did, being overcome by the prayers of them that called on them, more easily yeeld: whence Porphyrie in his book De Responsis Hecate saith,

/ by thy prayers being overcome Came thither -

And in another place in the same book he saith,

Conquer'd by pray'r the Deities above

Come down on th' earth and future things foreshew.

Also the divining of sutable things works so with mans mind, that good spirits do assist us willingly, and communicate their power and vertue to us, dayly [daily] helping us with illuminations, inspirations, oracles, prophecyings, dreams, miracles, prodigies, divinations, and auguries, and working upon and acting upon our spirits, as images like to them, by framing them by their influences, and making them most like to themselves even so far, as that oftentimes our spirit doth as surely work wonderfull things as the Celestial spirits are wont to do. But evil spirits are overcome by us through the assistance of the good, especially when the petitioner is very pious and devout, and sings forth sacred words, and a horrible speech, as by conjuring the Divine power by the venerable names, and signs of supernaturall powers, by miracles, by Sacraments, by sacred mysteries, and such like; which conjurations, or adurations, in as much as they are done by the name and power of Religion, and Divine vertue, those evil spirits are afraid of; whence also oftentimes prophane men do bind or allay by such kinde of sacred conjurations, evil spirits not enduring such things, whence Cyprian in his book Quod Idola DU non sint, saith; that spirits being adjured by the true God to presently yeeld to us, and confesse, and are forced to go out of possessed bodies, and either presently leap out, or by degrees vanish, according as the faith of the Patient is helping, or grace of the swearer aspires. And Athanasius in his book De Variis Questionibus saith that there is no word more terrible and more destructive to the power of Devils then the beginning of the 68. Psalm, Arise O God, and let thine enemies be scattered ; For as soon as that word is spoken, the devill vanisheth away howling. And Origen against Celsus saith, that the naming the name Jesus hath oftentimes cast many devils as well out of the souls of men as their bodies, and hath exercised much power in them out of whom the devils were cast. Also we do oftentimes with threats and revilings bind or

repell evil spirits, especially the lesser, as Haggs, Incubi, and such like, as we read in Lucan concerning that witch saying,

I will now call you up by a true name,

The stygian dogs I in the light supreme Will leave, and follow you also through grave,

From all the Urnes in death I will you save,

uariis quęſtionibus ait, non exiſtere uerbum terribilius atq; magis diſperdęs poteſtatem dæmonum, q̃ initium ſexageſimi ſeptimi pſalmi: Exurgat deus, & diſſipentur inimici eius: quàm primum enim uerbo dicto, mox ululans euaneſcit & diſparet diabolus. Et Origenes cõtra Celſum ait, nominis Ieſu nuncupationẽ ſpectatum perſæpe cum ex hominũ animis tum corporibus innumeros dęmones eieciſſe, & in iis uim maximã exercuiſſe, è quibus dęmones fuiſſent excuſſi. Sæpe etiam ſolis minis & contumeliis malos dæmones, præſertim minores, ut lamias, incubos & eiuſmodi, uel aſtringimus uel repellimus, quemadmodũ legimus apud Lucanum de maleficia illa inquiente:

Iam uos ego nomine uero
Eliciam, ſtygioſq; canes in luce ſuperna
Deſtituam, per buſta ſequar, per funera cuſtos
Expellam tumulis, ambigam uos omnibus urnis,
Teq; deis ad quos alio procedere uultu
Ficta ſoles Hecate, pallenti tabida forma
Oſtendam, faciemq; Erebi mutare uetabo.

Et apud Philoſtratum legimus, cum Apollonius & ſocii eius lucente clara luna noctu iter facerent, lamiæ phantaſma illis occurrit, modo in hanc, modo in aliam figuram ſeſe conuertere, quandoque oculis repente euaneſcere. Apollonius autem quidnam eſſet quamprimum agnoſcens, grauibus contumelioſisq; uerbis illud increpans, ſocios ut idem facerent hortabatur: id enim contra eiuſmodi inuaſiones optimũ ſciebat eſſe medicamentũ. Eius dictis cũ ſocii paruiſſent, ſtridens phantaſma, celeriter tanq; idolum refugit: adeo enim formidoloſum eſt hoc dæmonum genus, ut etiam ficto terrore, ac falſis impoſſibilibusq; minis moueantur & contremiſcant, & compellantur. Vnde Chæremon ſacer ſcriba, hæc illa dicit eſſe quibus maxime dæmones cogantur. Eſt præterea quemadmodum ſuperius dictum eſt, quoddam dæmonum genus haud adeò noxium, ſed & hominibus proximum, ita ut etiam paſſionibus afficiatur humanis, atque horum plures hominum conuerſatione gaudent, libenterq; habitant cum eiſdem: aliqui mulieres deperiunt, alii pueros, alii diuerſorum animalium domeſticorum uel ſylueſtrium conſortio lætantur: alii ſyluas & nemora incolunt, alii circa fontes & prata habitant. Sic Fauni & Lemures, campos: Naiades, fontes: Potamides, flumina: Nymphæ, ſtagna & aquas: Oreades, montes: Humedes, prata: Dryades & Hamadryades, ſyluas, quas etiam habitant Satyri & Syluani, gaudentq; arboribus & ceſpitibus eædem, ſicut Naptę & Agaptæ, floribus: Dodenæ, glandibus: Paleæ & Feniliæ, pabulis & rure. Hos itaq; quicũq; inuocare uoluerit, in locis ubi morant id facile poteſt, allicicẽdo eos redolẽtibus fumigiis, ſonis dulcioribus, in fidibus & muſicis inſtrumẽtis q̃ ex certoꝝ aĩalium inteſtinis ligniſq; appropriatis fabrefactę ſint: adhibitis etiã cãtiõibus, carminibus, incãtamẽtis ad hoc congruẽtibus: & quod

Book 3, Chapter 32: How good spirits may be called up by us, and how evil

spirits may be overcome by us.

By the efficacy of Religion the presence of spirits doth dispose the effect, neither can any work of wonderfull efficacy in Religion be done, unless some good spirit the ruler and finisher of the work be there present. Now good spirits, if they may be divers wayes called up, yet can by no bonds, or vary hardly be allayed by us, but we must by some sacred things beseech them, as we read in Apuleius, by the Celestiall Stars, by the inf email dieties [deities], by the naturall elements, by the silence of the night, by the increase of the Country of Nil us, by the secrets of Memphis and elsewhere is Porphyrie [Porphyry]: Thou who art risen out of the mud, who sittest in thy place, who sailest in ships, who every hour dost change thy shape, and art changed in each sign of the Zodiack. By these, and such like, Symbolicall orations and hymnes, because they are signes of Divine vertues, spirits did sometimes apply themselves to humane uses: not as being compelled by any kind of necessity, but of their own accord, and by a kind of custom, did, being overcome by the prayers of them that called on them, more easily yeeld: whence Porphyrie in his book De Responsis Hecate saith,

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The stygian dogs I in the light supreme Will leave, and follow you also through grave,

From all the Urnes in death I will you save,

in his maximum eſt, ipſum eſt ſimplicitas ingenii, innocentia animi, firma credulitas & conſtans ſilentium: quocirca pueris, mulieribus, ac ex humiliori plebecula obſcuris homunculis ut plurimum occurrunt: conſtantes aũt animos & audaces, à timore alienos, fugiunt atque contremiſcunt, bonis & mundis inoffenſi: ſed malis & impuris hominibus noxii. Huius generis ſunt etiam lemures & lares, & laruæ, & reliquæ mortuorum umbræ & terriculamenta. Hinc Plotinus ait, Animas hominum nonnunquàm dæmões eſſe, & ex hoĩb⁹ fieri lares, ſi bene meriti ſunt, quos Grẹci Eudẹmonas, hoc eſt, beatos dẹmões uocãt: lemures aũt & laruas fieri, ſi male meruerint, illoſq; eſſe noxios dẹmones ex hominibus factos, quos Grẹci iccirco Caco dẹmones dicũt: Manes aũt uocari qñ incertum eſt, bene an male meriti ſint Apparitionum illarꝝ plura exempla ſunt, quale illud cuius meminit Plinius Iunior de domo Athenodori Tharſenſis philoſophi, in qua importuno ſtrepitu horridi ſenis ſimulacrum aſpiciebatur. Et Philoſtratus ſimile narrat de Lamia Menippi Lycii philoſophi, in pulchram mulierem apud Corinthum conuerſa, quam Tyaneus Apollonius deprehendit lemurem eſſe. Idem quoq; apud Epheſios ſimilem deprehendit ſub ſpecie mendici ſenis, peſtilitatis eſſe cauſam: qui iuſſu ſuo lapidibus obrutus, uiſus eſt canis quaſi moloſſus, moxq; peſtis ceſſauit. Illud ſciendum, quicunq; in malis dæmonibus intellectualiter operabitur, per imperiũ bonorum ligabit illos: qui uero mundialiter ſolummodo operabitur, iudicium ſibi operabitur ad gehennã.

Ex hominibus lares lemures et laruæ fiunt.

De uinculis ſpirituum, eorumq; adiurationibus & exterminiis. Caput XXXIII.

VIncula autem quibus alligantur ſpiritus, obteſtantur'que uel exterminãtur, triplicia ſunt: quædã eorꝝ enim ſumũtur ex mundo elementali, utputa quando adiuramus ſpiritum aliquem per res inferiores & naturales illi cognatas uel aduerſas, quatenus illum inuocare uel exterminare uolumus, ut per flores, per herbas, per animantia, per niues, per glacies, per tartara, per ignem & huiuſmodi, pro ut hæc etiam diuinis laudibus & benedictionibus & conſecrationibus ſæpe inſeruntur, ut patet in Cantico trium puerorum, & in pſalmo illo: Laudate dominum de cœlis, & in conſecratione & benedictione cerei paſchalis: hoc ſiquidem uinculum operatur in ſpiritus uirtute apprehenſiua ſub ratione amoris uel odii, inquantum ſpiritus ipſi alicui rei naturali, ſiue etiam præter naturam præſunt, fauent, aliamq; abhorrent: quemadmodum huiuſmodi res, etiam inter ſe ſibi mutuo amori uel odio ſunt. Hinc illud Procli: Sicut leo timet gallum præcipue album, ſic ſpiritus apparens in forma leonis, obiecto gallo ſubito diſparuit. Secũdum uinculũ ſumitur ex mũdo cœleſti, qñ uidelicet adiuramus per cœlũ, per ſtellas, per horũ motus, radios, lumẽ, gratiam, claritatẽ, nobilitatem, fortitudinẽ, influxũ, mirabilia, & huiuſmodi: & hoc uinculũ operat in ſpiritus per modũ cuiuſdam admonitiõis

Book 3, Chapter 33: Of the bonds of spirits, and of their adjurations, and

castings out.

The bonds by which spirits are bound, besought, or cast out, are three; Some of them are taken from the elementall world, as when we adjure a spirit by any inferiour and naturall things of affinity with or adverse to them, in as much as we would call upon or cast them out, as by flowers, and herbs, by animals, by snow by ice, by hell, by fire, and such like, as these also are oftimes mixed with Divine praises, and blessings, and consecrations, as appears in the song of the three Children, and in the Psalm, Praise ye the Lord from the heavens, and in the consecration and blessing of the Paschal taper. This bond doth work upon the spirits by an apprehensive vertue under the account of love, or hatred, in as much as the spirits are present with or favour, or abhor anything that is naturall or against nature, as these things themselves love or hate one the other. Hence that of Proclus, As the Lion fears a cock, especially a white cock: so doth a spirit appearing in the form of a lion vanish away at the sight of a cock. The second bond is taken from the Celestial world, viz: when we adjure them by the heaven, by Stars, by their motions, rayes, light, beauty, clearness, excellency, fortitude, influence, and wonders, and such like: and this bond works upon spirits by way of admonition, and example. It hath also some Command, especially upon the ministring spirits, and those who are of the lowest orders. The third bond is from the Intellectual and divine world, which is perfected by religion, that is to say, when we swear by the sacraments, by the miracles, by the divine names, by the sacred Seals and other mysteries of Religion; wherefore this bond is the highest of all and the strongest, working upon the spirits by Command and power; But this is to be observed, that as after the universal providence, there is a particular one; and after the universal soul, particular soules; so in the first place we Invocate by the superior bonds, and by the names and powers which rule the things, then by the inferior, and the things themselves; We must know further, that by these bonds not only Spirits, but also all creatures are bound, as Tempests, burnings, flouds [floods], plagues, diseases, force of armes, and every animal, by assuming them, either by the manner of Adjuration, or by the way of deprecation or benediction, as in the charming of Serpents, besides the naturall and celestial, by rehearsing out of the mysteries and Religion, the curse of the Serpent in terrestrial Paradise, the lifting up of the Serpent in the wilderness; moreover by assuming that verse of the Psalm 91. Thou shalt walk upon the Aspe and the Basiliske, and shalt tread upon the Lion and Dragon: Superstition also very much prevaileth in these, by the translating of some Sacramental rites to that which we Intend to bind or hinder, as, of Excommunication, burial or exequies for the driving away of diseases, Serpents, Mice or Wormes, which thing we read to have bin thus done in divers places, and it is wont to be done even as yet.

& exempli. Habet etiã nõnihil imperii, maxime in ſpiritus miniſtros, & qui ex infimis ordinibus ſunt. Tertium uinculum ipſum eſt ex mundo intellectuali atq; diuino, quod religione perficitur, utputa cum adiuramus per ſacramenta, per miracula, per diuina nomina, per ſacra ſignacula, & cætera religionis myſteria: quare hoc uinculum omnium ſupremum eſt & fortiſſimum, agens in ſpiritus imperio & poteſtate. Illud autem obſeruandum eſt, quòd ſicut poſt uniuerſalem prouidentiam eſt particularis prouidentia, & poſt uniuerſalem animã particulares animæ: ita primo inuocamus per uincula ſuperiora, & per nomina atq; uirtutes quę regunt res, deinde per inferiora atq; res ipſas. Sciendum etiam, quoniam per hæc uincula non ſolum ſpiritus, ſed & omnes ligantur creaturæ, ut tempeſtates, incendia, diluuia, peſtes, morbi, uis armorum, & animalia quæq;, adſumẽdo illa ſiue per modum adiurationis, ſiue per modum deprecationis ſeu benedictionis, ut in adiuratione ſerpentum, præter naturalia & cœleſtia, commemorando ex myſteriis & religione maledictionem ſerpentis in paradiſo terreſtri, erectionem ſerpentis in deſerto: adſumendo præterea uerſiculum illum nonageſimi noni Pſalmi: Super aſpidem & baſiliſcum ambulabis, & conculcabis leonem & draconem. Superſtitio etiam in his plurimum pollet, per tranſlationem alicuius ritus ſacramentalis ad id quod ligare aut impedire intẽdimus, utputa excõmunicationis, ſepulturę uel exequiarum, ad exterminandos morbos, uel ſerpentes, mures, uel uermiculos, quod in pluribus locis ſic factum legimus, & adhuc fieri conſueuit.

Tertium. 5

Ordo in uinculis ſeruandus.

Quæ per hæc uincula ligẽtur.

Superſtitio quantum ualeat.

De ordine animaſtico atq; heroibus. Caput XXXIIII.

POſt beatorum ſpirituum choros, proximus eſt ordo animaſticus, quem Hebręorum theologi Iſſim uocant, hoc eſt uiros fortes & robuſtos: gentium magi, heroas nuncupant & ſemideos, ſiue deos ſermones. Quos Fulgentius non contemnendus autor, ideo dictos putat, aut quia ob meriti paupertatẽ cœlo digni nõ cenſeantur, nec terreni tamẽ putentur propter gratiæ uenerationẽ, cuiuſmodi olim Priapus, Hippo, Vertumnus: aut quia diuinis uirtutibus, & in humanum genus beneficiis, in hac uita præcellentes, poſt exutum hunc mortalem hominem, in deorum beatorũ choros translatæ ſunt, eiſdem, quibus olim in hac uita, uirtutibus & beneficiis mortalibus perpetuo prouidentes: aut quia arcano ſuperum ſemine procreati ſunt, quos ex deorum ſiue dæmonum cum hominibus commixtione genitos putant: ideoq; mediam quandam naturam ſortitos, ut qui nec angeli, nec homines ſint: quam opinionem ſequitur etiam Lactantius: Et ſunt adhuc hodie qui commercium & coniugalem cõmixtionem habeant cũ dæmonibus. & iam creditum eſt ab omnibus, Merlinum Britannũ uatẽ fuiſſe filiũ dæmonis & uirgine natum. ſed & Platonẽ ſapientiæ principẽ opinati ſunt de uirginis partu, Apollinis phãtaſmate oppreſſæ, natũ. Et traditũ eſt hiſtoriis, quaſdã Gotthoꝝ (quas Alrumnas uo-

Book 3, Chapter 34: Of the Animasticall order, and the Heros

After the Quires of the blessed spirits, the Animastical order is the next, which the Hebrew Theologians call Issim, that is, strong and mighty men; the Magicians of the Gentiles, call Heroes and Demi-gods, or [half] gods half men: whom Fulgentius, an Author not to be contemned, supposeth were so called, either because that for the

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

And it is delivered in Histories, that certain women of the Gothes (which they call Alrumnce) eminent both for beauty and ingenuity, long since at Filimire, or (as others say) at Idanthresie, going forth out of the tents of the King of the Gothes, wandred in the desarts [deserts] of Scythia in Asia beyond the Marshes of Meotis, and there being Impregnated by Fanni and Satyres, brought forth the first Hunni; more over Psellus is the Author, that Spirits sometimes cast forth seed, from the which certain little creatures arise: Therefore these Heroes have no less power in disposing and ruling these inferior things, than the Gods and angels, and have both their offices and their dignities distributed to them: and therefore to them no otherwise than to the Gods themselves were Temples, Images, Altars, Sacrifices, Vows, and other mysteries of religion dedicated. And their names invocated had divine and magical vertues for the accomplishing of some miracles: which thing Eusebius declareth that many tried by the invocation of the name of Apollonius of Tyana; and more of this kinde we read of, both in the Poets, and also in the Historians and Philosophers, concerning Hercules, Atlas, Aesculapius and the other Heroes of the Gentiles; but these are the follies of the Gentiles; but as concerning our holy Heroes we beleve that they excel in divine power, and that the soul of the Meschihce doth rule over them (as the Theologians of the Jews also testify) that is Jesus Christ, who by divers of his Saints, as it were by members fitted for this purpose, doth administer and distribute divers gifts of his grace in these inferior parts, and every one of the Saints do enjoy a particular gift of working. Whence they being implored by us with divers prayers and supplications according to the manifold distribution of graces, every one doth most freely bestow their gifts, benefits, and graces on us much more readily, truly, & also more abundantly than the Angelical powers by how much they are nigher to us, and more allyed to our natures, as they who in times past were both men, and suffered humane affections and infirmities; and their names, degrees and offices are more known to us; Therefore out of the number of these almost Infinite, there are twelve chief, viz■ the twelve Apostles of Christ, who (as the evangelical truth saith) sit upon twelve thrones, judging the twelve tribes of Israel, who in the Revelations are distributed upon twelve foundations, at the twelve gates of the heavenly City, who rule the twelve Signs, and are sealed in the twelve pretious [precious] Stones, and the whole world is distributed to them; but their true names are these; the first pyOYJ Symehon Hacephi, this is Peter. The second AiybN Alousi, whom we call Andrew. The third D2pW Jahacobah, this is James the greater. The fourth VJ'lfPb'lD Polipos, whom we call Philip. The fift iTO“Q Barachiah, this is Bartholomew. The sixt PDiTP Johanah, whom we name Iohn [John]. The seventh is "00n Thamni, whom we call Thomas. The eighth is called]VTO Medon, for whom we say Matthew. The ninth is Ipy Jahacob, this is Janies the less. The tenth is NfPOD

cāt)& ſpecie & ingenio ſpectabiles fœminas,olim Filimiri, ſiue (ut alii aiūt) Idanthreſi Gotthorū regis caſtra egreſſas, in Aſiaticæ Scythiæ ſolitudines trans Meotides paludes migraſſe,ibiq; à Faunis & Satyris cōpreſſas,primos Hunos progenuiſſe. Quinctiam autore Pſello,dæmones nonnunquam ſemen iaciunt,ex quo animalcula quędā oboriuntur. Horum itaq; heroū non minor in his inferioribus diſponendis regendisq;,quàm deorū dęmonumq; potentia eſt,habent ſua ſibi diſtributa & officia & præſidia:quocirca illis nō ſecus atq; diis ipſis templa & ſimulacra,& aræ,& ſacrificia,& uota,cętera'que religionis myſteria nūcupata ſunt, eorumq; inuocata nomina,diuinas magicas'que uirtutes ad miracula quædam peragenda habere,quod de Apollonii Tyanei nomine inuocato, multos expertos eſſe narrat Euſebius:& plura eiuſmodi de Hercule, Atlante, Aeſculapio cæterisq; gentium heroibus, apud ueteres legimus cum poëtas, tum hiſtoricos & philoſophos: ſed hæc ethnicorum deliramenta ſunt.De noſtris uero ſanctis heroibus,credimus illos pollere poteſtate diuina. dominatur uero omnibus illis(quod etiam Hebræorum atteſtantur theologi) anima Meſchihæ, ipſe eſt Ieſus Chriſtus, qui per diuerſos ſanctos ſuos,uelut accommodata ad hoc membra, diuerſa ſuæ gratiæ munera in iſtis inferioribus adminiſtrat atque diſtribuit, & ſinguli ſancti peculiare cooperandi munus ſortiuntur . Vnde per nos uariis precibus & inuocationibus implorati,iuxta multiformen gratiarum diſtributionem,ſinguli nobis ſua munera, ſua beneficia, ſuas gratias libentiſſime impartiuntur,multò quidem promptius, multò etiam abundantius,quàm angelicæ poteſtates,quò ipſi nobis ſunt propinquiores,atque naturæ noſtrę cognatiores,ut qui ipſi olim & homines fuere, humanos'que affectus infirmitates'que perpeſſi ſint, eorum nomina, & gradus, & officia nobis ſunt notiora. Ex horum itaque infinito fermè numero, duodecim principes ſunt, ipſi uidelicet duodecim Chriſti apoſtoli, qui (ut ait euangelica ueritas) ſedent ſuper duodecim tribunalia, iudicantes duodecim tribus Iſraël, qui in Apocalypſi diſtributi ſunt ſuper duodecim fundamenta, ad duodecim portas cœleſtis ciuitatis, qui præſunt duodecim ſignis, & ſignati in duodecim lapidibus pretioſis, & diſtributus eſt illis orbis terrarum. Illorum autem uera nomina ſunt hæc: Primus, שמעון הכפי Symehon Hacæphi, hic eſt Petrus: Secundus: אלעזי Aleuzi, quem uocamus Andream: Tertius, יעקבה Iahacobah, hic eſt Iacobus maior: Quartus פוליפוש Polipos, quem nuncupamus Philippum: Quintus ברכיה Barachiah, hic eſt Bartholomæus: Sextus יוהנה Iohanah, quem pronunciamus Iohannem: Septimus eſt תמני Thamni, hunc pronunciamus Thomam: Octauus uocatur מרין Medon, pro quo dicimus Matthæum: Nonus eſt יעקב Iahacob, hic eſt Iacobus minor: Decimus חשיפא Chatepha, hic eſt Thadæus: Vndecimus שמאם Samam qui eſt Symon Chananæus: Duodecimus מתתיה Ma-

Christus & dimos ministri organa ipsius

Apoſtolorū uera nomina.

Book 3, Chapter 34: Of the Animasticall order, and the Heros

After the Quires of the blessed spirits, the Animastical order is the next, which the Hebrew Theologians call Issim, that is, strong and mighty men; the Magicians of the Gentiles, call Heroes and Demi-gods, or [half] gods half men: whom Fulgentius, an Author not to be contemned, supposeth were so called, either because that for the

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tattiah, qui dicitur Mathias. Post illos sunt septuaginta duo Christi discipuli, qui & ipsi præsunt totidem cœlestium quinariis, & tribubus, & populis, & nationibus, & linguis: post quos innumera est sanctorum multitudo, qui & ipsi diuersa officia, & loca, & nationes, & populos in sua præsidia tutelamq; recepere, quorum manifestissima miracula ad fideles inuocantium preces, palàm uidemus atq; confitemur.

De diis mortalibus atq; terrenis. Caput XXXV.

POst istos proximi sunt dii mortales, quos similiter heroas, & deos terrenos, siue deorum supernorum complices uocamus, uidelicet reges, & principes, & pontifices, quibus mũdus iste regitur, eorumq; legibus disponitur: quos iccirco tanquam deos suspicimus, colimus & ueneramur, quia ipse deus suum nomen communicari illis passus est, & propria appellatione id illis confirmauit, uocans illos deos, quemadmodum ad Mosen dixit inquiens: Ego te dedi deum Pharaoni. & alibi de illis præcepit dicens: Diis non detrahes. & iterum: Si furtum latuerit, applicabitur dominus domus ad deos. & Psalmista ait: Principes populorum congregati sunt cum deo Abraham, quoniam dii fortes terræ uehementer eleuati sunt. & alibi: Deus stetit in concilio deorum, in medio autem deos diiudicat. & paulo post: Ego dixi dii estis, & filii excelsi omnes. Iam uĕro etiam de illis colendis & uenerandis præcepit, decimas & primitias illis decernens, & gladii ius tribuens, atq; illis maledici uetans, obedientiamq; illis præstandam etiam licet discolis præcipiẽs. Hinc antiquitas omnis principes suos deos appellabat, & uelut numina colebat, Sicut testat Ianus apud Ouidium, in primo Fastorum inquiens:

Tunc ego regnabam, potens cum terra deorum
Esset, & humanis numina mixta locis.

Et diuinus Plato libro tertio de Republica instituit principes tàm uiuos q̃ mortuos diuinis honoribus celebrandos esse: quæ institutio apud omnes gẽtes, & à primo æuo semper recepta fuit, scilicet Principes diuinis honoribus deificare, & æterna memoria consecrare. Hinc urbibus, & prouinciis, & mõtibus, & fluminibus, & æquoribus, & insulis, & mari, illorum nunquam desitura nomina imponebant: tum pyramides, colossos, arcus triumphales, trophæa, statuas, delubra, ludos, festa illis magna pompa dedicarunt: qui & cœlos, & stellas, & dies, & menses, illorum nominibus uocarunt. Hinc Ianuarius à Iano, Iulius à Iulio, Augustus ab Augusto: sic dies Mercurii à Mercurio Trismegisto, dies Iouis à Ioue, quem morem non solum ab Aegyptiis Græcis & Romanis obseruatum legimus, sed etiam ab extremis barbaris, Gotthis, Danis & Teutonibus. Hinc teste Saxone grammatico, quem illi Mercurii diem uocant, isti Othini diem appellant: quem illi à Ioue, isti Thor dicunt, ab Othino & Thor Gotthorum & Danorum olim rẽgibus. Nec alia ratione Gotthi nuncupati sunt, quàm quòd summum deũ eorum

Book 3, Chapter 35: Of the Mortall and Terrestrial Gods

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lingua nuncupant Gotthum. Hinc & Teutones dicti, quia quem colebant deum Martem, nuncupabant Teutanem, quo nomine Galli etiam Mercurium uocabant. Sunt itaque reges & pontifices (modo iusti sint) deorum complices, similiq; potestate pollentes. Hinc solo tactu aut uerbo morbos curant, temporibus & cœlis nonnunquam imperant, sicut de Augusto ceci nit Vergilius:

Nocte pluit tota, redeunt spectacula mane,
Diuisum imperium cum Ioue Cæsar habet.

Et de Iosue testatur scriptura, qui pugnans in Gabaon præcepit soli & lunæ, inquiens: Sol contra Gabaon ne mouearis, & luna contra uallem Aialon: steteruntq; ad præceptum eius sol & luna, nec occubuit sol spatio unius diei, donec ulciscereturse de inimicis suis, & obediuit dominus uoci hominis. Diuisit etiam Moses mare rubrum, & Iosue Iordanem, & traduxerunt populũ siccis pedibus. Simile fecit Alexander Macedo, traducens exercitum. Nonnunquam etiam prophetico spiritu pollent, sicut de Caipha legimus in scriptura sacra, quòd prophetauit, eo quod esset pontifex anni illius. Cum igitur ita sit, quòd reges & pontifices terræ dominus uoluit dici deos, per communicationem nominis & potestatis, certè & nos decet de illis bene mereri, & illorum iudicia nostris anteferre, planeq; obedire, supplicare, & adorare, & omni uenerationis genere colere, atq; ipsum summum deũ in illis reuereri.

De homine quomodo creatus ad imaginẽ dei. Cap. XXXVI.

Mercurius. Trismegistus.



EXuperantissimus deus (ut Trismegistus ait) duas sibi similes finxit imagines, mundũ uidelicet atq; hoiem, in quo; altero luderet miris quibusdã operationibus, in altero uero deliciis frueretur: qui cum ipse sit unus, mundum creauit unum: cum ipse sit infinitus, mundum creauit rotundum: cum ipse sit æternus, mũdum creauit incorruptibilẽ & æuiternum: cum ipse sit immensus, mundũ creauit omnium maximum: cum ipse sit summa uita, mundum etiam uitalibus seminibus exornauit, ex sese cuncta gignentem: & cum ipse sit omnipotens, sola uolũtate sua, nõ ulla naturæ necessitate mundũ nõ ex præiacẽte materia, sed ex nihilo creauit: & cum sit summa bonitas, uerbum suũ quod est prima omniũ rerũ idea, optima sua uolũtate essentialiq; amore cõplexus, mundũ hunc extrinsecum ad exemplar mũdi intrinseci uidelicet idealis fabricauit, nihil tamen extramittendo de essentia ideæ, sed ex nihilo creauit, quod ab æterno habuit per ideam. Creauit deus etiã hominem ad imaginem suam: nam sicuti imago dei mundus est, sic imago mundi, homo est: hinc putant quidam dictum esse, quòd homo non simpliciter imago dei creatus est, sed ad imaginẽ, quasi imaginis imago: iccirco microcosmus dictus est, hoc est, minor mundus. Mundus animal est rationale, immortale: homo similiter animal est rationale, sed mortale, hoc est, dissolubile: Nam (ut inquit Hermes) cum mundus ipse immortalis sit, impossibile est partem eius aliquam

Dei imago, mũdus: mundi, homo.

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interire:mortis igitur nomen uanum eſt. Et quemadmodum uacuum,nuſquam eſt mori. Igitur dicimus hominem,quando anima & corpus ſeparantur,non quod aliquid eorum intereat ſiue conuertatur in nihilum:uerunta men uera dei imago uerbum ſuum eſt, ſapientia ,uita, lux & ueritas, per ſeipſum exiſtens,cuius imaginis,animus humanus imago eſt , propter quam ad imaginem dei facti eſſe dicimur , non ad imaginem mundi aut creaturarum:Nã ſicut deus nec tangi poteſt,nec auribus percipi, nec oculis intueri: ita animus hominis nec uideri, nec audiri,nec tangi poteſt:& ſicut deus ipſe infinitus eſt , & à nullo poteſt compelli : Sic & humanus animus liber eſt, & nec cogi,nec menſurari poteſt:tum ut deus totum hunc mundum , & quicquid in eo eſt,ſola mente gerit : ſic illum humanus animus etiam cogitatiõe complectitur,atq; quod ſoli illi cum deo peculiare eſt,ut deus mundum totum ſolo nutu mouet atq; gubernat :ſic animus humanus nutu ſolo corpus ſuum agit atq; regit.Animum igitur hominis ſic uerbo dei ſigillatum, neceſſe fuit etiam corporeum hominẽ ad conſummatiſſimum mundi exemplar induere. Homo itaq; alter mundus uocatus eſt,& altera dei imago:quia in ſe ipſo habet totum quod in maiori mundo continetur , ut nihil relictum ſit, quod ipſum non etiam uere & realiter in ipſo homine reperiatur. Et hæc omnia apud eum,eiſdem quibus in maiori mundo officiis fungantur. Sunt in ipſo elementa,per ueriſſimas naturæ ſuæ proprietates. Eſt in ipſo æthereum corpuſculum,animæ uehiculum , cœlo proportione correſpondens . Sunt in ipſo plantarum uita uegetatiua,animalium ſenſus,cœleſtis ſpiritus,angelica ratio,menſq; diuina:& omnium horum ſimul in unum confluentiũ uera cõiunctio,& diuina poſſeſſio . Hinc in ſacris literis uocatur homo omnis creatura:nec ſolum homo alter mundus effectus , ipſius partes omnes in ſe complectitur,ſed etiam ipſum deum concipit & continet. Hinc Xyſtus Pythagoricus,ait hominis animum eſſe templum dei; quod etiam multo lucidius expreſſit Paulus inquiens: Templum dei eſtis uos: idemq; pluribus locis ſacra ſcriptura teſtatur . Eſt igitur homo expreſſiſſimum dei ſimulacrũ, quando homo omnia in ſe continet, quæ in deo ſunt : ſed deus per eminentiam quandam omnia continet uirtute ſua & ſimpliciter,ſicut omniũ cauſa & principium:homini autem dedit uirtutem , ut ſimiliter cõtineret omnia, ſed actu & compoſitione quadam,uelut omnium nexus, uinculum atq; nodus . Homo itaq; ſolus hõ hoc honore gaudet,quod cum omnibus ſymbolũ habet,& cũ omnibus operationẽ,cũ omnibus conuerſationem. Symbolizat cũ materia , in proprio ſubiecto:cũ elemẽtis ,in quadrifario corpore:cũ plantis, in uegetatiua uirtute : cum animalibus , in ſenſitiua : cum cœlis,in æthereo ſpiritu, atq; influxu partium ſuperiorum in inferiores : cum angelis,in intellectu & ſapientia:cum deo,in omnium continentia : conuerſatur cum deo & intelligentiis , per fidem & ſapientiam : cum cœlis & cœleſtibus, per ratiõem & diſcurſum: cũ inferioribus omnibus,per ſenſum & dominiũ;

Mortis nomen, uanum

Homo, templum dei.

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agitq; cũ omnibus,& in omnia posse habet,etiã in deũ ipsum,illũ intelligendo & amando:& sicut deus cuncta cognoscit,sic etiã homo omnia cognoscibilia cognoscere potest,cũ pro obiecto adæquato habeat ens in cõmuni,uel (ut alii dicunt)ipsum uerũ:nec reperitur aliquid in hoĩe,non ulla dispositio, in quo nõ fulgeat aliquid diuinitatis:nec quicq̃ est in deo, quod ipsum non etiã repræsentet in homine. Quicunq; igitur seipsum cognouerit,cognoscet in seipso omnia,cognoscet in primis deũ,ad cuius imaginẽ factus est:cognoscet mundũ,cuius simulacrũ gerit:cognoscet creaturas omnes, cũ q̃bus symbolũ habet:& qd fomenti à lapidibus,à plantis,ab animalibus, ab elementis, à cœlis,à dæmonibus,ab angelis,& ab unaquaq; re habere & impetrare possit,& qũo singula singulis suo loco,tempore,ordine,mẽsura, proportione & harmonia aptare queat,& ad se trahere atq; deducere, non secus atq; magnes ferrũ.Et Geber in summa Alchymię docet,neminẽ ad eius artis perfectionẽ peruenire posse,q illius principia in seipso nõ cognouerit:quantò aũt magis quisq; seipsum cognoscet,tantò maiorẽ uim attrahẽdi consequitur, tantoq; maiora & mirabiliora operat̃,ad tãtamq; ascẽdet perfectionẽ, quòd efficitur filius dei,trãsformaturq; in eandẽ imaginẽ quę est deus,& cũ ipso unit̃,quòd neq; angelis,neq; mundo,nec cuiq̃ creaturæ datũ est, nisi soli homini,posse scilicet filiũ dei fieri,& uniri deo:homine aũt deo unito, uniũtur omnia quæ in homine sunt,mens imprimis, deinde spũs & animales uires, uegetandiq; uis & elemẽta,usq; ad materiã,trahẽs secũ etiã corpus,cuius forma extitit, deducens illud in meliorẽ sortẽ & cœlestẽ naturã, quousq; glorificetur in immortalitatẽ:& hoc quòd iã diximus,est peculiare hominis donũ, à quo hæc dignitas diuinæ imaginis sibi propria est,& cũ nulla alia creatura cõmunis.

Hominis perfectio & dignitas.

Sunt alii aũt theologi,qui tres hominis potẽtias,memoriã,intellectũ, uolũtatẽ,diuinæ trinitatis imaginẽ adsignãt:& sunt qui ulterius progredientes, non tantũ in tribus illis potentiis,quos uocant actus primos,sed etiã in actibus secundis hanc imaginẽ locant:ut sicut memoria patrẽ, intellectus filiũ, uoluntas spiritũ sanctũ repræsentant:sic etiã uerbũ ab intellectu nostro productũ,& amor à uolũtate manans,ipseq; intellectus habens obiectũ prẽsens & producens,eundẽ filium,spiritũ atq; patrem denotant docentq; secretiores theologi,quòd insuper singula membra nostra aliquid in deo repræsentant,cuius gerant imaginem:quodq; etiam in passionibus nostris deum repræsentamus,sed quandam per analogiam : nam in sacris literis legimus de deo,iram,furorem,pœnitentiam,complacentiam,dilectionem,odium, ludum,delectationem,delicias,indignationem,& horum similia: & nos de mẽbris diuinis aliqua loquuti sumus in superioribus, quæ huc congruere possunt. Mercurius etiam Trismegistus diuinam trinitatem confessus, illam describit intellectum,uitam & fulgorem,quæ alibi uocat uerbum, mentem & spiritum,hominemq; ad imaginẽ dei factũ, eandẽ trinitatẽ repræsentare ait:inest enim illi mens intelligens,& uerbum uiuificans, & spiritus tãquam

Trinitatis mysterium agnouit Mercurius Trismegistus.

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fulgor diuinus ſeſe undiq; diffundens, omnia replens, mouens & connectēs: non tamen hoc intelligēdum de ſpiritu naturali, qui eſt medium per quod unitur anima cum carne & corpore, per quē corpus uiuit & operatur, & unū membrū operatur in aliud, de quo ſpiritu in primo libro locuti ſumus: ſed hic agitur de ſpiritu rationali, qui tamen etiam corporeus quodāmodo eſt, nō tamē habet corpus craſſum, tangibile & uiſibile, ſed corpus ſubtiliſſimū & facile unibile cū mente, ſcilicet ſuperiori & diuino illo quod eſt in nobis. Nec miretur quiſpiā, Si animā rationalē dicimus eſſe illum ſpiritū & quid corporeum, ſiue habere & ſapere aliquid corporeitatis, dū eſt in corpore & illo utitur tanquam inſtrumento, ſi modo intellexeritis quid ſit apud Platonicos æthereū illud animæ corpuſculū ipſius uehiculū. Plotinus itaq; & Platonici omnes poſt Triſmegiſtū ſimiliter tria ponunt in homine, quæ uocant ſupremum, infimum & medium. Supremū eſt illud diuinum, quam mentē, ſiue portionem ſuperiorem, ſiue intellectum illuſtratum uocant: Moſes in Geneſi uocat ipſum ſpiraculū uitarum, à deo uidelicet, uel à ſpiritu eius in nos ſpiratū. Infimum eſt ſenſitiua anima, quam etiam idolum dicunt: Paulus apoſtolus animalē hominē nuncupat. Mediū eſt ſpūs rationalis utraq; connectens extrema atq; ligans, uidelicet animā animalē cū mēte, & utriuſq; ſapiens naturam extremorū: differt tamen ab illo ſupremo, qui intellectus illuminatus, mens, lux & portio ſuprema dicitur: differt etiam ab anima animali, à qua nos illum ſeparare debere per uirtutem uerbi dei docet Apoſtolus, dicens: Viuus eſt ſermo dei & efficax, & penetrabilior omni gladio ancipiti, pertingens uſq; ad diuiſionē animæ & ſpiritus. Sicut enim portio illa ſuprema nunq̄ peccat, nunquā malo conſentit, ſemperq́; errori reſiſtit & ad optima hortatur: ſic inferior illa portio & animalis anima, in malo & peccato & concupiſcentia ſemper demergitur, & trahit ad peſſima, de qua ait Paulus: Video aliam legem in membris meis, & captiuantem me in lege peccati. Mens igitur ſuprema portio nunquam damnatur, ſed puniendis ſociis illæſa abit ad ſuam originem: ſpiritus uero, quæ rationalis anima à Plotino dicitur, cum ſit natura ſua liber, & utriq; ad libitum adhærere poteſt, ſi ſuperiori portioni conſtanter adhæreat, illi tandem unitur & beatificatur, donec adſumatur in deum: ſi adhæreat animæ inferiori, deprauatur & demeretur, donec efficiatur malus dæmon. Sed hæc de mente & ſpiritu hactenus: de ſermone ſiue de uerbo nunc uideamus. Hunc Mercurius eiuſdem ad immortalitatem pretii exiſtimat. Eſt enim ſermo ſiue uerbum, ſine quo nihil factum eſt nec fieri poteſt: quin eſt expreſſio exprimentis & expreſſi: & loquentis locutio, & id quod loquitur, ſermo & uerbum eſt: & concipientis conceptio, & id quod concipit, uerbum eſt: & ſcribentis ſcriptio, & id quod ſcribit, uerbum eſt: & formātis formatio, & quod format, uerbum eſt: & creantis creatio, & quod creat, uerbū eſt: & facientis factio, & quod factum eſt, uerbū eſt: & ſcientis ſcientia, & ſcitū, uerbū eſt; & omne quod dici poteſt, nō

Tria in homine ponūt Platonici.

Mens

Sermo, ſiue uerbum.

Book 3, Chapter 35: Of the Mortall and Terrestrial Gods

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est nisi uerbum,& dicitur æqualitas: æque enim se ad omnia habet, cum nõ sit unum plusquam aliud, omnibus æqualiter largiens,ut sint id quod sunt, nec plus nec minus, ipsumq; sensibile se & omnia sensibilia facit, sicut lux se & omnia uisibilia facit,ideoq; uerbum dicitur à Mercurio lucens mentis filius: conceptio autem qua mens seipsam concipit, est uerbum intrinsecũ à mente generatum, scilicet suiipsius cognitio: uerbum autem extrinsecũ & uocale,est illius uerbi partus & ostensio,& spiritus cum sono & uoce aliquid significante ex ore procedẽs:uerum omnis uox nostra, uerbum atq; sermo, nisi dei uoce formetur, aëri miscetur atq; euanescit: spiritus autem & uerbũ dei manent sensu & uita comitãte. Omnis itaq; sermo noster,omnia uerba, omnis spiritus & uox nostra,nullam uirtutem habent in magia, nisi quatenus diuina uoce formentur: & Aristoteles ipse in Meteoris, & in fine Ethicorum,fatetur nullam esse uirtutem siue naturalem siue moralem, nisi per deum:& in secretis dogmatibus, adserit intellectum nostrum bonum & sanum posse plurimum in naturæ secreta,dummodo adsit diuinæ uirtutis influẽtia,aliàs nequaquam.Sic & uerba nostra plurima producere possunt miracula,modo formentur uerbo dei,in quibus etiam uniuoca nostra generatio perficitur,sicut inquit Esaias,A facie tua domine concepimus,sicut mulieres recte concipiunt à facie maritorum,& peperimus spiritum. Huc quodammodo pertinet, quod apud Indorum Gymnosophistas, quasi per manus huius opinionis autoritas traditur,Buddam principem dogmatis eos, è latere suo uirginem generasse. Et apud Mahometistas cõstans opinio est, plerosq; quos sua lingua Nefesogli uocant,occulto quodam diuinæ dispensationis modo sine carnali coitu nasci: quorum uita iccirco mirabilis & impassibilis sit,& uelut angelica, totaq; supernaturalis: sed illis nugis dimissis, Solus rex Messias,uerbum patris, caro factum, Iesus Christus hoc arcanũ reuelauit,quadam temporis plenitudine apertius manifestaturus. Mentẽ propterea persimilem sibi(ut cecinit Lazarellus in Cratere Hermetis.)

Sermonemq; homini iam genitor dedit
Vt diis consimiles parturiat deos
Sensu desuper indito.
Fœlix ille nimis,qui sua nouerit
Sortis munera,perfecerit & libens:
Inter nanq; deos connumerandus est,
Nec diis est superis minor.
Hi fati reprimunt quæq; pericula,
Morborumq; fugant pernicie procul.
Hi dant somnia præsaga,feruntq; opem
Aerumnis hominum,dantq; mala impiis.
Dant præclara piis præmia,sic dei
Complent imperium patris.

Book 3, Chapter 35: Of the Mortall and Terrestrial Gods

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Hi ſunt diſcipuli, hi ſunt filii dei,
Qui non ex uoluntate carnis, nec ex uoluntate uiri, nec menſtruatæ, ſed ex deo nati ſunt. Eſt aũt uniuoca generatio, in qua filius eſt patri ſimilis omni moda ſimilitudine, & in qua genitũ ſecundũ ſpeciẽ idem eſt cum generante. Atq; hæc eſt potentia uerbi à mente formata in ſubiectũ diſpoſitũ rite ſuſcepti, ueluti ſemen in matricem ad generationem & partum coaliti: dico autẽ diſpoſitum, & rite ſuſcepti, quia non omnia eodem modo uerbi participes euadunt, ſed alia aliter. Et hæc ſunt de recõditiſſimis naturæ ſecretis, de quibus non eſt aliud publice pertractandum.

De anima humana, & per quæ media iungatur corpori. Caput XXXVII.

ANima humana eſt lux quædã diuina, ad imaginẽ uerbi, cauſæ cauſarũ, primi exẽplaris creata, ſubſtantia dei, ſigilloq; figurata cuius character eſt uerbum æternum. Item anima humana eſt ſubſtantia quædam diuina, indiuidua, & tota cuique corporis parti præſens, ab incorporeo autore ita producta, ut ex agentis uirtute ſolũ, non ex materię gremio dependeat. Eſt anima numerus ſubſtantialis, uniformis, ad ſeipſum conuerſiuus & rationalis, corpora omnia & materialia longo ſuperans interuallo, cuius partitio non eſt ſecundum materiam, nec ab inferioribus & craſſioribus, ſed ab efficiente cauſa proueniens: non eſt enim numerus quantus, ſed ſemotus ab omnibus corporeis legibus: unde nec diuiditur, nec per partes multiplicatur. Eſt itaq; anima diuina quædã ſubſtãtia, à diuinis fontibus emanans, ducens ſecũ numerũ: nõ quippe illũ diuinum, quo opifex omnia diſpoſuit, ſed rationalẽ numerũ, quo cũ omnibus proportionẽ habens omnia intelligere poſſit. Talis itaq; humana anima, iuxta Platonicorũ ſententiã, immediate procedens à deo, per media cõpetentia corpori huic iungitur craſſiori: unde primo quidẽ in ipſo deſcenſu, cœleſti aëreoq; inuoluitur corpuſculo, quod æthereum animæ uehiculũ uocant, alii currũ animæ appellant: hoc medio, iuſſu dei, qui mundi centrum eſt, in punctum cordis mediũ, quod eſt centrũ corporis humani, primũ infunditur, & exinde per uniuerſas corporis ſui partes membraq; diffunditur, quãdo currũ ſuũ naturali iungit calori, per calorẽ ſpiritui ex corde genito, per hũc ſe immergit humoribus, per illos inhæret mẽbris, atq; his omnibus ęque ſit proxima, licet per aliud in aliud transfundatur: quemadmodũ calor ignis, aëri & aquę hæret proximè, licet per aërem tollatur ad aquam. Ita patet quomodo immortalis anima per immortale corpuſculũ, uidelicet æthereũ uehiculũ, corpore clauditur craſſiore & mortali. Quãdo uero p morbũ malũ ue ſoluũtur uel deficiunt hæc media, tunc anima ipſa per ſingula media eſſe recolligit, refluitq; in cor, quod primum erat animæ ſuſceptaculum: cordis uero deficiẽte ſpiritu extincto'que calore, ipſum deſerit & moritur homo, & euolat anima cum æthereo hoc uehiculo, illam'que egreſſam genii cuſtodes dæmo-

Anima humana quid.

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nesq; sequuntur,& ducunt ad iudicem,ubi lata sententia,**bonas animas** deus tranquille perducit ad gloriam, malas uiolentus dæmon trahit ad pœnam.

Quæ diuina dona homo desuper à singulis cœlorum & intelligentiarum ordinibus accipiat.

Caput XXXVIII.

A planetis quidnam homo accipiat

PEr septem planetas tanquam per instrumenta à summo bonorũ fonte omnes uirtutes in homines diffunduntur: per Saturnũ sublimis contemplatio, profunda intelligentia,grauitas iudicii, firma speculatio,stabilitas immobileq; propositum:per Iouem inconcussa prudẽtia,temperantia,benignitas,pietas,modestia,iustitia,fides,gratia,religio,æqtas,clementia,regalitas:per Martem imperterrita ueritas, constans robur & fortitudo,animositatis ardor uisq; agendi & practica, incõuertibilisq; animi uehementia:per Solem nobilitas animi,imaginandi perspicuitas,sciendi & opinandi natura,maturitas,consilium,zelus,iustitiæ lumen,ratio & iudicium recta ab iniquis disgregans, lucem ab ignorantiæ tenebris purgans, ueritatisq; inuentæ gloria,& charitas uirtutum omnium regina: per Venerem feruens amor, suauissima spes,desiderii motus, ordo, concupiscentia, pulchritudo,suauitas,incrementi desideriũ,& suimet propagatio:per Mercurium penetrans fides & credulitas,dilucida ratiocinatio,interpretandi, & pronunciandi uigor,grauitas eloquii,acuitas ingenii,discursus rationis,sensuumq; mobilitas uelox:per Lunam pacifica consonantia, fœcunditas, uis generandi & augendi,crescendi & decrescendi, & moderata temperantia, fidesq; quæ in apertis occultisq; uersans omnibus ducatum præbet, tamẽ motus ad terrena pro modo uitæ colendæ,& augmentum sibi cæterisq; tribuendum. Trahuntur autem principaliter isti influxus à septem illis intelligentiis,quæ stant ante faciem dei,quæ animam uirtutum illarum sedem disponunt.Planetæ autem tantummodo disponunt corpus, reddentes complexionem tractabilem,& ad omnia bona comproportionatam & contemperatam, suntq; uelut instrumenta intelligentiarum: Deus uero & influxũ & incrementum tanquam primaria cum omnibus præstat. Qui itaq; animarum uirtutes & uarias dispositiones scrutati sunt, pro mediorum per quæ ad nos transitum habent diuersitate, uarias naturas sortiri diiudicant, & has cũ corporibus ipsis non nisi per stellas ipsas proportionatis cõiungi.Sic in corpore à Iouio temperamento conducto,animam opinantur infundi cõtemperatam à numine & intelligentia Iouis,& sic de reliquis. Secundum quam dispositionem si bene operetur anima in hoc corpore,purgata & expiata reuertitur ad numen & mansionem à qua descendit. Iamq; etiam ab angelicis ordinibus homo miris uirtutibus corroboratur,puta ab Angelis,ut sit diuinæ uoluntatis nuntius,& diuinæ mentis interpres: ab Archangelis, ut dominetur omnibus quibus illi præsidere datum est,bestiis terræ,piscibus maris & uolatilibus cœli,à principatibus ut subdantur illi omnia,ipse omnium

Ab angelicis ordinibus hoc quid capiat.

Book 3, Chapter 38: What Divine gifts man receiveth from above, from the

severall Orders of the Intelligences and the heavens.

By the seven Planets as it were by instruments, all powers are diffused into man from the Supream fountain of good: by Saturn a sublime contemplation & profound understanding, solidity of judgement, firm speculation, stability and an immoveable resolution: by Jupiter, an unshaken prudence, temperance, benignity, piety, modesty, Justice, Faith, Grace, Religion, equity, clemency, royalty; by Mars, truth; not to be terrified, constant courage and fortitude, a fervent desire of animosity, the power of acting and the practice, and an inconvertible vehemency of the mind. By the Sun, nobility of mind, perspicuity of imagination, the nature of knowledge and opinion, maturity, counsell, zeal, light of justice, reason and judgement distinguishing right from wrong, purging light from the darkness of ignorance, the glory of truth found out, and charity the Queen of all vertues: by Venus, a fervent love, most sweet hope, the motion of desire, order, concupiscence, beauty, sweetness, desire of encreasing and propagation of it self; by Mercury a piercing faith and belief, clear reasoning, the vigour of interpreting and pronouncing, gravity of speech, acuteness of wit, discourse of reason, and the swift motions of the senses: by the Moon a peace making consonancy, fecundity, the power of generation and of growing greater, of increasing and decreasing, and a moderate temperance, and faith which being conversant in manifest and occult things yeeldeth direction to all; also motion to the tilling of the earth for the manner of life and giving growth to it-self and others; but these influences are principally drawn from those seven intelligences, who stand before the face of God, who dispose the soul the seat of these vertues: but the planets dispose the body only, giving a tractable complexion proportioned and tempered for every good thing, and they are as it were the instruments of the Intelligences; but God as the primary cause doth yeeld both the influence & increase to all. They therefore who have sought out the vertues and divers dispositions of the soul, do judge, that they obtain diverse natures, by reason of the diversity of means, by the which they have a passage to us, and that these souls are not joyned with the bodies themselves unless they be proportioned by these Stars; So in a body brought to a temperament by Jupiter, they think that the soul infused is temperated by the power and intelligence of Jupiter, and so of the rest According to which disposition if the soul work well in this body, when its purged and expiated, it returneth to that divine power and Mansion from whence it descended. Furthermore, from the Angelicall orders man is strengthened with wonderfull vertues, viz. from the angels, that he may be a messenger of the divine will and an interpreter of the mind of God; from the Archangels, that he may rule over all beasts of the field, fish of the sea, and fowls of the air, over the which command is given him; from the Principalities, that all things may be subdued to him, he comprehending the powers of all, and drawing all powers to himself by a certain force most secret and supercelestiall; From the Vertues, it receiveth power, by the which it constantly fighting is strengthened against the enemies of truth, for the reward of which we run a race in this life; from the powers against the enemies of this earthly Tabernacle: [Latin reads, "a Potestatibus praesidium adversus humani huius domicilii inimicos"] from the Dominations, it hath help by the which we can subject any domestick enemy we carry along with us, and can obtain our desired end. From the Thrones, we are knit together, and being collected into our selves, we fix our memory on those etemall visions: From the Cherubins, is light of mind, power of wisdom, very high phantasies and figures, by the which we are able to contemplate even the divine things; From the Seraphins, that by the perfect flame of love we may at length inhere in them: These are the degrees, these the ladders, by the which men easily

ascend to all kinds of powers by a certain naturall connexion and chariot, according to the diverse disposition of body and mind, and by the favour of the Stars, in the disposing of the body, and of the Intelligences ruling them, the nature of which the soul in its descense [descent] putteth on, even as light the colour of the glasse, through which it passeth; the supream [supreme] power of the Creator favouring, from whom is all good, and without which no

uires amplectens,& omnes ad se ui quadam occultissima & supercœlesti attrahens:à Virtutibus uim suscipit, qua in hostes ueritatis & brauii, pro quo in hac uita stadium currimus, constanter pugnans roboretur: à Potestatibus,præsidium aduersus humani huius domicilii inimicos:à Dominationibus auxilium,quo subiicere possimus quem semper nobiscum gerimus domesticum inimicum,debitumq; finem adsequamur: A Thronis unde cõpaginemur, & unde in nos ipsos collecti, memoriam in illa æterna spectacula figamus:A Cherubinis mentis lumen,sapientiæ uim, superexcelsas imagines & figuras quibus diuina ipsa contẽplari possimus:A Seraphinis, ut perfecto amoris incendio ipsis tandẽ inhæreamus. Hi sunt gradus,hæ scalę,per quas facile ascendunt homines ad quæcunq; uirtutũ genera,naturali quodã nexu & curriculo,pro uaria dispositione corporis & animi,atq; fauore stellarum in disponendo corpore,& intelligentiarum præsidentiam illis,quarum in descensu anima induit naturã,sicut lux colorẽ uitri per quod transit:fauẽte etiam superna opificis uirtute,à qua omne bonum, & sine qua nihil boni nec perfecti attingi potest. Ideoq; in uanum laborant omnes, qui naturali cursu, inferiorum uiribus & fauore duntaxat confidentes, ad diuina pertingere opinantur,quiq; in cœlis pedem figentes,à cœlesti fauore ea capere nituntur,quæ à deo uno suscipi debent.Habent siquidẽ hæc inferiora,dico animalia,herbæ,lapides,metalla,suam uim subministratam à cœlo:cœlum uero ab intelligentiis,hę autem ab opifice, in quo omnia uirtute maxima præexistunt,sicut & in homine ipso minore mundo nõ est membrum,quod nõ respondeat alicui elemento,alicui planetæ,alicui intelligentiæ, & alicui mẽsuræ ac numerationi in archetypo,sicuti superius ostendimus.

Quomodo superni influxus cum sint natura boni,in istis inferioribus deprauantur,& malorum causæ efficiantur.

Caput XXXIX.

QVoniam omnis uirtus & potestas desuper est à deo,ab intelligẽtiis & astris,qui nec errare,nec malum agere possunt,necesse est mala omnia, & quicquid in istis inferioribus discors & dissonum reperitur,non ex influentiæ malitia, sed ex mala dispositione recipientis prouenire,sicut recte cecinit Chrysippus:

Quàm falso accusant superos,stulteq; queruntur
Mortales:etenim nostrorum causa malorum
Ipsi nos sumus,& sua quenq; uecordia lędit.

Hinc Iupiter Aegisthi casus ab Oreste interfecti reminiscẽs,apud Homerũ in deorum concilio ait:

O facinus, mortale genus nos numina primum
Incusat,causamq; putat fontemq; malorum
Quæ ueniunt:sua sed pereunt ob facta nefanda,
Cum præter fatum sibi sponte incommoda quærant,

Book 3, Chapter 39: How the superior Influences, seing they are good by

nature, are depraved in these inferior thing, and are made causes of evil.

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

They do like fooles accuse the Gods falsly,

Make them the cause of all their misery,

When as their folly hurts themselves—

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

Us Gods do men accuse (what vice is this?)

To be the cause, fountain of what's amiss,

When they themselves by their own wickedness Run into danger -

When therefore the perversity of the subject receiveth the Influences of the perverse, or its debility cannot endure the efficacy of the superiors, then by the Influence of the heavens thus received into a matter full of discords, doth result something dissonant, deformed and evill; yet the celestiall powers alwaies remain good, which while they exist in themselves, and from the giver of light have their Influence by the holy Intelligences and the heavens, even till they shall come to the Moon, their Influence is good, as it were in the first degree; but then when it is received in a viler subject, it also is vilified; then also in respect of the different nature of the recipient it is received after diverse manners, and by the qualities disagreeing in the same subject amongst themselves, it also is varied and patiently suffreth in the subject; whence from all comprehended in the subject, at length some other thing doth result than the Superiors send down; therefore the hurtfull quality in these Inferiors, is far different from the influx of the heavens; and therefore as the distemper of the bleareyed, is not to be

imputed to the light, nor burnings to the fire, nor wounds to the sword, nor fetters and Prisons to the Judge, but to the evill disposed and offenders; so neither is the fault of wicked ones to be cast on the celestial Influences: Therefore we being well disposed, the celestial influences cooperate all things for good; but being evill disposed, and having for our sins, that divine good, which was in us, departed from us, all things work for evill: therefore the cause of all our evills is sinne, which is the disorder and distemper of our soul; from the which then, thus evilly governing, or falling down or declining from that which the celestial influences require, all things rebel, and are distempered for our destruction: then in mans body, otherwise most temperate and composed with most sweet Harmony, the distemper of the Elements beginneth, evill humors [humours] arise: and even the good being disordered and severed from one another, by a certain vicissitude both vex and torment the body: then is a most vehement dissonance perceived, either by superfluity or diminution, or some intrinsecal accident, or by superfluous meat, whence superfluous humors are generated, and by the same cause infirmities follow; yea the animal spirits, the bridle being broken, do fall to contention. Then the celestial influences, otherwise of themselves good, are made hurtfull to us, even as the light of the sun to eyes ill disposed: Then Saturn darteth down anguish, tediousnes, melancholy, madnes, sadnes, obstinacy, rigidnes, blasphemy, desperation, lying. Apparitions, affrightments, walkings of the dead, stirrings of Divels [devils]: Jupiter then sendeth down covetousnes, evil occasions to get wealth, and tyranny: Mars, furious wrath, prophane [profane] arrogancy, violent boldness, fierce stubbornnes: but the Sun imperious

Quando igitur ſubiecti peruerſitas peruerſæ ſuſcipit influxus, uel eius debilitas tolerare non poteſt efficaciam ſuperiorũ, tũc ab influxu cœleſtiũ ſic in materiã diſcordiis plenã recepto, reſultat quid diſſonũ & deforme malumq; cœleſtibus tũ uiribus ſemper bonis permanentibus, quæ dũ in ſe exiſtunt, & à datore luminũ per ſanctas intelligentias & cœlos influũtur, quouſq; ad lunã peruenerint, eorũ influctia bona eſt, tanq̃ in primo gradu: deinde autem quando in ſubiecto uiliori ſuſcipitur, ipſa etiã uileſcit: tunc enim propter diuerſam recipiẽtis naturã diuerſimode ſuſcipitur, & qualitatibus in eodẽ ſubiecto inter ſe diſſidentibus, & ipſa uariatur, & patiente ſubiecto patitur: unde ex omnibus tandẽ in ſubiecto cõprehenſis, aliud quiddã quam ſuperi influunt, reſultat. Itaq; qualitas nocens in iſtis inferioribus, longe aliena eſt ab influxu cœleſtiũ. Ideoq; ſicut lippientis calamitas luci, & incendiũ igni, & uulnera ferro, uincula & carceres iudici imputari non debent, ſed male diſpoſitis & male operantibus: ita nec in cœleſtes influxus malorũ culpa reiicienda eſt. Itaq; in nobis bene diſpoſitis ſuperiorũ influxus omnia cooperantur in bonũ: male autẽ diſpoſitis, & in quibus propter peccata noſtra diuinum illud quod nobis ineſt receſſit, omnia cedũt in malũ. Omniũ itaq; malorũ noſtrorũ cauſa peccatũ eſt, quod eſt deordinamentũ & diſtemperamentũ animi noſtri: cui tunc ſic male regente aut proſtrato, ac declinante ab eo quod cœleſtes influxus requirunt, rebellant omnia, & diſtẽperantur in noſtrã pernicie: tunc in humano corpore aliàs tẽperatiſſimo & conſonantiſſima harmonia cõpoſito, oritur elementorũ diſtemperamentũ, inſurgunt humores mali, & etiã boni deordinati & ſegregati ab inuicẽ, & uiciſſitudine quadã corpus uexant & torquent: tunc uehementiſſima ſentitur diſſonantia, aut ex ſuperfluitate, aut ex diminutione, aut ex intrinſeco accidente, aut ſuperfluo cibo, unde ſuperflui gignuntur humores, eademq; ex cauſa infirmitates ſuboriuntur, etiã animales ſpiritus amiſſo freno in pugnã congrediuntur: tunc cœleſtes influxus aliàs de ſe boni, redduntur illis nocui, quemadmodũ lux Solis oculis male diſpoſitis: tunc Saturnus influit anxietatẽ, tædiũ, melãcholiã, deliramenta, triſtitiã, pertinaciã, rigiditatẽ, blaſphemiã, deſperationem, mendacium, laruas lemurum, terriculamenta ſepulchrorum, expaueſcentiam buſtorum, irritamenta dæmonum. Iupiter autem tunc influit auaritiã & diuitiarum occaſiones prauas, & tyrannidem: Mars impetuoſam irã, prophanam arrogantiam, audaciæ temeritatem, & ferocem pertinaciam: Sol autem ſuperbiam imperioſam, & inexplebilem ambitionẽ. Venus concupiſcentiæ deceptiones, laſciuos amores turpeſq; libidines: Mercurius fraudes, dolos, mendacia, machinationes malorum, & peccandi promptitudinẽ: Luna rerum omnium inſtabilem progreſſum, & quæcunq; ſunt humanæ naturæ contraria. Atq; hoc modo homo ipſe propter ſuam cum cœleſtibus diſſimilitudinẽ, nocumentũ ſuſcipit, unde beneficiũ reportare deberet. Propter eandẽ cũ cœleſtibus diſſonantiã (ut inquit Proclus) etiam ſubiiciuntur

Malis ſuperiora quæ influant.

Book 3, Chapter 39: How the superior Influences, seing they are good by

nature, are depraved in these inferior thing, and are made causes of evil.

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

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tunc homines malis dæmonibus,qui ueluti dei lictores in torquendis illis se se expediunt. Tunc ueniunt illis immissiones per angelos malos quousque debitis expurgationibus rursus expientur, reuertaturq; homo ad cœlestem naturam. Optimus igitur magus multa mala prohibere potest,à stellarũ dispositione profectura,cum eorum naturam præsentit,præueniendo, præcauendo & præmuniendo ne occurrãt,& ne male dispositum subiectum, sicut diximus,nocumentum suscipiat, unde beneficium reportare deberet.

Optimus & ab[illegible] magus

Quod unicuiq; homini impressus est character diuinus cuius uigore potest pertingere ad operandum mirabilia. Caput XL.

NON mediocri experientia comprobatum est, insitam homini à natura quandam dominandi & ligandi uim: nam quod testatur Plinius, elephas homini obuio in solitudine errãti, clemens placidusq; demonstrare uiam traditur: idem uestigia hominis priusquàm hominem animaduertens,ab insidiarum metu contremiscere,substistere,circunspectare,& expauescere dicitur. Eodẽ modo tygris,feris cunctis truculẽtior,uiso homine catulos protinus trãsferre dicit: & plura his similia legim⁹ apud uarios autores q̃ de aĩalibus magnis uoluminibus scripserũt: uerũ unde cognoscãt animalia hæc hominẽ timendũ quem nunq̃ uiderunt, & si sæpe uiderint & cognouerint,unde timẽt, tantis illo magnitudine, uiribus & uelocitate præstãtiores? quæ ue sit hæc hominis natura feris hunc timorẽ incutiens,oẽs quidem illi animaliũ historiographi inquirunt & innuunt,sed aliis reliquerũt docendũ atq; probandũ. De hoc igitur Apollonius Tyaneus (ut legitur apud Philostratum)uiso puero ducente ingentẽ elephantem,roganti Damo,unde hæc tã uasti animalis erga paruulũ obediẽtia esset, respõdit:id esse ex terrore quodam actiuo,homini ab opifice immisso:quẽ præsentientes inferiores creaturæ & animalia omnia ipsum hominẽ timẽt,& reuerẽtur,qui est,uelut character terrificus & signaculum dei homini impressum, quo quęcunq; illi subiiciunt superioremq; agnoscũt,siue seruus siue animal sit:alioquin enim nec puer regeret armẽta & elephãtes: neq; rex perterreret populũ nec iudex reos. Hic itaq; character hominibus à diuina idea impressus est,quam Hæbreorũ Cabalistæ Pahad פחד uocant, & sinistram & gladiũ dei. Neq; uero tantũmodo habet homo signũ quo timeatur,sed etiam quod diligatur,cuius idea in diuinis numerationibus uocatur Hęsed חסד quod clementiã significat,& dextram & sceptrũ dei. Ab his diuinis numerationibus, per intelligẽtias & stellas nobis imprimũtur signa & characteres unicuiq; secundum capacitatem & puritatem suam,quæ signa primus protoplastes in omni integritate & plenitudine proculdubio possidebat quãdo placida mã suetudine attracta & terrore subiecta,uenerunt ad eũ cuncta animantia ueluti ad dominum,ut eis nomina imponeret. Verum post præuaricatiõis peccatum à dignitate illa decidit,cũ omnibus posteris suis,neq; tamen omnino

Hominẽ fragilem truces feræ cur timeant.

Book 3, Chapter 40: That on every man a divine character is imprinted, by the vertue of which man can attain the working of miracles.

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

and grant this, but have left to others to teach and prove it. Concerning this therefore Apollonius Tyaneus (as we read in Philostratus) seeing a child leading a huge Elephant, answerind Damus asking him, whence came that obedience of so huge a Creature to the little child: That it was from a certain active terror, implanted in man by his creator, which inferiour creatures and all animals perceiving do fear and reverence man, which is as it were a terrifying Character, and a seal of God imprinted on man, by the which every thing is subject to him, and acknowledges him superior, whither it be servant or animal. For otherwise neither could a child rule his herd and Elephants, neither could a King terrify his people, nor the Judge the guilty. Therefore this Character is imprinted on man from the divine Idea which the Cabalists of the Hebrew call Pahad a§o and the left hand, or sword, of God: furthermore man hath not only a seal by which he is feared, but also by the which he is beloved, the Idea of which in the divine numerations is called Hesed an§ which signifieth Clemency, & the right hand and Scepter of God: from these divine numerations, by the intelligences and Stars, Seals and Characters are imprinted on us to every one according to his capacity and purity: which signes the first man created, without doubt did possess in all integrity and fulness, when all creatures being attracted by secret gentlenes, and subjected by terror, came to him as to their lord, that he might give them names: but after the sin of prevarication he fell from that dignity with all his posterity; yet that Character is not all together extinct in us. But by how much every one is laden with sin, by so much he is farther off from these divine Characters and receiveth less of them; and whence he ought to receive frendship [friendship] and reverence, he falleth into the slavery and terror of others, both of animals and also men and devils: which Cain perceiving feared, saying to God, every one who findeth me, will kill me; for he feared beasts and devils, not only men, who were very few; but in the old times, many men who lived innocently, a very good life, as yet did enjoy that obedience and power, as Sampson, David and Daniel over the Lions, Elisha over the Bear, Paul over the Viper; and many Anchorites lived in the deserts, in Caves and Dens of wild beasts, not fearing, nor receiving any hurt; for as by sin that divine Character is obscured, so sin being purged and expiated, it again more and more shineth forth.

character ille in nobis extinctus est, sed quanto magis quis grauatur peccato, tãto magis à diuinis istis characteribus longius abest, minusq; recipit: & unde benignitatem & reuerentiam recipere deberet, ipse in aliorum cadit seruitutẽ atq; timorem, cum animalium tum hominũ & dæmonum. Quod sentiens Cain timebat, inquiẽs ad deũ: Omnis qui inueniet me occidet me: bestias quippe & dæmones timebat, non tam homines qui pauciſſimi erant. Antiquitus autem multi homines qui in innocentia uiuebant, optimam uitam agentes, adhuc illa fruebantur obedientia & potestate, sicut Samson, Dauid & Daniel in leones, Heliseus in ursas, Paulus in uiperam, & multi anachoretæ habitabant in desertis, in cauernis & speluncis ferarum, non timentes, nec nocumentum ullum accipientes: sicut enim per peccatum obtenebratur diuinus ille character: sic expurgato & expiato peccato, rursus ille magis magisq; illucescit.

Quid de homine post mortem, opiniones uariæ. Caput XLI.

OMnibus hominibus communiter semel mori statutũ est, mors omnibus fatalis est: sed alia naturalis, alia uiolenta, alia uoluntarie susceptа: alia ob delictum humanis legibus irrogata, aut propter crimen infligente illam deo, ut non naturæ debitum, sed pro delictis pœnam reddidisse uideantur: quam (ut dicunt Hebræorum magistri) deus nulli remittit. Vnde tradidit conuentus Ezechiæ, quod post dirutam sanctuarii domum, licet nullus iudiciariæ executionis superfuisset ordo, tamen quadrifaria suppliciorum genera, quibus condemnari solebãt, neminem mortis reum sine retalatione euasisse: nam qui lapidibus mortẽ promeruerat, iis dispensante deo, aut tecto præcipitabatur, aut à feris conculcabatur, aut ruina aut casu obruebatur: qui uero meruisset ignem, hic aut incendio absumebatur, aut uenenato morsu, aut serpentis ictu, aut toxico uitam finiuit: qui autem gladio interiturus fuisset, aut imperii uiolentia, aut populi tumultu, aut factione, aut prædonum insidiis trucidabatur: qui laqueo suspendendus erat, aut aquarum uortice suffocabatur, aut alia quauis strangulatoria lue extinguebatur. Et hac doctrinæ ratione etiã magnus ille Origenes enarrandum censuit illud Christi euangeliũ: Qui gladio ferit, gladio perit. Quin & ethnici philosophi eiusmodi retaliatiõis ordinẽ Adrastiam esse pronunciant, uidelicet diuinarum legum ineuitabilẽ potestatem, qua futuris circuitibus rependatur unicuiq; pro ratione & meritis uitæ prioris, ut qui iniuste dominabatur in uita priore, uita alia in seruilẽ relabatur statũ: qui manus sanguine polluerit, talionẽ subire cogat: qui bestialẽ uixerit uitã, in brutale corpus reuolutus precipitet. de istis scribit Plotinus in libro de Proprio cuiusq; dæmone, ingens: Quicunq; proprietatẽ seruauerũt humanam hoĩes iterum nascũtur: Quicunq; uero solo usi fuerint sensu, bruta animalia redeũt, ita tamen, ut qui sensu præcipue unà cũ ira, animalia

Adrastia.

Plotinus.

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fera exoriantur: quicunq; autem ſenſu per concupiſcentiam uoluptatemq; utantur, ſalacia & ingluuioſa animalia reuertantur. Verum ſi non tam ſenſu unà cum his quàm ſenſus degeneratiõe uixerint, unà cum ipſis plantę repululant: ſolũ nanq; uel maxime in his uitale uiguit, omnisq; illis cura fuit, ut in plantas commutarentur. Verum qui muſicis modulis nimium deliniti uixerunt, in cæteris non deprauati, animalia muſica renaſcuntur. Et qui ſine ratione regnarunt, aquilæ fiunt, niſi prauitate aliqua ſint infecti. Qui uero ciuilem uirtutem cõſecutus eſt, homo reuertitur. Et Salomon ipſe in Prouerbiis, hominem nunc leonem, tygridem, urſum uel aprum appellat: nũc leporem, canem leporarium aut cuniculum: nunc formicam, ericium, ſerpẽtem uel araneam: nunc aquilam, ſtellionem, gallum, uel auem aliam nominat, & multa huiuſmodi. Verum Hebręorum cabaliſtę animas in bruta pręcipitari non admittunt: quæ tamen penitus rationem excuſſerint, brutali affectui imaginationiq; relinqui in alia uita non abnuunt: ter quoq; nec amplius, animas huc reuolui aſtruunt: quoniam numerus hic purgationi peccatorum abunde ſufficere uideatur, iuxta illud Iob: Liberauit animam ſuã ne pergeret in interitum, ſed uiuens lucem uideret. Ecce hæc omnia operatur deus tribus uicibus per ſingulos, ut reuocet animas eorum à corruptione, & illuminet luce uiuentium. Sed iam tandem quid de mortuis ſenſerint ueteres, uideamus. Cum moritur homo, corpus in terrã reuertitur, de qua ſumptum eſt: mens unde deſcẽdit, in cœlos remeat, ſicut ait Eccleſiaſtes: Reuertitur puluis in terram ſuam unde erat, & ſpiritus redit ad deum qui dedit illum, quod his uerſiculis expreſſit Lucretius:

Animæ ter, in hiacutã redeunt.

Cedit item retro, de terra quod fuit ante,
In terras: & quod miſſum eſt ex ætheris oris,
Id rurſum cœli fulgentia templa receptat.

Sed melius Ouidius his uerſibus:

Bis duo ſunt hominis, manes, caro, ſpiritus, umbra:
Quattuor iſta loca bis duo ſuſcipiunt.
Terra tegit carnem, tumulum circunuolat umbra,
Orcus habet manes, ſpiritus aſtra petit.

Caro itaq; derelicta, & uita defunctum corpus, cadauer nuncupatur: quod ut dicunt Hebræorum theologi, linquitur in poteſtate dæmonis Zazelis, de quo dictum eſt in ſcriptura: Terram comedes omnibus diebus. & alibi: Puluis terræ panis eius. Creatus eſt autem homo puluis terræ, unde & dæmon ille dicitur dominus carnis & ſanguinis quandiu corpus non fuerit iuſtis exequiis expiatum & ſanctificatum. Hinc non ſine cauſa ordinarunt antiqui patres expiationes cadaueris: ut quod ualde immundum eſt, aſpergatur aqua benedicta, thurificetur incenſo, exorcizetur ſacris orationibus, illuſtretur luminibus, quouſque ſuper terram fuerit, demum ſacro in loco ſepeliatur. Hinc apud Homerum Elpenor, Te rogo (inquit) Vlyſſe, mei ſis me-

Caro.

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mor,neq; inde diſcedens,me inhumatũ relinque,ne inſepultus deorũ ira ſiã. Mens uero humana,cuius ſacra natura & diuinum genus exiſtit,quia culpę ſemper inſors,etiam omnis pœnæ expers euadit. Anima uero ſi bene operata fuerit congaudet menti,& cum æthereo ſuo uehiculo egrediens,libera ad heroum choros tranſcendit,aut ſuperos petit: ubi omnibus ſenſibus & potentiis ſuis perpetua felicitate beata,perfecta omnium rerum cognitione,inſuper & diuina uiſione ac regni cœlorum poſſeſſione fruitur,diuinęq; poteſtatis particeps,in inferiora hæc beneficia,uaria dona largitur,ceu immortalis deus:ſi male egerit,mẽs iudicat illam atq; relinquit dæmonis arbitrio:at mœſta anima,ſine mente,uagatur apud inferos idolum,quam uocant imaginem,ſicut apud Vergilium conqueritur Dido:

Et nunc magna mei ſub terras ibit imago.

Quare hæc anima tunc expers intelligibilis eſſentiæ,furentis phantaſiæ imperio relicta,etiam corporearum qualitatum cruciatu ſubiicitur,cognoſcẽs ſeſe iuſto dei iudicio,ob ſuam culpã,diuina uiſiõe,ad quam creata erat,perpetuo priuatam:quæ quidem diuina uiſio,ſicut teſtatur ſcriptura,eſt preſentia omnium malorum,quæ pœna eſt omnium acerbiſſima,quam uocant ſacræ literæ effuſionem iræ dei. Hæc itaq; animæ imago,quandoq; aëreũ corpus ingreditur umbram,qua inuoluta,nunc conſulit amicos,nunc exagitat hoſtes,quemadmodum apud Vergilium Dido minatur Aeneæ,inquiens:

Omnibus umbra locis adero,dabis improbe pœnas.

Nam cũ in anima ſeiuncta à corpore,perturbationes & memorię ſenſusq; remanent,dicũt Platonici animas,præcipue interfectorum,hoſtes exagitare,non tam humana indignatione id efficiẽte,quàm etiã diuina Nemeſi,ac dæmone prouidente & permittente. Sic ſpiritus Naboth (ut interpretãtur Hebræorũ magiſtri) quia in ipſius uitæ extremo cũ ultionis deſiderio emigrauit,factus fuit(ad explendum uindictã)ſpiritus mendacii,& egreſſus eſt permittente deo,ſpiritus mẽdax in ore omniũ prophetarũ, donec faceret aſcẽdere Achab in Ramod Galaad. Et Vergilius ipſe cum Pythagoricis & Platonicis,quibus adhæret etiam noſter Auguſtinus, fatẽt animas ſeparatas eorum quę in hac uita geſſerunt,nondum extinctam,retinere memoriã atq; uolutatem ubi canit:

Quæ gratia curruum
Armorumq; fuit uiuis,quæ cura nitenteis
Paſcere equos,eadem ſequitur tellure repoſtos.

Et Algazel in libro de ſciẽtia diuina. Cæteriq; Arabes & Mahometiſtæ philoſophi,ſentiunt quod operationes animę coniuncto corpori cõmunes,imprimunt in animã uſus & exercitii characterẽ:quo fortiter impreſſo utetur, ſeparata ad conſimiles operationes & paſſiones quæ in uita non ſunt deletę, itaque licet corrumpatur corpus & organum,non ceſſabit propterea operatio,ſed remanebunt affectiones & conſimiles diſpoſitiones.

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Et has animas priſci communi uocabulo manes uocant: quarum quæ in hac uita innocẽtes, aut uirtutib⁹ moralibus purgatæ, atq; ut canit Vergilius, *Manes.*

Qui manus ob patriam pugnando uulnera paſſi,
Quiq; ſacerdotes caſti, dum uita manebat,
Quiq; pii uates & Phœbo digna locuti,
Inuenias aut qui uitam excoluere per artes,
Quiq; ſui memores alios fecere merendo,

Licet extra gratiam & fidei iuſtitiam deceſſerint, putant illas pleriq; theologi, impatibiles in quoſdam campos fortunatos rapi: &, ut ait Vergilius,

Deuenire lætos locos & amœna uireta,
Fortunatorum nemorum ſedesq; beatas,

Vbi fruantur miris quibuſdam uoluptatibus: atq; etiam cognitione, cũ ſenſitiua tum intellectuali & reuelata gaudere: forte etiam erudiri in fide & iuſtitia, haud minus atq; quondam ſpiritus illi quibus Chriſtus prædicauit Euãgelium in carcere: Nam ut certum eſt neminem ſine fide Chriſti poſſe ſaluum fieri, ita probabile eſt, hanc fidẽ adhuc multis paganis & Saracenis poſt hanc uitam prædicari in illis animarum receptaculis ad ſalutem, atq; in illis ueluti in communi cuſtodia detineri, donec tẽpus adueniat quo maximus iudex meritorum facturus ſit examen: à qua opinione etiam Lactantius & Irenæus, & Clemens & Tertulianus, & Auguſtinus, & Ambroſius, & multi præterea Chriſtiani ſcriptores non abhorrent. Quæ uero impuræ incontinentesq; & peccatis iniuſtæ migrant animæ, non tam felicibus ſomniis agũtur, ſed horribilibus phantaſmatibus locisq; deterioribus uagantur, nulla libera cognitione freti, niſi abſtracta per cõceſſionem aut manifeſtationem, tum continua carnis & ſanguinis appetentia, ob corporeę labis ęruginẽ etiã ſenſui doloris ſubiiciuntur, timentq; gladios & enſes. Hæc proculdubio ſenſiſſe uidetur Homerus, quando in undecimo libro Odyſſeæ introducit matrem Vlyſſis defunctam illi immolanti aſtantem, ſed illum nec cognouiſſe nec allocutam eſſe, quantiſper ipſe euaginato gladio umbras à ſacrificii ſanguine prohibebat. Poſtquam uero ſuadente Tyreſia uate, de ſacrificio illo libaſſet mater, bibitq; ſanguinẽ nebulo nigrum, ſtatim cognouit filium, & lachrymans allocuta eſt: Verum Tyreſiæ uatis anima, nulla obſtante euaginati gladii prohibitione, etiam ante libatum ſanguinem, & agnouit Vlyſſem, & allocuta eſt, & matris umbram adſtare indicauit. Quæ ergo animæ contracta in corpore ſcelerum uitia, in hac uita non expiarunt, illorum habitus ſecum ferentes apud inferos eluere coguntur, & expendere commiſſorum pœnas, quod poëta explicauit his uerſibus:

Quin & ſupremo cum lumine uita reliquit,
Non tamen omne malum miſeros, nec funditus omnes
Corporeæ excedunt peſtes, penitusq; neceſſe eſt
Multa diu concreta modis inoleſcere mores

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Ergo exercentur pœnis, ueterumq; malorum
Supplicia expendunt.

Quales enim sunt mores & habitus hominũ in hac uita, tales plerunq; animam affectiones sequuntur post mortem, quæ secum adhuc memori mente uolutat, quæ quondam in uita gesserat: quæ tunc eò intentius & acutius occurrunt, pro quanto cessant tunc uaria uitæ officia, nutriendi, uegetandi, generandi, sensuumq; & humanorũ negotiorũ uariæ occupationes & solatia, & crassioris corporis obstacula. Occurrunt aũt tunc phantasticæ rationi species illæ eò turbulentiores maximæq; furentes, quantò in eiusmodi anima latet intellectualis scintilla plus aut minus sopita, penitusue extincta, quibus tunc etiam à malis dæmonibus species aut falsissimæ aut terribiliores ingeruntur: unde nunc in uirtute concupiscibili, concupiscentia imaginarii boni, eorumq; quæ quondam in uita affectauerat torquetur, potiundi facultate priuata, quamuis nonnunquam sibi uideatur propemodum delicias suas adipisci, sed à dæmonibus ad pœnas acerbiores ab illis arceri, quẽadmodum apud poëtas, Tantalus à conuiuio: Sardanapalus, ab amplexu: Midas, auro: Sisyphus, à potentia: & has animas lemures uocarunt: quarum si qua domesticarum rerum curam agens, quiete domum habitat, lar dicitur familiaris. Acerrime autem in uirtute irascibili torquentur, odio imaginarii mali, cuius perturbationes & suspiciones falsissimas horribilissimaque phantasmata tunc incidunt, uersanturq; secum tristes imagines, nunc cœlum in caput ruere, nunc flammarum impetu absumi, nunc uasto aquarum sub gurgite mergi, nunc terræ hiatibus absorberi, nunc sese in uarias beluas transformari, nunc à deformibus monstris lacerari aut deuorari, nunc per syluas, per maria, per ignes, per aëra, per teterrima inferorum loca passim exagitari: nunc sese à dæmonibus comprehendi & torqueri suspiciunt: quæ omnia illis post mortem non secus contingere arbitramur, quàm in hac uita his qui phrenesi aut mania siue melancholico humore delirant, aut qui in somniis horribilibus uisis perterriti torquentur, ac si uere hæc illis cõtingerent, quæ tamen uere apud illos non sunt, sed solæ illorum species in imaginatione apprehensæ: sic & animas illas post mortem ueluti somniantes, horribiles peccatorum imagines perterrent, & conscientia sceleris agit per diuersa præcipites: quos iccirco Orpheus uocat populos somniorum, inquiens: Reserari nequeunt portę Plutonis, intus est populus somniorum. Tales itaque sceleratæ animæ nullis bonis sedibus fretæ, quando in aëreo corpore uagabundæ quamlibet aspectibus nostris formam repræsentant, laruæ dicuntur aut terriculamenta: bonis quidem inania, sed noxia malis: modo tenuioribus, modo crassioribus exuuiis, sub diuersorum animaliũ & monstrorum specie, quorum moribus sese olim in uita similes præstiterunt occurrentes, sicut canit poëta:

Tum uariæ illudunt species, atq; ora ferarum.

Lemures. Lar.

Laruæ aut terriculamẽta.

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Fiet enim ſubito ſus horridus,atraq; tygris,
Squammoſusq; draco,& fulua ceruice leęna.
Aut acrem flammis ſonitum dabit,
Omnia transformans ſeſe in miracula rerum,
Ignemq;,horribilemq; feram,fluuiumq; liquentem.

Anima enim hominis immunda, quæ in hac uita nimium habitum contraxit ad corpora, intimo quodam elementalis corporis affectu, aliud ſibi corpus ex elementorum uaporibus contexit, ex materia facili, quaſi hauſtu quodam reficiens corpus illud iugiter euaneſcens: cui inſuper ueluti carceri & ſenſibili inſtrumento lege quadam diuina mancipata, in illo patitur frigus & ignem:& quicunque corpus & ſpiritum & ſenſum offendunt, fœtores, ululatus,planctus, ſtridores, uerbera, laceratus & uincula ſicut cecinit Vergilius:

Ergo exercentur pœnis,ueterumq; malorum
Supplicia expendunt:aliæ panduntur inanes
Suſpenſæ ad uentos,aliis ſub gurgite uaſto
Infectum eluitur ſcelus,aut exuritur igni.

Et apud Homerũ in eius Necyomantia Alcinous Vlyſſi enarrat:

Vidimus & Tytium celebrem telluris alumnum
Expanſumq; nouem corpus per iugera,cuius
Vtrinq; aſſidens contundit uiſcera uultur.

Nonnunquam animæ illæ non hæc figuralia corpora ſolum inhabitant, ſed nimio carnis ſanguiniſque affectu etiam in animalia ſeſe præcipitant, & reptilium brutorumque corpora, cuiuſcunque ſpeciei ingreſſa, dæmonum inſtar illa obſidentes corripiunt. Aſtipulantur iſtis Pythagoras,& ante illum Triſmegiſtus,adſerentes prauas animas ſępe in reptilia & bruta prę cipitari. Neque tamen illa corpora ueluti eſſentiales formæ uiuificant & informant, ſed inquilini more ueluti carcerem inhabitant, ſiue per indiſtantiam localem illis adſiſtunt, ut motor intrinſecus ſuo mobili: aut circa illa alligata cruciantur,ut Ixion ad ſerpentum rotas,Syſiphus ad ſaxum: neque ſolum bruta,ſed quandoque etiam homines corripiunt, ſicut de anima Naboth diximus,qui egreſſus eſt ſpiritus mendax in ore prophetarum. Hinc aſſeruere nonnulli, ſceleſtorum hominum uitas ſiue ſpiritus, in quorundam corpora ingredientes,illos diu male habere,& nonnunquam interimere. Quod multo meliori ſorte etiam beatis animis conceſſum eſt, ut bonorum angelorum inſtar nos habitare & illuſtrare poſſint, quemadmodũ de Helia legimus,quòd ſublato eo ex hominibus, inclinauit ſpiritus eius ſuper Heliſæũ:& alibi legimus,abſtuliſſe deũ de ſpiritu qui erat in Moſe,& dediſſe ſeptuaginta uiris. Magnũ hic latet,ſed nõ temere reuelãdũ myſteriũ. Quandoq; etiam (quod tamen rariſſimũ eſt) tanta inſania aguntur animæ,

Animæ prauæ, in bruta præcipitant

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ut non uiuentium modo corpora perãt, ſed in relicta ſua cadauera quadam ſtygia ui remigrent,& ueluti rediuiui horrenda patrant facinora. Sicut legimus apud Saxonem Grammaticum, Aſuitum quendam & Aſmũdum inter ſe communibus uotis coniuraſſe, quem nam illorum uita prolixior excepiſſet, mortuo contumulandum: tandem Aſuitus morbo conſumptus, cũ cane & equo ſuo uaſto mandatur antro: cum quo & Aſmũdus ob amicitię iuſiurandum uiuus contumulari ſuſtinuit, cibo quo in longum tempus ueſceretur illato. Tandem Ericus Sueciæ rex, eò loci cum exercitu pertranſiens, Aſuiti tumulum (theſaurum ineſſe ratus) perfrangens, adaperta ſpecu, eductum Aſmũdum luci reſtituit: quem uidens tetro oris habitu, funebri tabo obſitum,& profluo ex cruda cicatrice ſanguine cruẽtatum (quippe Aſuitus noctibus rediuiuus, crebra colluctatione læuam illi aurem abruperat) ſecti uulneris cauſam referre iuſſit: quam ille narrauit iis uerſibus:

Danicæ hiſtoriæ lib. 5.

Quid ſtupetis qui relictum me colore cernitis?
Obſoleſcit nempe uiuus omnis inter mortuos.
Neſcio quo Stygii numinis auſu
Miſſus ab inferis ſpiritus Aſuit
Sæuis alipedem dentibus edit
Infandoq; canem præbuit ori.
Nec contentus equi uel canis eſu,
Mox in me rapidos tranſtulit ungues:
Diſciſſaq; gena ſuſtulit aurem.
Hinc laceri uultus horret imago,
Emicat inq; fero uulnere ſanguis.
Haud impune tamen monſtrifer egit:
Nam ferro ſecui mox caput eius,
Perfodiq; nocens ſtipite corpus.

Non diſſimile huic refert Pauſanias, ex Delphorum interpretibus acceptũ: Eſſe uidelicet, dæmonium quoddam infernum, quem Eurynomum dixerunt, qui mortuorum carnes abſumeret & deuoraret, ita ut uix nuda relinquerentur oſſa. Legimus etiã in Cretenſiũ annalibus, manes quas ipſi Catechanas uocant, in corpora remeare ſolitos,& ad relictas uxores ingredi, libidinemq; perficere: ad quod euitandum,& quo amplius uxores non infeſtẽt, legibus municipalibus cautũ eſt, ſurgentiũ cor clauo transfigere totumq; cadauer exurere. Miranda proculdubio ſunt hæc,& opinioni fortè inimica uideri poſſent, niſi fidem facerent & latæ leges,& creditæ antiquitatũ hiſtorię. Neq; demum à Chriſtiana religiõe alienum eſt, animas multas ante uniuerſæ carnis reſurrectionem ſuis corporibus reſtitui poſſe: quin & multos credimus ſingulari dei beneficio cum corporibus in gloriã adſumptos, multos etiam uiuos deſcendiſſe in infernum: audiuimusq; non raro, mortuorũ corpora è ſepulchris per dęmones ſublata, proculdubio non in alium uſum,

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quàm in carcerandis torquendisq; ſuis manibus. Verum ad hos corporum carceres & uincula, accedũt etiam uiliſſimorum ac teterrimorum locorum habitacula, ubi Aetnei ignes, aquarum ingluuies, fulgurum & tonitruorum concutus, terrarum uoragines, atq; ubi regio lucis inops nec radiorũ ſolis ca pax, ignaraq; ſyderum ſplendoris, perpetuis tenebris & noctis ſpecie caligat. Quo apud Homerum peruenisſe fertur Vlyſſes ubi canit:

Cymmerios fama eſt populos hic eſſe, cauernis
Perpetua nebula cæcaq; caligine merſos,
Quos oriens nunquàm, nec cum declinat in undas
Sol uidet, æterna miſeri ſed nocte premuntur.

Neq; uero oĩa illa inanes nugæ ſunt, quæ de Patricii antro, Vulcani ſpelun-cis, Aetneis crateribus, Nurſiæ ſpecu multi memoria prodiderunt, atq; quę inibi uiderunt, & cognouerunt, teſtati ſunt. Narrant ſiquidẽ iſtis maiora Saxo grãmaticus de Geruthi regia & Vgarthiloci cauo: Tum Plinius, Solinus, Pythias, Clearchus, de maris ſeptentrionalibus ſtupendis prodigiis, de quo & Tacitus in Druſi hiſtoria, Germanico pelago deuiaſſe milites indicat, & uaria rerum miracula in eo mari illis uiſa teſtatur, uim ſcilicet turbinum, in auditas uolucrum ſpecies, monſtra maris ambiguas formas habẽtia hominum atq; animalium. & in libro de Germania, Helduſios & Axionas, qui ſub uultu humano membra cætera beſtiis æqualia gerũt, illic habitare ait: quæ proculdubio non niſi inanium atque dæmonum opera ſunt: de iſtis etiam Claudianus olim cecinit:

Eſt locus extremum pandit qua Gallia littus,
Oceani prætentus aquis, qua fertur Vlyſſes
Sanguine libato populum uouiſſe ſilentum.
Illic umbrarum tenui ſtridore uolantum
Flebilis auditur queſtus, ſimulacra coloni
Pallida, defunctasq; uident migrare figuras.

Narrat Ariſtoteles Aeolias iuxta Italiam Inſulas, in Lipara tumulum quendam fuiſſe, ad quem noctu non tuto accederetur: ibiq; Cymbala & Crotalorum boatus, cũ inconditis quibuſdã cachinnis, tumultus etiam & inanes ſonos exaudiri, accolæ cõſtanter aſſeuerabãt. Eoq; loci aliquãdo ebriũ iuuenẽ acceſſiſſe, & ſub noctẽ apud tumuli ſpecũ obdormiuiſſe, ibiq; poſt tertiũ tandem diẽ à quæritantibus repertũ, ac pro mortuo ſublatum: cũq; paratis exequiis educeretur funus, ſubito experrectum, multaq; quæ uidiſſet, quæq; perpeſſus fuiſſet, magna omniũ cum admiratione ſeriatim narraſſe. Eſt etiã in Noruegia mõs quidam oĩm formidoloſiſſimus, mari circũſeptus, uulgo Hechelbergiũ nuncupant, inferni ſpeciẽ præ ſe ferẽs, unde tantę eiulantiũ lachrymabiles uoces & clamores exaudiuntur, ut ad unũ fermè miliare circũ horriſoni illi ſtrepitus dilatentur, quem inſuper horrendis clamoribus ingentes uultures atque corui nigerrimi circumuolantes, perterrefaciendo

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acceſſum prohibent: præterea fontes inde duo ſcaturiunt, unus intractabili frigiditate, alter intentiſſimo calore intolerabiles, & cætera elementa longe excedentes. Eſt & in eadem regione ad meridionalem plagam promontorium Nadhegryn nuncupatum, ubi dæmones loci in aëreo corpore in præſentia cernuntur ab omnibus. Eſt etiam in Scotia mons Doloroſus, horribili lamentantium ſtridore terrificus: & in Thuringia mons quem Horriſonũ uocant, ubi Syluanos ſatyroſq; inhabitare cum fama diuulgauit, tum aliquorum experientia docuit, fidiq; ſcriptores teſtantur. Sunt in diuerſis regionibus & prouinciis iſtis ſimilia miracula: ſed & ipſe ego quæ meis oculis uidi & manibus tetigi, hoc loci referre nolo, ne me ob rerum ſtupẽdam admirationẽ, ab incredulis de mendacio argui contingat. Neq; uero prætereundum hic cenſeo, quid de animarum receptaculis pleriq; ex noſtris ſenſerint, ab his quæ iam diximus non admodum diſcrepantes: è quibus Tertullianus libro quarto aduerſum hæreſes Marcionis ait: Apparet ſapienti cuiq; qui elyſios aliquando audierit, eſſe aliqualem localem determinationem, quæ ſinus dicta ſit Abrahæ, ad recipiendas animas filiorum eius, eamq; regionem non cœleſtem, ſublimiorem tamen inferis, ubi conquieſcant animæ iuſtorum, donec cõſummatio rerum reſurrectionem omnium plenitudine mercedis reſtituat. Quin & Petrus apoſtolus Clementi de his rebus interroganti, Cogis me (inquit) ò Clemens aliqua de ineffabilibus publicare: ueruntamen quoad uſq; proferre licet, non pigebit: Chriſtus, qui ab initio & ſemper erat, per ſingulas generationes piis, latenter licet, ſemper tamen aderat, his præcipue, à quibus expectabatur, quibusq; frequenter apparuit: ſed non erat tẽpus, ut tunc reſolutis corporibus fieret reſurrectio: ſed hæc magis remuneratio uidebatur à deo, ut qui iuſtus inueniretur, diutius permaneret in corpore, aut certe (ſicut de quodam iuſto euidẽter refertur in literis) quod trãſtulerit eum dominus. Simili exemplo etiam cũ cæteris geſtum eſt, qui eius uoluntati placuerunt, ut ad paradiſum translati, ſeruentur ad regnum: eos uero qui non ad integrum potuere explere normam iuſtitiæ, ſed aliquas in carne ſua malitiæ reliquias habuere, corpora quidem reſoluuntur, animæ uero ſeruantur in bonis lętisq; regionibus, ut in reſurrectione mortuorum cũ corpora ſua receperint, ipſa iam reſolutione purgata, pro his quæ bene geſſerant, æterna hęreditate potiantur. Ipſe quoq; Irenęus in calce libri quem aduerſus hæreſes Valentianorum cõſcripſit, ait: Cum dominus in medio umbræ mortis abierit, ubi animæ mortuorum erant, poſt deinde corporaliter reſurrexit, & poſt reſurrectionem adſumptus eſt, manifeſtũ eſt quia & diſcipulorum eius (propter quos & hæc operatus eſt dominus) abibunt animæ in inuiſibilem locum definitum eis à deo, & ibi uſq; ad reſurrectionem commorabuntur, ſuſtinentes reſurrectionem, poſt recipientes corpora, & perfecte reſurgentes, hoc eſt corporaliter, quemadmodũ & dominus reſurrexit, ſic uenient ad conſpectum dei: Nemo eſt enim diſcipulus ſuper magiſtrũ:

Tertullianus.

Petrus Apoſtolus.

Irenæus.

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perfectus autem erit omnis ſicut magiſter eius. Quomodo ergo magiſter noſter non ſtatim euolans abiit, ſed ſuſtinens definitum à patre reſurrecti onis ſuæ tempus, quod & per Ionam manifeſtum eſt, poſt triduum reſurgens adſumptus eſt: ſic & nos ſuſtinere debemus definitum à deo reſurrecti onis noſtrę tempus prędannunciatum à prophetis, & ſic reſurgentes aſſumi, quotquot dominus hoc honore dignos habuerit. Accedit iſtis etiam Lactantius Firmianus in eo diuinarum inſtitutionum libro, cui titulus, De diuino præmio, inquiens: Nec quiſquàm putet animas poſt mortem protinus iudicari: Nam omnes in una communiq; cuſtodia detinentur, donec tempus adueniat quo maximus iudex meritorum faciat examen: tunc quorum fuerit probata iuſtitia, hi prędmium immortalitatis accipient: quorum autem peccata & ſcelera detecta, non reſurgent, ſed cum impiis recondentur in eaſdem tenebras ad certa ſupplicia deſtinati. In eadem ſententia ſunt Auguſtinus & Ambroſius, quorum ille in Enchiridio ſuo inquit: Tempus quod inter hominis mortem & ultimam reſurrectionem interpoſitum eſt, animas abditis receptaculis continet, ſicut quæq; digna eſt requie uel ærumna, pro eo quod ſortita eſt in carne dum uiueret. Ambroſius uero in libro de Bono mortis, ait: Scriptura Eſdræ habitacula animarum promptuaria nuncupauit, quæ occurrens querelæ humanæ (eo quod iuſti qui præceſſerunt uideantur uſque ad iudicii diem per plurimum ſcilicet temporis debita ſibi remuneratione fraudari mirabiliter) ait coronæ eſſe ſimilem iudicii diem: Coronæ enim dies expectatur ab omnibus, ut intra eum dic̃ & uicti erubeſcãt, & uictores palmã adipiſcãtur uictorię. ergo dũ expectatur plenitudo tẽporis, expectãt animæ remunerationẽ debitã: alias manet pœna, alias gloria. Et in eodẽ capitulo, uocat infernũ locũ qui nõ uidetur, quem petunt animæ de corporibus liberatæ. Et in libro ſecũdo de Cain & Abel: Soluitur, inquit, à corpore anima, & poſt finẽ uitę huius, adhuc tamẽ futuri iudicii ambigua ſuſpẽditur. Adſtipulatur illis illud euangelicũ, de extremo iudicio dicẽte Chriſto apud Matthęũ: Multi dicẽt mihi in illa die, domine, domine, nõne in nomine tuo prophetauimus, & in nomine tuo dęmonia eiecimus, & in noĩe tuo uirtutes multas fecimus? & tũc cõfitebor illis qa nunq̃ noui uos. Ex quo ſermone cõſtare uidetur, eos uſq; in diẽ illũ fuiſſe de ſententia ſua incertos, ac miraculorũ fidutia quę in Ieſu nomine dũ adhuc uiuerẽt peregiſſent, quadã ſpe ſalutis interea fuiſſe ſuſpenſos. Quia igitur animaꝝ iudiciũ in extremũ diẽ dilatũ eſt, putãt pleriq; theologi, nõ ſolũ iuſtifi cãdis, ſed etiam dãnatis, piacularia ſuffragia ante præſtitutã iudicii diẽ poſſe opitulari. Sic Traianum Cęſarem à diuo Gregorio ab orco liberatum, iuſtificatumq; ad ſalutem: licet aliqui putent illum non mulctæ noxa liberatum, ſed animaduerſionis iuſtitiam in iudicii diem prorogatum. Verum Thomas Aquinas probabilius uideri dicit, Traianum diui Gregorii ſuffragiis reuixiſſe, uimq; gratuitam conſecutum, qua à pœna ſcelerumq; nexu fuerit

Lactantius.

Auguſtinus.

Ambroſius.

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liberatus. Et ſunt ex theologis, qui ſuffragiorũ inferiis nec pœnam tolli, nec mulctæ detrahi, ſed duntaxat dolorũ ſolatia & fomenta quædam adferri opinantur, idq; æſtuantis geruli ſimilitudine, qui conſperſione aquæ uideatur preſſu ponderis leuari, ſiue ad facilius ferendũ iuuari, quãq; nihil ſit ex pondere detractum. Communis tamen theologorũ ſententia negat reis in Ditis antro preces & funebria quicq; ſuffragari. Verũ hæc omnia cum ſint incomprehenſibilis obſcuritatis, multi in illis ingeniũ fruſtra exacuerunt. Itaq; accedẽtes Auguſtini ſentẽtiæ, ſicut ille in Geneſim libro decimo ait, dicamus: Melius eſt dubitare de occultis, quàm litigare de incertis. Illum quippe diuitem in ardore pœnarũ, & illum pauperem in refrigerio gaudiorũ, intelligendos eſſe non dubito: ſed quomodo intelligẽda illa flamma inferni, ille ſinus Abrahę, illa diuitis lingua, ille digitus pauperis, illa ſitis tormenti, illa ſtilla refrigerii, uix à manſuetè quærentibus, à contentioſe autẽ certantibus nunq; inuenitur. Sed iſtis iam omiſſis, ad ulteriora properantes, de animarũ reſtitutionibus diſſeremus.

Præclara Auguſtini ſententia.

Quibus rationibus Magi & Necromãtes mortuorum animas euocare ſe poſſe putabãt. Cap. XLII.

EX his quæ iam dicta ſunt patet, quòd animæ illæ quę poſt mortem adhuc relicta corpora diligũt, quemadmodũ ſunt animæ corporum ſepultura debita carentiũ, ſeu quę corpus ſuum uiolenta morte reliquerunt, & adhuc in turbido illo humidoq; ſpiritu circa cadauera ſua oberrant, tanq; circa cognatum aliquod eas alliciens, cognitis his mediis per quæ quondam ſuis cõiungebantur corporibus, per conſimiles uapores, liquores nidoresq; facile euocari & allici poſſunt, adhibitis etiã certis artificialibus luminibus, cãtibus, ſonis & huiuſmodi, quę ipſam animæ imaginatiuã ſpiritalemq; commoueant harmoniã, ſacris etiam inuocamentis & huiuſmodi, quæ ex religione ſunt, nõ neglectis, propter rationalem animæ portionem natura ſuperiorem. Sic Phytoniſſa euocaſſe legitur Samuelem: ſic Theſſala uates apud Lucanum cadauer erexit. Hinc legimus apud poëtas & huiuſmodi rerum narratores, animas mortuorũ non euocari abſq; ſanguine & cadauere: umbras autẽ ex illorũ fumigiis facile allici, additis ouis, lacte, melle, oleo, uino, aqua, farina, tanq; aptum medium præſtantibus animabus ad ſumenda corpora, quemadmodũ hæc apud Homerũ lõga inſtructione Cyrce docet Vlyſſem. Arbitrantur autẽ, hęc non niſi in his locis duntaxat fieri poſſe, ubi huiuſmodi animę plurimũ uerſari dinoſcunt, uel propter cognatum aliquod, ſicut corpus relictũ eas alliciens, uel propter affectum aliquem in uita quondam impreſſum, animã ipſam ad certa loca trahentẽ, uel propter loci, ad cuius tartaream naturam iccirco purgãdis uel puniendis animis aptum, cuiuſmodi loca plurimũ experictia uiſionum nocturnarumq; incurſionũ & cõſimilium phantaſmatũ occurſione cognoſcũtur, aliqua per ſe ſatis nota ſunt, ut cœmiteria, & loca illa in quibus fieri ſolet

Book 3, Chapter 42: By what wayes the Magicians and Necromancers do think

they can call forth the souls of the dead.

By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due buriall: or have left their bodies by violent death, and as yet wander about their carkasses [carcasses] in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the which in times past they were joyned to their bodi, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificiall lights being also used, songs, sounds and such like, which do move the imaginative and spirituall Harmony of the soul; also sacred invocations, and such like, which belong to Religion, ought not to be neglected, by reason of the portion of the rationall soul, which is above nature: So the witch is said to have called up Samuel, and the Thessalian prophetesse in Lucan, to have caused a carcasse to stand upright: Hence we read in Poets, and those who relate these things, that the souls of the dead cannot be called up without blood and a carkasse [carcass]: but their shadowes to be easily allured by the fumigations of these things; eggs being also used, and milk, honey, oil, wine, water, flowre [flour], as it were yeelding a fit medicine for the souls to reassume their bodies, as you may see in Homer, where Circe at large instructeth Ulysses; yet they think, that these things can be done in those places only where these kinds of souls are known to be most conversant, either by reason of some affinity, as their dead body alluring them, or by reason of some affection imprinted in their life, drawing the soul itself to certain places, or by reason of some hellish nature of the place; and therefore fit for the punishing or purging of souls: places of this kind are best known by the meeting of noctumall visions and incursions, and such like Phantasmes; Some are sufficiently known by themselves, as buriall places and places of execution, and where publike [public] slaughters have lately been made, or where the carkasses [carcasses] of the slain, not as yet expiated, nor rightly buried, were some few yeers since put into the ground; for expiation and exorcisation of any place, and also the

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executio criminalis iudicii,& in quibus recentibus annis publicæ ſtrages factæ ſunt, uel ubi occiſorum cadauera necdum expiata nec rite ſepulta recẽtioribus annis ſubhumata ſunt. Expiatio nanq; exorciſatioq; alicuius loci, tum ritus etiam ſacer ſepulturæ corporibus debite adhibitus, ſæpe animas ipſas accedere prohibet,longiusq; ad loca iudicii repellit. Hinc necromantia nomen habet,quia in mortuorum cadaueribus operatur,ac per manes & mortuorum umbras,ſubterraneosq; dæmones reſponſa petit,alliciens illos in mortuorum cadauera,per ſtygia quædam carmina & infernales inuocationes,perq; feralia ſacrificia & impias immolationes, quales apud Lucanũ legimus, de Erichthone illa malefica,quæ mortuum euocauit,qui Sexto Pompeio omnem Pharſalici belli euentum prædixit. Erantq; etiam in Phigalia Arcadiæ ciuitate quidam Magi ſacerdotes ſacrorum peritiſſimi,& animarum quæ uita functæ eſſent euocatores,& ſacræ literæ teſtantur, Phytoniſſam quandam mulierem euocaſſe animam Samuẽlis. Ita enimuero etiã ſanctorum animæ ſua corpora diligunt,magisq; & promptius exaudire ſolent,ubi reliquiarum ſuarum pignora ſeruantur. Sunt autem duæ necromãtiæ ſpecies,una necyomantia,erigens cadauer quę non fit abſq; ſanguine: Altera ſcyomantia,in qua ſola ſufficit umbræ euocatio. Deniq; omnia experimenta ſua per trucidatorum cadauera & oſſa,& membra,& quæ ex illis ſunt, operatur:quoniam adſit illis dæmonica poteſtas ipſis amica: ideoq; improborum dæmonum defluxus facile pelliciunt, propter ſimilitudinẽ proprietatemq; ualde familiarẽ:qui cum in rebus terrenis humanisq; poſſunt quãplurimum,illorum opera freti necromantici,illicitos accendũt amores,immittunt ſomnia,& morbos,& odia,paſſionesq; conſimiles,ad quas tunc poſſunt etiam conferre uires animarum illarum, quæ adhuc in ſpiritu humido turbidoq; inuolutæ,circa exuuias ſuas oberrantes,eadem quæ improbi dæmones committunt. Quoniam igitur hæc illis experientia comperta ſunt, quod prauæ & impuræ animæ à corporibus ſuis uiolẽter auulſæ, hominũq; non expiatorum & ſepultura carentium, circa corpora immorantur, & ad cognatum ſibi trahantur,facile abutuntur illis malefici ad maleficia ſua efficienda, infelices animas appoſitione corporis uel partis eiuſdem aſſumptione allicientes, tum ſtygiis inuocationibus compellentes, obteſtando per diſperſa latis campis informia cadauera,& ſepultura carentium uagabũdas umbras,manesq; Acheronte remiſſos,& hoſpites inferum,quos immatura mors in tartara abſtraxit, perq; horrenda damnatorum deſideria, dæmonesq; ſuperbos,ultores ſcelerum. Qui autem uere animas ſuis corporibus reſtituere debeat,oportet illum ſcientem eſſe,quę ſit animæ natura propria,unde progrediatur,quantis & quot gradibus perfectionis referta, qua intelligẽtia communita,quibus mediis in corpus diffuſa, qua harmonia cũ ipſo fuerit cõpacta,quam affinitatem habeat cũ deo, cum intelligentiis, cũ cœlis,cum elementis & cæteris omnibus,quorum imaginẽ & ſimulacrũ te-

Necromantiæ ſpecies duæ.

Aĩam uere corpori reſtituere cupientẽ,ſcire qd oporteat

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net,deniq; quibus influxibus compaginatũ ſit corpus: hæc enim omnia requirit ars ſuſcitationis mortuorum, quæ non hoĩm, ſed ſolius dei eſt,& quibus ille uoluerit cõmunicare,ſicut Helizæo,qui filium Sunamitidis mortuum reuiuiſcere fecit. Sic & Alceſtis narratur ab Hercule reſuſcitata, rurſum diu uixiſſe:& Tyanenſis Apollonius,mortuam puellam uitæ reſtituit. Atque hic notandũ eſt,quia accidit aliquãdo hominibus, ut retrahatur in illis ſpiritus uiuificus,& appareant mortui & non ſentientes,cum tamen intellectualis natura unita maneat corpori habeatq; eandem formam, & maneat idem corpus,licet uis uiuificandi ſe in illud actu non extendat, ſed retracta maneat in unione cum intellectuali natura,tamen non deſinit eſſe:& licet ille homo iam uere mortuus dici poſſit,quatenus mors eſt carentia uiuificãtis, tamen non foret corpus illud ueraciter ſeparatum, poteſtq; rurſum expergefieri & reuiuiſcere:& ſic multa in his apparẽt miracula,cuiuſmodi præcedentibus ſeculis apud gentiles & Iudæoss multa uiſa ſunt,è quorum numero eſt,quod Plato recitat libro decimo de Republica,uidelicet, Phereũ quẽdam Pamphilium,inter eos qui in acie ceciderant,decem diebus iacuiſſe, biduoq; poſtquam inde ſublatus eſſet,impoſitum rogo reuixiſſe, ac mira quædam quæ tempore mortis illius uiderit, narraſſe: & de his partim locuti ſumus in libro primo,& adhuc latius dicemus inferius,ubi de oraculis, quæ in raptu,& extaſi,& agone morientium proueniunt,dicemus.

De humanæ animæ poteſtate,in mente, ratione & idolo. Caput XLIII.

Aia humana ꝯbus cõſtet.

ANima humana conſtat mente,ratione & idolo:mens illuminat rationem,ratio fluit in idolum,omnia una eſt anima. Ratio niſi per mentem illuminetur,ab errore nõ eſt immunis: Mens autem lumen rationi non præbet, niſi luceſcente deo,primo uidelicet lumine:prima enim lux in deo eſt ſupereminens omnẽ intellectũ: qua propter non poteſt lux intelligibilis uocari, ſed lux illa quando infunditur menti,fit intellectualis atque intelligi poteſt:deinde quando per mẽtem infunditur rationi,fit rationalis,ac poteſt non ſolum intelligi, ſed etiam cogitari. Deinde quando per rationem infunditur in idolum animæ,efficitur nõ ſolum cogitabilis,ſed etiam imaginabilis,nedum tamen corporea: quando uero exinde migrat in æthereum animæ uehiculum,efficitur primum corporea,non tamen manifeſte ſenſibilis,donec tranſierit in corpus elementale,ſiue ſimplex aëreumq;,ſiue compoſitum,in quo efficitur lux manifeſte uiſibilis ad oculum. Hunc lucis progreſſum conſiderantes Chaldęorũ philoſophi,ſtupendam quandam narrãt mentis noſtræ potentiam,uidelicet fieri poſſe,ut mens ipſa tota acie in deum defixa,diuino numine impleatur, atq; ſic impleta lumine,effuſis radiis per ſingula media, uſq; ad hoc craſſum, tenebroſum,graue,mortale corpus,ipſum quoq; copioſo lumĩe circũfundat, reddatq; ſtellis ſimile & æque coruſcans,tum etiam radiorum ſuorum copia

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object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power, or intelligence and spirituall apprehension which is above him: and this is that necessary power, which everyone ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can insinuate itself unto whom it pleaseth, being neither hindered nor let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both uncorrupted and like it self; but now for

ac leuitate tollat in altum,tanq̃ ſtuppam eleuatam per flammam ignis, aliquando ſtatũ corpus ueluti ſpiritum ad longinquas partes transferat: ſicut de Philippo legitur in Actibus apoſtolorũ, quando baptizato Eunucho in India, ſtatim inuctus eſt in Azoto,& de Abacuc ſimilia apud Danielẽ. Sic alii penetrantes clauſas portas,cuſtodes & uincula euaſerũt,ut de Petro apoſtolo,& de Petro exorciſta legitur. Minus hoc miretur,q̃ uiderit famoſos iſtos melancholicos,qui ambulant in ſomniis, & per inuia uadunt, & aſcendunt per inacceſſa,& exercent opera uigilantium,& quæ uigilantes minime poſſent:quorum non eſt alia ratio in natura,quàm fortis imaginatio & exterminata. In quolibet autẽ homine eſt iſta uirtus,& ineſt animę humanę à radice creationis ſuæ,ſed uariatur in diuerſis hominibus,in fortitudine & debilitate,& augetur & minuitur ſecundum exercitium & uſum,per quæ de potentia extrahitur in actum:quod qui rite nouit,poteſt aſcendere in cognitione ſua,quouſque imaginatiua uirtus ſua tranſcendat & ungatur cum uirtute uniuerſali,quem Alchindus, Bacon & Gulielmus Pariſiẽſis,uocant ſenſum naturæ, Vergilius ſenſum æthereum,& Plato ſenſum uehiculi appellant: efficiaturque cogitatio ſua fortiſſima,quando effunditur ſuper ipſam uirtus illa ætherea & cœleſtis, cuius ſplendore confortatur, donec apprehendat ſpecies,& notiones,& ſcientiam rerum uerarum, adeo ut illud quod cogitauerit in mente ſua,proueniat ſicut ipſe cogitauit, & adiſpiſcatur tantam potentiam,ut poſſit ſe immergere,& iungere, & inſinuare hominum animis,& reddere illos certos de cogitationibus ſuis, & de uoluntate & deſiderio ſuo,etiam per magna & remota ſpatia,ac ſi illa ſenſibus ſuis à prẽſente obiecto comprehenderent,& poteſt in modico tempore facere multa, ac ſi eſſent facta ſine tempore:atque hæc non ſunt data omnibus,ſed quorum uirtus imaginatiua & cogitatiua eſt fortiſſima,& peruenit ad finem ſpeculationis:& is eſt idoneus apprehendere & nunciare omnia per ſplendorem uirtutis uniuerſalis,ſiue intelligentiæ & apprehenſionis ſpiritualis quæ eſt ſuper ipſum:& hæc eſt uirtus neceſſaria quam ſequi oportet, & cui obedire debet omnis qui ſequitur ueritatem. Si itaque nunc tanta uirtus imaginationis,ut ſe poſſit inſinuare cui uelit,nulla loci neque temporis intercapedine impedita,neque prohibita,atque quorſum ipſa ſomniat & imaginatur, nonnunq̃ ſecum trahat graue corpus, non eſt dubitandum quin maior ſit potentia mentis,ſi quãdo fuerit ſuam naturam adſequuta,nec ſenſuum illecebris grauata,perſeueraueritque incorrupta ſuique ſimilis. Sed nunc ad exemplar tã copioſo lumine cœleſtium ſtellarum animæ abũdant,& ingens inde in corpora ſua redundet copia luminis. Sic Moſis facies ſplendebat adeo, ut non poſſent intendere filii Iſraël illum ob ſplendorem uultus eius. Sic Socrates transfiguratus legitur,ſolis luciferas uti uicerit lumine rotas,ſic Zoroaſtem trãſſiguratum ſublatumq̃ corpore ſurſum: ſic Enoch & Heliam igneo quodam curru cœlos aſcendiſſe: ſic Paulum in tertium cœlum raptum eſſe: ſic

Senſus naturæ,æthereus & uehiculi.

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object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power, or intelligence and spirituall apprehension which is above him: and this is that necessary power, which everyone ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can insinuate itself unto whom it pleaseth, being neither hindered nor let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both uncorrupted and like it self; but now for

corpora noſtra poſt mundi iudicium quæ tunc glorificata dicentur, ſimiliter raptum iri, fulgereq́; ut ſolem & lunã hac ratiõe dicere poſſumus. Quod quidẽ fieri poſſe, factũq́; fuiſſe, Auicebrõ Maur⁹ atq; Arabs Auicẽna, & Hippocrates Cous, tota præterea Chaldęorũ ſchola fatẽtur & oſtẽdunt. Quin & hiſtoriarum monumentis proditum eſt, Magnum Alexandrum in India ingenti periculo circunuentum, animo ſic exarſiſſe, uiſumq́; barbaris lumẽ fundere. Theodorici pater etiam corpore toto ſcintillas dicitur profudiſſe: idipſum & de ſe prodidit ſapiens quidam ita ut ſcintillantes flammæ hinc inde etiam cum ſono proſilirent: neq; ea animi uis ſola in hominibus, ſed etiã in brutis aliquando comperta eſt, ſicut in equo Tiberii, qui ore flammigeraſſe uiſus eſt. Mens autem ſupra fatum in prouidentia eſt: iccirco nec cœleſtium corporum influxibus, nec rerum naturalium qualitatibus afficitur: ſola igitur illi medetur religio. Idolum autem animæ in fato eſt, ſupra naturam, quæ corporis & animæ quodammodo nodus eſt, ſub fato, ſupra corpus: iccirco cœleſtium corporum influxibus immutatur, rerumq́; naturalium & corporalium qualitatibus afficitur. Dico autem animæ idolum, potentiam illam uiuificatiuam & rectricem corporis, ſenſuum originem, per quam ipſa anima in hoc corpore uires explicat ſentiendi: ſentit corporalia per corpus, mouit corpus per locum, regit in loco, alitq́; in torpore corpus. In hoc idolo duæ potentiſſimæ dominãtur uirtutes, una uidelicet quæ dicitur phantaſia, ſiue uirtus imaginatiua, ſiue cogitatiua, de cuius potentia iam dictum eſt, atq; etiam ubi de paſſionibus animæ tractauimus: altera uirtus eſt quæ appellatur ſenſus naturæ, de quo etiam dictum eſt ubi mentionem fecimus de aruſpicina. Homo itaq; per naturam coporis eſt ſub fato: anima hominis per idolum in fato naturam mouet, per mentem uero eſt ſupra fatum, in prouidentiæ ordine, ratio autem libera ſui iuris eſt: anima itaque per rationem aſcendit in mentem, ubi diuino lumine repletur: quandoq; deſcendit in idolum, ubi cœleſtium corporum influentiis, rerumq́; naturalium qualitatibus afficitur, ſenſibiliumq́; paſſiõibus & occurſum diſtrahitur: quãdoq; anima ſeſe totam replicat in rationẽ, uel res alias argumentãdo indagans, uel cõtemplando ſemetipſam. Poſſibile enim eſt, ut pars rationalis animæ, quẽ poſſibilem intellectum uocant Peripatetici, ad hoc perueniat, ut ſine cõuerſione ad phantaſmata libere diſcurrat & operetur. Tãtum deniq; eſt rationis ipſius imperiũ, ut quotieſcunq; aliqd incurrit uel in mentem, uel in idolum, uel in naturã, uel in corpus, nõ poteſt tranſire in animã, niſi ratio ſeſe ad hoc intẽdat. Hoc modo in ſenſibus exterioribus anima nec uidere, nec audire, nec ſentire, nec pati ſe quicq̃ percipit, donec ratio cogitatrix id prius comprehendat: cõprehendit autem quando uacat, non quando in aliud inhiat, ſicut palam uidemus in his qui obuios ſibi non animaduertunt, dum aliud quippiam attentius cogitant. Scias igitur nec ſupernos influxus, neq; naturales affectiones, neq; ſenſationes, neq; tam corporis

Animæ idolum quid.

Duæ in idolo uirtutes

Book 3, Chapter 43: Of the power of mans soul, in the mind, reason and imagination.

Mans soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from errour: but the mind giveth not light to reason, unless God enlighten, viz. the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectual^ and can be understood: then when it is infused by the mind to the reason, it is made rationall, and cannot only be understood but also considered: then when it is infused by the reason into the phantasie [phantasy] of the soul, it is made not only cogitable, but also imaginable; yet it is not as yet corporeall; but when from hence it goeth into the Celestiall vehicle of the soul; it is first made corporeall, yet not manifestly sensible till it hath passed into the elementall body, either simple and Aerial, or compound, in the which the light is made manifestly visible to the eye; The Chaldean [Chaldaean] Philosophers considering this progresse of light, declare a certain wonderfull power of our mind: viz. that it may come to passe, that our mind being firmly fixed on God, may be filled with the divine power; and being so replenished with light, its beams being diffused through all the media, even to this grosse, dark, heavy, mortall body, it may endow it with abundance of light, and make it like the Stars, and equally shining, and also by the plenty of its beams and lightness lift it on high, as straw lifted up by the flame of fire, and can presently carry the body as a spirit into remote parts. So we read of Philip in the Acts of the Apostles, who baptizing the Eunuch in India, was presently found, in Azotus. The like we read of Habacuc in Daniel: so others going through the doors being shut, escaped both their keepers and imprisonment; as we read of Peter the Apostle and of Peter the Exorcist: He may the less wonder at this, who hath seen those famous melancholick men, who walk in their sleepes and passe through places even unpassible, and ascend even unaccessible places, and exercise the works of those that are awake, which they themselves being awake could not do; of the which things there is no other reason in nature, then a strong and exalted imagination: but this power is in every man, & it is in the soul of man from the root of his Creation; but it is varied in diverse men, in strength and weakness, and is encreased and diminished according to his exercise and use, by the which it is drawn forth from power into act, which thing he that rightly knoweth, can ascend by his knowledge, even untill his imaginative faculty doth transcend and is joyned with the universall power, which Alchindus, Bacon, and Gulielmus Parisiensis do call the sense of nature; Virgil the Etheriall sense, and Plato the sense of the vehicle: and his imagination is made most strong, when that etherial and Celestiall power is poured out upon it, by whose brightness it is comforted, untill it apprehend the species, notions and knowledge of true things, so that that which he thought in his mind, cometh to passe even as he thought, and it obtaineth so great power, that it can plunge, joyn and insinuate it self into the minds of men, and make them certain of his thoughts, and of his will and desire, even thorow large and remote spaces, as if they perceived a present

object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power, or intelligence and spirituall apprehension which is above him: and this is that necessary power, which everyone ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can insinuate itself unto whom it pleaseth, being neither hindered nor let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both uncorrupted and like it self; but now for

q̃ animi paſſiones, nec quodcunq; ſenſibile in animã poſſet agere uel penetrare, niſi per rationis ipſius iudiciũ. Itaq; per ſuum actum, non per ullam forinſecam uiolentiam poteſt animus uel affici uel perturbari, quod etiam innumeri martyres ipſo facto comprobarunt. Sic Anaſarchus Abderites philoſophus, iuſſu Nicocreontis Cypriorum tyranni, in ſaxum concauũ conIectus, ferreis malleis dum cæderetur, corporis pœnam negligens, aiſſe fertur: Tunde tũde Anaſarchi uaſculum, Anaſarchum ipſum nihil terres. Iuſſitq; tyrannus illi linguam præſcindi: at ille propriis dentibus præſciſam in tyranni faciem conſpuit. *Anaſarchi conſtantia.*

De gradibus animarum, & earũdem interitu aut immortalitate. Cap. XLIIII.

MEns quia à deo eſt, ſiue à mundo intelligibili, iccirco immortalis eſt & æterna: ratio autẽ cœleſtis à cœlo ſuæ originis beneficio lõgæua eſt: idolum uero quia ex materiæ gremio ac ſublunari natura dependet, interitui atq; corruptioni ſubiicitur. Anima itaq; per mentem ſuam immortalis, per rationem in ęthereo ſuo uehiculo longę ua, ſed reſolubilis, niſi in noui corporis circuitu reſtauretur: nõ ergo immortalis eſt niſi uniatur menti immortali: ita idolum animæ ſiue ipſa ſenſibilis & animalis anima, quia ex corporeę materię gremio educta eſt, reſoluto corpore unà cum illo interit, aut in corporis ſui reſoluti uaporibus non diu ſupereſt umbra, nihil participãs immortalitatis, niſi ipſa quoq; ſublimiori potentiæ uniatur. Quæ igitur mẽti unita eſt anima, hæc dicitur anima ſtans & non cadens: uerum non omnes homines mentẽ adepti ſunt, quoniam (ut inquit Hermes) uoluit illam deus pater tanq̃ certamen præmiumq; animarũ proponere: quod qui neglexerint mentis expertes, corporeis ſenſibus manci pati, irrationalibus animalibus ſimiles facti, eundem cum eiſdem ſortiũtur interitum, ſicut ait Eccleſiaſtes, inquiens: Vnus interitus eſt hominis & iumentorum, & æqua utriuſq; conditio: ſicut moritur homo, ſic & illa moriuntur. Similiter ſpirant omnia, & nihil habet homo iumento amplius. hæc ille. Hinc putant pleriq; theologorũ, huiuſmodi animas nullam manere immortalitatem poſt hoc exutũ corpus, niſi ſolam ſpem reſurrectionis, quando omnes homines inſtaurandi ſunt. Talem Auguſtinus refert fuiſſe Arabum hæreſim, qui animas ſimul cum corpore interire dicebant, & in iudicio iterum cum illo ſurrecturas. Quicunq; uero diuina gratia fulti mentẽ conſecuti ſunt, hi ſecundum operum comparationẽ immortales euadunt, ut inquit Hermes, intelligentia ſua cuncta complexi, quæ in terra ſunt, & quæ in mari, & quæ in cœlis: & ſi quid eſt præter ea ſuper cœlum, ut ipſum quoq; bonum intueantur: quos uero mediã uitã uiuere contingit, licet diuinã intelligentiam non ſint conſecuti, ſed eius quandã rationalem imaginem, horum animæ cum è corpore exceſſerint, ad ſecreta quædam relegatæ receptacula, ubi ſenſibilibus uiribus affectę ac in quodam actus genere uerſantes, ex opi- *Non omnes homines mẽtem adipiſcuntur.*

Book 3, Chapter 44: Of the degrees of souls, and their destruction, or

Immortality.

The minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long-lived in its etherial vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitiveness of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because (as Hermes saith) God would propound it as it were a prize and reward of the souls, which they that shall neglect, being without minde, spotted with corporeall senses, and made like to irrational creatures, are allotted to the same destruction with them, as Ecclesiastes saith: there is the same destruction of man and beasts, and the condition of both is equall; as man dieth, so also they dye [die], yea they have all one breath, so that man hath no preheminence [preeminence] over a beast; thus far he. Hence many Theologians think, that the souls of men of this kinde have no immortality after they have left their body, but an hope of the resurrection only, when all men shall be restored. Austin relateth that this was the heresie [heresy] of the Arabians, who affirmed that the souls perished together with their bodies; and in the day of judgement did arise again with them; whosoever therefore being upheld by the divine grace have obtained a mind, these according to the proportion of their works become immortal (as Hermes saith) having comprehended all things by their understanding, which are in the earth, and in the sea, and in the Heavens, and if there be any thing besides these above heaven, so that they behold even goodness it self: but they who have lived a middle life, though they have not obtained the divine intelligence, but a certain rationall intelligence of it;

these mens souls, when they shall depart from their bodies, are bound over to certain secret receptacles, where they are affected with sensifive powers, and are exercised in a certain kind of act; and by imagination, and the irascible & concupiscible vertues, do either extreamly rejoyce [rejoice], or greivously [grievously] lament. Of which opinion Saint Austin also was, in his book which he wrote of the spirit and soul; The wise men of the Indians, Persians, AEgyptians & Chaldeans [Chaldaeans] have delivered, that this soul superviveth much longer then its body, yet that it is not made altogether immortal, unless by Transmigration. But our Theologians do philosophize far otherwise concerning these things, that although there be the same common originall and beginning of all souls, yet they are distinguished by the creator with divers degrees, not only accidentall, but also intrinsecall, founded in their very essence, by the which one soul differeth from another, by that which is proper to it self; which opinion John Scotus also holdeth, and the Parisian Theologians have so decreed in their articles; Hence the wise man saith, I was an ingenuous child, and obtaihed a good soul, viz. a better then many others; and according to this inequality of souls, every one is capable in their degree, of their charge; which gift is freely given by God, as we read in the Gospel, that he gave to one five Talents, to another two, to another one, to every one according to his vertue; and the Apostle saith, he hath given some to be Apostles, some Prophets, some Evangelists and Doctors, for the consummation of the Saints in the work of the Ministry, for the building up of the body of Christ; for there are (saith Origen) certain invisible perfections, to the which are committed those things which are dispensed here upon earth, in which there is no small difference, as also is required in the men; wherefore some one attaineth the highest degree of wisdome and dignity; another little differeth from beasts, &

natione,& irascibili,& concupiscibili uirtutibus,aut effuse lætantur,aut grauiter dolent,in qua opinione fuit etiam diuus Augustinus in eo libro, quem scripsit, De spiritu & anima. Hanc animã Indorum,Persarũ,Aegyptiorum & Chaldæorũ sapientes,corpore suo longeuè superuiuere tradiderunt, tamẽ non protinus immortalem fieri,nisi per transcorporationẽ:uerum theologi nostri de his longe aliter philosophantur,dicunt enim, quod &si animarum omniũ cõmunis sit origo & idem ortus,diuersis tamen gradibus ab opifice inter se distinctæ sunt,non solum accidẽtalibus, sed gradibus quibusdã intrinsecis,in essentia ipsarum radicatis, quibus unaquæq; anima differt ab alia,per illud quod est ipsi proprium:quam sententiam ita tenet Ioãnes Scotus:& Parisienses theologi ita sentiendum esse in eorum articulis decreuerunt. Hinc ait Sapiens: Puer eram ingeniosus,& sortitus sum animam bonam, uidelicet meliorem quàm multi alii. Et secundum hanc animarum inæqualitatem in gradibus suis unaquæq; capax est sui muneris, quod suscipit à deo donum gratuitum,sicut legitur in euangeliis:Quia uni dedit quinque talenta,alii duo,alii unum,unicuique secundum propriam uirtutem:& Apostolus inquit:Dedit aliquos fieri apostolos, alios prophetas,alios euangelistas & doctores,ad consummationem sanctorum in opus ministerii, in ædificationem corporis Christi. Sunt enim (ut inquit Origenes) quædam inuisibiles uirtutes, quibus ea quæ sunt super terrã dispẽsanda credita sunt, in quibus non parua differentia est, sicut & in hominibus requiritur: quare alius summum gradum sapientiæ aut dignitatis attingit, alius paulò distat à bestiis,& bestias pascens fit semibestia:alius uirtutibus abũdans & fortuna diues, alius uel nihil uel modicum habet,sepe etiam id paululum quod habet aufertur ab eo & datur habenti. Atque ea est diuina iustitia, in distributione donorum,ut correspondeant uirtuti uniuscuiusque recipientis,quibus etiam præmia redduntur secundum opera ipsorum, ut quæ sit proportio munerum ad munera, & meritorum ad merita,eadem sit proportio præmiorum ad præmia. Illud tandem sciendum est,quia omnis nobilis anima quadruplicem habet operationem: unam diuinam per imaginam diuinæ proprietatis,alteram intellectualem per formalitatem participationis cum intelligentiis:tertiam rationalem, per perfectionem propriæ essentialitatis: quartam animalem siue naturalem,per communionem ad corpus,& ad hæc inferiora,ut nullum opus sit in tota mundi serie tam admirabile,tam excellens, tam miraculosum, quod anima humana suam diuinitatis imaginem complexa,quam uocant Magi animam stantem & non cadentem,sua propria uirtute absque omni externo adminiculo non queat efficere. Forma igitur totius magicæ uirtutis est ab anima hominis stante & non cadente.

Aïæ nobilis, quadruplex operatio.

Anima stãs & nõ cadẽs

De uaticinio & furore.

Caput XLV.

Book 3, Chapter 44: Of the degrees of souls, and their destruction, or

Immortality.

The minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long-lived in its etherial vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitiveness of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because (as Hermes saith) God would propound it as it were a prize and reward of the souls, which they that shall neglect, being without minde, spotted with corporeall senses, and made like to irrational creatures, are allotted to the same destruction with them, as Ecclesiastes saith: there is the same destruction of man and beasts, and the condition of both is equall; as man dieth, so also they dye [die], yea they have all one breath, so that man hath no preheminence [preeminence] over a beast; thus far he. Hence many Theologians think, that the souls of men of this kinde have no immortality after they have left their body, but an hope of the resurrection only, when all men shall be restored. Austin relateth that this was the heresie [heresy] of the Arabians, who affirmed that the souls perished together with their bodies; and in the day of judgement did arise again with them; whosoever therefore being upheld by the divine grace have obtained a mind, these according to the proportion of their works become immortal (as Hermes saith) having comprehended all things by their understanding, which are in the earth, and in the sea, and in the Heavens, and if there be any thing besides these above heaven, so that they behold even goodness it self: but they who have lived a middle life, though they have not obtained the divine intelligence, but a certain rationall intelligence of it;

these mens souls, when they shall depart from their bodies, are bound over to certain secret receptacles, where they are affected with sensifive powers, and are exercised in a certain kind of act; and by imagination, and the irascible & concupiscible vertues, do either extreamly rejoyce [rejoice], or greivously [grievously] lament. Of which opinion Saint Austin also was, in his book which he wrote of the spirit and soul; The wise men of the Indians, Persians, AEgyptians & Chaldeans [Chaldaeans] have delivered, that this soul superviveth much longer then its body, yet that it is not made altogether immortal, unless by Transmigration. But our Theologians do philosophize far otherwise concerning these things, that although there be the same common originall and beginning of all souls, yet they are distinguished by the creator with divers degrees, not only accidentall, but also intrinsecall, founded in their very essence, by the which one soul differeth from another, by that which is proper to it self; which opinion John Scotus also holdeth, and the Parisian Theologians have so decreed in their articles; Hence the wise man saith, I was an ingenuous child, and obtaihed a good soul, viz. a better then many others; and according to this inequality of souls, every one is capable in their degree, of their charge; which gift is freely given by God, as we read in the Gospel, that he gave to one five Talents, to another two, to another one, to every one according to his vertue; and the Apostle saith, he hath given some to be Apostles, some Prophets, some Evangelists and Doctors, for the consummation of the Saints in the work of the Ministry, for the building up of the body of Christ; for there are (saith Origen) certain invisible perfections, to the which are committed those things which are dispensed here upon earth, in which there is no small difference, as also is required in the men; wherefore some one attaineth the highest degree of wisdome and dignity; another little differeth from beasts, &

VAticinium est quo perciti sacerdotes uel alii,& rerum causas cer nunt,& futura etiam prævident,quando scilicet à diis, uel à dæmonibus descendunt in illos oracula,spiritusq; tradũtur ab eis, quos quidem descensus uocant Platonici superiorum animorũ in nostros animos illapsiones: & Mercurius uocat eos dæmonũ sensus, ac dæmonum animos. Cuiusmodi dęmones Eurideas & Pythonas ueteres uocauerunt, quos hominũ ingredi corpora solitos,& eorum uti uocibus & linguis ad futurorũ prædictiones, & constanter credidit antiquitas: de qbus etiam meminit Plutarchus in Dialogo de causis deficientium oraculorum. Verum Cicero Stoicos secutus, præscientiam futurorum tantundẽ diis cõpetere affirmat: & Ptolemæus astrologus ait: Soli numine afflati, prędicunt particularia. Astipulatur istis Petrus apostolus, inquiens: Non enim uoluntate humana allata est aliquãdo prophetia, sed spiritu sancto inspirati locuti sunt sancti dei homines. Quod autem futurorum uaticinia, diuinarumq; illapsionum propria sit, affirmat Esaias inquiens: Annunciate nobis quæ uẽtura sunt,& dicemus quia dii estis uos. Illapsiones uero huiusmodi siue sensus non transferunt in animam nostram, quando illa in aliud quidem attẽtius inhians est occupata: sed transeunt quando uacat: uacatiõis autem eiusmodi tria sunt genera, scilicet furor, raptus & somnium, de quibus singulis nunc per ordinem dicemus.

Futurorum præscientiã solis diis cõpetere.

Tria uacatiõis genera.

De prima specie furoris à Musis. Caput XLVI.

FVror est illustratio animæ à diis uel à dæmonibus proueniens, unde Nasonis hoc carmen:

Est deus in nobis, sunt & commercia cœli,
Sedibus æthereis spiritus ille uenit.

Plato hũc definit per alienationem & nexum: abstrahit siquidem ab his quibus corporei sensus excitãtur, ab animali homine alienus, numini adhæret, à quo susciput, quę propriis uirib⁹ nequit indagare: quãdo enim anim⁹ liber & solutus, relaxatis corporis habenis, uelut incustodito carcere, licentius egressus, membrorum uincula transgreditur, nullo cohibente, suis stimulis impulsus, diuino spiritu concitatus, omnia cõprehendit & futura prævidet. Sunt autem quatuor diuini furoris species, à singulis numinibus procedẽtes, scilicet à Musis, à Dionysio, ab Apolline, & à Venere. Primus itaque furor à Musis procedens, hic animũ suscitat atque temperat, redditq; diuinum, per res naturales superiora trahendo ad inferiora: sunt autem Musæ sphærarum cœlestium animæ, secundum quas singuli reperiuntur gradus, quibus superiorum ad inferiora fit attractus: horum inferior sphæram lunæ referens, tenet quæ ex uegetabilibus sunt, ut plantas, fructus arborum, radices, & quæ ex materiis durioribus sunt, ut lapides & metalla, earum alligationes & suspensiones: sic fertur quòd lapis selenites, & lapis hyenæ præstant diuinationem: similiter uerbena & herba theangelida uaticinium præstant,

Furoris diuini quatuor species.

Furor a Musis.

Book 3, Chapter 46: Of the first kind of phrensie [phrensy] from the Muses

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Plato defines this by alienation, and binding; for he abstracts from those by which the corporeal senses are stirred up, and being estranged from an animal man, adheres to a diety [deity] from whom it receives those things which it cannot search into by its own power; for when the minde is free, and at liberty, the reines of the body being loosed, and going forth as out of a close prison, transcends the bonds of the members, and nothing hindring of it, being stirred up by its own instigations, and instigated by a divine spirit, comprehends all things, and foretells future things. Now there are four kinds of divine phrensie [phrensy] proceeding from several dieties [deities], viz. from the Muses, from Dionysius, from Apollo, and from Venus. The first phrensie therefore proceeding from the Muses, stirs up and tempers the mind, and makes it divine by drawing superior things to inferior things by things natural. Now Muses are the souls of the celestial spheres, according to which there are found several degrees, by which there is an attraction of superior things to inferior. The inferior of these resembling the sphear [sphere] of the Moon, possesseth those things which are from vegetables, as plants, fruits of trees, roots, and those which are from harder matters, as Stones, Metals, their alligations, and suspensions. So it is said that the stone Selenites i.e. Moon-Stone, and the stone of the Civet-cat cause divination; also Ven’ain, and the Hearb [herb]

Theangelis cause soothsaying, as hath been ahove said. The second degree resembling Mercury, possesseth those things which are from animals, and which are compounded of the mixtion of divers natural things together, as Cups, and Meats; upon this account the heart of a Mole, if anyone shall eat it whilest it is warm, and panting, conduceth, as it is said, to the foretelling of future events. And Rabbi Moses in his commentaries upon Leviticus tells, that there is an animal called P)T Jedua, having a humane shape, in the midle [middle] of whose navel comes forth a string, by which it is fastened to the ground like a gourd, and as far as the length of that string reacheth, it devours and consumes all that is green about it, and deceiving the sight, cannot be taken, unless that string he cut off by the stroke of a dart, which being cut off, it presently dies. Now the bones of this animal being after a certain manner laid upon the mouth, presently he whose mouth they are laid on, is taken with a phrensie [phrensy], and soothsaying. The third degree answers to the sphear [sphere] of Venus; This possesseth subtile powders, vapours, and odours, and oyntments [ointments], and suffumigations, which are made of

these of which we have spoke above. The fourth degree belongs to the sphear [sphere] of the Sun; this possesseth voyces [voices], words, singings, and harmonical sounds, by the sweet consonancy whereof it drives forth of the minde any troublesomeness therein, and chears [cheers] it up. Whence Hermes, Pythagoras, Plato, advise us to compose a discontented minde, and chear [cheer] it up by singing and harmony. So Timotheus is said to have with sounds stirred up King Alexander to a phrensie [phrensy]: so the Priest Calame (Aurelius Augustus being witness) was wont at his pleasure by a certain shrill harmony to call himself forth out of his body into a rapture, and extasie [ecstasy]; of these also we have before spoken. The fifth degree is answerable to Mars: this possesseth vehement imaginations, and affections of the minde, conceits also, and motions thereof, of all which before. The sixth degree answers to Jupiter: this possesseth the discourses of reason, deliberations, consultations, and moral purgations: of these we have spoken in part above, and further we shall speak afterwards; It possesseth also admirations, and venerations, at the astonishment of which, the phantasie [phantasy], and reason are sometimes so restrained, that they suddenly let pass all their own actions: whence then the minde it self being free, and exposed to a diety [deity] only, whether to any God, or Demon, doth receive supernal, and divine influences, viz■ those concerning which

quemadmodum de his ſuperius dictum eſt. Secundus gradus referẽs Mercurium, tenet quæ ex animalibus ſunt, & quæ ex diuerſarum rerum naturalium adinuicem commixtione componuntur, pocula & eſculenta: hoc modo cor talpæ, ſi quis ipſum recens palpitansq; uorauerit, diuinationi & ad rerum efficiendarum euentum conferre dicitur. Et narrat Rabi Moſes Cuſenſis in commentariis ſuper Leuiticum, eſſe animal יהוע Iedua dictum, humanę formæ, cui de umbilici medio emittitur funiculus, quo cucurbitæ inſtar humo adfigitur: & quantũ longitudo illius funiculi protrahitur omnia circumueſcens deuorat atq; conſumit, uiſumq; fallens capi nequit, niſi ſagittarum ictu funis amputetur: quo præciſo expirat: cuius deinde oſſibus certa quadam lege ori impoſitis, ſtatim quiſquis id fecerit, furore corripitur, ac de expetitis quibuſq; edicit oracula. Tertius gradus correſpondet ſphæræ Veneris: hic tenet pulueres ſubtiliſſimos, uapores & odores, & quæ ex his conficiuntur unguenta & ſuffumigationes, de quibus ſuperius dictum eſt. Quartus gradus pertinet ad ſphęram Solis: hic tenet uoces, uerba, cantus & ſonos harmonicos, per quorum ſuauem conſonantiam turbidam pellit ex anima diſcordiam, erigitq; animum. Vnde Hermes, Pythagoras, Plato, diſſonantẽ animum iubent cantu & harmonia componere & erigere. Sic Timotheus Alexandrum regem ſonis fertur excitaſſe in furorem: ſic ſacerdos Calamenſis (teſte Aurelio Auguſtino) ſolebat ſeſe ſuo arbitratu querula quadã harmonia euocare à corpore in raptum & extaſim. de his etiam ſuperius ſermo habitus eſt. Quintus gradus conuenit Marti: hic tenet uehementes imaginationes & animi affectiones, cõceptus & motus, de quibus omnibus ſupra patet. Sextus gradus reſpondet Ioui: hic tenet rationis diſcurſus, deliberationes, conſultationes moralesq; purgationes: de his partim ſuperius mentio facta eſt, partim dicetur inferius. Habet præterea ſub ſe admirationes & ueneraciones, quorum ſtupore aliquando phantaſia atq; ratio ſic infrenantur, ut ſubito omnes ſuos actus prætermittant: unde tunc mens ipſa libera, ſoli numini, ſiue deo alicui ſiue dæmoni expoſita, ſupernos diuinosq; concipit influxus, eos ſcilicet, de quibus antea deliberauerat. Sic legimus Sibyllas ac Pythiæ ſacerdotes in Iouis & Apollinis antris oracula ſuſcipere ſolitos. Septimus gradus refert Saturnum: hic tenet ſecretiores intelligentias, & tranquillas mentis contemplationes: dico autem hic contemplationem, liberam mentis perſpicaciam, in ſpectacula ſapientię, cum admiratione ſuſpẽſam. Nam illa excogitatio quæ per ænigmata aut imagines fit, ſpeculatio autem diſcurſus quidam eſt, ad Iouem pertinens, non contemplatio. Octauus gradus referens cœlum ſtellatum: hic cœleſtium corporum obſeruat ſitum, motum, radios & lumen: tenet quoq; imagines annulos, & ſimilia, quæ ad cœleſtium normam fabricantur, de quibus ſupra dictum eſt. Nonus gradus correſpondet primo mobili, ſcilicet nonæ ſphæræ ſiue ipſi uniuerſo: hic tenet res magis formales, ut numeros, figuras, characteres, & occultas in

Contẽplatio

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telligentiarum cœli obſeruat influentias,cæteraq; myſteria,quæ quia cœleſtium numinum & inuocatorum ſpirituum gerunt effigiem, illos facile alliciũt, & uelut conformitatis quadam neceſſitate impulſos, accedere cogunt: atque ne recedant facile detinent,de quibus apud Porphyrium in oraculis legimus:

Ceſſa nunc tandem,& uerbis parce,uittæq;
Da requiem,ſoluens priſcas cedensq; figuras,
Et remoue à membris,& lintea dura reſolue.

Et ibidem alio loco:

Soluite ſerta pedes,liquidis & ſpargite lymphis
Aquæ,manu ramum laurus auferte uirenteis,
Linea ſitq; omnis deleta,omnisq; character.

De his omnibus ſuperius ad longum ſatis tractatum eſt, & adhuc dicetur inferius.

De ſecunda ſpecie à Dionyſio.

Caput XLVII.

SEcundus autem furor procedit à Dionyſio: hic per expiationes exteriores & interiores, & per exorciſmata, per ſacramenta,per ſolennia, ritus,phana,obſeruationes, animam in mentem ſupremam ſui partem dirigit, ac tanquam dignum & incontaminatum deorum templum efficit, in quo diuini ſpiritus inhabitẽt, quos anima tunc uitæ ſocios poſſidens, ab illis felicitate, ſapientia oraculisque repletur, non in ſignis aut notis, aut coniecturis, ſed concitatione quadam animi, ac ſoluto liberoq; motu: ſic Bacchus Bœotiis, & Epimenides Cois, & Sibylla Erythrea Troianis uaticinabantur. Nonnunquam hic furor contingit per claram uiſionem, quandoq; per expreſſam uocem: ſic Socrates à ſuo dæmone regebatur, cuius monitis ſedulo obtemperabat, cuius uocem auribus ſæpenumero audiebat, cui etiam forma dæmonis ſæpe uiſa eſt. Solent enim fatidici ſpiritus bene expurgatis animis etiam ſeſe uiſibiles præbere & comites, cuius exempla multa ſunt in ſacris literis, ut in Abrahamo & ancilla eius Agar, in Iacob, Gedeone, Helia, Tobia,Daniele & multis aliis. Sic Adam familiarem conſuetudinem habuit cum angelo Raziele: Sem filius Noẽ, cum Iophiele: Abraham cum Zadkiele: Iſaac & Iacob,cũ Peliele: Ioſeph & Ioſue & Daniel,cũ Gabriele:Moſes cum Metattron: Helias, cum Maltiele: Tobias iunior, cum Raphaële: Dauid cum Cerniele:Manne cum Phadaële:Cenez, cum Ceruele: Ezechiel, cum Haſmaële: Eſdras, cum Vriele:Solomon,cum Michaële.Nonnunq̃ ſpiritus iſti uirtute ſua animatũ & organicum corpus, ſiue brutũ ſiue rationale,ingrediũtur & corripiũt,ac anima illius tanq̃ baſi utẽtes, per corporea

Quos angelos antiqui patres familiares habuerint.

Book 3, Chapter 47: Of the second kinde from Dionysius [Dionysus]

Now the second phrensie [phrensy] proceeds from Dionysius: this doth by expiations exterior, and interior, and by conjurations, by mysteries, by solemnities, rites, temples, and observations divert the soul into the mind, the supream [supreme] part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom, and oracles, not in signs, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So Bacchus did soothsay to the Beotians, and Epimenicles to the people of Cous, and the Sybil [Sibyl] Erithea to the Trojans. Sometimes this phrensie [phrensy] happens through a clear vision, sometimes by an express voyce: So Socrates was governed by his Demon, whose counsel he did diligently obey, whose voyce [voice] he did often hear with his ears, to whom also the shape of a Demon did often appear. Many prophesying spirits also were wont to shew themselves, and be associats with the souls of them that were purified; examples of which there are many in sacred Writ, as in Abraham, and his bond maid Hagar, in Jacob, Gideon, Elias, Tobias,

Daniel, and many more. So Adam had familiarity with the Angel Raziel. Shem the son of Noah with Jophiel; Abraham with Zadkiel: Isaac and Jacob with Peliel; Joseph, Joshua and Daniel with Gabriel; Moses with Metattron [Metatron]; Elias with Malhiel; Tobias the younger with Raphael; David with Cerniel; Mannoah with Phadael; Cenez with Cerrel; Ezekiel with Hasmael; Esdras with Uriel; Solomon with Michael. Sometimes the spirits by vertue of the souls enter into, and seize upon organical bodies, whether of brutes or men, and using the souls thereof as the basis, utter voyces [voices] through organical instruments, as is manifest in Baalams Ases, and in Saul, on whom the spirit of the Lord fell, and Prophecyed. Of these Apollo in his answers in Porphyry thus;

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

inſtrumenta uoces reddunt,ſicut hoc in aſina Balaam manifeſtum eſt,& in Saul,in quem inſiliit ſpiritus domini & prophetabat. De iſtis ſic ait Apollo in reſponſis apud Porphyrium:

Carminibus domitus Phœbeus fulgur,ab alto
Defluxit,tacitus purumq́; per aera uectus,
Afflatu ſpirans labensq́; in corda ſonoro,
Et ſubiit mentem innocua,ſanctiq́; capacem
Numinis,& peperit mortali ex gutture uocem.

De tertia ſpecie furoris,ab Apolline. Caput XLVIII.

TErtius uero furor ab Apolline procedit, ſcilicet mundi mente: Hic ſacris quibuſdam myſteriis,uotis,ſacrificiis, adoratiõibus, inuocationibus & ſacris quibuſdam artificiis, uel arcanis quibuſdam confectionibus,quibus dii ſui ſpiritus uirtutem infuderunt,animam ſupra mentem aſſurgere facit,ipſum cum numinibus dæmonibusq́; coniũgendo:ſicut legimus de Ephod,quo applicato mox prophetabant: ſic legimus in libro Senatorum, in capitulis Eleazar, Rabi Iſmaẽlem confeciſſe quaſdam placentulas,quibuſdam diuinis angelicisq́; nominibus inſcriptas,atq; ſic conſecratas,quibus qui cum fide,ſpe & charitate ueſcebatur,mox prophetico ſapientiæ ſpiritu effulgebat. Legimus ibidem, Rabi Iohenam filium Iochahidis,rudem quendam agricolam nomine Eleazarum, oĩs literaturæ expertẽ,taliter illuminaſſe,ut repẽtino fulgore circũfuſus,inopinate tam alta legis myſteria in cœtũ ſapientum concionaretur,ut aſtantibus omnibus ſtupori fuerit:& de quodã Heraiſco Aegyptio memorię proditum eſt,illum diuina quadam natura prędituṁ,ita ut ſolo ſimulacrorum contuitu,quæ aliquod in ſe numen haberent,diuino furore protinus conciaretur.Legimus quoq; in ſacris literis,cum Saul eſſet inter prophetas, inſiliiſſe ſup enim ſpiritũ dñi & prophetaſſe:cũq; à prophetarũ cuneo abiret,ceſſeſſe prophetare. Simile accidit lictoribꝰ illis quos miſit Saul ut caperẽt Dauid: qui cum uidiſſent cuneum prophetarũ,& Samuelem ſtãtem ſuper eos, factus eſt ſpiritus domini etiam in illis,& prophetarũt etiam ipſi. Tanta eſt ſæpe in prophetis diuino furore correptis diuini luminis exuberantia, ut etiam propinquos illis corripiat, ſimiliq́; ſpiritu furere compellat: non ergo incredibile eſt aliquem ex ignorante repente poſſe fieri ſapientem,& iterum ex ſapiente ignorãtem:eſt enim ars quædam(ſed pauciſſimis cognita) taliter informandi,exornandi,& illuſtrandi,fidelem & purum hominis animũ,ut ex ignorantię tenebris repente ad ſapientiæ & doctrinarũ lumina euehatur:eſt econuerſo facultas immũdos & incredulos,reconditis quibuſdam arcanis,eodem ſapientiæ & doctrinarum dono rurſus exuere,& priſtinæ ſuę ignorantiæ reſtituere. Poteſt etiam animus humanus (teſte Apuleio)præſertim ſimplex & purus,ſacrorũ quorundam auocamento ac delinimento ſoporari & externari ad pręſentium obliuionem,ita ut remota corporis me

Ars mira.

Book 3, Chapter 47: Of the second kinde from Dionysius [Dionysus]

Now the second phrensie [phrensy] proceeds from Dionysius: this doth by expiations exterior, and interior, and by conjurations, by mysteries, by solemnities, rites, temples, and observations divert the soul into the mind, the supream [supreme] part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom, and oracles, not in signs, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So Bacchus did soothsay to the Beotians, and Epimenicles to the people of Cous, and the Sybil [Sibyl] Erithea to the Trojans. Sometimes this phrensie [phrensy] happens through a clear vision, sometimes by an express voyce: So Socrates was governed by his Demon, whose counsel he did diligently obey, whose voyce [voice] he did often hear with his ears, to whom also the shape of a Demon did often appear. Many prophesying spirits also were wont to shew themselves, and be associats with the souls of them that were purified; examples of which there are many in sacred Writ, as in Abraham, and his bond maid Hagar, in Jacob, Gideon, Elias, Tobias,

Daniel, and many more. So Adam had familiarity with the Angel Raziel. Shem the son of Noah with Jophiel; Abraham with Zadkiel: Isaac and Jacob with Peliel; Joseph, Joshua and Daniel with Gabriel; Moses with Metattron [Metatron]; Elias with Malhiel; Tobias the younger with Raphael; David with Cerniel; Mannoah with Phadael; Cenez with Cerrel; Ezekiel with Hasmael; Esdras with Uriel; Solomon with Michael. Sometimes the spirits by vertue of the souls enter into, and seize upon organical bodies, whether of brutes or men, and using the souls thereof as the basis, utter voyces [voices] through organical instruments, as is manifest in Baalams Ases, and in Saul, on whom the spirit of the Lord fell, and Prophecyed. Of these Apollo in his answers in Porphyry thus;

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

moria,redigatur in naturam ſuam diuinam, atque ſic diuino lumine luſtratus ac furore diuino afflatus, futura rerum præſagire, tum etiam mirabilium quorundam effectuum cum hoc ſuſcipere uirtutem. Vnde inquit Iamblichus:Cum uates dei numine afflantur,nihil timent,nihil uerentur: nam per inuia uadunt, atque in ignem illæſi feruntur, & flumina tranſeunt. Sic legimus antra quædam, ut Apollinis & Trophonii, & tripodas, & ſpecus, & fontes, & lacus, & eiuſmodi hoc modo diis ſacrata, uel eo myſterio fabricata fuiſſe, ut exinde ſacerdotes uaticinandi ſpiritum hauſerint, quemadmodum Iamblichus ad Porphyrium: Sibylla (inquit) in Delphis duplici ratione deum ſuſcipere ſolita eſt:aut enim per tenuem ſpiritum, & ignem, qui alicubi ex ore antri prorumpebat: aut ipſa etiam in adytu ſedens, ſuper æneam ſellam tripodem numini dicatam, & utrobique hoc diuino ſpiritu acta, uaticinia fundebat: tum plurimus ignis ex antro uolans,uati undique circunfunditur, eamq; ſuo numine repletam agitat,aut ſacræ ſedi adhærens, per quam deo afflata, protinus ad uaticinia erumpit. Sed & uates fatidica in branchis, quæ in axe conſedit, aut uirgam manu geſtat à numine ſibi aliquo conceſſam, uel pedes interdum lymbumq; undis proluit,uel ignis uaporem ex undis haurit. His omnibus diuino ſplendore repletur, editaque plena rerum pandit oracula. Legimus etiam in Thraciæ regione adytum fuiſſe Libero ſacrum, ex quo uaticinia & oracula reddi ſolebāt: cuius templi antiſtites uino affatim epoto res peragebant. Apud Clarios etiam, ubi Clarii Apollinis templum erat, quibus diuina effari permiſſum fuerat, aqua prius aſſumpta res peragebant. Erat etiam fatidicus Achaiæ Patris fonticulus, ante Cereris templum conſtitutus, ubi de ægrotorum ſucceſſibus conſulentes, ſpeculum tenui funiculo alligatum, uſque ad ſupremas fontis aquas ſenſim dimittebant: peractisq; certis ſupplicationibus & ſuffitibus,rei ipſius euentus in ſpeculo ſeſe offerebat.Erat etiam haud procul ab Epidauro Laconiæ ciuitate alta palus, quæ Iunonis aqua uocabatur: in quam coniectis frumentaceis placentulis,reſponſa dabantur:proſpera, ſi undæ iniectas placide retinuiſſent: aduerſa autem, ſi ueluti aſpernatæ illas reieciſſent. Simile etiam Aetnæ crateres factitaſſe proditum eſt, in quas iniecta numiſmata aut uictimæ, idem præſagii læti aut triſtis, iniectorum retentione uel reiectu oſtendebant. Similia quoque narrat Dion in Romana hiſtoria, de loco quem Nympheum appellatum dicit: ubi thure hoc modo in flammas coniecto, oracula capiebantur de omnibus quæ quis ſcire cupiebat, præterquā de morte,& quæ ad nuptias pertinerent. Mirum quoque quod de Paliſcorum Siciliæ fonte tradidit Ariſtoteles, ad quem iuraturi accedentes,quæcunque affirmare uoluiſſent, tabellis inſcripta & obſignata in fontem deiiciebant: quæ ſi recta fuiſſent, ſuper aquas fluitare uidebantur: ſin uero falſa & dolo malo peierata, ſtatim mergebantur unà petentes:tum exiliens ſubito ignis, correptum periurii reum, in ci-

Vates numine afflati,ne minē timent

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neres exurebat. Erat quoq; in urbe Dodona quercus, quæ ubi quis ad capiendum responsum ingrediebatur, protinus mouebatur & sonitum edidit: erat & ibidem statua uirgam ferens, quæ lebetem (scilicet peluim) quæ prope aderat percutiebat, ex qua responsum moderatis ictibus peluis referebat. Vnde legitur in Epistola Ausonii ad Paulinum:

Nec Dodonei cessat tinnitus aheni,
Ad numerum quoties radiis ferientibus ictæ,
Respondent dociles moderato uerbere pelues.

De quarta specie furoris à Venere. Caput XLIX.

QVartus autem furor à Venere proueniens, hic feruenti amore animum in deum conuertit & transmutat, efficitq; deo penitus similem, tanquam propriam dei imaginem. Vnde inquit Hermes: O Asclepi, magnum miraculum est homo, animal honorandum & adorandum: hic enim in naturam dei trāsit, qua ipse sit deus: hic dæmonum genus nouit, utpote qui cum iisdem ortum se esse cognoscat: hic humanæ naturæ partem in seipso despiciens, alterius partis diuinitate confisus. Anima itaq; iam cōuersa, deo quoq; similis effecta, sic à deo formatur, ut supra omnem intellectum essentiali quodam diuinitatis cōtactu omnia cognoscat: ideoq; amorem Orpheus sine oculis describit, quia est supra intellectum. Iamq; etiam anima amore in deum sic conuersa, & supra intellectualem sphærā sublimata, præter hoc quod integra sua uirtute uaticinii ac prophetiæ spiritum adsecuta sit, aliquando etiam mirabiliora & maiora q̄ ipsa mūdi natura operatur, quod quidem opus miraculum appellatur: nam quēadmodum cœlum imagine sui, & suo lumine atq; calore ea agit quę uis ignis naturali non efficit qualitate (quod in Alchymicis uel ipsa experientia notissimum est) sic etiam deus per sui imaginem ac lucem ea perficit, quæ mūdus innata sibi uirtute agere non potest: imago autem dei homo est, saltem qui iam Venereo furore deo similis effectus, sola uiuit mente, atq; capit toto pectore Iouem. Tamen anima hominis secundum Hebræorum doctores ac Cabalistas diffinitur, esse lumen dei, & ad imaginem uerbi causæ causarum primi exemplaris creata, subsantia dei, sigilloq; figurata, cuius character est uerbum æternum. Quod intuens Hermes Trismegistus, talem hominē ait esse uel cœlicolis præstantiorem, uel saltem æquali sorte potiri.

Amor cur cæcus.

Miraculum.

Anima hois.

De raptu & extasi, & uaticiniis quæ iis qui morbo comitiali & syncopi corripiuntur, & quæ agonizantibus cōtingunt. Caput L.

RAptus est abstractio, & alienatio & illustratio animæ à deo proueniens, per quem deus animam à superis delapsam ad infera, rursus ab inferis retrahit ad supera. Huius causa est in nobis cōtinua cōtemplatio sublimiorum, quæ quatenus profundissima mentis intentione animum incorporeæ sapientiæ coniungit, eatenus uehe-

Raptus qd.

Book 3, Chapter 50: Of the fourth kinde of Phrensie [phrensy], from Venus

Now the fourth kind of Phrensie proceeds from Venus, and it doth by a fervent love convert, and transmute the mind to God, and makes it altogether like to God, as it were the proper image of God; whence Hermes saith, O Asclepius! Man is a great miracle, an animal to be honoured and adored: for he passeth into the nature of God, whereby he becomes God: He knows the rise of Demons, and he knows himself to have his originall with them, despising the part of his humane nature in himself, having a sure confidence of the divinity of the other; The soul therefore being converted, and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of Divinity: therefore Orpheus describes love to be without eyes, because it is above the intellect. Now then the soul being so converted into God by love, and sublimated above the intellectuall spear [sphere], doth beside that it hath by its integrity obtain'd the spirit of prophecie [prophecy], sometimes work wonderfull things, and greater then the nature of the world can do, which works are called miracles. For as the heaven by its image, light, and heat, doth those things, which the force of the fire cannot do by its naturall quality (which in Alchymie [alchemy] is most known by experience) so also doth God by the image and light of himself do those things, which the world cannot do by its innate vertue. Now the image of God is man, at least such a man that by a phrensie [phrensy] from Venus is made like to God, and lives by the mind only, and receives God into himself. Yet the soul of man according to the Hebrew Doctors and Cabalists, is defined to be the light of God, and Created after the image of the word, the cause of causes, the first example, and the substance of God, figured by a seal whose Character is the eternall word. Which Mercurius Trismegistus considering, saith, that such a man is more excellent then they that are in heaven, or at least equall to them.

Chapter 1. Of rapture, and extasie [ecstasy], and soothsayings, which happen to them which are taken with the falling sickness, or with a swoune [swoon], or to them in an agonie [agony].

A rapture is an abstraction, and alienation, and an illustration of the soul proceeding from God, by which God doth again retract the soul, being failed from above to hell, from hell to heaven. The cause of this is in us a continuall contemplation of sublime things, which as far as it conjoyns [conjoins] with a most profound intention of the mind, the soul to incorporeal wisdom, doth so far recall it self with its vehement agitations from things sensible and the body, and (as Plato saith) in such a manner sometimes, that it even flieth out of the body, and seemeth as it were dissolved: even as Aurelius Austin reporteth concerning a Priest of Calamia; (or whom we have made mention before) he lay (saith he) most like unto a dead man, without breath; and when he was burnt with fire and wounded, he felt it not; so great therefore is the command of the soul: viz■ when it hath obtained its own nature, and is not oppressed by the allurements of the senses, that by its own power it suddenly ascendeth, not only remaining in the body, but even sometimes loosed from its fetters, and flyeth forth of the body to the supercelestiall habitations, where now it being most nigh, and most like to God, and made the receptacle of divine things, it is filled with the divine Light and Oracles. Whence Zoroastes [Zoroaster] saith, thou must ascend to the light it self, and to the beams of the Father, whence thy soul was sent thee, clothed with very much mind; and Trismegisius saith, it is necessary that thou ascend above the heavens, and be far from the quire of spirits; and Pythagoras saith, if thou by leaving the body shalt pass into the spacious heavens, thou shalt be an immortall god. So we read that Hermes, Socrates, Xenocrates, Plato, Plotine [Plotinus], H

mentioribus ſuis agitatiõibus ipſum à ſenſibilibus corporeq; ſeuocat, & (ut inquit Plato)taliter quandoq;,quòd nonnunq̃ corpus ipſum uel effugiat & quaſi diſſolui uideatur,quemadmodum Aurelius Auguſtinus narrat de ſacerdote Calamenſi (cuius ſupra meminimus) Iacebat,inqt,ſimilimus mortuo,ſine anhelitu:& cum ureretur & ſecaretur,non ſentiebat. Tãtum igitur eſt animæ imperium,quando ſcilicet ſuam naturam fuerit adſecuta,nec ſenſuum illecebris grauata,ut uirtute ſua ſubito aſcendat,non modo in corpore manens, ſed etiam aliquando compedibus ſoluta extra corpus uolitans ad ſupercœleſtem cohabitationem,ubi iam deo q̃ proxima & q̃ ſimilima,diuinorum effecta receptaculum,diuino lumine oraculisq; repletur. Vnde inquit Zoroaſtes: Aſcendendũ tibi eſt ad lumen ipſum,& ad patris radios,unde tibi miſſa eſt anima,plurimam induta mentẽ. Et Triſmegiſtus ait: Aſcẽdere te oportebit ſupra cœlos,chorisq; dæmonum longe abeſſe, & Pythagoras ait: Si tu relinquendo corpus in ætherem liberũ tranſieris, eris immortalis deus. Sic legimus Hermetẽ,Socratem,Xenocratẽ,Platonem, Plotinum, Heraclitum, Pythagorã & Zoroſtem, raptu ſolitos ſeuocari,atq; ſic multarum rerum ediſcere ſapientiam. Legimus etiam apud Herodotum,fuiſſe in Procõneſo philoſophum mirifice ſcientiæ Atheum nomine,eiusq; animã quandoq; corpus exire,ac poſt uiſa longinqua ſpatia curſus in corpus redire doctiorem. Idem tradit Plinius,conſueuiſſe animã Harmonis Clazomenii,eamq; relicto corpore uagari ſolitã,multa quoq; ac uera è lõginquo nunciare. Et ſunt adhuc in hunc diem apud Nouergios & Pilappios perplures, qui ſe in totum triduũ ſeuocant à corpore, reuerſiq; multa à longinquis renunciant:atq; illos interea cuſtodire oportet,ne quod uiuũ animal illos ſupergrediatur contingatq;,aliàs ferunt in corpus ſuum non reuerti. Sciendũ ergo quòd(iuxta Aegyptiorum doctrinã) cum anima lumen ſit quoddam ſpirituale,quando à corpore eſt ſoluta,omnem locum & omne tempus cõprehendit,non ſecus atq; lumen in laterna incluſum,quia aperta, uſq;quaq; diffunditur,neq; deficit:nã ubiq; eſt & ſemp:& Cicero in ſuo de Diuinatione libro ait: Nec aliquãdo animus hominis diuinat,niſi cum ita ſolutus eſt, ut ei planè nihil ſit cum corpore aut parum. Cum igitur peruenerit ad illũ ſtatum qui eſt ſupremus gradus contemplatiuæ perfectionis, tunc rapitur ab omnibus creatis ſpeciebus,& intelligit non per ſpecies acquiſitas,ſed per inſpectionẽ ad ideas,omniaq; in idearum lumine cognoſcit: cuius luminis Plato dicit pauciſſimos homines participes fieri in hac uita, ſed pene deos omnes. Syncopis etiam morbiq; comitiales raptum quodammodo imitantur,atq; in ipſis ſæpiſſime ſicut in raptu uaticinia proueniunt, quo quidem uaticinãdi genere legimus Herculem Arabesq; q̃ plures excelluiſſe. Et ſunt quædam uaticinia,quæ inter confinia naturalium diuinationum & tranſnaturalia oracula media ſunt,uidelicet quæ ex paſſionis alicuius exceſſu, ut amore nimio,uel triſtitia,uel inter crebra ſuſpiria,aut in mortis agone futu-

Aĩa à corpore ſoluta omnẽ locũ & tẽpus comprehendit.

Book 3, Chapter 50: Of the fourth kinde of Phrensie [phrensy], from Venus

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ra pronuntiant,ſicut apud Statium de matre Achillis:

Nec uana parentum
Expauit uitreo ſub gurgite remos.

Ineſt enim animis noſtris quædā uis perſpicua & capax rerū oīm, ſed caligine corporis & mortalitatis obſita & impedita,poſt mortē autē immortalitatem conſecuta & à corpore ſoluta,plenam & perfectam habet cognitionem. Hinc accidit morti uicinis & ſenecta debilitatis,nonnunq̄ aliquid inſueti luminis,quia anima tunc ſenſibus minus præpedita eſt,& acutius intelligit, & iam quaſi paululum relaxata uinculis,corpori amplius non omnino obnoxia,& quaſi loco quo migratura eſt uicina,reuelationes facile percipit,quæ agoniis ſuis permixta,ſibi tūc offerūtur. Vnde Ambroſius libro de Fide reſurrectionis ait: Anima noſtra corporeum iſtud euadere geſtit ergaſtulū, quæ motu aëreo libera neſcit quo uadat aut unde ueniat. Scimus tamē quòd corpori ſuperuiuat,& ea iam depoſitis proprii ſenſus repagulis expedita, libero cernat obtutu, quæ ante ſita in corpore non uidebat, quod exemplo dormientium poſſumus æſtimare,quorum animi uelut quieti ſepulto corpore ad altiora ſe ſubrigunt,& renunciant corpori rerum abſentium uel etiā cœleſtium uiſiones.

De ſomnio prophetico. Caput LI.

Omnium dico nunc,quod ex ſpiritu phantaſtico & intellectu inuicem unitis,aut per illuſtrationē intellectus agētis ſuper animā noſtrā,aut per mirā reuelationē numinis alicuius,purgata atq; tranquilla mēte procedit:ab hoc enim anima noſtra uera recipit oracula,affatimq́;nobis uaticinia præſtat:nā in ſomniis & interrogare uidemur,& diſcere,& legere,& inuenire:multa quoq; dubia,multa cōſilia,multa incognita inopinataq́;,neq; unq̄ tentata animis noſtris, nobis in ſomniis patefiūt,apparentq́;imagines ignotorū locorū,& ſimulacra hominū tam uiuentiū q̄ mortuorū:portēdunturq́;futura quæ nondum proueniunt,& reuelantur proueniſſe uſpiam,quæ nulla adhuc ſcientiæ fama innotuerunt:& hæc ſomnia nulla egent alia interpretādi arte,ſicut illa de quibus in primo libro locuti ſumus,quæ diuinationis ſunt,non præſcientiæ:contingitq́;eos qui uiderunt,ut plurimū non intelligere:quia(ut inquit Abdala Arabs)ſicut uidere ſomnia,eſt à fortitudine imaginationis: ita intelligere ea, eſt à fortitudine intellectus. Cuius ergo intellectus nimio carnis demerſus cōmercio ſopitus eſt,aut ſpūs imaginatiuus ſiue phātaſticus tā hebes ac impolitus eſt,ut ſuperni intellectus ſpecies influentesq́;imagines nequeat excipere,exceptasq́;retinere,hic ad ſomniorū uaticinia planè inutilis eſt: Oportet ergo ualentē uera recipere ſomnia,ſpiritū phantaſticum purum, inconcuſſum imperturbatumq́;ſeruare,atq; ita componere, ut dignus efficiatur cui mens atq; intellectus præſideat atq; innoteſcat:talis nanq; ſpiritus uaticiniis aptiſſimus,omnium idolorum à rebus undiq; manantium (ut inquit

Sōnia uidere,& ea intelligere, un de cōtingat.

Book 3, Chapter 51: Of Prophetical Dreams

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Synesius)speculū est clarissimum. Cum igitur corpore iam sani sumus,non perturbati animo, non cibo potius grauati, nec mœrentes inopia, nullisq; nobis obstrepentibus libidinis aut iracundiæ uitiis,castè cubitū euntes dormimus,tunc anima nostra pura atq; diuina,ab omni noxia cogitatione soluta,per somnium iam libera,hoc diuino spiritu instrumento freta,radiantes & refulgentes à mentibus diuinis in se suscipit radios & effigies, atq; tanq̄ in quodam deifico speculo,omni intellectus uulgari indagatione rationisq; discursu longe quidem certius,clarius efficaciusq; contuetur, instruentibus diuinis potestatibus inuitatam ad cœtum illorum animam nocturnæ solitudinis opportunitate, neq; etiam tunc uigilanti deerit propitia diuinitas, quæ illius actus moderetur. Quicunq; igitur spiritum suum meditatione trā quilla ac religiosa,tum per uictum temperatum ac moderatum secundum naturam conseruat purum, hoc utitur admodum præparato, ut eiusmodi ratione diuinus euadat atq; sciens:quicunq; uero cōtrà phantastico spiritu languet,non recipit perspicua discretaq; uisa:sed quemadmodum luscus oculus,propter debilitatem confuse indiscreteq; iudicat:sic etiam quādo crapula uinoq; repleti sumus,tunc spiritus noster noxiis uaporibus oppressus (sicut aqua turbida sub eadem forma solet dissimiliter affici) decipitur atq; hebescit, quam ob causam Amphiaraus uates(ut legim⁹ apud Philostratū) uolentem recipere oracula, iussit integrum diem à cibo, à uino autem triduo abstinere:quia non possit recte uaticinari anima, nisi esset uino ciboq; liberata:sobriis enim animis ac religiosis,diuinoq; cultui uacantibus,solent dii tribuere oracula. Vnde Orpheus exclamat:

Simile.

Philostratus lib.2.ca.14.

Nuncie futurorum uaticinator maxime,
Accedis ad animas sonum quiete demulctas.
Easq; compellans suscitas mentem,
Sententias numinum beatorum eis per somnium subinseris,
Silens silentibus animis uentura pronuncians,
His inquam animis,quorum mens diuino cultu rectissime utitur.

Hinc apud ueteres moris erat,ut qui respōsa accepturi essent, prius celebratis sacris quibusdam expiationibus & sacrificiis,peracto diuino cultu, etiam sacrato cubiculo, uel saltem suarum immolationum uelleribus,religiosius incubarent,cuius quidem ritus meminit Vergilius in his uersibus:

In dubiis responsa petunt,huc dona sacerdos
Contulit,& cæsarum ouium sub nocte silenti
Pellibus incubuit stratis,somnosq; petiuit.

Et paulo post canit:

Hic & tum pater ipse petens responsa Latinus,
Centum lanigeras mactabat rite bidentes,
Atq; horum effultis tergo stratisq; iacebat
Velleribus.

Book 3, Chapter 51: Of Prophetical Dreams

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Et q Lacedæmoniis præerāt(quod ait Cicero)in Paſiphaë phano ſomniādi cauſa recubare ſolebāt: idē fieri in templo Aeſculapii,à quo uera immiti ſomnia putabātur.& Calabri Podalyriū Aeſculapii filium conſulturi,iuxta illius ſepulchrum in agninis pellibus obdormiſcebant: ſic nanq; in ſomniis, de qua quiſq; re ſcire cuperet,admonebatur.Familiariſſimum autem tēpus ſomniorum eſt nox,quādo ſenſus uagis obiectis & erroribus meridianis uanisq; affectibus liberati,nec metus pulſat animum,nec uacillat cogitatus,& pacatiſſima mens,diuinitati perſeueranter inhæreat.Sunt autem(ut ait Rabi Iohenan in libro Senatorum)ſomniorum uerorum quatuor genera: Primum matutinum,quod inter ſomnium & uigiliam fit:ſecūdum, quod quis uiderit de altero:tertium,cuius interpretatio uiſione nocturna ipſi ſomniatori oſtenditur:quartum,quod eſt eidem ſomniatori repetitum, iuxta illud quòd ait Ioſeph ad Pharaonem, inquiens: Quod autem uidiſti ſecundo ad eandem rem pertinens ſomnium,firmitatis indicium eſt.Eſt autem firmiſſimum ſomnium, quod eſt de his quæ ſecum quiſq; reuoluit & mente agitat eundo dormitum,ſicut ſcribitur:Tu rex cogitare cœpiſti in ſtratu tuo quod eſſet futurum poſt hæc.Oportet autē alienorum ſomniorum interpretem habere ſcientiam qua poſſit diſtinguere & diſcernere ſimilitudines rerum omnium,& cognoſcere mores omnium gentium,ſecundum leges quas receperunt de deo & de angelis.Illud prēterea ſciendum,uix aliquod aut nullū ſomnium eſſe abſq; re aliqua inani,ſicut nullum frumenti granum abſq; paleis,quod etiam ipſius Ioſephi patriarchæ ſomnium teſtatur,quod interpretatus pater Iacob inquit:Quid ſibi uult inſomnium hoc quod uidiſti? num ego & mater tua & fratres tui,adorabimus te ſuper terram? quod quidem de extincta poſtmodū matre effectū nō eſt cōſecutū.Hæc etiā Rabi Iohenā in libro prænominato:cui accedēs Rabi Leui,omne ſomniū propheticum nō pluris q̄ aduſq; duos & uiginti annos ait effectu ſuo poſſe fraudari: ſic Ioſeph anno ætatis ſuę decimoſeptimo ſomniauit quod poſtea ętatis ſuæ tricesimonono prodiit in actū.Volens itaq; nūc diuina ſuſcipere ſomnia,ſit corpore bene diſpoſit⁹,& cerebro à uaporibus, animo à perturbatiōibus libero, eoq; die abſtineat à cœna, nec bibat quod inebriare poſſit: habeat cubiculū mūdum & nitidum,etiam exorcizatum & ſacratum,in quo facto ſuffitu,inūctis temporibus, obuinctis digitis ſomniorum annulis, ſuppoſita capiti cœleſti imagine, ſacraq; charta, inuocato ſacris orationibus numine, ſtratum petat,intēta cogitatione ſup re quā ſcire deſiderat:ſic enim ueriſſima & indubia uidebit ſomnia,cū uera intellectus illuminatione. Quicūq; igitur ea quę in his libris ſparſim de hac re diximus coniungere nouerit,oraculorum & ſomniorum donum facile obtinebit.

Sōniorū tēpus,nox eſt.

Sōniorū uerorū genera quatuor.

Inanes res ſomnijs permixtæ.

Ad diuinorū ſomniorū ſuſceptionem quæ requirantur.

De ſortibus & notaminibus certam oraculorum uim poſſidentibus.

Caput LII.

Book 3, Chapter 51: Of Prophetical Dreams

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VNt etiam ſortes quædam diuinam oraculorum poſſidẽtes uir tutem,ac tanquam diuini iudicii indices, antea multa prece & obſecratione illorum qui hoc exquirunt petitæ,aliquando etiã à deo ipſo fieri præceptæ, quemadmodum in Leuitico legitur de hirco offerendo domino,& de capro emiſſario: & in Numerorum libro, de uirgis tribuum Iſraël. Iam uero & Moſes, & Ioſue, miſſis ſortibus in conſpectu domini diuiſerunt terras & hæreditates tribubus Iſraël ſecundum prę ſcriptum dei. Apoſtoli Chriſti præmiſſis precibus,per ſortem elegerũt Mathiam in locum proditoris Iudæ. Ionas propheta cum fugiens à facie domini nauigaret Tharſum,ſuborta tempeſtate nautę per ſortem inuenerunt illum cauſam periculi, proiectumq; in mare ceſſaſſe tempeſtatem. Narrat Ceſar de. M. Valerio Procillo capto ab hoſtibus, ter ſortibus conſultum, utrum igne ſtatim necandus eſſet,an in aliud tempus reſeruandus, ſortium beneficio euaſiſſe incolumen. Erat quondam apud Buram Achaiæ oppidũ Herculis oraculum ex talis & abaco conſtitutum,ubi conſulturus de re qua piam,poſt peractas deo preces,talos quatuor iaciebat,quorum ſitum atq; figuras obſeruãs uates,quid uenturum eſſet,in abaco ſcriptum comperiebat: erant autem tali omnes ex hoſtiarum oſſibus confecti. Illud uero ſciendum uetuſtos patres non ſolitos qualibet leui de cauſa mittere ſortem,ſed aut neceſſitate aut grandi utilitate urgente,nec niſi cum magna religione,reuerẽtia,expiationibus,ieiuniis,munditia precibus,inuocationibus,uotis, ſacrificiis, cõſecrationibus,cæterisq; adhibitis religionum ſacris myſteriis. Solent enim ſacra ipſa operibus noſtris rite præmiſſa,ut maxime diuinam prouocare uoluntatem ac beneuolentiam,diuinorumq; ſpirituum preſentiã,quorum diſpenſatione ſorte directa,rei quæſitæ ueram ſuſcipimus ſententiam. Oportet ergo quemcũq; per ſortes operantem,accedere animo bene diſpoſito,non perturbato,non diſtracto,& cum forti deſiderio,firma deliberatione ac conſtanti intentione ſciendi id quod quæſitum fuerit: præterea erga deum & cœleſtia puritate,caſtitate,ſanctimonia pollẽtem,indubia ſpe & firma fide,ſacris orationibus inuocare, ut dignus efficiatur cui diuini ſpiritus congrediantur,diuinaq; uolũtas innoteſcat:ſic nanq; ſi fueris diſpoſitus, uirtute ſortium maxima ſecreta tibi patefient,erisq; uates ueridicus, præterito rum,preſentium & futurorum,de quibus fueris requiſitus. Quod autem de ſortibus hic diximus, etiam in ominũ & notaminum auguriis obſeruandũ eſt, quando uidelicet cum formidine,tamen firma cum expectatione notamina quædam uaticinandi cauſa nobis præfigimus, aut ſignũ poſtulamus, ſicut uernaculus Abrahę Eleazar,& Gedeon iudex in Iſraël feciſſe leguntur. Erat quondam Pharis Achaiæ ciuitate medio foro Mercurii ſimulacrum, ubi omen accepturus,ſuffito thure & accenſis lucernis quæ ante aſtabãt,oblatoq; patrio numiſmate in ſimulacri dexteram, tum quodcũq; percũctari uoluiſſet,in ſimulacri aurem inſuſurrabat,moxq; ambabus manibus obtu-

Nõ temere ſorticbantur antiq patres

Diſpoſitioeius, qui per ſortes uult operari.

Book 3, Chapter 51: Of Prophetical Dreams

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

sad through poverty, nor provoked by any vice of lust or wrath, but chastly going to bed, fall asleep, then our pure and divine soul being loosed from all hurtfull thoughts, and now freed by dreaming, is endowed with this divine spirit as an instrument, and doth receive those beams and representations which are darted down, and shine forth from the divine minde into it self; and as it were in a deifying glass, it doth far more certainly, clearly, and efficaciously behold all things, then by the Vulgar enquiry of the intellect, and by the discourse of reason; the divine power instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness; neither further will that deity be wanting to him when he is awaked, which ruleth all his actions: whosoever therefore doth, by quiet and religious meditation, and by a diet temperate and moderated according to nature, preserve his spirit pure, doth very much prepare himself, that by this means he may become divine, and knowing all things; but whosoever, on the contrary, doth languish with a phantastick spirit, receiveth not perspicuous and distinct visions, but even as the divine sight, by reason of its weakness, Judgeth confusedly and indistinctly; and also when we are overcome with wine and drunkenness, then our spirit being oppressed with noxious vapours (as a troubled water is wont to appear in divers forms) is deceived, & waxeth dull; for which cause Amphiarus the Prophet (as we read in Philo stratus) commanded those, who would receive Oracles, to abstain one whole day from meat, and three days from wine, that the soul could not rightly prophesie [prophecy] unless it were free from wine, and meat; for to sober and religious minds, attending on the divine worship, the Gods are wont to give Oracles; whence Orpheus crieth out,

- Thou spirit great of prophecy

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ratis auribus ſuis, ocyus à foro diſcedebat: cuius limites egreſſus, ilico apertis auribus, quã primã uocẽ excepiſſet, ſibi pro rato omine, & tanq̃ dato oraculo obſeruabat. Licet igitur ſortes eiuſmodi ignorantibus (tanq̃ à caſu uel à fortuito euentu ſint) nihil rationis habere uideantur, tamen à deo & ſublimioribus uirtutibus certis rationibus diſponuntur, neq; cadunt præter intẽtionẽ eas moderãtis. Nonne in electione Saul in regem Iſraẽl, ſors in illũ caſu & fortuito cecidiſſe putabatur? Attamẽ iam antea à dño ſtatutus fuit rex & unctus à Samuele propheta: & q ſtatuerat illũ regẽ deus, diſpoſuit & ſortes ut caderent ſuper illũ. Atq; de his hactenus ſatis.

Quomodo ſe diſponere debeat uolens ſuſcipere oracula. Caput LIII.

QVicunq; ad ſupremũ animæ ſtatum accedere cupiens, ad oracula petendã proficiſcitur, oportet eũ caſte ſancteq; diſpoſitũ, purũ mundũq; accedere, ita ut nullius ſordis impetigine anima eius inquinetur, nullasq; peccatorũ cicatrices pectori gerat impreſſas: oportebitq; animum penitus ſegregare & purgare, quatenus naturæ permittat neceſſitas, ab omni morbo, hebetudine, malitia & eiuſmodi paſſionibus, omniq; irrationali cõditione, quæ ſequitur eam tanq̃ ferrũ rubigo, rite cõponendo & diſponẽdo quæ ad mẽtis pertinẽt tranquillitatẽ: ſic enim uberiora efficacioraq; accipiet repoſa. Quibus uero purgetur animus, & in diuinã ſuam reſtituatur puritatẽ, à religiõe nobis ſapiẽtiaq; eſt perdiſcendũ: neque enim ſine religione ſapientia, nec ſine ſapiẽtia probãda eſt religio. Sapiẽtia enim (inquit Solomon) lignũ uitæ eſt his qui apprehenderint eã: & Lucretius ait, eam eſſe inuentũ dei, ſeu ſpiraculum dei, ubi canit:

Hic deus ille fuit, deus inclyte Memmi,
Qui princeps uitæ rationem inuenit eam, quæ
Nunc appellatur ſapientia, quiq; per artem
Fluctibus è tantis uitam tantisq; tenebris
In tam tranquilla & tam clara luce locauit.

Intelligit quoq; eam eſſe illuſtrationẽ diuinã, unde Democritus nullos uiros ſapiẽtes arbitratur, præter illos qui furore quodã diuino perciti ſunt, quẽ admodũ Minos ille Cretẽſis, quẽ ferunt à Ioue cũcta didiciſſe, cũ eſſet ei in Ida mõte frequẽs cũ deo cõuerſatio: ſic etiã Meleſagorã Eleuſinũ Athenienſes ferũt à nymphis edoctũ: ſic & Heſiodũ cũ eſſet pecudũ paſtor in Bœotia, gregem iuxta quendam Helicona montẽ egiſſet, legimus à Muſis condonatum fuiſſe aliquot calamis: quibus acceptis, poëſim repente adeptum eſſe, quæ quidẽ & huiuſmodi in momento adſequi, pro certo nõ eſt humani animi, ſed diuinitus inſpirati, uidelicet cui ineſt deus oĩa operans: ipſe nanq; deus in animas ſanctas ſe transferẽs, prophetas & mirandorũ opifices cõſtituit, potentes in opere & ſermone, ſicut aſſerũt Plato & Mercurius, atq; ipſe etiã Xyſtus Pythagoricus, aſſerẽtes eiuſmodi hoĩem dei tẽplum, deũ autem

Homo dei tẽplum.

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hoſpitem:cui aſtipulatur & noſter Paulus,hominē uocans templū dei,& alibi de ſeipſo inquit:Omnia poſſum in eo qui me cōfortat deus:ipē enim eſt uirtus noſtra,ſine quo(ut ipſemet perhibet) nihil poſſumus,quod etiam Ariſtoteles in Meteoris & Ethicis fatetur,nullam eſſe uirtutē, ſiue naturalem ſiue moralē,niſi per deū:& in ſecretis ſuis aſtruit,intellectū bonū & ſanū poſſe in naturæ ſecreta,dūmodo adſit diuinæ uirtutis influentia, aliàs nequaq̄. Hanc autē influentiā tūc ſolū ſuſcipimus,quādo nos abſoluimus ab impedimentis aggrauantibus,à carnalibus & terrenis occupationibus,& ab omni externa agitatione:neq; enim poteſt lippus & immundus oculus res nimiū lucentes intueri:nec capere poterit diuina,qui purgationē animi ignorarit. Oportet autē pedetentim & uelut per gradus quoſdā ad hanc animi puritatem peruenire:neq; enim unuſquiſq; de nouo iis myſteriis initiatus, ſtatim lucida omnia cōprehendit,ſed aſſuefaciendus paulatim eſt animus,quouſq; in nobis emineat intellectus,ac diuinæ luci applicans illi permiſceatur. Anima itaq; humana quādo rite fuerit purgata & expiata,tum ab omni uarietate ſoluta,libero motu foras emicat,ſurſum aſcēdit,diuina capit etiā ſeipſam erudit,quādo fortè aliunde eruditi uidetur:neq; enim cōmemoratione,neq; demonſtratione tunc indiget,ob naturalem ſui ſolertiam, tum per mētem ſuam quæ animæ caput & auriga eſt,ſuapte natura angelos imitata,non ſucceſſione,non tempore,ſed ſubitaneo momento quod cupit aſſequitur. Dauid enim literas non didicit,& ex paſtore effectus eſt uates,& diuinarum rerum ſcientiſſimus. Solomon in unius noctis ſomnio,omniū ſuperum & inferum ſapientia repletus fuit:ſic Eſaias,Ezechiel,Daniel, cæteriq; prophetæ & apoſtoli eruditi ſunt:poteſt enim anima(quæ cōmunis Pythagoreorū & Platonicorum ſententia eſt)per uiam purgatoriam abſq; alio ſtudio uel inueſtigatione,per ſolam modicam & facilimam collationē & aduentitiā, ſupiam deſuper habita intelligibilia,perfectā omniū ſcibiliū ſcientiā acquirere: poteſt etiā per extrinſecā expiationē ad hoc deuenire,ut omnia per ſubſtantialem ſuā formā indiuiſibiliter intelligat. Purgatur autem animus & expiatur per mūditiā,per abſtinentiā,per pœnitentiā,per eleemoſynā:tū etiā cōferunt ad idem ſacra quædā inſtituta,ut hic inferius patebit,curāda enim eſt anima per religionū ſtudia,uulgo quidē occulta, ut ſanitati reſtituta,uerita te firmata,& diuinis præſidiis munita nō timeat ſuboriētes concuſſiones.

Pedetentim ad animi puritatē peruenendum.

Dauid, Solomō cæteriq; & prophetæ & apoſtoli ſubito edocti.

Animus quō expiandus.

De munditia,& quomodo obſeruanda. Caput LIIII.

MVnditiam igitur imprimis oportebit ſeruare,in uictu, in operibus,in affectibus, ſordesq; omnes & animi perturbatiōes,& quæcunq; ſenſum ac ſpiritū offendūt,expellere,& quæ inſunt homini diſſimilia cœlo,non ſolum ſi in animo & ſpiritu, uerūetiā ſi in corpore, ſi circa corpus fuerint: talis nanq; mūditia exterior animi puritatem haud parū creditur adiuuare. Hanc ob cauſam philoſophi Pythagorici auiditate oraculorum capti, diuinis laudibus celebratis, lauabant in flumi-

Book 3, Chapter 54: Of cleanness, and how to be observed

We must therefore first observe cleanness in food, in works, in affections, and to put away all filthiness, and perturbations of the mind, and whatsoever sense or spirit that offends, and whatsoever things are in mind unlike to the heavens, not only if they be in mind and spirit, but also if they be in the body, or about the body: for such an externall cleanness is beleeved not to help a litde to the purity of the mind. For this cause the Pythagorian Philosophers being taken with the desire of Oracles, divine praises being celebrated, did wash themselves in a river as in a bath, & did put on white rayment and linen; for they did account wooll a prophane clothing being the excrements of beasts, and they did inhabit in a pure chamber, and altogether unspotted. In like manner the Bragmanni [Brahmans], the wise men of the Indians were wont to wash themselves naked in a fountain, which is called Dirce in Beotia, their heads being first annointed with amber drops, and odours fit for that purpose; then after they were according to custome sufficiently clean, they were to go forth about noon, clothed in white linen, with a white attire, having rings on their fingers and staves in their hands. In like manner amongst the Gymnosophists it was a custom to wash themselves thrice in a day, and twice in the night, in cold water, before they entred into the holy places. They did also every day use linen garments every day newly washed. We read also of the manner of this kind of washing in Hesiod in his books of works and dayes, where he sings,

None dare with hands unwashed unto Jove Wine pour forth, nor unto the gods above;

For then they do refuse for to be heard,

Though being pray'd unto -

And elswhere,

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

Hence in Virgil, Aeneas thus speaks to his father,

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

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

Cause that my sister Ann (my nurse most dear:)

Come, and my body wash with water clear.

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

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

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

His friends he thrice did wash with water new,

And with an Olive branch, wett in the dew,

He did them sprinkle -

Now man being made thus clean becomes celestiall, and spirituall, and is fitted for the sight of and union with God, whilest he ministers to God with a clean body, and pure mind, and delights in the cleanness of all things, as inwards, skin, garments, houses, utensils, oblations, gifts, and sacrifices; the cleanness of all which even purifies the air, and

Lana, ueſtitus prophanus.

ne uel balneo, ueſtibus induebantur albis, atque lineis: nam lanam prophanum ueſtitum arbitrabantur, tanq̃ beluinæ ſordis excremẽtum pecori detractum: cubile purũ, & prorſus immaculatũ habitabant. Simili modo ſolebant Bragmani Indorum ſapientes in fonte qui Dirce appellatur in Bœotia,

Bragmanorum habitus & geſtus.

exutis ueſtibus lauari, oblito prius capite guttis electreis, & odoribus ei rei aptis, deinde poſtq̃ pro ritu ſatis mundi erant, exeundũ circiter meridiẽ, ueſtiti lino candido, mytra alba, in digitis ferentes anulos, & baculos geſtantes manibus. Simili modo apud Gymnoſophiſtas in die ter, & nocte bis lauari aqua frigida ſanctũ fuit, priusq̃ ſacrorũ penetralia ingredi: utebantur etiam lineis ueſtibus quotidie recenter ablutis. Legimus quoq; eiuſdem ablutionis ritum apud Heſiodum in Operum atq; dierum libro, ubi canit:

Nemo ſub aurora Ioui audet fundere uina
Illotis manibus, ſed & immortalibus ullis,
Non ſic exaudire uolunt, ſpernuntq́; precati.

Et alibi:

Prauus ubi fluuium manibus non lotis obiuit,
Hinc dii ſuccenſent, tribuentes inde dolores.

Hinc apud Vergilium ſic patrem Aeneas alloquitur.

Tu genitor cape ſacra manu, patriosq́; penates,
Me bello ex tanto digreſſum & cæde recenti
Attrectare nephas, donec me flumine uiuo
Abluero.

Mos enim erat gentibus, quando diis ſuperis ſacra facturi eſſent, corpus ablutione purgare: quando uero diis inferis litandũ erat, ſola ſufficiebat aſperſio. Hinc apud Vergilium Dido cum ſacra diis inferis inſtitueret, ait:

Annam chara mihi nutrix huc ſiſte ſororem,
Dic corpus properet fluuiali ſpargere lympha.

Et alibi, ubi infert Aeneã apud inferos ramũ Proſerpinę adferentẽ, ita canit:

Occupat Aeneas adytum, corpusq́; recenti
Spargit aqua.

Nec non ubi Miſenum ſepeliendum narrat, canit:

Idem ter ſocios pura circuntulit unda,
Spargens rore leui, & ramo felicis oliuæ.

Munditia enim cõparata homo cœleſtis atq; ſpiritualis euadit, & ad dei contuitũ unionemq́; ſic diſponitur, dum munda corpore & pura mente deo miniſtrat, & in omnibus munditiam amplectitur, in uiſceribus, in cute, in ueſtibus, in utenſilibus, in habitaculis, in muneribus, oblationibus, hoſtiis, ſacrificiis: quorum omnium munditia, etiam aërem purificat, influxumq́; illum mundiſſimum cœleſtium & diuinorum attrahit, & mundos dei miniſtros dæmonesq́; bonos allicit & conuertit: licet nonnunquam etiam immundi ſpiritus & mali dæmones, ueluti bonorum ſimiæ, uel ut adorentur & deci-

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piant, huiuſmodi munditiam exquirunt: ideoq; imprimis obſeruandum eſt, ut habeatur animus mundus & cor purum, ad quæ tunc immundæ potestates nequeunt aſcendere.

De abſtinentia & ieiuniis, & caſtitate, ſolitudine, & animi tranquillitate atque aſcenſu.

Caput LV.

ABſtinentia quoque ſuos paſſim obſeruatores contra uitia & malos dæmones familiariter munit atque tuetur, & quaſi templū dei incontaminatum reddit animum, mētemq; deo coniungit: nihil etiam ad ſanitatem complexionisq; temperantiam melius, quàm ſuperflua minime congregare, modumq; neceſſarii uictus non excedere: neque enim nutrimentum natura ualentius adſumendum eſt, ſed quo potius natura ſit ualentior, ſicuti de Chriſto aſſerunt nonnulli, quòd ea meta cibum ſumebat, ut generaret ſuperfluum quartæ digeſtionis. Multi quoque alii parcitate cibi ſimul & ſanitate & agilitate corporis gauiſi ſunt, ut Moſes & Helias, qui uſque ad quadrageſimum diem ieiunium protraxerunt: Vnde ille ſplendebat facie, & iſte ſubuectus corpus ſuum ueluti ſpiritum facile ducebat ad nutum. Nam aſſerunt magi & philoſophi, ſpiritum noſtrum non quemadmodum terrenum, aut corpus ex ciborum aut potuum concoctione per certa organa recepto alimento nutriri, ſed ſpongiarum more per totum corpus undique alimentum ſuum haurire, uidelicet ex uaporibus tenuiſſimis corpus undiq; penetrantibus. Itaq; qui ſpiritū hunc cupiunt habere purum & potentē, cibis utuntur ſiccioribus, corpusq; hoc craſſum ieiuniis extenuant, ac facile permeabile reddunt, ne eius ponderе aut craſſeſcat ſpiritus aut ſuffocetur, tum lotionibus & fricationibus, & exercitiis, & amictu corpus ipſum mundum conſeruant, ſpiritumq; luſtrationibus & ſuffitibus corroborant, & ad puram tenuemq; ſynceritatem perducunt. Debemus igitur in ſumendis cibis eſſe puri atq; abſtinentes, quēadmodū philoſophi Pythagorici, mēſam ſacram atq; ſobriam ſeruantes, uitā in omni temperantia protrahebant. Temperantia enim uitæ cōplexionisq; quia talis nullum infert nobis alicuius ſuperantis humoris tumultum, qui ad ullam imaginem commoueat phantaſiam, efficit ut anima noſtra ſæpiſſime ſomnians, nonnunq̄ etiam uigilans, ſemper ſupernis influxibus ſubiiciatur. Inſuper Pythagorici, ſi quis per abſtinentiam prudenter moderetur ſingulas tum animi tum corporis ſui motiones, perpetuam utriuſq; ſanitatem, ac etiam diuturnam uitam pollicentur. Sic Bragmani nullos ad ipſorum admittebant collegium, niſi abſtinentes à uino, & carnibus, & uitiis: dicentes neminem poſſe deum intelligere, niſi qui illum diuina cōuerſatione æmularetur: quòd etiam inferiores Indos apud Philoſtratum docuit Phraotes. Præterea abſtinere nos oportet ab omnibus quæcunq; animum ſpiritumq; inficiunt, à cupiditatibus & inuidentia, quæ iniuſtitiæ famulę ſunt (ut

Tēperantiæ effectus.

A quibus potiſſimū hominī abſtinēdū

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inquit Hermes) ad mala facinora mentem ac manum impellentes: item ab otio & luxuria: anima enim torpore & libidine ſuffocata, cœleſte aliquid præuidere non poteſt. Quapropter ſacerdotes Athenienſium qui græce Hierophantæ appellantur (ut refert Hieronymus) quo caſtius in ſacris agerent, diuinisq; rebus incumberent, conſueuerunt ſorbitione cicutæ ſeipſos caſtrare. Caſtitas præterea mentis deo deuotę, ipſa animam noſtram (ut docet Orpheus Muſeum in omnium deorum hymno) ſempiternum ac ſemper paratum efficit dei templum. Inſuper abſtinere debemus ab omni multitudine & uarietate ſenſuum, affectuum, imaginationum, opinionum, & eiuſmodi paſſionibus, quæ lædunt animum ac iudicium ratiõis peruertunt, ſicut palàm uidemus in philocaptis, inuidis & ambitioſis: quapropter has paſſiones Cicero (in Tuſculanis quæſtionibus) tanquam animi ægritudines & peſtiferos nominat morbos. Horatius uero furores appellat uel inſanias, ubi canit:

Mille puellarum, puerorum mille furores.

Eccleſia. 1 Sentire quoq; uidetur idem, in hoc omnes homines in aliquo ſtultos eſſe: unde legitur in Eccleſiaſtico: Stultorum infinitus eſt numerus. Iccirco Stoici negant paſſiones cadere in ſapientem, paſſiones inquam, quæ ſequũtur apprehenſionem ſenſitiuam: nam paſſiones rationales & mentales, ſapienti cõcedunt. Sic ſentire uidetur etiam Boëthius ubi canit, paſſiones aliquas abiiciendas in inquiſitione ueritatis, his uerſibus:

Tu quoq; ſi uis — Pelle timorem,
Lumine claro — Nec dolor adſit,
Cernere uerum, — Spemq; fugato,
Tramite recto — Nubila mens eſt
Carpere callem: — Vinctaq; frenis
Gaudia pelle, — Hæc ubi regnant.

Oportet igitur nos animum ab omni multitudine & eiuſmodi paſſionibus penitus denudare & auertere, ut ueritatem ſimpliciſſimã adſequamur: quod quidem multi philoſophorum longi temporis ſolitudine leguntur aſſecuti. Animus enim per ſolitudinem ab omni humanorum negotiorum cura ſolutus, ſacris numinibus ac cœleſtibus uacans, eadem quotidie ſentit, quæ cœleſtia munera cogitant efficere. Sic Moſes Hebræorum legislator & maximus prophetarum, ac omni Chaldęorum & Aegyptiorum ſapientia eruditus, cum ſeſe à ſenſibus abſtrahere uellet, in uaſtas Aethiopiæ ſolitudines conceſſit, ubi cunctis humanis negotiis prætermiſſis, ad ſolam diuinarum rerum contemplationem animum mentemq; conuertit, in quo ſic omnipotenti deo placuit, ut illũ facie ad faciẽ uidere & intueri meruerit, accepta etiã miraculorũ illorũ ſtupẽda potẽtia, quæ ſacræ literę de illo teſtificari cõſpiciuntur. Sic Zoroaſtes Magorũ pater ac princeps, omniũ rerũ naturaliũ diuinarumq; ſcientiã uiginti annorũ ſolitudine dicit aſſecutus, ubi de omni

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diuinandi ac uaticinandi arte plura conscripsit ac fecit. Similia operatum es se Orpheum in Thraciæ desertis, scripta eius ad Musæum declarant. Sic legimus Epimenidem Cretensem longissimo quodam somno fuisse eruditum, nam annis quinquaginta dormiuisse aiunt: hoc intelligunt latuisse. Pythagoras quoq; similiter decem annis latuisse fertur, atq; Heraclitus & Democritus eandē ob causam solitudine delectabātur: quāto magis enim animalē uitam relinquimus & humanam, tanto magis uiuimus angelos & deū, quibus coniūcti & in meliorem sortem restituti, in omnia possumus, omnibus dominantes. Qualiter autem animus noster segregandus sit à uita animali, & ab omni multitudine, atq; erigēdus, quousq; ascendat ad ipsum unum, bonum, uerum, pulchrum, per singulos tam cognobilium q̄ cognitionū gradus, docet Proclus in cōmentariis super Alcibiadem, ostendēs quomodo im primis fugienda sensibilia, ut ad essentiam incorpoream nos transferamus: ubi animarū ordinē, multiplicatū tamē per rationes plurimas, habitudines proportionesq́; uarias, & uincula multa, uarietatemq́; uirium multiformē superare oportet, & ad intellectum & intelligibilia regna contēdere, & quanto interuallo hæc sint animis meliora, contēplari: porrò ipsam etiā intellectualem multitudinē licet unitam & indiuiduā relinquere, atq; ad superintellectualem essentialemq́; unitatem ab omni multitudine absolutam, ipsiusq́; boni & ueri fontem peruenire. Simili ratione fugere nos oportet, omnē cognitionem multifariam distrahentem atq; fallentem, ut ueritatem simpliciſſimam consequamur. Relinquenda igitur multitudo affectuū, & sensuū, imaginationū, opinionū, quæ tam in se diuersa est, ut alia aliis in quolibet sint contraria, ascendendūq́; ad scientias, in quibus licet uaria multitudo sit, cōtrarietatem tamē habet nullā: omnes enim sibi inuicē connexæ, & subalternatim una alteri ministrat atq; inseruit, usq; ad unā ab omnibus præsuppositam, & nullam ulterius supponētem, ad quam omnes cæteras referre oportet: tamen non est ibi summus cognitionum apex, sed super eam est intellectus purus. Itaq; depositis omni compositione, diuisione multiformiq́; discursu, ad intellectualem uitam simplicemq́; intuitū ascendentes, intelligibilem essentiam perceptionibus indiuiduis & simplicibus speculātes, ut ipsam summam animæ existentiam, per quam unū sumus, & sub qua unitur multitudo nostra, consequamur: atq; sic primū unū, à quo omnibus inest unio, per ipsum unum, tanq̄ essentiæ nostræ florem attingamus: quod tūc demum assequimur, quando omnē multitudinē fugientes: in ipsam unitatē nostram consurgimus, unūq́; efficimur & uniformiter agimus.

Homini quæ potißimum fugienda.

De pœnitentia & eleemosyna. Caput LVI.

MAxima autē purgationū pars est, uolūtaria pœnitētia delictorū: nā (ut ait Seneca in Thyeste) quē pœnitet peccasse, penè est innocēs. Hęc enim maximā nobis adfert expiationē, dū molestiā delectamētis oppōit, stupidāq́; expurgat ex aīa lętitiā, tribuitq́; uim q̄dā pecu-

Potior purgationum pars quæ sit.

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Pœnitentia quid.

liarem ad ſupera reducentem. Eſt itaq; pœnitentia non modo mortificatio uitiorum, ſed & animæ ſpiritale martyrium, quę gladio ſpiritus ex omni parte confoditur: gladius autem ſpiritus eſt uerbū dei. Vnde inquit Hieremias propheta, & etiā Paulus ad Epheſios ſcribens: Maledictus qui prohibet gladium ſuum à ſanguine: & Pſalmiſta canit: Gladius in labiis ipſorum. Ideo exponendę ſunt cogitationes & affectus animi, & omnia mala quæ exeunt de corde & ore noſtro, ſacerdoti in confeſſione, ut ipſe iuxta uerbum dei ea iudicet, & ſecundum poteſtatē illi conceſſam à deo, pœnitentia iniuncta mundet & expurget, dirigatq; in bonum, neq; uero ullum in religione abolendis piaculis pœnitentia reperitur ualētius ſacramentum: hinc dii ipſi (teſte Ouidio in Ponto)

Sæpe leuant pœnas, ereptaq; lumina reddunt,
Quum bene peccati pœnituiſſe uident.

Eleemoſynæ laus.

Eſt adhuc aliud expiationis ſacramētum, ipſa uidelicet eleemoſyna, de qua parum aut nihil me legiſſe memini apud philoſophos, ſed docuit nos illam ſumma ueritas, inquiens, Date eleemoſynam, & omnia munda ſunt uobis: & apud Eccleſiaſticum legitur: Sicut aqua extinguit ignem, ſic eleemoſyna extinguit peccatum: & Daniel regē Babylonis docuit, ut eleemoſynis redimeret peccata, & Raphael angelus teſtatur ad Tobiā. Quoniam eleemoſyna à morte liberat, & ipſa eſt quę purgat peccata & facit inuenire uitam ęternam. Hinc Chriſtus ad patrem orare iuſſit, dimitte ſicut dimitimus, & da ſicut damus: de quo dixit alibi: Cētuplum accipietis, & uitam ęternam poſſidebitis. Idē iudicaturus uiuos & mortuos, præ cæteris improperabit damnatis, neglectas eleemoſynas & miſericordiæ opera, dū dicet: Eſuriui & ſitiui & nō dediſtis mihi manducare neq; bibere: & adhuc in alio loco de pauperibus locutus inqt: Quod uni illorū feceritis mihi feciſtis. Quod mihi etiā ſenſiſſe uidetur Homer⁹, ubi introducit iuuenē ad Antinoē procū in hæc uerba dicentē: Antinoe non quidem pulchre cecidiſti miſerum mendicū, perdet te ſi usq; deus ſupracœleſtis eſt, nam & dii alienis hoſpitibus aſſimilati, in uniuerſum exeuntes, ciuitates euertunt hoīm, iniurias ſimul & nefas aſpicientes.

De his quæ extrinſecus adminiſtrata ad expiationem conducunt. Caput LVII.



Reditum eſt & à ſacrorum peritis traditum, expiari etiam animum ſacris quibuſdam inſtitutis & ſacramentis ab extra miniſtratis, ut per ſacrificia, per baptiſmata, per exorciſmata, per benedictiones, per conſecrationes, per aquæ purificatæ uel benedictæ aſperſiones, etiam per quaſdam inunctiones, & ſuffumigationes, non tam ad hoc ſacratas, quàm etiam naturaliter hanc uim poſſidentes. Hoc modo habet in religionibus locum ſulphur, ad expiandum ſuffitu malos dæmones: ouū quoq; ſimiliter in purgationibus uſurpari ſolebat, hinc oua luſtralia dicta ſunt, unde Ouidius:

Book 3, Chapter 56: Of Penitency, and Aimes

Now the greatest part of purgations is a voluntary penitency for faults: for (as saith Seneca in Thyeste) he whom it grieves that he hath offended, is in a manner innocent. This brings to us the greatest expiation, whilest it opposeth afflictings to delights, and purgeth out of the soul a stupid joyfulness, and gives a certain peculiar power, reducing us to the things above. Penitency therefore is not only a mortification of vices, but a spiritual Martyrdome of the soul; which with the sword of the spirit is on all sides mortified; Now the sword of the spirit is the word of God; whence Jeremiah the Prophet saith, and also Paul, writing to the Ephesians, Cursed is he that with-holdeth his sword from blood; and the Psalmist sings: A sword is in their lips. Therefore our cogitations, affections of our mind, and all evils that proceed from our heart and mouth, must be uttered to the priest in confession, that he may according to the word of God judge those things; and according to the power granted to him by God, penitency being joyned with it, may purifie [purify], & purge them, & direct them to that which is good; neither is there found in religion for the expiating hainous [heinous] offences a stronger Sacrament. Hence the Gods themselves (Ovid in Pontus being witnes),

Do often ease the pains, restore the lights Which were caught away, when that mortall wights They see repenting of their sins .

There is as yet another Sacrament of expiation, viz. Almsgiving, of which as I remember I have read very little in Philosophers, but the very truth taught us that, saying, Give ye almes, and all things shall be clean to you; and in Ecclesiasticus it is read; as water extinguisheth fire, so almes doth sin; and Daniel taught the King of Babylon, that he should redeem his sins by almes; and the Angel Raphael testifieth to Tobias; because alms frees from death, and is that which purgeth sins, and make us find eternal life. Hence Christ commanded us to pray to the Father, Forgive as we forgive others, give us as we give to others; of which he said in another place, ye shall receive an hundred fold, and shall possess eternal life. He shall when he comes to judge the quick and the deed, upbraid the wicked above all things for their neglect of almes and works of mercy, when he shall say, I was hungry, and thirsty, and ye gave me neither meat, nor drink; and in another place he speaks of the poor; what ye have done to any one of them ye have done to me. Which Homer also seems to be sensible of, when he brings in a young man wooing Antinoe, saying these words, Antinoe how plausibly hast thou slain a poor begger! he shall destroy thee if God be in heaven; for the Gods themselves being likened to strangers, and guests, go out into the whole world, overturning Cities, and beholding the injuries, and wickednesse of men.

Veniat quæ luſtret anus lectumq; locumq;
Deferat & tremula ſulphur & oua manu.

Scribit etiam Proclus, ſacerdotes in purificationibus uti ſolitos ſulphure atque aſphalto, aut ablutione aquæ marinæ: quoniã purificat ſulphur propter odoris acumen, aqua uero marina propter igneam portionem. Simili modo purificat herba pentaphyllon, quapropter ob puritatẽ ſuam ſacerdotes antiqui utebãtur ea in purificationibus. Similiter & ramis oliuarũ: hęc enim tantæ puritatis eſſe dicitur, ut ferant oliuam à meretrice plãtatam, uel infructuoſam perpetuo manere, uel omnino exareſcere. Simili modo conferunt expiationi thus, myrrha, uerbena, Valeriana, quæ & herba lucia dicitur, Arabice Fu appellatur: item benedicta & gariofilata: ſimiliter fel canis nigri ſuffitum, in his maxime præſtare dicitur, tam ad expiandum dęmones malos, q̃ maleficia ubicunq; fuerint: ſimiliter pennæ upupæ ſuffitæ phantaſmata pellunt. Mirum autem & uix credibile, niſi illud narraret grauis & non contemnendus autor Ioſephus, in Hieroſolymitana hiſtoria, de radice Baaras, à loco iuxta Macheruntem Iudęæ oppidum ſic nũcupata: hanc ait colore flãmeo, noctu ſplendorem emittere, captu tamen admodum difficilem, ut captantis manus fallat oculosq; refugiat, neq; prius cõſiſtat, quã menſtruatæ mulieris lotio fuerit cõſperſa: neq; tamẽ hoc modo retẽta ſine periculo euelitur, quippe extrahentẽ preſentanea mors conſequitur, niſi eiuſdem radicis amuleto fuerit cõmunitus: quo carentes, terram circumcirca ſcarificãtes, radicem laqueo uinctam cani alligant, ac repente diſcedunt: tãdem nimio conatu ſecuturus canis, radicem extrahit, & ueluti domini perſoluẽs uices, illico cõmoritur, nulloq; poſtmodum periculo radix illa à quouis tractari poteſt: cuius uis in expiationibus præſtantiſſima, ut etiam eos qui à ſpiritibus uexantur immundis, protinus liberare cõpertum ſit. Materias autẽ huiuſmodi in ſpirituales ſubſtantias agere, fugando uel alliciendo, uel mitigãdo, uel incitando, non ſecus arbitrantur, atq; ignis in Sicilia agit in animas: qui (teſte Guilielmo Pariſienſi) corpora non lædens, animas intolerabiliter cruciat propinquantium. Cæterum de his partim ſuperius tractatum eſt.

Mira de radice Baaras.

Ignis in Sicilia.

De adorationibus & uotis. Caput LVIII.

ADorationes quidem & uota, ſacrificia atque oblationes, gradus quidem ſunt in ſacris ad deum inueſtigandum: & qui principaliter diuinam prouocant uoluntatem, atq; ſacram indiſſolubilemq; ad deos conflant animabus communionem, ex orationibus enim quas uerbis ueris & ſacris ſenſu & mẽte proferimus, magnã uim cõparamus, quando applicantes illas numini alicui, mouent illud, ut in nos dirigat ſermonem ſuum & reſponſum, per radium diuinum, quo radio (ut inquit Dionyſius) loquitur cum hominibus deus, ſed adeo occulte, ut uix pauci percipiant. Percepit autem ſæpiſſime rex ille & propheta Dauid. Quãdo (inquit) audiam quid in me loquatur dominus deus? Adoratio itaq; diutiſſi-

Book 3, Chapter 57: Of those things which being outwardly administred

conduce to Expiation.

It is believed, and it is delivered by them that are skilful in sacred things, that the mind also may be expiated with certain institutions, and sacraments ministred outwardly, as by sacrifices, baptismes, and adjurations, benedictions, consecrations, sprinklings of holy water, by anoyntings [annointings], and fumes, not so much consecrated to this, as having a naturall power thus to do; upon this account sulphur hath a place in Religions, to expiate ill Demons with the fume thereof. An egge also was wont to be used in Purgations; hence eggs are called holy, whence Ovid,

Let the old woman come, and purge the bed,

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Proclus also writes, that the priests in purifyings were wont to use sulphur, and bitumen, or the washing of sea water: For sulphur purifies by the sharpness of its odour, and sea water by reason of its fiery part; In like manner the hearb [herb] Cinquefoil: wherefore by reason of its purity the ancient priests did use it in purifications, also the boughs of Olives. For these are said to be of so great purity, that they report that an olive tree planted by an harlot is thereby for ever made unfruitfull, or else withers. In like manner, frankincense, myrrhe, vervain, valerian, and the hearb called phu condace to expiation. Also the blessed Clove flower; and the gall of a black dog being fumed is said to be very powerfull in these, as well for expiating of ill spirits, as any bewitchings: also the feathers of a lapwing being fumed, drives away Phcmtasmes. It is wonderfull, and scarce credible, but that that grave and worthy Author Josephus relates it in his history of Jerusalem, of a root of Baaras, so called from a place neer Machernus, a Town of Judea, being of a yellow colour, that in the night it did shine, and was hard to be taken, that it did oftentimes deceive the hands of them that went to take it, and go out of their sight, never stood still, till the urine of a menstrous woman was sprinkled on it. Neither yet being thus retained, is it pulled up without danger, but suddain death fals upon him that drawes it up, unless he were fortified with an amulet of the said root;

which they that want, sacrificing about the earth do bind the root to a dog by a cord, and presently depart: at length the dog with a great deal of pains drawes up the root, and as it were supplying the place of his master presently dies, after which anyone may handle the root without danger; the power of which is much excellent in expiations, as is manifest for the delivery of those that are vexed with unclean spirits; now that these kind of matters should act upon spirituall substances by putting them to flight, or by alluring them, or mitigating them, or by inciting them, they are of no other opinion then that the fire of Sicilia acts upon souls: which (William of Paris being witness) not hurting the bodies, doth most intolerably torment the souls of them that are neer. But of those in part we have treated before.

me cõtinuata & ſępiſſime frequẽtata, perficit intellectũ, & animã ad ſuſcipiẽ da diuina lumina efficit ampliorẽ, amorẽ diuinũ accendens, ſpem fidemq; & mores ſacros inferens, animã ab omni contrario & aduerſo expurgat, etiam mala multa repellit, quæ alioquin naturaliter euenirẽt. Hinc canit Ouidius:

Flectitur iratus uoce rogante deus.
Sæpe Iouem uidi cum ſæua mittere uellet
Fulmina, thure dato ſuſtinuiſſe manum.

Homo ad deũ quõ reuertatur. Reuertitur autem homo ad deum per orationes: quo perueniẽs (inquit Plato in Phędro) ſiſtit equos, & cubiculum ſympoſii intrat, ubi paſcitur ambroſia & potatur nectare. Ideo qui uirtutẽ aliquam poſſidere cupiunt, orandũ illis eſt, & ſupplicandum crebro ad eum qui in ſe omnem continet uirtutẽ. Melior autem & optima oratio, quæ nõ ore profertur, ſed quæ ſilentio ſancto, & cogitatione integra deo offertur, quæq; uoce mentis inclamans, uer-

Vot ũ quid. bis intellectualis mundi ueneratur præſules deos. Votum autem eſt ardens affectus caſti animi deo deditus, qui uouẽdo, quod bonum uidetur, exoptat: hic affectus (ut teſtantur Iamblichus & Proclus) ita animas deo coniungit, ut una aliquando dei atq; animi operatio fiat: dei uidelicet tanq̃ artificis, animi uero tanq̃ inſtrumenti diuini: hinc per uota nõnunq̃ fieri miracula morbosq; curari, tempeſtates auerti, & ſimilia, omnis teſtatur antiquitas. Hinc legimus, excellentiſſimos quoſq; & apud omnes nationes ſapientiſſimos uiros, Indorum Bragmanas, Perſarum magos, Aegyptiorum gymnoſophiſtas, Græcorum Chaldęorumq; theologos, qui feſta deorum & abdita myſteria ſanxere, diuinis uotis ac orationibus potiſſimũ incubuiſſe, ac mirãda

Ad uoti perfectionẽ duo requiruntur multa effeciſſe. Ad uoti autem & adorationis perfectionem (neq; enim ſine adoratione uotum, nec ſine uoto uſq; quaq; perfecta eſt adoratio) duo potiſſimum requiruntur, primo uidelicet notio eius quod adorandum & cui uouendũ eſt, ac qua ratione, quo ordine, quibus mediis ſit colendũ: ſunt enim multiplices dei cooperatores & inſtrumẽta, uidelicet cœli, ſtellę, adminiſtratorii ſpũs, cœleſtesq; animæ ac heroes, quos ueluti ianitores, interpretes, adminiſtratores, mediatores, primũ implorare oportet eũ, q pergit ad archetypũ deũ, q ſolus eſt terminus extremus adoratiõis: cætera numina tanq̃ aditus ſunt ad ip̃m deũ. Scias itaq; odorationes ac uota ad ſolũ unũ deũ, ſummũ patrẽ, deoꝝ oĩm regẽ ac dn̄m, pura ac pia mẽte principaliter faciẽda eſſe: quã

" do uero ad inferiores deos proceſſerint, niſi ſubdelegatę à ſummo patre adminiſtrationis minime ſit intẽtio. Itaq; adorationibus ac uotis, quãdo ad inferiora numina diriguntur, Zoroaſtes & Orpheus ſuffumigationes & characteres & eiuſmodi, adhiberi licitum putabant: quãdo uero ad ſupremi Iouis maieſtatẽ erigũtur, fieri illa minime debere: quod etiã Hermes & Plato fieri uetant. Vnde Hermes ad Tatiũ: Hoc (inquit) ſacrilegio ſimile eſt, cũ deũ ores, uelle thus & ſimilia accẽdere: aliena enim hęc ſunt (ut ait Porphyrius) ab omni pietate: nihil enim materiale inueniri poteſt, qd immateriali deo non

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sit obscœnum:iccirco neq; oratio ei,quæ uoce proferatur,conuenit:sed nec interior oratio,si animus uitio contaminetur. Secundo autem requiritur assimilatio quædam uitæ nostræ ad uitam diuinam,puritate,castitate sanctimoniaq; proficiscens,cũ eius quod optamus licito desiderio:hoc enim summe diuinam captamus beneuolentiam, diuineq; subiicimur lagitioni: nam nisi nos purgato animo digni simus exaudiri,tum ea quæ petim⁹ digna sint fieri,manifestum est deos precibus nostris minime adesse: unde inquit diuinus Plato,deum nullis precibus aut donis ad iniqua flecti. Nihil igitur à deo petamus,quod uelle nos indecorum est: hoc enim solo plurimos uidemus orationibus ac uoto frustrari, quia nec ipsi religiose dispositi sunt, nec desideria & petitiones ipsorũ fiunt de his,quę sunt deo beneplacita,nec sciũt discernere,quo ordine adorãdum sit,& per quos mediatores ipse deus sit adeundus:quorum ignorantia,orationes ac preces nostras sæpissime ad nihilũ redigit,& uota supplicationibus nostris abnegari facit.

De sacrificiis & oblationibus,eorumq; generibus & modis. Caput LIX.

Sacrificium autem est oblatio,quæ & sacra fit offerẽdo,& sacrat seu sanctificat offerentem,nisi illum aut irreuerentia, aut aliud quoddam impediat peccatum. Hæc itaq; sacrificia & oblatiões multam nobis præstant fiduciam,& de familia dei efficiũt,malaq; multa nobis imminentia repellunt:quod quidem Hebræorum doctores præ cæteris confirmant,inquiẽtes:per hoc quod animalia nostra mactamus,atq; res nostras sacrificio dissipamus, imminẽtia mala à nobis ad eiusmodi deflecti,tum sicut mortalis hic sacerdos,in hoc inferiore mũdo sacrificat deo animas animaliũ irrationabiliũ, per interitũ corporis ab anima, ita Michaẽl archãgelus sublimioris mũdi sacerdos,sacrificat animas hominũ, idq; per separationẽ animæ à corpore,non corporis ab anima, nisi per accidens,sicut cõtingit in furore,raptu & extasi,& somnio,similibusq; animæ uacationibus,quem Hebræi uocant mortẽ osculi. Sacrificia uero & oblationes primo ac principaliter ad summũ deum facienda sunt:quando autem ad secunda numina diriguntur,hoc intellige fieri, quemadmodum de oratione & uoto dictum est:tum quęcunq; ibi dicta sunt,hic etiam per similitudinem subintelligemus. Sunt uero sacrificiorum plura genera:nam quoddam dicitur holocaustum,quando igne hostia consumitur:quoddã immolatio propter sanguinis effusionẽ. Præterea quædã dicũtur sacrificia salutaria, quæ fiunt pro salute obtinẽda:quædã pacifica,pro pace obtinenda:quædã laudes, pro liberatione à malis uel largitione bonorũ:quædã gratulatoria, pro uenerationẽ diuina & gratiarũ actione:quædã etiã fiunt nec propter honorẽ dei, nec ex bona uolũtate, quale erat apud Hebræos, sacrificiũ zelotypiæ, quod solũ fiebat causa detegendi occultũ adulteriũ. Eratq; olim apud gentes sacrificium expiationis,quo expurgabantur ciuitates,fame aut pestilẽtia,aut alia

Sacrificiorum genera multa.

Expiationis sacrificium.

Book 3, Chapter 59: Of sacrifices and oblations, and their kinds and manners

A sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these sacrifices and oblations do yeld [yield] us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefs which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so Michael the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie [ecstasy] and sleep, and such like vacations of the soul, which the Hebrews call the death of the body. But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vows: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering

for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie [jealousy], which was made only for the detecting of occult adultery. There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to bum him to ashes with the same rods, and to cast the ashes into the sea; of these Lycophron and Hipponax make mention; neither doth Philostratus relate things much different from these, concerning Apollonius of Tiana [Tyana] while he chased away the Pestilence from Ephesus. Moreover there were many kind of sacrifices and offerings, as Agonalia, Dapsa, Farreationes, Hecatombe, Hostia, Hyacinthia, Armilustra, Janualia, Lucalia, Lupercalia, Munychia,

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quauis horrenda calamitate laborantes, cuius ritus erat, diſquirere quem in ea ciuitate reperire potuiſſent hoīem turpiſſimū, illumq; correptū ad locū conſtitutū deducebāt, caſeum cū placenta & ficus ſiccos manibus geſtantē, illumq; ſepties uirgultis ſylueſtribus uerberatum, lignis ſylueſtribus cōbure bant, cineremq; in mare proiiciebant. Meminit horum Lycophron & Hip ponax. Nec diſſimilia multo narrat Philoſtratus de Apollonio Tyaneo, dū peſtilentiā Epheſo fugaret. Multa præterea ſacrificiorū & uictimarū gene ra erāt, ſicut Agonalia, Dapſa, Farreationes, Hecatōbe, Hoſtia, Hyacinthia, Armiluſtra, Ianualia, Lucalia, Lupcalia, Munychia, Nouēdinalia, Nyctilu ca, Palatialia, Paſtillaria, Popularia, Proteruia, Scęnopegia, Solitaurilia, Sta ta, Rubigalia, Fontanalia, Ormia, Parētalia, Inferiæ, Cōſualia, Lāpteria, Am burbia, Ambarualia, Viualia, Thyia, Holocauſtomata, Orgia, Latialia, Dia netaurica, Bacchanalia, Trieterica, Liberalia, Cocytia, Cerealia, Theſmo phoria, Adonia, Theonia, Laurentalia, Opalia, Palilia, Quirinalia, Vertūna lia, Gynęcia, Panathenęa, Quinquatria, Diapalia, Diaſia, Horma, Hormea, Nemea, Mytriaca, Palogygia. Erant & horum uictimæ propriæ & diuerſæ: nā caper & aſinus Bacchi, Cereris porca, Solis equus, Dianæ cerua & canes, Priapi aſinus, Iſidis anſer, Noctis gallus gallinaceus, Fauni capra, Neptuni taurus, Mineruæ capra, Herculis taurus, Saturni puer, Maiæ ſus prægnans, Aeſculapii gall': Iam uero & Herculi Gnidio probris & cōuiciis ſacrificaba tur. Erant & ſacerdotū uarii ordines, Pōtifices, Flamines, Archiflamines, Phy lades, Salii, Hierophantæ, uariaq; religionum & ſuperſtionū nomina, ſacrifi cia, ceremonię, feſta, conſecrationes, dedicationes, uota, deuotiones, piacula, iuſiurandū, hoſtiæ, litamina, quibus ſeducta gētilitas, falſis diis dæmonibus- q; ſacrificabat. Verum autem ſacrificium purgans hominem, & uniens illū deo, duplex eſt: unum quod obtulit ſummus Pontifex Chriſtus in remiſſio nem peccatorum, purificans omnia per ſanguinem crucis ſuæ: alterū, quo homo offert ſeipſum mundū, immaculatū, in hoſtiam uiuentem deo, ſicut Chriſtus ſummus ſacerdos ſeipſum obtulit, & docuit nos offerendos ſimul cum eo ſicut ipſe oblatus eſt, dicens de ſacramento corporis & ſanguinis ſui: Hoc facite in meā cōmemorationē: ut uidelicet nos ſimul mortificatos, per paſſionē corporis mortalis in ſpiritu uiuificatos, ſimul offeramus: de quo ait Porphyrius: Laboremus uitæ noſtræ ſanctimoniā pro ſacrificio offerre: ne mo enim bonus dei ſacerdos eſſe poteſt, niſi qui ſeipſum hoſtiam producēs, propriā animā quaſi ſimulacrū quoddā ædificat, & mentē & intellectū in tē plū conſtituat, in quo diuinā lucē ſuſcipere poſſit. Externa autē ſacrificia (ut ait Heraclitus) medelæ quędā ſunt animarū, à ſummo medico inſtitutę: poſ ſidet enim malus dæmō hoīem (quod ait Proclus) quouſq; per ſacrificia ex pietur: exquirūtur igitur ſacrificia, ad deū & uirtutes cœleſtes placādas, & ad expiandū hominē qui & ipſe dei & mūdi gerit imaginē. Verū dns noſter Ie ſus Chriſtus, uerus pōtifex & ſummus ſacerdos omne ſacrificium concluſit

Sacrificiorum genera

Verū ſacrificiū duplex

Ad placandū deū, neceßaria ſunt ſacrificia.

Book 3, Chapter 59: Of sacrifices and oblations, and their kinds and manners

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in ſolo pane & uino, tanq̃ in primaria ſubſtantia humani cibi, nullorum animalium nec aliarum rerum, aut effuſi ſanguinis immolatione, in quo mundemur, ulterius indigentes, qui iam in ſanguine illius perfecte mundati ſumus. Erant etiam apud Aegyptios ſexcẽta ſexaginta ſex genera ſacrificiorũ, tum ſingulis ſtellis ac planetis diuinos honores ſacraq; ſacrificia ſtatuerũt, eo quod eſſent diuina animalia, intellectualem animam mentemq; diuinã participantia: unde ferunt ipſas ſtellas ſuppliciter deprecatas, noſtras preces exaudire, & cœleſtia dona largiri, non tam naturali quodam pacto, q̃ libero ſuo arbitrio. Et hoc eſt quod dicit Iamblichus, cœleſtia corpora mundana q; numina, uires quaſdam in ſe diuinas ac ſuperiores, quaſdam uero naturales & inferiores habere, quas quidem Orpheus claues appellat ad aperiendum & claudendum: atq; per has fatalibus nos influentiis obligare, per illas uero à fato ſoluere. Vnde ſi cui infortunium aliquod immineat à Saturno, uel Marte, iubent Magi nõ protinus ad Iouem uel Venerem, quam ad eum ipſum confugere Saturnum uel Martem. Sic Apuleiana illa Pſyche, ob formæ parilitatem à Venere perſecuta, non à Cerere neq; à Iunone, ſed ab ipſamet Venere gratiam promereri coacta eſt. Sacrificabãt autem ſingulis ſtellis cum illi pertinentibus: ſoli, cum rebus ſolaribus & ſuis animalibus, puta lauro, gallo, cygno uel tauro: Veneri per animalia ſua, ut columbam uel turturem, & per plantas ſuas, ut uerbenam, ſicut canit Vergilius:

Effer aquam, & molli cinge hæc altaria uitta,
Verbenasq; adole pingues, & maſcula thura.

Præterea Magi quandocunq; confectionem aliquam uel naturalem uel artificialem ad ſtellam aliquam pertinentem perfecerant, hãc poſtea religioſius eidem ſtellæ ſacrabant & offerebant, non tam ab influxu illius opportune ſuſcepto naturalem uirtutem adepturi, quàm etiam per oblationẽ ipſam religioſam eandem diuinitus confirmatam fortioremq; recepturi: oblatio enim cuiuslibet rei, quando deo aliquo modo rite offertur, non ſecus ac ſacrificium ipſa oblatione res illa & deo ſanctificatur, & pars eius efficitur. Præterea cœleſtibus & æthereis diis cãdidę hoſtiæ mactabantur: terreſtribus autem & infernis, nigræ: ſed terreſtribus ſuper aras, infernis uero in foueis, aëreis autem & aqueis uolatilia: ſed illis alba, iſtis atra. Deniq; omnibus diis dæmonibusq; præterq̃ terreſtribus & infernis uolatilia immolabantur, illis autem ſolæ quadrupedes, ſimili nanq; ſimile gaudet. Ex his deniq; quæ cœleſtibus & æthereis immolabãtur, ſolummodo ueſci licebat, extremitatibus numini reſeruatis, de aliis minime. Sed hęc omnia Apollinis oraculum his uerſibus expreſſit:

Terna quidem diuis cœleſtibus hoſtia, & ipſa
Candida mactanda eſt terna & terreſtribus, atq;
Atra eadem gaudent. Porrò & capiuntur apertis
Cœleſtes aris, foueas cum numina contrà

DCLXVI. *Sacrificiorũ genera apud Aegyptios.*

Stellæ preces exaudiunt, & cœleſtia dona largiuntur.

Stellis quõ ſacrificauerint antiq.

Quibus dijs quæ hoſtiæ mactari ſolitæ.

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Expoſcant atro imbutas inferna cruore.
Nec placeat niſi quæ terræ mandetur humata
Hoſtia: mel uero nymphæ atq; liquentia uina
Afferri lætantur, ac ignem accendier aris,
Quæ circum uolitant terram ſibi numina poſcunt,
Imponiq; atrum corpus, tum thura ſimulq;
Iniicier ſalſas fruges & dulcia liba.
Hæc facito: uerum quibus eſt data cura profundi,
His ipſa ſemper fer ſacra in littore, totum
Proiiceq; in fluctus animal, cœleſtibus autem
Extremas reddes partes, atq; igne cremabis.
Quod ſupereſt propone tibi dapibusq; reſerua,
Sudet adoratis craſſisq; uaporibus aër.

Hæc in libris Reſponſorum narrat Porphyrius, cui adſentiunt & reliqui: dicunt enim ſacrificia hæc media quædã eſſe naturalia, inter deos & homines: quod aſſerens Ariſtoteles inquit, ſacrificare deo ineſt homini à natura. Sunt itaq;, inquiunt, media, quæ utriuſq; naturam ſapiunt, & diuina anologice repræſentant, habẽtq; cum eo numine cui offeruntur, ſimul & cum iis qui expiantur, ſymbola quædã conuenientiſſima, ſed adeo occulta, ut uix capere queat humanũ ingeniũ, quæ deus & numina in particulari requirunt pro noſtra expiatione, quibus placentur uirtutes cœleſtes, & ſeſe contineant ab executione punitionis, quam merentur delicta noſtra: atq; hæ ſunt (quas uocat Orpheus, claues quæ aperiunt portas elemẽtorum atq; cœlorum, ut per illas penetret homo ad ſupercœleſtia, & ad illum deſcendant intelligentiæ cœlorum & dæmones elementorum. Homines autem perfecti & uere religioſi iſtis nõ egent, ſed illi ſoli, qui (ut ait Triſmegiſtus) in harmoniam lapſi, cœlorum & creaturarum ſerui effecti ſunt: qui quia ſubiiciuntur cœlis, iccirco fauore cœleſtis uirtutis corroborandos putant, quouſq; altius euolantes, ab illarum præſidentia abſoluantur, atq; illis ſublimiores euadant.

Quas imprecationes & ritus ueteres adhiberi ſolebant ſacrificiis & oblationibus. Caput LX.

Sacrificantis uerba.

NVnc uideamus quas imprecationes oblationibus atq; ſacrificiis adiungebant: hæc enim dicebat uel ſimilia, quicũq; offerẽs & ſacrificãs deo: Ego ſeruitor tuus hęc tibi offero & ſacrifico, autorẽ ſẽtitatis te cõfiteor, & ad ſanctificandũ inuoco hãc oblationẽ, ut infundas tibi uirtutem ſpiritus tui alti ac honorati, ut per eam obtineamus quod petimus. Cæterum uero ſicut res iſta præſens oblatione mea, tua efficitur, ita ut de cætero tibi uiuat & moriatur, ita & ego tuus efficiar, qui per hãc oblationem & cõmunionem, per hoc quod ad offerendũ & ſacrificandũ tibi uenio, de familia & cultoribus tuis me eſſe profiteor. Præterea in immolationibus dicebatur: Sicut iſtud animal in poteſtate mea eſt ad occidendum ſi

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A sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these sacrifices and oblations do yeld [yield] us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefs which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so Michael the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie [ecstasy] and sleep, and such like vacations of the soul, which the Hebrews call the death of the body. But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vows: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering

for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie [jealousy], which was made only for the detecting of occult adultery. There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to bum him to ashes with the same rods, and to cast the ashes into the sea; of these Lycophron and Hipponax make mention; neither doth Philostratus relate things much different from these, concerning Apollonius of Tiana [Tyana] while he chased away the Pestilence from Ephesus. Moreover there were many kind of sacrifices and offerings, as Agonalia, Dapsa, Farreationes, Hecatombe, Hostia, Hyacinthia, Armilustra, Janualia, Lucalia, Lupercalia, Munychia,

Novendinalia, Nyctiluca, Palatialia, Pastillaria, Popularia, Proterx'ia, Scenopegia, Solitaurilia, Stata, Rubigalia, Fontanalia, Ormia, Parentalia, Inferiae, Consualia, Lampteria, Amburbia, Ambarvalia, Vivalia, Thyia, Holocaustomata, Orgia, Latialia, Dianetaurica, Bacchanalia, Trieterica, Liberalia, Cocytia, Cerealia, Thesmophoria, Adonia, Teonia, Laurentalia, Opalia, Palilia, Quirinalia, Vertumnalia, Gynaecia, Panathenea, Quinquatria, Diapalia, Diasia, Horma, Hormea, Nemea, Mytriaca, Palogygia. And the offerings of these were proper and divers; for a Goat and an Ass were sacrificed to Bacchus, a Sow to Ceres, an horse to the Sun, an hart and dogs to Diana, an Ass to Priapus, a Goose to Isis, a dunghil-cock to the Night, a she-Goate to Faunus, a Bull to Neptune, a she-Goate to Minerva, a Bull to Hercules, a child to Saturn, a Sow with piggs to Maja, a Cock to Aesculapius: moreover they did sacrifice to Hercules Gnidius with scouldings and railings; there were also divers orders of Priests, as high priests, Flamines, Archiflamines, Phylades, Saelians, Hierophantes, & diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vowes, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils; but the true sacrifice, which purgeth any man, and uniteth him to God, is twofold; one which the high priest Christ offered for the remission of sins, purifying all things by the blood of his cross; the other, by the which a man offereth up himself clean, unspotted, for a living sacrifice to God, as Christ the high priest offered himself, and taught us to be offered together with him, as he was offered, saying of the sacrament of his body, and blood, Do this in remembrance of me; viz. that we

uoluero,uel ad ſaluandum:ita in poteſtate tua eſt, ad auferendum per iram tuam,uel ad largiendum per beneuolentiam tuam id quod optamus. Denique ubi pro expiatione uel euitatione alicuius mali fiebat ſacrificium, dicebatur:Sicut moritur iſtud animal in manu mea, ſic moriatur in me omne uitiū & omnis immunditia,uel ſic moriat & annihilet tale uel tale malū ſiue incōmodum. Item,ſicut effunditur ſanguis huius animalis de corpore ſuo, ita effluat à me omne uitium & immunditia. In holocauſto dicebatur:ſicut hæc oblatio igne iſto preſenti conſumitur,ita quod nihil remaneat ex ea:ita conſumatur in me omne malum,ſeu tale uel tale incommodum, quod tūc uoluerimus repellere & euitare. Mos quoq; erat inter imprecandum etiam aram ipſam manibus cōtingere,ab omnibus his pro quibus tale fiebat ſacrificium:quiq; eius participes eſſe cupiebant,quia litare ſola non poteſt precatio,niſi is qui precatur etiam aram manibus tangat,unde apud Vergilium:

Talibus orantem dictis arasq; tenentem
Audiit omnipotens.

Et alibi:

Tango aras medios ignes & numina teſtor.

Quomodo hæc tum ad deum tum ad inferiora numina exhibenda ſunt. Caput LXI.

OMnis itaq; adoratio,oblatio ſiue ſacrificatio,deprecatio, inuocatio in hac uerſatur differētia,uidelicet quia aut ad ſolū deum fit,aut ad inferiora numina,ut angelos,ſtellas,heroas. In his itaque tales tibi obſeruandæ ſunt regulæ,ut quoties ſoli deo offerenda eſt oratio,ad aliquem effectum obtinendum,hoc fiat cum cōmemoratione alicuius operis,miraculi,ſacramenti uel promiſſionis, alicubi ex ſacris ſcripturis educta:ut ſi fiat deprecatio pro deſtructione inimicorum,cōmemoretur,quemadmodum deus deſtruxerit gigātes in diluuio aquarum, & conatus Babel in confuſione linguarum,Sodomam & Gomorram in pluuia ignis, exercitū Pharaonis in mari Rubro,& eiuſmodi: addēdo iſtis quicquid maledictionis ex pſalmis,& hincinde ex ſacris literis colligi poteſt. Cōſimili ratione deprecaturi contra pericula aquarum, commemoremus ſaluationem Noë in diluuio,tranſitum filiorum Iſraël per medium maris Rubri,& Chriſtum ſiccis pedibus ambulantem ſuper aquas,eundemq; periclitantem ſaluaſſe nauiculam,imperaſſe uentis & fluctibus, & Petrum mergentem eduxiſſe ex aquis maris,& huiuſmodi. Quod ſi pro oraculis uel ſomniis petendis,ſiue ad deum,ſiue ad angelos & heroas oratio neceſſaria eſt, iam ſe ſe offerunt ex uetere teſtamēto innumera loca, ubi deus cū hoībus locutus legitur,cū multis admodū uerſiculis,præfagia & reuelationes pollicentibus, tū uaria prophetica ſomnia,Iacob,Ioſeph,Pharaonis, Danielis, Nabuchodonoſor:tū quicqd in nouo teſtamēto & uniuerſa religiōe inuenit reuelationū,Ioānis,Pauli,Sctōrū Magorū,tū Helenæ & Cōſtātini,& Caroli: tum re-

Book 3, Chapter 60: What imprecations, and rites the ancients were wont to use in

sacrifices, and oblations.

Now let us see what imprecations they did joyn to oblations and sacrifices; for he that did offer any sacrifice to God, did say these, or the like things: I thy servant do offer and sacrifice these things to thee; I confesse that thou art the author of all sanctity, and I call upon thee to sanctifie this oblation, that thou wouldst pour upon it the vertue of thy high and excellent spirit, that by it we may obtain what we ask for. Moreover also as this thing present by any oblations is made thine, as to live, or die to thee, so also let me be made thine who by this oblation, and communion, by this thing which I come to offer, and sacrifice to thee, profess to be one of thy family, and worshippers. Besides in offerings it was said, As that animal is in my power to be slain, if I pleased, or to be saved: so it is in thy power to take away in wrath, or to give in love that which we desire. Lastly, when for expiation, or the avoyding of any evil, any sacrifice was to be made, it was said, As that animall dies in my hand, so die all vice in me, also all uncleanness, or so let die and be annihilated such or such an evil, or discommodity.

Also, As the blood of this animal is poured forth out of its body, so let all vice and uncleanness flow out from me. In sacrifices laid on the altar to be burnt, it was said, as this oblation is consumed by this present fire, so that nothing remains of it; so let all evel be consumed in me, or let such or such an evil which we would repell and avoyd be consumed. It was also a custom when imprecation was made, to touch the altar with the

hands of all those for whom such a sacrifice was made, or of them who did desire to be partakers of it, because prayer only cannot prevail, unless he thai prays toucheth the altar with his hands; whence in Virgil,

Those that in these words pray, and altar touch Th' omnipotent doth hear --

And elsewhere,

I touch the altars, and the middle fires,

And the Dieties [deities] beseech.

centiorum prophetarũ,Methodii,Cyrilli,Ioachim,Merlini,Brigittæ,Mechtyndis,Hildegardis,quorum numina pie inuocata,ſæpe reddunt nos diuinarum reuelationum participes.Præterea inuocamus etiam ſacra dei nomina,ſed ea præcipue,quę rei optatę ſunt ſignificatiua,ſiue illis quoquo modo accommodata:ut pro deſtructione inimicorũ inuocamus nomina iræ dei, uindictæ dei,timoris dei,iuſtitiæ dei,fortitudinis dei:ad euitandum uero periculum aliquod,inuocamus nomina miſericordiæ,defenſionis,ſalutis,bonitatis & ſimilia.Porrò poſtulamus nobis eius quod optamus deſiderii executorem ſuum angelum aliquem,ſiue ſtellam,ſiue unum ex heroibus,cui id officii incumbit,ad quem ſimiliter ſua dirigatur inuocatio,quæ & ipſa fabricanda eſt debita numero,pondere & menſura, iuxta regulas traditas ubi de incantamentis componendis tractauimus.Nihil enim intereſt,niſi quia incantamenta ſunt,quatenus animum noſtrum afficiunt,eiuſq; paſſiones diſponunt certis numinibus conformes:orationes autem ſunt, quatenus alicui numini pro cultu ac ueneratione exhibentur,& ex hac eadem radice etiã conſecrandi ratio ſumi poteſt,de qua nunc conſequenter dicemus.

Incantamentorũ & orationũ differentia.

De conſecrationibus & earum ratione. Caput LXII.

Conſecratio eſt ſublimatio experimentorum,per quam in materiam operum noſtrorum ſecundum artis magicæ traditionem rite & legitime præparatam,anima ſpiritalis,proportione & cõformitate tracta,infunditur,opuſq; noſtrum per ſpiritũ intellectus uiuificatur. Efficacia cõſecrationum duobus potiſſimum perficitur, uidelicet uirtute ipſius perſonę conſecrãtis,& uirtute ipſius orationis:ritusq; quibus conſecratio miniſtratur, in perſona requiritur, uitæ ſanctimonia & ſanctificandi poteſtas: primum natura præſtat & meritum, ſecundum per initiationem & dignificationem acquiritur,de quibus diximus alibi: deinde oportet quod ipſe conſecrans hanc uirtutem & poteſtatem firma & indubia fide in ſeipſo cognoſcat. Quæ autem in oratione requirantur nũc dicere eſt intentio. Ipſa eſt quædam ſanctificandi poteſtas illi diuinitus inſita, ut ſi ſit ad hoc ipſum à deo ſic ordinata, quales pleraſq; legimus in ſacris bibliæ eloquiis:uel ſi ſit uirtute ſpiritus ſancti ex ordinatiõe eccleſiæ ad hoc inſtituta: eiuſmodi plures etiam paſſim extant:aut ineſt hæc ſanctimonia ipſi orationi non uirtute inſtitutionis,ſed commemorationis rerum ſacrarum,utputa ſacrarũ literarũ,hiſtoriarũ,miraculorum,operũ,effectuum,gratiarum,promiſſionum,ſacramentorum & ſacramentalium, quæ rei conſecrandæ proprie uel improprie,uel per ſimilitudinem aliquam cohærere uidebuntur:atque huius nunc exempla aliqua dabimus, per quæ facile patebit uia ad totã hanc conſiderationem.Sic in conſecratione aquæ commemoratio fit, quoniam deus collocauerit firmamẽtum in medio aquarum:quoniam in paradiſo terreſtri ſacrum conſtituit fontem, ex quo per quatuor ſacra flumina irrigatur uniuerſus orbis terrarum:quoniam fecit aquas iuſtitiæ ſuæ inſtru-

Conſecrationũ efficacia duobus perficitur.

Oratio & eius uis.

Aquæ conſecratio.

Book 3, Chapter 62: Of Consecrations, and their manner

Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magicall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecrations is perfected by two things especially, viz . the vertue of the person himself consecrating, and the vertue of the prayer it self. In the person himself is required holinesse of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere. Then it is necessary that he that sacrificeth must know this vertue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these. There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or instituted to this or that thing, by the vertue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer it selfe, not by vertue of institution, but of the commemoration of sacred things, as of sacred letters, histories, miracles, works, effects, favours, promises, sacraments and such sacramentall things, which shall seem to cohere with the thing to be consecrated, either properly, or improperly, or analogically. And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it. So in the consecrating of water there is this comemoration made, viz. because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole Earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by the generall deluge over the whole earth: and in the destruction of the Army of Pharaoh in the Red Sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wilderness; and brought forth a fountain of living water out of the jaw bone of an asse at the prayers of Sampson, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invocating divine names sutable [suitable] to these things, as when God is called a living fountain, living water, a living river. In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he will command burning to go before; and he appeared to Moses in a burning bush, went before the children of Israel in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire unextinguished under the water. Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like. So in the consecration of oil such solemnities must be commemorated as belong to these, as in Exodus the oil of unction & sweet perfumes, and sacred names sutable [suitable] to these, such as is the name Christ, which signifies annointed, and such as this, and that in the Apocalypse concening the two olive trees distilling sanctified oil into lamps burning in the presence of God. So in the consecration of places let there be commemoration made of mount Sinai, of the

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mentum in deſtructione gigantum, per diluuium generale ſuper omnem terram: & in deſtructiõe exercitus Pharaonis, in mari Rubro: & quoniã eduxit populum ſuum ſiccis pedibus per mediũ maris Rubri, & per mediũ Iordanis: & quoniã miraculoſe eduxit aquã de petra deſerti, & eduxit fontem aquæ uiuę ex dente molari maxillę aſini ad preces Samſonis: & quoniã poſuit aquas inſtrumentũ miſericordię ſuæ atq; lauamen ſalutis in remiſſionẽ peccatorum: & quoniã Chriſtus baptizatus in Iordane, inundauit & ſanctificauit aquas, & huiuſmodi: inuocãdo inſuper diuina nomina ad hęc conformia utputa cum deus ipſe uocatur fons uiuus, aqua uiua, flumen uiuũ. Simili ratione in cõſecratione ignis, fit cõmemoratio, quoniã deus creauit ignem iuſtitiæ ſuæ inſtrumentũ in pœnam, uindictam & purgationẽ peccatorũ, & iudicaturus mundũ ipſius cõflagrationẽ pręcedere iubebit, qui apparuit Moſi in rubo ignis ardentis, qui pręceſſit filios Iſraël in colũna ignis, qui conſtituit ignem inextinguibilem conſeruandũ in tabernaculo fœderis, & eundẽ extinctum miraculoſe reaccendit, & ſub aquis latentem inextinctũ ſeruauit, & conſimilia. Tum ſe etiam offerunt diuina nomina, ut quia deus ignis conſumens eſt, ignis conflans eſt, & quæ his propria ſunt, ut ſplendor dei, lux dei, lumen dei, & huiuſmodi. Sic in conſecratione olei commemorantur ſacra ad hoc pertinentia, ut apud Exodum de oleo unctionis & thymiamate, nominaq; ſacra his conformia, quale eſt nomen Chriſtus, quod unctum ſonat, & ſi quid huiuſmodi in myſteriis eſt: & quale illud Apocalypſis de duabus oliuis ſtillantibus oleum ſanctum in lampades ardentes ante faciem dei. Sic in conſecratione locorum fit commemoratio montis Sinai, tabernaculi fœderis, ſancta ſanctorum, templi Solomonis, & ſanctificationis collis Golgolta per myſterium paſſionis Chriſti, & agri qui emptus eſt de pretio ſanguinis CHRISTI: Item montis Tabor, ubi tranſiguratio cœlorumq; aſcenſus facta ſunt, adhibitis ſacris nominibus, ut loci dei, throni dei, cathedræ dei, tabernaculi dei, aræ dei, ſedis dei, habitaculi dei, & huiuſmodi. Simili uia in aliarum rerum benedictionibus procedes, inquirendo ex ſacris ſcripturis diuinisque nominibus & religionis ſanctimonia, quæ rei huic quoquo modo congruere uidentur. Exempli gratia: Si charta ſit uel liber, habes ex myſteriis quæ commemores, tabulas decem præceptorum datas Moſi ſuper monte Sinai, & ſanctificationem legis & prophetarum ſcripturarumq; per ſpiritum ſanctum promulgatarum: atque ſuccurrent diuina nomina, teſtamenti dei, libri dei, libri uitæ, ſcientiæ dei, ſapientiæ dei & conſimilia. Sic etiam ſi benedicendus ſit gladius, habes quod commemores ex ſecundo Machabęorum: quia Iudæ Machabęo diuinitus miſſus eſt, gladius ut concideret inimicos populi Iſraël: habes & in prophetis uerbum: Accipite uobis gladios biſacutos: habes & in euangeliis, diuenditis tunicis emendos gladios: habes & in Dauidica hiſtoria, uiſum angelum cruentatum gladium recondentem &

Ignis conſecratio.

Olei conſecratio.

Locorũ cõſecratio.

Book 3, Chapter 62: Of Consecrations, and their manner

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huiuſmodi plura in prophetis & Apocalypſi inuenies, ſacraq; nomina gladii dei, uirgę dei, baculi dei, uindictæ dei & huiuſmodi. Et hæc de conſecrationibus & benedictionibus realibus exemplificata, ſufficiant: ex quibus perſonales conſecrationes benedictionesq; facile deprehenduntur. Sed eſt adhuc alius conſecrandi & expiandi ritus, potens & multæ efficaciæ, qui ex generibus ſuperſtitionum eſt, quando uidelicet ritus alicuius ſacramenti tranſſumitur ad aliquam rem, quæ conſecranda uel expianda intenditur, utputa ritus baptiſmi, confirmationis, funeris & huiuſmodi. Sciendum inſuper uotum, oblationem, ſacrificium, uim quandam habere conſecrationis tam realis quàm perſonalis, quatenus res uel perſonæ, certis numinibus deuouentur & offeruntur.

Alius conſecrãdi & expiãdi ritus.

Quæ dicantur ſacra, quæ conſecrata: & quomodo hæc ſe habeant inter nos aque diuos, ac de ſacris temporibus. Caput LXIII.

Sacra.

DIcuntur autem ſacra, quęcunq; ab ipſis diis uel dæmonibus ſuis adſiſtẽtiis ſunt ſacrata, tanq̃ (ut ita loquar) à diis ipſis nobis dedicata: hoc modo dicimus ſacros dæmones, quia in ipſis deus habitat, cuius nomen ſæpe ferre dicuntur. Vnde legitur in Exodo: Ego mittam angelum meum qui præcedet te, obſerues eum, nec contemnẽdum putes, quia eſt nomen meum in illo. Sic etiam myſteria ſacra dicũtur. Eſt enim myſterium quod ſacratam & occultam uirtutem habet & gratiam à diis uel à dęmonibus collatam, uel ab ipſo ſummo deo diſpenſatam, quem admodum ſunt ſacra nomina & characteres, de quibus ſupra dictum eſt. Sic crux ipſa ſacra & myſterioſa, Ieſu Chriſti paſſione ſacrata: hinc etiam orationes & preces quædam ſacræ & myſticæ nuncupatur, quæ non hominum deuotione, ſed diuina reuelatione inſtitutæ ſunt, quemadmodum legimus in Euangeliis, Chriſtum inſtituiſſe orationẽ dominicam. Simili modo & confectiones quædam ſacræ dicuntur, quibus deus ſingularem ſuę uirtutis radium indidit, ſicut legimus in Exodo de thymiamate & oleo unctionis, & ſicut apud nos fons ſacer & ſacrum chriſma, & oleum catechumenõ & eiuſmodi. Eſt & aliud ſacrorum genus, quo ſacra dicimus, quæ ab hominibus deo dedicata & conſecrata ſunt, quemadmodum uota & ſacrificia, de quibus ſupra dictum eſt. Vnde Vergilius:

Myſterium.

At Cæſar triplici inuectus Romana triumpho
Mœnia, diis Italis uotum immortale ſacrabat.

Et Ouidius in Metamorphoſeon libris canit:

Feſta dies aderat, qua cygni uector Achilles
Pallada mactatæ placabat ſanguine uaccæ,
Munus ut impoſuit profecta calentibus aris,
Et diis acceptus penetrauit in æthera nidor:
Sacra tulere ſuam, pars eſt data cætera menſis.

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Simili modo dicuntur ſacra ſimulacra, delubra, idola, ſtatuę, imagines, picturæ ad deorum ſimilitudinem effecta, uel diis ipſis dedicata, quemadmodum canit Orpheus in hymno ad Lyciam Venerem:

Noſtri nanq; duces patriæ diuina tuentes
Oppidulum propter ſacrum ſtatuere coloſſum.

Et Vergilius:

Tu genitor cape ſacra manu patriosq; penates.

Hinc diuinus Plato in undecimo de legibus, præcepit honorandas eſſe ſacras deorum ſtatuas & imagines, non propter ſe, ſed quia deos nobis repræſentant, quemadmodum antiqui uenerabantur Iouis illud ſimulacrum, ita iterpretati: nam per hoc quod hominis ſimulacrum gerit, ſignificari quoniã mens eſt, quę cuncta ratione ſeminali producit: ſedere autẽ fingitur, ut ſtabilis uirtus atq; incommutabilis exprimatur: nuda apertaq; habet ſuperiora, quoniam conſpicuus eſt intelligentiis & ſuperioribus: inferiora uero teguntur, quoniã occultatur inferioribus creaturis: ſceptrũ læua tenet, quia in his corporis partibus ſpiritaliſſimum uitæ domicilium inuenitur: creator autẽ intellectus, rex ſpiritusq; uiuificus mundi eſt: dextra uero & aquilam protendit, & uictoriam: alterum, quia cæterorum deorum dominus, quemadmodum aliarum auium aquila eſt: alterum, quia omnia ſibi ſubiecta ſunt. Simili modo & nos ueneramur figuram agni, quia repræſentat Chriſtum: & figuram columbæ, quia notat ſpiritum ſanctum: & figuras leonis, bouis, aquilæ, hominis, ſignificantes euangeliſtas, & alias ſimiles, quas in reuelationibus prophetarum, in ſacris literis uariis locis reperimus expreſſas. Quin ipſæ quoq; ad conſimiles reuelationes & ſomnia conferunt, & ſacræ picturæ iccirco dicuntur. Sunt etiam ſacri ritus & ſacræ obſeruationes, quæ fiunt ad uenerationem deorum & religionis, quemadmodum ſunt geſtus deuoti, genuflexiones, capitis apertiones, ablutiones, aquæ benedictæ aſperſiones, ſuffumigationes, exteriores expiationes, item ſupplicationum proceſſiones: & laudum diuinarum exterior ornatus, ut muſicalis reſonantia, cereorum & lampadum accenſio, ſignorum & campanarum pulſatio, templorum, altarium & ſimulacrorum ornatus, in quibus omnibus ſummus ac ſpecioſiſſimus cultus ac decor requiritur: quare adhibentur ad hæc quæcunq; ſpecioſiſſima & pulcherrima & pretioſa, aurum, argentum & lapides pretioſi & eiuſmodi: quæ quidem uenerationes, & ſacra exteriora ſunt tanq̃ eruditiones, & inuitationes ad ſacra ſpiritualia, ad impetranda beneficia deorum, ſicut de his teſtata eſt Proſerpina his uerſibus:

Iouis ſimulacri interpretatio.

Quis nam hominum formas æris neglexerit unq̃,
Aut auri flaua, aut argenti candida dona:
Quis non miretur, quis non hæc ipſa deorum
Dixerit?

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Dicuntur etiam ſacri ſacerdotes numinùm deorumq; miniſtri,& ipſis ſacra ti:tũ & ſacra quælibet adminiſtrantes,resq; conſecrãtes. Vnde Lucanus:

Pontifices ſacri,quibus eſt permiſſa poteſtas.

Et Vergilius de Heleno Apollinis ſacerdote ait:

Exorat pacem diuum,uittasq; reſoluit
Sacrati capitis.

Sunt uero ſacra huiuſmodi tanq̃ quædam pacta inter deos & nos ſub laude, uel ueneratione, uel obedientia exibita,quibus mediantibus ſæpe uirtutem aliquam mirandam obtinemus ab eo numine, cui talis ueneratio impenditur: ſic ſunt ſacri hymni,& ſermones & exorciſmata, & incantationes, & uoces,quæ ad deorum laudes & uenerationes ſunt compoſita & dedicata. Vnde Orpheus in carmine ad aſtra compoſitum:

Vocibus ergo ſacris,iam dæmones inuoco puros.

Et eccleſia primitiua utebatur ſacris quibuſdam incantamentis, contrà morbos,& tempeſtates, quæ omnia ſub ueneratione alicuius numinis uel pronunciando orantes,uel etiam aliquando ſcripta,appenſa ſiue alligata deferẽtes,ſæpe uirtutem aliquam à tali numine obtinemus, quam homines ualde admirãtur:hoc modo ſunt etiã ſacra nomina,figurę & characteres, & ſignacula, quæ contemplatiui homines pro arcanis ſuis uotis,pura mente, ad dei uenerationem deuouerunt,dedicarunt & conſecrarunt, quæ quidem ſi poſtea quiſpiam eadem mentis puritate, qua primitus ſunt inſtituta pronunciet, mirabilia ſimiliter efficiet,tum etiam quatenus ſeruetur modus & regula à primo inſtitutore tradita:nam qui hæc ignorant,operam perdunt,& fruſtra laborant. Hoc modo non ſolum uerbis barbaris,ſed etiam Hebræis,Aegyptiis,Græcis,Latinis,& alterius cuiuſq; linguę nominibus,deo deuotis, ac ſuæ eſſentiæ,uel uirtuti,uel operationi attributis ac dedicatis,mira aliquando efficimus. Sic ſunt apud Iamblichũ nomina ſcilicet Oſiris,Ictõ,Emeph, Ptha,Epies,Amun:ſic apud Platonem,& Græcos, ὤν, ἐντανὸν, ſic Græci uocant Iouem ζῆνα, ἀπὸ τοῦ ζῆν quod eſt uiuere, quia ſingulis uitam præbet: ſimiliter δία, quod ſignat per, quia per ipſum omnia fiunt: ſic ἀθάνατον, quod ſignificat immortalem. Sic apud Latinos dicitur Iupiter, quaſi iuuans pater, & horum ſimilia, quemadmodum & propria quædam nomina etiam hominibus ad uotum tribuũtur, ut Eutychidem,Soſiam Theophilum, hoc eſt proſperum,ſeruitorẽ,deo charum. Similiter res quædam materiales concipiũt haud parum ſanctitatis ac uirtutis ex cõſecratione,maxime ſacerdotali,quẽ admodum uidemus ſigilla illa cõrea,quibus inſcripta habetur figura agnorum,uirtutem accipere per benedictionem Romani pontificis, contra fulgura & tempeſtates ne lædant ea geſtantes:inſpiratur enim diuina uirtus,in ſacratas huiuſmodi imagines,& continetur in illis,quaſi in ſacra quadã litera,quę dei habet imaginem. Similem uirtutem accipiunt cerei illi benedicti in feſto paſchę,& in feſto Purificationis diuę uirginis:ſimiliter campanæ,ex

Mira in nominibus quãdoq; uis.

cerea

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consecratione & benedictione sua accipiunt uirtutem, ut arceant & compescant fulgura & tempestates, ne noceant in locis ubi sonitus earum eo tempore auditus fuerit. Simili modo sal & aqua per suas benedictiones & exorcismata accipiunt uirtutem expiandi & effugandi malos dæmones, & sic de similibus. Sunt etiam sacra tempora, apud omnis religionis gentes summa semper ueneratione obseruata, quæ aut à diis ipsis sanctificari nobis præcepta, aut à patribus & maioribus in accepti à diis beneficii cõmemorationem perpetuamq; gratiarũ actionẽ illis dedicata. Sic Hebræi sua sabbatha, sic ethnici suas ferias, sic nos sacrorum nostrorũ solennes dies summa semper celebritate accepimus uenerandos. Sunt etiã his cõtraria tempora, quæ piacularia dicimus, & quos dies atros uocamus, eo quod illis diebus insignẽ aliquã cladẽ calamitatem ue respublica passa esset: cuiusmodi apud Romanos erat ante diẽ quartũ nonas sextilis: quia eo die cladem illã uastissimã pugnæ Cannensis passi sunt: simili ratione dies omnes postriduani, atri dicti sunt, quibus sæpissime ab illis male dimicatum est. Sic apud Iudæos dies atri sunt, decimus septimus mensis Iunii, quoniam eo die Mosen confregisse tabulas, Manassen erexisse idolũ in sancta sanctorũ, murosq; Hierusalem ab hostibus dirutos ratum habent. Similiter ater illis dies est nonus Iulii, quia eo die utraq; templi destructio perpetrata est. Hac ratiõe dicti sunt dies Aegyptiaci, olim ab Aegyptiis obseruati: & quælibet natio hac ratione similem sibi fausto rum infaustorumq; dierum calculum facile fabricare potest: atque hos sacros religiososq; dies Magi non secus q̃ planetarios dies cœlestesq; dispositiones obseruari iubent: quin illos multo efficaciores esse perhibẽt, maxime ad spiritales diuinasq; uirtutes adsequẽdas: quia illorum uirtus atq; influentia non tam ab elementis corporibusq; cœlestibus, sed ab intelligibili supercœlestiq; mundo descendens, communibusq; diuorum suffragiis adiuta, nulla cœlestium corporum aduersante dispositione frangatur, nec elementorum corruptibili contagione frustretur, modo nõ desit firma credulitas ac ueneratio religiosa, hoc est, cum metu horroreq; coniuncta, id enim proprie sonat religio. Hinc dies illi religiosi dicti, quos nefas est uiolare, quos anxie obseruamus, metuentes ingens aliquod malum, si quid in illis secus factum sit quàm oportet.

Tẽpora sacra.

Tẽpora piacularia.

Atri dies.

Dies Aegyptiaci.

De religiosis quibusdam obseruationibus, ceremoniis & ritibus suffituum, unctionum & similium.

Caput LXIIII.

IN uigitur quicunq; in hac facultate operari desideras, in primis piis precibus obsecra deum patrem unum, ut tu quoq; sis unus illius clementia dignus, sis mũdus ab intra & ab extra, & in loco mundo, quia scriptum est in Leuitico: Omnis homo qui accesserit ad ea quæ cõsecrata sunt, in quo est immũditia, peribit coram dño. Propterea lauare sępius, & per statutos dies, iuxta numerorũ mysteria: induas ue

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ſtes mundas,& abſtineas ab omni immunditia,pollutione & libidine: nolũt nim dii exaudire hominem(ut ait Porphyrius)qui multis diebus ab operatione Venerea ſe nõ abſtinuit. Non iungaris mulieri pollutæ uel menſtruatæ,nec illi qui patitur hæmorrhæam:non tãgas rem immundam,nec morticinium. Vnde inquit Porphyrius: Qui mortuũ tetigerit,ei ad oracula accedere non licet:Fortè,quia quadã funebris nidoris affinitate corruptus animus, concipiendis diuinis influxibus redditur ineptus. Lauabis te & inũges, & fumigabis,& offeras ſacrificia:ſuſcipit enim deus in odorẽ ſuauiſſimũ, quæ illi fiũt ab homine purificato & diſpoſito , ſimulq; cõſcendentẽ cũ illa ſuffumigatione orationẽ & oblationẽ ſuã,ſicut canit Pſalmiſta: Dirigatur dñe ad te oratio mea,ſicut incenſum in cõſpectu tuo. Prẽterea delectatur in his ſuffumigiis & odoramẽtis anima ipſius dei proles & imago,ſuſcipiens illa per nares illas,per quas & ipſa intrauit in hũc corporeũ hominẽ,& per quas(teſtãte Iob)aliquãdo emittũtur ſpiritus uiuaciſſimi,qui retineri nequeunt in corde hominis,aut bili , aut labore æſtuantes : unde à multis odoratus omniũ ſenſuũ uiuacior & ſpiritualior exiſtimatus eſt. Fumigia præterea,ſacrificiũ & unctio penetrant omnia,& aperiunt portas elementorũ atque cœlorum,ut per illas homo poſſit uidere & cognoſcere ſecreta creatoris , res cœleſtes , & quæ ſupra cœlos ſunt,& quæ deſcendunt de cœlis,ſicut ſunt angeli, & ſpiritus ſpeluncarum & profundorum,phantaſmata deſertorum locorum, ut ueniant, appareant,compareant & obediant:faciuntq; pacatos omnes ſpiritus, & attrahunt ſicut Magnes ferrum,coniunguntq; cum elementis,& faciunt ſpiritus accipere corpora:plurimum ſiquidem ſpiritale corpus iis craſſeſcit,obeſiusq; euadit:etenim uaporibus uiuit,& fumigationibus,& libaminum nidoribus. Quicquid præterea operaris , fac pleno affectu ac cordis deſiderio, ut faueat tibi clemẽtia cœli cœleſtiumq; omnium,quorũ fauorem ut magis proſequaris,mirũ in modũ conferũt adaptatio loci,tẽporis,profeſſionis,cõſuetudinis,uictus,habitus,exercitii,etiã nominis:in his enim nõ ſolũ mutatur uis naturæ,ſed etiã ſuperatur : multum enim cõfert locus fortunatus ad fauorem. Neq; ab re locutus eſt deus ad Abraham,ut ueniret ad terram quã monſtraret illi:& perrexit Abraham uadens & proficiſcens ad meridiem. Si militer Iſaac uenit in Gerarath,ubi ſeminauit & collegit cẽtuplũ,& effectus eſt diues ualde. Quis autẽ ſit locus unicuiq; congruus,ex cuiuſq; geneſi ſcrutandũ erit:quod qui nequiuerit,is obſeruet ubi potiſſime ſpiritꝰ ſuus recreet, ubi ſenſus uegetiores ſint,ubi corporis ſanitas & robur plus proficiãt,ubi negotia melius ſuccedãt,ubi plures faueant,ubi infenſi ſuccũbant:hanc regionẽ,hunc locum ſciat ſibi à deo ſuperisq; præordinatũ, & à cœlis diſpoſitũ atque paratum. Hunc ergo locũ cole , & pro tẽpore & negotio muta: infauſtũ autẽ locũ ſemp fugito. Nomina etiã fauſta res noſtras fortunatiores reddũt: infauſta uero,infelicitãt . Hinc Romani olim in delectu militũ cõſcribẽdo cauebãt,ne primo militi eſſet nomẽ aliqua ex parte infauſtum. Et in locãdis

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uectigalibus,& luſtrandis coloniis aut exercitibus, CENSS. bonis nominibus eligebant. Tum & infauſtis nominibus in felicia mutatis,rerũ quoq; fortunam in melius mutari crediderunt. Sic Epidamnum, ne in damnum eò nauigantes irent,Dyrrachium uocari inſtituerunt. Eadẽ ratiõe Maleoton, ne quid mali adferret,Beneuentum uocauerunt. Lacum uero Lucrinum,ob nominis felicitatem,omnium feliciſſimum putauerunt. Horas etiam, & dies pro operibus tuis elige,neque enim ſine cauſa dixit ſaluator: Nonne duodecim ſunt horæ diei? & quæ ſequuntur. Tempora enim rebus noſtris certã fortunam præſtare poſſe docuerunt Aſtrologi, obſeruarunt magi. Omnes denique ſapiẽtiſſimi ueteres in hoc conſentiunt, permaximi interreſſe, quo quidq; temporis momento,quá ue cœleſtium diſpoſitione in hoc mũdo eſſe ſuum acceperit,non tam naturale,q̃ etiam artificiale: Tantã enim uim habere hoc initii momentum tradiderunt,ut omnem fortunæ curſum,inde pẽdere & prædici poſſe,pariq; ratione ex cuiuſq; rei fortunæ ſucceſſibus, illius initium retro ſcrutari poſſe,& firmiter crederent,& ipſa experiẽtia teſte adſeuerarent,quemadmodum Sulla Aſtrologus,Caligulæ conſulenti de natura certiſſimam necẽ appropinquare prædixit. Metheon aſtrologus,Athenienſibus in Syracuſanos expeditionem agitantibus,futuram belli calamitatem præuidit: iiſdem nauigaturis in Sicilam,Meſon aſtrologus tempeſtatẽ prædixit. Anaxagoras hac temporum ſcientia,quibus diebus ſaxum è ſole caſurum eſſet,præmonuit, ſicut poſtea factum eſt ad Aegos Thraciæ flumẽ. Cõtrà,L. Tarnucius Firmianus ex Romuli geſtis atq; fortuna & cõceptionem & natiuitatem illius inuenit. Idem urbis Romæ natalem diem adinuenit,ex annotatis illius fortunæ ſucceſſibus. Sic etiam mũdi initium genituram ue, ex rerum euentibus compertam fuiſſe, refert Maternus. Quòd autem tẽpora in rebus naturalibus plurimum poſſint, multis exẽplis patere poteſt. Sunt nanq; arbores,quæ poſt ſolſtitiũ inuertũt ſua folia,ut populus, ulmus, olea,tilea,alba ſalix. Et cõchylia,& cancri,& oſtreæ,creſcẽte luna augeſcũt,decreſcẽte macreſcũt: & maria ſuo fluxu atq; refluxu,lunæ motus tẽporaq̃; obſeruant. Et Euripus in Eubœa nõne ſepties mira celeritate defluit & refluit? Idẽ tribus diebus unoquoq; mẽſe,uidelicet ſeptima,octaua, nona luna, ſtat immotus. Et apud Troglodytas lacus eſt, q̃ ter in die fit amarus ac ſalſus, & rurſus dulcis. Iam uero die brumali cum marcẽt omnia,pulegiũ aridũ flore ſcit. Eodẽ die aiunt inflatas ueſicas diſrũpi: ſalictorũ folia,& malorũ grana uerti ac circumagi. Et manifeſtũ eſt,id quod ego & in Italia & Gallia uidi,& ſationẽ eius noui,uidelicet nucẽ quæ per totũ annum arida,ſub ipſa diui Iohãnis Vigilia,& folia,& flores,& maturos fructꝰ produceret. Et totũ hoc miraculũ ex ſola tẽporis obſeruatiõe in ſatione illius cõfiſtit. Quòd aũt tẽpora rebus artificialibus aliquas mirabiles poſſint præſtare uirtutes,ipſi Aſtrologi in ſuis Electionũ & Imaginũ libris cõſtanter affirmãt. Et hac ratione legimus apud Plutarchũ, Simulacrũ apud Peleneos ea arte fabricatum fuiſſe,

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quod quoquouersus ſpectaſſet, oĩa terrore & maxima ꝑturbatiõe cõficiebat ita quòd nemo prę timore auderet illud intueri. Et in uita Apollonii legim⁹ magos apud Babylonẽ tecto alligaſſe quatuor aureas alites, quas deorũ linguas appellabãt, uimq́; illis fuiſſe, ut aĩos multitudinis & regis amorẽ obediẽ tiãq́; cõciliarẽt. In Chio inſula Dianę facies erat in ſublimi poſita, cuius uultus introeũtibus triſtis, exeũtibus hilaris uidebat. Apud Troadẽ circa ſimula crũ Mineruæ, relicta ſacrificia nõ putreſcebant. In phano Veneris apud Paphos, in area nõ pluebat. Ex tumulo Antæi ſiqd erutũ fuiſſet, imbres è cœlo ſpargebant, donec quod effoſũ fuerat, reſtitueretur. In tumulo regis Bibriæ Põti, laurus extabat, à qua ſiqd decerptũ in nauim qs intuliſſet, nõ ceſſabant illic iurgia, q̃diu nõ fuiſſet abiectũ. In inſula Boriſthene ædẽ Achillis nulla auis infeſtabat. Romæ ædẽ Herculis in foro Boario nec muſca, nec canis intrabat. In Olyntho Thraciæ loc⁹ erat, in quẽ ſi ſcarabe⁹ incidiſſet, nõ poterat exire, ſed diſtorquẽs ſeſe, immoriebat. Innũera ferè exẽpla adferre poſſem, & his multo mirabiliora, q̃ arti imaginũ & obſeruatiõe tẽporũ facta fuiſſe narrat antiqtas. Sed ne quis iſta iãpridẽ obſoleta minus credat, & pro nugis reputet, recẽtiora quædã & ꝑ hæc tẽpora adhuc locis nõnullis extãtia, artificioſa miracula iſtis addã. Nam arte imaginũ effectũ dicit, quòd Byzãtio ſerpẽtes neminẽ lædãt, graculiq́; intra mœnia nõ peruolẽt. Quòd Creta noctuã nõ ferat, quòd in agro Neapolitano cicadę nõ audiãtur, qd Venetiis publica tonſorũ tecta nullũ genus muſcarũ ſubit, quòd apud Toletũ macello publico toto anno nõ plus una & ea qdẽ inſigni albedine cernitur muſca. Et nos iã in ꝑcedẽti libro narrauimus, & modos & tẽpora, quorũ obſeruatiõe hęc & ſimilia fieri poſſint. Sermonẽ ꝑterea atq; uerbo⁹ uires tibi potiſſimũ obſeruãda ſunt: ꝑ hæc enim expãditur aĩa in ſubſtãtias inferiores, in lapides, in metalla, in plãtas, in aĩalia, & in omnia naturalia, imprimẽs illis figuras & paſſiones uarias, omnibus creaturis uim inferẽs, aut amore quodã ducẽs trahẽsq́;. Sic Cato teſtatur laſſatos boues uerbis inſtaurari. Tũ uerbis atq; ꝑcibus à Tellure impetrari poſſe, ut inſuetas alat arbores, ipſas etiã arbores ſimiliter exorari, ut trãſmigrẽt, & in alieno ſolo accreſcãt. Rapas quoq; ampliores fieri, ſi dũ ſerũtur, obſecrẽtur ut ſibi & familię, uicinisq́; benigne cõferãt. Pauo quoq; laudat⁹, mox pẽnas explicat: cõtrà uero, ocymũ herbã cũ maioribus male dictis & probris ſitũ ſit, eò fruct⁹ adferre lętiores cõpertũ eſt. Garus etiã ambuſta & infuſa medetur malis, ſi tñ interim gar⁹ nõ nominetur. Tũ & q fascino utũtur, laudãdo necãt arbores, nocẽtq́; ſatis atq; pueris. Tãtã ꝑterea hũanã⁹ execrationũ uim eſſe dicũt, ut etiã malos dęmones abigãt exterminẽtq́; Hac rõe Serapim apud Aegyptios narrat Euſebi⁹ cymbala edidiſſe, quib⁹ dæmões expellerẽtur: docuiſſe etiã quõ dęmões aſſũptis brutorũ figuris inſidiẽtur hominibus. In omnibus deniq; deũ præ oculis habe, ſcriptũ eſt enim in Deuteronomio: Cum quæſieris dominum deum tuum, inuenies eum, ſi tamen toto corde quæſieris & tota tribulatione animæ tuæ. Per ueracem autem conſtanteḿ que fidutiam poteſt placare deum dæmoneśque omnes,

Book 3, Chapter 62: Of Consecrations, and their manner

Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magicall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecrations is perfected by two things especially, viz . the vertue of the person himself consecrating, and the vertue of the prayer it self. In the person himself is required holinesse of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere. Then it is necessary that he that sacrificeth must know this vertue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these. There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or instituted to this or that thing, by the vertue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer it selfe, not by vertue of institution, but of the commemoration of sacred things, as of sacred letters, histories, miracles, works, effects, favours, promises, sacraments and such sacramentall things, which shall seem to cohere with the thing to be consecrated, either properly, or improperly, or analogically. And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it. So in the consecrating of water there is this comemoration made, viz. because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole Earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by the generall deluge over the whole earth: and in the destruction of the Army of Pharaoh in the Red Sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wilderness; and brought forth a fountain of living water out of the jaw bone of an asse at the prayers of Sampson, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invocating divine names sutable [suitable] to these things, as when God is called a living fountain, living water, a living river. In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he will command burning to go before; and he appeared to Moses in a burning bush, went before the children of Israel in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire unextinguished under the water. Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like. So in the consecration of oil such solemnities must be commemorated as belong to these, as in Exodus the oil of unction & sweet perfumes, and sacred names sutable [suitable] to these, such as is the name Christ, which signifies annointed, and such as this, and that in the Apocalypse concening the two olive trees distilling sanctified oil into lamps burning in the presence of God. So in the consecration of places let there be commemoration made of mount Sinai, of the

Tabernacle of the Covenant, of the sanctum sanctorum, the temple of Solomon, and of the sanctification of the hill Golgotha through the mystery of the passion of Christ, and of the field which was bought with the price of Christs blood; also of mount Tabor, where the transfiguration and ascent into heaven was. Sacred names also being used as of the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the seat of God, and the habitation of God, and of such like. After the same manner we must proceed in the benediction of other things, by enquiring [inquiring] into holy writ by divine names, and profession of Religion for such things which may seem to be after a manner sutable [suitable] to this or that thing. As for example, if there be a paper, or a book having some of the

unde apud Marcum legitur: Omnia quæcunq; orantes petitis, credite quia accipietis, & euenient uobis. & apud Matthęum dicitur: Si habueritis fidem ſicut granũ ſinapis, nihil impoſſibile erit uobis. Multum quoq; ualet oratio iuſti aſſidua: Helias enim (ut ait Iacobus) homo erat ſimilis nobis, paſſibilis, & orauit oratione ut non plueret ſuper terram, & non pluit annos tres & mẽſes ſex: & rurſum orauit, & cœlum dedit pluuias, & terra dedit fructum ſuũ. Caue autem in orationibus, ne optaueris aliquid uanũ, uel quod ſit contra diuinam uoluntatem: uult autẽ deus omnia bona: neq; enim uſurpabis nomen dei tui fruſtra, quia non erit impunitus, qui ſub re uana nomen eius ad ſumpſerit. Facias abſtinentiã, & des eleemoſynas, quoniã dicente angelo ad Tobiam, bona eſt oratio cũ ieiunio & eleemoſyna. & in libro Iudith legitur: Scitote quoniam exaudiet dominus preces ueſtras, ſi manentes permanſeritis in ieiuniis & orationibus in conſpectu domini.

Operis totius concluſio. Caput LXV.

HAec ſunt quę ad magiæ introductionem ex traditione antiquorum, cõpilatione diuerſa in hunc librũ coegimus, ſermone quidem breui, ſed ſufficienti his qui intellecturi ſunt. Horum autẽ quædam cum ordine, quędã ſine ordine ſcripta ſunt, quædã per fragmenta tradita ſunt quædam etiam occultata, & inueſtigatione intelligẽtium relicta, qui in his quæ ſcripta ſunt acutius ſpeculantes & perſcrutantes, artis magicæ cõpleta documẽta ſimul & infallibilia experimẽta conſeq poſſunt: tradidim⁹ enim hãc artẽ taliter, ut prudẽtes & intelligẽtes latere nõ accidat: prauos uero & incredulos, ad ſecretorũ illorum arcana nõ admittat, ſed in ſtuporem adductos, ſub ignorantiæ & deſperationis umbraculo deſtitutos relinquat. Vos igitur doctrinę & ſapientiæ filii, perquirite in hoc libro, colligendo noſtram diſperſam intentionẽ, quam in diuerſis locis propoſuimus, & quod occultatum eſt à nobis in uno loco, manifeſtum fecimus illud in alio, ut ſapientibus uobis patefiat, uobis enim ſolis ſcripſimus, quorũ animus incorruptus, ad rectum uiuendi ordinẽ inſtitutus, quorũ caſta & pudica mens ac illibata fides deũ timet ac reueretur, quorũ manus ſunt ab omni ſcelere & crimine ſeparatæ, ac mores pudici, ſobrii & modeſti: uos enim ſoli ſeruatã uobis doctrinã inuenietis, & arcana multis ænigmatibus abſcõdita, quæ non eliciuntur niſi intelligentia abſcondita, quã ubi adſecuti fueritis, integra ſe uobis inexpugnabilis magicæ diſciplinæ ſcientia inſinuabit, apparebuntq; uobis uirtutes illę, quales olim Hermes, Zoroaſtes, Apollonius & cęteri mirabilium operatores conſecuti ſunt. Vos autem maleuoli calũniatores, prauæ ignorantiæ & inſipientis nequitiæ filii, hæc noſtra fugite, nam inimica uobis ſunt, & poſita in præcipitium, ut erretis & incidatis in miſeriam. Si quis igitur propter ſuam incredulitatẽ & intellectus inertiam, ſuum deſiderium non obtineat, ignorantiæ ſuæ culpam mihi non imputet, nec me erraſſe, aut falſa ex propoſito ſcripſiſſe, aut mentitum dicat, ſed ſeipſum accu-

Book 3, Chapter 65: The Conclusion of the whole Work

These are the things, which for an introduction into Magick we have collected out of the tradition of the ancients, and diversly compiled in this book, in short words, yet sufficient for those who are intelligent; some of these things are written in order, some without order, some things are delivered by fragments, some things are even hid, and left for the search of the intelligent, who more acutely contemplating these things which are written, and diligently searching, may obtain the compleat rudiments of the magicall Art, and also infallible experiments: for we have delivered this Art in such a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men to the mysteries of these secrets, but leave them destitute and astonished, in the shade of ignorance and desperation: You therefore sons of wisdom and learning, search diligently in this book, gathering together our dispersed intentions, which in divers places we have propounded, and what is hid in one place, we make manifest in another, that it may appear to you wise men; for, for you only have we written, whose mind is not corrupted, but regulated according to the right order of living, who in chastity, and honesty, and in sound faith fear and reverence God: whose hands are free from sin and wickedness, whose manners are gentle, sober, and modest, you only shall find out this knowledge which is preserved for you, and the secrets which are hid by many Enigmaes cannot be perceived but by a profound intellect, which when you shall obtain, the whole science of the invincible magicall discipline will insinuate it self into you: and those vertues will appear to you, which in times past Hermes, Zoroastes [Zoroaster], Apollonius, and the others, who wrought miracles, obtained. But ye, envious, caluminators, sons of base ignorance, and foolish lewdnest, come not nigh our writings, for they are your enemies, and stand on a precipice, that ye may erre and fall head-long into misery: if any therefore through his incredulity or dulness of intellect, doth not obtain his desire, let him not impute the fault of his igorance to me, or say that I have erred, or purposely written falsly and lied, but let him accuse himself, who understandeth not our writings; for they are obscure, and covered with divers mysteries, by the which it will easily happen, that many my erre and lose their sense; therefore let no man be angry with me, if we have folded up the truth of this science with many Enigmaes, and dispersed it in divers places, for we have not hidden it from the wise, but from the wicked and ungodly, and have delivered it in such words which necessarily blind the foolish, and easily may admit the wise to the understanding of them.

FINIS.

To the Reverend Father, and Doctor of Divinity Aurelius de Aquapendente, Austin Fryar [friar]; Henry Cornelius Agrippa sendeth

greeting.

By those letters (most reverend Father!) which you sent me since the second of this month, I understand your candidness towards me, and great learning, and indeed the curious searching after these things which lye hid in darkness; I did presently rejoyce, and do bless my self that I have entred into acquaintance with such a friend, with whom I may improve my gifts; And now (this hand-writing being my witness) I reckon you amongst the cheifest [chiefest] of my friends. But oh, who are your leaders that you follow, daring to enter into the house of Dedalus, from whence is no return, and of most dreadfull Minois, and daring to go through the watches, and commit your self to the sisters of destiny? Who are your masters that you are conversant about such huge things, daring to attempt to make a wandring diety [deity], stable, perfidious, faithful; and the most fugatious of all the gods to be more constant then Adrastia; Take heed that you be not deceived by them that are deceived. Neither can the great reading of books direct you here, since they are but as riddles. How great writings are there made of the irresistible power of the Magical Art, of the prodigious Images of Astrologers, of the monstrous transmutations of Alchymists [alchemists], of that blessed stone, by which, Mydas [Midas] like, all metals that were touched are presently transmuted into Gold, or Silver, all

set qui scripta nostra non intelligit: obscura enim sunt, uariisq; obducta mysteriis, in quibus facile multos continget errare & perdere sensum suum. Nemo ergo irascatur mihi, si ueritatem huius scientiæ ænigmatibus intricatã, & uariis locis dispersam abscondimus: non enim sapientibus abscondimus, sed prauis & improbis, eamq; tali sermone tradidimus, quẽ latere insipientẽ necessario accidet, & ad illius intellectum sapientem facile admittat.

LIBRI TERTII FINIS.

VENERABILI PA-

TRI SACRAE THEOLGIAE MAGISTRO
Aurelio ab Aquapendente Augustiniano Hen.
Corn. Agrippa. S. D.

EX literis quas ad me à secũdo huius mensis dedisti, perspexi erga me animi tui candorem P. R. & cognoui te uirum cyclice doctũ, eorumq; quæ adhuc in tenebris delitescũt curiosum exploratorem. Gauisus sum ilico, atque mihi gratulor, nactũ me amicitiam talis uiri, qui cum possem aliquãdo & genium & ingeniũ excolere: teq; nũc (teste hoc chirographo) inter amicissimos recipio. Sed heus tu qui sunt duces tui quos sequeris, tu qui audes irremeabilem domum intrare Dedali, atque tremẽdi Minois, Ire per excubias, & te committere Parcis? Qui sunt magistri tui, tu qui uersaris circa immensa, ausus conari uagum stabilem, perfidum affidum, ac deorum omnium fugacissimum reddere, uel ipsa Adrastia constantiorem? Caue ne decipiare ab his qui fuerunt decepti. Neque enim hic te dirigere poterit quantacunque librorum lectio, quum non nisi mera ænigmata sonent. O quanta leguntur scripta de inexpugnabili magicæ artis potentia, de prodigiosis astrologorum imaginibus, de mõstrifica alchymistarũ metamorphosi, deq; lapide illo benedicto, quo Midæ instar contacta æra, mox omnia in aurum argentumue permutentur, quæ omnia comperiuntur uana, ficta & falsa quoties ad literam practicãtur. Atque tamen traduntur ista, scribunturq; à magnis grauissimisq; philosophis & sanctis uiris, quorum traditiões quis audebit dicere falsas? Quinimo credere impium esset, illos data opera scripsisse mendacia: Alius est ergo sensus quàm literis traditur, isq; uariis obductus mysteriis, sed hactenus à nullo magistrorũ palam explicatus, quem nescio si quis sine perito fidoq; magistro sola librorum lectione possit adsequi, nisi fuerit diuino numine illustratus quod datur paucissimis: ideoq; in uacuum currunt multi qui hæc secretissima naturæ arcana prosequuntur, ad nudam lectionis seriem referentes animum. Nam inauspicato ingenio à uero intellectu prolapsi, in

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falsas imaginationes, exteriorum spirituum uaframentis irretiti, illorum quorum dominari datum est, periculosi serui effecti sunt, & ignorantes semetipsos, abeunt retro post uestigia gregum suorũ, quærentes extra se quod intus possident. Atque hoc est quod te nunc scire uolo, quia in nobis ipsis est omnium mirabilium effectuum operator, qui quicquid portentosi mathematici, quicquid prodigiosi magi, quicquid inuidentes naturæ persecutores alchymistę, quicquid dæmonibus deteriores malefici necromantes promittere audent, ipse nouit discernere & efficere, idq; sine omni crimine, sine dei offensa, sine religionis iniuria. In nobis inquam est ille mirãdorũ operator:

Nos habitat, non tartara, sed nec sydera cœli,
Spiritus in nobis qui uiget, illa facit.

Verum de his nobis q̃ latissime tecum conferendum esset, sed coram: Non enim cõmittuntur hęc literis, nec scribuntur calamo, sed spiritu spiritui, paucis sacrisq; uerbis infunduntur, Idq; si quando nos ad te uenire contigerit. Cæterũ quos postulas libros, aliq illorũ aliquãdo fuerũt penes me, sed iam nõ sunt: qui uero penes uos circunferuntur libri adolescentiæ meę, de Occulta philosophia intitulati, horũ priores duo in multis deficiunt, tertius totus mancus, nec nisi scriptorum meorum epitome quoddã continet. Sed ego totum opus, fauente domino, integrũ recognitumq; aliquãdo in lucem dabo, claue tamẽ operis solis amicissimis reseruata, quorũ te unũ esse non dubites. Vale feliciss̃ime, è Lugduno. XXIIII. Septemb. Anno. M. D. XXVII.

AD EVNDEM.

EX humanissimis tuis literis (uenerande pater) quasi ad speculum animum tuum introspexi totum, illumq; amplector totus, uoloq; sic tibi persuasum habeas, te mihi supra quàm literis demonstrari possit gratissimum fore, altissimeq; insidere animo: me uero talem esse, qui ex abundantia cordis hoc scribam, quiq; eos qui se meæ amicitiæ commiserunt, nulla unquam tempestate soleam deserere. Quare ut tu uota consequaris tua, meis non minora, ego propediem ad te ueniam. Vbi cum coram dabitur mutuas audire & reddere uoces, scio amicitiam nostram indissolubilẽ fore perpetuoq; duraturam. Iam uero quod ad postulatam Philosophiam attinet, te scire uolo, quòd omnium rerum cognoscere opificem ipsum deum, & in illum tota similitudinis imagine (ceu essentiali quodam contactu siue uinculo) transire, quo ipse transformeris efficiareq; deus quemadmodum de Mose ait dominus, inquiens: Ecce ego constitui te deum Pharaonis. Hæc est illa uera & summa mirabiliũ operũ occultissima philosophia: Clauis eius intellectus est: quãto enim altiora intelligimus, tãto sublimiores induimus uirtutes, tantoq; maiora & facilius & efficacius operamur. Verum intellectus noster carni inclusus corruptibili, nisi uiã carnis superauerit, fueritq; propriam naturam sortitus, diuinis illis uirtutibus non poterit uniri (non enim nisi sibi quàm similibus congrediuntur) ac

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peruidendis illis occultiſſimis dei & naturæ ſecretis, omnino inefficax eſt, atque hoc opus, hic labor eſt, ſuperas euadere ad auras. Quomodo enim qui in cinere & mortali puluere ſeipſum amiſit, deum ipſum inueniet? Quomodo apprehendet ſpiritualia carni immerſus & ſanguini? An uidebit dominũ homo & uiuet? Quem fructum adferet granum frumenti ſi prius mortuũ non fuerit? Mori enim oportet, mori inquam mũdo & carni, ac ſenſibus omnibus, ac toto homini animali, qui uelit ad hæc ſecretorum penetralia ingredi, non quòd corpus ſeparetur ab anima, ſed quòd anima relinquat corpus: de qua morte Paulus ſcribit Coloſſenſibus: Mortui eſtis, & uita ueſtra abſcondita eſt cum Chriſto. Et alibi clarius de ſeipſo ait: Scio hominẽ in corpore uel extra corpus, neſcio, deus ſcit, raptum uſq; ad tertium cœlũ, & quæ reliqua ſequuntur. Hac inquam pretioſa in conſpectu domini morte, mori oportet, quod contingit pauciſſimis, & forte non ſemper: Nam pauci quos æquus amauit Iuppiter, aut ardens euexit ad æthera uirtus, diis geniti potuere. Primum qui non ex carne & ſanguine, ſed ex deo nati ſunt: proxime, qui naturæ beneficio ac cœlorum genethliaco dono, ad id dignificati ſunt: cæteri meritis nituntur & arte, de quibus uiua uox te certiorem reddet. Verum hoc te admonitum uolo, ne circa me decipiaris, ac ſi ego aliquando diuina paſſus, tibi iſta prædicem, aut tale quid mihi arrogare uelim, uel concedi poſſe ſperem, qui hactenus humano ſanguine ſacratus miles, ſemper fere aulicus, cũ carnis uinculo chariſſimæ uxori alligatus, omnibuſq; inſtabilis fortunæ flatibus expoſitus, totuſq; à carne, à mundo, à domeſticis curis tranſuerſim actus, tam ſublimia immortalium deorum dona nõ ſum adſecutus: Sed accipi me uolo uelut indicem, qui ipſe ſemper prę foribus manens, aliis quod iter ingrediendum ſit, oſtendit. Cæterum de amore in te meo tu quidem minime falleris, beneficiis meis quid debeas, non uideo, quippe qui non contulerim in te quicquam, niſi quòd paratus ſum dum dabitur occaſio, cõferre omnia. Tu nũc feliciſſime Vale, è Lugduno XIX. Nouemb. Anno M. D. XXVII.

HENRICVS CORNELIVS AGRIPPA CVIDAM AMICO ſuo in Aula Regis. S. D.

SOlebant ueteres ędito prouerbio inſignem ſtultitiã notare, Noctuas Athenas inferre: ſed non minoris ſtultitiæ eſt, impietatis autem maximę, dæmones inferno addere. Scis quem dico infernum, illam inquam ſcelerum ſcholam, quam indignatus alibi ſuis coloribus egregie depinxi aulam. Sed nunquam antea tam iuſta ſcribendi ſimul & indignandi occaſio data eſt atque nunc, ſi per occupationes liceret rem pro dignitate tractare, Continere tamen nequeo calamum, quin

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argumentū eius tibi exponam Audi nūc igitur rem ſtultam ſimul & impiā: Accerſitus eſt è Germāia nō modicis ſumptibus uir quidā dęmoniorū, hoc eſt cacomagus, in quo poteſtas dęmonū inhabitat, ut ſicut Iānes & Mābres reſtiterūt Moſi, ſic iſte reſiſtat Cæſari. Perſuaſum eſt enim illis à patre mendaciorum, illum futurorū omniū præſcium, arcanorum quorūcunq; conſiliorū conſciū, ac deliberatarū cogitationū interpretē: tanta præterea prædītū poteſtate, ut poſſit regios pueros reducere per aëra, quēadmodū legitur Abacuc cū ſuo pulmēto traduct⁹ ad lacū leonū: poſſetq; ſicut Heliſęus obſeſſus in Dothaim, oſtēdere mōtes plenos equoꝝ & curruū igneorū, exercitūq; plurimū: inſup & reuelare & trāsferre theſauros terrę, quasq; uolet coget nuptias amoresq;, aut dirimet: deploratos quoſq; curabit morbos, ſtygio pharmaco, puta radicatā ethicā, cōfirmatā hydropē, inoſſatā elephātiā, & quam

Soluere nodoſam neſcit medicina podagram,
Multaq; præterea quæ fama obſcura recondit.

Vides ubi fides eorum locata eſt, ubi ſpes repoſita, qui elemēta, cœlū, fata, naturam, prouidentiam, deum, omnia unius magi imperio ſubiicere conantur, & regni quærūt ſalutē à publicę ſalutis hoſtibus dæmonibus, dicentes in corde ſuo cum Ochozia: Non eſt deus in Iſraēl, eamus ad conſulēdum Belſebub deum Acharon. Et ſicut Saul locutus ad Pythonē, ait: Philiſtiim pugnant aduerſum me, & dñs receſſit à me, & exaudire noluit, uocaui ergo te. Adeo ne & penes iſtos deſperatū eſt de deo, ut requirenda cenſuerint auxilia dæmonū? Nonne hoc eſt iuxta uerbum Iudæ & Petri, dñm noſtrum Ieſum Chriſtū ſaluatorem, & qui nos redemit, deum abnegare, & ſuperinducere ſibi celerem perditionem? Nonne theſaurizant ſibi iram indignationis domini, mittentem in eos immiſſiones per angelos malos? Nonne traditi ſunt in reprobū ſenſum, q ueritatē arcani conſilii petūt à patre mēdaciorum diabolo, & uictoriam poſtulant aliunde q̄ à domino exercituū? Atq; tamen huic tam nefario idololatriæ & ſacrilegiorū artifici, audaciā pręſtat, quæ iſtis tam impenſe fauet orthodoxa illa mater, & Chriſtianiſſimi filii accommodatur autoritas, & è ſacris pecuniis largiuntur munera, cōniuentibus etiam atq; tā nephariam operam conducentibus colūnis eccleſiæ, epiſcopis & cardinalibus, & impietatis miniſtro impii applaudunt proceres, quemadmodū operibus lupi congratulantur corui. Quod maius peccatum commiſerunt Pharao, Balach, Saul, Achab cum ſua Iezabel? Ochozias Nabuchodonoſor, Balthaſſar, Sennacherib, & cæteri cultores Baal? Vocauit Pharao contra Moſen magos ſuos, & illi uicti in tertia plaga confeſſi ſunt digitum dei: rex autem obſtinatus per decē plagas periit in mari rubro. Vocauit Balach Moabites Balaam ariolum ut malediceret Iſraēl, & deus ipſe maledictionem conuertit in benedictionem, Balach uero maledictus eſt. Quid Saulo Samuelis ſui aut Pythonis profuere reſponſa? Nonne confoſſus eſt in monte Gelboë: Achab & Iezabel nefariis nuptiis coniuncti confidebant in prophetas

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Baal, & iuxta uerbum dei egressus est spiritus mendax in ore omnium prophetarum, Achab ascensuro in Ramod Balaad prospera promittentiū, cecidit q; Achab, & Iezabel præcipitata est, & canes comederunt eos. Corripitur Asa rex Iuda à propheta domini, quia in ægritudine sua non quæsiuit dominū, sed in artem medicorum confisus est. Nōne maius peccatum habituri sunt, qui relinquentes deum saluatorem, & salubres naturæ uires, salutem quærūt à satana? Fecit ita quondam Ochozias, propterea q; audiuit à propheta domini, Supra lectulum quem ascendisti non descendes, sed morte morieris. Percurratur cæterorum infidelium regum series, etiam gentilium historiæ, Zoroastes, Diotharus, Crœsus, Pōpeius, Pyrrhus, Crassus, Nero, Iulianus, quid lucrati sunt in magis & diuinatoribus suis, qui mentiti sunt illis felicia? Nonne omnes ad nihilum redacti sunt, & male perierūt in peccatis suis? Sic solent impiæ illæ nugæ semper pernicie suis adferre cultoribus, quibus profecto qui maxime confidunt, maxime omnium redduntur infelicissimi. Nō inficior, sunt naturales scientiæ, sunt metaphysicæ artes, sunt occulta ingenia, quibus citra dei offensam, citra fidei & religionis iniuriam tueri possunt regna, explorari consilia, uinci hostes, eripi captiui, adaugeri diuitiæ, conciliari hominum beneuolentia, depelli ægritudines, conseruari sanitas, prolongari uita, restitui iuuentutis robur. Sunt insuper sacræ religionis intercessiones, publicæ supplicationes, priuatæ bonorum preces, quibus non solum irā dei flectere, sed & simul illum nobis beneficū impetrare possumus. Quod si præterea ars quædam est præscientię & mirandorum operum, quam Calomagiam siue Theurgiam ueteres uocant, certe hæc istis nugatoribus & dæmoniorum mancipiis incognita est. Quippe explorare de futuris aut immi nentibus aliis ue occultis, & quæ hominibus diuinitus portenduntur ueridicas sententias, atque operari opera uirtutum communem naturæ consuetudinem excedentia, non nisi profundæ & perfectæ doctrinæ, integerrimæq; uitæ ac fidei est, non hominum leuissimorum ac indoctorum. Hominibus autem innocentibus & doctis in lege domini, pro uota fidei seruit omnis creatura, & exaudiuntur ad quæcunque petierint. Sic Heliam coruus pauit, & ad preces eius terra fructus retinet, cœlum negat pluuiam, & in impios euomit ignes suos. Sic Helisæo seruiunt ursi, militant angeli, flumina siccis transeuntur pedibus. Danieli posita ferocitate neglecta q; fama adblādiuntur leones: Et succensus in fornace ignis non urit pueros. Eiusmodi sunt non Cacomagorum, non Geoticorum, non dæmoniorum, sed fidelium diuinorum q; hominum opera: non enim dæmones, sed spiritus dei ministrāt illis. Sunt fateor aliqui, etiam in hunc diem (& forte plures) uiri sapientia graues, scientia insignes, uirtutibus & potestatibus pollentes, uita & moribus integri, prudentia inuicti, etiam ætate & robore dispositi, ut reipublicæ cōsilio & opera plurimum possint prodesse: sed hos aulici uestri contemnunt, ut ab instituto eorum longe diuersos, quibus pro sapientia malitia est, fraus & do-

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ius pro consilio, astus & calliditas pro scientia, deceptio & perfidia pro prudentia est. Religionis locum possidet superstitio, & in afflictiõibus blasphematur deus: & quæ (ut ait Apostolus) in infirmitate perficitur fides, contemnitur: sed recurritur ad inuocamenta malorum dæmonum. Bonus quisque apud eos irridetur, audax hypocrisis prouehitur, ueritas pro crimine est, laus & præmia stultitiæ & sceleribus reposita sunt. O stulti & impii, qui his artibus stabilire uultis regnum, quibus olim potentissima imperia cecidерunt funditusq; euersa sunt. De quibus uere dictum est per Hieremiam: Cecidit corona nostra, uæ quia peccauimus. Quod utinam non tam uere quàm excogitata ingeniosa sorte in uos quadraret. Siquidem ille uersiculus collectis inuicem numeralibus literis. M. C. V. I. annum exprimit M. D. XXIIII. quo iuxta uestrum calculum, rex uester apud Papiam captus est. Nõne hæc uidistis & admirati estis, quę ante facta q̃ fuissent impossibilia iudicastis? Et adhuc superbitis & obdurati estis in infelicitatibus uestris. Contemnitis prophetas, & dei comminationes uobis pro fabulis sunt. En prope est, & adhuc uidebitis & sentietis magnalia dei in orbe terrarum, & collapsi in fata contremiscetis, quia ueniet super uos miseria quam nescitis: quo tunc fugietis? State cum incantatoribus uestris & cum multitudine maleficorum uestrorum, si forte quid prosint uobis, aut possitis fieri fortiores. Nonne accersitus Germanicus cacomagus saluabit uos, & mendaces faciet prophetas, ac prævalebit contra iram domini, & liberabit uos à malo? Non sic impii non sic. Nisi dominus ędificauerit & custodierit ciuitates & regnum, in uanum laborant & uigilant omnes custodes eius. Solius dei est, non dæmonum, non magorum, suspendere aut mutare prophetarũ sententiã: si uos toto corde conuersi ad eius misericordiam, uestram mutaueritis malitiam atque perfidiam. Sic nanq; Nabuchodonosor Danielis consilio peccata eleemosynis redimens, & iniquitates in misericordiis pauperũ, imminentem dei iram ad tempus effugit, donec in aula Babylonis uoce elationis suæ rursus illam in se reuocauit. Achab impiissimus cum sua Iesabele, cui mortem per Heliam dominus nunciauit, quia conuersus est ad deum, factus est iterum sermo domini ad Heliam: Quia reueritus est Achab faciem meã, non inducam malũ in diebus eius. Niniuitę quia ex edicto regis & principũ egerunt pœnitentiã ad prædicationẽ Ionæ, ab imminenti protinus excidio liberati sunt. Intimauit Esaias Ezechiæ sententiam, ut disponeret domui suę cito moriturus: Ille orauit & fleuit, & sanatus est, adauctis ei annis uitæ quindecim: Sic enim ad eum per eundem prophetam locutus est dominus: Vidi lachrymas tuas, & exaudiui orationem tuam: ecce ego adiiciam super dies tuos quindecim annos. Insuper & de manu regis Assyriorum eruam te, & ciuitatem istam, & protegam eam. Tantum potuit conuersio & oratio pii regis, ut qui pro se solo orauit, tamen non pro se solo impetrauit, sed etiam pro ciuitate & populo. Solus dominus est qui saluũ fecit regem,

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& qui ſapientiam dat filio regis. Ad hũc magiſtrum confugere oportet, qui quærunt ſalutem, non ad magos & ariolos. Induimini iuſtitiam, & timete dominum, uos qui quæritis felicia. Si regni firmitas quæritur, ſcriptum eſt: Iuſti hæreditabunt terram: In memoria æterna erit iuſtus, & in æternum nõ commouebitur. Si ſecuritas quæritur: Qui timent dominum, ab auditione mala non timebunt, ſed & omnes deſpicient inimicos. Si honor & opes quæruntur: Gloria & diuitiæ in domo eius. Si laus & fauor: Generatio rectorum benedicetur. Si potentia: Potens in terra erit ipſe & ſemen eius: Fortitudo eius exaltabitur in gloria. Si nuptiæ & coniugii proſperitas: Vxor eius ſicut uitis abundans in lateribus domus, & filii eius ſicut nouellæ oliuarum. Si corporis ſanitas & robur: Non dabit dominus ſanctos ſuos uidere corruptionem. In omnibus deniq; beatus eſt uir qui timet dominum, qui immaculatus in uia, qui non abiit in conſilio impiorum, qui miſeretur ſuper egenum & pauperem: nam in die mala liberabit eum dominus, & non tradet eũ in manus inimicorum eius: peccatores autẽ uidebunt & iraſcẽtur, dentibus fremẽt & tabeſcent, deſiderium eorum peribit. Hæc nũc admonuiſſe ſatis. Nolo enim curioſius hanc rem proſequi, ne forte malitia ſubiectæ materiæ calamum protrudat quo non expedit. Vale ex Lutetia Pariſiorum XIII. Februarii Anno. M. D. XXVIII. Romano calculo.

HENRICI COR. AGRIPPAE CENSVRA SIVE RETRACTATIO De magia ex ſua declamatione de Vanitate ſcientiarum & excellentia Verbi dei.

DE MAGIA IN GENERE.

EXigit etiam hic locus, ut de Magia dicamus, nam & ipſa cum aſtrologia ſic coniuncta atq; cognata eſt, ut qui magiam ſine aſtrologia profiteatur, is nihil agat, ſed tota aberret uia. Suidas magiam à Maguſeis, & nomen & originem traxiſſe putat. Cõmunis opinio eſt nomen eſſe Perſicum, cui aſtipulãtur Porphyrius & Apuleius, & ſignificare eorum lingua idem quod ſacerdotem, ſapientem ſiue philoſophum. Magia itaq; omnem philoſophiam, Phyſicam, & mathematicã complexa, etiam uires religionum illis adiungit. Hinc & Goetiam & theurgiam in ſe quoq; continet. Qua de cauſa magiam pleriq; bifariam diuidunt, in naturalem uidelicet & ceremonialem.

DE MAGIA NATVRALI.

NAturalem magiam, non aliud putant, q̃ naturalium ſciẽtiarum ſummam poteſtatem, quam idcirco ſummum philoſophiæ naturalis apicem, eiusq; abſolutiſſimam conſummationẽ uocant, & quæ ſit actiua portio philoſophiæ naturalis, quæ naturalium

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uirtutũ adminiculo,ex mutua earũ & opportuna applicatione opera edit,ſupra omnẽ admirationis captũ:qua magia Aethiopes maxime & Indi utebãtur,ubi herbarũ & lapidũ,cæterorumq; ad id ſpectantiũ facultas ſuppetebat. Eius meminiſſe uolunt Hieronymũ ad Paulinũ, ubi ait Apolloniũ Tyaneũ fuiſſe magũ,ſeu philoſophũ,ut Pythagorici. Eius etiã generis fuiſſe magos, qui Chriſtũ natũ muneribus inuiſentes adorauerũt, quos euangelioꝝ interpretes exponunt Chaldæorum philoſophos: quales fuere Hiarchas apud Bragmanas, Teſpion apud Gymnoſophiſtas, Budda apud Babylonios, Numa Pompilius apud Romanos, Zamolxides apud Thracas, Abbaris apud Hyperboreos, Hermes apud Aegyptios, Zoroaſtes Oromaſi filiꝰ apud Perſas, Nã Indi, & Aethiopes, & Chaldæi, & Perſæ hac maxime præcelluere magia:qua idcirco (ut narrat Plato in Alcibiade) imbuuntur Perſarũ regũ filii, ut ad mundanæ reipublicæ imaginẽ ſuã & ipſi rempublicã adminiſtrare, diſtribuereq; condiſcãt:& Cicero in Diuinationũ libris ait, neminẽ apud Perſas regno potiri, qui prius magiã non didicerit. Magia itaq; naturalis ea eſt, quæ rerũ omniũ naturaliũ atq; cœleſtiũ uires contẽplata, earundemq; ſympathiã curioſa indagine ſcrutata, reconditas ac latẽtes in natura poteſtates ita in apertũ producit:inferiora ſuperiorũ dotibus, tanq; quaſdam illecebras, ſic copulans, ꝓ eorũ mutuã applicationẽ ad inuicẽ, ut exinde ſtupenda ſæpe cõſurgant miracula, nõ tã arte q̃ natura, cui ſe ars iſta miniſtrã exhibet hęc operãti. Nã magi, ut naturæ accuratiſſimi exploratores, cõducentes ea, quę à natura præparata ſunt, applicando actiua paſſiuis, ſæpiſſime ante tẽpus à natura ordinatũ effectus producunt, quæ uulgus putat miracula, cũ tamen naturalia opera ſint, interueniente ſola tẽporis præuentione: ut ſi quis in mẽſe Martio roſas producat, & maturas uuas, aut ſatas fabas, uel petroſelinũ intra paucas horas excreſcere faciat in perfectã plantã, & iis maiora, ut nubes, pluuias, tonitrua, & diuerſorũ generũ animalia, & rerũ trãſmutationes q̃ plurimas, cuiuſmodi multas feciſſe ſe iactat Rogerius Bachon pura & naturali magia. Scripſerunt de illius operibus Zoroaſtes, Hermes, Euanthes rex Arabum, Zacharias Babylonius, Ioſeph Hebræus, Bocus, Aaron, Zenotenus, Kirãnides, Almadal, Thetel, Alchindus, Abel, Ptolemæus, Geber, Zahel, Nazarab, Tebith, Berith, Salomon, Aſtaphon, Hipparchus, Alcmeon, Apollonius, Triphon, & pleriq; alii, quorũ aliqua opera adhuc integra, & pleraq; fragmẽta adhuc extãt, & ad manus meas aliquãdo ꝓuenerunt. Ex recẽtioribus uero ſcripſerũt in naturali magia pauci, & illi quidẽ pauca, ut Albertus, Arnoldus de uilla noua, Raimũdus Lullius, Bachon, & Apponus, & autor libri ad Alfonſum, ſub Picatricis nomine editus, qui tamen unà cũ naturali magia plurimum ſuperſtitionis admiſcet, quod quidem fecerunt & alii.

DE MAGIA MATHEMATICA.

SVnt præterea alii naturæ ſagaciſſimi æmulatores, inquiſitoresq; audaciſſimi, qui abſq; naturalibus uirtutibus, ex ſolis mathematicis diſcipli-

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nis,adscitis cœlorũ influxibus, sese naturæ operum similia producere posse pollicentur, ut corpora euntia uel loquẽtia, quæ tamẽ nõ habeant uirtutes animales:qualis fuit colũba Architæ lignea,quæ uolabat, & statuæ Mercurii,quæ loquebãtur:& caput æneũ ab Alberto Magno fabricatũ,quod locutũ phibẽt. Excelluit in istis Boëthius,uir maximi ingenii,& multiplicis eruditionis:ad quẽ de istiusmodi scribens Cassiodorus:Tibi(inqt)ardua cognoscere,& miracula monstrare propositum est:tuæ artis ingenio metalla mugiũt, Diomedes in ære grauius buccinatur,æneus anguis insibilat,aues simulatæ sunt,& q̃uocẽ propriã nesciũt habere, dulcedinẽ cantilenæ probantur emittere,parua de illo referimus,cui cœlũ imitari phas est. De istis puto artificiis dictũ est,quod apud Platonẽ legimus in undecimo de Legibus: Ars data est mortalibus,qua res posteriores quasdã generarẽt, nõ quidem ueritatis & diuinitatis participes,sed simulacra quædã sibiipsis cognata deducerẽt: atque eousq; progressi sunt magi homines audacissimi omnia perpetrare, fauente maxime antiquo illo & ualido serpẽte scientiarũ pollicitatore, ut similes illi tanquam simiæ,deum & naturam æmulari conarentur.

DE MAGIA VENEFICA.



St præterea naturalis magiæ species,quã ueneficam, siue pharmaciã uocãt,quę poculis,phyltris,uariisq; ueneficiorũ medicamentis perficitur: cuiusmodi Democritus confeciſſe legitur, quo boni,felices,fortunatiq; filii gignantur:& aliud, quo auiũ uoces rite intelligamus, sicut de Apollonio narrant Philostratus atq; Porphyrius. Vergilius etiam de quibusdam herbis Ponticis locutus dixit:

His ego sæpe lupum fieri,& se condere syluis
Mœrim,sæpe animas imis exire sepulchris,
Atq; satas aliò uidi traducere messes.

Et Plinius narrat,quendam Demarchũ Parrhasiũ in sacrificio, quod Arcades Ioui Lycęo humana hostia faciebant,immolati pueri exta degustasse,& in lupũ se cõuertisse: propter quã hoĩm in lupos immutationẽ, putat Augustinus Pani Lycęo,& Ioui Lycęo nomẽ esse impositũ. Narrat idẽ Augustinus,dum esset in Italia,quasdã fœminas magas, Circes instar, dato uiatoribus ueneficio in caseo,eos in iumẽta uertisse:cumq; portassent quæ placuissent onera,rursus in homines restituisse, idq; patri cuidam Præstantio tunc accidisse. Sed & ne quis hæc putet omnino deliramenta esse & impossibilia, is recordetur quomodo sacræ literæ narrant,Nabuchodonosor regẽ mutatum in bouem,& septem annis fœno uixisse, tandem dei misericordia in hominem rediisse: cuius corpus post mortem illius filius Euilmerodat in escã dedit uulturibus,ne quãdo resurgeret à mortuis, q iã de bestia redierat in hominẽ,& eiusmodi plura de magis Pharaonis narrat Exodus. Verũ de iis siue magis siue ueneficis loqtur Sapiẽs,dũ dicit:Exhorruisti illos deus,qa horribilia opa tibi faciebãt p medicamina. Illud præterea uos scire uolo, nõ solũ

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naturalia ſcrutari hos magos,uerumetiã ea quæ naturã comitantur, ac quo dammodo exuunt,ut motus,numeros,figuras,ſonos,uoces,concẽtus,lumina,& animi affectus atq; uerba. Sic Pſylli & Marſi conuocabant ſerpentes, alii aliis deprimentes fugabant:ſic Orpheus Argonautarũ tempeſtatem hymno cõpeſcuit:& Homerus narrat Vlyſſi ſanguinẽ uerbis reſtrictũ:& in lege duodecim tabularum iis,qui meſſes excantaſſent,pœna conſtituta eſt:ut non dubium ſit,magos etiam ſolis uerbis & affectibus,aliisq; ſimilibus,non in ſeipſos modo,ſed etiam in res extraneas ſæpe mirum aliquẽ producere effectũ:quæ omnia nõ ſecus uim inſitã in res alias profundere,illasq; ad ſe trahere,uel abs ſe repellere,ſeu alio quouis modo afficere putant,q̃ magnes ferrum,& ſuccinum paleas trahũt:ſiue adamas,& allium magnetem ligant:ſicq; per hãc rerum gradariam ac concatenatam ſibi ſympathiam, non ſolum dona naturalia & cœleſtia,ſed etiã intellectualia & diuina Iamblichus, Proclus,atq; Syneſius,ex magorum ſententia,deſuper ſuſcipi poſſe confirmant, quod Proclus in libro de Sacrificio & magia fatetur,ſcilicet per huiuſmodi rerum conſenſum,magos etiã numina euocare ſolitos. Ad tantã enim quidam eorum deuoluti ſunt inſaniam,ut ex diuerſis ſtellarum conſtellationibus,per temporum interualla,& quadam proportionũ ratione rite obſeruatis,conſtructã imaginem cœlitum nutu uitæ intellectusq; ſpiritũ accepturam putent,quo conſulentibus illam,reſpõdeat, & occulte ueritatis arcana reuelet.Hinc patet hanc naturalẽ magiã nonnunq̃ in goẽtiã & theurgiã recidi natã,ſæpiſſime malorum dæmonũ uaframentis,erroribusq; obretiri.

DE GOETIA ET NECROMANTIA.

CEremonialis autẽ magię partes ſunt goẽtia atq; theurgia. Goẽtia,immundorum ſpirituum cõmerciis inauſpicata,nefariæ curioſitatis ritibus,illicitis carminibus,& deprecamẽtis concinnata,omniũ legum placitis eſt exterminata & execrata. Huius generis ſunt,quos necromanticos,& maleficos hodie nuncupamus.

Gens inuiſa deis,maculandi callida cœli,
Quas genuit natura mali,qui ſidera mundi,
Iuraq; fixarum poſſunt peruertere rerum.
Nam nunc ſtare polos,& flumina mittere norunt,
Aethera ſub terras adigunt,monteſq; reuellunt.

Hi ſunt ergo,qui defunctorũ inclamant animas, & illi quos uetereſ dicebãt epodos,qui excantant pueros,& in eloquium oraculi eliciunt, & qui dæmones paredros circunferunt, quale quiddam de Socrate legimus: & qui, ut dicitur,ſpiritus paſcunt in uitro,per quos ſe prophetare mentiuntur. Et hi oẽs bifariam procedunt. Nam alii dæmones malos uirtute quadam maxime diuinorum nominum adiuratos,aduocare & cogere ſtudẽt: quippe cũ omnis creatura timet & reueretur nomẽ illius,qui fecit eam, non mirum ſi goẽtici, & quiq; etiam infideles,pagani,Iudæi,Saraceni,& cuiuſcunq; prophani colle

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gii siue sectæ homines, diuini nominis inuocatione dæmones astringãt. Alii autem nefandissimi, detestãdo & omnibus ignibus plectẽdo scelere, se dæmonibus submittentes, illis sacrificant & adorant, idololatræ & uilissimæ deiectiones rei effecti sunt: quibus criminibus, & si priores non sunt obnoxii, tamen manifestis periculis se exponunt. Nam etiam coacti dæmones inuigilant, semper quo errãtes nos decipiant. Ex horum uero goëticorũ anagyri, profluxerũt omnes isti tenebrarũ libri, quos improbatę lectionis Vlpianus Iurisconsultus appellat, protinusq; corrumpẽdos esse statuit. Cuiusmodi primus excogitasse dicitur Zabulus quidã illicitis artibus deditus, deinde Barnabas quidam Cyprius: & hodie adhuc confictis titulis circunferuntur libri, sub nominibus Adæ, Abelis, Enoch, Abrahæ, Salomonis: item Pauli, Honorii, Cypriani, Alberti, Thomæ, Hieronymi, & Eboracensis cuiusdam: quorũ nugas stultè secuti sunt Alphonsus rex Castellæ, Robertus Anglicus, Bacõ, & Apponus, & pleriq; alii deplorati ingenii homines. Præterea nõ homines modo, & sanctos, & patriarchas, & angelos dei, tam execrabiliũ dogmatũ fecerunt autores, sed & libros à Raziele & Raphaele, Adami & Tobiæ, angelis traditos ostentant: qui libri tamen acutius inspicienti, suorum præceptorũ canonem, ritum, consuetudinem, uerborum & characterum genus, extructionis ordinem, insulsam phrasim, aperte sese produnt, non nisi meras nugas ac imposturas cõtinere, ac posterioribus temporibus ab omnis antiquę magiæ ignaris, perditissimis perditionum artificibus esse conflatos, ex prophanis quibusdam obseruationibus nostrę religionis ceremoniis permixtis insitisq;, ignotis multis nominibus, & signaculis, ut perterreant rudes & simplices, & stupori sint insensatis, & his qui nesciunt bonas literas. Neq; tamen propterea patet has artes fabulas esse: nã nisi re uera essent, atq; pillas multa mira ac noxia fierent, non tam arctè de illis statuissent diuinæ & humanæ leges, eas exterminandas esse de terra. Cũr autem goëtici isti solis malis utantur dæmonibus, ea ratio est, quia boni angeli difficile comparent, quia dei iussum expectant, nec nisi mundis corde & uita sanctis hominibus congrediuntur: mali autem faciles se exhibent ad inuocandum, falso fauentes, & diuinitatem mentientes, semper præsto, ut astu suo decipiant, ut uenerentur, ut adorentur: & quia mulieres secretorum auidiores sunt, ac minus cautæ, atque in superstitionem procliues, faciliusq; illuduntur, ideo illis se præbẽt faciliores, faciuntq; ingentia prodigia: cuiusmodi de Circe, de Medea, de aliis canunt poëtæ: testantur Cicero, Plinius, Seneca, Augustinus, & multi alii, tum philosophi, tum catholici doctores & historici, ipse etiam sacræ literæ. Nam in libris regum legimus phytonissam mulierem, quæ erat in Endor, euocasse animam Samuelis prophetæ, licet pleriq; interpretentur nõ fuisse animã prophetæ, sed malignũ spiritũ, qui illius sumpserit imaginẽ. Tamen Hebræorũ magistri dicunt, quod etiã August. ad Simplicianũ fieri potuisse nõ negat, qa fuerit uerus spiritus Samuelis, q ante completũ annum à discess-

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ſu ex corpore facile euocari potuit, prout docẽt Goetici. Quin etiam magi, necromatici, illud naturalibus quibuſdam uiribus ac uinculis fieri poſſe autumãt, ſicut nos in libris noſtris de Occulta philoſophia tractamus. Ideoq; antiqui patres, rerum ſpiritualium periti, non ſine cauſa ordinauerũt, ut corpora mortuorum ſepelirentur in loco ſacro, & luminibus ſocientur, aqua benedicta aſpergantur, thure & incenſo ſuffumigẽtur, & expiẽtur orationibus, quouſq; ſuper terram extiterint. Nam ut aiũt magiſtri Hebræorum, omne corpus noſtrũ, & carnale animal, & quicquid in nobis ſuper materia carnis male diſpoſita innititur, relinquitur in cibum ſerpenti, & ut ipſi uocant Azazeli, qui eſt dominus carnis & ſanguinis, & princeps huius mundi, & uocatur in Leuitico princeps deſertorum, cui dictum eſt in Geneſi: Terram comedes omnib⁹ diebus uitę tuę. Et in Iſaia: Puluis panis tuus, hoc eſt, corpus noſtrum creatum ex puluere terræ, q̃diu non fuerit ſanctificatum, & tranſmutatum in melius, ut non amplius ſerpentis, ſed dei ſit effectum, uidelicet ex carnali ſpirituale, iuxta uerbum Pauli dicẽtis: Seminatur quod animale eſt, & reſurget quod ſpirituale eſt. Et alibi: Omnes quidem reſurgent, ſed non omnes immutabuntur, quia multi remanſuri ſunt in perpetuum cibum ſerpentis. Hanc itaq; turpem & horridam carnis materiam, ac ſerpentis cibum morte deponimus, illam aliquando in meliorem ſortem, & ſpiritualem trãſmutatam reaſſumpturi, quod erit in reſurrectione mortuorum. Et iam factum eſt in his, qui primitias reſurrectionis deguſtarũt, & multi hoc ipſum uirtute deifici ſpiritus in hac uita conſecuti ſunt, Enoch, & Helias, & Moſes, quorum corpora tranſmutata in naturam ſpiritualem, non uiderunt corruptionem: nec ſicut cætera cadauera poteſtati ſerpentis relicta ſunt. Atq; hęc eſt illa diſceptatio diaboli cũ Michaele de corpore Moyſi, cuius meminit in epiſtola ſua Iudas, ſed de Goetia & Necromãtia hæc ſatis.

DE THEVRGIA.

THeurgiam uero pleriq; putant haud illicitam, quaſi hæc bonis angelis, diuinoq; numine regatur, cum ſępiſſime tamen ſub dei & angelorum nominibus malis dæmonum fallaciis obſtringatur: non ſolum ſiquidem naturalibus uiribus, ſed etiam certis ritibus & ceremoniis cœleſtes, & per illas diuinas uirtutes nobis conciliamus & attrahimus: de quibus multis regulis antiqui magi editis uoluminibus pertractant. Omnium autem ceremoniarum pars maxima, in munditia ſeruãda conſiſtit, primum quidem animi, deinde etiam corporis, & eorum quę circa corpus ſunt, ut in cute, in ueſtibus, in habitaculis, in uaſis, in utenſilibus, oblationibus, hoſtiis, ſacrificiis, quorum munditia ad diuinorum conſuetudinem & contuitum diſponit, & in ſacris ſummopere efflagitatur, iuxta uerba Iſaiæ: Lauamini & mundi eſtote, & auferte malum cogitationum ueſtrarum. Immunditia uero, quia aërem frequenter & hominem inficit, mundiſſimum illum cœleſtium & diuinorum influxum diſturbat, & mũdos dei ſpi-

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ritus fugat. Verum nonnunq̃ immũdi ſpiritus,& deceptrices poteſtates, ut uenerentur & adorẽtur pro diis,etiam hanc munditiã exquirũt:ideo hic maxima opus eſt cautela, de quib⁹ late in libris noſtris de Occulta philoſophia diſſeruimus. Verum de hac theurgia, ſiue diuinorũ magia plura diſputans Porphyrius,tandẽ concludit theurgicis cõſecrationibus poſſe quidẽ animã hominis idoneã reddi,ad ſuſceptionẽ ſpirituũ & angelorũ, ad uidẽdos deos: reditũ uero ad deũ hac arte præſtari poſſe inficiat omnino. Eius itaq; ſcholæ ſunt,ars almadel,ars notoria,ars Paulina,ars reuelationũ, & eiuſmodi ſupſtitionũ plura,quæ eo ipſo ſunt pniciosiora,quo apparẽt imperitis diuiniora.

DE CABALA.

VErum occurrunt hic mihi uerba Plinii,q̃,eſt & alia inquit magices factio,à Moſe etiamnũ & Latopea Iudæis pẽdens: quæ uerba me de cabala Iudæorũ cõmonefaciunt, quã in monte Sina à deo ipſo Moſi datam penes Hebræos conſtãs opinio eſt,ac deinceps per ſucceſſionũ gradus citra literarũ monumenta,uſq; in Ezræ tẽpora poſterioribus ſola uiua uoce tradita:quẽadmodum Pythagorica dogmata olim ab Archippo & Lyſiade,qui in Græcia Thebis ſcholas habuere tradebantur,in quibus diſcipuli memoriter doctorũ præcepta tenẽtes, ingenio & memoria pro libris utebãtur:ſic & Iudæi quidam literas aſpernati, in memoria & obſeruatione,ac uocali traditione hanc collocarũt:unde cabala ab Hebræis,quaſi ſolo auditu unius ab altero receptio,nuncupata eſt. Ars (ut fertur)peruetuſta,nomen autem nõ niſi recẽtibus temporibus apud Chriſtianos cognitũ. Eius uero duplicem tradunt ſcientiam, unã de Breſith, quã & coſmologiam uocant, uidelicet rerum creatarũ naturaliũ & cœleſtium uires explicantem,& legis bibliæq́; arcana philoſophicis rationibus exponentẽ:quæ profecto hac ratione nihil differt à magia naturali,in qua Salomonẽ regẽ præſtitiſſe credimus. Legitur nãq; in ſacris Hebræorũ hiſtoriis, illũ diſputare ſolitũ à cedro Libani,uſq; ad hyſſopum:itẽ de iumentis,uolucribus, reptilibus,& piſcibus,quæ omnia magicas quaſdam naturæ uires prę ſe ferre poſſunt. Ipſe quoq; inter poſteriores Moyſes Aegyptius, in expoſitionibus ſuis ſuper Pẽtateuchũ,& plures thalmudiſtæ hanc inſecuti ſunt. Alterã uero eius ſcientiã uocant de Mercaua,quæ eſt de ſublimioribus diuinarũ, angelicarũq́; uirtutũ,ac ſacrorũ nominũ,& ſignaculorum contẽplationibus,quædam quaſi ſymbolica theologia,in qua literæ,numeri,figuræ,res & nomina, & elementorũ apices,ac lineæ,puncta & accentus, omnia ſunt profundiſſimarũ rerum,& magnorũ arcanorũ ſignificatiua. Hanc rurſus bifariã ſecãt, in Arithmantiã,uidelicet quæ notariacon uocatur, de angelicis uirtutibus, nominibus,ſignaculisq́;,etiã dæmonũ ac animarũ cõditionibus tractans: atque in theomantiã,quę diuinę maieſtatis myſteria,emanationes,ſacraq́; nomina,& pentacula ſcrutatur:quã qui norit,hunc aiunt admirãdis pollere uirtutibus,ita quod dũ uelit futura omnia præſciat,toti naturæ imperet,in dæ-

Cabala duplex.

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mones & angelos ius habeat,& miracula faciat. Hac putant Moysen tot signa edidisse:uirgã in colubrũ,aquas in sanguinẽ uertisse:ranas,muscas, pediculos,locustas,bruchos,ignẽ cum grãdine,uesicas & tabes Aegyptiis immisisse:primogenitũ omne ab homine usq; ad pecus interemisse: suosq; deducentẽ,mare aperuisse,fontẽ de petra,coturnices de cœlo produxisse:aquas amaras dulcorasse:fulgura & nubes p diẽ,columnã ignis per noctẽ, suis p̃misisse:uocẽ dei uiuẽtis ad populũ,è cœlis deuocasse:arrogãtes igne,murmurãtes lepra,pcussisse:male merẽtes subita strage,alios terræ hiatu absorptos affecisse:populũ cœlesti cibo pauisse:serpẽtes placasse:uenenatos curasse: numerosam turbã ab infirmitate,uestes eorũ à corrosione cõseruasse:& hostiũ uictricẽ reddidisse. Hac deniq; miraculorũ arte & Iosue stare solẽ prȩcepisse, Eliã ignẽ in aduersarios è cœlo deuocasse,puerũ mortuũ uita restituisse,Dænielẽ leonũ ora perstrinxisse,tres pueros in camino æstuãtis incẽdii carmina lusisse. Porrõ hac arte astruũt pfidi Iudȩi etiã Christũ tã admirãda sȩpe fecisse, Salomonẽ quoq; hãc percalluisse,atq; ex ea artẽ cõtra dæmones, eorundẽq; uincula,& cõiurationũ modos,ac cõtra morbos excãtamẽta tradidisse, ut autor est Iosephus. Verũ ego deũ Moysi, cæterisq; prophetis multa,quæ cõtinerẽtur sub cortice uerborũ legis,prophano uulgo nõ cõicãda mysteria retexuisse,ut nõ dubito,sic hãc quã iactant Hebræi cabalæ artẽ,quã ego multo labore aliquãdo scrutatus sum,nõ nisi merã superstitiõis rapsodiã,ac theurgicã quandã magiam agnosco: quod si(quod Iudæi iactãt)à deo profecta ad uitæ perfectionẽ,ad hominũ salutẽ,ad dei cultum,ad intelligẽtiæ ueritatẽ cõduceret, profecto spiritus ille ueritatis,qui repudiata synagoga uenit nos docere omnẽ ueritatẽ,hanc usq; in hæc postrema tẽpora,suã non celasset ecclesiã:quæ profecto omnia nouit quæ sunt dei,cuius benedictio, baptismus, cæteraq; salutis sacramẽta reuelata,& perfecta sunt in omni lingua. Vniusq; iusq; enim linguæ par est & eadẽ uirtus,modo par sit & eadẽ pietas:nec est aliud nomẽ in cœlis,nec in terra,in quo oporteat nos saluos fieri, & in quo operemur uirtutẽ,prȩter unũ nomẽ Iesu,in quo recapitulant,& cõtinent oĩa. Hinc Iudȩi in diuinis nominibus pertissimi, pax aut nihil post Christũ operari possunt,sicut prisci illoꝝ patres. Quod autẽ experimur,& uidemus huius artis(ut uocãt)reuolutiõibus,sæpe miras magnorũ mysteriorũ à sacris literis extorqueri sentẽtias,totũ hoc nihil aliud est,q̃ lusus quidã allegoriarũ,q̃s otiosi hoĩes,in singulis literis & pũctis & numeris occupati,quod hȩc lingua & scribẽdi ritus facile patiũtur, pro eorũ arbitrio fingũt,atq; refingũt:quȩ & si nõnunq̃ magna sonent mysteria,nihil tamẽ probare,nec euincere queũt, quin iuxta uerba Gregorii eadẽ facilitate cõtemnere liceat, qua asseruntur. Confinxit simili artificio pleraq; Rabanus monachus,sed latinis characteribus & uersibus,insertis uariis imaginibus,qui quaq; uersus lecti, per quælibet superficiei ac imaginum lineamenta sacrũ aliquod enuntiant mysteriũ,depictæ illic historiæ repręsentatiuũ:quæ etiam ex prophanis literis extorque-

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ri posse nemo ignorat, qui Valeriæ Probæ ex Vergilii carminibus compositas de Christo centones legerit, quæ omnia & eiusmodi sunt speculationes otiosorum hominum. Quod autem ad miraculorum operationem attinet, neminem uestrũ puto tam stolidæ ceruicis, qui de iis credat aliquã haberi artem uel scientiam. Est itaq; nihil aliud hæc Iudæorum cabala, q̃ pernicio sissima quædam superstitio, qua uerba, & nomina, & literas, sparsim in scriptura positas pro arbitrio suo colligunt, diuidunt, transferunt: & alterum ex altero facientes, soluunt membra ueritatis, sermones, inductiones & parabolas hinc inde ex propriis fictionibus cõstruentes: aptare illis uolũt eloquia dei, infamantes scripturas, & dicentes sua figmenta ex illis constare: calumniantur legem dei, & per impudenter extortas supputationes dictionum, syllabarum, literarum, numerorum tentant uiolẽtas & blasphemas perfidiæ suæ inferre probatiões. Præterea iis nugis inflati, ineffabilia dei mysteria, & quæ sunt supra scripturam arcana, sese inuenire & scire iactant, per quæ etiam prophetare, & uirtutes & miracula sese perficere, sine rubore, magnaq; audacia mentiri non erubescunt. Sed accidit illis, quod cani Aesopico, qui pane relicto, & in umbram eius inhians, perdidit escam: sic perfidum hoc & duræ ceruicis hominum genus, semper in umbris scripturæ occupatum, & circa illas uanitates sua artificiosa, sed superstitiosa cabala impetum faciẽs, amittit panem uitæ æternæ, & inanibus nominibus depastum perdit uerbum ueritatis. Ex hoc cabalisticæ superstitionis Iudaico fermento prodierunt puto Ophitæ, Gnostici, & Valentiniani hæretici, qui ipsi quoq; cum discipulis suis Græcam quandam cabalam cõmentati sunt, omnia Christianæ fidei mysteria peruertentes, & hæretica prauitate ad Græcas literas, & numeros protrahentes, ex illis constituentes corpus, quod uocant ueritatis, docentes, absque illis literarum & numerorum mysteriis non posse in euangelicis literis inueniri ueritatem, quia uariæ sunt, & alicubi sibi repugnantes, plenæq; parabolis scriptę, ut uidentes nõ uideant, & audientes non audiant, & intelligẽtes non intelligant, sed cæcis & errantibus iuxta suæ cæcitatis & erroris capacitatem propositas: latentem uero sub illis synceram ueritatem solis perfectis, non per scripta, sed per uiuæ uocis successiuam pronuntiationem esse creditam, atq; hanc esse illam alphabetariam & arithmanticam theologiam, quã Christus secreto manifestauit apostolis, & quam Paulus se loqui dicit non nisi inter perfectos. Cum enim hæc altissima sint mysteria, ideo nec scripta esse, nec scribi, sed in silentio seruari apud sapientes, in abscondito secum illa custodientes. Sapiens autem apud eos nemo, nisi qui maxima hæreseos mõstra fabricare nouit.

DE PRAESTIGIIS.

SEd redeamus ad magiam, cuius particula etiam est præstigiorum artificium, hoc est illusionum, quæ secundum apparentiam tantum fiunt, quibus magi phantasmata edunt, multaq; miracula circulatoriis

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fraudibus ludunt,& ſomnia immittunt,quod non tam goĕticis incantamẽ-
tis,& imprecationibus,dęmonumq; fallaciis,quā etiā certis fumigiorū uapo
ribus,luminibus,phylrris,collyriis,alligationibus,& ſuſpẽſionibus:pręterea
annulis,imaginibus,ſpeculis,ſimilibusq; magicæ artis pharmaciis,& inſtru-
mẽtis,naturali cœleſtiq; uirtute perpetratur. Multa & manuũ prompta ſub
tilitate & induſtria fiunt,cuiuſmodi ab hiſtrionibus & ioculatoribus quoti-
die fieri uidemus,quos idcirco chiroſophos,hoc eſt, manuſapiẽtes appella-
mus. Extãt de hoc artificio libri pręſtigiorũ Hermetis, & quorundã aliorũ:
legimus quoq; Paſeten quẽdam præſtigiatorem refertiſſimum conuiuium
hoſpitibus monſtrare ſolitum,idq; cum libuit rurſum euanuiſſe,diſcumbẽ-
tibus omnibus fame ac ſiti eluſis. Numam Pompiliũ etiam iſtiuſmodi præ-
ſtigiis uſum legimus. Sed & doctiſſimum Pythagoram id ridiculum ali,
quando factitaſſe,ut quæ collibuiſſet, ſanguine perſcriberet in ſpeculo, quo
ad pleniluminis lunæ orbem obuerſo,ſtanti à tergo res exaratas in diſco lu-
næ commonſtraſſe. Huc ſpectat etiam quicquid de hominum transforma-
tionibus legitur decantatũ à poĕtis,creditũ ab hiſtoricis,& à nõnullis Chri-
ſtianis theologis,inſuper à ſacris literis adſertum. Sic apparent homines aſi-
ni uel equi,uel alia animalia oculis faſcinatis,aut perturbato medio,idq; ar-
te naturali. Nonnunq; etiã hæc fiunt à bonis & malis ſpiritibus, ſeu ad bono
rũ preces ab ipſo deo,ſicut in ſacris literis legim⁹ de Heliſęo propheta,obſeſ-
ſo ab exercitu regis Syriæ uallantis Dothain:uerũ puris & apertis à deo ocu-
lis iſta nõ poſſunt illudere:ſic mulier illa,quę à uulgo iumentũ iudicabatur,
Hilarioni non iumentum,ſed quod erat mulier uidebatur:ea igitur quæ hoc
modo ſecundũ apparentiã fiunt,præſtigia dicuntur:q; aũt fiunt arte permu
tantium aut transferentium,ut de Nabuchodonoſor, aut meſſibus ad alios
agros traductis, de his diximus ſuperius: uerũ de hac præſtigiorum arte ſic
ait Iamblichus: Quæ præſtigiati ſeu faſcinati imaginãtur,præter imaginati
ua,nullam habent actionis & eſſentiæ ueritatem. Eiuſmodi nanq; artificii fi
nis eſt,non facere ſimpliciter,ſed uſq; ad apparentiam imaginamenta porri
gere,quorum mox nullum compareat ueſtigium. Iam itaq; ex his quę dicta
ſunt,patet non aliud eſſe magiam, quàm complexum idololatriæ, aſtrolo-
giæ, ſuperſtitioſæ que medicinæ. Iam'que etiam à magis magna hæretico-
rum caterua in eccleſia orta eſt, qui ſicut Iannes & Mambres reſtiterunt
Moyſi, ſic illi reſtiterunt apoſtolicæ ueritati: horum princeps fuit Si-
mon Samaritanus,qui Romæ ſub Claudio Cæſare propter hanc artem ſta-
tua donatus eſt, cum hac inſcriptione: Simoni ſancto deo. Eius blaſphe-
mias copioſe narrant, Clemens, Euſebius, & Irenæus. Ex hoc Simo-
ne tanquam ex hæreſum omnium ſeminario, per multas ſucceſſiones mon
ſtroſi Ophitæ, turpes Gnoſtici, impii Valentiniani, Cerdoniani, Mar-
tioniſtæ, Montaniani, & multi alii hæretici prodierunt, propter quæ-
ſtum & inanem gloriam, mentientes aduerſus deum, utilitatem nullam,

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neq; beneficia hominibus prẹſtantes, ſed decipientes, & in perniciem & in er rorem mittentes, & qui credunt illis confundentur in iudicio dei. Verum de magicis ſcripſi ego iuuenis adhuc, libros tres amplo ſatis uolumine, quos de Occulta philoſophia nuncupaui, in quibus quicquid tunc per curioſam ado leſcentiam erratum eſt, nunc cautior hac palinodia recantatũ uolo: permul tum enim temporis & rerum, in his uanitatibus olim contriui. Tandem hoc profeci, quòd ſciã quibus rationibus oporteat alios ab hac pernicie dehorta ri. Quicunq; enim non in ueritate, nec in uirtute dei, ſed in eluſione dæmo- num, ſecundum operationem malorum ſpirituum, diuinare & pro phetare præſumunt, & per uanitates magicas exorciſmos, in cantationes, amatoria, agogima, & cætera opera dæmo- niaca, & idololatriæ fraudes exercentes, præſtigia & phantaſmata oſtentantes mox ceſſantia, mira cula ſeſe operari iactant: omnes hi cum Ianne & Mambre & Simone Ma go æternis ignibus cruci- andi deſtinabuntur.

OCCVLTAE PHILOSOPHIAE HEN- rici Cornelii Agrippæ, Finis.
Anno M. D. XXXIII.
Menſe Iulio.

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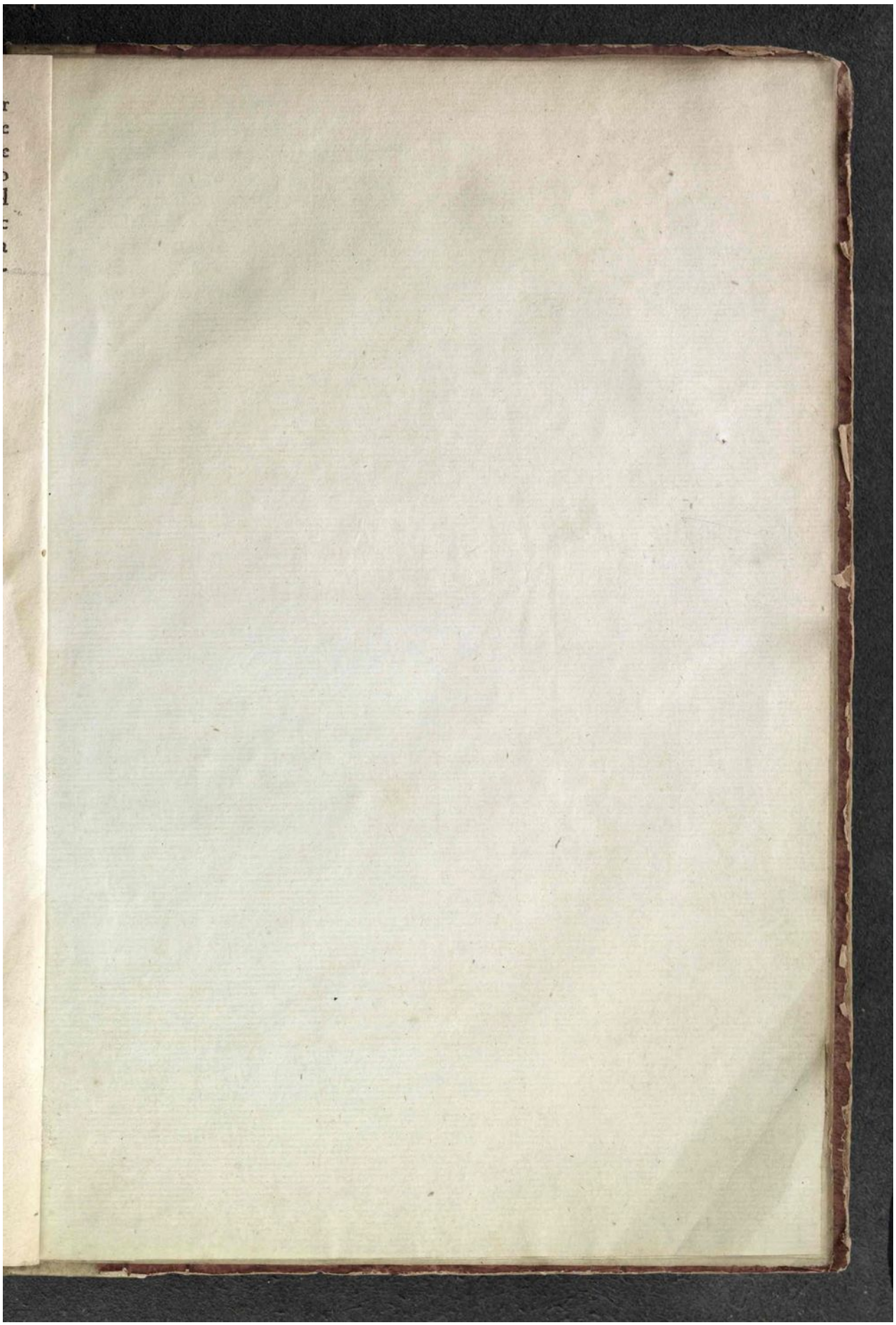
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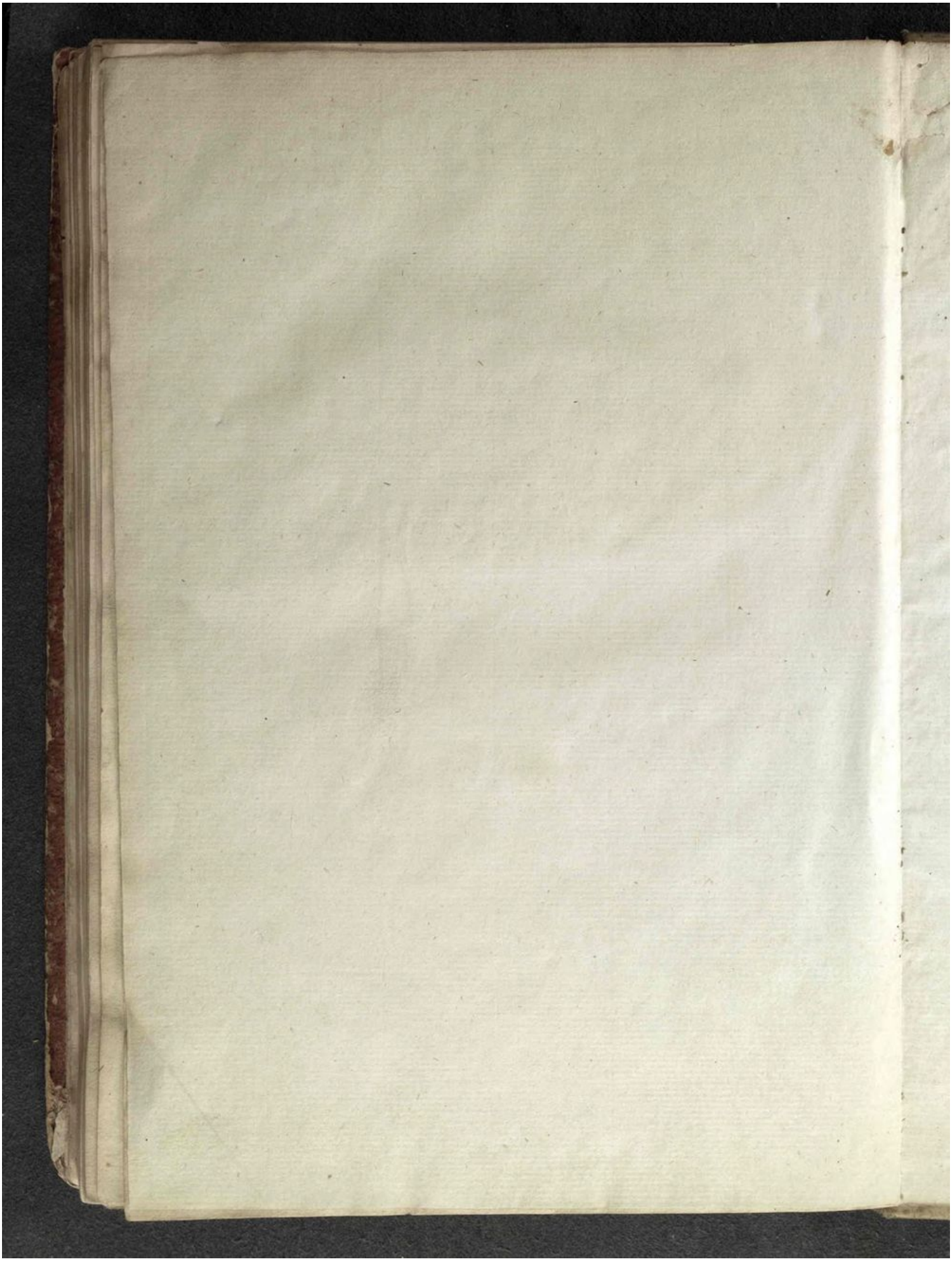
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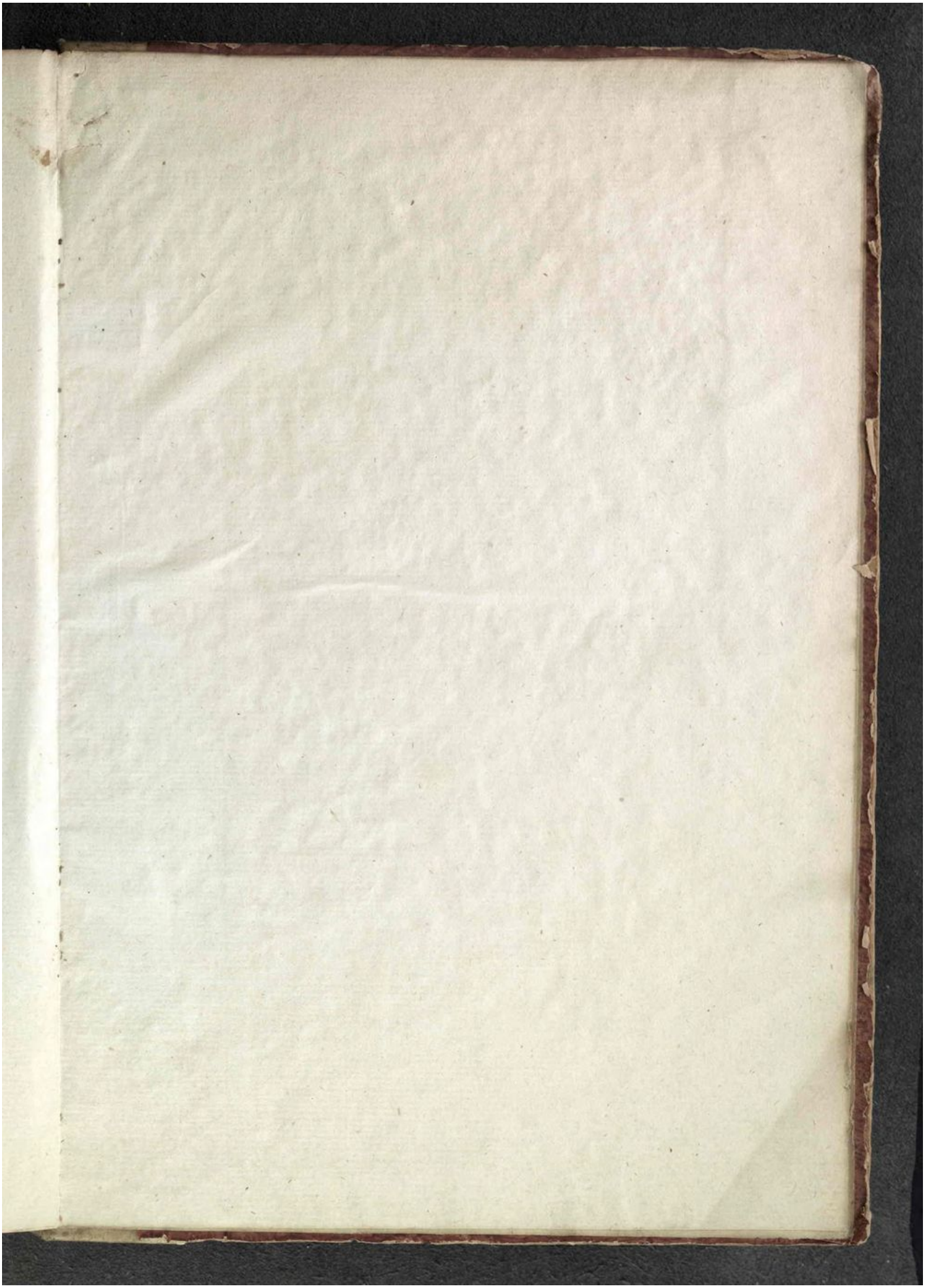
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